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Monument to Patriarch Josyf Slipyj dedicated

by Natalia A. Feduschak

KERHONKSON, N.Y. — A monument in tribute to the life and works of the late Ukrainian Catholic Patriarch and Cardinal Josyf Slipyj was unveiled at the Ukrainian National Association resort, Soyuzivka, here on June 21 with some 600 people in attendance.

Also present at the ceremony were priests and seminary students and members of the Supreme Executive Committee of the UNA, including Supreme President John O. Flis and Supreme Treasurer Ulana Diachuk, and scores of UNA'ers and supporters of the late patriarch.

"It has been a tradition to commemorate historical events and people with monuments," Bishop Basil Losten of Stamford, Conn., said in welcoming those

gathered for the ceremony, which lasted one-half hour. The monument is the work of Canadian artist Leo Mol (Molodozhany).

"In our capital city of Kiev, on the Dnieper River, proudly stands a memorial to St. Volodymyr the Great, the great apostle of Christianity, who 1,000 years ago introduced Rus-Ukraine to the Christian church. In Kaniv, on the banks of the Dnieper, proudly stands the monument to Taras Shevchenko and in Lychakivsky Cemetery in Lviv, one can see the monuments to the Rev. Markian Shashkevych and Ivan Franko. They will always remind future generations of their love of God, the Holy Church, and our nation.

"Today, on this fine Sunday, we have gathered here at Soyuzivka on a plot of free earth in order to unveil a

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Newly dedicated monument to Patriarch Josyf.

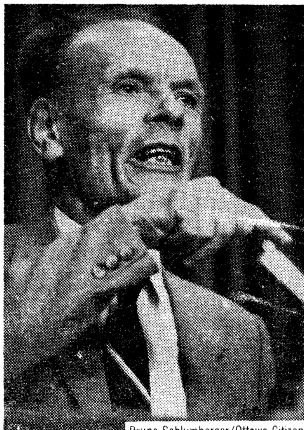


Clergy and faithful at dedication ceremonies.

Glasnost rings hollow for Shumuk

by Michael Bociurkiw

TORONTO—Danylo Shumuk, who has spent half his life in Soviet

Bruno Schlumberger/Ottawa Citizen
Danylo Shumuk

detention, says he is skeptical of Mikhail Gorbachev's glasnost or openness campaign while thousands are still jailed in the Soviet Union for promoting democracy and freedom.

The 73-year-old Ukrainian dissident told audiences during a tour of four eastern Canadian cities that the Soviets have not yet extended glasnost to human-rights activists who were arrested by the KGB—the Soviet secret police—for criticizing the Soviet system.

"Glasnost can only be genuine if it guarantees freedom of thought, communication to everyone," Mr. Shumuk said at a Toronto press conference on June 19.

Mr. Gorbachev appears to be reluctant to discipline the KGB that keeps tabs on dissidents, he said.

Mr. Shumuk was released on May 22 after spending 42 years either in prisons or in internal exile in the Soviet Union and Poland, mostly on charges of anti-Soviet agitation and propaganda.

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3,000 attend nationalistic demonstration at Riga's Latvian Monument of Freedom

ROCKVILLE, Md. — Preliminary reports from eyewitnesses indicate that over 3,000 people gathered at the Latvian Monument of Freedom in Riga, on Sunday, June 14, 1941, to honor the Baltic victims of Soviet mass deportations.

The peaceful ceremony, announced two weeks ago by the Latvian Helsinki monitoring group, Helsinki 86, took place despite attempts by Soviet authorities to discourage participation, reported the World Federation of Free Latvians.

The following summary of events is compiled from several eyewitness reports given by phone to contacts in Sweden and West Germany.

At 4 p.m. Riga time, several hundred people gathered at the Bastejs Kalns park, a block from the monument. The crowd included leading Latvian, Estonian and Lithuanian nationalists and former political prisoners, among them: Edmunds Cirvilis, Janis Rozkalns,

Gunars Freimanis and Eva Bitenieks, daughter of Helsinki 86 founder Raimonds Bitenieks.

Several speeches were made on subjects such as the mass deportations of Balts on June 14, 1941, the Russification of Latvia and Latvian nationalists still imprisoned in the Soviet gulag. The group was also addressed by an Estonian activist. A petition was passed around demanding the release of Latvian activist Gunars Astra.

At approximately 6:30 p.m., the crowd, which had swelled to over 1,000 people, began a solemn procession to the Monument of Freedom. The procession was led by Ms. Bitenieks and Mr. Silaraups, both garbed in Latvian national dress. People lining the streets along the way applauded the marchers and showed other signs of support. The marchers were met at the monument by a crowd of several thousand people,

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A GLIMPSE OF SOVIET REALITY

Ukrainian minister concedes need for changes in study of Ukrainian

by Roman Solchanyk

The persistent campaign launched last year by Ukrainian cultural figures to upgrade the role and status of the native language, particularly in the republic's school system, appears to be having some success.

In April, Literaturna Ukraina reported that the Ukrainian minister of education, Mykhailo V. Fomenko, participated in the first session of the newly formed Commission for Ties between the Ukrainian Writers' Union and Educational Institutions, a monitoring agency established within the Ukrainian Writers' Union and headed by Dmytro Pavlychko.

At that session Mr. Fomenko made available the first detailed statistical information in over a decade on the proportion of schoolchildren in Ukraine who are taught in the Ukrainian and Russian languages.

Now Mr. Fomenko has given a speech to the Fifth Congress of Teachers of the Ukrainian SSR, held in Kiev on May 15 and 16 conceding that the arguments that have been put forth regarding the need for changes in the language provisions of the draft Statute on the Secondary General Education School "deserve attention," and asking the Ministry of Education in Moscow to "take them into consideration."

The proposals that have been forwarded focus on Section Four of the draft statute, which allows parents or guardians to select the schools that children will attend — in the overwhelming majority of cases, schools with either Russian or Ukrainian as the language of instruction — and makes the study of a second Soviet language optional. Critics of these provisions have argued that this has resulted in an "over-representation" of Ukrainian children in Russian schools where, moreover, they tend to be routinely "liberated" from studying Ukrainian.

In his address to the teachers, Mr. Fomenko noted that he wanted to devote special attention to the language problem. He began with the requisite accolades for the language of Lenin, "the powerful vehicle of communication that surely unites our fraternal cultures and cements the political, economic and spiritual friendship of the peoples of the USSR." Then he said:

"At the same time, we understand that success in learning the Russian language completely and fully depends on successfully learning one's native language. We are concerned that in many oblasts the process of exempting pupils from studying the native language in schools with Russian as the language of instruction, as requested by parents, speeded up somewhat, which justifiably elicits uneasiness on the part of teachers, writers and the community."

Mr. Fomenko noted, however, that only more than 4 percent of schoolchildren are exempted from studying Ukrainian, and that this was a relatively small figure in view of the fact that the share of non-Ukrainians in the republic totalled more than 26 percent. Nonetheless, he continued, "the indifferent and irresponsible attitude to this [problem] on the part of some school leaders, and the absence of the necessary upbringing and explanatory work with pupils and parents is disturbing."

The result, he said, was the development among pupils of "a superficial attitude towards the culture of the people among whom they live." Some categories of the population, argued Mr. Fomenko, had to be exempted from studying Ukrainian, but "we should not permit instances of exemption that were without grounds."

Mr. Fomenko also criticized the policies of local organs of the Ministry of Education who, "when opening new schools and kindergartens, do not always take into consideration the national composition of the micro-ration." When studying both languages, he continued, there should be an attempt, at achieving harmony, and any attempt to "artificially contrapose one language to another must be resolutely condemned."

In this connection, it should be noted that this practice of purposefully setting up Russian-language schools in Ukrainian neighborhoods has also been criticized by Ukrainian writers and teachers.

But the most important aspect of Mr. Fomenko's speech concerned Section Four of the draft Statute on the Secondary General Education School. According to Radianska Osvita, the Ukrainian minister of education told the assembled teachers:

"In our view, the proposals that have been suggested with regard to the school statute concerning the need for clarity in questions of studying the national language deserve [our] attention, and we ask the union ministry [of education] to take them into consideration. At the same time, it should be noted that compulsory measures alone, as advocated by some, will not solve the problem. Inculcating love for the native language and literature depends, first of all, on the teacher and on the quality of textbooks."

Several other speakers at the congress also addressed the language issue, including a teacher from Voloshyivhrad who argued that Section Four must be amended and that the study of Ukrainian should be made obligatory in the republic's schools.

But the most forceful defense of the native language came from the writer Borys Oliynyk, who also serves as chairman of the Ukrainian SSR Supreme Soviet's Permanent Commission on Education and Culture. Criticizing "the contemptuous attitude towards traditions and the native culture, language and history," Mr. Oliynyk said:

"Let's not cover up: it has come to the point where in some schools the question of whether or not the native language will be studied is almost decided by voting. But this must be an exclusive prerogative of the state.... I consider it my obligation to disagree with the precocious treatment of exemptions from learning the native language. The 4 percent that was mentioned here is so relative that it can not even be used as a temporary index of the real state of affairs. It does not include those moral and ethical conditions in which the teacher of the Ukrainian word frequently finds himself, the at times nihilistic climate in which he must function. Let's talk about this honestly and correct the situation in a straightforward fashion."

Mr. Oliynyk promised that the

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Orthodox Church reinstates former religious prisoner

MOSCOW — After 21 years without the right to serve as a priest the recently freed Rev. Gleb Yakunin was fully reinstated on May 12 by the Russian Orthodox Church, reported The New York Times on June 8.

The reinstatement of a religious dissident soon after his release hints of some apparent relaxation in Soviet religious policy under General Secretary Mikhail Gorbachev, particularly in the face of the upcoming Millennium of Christianity in Kievan Rus' next year, wrote Times Moscow correspondent Bill Keller.

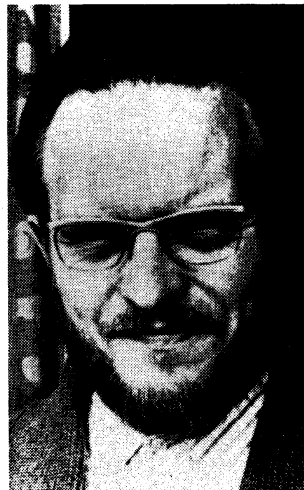
Fifty-three-year-old Father Yakunin of Moscow was freed only this February from internal exile after signing a promise not to "engage in any illegal or anti-social activities." With his reinstatement in May he was promised a parish in the Moscow area, the Times said.

The Times cited Father Yakunin, a founder of the contemporary movement for freedom of faith in the USSR, as saying that he hoped to renew his campaign for believers' rights from the inside of a Church he feels has suffered from moral paralysis due to years of compromise with the officially atheistic state.

His decision to continue his crusade has already roused controversy in the Russian Orthodox Church and among religious dissidents. The church has reportedly threatened not to give Father Yakunin a parish if he didn't restrain his activities, while some believers within dissident circles continue to object to any concessions to the officially sanctioned Orthodox Church, wrote the Times.

In his interview with the Times, the Rev. Yakunin said he believed his reinstatement to the priesthood was a gesture of good will in preparation for next year's Millennium of Christianity in Kievan Rus' [the Times said Russia] and predicted that other gestures would follow as Soviet leaders attempt to make the occasion a showcase of religious tolerance in the Soviet Union, wrote Mr. Keller.

The Rev. Yakunin first won fame among religious campaigners when he penned a long and detailed open letter in 1965, along with another Moscow priest, the Rev. Nikolai Eshliman, to the head of the Russian Orthodox Church in the Soviet Union. The letter made charges of official repression of believers under Nikita S. Krushchev and demanded the Church hierarchy take



The Rev. Gleb Yakunin

up this cause, wrote the Times.

For this the two priests were officially banned from performing services or administering sacraments.

In 1979 Father Yakunin was arrested for his work as founder of the Christian Committee for the Defense of the Rights of Believers in the USSR. He was sentenced to five years' strict-regimen labor camp and five years' internal exile under Article 70 of the RSFSR Criminal Code for "anti-Soviet agitation and propaganda."

Not long after his May 12 reinstatement, Father Yakunin called a press conference, along with five other religious activists, to publicize a letter to Mr. Gorbachev listing demands for greater religious freedom, the Times wrote.

The Rev. Yakunin has, like some secular dissidents, pushed his cause into the framework of Mr. Gorbachev's glasnost campaign for greater openness.

A revived church, said Father Yakunin during the press conference, can benefit Mr. Gorbachev by supporting him in his campaign against alcoholism, drug abuse, prostitution and corruption.

"Yes, he's a real atheist," the Rev. Yakunin was quoted as saying. "But he's also a real reformer, and whatever exists in the social life of society he will use. The problem of changing the state's attitude toward religion is a purely

(Continued on page 4)

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Demjanjuk trial resumes in Israel

Special to Svoboda and The Weekly

JERUSALEM — The trial of John Demjanjuk resumed on Monday, June 22, in a Jerusalem convention center with testimony by Dr. Shmuel Spector, a historian specializing in Eastern Europe and the Soviet Union.

Mr. Demjanjuk was not present at the morning session, however, because, once again, he had been injured while in transit to the court. Just as had happened in November, the van transporting Mr. Demjanjuk swerved and he fell.

Mr. Demjanjuk was in tears when police lifted him from the floor of the vehicle when it arrived at the Binyenei Hama convention center in the morning. Reuters news service reported.

Defense attorney John Gill told the Reuters news service that his client "was manacled to the side of the police van."

"He fell off the seat, hit his head, his shoulder and possibly his hip," Mr. Gill continued. A doctor examined Mr. Demjanjuk and gave him medicine, but it made him sleepy. Therefore, Mr. Demjanjuk was allowed to listen to the trial proceedings from a holding cell in the convention center. He attended the afternoon session.

The trial resumed this week after a monthlong recess during which testimony was taken from two witnesses in West Germany: Helmut Leonhardt, who was a German policeman at the Trawniki training camp for guards, and Otto Horn, a medic at the Treblinka death camp.

The testimony of these two witnesses for the prosecution will be read into the trial record after West German officials send certified transcripts of the proceedings.

Testimony on Monday, June 22, concentrated on the situation in Ukraine during World War II, especially the struggle of the Ukrainian Insurgent Army, Organization of Ukrainian Nationalists, Ukrainian Supreme Liberation Council and the 1st Division of the Ukrainian National Army, as well as the 2nd Division.

Dr. Spector, the director of the Center for Holocaust Teaching at Yad Vashem, spoke in detail about Ukrainians' aspirations for independence and their vehement opposition to Soviet domination.

Dr. Spector's testimony revealed that he was familiar with the memoirs of Gen. Pavlo Shandruk and Kost Pankivsky, Ukrainian military leaders of that period.

The next day, Dr. Shmuel Krakowski, chief archivist at Yad Vashem, was called upon by the prosecution to testify about the prisoners of war captured by the Nazis and later recruited or forced to serve the Germans.

Dr. Krakowski testified that were 5.75 million POWs and that 3 million of them died in German POW camps.

The prosecution further questioned the witness on the roles played by Ukrainian prisoners. In his responses to such questions Dr. Krakowski was careful to note that nothing is certain, but that the Germans used the Ukrainians because they were such staunch opponents of the Soviets. However, he also stressed that thousands of the captured Ukrainians did not want to cooperate with the Nazis.

Pressed further by the prosecution, Dr. Krakowski said that some 60 to 70 percent of the Ukrainian POWs went on to cooperate with the Germans. Once again, Dr. Krakowski was careful to

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Non-Slavic baby boom threatens Soviet leadership

MIDDLESEX, England — A recent issue of the Soviet Nationality Survey showed that a baby boom is occurring among non-Slavic women in the USSR, particularly in Central Asia, while the rate among Slavic and Baltic women is perceived as a major problem by Soviet leaders.

"The birth rate in Tadzhikistan is the highest in the Soviet Union at 17.3 percent in 1983-84, while the national average stands at 7.7 percent. Uzbekistan comes second with 15.3 percent, followed by Turkmenistan at 14.9 percent. The lowest birth rate is to be found in Latvia and Ukraine at 6.2 percent, in Lithuania it is only slightly higher with 6.3 percent and Estonia with 6.4 percent," according to the Soviet Nationality Survey.

The uneven birthrates continue to be a feature of the nationalities problem in the Soviet Union. According to a survey of married women published in *Vestnik Statistiki* of September 1986, 2.7 percent of married Latvian women between the ages of 18 and 44 stated they didn't expect to have any children; 1.1 percent of Estonian women and 0.9 percent of Lithuanian women expressed the same feelings. But no Turkmen or Azeri women said they expected to be without children. Of Uzbek, Georgian, Kirghiz, Tadzhik and Armenian women, only 0.1 percent in each nationality group said they expected to have no children.

Those women who expected to have more than six children could be found mostly in Central Asia: 59.3 percent of Turkmen women, 51 percent of Tadzhik, 43.7 percent of Uzbek and 43 percent of Kirghiz. Slavic women stated they expected to have smaller families. Only 0.3 percent of Russian women expected to have six or more children, while 0.5 percent of Byelorussian and Ukrainian women said they expected to have six or more.

Previous proposals to take advantage of high Central Asian birth rates

appear to have met with little success, according to the Survey. Attempts to attract the excess young population to Central Asia to areas of labor shortages have been met with resistance. Central Asians continue to be the least educated and least industrially skilled in the Soviet Union.

Now, however, there are signs of a different approach to the problem. A campaign has been started to persuade women to have fewer children. A January 21 TASS report from Dushanbe stated that nearly half of Tadzhikistan's population is children. The report proposed that medical establishments should encourage birth control and that public opinion should make popular the notion that bearing five to six children affects the health of mothers and newborn babies.

The campaign has come after criticism from several ministries, departments and local soviets for their inefficient use of labor resources. It was revealed at the January plenum of the Tadzhikistan Central Committee that one able-bodied inhabitant in four is not engaged in public-sector work. The republic produces approximately 50 percent less national income per capita than the country's average. But, according to the Survey, it seems unlikely that well-balanced economic arguments such as these will convince the women of Tadzhikistan. As long as women continue to receive benefits that encourage larger families, they will continue to favor them, reported the Survey.

At the same time, measures have been taken up in Estonia to encourage women there to have more children. The low birth rate in this republic has been a matter of concern for some time.

The Central Committee in Estonia, the Council of Ministers and the Estonian SSR Trade Union Council have adopted a joint resolution for "the improvements of the demographic situation in the republic." The Survey reported that according

to the text of the resolution, associations, enterprises and organizations, along with trade unions are to make a series of payments: a single monetary subsidy to mothers at the birth of a child for its necessities; a subsidy for children's school uniforms, sports clothes, school and writing requisites; and the provision of free dinners for pupils of general educational schools whose parents have three or more children.

An additional campaign has been undertaken to instruct women in hygiene, family planning, the harmful effects of abortion and a healthy way of life, according to the Survey. A fee-paying medical family counseling service is to be opened in Tallinn this year.

Some reasons have been given for the demographic situation in Estonia. The republic has a divorce rate of one in six marriages and only one in five young couples has a place of its own to live. Over half continue to live with their parents. Many couples postpone having a second child because of inadequate housing. Finances also play a role. Over 30 percent of the young couples live on an income of less than 100 rubles a month.

"The new regulations in Estonia and the propaganda campaign in Tadzhikistan appear to be the beginning of a differentiation in Soviet demographic policy," reported the Survey. "If this is the case, they are likely to exacerbate further antagonism towards the European Slavic population, which will benefit most from these measures. In Estonia the new concessions are likely to favor non-Estonians as half the immigrants to the republic — usually Russians, Ukrainians and Byelorussians — are between the ages of 16 and 29, the peak reproductive age. In Tadzhikistan, where the anti-birth campaign goes against the traditionally accepted way of life, it will probably be seen as direct discrimination," the Survey concluded.

Obituary

Peter G. Stercho, economist, community leader

PHILADELPHIA — Dr. Peter G. Stercho, a professor of political economy at Drexel University and an active member of many Ukrainian community organizations, died on June 18 in Narberth, Pa. He was 68.

Prof. Stercho headed the National Committee to Commemorate Genocide in Ukraine 1932-33, an ad hoc umbrella organization that included representatives of over 50 Ukrainian community organizations. The National Famine Committee, as it was known, was active in 1983-84, working under the motto "Let us remember and make others aware."

Prof. Stercho was born April 14, 1919, in Kuzmyno, Transcarpathian region of Ukraine.

He holds a Ph.D. in economics from the Ukrainian Economic University in Munich (1949) and a Ph.D. in political science from Notre Dame University (1959).

In 1954 he married Irene Julia Urban, and the following year became a U.S. citizen.

Prof. Stercho taught at St. Vincent College in Latrobe, Pa., in 1955 to 1963, and since 1963 at Drexel. He was a member of the University Senate in the 1970s.



Dr. Peter G. Stercho

He was the author of many monographs and scholarly studies, among them "Diplomacy of Double Morality: Europe's Crossroads in Carpatho-Ukraine, 1919-1939," published by the Carpathian Research Center in 1971. He co-authored volume I of the two-volume "Ukraine and the European Turmoil, 1917-1923," published in 1973 by the Shevchenko Scientific Society. Dr. Stercho was actively involved in

many Ukrainian community and scholarly organizations, including the Shevchenko Scientific Society, the Bishop Soter Ortynsky Scholarly and Publishing Fund, the United Ukrainian American Relief Committee, Ukrainian Congress Committee of America and the Ukrainian American Coordinating Council.

He was president of the Organization for the Rebirth of Ukraine and the Carpathian Research Center.

He was also active in the Carpathian Sich Brotherhood, the Philadelphia Committee for the Millennium of Ukraine's Christianity, and the Ukrainian American Association of University Professors, as well as the Ukrainian National Association, Branch 153 in Philadelphia.

The funeral was held Tuesday, June 23. Liturgy was offered at Immaculate Conception Ukrainian Catholic Cathedral; burial followed at the parish cemetery in Fox Chase, just outside Philadelphia.

Surviving are Dr. Stercho's wife, Irena Julia; daughter, Olena with her husband, Don Hendler; son, George Peter; daughter, Maria Irena; brother, Ivan, with his family; and sister, Olena, with her family.

Dudycz receives Legislative Excellence Award

CHICAGO — Illinois State Sen. Walter W. Dudycz, received a Legislative Excellence Award on June 3 from the Save Our Neighborhoods, Save Our City Coalition of Chicago.

Sen. Dudycz (R-Chicago) was the sponsor of legislation that lets Chicago neighborhoods place advisory referenda on an election ballot by collecting the signatures of 10 percent of their voters. That legislation was signed into law in January of this year.

During the awards ceremony Sen. Dudycz thanked the SON/SOC Coalition by stating, "I accept this award on behalf of all those people who worked so hard and through their determined efforts helped to pass this legislation."

The awards ceremony was held at the Bismarck Hotel in Chicago after a reception and buffet attended by 250 people.



Illinois State Sen. Walter W. Dudycz, recipient of a Legislative Excellence Award.

UCC appoints executive director

WINNIPEG — The Ukrainian Canadian Committee has appointed Wasyl Werbanik as executive director of the UCC Headquarters in Winnipeg, effective June 1.

During his 29 years of employment with the provincial government in departments including welfare, social development and health, Mr. Werbanik held the following positions: area director, regional director of the Winnipeg Region, executive director of regional operations — Department of Health, and his last position as mental health senior planning officer.

In addition, he served on various community boards, such as the Holy Family Nursing Home (19 years), Progress-Vera Credit Union (18 years), board of trustees at the Seven Oaks General Hospital representing the Department of Health (seven years) and the Sanatorium Board of Manitoba (four years).

Mr. Werbanik has also served as president of the Ukrainian Professional and Business Club of Winnipeg, (two terms), as executive director of the

Ukrainian Professional and Business Federation and has ably represented this organization on the UCCA national executive for two separate terms.

Currently, he is a board member of the Ukrainian Professional and Business Club of Winnipeg, board member of the Osvita Foundation and was recently elected first vice-president of the Canadian Foundation For Ukrainian Studies.

He holds a B.A. in political science (honors), a master's in social work and in addition has taken a number of administration and management courses. He and his wife, Vera, have three children, Murray, Daria and Donny.

In addition to his responsibilities in managing the UCC national headquarters in Winnipeg, Mr. Werbanik will be responsible for reviewing and coordinating future action of the UCC, representing the UCC at major community functions and events, and partaking in all UCC delegations. Concurrently, he will serve as executive director of the Ukrainian Canadian Foundation of Taras Shevchenko.

3,000 attend...

(Continued from page 3)
both in the monument square and in the surrounding parks.

At the monument a sign was placed at its base, reading "In Memory of the Victims of June 14." Participants then began piling flowers at the base of the monument. Among the flowers and wreaths were two banners, reading "God Bless Latvia" and "For the Fatherland and Freedom."

During the solemn flower-laying ceremony, nearby loudspeakers began blaring popular music. The loudspeakers had been installed days earlier for a "Children's Festival" which had been hastily arranged by local authorities in a nearby park. As the music began, participants around the monument began to sing "Put Vejin" (Blow Wind), a highly emotional and nationalistic Latvian song, successfully drowning out the sound of the loudspeakers. Shortly thereafter the loudspeakers were shut off.

Although there was a heavy police presence at Bastej Kalns park and the monument, there were no incidents and no arrests were made. The only reported form of harassment came from plainclothes photographers and cameramen who mingled with the crowd and repeatedly took close-up photos of the participants.

Eyewitnesses also report that at least

60 Estonians, and an equal number of Lithuanians had come from their respective countries to express solidarity with the Latvians.

The demonstration had been announced two weeks ago by the Latvian human-rights group Helsinki 86. The leaders of the group had been prevented from attending the event by Soviet authorities: all had been ordered to report for duty in the Soviet army reserve last week. Linards Grantins, who refused to report, was subsequently arrested.

Although there have been several spontaneous nationalistic demonstrations at the Freedom Monument in the last six months, this is the first time that such a demonstration had been publicly announced in advance, and successfully carried out. It is also the largest crowd to gather at the monument since the Soviets occupied Latvia in 1940. The monument, built during Latvia's independence, is a symbol of Latvian nationalism. Since the occupation, no official Soviet-sponsored events or ceremonies have ever taken place there.

Several Western tourist groups are presently in Latvia and presumably were present at the June 14 demonstration. The World Federation of Free Latvians will be contacting tourists upon their return. It is believed that photographs and additional eyewitness reports will be available at that time, the federation noted.

Glasnost...

(Continued from page 1)

He was one of about 550 known Soviet human-rights cases monitored by the Commission on Security and Cooperation in Europe.

The Soviets finally allowed Mr. Shumuk to join his relatives in British Columbia after a special appeal by Canadian External Affairs Minister Joe Clark. His release followed the early freeing of about 160 dissidents in February, the commission said.

Mr. Shumuk, who was a member of the Ukrainian Helsinki Monitoring Group, was sentenced to death in 1945 for treason. The sentence was later commuted to 20 years imprisonment with hard labor.

At appearances in Toronto and Ottawa, where he testified before the House of Commons Standing Committee on Human Rights, he appeared eager to answer questions about persecution behind the Iron Curtain.

Mr. Shumuk, who is travelling with his nephew, Ivan Shumuk, a retired carpenter, said his most difficult prison years were in the late 1940s, when he suffered more than 12 hours a day of hard labor, little food and no sleeping quarters.

"We were in extreme hunger," he said through an interpreter. "It was like a famine. The only respite we had was when we could go outside and wash our faces with snow."

He said that prison officials frequently interrogated him during a five-day stretch in solitary confinement without food. He said he was seated on a three-legged stool which prevented him from falling asleep during questioning. He said the conditions were "unbearable."

Mr. Shumuk also described the winter when he and his fellow inmates unmattressed beds in their frozen barracks, and another of how a guard pointed to a cartload of corpses and told them "this is your only route to freedom...this is the only way you will leave this place."

Asked several times during the appearances whether he was ever tempted to recant his views, Mr. Shumuk replied: "Never."

Mr. Shumuk, who wore a Canadian Maple Leaf lapel pin on his new suits, said he is eager to become a Canadian citizen.

Orthodox...

(Continued from page 2)

tactical one for him."

Many believers and religious activists, however, refused to sign the letter because they did not share the Rev. Yakunin's trust in Mr. Gorbachev, or that it would make no difference, wrote Mr. Keller.

"Gleb supports (Mr.) Gorbachev fully and unconditionally," said Aleksandr Ogorodnikov, a well-known Orthodox activist who was freed in February after serving eight years for organizing a religious discussion groups. Mr. Ogorodnikov, who remains in the dissident camp, said he found the spirit of the letter "overly compromising."

"We will always remember the radical differences that exist between the position of the atheistic church hierarchy and our own views," Mr. Ogorodnikov was quoted as saying. "They will never coincide."

Church officials were not too happy with the letter either, the Times wrote. The Rev. Yakunin was summoned to talk to an official of the Council on Religious Affairs, the state arm that monitors religion, and to meet with Metropolitan Yuvrenali, the bishop of

He said that the Soviets have refused to revoke his citizenship. He said that while most dissidents leaving the country are stripped of their citizenship, he was given a new Soviet passport that does not expire until May 18, 1992.

"I thought I would automatically get rid of my Soviet citizenship by emigrating," he said. "But they have decided to leave me a Soviet citizen. I don't like this."

After almost four weeks in Canada, Mr. Shumuk has regained some of his strength, at least enough to endure a gruelling schedule in Toronto and Hamilton — cities where the Ukrainian Canadian Committee brought him to several Ukrainian community gatherings.

On June 24, Mr. Shumuk personally thanked Mr. Clark for helping to bring him to Canada. The two men spent the better part of the Wednesday morning together, touring Parliament Hill and attending an official luncheon hosted by Mr. Clark.

In Toronto, he visited the offices of Amnesty International, one of the groups that campaigned for his release. He said groups in the West which work on behalf of political prisoners have an impact in the Soviet Union. Soviet authorities are also more careful about the way they treat political prisoners whose cases have been taken up by Amnesty International, other human rights groups, and governments in the West, he said.

In Ottawa, Mr. Shumuk, wearing a new suit made by the Hudson Bay Company, one of Canada's oldest department stores, said he is amazed by the affluence in the stores he visited. Speaking to members of Parliament, Mr. Shumuk said Mr. Gorbachev understands that the Soviets can't match the economic and social benefits in Western democracies unless they spend less money on the military and allow more openness.

"I couldn't believe my eyes when I went into the stores here. I think it will take 100 years or more for the Soviet Union to catch up to that level of goods available to people here."

"Gorbachev understands this. He also understands that if he had said the kind of things he is saying now four or five years ago, he would have been arrested."

"So he and his supporters waited until they could come to power before saying the kind of things they're saying now."

the Moscow diocese. In both meetings, he was reportedly warned against meeting with the foreign press.

"We still want to give him a parish, but he must be reasonable," Metropolitan Yuvrenali was quoted as saying on June 5. "If he wants to do harm to the Church, then the Church will have to give him up."

Yet Father Yakunin believes his activity is well within the new standards of freer expression, wrote Mr. Keller.

"For our bishops, perestroika is like a knife to the throat," the priest added. "Because if perestroika starts, they will be replaced by people who are more active."

The former religious prisoner said he believes the Church needs an infusion of like-minded priests to appeal to the youth he sees as returning to religion as well as to spur the hierarchy from its paralysis and privilege, the Times wrote.

Father Yakunin told the Times reporter that he had warned the metropolitan that "it would be worse for them" to have him outside the Church because as an insider he would restrain himself in the interest of smooth working relations. Outside, he said, "I wouldn't be so responsible."

For the record: eyewitness testimony before the Famine Commission

Following are excerpts of testimony by eyewitnesses to the man-made famine of 1932-33 in Ukraine who appeared at the Philadelphia regional hearing of the U.S. Commission on the Ukraine Famine on June 5.

Larysa Donchuk, Philadelphia:

I was born in the region of Poltava on September 18, 1908, and was 24 years old when the famine began in 1932. As the daughter of a Ukrainian Orthodox priest, I belonged to what the Soviet state called the "foreign class element." As a priest's daughter, I was denied admission to the Poltava Agricultural Institute after finishing middle school.

My late husband, however, was able to graduate from this institute, took a position in Kharkiv, and I moved there in 1932. In the following year my husband was arrested, but good people helped me to find work as an accountant in a small factory.

My parents lived in Poltava, nearly 100 kilometers from Kharkiv. My father served as a parish priest to the village of Machukha, 8 kilometers from Kharkiv. He often walked there.

In 1933, at the time of the terrible man-made famine, the oldest and weakest people in the village died. The younger ones, who were more energetic, escaped by fleeing all over the "wide" USSR, and the church was closed. My father made a living as a manual worker.

In the factory, we were fat by comparison: we received each day a half-pound of what they called "bread." For dinner we also got a plate of so-called soy soup — it had very little soy and a great deal of water. Sometimes there was soy kasha, which had more soy meal and less water. We were always hungry, but at least we didn't starve to death.

Sometimes, walking to the tram stop, I would see villagers who were dying of starvation. But this was not often, because in Kharkiv, which was Ukraine's so-called capital, trucks drove around at night and picked up those poor people — the dead and the near dead — and took them no one knew where.

I knew from their letters that my parents in Poltava were starving. I began to moonlight nights as a servant to a lady of high rank, who paid me with baked bread. I mailed this bread to my parents in Poltava, and somehow they survived. ...

Mr. Danylo, (pseudonym) Philadelphia:

I was born in the city of Romny in the Poltava Region on December 17, 1901.

In our city there were elementary schools and high schools where subjects were taught in Russian, not Ukrainian.

When collectivization started the government took everything: from the workers, leaving them with nothing. Many of those who were opposed to collectivization were exiled to Siberia in train cars. There they were given an axe and a saw and told to "build this land up, for this is your fatherland." People killed their livestock and kept the meat in order to prevent the government from seizing it.

My father, who was a peasant, died in 1933 from hunger. When I returned from a prison sentence in May of 1933, horrible sights greeted me. A woman lay half dead holding a baby. People were sitting or lying on the streets; some were dying and others were already dead. The dead were buried in pits. When I found my parents they were still alive, but already swollen.

While in exile I had gotten a job and earned some money. I went to a store controlled by Communists and bought a 40-pound bag of flour for 500 rubles. When I brought it home my parents rejoiced, but it was too late for my father, for he died a few days later.

The villages were empty — everything had died out. People were selling their houses for 40 pounds of flour. People started dying in 1932-33. By the end of 1933 there were Torgsins (acronym for trade with foreigners) where you could buy anything you wanted if you had foreign currency or precious metals. People took all their valuables — gold crosses, earrings — to those stores. There was no salvation from hunger, people died. They ate what they could when they could, and people ate other people. Children were eaten, and human flesh was traded at the marketplace. The Communists laughed.

Anna P., Philadelphia:

I was born and lived in the Kirovohrad region of Ukraine. In my village, people began to be arrested in 1931 and many people disappeared. Not long thereafter people began to flee the village. All that were

finally left were the aged and the village activists.

After the harvest of 1932, the government took all the grain that had been harvested. They even took the seed for the next crop. They took everything: all the grain, all the livestock, and if you refused to give them all that they demanded, they came and took you to prison. They searched the houses for anything that might be hidden, and they carefully listed even the plants in the gardens. So, the people continued to flee.

By 1933 the people were left without any bread and they suffered from the hunger and cold. Even the horses died. When a horse died, people stripped the carcass where it had fallen, boiled the meat, and ate it. The government tried to stop this by burying the horses. But the people dug them up and ate them.

One man was so sick, he just lay under a bush. He was so swollen that he couldn't walk. I remember that he crawled to a dead horse that was being chopped up and started to drink the blood. And then he died.

That summer there were major rainstorms, and weeds everywhere. With nothing else to eat, people began to pull up weeds and boil them so that they could eat them. But soon these people began to swell up and die.

All around me people were swollen from hunger. They would get liquid under the skin, and then the skin would burst and ooze a thin, brown, foul smelling liquid. In a few days they would die. And there was no one left who had the strength to bury them.

At harvest time the people were sent out into the fields, and they tried to hide a few ears of grain. But there were mounted guards all around. The guards had whips and would whip anyone trying to hide an ear of grain until the blood ran.

We had nothing, not even a piece of bread. One night we left the village and walked to the train station 35 versts away. We waited to get on a train to join our father in the Donets Basin. We walked by night and hid by day so that the militia would not see us. The militia was arresting everyone it found on the road from the village. God helped us to reach the train station.

I returned to my village in 1944. My cousins had managed to survive, but 90 percent of the village's population were new settlers who had been brought in from Byelorussia to replace those who had died...

Jury I., Philadelphia:

At the end of the summer of 1930 I was 6½ years old. We lived in the city of Donetsk (formerly Stalino). My father decided to visit his family in the village of Hunevtsi, which was part of the Bulgarian colony in the south of Ukraine in Tavrychsky Province near the Sea of Azov, 40 miles from Berdiansk (now the city of Osipenko). Of my grandfather Ivan's four sons (he himself was no longer living at the time), only the youngest, Fedir, remained to care for the family farm. The others left their native village for the big town when they were young. Energetic and industrious Fedir with his wife, Evdokia, worked hard, made good profit selling their produce. They had three small children, and my grandmother, Maria, also lived with them and helped them out.

I was immediately impressed at how much land they possessed in addition to their house. There were a lot of buildings, a horse stable, a cow shed, two threshing barns and some other kind of building housing farm equipment. I saw a huge number of chickens and ducks which walked about freely, hiding in the shadows of the trees in the large yard.

Uncle Fedir had a rather large farm, 60 desiatins of land, four horses, two cows and 60 sheep in the common pasture. We would go to the fields in the steppe where the sheep were grazing. Uncle Fedir and his family were well off and the majority of the villagers in his village were very well off.

Collectivization began in Tavrychshyna in 1931, followed by the devastation of the famine.

Some farmers were sent to Siberia while others chose escape to parts unknown. All of the horses, cows, sheep, pigs, chickens and ducks were taken to the collective farms. All of the farming equipment was also taken — carts, and wagons, which were the pride and joy of the villagers. Finally, all of the grain was taken.

In the beginning of 1932 hunger set in in the once prosperous village of Hunevtsi.

Grandmother came to visit us in town and remained. Shortly thereafter Uncle Fedir and his family

abandoned their native village and moved to the city of Berdiansk where the middle brother, Stepan, got him a job as a factory worker, although he was a villager and had no credentials.

In the beginning of 1933 grandmother went to the village to take a look at the abandoned house and surrounding farm area. Five days later she returned home in tears to tell us of the horrible things she had seen.

The village was practically empty, half the villagers had died from the terrible famine. A number of them had succeeded in escaping to towns and saving themselves in this way. Those who had remained were either all skin and bones or all swollen from hunger, bedraggled, and bore no resemblance to human beings. In was impossible to recognize even close acquaintances. There were no dogs or cats in the village because the people had already eaten them.

Grandmother told father that she had sold all their possessions to some speculator and when father asked for how much she pulled out a pair of rubber galoshes from a small sack and said: "This is all that I could buy at the bazaar with the money I got for the property."

This is what had become of the farm products and the possessions of the farmer, which had once been valued so highly.

Nicholas Chymych, Philadelphia:

At the time of the famine I was living in town but had a sister who still lived in my native village of Verhuny. From her I discovered there was a famine in the villages, but it was impossible to either send food or take food to the starving villagers. On the way to visit my sister, I got off at the train station at Romadan, and was accosted by civilians dressed as policemen. "Who are you?" they asked. These were ordinary villagers who were forced to serve as guards to prevent people from entering the villages from the towns. The guards asked me to show my luggage and upon discovering that I was carrying bread and some canned food, told me that I could keep the bread, because it was obviously meant for me, while the canned goods were not. "You do not need the canned goods," they said. When I protested that I was taking them for my sister, they took the canned goods away.

You could see starving people everywhere; they came up to the trains begging for food. When I arrived at the village I was told that my sister had gone somewhere, so I went to the neighboring houses. In some villages everything was taken away from the people. The local authorities from the Committees of Poor Peasants, which consisted of the village scum, seized, even the kidney beans from the pot.

Grain, barley, buckwheat — everything was taken. Sometimes they would leave the greens growing in the garden like potatoes. In the neighboring town of Klepachi, they did not take everything. People were at first unaware that the hunger had been artificially created, or they would have hidden something away.

The more farsighted villagers fled to towns; whereas the sedentary ones were left behind.

People ate everything — dogs, cats, rooks. There was a huge oak tree forest near our village. People collected the acorns and made an ersatz coffee from them.

The village activists seized implements used in food preparation, mortar and pestles, for example, as well as kitchen utensils and dishes.

People began dying in January and no one buried them. There was a burial brigade which received chunks of bread for its work, but after the famine, its members were taken away and never heard from again, because the government didn't want anyone to testify about the events that transpired.

In the village where my sister lived there were no people on the streets. None of the normal sounds associated with village life were audible — no barking dogs, no horses neighing. Many of the houses were empty while in others all the people were swollen. I went to the nearest neighbor and asked if I could spend the night. They asked me if I had the proper documents. "You can, stay," they replied, "but someone may attack you," they told me, implying cannibalism. The neighbors told me that many children had died — this one, that one.

In the spring of 1933 I went to another village to see my distant relatives. My 7-year-old third cousin was begging for something to eat. There was no bread in the house and she, taking the pillow, ripped it open and began eating the feathers. Fifty years have passed and I still recall this incident with pain.

THE Ukrainian Weekly

A Ukrainian summer

The education of youths in a Ukrainian spirit is intimately related to the myriad summer activities organized yearly by Ukrainian youth and community organizations. Many parents today, however, have failed to understand this fact, and as a result, the number of Ukrainian children, teenagers and young adults taking advantage of youth camps, workshops and courses is not as large as it could be.

There are camps of every description. In addition to educational/recreational camps, there are specialized camps: sports, maritime and tennis, to name just a few. There are a variety of summer workshops, perhaps the most popular among them the Ukrainian folk dance and bandura workshops. And there are courses such as counselor training camps for members of youth organizations.

Diverse though they may be, all these activities have a common thread running through them: they are conducted for Ukrainian youths by Ukrainian organizations to help maintain the young generation's national awareness and identity. And, the language in which the camps, workshops and courses are conducted is not exclusively Ukrainian, thus, many youths of Ukrainian descent whose knowledge of the language is minimal or non-existent still can take advantage of them and spend a summer in a Ukrainian atmosphere.

Of course, summer activities alone cannot produce nationally conscious youths, but they can indeed help. And it is up to parents to provide their children with the experiences and environment needed to develop their children's awareness, appreciation and comprehension of their Ukrainian heritage.

Registering children for a Ukrainian summer camp, workshop or course — be it run by SUM-A, ODUM or Plast, be it at Soyuzivka, Verkhovyna, the Ukrainian Orthodox Camp in Emlenton, Pa., or any other location — would certainly be a good way to provide some of these valuable experiences.

Let's give our kids an enjoyable summer — but let's make it a Ukrainian summer as well.

TO THE WEEKLY CONTRIBUTORS:

We greatly appreciate the materials — feature articles, news stories, press clippings, letters to the editor, and the like — we receive from our readers.

In order to facilitate preparation of The Ukrainian Weekly, we ask that the guidelines listed below be followed.

- News stories should be sent in not later than 10 days after the occurrence of a given event.
- Information about upcoming events must be received by noon of the Monday before the date of The Weekly edition in which the information is to be published.
- All materials must be typed and double-spaced.
- Newspaper and magazine clippings must be accompanied by the name of the publication and the date of the edition.
- Photographs submitted for publication must be black and white (or color with good contrast). They will be returned only when so requested and accompanied by a stamped, addressed envelope.
- Full names and their correct English spellings must be provided.
- Persons who submit any materials must provide a phone number where they may be reached during the work day if any additional information is required.

Notice regarding mail delivery of The Weekly

It has come to our attention that The Ukrainian Weekly is often delivered late, or irregularly, or that our subscribers sometimes receive several issues at once.

We feel it is necessary to notify our subscribers that The Weekly is mailed out Friday mornings (before the Sunday date of issue) via second-class mail.

If you are not receiving regular delivery of The Weekly, we urge you to file a complaint at your local post office. This may be done by obtaining the U.S. Postal Service Consumer Service Card and filling out the appropriate sections.

Gorbachev's glasnost

New party line on religion?

The article below is reprinted from the premiere issue (spring 1987) of *Soviet Ukrainian Affairs*, a new journal published quarterly by the Society for Soviet Nationality Studies (93 The Fairway, Northolt, Middlesex, UB5 4SW, United Kingdom). Subscriptions to the journal cost \$25 (U.S.).

by Andrew Sorokowski

Reflecting the increasingly pronounced official concern in the Soviet Union about issues of morality and values, *Komsomolskaya Pravda*, the Communist Youth League paper, initiated a discussion about religion in literature last July.

By December, 250 letters to the editor were received. Among them was a letter from the renowned poet, Yevgeny Yevtushenko, published under the title "Istochnik npravstvennosti — kultura" (Culture — The Source of Morals) in the December 10, 1986, issue.

Inasmuch as Mr. Yevtushenko seems to play the role of an "official non-conformist" designated to test public and party reaction in the country, his statements may signal new official attitudes on religion, culture and perhaps on Churches, as well. The upcoming Millennium of Christianity in Kievan Rus' (988-1988) will doubtless serve to bring Soviet religious policy into sharper focus.

Maintaining a vaguely secular-humanist and atheist position, Mr. Yevtushenko makes some rather unusual assertions which merit attention:

- True culture includes a knowledge of religion.
- "Which is worse — ignorance of religion or religious fanaticism? Perhaps there is a deep connection between those two phenomena..."
- Religion is an important part of the history and development of culture, and therefore, of morality.
- "One must not confuse principles with their perversion." Mr. Yevtushenko elaborates on this point by pointing out that, just because Christianity was perverted during the Crusades and the Inquisition, does not vitiate the very real fact that Christian values have played a positive role in history. After all, horrendous crimes have been committed in the name of Marxist principles as well.
- The Soviet socialist state includes believers as well as non-believers. Atheism is voluntary; it is not "inseparable from the state."
- For a Marxist, to attack religious dogmatism with atheist dogmatism is untenable.
- The Bible is a great cultural mo-

nument; the Soviet government is printing the Koran, why not the Bible?

- The socialist world view should incorporate the best of Christian ethics.
- Churches have often played a positive political role.
- Morality and civilization are based on truth, justice, creativity and a belief in certain values inherited from the past. "Belief in nothing at all is worse than a false belief."

It is significant that most of Mr. Yevtushenko's discussion deals with religion in the abstract rather than with individual Churches. Thus, the Marxist objection to religion is centered on institutional religion and its socio-economic role. Therefore, a relaxation of the official attitude towards religious ideas is probably more palatable to orthodox Communists than actual concessions to Churches.

The major exception, of course, is the Russian Orthodox Church. With the approaching Millennium of Christianity in Kievan Rus', this Church's traditional role as active supporter and promoter of Soviet foreign policy and propaganda is sure to guarantee it certain concessions.

Indeed, at a conference in Kiev last July, the 1988 anniversary was billed, quite unhistorically, as the Millennium of the Russian Orthodox Church alone. Furthermore, next year's observances will not only be held at the Russian Orthodox Danilov Monastery in Moscow, they will also be organized around the Russian Orthodox Church Council (the fourth since the revival of the Moscow Patriarchate in 1943). Thus, the celebration seems designed to give the impression that the Millennium is a singularly Russian affair, effacing the historical role played by both Byelorussia and Ukraine in the then existing Kievan Rus' State.

Soviet literature on religious affairs reflects this state of affairs. Articles dealing with the Russian Orthodox Church and "its" Millennium follow a refined line of historical analysis, pointing out the "progressive" aspects of Russian Orthodoxy's historical and political role as well as its "reactionary" ones.

On the other hand, books and articles on other Churches, particularly the banned Ukrainian Catholic and Ukrainian Orthodox Churches, remain in the primitive and simplistic cast of standard Soviet anti-religious literature.

The 40th anniversary of the official liquidation of the Ukrainian Catholic Church in 1946, celebrated last May, provided the occasion for a flurry of attacks on that Church on Soviet

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ACTION ITEM

Grolier Inc. has just published the 1987 edition of "Lands and Peoples," a young person's reference series. Volume 4: Europe of this set contains a chapter on the USSR.

Author Colette Shulman — a research associate of the School of International Affairs, Columbia University — consistently confuses the terms "Rus'" and "Russia."

- Examples:
- p. 327: "Kiev, the capital of the Ukraine, was the capital of old Russia..."
 - p. 329: "...Oleg went south and took over Kiev, thereby establishing the ruling dynasty of Kievan Russia."
 - p. 330: Caption reads: "Kievan Russia" and tells the reader that the conversion of Prince Vladimir of Kiev "was to have important consequences for Russia."

Letters advising the editors of the inaccuracies including appropriate documentary materials should be addressed to: B.S. Cayne, Editorial Director, Grolier Inc., Danbury, Conn. 06816.

— Submitted by **Jurij Dobczansky**
Silver Spring, Md.

The Millennium of Christianity in Kievan Rus' and Soviet religious policy

Address delivered at a conference on the Millennium held May 22 at Marymount University under the sponsorship of Religion in Communist Dominated Areas (RCDA). William H. Courtney is the consul general-designate for the U.S. Consulate in Kiev.

by William H. Courtney

For most Americans the Millennium of Christianity in Kievan Rus' evokes an event long ago and far away. Yet we are aware of the great role of religion in history. For most of the world the advent of modern religions ushered in new languages, shaped the emergence of ethnic groups and nations, and nurtured learning and intellectual ferment.

The contribution of religion among the East Slavic peoples has been no less vital. For example, the appearance of a written language, using an alphabet developed by the apostles to the Slavs, St. Cyril and St. Methodius, was firmly implanted in Kievan Rus' with the conversion to Christianity. The Millennium will therefore be an opportune time to recall the profound influence on religion and history of the acceptance of Byzantine Christianity by the Kievan prince in 988. It will also be an occasion to examine the state of religion today in the Soviet Union, the home of most of the Russian, Ukrainian and Byelorussian peoples who regard 1988 as their Millennium. Let us turn attention to this question.

Soviet authorities are preparing a major international campaign for the celebration of the Millennium. The goals appear to be two-fold: first, to foster the impression that Christians and other religious adherents can live in and contribute to a Communist society without discrimination or conflict of allegiances; and second, to create the appearance that Christians in both the East and West support Soviet foreign policy themes.

In pursuing these goals, however, the authorities will seek to restrict the domestic impact of the celebration — so as not to fuel the rising curiosity of many Soviet citizens about religious faith. Soviet leaders have a different message for their own citizens. Marxists still view religion as the "opiate of the masses." Ideology chief Ligachev updated Marx last October when he said, "...some people start talking about the expediency of showing tolerance toward religious ideas and religious morality. In this respect they forget the fundamental Marxist truth that religion is not at all a source of morality in man." But Ligachev must have forgotten his history, which shows that in Kievan Rus' the spread of Christian mores had a strong impact on standards of behavior.

Celebrating the Millennium

Moscow's plans for the 1988 celebration have been under way for some time. The Russian Orthodox Church in the USSR has invited thousands of Western

and Third World clergy and other dignitaries to attend three major conferences on aspects of the Millennium and Russian Orthodoxy. The first conference took place in Kiev in June 1986 and dealt with historical aspects. A second conference on religious dogma is planned for this summer in Moscow. Finally, the actual celebration of the Millennium is to take place in summer 1988 in Moscow and other selected locales. Kiev is being downplayed in the celebration, in comparison with its historical role.

To improve the chances that visitors will come away from the celebration with a favorable impression, the Soviets have designated specific religious sites in major cities as ecclesiastical showcases for Millennium activity. Some of them have been renovated or reconstructed. For example the ancient Danilov Monastery in Moscow is being restored for use as the Church's downtown headquarters.

Soviet officials plan to use these showcases to convey an atmosphere of religious tolerance. Foreigners visiting the Danilov Monastery will be lodged on the grounds in a new hotel. This will make it easier for the Soviets to control visiting clerics, and foster the impression of a prosperous and influential Church.

To burnish its image of religious tolerance, Moscow has recently accorded the Russian Orthodox Church and its officials greater prominence and publicity. Last year two articles in the magazine *Soviet Life* depicted Orthodox clergy as widely respected members of Soviet society. Soviet authorities may have recently eased the requirement to register baptisms with the state, leading some priests to perform baptisms in the open. Church attendance may be on the upswing, while Intourist is now even advertising religious tours for foreigners.

Another aspect of Moscow's campaign to show new religious tolerance is the recent relaxation of regulations on clerical work in Soviet society. This step extends the scope of legally sanctioned religious activity to include, for example, allowing clergy to visit believers in hospitals and prisons. But it remains to be seen whether the new changes will be implemented, or are merely window dressing in anticipation of the Millennium celebration.

Discrepancies between actions and words

Since Moscow's celebration of the Millennium will have propagandistic purposes, it is important that those who attend or observe it understand where there are discrepancies between actions and words. Is religious freedom increasing in the Soviet Union or not? Are views expressed by the Russian Orthodox Church in the Soviet Union independent, or do they merely parrot the official line? Let's take a closer look at these questions.

Soviets seek to convey the impression that religious tolerance in the Soviet Union, sharply constricted

until the Gorbachev era, is growing. Soviet commentators note that the Brezhnev period marked a return to state recognition of the legitimacy of Church activities, but with some anti-religious foot-dragging at the local level. Our evidence suggests, however, that religious repression under Brezhnev was harsh and centrally directed. Many were imprisoned for expressing their beliefs. Whole Church denominations, some forcibly suppressed by Stalin, remained prohibited.

Now the Gorbachev regime claims to be applying policies of openness (*glasnost*) and reconstruction (*perestroika*) to religion, as to other aspects of Soviet society. What examples do Soviets cite to justify these claims?

- They assert that efforts are being made to ensure that local party officials, some recalcitrant, no longer apply administrative (read, coercive) means against believers. Instead, only ideological resources are to be used to dissuade believers.
- The number of working churches is said by Soviets to be growing while the number of believers is not.

- Registration of churches, it is claimed, is not a police method to intimidate, but only a means for instance, to give priests legal status.
- Finally, according to Soviet authorities, Bibles and other religious materials which are not "anti-Soviet" can be freely imported, though not without limit.

These claims deserve careful evaluation. We have not yet seen supporting evidence, though we would certainly welcome it. *Glasnost* has not benefited religion to the same extent as other aspects of society, though many parish priests and lay people are testing its limits. Whatever the merits of assertions of a loosening, some things have not changed.

- The authorities still contend there is no religious issue involving Ukrainian Catholics since their Church does not officially exist in the Soviet Union. Soviets lamely assert that a Ukrainian Catholic Church is not needed since Eastern Orthodox and Ukrainian Catholic rites are similar, and incredibly, that believers in Ukraine are indifferent whether they recognize the pope or the Moscow patriarch.
- Of the highly publicized releases of prisoners of conscience very few are religious activists. Hundreds remain incarcerated. Those let go were convicted under political articles of the criminal code; believers convicted under religious articles are less fortunate.

- The authorities assert that the shortage of paper constrains the publication of religious materials in the USSR.
- The teaching of religion to children in the family is officially permitted, but teaching to others remains banned. Of course, the teaching of atheism is not similarly bounded.
- Religious groups cannot engage in private philanthropic activity, allegedly because helping

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LETTER TO THE EDITOR: Eli Rosenbaum's response to Kuropas column

Dear Editor:

As Myron Kuropas' column in the May 10 issue of *The Weekly* ("Thanks a Lot, Mr. Rosenbaum. For Nothing!") was devoted in its entirety to a malicious attack on my integrity, I trust that I will be permitted to respond in print.

To begin with, I deeply resent Mr. Kuropas' outrageous reference to me as a former "OSI apparatchik" and to my former colleagues at the United States Department of Justice as my "cohorts." His long-running crusade against the Office of Special Investigations continues to be based on false and scurrilous charges. As an American citizen and taxpayer, I remain enormously proud of the work that the Justice Department had done since 1979 in investigating and prosecuting suspected Nazi war criminals. Evidence gathered by the Department is subjected to FBI testing, to testing by defense experts, and finally to the most important of all tests — that conducted by U.S. federal courts. This is the system that has served the nation admirably well for more than 200 years. I see no reason to change it now.

I am convinced that most Ukrainian Americans would share my views concerning OSI if only the government's war crimes prosecution program received something remotely approaching balanced coverage in the Ukrainian-American press. Sadly, the few Ukrainian leaders who have mustered the courage to speak candidly and truthfully on this subject have been subjected to harassment and vilification in the community (see, for example, *The Weekly's* issue of May 31).

Mr. Kuropas denounces my letter to CBS regarding the film "Escape From Sobibor" as "a sanctimoniously self-serving diatribe, meant more for Ukrainians than for CBS." I can scarcely imagine a more deranged characterization of that latter — nor one more calculated to sabotage what little chance remains for improving Ukrainian-Jewish relations. As Mr. Kuropas would have ascertained had he bothered to check his facts, I got involved in the CBS matter in the first place only upon being implored to do so by representatives of the Ukrainian community. I wrote to CBS after reviewing both the Reading Program script and the film

itself. I contacted CBS, I might add, despite being enraged by the fact that "model letters" hand-delivered to me by the Ukrainian Research and Documentation Center were suffused with such wildly anti-Semitic pronouncements as: "The Jews liked to exploit the subjugated masses," acting as "agents and executioners" for Polish landlords, when they "held the keys to Ukrainian churches ... collecting fees for themselves for allowing Ukrainians to use their churches on holidays." If Mr. Kuropas had inquired, by the way, he would have learned that I also had a two-hour meeting at CBS headquarters, in which I finally succeeded in persuading the network to agree to enclose with all Reading Program scripts a strong statement on the subject of the importance of not holding all Ukrainians responsible for the actions of a minority of their people. The real test of leadership is, of course, in the results one obtains. Where, it might therefore be asked, are the results obtained by Mr. Kuropas and others whose intemperate and uninformed accusations against CBS and Chrysler served only to convince many at the

network that the Ukrainian community's complaints were hardly to be taken seriously?

As for my letter being meant "more for Ukrainians than for CBS," Mr. Kuropas has presumably learned by now that my letter was submitted to *The Weekly* for publication by Ukrainian Americans, certainly not by me. Perhaps he has also learned by now of my successful efforts over the years to quietly dissuade U.S. newspapers from running "exposés" of various Ukrainian Americans and other persons against whom the only "evidence" they had on hand was a Novosti press release or the like. Again, the question for Mr. Kuropas is: Where are his results?

Mr. Kuropas expresses mock astonishment that the undersigned "still believes that our questioning of OSI tactics stems from a desire to protect Nazis." Honestly, I fail to see how any reasonable observer can arrive at any other conclusion after watching, for example, the truly distasteful performance of the Ukrainian Canadian leadership in connection with the recent work of the Deschenes Commission.

(Continued on page 13)

Monument to Patriarch Josyf Slipyj dedicated at Soyuzivka

(Continued from page 1)

monument — the bust of His Eminence Josyf Slipyj, major archbishop of the Ukrainian Catholic Church, the spiritual father and leader of Ukrainian Catholics throughout the world."

"May everyone remember the life of this great man of faith and knowledge — a life full of hardship and sacrifices because of his love of God and the Church and the Ukrainian nation. Let this monument inspire all Ukrainians to imitate his life and mission forever." Bishop Losten said.

Dr. Flis addressed the audience after the bishop. After welcoming guests to Soyuzivka to witness the unveiling, he stated in part: "Patriarch Josyf Slipyj, who was chosen by the great Metropolitan Andrey Sheptytsky as his successor during his years of terrible suffering for the Ukrainian nation, honorably followed the footsteps of his predecessor and chose the way of martyrdom for the fight for the rights and freedom of the Ukrainian Catholic Church and the entire Ukrainian nation."

"Patriarch Josyf Slipyj, who during his imprisonment in the Soviet Union became the symbol of the indestructible Ukrainian Catholic Church for the entire Christian world, began a new era in the life of the Ukrainian Catholic Church. He invoked in us all the belief in the eventual victory of good over evil, the victory of our Church and our nation. He led our Ukrainian Catholic Church to new heights, speaking before bishops' sobors and representing the Ukrainian religious community at various forums in the free world."

Clergy present included: the Revs. Michael Charyna, Julian Osadca, Lev Lubynsky, Ivan Kenez, Jaroslav Swyschuk, John Terlecky, Petro Ohirko, Bohdan Tarnawsky and others.

Alexander Pryshlak, chairman of the Ukrainian Patriarchal Society in the United States and Dr. Vasyl Markus, head of the Society of Brotherhoods and Sisterhoods of the Ukrainian Patriarchal Society in the U.S. also spoke. Both expressed their joy at the statue finding a permanent home at Soyuzivka and expressed the hope that the life of the patriarch will serve as an example to all.

After the speakers came the blessing of the statue by Bishop Losten, the laying of wreaths. The wreaths were from the Ukrainian Patriarchal Society, the Society of Brotherhoods and Sisterhoods of the UPS, from the Sisterhood of St. Olha and the Brotherhood of Rochester, N.Y. Red roses were given by the national executive committee of the Ukrainian Patriarchal Society and the Ukrainian Patriarchal World Federation. Two representatives from Plast



Bishop Losten after the dedication.



Oleksandra Mudra recites poem.

Ukrainian Youth Organization also laid wreaths at the foot of the monument.

With the singing of the hymn "Prayer for the Patriarch," the dedication ceremony came to an end.

After the dedication ceremony, a concert was held in the Veselka hall in commemoration of Father's Day.

Before and during the concert, Drs. Yaroslav and Daria Myndiuk presented an hourlong slide show in the main House library documenting the life and death of Patriarch Josyf.

During the concert in Veselka the patriarch's life was also honored with a poem written and read by Oleksandra Mudra, Chicago's fraternal activities coordinator of the UNA.

The rest of the program was dedicated to fathers. The vibrant Dunai dance group from St. Catharines, Ont., performed a host of dances and soprano Laryssa Magun-Hurny, with her haunting voice, thrilled the audience with a variety of operatic arias and Ukrainian songs. The master of ceremonies for the concert was Ulana Senchyshyn, wife of Soyuzivka manager Dorko Senchyshyn.

The festivities that weekend had begun on Saturday evening, June 20, with the appearance of the Dumka Vocal Ensemble. The New York chorus performed eight songs during the course of the evening; a dance to the music of the Bohdan Hirniak Orchestra followed their performance.

On Sunday morning, liturgies were held for those of the Catholic and Orthodox faiths. Buses from all over the United States and Canada brought individuals and groups together as they could enjoy the weekend at Soyuzivka.

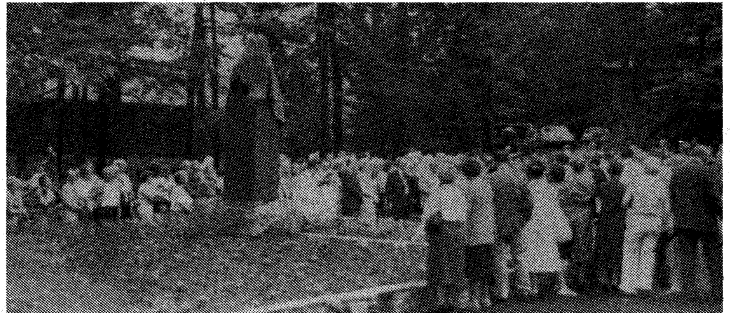
Born in western Ukraine in the village of Zazdrist on February 17, 1892, Patriarch Josyf was sent in 1912 to the famed Theological University in Innsbruck, Austria, by Metropolitan Sheptytsky.

Patriarch Josyf was the only member of the Ukrainian Catholic Church hierarchy to survive the Soviet destruction of the Church in the 1940s. He subsequently endured 18 years of imprisonment for refusing to betray the Ukrainian Catholic Church and for fidelity to the Holy See. Through the intervention of President John F. Kennedy and Pope John XXIII, and Ukrainian Catholics throughout the world, Patriarch Josyf was released and arrived in Rome in February 1963.

Metropolitan Josyf was elevated to the rank of cardinal of the Catholic Church on Sunday, February 21, 1965, in St. Peter's Basilica in Rome by Pope Paul VI. He died on September 7, 1984.



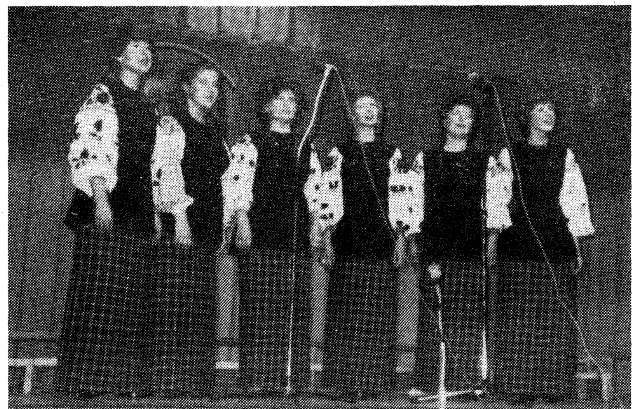
UNA President John Flis remembers the life of Patriarch Slipyj



Crowd gathers in front of the draped monument.



The Dunai dancers thrilled the audience with their stunts.



Dumka chorus members sing before a full house.

New season offers fun for everyone at Catskill resort — Soyuzivka

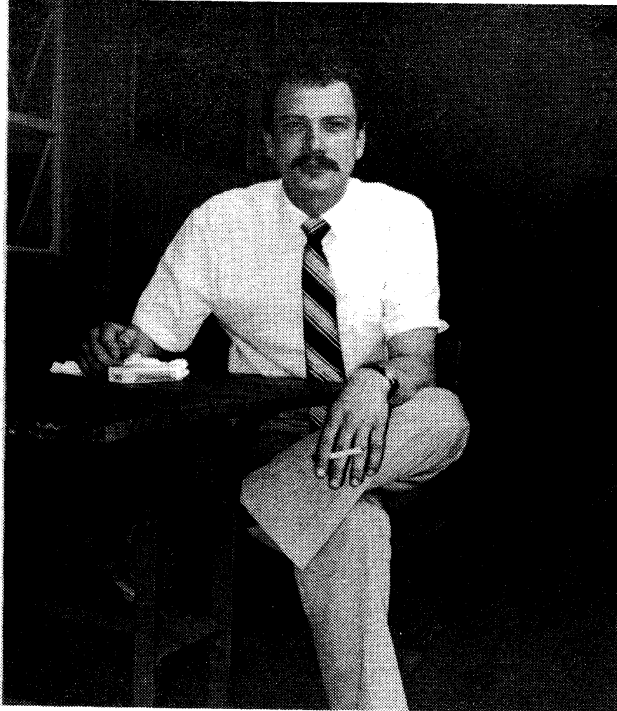
by Natalia A. Feduschak

KERHONKSON, N.Y. — As the new season opens at Soyuzivka this summer, vacationers can expect to find some of the old favorite summer activities at the resort — like swimming, tennis and hiking — and new ones as well.

This year, horseback riding and the appearance of a new master of ceremonies, actress Laryssa (Lysniak) Lauret, will highlight summer fun in the Catskill Mountains, home of the Ukrainian National Association resort.

And, vacationers can expect better quality movies to be shown this year, according to Soyuzivka's manager, Dorko Senchyshyn, as the resort has purchased a new projector. Popular movies will be on the agenda this year.

"This year people can expect upgraded rooms. We have new bedspreads, the curtains have been replaced, and so have the old mattresses," Mr. Senchyshyn stated. "We worked



Soyuzivka manager Dorko Senchyshyn

hard all winter long so we'll have less problems during the summer. We've taken care of the common problems like leaky faucets." Several wiring and sewage problems have also been taken care of at the resort.

The roads going up from the Main House to the new senior citizens home, Halych, have been renovated, and ad-

ditional parking to accommodate the overflow of cars on heavy weekends has been completed as well, Mr. Senchyshyn said.

This summer, guests at Soyuzivka will have the opportunity to meet and mingle with Ms. Lauret, who has appeared widely on stage and television. Ms. Lauret played Dr. Karen

Werner for eight and one half years on NBC in "The Doctors." She was Simone Morey in "The Guiding Light" for two years.

On Broadway she has appeared in "Paris is Out" by Richard Seff in the role of Helveli Gessnehr with actors Molly Picon and Sam Levene; "The Night of the Iguana" by Tennessee Williams in the role of Hilda, in which she appeared with Bette Davis, Margaret Leighton and Shelley Winters; "Julia, Jack and Uncle Joe" by Howard Teichmann as Natasha with actress Claudette Colbert.

Ms. Lauret has also appeared in several off-Broadway productions and stock theatre. A student of Lee Strasberg and Uta Hagen, Ms. Lauret received a master of fine arts from Columbia University and a bachelor of fine arts from Hunter College.

While the management is still planning new activities for the summer, some old favorites, like Hutsul Night and Steak Night will appear on the summer agenda.

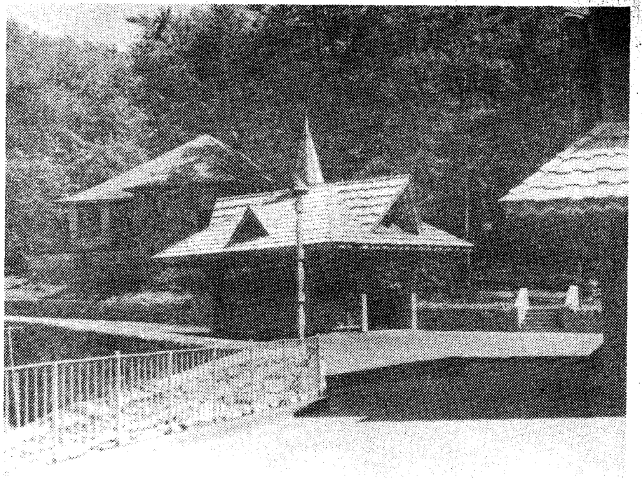
Entertainment has already been planned for the whole summer and people will be able to see various dance groups, among them the Dunai, Zoria and Syzokryli dance groups, and listen to the sounds of the Vichnyi Vidhuk Bandurists, and bands such as Trembita, The Hutsuls, Tempo, Al and Dorko, and Khloptsi zi Lvova.

This year, Mr. Senchyshyn hopes to have a Miss Soyuzivka pageant in which cash prizes will be given. Details are not yet finalized, and more information will follow in the near future, he said.

Mr. Senchyshyn said that even more innovations are planned for next season, but would not discuss them in detail.



Laryssa Lauret



A Soyuzivka summer means children's camps, sports activities, entertainment programs and just enjoying the beautiful resort.

Immaculate Conception High School celebrates 25th commencement

by Myrosia Stefaniuk

HAMTRAMCK, Mich. — Graduation Day at Immaculate Conception Ukrainian Catholic High School in Hamtramck was extraordinary this year because it marked the 25th commencement at this unique school. On Pentecost Sunday, June 1, a solemn pontifical divine liturgy was celebrated by Bishop Innocent Lotocky of St. Nicholas Diocese in Chicago and celebrated by the Very Rev. Bernard Panczuk, OSBM, pastor and superior, and Msgr. S. J. Chrepta, faculty member.

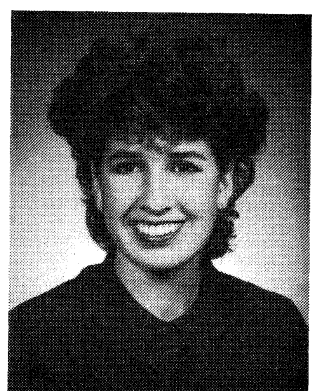
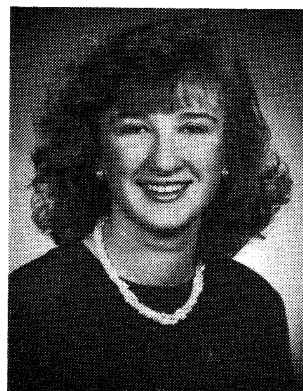
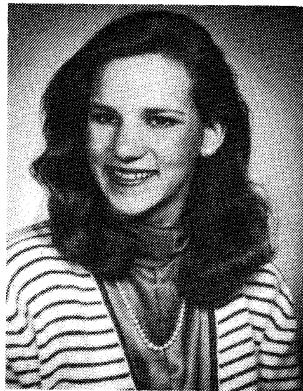
It was a joyous day from the very start. A bright June morning sun played with reflections on the gold and brilliant icons, and the church choir jubilantly proclaimed "V Sey Den..." as the seniors marched down the aisle and took their places.

In his sermon, Bishop Lotocky addressed the graduates in Ukrainian: "You are the Church... As you go out into a world which has alienated itself from God and become threatened with destruction... may you become inflamed by the Holy Spirit like the Apostles, the original graduates of Christ's school. It is up to you to strive to improve the world you are entering, to make it a better one."

Following the liturgy, the graduates, accompanied by their families and friends, proceeded to the school auditorium for the commencement exercises and distribution of diplomas and awards. In his opening remarks, the Rev. Panczuk thanked the bishop for honoring his "home city" every year at graduation and for "...always being with us at very special moments." He pointed out with pride that the class of '87 is a very special class not only because it is the 25th, but because academically and as a group, it has distinguished itself.

Distinguished seniors

The record is impressive. Of the 27 graduating seniors, 10 received full four-year merit scholarships to Wayne State University and an additional five students were eligible for state scholarships on the basis of ACT college tests. Thirteen received the Presidential Academic Fitness Award given to



Top 1987 grads (from left): valedictorian Natalia Iwanyckyj and salutatorians Oksana Andrushkiw and Lydia Cisaruk. those who helped us come this far."

Established 29 years ago

There were many who helped. First and foremost were the school founders, headed by former pastor, Msgr. Stephan Knapp. Twenty-nine years ago they had the foresight to establish one of only two Ukrainian Catholic high schools in the U.S. where a student's awareness of himself as a Ukrainian Christian is considered as important as his or her academic development. The high school curriculum and programs were designed to ensure that these characteristics are nurtured.

Supported by cadres of parents, friends, parishioners, sponsors and benefactors who, year after year, gave generously of themselves in terms of both time and money, the school was able to remain financially solvent and maintain high academic standards. Renovations and additions were made as the need occurred.

Today, supplementing the traditional classroom environment, ICHS continues to offer a college preparatory curriculum and business courses, a four-year computer science program using IBM systems, a fully equipped science program with labs, Ukrainian studies, a foreign language program, a coed athletic program and courses in music and humanities.

Salutatorian Oksana Andrushkiw pointed out that "an individual can fulfill goals only if they are based on strong foundations." Our school gave us those foundations." This was done primarily through the persistent nurturing of the Basilian Fathers and Basilian Sisters and a dedicated faculty who understood the value of an education firmly grounded in the Ukrainian Christian tradition.

Academics plus...

Learning at ICHS involved not only academics. It included weekly religious observances, classes in Christian formation and the Ukrainian rite, a four-year studies program in Ukrainian language, literature, history, geography and culture, and participation in Ukrainian community commemorative, religious, political and cultural events. This cultivated not only an appreciation of the student's heritage, but also an understanding of his role as a Ukrainian in the free world.

In this respect, a special tribute and acknowledgement is due to two individuals who have been longstanding primary movers behind the school: Father Panczuk, the dedicated pastor, superior, administrator, teacher, friend and "jack of all trades" over the last 17 years; and Peter Stasiw, a devoted Ukrainian who served the school long and well through high and low as a

faculty member since its opening, and as principal for the last 16 years.

Lydia Cisaruk, co-salutatorian, turned everyone's attention toward the future: "Our school and families have given us everything there was to give. Now we must decide what we will do with that we have been given."

Mutual rewards

The cooperative efforts between the school and the Ukrainian community have been mutually rewarding. A large percentage of the alumni valued the ICHS tradition and chose to perpetuate it by sending their own children to the IC schools and by supporting the schools financially and morally. In turn, the community became enriched as many young adults eventually joined and took on leadership positions in Ukrainian organized life.

But ICHS is not without its own share of difficulties. With rapidly accelerating costs and decreasing student enrollment (due primarily to large-scale migration into the suburbs), the high school faces critical years ahead. It can continue to provide quality education and upbringing only if the community comes through with added effort and zeal.

Bishop Innocent's words at the commencement exercises are an appeal not only to the class of '87 but to the Ukrainian community at large: "Be the torch-bearers for the Ukrainian Catholic Church. Revitalize your love for Christ; energize your good will; be that ray of hope for others."

As we approach the celebration of the Millennium of Ukrainian Christianity, the number of ICHS graduates approaches 1,000 (975 to date). While we meet and brainstorm and plan grandiose gala events, and attempt to outdo each other with larger choirs and grander performing groups, with more prominent speakers and soloists, and with big names and big stars to attract the attention of the "outside world" — it is gratifying to know that there are individuals working on developing "the inside world," namely the spiritual upbringing of our youth.

What greater tribute can be made to 1,000 years of Christianity in Ukraine than to educate and send out a thousand young people, rooted in our faith, culture and tradition into the modern world?

Oops!

In the May 31 story about Immaculate Conception High School's Senior play, the names of Natalia Iwanyckyj and Natalie Skorupa were inadvertently omitted from the cast of characters. The two Natasies starred in the roles of "zhevzhyky" — narrators that introduced each act with song and dance.

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Dobriansky receives Catholic veterans' award *New party line...*



Andrij Dobriansky receives Catholic War Veterans Post 401 citation and gold medal from Commander Harry Polche.

NEW YORK — Andrij Dobriansky was honored on Sunday, April 5, as "Ukrainian Catholic Man Of The Year" by the St. George Ukrainian Post 401 of the, Catholic War Veterans, at a luncheon following the traditional corporate communion held at the St. George Ukrainian Catholic Church in New York City.

Commander Harry Polche stated that this is an annual event at which individuals are recognized for their achievements in the Ukrainian community. Maestro Dobriansky, the 1987 recipient of the Special CWV Citation and Gold Medal, was honored "In recognition of his long outstanding and dedicated service to the St. George Ukrainian Catholic Church and to the Ukrainian community at large. His God-given musical talent has been enjoyed by all and benefitted many. A devoted family man, he and his family best exemplifies the Ukrainian Catholic way of life. It is with great pride that the St. George Ukrainian Post bestow upon him the designation Ukrainian Catholic Man of the Year."

Mr. Dobriansky was born in western

Ukraine. He studied at the Lysenko Music Institute in Lviv and emigrated to the United States in 1956. A bass-baritone, he was a soloist with the Dumka Ukrainian choir and made his debut at the Metropolitan Opera in 1970. He is well-known to Ukrainian audiences, having performed at numerous recitals and concerts throughout the United States and abroad.

The Very Rev. Patrick Paschak OSBM, vicar general of the Stamford Diocese and pastor of St. George Ukrainian Catholic Church, congratulated the post on its choice of maestro Dobriansky as he upholds the teachings of the Church and is committed to his Ukrainian faith.

The Rev. Leo Goldade OSBM, chaplain of the post, spoke highly of the honoree and of his devotion to his family.

The program was emceed by Dr. Walter Baron.

The Post also inducted the following new members: Jaroslaw Czernyk, Jaroslaw Kurowyckyj, Oleh Lopatynsky and Jaroslaw Oberyshyn. Officiating at the ceremony was Queens County Commander Nicholas Rywak.

(Continued from page 6)
television, radio, and press. In recent years, attacks on the emigre leadership of the Ukrainian Orthodox and Catholic Churches have denounced both their interpretations and planned observance of the Millennium of Kievan Christianity.

The Gorbachev regime may be relaxing its attitude towards religion. However, it is more than likely that the Russian Orthodox hierarchy will be the main institutional benefactor. Apparently, the Ukrainian Churches will continue to remain outlawed long past the celebration of this historic Millennium.

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UNWLA Branch in Chester, Pa., marks 60 years of activity

CHESTER, Pa. — Ukrainian National Women's League of America Branch 2 of Chester, Pa. celebrates its 60th anniversary today.

Sixty years ago a need for an active, organized Ukrainian women's group in Chester arose, and as a result of the initiative of the late Catherine Bobiak, the first meeting was held on March 10, 1927, at her residence.

At a general meeting on May 1, 1927, guest speaker Helen Latosky, national president of the UNWLA, in her address set the tempo for the new Branch 2, and from that time onward, this branch has been a productive member of the UNWLA.

Among the branch's achievements are the publication of a Ukrainian history in English and a Ukrainian-English dictionary. The branch sent funds for the construction of a monument to poetess Lesia Ukrainka in Cleveland. Monetary contributions were made to the national headquarters in Philadelphia for the monument of poet and freedom-fighter Taras Shevchenko in Washington.

Branch 2 also gave financial assistance for the construction of St. Andrew's Ukrainian Orthodox Memorial Church in South Bound Brook, N.J., for the commemoration of the 7 million who died during the artificial famine in Ukraine in 1932-33.

In recent years clothing and funds have been sent to those Ukrainian immigrants who settled in Brazil. Much help over the years has been given by Branch 2 to children, and especially



Maria Bolonka

orphans. Most recently funds have been sent for the construction of a new home for The Ukrainian Museum in New York City.

Although many of the original founding pioneers have passed away, their work is being carried on by their daughters and granddaughters.

Besides Maria Bolonka, who has served as president for three years, the other officers are Catherine Hrycay, vice-president; Sophie Pachowka, secretary; Catherine Popek, treasurer; Sophia Edynak, financial secretary.

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Ukraine Millennium Foundation 368-1998 *partial view.

Plast's Spartanky sorority holds annual meeting

by Tania Porytko

KERHONKSON, N.Y. — Amid blustering rain, members and candidates of Plast's Spartanky unit came from all over the United States and Canada for the sorority's annual meeting held at Soyuzivka the weekend of April 3-5.

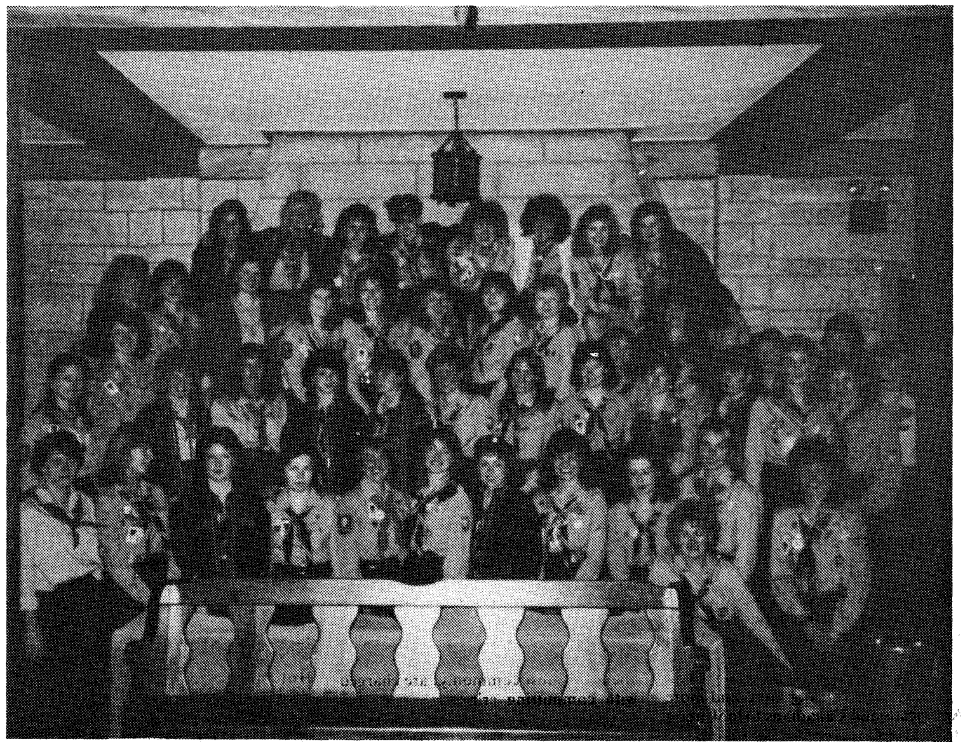
On Saturday morning, as old friends greeted each other and began to catch up on one another's lives, the leaders of the group, Vera Chuma, Stephanie Pawlyszyn and Adrianna Luchehko were busy finalizing the plans for the weekend.

After opening remarks, the new "potential" candidates began their last test.

By 6 p.m. all nine candidates were welcomed as full members with a traditional ceremony. The newest Spartanky are: Chris Gnoy, Adia Zahaykevich, Chrystyna Zynycz, Areta Hladky, Theresa Kuritsa, Marianka Diachenko, Lesya Juchymenko, Motria Dzulynsky and Roma Dzulynsky.

After dinner the sorority's new leaders were chosen. Stephanie Pawlyszyn, who for the past three years has worked very successfully with the new candidates, became the new president (head of the group). Vera Chuma and Tania Porytko were chosen first and second vice-presidents.

At 9 p.m. the festivities began in the



Members of the Spartanky sorority of Plast.

Soyuzivka lobby. Skits were shown, fortunes told and songs sung long into the night.

On Sunday, after attending liturgy,

the group discussed plans for the next year. Events such as volleyball tournaments, career counseling and various sales were agreed upon. After receiving

beautiful badges prepared by Theresa Kuritsa and Marianka Diachenko from Chicago, the Spartanky unit ended its annual meeting.

The Millennium...

(Continued from page 7)

individuals is the responsibility of the state.

Russian Orthodox Church — independent or not?

In the context of these constraints, the "least unfavored" religion in the Soviet Union may be the Russian Orthodox Church. Despite state repression the Moscow Patriarchate continues to maintain a sizable following in Soviet society. The spiritual and administrative head is its presiding bishop, the patriarch of Moscow. Upon the demise of the last prerevolutionary patriarch, Stalin was planning to have the office abolished, but the German invasion left Stalin in need of ways to rally the Soviet people to the war effort. As part of Stalin's appeal to Russian nationalism, the Church was revived, but in a tamer, "Leninized" reincarnation. In recent years the Church has played a role in Moscow's policies of heightened Russification.

Stalin executed priests, closed churches, and confiscated church belongings. Khrushchev, too, closed churches even as he liberalized certain other aspects of Soviet life. The Kremlin today is less coercive than was Stalin in dealing with the Russian Orthodox hierarchy, but the parameters of "permissible" religious activity have changed little. Moreover, the extent to which the church is exploited for propaganda purposes has steadily increased. Patriarch Pimen appears to be obsequiously receptive to official guidance. He has been given a place of unprecedented importance in the recent campaigns against the Strategic Defense Initiative and for the Soviet moratorium on nuclear weapons tests. Pimen's and the Church's service to the Soviet Communist Party seems to be part of the "understanding" which defines Church-state relations in the USSR.

Because Soviet mechanisms of control within the Russian Orthodox Church and other religious bodies are so pervasive and ingrained, they are often not readily apparent to outside observers. Thus, visitors to the Soviet Union often observe upon, functioning churches and assume that behind this ostensible evidence of religious freedom lies a Church-state dynamic similar to that in their own societies. Instead, the reality is a repressed Church and a state Church.

Russian Orthodox dissidents are treated severely by the regime, though some prominent persons are being released. Last year the prominent activist Vladimir Rusak was given a heavy sentence. We rejoice,

however, at the release of Irina Ratushinskaya whose spiritual poetry earned her a long sentence, and at the release of Ogorodnikov and some others. These persons should be allowed to resume their religious expression in the Soviet Union.

Jews and Zionism

The treatment of Jews in the Soviet Union seems to be in some flux. Last June a Leningrad publication authored by Alexander Romanenko contained an explicit call for "struggle against the Jewish religion." This seemed to raise a question whether Soviet authorities were giving up any pretense of arriving at an accommodation with Jews in the Soviet Union.

At the same time recently there have been some signs of an ebbing in anti-Semitic propaganda. Soviet authorities claim to be allowing emigration for genuine family reunification, and of 10,000 to 12,000 veteran refuseniks. They are not, however, permitting broad-scale emigration, as the Soviet Union is committed to under the Helsinki Final Act. Instead, modest steps are being undertaken to make life a little more tolerable for Jews.

Protestants

Harassment of Baptists, Pentecostals, and other Protestants continues strong. We learned today, for example, that Vasyly Barats, a Pentecostal activist who is very ill, was threatened on Wednesday with rearrest if he does not leave Moscow. Protestant groups are growing in size and number faster than the established churches. They seem to be resilient. The non-hierarchical chain of command and the self-starting tendencies of local groups of believers make these churches well adapted to Soviet conditions.

Implications for Americans

Because so many Americans share a religious faith, the silencing and distorting of religious expression in the Soviet Union offends them. During his recent visit to Moscow, Secretary of State Shultz represented these concerns when he participated in a Jewish Passover Seder at the ambassador's residence and attended a service at a Russian Orthodox church.

We are a partner of the Soviet Union in the Universal Declaration of Human Rights and in the Helsinki Final Act. As co-signatory the United States closely monitors Soviet compliance with human-rights violations. As foreign observers watch the

Millennium celebration in the Soviet Union unfold, they should pay close attention to actual policies and practices there:

- the jailing of believers for alleged violations of religion-related statutes,
- unwillingness to allow Ukrainian Catholics and Ukrainian Orthodox to establish themselves as separate groups, or play their rightful role in the Millennium celebration,
- restrictions on religious education of children,
- hindrances to contacts with co-religionists abroad,
- limitations on ad hoc religious activities, such as Bible study groups, and
- abuses in the registration of religious organizations.

We hope all observers of the Soviet Millennium celebration will monitor these indicators as they assess broader questions of religious tolerance in the Soviet Union. One can expect, however, that Soviet authorities will attempt to deflect such attention. The Russian Orthodox Church in the Soviet Union will also seek to assure that celebrations abroad do not focus on the circumscribed role of the Church in the land in Lenin and his heirs.

Outlook

Moscow seems eager to attract large numbers of prominent foreign clergy and lay, to help legitimize propaganda themes that will accompany the religious aspects of the Millennium observance. A convincing show by the Russian Orthodox Church in the USSR that Soviet society is tolerant of religious belief and genuinely seeking disarmament could have an impact on Western and Third World visitors, particularly those who already discount the fundamental differences between American democracy and Soviet totalitarian rule. Indeed, many of these visitors will have been invited because of previous expressions of views consonant with Soviet themes.

Churches in America — from Orthodox to Catholic, from Jewish to Baptist — have unique opportunities and credibility to inform and influence. So, too, do RCDA and other American human-rights and religious-rights groups. The fate of religious brethren in the USSR may well depend on how Soviet religious reality is understood in the outside world, and on how co-religionists in the Soviet Union are supported. Thus, the common dream of religious freedom everywhere ought to inspire opponents of religious intolerance anywhere.

Letter to ...

(Continued from page 7)

The Ukrainian Canadian Committee had the audacity to declare unabashedly that "if only a handful of obscure old men against whom a minor role in Nazi war crimes is alleged, Canada may well be advised to consider less radical action or no action at all" (Toronto Star, May 6, 1986). The UCC also opposed a proposal that Canada's Criminal Code be amended to allow for criminal trials in Canada of suspected war criminals (Toronto Star, November 29, 1986). And writing in The Weekly on March 22, Michael Bociurkiw apparently felt not even a twinge of embarrassment in reporting that "members of Canada's Ukrainian community ... said last week that the Canadian government's response [to the report of the Deschenes Commission] had rid them of the need to fight the establishment of a permanent Nazi-hunting unit in Canada." Now we read that the UCC is actually going to run advertisements urging people with information about Soviet war criminals (not Soviet or Nazi war criminals) to come forward; of course, the organization has never urged persons with evidence on suspected Nazi criminals to come forward. It is actions like these — more than anything else — that are, unfortunately, causing more and more Americans and Canadians to look upon the Ukrainian community with grave suspicion. Fairly or unfairly, a community is often perceived in terms of the quality of the leaders it picks to represent it. Self-serving statements like "Of course, we in the Ukrainian community support the bringing to justice of real war criminals" are steadily losing credibility in the face of blatantly obstructionist conduct of the sort referred to above.

As to the April 1985 report that I authored for the World Jewish Congress, Mr. Kuropas' complaints are one again far off the mark. His statement equating that report with publications of "hate groups such as the Ku Klux Klan" is not only slanderous, it is bizarre and manifestly obscene; it has no place in civilized discourse. The WJC report was not, as he would have readers of The Weekly believe, a "report regarding alleged Ukrainian anti-Semitism." Rather, it was a report on the documented anti-Semitic component evident in many of the attacks against OSI launched to that date by Baltic and Ukrainian American organizations. Both I and the WJC stand by every single word in that report. I would be happy, for example, to share with The Weekly my copy of the publication distributed by the Ukrainian Congress Committee of America we cited that Mr. Kuropas claims "no one has been able to find"; the UCCA's Boston chapter was so proud of it that they even mailed a copy directly to the U.S. Justice Department! Mr. Kuropas asserts that we mistranslated into "Yid" the word "Zhid" from a Homin Ukrainian article. Every Jew who was ever assaulted with that word in Ukraine can confirm that "Zhid" is a pejorative Ukrainian term for "Jew" and that there is a correct and proper word ("Yevray") that should be used instead. Perhaps he wishes to propose an alternative English-language vulgarity as the translation for "Zhid"?

Mr. Kuropas' complaint that I took statements "out of context" from Petro Mirchuk's vicious little book "My Meetings and Discussions in Israel" truly astounds. Mr. Kuropas now has gained the distinction of being the very first Ukrainian American I am aware of to defend Mr. Mirchuk and his hate-filled writings. To their credit, every-

OSI's most devoted critics in the Ukrainian community have denounced Mr. Mirchuk and his anti-Semitic ravings when asked about the man. But if this is the kind of "literary company" that Mr. Kuropas wishes to keep, then that is his prerogative.

Mr. Kuropas concludes his tirade with a curious listing of seven things that "Mr. Rosenbaum needs to do to demonstrate his sincerity." This is surely the most laughable part of his exposition. Firstly, he demands that I "renounce as bogus" the April 1985 WJC report. Since I stand by the report's veracity, I will of course do nothing of the sort. Secondly, Mr. Kuropas wants me to convince the Justice Department to eliminate "all references to ethnicity in their identification of alleged war criminals." I do not believe that such references are currently being made by the Department. When I addressed the annual national civil rights convention of the Anti-Defamation League of B'nai B'rith in 1985, I publicly urged newspapers to exercise restraint, and especially to eschew headlines of the "Ukrainian Charged With Nazi Crimes" ilk. At the same time, it must be understood that identification of an accused's nationality has always been common in this country in cases in which arrested individuals are either aliens or (most commonly) are charged with committing crimes abroad. One can cite a seemingly endless number of reports involving Colombians, Cubans, Israelis, Sicilians, etc. Clearly, no "special measures" have been adopted for Nazi cases. (In Israel, it should be noted, John Demjanjuk's Ukrainian origin is relevant and material for identification purposes, especially since defense counsel has challenged the prosecution's contention that "Ivan the Terrible" of Treblinka infamy was Ukrainian.)

Mr. Kuropas' third demand is that I arrange a meeting between the WJC and representatives of Ukrainian American and Ukrainian Canadian organizations. Mr. Kuropas will no doubt be nonplussed to learn that I have been meeting with representatives of Ukrainian organizations (Baltic ones as well) for nearly two years already. For obvious reasons, Mr. Kuropas has never received an invitation to these meetings, and he never will. If he would pause from his hate-mongering long enough to pay attention to what is actually going on in the world, then he would know about these meetings — especially since one such gathering was actually the subject of an article in The Ukrainian Weekly (April 19)! He should read the paper he writes for.

Mr. Kuropas' fourth demand is that I convince the WJC to support the holding of war crimes trials in the United States. Personally, I share the view of constitutional law experts I have queried who believe that legislation to authorize such trials in the U.S. would be patently unconstitutional and hence invalid. It could take years just to get a definitive judicial determination of the constitutionality of a questionable statute. But if a law could be drafted that appears constitutional, then I of course would be the very last person to oppose it; again, if Mr. Kuropas concerned himself with facts, he would know that I said just that in the pages of The Washington Post, way back on Sep-

tember 11, 1986.

Mr. Kuropas' fifth demand — that I "temper [my] wild-eyed (sic) appearances and irresponsible accusations on national television" — refers, I presume, to my televised debates with Mari-Ann Rikken and Patrick Buchanan. I pulled no punches during those exchanges — especially regarding the reprehensible machinations of Ms. Rikken's so-called "Coalition for Constitutional Justice and Security." Anyone who decides to work with the outfit is on notice that they will be duly discredited. I shall continue to gather the facts and make them public. Indeed, Mr. Kuropas, the best disclosures about the pernicious efforts being directed against the Justice Department are yet to come.

Mr. Kuropas' last two demands relate to a "Ukrainophobia" he claims to perceive in the Jewish community and its press. I must say that I think that the Jewish press has, on the whole, treated Ukrainian concerns fairly, perhaps even too generously. I can point to articles in The Jewish Week of New York, The Jerusalem Post, The Boston Jewish Times etc. Where is the correspondingly sympathetic treatment in the Ukrainian press of Jewish concerns regarding the apprehension and punishment of the perpetrators of the Nazi Holocaust? The question virtually answers itself.

Mr. Kuropas' thinly veiled warnings about OSI practices having a "negative effect on Ukrainian-Jewish relations" are especially offensive. OSI is a U.S. government agency, not a Jewish one. The Jewish community will not be held responsible for the actions of the federal government, however much we remain convinced of the propriety of OSI's methods and the justness of its mission (yet, even when a defendant is Jewish, as in the case of Jacob Tannenbaum). But make no mistake about it, Mr. Kuropas: If the Jews of the United States must choose between seeing that justice is properly done in Nazi war crimes cases and winning a few half-hearted compliments from the Ukrainian community's leadership, then we shall

choose the former, every time. We cannot and will not remain silent while efforts are made to dismantle or disable OSI or when attempts are made to "rewrite" history, such as by denying that the OUN (both the Bandera and Melnyk factions) issued virulently anti-Semitic pronouncements during the second world war or by ridiculous "proofs" that "at most 25 percent" of the guards at the Sobibor death camp were Ukrainians. We will continue to insist that all the nations and peoples of Europe do what the world is now demanding that France do in the wake of the Barbie trial and that Austria do in response to the Waldheim scandal: deal honestly and openly with the history of the second world war, in all of its facets, both villainous and heroic.

Myron Kuropas' ill-informed and venomous posturing is sadly characteristic of the conduct we have witnessed across a broad spectrum of leadership in the Ukrainian community on the subject of bringing Nazi war criminals to justice. It is the reason why there are only a very few of us left in the Jewish community who are still prepared to meet with Ukrainian leaders. Herein lies the tragedy that seems to be in the making. Mr. Kuropas may well succeed in ascending to the presidency of the UNA on his ill-conceived but cleverly constructed anti-OSI platform. Ironically, however, when he finally gets there he will likely find that he has effectively dragged the community's reputation into the sewer, and that as a consequence, there is no one left who will talk with him or listen to his constituency's appeals for understanding. If, as my contacts in the Ukrainian community assure me, there is a "silent majority" out there that disagrees with what is being done in the community's name, then I would urge them to consider finding their voice while they still have a chance, however slim, to make a difference.

Elie M. Rosenbaum
General Counsel
World Jewish Congress
New York

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GEORGE CYBRIWSKY at the piano

Saturday, August 1, at 8 p.m.

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Saturday, August 8, at 8 p.m.

Chamber trio

Saturday, August 15, at 8 p.m.

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Monthly reports for April

RECORDING DEPARTMENT

MEMBERSHIP RECORD

	Juv.	Adults	ADD	Totals
TOTAL AS OF MARCH 31, 1987	18,739	50,185	6,729	75,653
GAINS IN APRIL 1987				
New members	38	58	6	102
Reinstated	25	52	1	78
Transferred in	13	15	3	31
Change class in	1	7	—	8
Transferred from Juv. Dept.	—	—	—	—
TOTAL GAINS:	77	132	10	219
LOSSES IN APRIL				
Suspended	39	108	29	176
Transferred out	13	18	4	35
Change of class out	1	7	—	8
Died	2	79	—	81
Cash surrender	19	32	—	51
Endowment matured	30	47	—	77
Fully paid-up	27	65	—	92
Reduced paid-up	—	—	—	—
Extended insurance	—	—	—	—
Cert. terminated	—	—	13	13
TOTAL LOSSES:	132	356	46	534
INACTIVE MEMBERSHIP:				
GAINS IN APRIL				
Paid-up	27	65	—	92
Extended insurance	33	86	—	119
TOTAL GAINS:	60	151	—	211
LOSSES IN APRIL				
Died	1	27	—	28
Cash surrender	17	13	—	30
Reinstated	3	4	—	7
Lapsed	5	5	—	10
TOTAL LOSSES:	26	49	—	75
TOTAL UNA MEMBERSHIP AS OF APRIL 30, 1987	18,718	50,063	6,693	75,474

WALTER SOCHAN
Supreme Secretary

FINANCIAL DEPARTMENT

INCOME

Dues From Members	\$238,899.62
Income From "Svoboda" Operation	94,884.89
Investment Income:	
Bonds	\$431,502.55
Certificate Loans	3,061.03
Mortgage Loans	42,468.21
Banks	3,779.44
Stocks	5,395.46
Real Estate	39,419.02
Total	\$525,625.71
Refunds:	
Taxes Federal, State & City On Employee Wages	\$14,623.10
Taxes — Canadian Withholding & Pension Plan	339.94
Taxes Held In Escrow	1,390.97
Employee Hospitalization Plan Premiums	1,001.99
Reward to Secretary Ret'd	364.60
Reward to Organizer Ret'd	553.00
Total	\$18,273.60
Miscellaneous:	
Transfer To Orphans Fund	\$250.00
Ukrainian Heritage Defense Fund Donations	1,018.00
Profit On Bonds Sold Or Matured	27,092.47
Sale Of "Ukrainian Encyclopaedia"	720.00
Total	\$29,080.47
Investments:	
Bonds Matured Or Sold	\$681,104.33
Mortgages Repaid	186,237.37
Certificate Loans Repaid	4,198.27
Total	\$871,539.97
Income For April 1987	\$1,778,304.26

DISBURSEMENTS

Paid To Or For Members	
Cash Surrenders	\$20,566.88
Endowments Matured	64,150.00
Death Benefits	59,302.42

Interest On Death Benefits	57.11
Payor Death Benefits	247.45
Reinsurance Premiums Paid	1,263.77
Indigent Benefits Disbursed	1,350.00

Total **\$146,937.63**

Operating Expenses:	
Real Estate	\$61,341.96
"Svoboda" Operation	92,626.52
Official Publication — "Svoboda"	55,000.00
Organizing Expenses:	
Advertising	\$4,094.48
Medical Inspections	89.10
Reward To Special Organizers	10,429.07
Reward To Branch Secretaries	94,944.11
Reward To Branch Presidents And Treasurers	1.00
Reward To Organizers	30.00
Traveling Expenses — Special Organizers	1,381.27
Field Conferences	2,549.28

Total **\$113,518.31**

Payroll, Insurance And Taxes:	
Salaries Of Executive Officers	\$10,697.90
Salaries Of Office Employees	38,241.17
Employee Benefit Plan	1,125.95
Taxes — Federal, State And City On Employee Wages	22,474.18
Canadian Corporation Premium Tax	1,120.49

Total **\$73,659.69**

General Expenses:	
Actuarial And Statistical Expenses	\$7,364.10
Books And Periodicals	63.40
Dues To Fraternal Congresses	35.00
General Office Maintenance	3,225.23
Insurance Department Fees	750.00
Operating Expense Of Canadian Office	288.30
Postage	1,707.86
Printing And Stationery	5,505.79
Rental Of Equipment And Services	415.52
Telephone, Telegraph	2,086.52
Traveling Expenses — General	3,599.46

Total **\$25,041.18**

Miscellaneous:	
Auditing Committee Expense	\$3,336.30
Convention Expenses	1,000.00
Investment Expense — Mortgages	150.00
Loss On Bonds	98.03
Youth Sports Activities	1,200.00
Fraternal Activities	575.00
Accrued Interest On Bonds	13,299.94
Professional Fees	3,000.00
Emergency Fund Disbursements	285.86

Total **\$22,945.13**

Investments:	
Bonds	\$1,342,821.75
Mortgages	100,000.00
Stock	5,395.46
Certificate Loans	3,611.03
Real Estate	12,989.98

Total **\$1,464,818.22**

Disbursements For April 1987 **\$2,055,888.64**

BALANCE

ASSETS:		LIABILITIES:	
Cash	\$1,698,646.32	Life Insurance	\$56,755,328.02
Bonds	42,088,433.82	Accidental D.D.	1,547,117.07
Mortgage Loans	4,535,172.53	Fraternal	96,250.13
Certificate Loans	733,237.65	Orphans	357,293.14
Real Estate	1,148,916.34	Old Age Home	(17,345.22)
Printing Plant & E.D.P.	—	Emergency	89,707.16
Equipment	335,051.08		
Stocks	1,184,341.52		
Loan To D.H. — U.N.A.	—		
Housing Corp.	104,551.04		
Loan To U.N.U.R.C.	7,000,000.00		
Total	\$58,828,350.30	Total	\$58,828,350.30

ULANA DIACHUK
Supreme Treasurer

Ukrainian minister...

(Continued from page 2)

Ukrainian Writers' Union will do all in its power to ensure that this "delicate" problem is not forgotten about. At the same time, he urged that the Ministry of Education and all of the highest party and state organs take appropriate measures that would preclude anyone from insulting the national dignity of teachers of Ukrainian language and literature.

It was at this point that Mr. Oliynyk, returning to the controversy over Section Four, said: "And here I support the minister of education regarding the obligatory study of the Ukrainian and Russian languages, which will dispose of all painful issues."

Mr. Oliynyk's understanding of Mr. Fomenko's position certainly goes further than what the Ukrainian minister of education is actually reported as having said. At the same time, it must be remembered that Mr. Oliynyk's address is not published by Radianska Osvita in full. Nonetheless, it is clear that the Ukrainian minister of education has come out in favor of amending proposed Soviet legislation with regard to the optional study of the Ukrainian language in the republic's schools.

These developments come in the wake of numerous articles that have appeared in Literaturna Ukraina on the language issue during the past year. Recently, Ukrainian writers and scholars have also taken the discussion to the pages of Radianska Osvita, the teachers' newspaper.

In early April, it published an article by Leonid Novychenko, Mykola Zhulynsky, Vitaliy Donchuk and V. Bryukhovetsky criticizing the present formulation of Section Four and pro-

posing that both Russian and the indigenous language of the republic be made obligatory subjects. This was followed by a lengthy article along the same lines composed almost exclusively on the basis of excerpts from readers' letters.

Significantly, the speech delivered at the teachers' congress by the first secretary of the Ukrainian party, Volodymyr Shcherbysky, which came after the keynote addresses and the discussion, ignored these issues altogether. Mr. Shcherbysky had nothing to say about the Ukrainian language, although he emphasized the importance of improving the study of the language of Lenin.

PETER PIDDOUBNY
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PREVIEW OF EVENTS

July 16-19

PITTSBURGH: The 40th annual Ukrainian Orthodox League convention will be hosted by the UOL's Carnegie chapters at the Westin William Penn Hotel here, with Stephen Kapeluck serving as chairman.

July 26

TORONTO: The Ukrainian Millennium Foundation will sponsor the world premiere of "A Concert of Sacred Music," a collection of a cappella concertos for soloists and mixed choir by Dmytro Bortniansky, at 2:30 p.m. at Roy Thomas Hall at 60 Simcoe St. The Millennium Choir consisting of 47 opera singers from Canada and the United States, will perform under the direction of Wlodomyr Kolesnyk, the former artistic director and conductor of the Kiev State Theatre of Opera and Ballet. Tickets for the concert, priced at \$25.50, \$20.50, \$15.50 and \$10.50, will be available at Arka West, Arka Queen or at the Roy Thomas Hall box office or by calling (416) 593-4828. Those living outside the local calling area may phone toll free at (800) 268-9176. For more information call the Ukrainian Millennium Foundation at (416) 368-1998.

ADVANCE NOTICE

EMLENTON, Pa.: The Ukrainian

Orthodox League's Teenage Conference, sponsored by the western Pennsylvania region of the UOL, will be held on the All Saints campgrounds here on August 2-8. This year's annual encampment marks the 30th anniversary of the program geared for Ukrainian Orthodox youth in the United States. The week's activities include a typical camp program with emphasis on education on the Eastern Orthodox Church and Ukrainian culture. For more information call the Rev. Omelan Mycyk at (412) 266-6336 or Connie Zatezalo at (412) 279-2678.

SAN DIEGO: The House of Ukraine will sponsor Ukrainian Festival '87 during the Labor Day weekend, beginning with a "Vatra" on Friday evening at La Jolla Shores, one of San Diego's finer beaches. The festival will continue on Saturday with a sports tournament during the day and "vechernytsi" at night. Sunday will open with a lawn program in Balboa Park, which houses the San Diego Zoo, and will end with an awards banquet and ball at Princess Resort. The scheduled entertainment will include Sopilka, the 40-member Ukrainian dance ensemble from Alberta, Luba Goy, a Toronto comedienne, and Zaporozhtsi, a lively Ukrainian band from Canada. For more information call Ukrainian Festival '87 at (619) 282-6384 or write to 4968 Hawley Blvd., San Diego, Calif. 92116.

Demjanjuk trial...

(Continued from page 3)

add that not all Ukrainians were racially prejudiced against the Jews, thus, it was difficult for the Nazis to spread anti-Jewish propaganda among them.

Dr. Krakowski also answered questions concerning the Chelmo and Ryne POW camps.

Chief defense attorney Mark O'Connor concentrated in his cross-examination of the witness on his attitudes toward the governments under which he lived. Dr. Krakowski was born in Poland, was an inmate in Nazi concentration camps in Auschwitz and Buchenwald, then returned to Poland and later resettled in Israel, where he has worked at Yad Vashem, the national Holocaust memorial, since 1979.

Present in the courtroom on Tuesday, June 23, was Chaim Sztajer, a witness for the defense who arrived from Australia. The courtroom was nearly empty, as there were only 10 to 20 spectators at any given time during that day's sessions.

Also on that day, the prosecution and defense introduced various documents into the court record. The prosecution presented materials from U.S. proceedings against the defendant as well as Israeli police documents, a medical report from 1951 and 1950 displaced persons documents.

The defense introduced testimony by deceased witnesses who had stated that "Ivan the Terrible" was killed during a prisoners' revolt at Treblinka, among them June 7, 1961, testimony by Samuel Helman and March 13, 1961, testimony by Abraham Goldfarb.

On Wednesday, June 24, the cross-examination of Dr. Krakowski continued. The witness said he was not able to find out the number of captured soldiers in German camps and he noted that the numbers were different in German and Soviet sources.

Mr. O'Connor questioned Dr. Krakowski about the language used by POWs among themselves. Presiding Judge Dov Levin asked why the defense needed to know this and the attorney replied this was crucial because the witness had stated that a group of Ukrainians had worked in the Warsaw ghetto and that their nationality was known from the language they spoke. Dr. Krakowski replied that the POWs spoke various languages.

The cross-examination then focused on relations between Ukrainians and Germans. Mr. O'Connor asked why the Germans used Ukrainian auxiliaries, and the witness replied that he must repeat his assertion made the previous day that the Germans knew the Ukrainians were opposed to the Soviets. He once again stressed that many more Ukrainians fought against the Nazis than cooperated with them.

Mr. O'Connor asked if there was a connection between the Ukrainians' aspiration for independence and cooperation with the Germans. The witness said he sees no link, and that every form of cooperation with the Nazis should be condemned. Judge Levin then interjected and said that the defense's questions should not ask for the witness's opinion, but should seek historical facts.

Later, Judge Zvi Tal posed a question to Dr. Krakowski:

"You told us how the Germans hoped for the cooperation of the Ukrainians in the fight against the Soviet Army, considering their aspirations for an independent Ukrainian government. What can you say about the reasons the Germans had for seeking the cooperation of the Ukrainians in the destruction of the Jews? Was not the reason for the selection of Ukrainians for cooperation

their longtime tradition of hate and animosity toward Jews which has its roots in the period of Bohdan Khmelnytsky?"

Dr. Krakowski appeared to be surprised at this question, and he answered that this is a complex problem because one must consider the fact that the Ukrainians lived on various territories under various governments and that there were several historical factors at work here. There is a great disparity of views among Ukrainians of various faiths, political persuasions and regions, he said. Thus, there are anti-Semites among them, but to generalize such a characteristic is difficult.

On Thursday, June 25, testimony was given by Dr. Antonio Canto, a chemistry and physics specialist and documents expert who works for the U.S. government. He spoke about how he analyzes ink and paper samples and recounted how he and the documents expert for the defense had examined the Trawniki ID card. Both experts took paper and ink samples.

Dr. Canto said there are seven types of ink on the Trawniki card, and that the ink, paper and stamps used are of the type used up to 1941. He said he arrived at this conclusion after comparing the samples to other documents of the period and by using all modern techniques possible, including a laser to conduct his study.

During the cross-examination, Mr. Gill asked the witness about the type of ink used on the notation dated 1946. He asked, if all the inks used were from before 1941, then of what type is the 1946 notation? Dr. Canto replied that this ink, too, is of the type used before 1941.

Next, Mr. Gill asked, if such paper and ink were fabricated today — something that theoretically is possible — would the witness consider this a forgery? The witness said yes. Mr. Gill continued this line of questioning, asking if Dr. Canto were examining a document fabricated in this manner and did not know when it had been made would his answer be the same? Dr. Canto admitted that if all the chemical components were from a period before 1941 he would state that that was when the document had been made.

In conclusion, Dr. Canto stated that he was not at all interested in the type of document he was examining, but that his role as an expert was to analyze the ink and paper.

The trial will resume on Monday, June 29, and it is expected that defense attorney Yoram Sheftel will state that there is no case against Mr. Demjanjuk and that the trial should be adjourned.

In other developments, it was learned from sources who did not wish to be identified that Mr. Leonhardt, the German policeman whose testimony was taken in Cologne, West Germany, stated that the Trawniki ID card purportedly issued to Mr. Demjanjuk is a fraud.

The witness said that he had never seen a similar document and that such ID cards were kept in office files. He said the cards were not carried by guards. The ID cards always had a date of issue, and this one does not, he said.

In addition, the court was told that Mr. Horn, the German medic at Treblinka, could not recognize Mr. Demjanjuk from photographs shown him at the Berlin hearings. He also testified that he first heard about "Ivan" in 1979 from representatives of the U.S. Office of Special Investigations and that the Germans referred to all guards from

Information in this news story about the court proceedings was phoned in from Jerusalem by an observer for UNCHAIN (Ukrainian National Center: History and Information Network).

At Soyuzivka

Independence Day Weekend

KERHONKSON, N.Y. —The management of the Ukrainian National Association resort Soyuzivka will sponsor the appearance of several talents during the long weekend this year.

On Friday night, July 3, tenor Wasyly Melnychyn and pianist Ulana Senchysyn will perform at a concert beginning at 8:30 p.m. Included will be a special tribute to the 200th anniversary of the U.S. Constitution. A dance will follow the concert at 10 p.m. to the tunes of the Tempo orchestra.

On Saturday, July 4, singer Olena Heimur will appear along with Mr. Melnychyn during a concert that will begin at 8:30 p.m. The Tempo orchestra will again provide the music during the dance that will follow the concert at 10 p.m.

A tennis tournament will also be held during the weekend on July 3-5. Registration is at 9 a.m. on July 3 and the competition will begin at 10 a.m. the same day. The fee is \$8 per person. For more information call Zenon Snylyk or George Sawchak at the resort at (919) 626-5641.

Attention, students!

Throughout the year, Ukrainian student clubs plan and hold activities. The Ukrainian Weekly urges students to let us and the Ukrainian community know about upcoming events.

The Weekly will be happy to help you publicize them. We will also be glad to print timely news stories about events that have already taken place. Black and white photos (or color with good contrast) will also be accepted.

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