

THE Ukrainian Weekly

Published by the Ukrainian National Association Inc., a fraternal non-profit association

Vol. LV

No. 46

THE UKRAINIAN WEEKLY

SUNDAY, NOVEMBER 15, 1987

25 cents

NY Times correspondent's stories reflected Soviet line, says scholar

Document reveals secret agreement

JERSEY CITY, N.J. — New York Times correspondent Walter Duranty's dispatches from the Soviet Union always reflected "the official opinion of the Soviet regime and not his own," according to a declassified U.S. State Department document.

Furthermore, this tendentiousness was the result, in Mr. Duranty's own words, of an "agreement with The New York Times and the Soviet authorities."

Mr. Duranty was The New York Times correspondent in Moscow at the time of the artificially created Ukrainian famine of 1932-33, during which 7 million persons died. In 1932 the correspondent received the Pulitzer Prize "for dispassionate interpretive reporting of the news from Russia."

The U.S. government document, a memorandum written by A.W. Kliefoth of the U.S. Embassy in Berlin, was uncovered by Dr. James E. Mace, staff director of the U.S. Commission on the Ukraine Famine.

In 1931, during one of his trips outside the Soviet Union, Mr. Duranty had a conversation with Mr. Kliefoth, on the basis of which the latter prepared a June 4 memo, that was sent on to the Secretary of State in Washington.

The memorandum reported: "...Duranty pointed out that, 'in agreement with The New York Times and the Soviet authorities,' his official dispatches always reflect the official opinion of the Soviet regime and not his own."

British documents expert says Trawniki ID card is a fake

Special to Svoboda and The Weekly from UNCHAIN observer

JERUSALEM — A world renowned documents expert, Julius Grant of Great Britain, testified this week that the key piece of evidence against John Demjanjuk, the so-called Trawniki identification card, is a fake.

Dr. Grant, who is famous for having discovered that the 1983 Hitler diaries were a hoax, said he had determined the card was not authentic after he saw evidence that the photograph now on the card had not originally been there, and after he concluded that it was unlikely that the signature on the card is the defendant's.

The documents expert first took the

Dr. Mace revealed this finding in a paper he was to present on Friday, November 13, at a conference on "Recognition and Denial of Genocide and Mass Killing in the 20th Century." An advance copy of the paper, along with a photocopy of the U.S. Embassy document, was received by The Ukrainian Weekly.

Dr. Mace concludes: "Duranty's own words make it clear that he was in fact as much of a Soviet spokesman as Vladimir Posner, whether or not one credits his stated reason for it."

Contacted by The Weekly via telephone, Carrie Singer, secretary to Max Frankel, executive editor of The New York Times, said that Mr. Frankel would not comment without seeing the State Department document.

In his news stories Mr. Duranty at first denied, then downplayed reports of food shortages and famine. Privately he admitted that millions were dying as a result of a man-made famine, but his accounts in The New York Times did not report this.

Dr. Mace notes in his paper that Mr. Duranty admitted the extent of the famine to several fellow journalists and to Western diplomats.

He quotes Malcolm Muggerridge, Moscow correspondent for the Manchester Guardian, who later said of the Times correspondent:

"Duranty was the villain of the whole thing... It is difficult for me to see how it could have been otherwise that in some sense he was not in the regime's power. He wrote things about the famine and the situation in Ukraine which were laughably

(Continued on page 16)

stand on Monday, November 9. He testified that day on the signatures that appear on the ID card purportedly issued to Mr. Demjanjuk at a Nazi training camp for guards.

He said that it is highly probable that the signature of Karl Streibel is his, probable that the signature of Ernst Teufel is authentic, but unlikely that the signature alleged to be Mr. Demjanjuk's is his.

Defense attorney Yoram Sheftel, who questioned Dr. Grant, got the witness to state that, even though two signatures on the card may be authentic, when other elements are falsified the entire document is considered a fake.

Dr. Grant said that in his examination

(Continued on page 16)

Lubachivsky seeks reconciliation with Russian Orthodox Church

Calls for mutual forgiveness

JERSEY CITY, N.J. — Cardinal Myroslav Ivan Lubachivsky, leader of the Ukrainian Catholic Church, has called for reconciliation with the Russian nation and the Moscow Patriarchate of the Russian Orthodox Church.

In a speech delivered Friday, November 6, the cardinal said:

"In keeping with Christ's spirit, we extend our hand of forgiveness, reconciliation and love to the Russian nation and to the Moscow Patriarchate. We repeat, as we said in our reconciliation with the Polish nation, the words of Christ: 'forgive us, as we forgive you' (Matthew 6:12). We are all brothers in Christ, let us respect one another, let us learn to live together in the knowledge that we are united in the faith of our Savior. Mary, the mother of God, is such a strong bond in our religious tradition that she will help us overcome all the obstacles on the road to unity for the salvation of our nations."

Cardinal Lubachivsky spoke in Italian. A Ukrainian translation of the above cited passage was provided to The Ukrainian Weekly by the Rev. Wolodymyr Dacko, executive director of the St. Sophia Religious Association of Ukrainian Catholics in Canada, based in St. Catharines, Ont.

The story of the Ukrainian Catholic

primate's call for reconciliation was first reported in the United States by the Associated Press. However, the AP's quotes from Cardinal Lubachivsky's speech were not quite accurate.

Moreover, the AP incorrectly quoted the cardinal as saying that he hoped to return to Ukraine next year to celebrate liturgy "in my cathedral in Kiev." There is no Ukrainian Catholic cathedral in Kiev; furthermore Cardinal Lubachivsky is the archbishop of Lviv.

According to the Rev. Dacko, who spoke with The Weekly on November 11 and 12, from his office in St. Catharines, Ont., what the prelate actually said was:

"The greatest gift on the occasion of the 1,000th anniversary of the Christianization of Kievan Rus' would be if I were able to celebrate the divine liturgy in my cathedral in Lviv."

Cardinal Lubachivsky delivered his address at a Vatican ceremony commemorating the 40th anniversary of a Catholic charity, Aid to the Church in Need. The Rev. Dacko, who was present at that ceremony, is president of the Aid to the Church in Need in Canada. He had returned from Rome earlier this week.

Several observers contacted by The Weekly declined comment on the state-

(Continued on page 13)

Terelia expresses optimism on Kremlin/Church dialogue

ROME — Recently freed Ukrainian Catholic activist Yosyp Terelia told a press conference here on November 10 that the Kremlin probably will soon take steps toward legalizing the Ukrainian Catholic Church in the Soviet Union.

News of the former Soviet dissident's remarks was reported by several Western news agencies.

Mr. Terelia spoke at a press conference following three days of discussions with Vatican officials and an audience with Pope John Paul II on Saturday, November 7.

Mr. Terelia reported that there had been contacts to discuss the legalization of the clandestine Church between Soviet officials and leading Ukrainian Catholic activists. He also said that Cardinal Myroslav Ivan Lubachivsky, leader of the Ukrainian Catholic Church is expected to appeal to the Kremlin for the legal reinstatement of his Church within the USSR.

"I am optimistic about the condition of our Church in the Soviet Union in the future," Mr. Terelia said. "For those of us familiar with the Soviet Union it is

clear that something has changed at the top of the Soviet government. [Mikhail] Gorbachev's regime never pressured me to give up my religion."

The Catholic lay activist noted that the Soviets have apparently already decided to legalize the Ukrainian Catholic Church but that the Kremlin is seeking greater concessions.

He then went on to give brief accounts of two meetings between Soviet officials and Ukrainian Catholics.

At a meeting in Kiev on September 12, attended by representatives of the Supreme Soviet and leading Ukrainian Catholics, including Bishop Pavlo Vasylyk, the government side assumed a harsh tone. Talks broke off, Mr. Terelia said, when the bishop rejected a proposal that the Ukrainian Catholic Church could be allowed to exist but that it have no links to the Vatican.

At a separate meeting held at about the same time in Transcarpathia, Central Committee representatives told Catholic spokespersons, including the Rev. Ivan Margitich, that a legalized Ukrainian Catholic Church could not

(Continued on page 13)

46

A GLIMPSE OF SOVIET REALITY

Newspaper hints at attempts to rehabilitate Khvylioviy

by Marta Dyczok

In the continuing struggle between Communist Party officials and intellectuals in Ukraine over the issue of filling in the gaps of history, *Literaturna Ukraina* recently published a very positive article on Mykola Khvylioviy, perhaps the most controversial Ukrainian literary figure of the 1920s.

Khvylioviy's name has long been synonymous with "nationalist deviation" in Ukrainian literature. He gained attention in the political arena in the mid-1920s by challenging the party's infringement of artistic freedom and its curtailment of the Ukrainization policy during the so-called "Literary Discussion" of the 1920s.

Khvylioviy is perhaps best known for the slogan "Away from Moscow," which was intended to orient Ukrainian literary and cultural development towards European models. The slogan quickly assumed political connotations. The "Literary Discussion" was cut short in 1927 with Khvylioviy's removal from the executive of the writers' group *Vaplite* (Free Academy of Proletarian Literature — *Vilna Akademiya Proletarskoyi Literatry*). He committed suicide in 1933.

Previous attempts at reintroducing Khvylioviy into Ukrainian Soviet literature have met with strong opposition from the authorities. Even the reserved appraisal of the writers of the 1920s in Yuriy Smolych's memoirs published in the late 1960s was subsequently criticized for allegedly attempting to "rehabilitate" the *Vaplite* group.

The recent article on Khvylioviy by Mykola Zhulynsky in the Kiev literary weekly's new column "Pages of a Forgotten Heritage" stresses Khvylioviy's proletarian pedigree while glossing over his conflict with the authorities. The newspaper also printed a group photograph depicting Khvylioviy on the same page, thereby emphasizing this latest attempt to gain acceptance for the Ukrainian writer who continues to be regarded as a dangerous symbol of national assertiveness. Using the ambiguous title "Zhaduyuchy i Rozdumuyuchy" (Remembering and Deliberating), Mr. Zhulynsky, the deputy director of the Institute of Literature, highlights Khvylioviy's role in the revolution both during the war and in the 1920s and early 1930s. He then goes on to underline his importance as a literary leader and argues that the policy of glasnost has made it possible to begin an objective examination of this complex period of Ukrainian Soviet literature and its major figures.

The biographical sketch of Khvylioviy begins with his removal from the executive of *Vaplite* in 1927. It then swings back to his humble origins, leading up to his involvement in fighting the "bourgeois nationalist" Hetmanate and Petliurist forces during the war. Mr. Zhulynsky points out that Khvylioviy then joined the Communist Party in Kharkiv, where his first literary works on proletarian topics were published.

The controversial 1920s, including

the famous "Literary Discussion" which witnessed Khvylioviy's challenge to the party, are completely skimmed over. In contrast, Mr. Zhulynsky devotes much attention to Khvylioviy's suicide, questioning the writer's motives in view of his pending appointment to the Presidium of the All-Soviet and All-Ukrainian Organizational Committee of Writers. In that context, he mentions the sensitive issues of the liquidation of the Ukrainian intelligentsia on false pretexts starting with the arrest of Mykhailo Yalovy, and the suicide of Mykola Skrypnyk, whom he glowingly describes as Lenin's compatriot and long-time party activist.

Much of the article is devoted to praise of Khvylioviy as a literary figure. His artistic goal is said to have been "to convey the honest enthusiasm of the nation's masses, the working heroism of the daily building of socialism." Mr. Zhulynsky points out that it was Khvylioviy's talent for critical realism as portrayed through his controversial characters that caused him difficulties, as the distance between the author and his characters was not always made explicit.

The article concludes with an admission of Khvylioviy's honest "mistake" of proposing theses and concepts that evoked criticism from the authorities. According to Mr. Zhulynsky:

"Today, with the policy of glasnost" and the democratization of society, we should objectively evaluate the artistic and literary works of Mykola Khvylioviy from the position of concrete historiography, that is including the entire spectrum of complex ideological, socio-economic and moral-psychological problems of the 1920s and early 1930s."

Mr. Zhulynsky's call for the re-evaluation of Khvylioviy is reinforced by the accompanying article, titled "Vaplite i Ya" which represents excerpts from Mr. Smolych's previously published memoirs.

The appearance of Mr. Zhulynsky's article provides another example of the Ukrainian intelligentsia attempting to pressure the party leadership into implementing glasnost and perestroika in Ukraine. Despite the clear anti-Khvylioviy stances put forth by both the director of the Institute of Party History in Kiev, Vasyi I. Yurchuk, and the Ukrainian ideological secretary, Yuriy N. Yelchenko, Mr. Zhulynsky argues that an important literary figure like Khvylioviy should be included in the history of Ukrainian Soviet literature.

Examined in conjunction with the adoption by the writers' union of a "counter-resolution" on the national question, the article on Khvylioviy would suggest a developing pattern. Faced with opposition from the republic's party leadership to the restructuring campaign in the cultural arena, Ukrainian writers have not abandoned their efforts.

Instead, they appear to be appealing to higher authority by citing Mikhail Gorbachev's repeated statements on glasnost to ensure implementation of promised reform. It remains to be seen how far this trend will be allowed to develop.

Kiev Radio broadcast attacks Terelia, Ukrainian Catholics

FRAMINGHAM, Mass. — Kiev Radio broadcast a commentary in early October attacking religious rights advocate and former political prisoner Yosyp Terelia, now living in Canada, according to the Keston News Service published here.

The commentary, reportedly aired on October 4, characterized the 44-year-old activist for the underground Ukrainian Catholic Church as a "criminal" who had documented the "invented persecution of believers" in the Soviet Union for monetary gain, wrote Keston in its October 22 issue. The commentary apparently reiterated the standard Soviet line that there is no Ukrainian Catholic or Uniate Church in the USSR, since it was "self-dissolved" and incorporated into the Russian Orthodox Church in March 1946.

The main thrust of the broadcast, wrote Keston, was directed, however, at a document signed by two bishops and a number of priests, religious and laity, about 200 in all, of the Ukrainian Catholic Church, demanding legalization and announcing that "a significant portion" of the Church was leaving the catacombs.

The document, which was reportedly hand-delivered by Mr. Terelia to the Kremlin and sent to Pope John Paul II at the Vatican, was apparently broadcast to the Soviet Union by Radio Liberty on August 14.

Without disclosing its contents, the

Kiev Radio broadcast sought to demonstrate that the signatures on the document had been falsified, wrote Keston. It claimed that Bishop Ivan Semedi of Uzhhorod, whom they labelled as a "former priest of the Greek Catholic Church," had "angrily unmasked the slanders of the criminal and told that he has nothing in common with this pseudo-document."

According to the broadcast, Bishop Semedi had told a correspondent that he had never been in the underground, but had always lived in Uzhhorod, in Transcarpathia, said Keston.

Bishop Semedi was one of two bishops whose identities became known in August when they emerged from the underground with the drafting of the document demanding legalization. He is one of 10 Ukrainian Catholic bishops in Ukraine.

The Kiev Radio broadcast claimed that another supposed signatory, "former priest" Myron Beskyd of Mukachiv, was interviewed by a reporter and expressed "astonishment" at the document and his alleged role in it, wrote Keston.

It also reported that a third "former Greek Catholic priest," Velymir Ortutay of Uzhhorod, had "indignantly" condemned Mr. Terelia's activity, reportedly saying that such a person is incapable of having religious or any other convictions.

(Continued on page 14)

European Parliament approves resolution on Baltic states

ROCKVILLE, Md. — The Joint Baltic American National Committee has learned that on October 12 the European Parliament overwhelmingly approved a resolution which urges the Soviet government to improve the situation in the Baltic states and to release all political and religious prisoners.

This resolution comes at a time when Balts are taking advantage of "glasnost" to openly express their dissatisfaction with Soviet occupation and rule. The demonstrations in Tallinn, Riga and Vilnius that took place on August 23, on the anniversary of the signing of the Nazi-Soviet non-aggression pact of 1939, were a major source of embarrassment to the Soviet government, noted the JBANC.

The European Parliament's resolu-

tion which passed with 151 yeas, 0 nays and 15 abstentions called for:

- The government of the Soviet Union on the 70th anniversary of the Russian Revolution, to release all Baltic political and religious prisoners.

- The Soviet government to respect the right of self-determination and human rights in the Baltic States.

- The ministers of foreign affairs of the member-states of the European Community to do everything in their power to induce the countries taking part in the CSCE in Vienna to exert pressure on the Soviet Union to improve the situation in the Baltic states.

- The media in the European Community to report not only on the oppression in the Baltic States but also on the history of that oppression lest the facts become forgotten.

THE Ukrainian Weekly FOUNDED 1933

An English-language Ukrainian newspaper published by the Ukrainian National Association Inc., a non-profit association, at 30 Montgomery St., Jersey City, N.J. 07302.

Second-class postage paid at Jersey City, N.J. 07302.
(ISSN — 0273-9348)

Yearly subscription rate: \$8; for UNA members — \$5.
Also published by the UNA: *Svoboda*, a Ukrainian-language daily newspaper.

The Weekly and *Svoboda*: (201) 434-0237, -0807, -3036
UNA: (201) 451-2200

Postmaster, send address changes to:
The Ukrainian Weekly
P.O. Box 346
Jersey City, N.J. 07303

Editor: Roma Hadzewycz
Assistant Editor: Chrystyna N. Lapychak
Canadian Correspondent: Michael B. Bociurkiv
Midwest Correspondent: Marianna Liss

The Ukrainian Weekly, November 15, 1987, No. 46, Vol. LV
Copyright 1987 by The Ukrainian Weekly

The Hrushiv apparitions: "Who amongst us does not believe?"

FRAMINGHAM, Mass. — A report containing some new details surrounding the reported apparitions of the Virgin Mary at Hrushiv in western Ukraine appeared in the October 8 issue of the Keston News Service published here.

A full reprint of the report in Keston News Service issue No. 285 follows:

Both official and unofficial sources in the USSR have continued to report on the apparitions of the Virgin Mary at Hrushiv in the Drohobych district, Lviv region, Ukrainian SSR.

The prestigious Literaturnaya Gazeta (August 19) points out that the date of the first apparition, April 26, was the anniversary of the nuclear catastrophe at Chernobyl (in the northern part of the Ukrainian SSR). (It was also the first Sunday after Easter, when Orthodox as well as Eastern-rite Catholics traditionally visit the graves of departed relatives. It is noteworthy that in the vision, the Mother of God was dressed in black.)

The author, K. Sergeyev, quotes the account of Yaroslava Kizyn, a "rather young but deeply religious woman," of how her daughter Maria first saw the Mother of God. The girl, a fourth-form pupil, went out into the yard at eight o'clock in the morning. "And suddenly she saw a figure on the little balcony of the belfry. She looked closer, and saw a woman in black. My daughter ran back into the house and told me about it. I understood: it was a miracle; the Mother of God had appeared! Is it our fault that it all turned out that way?"

Mrs. Kizyn complains, however, that the masses of people coming to see the apparition had damaged her fence and garden. "My husband and I had to re-

plant the potatoes three times — they trampled everything." When a rumor arose that the water from the Kizyns' well had miraculous properties, the pilgrims began to help themselves to it. (It has been reported that the authorities took samples from the well and announced on television that the water was harmful to health). Another rumor arose that Maria Kizyn had been born mute and had only begun to speak after seeing the apparition.

The newspaper quotes Anna Spanchak, secretary of the village council, as saying that on some days, between 40,000 and 45,000 people would gather at Hrushiv. She and her associates would then be obliged to take numerous embroidered cloths donated by the pilgrims and turn them over to the children's or old people's home. Ms. Spanchak also mentioned that the donations left by the pilgrims in the church, which "by decision of a village meeting" were turned over to the Soviet Peace Fund, came to 62,000 rubles.

The author admits that although the apparitions had attracted various fanatics, extremists, defrocked monks, self-styled priests, and other immoral characters, most of the people who have come to the village are "ordinary believers." Although some of the pilgrims breached the peace, he continues, the local authorities, too, broke the law by secretly photographing believers and passing the photos to the chairmen of the district's collective farms so that they might undertake "educational" work with them. Officials took down the license tag numbers of automobiles approaching Hrushiv and demanded that pilgrims present their documents. And the militiaman posted outside the closed belfry, comments Mr. Sergeyev, hardly encourages mutual trust between believers and atheists.

The author also claims that he has seen the apparition; he explains, however, that it is an "effect based on optical illusions." This, he stresses, must be explained to the people "calmly, delicately, respecting the feelings of believers."

According to Kathpress, in the days after the initial apparition the image of the Mother of God would reappear shortly before sundown. Members of various Churches — Ukrainian Catholics, Russian Orthodox and Latin-rite Catholics from the Baltic States — would gather in the village.

The samizdat publication Christian Community Bulletin carries further reports on Hrushiv. All the homes in the village are full, and many pilgrims must spend the night in the open, even in the rain. Militia and KGB officers in plain clothes circulate among the believers, but do not interfere in their activities. The militia only control traffic, to preserve order. People drink from the well, believing that it contains holy water.

The Bulletin contains several individual accounts. According to an overheard conversation, a girl walking by the church noticed a light in the window. Peering inside, she saw a woman in a white aura. She recognized the Virgin. The authorities, worried by this, built a fence around the belfry, installed a fence and dug a ditch. They also covered up the window, and blocked a spring of water. But then the Virgin reappeared on the outside of the belfry.

On Ascension Day (May 28), continues the account, an image of the Virgin and Child, shining and surrounded with light, arose over the church. Then it began to ascend. By the first days of June it was already high up in the sky.

A priest recounts that the Virgin appeared from May 14 to 28 in a dark monastic habit, similar to the icon of the Athon Mother of God. She first appeared to a little girl on her way to school, and asked her why she did not pray. She then began to teach prayers to the girl, told her when she would meet her again, and asked her not to tell anyone about her appearance. The

Virgin continued to appear to children, teaching them prayers and the tenets of the faith, and disappearing at the approach of adults. At her last appearance she was surrounded by light and held Jesus in her arms. As she receded into the distance, her image became fixed upon the window of the church. When soldiers surrounded the church with a chain, one of them was ordered to shoot at the window bearing the image. As he was about to fire, he fell dead. The window was covered up, but the image shown through the covering. People were kept away from the church.

A group of pilgrims recount that they came to Hrushiv in early June. They saw the barrier on the western side of the church covered with embroidered cloths and flowers. They looked at the belfry through binoculars. But try as they might, they could not see the Virgin — only some warped boards, which only with a considerable effort of the imagination could be construed as the miraculous image. Leaving the village, they asked passers-by whether they believed in the apparitions. One of them replied, "And who amongst us does not believe?"

In a nearby house, a frightened woman recounted that on the previous day the authorities had forced four pilgrims to turn back. As the narrators were waiting for the bus, two women and a man passed by on the way to the church, but returned after 10 minutes, saying that the militiaman had chased them away. They had only managed to gather some earth from the place. One of them, a nun, said, "Thank God that the militiaman was so good — he let us take earth from the place where the Mother of God had been. It doesn't matter that we didn't see anything — the main thing is that we have been here, and the angel has written our names in his book."

Writing in the Moscow News on September 13, Vladimir Shevelov blames "extremist atheists" for inflaming religious feelings in western Ukraine, where apparitions of the

(Continued on page 12)

Ottawa to be site of next year's three-day Millennium celebration

by Michael Bociurkiw

OTTAWA — The nation's capital will be the site of a three-day celebration next year to commemorate the Millennium of Christianity in Ukraine.

Groups of performers, academics and Ukrainian clergy have been invited to Ottawa for October 6-8, 1988, Thanksgiving weekend, to participate in the celebration. The national executive of the Ukrainian Canadian Committee has formed a 20-member committee to organize the event, expected to draw more than 10,000 people.

A concert at the National Arts Centre, tentatively scheduled for October 8, will bring together Canada's best Ukrainian cultural performers, organizers said.

The National Arts Centre is recognized as one of Canada's premier performing stages. It is located near Parliament Hill.

"This will not be just a religious celebration, but also a cultural celebration," said Lucy Hirniak, chairman of the organizing committee. "The Millennium is a fantastic opportunity to show the best we have from our culture."

Several performing groups and individuals are being invited to participate in the 90-minute concert, including: the Koshetz Choir of Winnipeg, the Ukrainian Shumka Dancers, the Orford String Quartet, a chamber music group, and Musicus Bortniansky.

Andy Tarasiuk, artistic director of Chysta Productions of Toronto, has been appointed to direct the concert,

which will be called "A Prayer of Thanksgiving."

"The concert should be a moving experience, an evening of the classical arts framed by the spirituality of our faith," said Mr. Tarasiuk in the concert proposal.

On Thursday evening, an opening reception will be held on Parliament Hill with members of the Senate and House of Commons. Madame Jeanne Sauve, governor general of Canada, has been invited to be the patron for the evening.

The following day will feature seminars on the state of the Church in Ukraine. Bohdan Bociurkiw, a professor of political science at Carleton University, and Bohdan Yereniuk of St. Andrew's College in Winnipeg have been selected as co-chairmen.

A molen celebrated by the two metropolitans in Canada will precede the National Arts Centre concert on Saturday.

The committee, which held its first full meeting in early October, has begun the task of organizing funding from private and public sources, said Mrs. Hirniak, who is also president of the Ottawa branch of the UCC.

A series of exhibits on the Millennium will be on display at museums and universities in the Ottawa area during the celebration. Representatives across Canada will be recruited to sell package deals for the event," said Mrs. Hirniak.

Besides being the home of about 5,000 Ukrainians, Ottawa is also the site of the new Ukrainian Catholic National Shrine.

Witer appeals for Shukhevych

OTTAWA — Member of Parliament Andrew Witer on October 20 brought to the attention of the House of Commons the plight of Ukrainian dissident Yuriy Shukhevych. Mr. Witer pointed out that Mr. Shukhevych has spent 33 years in Soviet labor camps, prisons and exile for the "crime" of being the son of the commander-in-chief of the Ukrainian Insurgent Army.

Mr. Witer noted that Mr. Shukhevych's years of persecution have earned him the title of "eternal prisoner."

He went on to state: "Shukhevych's plight is a warning to us all. As long as the Soviet government continues to violate the fundamental human rights of its own citizens, the Western nations must continue to view the so-called policy of 'glasnost' with suspicion. I call on the Secretary of State for External Affairs (Mr. Clark) and the Government of Canada to use all of the resources at their disposal to effect the immediate release of Yuriy Shukhevych and to send a clear reminder to the Soviet government of its obligations as a signatory of the Helsinki Accords."

Mr. Witer's statement was delivered in the presence of a visiting delegation of four members of the Supreme Soviet.

Later that day, during a meeting of the Soviet delegation with a joint House

of Commons and Senate External Affairs Committee, Mr. Witer questioned the Soviet delegation about the Ukrainian Catholic Church, the Millennium of Christianity in Ukraine and emigration from the Soviet Union.

In addition, several members of Parliament questioned the Soviet delegation. David Kilgour asked about the Ukrainian famine, the murder of Polish officers at Katyn and the occupation of Afghanistan.

Bill Attwell asked about refuseniks and Jewish immigration, while others concentrated primarily on disarmament and the environment.

In response to a question on the formation of a Soviet-Canadian parliamentary association, Mr. Witer stated that the Canadian people rejected such a proposal earlier this year.

Mr. Witer stated that Canada has many citizens of Ukrainian, Lithuanian, Latvian, Estonian, Byelorussian and Russian origin whose firm position is that until the Soviet Union gets out of Afghanistan, until it respects human rights and complies with freedom of speech, political thought and worship, and discontinues deliberate Russification of the captive nations, Canadian Parliamentarians do not have a common ground for debate with the Soviets.

Teachers' conference on famine to be held in Connecticut

WEST HARTFORD, Conn. — The Connecticut-Western Massachusetts Center for Human Relations of the National Conference on Christians and Jews recently announced that it will sponsor a region-wide teachers' conference, "The Ukrainian Terror-Famine: A Case Study in Stalinist Communism" on December 10 at the University of Hartford. Co-sponsors of the all-day conference include the Hartford Branch of Americans for Human Rights in Ukraine, the Connecticut Council for the Social Studies and the Connecticut State Department of Education.

The conference is designed to introduce a five- to 10-day unit on the famine employing a cooperative teaching/learning process designed by the National Conference for Social Studies and English classes at the middle and high school levels. The NCCJ curriculum unit is authored by Eve Soumerai, a teacher at Conard High School in West Hartford and the principal author of Connecticut's new resource guide "Human Rights: The Struggle for Freedom, Dignity and Equality." Dr. Joan Kereleja, director of staff and curriculum development at the West Hartford Public Schools, provided editorial assistance to the project.

Joseph H. Harper Jr., state senator from Connecticut's 6th District, will welcome participants to the conference. Dr. James Mace, executive director of the United States Commission on the Ukraine Famine, will be the keynote speaker at the first morning session. He will be followed by Robert Douglas, producer of public affairs for CPTV, Channel 24, who will introduce the documentary "Harvest of Despair."

Curriculum specialists Daniel W. Gregg, social studies consultant for the Connecticut State Department of Education, and Lorraine Waido, English department supervisor, Windsor School District, will join Ms. Soumerai and Dr. Kereleja in involving conference participants in "hands-on" application of the curriculum.

The conference marks the second consecutive year in which the Connecticut-Western Massachusetts office of the National Conference of Christians and Jews has highlighted issues of concern to East European communities on Human Rights Day. Last December its

conference on "Religious Freedom in the Soviet Bloc: The Soviet Constitution, Helsinki and Reality" brought together a coalition of representatives of the region's Estonian, Lithuanian, Polish, Ukrainian and Jewish communities.

Dr. Daniel Nussbaum, executive director of the NCCJ Connecticut-Western Massachusetts Center for Human Relations, and principal organizer of the conference, noted that December 10 also marks the 60th anniversary of the founding of the National Conference of Christians and Jews.

"The Conference on the Ukrainian Famine on our 60th anniversary," observed Dr. Nussbaum, "renews NCCJ's commitment to ensuring that all of America's communities have ample opportunity to voice and share their concerns. It re-affirms NCCJ's conviction that the real potential and strength of America lies in the creative dialogue among the diverse racial, religious and ethnic groups who share her destiny."

"The cooperation of Dr. Kereleja, a Ukrainian American educator, and Eve Soumerai, a Jewish survivor of the Holocaust perpetrated by the Nazis, provides a refreshing model of the possibilities of dialogue carried on with sensitivity, without violation of the integrity and uniqueness of any group's historical experience, and without deterioration into 'suffering one-upmanship,'" he said.

Dr. Nussbaum also noted that the curriculum is designed as a supplement to other curricula on the famine, and that its particular design should facilitate its inclusion in the next scheduled revision of Connecticut's human rights resource guide.

Some 2,000 invitations have been distributed to educators, clergy and community leaders throughout the region. The cost for registration, materials and luncheon is \$13. The University of Hartford will award half a continuing education credit for the conference.

Reservations may be made by calling (203) 243-4031. Checks should be made payable to the National Conference of Christians and Jews and sent to 200 Bloomfield Ave., West Hartford, Conn. 06117.

Ukrainian studies fellowships awarded

TORONTO — A Chinese scholar specializing in Ukrainian studies and a Soviet-born philologist have been awarded fellowships by the Chair of Ukrainian Studies Foundation at the University of Toronto. The awards were announced by Ihor W. Bardyn, president of the foundation.

Yun Shen, 55, is a Russian-language professor at Heilongjiang University in Harbin, China. She is the first recipient of the \$5,000 Illia and Paulina Shkilnyk Graduate Fellowship. The one-year fellowship will begin with the 1987-88 academic year.

Yun Shen was first invited to Canada in 1986 by McMaster University Prof. Peter J. Potichnyj under the visiting foreign scholars program sponsored by the Chair of Ukrainian Studies.

Awards from the Shkilnyk Educational Fund are made to outstanding doctoral candidates doing research that will result in published work on some aspect of Ukrainian history, language, literature, art, political science, economics, or sociology.

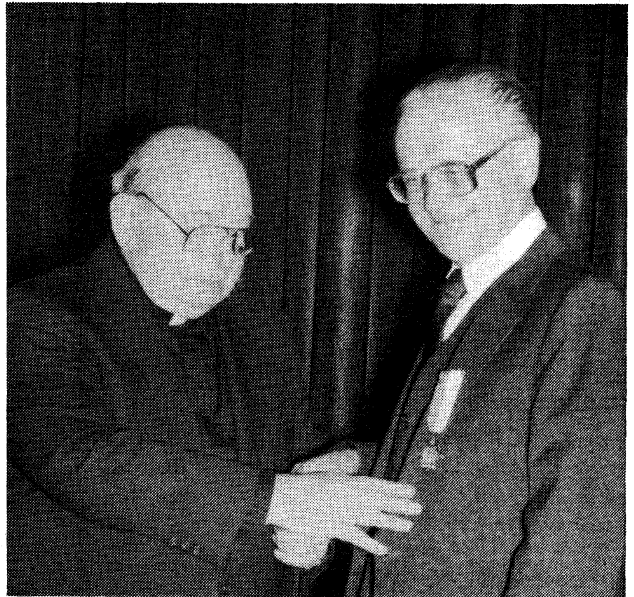
Yun Shen's primary concern is to make available basic materials for the study of Ukraine to Chinese scholars. She has already translated into Chinese the recently published "Ukraine: A Historical Atlas" by Dr. Paul R. Magocsi, and is now working on an annotated bibliography in Ukrainian studies based on Dr. Magocsi's soon-to-be-published history of Ukraine. Dr. Magocsi is professor of the Chair of Ukrainian Studies at the University of Toronto.

Fellowships from the Illia and Paulina Shkilnyk Educational Fund are awarded to outstanding Ph.D. candidates working at the advanced stage of a doctoral thesis on some aspect of Ukrainian studies. The fund was established in 1985 with the initial \$25,000 endowment by the late Illia Shkilnyk.

The Shkilnyks were both teachers in western Ukraine prior to World War II. After leaving his homeland, Mr. Shkilnyk became a director of Ukrainian schools in the displaced persons

(Continued on page 12)

Hamtramck principal feted, presented papal medal of honor



Msgr. Stephen Knapp presents the Papal Medal of Honor to Peter Stasiw.

by Myrosia Stefaniuk

HAMTRAMCK, Mich. — A thousand of his former students have known him as the good-natured teacher, counselor and principal who frequently opened his 7:30 a.m. East European history class with jokes and laughter in order to prod them into wakefulness and interest. Hundreds of undergraduates feared his authority as they chuckled at his witticisms in the hallways of Immaculate Conception Ukrainian Catholic High School here.

A much smaller group composed of faculty, parents, fellow parishioners, alumni and friends, have had the opportunity to observe "the man behind the scenes." Those who worked closely with him recognized his dedication and total commitment to the education of our Ukrainian youth and held him in high esteem. How do you acknowledge and reward that kind of quality service?

At this year's annual benefit banquet for the Immaculate Conception schools, Peter Stasiw was presented with the highest distinction that the Catholic Church can bestow on a civilian: The Papal Medal of Honor ("Pro Ecclesia et Pontifice").

The Very Rev. Bernard Panczuk OSBM, pastor and master of ceremonies at the banquet, explained that Pope John Paul II had bestowed this honor on Mr. Stasiw for his years of loyal service to teaching, counseling and administering the IC High School, tasks which he performed with a rare and selfless zeal.

Bishop Innocent Lotocky, who was unable to attend the ceremonies expressed his praise in a letter: "You have earned this distinction through your unceasing work and sacrifice for over a quarter of a century."

During his 30 years at the school, Mr. Stasiw was personally responsible for affecting countless numbers in their decision to pursue and excel in professional careers. More importantly, under his tutelage, learning at the high school involved more than academics. In addition to the prescribed college preparatory program, IC students received training in Christian formation within the Ukrainian rite, and an understanding and appreciation of their

Ukrainian heritage.

Among the ranks of the many who have subsequently taken on leadership roles in the Ukrainian community are Mr. Stasiw's own children, three of whom have served as faculty members at the school.

The presentation of the papal medal was made by Msgr. Stephen V. Knapp, senior priest in the Chicago diocese, who was the "founding father" of the high school. Msgr. Knapp unexpectedly but very ably filled the spot of keynote speaker at the banquet. Joseph Sobran, noted syndicated journalist, who was forced to cancel his appearance in the last minute due to illness, sent recorded greetings in which he voiced his pride at his Ukrainian ancestry and spoke about the upcoming Millennium of Ukrainian Christianity:

"Such a record of human endurance and fidelity is awesome and, without the grace of God, impossible. This anniversary comes at a timely moment to remind the world of the plight of Ukrainian Christians under Communist enslavement...In ages to come, their sufferings and heroic witness will stand out in the annals of Ukrainian Christianity. A dark moment will be remembered as a proud one. In fact, fortitude is one of the things that we rejoice for today."

Fortitude was the theme of the evening. In his address to the capacity crowd, Msgr. Knapp emphasized that the education of young people in their cultural and religious traditions, although not always easy, is of prime importance. "It is like a spiritual transfusion for our nation."

He reminded the listeners about the extreme sacrifices made for the Church and nation by individuals like Josyp Terelia and other dissidents, who suffer years of imprisonment and hardships, sacrificing their lives, health and futures. The only sacrifice we're asked to make is one of support, financial and moral, so that others can do the job of raising and nurturing our youth, he said.

Surprised and deeply touched by the presentation, Mr. Stasiw thanked the supporters and school benefactors, and expressed his wish to share the papal medal and honor with others — particu-

(Continued on page 13)

THE UKRAINIAN NATIONAL ASSOCIATION FORUM

The Fraternal Corner

by *Andre J. Worobec*
Fraternal Activities Coordinator

Let's examine our consciences

The year is coming to a close, but there is still time to get back on track fraternally, if we take a moment to reflect upon what we did right or wrong. Whether we are secretaries, officers or members of a branch, we all could profit by taking the following "examination of our fraternal conscience."

1. Did you as a secretary hold, or as a member attend, branch meetings at least once a month?
2. Did you hold special informative or educational meetings, or did you attend such, regarding new developments in the UNA?
3. Did you hold or attend, or help to organize a social event for your UNA members and their families, or did you cooperate with other UNA branches to hold such an event during this year?
4. Did you or your branch organize or support Ukrainian cultural, language courses, a folk dance group, or a choir?
5. Did you organize or participate in fund-raising for Ukrainian cultural, language courses, a folk dance group or a choir?
6. Did you or your branch organize, support or contribute to sports activities for the youth in your community?
7. Did you or your branch participate in one or more sports events primarily for our members and their members this year?
8. Did you, or your branch organize,

participate in or support a drive to raise funds, or articles for the needy or a charity?

9. Did you organize a committee in your branch to visit sick, old or disabled members or members of their families, or did you participate in such committee's activities.

10. Did you personally attend, or did you have members of your branch attend, the funeral or a wake of a member who passed away during this year?

11. Are you as a secretary, or as a member of your branch, actively keeping in touch with all the members of your UNA branch?

12. Did you, during this year, personally or as a member of your branch, raise, contribute or assist in raising funds for a community or a religious cause?

How do you rate? Grade yourself according to the following scale.

A — "Yes" to 10 or more questions should nominate you for "Fraternalist of the Year."

B — "Yes" to eight or nine questions will make you a "true fraternalist."

C — "Yes" to six or seven questions means you can call yourself an average fraternalist.

F — "Yes" to five or fewer questions is unacceptable, but there is still hope. You still have time to turn things around by December 31.

A Christmas card idea

I received a terrific idea by reading literature from other fraternal organizations. This idea has already been adapted by the UNA, in case you haven't noticed the ads in The Ukrainian Weekly.

This particular fraternal organization has mailed 2,000 Christmas cards to U.S. servicemen and servicewoman abroad to our embassies, U.S. Army, Navy, Air Force and Coast Guard installations, including U.S. naval vessels around the world.

I am certain that a percentage of men and women in the armed services are of Ukrainian descent, and, no doubt, would appreciate receiving a Ukrainian Christmas greeting. I know, if I were stationed, or even working, far away

from home, I would be eternally grateful to the sender of such greetings.

Therefore, I would like to ask all our readers to respond to our invitation and send in the names and addresses of any Ukrainian you may know, who is serving in the armed forces.

The UNA will make a commitment to mail our Ukrainian Christmas and New Year greetings by December 5 or thereabouts.

Please send in the rank, name and address to:

Christmas Cards to Ukrainians in the Service, Attention: Fraternal Activities Coordinator, Ukrainian National Association, 30 Montgomery St., Jersey City, N.J. 07302.

Fraternal stats and the UNA

JERSEY CITY, N.J. — So, how does the Ukrainian National Association compare with other fraternal benefit societies in North America?

According to The Fraternal Monitor, the official publication of the National Fraternal Congress of America, the UNA ranks 38th in terms of life insurance in force as of December 31, 1986 (Previously it was 39th).

The UNA has \$99,367,166 of life insurance in force.

In comparison, the largest fraternal society, the AAL, has over \$38 billion (yes, billion) of life insurance

in force — \$38,719,987,977. The entire fraternal benefit system has \$119,763,333,912 of life insurance in force.

But only seven societies have \$1 billion or more of life insurance in force. And the so-called "Big Six" societies produced 90.6 percent of the life insurance written by the fraternal benefit societies in 1986.

The Fraternal Monitor's report was based on the latest edition of Statistics of Fraternal Benefit Societies, which includes information on 115 fraternal organizations.

Msgr. Wroblewski celebrates 89th birthday

JERSEY CITY, N.J. — The Rev. Mitred Hilary Wroblewski, pastor of Ss. Peter and Paul Eastern Greek Catholic Church in Freeland, Pa., and a secretary of UNA Branch 429, celebrated his 89th birthday on November 7.

This year, Msgr. Wroblewski celebrated his 55th anniversary of ordination to the priesthood. He has served as pastor of Ss. Peter and Paul's since

1950. As a young priest, Msgr. Wroblewski spent several years in a concentration camp. During the war, he endured serious wounds.

Msgr. Wroblewski is known as an ardent supporter of the UNA in Freeland. He has been a member of the branch for several years. Delegates to a recent UNA insurance seminar in Lehighton, Pa., sang "Happy Birthday" for the monsignor.

Natalia Feduschak leaves The Weekly

JERSEY CITY, N.J. — Natalia A. Feduschak, an assistant editor at The Ukrainian Weekly, has left the newspaper effective October 30. She had been on staff since November 1985.

Ms. Feduschak, 25, is now employed by the benefits office at Columbia University, where she is a part-time student pursuing a master's degree in international affairs.

The New York City resident hopes to complete the master's program and receive a certificate in Soviet

studies from the W. Averell Harriman Institute for Advanced Study of the Soviet Union at Columbia.

A 1984 graduate of George Washington University in Washington, Ms. Feduschak plans to continue her career in journalism upon finishing graduate school.

A multiple UNA scholarship winner, including the 1986-87 Anthony Dragan Memorial Scholarship for Journalism, Ms. Feduschak is a member of UNA Branch 88.



Natalia A. Feduschak

ATTENTION READERS!

UNA will send a XMAS CARD

to any Ukrainian serviceman or woman, in USA or Canadian Armed Forces

whose name and address is received on or before **December 5, 1987** from the readers of "Svoboda" or the "Ukrainian Weekly".

Fill out and mail coupon to:

Fraternal Activities Coordinator
UKRAINIAN NATIONAL ASSOCIATION
30 Montgomery Street, Jersey City, N.J. 07302

Rank _____
Name _____
Unit Address _____

THE Ukrainian Weekly

Kudos for our supporters in Congress

On October 22, a hearing took place in Washington of the Congressional Commission on Security and Cooperation in Europe. Ten Helsinki Commission members, under the able chairmanship of Rep. Steny H. Hoyer (D-Md.), turned out to hear the gripping testimonies of four witnesses: Ukrainian dissidents Danylo Shumuk and Yosyp Terelia, and Georgian activists Tenghiz and Eduard Gudava.

Not since the dramatic testimony of Jewish activist Natan Sharansky (formerly Anatoly Shcharansky) last year has a CSCE hearing brought out such a large number of commissioners and other interested members of Congress.

The significance of the hearing and the large turnout of its commissioners and other legislators concerned with the human rights situation in the Soviet Union was the attention it shed upon issues brought up by the witnesses concerning the rights of national and religious groups in this period of "glasnost" and "perestroika" in the USSR.

"These hearings today will help educate us about the 50 percent of the Soviet population that is not Russian," said commission co-chairman Sen. Dennis DeConcini (D-Ariz.) during the proceedings.

It was the struggle against a policy of Russification that the Ukrainian and Georgian peoples have grappled with for decades, as well as repression of their national Churches, that were the major themes of the testimony of all four men, who spent years in Soviet labor camps, prisons and psychiatric institutions for opposing these policies.

Although improvements have been made in individual human rights cases mostly due to Western pressure, the dissidents said, repression of various groups, both national and religious, continues in the Soviet Union despite official promises of democratization.

This is the question that commission members and congresspersons emphasized as well in their statements and questions during the hearing.

Changes have occurred with the highly publicized individual rights cases, said commissioner Rep. Donald Ritter (R-Pa.), but the "broad-scale issues" have seen either no change or regression.

"Questions of nationality," however, "are very much linked to questions of human rights," said Rep. Ritter.

"The broad-scale issues of Russification of Georgia and Ukraine by imposition of language as well as issues of national Churches should be made much more a focus here in Congress and in the U.S. in general," he said.

In his opening remarks, Rep. Hoyer said that while the Soviets have claimed that the situation with regard to human rights is changing in their country, "the world waits to see whether their actions will accord with their words and promises."

"We await real progress in Soviet Helsinki compliance," he said. "We wait to see how these changes will affect Soviet society. And we wait to see the impact on the citizens with the least amount of influence in Moscow — the half of the Soviet population that is non-Russian."

We believe kudos are in order for Chairman Hoyer, who conducted the hearing amid unavoidable interruptions of congressional duty, as well as other difficulties, with great professionalism and compassion. We also thank Sen. DeConcini and Rep. Ritter, and all commissioners and members of Congress in attendance, including Sens. Frank Lautenberg (D-N.J.), Alfonse D'Amato (R-N.Y.), Harry Reid (D-Nev.) and John Heinz (R-Pa.), and Reps. Bill Richardson (D-N.M.), John Porter (R-Ill.), Chris Smith (R-N.J.), Louise Slaughter (D-N.Y.) and David Bonior (D-Mich.), who took time out to bring attention to the issues of national and religious rights in the USSR.

These issues are so often overlooked by the American press and media and, as a result, the American public finds itself ignorant of the role of national and religious groups in a Soviet society that is both complex and misunderstood.

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.

EFFECTIVE MEDIA RELATIONS

Scranton shows the way

by Andrij Bilyk

When it's done right, a successful media campaign creates its own snowball effect. This column concludes with a list of the good things occurring in Scranton since the September 20 and 25 Millennium candlelight vigils. These vigils received tremendous media coverage. Some might say the media coverage was very pro-Ukrainian.

To those of us who worked the Scranton story, the coverage was honest and fair. If the news stories reflected our thinking it's only because we were and continue to be morally correct and historically accurate. The fact that the stories occurred every day for a week is because we worked very hard to make it happen that way.

Your city and your organization can plan and successfully execute the Millennium media strategy we used in Scranton. For better or worse, all of our future Millennium actions will be measured by Scranton's success.

Scranton represents unity of purpose; and unity of message. It represents cooperation between a strong, united local Millennium committee and the National Millennium Committee.

It shows how good, positive pro-Ukrainian Millennium stories can be obtained on a shoestring budget and with less than a month to plan and execute a media strategy.

Scranton also represents a daring approach — picketing a Russian Orthodox Church. It's just the kind of approach that can attract media attention.

Whether we live in the United States, Canada or elsewhere; whether we are Catholic, Orthodox or Baptist; whether we are on national or local Millennium committees; or involved in individual entrepreneurial efforts (e.g. Mazepa Foundation concerts) — all of us need to heed the Scranton message and the reasons for its success.

Here is the Scranton message. "Ukrainians are united. They are celebrating their legitimate right to the Christian Millennium of Kievan-Rus'. Russian Americans who go along with Moscow's idea of a "Russian" or "Eastern Slav" Millennium are espousing an immoral position. We Ukrainians will hold them publicly accountable.

As Scranton proved, the immorality of the Russian position is easy to demonstrate. It can be summarized in the following two statements.

• 1. How can a Soviet Russian (or any Russian American) celebrate a "Russian" Millennium when he knows that the Soviet government destroyed the Ukrainian Catholic and Orthodox Churches. Instead of praying for the resurrection of Ukrainian Churches, Russians are using the Millennium to steal a major portion of Ukrainian history.

• 2. We are celebrating the Millennium of Kievan-Rus. Kiev is the capital of Ukraine. So why are the major Millennium celebrations in the Soviet Union being held in Moscow and throughout Russia. Shouldn't they be in Kiev and throughout Ukraine?

These are powerful messages. Each one of our Millennium activities, no matter how small or how grandiose, should include a plan to deliver one or both of these messages to the general non-Ukrainian public. In fact, I would go as far as to suggest that we re-think our support of any activity that cannot deliver our message.

Two months have passed since the people of Scranton and the National

Millennium Committee — in separate but coordinated actions — delivered the Ukrainian message by burning the immorality of the Russian position into the consciousness of the Scranton media. What's the result? Here is a partial list.

• 1. The local Scranton Ukrainian Millennium Committee has tripled in size to nearly 30 members, nearly evenly divided between Catholics and Orthodox. (Is Scranton the only city in North America where Catholics and Orthodox have united to form one committee?)

• 2. The expanded committee benefits not just from numbers, but from new blood. Members include individuals who before were hesitant to enter organized Ukrainian life. They include young people. One of these is Bill Roditski, a school teacher who is Orthodox. He agreed to become the committee's vice-chairman.

• 3. Paul Ewasko, who handled the local public relations effort, was unanimously elected to head the committee. This is a just reward and an indication that the people of Scranton are pleased with his work (and that they expect more of the same).

• 4. Committee members are meeting twice a month to plan a series of Millennium events (with an eye on appropriate media coverage) for the next 12 months, including a grand finale in October 1988 after the October 7-10 national observance in the nation's capital.

• 5. Because of the publicity, Mr. Ewasko says, many Scrantonians have discovered they have Ukrainian roots. One such individual just happens to be the curator of a large local museum. Is it a coincidence that particular museum is now planning a 1988 Ukrainian Millennium exhibit of several months duration?

• 6. Overtures are being made for joint Ukrainian Millennium celebrations to the Roman Catholic Diocese of Scranton and to other religious denominations. These overtures are being well-received. That's because in Scranton now, there is less confusion about whose Millennium this really is.

• 7. Finally, to date, the only comments heard from individuals of the Russian Orthodox Church picketed by the National Millennium Committee can be summarized by this phrase: "Thank God there wasn't any trouble."

No trouble? We caused the Russians a lot of trouble. Only we didn't throw bricks as perhaps they expected. We marched and we stood in two separate but coordinated candlelight vigils, united in our belief that history and morality are on our side. And we won. We won because we dared to unite; and because we knew how to confront.

But more confrontations lie ahead. For better or worse, in the United States and Canada, all of our efforts are streaming towards the ultimate confrontation in front of Soviet Embassies in both North American capitals: Ottawa and Washington.

By a happy coincidence these confrontations are scheduled for the same October 7-10, 1988 weekend: Columbus Day in the States and Thanksgiving in Canada. What an opportunity for a unified, international public relations effort. Working together, we can magnify the successes of Scranton a million-fold.

The bottom line is this. The lessons of Scranton are out there for us to learn (Continued on page 11)

WASHINGTON UPDATE

Glasnost is in the eye of the beholder, therefore, we must look carefully

by Sen. Frank R. Lautenberg

There's an anecdote I heard about glasnost during my trip to Moscow. A Soviet man goes to the doctor and says, "Doctor, I have a problem, but I need two specialists, one for the ears, nose and throat, and one for the eyes." Both specialists are brought in. The man says, "Gentlemen, I hope you'll be able to help me. It's a very confusing state I'm in. I don't see what I hear."

That's how I felt on my recent trip to the Soviet Union, Poland and Rumania. I did not see much evidence of the changes I had heard about as a result of Mikhail Gorbachev's "glasnost" — the new policy of openness. In fact, I was told in private repeatedly that glasnost was a political mirage for the West more than a human rights miracle for the Soviet citizen.

Although Mr. Gorbachev's glasnost has undeniably had an impact on culture, the economy and emigration, during my visit, we saw little progress in the area most important to America — basic human rights.

As Andrei Sakharov, the noted Soviet dissident told me, despite the new glasnost policy, about 400 prisoners remain in Soviet camps for political and religious reasons. The Soviets still use psychiatric institutions for political punishment.

The refuseniks with whom I met could not deny that 5,428 Jews have left the Soviet Union this year. But this could not overshadow their own desperate fight to leave. It could not erase the 12,000 who have repeatedly been refused permission to emigrate. Or the 380,000 more who want to leave.

Sergei Grigoryants, the editor of an unofficial Soviet journal, Glasnost, did not deny that without glasnost, his journal would not exist. Each copy is painstakingly typed by a small corps of supporters and distributed by hand. A growing number of Soviet citizens are still finding ways to read these slivers of truth.

But we learned upon our return that editors of Glasnost had been detained, proceedings started against the journal, and copies of Glasnost confiscated. The Soviet Union with all its military strength, continues to fear the power of the typewritten word, if it is the truth.

Glasnost is also felt outside of Moscow. Public demonstrations against the Soviet occupation were permitted in Soviet-occupied Lithuania, Latvia and Estonia. But the protest organizers experienced violence, retribution and even expulsion from the Soviet Union as a result.

It is glasnost that the demonstrations occurred? Undeniably. But Western

Sen. Frank Lautenberg (D-N.J.), recently returned from an 11-day fact-finding trip to Poland, Rumania and the Soviet Union to probe abuses in human and religious rights in those countries. He was accompanied on the trip by Roman Catholic Archbishop Theodore McCarrick of the Newark Archdiocese.

style democracy? Not by a long shot.

The citizens of the occupied Baltic countries continue to suffer under Soviet domination and a forced campaign of "Russification." Many Ukrainians and Balts are unable to practice their religion freely, and Baltic and Ukrainian human rights activists continue to languish in the Gulag.

Poland's regime is one of the more receptive Eastern European countries for Gorbachev's glasnost. But Poland still has a long way to go to be free. Archbishop McCarrick and I met with Lech Walesa, other Solidarity members and churchmen who continue the fight for freedom and national reconciliation at great personal risk to themselves.

Solidarity activists are fined, lose their jobs and their property. The grave of slain activist priest Jerzy Popieluszko where Archbishop McCarrick and I laid a wreath, continues to be a somber yet inspiring national monument to activism in the Polish Catholic Church, and its costs. Despite those costs, Poles still fight for greater freedom, and continue to hope and pray for continued American support for their struggle.

As far as Poland still must come to achieve the promise of "glasnost," Rumania has yet to begin the voyage.

Churches are razed in the name of urban renewal, and bibles cannot be published. Even the most basic right to eat is jeopardized in Rumania where President Ceaucescu is stripping his own land of agricultural commodities for the hard cash of the export market.

The deprivation is striking. In one farm community, I walked over to a long store line to ask what rare commodity they would wait hours for. In the heart of dairyland, a person said: "butter."

Although I saw many of the deprivations Rumanians must suffer, I was most disturbed by the plight of those we were not permitted to see — the ethnic Hungarians in Transylvania. Repeatedly during official meetings, I raised the issue of the oppressed Hungarian minority and the concerns brought to me at a meeting in New Brunswick before the trip.

The response? From Ceaucescu on down, they swore there was no problem. So scared were the Rumanians of our interest in the Hungarian minority in Transylvania that they refused to let us visit that region or speak with ethnic Hungarians, shunting us off to a ski resort instead. To us, that said almost more than what we might have learned in Transylvania.

One's impression of the changes glasnost has brought varies depending upon whether one is a Polish priest, a Lithuanian activist, or a Soviet government official. But if you are a U.S. senator from New Jersey, a visit to the Eastern bloc can lead to only one conclusion. Glasnost has a long way to go to make the human rights practices of the Soviet Union and the Eastern bloc compatible with American ideals. If glasnost is in the eye of the beholder, then let's not put on rose-colored glasses when we look at the Soviet Union.

NEWS AND VIEWS

We desecrate their deeds

by Andrew Fylypovych

What if tomorrow the Soviets opened the floodgates and let out every single Ukrainian who wanted to emigrate to the U.S. or Canada? Would our respective communities lend a helping hand to any of them in such a time of need? Pity on all the refugees if they will have to put up with any of the callousness which has sometimes faced Danylo Shumuk after his arrival to the West.

Although it may be that exceptions are the rule in this case, it seems that the dean of Ukrainian political prisoners has, in fact, been relegated to the status of unwanted house guest in the West.

Although he is bold of spirit, alert and quick-witted, one must also remember that he remains a 73-year old frail and worn man who speaks no English. In Canada and in the U.S., he has travelled long distances alone without the assistance of a bilingual escort.

In Toronto, 30 households curtly refused to provide him with lodging for even one night. In Washington, he spent several nights in unfamiliar institutional surroundings, without the benefit of that warm family hospitality we always pride ourselves in.

At one of his appearances in Washington, while standing alone, he was accosted by a hostile participant who was intent on verbally abusing him. All of these episodes, undoubtedly, take their toll on this quiet, humble man.

And although he always publicly expressed great thanks for warm receptions, one cannot help but wonder how he would react if he knew that much of our community is making no efforts on his behalf.

When questioned about some of these shortcomings, one promoter replied in a contemptuous tone, "I've been with him up and down the East Coast, so let someone else worry about such details." Another added sardonically: "If he survived Siberia, he'll survive traveling alone in this country."

I do not for a moment believe that those words were intended to sound as selfish, thoughtless and callously indifferent as they did when they first hit this writer's ears. Nor is everyone in our communities really as cold as these episodes suggest.

Rather, I am firmly convinced that these are all symptoms of a much larger problem. They reflect the deep frustrations and human imperfections of those few who have heeded the call to action,

Andrew Fylypovych resides and practices law in the Philadelphia area.

but find no support from much of our entrenched establishment.

What has happened to all of our national and international service organizations, our local parishes, and our "leaders"? Why are none of them providing a concerted coordinated effort to assist these former prisoners of conscience? Why has no one chosen to assist the several already overworked and understaffed groups who are presently helping Mr. Shumuk?

Demands that the Soviets release all political prisoners are hollow when they are not supported with commitments for follow-up. It is simply not enough to welcome every exile with flowers at the airport. There has to be medical and social assistance, housing, and other transitional services designed to brace them for the culture shock which surely strikes all of them to varying degrees.

To a great extent, the cost and scope of such services is beyond the means of even those, who, like Mr. Shumuk, have relatives in the West. And certainly, no group of relatives can be expected to fund and organize public engagements.

Our communities must make a firm commitment to every person who needs such support. Why can't all former political prisoners be treated with dignity and respect as people rather than as ideas they may or may not represent.

I have wondered why, for example, the World Congress of Free Ukrainians was not more supportive of Mr. Shumuk and his resettlement efforts. That organization seems to be hamstrung in this case by certain member-factions who refuse to support Mr. Shumuk because he will not recant passages from his previously published memoirs. They argue that these were written under KGB pressure. But rather than challenging him in a proper forum, if indeed he is wrong, they continue their traditional campaign of stealth and boycotts.

We as a nation in diaspora cannot afford the despotic tendencies of those who have not done anything constructive for our people in the last 40 years. Every single exile released from a Soviet labor camp is the son of the same mother. To ignore any one of them is to desecrate their deeds, vilify our past and cloud our future. Perhaps we have forgotten that but for a stroke of fate, any one of us could have been any one of them.

The transition from isolated individual efforts to wholesale community support for persons like Mr. Shumuk must be made today, because, what if tomorrow...?

Notice regarding mail delivery of The Weekly

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

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

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

— The editor

Want to reprint an article from The Weekly?

If you would like to reprint an article from The Weekly in another publication, you may obtain permission, in most cases, by contacting the editor

FOR THE RECORD: Testimony of Gudava brothers before CSCE

Following is the joint statement submitted in writing to the Commission on Security and Cooperation in Europe for an October 22 hearing by Georgian rights activists Eduard and Tenghiz Gudava.

• **Tenghiz Gudava, 34, was active in the unofficial "Phantom" musical group made up of Georgian Catholics and Jewish refuseniks in Tbilisi, Georgia, as well as in the Georgian Helsinki Monitoring Group. These activities led to his arrest and incarceration in 1985 for "anti-Soviet agitation and propaganda," and was sentenced to seven years' strict-regimen labor camp and three years' exile. He was transferred from labor camp to a KGB prison in Tbilisi earlier this year and was freed from there on April 27. He emigrated with his family, including his dissident brother, Eduard, to the United States on September 8.**

• **Eduard Gudava, 32, also was active in the unofficial "Phantom" musical group and the Georgian Helsinki Group. He was arrested in November 1985 after protesting against the arrest of his older brother and was sentenced to a four-year labor camp term. He was released on April 30 by decree of the Presidium of the Supreme Soviet and came to the United States with his brother on September 8.**

My brother, Eduard, and I are members of a movement, whose aim is the humanitarian fight against totalitarianism and tyranny, and which supports the ideals of liberty, democracy and human rights. We joined the movement as youths because we were critical of the Soviet system and were searching for the truth.

While we were medical students during the 1970's, we openly expressed our disagreement with many realities of Soviet life: the non-existence of freedom of speech or democracy and the issue of self-determination for the Georgian people, etc. For all this, we were subject to authoritarian force. Our parents were dismissed from their jobs for supporting our activity.

In 1978, we were convicted of speculation on trumped-up charges. I (Tenghiz) was sentenced to four years in labor camps; Eduard to three years. After our conviction, in 1982 we handed in an application to Amnesty International where we accused the Soviet government of tyranny and asked for legal help. At that time, we wrote an autobiographic book which was distributed as samizdat (underground literature).

In March 1982, we found our way into the British Embassy in Moscow where we told about ourselves and, under the threat of annihilation by the KGB, we asked representatives of the Embassy to be witnesses to our fate.

At the end of 1982, we were politically motivated to renounce our Soviet citizenship.

In 1983, we converted to Catholicism and began to take an active part in the life of the Catholic parish in Tbilisi. We organized a choir, obtained and distributed Bibles and church literature, issued religious samizdat, and arranged Catholic youth circles.

In searching for new forms of activity, at the end of 1984, we organized a "Phantom Orchestra." It consisted of refuseniks and dissidents, both Christians and Jews. The purpose of the orchestra was to draw the world's attention to the breach of human rights in the Soviet Union. Orchestra members were subjected to various repressions such as searches, cross-examinations, and assault and battery. Even foreigners were subject to repression. In May 1985, four

Boston musicians were deported from the Soviet Union after joining in concert with the "Phantom Orchestra."

In the spring of 1985, we joined the Georgian Helsinki group and renewed its activity. While we carried on our human rights activity, the KGB persecuted us constantly and we were subject to cross-examinations, threats, spying, searches and arrest. Our apartments were searched and bugged, our correspondence was inspected and blocked. We were deprived of any possibility of working in our specialty and, as a result, we lived in poverty.

In May 1985, we and our mother were accused of "slander against the Soviet state and social system" and later we were arrested and condemned. I (Tenghiz) was convicted of "anti-Soviet agitation and propaganda" and sentenced to seven years in labor camp and three years in exile. Eduard was convicted of "hooliganism" on a trumped-up charge and sentenced to four years in labor camps (he had hung out the following placard: "KGB, stop persecuti...").

It is remarkable that I was accused of not only having taken part in the Georgian Helsinki group, the organization of the "Phantom Orchestra," religious and samizdat activity, but I was also guilty of a speech made by American Senators and Congressmen on the occasion of the breach of human rights in Georgia. For the first months of the investigation, the KGB threatened to incriminate me on grounds of "high treason" according to the paragraph, "rendering assistance to a foreign state in conducting hostile propaganda with respect to the Soviet Union." During our imprisonment we did not stop fighting for our rights. We went on long hunger strikes. As a result of this, we were subject to additional floggings.

At the end of April 1987, we were discharged from prison in the course of Gorbachev's campaign for discharging political prisoners. But the powerful pressure of the KGB preceded our discharge from prison. The purpose of the pressure was to incline us to public "repentance" as a precondition for our discharge, although the authorities' actions ended in failure. We were discharged on the condition that we would emigrate from the Soviet Union. On September 8, 1987, we arrived in Boston.

Georgian people are an ancient family which was organized as a state from time immemorial. In the fourth century, Georgia adopted Christianity and for many centuries it was an advanced outpost of the Christian faith. In the 18th century, Georgia fell under Russian influence and it was turned into a province of the Russian Empire.

After the Bolshevik Revolution in 1917, Georgia found independence. In 1921 it was occupied by the Red Army and became part of the Soviet Union. After that, national liberation actions of the masses did take place, but they were brutally suppressed. Now, Georgia is one of 15 Soviet republics.

All branches of industry are developed in Georgia. The most important is agriculture. Georgia is the main supplier of tea, citrus fruits and wine. The nature of Georgia is varied and favorable to tourism.

Georgian culture is rich and original. Shota Rustaveli, a poet and intellectual, was born and worked creatively in Georgia in the 18th century. At present, Georgian theatre and cinematography are known all over the world.

However, the human rights community feels that the creative forces of the Georgian people are gripped by the vice

of the communist regime. Many people in Georgia think that because of the general inefficiency of socialist economics, their natural national resources are being used inefficiently, and that, if Georgia were an independent state, it would flourish economically. The society is being eaten away by social sores: corruption and machination which are connected with the party and form a united "mafia."

The spiritual values of the Georgian people, such as their language, history, culture, and religion, are being persecuted and this arouses the anxiety of the intelligentsia. Owing only to the demonstrations of the intellectuals and students in 1978, did the Georgian language at last receive a constitutional status and become established and approved as the state language. However, this status is everywhere broken. The Georgian language is being excluded from scientific, administrative and management activity.

The teaching of Georgian history is curtailed. Many monuments of antiquity are being destroyed. To weaken the unity of the Georgian people, the further fragmentation of the Georgian national majority is encouraged. In addition, there is evidence of discrimination against Georgians residing in other republics.

The issue of Meshes, or Georgian Moslems, is left unresolved. Meshes are Georgian Moslems who were deported by Stalin and deprived of any possibility of returning to their Motherland.

The authorities prevent the opening of new parishes which are greatly needed. The mass actions of the believers toward this end are brutally suppressed. The official church hierarchy is under the control of the state, and is infiltrated with KGB agents. With a view to undermining church authority, amoral and criminal elements are installed in the priestly environment. The clergy and lay people who are against this, are subject to persecution.

The authorities subjugate the people for expressing patriotic and national-religious views. People are put on trial as state criminals or as criminals in fabricated cases. At this time, we are aware of three names of Georgian patriots who have been suffering in prison for many years: Guram Gogbaдзе, Valentina Pailodze, and Boris Kukobava.

Currently the issue of building a Trans-Caucasus Mountain Pass Railway is extremely controversial. There is wide public opposition to this project and against the Soviet government because of the inherent

danger to ecology, demography and historical monuments in the construction zone. Petitions have been submitted to the government which were signed by thousands of representatives on the intelligentsia, students, and workers. Recently, the authorities started a campaign against the signatories: they are summoned to the KGB, the Central Committee of the Communist Party, where they are threatened and told to withdraw their signatures. Searches are conducted with confiscation of the lists of signatories. There is a danger that unrest among the students will become widespread.

It should be noted that Gorbachev's perestroika has resolved none of the national problems of the Georgian people. Moreover, there is an opposite tendency. For example, after the Secretary of the Central Committee of the CPSU, 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.

Recently, the national problem in the USSR has become more acute. There are indications that the authorities want to compensate for limited progress in individual rights by instituting retrogressive national policies, which result in the increasing resistance of the population (for example, the events in Kazakhstan and Latvia). The situation in Georgia is also becoming more dramatic. In view of this, the political importance of the human rights movement increases substantially.

Three major aspects can be identified with the human rights movement in Georgia:

1. The struggle for national interests.
2. Religious activity.
3. The defense of fundamental human rights.

Understanding the fundamental unity of these three aspects is growing among Georgian human rights activists, even though Georgian nationalism remains the most important issue for the masses. This is to be expected because Georgia, like the Baltic States and western Ukraine, were forcibly annexed into the USSR.

National consciousness, which is extremely strong among the intelligentsia and the students, covers a wide ideological spectrum, from the defense of national interests to supporting the idea of national liberation.

For Georgian human-rights activists,

(Continued on page 14)



The Gudavas testify before the Helsinki Commission. On the left is Eduard, on the right is Tenghiz. Seated in the center is their interpreter.

A triumph of the human spirit: D.C. hearings on human rights

by **Bozhena Olshaniwsky**
and **Walter Bodnar**

On Thursday, October 22, an overflow crowd in the chambers of the United States Senate in Washington was privileged to witness a triumph of the survival of the human spirit. Danylo Shumuk, Yosyp Terelia, and Eduard and Tenghiz Gudava testified before the Commission on Security and Cooperation Europe (CSCE).

Personifying the living testimony to this victory and transcending the mundane, two of the most prominent, unwavering and undaunted fighters for the rights of man attested to their survival and perseverance by their very presence. They shared with members of both houses of the U.S. Congress recollections of their personal fight waged in the Dantean inferno of the Soviet gulag against the mighty tyrant.

Their experience enriched all who came to hear and share their triumph — both government representatives and constituents. It reaffirmed our resolve and recharged us with a surge of new energy to continue our fight for the ideals of freedom and the rights of man. The day belonged to Danylo Shumuk and Yosyp Terelia.

Their testimony so impressed the 13 senators and congressmen who listened attentively, asking questions and participating in the discussion that ensued, that members who had to rush out and vote on the floor, returned to participate in the hearings. The hearings, held by the Congressional Helsinki Commission (CSCE) and chaired by Rep. Steny Hoyer (D-Md.), lasted for almost four hours. (See The Ukrainian Weekly dated November 1 and November 8 for excerpts of the testimonies).

In addition to Messrs. Shumuk and Terelia, the Gudava brothers from Georgia, recently released from Soviet prisons, also testified about their plight. Also in attendance during the entire hearings was Ambassador Sam Wise from the State Department. He is one of the chief U.S. negotiators discussing human rights issues with the Soviets at the Vienna Conference to review the Helsinki Accords.

Chairman Hoyer asked the witnesses to tell him and the commissioners of the Helsinki Commission what they should do in explicit terms to effectively help political prisoners and prisoners of conscience, and defend the rights of man in the Soviet Union. It was apparent that the witnesses were not prepared for such a direct approach — especially coming from a government representative. Being used to an oppressive and punitive type of government in the Soviet Union, it was unsettling for them to reconcile themselves to an open dialogue with the U.S. legislators who were actually asking them for their suggestions.

At the hearing, the audience which numbered well over 150, overflowed into the corridor. (The only other Helsinki Commission hearing that attracted more legislators and a larger audience was the testimony presented by Natan Sharansky [Anatoly Shcharansky] soon after his release from the Soviet gulag.)

The audience was comprised of people from various areas. Over 50 people came from New Jersey; others arrived from Chicago, Detroit, Buffalo, Rochester, New York, Philadelphia and

Bozhena Olshaniwsky and Walter Bodnar are president and executive secretary, respectively, of Americans for Human Rights in Ukraine.

Baltimore. Some came from Canada. The rest of the audience was comprised of the local Washingtonians, Virginians and Marylanders.

This celebration continued into the afternoon and the evening. A reception hosted by Sen. Frank Lautenberg (D-N.J.) and sponsored by Americans for Human Rights in Ukraine (AHRU), a New Jersey based human-rights organization, featured Messrs. Shumuk and Terelia, U.S. legislators and representatives of prominent organizations as

more liberalization and democratization before he is convinced of progress.

The senator had traveled to the Soviet Union in August of this year, personally met human rights activists and presented requests to the Soviets from U.S. citizens. Although he had planned to visit Lithuania and Ukraine, he was denied the opportunity by the Soviet government. Prior to his departure on this trip, he had met with representatives of East European communities in New Jersey to be briefed and

Six members of the House of Representatives attended and spoke at the reception. Many staff persons, representing their congressmen and senators, were also in attendance mingling with constituents and guests.

Rep. William Broomfield (R-Mich.), ranking minority leader on the House Foreign Affairs Committee and a commissioner on the Congressional Ukraine Famine Commission, spoke warmly and eloquently. On December 4 he will be honored by the Michigan AHRU branch with a human rights award for his outstanding contributions to the defense of universal human rights and for his support of congressional actions in defense of Ukrainian issues and Ukrainian political prisoners. Marie Zarycky, chairman of the Michigan AHRU branch, will host this presentation and reception in Michigan.

Reps. Don Ritter (R-Pa.), Dan L. Burton (R-Ind.), Louise Slaughter (D-N.Y.) and Rod Chandler (R-Wash.) followed, expressing their joy at this auspicious occasion by welcoming the recently released men and promising to uphold the ideals of human rights.

Steven Austin, director of Soviet cases for Amnesty International (AI), a worldwide human rights organization which adopted Mr. Shumuk as a senior prisoner and did extensive work in his behalf, spoke next. He attended the reception with Cort O'Connor who also represented AI.

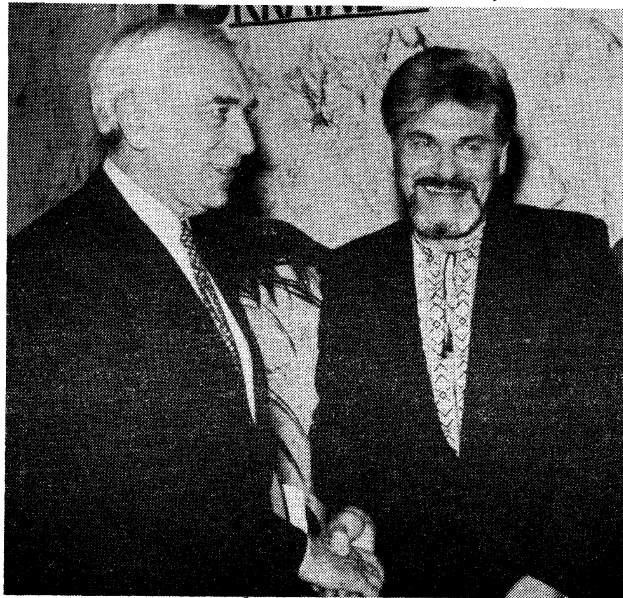
Mr. Shumuk recalled receiving letters of encouragement and support from members of AI from all parts of the world. He still carries a replica of a small candle made out of stained glass with barbed wire around it — the symbol of Amnesty International — in his pocket. When asked what the most important thing was that kept him going in prisons, he took the glass candle out of his pocket and held it up and said: "The flame of this candle never goes out."

Christina Isajiw, director of the Human Rights Commission of the World Congress of Free Ukrainians (WCFU) based in Toronto, greeted the honored guests and the audience on behalf of the WCFU. To a large extent, it had been her efforts with the Canadian government and her unceasing personal intervention of Messrs. Shumuk and Terelia that resulted in their being in Canada today. An expert on matters of human rights, she works very closely with other human rights organizations and is a Ukrainian representative to many international human rights forums.

Both Messrs. Shumuk and Terelia spoke through interpreters during the hearings and at the reception. Jurij Dobczansky and the Rev. Myroslaw Tataryn, respectively, served in that role and performed a creditable job. Nadia Svitlychna and Dr. Nina Strokata Karavansky welcomed both men to the free world and encouraged them to continue striving for their ideals.

The last of the congressmen to speak was Rep. Hoyer, who so aptly and gracefully had chaired the hearings earlier in the day, epitomizing the dedicated legislator devoted to betterment of his country. Having seen and heard Chairman Hoyer many times in Washington and at international conferences and noticing his growth as a humanist and lawmaker, it was both fitting and proper that he closed the day's festivities with eloquence and candor. When complimented earlier in the day during the CSCE hearings by Rep. Bill

(Continued on page 15)



Sen. Frank Lautenberg greets Yosyp Terelia.



Danylo Shumuk meets Amnesty International representative Steven Austin. In the background is Bozhena Olshaniwsky.

guest speakers. The Gudava brothers, although arriving late, were also honored guests at the AHRU reception.

The reception featured a cocktail party with a hot and cold buffet that started at 4 p.m. and lasted well past the scheduled closing time. After the guests had a chance to nibble and mingle, Bozhena Olshaniwsky, president of AHRU, opened the program and greeted everyone. William Bahrey, chairman of the AHRU board of trustees, rendered the invocation.

Sen. Lautenberg, the keynote speaker, greeted all and pledged his continuous support for human rights. He voiced his disappointment with the much-publicized perestroika and glasnost in the Soviet Union and stated that such deception would not do. The Soviet Union will have to show much

to listen to their requests. Members of the AHRU executive board and representatives of Baltic organizations met Sen. Lautenberg in Newark. Andrew Sorokowski, a Ukrainian scholar from Keston College and an expert on religious persecution in Ukraine, was invited by AHRU specifically for this occasion from England.

The reception afforded an opportunity for the guests of honor to speak and also gave the members of Congress an opportunity to greet the citizenry in a warm and relaxed atmosphere of convivial conversation over food and drink. The formal program was led by Ted Romankow, AHRU's attorney and mayor of Berkeley Heights, N.J. As the legislators arrived, they were invited to greet the recently freed Messrs. Shumuk and Terelia and make their statements.

ART REVIEW

Peter Kolisnyk at Chicago's UIMA

by Wasył Kacurovsky

An exhibition of paintings by Canadian Peter Kolisnyk was held at the Ukrainian Institute of Modern Art here between September 18 and October 25.

On entering the spacious gallery of the institute, there was no drumming of loud paint. It was all whiteness. There were no heroics of "abstract expressionism," there was no visceral screaming and soul searching for "new expressionism." There were no histrionic theatrics, there was almost a sacrosanct silence of whiteness. Mr. Kolisnyk uses just one white paint on the simple, uncorruptible forms of a square in all of the paintings on display.

In some of his earlier paintings he did not use color at all, emphasizing the delicate structure and beauty of raw canvas on which he made simple horizontal lines with gel, which when dried was barely visible. The straight line is a favorite compositional element of Mr. Kolisnyk's expression and can have several meanings, depending on its specific use. Usually it is horizontal or vertical, but never diagonal.

After years of study and experimentation Mr. Kolisnyk came to the conclusion that simplicity of form and sparseness of expression are better, nobler, more moral than the elaborate and ornate. So Mr. Kolisnyk is simple and white. As Malevich said at the beginning of the century: "I have broken the blue shade of colour boundaries and come out into white." All early Abstractionists who were engaged in a search for metaphysical and ultimate meaning used this simple form of expression.

Although extreme reduction, geometric purity of form, non-referentation and non-imitative autonomy link Mr. Kolisnyk's work to Minimalism, it would be insufficient to call him a minimalist, as his work is saturated with the expression of feeling that minimalists formally abjure. His work doesn't have a formal rigor and rationality exemplified in the work of such artists as Sol Lewitt or Donald Judd, with their cubes and boxes. Their

Wasył Kacurovsky is curator emeritus of the Ukrainian Institute of Modern Art in Chicago.

work, though aesthetic by nature, has a cool, removed quality not of expression but of representation. "A brick is a brick," said Carl Andre.

Mr. Kolisnyk's work is not of a cerebral nature. It always points to something beyond visual boundaries, to something more than we see at first. All his work is imbued with poetics. It is mystical in essence. He is not so much an intellectual as he is a poet. Rejecting all reference to the visible world surrounding us, his work comes from introspection, his feelings, his state of mind, his personal warmth and intimacy, and his responsibility as a serious artist. His painting is his meditation.

Carrying painting to a point of extreme reduction, stripping it to nakedness, Mr. Kolisnyk doesn't change easily. He mocks today's art world of so-called pluralism, that jumps from one style to another in its hopelessness and despair, vulgarizing and cannibalizing traditions of the past in many ways — most of it being just transitional fashion, in search of true meaning.

Mr. Kolisnyk is not a popular, easily palatable artist. He doesn't yield his convictions, his world and vision easily. It is difficult to come close to his innermost soul as an artist. His art might mean different things to different people, or not mean anything at all to some people. It is easy to be misunderstood as an artist. Art shows rather than explains. It points out rather than argues and proves. If the artist fails to communicate, the failure may be in us. We have to give up the notion that good art can be everything to everybody, as everybody responds to art differently. Every creative effort and every end-product, like each individual person is unique.

"It is unusual to discover work so reduced, refined and disciplined in Canada," wrote Ronald Nasgaard, chief curator of the Art Gallery of Ontario, in the catalogue for an exhibition of Mr. Kolisnyk's work in that gallery in 1980. And this statement could be true not only in Canada, but everywhere else. This depends on our willingness and preparation to look into the artist's work.

Mr. Kolisnyk's language is of extreme aestheticism. His art is not to be glimpsed at but studied, examined slowly, and contemplated and woven into one's own visual, intellectual, and emotional experience. The spiritual is always the main characteristic of innermost beauty of Mr. Kolisnyk's canvases. It steers ones soul into greater awareness. His vision can become ours for the reason that he has discovered in his inner thoughts something that attunes itself with our thoughts.

When we step into the environment of Mr. Kolisnyk's art we are enveloped in pure whiteness. The silence is like an empty chapel. Our feelings, our emotions and our mood condescend to this calm. Momentarily, when we step closer to his canvases we notice that they are not just plain white. There are variations of whiteness in them. Although Mr. Kolisnyk uses the same white, he applies it in different layers on different parts of the canvas. He creates gradations of shade that enliven the surface and make it sensuously richer. But it is never just the delicate beauty of the surfaces that we see and feel on these canvases. There is always some omnipresent mysteriousness stirring the soul into a greater awareness, guiding our personal vision of the world, and our place in it. This is unlike the work of Frank Stella who said: "My painting is based on the fact that only what can be seen there, is there. It really is an object." Yes, lately, they are usually elaborately made cold objects of Stella.

The same play of shifting light on white is used by Mr. Kolisnyk in the pencil, ink and watercolor drawings included in the exhibition. All are delicate in means and form of expression. The watercolors are divided in half, leaving creases markedly visible.

There is a work consisting of 28 separate parts spread on a wall 34 feet long. These are 12-inch-square white-on-white canvases of four each in various compositional combinations in a horizontal line. Here Mr. Kolisnyk is playing not only with shifting the light on the surface, but with spatial relationships of compositional parts, including space itself as an actual part of the work. The vibrating horizontal and vertical lines give this work the feeling

of kinetic movement. Mr. Kolisnyk blurs the distinction between painting and sculpture. This work, constructivist in nature, could be called a wall sculpture.

Mr. Kolisnyk, with his silent meditations, is a very unusual artist in today's art scene. He could be related to Robert Irving, who is concerned with the dematerialization of material. But Mr. Kolisnyk is more of an individual, independent of spirit so that his work does not invite such comparison. It takes a mature mind and a great deal of living to nurture in oneself one's own vision, to be able to embody it in an aesthetic form and to persevere and not waver through all the fads and changes in the art world.

In a catalogue for an earlier Kolisnyk exhibition at the Ukrainian Institute of Modern Art (Chicago, 1972), Maria Ochrymowych wrote this about his work:

"The paintings evoke a half-hypnotic state of immovable calmness of almost senseless emptiness — art charged with mysticism and illuminated by spiritual relaxation. Art which distinguishes itself by such absolute objectivism and negation of individualistic self-expression, reflects the philosophy of Western medieval thinkers and monks of Asia."

Mr. Kolisnyk's works evoke thoughts and emotions. His purified art has religious connotations. Art and religion have the same origin. The act of painting is a ritualistic process for Mr. Kolisnyk. He is a solitary monk and his prayers are white.

When he prepared for his one-made exhibition at the UIMA Mr. Kolisnyk made a detailed plan indicating how his works should be grouped, hung and installed in relation to the available space. Conscious consideration was given to free space in relation to occupied space, including the height from the floor and ceiling. Moving wall partitions with canvases were arranged in a specific order. It was an excellent example of installation utilizing the available space.

It was good timing for the UIMA to have Mr. Kolisnyk's exhibit, as not so long ago the city hosted an exhibition from Los Angeles called "The Spiritual in Art — Abstract Painting, 1890-1985." It was a huge encyclopedic exhibition manifesting that transcendental meaning in art continues to assert itself. As Archipenko said: "The Gothic and modern styles seem to be analogues in their striving to detach from matter in search of the spirit."

DR. GEORGE E. BORZEMSKY GENERAL FAMILY DENTISTRY

1877 Springfield Avenue, Maplewood, N.J. 07040
Tel.: (201) 762-1890
Office hours: Mon.-Fri. 10-6
Emergencies call: 836-2219

UKRAINIAN SAVINGS & LOAN ASSOCIATION

8100 Roosevelt Boulevard, Philadelphia, Pa. 19152

ANNUAL MEETING of Ukrainian Savings & Loan Association Philadelphia, Pa.

will be held

on Monday, November 23, 1987 at 7:00 p.m.
at Ukrainian Educational and Cultural Center
700 Cedar Road, Abington, Pa. 19111

Admission free.

Members should bring their passbooks in order to vote.
General public invited.

UKRAINIAN POLO SHIRTS AVAILABLE WITH „ТРИЗУБ”

EMBLEM OVER LEFT
PORTION OF CHEST AREA
Sewn yellow on blue or blue on yellow
Available sizes: S, M, L, XL
100% cotton — Made in the U.S.A.

Identical quality to
Ralph Lauren Polo Shirts
as seen in major department stores
Price: \$25.00 each, in Canada:
\$31.00 each
Please add \$3.00 for postage and
handling
California residents add 6% sales tax.

Send check or money order to:

TRIDENT APPAREL CO.
P.O. Box 91837, Long Beach, California
90809-1837

Please allow 3-4 weeks for processing
THANK YOU

WATCH FOR OUR COMPLETE LINE OF
UKRAINIAN SPORTWEAR THIS FALL.

HUCULKA

Icon & Souvenir's Distribution
2860 Buhre Ave. #2R
Bronx, N.Y. 10461

Tel.: (212) 931-1579 after 6 p.m.

■ Representative and wholesaler of embroidered blouses for adults and children

HURYN MEMORIALS

FOR THE FINEST IN CUSTOM MADE
MEMORIALS INSTALLED IN ALL CEME-
TERIES IN THE METROPOLITAN AREA
of New York including Holy Spirit in
Hamptonburgh, N.Y., St. Andrew's in South
Bound Brook, Pine Bush Cemetery in
Kerhonkson and Glen Spey Cemetery
in Glen Spey, New York.

We offer personal service & guidance in your
home. For a bilingual representatives call:

IWAN HURYN
P.O. Box 121
Hamptonburgh, N.Y. 10916
Tel.: (914) 427-2684

BOHDAN REKSHYNSKYJ
45 East 7th Street
New York, N.Y. 10003
Tel.: (212) 477-6523

CONCERT REVIEW

Juliana Osinchuk at Alice Tully Hall

by Oles Kuzyszyn

Pianist Juliana Osinchuk made her New York recital debut at Alice Tully Hall in March of 1986. Despite an impressive performance, she, unfortunately, was ignored by the New York press. Several weeks ago, on October 24, Miss Osinchuk returned to Alice Tully Hall in a grand manner, and this time the New York critics could not help but notice.

Miss Osinchuk's musical achievements have been documented in the past. Most recently, she was selected as a 1987 "Young Artist to Watch" by Musical America. Her performance at Alice Tully thoroughly substantiated this distinction — she played with flair and confidence, her brilliant technique serving as a powerful tool for conveying some solid aesthetic convictions.

This year's program demanded not only superior pianistic skills, but the ability to leap back and forth between some radically different stylistic periods — a challenge that some of the world's leading pianists are hesitant to undertake. Miss Osinchuk's adventurous programming included contemporary composers Virko Baley and Valentin Bibik alongside Beethoven, Chopin, Faure and Liszt; and this proved to be yet another feather in her cap.

The program opener, Beethoven's 32 Variations on an Original Theme, in C minor, WoO 80, allowed the pianist ample opportunity to shape the path of a continually developing musical theme, which she carried through the tightly structured compositional template at an elevated level of emotional intensity.

The Beethoven was followed by Nocturnal No. 4 (1971; 1987) by 49-year-old Ukrainian composer Virko Baley, currently music director and conductor of the Las Vegas Symphony Orchestra. The work, in part an instrumental realization of Wallace Stevens'

poem, "Thirteen Ways of Looking at a Blackbird," requires subtle shadings of color, extreme dynamic contrasts, a precision of attack, and an innate rhythmic sensitivity on the part of the performer. Miss Osinchuk, attentive to every detail, offered a convincing reading of this example of avant-garde "programme music."

Effortlessly making yet another stylistic transition, the pianist closed the first half of the program with Chopin's Four Preludes from Op. 28 (Nos. 1, 3, 4 and 16) and the F minor Ballade, Op. 52. Here Miss Osinchuk dispelled any doubt which may have lingered from last year's recital concerning her ability to make the piano keyboard sing. The compelling, but not excessively dramatic mood swings from one prelude to the next, as well as the combination of warmth and brilliance in the Ballade, rounded out an already impressive palette of skills.

Three preludes of Valentin Bibik, a native of Kharkiv, Ukraine, opened the second half. These are excerpts from 34 Preludes and Fugues, Op. 16 (1975), a cycle dedicated to the composer's father. As in the Baley "Nocturnal," the coloristic quality of these preludes is of primary importance, but here, in combination with a broader sense of line, at times encased in a polyphonic texture. In her performance Miss Osinchuk was mindful of both aspects of this music, and evoked a surprisingly enthusiastic response from an audience which was, for the most part, hearing this composer's work for the first time.

The Faure Impromptu No. 2, Op. 31 and Nocturne No. 13, Op. 119 initiated a return to a more romantic aesthetic, marked by cascading passagework and evocative, yet clearly articulated flourishes.

And finally, as if stamina were the only thing left to prove, Miss Osinchuk offered a rousing, bravura rendition of Liszt's Valse de l'opera "Faust," de Gounod; a typically extravagant, almost demonic adaptation by this legendary composer/pianist of a theme from Gounod's "Faust." As could be expected, the exuberant exploded with applause, and demanded three encores.



Juliana Osinchuk

Miss Osinchuk obliged with works by Rachmaninoff, Moszkowski and Kosenko.

It is worth noting that in contrast to her recital of last year, the packed house included many non-Ukrainians, as this was a subscription concert. The enthusiasm of the non-partisan audience is an extremely encouraging indication of Miss Osinchuk's impact as

a performing artist. Equally encouraging is New York Times critic Bernard Holland's assessment of her performance, summarized in a brief, but very positive review (Monday, October 26). All evidence seems to indicate that we will have the opportunity to hear Juliana Osinchuk at Lincoln Center many more times in future years. To this end, we wish her well.

Scranton...

(Continued from page 6)

and adapt. If we fail to do so, upon whose shoulders will we lay the blame when future generations ask us — what did you do to prevent the Russians from stealing the essence of Ukraine's history — her legitimate right to the legacy of Kiev?

Scranton showed us the way. Do we have the wisdom to follow? .

*Insure and be sure.
Join the UNA.*

THE FIRST OF A SERIES OF collectable T-shirt prints celebrating a **Millennium of Ukrainian Christianity** is now available! Printed blue on yellow, in sizes S, M, L, XL; 50% cotton — \$8.50 each, in Canadian dollars — 11.80 each.



Wholesale quantities and prices available.

Send check or money order to:
Zenko Kobasa
26 Chestnut St.
Salem, N.J. 08079

Allow 2-3 weeks for delivery.

UKRAINIAN NATIONAL ASSOCIATION

seeks to hire

FULL-TIME CAREER SALES REPRESENTATIVES

fluent in Ukrainian and English

for CLEVELAND, NEW YORK,
UPSTATE NEW YORK, NEW
JERSEY, PHILADELPHIA and
LEHIGH VALLEY AREA

Insurance experience not required, we will train and assist with a full price package and full financial backing. A tremendous potential exists because of the Ukrainian National Association's commitment to the most modern Fraternal Insurance and Service it can provide.

If you feel that you are the type of person who can grow with the UNA please send a resume or contact:

H. P. Floyd, FIC.

National Sales Director
Ukrainian National Association Inc
30 Montgomery Street,
Jersey City, N.J. 07302.
Tel.: (201) 451-2200



The Ukrainian Music Institute of America, New York Branch cordially invites you to attend a

CONCERT OF ALUMNI, STUDENTS, and FRIENDS of UMI

on Saturday, November 21, 1987 at 7:00 p.m.

in Asher Levy Auditorium, First Avenue and East 11th Street, New York, N.Y.

in a PROGRAM FEATURING CLASSICAL and POPULAR WORKS
by Ukrainian and Classical Composers

Performing are:

Marta Eyerbe, piano: class of Melania Baylowa and Lev Struhaty, 1983

Oksana Charuk, soprano: current class of Lauran Fulton-Corson

Orest Harasymchuk, piano: current class of Toma Hrynkiw

Laryssa Magun-Huryn, soprano: former class of Prof. Zdrykowski

Marta Maczaj, piano: class of Melania Baylowa, 1978

Mychail Newmerzycyk, bass: current class of Lauran Fulton-Corson

Maria Wolansky, soprano: current class of Lauran Fulton-Corson

Accompanists:

John Kolody, opera coach/stage and musical director

Sonia Szerog, class of Kalena Cziczka-Adrienko, 1979

Help Wanted

THE HOME OFFICE

Help Wanted

of the
UKRAINIAN NATIONAL ASSOCIATION

has two immediate openings for

CLERICAL WORKERS
IN ITS RECORDING DEPARTMENT

Applicants should have knowledge of the Ukrainian and English languages. Salary commensurate with experience. Good benefits, including Blue Cross/Blue Shield, major medical, group life insurance, pension plan

Apply by calling (201) 451-2200, ext. 18;

or by sending resume to:

UKRAINIAN NATIONAL ASSOCIATION, INC.

P.O. Box 17A, 30 Montgomery St., Jersey City, N.J. 07303

Ukrainian studies...

(Continued from page 4)

to Toronto in 1950, where Mr. Shkilnyk camp in Bavaria. The Shkilnyks came became active members of the Ukrainian community. Mr. Shkilnyk was a founding member of the Association of Ukrainian Pedagogues.

A \$10,000 one-year post-doctoral fellowship was also awarded to Dr. Anna V. Makolkina from the Nikander Bukowsky Educational Fund. Dr. Makolkina is a philologist, translator and instructor of Russian and Ukrainian languages at the University of Toronto.

She was born in Kalinin, USSR, completed her undergraduate studies at the Mechnikov State University in Odessa. In 1987, she was awarded a Ph.D. in comparative literature from the University of Toronto.

She immigrated to the United States in 1972 and then to Canada in 1977. As

the recipient of the Nikander Bukowsky Fellowship, Dr. Mikolkina will be completing a monograph on the great Ukrainian poet, Taras Shevchenko.

The Bukowsky Educational Fund was established in 1986 from a \$50,000 endowment by Nikander Bukowsky, an 82-year-old retired businessman from Saskatoon and a long-time activist in the Ukrainian Canadian community. Born in the Volyn region of Ukraine, Mr. Bukowsky immigrated to Canada in 1929.

He was a founder and active member of the Ukrainian National Federation of Canada, the Saskatoon branch of the Ukrainian Self-Reliance League, the Ukrainian National Association, and the New Community Savings and Credit Union Limited.

Mr. Bukowsky is also a major benefactor of the Ukrainian Canadian Foundation of Taras Shevchenko and a donor to the Encyclopedia of Ukraine project.

The Hrushiv...

(Continued from page 3)

Virgin Mary have been reported in several localities in recent months.

In addition to the Hrushiv apparitions the article mentions that a few days after the first Hrushiv apparition (April 26) the Virgin Mary was "seen" in the western Ukrainian towns of Ternopil, Ozerna, Berezhany and Kamenka-Buhska — "in the window of a cathedral, on a church roof, on the wall of a hospital, shop or school."

According to Mr. Shevelyov, the principal cause of the phenomenon is the mood of the people, who in the face of various social as well as private problems — Chernobyl, the war in Afghanistan, crude bureaucrats, etc. — desire supernatural intervention. But another cause is abuses by local authorities, whose reactions to religious phenomena have been excessive. Mr. Shevelyov's examples confirm reports of persecution in the unofficial Chronicle of the Catholic Church in Ukraine and other samizdat publications: refusal to register religious associations and open churches, despite repeated requests by groups of believers; burning of the sacramental objects of a church by local atheists in the Ternopil region and the delapidation of the cathedral of Ozer-

na (where one of the apparitions was reported), which has been converted to a state farm depot:

"The doors are smashed, the walls are crumbling, and fragments of stone, rubbish and dirt lie everywhere. Such deserted, uncared-for monuments of the past (there are quite a few of them in Galicia) [a traditionally Catholic province of western Ukraine] do not spread atheism but, on the contrary, spark off religious feelings."

Some of the abuses mentioned had been directed against pilgrims coming to see apparitions of the Virgin Mary. One overzealous atheist, reports Mr. Shevelyov, smashed the window where believers had reportedly seen the image of the Mother of God. Others photographed pilgrims and turned the photos over to the militia. Still others fined those believers who repeatedly claimed to have seen the apparition.

According to the article, last year 120 complaints concerning refusal to open churches were received by the authorities in the Ternopil region alone. Presumably, these concerned refusal to register religious associations. The article does not indicate whether the associations would have registered as Orthodox or Ukrainian Catholic communities.

With profound sorrow we inform our friends, relatives and the Ukrainian Community that after prolonged illness

IWAN CZORNYJ

born in Buchach, Ukraine.

Funeral Services were held November 7, 1987 at 9:30 a.m. at Funeral Home in Kerhonkson, N.Y. Laid to eternal rest at local Cemetery in Kerhonkson, N. Y.

In Sorrow:

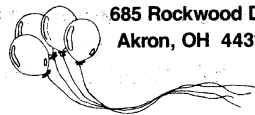
Wife — Stephanie
Daughters —
Dzwinka with husband Michael Golia
Christine Mysko
Grandchildren —
Bohdan with Family
Erik and Andrew
Nephew — Jaroslav with wife in Canada

ALEXSON Publishing

Announces second annual catalogue. Over 100 children's books, games, records & cassettes are available.

For your free catalogue write to:

ALEXSON Publishing
685 Rockwood Dr.
Akron, OH 44313



THE ARMORY GALLERY
INVITES YOU TO ATTEND
THE SHOWING OF A
SPECIAL EXHIBITION

'THINKING IN WOOD'
Woodcuts, linocuts & etchings by
JACQUES HNZDOVSKY

November 21-December 17, 1987

Opening Reception

Saturday, November 21, 1987
5-8 P.M.

Show Hours Mon. - Fri. 10-6 P.M. Sat. & Sun. 12-5 P.M.
239 W. Fayette St. Syracuse, N.Y. 13202 (315) 478-0420

A UNA insurance policy is an investment in the Ukrainian community.

THE VOLOSHKY UKRAINIAN DANCE ENSEMBLE
requests the honor of your presence

at our

AUTUMN BALL

on Saturday, the twenty-first of November,
nineteen hundred and eighty-seven

at

The Ukrainian Educational and Cultural Center
700 Cedar Road, Philadelphia, Pa.

beginning at nine o'clock in the evening
Orchestra, "VODOHRAY"

The Voloshky Ensemble will perform during the Ball.

Admission for adults: \$12.00

for students: \$7.00

Tables may be reserved with Mrs. Marta Amaro (215) 235-1216

Proceeds to benefit

The Ukrainian Educational and Cultural Center.

UKRAINIAN HERITAGE DEFENSE COMMITTEE

and the

SUPREME EXECUTIVE COMMITTEE

of the

UKRAINIAN NATIONAL ASSOCIATION

call upon you to

DONATE FUNDS

for their work and actions:

1. To promote the Ukrainian Story
2. To counter inaccuracies about Ukrainians
3. To protect the civil rights of Ukrainians

Please mail donations by check or money-order to:

UKRAINIAN HERITAGE DEFENSE FUND
c/o Ukrainian National Association
30 Montgomery Street, Jersey City, N.J. 07302

and include the following form, completed with the amount of donation, your name and address.

Amount of donation

Name

No. and Street

City

State

Zip code

Terelia...

(Continued from page 1)

recognize the authority of Cardinal Lubachivsky, who is primate of that Church. Cardinal Lubachivsky, although he himself does not use the title, is referred to as patriarch by many Ukrainian Catholics.

At the same time, however, Soviet officials at the second meeting told the Ukrainian Catholics to continue pressing for their rights.

Mr. Terelia explained the difference in tone between the two meetings as a possible attempt to split the Ukrainian Catholics.

He also said that the Kremlin had decided to adopt a conciliatory attitude toward the Ukrainian Catholics because Ukrainians are the largest non-Russian nationality in the Soviet Union.

Regarding contacts between the Vatican and the Soviet government, Mr. Terelia said that negotiations might take place in Switzerland or Austria and that he expected initial contacts within a few months.

Previously, at hearing before the U.S. Commission on Security and Cooperation in Europe, Mr. Terelia had said that "glasnost is a camouflage for the West."

He stated that, "beginning 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 what they've called 'Ukrainian bourgeois nationalism.'"

Mr. Terelia spent some 20 years in Soviet labor camps, prisons and psychiatric hospitals for activities in defense of the underground Ukrainian Catholic (Uniate) Church. He arrived in Canada on September 30.

Lubachivsky...

(Continued from page 1)

ments attributed to Cardinal Lubachivsky until the full text of his remarks is made public as expected.

The Weekly's efforts to reach the cardinal in Rome proved fruitless as the hierarch's private secretary, a Basilian nun who declined to give her name, said that Cardinal Lubachivsky was not taking calls from journalists. Attempts to contact the primate of the Ukrainian Catholic Church at another number also failed as several phone calls were unanswered.

Hamtramck...

(Continued from page 4)

larly with Msgr. Knapp, the school's founder; with the generous and caring community that has sustained the school through high and low; and with his wife, Eugenia, who stood by his side throughout the years.

Mr. Stasiw stepped down from the principal's role last June after distributing diplomas to the school's 25th graduating class. During the current school year, he continues working at the school as assistant principal and tea-

cher, while Sister M. Theodosia OSBM, has taken on the responsibilities of principal.

The program of the banquet, which took place at the Ukrainian Community Center in Warren, included presentations from student representatives of both schools and choral selections by the ICHS Choir, under the direction of Larysa Stasiw-Hnatiuk with Andrew Stasiw at the piano. Dinner music was provided by the Kobzar Mandolin Orchestra under the direction of Sam Mills.

ENCYCLOPEDIA OF UKRAINE

Edited by Volodymyr Kubijovyč

VOLUME I (A-F): First of Four Volumes

\$115.00 + shipping & handling \$4.50

First volume of a major work of Ukrainian scholarship in the diaspora

968 pages containing approximately 2,800 entries

Illustrated throughout

Over 450 illustrations in black and white; 5 color plates

83 maps, 6 of them in color

Large color fold-out map of Ukraine with 32-page gazetteer bound separately in same binding as book.

ORDER NOW AND SEND A CHECK FOR \$119.50 TO:

SVOBODA BOOK STORE

30 Montgomery Street, Jersey City, N.J. 07302

New Jersey residents add 6% sales tax

Share The Weekly
with a friend

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.

UNIVERSITY OF MINNESOTA

has an open position of

PROJECT COORDINATOR/INDEXER

The Immigration History Research Center, a research facility and special collection dedicated to the study of American immigrant and ethnic groups from Eastern, Central, and Southern Europe and the Near East, seeks a qualified individual to coordinate the **Svoboda** Index Project. This project is a joint venture of the IHRC and the Ukrainian National Association to publish a retrospective index to the Ukrainian American newspaper **Svoboda**.

DUTIES: Selecting terms from newspaper for index; supervising computer data entry of index terms; coordinating index publication production; proofreading and editing; preparing budget and status reports; assisting in project publicity efforts.

QUALIFICATIONS: **Required** — BA; fluency in written Ukrainian and English.

Highly desired — professional indexing experience (related library cataloging experience may be considered).

Desired — Masters degree in History, Slavic Studies, or Library Science; knowledge of Ukrainian and/or Ukrainian American history; publication editing and production experience; word processing background; supervisory experience; self-motivation and problem solving ability.

SALARY: Negotiable: \$20,000 minimum.

APPOINTMENT TERM: One year, with possibility of renewal depending upon funding; available immediately.

TO APPLY: Send letter of application, resume, and names, addresses and phone numbers of three references by October 30, 1987 to:

JOEL WURL

SVOBODA Search Chair

Immigration History Research Center
826 Berry Street, St. Paul, MN 55114

The University of Minnesota is an equal opportunity educator and employer and specifically invites and encourages applications from women and minorities.

Ukrainian National Association SEEKS TO HIRE PART TIME AND FULL TIME

Experienced

INSURANCE AGENTS or GENERAL AGENTS

— fluent in Ukrainian and English:

Toronto, Montreal, Edmonton, Winnipeg and other areas

Leads supplied — salary not draw — plus override — all benefits.

Write or telephone:

Mr. JOHN HEWRYK Supreme Director for Canada
327 Mc Adam Ave.

Winnipeg, 4, Man. Canada R2W 0B3

Tel.: (204) 582-8895

or:

Ukrainian National Association, Inc.
30 Montgomery Street, Jersey City, N. J. 07302
Tel.: (201) 451-2200



Соня й Олександр

ОСІНЬ

The follow-up to "Lito" is finally here!

A unique, 24-page childrens book written by Vera Wedmedyk-Kap. & beautifully illustrated in full-colour by Mary Trach-Holadyk.

Follow the autumn adventures of Sonia & Alexander & teach your child simple Ukrainian vocabulary.

To order send cheque or money order for \$6.50/book payable to AlexSon Publishing, 685 Rockwood Drive, Akron, Ohio 44313.

Testimony...

(Continued from page 8)

the idea of national liberation is directly associated with the following fundamental legal principles: the right of a nation to self-determination, the right of individuals to free expression of their views, the right of patriotic associations and the right to use democratic procedures in resolving the issue of Georgian separation from the Soviet Union. The majority of Georgian political prisoners were imprisoned for supporting the last principle, even though that right is stated in the Soviet constitution. Thus, in Georgia, the struggle for national independence is a struggle for democratization and vice versa. In this, Georgian nationalists differ from, say the Basques or Irish, who are in possession of all the democratic means for fulfillment of their programs.

These days, when the Soviet Union publishes worldwide the "democratization" of its regime, we hear nothing about changes in the attitude of Moscow towards the right of the Georgian people for a democratic procedure to resolve the most fundamental question: that of the sovereignty or non-sovereignty of Georgia.

All of the national problems of Georgia are the consequences of the above issue, and the prevalence of nationalistic ideas creates a specific character for the entire human rights movement. Together with a relatively underdeveloped open organization of human rights structures, there is a widespread small, temporarily national, patriotic and religious groups, which exist in an atmosphere of very active student masses with the productive support of the scientific intelligentsia, especially in the humanities.

Human rights events tend to concentrate around several renowned activists and these events include the distribution of proclamations and petitions, often during demonstrations.

The Georgian Helsinki Monitoring

Group had two short periods of activity, both of which resulted in severe repercussions against the participants. First, the group announced its creation in January 1977, with six members. In four months it was attacked by the authorities and four members were arrested and its activity stopped. In the spring of 1985, the group reappeared with new members, also numbering six. At that time, my brother and I became involved. Once again, after three months, the KGB destroyed the group: three members were imprisoned and two emigrated to the West.

In our activities we emphasized the necessity to observe universal human rights norms. The group published several documents about the conditions of Georgian political prisoners, about unlawful deeds by the authorities, as well as appeals to the West regarding the tenth anniversary of the Helsinki Final Act and a demand for freedom for Andrei Sakharov.

Presently, the Georgian Helsinki Monitoring Group consists of two members: Zviad Gamsakhurdia and Merab Kostava. They are helped by many supporters whose names should not yet become public because of dangers of repercussions.

Our assessment of Gorbachev's perestroika and glasnost coincides with the opinions of many human rights activists we know in the USSR. Briefly our conclusions are as follows:

Changes are occurring in the USSR, and their importance should neither be under- nor over-estimated.

Of course, these changes are positive; a number of political prisoners have been released, some families have been permitted to emigrate, previously banned writers and their books have been "pardoned." Still, this campaign has its other side which not everyone wants or can see.

First, about motivations for all their changes. It is extremely naive to assume that present Soviet leaders are liberals

striving for good. It is enough to mention that we were already arrested and sentenced during Gorbachev's rule, and we experienced the entire depth of Shevardnadze's "humanism" during his tenure as the head of the Georgian Communist Party.

Changes occurring now in the USSR are necessitated by pressure from three directions:

1.) Socio-economic. There is fear of another Poland, where the decline in the standard of living, together with the flourishing of corruption and protectionism, resulted in an explosion of indignation not only among individual dissidents, but involving the entire working class.

2.) Military-economic. Here there is a fear of SDI as a project capable of making technological superiority of the West real and irrefutable.

3.) Ideological. There is fear of continuously increasing political and moral isolation of the Soviet regime, which is deservedly considered to be an "evil empire."

Accordingly, the Soviet Union was forced to undertake these changes in order to stop dangerous tendencies and to preserve and strengthen its totalitarian and misanthropic nature.

Second, positive changes in the Soviet system have been long awaited by human rights activists, both in the USSR and abroad.

Glasnost and democratization were and are essential goals of the human rights movement in the Soviet Union and they were formulated long before Gorbachev. Many activists have sacrificed their lives in the struggle for these ideas. The present exclusion of the human rights movement from the process of glasnost makes it a mockery of real glasnost.

At the same time, the attitude of Soviet authorities toward human rights activists and the human rights movement have not changed.

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.

The jamming of some Western radio stations is continuing, as well as the ban of publication of the best masterworks of free literature.

Fundamental human rights — of speech, of obtaining information, of freedom of religion and association, of emigration and return, of due process with defense, etc. — are not guaranteed now any more than they were under Gorbachev's predecessors.

Changes in legislation (both already introduced and expected) are designed to legitimize the deficient Soviet interpretation of human rights which is drastically different from what is universally accepted. Real modification of the Soviet legal system should have begun with a modification of the foundation — the totalitarian and anti-human rights Soviet constitution.

The hounding of human rights activists continues in the USSR finding, however, new forms.

Gorbachev's entire policy in the human rights area is based on a primitive use of the Western media: the exploitation of propaganda from the release or emigration of each dissident or refusenik separately and the extensive "marketing" of sensationally democratic announcements and hints. Gorbachev is playing on the desire of the West to discover a human face in the image of the Soviet beast. He is creating a mirage in the desert, visible to everybody to the extent of his or her impressionability.

Third, human rights activists see as a major danger of the process now oc-

curing in the USSR, the camouflaging of the real Soviet attitude towards human rights.

This real attitude has not changed. Together with a smoke screen of Soviet propaganda and the attempt by Soviet ideologues to substitute the universal interpretation of human rights with their own, they pose a danger of not only the reinstatement of past suppression of individual rights in the USSR, but also of its expansion worldwide.

Where are the guarantees that this practice of suppression is not going to be reintroduced?

Who will be accountable for the death and suffering of hundreds of people whose only "crime" was in defending their own legitimate rights, dignity and freedom?

Still intact is the whole apparatus of the KGB and those articles in the criminal code which leave the possibility for further terror against dissidents. "Repentance" in this system goes no further than artistic allegories.

It is our belief that only an open and democratic trial of the instigators and executioners of repression against human rights would be a real indicator of glasnost and democratization in the USSR. Only such a trial could act as a watershed between the 70 year bloody history of the Soviet regime and Gorbachev's rule.

Our slogan for today: KGB, stand and be accountable! Totalitarianism, stand and be accountable!

We strongly believe that the Soviet communist system brings a continuously increasing threat to the world at large.

At the foundation of this system there is a denial of the spiritual nature of man, of freedom of choice.

The history of this system is a history of monstrous crimes against human rights, against humanity and the rule of law, in conjunction with the devilish ability to conceal its atrocities and escape responsibility.

The global danger of the present policy of glasnost in the USSR comes from the preservation and strengthening of the criminal nature of the Soviet system. The stabilization of the system at a new level will give it even more power.

Unfortunately, we have to admit that there is a lack of understanding of this situation in the West. At the same time, we are certain that understanding the Soviet system is necessary both to save Western democracy and to preserve peace on this earth.

We hope to contribute as much as we can towards this great cause. We could propose a great many projects in this direction. We are counting on the understanding and help of the American authorities for the implementation of these projects.

Kiev Radio...

(Continued from page 2)

"He's a crook," he allegedly said. "There is no truth in a single word of his."

The Keston News Service also reported that another signatory of the document, the Rev. Mykhaylo Havryliv, was summoned to report for military conscription on September 29 at the age of 38, according to a source in Ukraine. In 1979, the Rev. Havryliv openly joined the underground Ukrainian Catholic Church. He has lived in the village of Rudniki, near Lviv in western Ukraine, and has worked at various menial jobs, wrote Keston.

The Rev. Havryliv's biography appeared last spring in issue No. 16 of the Chronicle of the Catholic Church in Ukraine. He has reportedly been fined and harassed a number of times, said Keston.

THE UNA: MORE THAN AN INSURANCE COMPANY

No place like Soyuzivka

on Thanksgiving Day!

THANKSGIVING DINNER at SOYUZIVKA

Thursday, November 26, 1987, at 1 p.m.

TRADITIONAL
TURKEY
DINNER

Special order:

Whole turkey
for the family

Dinners
by advance
orders only

Saturday, November 28, 1987

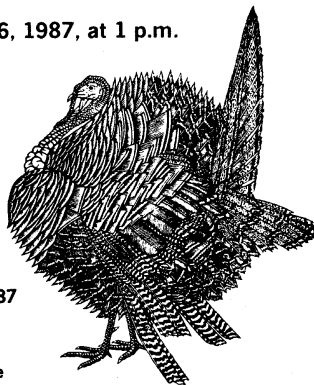
DANCE to the tunes of
Bohdan Hirniak Orchestra

Sponsored by the 89th Branch of the
Ukrainian Women's League

Special rate from Thursday thru Sunday: \$100.00 per person, includes meals and room.
Rate for 1 day \$40.00.

For reservations, for dinner please contact:

Order: UKRAINIAN NATIONAL ASSOCIATION ESTATE
Kerhonkson, N.Y. 12446 or phone (914) 626-5641



A triumph...

(Continued from page 9)

Richardson (D-N.M.) for elevating the issue of human rights to a higher plane, he modestly deferred the success of his commission to his assistants.

To a great extent, he was correct. AHRU's experience in working with Orest Deychakiwsky, a staffer on the CSCE commission, has been gratifying and fruitful on human rights issues, follow-up matters and reference data. It was Mr. Deychakiwsky who, coordinated the highly successful October 22 hearings. In addition to Mr. Deychakiwsky, the staff of the CSCE commission was represented at the reception by Michael Lee, John Dettling and Lindsay Demydovich.

The senators and congressmen who were unable to attend the reception personally sent their assistants instead. Congressmen who sent their assistants were: David Bonior (D-Mich.), Dennis Hertel (D-Mich.), James Howard (D-N.J.), Kweisi Mfume (D-Md.), Bruce Morrison (D-Conn.), Henry Nowak (D-N.Y.), Clay Shaw (R-Fla.), Christopher Smith (R-N.J.), Guy Vander Jagt (R-Mich.). On the Senate side, present were representatives of: Jeff Bingaman (D-N.M.), Christopher Dodd (D-Conn.), Gordon Humphrey (R-N.H.), Carl Levin (D-Mich.), Paul Sarbanes (D-Md.) and Timothy Wirth (D-Colo.). Bob Patterson represented the U.S. Department of State.

Other luminaries and notables attending the reception were: Ukrainian clergy from several states, Judge Bohdan A. Futey, James Mace and Olga Samilenko Tsvetkov of the Ukraine Famine Commission, Nadia Diuk of the National Endowment for

Democracy, Gidion Aronoff of the Boston Action for Soviet Jewry, Andrew Ceelen of the Christian Care East/West in the Netherlands, Ulana Mazurkewicz of the Ukrainian Human Rights Committee, Ronya Lozynsky of TUSM, Myron Wasyluk of the Ukrainian National Information Service, Daria Stec of The Washington Group, Dr. George Starosolsky of the National Ukrainian Millennium Committee, and Roma Hadzewycz and Chrystyna Lapychak of The Ukrainian Weekly.

In addition to the numerous members and supporters of AHRU, distant AHRU branches were represented by: Marie Zarycky, chairman of the Michigan AHRU branch, Zena Bihun of the Illinois AHRU branch, Valentyna Makohon, chairman of the Rochester AHRU branch, Oksana Palijczuk, chairman of the Maryland AHRU branch, Anisa Sawycky-Mycak, chairman of the New York City AHRU branch, Zenon Bodnarskyj, chairman of the Buffalo AHRU branch, Dona Kapij of the Hartford AHRU branch and Daria Kuzyk of the Trenton AHRU branch.

After the Rev. Joseph Denischuk led the people assembled in the singing of the hymn "Bozhe Velyky," Bozhena Olshaniwsky thanked all the guests for coming. The reception ended at 7 p.m.

POCONO'S

6% financing available for qualified buyers. Lots have central water & sewer, 24 hours security, 160 acres of lake, indoor swimming pool, ski slopes and many, many more.

For information call:
(718) 896-5857

ARETA D. PODHORODECKI, MD

IS PLEASED TO ANNOUNCE
THE OPENING OF MEDICAL OFFICE FOR THE PRACTICE

of
PHYSICAL AND REHABILITATION MEDICINE

at
44 St. Mark's Place, New York, N.Y. 10003
(Between 1st & 2nd Ave's)

Telephone: (212) 529-5966
Office hours by appointments only.

JULIAN GNOJ, MD, FACC, FACA

ANNOUNCES
THE RELOCATION OF MEDICAL PRACTICE
of
CARDIOLOGY AND INTERNAL MEDICINE

to
44 St. Mark's Place, New York, N.Y. 10003
(Between 1st & 2nd Ave's)

Telephone: (212) 353-1066
Office hours by appointments only.

ROMAN ALYSKEWYCZ, MD

IS PLEASED TO ANNOUNCE
THE OPENING OF SECOND MEDICAL OFFICE FOR THE PRACTICE

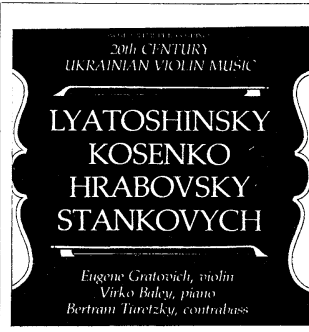
of
UROLOGY

at
44 St. Mark's Place, New York, N.Y. 10003
(Between 1st & 2nd Ave's)

Telephone: (212) 529-6899
Office hours by appointments only.

YEVSHAN RECORDS®

NEW RELEASES FALL '88



20th CENTURY
UKRAINIAN VIOLIN MUSIC
Cassette CYFP 2032
Featuring Eugene Gratovich, violin
Virko Baley, piano
Bertram Turatzky, contrabass

Selections: BORIS LYATOSHINSKY: Sonata for violin and piano, Op. 19 (1926)/Allegro impetuoso — Tempo precedente/ Sostenuto e tranquillo, Lento — Allegro molto risoluto. VICTOR KOSENKO: Two pieces, OP. 4 (1919) — Dreams (lento cantabile), Impromptu (Allegro assai). LEONID HRABOVSKY: Trio for violin, Contrabass and piano (1964, rev. 1975) YEVHEN STANKOVYCH: Triptych "In the Highlands" (1972) Lullaby (Andante con moto) — Wedding (Allegro assai) — Improvisation.

Cassette tapes \$8.50 + \$1.50 shipping.
Total \$10.00.

NOW AVAILABLE AT ALL UKRAINIAN BOOK STORES & GIFT SHOPS!

Plus!

YEVSHAN SAMPLER CASSETTE Vol. 2
ONLY \$2.99 WITH EACH ORDER! LIMIT ONE PER CUSTOMER
Features 12 complete Ukrainian selections from new releases! Available only by Mail.
Total with sampler: Sampler \$2.99 + \$10.00. Total \$12.99 U.S.

MAIL ORDERS TO: YEVSHAN CORPORATION
Box 125 Station St. Michel, Montreal, Quebec H2A 3L9, Canada **No. 6**

ARTHUR N. HRYHOROWYCH, MD

IS PLEASED TO ANNOUNCE
THE RELOCATION OF HIS MEDICAL PRACTICE
of
**PHYSICAL, REHABILITATION, AND
GENERAL MEDICINE**

to a more spacious and better equipped facility
at

44 St. Mark's Place, New York, N.Y. 10003
(Between 1st & 2nd Ave's)

I will retain my existing telephone numbers:
(212) 529-5966, (212) 529-6899
Office hours by appointments only.

"A chilling account of Stalin's regime cold bloodedly killing 20 million of its own subjects."

—Washington Post Book World

HARVEST SORROW



"A comprehensive record of what may stand as the crime of the century."

—Chicago Tribune

"The first major scholarly book on the horrors [of Soviet collectivization].... Conquest has succeeded in restoring [the peasants'] human faces."

—Time

"Powerful and well-documented."

—The New Republic

"Carefully researched and superbly written."

—Los Angeles Times Book Review

ROBERT CONQUEST

430 pp. paper \$9.95

"Likely to become a classic."

—The Wall Street Journal

At better bookstores or directly from
OXFORD PAPERBACKS
Oxford University Press
200 Madison Avenue
New York, NY 10016

PREVIEW OF EVENTS

November 17

PHOENIX, Ariz.: An autumn ball will be held at 6 p.m. at the Fountain Suites Hotel. Tickets prices start at \$20. The event is sponsored by the Ukrainian American Credit Union and Branch 3 of the Ukrainian National Women's League of America. Proceeds will go to a scholarship fund. For information call Nadya Wirlo, (602) 830-8258.

November 21

SAN FRANCISCO: A comedy night will be held at 7 p.m. at the Ukrainian Catholic Church, 215 Silliman St. Performers include Chicago comedian Zenovij Marynetz and Ukrainian folk dancing and singing. The event is sponsored by Branch 107 of the Ukrainian National Women's League of America. Admission is \$10. For information call Halene Marenin, (408) 268-9184.

IRVINGTON, N.J.: A general meeting of Americans for Human Rights in Ukraine will be held at 11 a.m. in the Ukrainian Community Center, 140 Prospect Ave. The keynote speaker at the 1 p.m. luncheon will be Philadelphia lawyer Andrew Flypovych. He will speak on Myroslav Medvid.

NEW YORK: A concert of alumni, students and friends of the Ukrainian Music Institute of America will be held at 7 p.m. at Ascher Levy Auditorium, First Avenue and East 11th Street. The program will feature classical and popular works.

EAST HANOVER, N.J.: "Doo-wap, do-wap," the annual dinner and dance of Branch 75 of the Ukrainian National Women's League of America, will be held at 8:30 p.m. at the Ramada Inn on Route 10. Tickets are \$15. For reservations call Renia, (201) 288-5506.

SCRANTON: St. Vladimir's Ukrainian Catholic Church will hold an annual pre-Thanksgiving dinner at 6 p.m. at the parish center. Music will be provided by the Bill Roditski Orchestra. Admission is \$7. Further details are available by calling (717) 342-7023.

LOS ANGELES: The first in a series of holiday workshops will be held from 11 a.m. to 3 p.m. at the Ukrainian Art Center Inc., 4315 Melrose

Ave. The Ukrainian pysanka will be the subject of this series, which includes subsequent lectures on November 29 and December 19 and 20. There is a \$20 fee for each class. To register call (213) 668-0172.

NEW YORK: An academic lecture on "Which Church Language did Kievan-Rus' Ukraine Accept 1,000 Years Ago" will be held at 5 p.m. at the Shevchenko Scientific Society, 63 Fourth Ave. The speaker will be Dr. Bohdan Struminsky of Harvard University.

PHILADELPHIA: An autumn ball sponsored by the Voloshky Ukrainian Dance Ensemble will be held at 9 p.m. at the Ukrainian Educational and Cultural Center, 700 Cedar Road. The Vodohray Orchestra will provide the music. Tickets are \$12 for adults, \$7 for students. For reservations call Marta Amaro, (215) 235-1216.

November 22

PARMA, Ohio: St. Vladimir's Ukrainian Orthodox Cathedral will hold an annual Thanksgiving dinner following the 10 a.m. divine liturgy. Tickets are available at the parish office, or phone (216) 885-1509, 886-1528.

November 23

WINNIPEG: A workshop on Ukrainian Christmas foods and traditions begins at the Ukrainian Cultural and Educational Centre. The workshop continues through December 3. For details call (204) 942-0218.

November 26

WINNIPEG: A lecture on the Ukrainian identity in the Russian Orthodox Church will be held at 7 p.m. at the Ukrainian Cultural and Educational Centre. The guest speaker will be the Rev. Evan Lovig of the Orthodox Church of America.

November 29

PHOENIX: The Assumption of the Blessed Virgin Mary Ukrainian Catholic Church will be celebrating its 25th anniversary with a divine liturgy at 10 a.m. at the church, 4319 W. Clarendon. A banquet will be held at 1 p.m. at the Fountain Suites Hotel. Tickets are \$25. For information call Nadya Wirlo, (602) 830-8258.

British documents...

(Continued from page 1)

of the Trawniki ID he had found two parallel lines under the signature of Streibel and that he believes that is from a paper clip. He added that he does not know if paperclips were in use in the early 1940s.

The prosecution later asserted that, according to an American expert, paperclips were used at the time. The next day, upon reading Ronald Morris's paper on this topic, Dr. Grant told the court that his findings referred only to the use of paperclips in the United States, not in other countries.

Dr. Grant also testified that the Trawniki ID and the three other cards obtained through the good offices of American industrialist Armand Hammer from the Soviet Union, were made of the same paper. This, however, has no meaning in and of itself, Dr. Grant said, as such paper can be manufactured even today.

On Tuesday, November 10, Dr. Grant testified that the Trawniki ID is a fake because the photo on it came from another document; the signature alleged to be Demjanjuk's appears to be forged; and the same ink that was used by the translator who made notations on the card is evident in the holes on the photo now attached to the card.

"The indications are it (the card) did not belong to the accused," Dr. Grant said. "It has been suggested that the photos have been replaced over time. I believe that to be a likelihood."

During cross-examination, Dr. Grant held fast to his opinion that the card is phoney.

Prosecutor Michael Shaked tried during five hours of questioning on Tuesday, to have the witness amend his conclusions.

Mr. Shaked tried to show that the signature on the ID card differed from other samples of the defendant's writing because Mr. Demjanjuk could have signed the document hurriedly as he held supplies just issued him by the Nazis. Dr. Grant responded by saying, "It (the signature) could never have been written so neatly on the line... this is a particularly neat signature."

Cross-examination and re-direct questioning concluded on Wednesday, November 11.

On the final day of the week's court sessions, Thursday, November 12, the defense called Goetz Polzein, a West German lawyer, who testified about German legal procedures. Mr. Polzein was involved in the Frank Walus case, having been engaged by the defense.

During a brief two-hour session, the defense established that Streibel, who had stated in 1983 that the signature on the Trawniki ID card is not his, had no reason to lie. The prosecution had contended that Streibel lied because he was afraid to admit it was indeed his signature.

Mr. Polzein, however, testified that Streibel had no reason to be fearful because he had already been found innocent at his trial, and the German criminal code has a provision which prevents "double jeopardy." That is, once a person has been exonerated he can be brought back to trial only if he voluntarily admits guilt on all charges for which he was previously tried, explained Mr. Polzein.

This witness's testimony was brief also because presiding Judge Dov Levin ruled that the Walus case has no relevance to the Demjanjuk case and that the witness could testify only on the 1983 statement by Streibel.

The prosecution did not cross-examine the witness.

NY Times...

(Continued from page 1)

wrong. There is no doubt whatever that the authorities could manipulate him..."

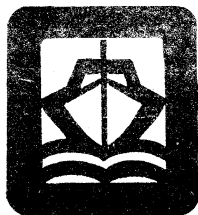
Also in his paper Dr. Mace states: "The U.S. government knew a great deal about the man-made famine of 1932-33 in Ukraine and chose not to acknowledge what it knew or to respond in any meaningful way."

He notes:

"There can also be no doubt that both the State Department and the White House had access to plentiful and timely intelligence concerning the famine of 1932-33 in Ukraine and made a conscious decision not only to do nothing about it, but to never acknowledge it publicly. For political reasons largely related to FDR's

determination to establish and maintain good relations with the USSR, the U.S. government participated, albeit indirectly, in what is perhaps the single most successful denial of genocide in history."

The conference at which Dr. Mace was to reveal his findings in a paper titled "Collaboration in the Suppression of the Ukrainian Famine," was sponsored by the Institute for the Study of Genocide affiliated with John Jay College of Criminal Justice. Speakers appearing at the conference were to include: Dr. Richard Hovannisian of UCLA, "The Armenian Genocide: Remembrance and Denial"; and Dr. Helen Fein, executive director of the Institute for the Study of Genocide, "Western Recognition and Responses to 'The Final Solution of the Jewish Question.'"



THE "CHORNOMORTSI"
PLAST FRATERNITY

*cordially
invites
everyone
to their*

6th ANNUAL
MORSKIY BALL

on FRIDAY, November 27, 1987 at 9 p.m.
at the Ramada Inn, Route 10, East Hanover, N.J.

Orchestra: **TEMPO**

Tickets: \$12.00 at the door

For table reservation, please contact **Oleg Kolodiy, (201) 763-1797**

A GIFT FOR YOUR CHILD



A magazine for children of all ages in Ukrainian.

Do not deprive your child, — grandchild from the knowledge of their heritage:

Subscribe "VESELKA" and read to them.

Yearly subscription in US \$8.00. UNA Members — \$5.00

"VESELKA" — "THE RAINBOW"
30 Montgomery Street, Jersey City, N.J. 07302

Name
Address
City & State Zip