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Millennium to be celebrated in Poland by Ukrainian Catholics

ROME — Polish Primate Cardinal Jozef Glomp announced recently that the Marian Shrine at Czestochowa would be the site of a commemoration of the Millennium of Christianity in Kievan-Rus', stating that this rite would be important because of "the few altars" open to Catholics in Ukraine, a Western wire service reported.

The announcement came after a meeting between leaders of the Polish and Ukrainian Catholic Churches on October 17, when they exchanged mutual pardons for past wrongs and pledged cooperation.

Cardinals of the two churches, Cardinal Glomp and Ukrainian Catholic Church leader, Cardinal Myroslav Ivan Lubachivsky, made their statements at a meeting in Rome, which was attended by the pope's personal secretary, Msgr. Stanislaw Dziwicz.

In his address in the Polish language, Cardinal Lubachivsky thanked Cardinal Glomp for his readiness to forget "all the painful wrongs and all that in the course of history divided our nations."

He especially thanked the cardinal for inviting Ukrainian Catholic bishops to participate in celebrations at the Czestochowa Marian Shrine for the Millennium.

Because the Ukrainian Catholic bishops were excluded from their homeland, they could not celebrate the Millennium in Kiev in Lviv, Cardinal Lubachivsky said. He also invited Polish prelates to Millennium rites scheduled for next July in Rome.

During a previous Rome ceremony on October 8, Cardinal Lubachivsky had described plans for Millennium celebrations, which would include a pilgrimage to the Holy Land as well as sites in Rome. At that time, the Cardinal had said, "we are thinking of making a pilgrimage to Yugoslavia and, from Yugoslavia, to Poland."

Cardinal Lubachivsky in his October 17 address also referred to the 1965 letters in which the Polish and German episcopates expressed mutual pardon and reconciliation after wartime.

Cardinal Glomp, in turn, expressed the "sentiments of brotherhood and love" of Poles toward Ukrainians. The more the Poles and Ukrainians prayed together, the better they would be able to solve mutual problems, Cardinal Glomp stated. And, in paraphrasing the Lord's prayer, Cardinal Glomp stated that Poles were indebted to Ukrainians in the past and that the two must forgive each other for mutual wrongs.

In his October 8 address, Cardinal Glomp noted that he thought Cardinal

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Terelia, Shumuk, Gudavas challenge glasnost



Chrystyna Lapychak

Focus on national, religious rights in testimony before CSCE

by Chrystyna N. Lapychak

WASHINGTON — Although changes for the better have occurred in the area of individual human rights cases, the attitude of the Soviet authorities toward human rights activists and the human rights movement, as reflected in their internal policies, has remained unchanged.

This opinion was expressed four

times in the testimonies of four former Soviet political prisoners, including Yosyp Terelia and Danylo Shumuk, before the Congressional Commission on Security and Cooperation in Europe here on October 22.

The testimony of the four witnesses drew one of the largest crowds ever at a Helsinki Commission hearing, according to staff member Orest Deychakivsky, who coordinated the event.

"All of today's glasnost is a camouflage for the West," said the 44-year-old Mr. Terelia, a leading activist on behalf of the Ukrainian Catholic Church who

emigrated to Canada on September 30.

The four dissidents, who also included the Georgian rights activist brothers Tenghiz and Eduard Gudava, all stated in their testimony that unless the Soviet Union reforms its policies in the areas of nationalities, religion and emigration, and releases all of its prisoners of conscience, it cannot claim that it has achieved true democratization.

"Today it is essential for the Soviet Union to present an angelic face to the West," said Mr. Terelia, who was freed

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At Demjanjuk trial: witness testifies about KGB forgeries

Special to Svoboda and The Weekly

JERUSALEM — The Nazi war crimes trial of John Demjanjuk resumed here on Monday, October 26, with testimony from former Soviet political prisoner Avraham Shifrin, an expert on the KGB, the Soviet secret police.

The trial had been recessed for two months due to the illness of one of the three judges hearing the case, Zvi Ial, who suffered a heart attack in August.

During testimony this week, Mr. Shifrin, 64, told the court that the crucial piece of evidence against Mr. Demjanjuk, the so-called Trawniki ID card purportedly issued to the defendant by the Nazis at the Trawniki training camp for guards, may very well be a forgery — the work of the KGB.

Mr. Shifrin said at one point: "When the (conviction) comes in, the Soviet Union will say the whole thing was based on false documents, and it reflects

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New defense attorney speaks about case

by Michael Bociurkiw

OTTAWA — After a recess of two months, the team of lawyers representing accused Nazi war criminal John Demjanjuk is poised to present several expert witnesses, including a renowned British handwriting expert.

The strategy of the Demjanjuk team will be to prove that the prosecution's key piece of evidence, a Soviet-supplied Nazi identification card bearing a photograph of the accused, is a forgery, said defense lawyer Paul Chumak.

In an interview from Edmonton — where Mr. Chumak was raising funds with Mr. Demjanjuk's son-in-law, Edward Nishnic — the Toronto lawyer said a key defense witness will be Dr. Julius Grant, a British handwriting expert who rendered an opinion in the Hitler diary case.

Dr. Grant is expected to begin his testimony during the week of November 9, said Mr. Chumak.

The other witnesses, Mr. Chumak

said, will be "of the same calibre" as Dr. Grant. He would not elaborate.

Asked about the apparent lack of progress in the defense's case, Mr. Chumak said, "I think the court is trying to keep the trial moving to restrict the evidence to relevant evidence."

Mr. Chumak, who joined the three-man team after the departure of Buffalo lawyer Mark O'Connor, is a former assistant Crown attorney. He was in the courtroom for the first time on August 3; he received formal permission from Israeli authorities to join the defense team in mid-August, just before the trial recessed.

Mr. Chumak, 42, recently opened a private practice in Toronto. He was the Crown counsel at the trial of a 19-year-old who was found not guilty by reason of insanity in the 1985 stabbing of Nancy Eaton, 23, a descendant of the founder of one of Canada's largest department store chains.

Mr. Chumak said the decision to

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A GLIMPSE OF SOVIET REALITY

Ukrainian Writers' Union adopts resolution on national question

by Roman Solchanyk

A rather interesting situation has developed in Ukraine with regard to the restructuring of national-cultural life in the republic. After a long campaign by the Ukrainian intelligentsia, particularly the writers, the Central Committee of the Communist Party of Ukraine finally adopted a resolution on the national question that was summarized in the Kiev press in mid-August. The decree focused to a large extent on the language issue, and outlined various measures intended to raise the status of the Ukrainian language as well as the languages of the non-Russian national minorities living in Ukraine.

The measures envisioned in the party resolution are a far cry from the demands that have been put forth during the past two years by Ukrainian writers, teachers, journalists, and others. Stated succinctly, the Ukrainian intelligentsia has been arguing for a return to the policies of Ukrainization pursued in the 1920s and early 1930s. Among other things, it has demanded that the Khrushchev education laws of 1958 and 1959 be discarded and that the Ukrainian language be granted legal recognition in the republic's constitution.

The party resolution, on contrast, limited itself to conceding that the teaching and study of Ukrainian in the schools had to be improved, that the "cultural level" of Ukrainian in party and government business had to be raised, and similar gestures. In a word, the party's approach to the issues was rather uninspired and something less than breathtaking.

It was to be expected, therefore, that the writers would not be overjoyed by this turn of events. And, indeed, their dissatisfaction surfaced at the session of the Presidium of the Board of the Ukrainian Writers' Union that met recently to discuss implementation of the party resolution. Some of the speeches that were delivered at that session were, to put it mildly, rather uncomplimentary in their characterization of party and government functionaries, referring even to "relapses of stagnation phenomena."

The meeting left no doubt that the writers' community is deeply distrustful of the party's sincerity insofar as restructuring in the sphere of national relations is concerned. Dmytro Pavlychko made this quite clear when he said that one could hardly trust individuals "who even talk to their own mothers in the language of the subordinate bureaucratic office." At the conclusion of the meeting, the writers adopted their own 14-point resolution, which ostensibly outlines the tasks of the Ukrainian Writers' Union in implementing the party decree. In fact, however, the document goes well beyond the steps proposed by the party, and, in a sense, constitutes a "counter-resolution" on the national question.

Dated September 22, the resolution of the Presidium of the Board obligates the Ukrainian Writers' Union to "unswervingly implement" the party decree "in close interaction and ongoing cooperation with the Ministry of Education, the Ministry of Higher and Secondary Specialized Education, the Ministry of Culture, the State Committee for Cinematography, the State Committee for Television and

Radio Broadcasting, and other ministries and departments upon whom the solution of the problems that are raised and the tasks that are defined in the resolution of the Central Committee are dependent."

In other words, the writers have assigned to themselves the role of a watchdog agency to make sure that the government bureaucracy does not "forget" about the Central Committee resolution. Indeed, the Presidium of the Board of the Ukrainian Writers' Union is to meet twice yearly "to return to these questions," which should be "discussed jointly with the appropriate ministries and departments." Control over implementation of decisions that have been taken and preparation for such joint sessions with the government bureaucrats is to rest with a new Commission on International and Patriotic Upprisings, which is to be established on the basis of the recently formed Commission for Ties between the Ukrainian Writers' Union and Educational Institutions. Moreover, such joint efforts are to be conducted from top to bottom — that is, the oblast organizations of the writers are to undertake similar measures together with the appropriate state bodies on the local level.

Further, the writers want the Presidium of the Board to approach the Presidium of the Ukrainian SSR Supreme Soviet "with a proposal to adopt a legal document about broadening the sphere of utilization of the Ukrainian language, as was the case earlier, in state institutions, legal, juridical, and state organizations, and about the unswerving adherence to the principle of national-Russian bilingualism by officials who represent state and public organizations in the conduct of state and public activities, in day-to-day business, in visual agitation, in television and radio broadcasts, in transport, in advertising, and in information."

According to the writers, "there should be room in the Constitution of the Ukrainian SSR for articles that guarantees the equality on the republic's territory of Ukrainian, Russian and the languages of other nationalities residing in Ukraine."

Moreover, legislation should be passed that "would, in practice, make it impossible to force the Ukrainian language out of the spheres of production, education, business, transport, visual agitation, and so on."

It should be pointed out that a proposal addressed to the Presidium of the Ukrainian SSR Supreme Soviet had already been called for in a resolution adopted by a plenum of the Board on June 16. At that time, the writers wanted the Ukrainian language to be granted "state status" in the republic's Constitution. Whether or not such a request was actually made is not known. In any case, there have been no revisions in the Constitution, and the current proposal has been rephrased and somewhat toned down.

Several other points in the writers' "counter-resolution" should be noted in order to highlight the gap between what the Ukrainian intelligentsia sees as restructuring and what the party is prepared to do.

Once again, the writers are demanding "the obligatory study of the Ukrai-

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Estonian group appeals to Reagan on behalf of fasting dissident

by Mari-Ann Rikken

ARLINGTON, Va. — Fourteen members of the Estonian Group to Publish the Molotov-Ribbentrop Pact (MRP-AEG), including Tiit Madisson who was expelled from Estonia for organizing an unprecedented demonstration on August 23 in Tallinn, have sent an open letter to President Ronald Reagan on behalf of one of their members, Juri Mikk.

Mr. Mikk, born in 1948, began a hunger strike September 1 to protest the refusal of the Soviets to publish and to renounce the Hitler-Stalin Pact of 1939. Mr. Mikk is also protesting the aggressive media smear campaign launched by the Soviets against the organizers of the demonstration.

Mr. Mikk took his protest to Moscow's Red Square September 30. Within minutes, he was seized and his placard condemning the secret protocols of the Molotov-Ribbentrop Pact was ripped to shreds by the secret police. He and his companion, fellow

dissident Eve Parnaste, were detained until October 2 and then flown back to Estonia.

Mr. Mikk's health is deteriorating rapidly; he has lost nearly 50 pounds. In their appeal to President Reagan, Mr. Mikk's fellow dissidents imply that the Communist authorities are using psychological and other means to force Mr. Mikk to fast to death.

Others signing the letter to President Reagan are: Heiki Ahonen, Ilse Heinsalu, Sven Heinsalu, Karin Inno, Urmas Inno, Mati Kiirend, Jan Korb, Kaljo Matik, Lagle Parek, Eve Parnaste, Endel Ratas, Willy Rooda and Erik Udum.

Mr. Madisson, the founder of the MRP-AEG and an organizer of the Baltic demonstrations, is on a speaking tour of North America, following a week of media and official activities in Washington.

Mr. Madisson testified on October 6 before the U.S. Commission on Security

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For the record

Statement of new Ukrainian rights group

Following is the full text of the October 3 statement issued by the newly founded Initiative Group for the Release of Ukrainian Prisoners of Conscience. The translation below was provided by the Ukrainian Press Agency of London.

We, the undersigned, believe that the existence of prisoners of conscience in the USSR contradicts the international agreements of human rights signed by the Soviet government, the nature of the Soviet Constitution, its laws and the democratic transformations in the country which have begun in the government.

Further, the movement for the political democratization of life has come into conflict with the reality of the political situation in our country. The release of a portion of the prisoners of conscience by means of a pardon cannot hide the reason for their imprisonment and is a method of shifting the guilt from the authorities' shoulders during the Brezhnev-Andropov period onto the shoulders of their opponents, who throughout the last 10 years have struggled against the infringement of national and religious rights of indi-

duals (in the USSR).

We, therefore call upon the Soviet government for:

- the removal from the Ukrainian Criminal Code and those of other national republics the constitutionally discriminatory articles which were used to imprison those struggling for democratization;
- the full rehabilitation of prisoners of conscience together with compensation for the wrongs done to them;
- the return to Ukraine of the bodies of those prisoners of conscience who have died in the camps.

We turn to the world community to support our efforts. We will regularly inform them about the state of political life in our country and call upon all people to inform us about prisoners of conscience. We are ready to cooperate with organizations and groups and who work for similar aims in Ukraine, other Soviet republics and outside the USSR.

October 3, 1987

Vasyl Barladianu
Ivan Hel
Zorian Popadiuk
Vyacheslav Chornovil
Mykhailo Horyn (head of group)

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PRESS REVIEW: Outbreaks of illness noted around Chernobyl vicinity

TORONTO — "Over the past few months there have been outbreaks of sickness among inhabitants of villages in the area around the Chernobyl nuclear station," Dr. David R. Marples wrote on September 15 in Canada's national newspaper, *The Globe and Mail*. "Soviet medical authorities have insisted that the illnesses are not linked to radioactive fallout from the accident there on April 26, 1986. If that is so, what is the cause?"

Dr. Marples wrote that one answer has been provided by Leonid Ilyin, vice-president of the Soviet Academy of Medical Sciences. He coined the word "radiophobia" to explain the illnesses. "A person falling ill fears that radiation is causing the illnesses," he stated recently in *Radianska Ukraina*. As a result illnesses even such as the common cold are made into more serious ailments.

In June, in the newspaper *Robitnycha Hazeta*, Ukrainian Health Minister Anatoly Romanenko further commented on the "disease." He stated that because of fear of irradiation,

people in the Chernobyl area — where 14 of the settlements evacuated after the explosion have been repopulated and 22 are targeted to be so soon — have practiced "self-restraint" in the consumption of milk, fresh fruit and vegetables. People are depriving themselves of necessary nutrients, he stated.

"Yet, radiophobia is clearly not the only cause of the sudden tide of illness," Dr. Marples commented. "Perhaps more important is the authorities' failure to provide the population with basic foodstuffs from 'safe' areas not affected by Chernobyl fallout. The problem has been compounded by elderly residents who have, without permission, made their way back to their homes in the 30-kilometer contamination zone around the plant. Radioactive spots are still being found in forests and hayfields, yet many people remain oblivious to the dangers."

The newspaper *Sovetskaya Belorussiya* in mid-July examined the supply of food to villages in Mogilev

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Appeal by Ukrainian Catholic hierarchy on Millennium celebration in Rome

The center of the Christian world, Rome, will be the site of the international celebration of the Millennium of Ukrainian Christianity in 1988 on July 12.

Participants in this jubilee marking the most important date in the history of Ukraine, viz., the baptism of Ukraine during the reign of the Kievan Prince, St. Volodymyr the Great, will include the holy father, Pope John Paul II; all Ukrainian bishops in the free world; members of the College of Cardinals; ambassadors attached to the Vatican diplomatic corps; members of the Latin Rite and other Eastern Rite hierarchies; representatives of non-Catholic Churches; the faithful in Rome and pilgrims from many countries.

It is of utmost importance that we Ukrainians from all countries where we have settled be highly visible during the celebration in Rome. It is incumbent upon us that we witness before the world our profound gratitude to the Almighty for being graced with the Christian faith and to publicly profess our eternal covenant with Jesus Christ, His Church and the Ukrainian people in the Christian spirit of St. Volodymyr.

Therefore, we, your bishops assembled in Rome, invite all the clergy, the religious and the faithful who are able — men, women and the youth — to participate in our jubilee pilgrimage to the Eternal City so that as a united community we shall, in the presence of the holy father, observe this celebration in a most fitting and proper manner. We especially appeal to our youth to be present en masse and request that our parochial communities assist our younger brethren to realize their participation in this celebration.

Myroslav J. Cardinal Lubachivsky, Major Archbishop and all the bishops of the Ukrainian Catholic Church

Given in Rome on the Feast of the Protection of the Mother of God

Shumuk tells National Press Club to beware of glasnost

by Yaro Bihun

WASHINGTON — Danylo Shumuk, the longest-serving political prisoner in the Soviet Union until his release earlier this year, warned the West not to be taken in by Mikhail Gorbachev's "glasnost" policy.

Appearing at a news conference at the National Press Club October 21, Mr. Shumuk also criticized the Western media for ignoring the plight of Ukrainian political prisoners and the national cause for which they were incarcerated.

Mr. Shumuk called on the West to take Gorbachev's "glasnost" scheme for what it is — "a tactic" — and his reforms — "an experiment" — all necessary for his attempts to make the Soviet economy more productive.

"And it worked for Gorbachev, it worked well, indeed, because people want to believe in what they wish would come about," he said.

But those who believe in "glasnost" have not thought the problem through, he added. If it were a real "glasnost," Mr. Gorbachev would have to begin by denouncing the "organs of repression" that organized the Great Famine in Ukraine in 1933 and the mass purges in 1937, that persecuted in the past and continue to persecute those who dare to express openly their ideas and convictions.

That did not happen, however, he said. The KGB remained untouched, as did the procuracies and the courts. And many political prisoners sentenced under Article 70 of the Russian SFSR Criminal Code (or Article 62 in Ukraine), for "anti-Soviet agitation and propaganda" remain in prison, he said.

Mr. Shumuk expressed doubt that human rights activists in Ukraine believe in the sincerity of Gorbachev's "glasnost." He added, however, that "the intelligentsia wants to take maximum advantage of this period, when one can say more than was allowed earlier."

Could it be a trick to identify dissident elements in preparation for another purge, as in the 1930s, a reporter asked Mr. Shumuk. "If indeed that is the goal, I doubt if it is all Gorbachev's idea," he answered. But the KGB, he went on, "in the belief that this period, too, will pass," continues collecting information

on those who speak out.

Mr. Shumuk expressed his surprise and sorrow that the free press in the West, and especially in the United States, has ignored the suffering of Ukrainian political prisoners, who comprise most of the Soviet Gulag's population — more than the Russians, the Jews, and other nationalities. He explained that Ukrainians are imprisoned in disproportionate numbers because unlike Russian human rights activists, who want freedom of expression and democracy, and unlike Jews, who want democracy and the freedom to emigrate, Ukrainians also want the independence of their country, a right guaranteed in the Soviet Constitution.

He said there are now two classes of people in Ukraine, the Russian-speaking class and the Ukrainian-speaking class, and the Russian-speaking is the ruling class. One cannot get a university degree or get into a meaningful career without Russian, he said; the Ukrainian-speaking class is limited to menial, blue-collar labor.

"And that's the situation in Ukraine today," he said. "But the world knows nothing about it and, seemingly, does not wish to know, and the press — American, British, German — has yet to

write about it."

Mr. Shumuk noted that the Soviet government has indicated an eagerness to hold a world human rights conference in Moscow. "If it succeeds," he said, "it will be a desecration of human rights... How can they host a human rights conference when they imprison people under Article 70?"

"How can one go and speak of human rights in Moscow, when the Ukrainian Catholic Church is destroyed and without any rights, when the Ukrainian Orthodox Church is destroyed, its priests imprisoned as were the Catholic priests?" he asked.

The West might consider accepting such an offer, he said, if the Soviets — among other things — free all political prisoners and officially allow opposition newspapers in Moscow, Kiev and elsewhere in the Soviet Union.

Mr. Shumuk stressed that there can be no freedom in the USSR, or anywhere else for that matter, without the right to private ownership of property.

"Without private ownership there can be no democracy, because the basic of life — food, clothing — are then controlled by one party," he said. Very few people will oppose a party that controls the whole economy and every-

body's basic needs, he noted.

The Soviet Union is not governed by law, as is the United States and other democracies, Mr. Shumuk said. "Might makes right" in the Soviet Union. "When Gorbachev was in charge of agriculture in the Central Committee, he did not speak out as he does today, because Brezhnev had the might. If he had, he would have been tried under Article 70, which he now characterizes as being 'criminal.'"

"One cannot trust such a country," he said. "It is naive to believe in agreements signed by a country that is not ruled by law... especially if the adherence to the agreement cannot be verified."

Asked about life in the infamous Perm special-regimen camp No. 36-1, Mr. Shumuk said that unlike the special-regimen camps in Mordovia, where political prisoners had more opportunities to meet and interact, they are more isolated in the Perm camp.

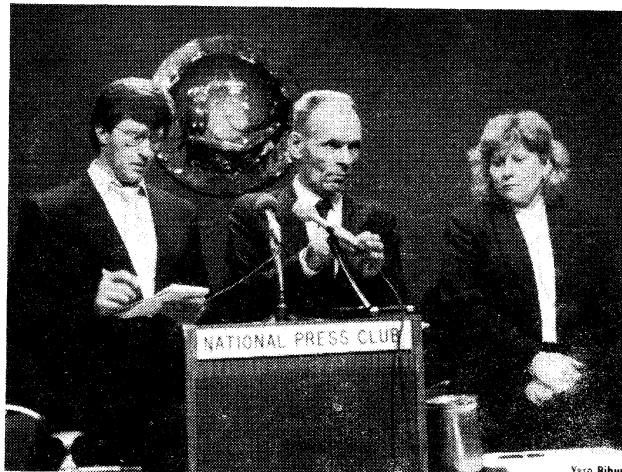
He shared a cell with Bohdan Rebyrk, he recalled. It was 6 meters square, with two bunk beds, a small table, and a toilet. "Indeed, we lived in a toilet," he added.

For work, the two of them would be taken to another, smaller room (5 meters square). It had two tables on which they assembled pressing irons. And for exercise, they were taken to yet a smaller space of 4 square meters, where they could do no more than "walk in place." He and Mr. Rebyrk, he said, did everything together; they never met with other political prisoners.

He also noted that the camp administration went to great pains to keep the names of the guards secret, lest they be accused by name of mistreating prisoners. In the past, such information would be passed to the West and broadcast back into the Soviet Union by Radio Liberty.

Introducing Mr. Shumuk to the Washington press corps, Daria Stec noted that he had spent 42 of his 73 years in prison for activities "that we in the U.S. take for granted as part of our daily freedoms — expressing opinions, disagreeing with the government, and writing memoirs."

Ms. Stec is president of The Washington Group, a Ukrainian-American professionals organization, which organized the press conference.



Danylo Shumuk speaks at the National Press Club. On the left is interpreter George Sajewych; on the right is Daria Stec, president of The Washington Group.

Metropolitan Mstyslav visits Michigan parish, urges unity *Bloomington church to be consecrated*

by Marianna Liss

SOUTHFIELD, Mich. — At a Detroit area church on October 18, Metropolitan Mstyslav of the Ukrainian Orthodox Church of the U.S.A. stated that Ukrainians of the various Christian faiths should sign a common manifesto declaring their unity around Christ during the coming Millennium year of Ukrainian Christianity.

"The manifesto would be a powerful statement to the whole world," he said during the sermon while celebrating the feast day divine liturgy at St. Mary's Ukrainian Orthodox Church in Southfield. He further called for unity among Ukrainian Christians and asked that divisive rumors be disregarded.

He especially denounced those who would use the Millennium as a market in the midst of the holy to sell their own ideological agendas.

Inviting the Ukrainian Orthodox community to know the history of its own Church, the metropolitan said: "Every person seeking U.S. citizenship is asked questions (during the naturalization process) about the Constitution. We must know the constitution of our Church — its history. How many know of it, though many pound their breasts in patriotic fervor?"

"Know your history. Of course the responsibility of the Church is to help in publishing books about this history, in various languages."

He appealed to the audience to participate in the Millennium, contributing time and talent as well as funds to the publication of books.

"Without the Church there is no Ukrainian nation," he added.

Encouraging parents to let their children read books in English, if it takes that, to teach them about Ukrainian Church history, Metropolitan Mstyslav acknowledged that he understood the current situation in the diaspora and of the problems of Ukrainians in the West.

He characterized the last century of

Ukrainian and Ukrainian Church history as one of horrific proportions for the nation, saying: "There were rivers of tears and (history was) soaked in blood." He then listed the various atrocities committed against the Church and its adherents.

Later, after the feast-day luncheon, the metropolitan also mentioned the massacres at Vinnytsia where over 10,000 were killed during the Stalin-inspired reign of terror of 1937-1938. He had witnessed the exhumation of the mass graves. "I will never forget the sight of those bodies," Metropolitan Mstyslav said. "We must enshrine them continually in our memorials." There were many such Vinnytsias, he reminded the audience. When the nation is attacked, the Church also is assaulted, he said indicating the link between the Church and the nation.

Finally, he called for the Ukrainian press to be evenhanded in approach, covering fully all the Ukrainian Christian faiths, not leaving any out, because of the importance of the coming year.

He commended the parish of St. Mary's. For various reasons, particularly because of the many members of the Ukrainian Bandurist Chorus who belong to the parish, and because of other personal friends, the parish remains dear to his heart, Metropolitan Mstyslav said. He had decided to visit this parish and as many as he can in other cities during 1987 and 1988.

Seated with the metropolitan at the head table were the Rt. Rev. Mykola Nemerzhitskyj, pastor and dean of St. Mary's Ukrainian Orthodox Cathedral, with his wife, Pani Matka Maria, as well as the assistant pastor, the Rt. Rev.

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Rudnytsky fellowship established in Alberta

EDMONTON — A fellowship in memory of the late Prof. Ivan Lysiak Rudnytsky, the distinguished Ukrainian historian, has been established at the University of Alberta where Dr. Rudnytsky lectured on Ukrainian and East European history.

Prof. Rudnytsky, the author of numerous scholarly publications on the history of Ukraine, came to the University of Alberta in 1971. He was the first to develop Ukrainian history as a subject of study at the university and was a founder of the Canadian Institute of Ukrainian Studies.

When he passed away in April 1984, he willed to the university an extensive collection, valued at almost \$90,000, of books (some 3,000 titles), rare maps and papers relating to Ukrainian history.

The Ivan Lysiak Rudnytsky Memorial Fellowship is intended for first-class doctoral students in the history of Ukraine at the University of Alberta during their dissertation years.

Dr. Alexandra Chernenko-

Rudnytsky, widow of the late Prof. Rudnytsky, initiated the endowment with a donation of \$10,000. This donation was matched 2-to-1 by the Alberta provincial government. It is expected that subsequent donations to the memorial fellowship will also be eligible for double matching.

The amount of the fellowship and the frequency of the award will depend on the amount of funds collected. Candidates for the award must be conducting doctoral research on the history of Ukraine or Ukrainian political thought. Candidates must also show promise of producing high quality, non-partisan scholarship.

Those who would like to contribute to the scholarship fund are requested to send their donations to: The Ivan Lysiak Rudnytsky Memorial Fellowship, Department of History, University of Alberta, Edmonton, Alta. T6G 2H4. (Checks should be payable to the University of Alberta.)

Bloomington church to be consecrated

by Alex Poszewanyk

BLOOMINGDALE, Ill. — The Ukrainian Orthodox Parish of St. Andrew's in Bloomington, a suburb of Chicago, has planned the culmination of many long years of work, the consecration of their new Church, as a three-day celebration in conjunction with the upcoming Millennium of Ukrainian Christianity.

On Friday, November 6, an exhibit of Ukrainian religious art will open at 7:30 p.m. The works of well-known contemporary Ukrainian artists from throughout the United States and from abroad will be featured. The exhibit will also include a collection of antique icons. At 9 p.m. Halyna Kolenskyj will introduce a slide presentation on Churches in Ukraine. The art exhibit will be open Friday, 7:30 - 10 p.m., Saturday, 10 a.m. - 11 p.m., and Sunday, noon-6 p.m.

On Saturday, November 7, following the 6 p.m. evening vespers, there will be a concert of religious choral music in the new Ivan Truchly Auditorium at 7 p.m. The participants include the Combined Choir of the Minneapolis-St. Paul Orthodox Parishes, the Prometheus Choir of St. Volodymyr and Olha Parish, the Combined Choir of St. Nicholas and St. Joseph's Ukrainian Catholic Parishes and St. Andrew's Parish Choir. Also featured will be poetry recitation by Mykola Franzuzenko. Admission is \$10.

St. Andrew's Ukrainian Orthodox Church will be consecrated on Sunday, November 8, by Metropolitan Mstyslav, Archbishop Constantine and Bishop Antony, assisted by clergy. The solemn holy liturgy will be followed by a banquet at 2 p.m. in the new church auditorium.

Additional information may be obtained by calling the church, (312) 439-3274.

Joint declaration of Cleveland's Jewish and Ukrainian communities

Members of the Ukrainian and Jewish communities in Cleveland have been engaged in conversations since 1981. Initially, an effort was made to counter the expression of negative stereotypes at the start of the denaturalization trial of John Demjanjuk. Representatives of the United Ukrainian Organizations of Cleveland and The Jewish Community Federation of Cleveland issued a statement indicating the joint recognition of common and particular communal concerns and rejecting those who were provoking public confrontations and hostility.

In the ensuing five years sustained informal explorations of historical and contemporary issues were carried on between other members of the two communities under the auspices of the American Jewish Committee and the United Ukrainian Organizations.

Realizing that a disturbing climate of opinion for both communities still exists in the Greater Cleveland area, representatives of all previously involved organizations are today joined in taking further positive steps in the promotion of mutual recognition and understanding.

As in the 1981 statement, we collectively condemn the efforts of those who would use fear, hatred and prejudice to divide and weaken our communities. In particular, we reject and dissociate ourselves from all efforts to employ the concept of guilt by association against both Jews and Ukrainians.

We also assert, to our own communities and to the public at large, that we are prepared to take the positive steps required to promote this declaration. In our judgement, we will best achieve our goal through a process of mutual education, even though some of that education will be painful for both communities. We are prepared to acknowledge that there have been times when the paths of the two communities have crossed, with unfortunate consequences. These will be faced squarely and with frankness. When we disagree, we are pledged to do so with civility. We also recognize however, that there are many untold and unpublicized instances where members of one community have aided members of the other in particular times of crisis. These too will be explored together.

Among the issues to be examined will be:

- 1. The struggle of Jewish and Ukrainian communities on behalf of Jewish and Ukrainian emigration from the USSR.
- 2. Education about the Holocaust, the planned Nazi extermination of

all the Jews in Europe which resulted in the death of 6 million innocent Jews.

- 3. Education about Stalin's planned famine of 1932-1933 which resulted in the extermination of 7 to 10 million innocent Ukrainians, and the slaughter of 3-4 million Ukrainians at the hands of the Nazis.

- 4. The demand that all who participated in acts of genocide and crimes against humanity, in the 1930s, during World War II and today, be brought to justice.

- 5. The identification and recognition of Jews who saved Ukrainians in times of crisis and of Ukrainians who saved Jews. Included in this search will be an inquiry to Yad Vashem about the status of the petition for recognition of Metropolitan Andrey Sheptytsky, archbishop of Lviv, as a Righteous Gentile, and an inquiry about the status of the Jerusalem memorial to the destruction of Jews and Ukrainians by the Nazis.

- 6. The Ukrainian advocacy for a free Ukraine.

- 7. The Jewish advocacy of a strong Israel.

- 8. The use of anti-Semitic and anti-Ukrainian propaganda by the government of the Soviet Union and the effect of these biases on the kinds of documents offered by the Soviet government in legal matters.

- 9. The use of "Ukrainian" and "Jew" as negative stereotypes, both historically and currently.

- 10. The use of negative stereotypes and distorted historical accounts of both groups in current textbooks, film and other educational tools.

While exploring these historical matters, we pledge to continue the process of exchange that has already begun. During the process of drafting this statement, members of this group, along with other members of both communities, participated in programs furthering the objectives of this statement. In the future, members of both communities will continue to share public platforms; religious representatives of both communities will be encouraged to come together to explore mutual concerns; and plans will be developed for an exchange of information about the social and cultural patterns of each community.

We are collectively committed to working towards a mutual understanding that can make both of our communities stronger and more secure and can serve as a model for other ethnic or cultural communities in the management of conflict.

The American Jewish Committee
Cleveland Chapter

The Jewish Community Federation
of Cleveland

The United Ukrainian Organizations
of Cleveland

THE UKRAINIAN NATIONAL ASSOCIATION FORUM

UNA publications to be represented at Press Ball



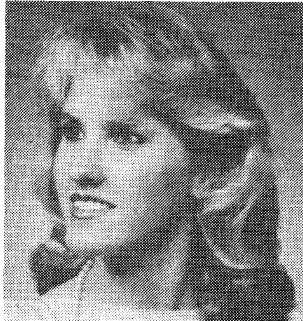
Nina Maria Mark

JERSEY CITY, N.J. — The Ukrainian National Association's publications will be represented at the 15th Ukrainian Press Ball to be held in Parsippany, N.J., at the Sheraton Tara Hotel. On Saturday, November 7.

Nina Maria Mark, 17, will represent the Svoboda Ukrainian-language daily newspaper. Her twin sister, Andrea Kateryna, will represent The Ukrainian Weekly.

Eight-year-old Maya Popel will be Veselka's representative at the fete. Veselka (The Rainbow) is the UNA's monthly children's magazine.

Nina Maria Mark, a resident of Forest Hill, Md., is a student at C.



Andrea Kateryna Mark

Milton Wright Senior High School. She is a graduate of the local School of Ukrainian Studies and a member of Plast. She plays both the flute and piano, and her hobbies include writing short stories and poetry, tennis, skiing and long-distance running.

Andrea Kateryna Mark also is a student at C. Milton Wright Senior High School. She is active in Plast and is a graduate of the local School of Ukrainian Studies. Her special interests include ballet, photography, skiing, volleyball and tennis. She plays the clarinet and the piano.

Maya Popel of Greenville, Del., is a third-grade student at Tower Hill



Maya Popel

School. She is in the third grade also at the School of Ukrainian Studies in Philadelphia. Maya takes ballet lessons and is interested in swimming, tennis and gymnastics.

The Ukrainian Press Ball is sponsored by the Mazepa Foundation, the Financial Committee of the World Federation of Ukrainian Women's Organizations and the Association of Ukrainian Journalists of America.

The event begins at 7:30 p.m. with cocktails; dinner is slated for 8:30 p.m. Music for dancing will be provided by the Kauriga Orchestra. (For information about tickets and table reservations call 201-376-5140.)

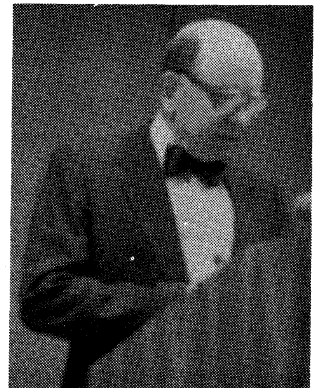
UNA'ers make waves at N.J. congress

by Andrew Keybida

ATLANTIC CITY, N.J. — The 54th annual convention of the New Jersey Fraternal Congress was held at the Showboat Hotel-Casino here on October 8-9.

The annual meeting makes it possible for fellow fraternalists to congregate for discussions of new programs as well as the myriad problems of their own societies. To date 45 fraternal societies are active members of the congress.

(Continued on page 12)



John O. Flis (above) and Ulana Diachuk (bottom) address the New Jersey Fraternal Congress.

Lemkovyna members visit UNA headquarters



Members of the Lemkovyna Folkloric Ensemble, which recently toured Canada and the United States, took time out from their busy schedule to visit the Jersey City, N.J., headquarters of the Ukrainian National Association.

At the UNA, the ensemble members were treated to a luncheon and a tour, including a visit to the roof for a view of the spectacular New York skyline. The UNA was the U.S. sponsor of Lemkovyna's North American tour.

The Insurance Corner

by H.P. Floyd
National Sales Director

How much insurance do you need?

For years people have asked me, "How much life insurance should I own?" Of course, there is no over-all answer because everyone's situation is different, and the answer ultimately depends upon a person's reply to the question, "How much income each month do I want my family to have?"

Naturally the amount of money a family will need to live on will depend upon a lot of things; their present standard of living, the number of years before the children are self-supporting, how much income a widow or widower would need, after the children are grown, whether or not there's a

mortgage on the family home, the need for special college funds, and of real importance, the amount Social Security will provide in benefits to a family.

Ben Franklin once said that the two certainties are death and taxes. Life insurance provides family protection as the third certainty in an age when uncertainties develop by the hour. They say that when a breadwinner dies there are three deaths, breadwinner, parent and income.

That is why the Ukrainian National Association insures breadwinners so that the dependents may continue to live in the dignity to which they are accustomed.

Hawrylak honored by congresswoman

WASHINGTON — Rep. Louise M. Slaughter (D-N.Y.) recently honored the memory of Walter Hawrylak, a supreme advisor of the Ukrainian National Association, with a statement in the Congressional Record. Mr. Hawrylak died on July 25, at the age of 74 in Rochester, N.Y.

"The death of Walter Hawrylak is a deeply felt loss to Ukrainian Americans across the country," Rep. Slaughter told members of Congress on August 4. "His loving leadership and guidance will be especially missed by the Rochester community."

Mr. Hawrylak emigrated to the United States from Rohatyn, Ukraine, in 1939. After arriving in Rochester, he taught himself English by using a dictionary. During World War II, he was summoned to fight in

the U.S. Army; he fought in Italy with the 88th Division "Blue Devils" where he was wounded by mortar fire. After a two-month recovery period, he returned to the front lines. Once out of the Armed Services, he worked for the postal service for 22 years, before retiring in 1977.

Said Rep. Slaughter: "Mr. Hawrylak was also secretary of the UNA Branch 316 for 31 years, was an 18-time member of the UNA Champions Club, and was elected a UNA supreme advisor in 1982 and re-elected in 1986. During the years of his fraternal activity, Mr. Hawrylak is credited with having enrolled a total of 600 UNA members."

Rep. Slaughter also noted Mr. Hawrylak's leadership of the Rochester Ukrainian Federal Credit Union, the Ukrainian Civic Center, and other community organizations.

THE Ukrainian Weekly

November 1

Sixty-nine years ago, amid the upheavals caused by the Bolshevik Revolution and the collapse of the Austro-Hungarian Empire, the age-old Ukrainian yearning for freedom and independence was expressed in Lviv through the Act of November 1, 1918.

As Ukrainian communities throughout the free world annually observe the anniversary of this historic day, it is worthwhile to recall just why there is cause for celebration.

With the dissolution of the Austro-Hungarian Empire, Ukrainians of eastern Galicia, northern Bukovyna and Carpatho-Ukraine stepped up their efforts for freedom and self-determination. Their actions were no doubt spurred on by a U.S. president, Woodrow Wilson, who at the end of World War I proclaimed his "Fourteen Points." It was hoped that this program would provide a framework for peace discussions following the world war. Among the Fourteen Points was a call for the self-determination of all nations and a reference to the division of Austria-Hungary in conformance to its nationalities.

At the same time, western Ukrainians realized that they faced a grave danger: that their territory might fall under Polish control. Therefore, they understood that time was of the essence.

On October 18, 1918, the Ukrainian Parliamentary Representation called a meeting in Lviv of Ukrainian bishops, all Ukrainian members of both houses of the Austrian parliament and of the Galician and Bukovynian diets, as well as three delegates each from Ukrainian political parties in Galicia and Bukovyna. This group convened under the presidency of Evhen Petrushevych, head of the Ukrainian Parliamentary Representation in Austria, and constituted itself as the Ukrainian National Council (Rada). Though delegates from Transcarpathian Ukraine were not able to participate in the all-important meeting, they expressed their wish to be united with Galicia in a written declaration. Thus, the Ukrainian National Rada was representative of all western Ukrainian lands, and it issued a call for the formation of a republic encompassing all Ukrainian lands within the Hapsburg empire, including those in eastern Galicia, northwestern Bukovyna and northeastern Hungary.

As the disintegration of the Austro-Hungarian Empire intensified, the Rada asked that it be granted power over Ukrainian territories. When the Austrians refused, and when it became clear that the Poles, organized in a strong military underground, were ready to proceed with a takeover of all of Galicia, the Ukrainian National Rada, sprang into action.

On November 1, 1918, the Rada's military arm, the Central Military Committee, took Lviv by force. Soldiers of non-Ukrainian nationality were disarmed and the principal government buildings in Lviv were occupied. Political power was assumed in all of eastern Galicia in the name of the Ukrainian National Rada.

On that fateful morning, posters were affixed to the walls of Lviv buildings. They announced "To the Citizens of the City of Lviv:"

"The Ukrainian state has been established by the will of the Ukrainians on the lands of the former Austro-Hungarian Monarchy. The Supreme Government of the Ukrainian State, the Ukrainian National Rada, has taken over the government in the capital city of Lviv and on the entire territory of the Ukrainian State."

At the same time, the Ukrainian Rada issued its Manifesto:

"To the Ukrainians!

"We announce unto you this sacred message that you have been freed from your long condition of servitude. Henceforth, you are the landlords of your own soil and you are the masters of the Ukrainian State. ...

"Every citizen of the Ukrainian state, regardless of nationality or religion, shall enjoy national, civic and religious equality. National minorities of the Ukrainian state — Poles, Jews and Germans — will send their representatives to the Ukrainian National Council. ...

"When the existence of the state has become secured and strengthened, the Ukrainian National Rada, by means of a general, proportionate, immediate and secret election will convoke the Constituent Assembly which will decide the future governing policy of the Ukrainian State."

The very day the Ukrainian flag was raised in Lviv, the Poles revolted. The Western Ukrainian National Republic assumed control of one city after another throughout eastern Galicia. At the same time, there were counteractions by the Poles. Fighting was rampant also in Bukovyna, where the Rumanian army overthrew the Ukrainian Regional Committee established there. In Transcarpathia, disorder reigned, and troubles there were compounded by the fact that many elements of the population still sympathized with the Hungarians, and there was a split between the nationalists and the Muscovites. (In the end, the Ukrainians of this region voted to become an autonomous part of the Czechoslovak Republic.)

The Western Ukrainian National Republic continued its efforts toward self-determination, and on January 22, 1919, formed a union with the Ukrainian National Republic in Kiev. Thus, the will of the Ukrainian people was expressed, but it was not to be.

In the turmoil of the western Ukrainians' conflicts with the Poles and that of the eastern Ukrainians against the Bolsheviks and the White Russians, the yearnings of the Ukrainian people for freedom and statehood were crushed.

Still, the legacy of the November 1 Act remains, and it is this legacy of national independence and sovereignty that we continue to celebrate to this day.

LETTER TO THE EDITOR

Harvard institute lacks assertiveness

Dear Editor:

Some weeks ago I wrote a short letter to this newspaper in which I tried to make a simple and rather limited point: that at least some small portion of the Harvard Millennium Project's resources, in time and money, ought to be devoted to developing a current campaign to inform and enlighten leading national periodicals such as *The New York Times* as to the fact that the Millennium, contrary to that which the Times continues to write, is not a celebration of "Russia's baptism" and as to what Ukrainians are doing to celebrate it, etc. What prompted this recommendation was the occurrence of two events whose temporal juxtaposition struck me as pointing up an anomaly: the very same week that we were proudly announcing the appearance of the publication of the works of a 17th century polemicist as the lead volume in the Harvard Project series of publications, the Times twice described the Millennium as "Russia's baptism."

Instead of simply joining in or at least taking under advisement that which I still take to be a common sense suggestion, various friends of the Harvard Institute have written letters to *The Weekly* claiming that my suggestion was inappropriate, if not dangerous, allegedly (i) because it would divert the institute's resources from being allocated toward remedying the underlying "disease" i.e., faulty scholarship, to addressing what is merely a "symptom," i.e., misstatements on the part of the *New York Times* (Dr. Woroch's letter); and/or (ii) either because it is not the role of the institute to engage in public relations at all (Ms. Vitvitsky's letter), or because although the institute can and does at times serve as a public relations resource, it cannot correct each and every instance of mass media distortion or ignorance (Dr. Procyk's letter). Before I address these views, I want to make explicit something that I had assumed to be obvious, but which apparently is not.

If one happens to express a reservation about some given aspect of a project, it does not mean that one is therefore calling into question the entire project's wisdom or validity. The Harvard Millennium Project is an invaluable endeavor and worthy of everyone's support. And, those who are laboring — many on a volunteer basis — to make it possible deserve commendation and gratitude from us all; God only knows how difficult it is to bring projects of this magnitude to fruition.

Now to the debate. There is some merit in Dr. Woroch's analogizing the relationship of the symptoms of a disease to the disease itself. And it would certainly be sheer folly if the institute were to concentrate the bulk of its resources on dealings with papers such as *The New York Times* and only secondarily concern itself with publishing scholarship. However, when the state of the Ukrainian situation is like that of an accident victim who is bleeding from several serious wounds and who requires both immediate and long range attention, it would be madness for his doctors to tell him that he should be calm and take solace from the fact that they are in the process of raising funds for and building one of the best hospitals in the world that will provide excellent care for patients such as he, and which should be complete in

another five years! Unfortunately, the situation of Ukraine and Ukrainians is not a normal one. Needs are both immediate and long range, and they frequently exceed resources; this simply means that everyone must do double and triple duty.

Ms. Vitvitsky of Cambridge says that it is not the institute's role to be the community's public relations arm. As regards most issues, I would certainly agree. But not when it comes to an issue that is both essentially a scholarly one and one that the institute has with considerable fanfare adopted — in the sense of focus and allocation of resources. In that case I do expect those who make up the institute to venture outside the ivory tower. Why is it, for example, that leading Jewish scholars of the Holocaust routinely, in addition to producing first-rate scholarship, write op-ed and magazine articles for leading periodicals, such as the Times, work for the OSI and in general proudly act like pro-Jewish and frequently pro-Israeli spokespersons, whereas some of the friends of our institute treat any parallel expectations as though one were proposing that our scholars violate an oath of chastity?

Dr. Procyk writes that the institute cannot try to correct each and every instance of ignorance or distortion in the mass media. That is obviously right, but it is also completely beside the point as I suggested nothing of the kind. What I did suggest is that the institute be prepared to convey its message regarding a very limited range of topics, in this instance the Millennium, to a very limited number of nationally read newspapers, and, more specifically, to the single most widely read paper among the political, cultural and commercial elites of this nation — *The New York Times*. The Times is notable for a number of things, among them that its influence is perhaps matched only by its arrogance. It is simply unresponsive to the types of local influence to which most other dailies are susceptible. It does, however, tend to be responsive to individuals or institutions of great stature. Wasn't that one of the great driving forces behind having the institute at Harvard?

When all is said and done, what separates the two sides of our dispute is different visions of how assertive individuals at an institution such as the institute ought to be. Is it enough to be passively assertive, i.e., in the sense of just being there as an important resource center, or is there a need to do more? Lastly, does it even make sense to speak of, say, writing an op-ed piece to the Times about the Millennium as constituting "public relations"? Is trying to communicate to the non-academic intellectuals and leaders of our country "public relations"? Whatever you may want to call it, an op-ed article in the Times about the Millennium by someone such as Prof. Pritsak would have an important impact. How about it professor?

Bodhan Vitvitsky
Maplewood, N.J.

Oops!

• A typographical error in *The Weekly's* editorial of October 25 changed the name of the editor of *Izvestia* from Ivan Laptev to Ivan Paltev.

• The first two paragraphs of Dr. Myron B. Kuropas's October 25 column were inadvertently switched.

LEADERSHIP CONFERENCE: Non-Ukrainians' perceptions of Ukrainians

by William J. Wolf

Following is the full text of remarks delivered by William J. Wolf, an attorney from Phoenix, Ariz., who is co-chairman of the Independent Task Force on ABA-Soviet Relations. Mr. Wolf's presentation was part of a panel presentation on "Non-Ukrainians' Perceptions of Ukrainians" during the Leadership Conference II sponsored by The Washington Group.

It is my privilege and honor to be invited to speak here today. I would like to thank my co-chairpersons on the Task Force, Patience Huntwork and Orest Jejna for being who they are and for giving me the opportunity to work with them.

The topic at hand, "Non-Ukrainian Perceptions of Ukrainians," got me thinking. What was my first perception of Ukrainians? I had no perception at all until about three years ago when I had a Ukrainian client. It was necessary to communicate with this client's mother, who spoke no English, through an interpreter. I remember my first reaction to meeting her — this is a Jewish mother — how come she isn't speaking Yiddish?

The point I am trying to make is that the love in that Ukrainian family was very evident — so similar to my own Jewish experience. Our common East European origins have always needed a strong family unit as a haven from turmoil and persecution. We, Jews and Ukrainians, have a lot in common.

After this Ukrainian client, my next contact with a Ukrainian was with Orest Jejna in the spring of 1986, in connection with the American Bar Association issue. I had heard about him earlier through the newspapers because of his heroic attempt to represent the sailor, Myroslav Medvid, in New Orleans, but knew nothing else. To know Orest and the other Ukrainians involved with the Task Force has been a privilege and a completely positive experience.

In preparation for being here today, I asked many people about their impressions of Ukrainians. Most knew nothing. The few from my own community that offered opinions, unfortunately, stated that Ukrainians are anti-Semitic. This reaction results from a very destructive concept of collective guilt. All I can say to them is that they certainly have not met the Ukrainians I have met. I would venture to state that they probably had never even met a Ukrainian, which is unfortunate for them. We need to replace this prejudice with perceptions based on real-life experience.

There are hundreds of thousands of Jews living today in Ukraine. Why should we not be able to work together? The past relations between Jews and Ukrainians have certainly had their tragic episodes. But have I ever done anything to you? Have you ever done anything to me? No, of course not.

Judge me on what I do. I will judge you on what you do. The only people who are helped by collective guilt and accusation are the Soviets. If Jews and Ukrainians are kept in opposition, the Soviets win. Get us together and then let's see what we can accomplish.

There appear to be two categories of public opinion which present a problem for Ukrainians: (1) The category of people with no knowledge or opinion of Ukrainians; and (2) those who are prejudiced against Ukrainians through historical distortions and collective guilt. But the people I know who actually know Ukrainians have a positive, a very positive conception. I have a very strong suspicion that Jews

and Ukrainians in the United States generally have no contact, and that is the real problem. We need to put flesh and blood, actual human contact into the equation. Make every opinion be a knowing opinion.

There is a story about a Jew drowning in a river outside of Moscow. A couple of tsarist policemen are walking by. One says, "look there is someone drowning in the river." The other one says, "let him drown, it's just a Jew." The Jew, seeing he is getting no help, shouts, "Down with the tsar." The policemen drag him out of the river and arrest him. This story could just as easily have been told about a Ukrainian. Our people

Judge me on what I do. I will judge you on what you do. The only people who are helped by collective guilt and accusation are the Soviets. If Jews and Ukrainians are kept in opposition, the Soviets win. Get us together and then let's see what we can accomplish.

have been drowning in the Soviet Union for centuries. We have a strong unity of history and suffering.

Not many people are aware that Stalin built a railroad track to Lake Baikal in Siberia, one of the deepest lakes in the world. The railroad tracks dead end at the lake. Stalin was going to use it to kill Soviets Jews by dumping them in the lake. Stalin, fortunately, died before this could take place. You should know that these tracks have not been removed. Do you think, does anyone think, he would have stopped with the Jews?

A week ago today Jews all over the world celebrated the most holy day of our year, Yom Kippur. This is our day of atonement, when we ask for forgiveness of our sins. We ask God for forgiveness for our individual sins against God, not for the sins of our ancestors or others in our community. The concept of collective guilt is not recognized in Judaism. The Soviets would love to keep us apart, get us to waste energy on foolishness — no, not the foolishness, the tragedy — of mindless prejudice and collective guilt. We can't let that happen.

To illustrate the things Jews and Ukrainians share, the Jewish feeling about Israel is an exact parallel with the Ukrainian yearning for their homeland as a free and independent nation.

Before Israel, the Jew was a wanderer in a dispersion throughout the known

world, never really at home, subject to the cruel whim of whatever tyrannical ruler happened to be in power. The Jew never knew when he would be told "Go, Jew" and be forced to immediately leave his home or worse, be killed or sold into slavery. The dream of his homeland was never forgotten by the Jewish wanderer. The dream of every wanderer was "next year in Jerusalem." When Israel became a reality in 1948, Jews had a safe refuge, which could have saved countless of those who perished under Hitler had it existed earlier.

Because of the never forgotten dream for Israel, there is no non-Ukrainian group in a better position to understand

This greatly multiplies our ability to work for the goals of our community. Jews only represent about 2 percent of the population in the United States, but our influence greatly exceeds what would be expected strictly based upon our population. We raise money effectively, we lobby government officials effectively, and we get active to protect our rights and goals. Activism gets you access to your government representatives. The Ukrainians have a small population in the United States, but because of the number of people willing to get active your influence can be far in excess of your numerical strength. Remember, if you keep quiet, nobody knows your needs, nobody knows your problems, nobody knows your suffering.

I am working from within my Jewish community toward better understanding between our people. I am a member of the Community Relations Council of the Jewish Federation in Phoenix, Ariz. In this Community Relations Council we have a Black-Jewish Coalition and a Hispanic-Jewish Coalition. These are very important, but we also need a Ukrainian-Jewish Coalition. Jews have more in common historically, presently and in the future with Ukrainians than either of these other two groups. Let's work together. Let's speak out together. We just might change the world.

There is a quotation that has haunted me since the first time I heard it. I found it to share with you in conclusion. It is from Martin Neimoeller, a Protestant minister at the time of the Holocaust, with a reaction to what had happened.

"They came for Communists and I didn't speak up because I wasn't a Communist. They came for the Jews and I didn't speak up because I wasn't a Jew. They came for the trade unionists and I didn't speak up because I wasn't a trade unionist. They came for the Catholics and I didn't speak up because I was a Protestant. They came for me and there was no one left to speak."

Thank you very much.

Newsletter focuses on Church in Ukraine

WASHINGTON — The bold declaration issued recently by the underground Catholic Church in Ukraine, the Rev. Mykhaylo Havryliiv's autobiography, and Mykola Rudenko's Christian poetry are all featured in the latest issue of Religious Rights.

Published jointly by the St. Sophia Religious Research Institute and the Patriarchal Congress, the bi-annual newsletter provides information on the status of religion in the Communist world.

The newsletter is widely circulated among the news media and is sent to every U.S. senator and representative, most ambassadors assigned to Washington, and religious leaders of various denominations in the United States.

In addition to the stories mentioned earlier, the latest issue contains an analysis of glasnost in the USSR and the publication's standard features — "Notes from the Underground," "Church under Fire" etc.

Religious Rights is available to the Ukrainian community free of charge from the St. Sophia Religious Research Institute, 2615 30th St. NW, Washington, D.C. 20008, and from the Ukrainian Catholic University (Philadelphia affiliate), 7911 Whitewood Road, Elkins Park, Pa. 19117.



Speakers at the panel on "Non-Ukrainians' Perceptions of Ukrainians": (from left) Orest Jejna, Patience T. Huntwork and William J. Wolf.

THE ART SCENE: "Three Women Seeking New Directions"

by Andrew Horodysky

NEW YORK — The Ukrainian Institute of America Inc. will host an exhibition of works by three New York artists, Oksana Cehelsky, Daria Dorosh and Christina Shmigel, titled "Three Women Seeking New Directions." The show will open on Saturday, November 7, and will run through November 29.

Recent years have indicated that rapid changes brought about by the use of advanced technology — changes not only in the practical lives of individuals the world over, but also in the political systems that govern these individuals — are becoming increasingly intolerable.

In the fine and performing arts, some have attempted to rebel against this sense of extreme rapidity by instigating a number of ritualized actions, longing for a nostalgia of times past, if one could imagine, when time was closer in pace to human pulse. In a period of much confusion, not to mention the countless "post-isms" in the arts, this exhibition is more than welcome.

Oksana Cehelsky, born and raised in Bethlehem, Pa., will be introducing a new series of painted clay reliefs depicting environmental and architectural still lifes of what is closest to her — her East Village neighborhood. Each scene in this series is individually framed, much as a photographer would frame through his or her camera's viewfinder, and painstakingly built up with polyform clay, down to the most minute detail. The result is a tactile portrait of an existing physical space which is at once painting and sculpture, documentary and autobiography.

Ms. Cehelsky, graduating with a B.F.A. in ceramics from Parsons School

of Design in 1980, explains that this most applicative and versatile medium lends itself to endless possibilities of manipulation and experimentation. It is through this timely experimentation and meticulous craft that she is able to scrutinize and understand her personal surroundings. Beginning with a former relief series replicating the interior spaces of her apartment, she now comes out from the inside to study the self-reflective properties of her neighborhood exteriors. Ms. Cehelsky currently teaches art at St. George Academy in New York.

Widely exhibiting her work here and abroad since 1972, Daria Dorosh has most recently been concerned with the notion of context, according to her as "relationship of art to its place — i.e., concrete, physical place — to its public, and to its time."

Modernist doctrines have taught us not to experience the visual beyond its corporeal elements, directing the aesthetic experience toward the eye rather than the intellect. Alternatively, Ms. Dorosh steps out of this restrictive snare by committing herself to the artistic process, physically and mentally, in the transformation of a real space — "by composing imagery in response to a place, an object, or a surface that already has a purpose of its own." This additive and direct involvement allows her to integrate the complexities of an active, thinking individual — at once expounding feelings about the immediate space around her — and the work itself.

Ms. Dorosh has studied at The Cooper Union and The Fashion Institute of Technology. In 1972 she was a

founding member of A.I.R., a non-profit arts organization and cooperative gallery formed by 20 women artists in New York. She has since taught at F.I.T. and Parsons School of Design.

Christina Shmigel, through her sculptural works, applies an almost academic, Albertian re-examination of architectonic systems. Hers is not simply a study of pure form, as found in early Italian Renaissance projections cropped from mathematics with the conviction that beauty is found through the clarity of geometrical figures; it is a return of architectural, geometric formation as meaning, metaphor and even history.

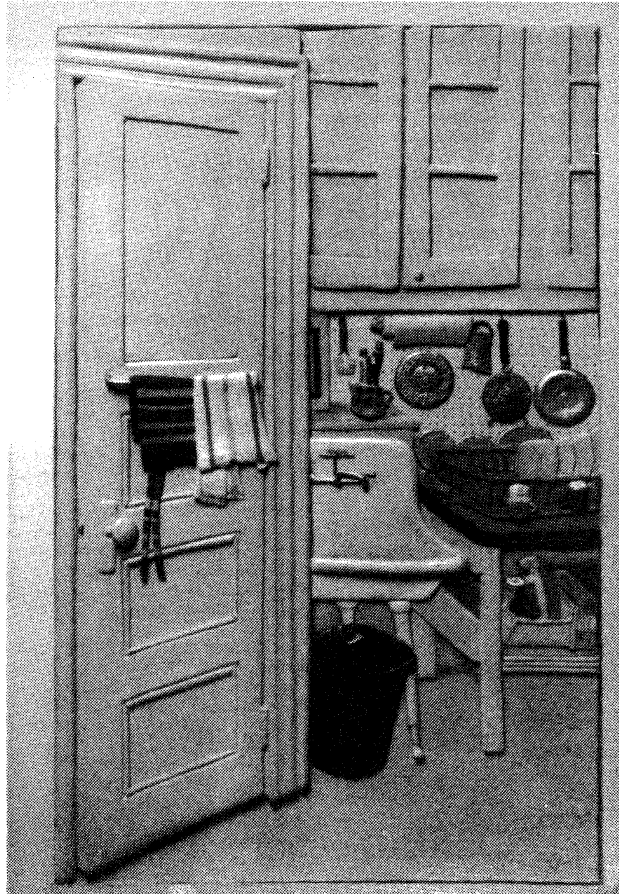
Ms. Shmigel's disciplined process combines traditional methods of construction, gold-leafing and painting. Further, orbicular configurations found amidst the shrine-like structures seek and unravel spiritual and historical questions, transforming time and space into resonant experience.

Ms. Shmigel holds a B.F.A. in paint-

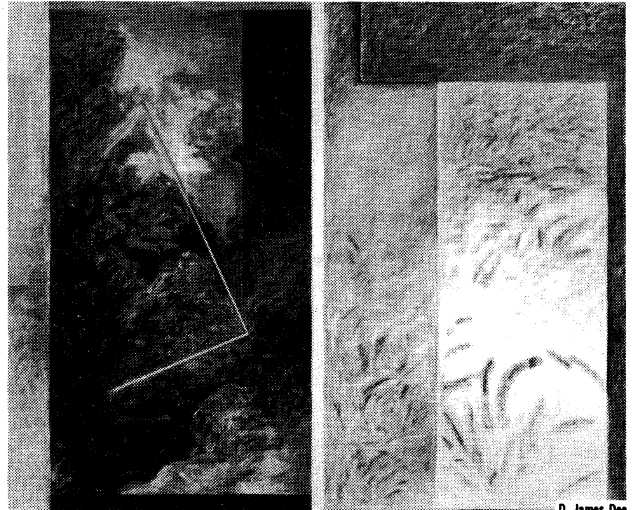
ing from The Rhode Island School of Design and recently received an M.F.A. in sculpture from Brooklyn College. Her worldwide travels have also been instrumental in her development as an artist. She has worked as assistant to sculptor Lynda Benglis, and is currently on leave from New York, teaching art history and design at the University of Southwest Louisiana in Lafayette.

In "Three Women Seeking New Directions," it is hoped that viewers will, together with the artists, take a better look at each one's situation with greater care, taking note that the works exhibited pose not only critical and aesthetic questions by and about the artists, but also of themselves and the environmental and governing factors that surround them each and every day.

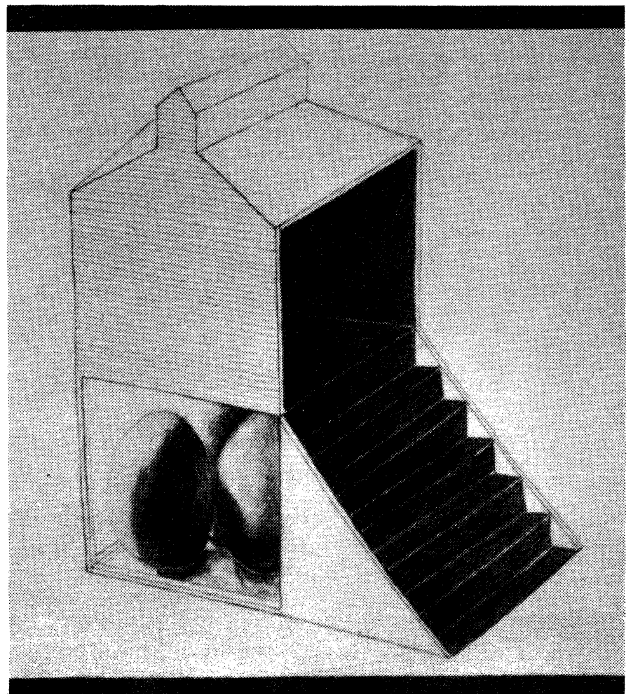
This exhibition is curated by Oresta Szeperowycz and Anya Farion. A reception for the artists will be held on November 7 at 6 p.m. For more information, call the UIA, (212) 288-8660.



"New York Apartment #4" by Oksana Cehelsky.



"Untitled" by Daria Dorosh.



"14 Auspicious Dreams: #8" by Christina Shmigel.

Philadelphia exhibit showcases works of Bervinchak, Hnizdovsky



Self-portrait by Nicholas Bervinchak (etching, 1935).
by Yaro Bihun

PHILADELPHIA — An art exhibit featuring the works of Nicholas Bervinchak and Jacques Hnizdovsky opened at the Port of History Museum here October 23 as part of the Bicentennial celebration of the American Constitution.

Called "The Ukrainian American Experience," the exhibit is co-sponsored by the museum and the Ukrainian American Committee "We The People 200."

The exhibit includes 27 etchings by Bervinchak (1903-1978) and 23 woodcuts, oils, acrylics, linocuts and etchings by Hnizdovsky (1915-1985).

It will remain on display in the exhibition hall near the main entrance of the museum through November 29. (Hours are 10 a.m. - 4 p.m.) The museum is located at Penn's Landing, at Delaware Avenue and Walnut Street.

Bervinchak, through his etchings, chronicled life in Pennsylvania's coal-mining region, where he was born to a family of Ukrainian immigrants and lived out his life.

His etchings depict miners at work and at rest — "Laboring a Gangway," "Between Shifts," "The

Weary Miner," "Heading Home" — their families — "Milking Time," "Bootlegger's Wife and Son," "The Seamstress" — and scenes from the region — "Buck Run Colliery," "Minersville," "Schuylkill Canal."

Twenty of the exhibited etchings were done between 1933 and 1941; the remaining seven pieces cover a period that begins more than 20 years later, from 1964 to 1977.

The Hnizdovsky part of the exhibit spans the last 30 of his creative years in the United States, where the Ukrainian-born artist emigrated in 1949. The 1958 oil "Still Life with Potatoes" is his earliest work on display; the 1985 woodcut "Washington Monument" is the latest.

Woodcuts, for which Hnizdovsky is most widely known, predominate the selection. They include his popular animals and birds — "The Sheep," "Two Rams" and "Turkey," seen so often in reproduction at Thanksgiving time — flowers, trees, as well as city and landscapes.

The exhibit also has a sampling of Hnizdovsky's less frequently seen works in oil and acrylic — among them a 1962 oil portrait of his daughter, which was a first viewing for most of those attending the opening reception. The only exhibited etching by Hnizdovsky, a 1968 self-portrait, was displayed alongside Bervinchak's 1935 self-portrait etching at the entrance to the exhibit.

The exhibit works came from the collections of Anna Bervinchak, Stephanie Hnizdovsky and the Christina Czorpita Gallery in Philadelphia. Ms. Czorpita is the guest curator of the exhibit.

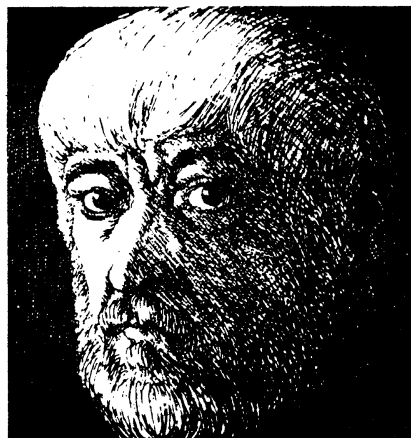
In her introduction to the exhibit catalogue, Mrs. Czorpita wrote:

"This exhibit has been chosen to elucidate the influence of a common national heritage on the work of two Ukrainian American artists: Nicholas Bervinchak and Jacques Hnizdovsky. Although these two men had very different careers and experiences, their intuitive approach to art was clearly based on similar aesthetic values. In this respect they are representative of other Ukrainian artists who lived and worked in this country."

The catalogue also contained biographies of the two artists.

In introductory remarks in the exhibit catalogue, Metodij Boretsky, chairman of the Ukrainian American Committee "We The People 200," noted that Bervinchak and Hnizdovsky "exemplify all Ukrainian artists who enjoyed freedom of expression in this country and were able to make extensive contributions to its cultural development."

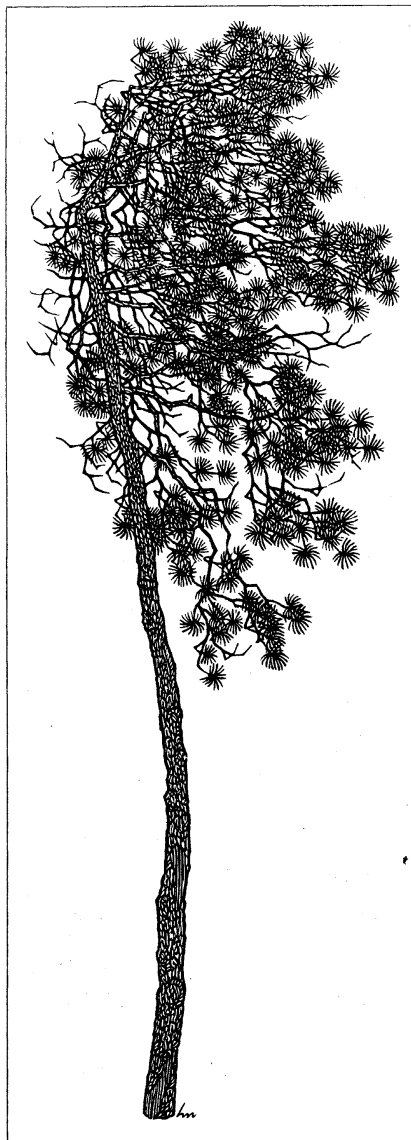
The director of the Port of History Museum, Ronald L. Barber, also cited the two artists as examples: "It is of course impossible to sum up the Ukrainian American experience through the lives and



Self-portrait by Jacques Hnizdovsky (etching, 1968).

expressions of two artists," he states in the catalogue.

"Nevertheless, the very different careers and experiences of these two printmakers must have parallels in the lives of their countrymen who came to America and contributed so significantly to this society, while maintaining their heritage," he noted.



"White Pine" by Jacques Hnizdovsky (woodcut, 1970).



"Olenick's Breaker" by Nicholas Bervinchak (etching, 1968).

Terelia, Shumuk...

(Continued from page 1)

from a labor camp in February under a limited amnesty.

"The Soviet Union is in a dilemma today. It needs technology and it needs American bread," the dissident told the commission members at the hearing, which was conducted by Rep. Steny H. Hoyer (D-Md.), commission chairman.

"The external politics of the Soviet Union demand that they make public statements saying that they are changing the errors of the past, changing the mistakes of the past," he said before a packed hearing room.

"But looking at the internal politics of the Soviet Union, starting with January 1987, repressions have increased in Ukraine.

"The Soviet press is full of vehement hatred in what they're publishing against the Ukrainian Catholic Church and against what they've called 'Ukrainian bourgeois nationalism,'" he said.

Mr. Terelia claimed that over 150 churches were destroyed by the Soviet from December 1986 to June 1987, during the period of glasnost.

"They were either burned or destroyed by bulldozers," he said.

"Even this year, in 1987, when Gorbachev proclaims for the whole world reconstruction and glasnost, the camps are still home for many faithful among them," including Vasyl Kobryn, head of the Helsinki Initiative Group in Defense of the Rights of Believers and the Church, said Mr. Terelia.

Mr. Terelia spent some 20 years in Soviet labor camps, prisons and psychiatric hospitals for activities in defense of the Ukrainian Catholic (Uniate) Church, which has existed in the catacombs since its liquidation by Soviet authorities in March 1946. A group of some 200 Church activists, including Mr. Terelia, signed a statement addressed to Mr. Gorbachev demanding legalization of their Church. The statement was delivered by the dissident to Moscow in mid-August.

With a following estimated by the Catholic Church at 4 to 5 million, the Ukrainian Catholic Church is the largest illegal religious denomination in the USSR.

Mr. Terelia views this appeal and the demand for legalization of the Church as a challenge to Mr. Gorbachev's policies that will test the limits of glasnost and perestroika, as he said in his testimony.

"However accepting Gorbachev's propaganda campaign of glasnost at face value, we the Ukrainian Catholic Church have presented Moscow with a fact — we desire legalization. The authorities must now resolve the problem of the Ukrainian Church or they must begin a new wave of arrests and sentences upon those who signed the declaration.

"Should they choose the latter," Mr. Terelia declared, "it would demask 'reconstruction' before the entire world.

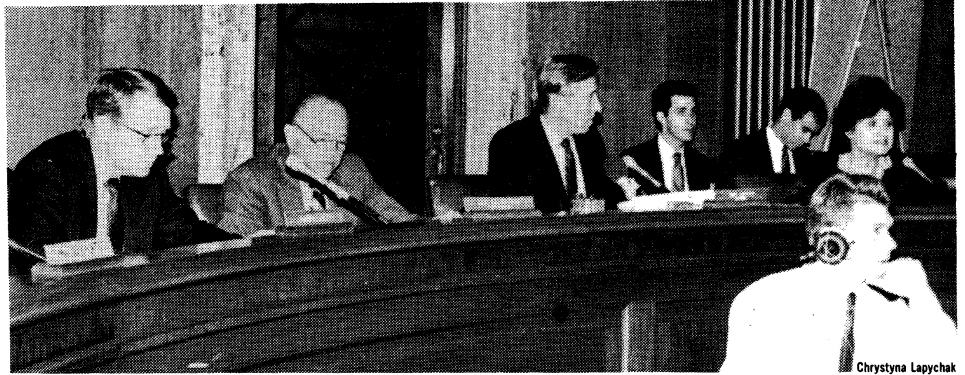
"The Church which the Soviets contend does not exist, does in fact exist and flourish. In Ukraine alone there are 5 million Ukrainian Catholics and another 1.9 million in other areas of the USSR," he said.

In his meetings with representatives of the Presidium of the Supreme Soviet on the legalization issue, Mr. Terelia said he was told:

"If we legalize the Ukrainian Catholic Church, what is the guarantee that the events of Alma-Ata will not be repeated in Ukraine."

"For me this once more says that they do not want to change their politics," said Mr. Terelia.

How can Mr. Gorbachev say that he



Christyna Lapychak

Helsinki Commission members and guest congresswoman during October 22 hearing. From left are Rep. Harry Reid (D-Nev.), Sen. Dennis DeConcini (D-Ariz.), Rep. Steny Hoyer (D-Md.), and guest Rep. Louise Slaughter (D-N.Y.).

is pursuing democratization and reform if so many political prisoners and prisoners of conscience remain in incarceration, the Gudava brothers said in their testimony.

"Changes are occurring in the USSR," said Tenghiz Gudava, who was imprisoned for his human and national rights activities until his release earlier this year under an amnesty. "Yet today many prisoners are still in prisons."

"The release of political prisoners was conducted," he said, "according to how famous these and other political prisoners were in the West."

In addition, "freed political prisoners were not rehabilitated, but rather 'pardoned' under various fabricated excuses. The process of their release was not covered in the Soviet press, except for a couple of very short and absolutely deceitful paragraphs in the newspapers," said the elder Mr. Gudava.

Although Danylo Shumuk, a veteran of some 40 years of Polish, German and Soviet camps and prisons for Ukrainian national rights activities, said he welcomed the progress that the Soviets have made in resolving individual human rights cases, he also recalled that hundreds remain behind bars and others are refused permission to emigrate.

The 72-year old Mr. Shumuk specifically mentioned the prisoners who remain in the notorious special-regimen labor camp No. 36-1 at Kuchino, in the Perm region, including Ukrainian Helsinki monitors Lev Lukianenko, Mykola Horbal, Ivan Sokulsky and Ivan

Kandyba.

"Now everyone is talking about glasnost because people tend towards wishful thinking," said Mr. Shumuk, who emigrated to Canada on May 23.

"I consider this glasnost a deception of public opinion in the USSR and to an even greater extent here in the West," he said.

"Can one seriously accept this glasnost and these reforms when the organization of the man-made famine of 1933 in Ukraine still remains a secret, uncondemned by the government of the USSR? When today the Ukrainian Orthodox and Catholic Churches are denied a legal existence regardless of the fact that their right to exist is recognized in the Soviet Constitution, in the U.N. Charter and the Helsinki Accords? When they have not rehabilitated those who, in accordance with the Constitution of the USSR, called for the secession of Ukraine from the Soviet Union or those who spoke out against the Russification of Ukraine?"

While Mr. Terelia testified that he, too, welcomed improvements in individual human rights cases, he criticized the Soviet government for failing to address the problems of various groups, religious groups and mainly national groups.

The problem of Russification in the union republics must be resolved if the Soviet leader proclaims democratization, all four of the dissidents said in their testimonies.

"It should be noted," said Tenghiz Gudava, "that Gorbachev's perestroika

has resolved none of the national problems of the Georgian people."

"Moreover," he added, "there is an opposite tendency. For example, after the Secretary of the Central Committee of the CPSU (Communist Party of the Soviet Union), Yegor Ligachev, visited Georgia in June 1987, the Georgian language divisions in all departments of Tbilisi State University were drastically

reduced and a campaign to intimidate student activities was begun."

During his testimony, Mr. Terelia encouraged contacts with the Soviet Union as an educational tool in order that the West learn and better understand the complexities and problems of Soviet society.

"My understanding is, the system of the Soviet Union is the system of the KGB. The state is built on that," said Mr. Terelia. "Yet whether we want to or not, if we want to achieve peace and democratization we must make contacts with them."

"We have to realistically look at the world today," he said.

"What can we get from Russia today? Unfortunately the minimum. Yet if we could get the minimum that would be a great deal," said Mr. Terelia.

"Let's not excite ourselves with distant plans," he added. "Every minimum grows into something great."

In response to a question from Rep. Chris Smith (R-N.J.), Mr. Terelia discussed the apparition of the Virgin Mary at Hrushiv in western Ukraine,

(Continued on page 11)



Sen. Frank Lautenberg (D-N.J.) speaks at Washington reception he co-hosted with Americans for Human Rights in Ukraine in honor of Danylo Shumuk and Yosyp Terelia.

Millennium...

(Continued from page 1)

Lubachivsky could attend the Czestochowa rites for the Millennium.

In other related Millennium news, Archbishop Myroslaw Marusyn, secretary of the Sacred Congregation for the Oriental Churches, completed his fourth spiritual pilgrimage to Poland this year in June. He visited all the religious faithful of the Eastern rite in preparation for the Millennium celebration.

This visit was a result of an invitation from Cardinal Glemp, and it took place with the blessings of Pope John Paul II.

Some 400,000 Ukrainians live in Poland, most of them Eastern rite Catholics. There are also a small number of Byelorussians and Armenians with whom the archbishop has good relations and whom he visits when on trips to Poland.

The Ukrainians in Poland have two vicars — one in southern Poland and the other in northern Poland. Under their guidance they have 50 priests, 15 Basilian fathers, 20 Basilian sisters, over 80 Sister Servants of Mary Immaculate and 30 sisters of the order of St. Joseph.

When he was in Warsaw, Archbishop Marusyn offered liturgy in the church of the Basilian fathers and visited Cardinal Glemp. Later he went to Lublin and visited a seminary where several Ukrainians are studying. There he ordained five deacons; in Wroclaw he ordained four priests and also blessed an iconostasis in the church of St. Bartholomew.

After his visit to Krakow, the archbishop celebrated a liturgy at Zielona Gora, and later did so near the icon of the Blessed Mother in Czestochowa. With the assistance of other clergy, Archbishop Marusyn offered a mass before many Ukrainians for the intentions of the Ukrainian nation and in celebration of the Millennium of Christianity in Ukraine.

New defense...

(Continued from page 1)

join the defense team was not difficult.

"When you consider the evidence of the Soviet-supplied Trawniki identification card," said Mr. Chumak, "to my mind it's a manifest forgery... This may very well be a case of an innocent man being tried. I wanted to see what I could do to help."

Mr. Chumak said he found the defense team in "not a good situation" upon his arrival to Israel.

"It's never desirable to have a lawyer discharged so late in the trial," he said, referring to the abrupt departure of Mr. O'Connor. "There was a lot of uncertainty and it was a difficult time for everybody."

Mr. Nishnic, who is president and administrator of the John Demjanjuk Defense Fund Inc., said the financial state of the defense team is in a "catastrophic condition."

The trial has consumed more than \$400,000 to date, he said, adding that about \$300,000 is needed.

A recent western Canadian tour raised about \$5,000, he said. The defense costs are about \$58,300 a month.

According to Mr. Nishnic, the trial will be recessed for almost a month on November 26. The break will give the Demjanjuk family a welcome opportunity to raise more funds, he said.

"Any days, any weeks, anything we can buy as far as getting funds together, we would appreciate."

NEWS AND VIEWS

German book fails to mention that Ukrainians were slave laborers

by Dr. Iwan Z. Holowinskiy

This year, the Korber Foundation in Hamburg, West Germany, published a small book under the title "Erinnerung." The book contains interesting material and copies of documents related to the Nazi policy of forced labor. The material for this book is edited by Dieter Galinski. Subsequently, the book was translated into Polish by Stanislaw Szypulski.

Material contained in the book was part of an exhibit organized at Warsaw University to commemorate suffering of forced laborers in Nazi Germany. The exhibit is described in a Polish newspaper: "Zycie Warszawy" (July 3).

Of significant interest are two documents listed on pages 24-25 and 58-59. They described Nazi brutality, but also reveal Ukrainian resistance.

The first document is a letter from chief of German police in Kiev, dated February 2, 1943, and addressed personally and confidentially to the Chief of SIPO and SD for Ukraine, SS Gruppen-führer, Dr. Tomass. The letter reveals, that from the Kiev region alone in 1943, 52,000 Ukrainians were sent to slave labor camps in Germany. The letter describes cruel and inhumane conditions in the transient camp near Kiev. There was no running water, no toilet facilities, and no eating utensils. Food consisted of one bowl of "soup" a

day and a ration of one kilogram of bread for eight people. No liquids of any kind were offered and people resorted to eating snow.

The letter reports that action was planned in Uman to deport all students from two technical schools to Germany. However, due to the good work of the resistance intelligence, all but 20 students escaped deportation.

The second document is a letter, which was written by the SS-Oberstur-führer von-Nordheim, dated June 29, 1942. The letter was sent to the chief of SIPO and SD in Zhytomyr. This letter reveals how Ukrainian slave laborers developed a clandestine way to communicate from a concentration camp. It also suggests contacts of concentration camp inmates with the underground resistance in Ukraine. Authenticity of coded messages is verified by a functionary of a concentration camp, Mayer. The letter provides a number of examples of coded messages, such as: "I live very well" (while means, "I live badly"); "Society is here more civilized than in Ukraine" ("We maintain contact with our people"); "I bought myself a new shirt" — ("We are preparing ourselves to fight the Russians"); "Harvest is looking good" — ("Gestapo arrested some of our people,") etc.

Ukrainian resistance to the Nazi rule is well documented. It is also an indisputable historical fact that

hundreds of thousands of Ukrainian slave laborers were exploited by the Nazis. It is incomprehensible, therefore, that the same book does not even mention Ukrainians in its official statistical entry. For example, on pages 11-16, the book contains excerpts from "Handwörterbuch Ausländerarbeit," which provides information on forced laborers in Germany during World War II.

Poles and Russians are listed as most numerous. Ukrainians are not mentioned, although Italians and Belgians, who were only a small fraction of all the laborers are listed.

The book also printed a statement made by the president of the German Federated Republic, Richard von Weizsacker. The statement is an excerpt from a Christmas speech delivered in 1984. In this speech, Mr. Weizsacker said verbatim: "Please let me mention today Poles and Russians. Their suffering has been terrible. Memory of those days is still alive." It is puzzling why Mr. Weizsacker failed to mention Ukrainians who alongside Poles and Russians comprised one of the largest groups of slave laborers in Nazi Germany. One might suspect that this was due not to ignorance, but to a peculiar notion of current German "Ostpolitik" that attempts to gloss over Ukrainian suffering.

American Museum of Immigration needs support

by Olga Trytyak

In January the New Jersey Regional Council of the Ukrainian National Women's League of America (NJRC-UNWLA) made a request of the Ukrainian American community concerning the enhancement of the Ukrainian exhibit at the American Museum of Immigration (AMI) so that the exhibit might better represent the story of Ukrainian immigration to America.

The AMI is located in the pedestal of the Statue of Liberty National Monument. We are grateful to all those who have responded to our appeal by sending items for the exhibit, monetary contributions, documents, and valuable letters. This has convinced us of the timeliness of our efforts and sustained our commitment to this effort. A capsular summary of our activities to date follows.

In October of 1986 the Ukrainian section of the AMI displayed only two small Ukrainian embroidered ritual cloths, together with two small Russian watercolors, in an area measuring approximately 22 by 22 inches. Olga Trytyak then president of the NJRC-UNWLA, organized a committee to improve this exhibit in November of 1986.

This committee was supported by 12 UNWLA chapters in New Jersey. Lydia Hladky, vice-president of UNWLA for Cultural Affairs, became a member of the committee. The committee has had several contacts with the curator of the AMI, Lanny McGuire, toward this effort.

During a meeting with Mr. McGuire, on February 24, several members of the committee had an opportunity to tour the AMI as well as the main immigration building, currently under renovation, on Ellis Island.

Mr. McGuire informed us that the new location will house both permanent as well as special exhibits which will present various aspects of the story of

immigration to America. He asked that the UNWLA assume the role of a partner with him in his efforts to prepare the Ukrainian section of the new AMI. He also promised to review the state of the Ukrainian display at the current location under the Statue of Liberty.

During the early months of 1987 we received several exponents from Ukrainian American immigrants who arrived in the U.S. at the turn of the century. A long-time member of the UNWLA, Maria Dovzhanska, contributed a folk costume from Borshchiv (Podillia region of Ukraine) which she brought with her in 1913.

Currently, the committee is continuing its preparation for the opening

of the AMI at its new location sometime in 1988. We are once again turning to the Ukrainian American community with a request. Please approach people in your family or circle of friends who came to America between 1897 and 1925 and ask them to help our committee by contributing exponents that they brought to America such as Ukrainian folk costumes, books, documents, photographs, works of art, tools.

At the AMI these items will serve to tell the story of Ukrainian immigration to America for many generations to come.

For information, contact: Ukrainian National Women's League of America, Olga Trytyak, 30 Spruce St., Cranford, N.J. 07016.

Terelia, Shumuk...

(Continued from page 10)

which he said he witnessed first hand.

We described what he saw as a light above the church's altar, in which he saw a photogenic face of a woman in flaming garments and, as a Christian, he said he believed this was the Mother of God.

Mr. Terelia said the impact of the apparition on the population of western Ukraine has been enormous. He said that up to 100,000 people pass through the church in a single day.

The faith of believers has been strengthened, while "non-believers came and believed in God," said Mr. Terelia. The apparition has also raised the national spirit of the population, he claimed.

"The event at Hrushiv has definitely changed the political situation in Ukraine. It is a great sign for all politicians that times of change are approaching," stated Mr. Terelia.

The dissident said that a prophecy has emerged from the apparitions in Hrushiv that claims the Ukrainian

Catholic Church will not only be legalized but will also be responsible for an increase in Christianization in the Soviet Union as a whole. Mr. Terelia gave no details as to the precise origin of this prophecy.

Ten members of the Helsinki Commission and two other members of Congress attended the hearing. The commissioners who attended were: Rep. Hoyer, chairman; Sen. Dennis DeConcini (D-Ariz.), co-chairman; Sens. Alfonse D'Amato (R-N.Y.), Frank Lautenberg (D-N.J.), and John Heinz (R-Pa.); Reps. Donald Ritter (R-Pa.), Harry Reid (D-Nev.), Bill Richardson (D-N.M.), John Porter (R-Ill.) and Smith. The other members of Congress who came were Reps. Louise Slaughter (D-N.Y.) and David Bonior (D-Mich.).

The Helsinki Commission hearing was followed by a reception hosted by Sen. Lautenberg and Americans for Human Rights in Ukraine in honor of the Ukrainian witnesses, Messrs. Shumuk and Terelia. Several members of the Helsinki Commission, including Reps. Ritter and Slaughter praised the two men for their great courage and sacrifice on behalf of human rights.

Sheptytsky Institute held in California



Participants of the Metropolitan Andrey Sheptytsky Institute in Eastern Christian Studies.

REDWOOD VALLEY, Calif. — The first annual Metropolitan Andrey Sheptytsky Institute in Eastern Christian Studies at Mt. Tabor held this summer at Holy Transfiguration Monastery in northern California.

Participants included representatives of various segments of the Church who hailed from places as diverse as Detroit, Ottawa, Vancouver and California. In addition to 14 students registered for academic credit through Catholic Theological Union in Chicago, classes included the monks of the monastery and their special guests as students. Nearly 30 students took advantage of the program.

Two courses were offered at this year's institute: Father Abbot Boniface Luyckx taught "Spirituality of Byzantine Worship" and Father Andriy Chirovsky offered "Theology and Prayer in the Christian East." These courses carry three graduate quarter credits each from Catholic Theological Union, the graduate school in Chicago which sponsors the institute.

Operating at capacity, the four-week 1987 Sheptytsky Institute offered a small but diverse number of students the opportunity to learn about the depth of Eastern Christian Spirituality in a situation that goes beyond simple classroom learning and involves the lived context of the monastic schedule. Life at Mt. Tabor (as the monastery is popularly known), involves a rugged out balanced access.

Participants in the institute are expected to take part in the life of the monks as fully as possible. This includes some five hours of liturgical worship per day, as well as serious fasting and real effort at preserving a reflective silence. Perhaps one of the most important insights that course participants receive is

that no matter how difficult, the monastic schedule simply goes on.

The sheer labor of prolonged daily worship is balanced by the extreme beauty and peace abounding in the liturgical life of Mt. Tabor. While students must strive to use the little free time that they have wisely, all appreciate the setting in which the institute places its academic offerings. "If a class lasts an hour and 15 minutes," says Father Chirovsky, "then we need to spend twice that amount of time praying, repenting for our vain curiosity and our often less than respectful proings into the Divine." This prescription is born out by the institute's schedule: two and a half hours of classes, five hours of worship each day.

There are the weekends however, when classes are not held and outings as well as personal study time are scheduled.

The Sheptytsky Institute in Eastern Christian Studies at Mt. Tabor is the only program in the world today that offers students the opportunity to immediately set in a lived context of prayer that which they learn about Eastern Christian spirituality in the classroom, as part of the monastic schedule in which they share. Catholic Theological Union has expressed its confidence that such a program will be offered on an annual basis. Applications for the 1988 Sheptytsky Institute (to be held for three weeks in June of that year are already being accepted.

For more information write to: The Rev. Andriy Chirovsky, Director, Sheptytsky Institute in Eastern Christian Studies at Mt. Tabor, c/o Catholic Theological Union, 5401 S. Cornell Ave., Chicago, Ill. 60615-5698.

UNA'ers...

(Continued from page 5)

The banquet on October 8 was attended by 110 delegates and friends. Christine J. McMullan, president of the New Jersey Fraternal Congress, welcomed the large gathering expressing her gratitude for their interest and participation. The invocation was given by the Rev. Roy James De Leo of Union Catholic High School of Scotch Plains, N.J.

Greetings were extended by Mayor James L. Ustry of Atlantic City, and the Rev. Rex Whiteman, executive director of the Atlantic City Rescue Mission, spoke on the program they instituted "Operation-Care and Share." The New Jersey Fraternal Congress presented the Rev. Whiteman with bushels of canned goods and non-perishables for the program.

Robert E. Miller, executive vice-president of the National Fraternal Congress of America, expressed his appreciation for the invitation and gave a comprehensive report on the activities of the organization.

Andrew Keybida, supreme advisor of the Ukrainian National Association, is a member of the executive committee of the N.J. Fraternal Congress and serves as chairman of the proclamation-social activity committee.

The following morning the annual business session began with words of welcome by NJFC President Christine J. McMullan. The Rev. DeLeo gave the invocation followed by the group's participation in the "Pledge of Allegiance" and the singing of "The Star-Spangled Banner."

Greetings were tendered by officers of the Pennsylvania, New England, Ohio and Maryland fraternal congresses.

John O. Flis, supreme president of the UNA and president of the New York Fraternal Congress, expressed his thanks for the invitation and spoke of the excellent cooperation among all the societies and provided the audience with an all-embracing understanding of fraternal life and brotherhood.

A memorial service was conducted by Stephanie Wochok, past president of the New Jersey Fraternal Congress.

A skillful presentation was made by Daniel Jones, assistant chief, Bureau of Archives and Records of the State New

Jersey, relative to the Constitutional Bicentennial Commission, as well as the operation of the State Division of Archives and Records.

Nicholas Boyko of the Ukrainian National Association was the moderator for a panel discussion relative to "Successful Selling Through Fraternalism" and a spirited group of panelists, Michael Stecyna of the Ukrainian National Association, David Imbriani, Knights of Columbus, and Chris Noona, Lutheran Brotherhood, gave varied examples of their unique methods of selling insurance to prospective customers.

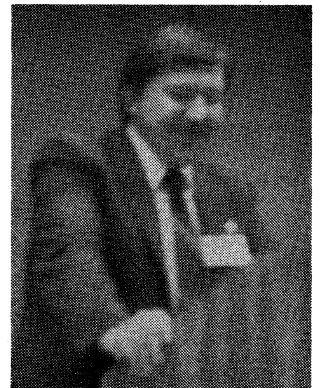
Uliana Diachuk, supreme treasurer of the Ukrainian National Association, addressed the delegates on the history of fraternalism, as well as the benefits the community derives from its implementation. She implored the fraternalists to remain active in the support of local projects: aid to hospitals, housing, food for the needy and the Red Cross in order to maintain their status as non-profit organizations.

After the luncheon, the business session was resumed. The featured speaker was Clayton Cardinal, assistant commissioner, State of New Jersey Insurance Department, who gave an outline of the many changes which are being discussed in fraternal life insurance regulations. A question-and-answer forum followed.

After the committee reports, the following officers for 1987-88 were elected and installed: President Allan Berger, Royal Arcanum; First Vice-President E.E. Al Vargo, William Penn Association; Second Vice-President Alfreda Plocha, Union of Polish Women in America; Secretary-Treasurer Leopold S. Malinowski, Polish National Alliance of Brooklyn; Immediate Past President Christine J. McMullan, PNA of Brooklyn; and Legislative Chairman Harold A. Maus, Knights of Columbus.

Andrew Keybida of the UNA was re-elected to the executive committee.

Also attending the business session was Henry P. Floyd, national sales director of the UNA; Andre Worobec, UNA fraternal activities coordinator; and officers of the Providence Association of Ukrainian Catholics in America, John Dubil, Bohdan Todoriw and Myroslav Petriw.



Nicholas Boyko (left) and Michael Stecyna during panel presentations.

HELP WANTED

Editorial assistant/assistant editor

Requirements: training in journalism or related field, writing experience, knowledge of Ukrainian language.

Salary commensurate with experience and qualifications; good benefits.

Send resume, reference and clippings to: The Editor, The Ukrainian Weekly, 30 Montgomery St., Jersey City, N.J. 07302.

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.

Estonian group...

(Continued from page 2)

and Cooperation in Europe chaired by Rep. Steny Hoyer (D-Md.) and co-chaired by Sen. Dennis DeConcini (D-Ariz.) regarding the August 23 demonstrations and other recent events in Estonia as well as over all Soviet compliance with the Helsinki Accords. He was joined by two former members of the human and national rights movement in Latvia and Lithuania, Rolands Silaraups and Vytautas Skuodis.

Both Mr. Madisson and Mr. Silaraups were very recently expelled from the Soviet-occupied Baltic States, while Mr. Skuodis, an American citizen, was finally permitted by the Soviets to emigrate to the United States in September. In his Congressional testimony and elsewhere, Mr. Madisson warned that glasnost is merely an illusion orchestrated by Moscow to lull the West into a new era of detente. He reiterated the right under international law of self-determination for the Baltic states.

Mr. Madisson, 37, was first arrested in 1980 in connection with the case of Mart Niklus and the late Jyri Kukk. His home was searched and many items, including Estonian underground publications, confiscated. He was charged with anti-Soviet propaganda and agitation and sentenced to four years in a strict-regimen labor camp plus two years of exile. Mr. Madisson's "crimes" included writing a letter to a West German radio station, sending a letter to Soviet authorities protesting the

invasion of Afghanistan, duplicating and distributing Estonian underground publications and criticizing both compulsory work on weekends (subotniks) and compulsory contributions to the so-called "Peace Fund."

Despite developing numerous health problems due to the harsh conditions in the Perm camp, Mr. Madisson continued to work on the issues of human rights and self-determination for the Baltic States even while imprisoned. Together with other political prisoners, he sent appeals to the Madrid Conference in 1981 and to his fellow countrymen in the West writing: "We may be punished unjustly, but we cannot be broken, not even by years spent behind barbed wire in Soviet slave camps."

He declared at least one hunger strike. Mr. Madisson was punished with solitary confinement for "breach of discipline." During his years in the labor camps, Mr. Madisson became an active believer and joined the Roman Catholic Church.

Upon his release in 1986, he resumed his contacts with Baltic activists in Estonia, Latvia and Lithuania. This activity culminated in unprecedented mass demonstrations in the three Baltic capitals of Tallinn, Riga and Vilnius on August 23, the 48th anniversary of the infamous Nazi-Soviet Pact which divided Eastern Europe between Stalin and Hitler. Under terms of this pact,

Estonia, Latvia and Lithuania were annexed by the Soviet Union and remain illegally occupied today. The Baltic demonstrators asked, under the new spirit of "glasnost," for the Soviet Union to publish and renounce the pact.

Most of the 45 Baltic national rights activists who openly asked for abrogation of the Nazi-Soviet Pact in the "Baltic Appeal" of 1979 were arrested and, despite "glasnost," some of these activists, including Mr. Niklus and Enn Tarto, are still imprisoned by Soviet authorities.

Mr. Madisson founded the Estonian

organizing committee for the August 23 Baltic demonstrations along with Heiki Ahonen, Iise Einsalu, Lagle Parek, Mati Kiirend, Jan Korb, and Juri Mikk. He was expelled from Estonia on September 12, along with his wife, Elviira, who is a national rights activist in her own right, and their 12-year-old son, Jaanus. The family has been able to settle in Sweden as the result of the efforts of the Relief Center for Estonian Prisoners of Conscience in the USSR. Mr. Madisson's North American tour is being sponsored and coordinated by the Estonian American National Council.

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Metropolitan Mstyslav... *Special scholarship created at Manor*

(Continued from page 4)

Volodymyr Melnyk, with his wife, Pani Matka Antonina.

Also attending the feast day liturgy and meal were: the Very Rev. Bernard Panczuk, pastor of the Ukrainian Catholic Church of the Immaculate Conception in Hamtramck, near Detroit; the Rev. Deacon Wolodymyr Polischuk from Lakewood, N.J.; the cathedral's choir director, Peter Kytasty, and his wife and choir leader, Lydia; and the editor/publisher of Ukrainian News, Michael Smyk, and his wife and assistant editor, Apolinaria.

Dr. Joseph Szyc, president of the church council of the Church of the Holy Spirit, a Detroit-area Byelorussian congregation, was also present, indicating the Byelorussian community's close and cordial ties with St. Mary's.



Sister Mary Cecilia OSBM, president of Manor Junior College, recently announced the establishment of the Wasyl and Josephine Soroka Scholarship for students of Ukrainian heritage who demonstrate financial need and have high academic standing. With Sister Cecilia are Mr. and Mrs. Soroka of Philadelphia.

Outbreaks...

(Continued from page 3)

Province to the north of Chernobyl. It was reported that villages seldom received meat products and in distant ones, milk was delivered only once a week, and by the time it got there, it was sour. There are no refrigerators. In the entire district of Krasnopolsk, there is no refrigerator and only one isothermic machine for milk production, where five are needed. The local cattle still graze in contaminated areas, thus they yield a bad product. Therefore, the population doesn't get fundamental food products — milk and meat.

Dr. Marples continued:

"To resolve the problem, Soviet authorities have decided to recultivate most of the land in the zone around the nuclear station. By early July, the official news agency TASS reported that 75 percent of the area was in use again. Yet this involved a considerable amount of risk and can only intensify a situation in which local villages are so fearful of radioactive fallout.

"Soviet policy has been to try to convince the population that no danger exists and that the long-term consequences of Chernobyl will be much less than feared at first. At times, this had led to bizarre statements from officials. Mr. Ilyin, for example, has said that, even though radiation levels in the city of Prypiat were never sufficient to warrant removing its citizens, 'even now they say that the evacuation of Prypiat was supposedly late' and former residents now fear for their future.

"However, almost on the same day he made these comments, Judge Raymond Brize, presiding over the trial of Chernobyl officials, commented that radiation levels of Prypiat were 'dozens of times higher' than reported by Viktor Bryukhanov, the station's former director. Mr. Bryukhanov waited 36 hours to order the city evacuated, a delay that earned him 10 years in jail."

In addition, the Soviet press has attacked those who have forecast higher cancer casualties in the future. Dr. Robert Gale, who performed the first bone marrow transplants after the accident, was criticized three times by the Ukrainian press for his "sensational" upper limit of 75,000 victims. Mr. Ilyin said that "Gale is no expert" and any predictions at this time are nonsensical.

"Soviet officials are paying a heavy toll for their silence in the first days after the accident," Dr. Marples noted. "The population may be ignorant, as Mr. Ilyin has suggested, but it is deciding that it does not like nuclear power. Early last month, several Ukrainian writers published an unprecedented attack on the construction of a new nuclear plant at Chyhyryn on the Dnieper River. 'Is it possible that (the authorities) have learned nothing from Chernobyl?' they asked in Literaturna Ukraina, maintaining that the station will pollute a beautiful, historic area.

"Not long ago such a letter would not have been published, but today it is simply one reflection of the anti-nuclear sentiment that has surfaced in the Soviet Union," Dr. Marples concluded.

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JENKINTOWN, Pa. — A special scholarship for students of Ukrainian heritage of both the Catholic and Orthodox faiths who have high academic standing and who demonstrate financial need has been established at Manor Junior College, announced Sister Mary Cecilia OSBM, president of MJC.

The Wasyl and Josephine Soroka Scholarship was made possible through the establishment of the Wasyl and Josephine Soroka Scholarship Endowment Fund, a gift of \$38,000 to be awarded over a 15-year period.

The endowment fund is a gift of Mr. and Mrs. Soroka of Philadelphia. The scholarship will be an annual award. Applications for the fall '87 term are being accepted by the MJC Financial Aid Office. Additional information may be received by contacting the Financial Aid Office at (215) 885-2360, ext. 19, or by visiting MJC located at Fox Chase Road and Forrest Avenue, Jenkintown.

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Ukrainian Writers'...

(Continued from page 2)

nian language in all general education schools of the republic (with examinations in the graduating or pre-graduation classes of Russian schools), its broadening in preschool institutions (with the obligatory introduction of studying the Ukrainian language at age five), and efforts to expand the network of schools with Ukrainian as the language of instruction."

Another point in the "counter-resolution" calls for the proposal to the Ministry of Higher and Secondary Specialized Education requesting that it review "the practice of shifting individual departments and entire institutions of higher education, especially those with a humanitarian profile, to teaching exclusively in the Russian language on the pretext that foreigners are studying there." This, they say, contradicts the principle of national-Russian bilingualism and does not serve the tasks of international upbringing and strengthening of the friendship of peoples.

Writers are also to take an active role in a forthcoming scientific-practical conference on studying the Ukrainian language in the republic's schools; libraries are to be stocked up with books published by the Ukrainian Writers' Union and cuts in subscriptions to Ukrainian-language periodicals are to be halted; "practical help" is to be given by the Ministry of Culture with regard to safeguarding "the language status" in the Republic's Ukrainian theaters; and several secretaries of the Board together with the Institute of Literature of the Ukrainian Academy of Sciences are to "join directly in the work of preparing for publication the works of Ukrainian writers of the past and the Soviet period that have been forgotten and unjustly excluded from literary life."

The "counter-resolution" proposes that a Republican Commission on Questions of National and Inter-Nationality Relations similar to those that have been established in several republics also be formed in Ukraine. And, finally, the process of implementing the June 16 resolution and the current "counter-resolution" are to be discussed at six-month intervals at sessions of the Presidium of the Board, and the writers' organizations are to be informed of the results.

The thrust of these decisions is fairly obvious. Ukrainian writers are intent on keeping up the pressure for more profound changes insofar as the restructuring of national-cultural life in the republic is concerned; they clearly do not consider the problems that have accumulated over the years as "solved" with the adoption of a Central Committee resolution. At the same time, they are determined to see to it that even those minimal concessions provided for in the party resolution are not left by the wayside.

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PREVIEW OF EVENTS

November 6

ANN ARBOR, Mich.: The Ukrainian Students Association at the University of Michigan and the Center for Russian and East European History will co-sponsor a lecture by Dr. Roman Serbyn of the University of Quebec in Montreal. The lecture titled "First Man-Made Famine in Soviet Ukraine (1921-1923): Ukrainian and Jewish Response from the West," will be held at 4 p.m. in Mason Hall, Room 2435. For further information contact Ksenia Kozak, (313) 996-1516.

November 7

PHILADELPHIA: The Young Ukrainian Professionals cordially invite one and all for a "Anything but Solitaire Party," at the Colombia Yacht Club, 9202 N. Delaware Ave., (215) 824-0628, 9 p.m. - 4 a.m. Please mention Lydia's name at the door to get in with a \$4 cover, complimentary buffet. For additional information call Lydia, (215) 276-3545 in the evening.

ELIZABETH, N.J.: A Holiday Craft Fair will be held at St. Vladimir School Hall, noon - 6 p.m. Hand-made crafted items for sale will include Christmas items and ornaments, ceramics, woodcraft, folk art, toys, soft sculptures, embroidered, crocheted, knitted and needlepoint articles, and many other items suitable for gifts. Proceeds of the fair, sponsored by the Blessed Virgin Mary Senior Sodality, will go for church needs. Also featured will be Cafe Kiev, a Ukrainian kitchen. Admission is free, with plenty of parking available.

November 8

TORONTO: The Canadian Ukrainian Opera Association will present a gala Millennium concert at Roy Thomson Hall at 3 p.m. featuring Christina Petrowska at the piano, Judy Loman on the harp and the CUOA Chorus under the baton of Wolodymyr Kolesnyk. Performed will be the Concerto for Strings by Dmytro Bortniansky, Frescoes of St. Sophia by V. Kykta and Concerto-Cantata for Piano and Choir by George Fiala. The concert is under the patronage of the World Federation of Ukrainian Women's Organizations. Ticket prices range from \$25 to \$10 and may be purchased at the hall. For information call (416) 239-7914.

November 14-15

SILVER SPRING, Md.: St. Andrew's Ukrainian Orthodox Church is sponsoring an exhibit of works by Victoria Varvariv, "Painting in Reverse on Glass" and "Hand-Painting on Silk." The opening reception will be held at the church, 15100 New Hampshire Ave., at 7 p.m. The hours for Sunday, November 15, are noon - 8 p.m.

CHICAGO: The Ukrainian National Women's League of America, Branch 29, is sponsoring a literary evening in honor of Kateryna Perelina at the Ss. Volodymyr and Olha Church auditorium, 2245 W. Superior St., at 6 p.m. Guest speaker will be Ulana Lubowych, editor of Our Life. Featured will be performances by children of Ukrainian schools and kindergartens and the Ukrainian

School of Ballet of the Metropolitan Chicago area. Admission is \$7 for adults, \$5 for students and senior citizens.

ELMIRA HEIGHTS, N.Y.: The Ukrainian Congress Committee of America, Elmira Branch, is sponsoring a banquet at 6 p.m. to celebrate several anniversaries: the 75th year of the establishment of The Providence Association, 70th anniversary of the November uprising, 45th anniversary of the establishment of the Ukrainian Insurgent Army and the 40th anniversary of the first UPA campaign into Western Europe. The guest speaker will be Dr. Askold Lozynskyj. Donation is \$6 for adults and \$3 for children. For more information call (607) 732-4000.

November 15

NEW YORK: The Ukrainian Institute of America will hold a 1987 achievement award annual dinner in honor of Major General Nicholas Krawciw and Judge Bohdan A. Futey at The Plaza Hotel, Fifth Avenue and 59th Street. The reception will begin at 12:30 p.m. and dinner at 1 p.m. For more information call (212) 288-8660.

HARTFORD Conn.: Branch 93 of the Ukrainian National Women's League of America is hosting an evening with Tanya D'Avignon who will present a program of slides of her 1986 National Geographic-sponsored trip through Ukraine as official interpreter. The program will be held at 5 p.m. at the Ukrainian National Home, 961 Wethersfield Ave. Refreshments will be served. Donation: \$5.

Witness testifies...

(Continued from page 1)

badly on Israel."

However, he was admonished by the presiding judge, Dov Levin, who said, "It is not for you to make such a statement. We will judge to the best of our consciences."

During the first day of court sessions this week, Mr. Shifrin was called by the defense as an expert on the workings of the KGB. Mr. Shifrin is a former investigator for the Soviet procuracy and a former political prisoner who spent 13 years in Soviet labor camps on charges of spying for the U.S. and Israel. He emigrated in 1970 to Israel and has testified about the activities of the KGB before both houses of the U.S. Congress.

Chief prosecutor Yona Blattman argued against admitting Mr. Shifrin to testify for the defense. He said that "neither the USSR nor the KGB are on trial here," therefore Mr. Shifrin's testimony is not relevant to the case.

Defense attorney Yoram Sheftel noted, however, that the Trawniki ID card, as noted on the card itself, came from the files of the Soviet secret police, thus Mr. Shifrin's knowledge of the KGB's workings is indeed important.

After a 20-minute conference with the prosecution and defense teams, Judge Levin ruled that Mr. Shifrin may testify, but that the witness should be questioned only about two general matters: the KGB's falsification of documents based on political motives, and the KGB's relation to Ukrainians.

Mr. Shifrin went on to testify that as an investigator for Soviet procuracies in

the Krasnodar region, Moscow and Tula, and as a consultant to the Defense Ministry network, he had contacts with the KGB. Furthermore, he noted, the KGB had consulted with him on forgeries of documents regarding persons who had fled to the West. He stated that the KGB has all types of paper, ink, stamps, etc., and that what it does not have, the KGB can easily reproduce.

Mr. Shifrin also gave several examples of KGB disinformation activity and forgeries. He spoke about the widespread use of forged Nazi documents by the KGB, noting that in one case at the end of World War II the KGB had dumped six trunkloads of German documents into a lake in Czechoslovakia so that they could be discovered by the Allies.

On Tuesday, October 27, Mr. Shifrin continued his testimony in the same vein. He described the structure of the KGB, which consists of 10 departments, the largest and most important of which is the department that produces forged documents. This department employs specialists of all types, he said, including historians and graphologists, for example.

In response to a question posed by Judge Dalia Dorner, Mr. Shifrin noted that all documents of the World War II period from the regions occupied by Soviet forces wound up in the hands of the NKVD, which later became the KGB.

Mr. Shifrin went on to say that the KGB and Moscow consider Ukrainians in the West "traitors to the homeland" and that they attempt to accuse them, particularly the nationalists, of "fascism and collaboration." For this

reason, the KGB tries to discredit both the leaders of the Ukrainian community and ordinary Ukrainians, such as Mr. Demjanjuk, who are not in any leadership positions.

In the case of Mr. Demjanjuk, Mr. Shifrin said he believed that the Soviets also wanted to destroy relations between the Ukrainian and Jewish communities and to set one side against the other.

During the cross-examination, Mr. Blattman attempted to discredit Mr. Shifrin by attacking his interest in the field of parapsychology, a field taken very seriously in the Soviet Union. Mr. Shifrin heads a group of parapsychologists in Israel.

In yet another attempt to raise questions about the witness's credibility, Mr. Blattman asked how it was possible for Mr. Shifrin, a Jew, to attain such high positions in the USSR. The witness replied that after he was wounded for the second time during World War II he changed his name, thus, he was not known to be a Jew. In addition, he stated that the Soviets use everyone, Jews included, to do their work, and he pointed out that one of his superiors had been a Jew.

On Wednesday, October 28, Mr. Blattman continued his cross-examination, trying to raise questions about the validity of Mr. Shifrin's testimony. He noted, for example, that a statement that the KGB attempts to discredit emigres is not enough to sway the court, when no concrete evidence of this has been presented.

After concluding his testimony for the defense, Mr. Shifrin appeared at a press conference during which he explained why he was testifying at the

Soviet dissident literature to be featured at UIA

NEW YORK — Rolands Silaraups, the head of the Latvian Helsinki 86 monitoring group who was expelled from the Soviet Union in late July, is scheduled to speak at a program featuring current Soviet opposition writing.

On Saturday, November 14, the Ukrainian Students Association of Mykola Michnowsky (TUSM) will present "Voices of Hope: An Evening of Current Soviet Dissident Literature" at 7 p.m. at the Ukrainian Institute of America, East 79th Street at Fifth Avenue in New York.

The Helsinki 86 group was formed in July 1986. Designed to monitor the implementation of the Helsinki Accords in Soviet-occupied Latvia, the Latvian movement was responsible for widespread unrest in that country which culminated in massive demonstrations against Soviet rule.

One particular incident which was widely reported in the West was the demonstration on the evening of June 14 in Riga, when thousands of Latvians publicly demanded that the Kremlin admit that it deported hundreds of thousands of Latvians and other Balts to slave-labor camps in Siberia in 1941.

"Voices of Hope" will highlight current political, social and religious thought as expressed in the writings of dissidents and opposition writers from Byelorussia, Estonia, Latvia, Lithuania and Ukraine. The program will feature presentations by scholars and former anti-Soviet activists themselves, including Ukrainian Sviatoslav Karavansky.

The program will include opposition literature which has very recently appeared in the West (as late as September) and which provides an interesting glimpse into Mikhail Gorbachev's new policy of openness.

Demjanjuk trial. He stated that he does not know if the defendant is guilty, but he said that he does not understand how Israel can fail to understand the horrible role played in this case by the KGB.

He said that the only fascism that exists today is the fascism found in the Soviet Union, as evidenced by the labor camps, prisons and other forms of punishment utilized in the USSR.

He further noted that he believes the USSR is interested in war crimes cases in the West because it wants to divert attention from its own war crimes.

In response to a question about the witnesses who testified that Mr. Demjanjuk is guilty, Mr. Shifrin, said, "One can never believe witnesses, one can only believe the facts."

During the final day of this week's session, Thursday, October 29, Mr. Sheftel asked that the judges disallow the testimonies of Otto Horn and Helmut Leonhardt which had been taken, respectively, in Cologne and West Berlin. Mr. Sheftel cited procedural abnormalities, and charged that the prosecution had not made available to the defense all the pertinent documents in its possession.

Furthermore, he cited an internal report of the U.S. Office of Special Investigations — which has been leaked to the defense — that revealed several violations of accepted legal procedures in seeking identification of a person based on photographs, including leading the witness.

The prosecution argued that Mr. Sheftel's motion should be disregarded and that such statements should be part of the defense's summation. The judges ruled in favor of the prosecution.