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CHRIST IS BORN — ХРИСТОС РАЖДАЄТЬСЯ

Christmas greetings of Ukrainian Catholic hierarchs in U.S.

On the solemn feast of the Nativity of Our Lord, we joyfully greet you in our revered and traditional manner. "Christ is born!" We are certain that you, enlightened by the star of Bethlehem, share our sentiments and reply in happy refrain, "praise Him."

The origin of our treasured Christmas greeting is very interesting and it is found in the Homily on the Nativity delivered by St. Gregory of Nazianz in Constantinople in 380 AD:

"Christ is born — glorify Him! Christ has come from heaven — welcome Him! Christ is among us — rejoice! Sing to the Lord all the earth and joyfully praise Him all nations, for He has become glorious!"

The same witness was memorialized by St. Kuzma Majuskyj the hymnographer (+760), when he incorporated these verses in the Canon of Christmas as the irmos of the First Canticle.

We discover the depth of these poetic words of St. Gregory in the very meaning of the feast, viz., the coming to earth of the Divine Savior, Emmanuel ("God is with us"). For this reason our Church Father enjoins us on the feast of Our Lord's birth to acknowledge the descent of the Son of God to earth as man with deep enthusiasm and adore Him with our response, "Praise Him."

The Eastern Fathers have adorned this feast with profoundly beautiful liturgical (Continued on page 10)

Ukrainian Church's prospects under glasnost are not encouraging

WASHINGTON — The immediate prospects for the Ukrainian Catholic Church under Mikhail Gorbachev's policy of "glasnost" are not encouraging. This was the pessimistic assessment made by Assistant Secretary of State for Human Rights and Humanitarian Affairs Richard Schifter during his recent appearances before a packed audience at the headquarters of the St. Sophia Religious Association.

Ambassador Schifter spoke at the invitation of the association's Religious Research Institute which monitors religious persecution in the Soviet Union. His theme was "Glasnost and the Ukrainian Catholic Church."

Prior to his address, Mr. Schifter (Continued on page 9)



"Mother of Faith, Light and Life" by Vitaliy Lytvyn, an original work commissioned by the Marian Library.

UNA donates \$10,000 to support Commission on Ukraine Famine

JERSEY CITY, N.J. — The Ukrainian National Association has donated \$10,000 to the U.S. Commission on the Ukraine Famine, it was announced here at the UNA headquarters on December 11.

The Supreme Executive Committee unanimously voted to make the contribution on December 10, International Human Rights Day.

The UNA's action came after it was learned from Dr. James E. Mace, staff director of the U.S. government-funded body, that funds for the commission's work would run out by January 30, 1988.

Moreover, Dr. Mace estimated that the commission needs \$172,000 in contributions just to keep its office operating until its legislative mandate expires on June 22, 1988. This sum, however, does not include the costs of publishing the commission's reports and as

well as the 2,500 pages of testimony gathered from eyewitnesses to the famine. This would cost an additional \$30,000, Dr. Mace estimated.

The UNA urged its members and friends to support the work of the U.S. Commission on the Ukraine Famine in an appeal published in both The Ukrainian Weekly (November 29) and Svoboda.

Meanwhile, at the UNA Home Office in Jersey City, employees of the fraternal benefit insurance company, as well as its Svoboda Press publishing house have begun giving donations to the famine commission.

Anyone interested in furthering the work of the commission should make checks payable to Commission on the Ukraine Famine and mail them to the commission at 1111 20th St. NW, Washington, D.C. 20579. (A clip-out form for donations appears on page 12.)

Rudenkos arrive in West Germany

FRANKFURT, West Germany — Ukrainian poet and leading dissident Mykola Rudenko and his wife, Raisa, arrived in West Germany on December 13 for medical treatment following years of incarceration for human rights activity, according to Dr. Anna-Halja Horbatsch, a longtime friend of the Rudenkos.

The couple arrived at Frankfurt International airport at 11:15 a.m. (local time) on board an Aeroflot flight from Moscow, where they had been forced to stay in a hotel for over a month before complications surrounding their exit visas were resolved last week, said Dr. Horbatsch in a December 14 telephone interview with Svoboda from her home in Beerfurth, near Frankfurt.

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Mykola Rudenko holds first news conference

by Bohdan Nahaylo

MUNICH — The Ukrainian writer and human rights activist Mykola Rudenko, who left the Soviet Union on December 16, today gave his first press conference in the West. It was held in Munich and was organized by Amnesty International.

Looking tired but remarkably fit for his 67 years, the former founding member and chairman of the Ukrainian Helsinki Monitoring Group, who recently completed a 12-year term of imprisonment and exile, spent close to two hours answering questions.

He was accompanied and assisted by his wife, Raisa, who was herself a political prisoner from 1981 until recently.

Mr. Rudenko began by reading out a brief statement in which he expressed his joy at being in the West and having the opportunity to thank on behalf of all Soviet political prisoners those who have campaigned for human rights in the Soviet Union.

"If, recently, 200 or so Soviet prisoners of conscience have been freed from behind barbed wire," he told those present, "then this only because of your daily efforts on our behalf. Without your support...the oppression by our jailers would have been unbearable."

Welcoming the recent progress that has been made in U.S.-Soviet arms control negotiations and the spread of glasnost inside the Soviet Union, Mr. (Continued on page 7)

A GLIMPSE OF SOVIET REALITY

Bulgakov and the Ukrainians: background to a current dispute

by Bohdan Nahaylo

A recent article in *Nedelya*, the weekly supplement to *Izvestia*, has exposed the existence of a controversy in Kiev's literary circles surrounding the reputation of the Russian writer Mikhail Bulgakov. What makes it rather intriguing is that it involves Serhiy Plachynda, a Ukrainian author who is closely identified with the greater national assertiveness that has been shown by Ukrainian writers since glasnost was introduced, and that the dispute has now been carried into the pages of an all-union newspaper that is published in Moscow.

Could there be more to this controversy then, than meets the eye?

The article in *Nedelya*, written by a certain Miron Petrovsky from Kiev, takes issue with what appears to have been an indirect but devastating attack on Bulgakov by Mr. Plachynda in *Vechirnyy Kiev*, a newspaper that is not available outside the USSR, on August 15. Mr. Petrovsky claims that Mr. Plachynda insinuated that Bulgakov had been a White Guard who in October 1918 had fired on demonstrating students in Kiev, among whom had been the young Oleksandr Dovzhenko, who a decade or so later was to become a world-famous film director. Mr. Plachynda, it seems, also suggested that the Ukrainian film maker had remembered this episode and later vividly depicted it in his masterpiece, "Arsenal."

Without the text of Mr. Plachynda's article it is hard to say if this is exactly what he meant, or whether he was interweaving fact with symbolism — Dovzhenko was after all one of the leading representatives of the Ukrainian cultural renaissance of the 1920s. On the other hand, Bulgakov remains for many Ukrainians not only a writer who had White Guard sympathies, but also someone who did not disguise his hostility to Ukrainian national aspirations.

What is significant here though is not so much the actual form which Mr. Plachynda's purported attack on Bulgakov takes, as the outright claim made by Mr. Petrovsky that Mr. Plachynda's article is but the latest attempt to block the opening of a Bulgakov museum in Kiev.

There are certainly good reasons why some Ukrainian writers may indeed not be keen on opening a museum to Bulgakov in the Ukrainian capital, however good a writer he was. While the Russian writer's actual role in Kiev during the turbulent years of revolution may not be clear, there is no doubt that his sympathies in the early 1920s lay with the White Guards — the defenders of the old imperial order.

In fact, as Gleb Struve points out, Bulgakov contributed to a paper in Berlin put out by the *Smenovekhovtsy* — a group of White emigres who believed that it would be possible to preserve the Russian Empire in a Soviet form, and his novel "Belaya Gvardiya" was serialized in 1924 in the magazine *Rossiia*, which "had certain associations" with the *Smenovekhovstvo* movement.

Although Bulgakov's novel "Belaya Gvardiya" immediately came under fire for its sympathetic portrayal of the White movement, soon afterwards it was dramatized by the author under the title "Dni Turbinykh." The play, also

met with problems but nevertheless enjoyed considerable success on the Moscow stage and became a personal favorite of Stalin's. In it Bulgakov presented the Ukrainian national movement, whether under Symon Petliura, or Hetman Pavlo Skoropadsky, in extremely negative terms. Petliura's forces were depicted as barbaric bands, while Skoropadsky was caricatured as an insignificant German puppet. In other words, the national revolution in Ukraine was treated in a highly derogatory manner.

By contrast, Bulgakov portrayed the Whites in Kiev as the beleaguered defenders of Russian civilization against an anarchic Ukrainian onslaught, whose commitment to the idea of a "one and indivisible" Russia finally leads them to welcome their "Red" Russian brothers from the north as saviors. This is how Struve describes the final scene in the play:

"The Turbins end by accepting Bolshevism, but Bulgakov shows them doing so for purely patriotic reasons, as the lesser of the two evils, for in the struggle between the Bolsheviks and Petliura's bands the former stood for the unity of Russia."

Bulgakov's play appeared at a time when the Communist Party was pursuing a relatively lenient policy towards the non-Russian nationalities and was tolerating the vigorous cultural revivals that had ensued in the non-Russian republics. "Dni Turbinykh," with its insensitivity towards Ukrainian national feeling, therefore, was somewhat dissonant with the entire spirit of the period, a point that was made by Ukrainian writers at the time.

For instance, in the spring of 1928, five Ukrainian writers living in Moscow wrote an open letter to Maxim Gorky criticizing him for his refusal, in his words, "to have his works translated into the Ukrainian dialect." Citing other examples of anti-Ukrainian prejudices on the part of certain other Russian writers, they also referred to "the ridicule of the Ukrainian language by Bulgakov."

The issue of Bulgakov's "Dni Turbinykh" was evidently so vexing for some Ukrainian intellectuals in the 1920s that they even raised the matter directly with Stalin. The Ukrainian writer Boris Antonenko-Davydovych has described a meeting in the Kremlin at which he was present, not long after the open letter to Gorky was written, when Stalin received a group of Ukrainian writers. When one of the Ukrainians expressed their distaste for "Dni Turbinykh," which was then still playing in Moscow, Stalin retorted: "It's a good play! What? Do you feel sorry for the Petliurist soldiers and officers? It's a good play! Let it run."

It is hardly surprising therefore that, in spite of Bulgakov's generally recognized contribution to literature, the fact that he was hostile to the Ukrainian national movement and that his anti-Ukrainian play was liked so much by Stalin has meant that many Ukrainians have their reservations about him. It also understandable why today, when Ukrainian writers are still seeking the rehabilitation of major Ukrainian literary figures from the 1920s, like Mykola Khvyliovyi who was a national communist, the publication of some of Bulgakov's formerly proscribed works in Moscow is one thing, while the idea of opening a museum to Kiev to an

(Continued on page 8)

Moscow seminar draws 400 despite harassment and threats

MOSCOW — Despite harassment and threats by Soviet authorities against its organizers, an unofficial international human rights seminar here last week drew up to 400 activists, hailing from the United States, Sweden, the Netherlands, Czechoslovakia, as well as many Soviet dissidents, according to reports by the Associated Press and *The New York Times*.

The seminar concluded with a December 15 news conference, where the organizers, members of the unofficial Press Club *Glasnost*, vowed to continue a decade-old tradition, begun by the Helsinki groups, to monitor human rights violations in the USSR. The dissidents, including Press Club *Glasnost* leaders Lev Timofeyev and Sergei Grigoryants, made this announcement despite official harassment and threats against the organizers, as well as disagreement among themselves about

how to approach the Soviet government.

The reported harassment began with the detention of three Ukrainian and one Armenian dissidents on December 8 in the western Ukrainian city of Lviv as the activists were departing for Moscow to attend the seminar. Although they were later released, Vyacheslav Chornovil, Mykhailo Horyn, Ivan Hel and Paruir Airikian were forbidden to go to Moscow. Messrs. Chornovil and Horyn had been scheduled to head one of 10 sections of the seminar, on the nationalities question.

The harassment continued when would-be participants in other cities, such as Leningrad and Vilnius, were also forbidden to travel to Moscow. The organizers in Moscow had been warned against continuing with plans to hold the seminar on the day before the seminar was opened with a news conference on December 10. International Human Rights Day. The opening press conference was also delayed when the organizers found the banquet hall they had reserved was closed for "cleaning."

The seminar went on as planned, however, with five days of lively discussions on everything from changes in the legal system to rights of the disabled, from religious persecution to disarmament, reported the *Times* on December 16.

Among the foreign participants was Jan Urban, a member of the Czechoslovak human rights group Charter 77. Also present were Gerald Nagler, head of the International Helsinki Federation; Bozhena Olshaniwsky, president of Americans for Human Rights in Ukraine; and U.S. representatives of the groups Humanitas, the Union of Councils for Soviet Jews and the International Parliamentary Group for Human Rights in the Soviet Union.

Among the most troubling subjects discussed during the seminar was the continued incarceration of at least 20 people on charges of "anti-Soviet agitation and propaganda," a charge the Soviets have claimed to be studying for possible reform, wrote the *Times*.

The Rev. Gleb Yakunin, a Russian Orthodox priest, reportedly said during the closing news conference that he believed there were at least 260 other religious believers have been incarcerated under a variety of Soviet laws forbidding certain kinds of religious activity, including charity work and proselytizing.

Army deserter's fate is unknown

LONDON — The whereabouts of a young Ukrainian who deserted from the Soviet Army in 1986 and later was sent to the Serbsky Institute of Forensic Psychiatry are unknown, according to the Ukrainian Press Agency based here. Gregory Halushchak, a Ukrainian from Lviv, Ukraine, graduated from the Lviv Physical Educational Institute and worked as an instructor in a school. In 1986 he was called into the army and was stationed in Armenia. In June 1986 he deserted and went to his parents' apartment in Lviv.

While in the army he had been subjected to humiliation and mocking by younger members of the regiment. Fearing punishment for desertion Mr. Halushchak decided to flee the country and make his way to Canada where he has an uncle.

In July 1986 he crossed the Soviet-Czechoslovak border and was 100 kilometers inside Czechoslovak territory when a local inhabitant informed the militia. He was detained in prison, where he tried to escape, but was caught and beaten up. Soon afterwards he was returned to the Soviet authorities and the KGB took over his case in Lviv.

In August 1986 he was taken to the Serbsky Psychiatric Institute. According to an informant who saw him in September 1986 Mr. Halushchak is in a perfectly healthy state of mind.

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At the Demjanjuk trial Forensic anthropologist demonstrates flaws in prosecution testimony

Special to *Svoboda* and *The Weekly*
from UNCHAIN observer

JERUSALEM — As the war crimes trial of John Demjanjuk resumed here on Monday, December 14, after a recess of a little over two weeks, the defense called its own anthropology expert to counter the testimony of two prosecution experts.

Dr. Yaser Mahmed Iscan of Florida Atlantic University was introduced by defense attorney Paul Chumak, marking the first time the Ukrainian Canadian lawyer has questioned a witness at the trial.

Dr. Iscan has a Ph. D. in anthropology from Cornell University of Indiana, is a member of more than 15 national and international professional organizations is the author of countless articles in his field, including the highly specialized field of forensic anthropology.

The expert's testimony began in earnest the next day with Dr. Iscan questioning the findings of Dr. Patricia Smith and Dr. Reinhardt Altman who compared photos of the defendant's face to the photograph on the so-called Trawnik identification card. Dr. Iscan said the methods employed by the two experts are not accepted by the scholarly community, and he underlined that both witnesses said they could not be 100 percent certain about their findings.

The witness also pointed out that another expert, Don Ordner, had expressed a negative opinion about Dr. Smith's methodology and that Dr. Smith was aware of this evaluation. The prosecution protested, stating that this was second-hand information.

The defense then asked that Dr. Smith be brought back to take the stand and that she bring with her the evaluation of Dr. Ordner.

On Wednesday, December 16, Mr. Chumak stated that, in accordance with the law, the prosecution is required to present all information helpful to the defense to defense lawyers, and for that reason he was demanding that Dr. Ordner's evaluation of Dr. Smith's methods be made available.

After consultation, the three-judge panel hearing the case said that such second-hand information could not be taken seriously, but nonetheless advised the prosecution to give the defense Dr. Ordner's letter.

Next the defense questioned Dr. Iscan about Dr. Altman's testimony. The witness stated that there are 10 or 11 characteristics that are accepted in the field in analyzing facial features — not 24 as Dr. Altman had testified. He also took issue with Dr. Altman's statement that there is a "great probability" that the photos he analyzed are of the same man, the defendant. It is especially difficult to analyze photos of Mr. Demjanjuk since there are no marked features on his face.

On the final day of this week's sessions, Dr. Iscan analyzed Dr. Smith's video testimony in which she superimposed photos taken in 1942, 1947 and 1948 on a still from a film taken of the defendant while in Israel and argued that the photos were of one and the same person.

Dr. Iscan testified that by doing so Dr. Smith was creating a blending effect that blocked out the features on the photographs. Dr. Iscan demonstrated this by showing his own videotape using

(Continued on page 11)

700 protest Soviets' subjugation of Balts

WASHINGTON — Some 700 demonstrators gathered at 6 p.m. on December 8 in Lafayette Park, to expose Soviet human rights violations in the Baltic States. Over 500 people holding candles, lanterns and flashlights called upon Soviet leader Mikhail Gorbachev to "See the light" and "let our countries go!"

The protesters were predominately active and informed, American-born, first, second and even third-generation Balts fluent in their native languages.

And despite demands by the Soviets that the United States not interfere in the Baltic-Soviet conflict, a number of Congressional representatives joined the rally to remind Moscow that Estonia, Latvia, Lithuania and other Soviet nationalities would not be abandoned or forgotten in their vigorous fight for freedom and self-determination.

Organized groups from Philadelphia, Baltimore, Cleveland and New York cheered Sen. Frank Lautenberg (D-N.J.), Rep. Steny Hoyer (D-Md.), Rep. John Miller (R-Wash.) and a representative from Rep. Connie Morella's (R-Md.) office for joining in solidarity with the Baltic cry for freedom.

Representatives from the Ukrainian (the largest non-Baltic nationality present), Polish, Russian, Hungarian, Rumanian, Vietnamese and Laotian communities as well as local Conservative organizations addressed the crowd.

As the presentation portion of the rally (held near the center of Lafayette Park) came to a close, large numbers of individuals began to gather and chant "Go Home Gorbys," "Nyet, Nyet Soviet," "Freedom for the Baltic States," directly across from the White House. The Washington Post reported that the chanting demonstrators could be heard at the White House.

"Stomp Out Communism," "Stomp Out Communism" echoed through the streets as hundreds of the demonstrators encircled and trampled a Soviet flag just before it was ignited and tossed into the street to burn.

Plast members attend White House meeting

WASHINGTON — A delegation representing the Plast Ukrainian Youth Organization had an hourlong meeting at the White House with the director of public liaison, Linas Kojelis, on the eve of the U.S.-Soviet summit.

At the December 4 meeting, the Plast members, with Ihor Sochan, president of the National Plast Command at the head, pressed their concerns about inmates of the notorious labor camp 36-1 in Kuchino, Perm, where four human rights activists have perished in recent years. Among the special-regimen camp's 16 prisoners, 10 are Ukrainians.

The meeting was slated to last only 15 minutes, but the discussion stretched to an hour. Mr. Kojelis informed the delegation that Plast's letter to President Ronald Reagan had been given to the president and that the fate of the 10 Ukrainian inmates of camp 36-1 was to be on the agenda of discussions with General Secretary Mikhail Gorbachev.

Other members of the Plast delegation were Andrew Bihun, George Popel, four members of "novatstvo" (children age 7-11) and two members of "yunatstvo" (age 11-17).

Later that day, Mr. Sochan was interviewed about the White House meeting by the Voice of America and Radio Liberty.

Obituary

Jurij Lawrinenko, author, literary critic, former inmate of Stalinist camps, prisons

NEW YORK — Jurij Lawrinenko, author, literary critic and former Soviet political prisoner, died here on December 14. He was 82.

Mr. Lawrinenko was born May 3, 1905, near the town of Lysianka in the Kiev region of Ukraine. His parents were Oksana Hryhorivna Dvynych and Andrian Antonovych Lawrinenko.

As a young man, Mr. Lawrinenko founded Pluh, a literary association of proletarian writers, and was editor of a magazine called Khvyliya.

While at Kharkiv University he wrote his first book, "Tvorchist Pavla Ty-chynyn." However, as Mr. Lawrinenko himself later wrote, it was not this first book, but a lecture and article titled "Problema Styliu" (A Problem of Style) that was to be the most significant in his life.

In that article, Mr. Lawrinenko argued against the Stalinist doctrine of socialist realism, which negated all other styles of literature. Though published in the Kiev journal Krytyka (1930), the official publications of the Communist Party regarded "Problema Styliu" as fascistic literature.

This article, perhaps, wrote Mr. Lawrinenko in his memoirs, led to his sentencing to terms in prisons and concentration camps of the NKVD (secret police.) The author fell victim to the repression of Ukrainian intellectuals in the 1930s and was incarcerated in prisons and camps during the period 1935-1942.

He fled to the West in 1942. In Germany he became active in the literary movement MUR (Artistic Ukrainian Movement) and was one of its leading members. While living in a displaced persons camp he was editor of the newspaper Ukrainski Visti.

He emigrated to the United States in

1949 along with thousands of other Ukrainian refugees. In this country he became involved in the Slovo Association of Ukrainian Writers.

He wrote numerous books, and countless articles and essays for various publications, and gave scores of lectures on literary themes. Over 200 of his scripts were broadcast by Radio Liberty in the 1960s.

He also served as editor of and contributor to many books and collections, and was editor of the journal Suchasna Ukraina.

He wrote under his own name, as well as the pseudonyms Yuriy Dvynych, Yuriy Haydar and D. Kolarhonets.

Among his works are "Rozstriliane Vidrodzhennia: Antolohiia 1917-1933" (1959), an anthology of poetry, prose, drama and essays written during the Ukrainian literary revival, and "Ukrainian Communism and Soviet Russian Policy Toward the Ukraine: An Annotated Bibliography, 1917-1953".

His most recent book, "Chorna Purha i Inshi Spomyny" (Black Blizzard and Other Memoirs), which contains his recollections of the time he spent in the Norilsk labor camp, was published in 1985.

Mr. Lawrinenko had open heart surgery in 1966; he was paralyzed on the left side of his body and his sight was impaired. These ailments cut short his creative work and left unfinished a number of his works.

Surviving are Mr. Lawrinenko's wife, Maria, son, Mykola, and daughter, Larysa.

The funeral was held December 16, with liturgy at St. Volodimir Ukrainian Orthodox Cathedral in New York and burial at St. Andrew's Ukrainian Orthodox Cemetery in South Bound Brook, N.J.

Times editor says Mace's research "doesn't seem to qualify as news"

JERSEY CITY, N.J. — A revelation that a New York Times correspondent's dispatches from the USSR "always reflected the official opinion of the Soviet regime and not his own" — in accordance with an "agreement with The New York Times and the Soviet authorities" — "doesn't seem to qualify as news," according to the newspaper's executive editor, Max Frankel.

After receiving a copy of a scholarly paper that revealed the existence of a declassified U.S. State Department document that referred to the agreement, as well as a copy of the document, Mr. Frankel's secretary, Carrie Singer, phoned The Ukrainian Weekly with the editor's response. Earlier, Mr. Frankel had declined to comment without seeing the document.

Ms. Singer quoted Mr. Frankel as saying, "This doesn't seem to qualify as news. It's really history, and belongs in history books." She also said that the materials sent to The Times by The Weekly — a copy of Dr. James E. Mace's paper on "Collaboration in the Suppression of Recognition of the Ukrainian Famine" and a State Department memo that reported a conversation between a U.S. Embassy staffer in Berlin and Walter Duranty. The Times' Moscow correspondent — had been sent to

the editorial page editor, Jack Rosenthal.

Mr. Duranty was based in Moscow at the time of the Great Ukrainian Famine of 1932-33, during which 7 million persons died. He received the Pulitzer Prize in 1932 for "dispassionate interpretive reporting of the news from Russia."

There is much evidence to indicate that Mr. Duranty, while being aware of the famine and privately admitting that millions were dying, nonetheless did not report it in his stories.

Asked by The Weekly to comment on The New York Times' reaction to his findings, Dr. Mace, staff director of the U.S. Commission on the Ukraine Famine, said, "This may indeed be history, but after all, it is the history of the New York Times and one would expect them to be interested in their own record."

He added, "The New York Times does claim to be the newspaper of record. It would seem that the least they could do is to set their own record straight."

Dr. Mace reported his findings at a conference on "Recognition and Denial of Genocide and Mass Killing in the 20th Century" held in New York on November 13 by the Institute for the Study of Genocide, which is affiliated with John Jay College of Criminal Justice.

THE Ukrainian Weekly

Gifts at Christmastime

It's a busy season, this time of year before Christmas. Everyone everywhere seems to be scurrying about, shopping for Christmas gifts for family members and friends to serve as tangible expressions of love and esteem. Gift-giving at Christmas is a lovely tradition, since it certainly is gratifying to give of oneself. Moreover, it is a tradition that can easily be taken a step further — beyond immediate surroundings and familiar faces.

For Christmas is a time also to remember those less fortunate and those in need of assistance. It is a time to consider well the various charities and causes so worthy of our support.

There are countless funds and foundations set up to aid our fellow man and our fellow Ukrainians, too. Whether one wants to help the homeless, the hungry, the disabled or the infirmed of our world; or whether one wants to assist the Ukrainian needy — students in Poland, bandurists in Brazil or youth groups in Argentina, ailing war veterans, political prisoners or new immigrants, there is no doubt an organization that collects money for that very purpose.

Other organizations exist to promote a particular cause, for example, human rights in Ukraine, anti-defamation campaigns, scholarly efforts, publishing projects or cultural endeavors. These, too, should be considered as worthy recipients or our financial support.

So, in the spirit of Christmas, let's add the name of a charity or cause to the list of those upon whom we regularly shower our gifts. And in this way let's show our love, in the name of Christ, to all mankind.

Christ is born — Let us praise Him!



Summit truths

The recently concluded U.S.-Soviet summit meeting in Washington was, first and foremost, an arms control summit. This was obvious from statements made by the two leaders before, during and after their meetings, and was most clear in the final joint communique that devoted a scant 22 words to the issue of human rights.

"The leaders held a thorough and candid discussion of human rights and humanitarian questions and their place in the U.S.-Soviet dialogue," it was reported in the statement.

It was evident also in that only two working groups functioned during the American and Soviet leaders' talks. One was devoted to arms control and the other, you guessed it, to everything else: regional conflicts, bilateral relations and human rights. Certainly this did not jibe with what President Ronald Reagan had been telling us, that is, that there were to be four main items on the summit agenda. Three of the four were, in effect, relegated to the rubric of "miscellaneous."

To be sure, there have been some leaks from the second working group that indicate the Soviets grudgingly agreed to release some political prisoners and reduce the sentences of others.

But, it should be pointed out, these were mere tokens, used by the Soviets at will whenever needed to partially satisfy the West. (Incidentally, some of the persons on the "to be released" list were due to end their terms anyway, so their inclusion on the list of 20-odd names is not quite the magnanimous gesture the Soviets would have us believe it is.)

The Soviet regime's true colors were revealed in a very different way. General Secretary Mikhail Gorbachev bristled when human rights were mentioned, and he tried to turn the tables by referring to the homeless in America and pointing to U.S. curbs on the immigration of Mexicans. Mr. Glasnost treated with contempt those who dared question him on human rights, and he responded by stating that he was not on trial and by lecturing his listeners about the beneficent Soviet system.

Soviet handouts to the news media, meanwhile, told correspondents that there are no political prisoners in the Soviet Union. "In the USSR people are not tried for their convictions, but only for concrete punishable acts," one Soviet release noted.

"Anti-Soviet slander" and "anti-Soviet agitation and propaganda," thus, are concrete, punishable acts. And Soviet citizens are not tried for their convictions, but for voicing those convictions. That is the truth.

Sadly, we must conclude that another truth is that human rights and humanitarian questions apparently have only a token place in U.S.-Soviet relations — if our judgement is based on the just-completed summit.

Faces and Places

by Myron B. Kuropas



Christian act on eve of Millennium

"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).

When I first learned that Cardinal Myroslav Ivan Lubachivsky, patriarch of the Ukrainian Catholic Church, had uttered those words in a call for reconciliation with the Russian nation and the Russian Orthodox Church, my initial reaction was anger.

Forgive the Russians for all their crimes of genocide against the Ukrainian people? Wasn't it Elie Wiesel who, in speaking of the Holocaust, said "Only the dead can forgive?"

Later, as I reflected upon the cardinal's gesture, I realized that Mr. Wiesel's views are not applicable to us. Mr. Wiesel was reacting as a Jew. We Ukrainians are Christians.

Anyone familiar with the teachings of the Old Testament realizes that there is little mention of forgiveness outside of the context of repentance before God. Even here the emphasis seems to be on atonement in order to earn God's forgiveness.

When it comes to forgiveness among human beings, the Old Testament speaks of restitution. According to the Encyclopedia of Jewish Religion (Holt, Rinehart and Winston, 1966), "human forgiveness involves the added need for rectifying any wrong and appeasing the person injured." An eye for an eye, a tooth for a tooth, originally intended as a monitor on more severe retribution, is part of Judaic tradition.

According to the Encyclopedia of Religion and Ethics (Charles Scribner's Sons, 1955), "exhortations of kindness towards one's fellow man are frequent, in Hebrew scriptures but there seems to be little or no reflection on the exigency which arises when one has been wronged by his neighbor and seeks forgiveness... the Deuteronomist warns against weak compassion on offenders: 'thine eye shall not pity.' "

In dealing with non-Israelites, Hebrew scriptures tend to be even less compassionate. "Ancient Semitic usage sanctioned extermination of enemies, and the carrying out of this 'devotion' as a religious duty... Hatred of enemies is regarded as a duty, and the faithful hope for a time when, with a two-edged sword in their hand, they will 'execute vengeance on the Gentiles and punishment on the peoples binding their kings with chains and their nobles with fetters of iron.' "

In contrast to Old Testament teachings, Jesus Christ made compassion, love and forgiveness the central themes of his gospel.

"You have heard it said, 'An eye for an eye, and a tooth for a tooth. But now I tell you: do not take revenge on someone who wrongs you. If anyone slaps you on the right cheek, let him slap your left cheek too.' " (Matthew, 5:38-39).

"You have heard it said, 'love your friends, hate your enemies.' But now I tell you: love your enemies and pray for those who persecute you, so that you may become the sons of your father in heaven... Why should God reward you if

you love only the people who love you? Even the tax collectors do that! And if you speak only to your friends, have you done anything out of the ordinary? Even the pagans do that!" (Matthew, 5: 43-47).

Differences between Jews and Christians regarding forgiveness was brought home to me in "The Sunflower," a book by Simon Wiesenthal which underscores the enormity of the dilemma facing both Christians and Jews as they struggle to put their beliefs into practice.

In his book, Mr. Wiesenthal mentions that he was present at the deathbed of a young SS man who confessed to atrocious crimes against Jews and asked for forgiveness. Wiesenthal refused and walked out of the room only to suffer pangs of conscience later. To help him come to grips with his feelings, Mr. Wiesenthal invited 32 distinguished Christians and Jews to comment on his refusal to forgive, publishing their thoughts in "The Sunflower."

Although most Jewish commentators agreed that Mr. Wiesenthal had acted properly, some did not. Milton R. Konvitz suggested Mr. Wiesenthal might have acted more compassionately because "if I expect the Compassionate One to have compassion on me, I must act with compassion towards others."

Christian commentaries also lacked unanimity.

Martin E. Marty seemed ambivalent while the Rev. Edward H. Flannery argued that Mr. Wiesenthal's failure to forgive could well be another "triumph for the brutalizing and dehumanizing process." The best response was that of Jacques Maritain who suggested that Mr. Wiesenthal might have said: "What you have done is, humanly speaking, unforgivable. But in the name of your God, yes, I forgive you."

As a Ukrainian Christian, I applaud Cardinal Lubachivsky's courageous attempt to begin our Millennium with spiritual grace that transcends national divisions. As a nation that accepted Christianity 1,000 years ago, as a people who profess a belief in Christ's infinite love and compassion, and as individuals who daily pray "forgive us our trespasses as we forgive those who trespass against us," we must strive to be visible signs of the good news of Jesus Christ, regardless of whether we are understood or appreciated by others.

Forgiving does not mean forgetting, however. Theodor Adorno and Alexander Solzhenitsyn have both reminded us that to forget to tell the story of national suffering is to deprive past sufferers of the meaning of their tragedy. We need to continue to tell the story of the forced famine not because we hate Russians but because we want to assure ourselves and the world that genocide will not be repeated.

In his call for Christian togetherness Cardinal Lubachivsky stated: "We are all brothers in Christ... 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."

Let us remember that message when we sit down for Sviat Vechir on the eve of Christ's birth and our Millennium.

ACTION ITEMS

Congressmen James J. Howard (D-N.J.), and Steny H. Hoyer (D-Md.) have initiated a "Dear Colleague" letter calling on others to sign a message to General Secretary Mikhail Gorbachev concerning recent actions by Soviet authorities to restrict individuals from attending the informal human rights seminar in Moscow.

On December 9, three Ukrainian and one Armenian dissidents were prevented from leaving the western Ukrainian city of Lviv to attend the seminar. Vyacheslav Chornovil, Mykhailo Horyn, Ivan Hel and Paruir Airikian were detained on purported drug charges upon departure, though they were later released. Representatives of foreign human rights groups who were planning to participate were denied Soviet visas. Would-be participants in other cities, such as Leningrad and Vilnius, also were forbidden to travel to Moscow. Finally, a banquet hall the organizers of the seminar had reserved in Moscow was made inaccessible on the meeting's scheduled first day, when the group arrived and found the hall locked for "cleaning."

The "Dear Colleague" letter asks that members of Congress join in signing the letter to General Secretary Gorbachev. Individuals are urged to contact their representatives in Washington and request that they sign on to this letter by contacting as soon as possible either Joe Boghossian, (202) 225-4671, or Orest Deychakiwsky, (202) 225-1901.

—submitted by **Walter Bodnar**
Americans for Human Rights in Ukraine

Congressional hearings on Soviet non-compliance with international regulations and agreements on postal delivery are scheduled to begin later this year. Congressman Benjamin Gilman (R-N.Y.), who will be chairing the hearings, is seeking information on mail tampering, delayed delivery of parcels or letters, or evidence of non-delivery of mail posted in the United States and addressed to residents of the Soviet Union. Anyone who has experienced any disruption or irregularities of this nature and is willing to provide a statement to be used as evidence in the hearings is urged to contact Ulana Mazurkevich of the Ukrainian Human Rights Committee, P.O. Box 7101, Philadelphia, Pa. 19117.

— submitted by **Ukrainian Human Rights Committee**
Philadelphia

Rep. Edward Feighan (D-Ohio) will send a letter to Konstantin Kharchev, chairman of the State Council of Religious Affairs, requesting that the Rev. Dr. Akmentins, the Rev. Beimanis and the Rev. Plate of the Latvian Lutheran Church be allowed to resume their religious duties without interference.

His letter describes that on August 27, the Rev. Dr. Akmentins, rector of the theological seminary, was dismissed from his position. The Rev. Beimanis was removed from the seminary faculty and from the office of dean of the Grobina district. The Rev. Plate, a lecturer at the seminary and pastor of congregations in Kuldiga and Edole, was released from all duties and defrocked for one year.

A brief call or note to your congressman is all that it would take to get your congressman to sign on to this letter. Congressmen should be asked to contact Ann Satchwill, (202) 225-5731.

Write to: The Honorable (your congressman), U.S. House of Representatives, Washington, D.C. 20515; or call (202) 224-3121 to get your congressman's phone number.

— submitted by the **Joint Baltic American National Committee**
Rockville, Md.

Famine commission fund-raising update

Many of the commission's friends in the community have asked me to keep them abreast of the progress of our fund-raising and our financial status. This is the first such update, and I must inform you that the crisis is far from over.

As of November 25, which is the date of the last report received from the General Services Administration, the commission was informed that GSA had re-estimated our future obligations such that we would exhaust our financial resources on January 30, 1988, if we incur no obligations beyond salaries, benefits, office rent, computer leasing and the like.

This means that even if we do not publish a single page, travel a single mile, or mail a single letter, our resources will allow the commission to exist only until the end of January.

Donations received by the commission as of December 4, 1987 are as follows:

October 1-31	\$ 542
November 1-30	4,705
December 1-4	2,270
Total donations as of 12/4/87	\$7,517

Thanks largely to the efforts of the Ukrainian National Association, which has publicized the commission's plight, donations have increased substantially but still represent only five percent of our goal. Your tax-deductible contribution is still urgently needed. Each donor will receive a personal letter of thanks for his/her tax-deductible contribution and a copy of the Commission's First Interim Report of meetings and hearings held in 1986. The Second Interim Report of the Commission's 1987 meetings and hearings will be available after January 1, 1988.

Please send your urgently needed tax-deductible contribution to Commission on the Ukraine Famine, 1111 20th St. NW, Washington, D.C. 20579.

James E. Mace
Staff Director

FOR THE RECORD: Glasnost and Ukrainian Catholic Church

Presentation by **Richard Schifter**,
assistant secretary of state for human rights and humanitarian affairs at the St. Sophia Religious Association of Ukrainian Catholics in Washington on December 2.

As I began to prepare my notes for this evening's talk, I remembered an experience in Paris a few years ago. I was in France then to represent the United States on a committee established by UNESCO. The committee's task was to review and act on human rights complaints submitted to UNESCO. If the person about whom the complaint was filed was connected with education, science or culture, UNESCO was considered as having a role to play in this context.

Twenty-five states were represented on the committee. As long as we were members of UNESCO, the United States was one of the 25. So was the Soviet Union. Another member of the committee sat there to represent the Ukrainian Soviet Socialist Republic, which has separate membership status in UNESCO, as it has in the U.N.

Quite a number of the complaints which came before the committee were directed at the Soviet Union. As the defendants in the proceedings were in no way disqualified from

representatives of the other Western democracies. One of the members of the committee was New Zealand. New Zealand's representative in this group was a woman whose name was Christina Downey. The accident of the seating arrangement rules at UNESCO placed Christina between the Soviet representative and the representative of the Ukrainian SSR.

Very shortly after our meetings had gotten started, Christina and I had lunch. She told me that the two representatives from the Soviet Union would frequently speak to each other in Russian during the proceedings, talking right past her without knowing that she understood every word they said. For, and that is the point of my story, Christina, who had acquired her Irish surname through marriage, was Polish. She was a native of east Galicia, now western Ukraine, and had spent the war years in Siberia.

As we compared notes, it turned out that Christina was born not very far from where my father was born. When she heard that, she said to me: "Isn't it remarkable that after all the intercommunal strife that involved Ukrainians, Jews and Poles in that area, you and I, descendants of two of these groups should be leading the fight in UNESCO on behalf of de-

...the issue posed by the Ukrainian Catholic Church to the Soviets is less a religious issue, than it is an issue of national identification. The concern about the Ukrainian Catholic Church is not so much that it is Catholic, but that it is Ukrainian.

acting as judges, and as the decisions of the committee were generally to be taken by consensus, which means unanimously, the chances of our taking meaningful steps with regard to any Soviet cases were nil. Furthermore, as the proceedings were confidential, the Soviets' violations of human rights which were discussed in this committee were not publicized. The only chance of really shaming the Soviets into compliance was to use this process to expose them as human rights violators in front of the diplomats from the other countries represented on the committee, many of whom reported the proceedings to their respective foreign ministries.

Among the cases with which this committee dealt were those of outstanding Ukrainian personalities. As we could never reach consensus on how to deal with Soviet cases, they would be back on our agenda meeting after meeting for further discussion. And so we had the opportunity to learn about that extraordinary courageous figure, Vasyl Stus, about Mykola Rudenko and other Ukrainian advocates of liberty and of cultural rights. And we had the opportunity to hear the outrageous lies told by the Soviet representative in trying to respond to the complaints.

It generally fell to the representative of the United States to point up the falsehoods and the inconsistencies in the Soviet defense and to ask pertinent questions.

In the question and answer part of our meetings, the United States could count on support from repre-

sentatives of the third group?"

As I had not myself lived in the region, I had not been as conscious of the uniqueness of the turn of events which caused Christina and me to argue the case for Ukrainians and Ukrainian cultural rights with the rector of the University of Kiev, the representative of the Ukrainian SSR, on the other side of that argument.

But the fact is that this is how matters have evolved. In this great country of ours, whose citizens have roots in all parts of the world, we have fashioned a national ethic in defense of freedom everywhere. Wherever we are, in whatever forum the issue arises, we speak up in support of this essential element of our American ethic. And I am glad to say that we are increasingly finding support for that ethic in other parts of the democratic world.

As you may have heard, we have progressed slightly in the last year in our discussion of human rights with the Soviet Union. Our consistent reiteration of concerns regarding Soviet violations of human rights began in the 1970s and was significantly stepped up in the 1980s. But it was initially limited to our own public pronouncements or to statements made by us in international fora, either within the United Nations system or in meetings convened under the Helsinki Final Act. Recently, during the last year or so, we have come to engage the Soviet Union in direct talks on human rights issues.

The fact that we, as a government, have committed ourselves to raising

(Continued on page 9)

Namysto performs at interfaith concert *Zarycky honored by Detroit/Windsor grads*



The Namysto ensemble performs in Washington at the annual interfaith choral concert.

by Oleh Zwadiuk

WASHINGTON — It's a sad reality in the Ukrainian community these days that cultural entities, such as bands and vocal groups, appear and disappear almost as suddenly and frequently as the snows of spring.

The reasons are as numerous as there are experts willing to explain them. Economic reality is most frequently mentioned. But disillusionment, loss of interest and lack of community support also take a heavy toll.

It is not strictly a Ukrainian community phenomenon. Anyone who frequents music equipment stores will attest to having seen somber members of bands formed on Friday trying to sell equipment on Monday.

There are serious groups who have "stayed the course," however, and have become part of the mosaic of Ukrainian community cultural life. One that comes to mind is Tempo, a popular orchestra. Another is Namysto, a vocal group in Washington.

Other groups probably deserve mention and praise for their contributions to Ukrainian music abroad. However, Namysto rates a special mention and tribute. The circumstances under which it works, if not unique, are at least difficult. They require special devotion so rare these days.

The Ukrainian community in Washington is small if its numbers are compared with communities in New York City, Philadelphia or Chicago. Yet the group has consistently managed to find the talent and produce a superior product.

Much of the credit for Namysto's success is due its mentor and often ebullient musical director, Petro Krul, who has guided the group through the "thick and thin" of the Ukrainian art world in the United States. An enthusiast of Ukrainian music, Mr. Krul splits his time between Namysto and his job as an engineer.

Since it was founded 15 years ago, Namysto has performed on numerous stages, supporting countless benefits and causes while entertaining audiences with its unique style of song and music.

It has appeared on television, at cultural festivals and was featured at the Ukrainian National Association resort, Soyuzivka. The group has produced two popular albums — one a tribute to Ukrainian composer Volodymyr Ivasiuk, which was released on the first anniversary of his death.

Namysto has concentrated on pro-

moting popular Ukrainian music. However, its repertoire was broadened recently to include religious themes for next year's observances of the 1,000th anniversary of Christianity in Kievan Rus'.

The group had an opportunity to exhibit its new style and flexibility in music before an international audience of more than 2,000 people in Washington last month. The occasion was the eighth annual interfaith choral concert, which drew praise from critics.

Considered a major cultural event in the nation's capital, the November 17 concert included music of the Islamic, Jewish, Mormon, Roman Catholic, Sikh and black and white Protestant traditions.

It is sponsored each year by the Interfaith Conference of Metropolitan Washington to raise funds for the city's religious groups to give them an opportunity to share different theological views, cooperate on community services and public issues.

This year the concert was held at the Washington Hebrew Congregation, a major synagogue refurbished a few weeks earlier. The event rotates each year among a few of the largest houses of worship in Washington.

The Rev. Clark Lobenstein, executive director of the Interfaith Conference, said this year's event was most diverse. "The unity experience of the combined choir drew applause even before it started," he said.

Namysto, increased recently from six to 10 voices, performed two songs — a liturgical chant, "Blazhenni," and "Shchedryk," known popularly in the West as "The Carol of the Bells." Mykola Leontovych prepared the choral arrangement that is widely heard today at Christmas time.

The Ukrainian group was elected to take part in the event following its participation in an interfaith service in Washington last May commemorating the first anniversary of the Chernobyl nuclear disaster.

While Namysto members have changed over the years, its current company is made up of Luba Z. Cvikula, Irma Hnatyshyn, Motria Koropecky, Marichka Krul, Ksenia Krul, Chrystyna Kusmowych, Vera Pylypec, Iryna Woloshyn, Natalia Zacharczenko and Vera S. Zwadiuk.

Next month, Namysto goes on the road. It is scheduled to perform in Hartford, Conn., on January 23, at an observance of the anniversary of Ukrainian Independence.

DETROIT — The Ukrainian Graduates of Detroit and Windsor named Marie Zarycky, president of the Michigan Branch of Americans for Human Rights in Ukraine, as the 1987 Ukrainian of the Year.

Ms. Zarycky was honored during the 48th anniversary banquet and awards night on Saturday evening, October 17, at the International Hilton in Windsor, Ont.

For over 30 years this graduates society has been awarding this title to persons who have demonstrated dedication and commitment to their Ukrainian American and Ukrainian Canadian communities.

The honoree was introduced by the chairman of the 1987 Ukrainian of the Year Committee, Ralph Blacklock of Windsor.

Ms. Zarycky was born in western Ukraine and in her early infancy was deported to Kazakhstan with her mother and grandmother. After two years in the Siberian collective farms the trio migrated through DP camps of Persia, Palestine, Southern Africa and Great Britain before setting in Hamtramck, Mich., where Ms. Zarycky attended Immaculate Conception Ukrainian Catholic Grade School.

She received her B.S. degree in pharmacy from Wayne State University and is presently director of pharmacy at North Detroit General Hospital. She resides in Warren, Mich., with her son, Andrew, and daughter, Christine.

Ms. Zarycky's commitment to the Ukrainian community began with Ridna Shkola, although she arrived in the United States knowing nothing of her Ukrainian heritage or language. She is a former "koshova" of the Detroit Branch of Plast, the first president of the Plast Sorority Novi Obriyi, former president of Ukrainian Women's League of America Branch 96, former secretary of the Ukrainian Congress Committee and a member of the Ukrainian American Coordinating Council, the Ukrainian Graduates of Detroit and Windsor, the Ukrainian Fraternal Association and Ukrainian National Association Branch 292.

She is also a member of the Michigan Republican Nationalities Council and Republicans of Macomb County. In November 1986 she was elected 69th precinct delegate and alternate to the Republican State Convention.

Since the mass arrests of Ukrainian dissidents in Ukraine in January 1972, Ms. Zarycky has been deeply involved in human rights activities. She is a founding member of the Committee for the Defense of Human Rights in Ukraine (president in 1974-1978), helped organize the Moroz Hunger Strike in Washington in July 1974, reported for Smolokyp Information Service at the

International Women's Year Conference in Mexico City in July 1975 and became a member of Helsinki Guarantees for Ukraine Committee (1976 - 1979).

She worked on campaigns for the releases of Moroz, Plyushch, Svitlychna, Strokata, Karavansky, Meshko, as well as Shukhevych. Together with Ukrainian American Veterans of Michigan, Post 101, she helped organize the Rally Against Defamation of Ukrainians, featuring Attorney Mark O'Connor and Lydia Demjanjuk. Under the leadership of the late Ihor Olshaniwsky she became president of the Michigan Chapter of Americans for Human Rights in Ukraine, working tirelessly although unsuccessfully for the release of Ukrainian sailor Myroslav Medvid, lobbying against defamation of fellow Ukrainians, organizing meetings for UNCHAIN and the teachers symposium on the Ukrainian famine of 1932-33.

In the attempt to involve the Ukrainian American community in local political activities Ms. Zarycky became co-manager of the Committee to Elect Jaroslaw Dobrowolskyj to the 37th District Court, organized a registration drive, helped mobilize approximately 40 candidates for precinct delegate positions in the 12th and 14th Congressional Districts, and finally became treasurer for the Committee to Elect Christine Zarycky county commissioner of the 1st District in Macomb County.

Upon receiving the honorary plaque and a standing ovation from a very supportive audience, Ms. Zarycky thanked the selection committee and the Ukrainian Graduates, and accepted the award in the name of all her co-workers and all activists who work without such honor and recognition.

Judge Harry Momotiu of Windsor served as the master of ceremonies, welcomed the audience to the 48th annual awards night and called on the Rev. Peter Hrytsky of Windsor to deliver the invocation.

After dinner, Judge Momotiu presented members of the dais and introduced the current president of the graduates, Steve Piwtorak, who extended a warm welcome to all.

The announcement of scholarship winners followed, with eight recipients from the Immaculate Conception Ukrainian Catholic High School: Oksana Andrushkiw, Joseph Chupa, Stefan Cieply, Lydia Cisaruk, Natalia Iwanyckyj, Brian Lukasik, Christine Kachan and Martha Kuropas. David Fenkanyyn was the graduate from Herman Secondary School, David Girard from Riverside High School, Gregory Halich of Lakeland High School, and Damian Macielinski from De La Salle High School.



Marie Zarycky receives Ukrainian of the Year Award from Ralph Blacklock of the Ukrainian Graduates of Detroit and Windsor.

Photographs by Odarka Figlus shed light on a vanishing heritage

by Roman Czajkowsky

NEW YORK — Onion-shaped domes rising into an azure sky. A white-washed, shingle-roofed roadside chapel against a background of golden fields. Intricately carved, leaning crosses in an old cemetery lush with wildflowers.

These are the images — by turn majestic, sad, pastoral, haunting — captured on film by Odarka Figlus and currently on view at The Ukrainian Museum in New York City. Titled "Architecture of Lemkivshchyna," the photographs intimately portray a world all but vanished — ravaged by time, official hostility and ethnic conflict.

Ms. Figlus, a resident of Denver, took the photographs in 1979 while traveling through Lemkivshchyna, a Ukrainian region that is now part of Poland. Although some of the 49 color stills show traditional Lemko houses, most are of wooden churches — some dating back to the 17th century — built in the indigenous Ukrainian architectural style.

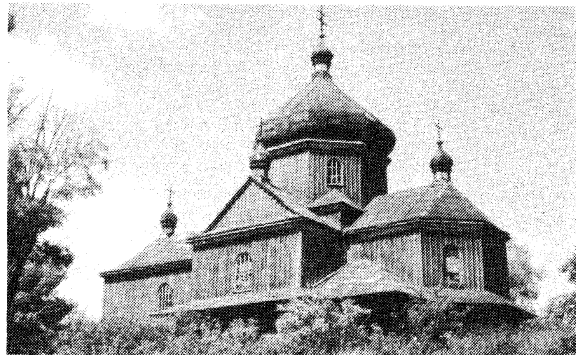
The emphasis on churches is fitting, since the photo exhibit is being held in conjunction with "Masterpieces in Wood," the museum's recently opened, magnificent exhibition on houses of worship in Ukraine.

In fact, Ms. Figlus's photos vividly

capture an architecture once prevalent throughout Ukraine, but which has nearly disappeared from areas under direct Soviet control. Only in western regions such as Lemkivshchyna have such churches survived in any significant numbers, albeit often stripped of all religious artwork. But without major efforts at preserving the wooden structures, these remaining examples of a precious heritage, too, are likely to vanish.

Ms. Figlus's photographs bring home that heritage. For this viewer, whose exposure to Ukrainian timber architecture has been limited to the churches at Hunter, Glen Spey and Soyuzivka in New York state, the photos — as did the museum's own exhibition — stirred both pride and a sense of longing.

Much of the photography, however, goes beyond mere documentation. Ms. Figlus shows an artist's sense for the mood the architecture bestows on the surrounding landscape, and her photographs clearly aim to convey the essence of the land as well. For example, a photograph titled "Pantna" shows a bird's-eye view of a church. Yet it is the landscape that dominates — dark and light bands of fields and woods washing across the flattened surface, a world as much of mystery as of spirituality.



One of Odarka Figlus's photographs of a church in Lemkivshchyna.

Ms. Figlus's photographs have elicited strong responses from both Ukrainians and non-Ukrainians at earlier exhibits, she says. Besides showing the inherent beauty of the churches, they "give people a way of understanding something about a culture. They give you a starting point for a discussion, and they raise questions when details are noticed: Why, for example, are windows or boards missing? Why are the roofs rusted? Why, as a matter of fact, are the churches empty? Why isn't something that beautiful and old not being taken care of properly?"

She added, "They're such a part of

their environment that they almost seem to grow out of it directly. And yet they're disappearing, and all that is left is just memories and a few photographs."

Interestingly, it is mostly younger people who buy her photographs, Ms. Figlus notes. For them, the churches and belfries and crosses of Lemkivshchyna are both art for their homes or offices, and a vivid reminder of a distant but dear legacy.

The exhibit runs through January 24. Photos (prices range from \$40 to \$135) may be purchased directly through The Ukrainian Museum.

Mykola Rudenko...

(Continued from page 1)

Rudenko said that he looked forward to the day when there would be no more prisoners of conscience in the Soviet Union. However, he emphasized that he does not see much prospect of this happening in the short term.

A large number of Soviet citizens are still imprisoned for their convictions and "the most terrible prison in the world" — the notorious Perm special-regimen camp — is still in operation. Branding this institution a "torture center," and a "death camp," Mr. Rudenko stressed that in this institution in 1985 alone four Ukrainian human rights activists, including the poet Vasyly Stus, "were in fact killed by their jailers."

Mr. Rudenko noted that while the Western press appears to be very impressed by "the liberal atmosphere in Moscow," it seems unaware of what is happening in some of the non-Russian republics, especially Ukraine. "People are still being terrorized and beaten-up and yesterday's prisoners of conscience are being threatened with new arrests for seeking the release of their colleagues."

Even at this time of proclaimed glasnost, Mr. Rudenko pointed out, "Ukrainian intellectuals are languishing in cells for protesting against the savage Russification of Ukraine that has been official policy." Religious believers in Ukraine — Orthodox, Evangelicals and particularly members of the banned Ukrainian Catholic Church — are still being persecuted.

The Ukrainian human rights activist concluded his opening statement with an appeal to the Western public not to forget the plight of prisoners of conscience in the Soviet Union. "Today the world is applauding Gorbachev," Mr. Rudenko said, "and perhaps this applause is to some extent justified. ... But at the same time the violent killing in Afghanistan continues, and within the Soviet Union itself, the deadly prison regime persists."

Fate of Ukrainian Helsinki Group

Asked about the fate of the Ukrainian Helsinki Monitoring Group and its members, Mr. Rudenko explained that this human rights body had been formed at the end of 1976 and had managed to exist for almost three years. In all, some 50 people were arrested for being members or supporters of the group.

Some of the group's imprisoned members have recently been pardoned, even though they did not request this, but quite a few are still in camps or in "internal" exile. Three — Mr. Stus, Oleksiy Tykhy, Yuriy Lytvyn, and an associate of the group — Valeriy Marchenko — died, "or in effect were killed," in the camps.

Although Mr. Rudenko mentioned the name of numerous imprisoned Helsinki monitors, he singled out the case of the former jurist and political prisoner Levko Lukianenko, who in 1978 was given a second 15-year term for joining the Ukrainian Helsinki Monitoring Group.

Describing him as "one of our greatest martyrs," he added that Mr. Lukianenko had recently been dispatched from the Perm special-regimen camp into internal exile but his whereabouts are still unknown and this is giving rise to concern.

Mr. Rudenko was also asked about Yuriy Shukhevych who for the last 40 years has been persecuted and imprisoned simply for being the son of Roman Shukhevych, better known under his nom de guerre as Taras Chupryna, the leader of the Ukrainian armed resistance movement during and after World War II. Mr. Rudenko described Yuriy Shukhevych as a victim of a "great injustice" who has been made to suffer a "terrible fate" because he is the son of "an outstanding Ukrainian activist and military leader."

Mr. Rudenko who also asked whether he felt that the hopes raised by the signing of the 1975 Helsinki Final Act had been justified. To this he replied that the Helsinki process itself had not disillusioned him: it had stimulated the development of the democratic move-

ment in the Soviet Union.

The writer said that he was heartened to hear that at the end of the unofficial human rights seminar in Moscow organized by the Press Club Glasnost, the organizers had declared their intention to continue monitoring the human rights situation in the Soviet Union. He was pleased to see the emergence of a "new generation" of Soviet human rights campaigners who want to continue in the tradition of the Helsinki monitoring groups.

Shcherbytsky and Russification

Discussing the present situation in Ukraine, Mr. Rudenko claimed that as far as the position of the Ukrainian language and culture are concerned, the period of Volodymyr Shcherbytsky's tenure as the party leader in Ukraine have been "the most difficult in modern Ukrainian history."

The officially promoted policy of Russification — "something that is artificial and forcibly imposed by the state" — has made such inroads that today Ukrainian is rarely heard in the major cities of the central and eastern parts of the republic.

"Today," he emphasized, "the Ukrainian 50-million-strong and European nation does not even have its own institutes of higher and secondary learning where teaching is conducted in Ukrainian."

Mr. Rudenko drew special attention to Mr. Shcherbytsky's "diligent" role during the Brezhnev years in implementing the Russification course in Ukraine, charging that the Ukrainian first party secretary has "a great and terrible burden on his conscience."

There are, however, hopeful signs. For more and more Ukrainians appear to be rallying to the defense of their language, culture and their national rights generally. According to Mr. Rudenko, the Russification drive has resulted in the emergence of a nationally assertive Ukrainian intelligentsia whose representatives "are ready to lay down their lives in defense of their nation, its culture and its language."

What is particularly encouraging, he added, is the fact that the large Ukrainian Writer's Union has now openly made the defense of the native language and culture its cause.

Gorbachev and nationalities problem

Mr. Rudenko was sceptical about the likelihood that the Gorbachev leadership will allow any significant changes to be made in nationalities policy. So far Mr. Gorbachev himself has said very little on this subject, the writer pointed out, and it does not seem as if he has given the issue much thought. He has not only failed to introduce any new elements into nationalities policy, but also has issued clear warnings that a relaxation of controls in the nationality sphere should not be expected.

An even tougher note in this respect has been sounded by other members of the Soviet leadership, particularly the KGB chief, Viktor Chebrikov.

Nevertheless, because of the new possibilities introduced by glasnost, however incomplete, it is also unlikely that the representatives of the non-Russian elites are about to scale back their campaigns in defense of national rights.

Rudenko's future plans

Finally, Mr. Rudenko was asked if he had left behind family members in the Soviet Union and what his future plans are. He revealed that he has left behind a large family: he has three adult sons and a daughter; they are married and have children. In other words, he is a grandfather many times over. "They suffer as a result of me," he added, "because they are harassed at work and at home."

As for his future plans, Mr. Rudenko said that he and his wife had left the Soviet Union with the intention of settling in the United States, but that it is far too early for them to say where they will end up.

The writer did, however, make it clear that he intends both to keep writing and to continue promoting the cause for which he sacrificed so many years of his life.

Bulgakov...

(Continued from page 2)

enemy of the Ukrainian movement is another.

But there seems to be more to this case than this. In his article Mr. Petrovsky accuses Mr. Plachynda of seeking to besmirch Bulgakov's reputation in an underhand manner, yet this is precisely what he himself attempts to do with respect to Mr. Plachynda. Mr. Petrov-

sky fails to mention Bulgakov's attitude towards Ukraine and concludes by accusing Mr. Plachynda of ignoring perestroika in the literary sphere, citing as evidence for this the latter's alleged opposition to the opening of a Bulgakov museum in Kiev.

The point here is that Mr. Plachynda has been very much in the forefront of what measure of perestroika there has been in Ukrainian cultural life, only he has been one of the most forthright defenders of the Ukrainian language

and culture, something that Mr. Petrovsky can scarcely be unaware of.

What emerges from all this is that at least for some circles in Kiev, Bulgakov has become a symbol of the continuing tug of war between nationally minded members of the Ukrainian creative intelligentsia and local chauvinists, the "home-grown Russifiers" that Boris Oliynyk referred to in his speech at the Soviet writers' congress in Moscow in June 1986.

Looking at this issue from a historical perspective, it also appears that those spearheading the cultural revival in

Ukraine today, and calling for a new wave of "Ukrainization," are having to deal with some of the same basic problems that their predecessors faced in the 1920s.

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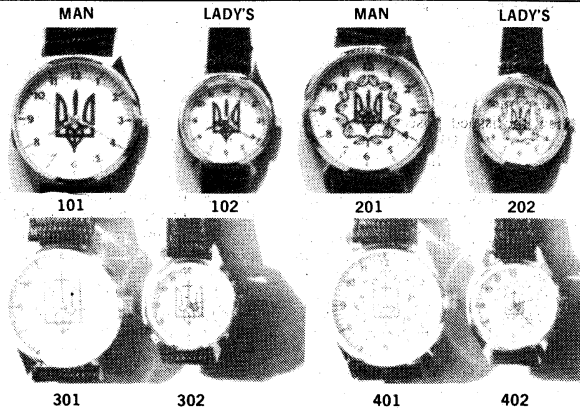
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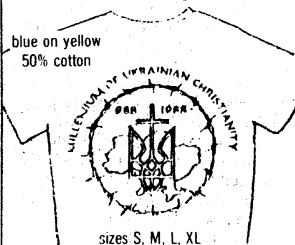


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Glasnost...

(Continued from page 5)

human rights issues consistently is unquestionably an important step forward. Another step forward is the willingness of the Soviet Union to hear us out on this issue.

It is important, however, to recognize that neither the first nor the second step is ultimately of value if it does not lead to positive results, namely an end to the human rights violations raised.

If we judge matters by that criterion, namely, that of progress registered, we can note with some satisfaction that there have indeed been some positive developments in the Soviet Union within the last year. How much of this is due to our intercession and how much of it to internal forces at work in the Soviet Union may indeed be an interesting topic for analysis by future historians. Those of us who believe that ideas have consequences are inclined to think that whether the proximate cause of a particular change came from outside or within the Soviet Union, these recent positive moves were above all inspired by ideas which are part of the universal creed of freedom.

While noting progress in some areas of Soviet life, we must also note the failure of movement in others. Recognition of Ukrainian culture is one area in which, I am afraid, not a great deal of progress has been registered so far nor is likely to be registered for some time to come, because there is no issue on which the Soviet Union is as neutral as it is on the nationalities issue. And among the various nationality issues, the assertion of Ukrainian identity looms large.

It is in that context that we must view the issued posed by the treatment of the Ukrainian Catholic Church. I have discussed this question with Soviet representatives on a number of occasions, most recently only about two weeks ago, to no avail. The point that the Soviets made to me is that the ritual in Eastern Rite Catholic Churches and in Orthodox Churches is practically the same, making it unnecessary for there to be a separate Ukrainian Catholic Church. In responding, I explained that I was certainly not an expert on the theological questions which this issue might pose. But even if the Soviet representatives were correct in their assertion that there are no differences in ritual as between Eastern Rite Catholic Churches and Orthodox Churches, it seemed to me that whether a Church looks to the pope in Rome or the metropolitan in Moscow for spiritual leadership did make a difference. If their religious belief and, therefore, their conscience requires them to look for leadership to Rome, I continued, believers should be allowed to do so.

I came back to this topic when I was assured by a Soviet official that as part of the Soviet Union's new openness, Soviet authorities would punctiliously follow the law which allows any 20 citizens who would like to form a congregation to do so and then qualify a house of worship. I asked what would happen if 20 persons in some community in western Ukraine were to get together, petition for the allocation of a house of worship, and once they obtained it, would follow the Eastern Rite Catholic ritual and make it clear that they were looking to the pope for spiritual guidance. My interlocutor became at this point very uncomfort-

table and said that this was a matter between the people directly concerned and the Russian Orthodox Church, and that the Soviet authorities would not get in the middle of that.

It was clearly a non-answer. What became evident from my conversations on this subject is that the likelihood of favorable movement on this issue in the near future is remote.

Earlier this year, it looked as if there was going to be some relaxation in the rigid rules which limit the free exercise of religion in the Soviet Union. In fact, we thought that a good many persons who had been incarcerated for the unauthorized practice of religion would be released. Some were released, including Ukrainian Catholic activist Yosyp Terelia. More recently, however, it has appeared less and less likely that major changes would be taking place in the Soviet Union in the treatment of religious believers.

But even if the trends toward greater openness in the area of religion had continued, I must tell you candidly that I am not sure whether the Ukrainian Catholic Church would have benefited from this trend at this time. For the issue posed by the Ukrainian Catholic Church to the Soviets is less a religious issue, then it is an issue of national identification. The concern about the Ukrainian Catholic Church is not so much that it is Catholic, but that it is Ukrainian. As I indicated earlier, the nationalities issue is one that worries the Soviets a great deal. And as I further indicated, the Ukrainian nationality issue is one that troubles them very seriously.

What should the United States position be in this context? Let me say that we cannot be expected to deviate from the positions that we take in this and similar situations of respecting the integrity of the state and its sovereignty over territory traditionally considered as part of the state. The circumstance of the three Baltic states, incorporated into the Soviet Union by force in 1940, is a unique circumstance, which is not duplicated by Ukrainian history and conditions.

Having made this observation, let me emphasize that we must and shall continue to speak up and press the proposition that Ukrainians, like all other nationality groups in the Soviet Union, should be able to exercise all the rights set forth in the Universal Declaration of Human Rights, including the rights to freedom of expression and freedom of religion. Our task is to monitor developments in the Soviet Union, to check whether the rights I have just mentioned are respected and if they are not, to point out all violations, to make sure that the Soviet authorities are aware that these violations of human rights do not go unnoticed and to make certain that the general public in our country and throughout the democratic world is made fully aware of the problems that persist.

There are some who will say that all this is mere "Commie-bashing." If that is what it is, so be it. But let me emphasize that we are not bashing anyone for some abstract belief, but for actions which are in contravention of the Universal Declaration of Human Rights. We have criticized governments acting contrary to the standards of the Universal Declaration wherever they may be and whatever their political coloration might be. We are not going to make an exception for the Soviet Union for fear that we might be accused of "Commie-bashing."

Ukrainian Church's...

(Continued from page 1)


received a citation from the St. Sophia Association, signed by Archbishop Myroslav Lubachivsky, in recognition of his work on Ukrainian issues. The presentation was made by Dr. Leo Rudnytsky, executive director of the institute.

Although he acknowledged the significance of the release of individuals such as Yosyp Terelia, Mr. Schifter made the

critical point that the issue posed by the Ukrainian Catholic Church is nothing less than one of potential national cleavage.

The concern of the Kremlin about the Ukrainian Catholic Church "is not so much that it is Catholic, but that it is Ukrainian... the nationalist issue is one that worries the Soviets a great deal [and] ... the Ukrainian nationality issue is one that troubles them very seriously."

(For full text of Ambassador Schifter's remarks, see page 5.)



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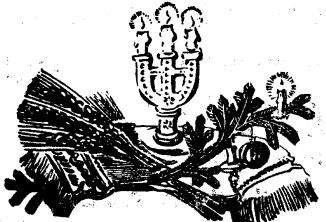
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Christmas greetings...

(Continued from page 1)

cal services and rites so that we might properly celebrate this feast of our salvation. These ceremonies have been further enriched by our time-honored carols and the hallowed traditions of Christmas Eve. Their message speaks of heavenly joy, of happiness and of spiritual delight which the Infant of Bethlehem brought to earth. Our Christmas carols and traditions so vividly portray the cave in Bethlehem, the angelic choirs, the Blessed Virgin Mary, St. Joseph, the impoverished shepherds and the Wise Men from the East — all eyewitnesses to the advent on earth of the only-begotten Son of God Who came to "save us from hostile captivity."

One thousand years ago the brilliance of the star of Bethlehem shown on Ukraine and, through Holy Baptism, enlightened our pagan ancestral tribes just as it did the Magi when they discovered Christ. "...they saw the Child...knelt down and worshipped Him" (Matthew 2:11) and recognized

Him as their Savior and King. They became Christians. From that moment our Ukrainian culture and ethnic customs began to intertwine and produce a significant Christian spirit. From that time on our beloved Ukrainian nation has recognized Christ as the "True Light" which has emblazoned the path of history trod by our ancestors.

Therefore, it is not surprising that, guided by the star of Bethlehem, so many marvelous Christmas traditions sprung up among our people and that they have become national treasures. But, no matter how beautiful or how wonderful these carols and traditions are, they are not and should not be the sole motivating factor of our Christmas celebration. The only reason for our Nativity rites is and always must remain Christ. It behooves us to remember that Christmas brings with it not only warm memories and treasured Christmas Eve festivities but also, and more importantly, they bring us tidings of great joy that "this very day in David's town your Savior war born — Christ the Lord" (Luke 2:11).

In Her wisdom the Church established the Fast of St. Philip to encourage us to pray, fast and perform good works in order to prepare our hearts for the coming of the Savior. Since the Lord brings with Him "His peace" (John 14:27) from on high, we must first and foremost reconcile ourselves with our neighbors (especially in the family circle) and then with the Lord in the Sacrament of Penance. Only when the peace of the Lord will reign in our hearts shall we come to know spiritual joy and happiness and then truly "rejoice in the Lord" (Philippians 4:4).

Finally, we must remember that the Son of God wishes to come to each one of us personally. He wishes, as it were, to "be born" in our soul. In place of the crib, He wishes to rest in our heart. And He desires that we receive Him with love in our heart when we partake of Holy Eucharist. When we do this, we shall be able to raise our souls in praise and with loud voice sing out, "God is with us!"

our families. Then we shall join in triumphant praise with the angelic choirs and sing, "glory to God from on high and on earth peace to men of good will" (Luke 2:14).

With hearts full of joy we greet you on this Christmas day and extend our best wishes that heavenly joy and the peace of God be your gifts today. We impart our Apostolic Blessing as a sign of eternal salvation. Christ is born! Praise Him!

†Stephen

Archbishop of Philadelphia
Metropolitan of Ukrainian Catholics
in the United States of America

†Basil

Bishop of the Ukrainian Catholic
Diocese of Stamford

†Innocent

Bishop of the Ukrainian Catholic
Diocese of St. Nicholas in Chicago

†Robert

Bishop of the Ukrainian Catholic
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ROMA MYSKIW

LUBA SIRYJ

Forensic...

(Continued from page 3)

photos of a person known to him and identified to the court as K.M. By superimposing the videotape of the defendant on the photos of K.M., Dr. Iscan showed that there was a blending effect and that, as in the case of Dr. Smith's testimony, all features, save for the ears, meshed.

Thus, Dr. Iscan concluded, this method cannot be used to make a definite identification of a person, but must be used in conjunction with other methods. Moreover, he said, he is not familiar with any single method that is scientifically accepted in photo identifications.

His conclusion, then, about the methods employed by the prosecution experts was that their methods were completely inconclusive.

In other developments, Judge Dov Levin announced that the judges had received rogatories from three Polish witnesses conducted by the Polish authorities. Copies will be made available to the prosecution and defense teams.

Summations in the Demjanjuk trial are now scheduled to take place January 18, 1988.

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PREVIEW OF EVENTS

December 27

JOHNSON, CITY, N.Y.: St. John's Ukrainian Orthodox Church invites the public to a program of Ukrainian Christmas carols at 4 p.m. in the church, 1 St. John Parkway. Bishop Antony of New York will provide commentary for the concert, which will be in commemoration of the Millennium of Christianity in Kievan'-Rus. Refreshments will be served after the concert.

December 29

YONKERS, N.Y.: Branch 30 of the Ukrainian National Women's League of America will sponsor a course in making kolach, which will be demonstrated by Lubov Wolynec and Anna Zielyk of The Ukrainian Museum in New York, at 7 p.m. in St. Michael's Church. Those interested may register by calling Ethel Petryczka, (914) 423-5892, between 9 and 10 p.m. before December 23. Several of the kolachi will be presented to residents of local nursing homes.

December 31

HARTFORD, Conn.: The Ukrainian National Home of Hartford

invites all to its annual New Year's Eve dance at 9 p.m., featuring the Chervona Kalyna orchestra. A buffet dinner, champagne toast and party favors will be provided. A donation of \$30 per person in advance is requested, \$35 per person at the door. For tickets call (203) 524-5702.

UNIONDALE, N.Y.: St. Vladimir's Catholic Club will hold its annual New Year's Eve dance at 9:30 p.m. in the parish center, 226 Uniondale Ave. A donation of \$20 is requested and will include food and favors. For information and tickets call Walter Liteplo, (516) GE7-6505.

SOMERVILLE, N.J.: Mykola Boychuk, owner of the Holiday Inn here, and the Ukrainian sports and educational association Chornormorska Sitch will host a New Year's party at 8:30 p.m. at the Holiday Inn on U.S. Route 22 (eastbound) in Bridgewater, N.J. Featured will be the Veseli Nochi orchestra, a full-course prime rib dinner, hot and cold buffet after midnight and champagne to greet the New Year. A donation of \$90 per couple is requested. Reservations for six, eight or 10 persons can be made at the Holiday Inn. (201) 526-9500.

Rudenkos...

(Continued from page 1)

Dr. Horbatsch told Svoboda editor Olha Kuzmowycz that the Rudenkos were greeted at the airport by a small contingent that included Dr. Horbatsch, a German representative of Amnesty International and a German clergyman.

Following a day's rest in Frankfurt, the Rudenkos boarded a train on December 14 for Munich, where they met Dr. Volodymyr Myalkowsky, the physician responsible for obtaining the visas for the couple to travel to West Germany for medical treatment.

The Rudenkos were freed from exile in mid-May, several years before their terms were due to expire, and immediately expressed a desire to go to West Germany for much-needed medical treatment. Both were serving terms for "anti-Soviet agitation and propaganda" under Article 62 of the Ukrainian SSR Criminal Code.

A founding member and former head of the Ukrainian Helsinki Monitoring Group, Mr. Rudenko and his wife remained in their place of exile, in the village of Mayma in the Gorno-Altayskaya autonomous region, until they were first notified by the authorities that they could leave.

USSR News Brief had reported in its May 15 issue that a large part of the manuscripts and archives confiscated from Mr. Rudenko, who is a writer, were returned to him, apparently before his release. The 67-year-old dissident had begun a hunger strike on March 31 demanding the return of more than 1,000 pages of archives and manuscripts, including both prose and poetry, that were confiscated by the KGB.

A decorated Red Army veteran and invalid from World War II, the former Kiev resident embarked on a writing career after the war. His first collection of poems came out in 1947, and he became managing editor of the journal Dnipro. Eventually he became secretary of the Ukrainian Writers' Union party organization.

A prolific writer, he published in quick succession nine books of poems, two novels, a collection of short stories, and two science fiction novels. As he became more absorbed in science fiction, however, his outlook on life began to change. He published less frequently. His last book to be published in the USSR was a collection of poetry, "The

Universe Within You" (1968).

Because of his letter to the Central Committee of the Communist Party of Ukraine criticizing its economic and social policies, he was no longer permitted to publish. To supplement his meager invalid's pension he worked as a watchman.

Mr. Rudenko soon became acquainted with Andrei Sakharov, Valentin Turchin and Yuriy Orlov and joined the Moscow Chapter of Amnesty International. After his "Economic Monologues" began circulating in samydvav, he was expelled from the party and the Writers' Union. Shortly afterwards, on April 18, 1975, he was arrested and quickly released because of the public reaction.

At the beginning of 1976 he was confined against his will in the Kiev Psycho-Neurological Clinic for two months. There he wrote the poem "History of an Illness." In November 1976 he co-founded the Ukrainian Helsinki Group and served as its chairman until his arrest.

Mr. Rudenko's home was searched twice prior to his arrest and his literary archive was plundered. Scores of outlines of new books, several unfinished novels, a large number of unpublished poems, and the philosophical work "Genesis and the Contemporary World" were carted away.

On February 5, 1977, the dissident writer was arrested and charged with "anti-Soviet agitation and propaganda." From June 23 to July 1, 1977, Mr. Rudenko was tried jointly with the late Oleksiy Tykhy, a fellow UHG founding member who died in 1984 in the notorious Perm labor camp No. 36-1.

Despite the fact he is an invalid, Mr. Rudenko was given the maximum sentence of seven years' strict-regimen labor camp and five years' exile. He was due to be released in February 1989.

Several collections of Mr. Rudenko's poetry and his "Economic Monologues" have been published in the West.

The 48-year-old Mrs. Rudenko, a laboratory technician, was arrested on April 15, 1981, and was sentenced in September of that year to five years' strict-regimen labor camp and five years' exile on charges of disseminating "anti-Soviet" materials, namely her husband's poetry and writings.

The Rudenkos' apartment in Kiev was reportedly confiscated while they were serving their terms.

Український Відділ Голосу Америки ЗАЦКАВЛЕНИЙ

У КАНДИДАТАХ НА ПРАЦЮ з професійним досвідом у вживанні української мови і з радіо-журналістичними здібностями.

Кандидати повинні мати також добре знання англійської мови. Усі кандидати мусять пройти письмовий і дикторський іспит.

Праця полягає переважно у перекладі матеріалів з англійської мови на українську і в писанні репортажів на різні теми. Початкова заробітна платня від \$22,458 до \$27,172 на рік, залежно від кваліфікації.

Зацікавлених просимо надіслати заповнені анкети SF-171 (про бажання вступити на працю до федеральної установи) або писати в цій справі, на адресу:

VOICE OF AMERICA PERSONNEL, Room 1341,
330 Independence Ave. S.W., Washington, D.C. 20547
Можна також звертатися тел. до: Janet Haspert (202) 485-8117

SUPPORT THE FAMINE COMMISSION

A memo

From: The Ukrainian National Association

To: All UNA members and readers of The Ukrainian Weekly

On December 10, 1987, the Ukrainian National Association decided to donate \$10,000 toward the all-important work of the U.S. Commission on the Ukraine Famine, a body created by law in 1986 to study the Great Famine of 1932-33 in Ukraine.

The commission is in dire need of funds to enable it to complete its work and to publish the results of its extensive research. As the government funding will run out by January 30, 1988, it is now up to the Ukrainian community at large to ensure that the commission's goal is accomplished.

We urge all the members of our community to send their tax-deductible contributions to the U.S. Commission on the Ukraine Famine today — tomorrow it may be too late.

(A handy clip-out form for donations is provided below.)

MY DONATION FOR THE COMMISSION ON THE UKRAINE FAMINE

I, _____ address _____

herewith enclose my check in the amount of \$ _____ as my donation to enable your commission to complete its work on the Ukrainian Famine.

Date _____ Signature _____

MAIL TO: Commission on the Ukraine Famine
1111 20th Street NW, — Suite 537
Washington D.C. 20579

NOTICE

To UNA Members and Branches

Members and Branches of the Ukrainian National Association are hereby notified that with the ending of its fiscal year the Home office of UNA must close its accounts and deposit in banks all money received from Branches.

No Later Than Noon of December 31, 1987

Money received later cannot be credited to 1987. Therefore we appeal to all members of the UNA to pay their dues this month as soon as possible and all Branches to remit their accounts and money in time to be received by the Home Office no later than noon of THURSDAY, DECEMBER 31, 1987.

Notice is hereby given that Branches which send their dues late will be shown as delinquent and in arrears on the annual report.

UNA Home Office