

# THE Ukrainian Weekly

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

Vol. LVI

No. 10

THE UKRAINIAN WEEKLY

SUNDAY, MARCH 6, 1988

25 cents

## New unofficial Lviv journals focus on culture, religious rights



Editors of three new unofficial journals being published in Lviv, Ukraine: (from left) Iryna Stasiv Kalynets, Mykhailo Osadchy and Ivan Helphedra.

JERSEY CITY, N.J. — News has reached the West of the appearance of three new unofficial journals in Lviv, bringing to four the total of such publications testing the limits of glasnost in that western Ukrainian city, according to various sources.

The three new publications, in addition to the first such journal, *The Ukrainian Herald*, which reappeared in August after a 15-year interruption, attempt to cover the socio-political, cultural and religious aspects of movements seeking to speed up the process of democratization, called for by General Secretary Mikhail Gorbachev.

The second journal, *Yevshan-Zillia*, commenced publication in the fall. Iryna Stasiv Kalynets, a poet, ethnographer and cultural rights advocate, who was imprisoned for her activity in the 1970s, is chief editor of the journal, which focuses on current Ukrainian cultural, literary and artistic life in Lviv, according to several sources.

According to an account by Stefania Hulyk Hnatenko, a cultural rights activist from Lviv who recently immigrated to the United States, the 47-year-old Mrs. Kalynets has "surrounded herself with young people" concerned with cultural rights of Ukrainians, in order to fulfill her main purpose in starting up such a journal. The poet hopes to reflect what is happening in all aspects of the arts, which have been revitalized due to the population's hopes in glasnost, in the western Ukrainian city, she said.

The first issue reportedly contains poems by the late Vasyl Stus; an article on the late Ukrainian Cubist sculptor Alexander Archipenko by Roman Figol, an art critic; prose by Mrs. Kalynets; a review and discussion of a recent exhibit of works by artist Lubomyr Medvid by Bohdan Horyn, an art historian and curator at the Lviv Art Gallery; a humorous article about George Kulchytsky, a Ukrainian Kozak who introduced coffee to Vienna 200 years ago; and other entries.

In January, the first issue of Ka-

phedra (Cathedral), the third unofficial journal to appear in Lviv, was published under the aegis of the Ukrainian Association of Independent Creative Intelligentsia (UANTI), according to the Ukrainian Central Information Service in London.

Mykhailo Osadchy, a 51-year-old poet, literary critic and former political prisoner, serves as chief editor of the new literary and cultural journal, created to publicize the works and activities of members of UANTI who hail from all over the Ukrainian SSR, and focus on the arts in general, past and present, all over the republic.

A permanent feature of this new unofficial journal will reportedly be a section titled, "Problems and Discussions."

The first issue contains the following: "Franko," a philosophical poem by Ukrainian literary critic Yevhen Sverstiuk; "Autumn Magdalene," a poem

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## Meshko arrives in Australia

JERSEY CITY, N.J. — Oksana Meshko, 83, a founding member and chairperson of the Ukrainian Helsinki Group, arrived in Melbourne, Australia, on Thursday, February 25, on a three-month visa for medical treatment.

She is visiting Australia thanks to an

invitation from her niece, Maya Hrudka of Melbourne. Ms. Hrudka was assisted in her 14-year-old efforts to obtain a visa for Ms. Meshko by the Committee in Defense of Human and National Rights in Ukraine, according to Dr.

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## A lifetime later, the freedom fight goes on

Picture: NEIL HEWITT



Mrs. Meshko at Melbourne Airport yesterday. Freedom her "greatest struggle."

By ANDREW STEPHENS

Two terms of imprisonment in Siberia, a "liberal" and "marxist" blindness have not conquered Oksana Meshko's spirit. The 83-year-old activist, few days before yesterday determined to tell Melbourne's Ukrainians of her struggles.

She told a welcoming crowd at Melbourne Airport that freedom was her "greatest struggle" and her spirit and strength had a lot to do with her birthplace, a rugged region in Ukraine called Poltava, that even Catherine the Great could not conquer.

In February 1947, Mrs. Meshko was charged with plotting to kill Nikita Khrushchev, then the head of the Ukrainian Communist Party and later the Soviet Premier. She was sentenced to 10 years of imprisonment in a region of Siberia inside the Arctic Circle, but was released in 1958.

In 1972, Mrs. Meshko's son was committed to seven years' prison in Siberia, with a further three years' exile. He is still there.

Her persistent haranguing of the Government led to her second arrest in 1986. After time in a psychiatric hospital, she was sent to a village called Zhabarivka in the far east of the region.

Today, Mrs. Meshko continues her struggle against repression in Ukraine as a leader of the Kiev Helsinki Monitoring Group.

Mrs. Meshko's visit to Australia has resulted from efforts over the past 14 years by Australia's Committee for the Defence of Human and National Rights in Ukraine and various representations from the Australian Government to have her extradited.

More than a week ago, she began the journey to Australia for specialist surgery on her cataract clouded eyes. Asked if the operation was not available in the USSR, she replied perily that she did not feel confident about having it done there.

Mrs. Meshko, who has permission to stay in Australia only three months, said that if she could survive such a trip, nothing could prevent her going home to continue the fight for human rights.

Reproduction of a news story about Oksana Meshko's arrival in Australia which appeared in the newspaper *The Age*.

## Lev Lukianenko reported extremely ill

NEW YORK — Lev Lukianenko, a lawyer and founding member of the Ukrainian Helsinki Group just recently transferred to the Tomsk oblast where he is to serve a five-year term of "internal" exile, is in extremely poor health.

According to Oksana Meshko, current chairperson of the Ukrainian Helsinki Group who arrived in Australia for medical treatment, Mr. Lukianenko is forced to work although he is of retirement age. As a result he was taken from his place of work directly to the hospital.

Ms. Meshko's information about the status of her fellow Helsinki monitor comes from Mr. Lukianenko's wife, Nadia. Ms. Meshko met with Mrs. Lukianenko before she left on her long journey to Australia. The information was then reported by the New York-based External Representation of the U-

krainian Helsinki Group.

Mrs. Lukianenko had visited her husband after he arrived on January 30 at his place of exile in the Tomsk oblast (636614 Tomskaya Oblast, Parabyl'skiy Raion, Pos. Berezovska).

At the time the inmates of the notorious camp 36-1 in Kuchino — where five inmates have died since 1980 — were being transferred to camp 35, also in the Perm region, Mr. Lukianenko began his long trip to Tomsk. This was on December 8, 1987, four days before he was due to complete his term of imprisonment. The arduous trip took nearly two months, and Mr. Lukianenko arrived exhausted.

According to official documents, Mr. Lukianenko was assigned "severe-regimen exile." Such a designation is unheard of, explained the

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Lev Lukianenko

## A GLIMPSE OF SOVIET REALITY

# Ukrainian Culturological Club breaks new ground for glasnost

by Bohdan Nahaylo

### PART I

The Ukrainian Culturological Club, an informal group, has generated considerable controversy on the pages of Kiev's evening newspaper. The result has been a remarkably open and novel exchange of views on topics that until recently were off limits. Meanwhile, although this unofficial association of patriotically-minded Ukrainians has now been implicitly attacked by the Ukrainian Party leader himself, it not only continues its beleaguered existence but is developing new forms of independent cultural activity.

#### Founded last summer

The informal Ukrainian Culturological Club was founded at the beginning of last summer by a group of patriotically-minded citizens of Kiev — some of whom are former political prisoners — intent on revitalizing Ukrainian cultural and public life.

After the appearance of a lengthy denunciation of the unofficial group in the October 19, 1987 issue of Kiev's daily *Vechirnyi Kiev*, it seemed as if official toleration of the club was about to end. This impression was strengthened when, a month later, the Ukrainian workers' newspaper *Robitnycha Hazeta* joined in the attack and reported that *Vechirnyi Kiev* — a local newspaper that is not normally available in the West — had published letters assailing the Ukrainian Culturological Club's leaders.

Recently, however, some new material from *Vechirnyi Kiev* has reached the West that shows the entire affair surrounding the Ukrainian Culturological Club has generated a remarkable and novel kind of controversy in the pages of this newspaper. What is more, the latest reports indicate that despite pressure from the authorities, the club's members are experimenting with new forms of independent cultural activity.

#### Unprecedented public controversy

If the initial attack on the Ukrainian Culturological Club by *Vechirnyi Kiev*, which took the form of an article by Oleksandr Shvets, seemed standard enough in the Soviet Ukrainian context even at a time of officially proclaimed glasnost and "democratization," what followed certainly was not. On November 14, 1987 the newspaper announced that Mr. Shvets' article had "a considerable resonance" in the Ukrainian capital and that the newspaper had already received 106 letters about it, 73 of which supported the line taken by Mr. Shvets and 33 of which opposed it.

The newspaper revealed that its representatives had met with leaders of the Ukrainian Culturological Club and, even though they disapproved of the association's views and actions, had agreed to inform readers of *Vechirnyi Kiev* about the "positions" held by the unofficial cultural activists. What was even more remarkable was that on the same day the newspaper published a selection of readers' letters of which four out of nine strongly criticized Mr. Shvets' article and expressed support for the Ukrainian Culturological Club.

The tone and content of the four letters defending the Ukrainian Cul-

turological Club differed from anything that readers of *Vechirnyi Kiev* had been accustomed to. A certain Oleksandr Pasinchuk, for instance, described Mr. Shvets' article as "repugnant, provocative and chauvinistic." Anatoliy Savchuk called the denunciation "slanderous," while V. Kuznetsov asked why Mr. Shvets considered that only he had "the right to tell the truth, while everyone else had to listen." Calling on the newspaper to break with "stereotypes," Mr. Kuznetsov went on to argue that "restructuring" had not happened just of its own accord and that dissidents and former political prisoners, including leaders of the Ukrainian Culturological Club, had helped pave the way for it.

A fourth respondent, who was one of several who preferred to remain anonymous, pointed out how unfair glasnost was in practice: those attacking the Ukrainian Culturological Club were armed with the official press, while the club's members were deprived of an equal opportunity to present their case before society. Everyone who read Mr. Shvets' article, the anonymous author claimed, agreed that "democratization has been stopped." Unless the newspaper took Mr. Shvets to task in its pages, he continued, it would be evident "that everything associated with restructuring is a shameful lie."

The thrust of the letters assailing the Ukrainian Culturological Club was that its leaders were "nationalists" who were conducting "anti-Soviet activity" and that society, especially youth, had to be protected from their pernicious influence.

For example, 11 members of another informal club — "an association of reservist soldiers — internationalists" from Kiev's Darnytsia District — wrote in this vein, alluding to the fact that "hippy-pacifists" had also participated in the Ukrainian Culturological Club's activities.

Others who condemned the informal patriotic association included five librarians at the Central Library of the Ukrainian SSR Academy of Sciences; Ihor Usenko, a candidate of juridical sciences; and H. Artemchuk, the pro-rector of the Kiev Pedagogical Institute of Foreign Languages.

#### More details emerge

Some of the letters that were published in *Vechirnyi Kiev* on November 14, 1987, confirm that during their meetings leading members of the Ukrainian Culturological Club had candidly discussed some of the most sensitive issues in Ukrainian history and national-cultural life. According to one of their critics — Y. Potapenko, a former associate of the Ukrainian SSR Academy of Sciences, during the club's meeting on October 18, 1987, devoted to "Blank Spots in the History of Ukraine," some of the speakers had compared Stalin with Hitler, advocated the slogan "Away with Bilingualism," and called for a discussion about the leading Ukrainian historian Mykhailo Hrushevsky (whose works were proscribed in the 1930s and who has still not been officially rehabilitated).

They also proposed appealing to UNESCO to commemorate the 50th anniversary of the birth of Vasyl Stus, the Ukrainian poet and dissident, who

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## Activist widow of Lviv artist moves to U.S. with family

NEW YORK — Stefania Hulyk Hnatenko, a Ukrainian cultural rights advocate from the western Ukrainian city of Lviv, arrived in New York on February 12 with her mother and son, Nazar, following an 11-year-effort to win permission to emigrate from the Soviet Union.

The 42-year-old art scholar is the widow of the late Ukrainian artist Valeriy Hnatenko, who died of cancer at the age of 40 last spring, only weeks after the family had finally received a visa to emigrate. The family postponed its departure and left Lviv on February 7 of this year. They came to the United States via Rome to be reunited with family members, including an aunt who lives in Texas, three weeks ago.

Mrs. Hnatenko has been active in the Ukrainian cultural and human rights movements since her student days in the late 1960s and early 1970s. Born in Terebovlia, a town in the Ternopil region, Mrs. Hnatenko studied at the Institute of Applied and Decorative Arts in Lviv. She was suspended in 1971, however, for aiding the families of Ukrainian political prisoners and for her part in the formation that year of a group in defense of the newly arrested Nina Strokata, the Ukrainian national rights activist from Odessa.

The late Mr. Hnatenko, who hailed



Stefania Hulyk Hnatenko

from Bessarabia, was suspended from the same institute in 1973 because of his association with members of the creative intelligentsia of Lviv who were arrested in a mass round-up the previous year. Both Mr. and Mrs. Hnatenko refused to testify against their dissident friends or cooperate with authorities, despite continued harassment and threats of arrest.

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## Ogonyok publishes letter about famine

LONDON — Another issue of *Ogonyok*, the flagship of glasnost edited by Vitaliy Korotych, has published a letter from a resident of the Ukrainian city of Sumy about the artificial famine of 1933 in Ukraine.

*Ogonyok* last year published a letter by F. Raskolnikov, the former Soviet ambassador to Bulgaria, who defected in 1939 after writing a letter to Stalin as the "organizer of the famine."

Below is the full text of the most recent letter to *Ogonyok* from a witness to the terror-famine (translation provided by the London-based Ukrainian Press Agency).

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"The new generation ought to know what their parents and grandparents went through. Many aspects of our history remain in the dark. An example is the famine of 1933. I cannot think of it without shuddering. In the summer of that year I was tending to some cows who were barely alive... I used to gather clover, which I dried and then ground into a powder. My mother would mix the

clover powder with flour and we would live off this. To my dying day I will never forget the eyes of those people, dying from hunger.

"When I grew older I began to ask myself: how was it possible that Lenin was capable of feeding the country so soon after the civil war, but after several years we were starving?"

"The writer M. Alekseev, in the novel 'Drachynu,' wrote about the famine in Saratov oblast. People did not even have the strength to bury the dead. He wrote what he himself witnessed but was unable to provide any convincing explanation. He openly stated that he was trying to understand the origins of the famine. I am also trying to understand it. Was the famine a fatal inevitability or was it man-made? Could it have been avoided? As far as I am aware nobody has even tried to provide an answer to these questions. It is immoral to keep silent about such things. During the 1933 famine more people died than during Stalin's years of terror."

— M.E. Halushko, Sumy

## THE Ukrainian Weekly

FOUNDED 1933

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

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

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

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

UNA:  
(201) 451-2200

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

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The Ukrainian Weekly, March 6, 1988, No. 10, Vol. LVI  
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## Olympic vigil focuses on human rights

CALGARY — Some 300 members of Calgary's community participated in a candlelight vigil to draw attention to religious repression in the Soviet Union, along with the opening of the XV Winter Olympics Sunday, February 14.

The organizers of the vigil, the Ukrainian Canadian Committee and the Calgary Coalition for Human Rights in the Soviet Union, called upon the Soviet government to declare a unilateral cease-fire in the Afghanistan war for the two-week duration of the games and to cease its persecution of Christian, Muslim, Jewish and other religious minorities.

The vigil began with a moleben (prayer service) at the Assumption of the Blessed Virgin Mary Ukrainian Catholic Church with Bishop Demetrius Greshchuk, Edmonton eparch of the Ukrainian Catholic Church, and Bishop O'Byrne of the Roman Catholic diocese, The Rev. Paul Lysak, pastor of Assumption Parish, and The Rev. William Hupalo of St. Stephen's participating.

Carrying Olympic torches, participants then proceeded to the Ukrainian Orthodox Church of St. Vladimir where a prayer service was celebrated by the Rev. A. Lakusta followed by a news conference.

During the procession members of the Ukrainian Youth Association (SUM) marched in full uniform.

The guest speaker, Ukrainian Catholic activist Yosyp Terelia, noted that not only is the Soviet Union conducting wars against small countries, but to be a believer in the Soviet Union, regardless of what faith that may be, is to be considered a criminal.

Mr. Terelia, a lay leader of the underground Ukrainian Catholic Church, has spent 23 years in Soviet labor camps and prisons was allowed to emigrate to Canada last year.

Free-lance journalist Arthur Kent, who covered the Afghanistan war from the front lines, said that stories the Soviets are withdrawing from Afghanistan are simply untrue. They are, in fact, intensifying the struggle in the countryside.

Western governments should put more pressure on the Soviets to withdraw, he added.

Dean Nasery, president of the Afghan Cultural and Charitable Association of Calgary, said he welcomed the Olympics in Calgary, but objected to the presence of Soviet athletes here.

He asked: Why are they warmly welcomed when Canada refused to send its athletes to Moscow following the invasion of Afghanistan? The war continues and the government has not changed, he added.

Steven Magas, president of the World Federation of Hungarian Freedom Fighters and chairman of the Hungarian Canadian Federation, called for the restoration of freedom of the press and free elections in his country.

Andrei Walny, former member of the Wrocław chapter of Solidarity, said it is the moral duty of all people to support those who fight for freedom.

A letter by Peter Savaryn, president of the World Congress of Free Ukrainians, was read in which he called for an end to colonialism in sport and urged the International Olympic Committee to demand the Soviet Union to allow the formation of national committees for sports.

The conference was chaired by Member of Parliament for Calgary East, Alex Kindy.

Sonia Skibo, president of the Calgary Branch of the Ukrainian Canadian Committee, thanked everybody who participated, especially the bishops, the parish priests and the organizing committee.

via telephone.

Dr. Lawriwsky said that Ms. Meshko is under the medical care of Dr. George Koniuszko, a Melbourne eye specialist. She is to have surgery to remove cataracts from her eyes.

Ms. Meshko arrived in Melbourne airport (Tullamarine) at 3:30 p.m. on Thursday, February 25. Her plane was delayed in Sydney for five hours due to a baggage handlers' strike. Her trip from Kiev lasted many days, as she had to spend six days in Moscow waiting for a flight.

She was greeted at the airport by her niece. The last time Ms. Hrudka, 63, had seen her aunt was in 1943, when the Germans took the former away to work in Germany.

Ms. Meshko was also greeted with flowers and children in Ukrainian costumes. She was welcomed by Michael Moravski, president of the Australian Federation of Ukrainian Organizations, and Myroslav Boluch, president of the Committee for the Defense of Human and National Rights in Ukraine.

According to the Australian newspaper *The Age*, Ms. Meshko told the crowd gathered at the airport to welcome her that freedom is her "greatest struggle," and that her spirit and strength have a lot to do with her birthplace, the Poltava region of Ukraine, that not even Russian Tsarina Catherine the Great could conquer.

The veteran political prisoner said she has every intention of returning to Kiev, Ukraine, to continue the fight for human rights.

According to Nadia Svitlychna of the New York-based External Representation of the Ukrainian Helsinki Group, who spoke with Ms. Meshko on the

## Senate committee may act soon on resolution regarding Millennium

WASHINGTON — The Senate Foreign Relations Committee may soon take action on recently introduced legislation regarding the Soviet government's active persecution of religious believers in Ukraine during the Millennium year.

Senate Joint Resolution 235, introduced last December by Sen. Dennis DeConcini (D-Ariz.), discourages official U.S. participation in the USSR's planned Millennium ceremonies "so long as individuals remain harassed and imprisoned for their religious beliefs," and "the Ukrainian Catholic and Ukrainian Orthodox Churches remain outlawed."

The bill also cites the 1,000-year Christian heritage of the Ukrainian people, beginning with the adoption of Christianity "by Prince Volodymyr in a ceremony on the banks of the Dnieper River." By specifying not only the key role played by Prince Volodymyr, but also the exact location of the baptism, the resolution explicitly confirms that the anniversary of 1988 is first and foremost an anniversary that belongs to Ukrainians.

If the Senate Foreign Relations Committee responds favorably to the legislation, S.J. Res. 235 will then be referred to the full floor of the Senate for debate and a vote.

The joint resolution, which has been receiving favorable bipartisan support, has to date gained the endorsement of 36 co-sponsoring senators.

However, prior to Foreign Relations Committee action, the Department of State and other executive branch agencies may be asked to comment and provide recommendations regarding the pending legislation.

An identical version of the Senate bill

has been introduced in the House of Representatives by Rep. William Lipinski (D-Ill.). House Joint Resolution 429, the companion of S.J. Res. 235, has currently gained the support of 103 members of congress. In order for the bill to become law, both houses of Congress must act favorably on the legislation. Action in the House of Representatives is expected to take longer than in the Senate due to the significant number of House co-sponsors which are generally required to support such a resolution.

If passed by the Congress, the joint resolution will be sent to the president for his approval.

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Target list: members of the Senate who have not yet co-sponsored: Brock Adams, Washington; William Armstrong, Colorado; Lloyd Bentsen, Texas; Alan Cranston, California; Robert Dole, Kansas; Daniel Evans, Washington; Wendell Ford, Kentucky; John Glenn, Ohio; Bob Graham, Florida; Phil Gramm, Texas; Mark Hatfield, Oregon; Gordon Humphrey, New Hampshire; Nancy Kassebaum, Kansas; Ted Kennedy, Massachusetts; John Kerry, Massachusetts; Carl Levin, Michigan; Barbara Mikulski, Maryland; Sam Nunn, Georgia; Bob Packwood, Oregon; Warren Rudman, New Hampshire; Paul Simon, Illinois; Alan Simpson, Wyoming; Arlen Specter, Pennsylvania; Ted Stevens, Alaska; Steve Symms, Idaho; Strom Thurmond, South Carolina; Paul Trible, Virginia; Malcolm Wallop, Wyoming.

Target list: House members who have not yet co-sponsored:

Florida: Charles Bennett, Michael Bilirakis, Bill Chappell, Dante Fascell, Sam Gibbons, Tom Lewis, Connie Mack, Dan Mica, Bill Nelson, Claude Pepper.

New York: Sherwood Boehlert, Joseph DioGuardi, Thomas Downey, Hamilton Fish, Floyd Flake, Frank Horton, Jack Kemp, John J. LaFalce, Norman Lent, Matthew McHugh, David Martin, Guy Molinari, Stephen Solarz.

Pennsylvania: Robert Borski, William Clinger, William Coyne, Joseph Gaydos, George Gekas, William Gray, Paul Kanjorski, Peter Kostmayer, Joseph McDade, Austin Murphy, John Murtha, Thomas Ridge, Doug Walgren.

Indiana: Lee Hamilton, John Hiler, Peter Viscloskey.

Maryland: Roy Dyson, C. Thomas McMillen, Connie Morella.

Illinois: Terry Bruce, Phil Crane, Richard Durbin, Robert Michel, Dan Rostenkowski, Marty Russo.

Ohio: John Kasich, Thomas Luken, Buz Lukens, Bob McEwen, Ralph Regula.

Michigan: Bob Carr, John Conyers, John Dingell, William Ford, Sander Levin, Fred Upton, Guy Vander Jagt, Dennis Hertel.

Massachusetts: Edward Bowland, Brian Donnelly, Joseph Kennedy, Ed Markey, Joe Moakley.

Minnesota: Bill Frenzel, Bruce Vento.

Rhode Island: Fernand St. Germain.

New Jersey: Jim Courter, James Florio, Dean Gallo, Frank Guarini, Matthew Rinaldo, Peter Rodino, Marge Roukema, Robert Roe.

Arizona: Jim Kolbe, John Kyl, Morris Udall.

Connecticut: Barbara Kennelly, Bruce Morrison, John Rowland.

Wisconsin: James Sensenbrenner, Toby Roth, Les Aspin, Steve Gunderson, Robert Kostenmeier, David Obey, Virginia: Stan Parris.

## Meshko...

(Continued from page 1)

Michael Lawriwsky, an economics professor at La Trobe University and an officer of the Australian Federation of Ukrainian Organizations.

Ms. Hrudka and the committee members had two days' notice about Ms. Meshko's arrival in Australia. Dr. Lawriwsky told *The Ukrainian Weekly*

## Lev Lukianenko...

(Continued from page 1)

External Representation, since the regimen of exile is never formally specified.

In a letter to his family in Chernihiv, Ukraine, Mr. Lukianenko wrote that he is afraid he will not live to see the end of his five-year term of exile under such difficult conditions.

Mr. Lukianenko was born August 24, 1928. He served his first term of 15 years for "treason" and "anti-Soviet agitation and propaganda" after he advocated secession of the Ukrainian republic from the USSR — a right that is guaranteed each republic in accordance with the Soviet Constitution.

After joining the Ukrainian Helsinki Group, he was arrested on December 12, 1977, tried and sentenced for "anti-Soviet agit-prop" to another 10 years' imprisonment and five years' exile.

As a result of the extremely harsh conditions of his many years of imprisonment, Mr. Lukianenko is known to suffer from gastritis, heart disease, and kidney and liver ailments.



## Philadelphia's community welcomes Mykola and Raisa Rudenko

by Olena Stercho Hendler

PHILADELPHIA — Mykola and Raisa Rudenko received a tumultuous welcome and heartfelt reception from Philadelphia's Ukrainian community on Sunday, February 21, at the Ukrainian Cultural Center. The event, sponsored by the Ukrainian Human Rights Committee of Philadelphia (UHRC) and attended by a standing-room-only crowd of over 400 persons, marked the Rudenkos' first appearance in Philadelphia.

Mr. Rudenko, first chairman of the Ukrainian Helsinki Monitoring Group and a Soviet political prisoner for more than 10 years, and his wife, Raisa, a Soviet political prisoner for six years, arrived in West Germany from the Soviet Union on December 13, 1987 and on American soil on January 20, 1988.

UHRC member Irena Jurczak greeted the Rudenkos at the entrance to the hall with a gift of bread and salt, in accordance with ancient Ukrainian tradition. After the greetings, Mrs. Jurczak, who was dressed in a Ukrainian national costume, escorted the Rudenkos to the stage to a standing ovation of welcome from the audience.

Taisa Skulsky and Lala Halloway, young girls dressed also in national costume, greeted the Rudenkos on stage by reciting a short verse by Lesia Ukrainka and with a bouquet of red roses. The Rudenkos responded to the sustained applause of the audience with broad smiles and bows.

The program was opened with a brief introduction by UHRC chairperson Ulana Baluch Mazurkevich. As part of her opening, Ms. Mazurkevich read a letter of welcome from Pennsylvania Congressman Lawrence Coughlin, who has followed the Rudenkos' plight for over a decade and has been an active combatant in the fight for their release.

Ms. Mazurkevich then acknowledged the presence of Sister Gloria Coleman, head of Philadelphia's Inter-Religious Task Force on Soviet Jewry, who has distinguished herself as an active participant in the fight for human rights in Ukraine by appearing frequently at demonstrations and by raising the issue at appropriate national and international forums.

Sister Ann Gillian, international director of the Inter-Religious Task Force on Soviet Jewry who had flown in from Chicago, especially to greet the Rudenkos, followed with short remarks. After commenting on the Task Force's long-standing involvement in the right for the Rudenkos' freedom, Sister Gillian noted:

"I think that it is important that this hero and heroine who have come here should know that Catholics, Protestants and Jews of the United States worked together to bring about their freedom...I was deeply touched by seeing the traditional greeting of the bread and salt, and the reverence for the bread and salt. I thought how much bread and salt meant in Ukrainian history and how much we have been enriched by learning from you. In seeing the presence of the Rudenkos, I thought of the time they ate the bread and salt of sorrow...in prison and in exile...and how they truly are the bread and salt of Ukraine."

Pennsylvania's former congressman, Charles Dougherty, who formed the Congressional Ad Hoc Committee on the Baltic States and Ukraine and also lobbied actively, both within the United States and with Soviet officials, on behalf of the Rudenkos, spoke next.

"I welcome the Rudenkos with a deep



Raisa and Mykola Rudenko are greeted at the Ukrainian Cultural and Educational Center in suburban Philadelphia by Irena Jurczak.

feeling of peace in my heart...I welcome them but I also thank them," he said, "I thank them for their courage, their belief in the dignity of mankind and the cause of freedom. I thank them for their courage in showing that despite the power of the state, the willingness, the strength, the belief of the human being is so great that in the end, humanity will prevail over the terrorism of the Soviets."

In wishing the Rudenkos well in their new homeland, Mr. Dougherty also urged them to reach out beyond the Ukrainian community and to share with all of the people of the United States "the true meaning of sacrifice and the true story of what the Soviets are all about."

### Welcomed by Strokata

Congressman Dougherty's remarks were followed by a speech of welcome and commentary by Dr. Nina Strokata Karavansky, a member of the Ukrainian Helsinki Monitoring Group and former political prisoner. Dr. Strokata observed that the day was extraordinary not only because it provided an opportunity to welcome the Rudenkos, but because it, at long last, provided an answer to the long-standing debate within the Ukrainian community about the merits of agitating for human rights in Ukraine and at the release of specific individuals.

"When the acts of persecution began in Ukraine," Dr. Strokata said, "many said that agitation will bring worse to the persecuted. Others said that agitation will accomplish nothing... Today we have an answer to these questions. Those who agitated were needed." Dr. Strokata, speaking on behalf of political dissidents, then commended the UHRC for its major, long-term involvement in the fight for human rights in Ukraine and on behalf of political dissidents.

Dr. Strokata then went on to discuss the Ukrainian Helsinki Group and its relation to recognition of Ukrainian national issues in general. "The creation of the Ukrainian Helsinki Monitoring Group, as it developed, created a huge issue and established a new forum, a different forum, functioning on a different level to present the question of Ukraine and the rights of the person and the Ukrainian nation. The documents of the Ukrainian Helsinki Monitoring Group were cited during the deliberations [of the Conference on Security and Cooperation] of delegates in Belgrade, in

Madrid especially, in Vienna, in Ottawa and during other meetings. The name of Ukraine rang out more and more frequently in connection with the activities of the Ukrainian Helsinki Group and the persecution which befell its members."

Finally, Dr. Strokata observed how the plight of the Rudenkos had helped raised American consciousness about the plight of the Ukrainian nation in general. "I had the great opportunity to observe...how true liberty and democracy in this land of Washington works. The names of Mykola and Raisa Rudenko sounded not infrequently during the sessions at both houses of the American Congress."

Addressing the Rudenkos directly, Dr. Strokata said, "If there were many difficulties and many travails in achieving your liberty, if you were forced to lose your homeland and contact with your dear ones, may it be some small solace to you that often in the course of one hour the name of Ukraine sounded frequently in connection with your names in the halls of the American Congress. Thus, as a result of what you did, we know that we have the right to call ourselves Ukrainian patriots and that is why there is such a great joy in our souls, that Ukraine has been brought back from the forgotten and is mentioned in the greatest forums of the world."

### Efforts not in vain

At the conclusion of Dr. Strokata's speech, Mrs. Rudenko rose to greet her in a warm and emotional embrace and thereafter made a brief speech. "Today, as on every occasion, when I have the opportunity to address the community, I must thank all persons who fought for our release. The actions of individual persons, community organizations, members of Amnesty International, writers, senators and congressmen, not only did not hurt us, as emphasized by Mrs. Karavansky, but instead our presence here today is living proof that your efforts were not in vain," Mrs. Rudenko began.

Mrs. Rudenko then briefly and movingly recounted trials and tribulations at the hands of Soviet authorities. "I endured [my husband's] 10 years without liberty because I smuggled from camps, preserved, reprinted and read to my colleagues the verse of my husband and because I spoke out on his behalf. My own period of imprisonment did not cure me...I have been released

with a greater determination to continue the struggle," she said.

Mrs. Rudenko then spoke of how her husband, while in prison, wrote verse in dark corners, only to have it all confiscated by guards the following day. "The guards took every page," she said. "Upon his protests," the authorities promised to return these to him upon his release. When he was sent into exile, not only were his writings not returned, but they took that which he was writing in exile."

"Mykola Rudenko wrote 10 declarations to authorities demanding the return of his improperly seized works," she continued. "But all of his efforts were in vain. Then he sent a telegram to the KGB, advising that on March 30, 1987, he was going on a hunger strike, which he would maintain until he was returned all that was taken, all that he had written, while he was imprisoned for 11 years."

"As a result, the friends of Mykola Rudenko, including academician Andrei Sakharov, held a press conference which brought to bear the attention of the world community," Mrs. Rudenko continued, "On the 21st day of his hunger strike, he was returned the bulk of his archive, with the explanation that all that could be found was being returned. As is evident, the administration did not care much that part of his literature was lost..."

Mrs. Rudenko concluded her presentation by reading Mr. Rudenko's poem, "Automatons."

Mr. Rudenko immediately followed his wife's speech. "I want to thank you from the bottom of my heart for the good you do for the rights of those who have no liberty, for the Ukrainian nation which has suffered in the past, which suffers today, and... which will suffer tomorrow. The struggle is complex; the struggle is difficult but it cannot be called one without prospects." He began, "Today, it is possible to believe that this battle will have its successes."

### Community in diaspora

Noting that much had already been said about what he and his wife had endured, Mr. Rudenko then focused his attention on the Ukrainian community in the diaspora. "Permit me to speak about how we perceive you, because the meeting with you, respected community, was a large and unexpected pleasant surprise for us," he said.

"While I was still in Munich, Danylo Shumuk telephoned, and the first words he uttered were, 'The Western Ukrainian emigration has turned out to be significantly stronger, significantly more sophisticated intellectually, spiritually and culturally than I could have imagined.' How true..."

"I understand that all of these positive characteristics as well as human failings exist among you, as everywhere in the world," Mr. Rudenko continued. "We are human, and because we are humans in a free world, we have a tendency toward democracy and pluralism. Therefore, naturally, certain differences and difficulties exist, of which we are already aware. People will be like that everywhere... I must say that in general, I have a very favorable impression of you."

Exploring the theme of potential division in the community in a different vein, Mr. Rudenko said, "There is no split into two Ukrainian cultures — the Western, and that in present-day Ukraine. There is but one Ukrainian nation. This nation is in the diaspora:

(Continued on page 5)

## Philadelphia's...

(Continued from page 4)

this nation is in our homeland. It is one. There is one culture, one path of spiritual development despite attempts to cripple it, make it anemic, disrupt it, and Russify it... Indeed, our younger generation is rejecting these attempts, and is making a wholesale return to our ancient ways with God, with Church and with the Holy Spirit."

Mr. Rudenko then cautioned, "There are forces which would like to drive a sharp wedge between us, the Ukrainian emigration, and other peoples — Poles, Hungarians, Jews. This is very convenient for the KGB... The Committee for State Security has demonstrated that it is one of its tactics to divide, to tear apart, to disunite, and to cut apart... Their purpose is to weaken the Ukrainian emigration and we cannot give in to these provocations... These (other peoples) cannot be our enemies because the danger to Ukraine does not come from that direction. It comes, without question, from Moscow."

Shifting focus, Mr. Rudenko commented, "There are as many of us Ukrainians in the West as there are Norwegians, Swedes, Finns... It must be said that nations do not distinguish themselves by their numbers, but by their spiritual strength. I am pleased to see that this spiritual (and cultural) strength exists in the emigration. I read with pleasure the journals which are published here... I see that there exists a wide, varied, and professionally mature literature."

"I do not view the people from an elite position," Mr. Rudenko continued, "but, yet, the cultural forces of a nation have always expressed its spiritual strength, led the nation and given it eternal life. For this reason, I call upon you — and hasten to reassure you — that you are entirely right in supporting the spiritual elite of the emigration — writers, journalists, spiritual leaders, political leaders, publishers. Your activity sows good seeds..."

### Economic crisis in USSR

Turning to the economic state of the Soviet Union today, Mr. Rudenko said, "This country (the USSR) is on the verge of such a crisis, that believe me, the reforms will provide no solution. This is a country on the verge of starvation... One can forget about eating meat. One can forget about eating delicacies. *Kovbasa* is so expensive that an average worker must work two full days to buy one kilogram of *kovbasa*... But other things are needed to live, as you well know — children need to be clothed, they need schoolbooks, the rent needs to be paid... The average working person today in the USSR cannot make ends meet."

"The reforms do not do much good in these circumstances because they are not enough," Mr. Rudenko continued. "They can only lead to unemployment, and that in the context of empty food stores. In agriculture, there is no talk of reform... I belong to those who firmly believe that the reforms will produce no good. They will only hasten the economic collapse of the country, a collapse which cannot be prevented."

Mr. Rudenko concluded his address with the following: "Once in the 13th century, there lived in Scotland a wise monk. He understood God thus: God is absolute liberty. This God is trampled upon in the Soviet Union and this God manifests himself in this very country in which we are present today. We can see that God as absolute liberty is the fountainhead of truth, the fountainhead of action, and the fountainhead of creativity..."

...only when absolute liberty reigns in

the USSR — and this is very far away indeed and will come only after an inevitable, major catastrophe which we will be forced to endure — only then, will there be true salvation and a true cultural and national flowering. I believe that the day will come when we will be able to behold a free Ukrainian nation and a free Ukrainian state."

### Variety of topics discussed

A lengthy question and answer period followed Rudenko's speech. Below is a summary of Mr. Rudenko's responses on various salient issues raised:

- On the purpose of Russification in Ukraine: Under the guise of Marxism, the Communist Party carries on an imperialistic policy which is not necessary to it (as a Marxist state) of seeing to it that the Russian language prevails in Ukraine. Russification is being conducted with the objective that if Ukraine is Russified, then it will not resist imperialistic demands. In other words, there is no objective other than imperialism.

- On the history of Russification in Ukraine: Brezhnev introduced Russification in Ukraine with such an intensity that until that time had not been seen and was unheard of. The policy was actually executed by his right-hand man, Volodymyr Sheherbysky. It started when he began to conduct party congresses in Russian. Delegates, *kolkhozniks* and the like spoke not knowing the Russian language, but nonetheless, tossing it around. This was, of course, very funny. But this was necessary in order to bring out in the youth a sense of derision and denigration for the Ukrainian language — look at what a funny, stupid language. Thus, step by step, the prestige of the Ukrainian language was lowered in Ukraine.

- Starting with the Central Committee of the Communist Party, Ukraine, and down to the lowest party units, all functions were switched to the Russian language. Now, this is the kind of country in which all compare themselves to the party. As the party apparatus goes, so the civilian apparatus goes. As go the village councils, so go the teachers, the village intelligentsia and so forth. But this cannot be exaggerated: There is a Ukrainian people. In the cities, you will hear the Ukrainian language spoken by village people. The village has always spoken and continues to speak in Ukrainian.

- On internal awareness of Russification in Ukraine: This is a very complex question because the Ukrainian people, more so than others, are not entirely homogeneous. For example, in western Ukraine, national consciousness is considerably higher. Today, however, there is also a developing and growing intelligentsia with national consciousness, which in a self-sacrificing way is fighting Russification, fighting for the rights of the person, and fighting for the rights of the nation. You know many of them by name. This intelligentsia is growing ever larger, as is its national consciousness.

- On what the emigration can do about Russification: We should do what we have always done — protest, but perhaps more vigorously... I must tell you ... that your voices in the international arena sound very loudly and very clearly, and echo in all of the USSR, especially in Ukraine and even in the Kremlin itself. We should speak loudly and proceed with great vigor.

- On whether his works were published in the Soviet Union: I have worked in literature for a long time. I became a member of the writer's union in 1947. From 1947 to 1971, 20-odd of my books and 30 other publications of mine appeared in Russia and the other republics. Many of my works were

published there. I must say that I have changed very much. I started as a social realist. But after the 20th Communist Party Congress in 1956, began the maturation process... this was very difficult, and, in general, not all of which I wrote I accept today. Many of my writings are known; some have been hushed up... I was published until 1971. Thereafter, my works were banned — in other words, not accepted for publication. I was forced to work as a security guard.

- On internal awareness about the famine of 1932-33: Ukrainians, without question, know about the famine. I had the opportunity to speak with many people. I traveled much throughout Ukraine. I could tell you about endless encounters and the stories people told me. For example, the village of Rasava, which is north of Kiev, lost 800 people to starvation just in that one village. In general, the older generation tells the young and the people know about it.

- On his perceptions of members of the Ukrainian Insurgent Army and internal perceptions of UPA: Without question, I came to truly know combatants of the UPA in the concentration camp. These were my closest friends, people of great and good heart, of great enlightenment, and of great spiritual purity. I came to love these people, and they became an example to me of spiritual wholeness, masculinity... Many of them were in camp for 30 years.

- Not all of the Ukrainian people know that these men were our knights — and not fascist servants of Hitler. Soviet propaganda on this score casts a total blanket — it constantly preaches, on a daily basis, hour by hour against them. The growing Ukrainian intelligentsia, however, knows the truth.

- On the reaction of the average Soviet citizen to glasnost: To say that the average person believes that a restructuring will actually take place would not be true. The Soviet people have seen so much in the last 70 years, that today's Soviet person does not believe anything.

- On the possibility of easing internal restrictions from within the party: If you refer to an improvement with regard to national aspirations, I do not expect that any such directives will be coming from on high in the party apparatus. I think that the struggle of the Ukrainian intelligentsia to save the Ukrainian language and culture has become a serious factor, which the party cannot keep secret or at bay. Once the populace knows — even if there are not loud demonstrations — it is out.

- On the national consciousness of villagers and the impact of Western broadcasts: The Ukrainian villagers are truly Ukrainian. They all speak Ukrainian, they support Ukrainian schools, and they listen to Western broadcasts all the time — Voice of America, Voice of Canada, the BBC, etc. These Western voices which are beamed into the USSR help people maintain their national consciousness. You know, from the age of 5, people are "Sovietized." In the past, people were afraid to listen to the "voices," because in Stalinist times, this was sufficient to be sent to a camp or shot. Today, people are not afraid of this and particularly now, as a result of easing of restrictions. In fact, only a few listen at any given time because it is late at night, but what they hear of interest, they tell their neighbors, and soon the "women's radio network" takes over and the whole village knows.

- I must tell you that Ukrainian students and the intelligentsia have become conscious Ukrainians thanks to these voices. Thanks to these voices, there are many more conscious Ukrainians; even those who were Russified, and suddenly, they became aware because these

programs. Therefore, what you put on the radio is unusually valuable information for all Soviet citizens. (Response provided by Raisa Rudenko).

### Exhibit and fund-raiser

At the back of the room in which the meeting with the Rudenkos took place, a large exhibit was placed, showing the work UHRC members had done on behalf of the Rudenkos. The display included letters from congressmen and senators to U.S. and Soviet officials, newspaper articles, pamphlets, advertisements and various artifacts from demonstrations, including posters and photographs.

As a result of the great generosity of those in attendance, the Rudenkos received the sum of \$5,800, reflecting net proceeds from the admission charge and individual contributions, to assist them in their re-location in the United States.

### Coughlin greets Rudenkos

*Letter greeting the Rudenkos from Pennsylvania Rep. Lawrence Coughlin.*

Dear Friends:

It is with great joy that we welcome Mykola Rudenko and Raisa Rudenko to the Ukrainian Cultural Center today. I only regret that a previous commitment prevents me from joining all of you personally.

The Rudenkos' freedom is especially gratifying for me. I have followed their plight for over a decade. In 1981, I telephoned the Perm camp in the Mordovian labor colony to talk to Mykola upon learning of his December 1980 hunger strike. After my call was refused, I contacted the Ministry of the Interior in Moscow and the Soviet Embassy in Washington.

Many of my colleagues in the Congress joined me in sending letters to the Rudenkos. Last year, during my visit to Moscow, I handed General Secretary Gorbachev, a list of cases of special concern, including the Rudenkos' case.

Raisa and Mykola, the courage you have displayed throughout your ordeal is thoroughly inspiring. Your years of separation, the denial of your every basic right in the gulag, your refusal to renounce your beliefs when a simple statement might have been so easy, all offer a resounding testimonial to the great strength and high character of your personal convictions. You held fast to those convictions even in the face of death, death which tragically consumed Vasyly Stus, Oleksa Tykhy, Valery Marchenko and countless others before them.

It is said that a new wind — the wind of glasnost — is blowing throughout the Soviet Union. Perhaps, Mykola and Raisa's presence in Philadelphia supports that claim. The fact remains, however, that any change to date is a change only in degree and not in kind. Colossal change is yet required to bring the Soviets into compliance with their international commitments to human rights. In Ukraine and elsewhere in the USSR, the struggle for human and national rights must and will continue.

Two voices — not by any means new to the cause — but even stronger in freedom, will be heard still more loudly in the future. Raisa and Mykola, you can count on all of us as you continue your quest for justice and individual dignity in the Soviet Union.

# THE Ukrainian Weekly

## Timeless Shevchenko

Next year marks the 175th anniversary of the birth of the genius of the Ukrainian language, the great bard of Ukraine, Taras Shevchenko, yet his words ring out as true today as they did during his lifetime.

The timelessness of his ideas are embodied in his poetry; his national spirit reigns immortal. Thus, it could not have been more fitting to mark the Millennium of Christianity in Rus'-Ukraine with the world premiere of Shevchenko's "The Neophytes," set to music by Ukrainian composer Marian S. Kouzan. The composer, who resides in Paris, was commissioned by Bishop Michael Hrynchysyn of the Ukrainian Catholic Church in France to set the epic poem to music worthy of a commemoration of the Millennium of Christianity in Ukraine.

The Neophytes, ("The Newly-Converted," "The Newly Baptized") was written in 1857, when Shevchenko, still in exile, was awaiting further orders concerning his fate. He dedicated the work to his friend M.S. Shepkin, and expressed the hope that it would "a parable become for crucifiers of all nations/tyrants yet to come." And so it became.

The prophetic vision of Shevchenko is evident as he tells the story of the hero Alcides, a young Roman who upon hearing Apostle Peter preach becomes a convert to Christianity and along with other neophytes is imprisoned by Nero and set to hard labor.

His pagan mother prays to all the Roman gods, including the self-proclaimed deity, Nero, to save her son. But Nero has other plans for the early Christians and they are thrown to the wild beasts in the Coliseum. As her son's body is thrown into the Tiber, Alcides' mother sees the true light and prays to the one God.

In a thoroughly biblical vein, Shevchenko believes in the prophecy of Isaiah; the light of the mercy of God leads souls through mortal suffering and the sacrifice of life to the victory over evil, for it is the way he lived his own life.

Shevchenko's poetry, its meaning can be read on all different levels. He not only tells the historical tale of the Roman hero, early Christian Alcides, but also depicts the fate of Ukraine in describing the mother of the self-sacrificing neophyte, who has thrown aside pagan beliefs and accepted Christ, suffering in his name.

On the most personal level, Shevchenko writes of his own trials, for the poem, written late in his life, possesses the wisdom that comes from suffering for the truth.

The suffering of Ukraine goes on to this day, as it is still an oppressed nation where its people are persecuted for their beliefs. Shevchenko understood Ukrainians like no one ever has, or ever will... In his prophetic vision he believed that it would resurrect again one day.



## FOR THE RECORD: Pope's position on Soviet visit

*During a recent meeting with foreign journalists, Pope John Paul II responded to various questions. The English-language weekly edition of L'Osservatore Romano published an account of what it called a "Conversation with Journalists" in its February 1 issue. Among the topics raised by the journalists was the question of whether the time had come for the pope to begin preparing for a journey to the Soviet Union. What follows is an excerpt from Pope John Paul's response, to that question, as published in L'Osservatore Romano.*

The preparation exists above all in the press. I think that at this moment, this preparation, these articles, this moral pressure "sui generis," are bringing to the fore a question of great significance. This is undeniable. I am convinced, deeply convinced, that such a visit would be important not only from the religious point of view — this would be predominant — but also from the point of view of international co-existence. But you asked me about preparation. What does preparation mean? An act of this sort can take place only in the truth. It would have to be a true visit, a true visit in response to a true invitation. As yet we have received no such invitation.

I have already spoken on another occasion of my position of my vision of this possibility and of this matter, because there is a great problem at its core. In that previous statement I said that within the Soviet Union there is a part of the Catholic Church, and this part of the Catholic Church has a certain desire, quite proper, to receive the pope's visit, as do the other Churches. And of course the millennial anniversary of the baptism of the Rus', which will be celebrated this year, is a great event in the history of Christianity, of the Church in the broad sense of the word: not only in the history of the Orthodox Church, but of the universal Church.

For some time we have been making efforts and giving signs of our spiritual and moral participation in this great event. The Catholic Church is preparing to participate in this providential event. We recognize the significance of baptism in general as a sacrament, and the significance of the baptism of a people, no, of more than one people, because many peoples have come forth from this baptism of Kiev in the year 988. So here there is great cause for joy, and we are doing all we can to express our spiritual participation, our Christian and ecumenical solidarity, with regard to the celebration of this

event.

However, I said that the visit must take place only in the truth, and this aspect bears above all on the Catholic Church that exists in the Soviet Union, in certain countries. In some countries the presence of Catholics is more well known, as, for example, in Lithuania and Latvia, where there is even a hierarchical structure. But in other places this hierarchical structure is lacking and Latin Catholics are present, in Byelorussia, for example, and also in the area of central Asia, in Kazakhstan and certainly in Ukraine, especially so-called western Ukraine. Here we come to a more difficult problem. For we find not only Latin rite Catholics there, but also those of the Eastern, Byzantine rite. They are found chiefly among the Ukrainian people, and they belong to the Ukrainian Catholic Church which has its hierarchical structure in the West. In Rome there is the major archbishop, which in canon law corresponds to the patriarch. He is Cardinal Myroslav Ivan Lubachivsky. There are also bishops, because many Eastern Ukrainian Catholics have emigrated to various countries in Europe and especially in North and South America.

For generations, for centuries, this Church has manifested great and constant fidelity to the Holy See, to the bishop of Rome, to the pope. This fidelity obliges us, it obliges me, in this case, to be equally faithful to them. They find themselves in a situation which must at the very least be characterized as difficult. Practically speaking, their Church is clandestine, outlawed, not recognized. Indeed, for a time it was recognized as non-existent. So here we find ourselves faced with a very serious problem. I must say that already we have been planning to enter into this matter, a matter of importance above all for the ecumenical dialogue between the Catholic Church and the Orthodox Church. Of course Eastern Catholic Churches exist in various countries in the East, especially in the Near East. These Churches became united with Rome over the centuries. The problem must be discussed in the truth between the two parties in ecumenical dialogue, between the Catholic Church and the Panorthodox — this has already been foreseen.

I have sought, then, to explain the true situation and to respond to your question. In the answer I have tried both to respond to your precise question and to underscore all the circumstances which must be known and recognized.

## Notice regarding mail delivery of The Weekly

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

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

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

## NEWS AND VIEWS

## Ukrainian Spectrum at U. of M.

by Ksenia Kozak

As the audience applauded the closing play of the Avant-Garde Ukrainian Theatre group's performance, my feelings were a mixture of accomplishment and relief. The performance marked the end of the second annual Ukrainian Spectrum, a symposium of Ukrainian history and culture, sponsored by the Ukrainian Students Association at the University of Michigan.

As the president of this group, I was involved in every aspect of organizing the conference and therefore I saw how much planning, hard work and hectic running around it really involved. So many people contributed to its success. With this article I hope to acknowledge all the efforts and thank everyone who helped us.

Thinking back, I remember how we began planning this year's Ukrainian Spectrum in July, having learned from last year's conference that starting in September was not soon enough. We first sent out letters inviting speakers whose field of specialization was Ukrainian Christianity in 20th century Ukraine. We were delighted by the many positive responses and enthusiasm of the speakers. I want to thank each of these speakers. Each one of them provided such a wealth of information and enriched our conference with their presence.

Jars Balan began the conference with two lectures: one on Ukrainian Christianity, the other on the very unique topic of Ukrainian visual poetry. As the week continued Dr. John Paul Himka discussed why Stalin outlawed the Ukrainian Catholic Church and Andrii

*Ksenia Kozak is president of the Ukrainian Students Association at the University of Michigan.*

Krawchuk spoke about the Ukrainian Catholic Church during World War II. It was obvious that each of the speaker's lectures complemented each other. Each being aware of the others' topics and areas of expertise, the speakers provided the conference with continuity. When Ihor Fedorowycz completed his lecture on religious persecution in the Ukraine in violation of international law, it seemed as if all the most important chapters in the history of the Ukrainian Church in the 20th century had been covered. It was as though, over the two weeks, we had been told an entire story, from beginning to end.

In addition to the speakers, the conference included three plays by the Avant-Garde Ukrainian Theatre from Toronto. The talent of this young group entertained the audience, and made them think. Their performance added a unique dimension to the conference.

Although not beyond the organizational capabilities of the Ukrainian Students Association, such a large program was certainly beyond our financial capacity. The various University departments: the Center for Russian and East European Studies, the Slavic Department and the Ukrainian Studies Committee as well as the Ukrainian community and the U. of M. Student Government responded enthusiastically to our needs and provided the financial support. I would like to say a very special thank you to all those who contributed so generously. We could not have done it without you.

I would also like to thank all the participants of the conference who by their attendance made the conference an obvious success. This success has encouraged us and given us the inspiration to continue our work at the University of Michigan.

## How about a video record of Millennium?

by Peter Dudycz

We all pride ourselves as being the sons and daughters of the Ukrainian Kozaks, that unusual band of warriors who during their time in Ukrainian history tried to gain independence for Ukraine from outside domination.

We all constantly hear from our civic, religious and institutional leaders about how important it is to preserve our language, our heritage our faith and our national identity.

Many of us attend lectures on Ukrainian subjects by Ukrainian speakers. We show up at different demonstrations for the Ukrainian cause, as well as human rights in Ukraine and the Soviet Union.

But to what avail? What I mean is that many of the events that have taken place and that will take place in the future will do so without video documentation.

It's great to hear that the Millennium committee is working on several volumes of books to be published on Ukraine and its people.

It is also nice to know that many Ukrainians will be going to either Rome or the Holy Land to celebrate the Millennium of Christianity in Ukraine in 1988.

Across America many events will

*Peter Dudycz is an active member of Chicago's Ukrainian community and a videophile.*

take place in different cities in commemoration of 1,000 years of Christianity in Ukraine.

My one question is: Will our children and their children be able to see, hear and reflect on the important events that will occur in 1988? Will the American public be able to see, hear and understand who Ukrainians are and why they did not celebrate 1,000 years of Christianity in their homeland?

In September of 1987 USA Today published an insert headlined "Ukrainian Catholics celebrate 1,000 years as Christians, 988-1988." This article helped bring to light the plight of Ukrainians and their wish to practice their Christian faith without the dominance of outside countries. It brought this to the attention of the American public in a way that we all know was positive and enlightening.

The result of this public relations program could be seen in remarks by Sen. Daniel P. Moynihan of New York who, during the ABC-TV program "Capital to Capital," asked the Soviets on live television — heard by millions of Soviets citizens — "Why doesn't the Soviet government let the Ukrainian Catholic Church exist and let its faithful practice their faith?" This question was asked by Sen. Moynihan several times.

We need a commemorative film about the celebration of Christianity in Ukraine. Unfortunately no one has up

(Continued on page 14)

## The bandura in ... Venezuela

by Mykola Czorny

Where hasn't the bandura been? Its melodic voice was heard at Zaporizhzhia, the Ukrainian Kozak stronghold, where it inspired the brave Ukrainian men to victory in battle. It was heard in the Crimea and even in Turkey, where imprisoned Ukrainian Kozaks lived for one dream: to once again hear the sounds of their Ukraine, of their beloved bandura.

Indeed, every page of Ukrainian history bears the legacy of the bandura, even modern Ukrainian history. For it was the bandura which, once again, raised the spirits of the Ukrainian Insurgent Army (UPA) which fought both the Nazis and the Soviets in World War II. Wherever the insurgents went, their bandura, along with their indomitable Ukrainian spirit, was always with them.

The Nazi occupiers of Ukraine, as their Bolshevik predecessors did, began executing Ukrainian bandurists because they were the true guardians of the Ukrainian national identity.

The Germans made it clear that they would not tolerate any resurrection of the Ukrainian national spirit. In one particular battle, when the Germans managed to capture an UPA unit, one of its members happened to be Kost Misevych, a bandura virtuoso. Before his execution he was ordered by the Germans to give one last performance. Afterwards, they smashed the instrument and, as if that wasn't enough, the Nazis located his native village and destroyed that also.

The bandura is perhaps the one instrument for which people have been persecuted. Ultimately, however, Ukraine's oppressors were unable to break the will of the Ukrainian people.

*Mykola Czorny, administrator of the New York School of Bandura, has been the prime mover behind efforts to popularize the bandura in South America.*

## TUSM's reaction to Virsky troupe

by Kateryna Podoliak

On January 12, the Ukrainian State Dance Ensemble, named after its artistic mentor Pavel Virsky, began a two-week nightly engagement at New York's Mark Hellinger Theater on Broadway. Their bright costumes and high-flying steps were guaranteed to draw large audiences, especially after several weeks of pre-performance television advertising.

Keeping this in mind, the Ukrainian Student Association of Mykola Michynsky (TUSM) formulated plans as to how to approach this instance of U.S.-USSR "cultural exchange."

TUSM, of course, does not support the program of cultural exchange with the Soviets Union, especially when Soviet Ukrainian performers and artists are involved, because such programs are geared entirely towards depicting the Soviet occupation of Ukraine in an entirely positive manner. Logically, TUSM argues, this propagandistic misuse of artistic expression is unacceptable as long as the Ukrainian nation continues to be persecuted and Russified on its own territory by a foreign government and people.

*Kateryna Podoliak, a member of the New York TUSM branch, is a student majoring in accounting at Pace University. She is originally from Akron, Ohio.*

Over 40 years later, I had the opportunity to meet one of the few remaining individuals who had performed with Mr. Misevych just prior to World War II in western Ukraine. He visited me at the Mineral Spa in Las Trincheras (about 150 kilometers southeast of Caracas), Venezuela, where he shared with me personal accounts of his experiences with Mr. Misevych, who remains one of the greatest modern Ukrainian bandurists. He sang songs from the repertoire he had performed with Mr. Misevych, and other bandura masters, such as Zinoviy Shtokalko, Malutsa, Hanishevskiy, Yurkevych and others.

At times they performed as an ensemble; other times as a trio. They toured many cities in western Ukraine and performed on the radio and even in the Lviv Opera House. With great pride and emotion, Prof. Fedir Yakymets' told of his performances with Messrs. Misevych and Shtokalko. Only history, perhaps, but their living musical heritage lives on in the memory of Ukrainian national culture.

As I listened to his recollections, I came to realize that in Venezuela, where there are relatively few Ukrainians, there is a talented bandurist who could easily popularize the Ukrainian bandura, and along with it, Ukrainian culture.

We seem to have forgotten about Venezuela. Very few tours stop there and the country even seems to be neglected by our community and Church leaders. Even worse, there is not even one Ukrainian newspaper published there.

At the Mineral Spa's hotel, Prof. Yakymets played the bandura for me. At first his only audience was the five Ukrainians in our group. Quickly, however, many of the Spa's guests gathered around us, listening to Mr. Yakymets' splendid performance which blended beautifully with the lush, soothing environment of Las Trincheras.

On opening night, and throughout the two-week period, TUSM members could be found outside of the theater handing out neatly printed leaflets titled "Dancebill" with an official photograph of the Virsky dancers beneath. The text of the leaflet objectively explained the audience the problems of cultural exchange with a system that persecutes its non-Russian nationalities: Ukrainians, Balts, Jews, etc.

Five thousand of these leaflets were handed out and all but a few individuals warmly received the "Dancebill." Many in the audience could be seen reading the TUSM leaflet during intermission. Very few of the "Dancebills" were discarded. Clearly, the "Dancebill" approach was highly effective.

On January 21, TUSM members were waiting at the stage door for the Virsky dancers to emerge after their performance. It was there that they were given small bouquets of blue and yellow flowers, symbolic of Ukraine's national colors. The bouquets were readily accepted to many of the dancers, who

(Continued on page 14)



## SPOTLIGHT ON: Avant-Garde Ukrainian Theater's performance

by Myrosia Stefaniuk

"Theatre is undergoing a crisis — not because there are no dramas to perform — but because no one knows how to stage them. But the theatre will survive...Everything has already been tried: naturalism, symbolism, futurism, expressionism, dadism, intellectualism, romanticism, and the like. It has even survived — totalitarianism."

These lines, spoken by Marko Stech at the opening of "It Happened in the Course of 8 Minutes" by Ihor Kostetsky, were taken directly from the Prologue of one of Mr. Kostetsky's plays. Not only theatre, but how humanity survives totalitarianism is the underlying theme of all three plays staged by Toronto's Avant-Garde Ukrainian Theatre in Detroit last January.

According to the program notes, "8 Minutes," directed by Roman Hurko, Andrij Pereklita and Mr. Stech, represents the first part of a traditional Mystery play, namely the Birth (the other two parts being the Passion and Resurrection). What is depicted here, however, is not Christ's birth, but that of a man who uncovers the vision of a life in which he can attain total freedom and his own unique countenance.

Mr. Kostetsky's drama touches on a wide amplitude of themes and variations, ranging from patriotic pathos to universal humanism. "The playwright suggests," continued Mr. Stech, "that this play be performed with what is left when all 'isms' are cast aside. That is, by means of pure theatre: put up the stage curtain, cover the face with make-up, and perform."

And perform they did. In this dramatic slice of life, Mr. Kostetsky unmask a cross-section of our society:

The head honcho editor, played by Ihor Stech with appropriate egotistical pomposity, belongs to that breed which spouts about democratic ideals but, even in his own editorial domain, establishes an absolute regime.

Andrij Wynnyckyj was brilliantly cast in the role of the timid, irresolute Kostych, a reporter on the lowest rung of the bureaucratic pecking order, who is assigned an interview with the widow of a dead national hero and must write "an intimate portrait" of this public idol, within the confines dictated by his editor.

Motria Onysczuk made an impressive debut with AUT in the role of the fiery Kyska, sister-in-law of the dead hero, who recognizes Kostych's

humanity and encourages him to break through the widow's controlled exterior to obtain a true portrait of the man. She scorns and condemns the superficiality and falsehood of those in power (in this case, editors, but the concept is obviously expanded to anyone who clutches absolute power). Kyska's description of the hero she loved is that of a man "who yearned for ideals which could spring from dissimilarities in mankind...for the individual that would be free, independent and mature enough to cooperate with the Creator of the universe." While everyone around him espoused "oneness and unity," our national hero sought uniqueness not only in individuals, but in nations.

When Kostych humbly describes himself as a typical, ordinary person, Kyska argues convincingly that it is not so — "...an average person is not able to say 'I am ordinary.' You have something unique...in your heart, you are courageous and extraordinary. You need only to develop that..."

Nykodyma, the widow (significant choice of name) was portrayed by Oksana Maryniak with just the right amount of cool control over an underlying feminine sensuality. In an intimidating encounter with her, Kostych discusses the attributes of a "true newsman" or, in fact, any man "who is a neutral backdrop, like black velvet. No, better yet, grey velvet on which the contour of life is sculptured." During the course of their conversation, Nykodyma recognizes Kostych's intrinsic worth, and asks him to wait. She will return, in 8 minutes at the most.

Kostych and the audience wait, as the clock strikes out 8 minutes, one by one. Although it is not perfectly clear in the action, here Kostetsky uses the interim as a very effective theatrical device which he explains only in his director's comments: "At first, this signifies the loss of self-control, then a variation of despair and simultaneously, an attitude of 'somehow it will all turn out...'"

When she returns, Nykodyma is transformed. She is free, uninhibited, her hair loose and flowing, as she invites Kostych to "come, dance with me." In her transformation, she is not alone. Taking the lead, Kostych, too, reveals his inner strength and a new poise and confidence.

Moving on from this telephoto focus on the individual to a wider-angle lens which provides an image of a micro-society, is Slawomir Mrozek's "Out at Sea." Translated from Polish by Ihor

Stech and Roman Waschuk, this play was directed by Marko Stech with the ongoing drama enhanced by Adrian Ivakhiv's music.

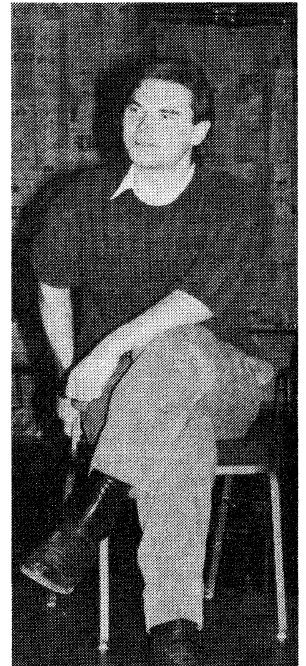
Mr. Mrozek has an acute mastery of drama used to evoke man's anguish in a contemporary society where the artist and individual are subjugated to ideological censorship. One of the principal Polish avant-garde dramatists in the late 1950s, like his contemporaries, Mr. Mrozek used absurd images and allegorical construction to communicate views on man and the totalitarian state without arousing the wrath of the censor.

The leading motifs in "Out of Sea" are illusion, power and their victims. Starting from absurd premises in which three men, BIG, MEDIUM and SMALL (Roman Waschuk, Ihor Stech and Zenon Waschuk) find themselves shipwrecked on a raft in the middle of an ocean somewhere, this one-act play develops a single action to its logical conclusion.

Hungry and doomed, the men decide that two of them must eat the third. Given their respective sizes and status in society, it is immediately clear who the victim will be. They "wish to make the choice as civilized men" and hold political rallies, conduct an election campaign and invent slogans. But no matter what is said, SMALL's smallness condemns him.

Eat or be eaten: saving one's own skin means devouring someone else. En-

(Continued on page 15)



Marko Stech gives final directions for Kostetsky's "...8 Minutes."



Directors Roman Hurko and Andrij Pereklita follow the action carefully.



MEDIUM and SMALL hold political rally in "Out at Sea."



Marko Stech and Zenon Waschuk in "Out at Sea."



## Artist creates contemporary images for Shevchenko's verse

Artist Opanas Ivanovych Zalyvakha, whose illustrations to Taras Shevchenko's poetry are featured on this page, currently resides in the Ivano-Frankivske oblast in western Ukraine, where he continues to create art works in various media.

Mr. Zalyvakha's biography is not typical of most Ukrainian human, national and cultural rights activists, for, although he was born in Ukraine in the Kharkiv region, in 1925, his family moved to the Far East while he was still a child.

Little is known about his childhood and teenage years; it has been reported that he worked as an ovenmaker and in other similar occupations. He later studied at the Secondary Art School of the Leningrad Repin State Institute of Painting, Sculpture and Architecture of the Academy of the USSR, from which he graduated in 1960.

It was not until Mr. Zalyvakha was 32 (in 1957) that he actually spent time working in Ukraine. He moved to Kosiv, Ivano-Frankivske oblast, and here for the first time he became acquainted with Ukraine, its language, ethnography and spiritual life. All this made a radical impact on the artist's perception of the world. After he returned to Leningrad, he read Ukrainian books and learned the language.

By late 1961, Mr. Zalyvakha was back in Ukraine and a member of the Regional Association of Artists in Ivano-Frankivske; he exhibited his works in Ivano-Frankivske in April 1962, but the show was closed after several days by order of the

Regional Party Committee (for the "decadent mood" of his paintings).

According to "The Chornovil Papers," Mr. Zalyvakha did not exhibit his works very often. In most instances his works were rejected on "non-artistic grounds. He was one of the creators of the Shevchenko stained-glass panel at the Kiev University (1964) which was destroyed on the order of Boychenko, secretary of the Kiev Regional Committee of the Communist Party of Ukraine.

He was arrested at the end of August 1965 in Ivano-Frankivske, and was sentenced in March 1966 at a closed court session to five years of severe-regimen labor camps on charges of "anti-Soviet agitation and propaganda."

In a declaration Mr. Zalyvakha wrote on his own behalf while serving time in Yavas, Mordovia, the artist stated:

"Article 11 of the Universal Declaration of Human Rights reads: 'Everyone charged with a penal offense has the right to be presumed innocent until proven guilty according to law in a public trial at which he has all the guarantees necessary for his defense.'

"I cannot and do not recognize the court verdict to be just if the legal proceedings were conducted illegally. The fabrication of the accusation is demonstrated by the conclusion of the 'scientific' commission of experts in Lviv that T.H. Shevchenko's poem 'Dolya,' found at my home, was the anti-Soviet nationalistic work of an unknown

author. Isn't such trumped-up evidence a sufficiently clear expression of the long ears and ugly face of that great power, chauvinism? Over the centuries, the oppressors tried in vain to destroy the Ukrainian culture and language; but the people withstood the onslaught and they cannot be frightened now by any repressions, nor by the burning of libraries, nor by the destruction of the monuments of Ukrainian culture.

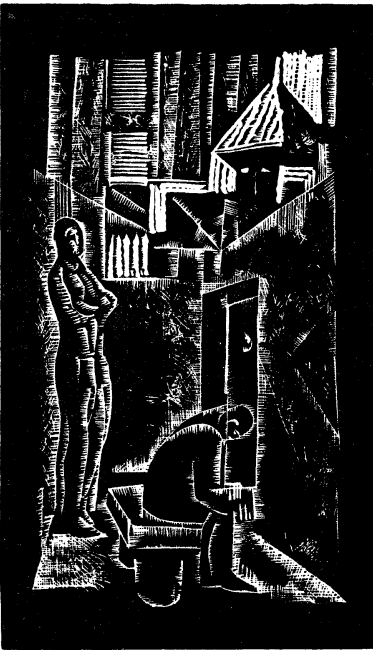
"The KGB agents wrote in my indictment ... 'a morally unstable person, having fallen under the influence... etc. etc. But being a Ukrainian conscious of his national dignity is not a harmful influence, but the duty of an honest man. To renounce one's own nationality is humiliating and immoral, the KGB agents who try to compel a man to renounce his identity are guilty of abusing their power and deserve to be put in the dock."

The graphics below, recently received from Ukraine, were created to illustrate the Shevchenko excerpts which appear with them.

Mr. Zalyvakha identifies with Shevchenko, not only as a countryman who suffered persecution, not only as a man with a deep love for his oppressed people but also as an artist who was able to express his nation's plight through the beauty of his work, through his depictions of Ukraine's historic spirit.

Today, Mr. Zalyvakha's works can be found in various collections in the West, as well as in many dissident homes in Ukraine.

### THREE PATHWAYS



Once three pathways, broad and wide,  
Met upon the plain;  
Into foreign parts, three brothers  
Set out from Ukraine.  
And they left an aged mother,  
And one left a wife,  
One a sister, and the youngest  
Left his chosen bride.  
The old mother planted three  
Ash-trees in the meadow,  
And her son's wife planted there  
A poplar tall and slender,  
And the sister planted three  
Maples by the valley,  
And a guelder-rose was planted  
By the young fiancee.  
But the ash-tree did not root,  
And the poplar withered,  
The three maples withered up,  
The guelder-rose has wilted.

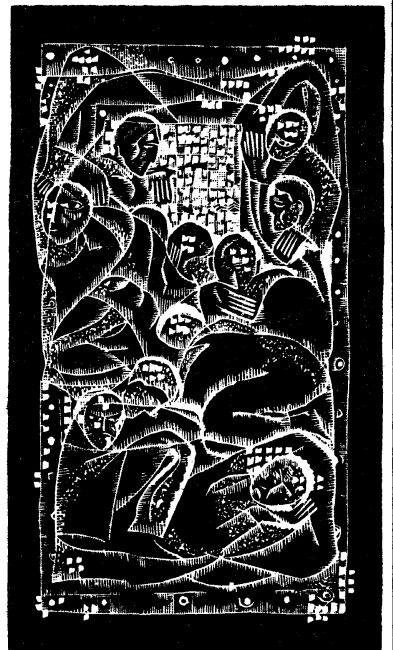
(Translated by Vera Rich)

### ОСІЇ, ГЛАВА XIV

Воскресни, мамо! І вернися  
В світлицю-хату: опочий!  
Бо ти аж надто вже втомилась,  
Гріхи синовні несучи.  
Спочивши, скорбная, скажи,  
Прорци своїм лукавим чадам,  
Що пропадуть вони лихі,  
Що їх безчестіє, і зрада,  
І криводушіє — огнем,  
Кривавим, пламенним мечем  
Нарізані на людських душах;  
Що крикне кара невисипуца,  
Що не спасе їх добрий цар,  
Іх кроткий, п'яний господар,  
Не дасть їм пити, не дасть їм їсти,  
Не дасть коня вам охляп сісти  
Та утікати... Не втече  
І не сховатися!



### HERETIC



To Shafaryk

Evil neighbors burned the dwelling,  
It was new and modern,  
Of a neighbor. Then well warmed,  
They lay down in slumber,  
But they quite forgot the ashes  
By the wind were scattered;  
On the crossroads lay the ashes.  
Under them there smoldered  
A lone spark of that great fire,  
Smoldered, did not perish,  
Waited kindling, as th' avenger  
Waits for the right season,  
For the hour. So it smoldered,  
Smoldered and it waited  
There upon the traversed crossroads,  
And began to perish.

(Translated by Clarence A. Manning)

# Gala reception celebrates success of concert at Lincoln Center

NEW YORK — Nearly 400 people — uplifted by the stirring "Religious Music of Ukraine" concert held at Lincoln Center's Avery Fisher Hall to commemorate the Millennium of Christianity in Rus-Ukraine — attended a black-tie reception after the program.

The sold-out concert on February 14 was sponsored by the Mazepa Foundation, a Shorts Hill, N.J.-based non-profit corporation established to preserve and foster Ukrainian arts. It was presented in association with the National Millennium Committee and the Ukrainian National Association.

During the \$250-per-ticket reception, concert-goers had an opportunity to mingle with the performers, while sipping Millennium champagne and sampling hors d'oeuvres.

The news media was there, too. A reporter and photographer from The Star-Ledger, New Jersey's largest newspaper were on hand to document

the event in words and pictures.

Several days later, the newspaper featured an article and four photographs from the gala reception. In the article, written by Anne Corcoran, Dr. Zenon Matkiwsky spoke of religious persecution in Ukraine.

Ms. Corcoran wrote:

"The practice of the Christian faith in Ukraine, where the Ukrainian Orthodox Church was forcibly merged into the Russian Orthodox Church and where the Catholic Church has been outlawed, in some instances takes place underground, with liturgies and services being held in catacombs, a situation reminiscent of Christianity under the Roman Empire."

Dr. Matkiwsky also told the reporter that religious works have been banned by various foreign powers, including the USSR, that have dominated Ukraine throughout its history and that some are just now surfacing.



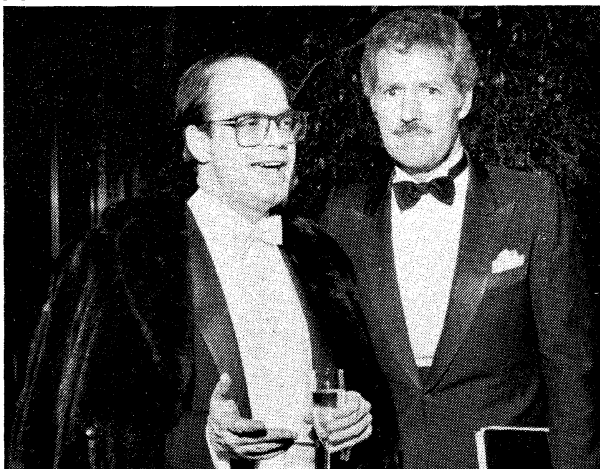
Composer Marian S. Kouzan (left), whose oratorio "The Neophytes" premiered at the "Religious Music of Ukraine" concert at Avery Fisher Hall is seen with Dr. Zenon Matkiwsky, chairman of the Mazepa Foundation, and his wife, Nadia.



Paul Plishka (third from right) is seen with Christina and Yara Snylyk, Rep. Don Ritter of Pennsylvania, Martha Fedoriw, and Slawka and Roman Osadchuk.



Vyacheslav Polozov (second from left) and Marian S. Kouzan (right) chat with Nadia Matkiwsky, Roman Osadchuk, Hugette Kouzan, Slawka Osadchuk, Martha Andriuk, Stefanie Hnizdovsky and John Hynansky.



William Noll, conductor of the Choral Guild of Atlanta, with Alex Trebek, host of the TV game show "Jeopardy!", who opened the concert.



Gala committee members: (from left) Lida Bilous, Yara Snylyk, Diana Hynansky, Martha Andriuk, Iwanka Matkiwsky, Nadia Matkiwsky and Martha Fedoriw.

GREETINGS AND FELICITATIONS

to  
**Dr. Mary V. Beck**

on her 80th birthday

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its Executive Board and the Board of Trustees

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## Chicago notes

by Marianna Liss

### AHRU activities

Bozhena Olshaniwsky, president of Americans for Human Rights in Ukraine (AHRU), met with the Chicago Ukrainian community at three small gatherings, on February 13 and 14, to discuss her recent trip to the unofficial human rights seminar in Moscow sponsored by Press Club Glasnost, and her side trip to Kiev.

She brought greetings from Ukrainians in Kiev to Chicago, and requested that the community support their countrymen through personal contacts and with Western literature. Mrs. Olshaniwsky quoted Soviet Ukrainians that she met saying that they do not how long the Soviet thaw is going to last, and that they were looking to the Ukrainian community in the West to assist them.

The local AHRU chapter sponsored an informal reception for Mrs. Olshaniwsky on February 13, at the home of Vera Eliashevsky, the chapter president, where about 35 people greeted the human rights activist.

On another front, Mrs. Olshaniwsky also mentioned the need for funds for the U.S. Commission on the Ukraine Famine. And, along with Dr. Myron Kuropas, supreme vice-president of the Ukrainian National Association and a public member of the commission, she appealed to the Ukrainian community in Chicago to help pay the commission's expense. Much of the extra cost, said Dr. Kuropas, is due to the expense of translating Ukrainian testimony into English.

Dr. Kuropas cited recent disinformation campaigns which are trying to refute the existence of the famine as reason to get the commission's work completed and not to let it die for lack of money.

After Mrs. Olshaniwsky's brief appeal to the Ukrainian Orthodox community at St. Volodymyr Cathedral, a temporary committee was formed to organize a fund-raising campaign in Chicago for the famine commission. Intending the push to be an all-community effort, with representatives from all segments of Ukrainian life in the city, the committee was to meet at St. Volodymyr Ukrainian Orthodox Cathedral on Wednesday, February 24, to plan the fund drive. Dr. Vasyl Truchlyj, Alex Poszewanyk and Halyna Hrushetsky made up the initiating group.

### Bahriany anniversary

ODUM (Organization of Democratic Ukrainian Youth), a Ukrainian youth organization, commemorated the 80th anniversary year of the birth of its founder, the late author Ivan Bahriany.

Opening the program at St. Volodymyr Ukrainian Orthodox Church hall on February 14, was a small women's ensemble singing the "ODUM March" whose lyrics were written by Bahriany.

In a short prologue to the main program, Alex Poszewanyk, the head of the central committee of ODUM, talked about Bahriany's work as the editor of the Ukrainian News, a newspaper now published out of Detroit. Currently seeking to acquire a personal computer to facilitate the paper's publishing, Mr. Poszewanyk requested contributions for the computer fund.

In the rest of the program, ODUM members analyzed the importance of Bahriany's life and work in a multi-

media presentation.

A brief synopsis of his accomplishments was read by Alex Konowal, discussing Bahriany's major novels, "Tiger Hunters" and "Golden Boomerang," his artistic and poetic talents, his satirical pieces and his work as a journalist, founder of ODUM and of the Ukrainian Revolutionary Democratic Party (URDP). An accompanying slide show, produced by Natalia Konowal, showed a photo collage of the author's friends, travels and family.

Bahriany also wrote for children. His most popular works in that genre, "Telephone" and "About Storks and Pavlyk," were dramatized by ODUM youths.

In addition to his work as pamphleteer, journalist and children's author, the program portrayed Bahriany as an accomplished writer with international recognition.

Dmytro and Halyna Hrushetsky discussed the breadth of the author's creativity by analyzing the poem "Evening" and a short story, "Tempestuous Wind."

In a final program offering, Motria and Paul Poszewanyk, an ODUM bandurist duo played two pieces in homage to the author.

### U. of Illinois students

Reviving the Ukrainian Student Association at the University of Illinois at Chicago, students met February 9 and 10 to elect new officers and to plan association activities for the remaining academic year. Twenty-five students, mostly undergraduates, decided to work on two projects — the commemoration of the Millennium of Ukrainian Christianity and organizing an ethnic day on campus.

Lubomyr Domashevsky was elected president, with Bohdan Kukuruza as vice-president and Borys Bodnaruk as the secretary. Dr. Bohdan Rubchak functions as the faculty advisor.

Asked why there was a resurgence of interest in the club, Mr. Kukuruza a graduate teaching assistant at the Slavic/Baltic Department at U. of I. attributed it to various causes — the Millennium, the Virsky dance troupe from Ukraine, and the students' interest.

Mostly, though, he credited the recent spate of disinformation, intended or unconscious, as goading the students into action. He specifically mentioned the program guide to the Virsky troupe concert, where its author made it sound as if Ukraine and Russia were synonymous.

"Our goal is to inform the public about Ukrainian issues," he said. "The association wants university students and faculty members to be aware of Ukrainian culture and history."

Meetings will be held once every two weeks. For further information students may call Prof. Rubchak at (312) 996-4412.

### Ukraine on radio

In Chicago media there is more and more mention of Eastern Europe, the Soviet Union and Ukraine, but "Midday" at noon on WBEZ-FM radio has something almost every week about Ukraine. Because Sondra Gair, its host, visited the Soviet Union and Ukraine, and since the Chicago Ukrainian com-

munity maintains contact with her, she spends a lot of on-air time discussing Ukrainian issues.

The Rev. Andriy Chirovsky, a Ukrainian Catholic priest in Chicago, was able to bring up, once again, the Ukrainian Catholic issue. He talked about their large numbers in Ukraine, their underground status and the refusal of authorities to recognize their existence.

This increasing Ukrainian consciousness on Ms. Gair's show seems to have effected Soviet PR, too. Even Sergei Ivanko, a regular on the program (at least once a month) and the first vice-chairman of the Soviet Novosti press agency in Moscow, now admits he is Ukrainian. He also gave credit to the Communist Party Committee in Kiev, on the February 17 program, of suggesting to Moscow party leaders that elections in the USSR have secret ballots and that office holders only have limited terms in power.

"Midday" is continuing its Kiev-Chicago radio bridge. Currently, it is dealing with the INF treaty. Nevertheless, Dr. James Craycraft, a frequent guest on the show and a Russian history professor at University of Illinois in Chicago, often mentions Ukrainians on the program and makes sure no one confuses Russians with Ukrainians.

Lately, the Soviet journalists from Kiev are becoming more sure of themselves and comment on subjects that a few years ago would have landed them in the gulag.

On the February 8 broadcast, Alexei Gubenko, the Kiev co-host confessed that the Soviet Union has "kept our people on a one-sided diet" regarding things American.

Alex Samchuk, an Americanologist in the USSR, speaking on the same program, admitted that Soviet schools and society did not always depict Americans in an even-handed fashion, but "times are changing." Still, there are some topics

and subjects that are restricted, he added.

Airing on the second Monday of each month, the Kiev program identifies and interviews many key and secondary players in that city. On every second Wednesday the host also links up with Moscow leaders and journalists. And there are times when Ms. Gair scoops the major press with news from the Soviet Union.

The next program will air March 14, from Kiev.

### Chornobyl aftermath

Other broadcasts have dealt with Ukrainian concerns, as well. A CBS affiliate, WBBM-TV, had a special three-day report on conditions in the area surrounding the Chornobyl nuclear power plant. Though rehashing old news, and Soviet claims that only 31 people died during the nuclear disaster in Ukraine, the news team did interview Ihor Gerashchenko, a former Kiev resident who estimates that as many as 15,000 died during a five-month period. In the interview Mr. Gerashchenko, an engineer, told of KGB agents taking the bodies of the radiation-affected victims during the night to be buried in a special location. The program aired on the local evening news on February 4 - 6.



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ANNOUNCES

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## Ukrainian Culturological...

(Continued from page 2)

died in a Soviet labor camp in September 1985. Other themes that had evidently been raised were: the man-made famine in Ukraine in 1932-33, the Stalin terror and its consequences for Ukraine, the fire in suspicious circumstances at the library of the Ukrainian SSR Academy Sciences in 1964, and the Chernobyl nuclear disaster.

The editors of Vechirnyi Kiev also reported that, since the appearance of Mr. Shvets' article, they had held an "unsuccessful" meeting with representatives of the Ukrainian Culturological Club. In order to ensure that the discussion would be "constructive," the newspaper's editors had invited a high-powered group of "experts" to the meet-

ing, consisting of senior personnel from the Ukrainian SSR Institutes of Literature, State and Law, History and Philosophy; the Institute of Party History attached to the Central Committee of the Ukrainian Communist Party; and the Ukrainian Komsomol.

According to the newspaper's account, the four representatives of the Ukrainian Culturological Club — Serhii Naboka, Leonid Milyavsky, Oles Shevchenko, and V. Halynovsky — were not prepared to participate in a discussion. After making their demand that Vechirnyi Kiev publish their reply to Shvets' article, they "got up and demonstratively walked out."

### Controversy gets another airing

On December 2, 1987, Vechirnyi Kiev

devoted a further page to the Ukrainian Culturological Club and the controversy surrounding it. The newspaper announced that by December 1 it had received 172 letters on the subject, of which 107 were critical of the club's activities and 65 in favor of them. This time, the editors published a long article, taking up over half a page, in which they discussed the Ukrainian Culturological Club and the contents of some of the letters they had received. In addition, they published four letters and extracts from two others. Three of these defended the Ukrainian Culturological Club. What was even more remarkable was the fact that one of the authors was the former political prisoner and founding member of the Ukrainian Helsinki Monitoring Group — Oksana Meshko.

### Letter from Oksana Meshko

Ms. Meshko, a valiant octogenarian who spent the first half of the 1980s serving a five year-term of "internal" exile in the remote Soviet Far East because of her human-rights and national-rights activities, wrote that she found Mr. Shvets' article "offensive." She accused him of deliberately distorting the aims of the club and seeking to portray the unofficial association as "virtually an illegal organization."

Ms. Meshko claimed that in fact the club had been registered with the authorities in the Podol District, but the newspaper's editors challenged this, adding parenthetically that the registration had not actually been completed. The veteran activist concluded by declaring that the "cause" to which the club had dedicated itself was "beneficial and necessary" and that familiarity with the club's program would bear this out.

Among the dozen or so people who were named by Vechirnyi Kiev as having taken the side of the Ukrainian

Culturological Club in their letters were: V. M. Kucher, who described himself as an associate of the Ukrainian SSR Academy of Sciences; O. Shyroka, an archeologist; and Stanislav Telniuk, a member of the Ukrainian Writers' Union. It was the latter who received the most attention from the newspaper's editors.

What they took exception to was Mr. Telniuk's insistence that he saw nothing "illegal or anti-Soviet" in some of the supposed "sins" allegedly committed by members of the Ukrainian Culturological Club. Mr. Telniuk had argued that there was nothing reprehensible about attempting to analyze the "tragedy of 1933," for "this tragedy had indeed taken place."

He had pointed out that there was no shortage of those who today were angered by the appearance of bold articles and novels dealing with the Stalin era and by "discussion of 1933, 1937, 1947 or 1949." It was such people, he stressed, who longed for the old ways and who, for instance, saw something anti-Soviet about wanting to discuss Hrushevs'ky.

The editors countered by saying that there was indeed nothing wrong with people attempting to discuss "the famine of 1933" or what had gone on during "the period of the cult of personality," for these themes "have already appeared in our [i.e., Soviet] publications."

Rather, the question was: "How and in what context and with what aim all this was being raised, and from which sources information for such discussions was being obtained." Here, the newspaper stuck to its initial line. It repeated the charge that the leaders of the Ukrainian Culturological Club were deliberately focusing only on all the "negative" moments in Soviet Ukrainian history and basing their views largely on "hostile" Western radio broadcasts.

### Of course, there was a famine

To substantiate this accusation, the newspaper came out with a comment that only a few months earlier would have been unthinkable:

"No one denies or has a right to deny such obvious historical facts as the famine in Ukraine in the 1930s."

By way of an implicit explanation of why this subject had in effect been taboo until recently, the newspaper added:

"No one will also deny the low level of scholarly research into such 'blank spots' in history because of the period of stagnation [i.e., the now discredited Brezhnev years]."

The point that the newspaper sought to make was that when members of the Ukrainian Culturological Club discussed the famine, they only repeated "conclusions known to us from broadcasts by hostile radio voices: if there was a famine, it was necessarily 'man-made'; if its consequences were tragic, it was genocide for certain."

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Managing editor Danylo Husar-Struk

This is the second of a five-volume work of Ukrainian scholarship in the diaspora; the last three volumes are scheduled to be released by 1992.

**Price: \$125, includes shipping and handling.**

University of Toronto Press, Toronto, Buffalo, London, 1988, published for the Canadian Institute of Ukrainian Studies, the Shevchenko Scientific Society (Sarcelles, France) and Canadian Foundation of Ukrainian Studies, pp. 737.

Edition is richly illustrated with many color plates, black- and white pictures, and maps.

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**New unofficial...**

(Continued from page 1)

by Ihor Kalynets; a selection of poetry by Stepan Sapeliak from Kharkiv; Mr. Osadchy's "Intermezzo" and "Aureola"; Vasyl Barladianu's story "Mykola's Son"; as well as an excerpt from Mykhailo Horyn's reminiscences about the late Yuriy Lytvyn, the Ukrainian Helsinki Group founding member who died in Perm Camp 36-1 in 1984.

The issue also features an article titled, "The Mind," by Vyacheslav Chornovil about genuine commentary and commentary written to the taste of the authorities from his book, "Literary Study Behind Barbed Wire," written in Yakutsk in 1983.

The journal also contains selected works of several authors who joined UANTI after it was founded. Atena Pashko's "Cranberry Rubies," a collection of lyrical poetry; Bohdan Horyn's reminiscences about his meeting with the late Vasyl Symonenko, Ukrainian poet of the early 1960s; Valentyn Stetsiuk's impressions of the new almanac Yevshan-Zillia; and the short stories of Vasyl Rozlutsky, a new literary figure in Ukraine; all appear in the first issue of Kaphedra.

Under a separate heading, "Ukraine in defense of the exaltation of its ancient national language," the reader will also find a review of the local central Ukrai-

nian and Donbas press on the situation of the Ukrainian language in these regions, according to the London-based information service.

Another section of Kaphedra, "Literary Apocrypha," acquaints the reader with "Chukhrayntsi," a satirical work by Ostap Vyshnia, a Ukrainian humorist and writer, written some 60 years ago.

Kaphedra is illustrated with photographs of paintings and drawings of Opanas Zalyvakha, featuring a condensed review of the artist's works, as well as photos and autographs of the contributing authors. The photographs were reportedly taken by Zinoviy Kravitskiy, a poet and former political prisoner.

A fourth unofficial journal, the Christian Voice, has recently appeared in Lviv, according to the New York-based External Representation of the Ukrainian Helsinki Group.

Edited by Ivan Hel, head of the Committee for the Defense of the Rights of Believers and the Church in Ukraine, the journal will reportedly focus on the movement for religious rights in Ukraine.

Mr. Hel has reportedly replaced Yosyp Terelia, who emigrated to Canada last year, as a lay leader in the outlawed Ukrainian Catholic Church, currently seeking legalization in time for celebrations of the Millennium of Christianity in Kievan-Rus'.

**Activist widow...**

(Continued from page 2)

In 1972 Mrs. Hnatenko's name was mentioned numerous times in the Soviet Ukrainian press in connection with the arrest of Dobosh, a tourist of Ukrainian background from Belgium, for contacts he made with Ukrainian dissidents during a visit to Ukraine. His testimony was later used in the trials of several Ukrainian activists.

Although neither completed their studies nor received a degree, both the late Mr. Hnatenko and his spouse successfully pursued their creative and scholarly work during the 1970s and

1980s. From 1971 to 1976, Mr. Hnatenko was one of several artists who worked on the restoration of the Assumption Church in Lviv. His life's work approaches 300 canvases, including oils, watercolors, chalk and pencil drawings, monotypes, pastels and other media.

Mrs. Hnatenko worked for years in the Lviv Museum of Ukrainian Art as a junior art scholar, while helping her husband catalogue his works.

The scholar has apparently been offered employment at The Ukrainian Museum in New York and therefore plans to settle with her son, Nazar, and mother in the New York metropolitan area.

**PERTH AMBOY, NEW JERSEY — DISTRICT COMMITTEE  
UKRAINIAN NATIONAL ASSOCIATION**

announces that

**ANNUAL DISTRICT  
COMMITTEE MEETING**

will be held

**on Sunday, March 13, 1988 at 2:00 p.m.  
at the Church Hall, Alta Vista Place, Perth Amboy, N.J.**  
Obligated to attend the annual meeting as voting members are District Committee Officers, Convention Delegates and two (2) delegates from the following Branches:

**26, 104, 155, 168, 209, 294, 312, 332, 342, 349, 353, 372**

All UNA members are welcome as guests at the meeting.

**AGENDA:**

1. Opening
2. Election of presidium
3. Minutes of preceding meeting
4. Reports of District Committee Officers
5. Discussion on reports and acceptance
6. Election of District Committee Officers
7. Address of UNA Supreme President, JOHN O. FLIS
8. Adoption of District Program for the current year
9. Questions and answers
10. Adjournment

Meeting will be attended by:

**John O. Flis, Supreme President**  
Michael Zacharko, pres. — Sofia Lonyshyn, secr. — John Babyn, treas.

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**How about...**

(Continued from page 7)

to now come up with an idea or with the willingness to make such a movie. This movie would let the American public know who Ukrainians are and why they are celebrating the Millennium of Christianity of their homeland. This would also preserve for generations the pride that we all possess in our heritage as Ukrainian Americans, as Christians.

It's great to participate in events in Rome or the Holy Land this year, but this is for the very few who are able to go

or can bear the expense. It will be a short-lived experience for the rest of us.

It's also unfortunate that the various civic, religious as well as fraternal organizations have not up to now made as provisions for such a movie. Also, it should be noted there has been no mention in any newspaper publications about any such movie by the Millennium committee.

What is needed is to have all the media (Ukrainian) provide contacts with people in all the cities in the U.S., Canada and the world. Those of us with video cameras can record events in our

cities that later can be put together in a composite film. Expenses (which would be minimal) would be incurred by the various sponsors (civic, religious etc.) who could set up a fund for such a movie.

We need to act now. It is vital that the events of the celebration of Christianity in Ukraine that will take place in the U.S., Canada and the world will not go undocumented.

Anyone interested in helping to join in such a venture can contact me: Peter Dudydz, 5543 S. Washtenaw, Chicago Ill. 60629.

**TUSM's reaction...**

(Continued from page 7)

often would respond with a wink of the eye or a soft "diakuyu" (thank you). Some dancers did not accept the flowers.

On January 22, Ukrainian Independence Day, many members of New York's Ukrainian community attended the performance. All in the audience heartily responded to the dance numbers with loud applause and cheers. However, one number, a Russian dance, was met with loud jeers. There was a definite decrease in the amount of applause heard in the theater. Many of the dancers' faces registered the audience's vocal disapproval.

There may be those who disagree with such a response, but after all, why should we, as Ukrainians in the diaspora, well aware of the persecution of our homeland by the Soviet Russian government and people, readily support manifestations of the Russian culture? To do so only lends symbolic approval to their continued policy of the Russification of Ukrainian culture and national life.

Mutual cultural and national respect can only be initiated by the Russian nation, since they are the occupiers of Ukraine. Until that time, if it ever does come about, Ukrainians must be adamant that they will not accept any intrusions upon their national culture. Anyway, weren't these Ukrainian dancers?

Throughout the second half of the program, a large Ukrainian national flag was hung from the edge of the balcony by TUSM members. Even in the presence of the bright stage lights, the dancers could not miss seeing the flag. Highly appropriately, at the end of the program, with the dancers still on stage, the audience began singing the Ukrainian national anthem, while our national flag was held in the air. Once again, many of the dancers' expressions told of their true feelings; this time, however, many of them appeared extremely proud to hear us singing the national anthem while they looked approvingly at our — and their — national flag.

Outside of the theater, by the stage door, a large group gathered to greet the dancers as they left the theater. With the national flag raised high, we sang patriotic songs such as "Ne Pora" ("Tis Not the Time) and Christmas carols. The dancers and their KGB escorts were met with song and cries of "Volia Ukraini" (Freedom for Ukraine) and "Slava Ukraini" and (Glory to Ukraine). Once again, many dancers winked at us (with their heads turned away from their guards, of course); the KGB officers did not appear to be very happy with our performance.

All in all, TUSM's approach to the Virsky performances was highly successful. Perhaps the most important thing to keep in mind is that the dancers, especially upon their arrival in the "unknown" West, are highly impressionable. It is up to all of us to recognize this and help them to better understand our position in the diaspora.

Through the use of the Ukrainian language and patriotism, we can only prove to them that we haven't forgotten about the plight of Ukraine in the Soviet Union. We should conduct ourselves humanely, but proudly. It is up to us to remember that even if only one of the dancers returns to Ukraine and readily tells of his or her positive impressions of the Ukrainians here in the West, that "nashi tam buly" (our people were there), our efforts will be completely successful. After the large manifestations during the Virsky New York engagement, we remain confident that we have already been successful.



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<b>June 9 TREMBITA I</b>	\$2025.00 Lufthansa 15 Days	Budapest (transit) — Lviv — Ternopil Budapest Single Suppl. \$280.00
<b>June 9 TREMBITA II</b>	\$2075.00 Lufthansa 15 Days	Budapest (transit) — Lviv — Chernivtsi — Budapest Single Suppl. \$280.00
<b>June 23 YAVIR</b>	\$2550.00 Lufthansa 18 Days	Prague — Uzhorod — Lviv Yalta — Kiev Single Suppl. \$375.00
<b>July 6 RUTA II</b>	\$2300.00 Lufthansa 17 Days	Budapest — Lviv — Kiev/Kaniv — Ternopil — Budapest Single Suppl. \$350.00
<b>July 17 HOPAK</b>	\$2719.00 Lufthansa 22 Days	Budapest — Uzhorod — Lviv — Odessa — Zaporizhia — Poltava — Kiev Single Suppl. \$425.00
<b>July 26 CARAVAN</b>	\$2999.00 Lufthansa 20 Days	Moscow — Lviv — Kiev — Erevan — Sochi — Samarkand — Tashkent — Moscow Single Suppl. \$345.00
<b>August 2 ZIRKA</b>	\$2775.00 Finnair 20 Days	Moscow — Lviv — Yalta — Kiev/Kaniv — Leningrad/Petrodvorets Single Suppl. \$450.00
<b>August 16 MARICHKA II</b>	\$1999.00 Swissair 15 Days	Budapest — Lviv — Ternopil — Budapest Single Suppl. \$272.00
<b>September 19 MINI-TOUR</b>	\$1725.00 Lufthansa 13 Days	Budapest (transit) — Lviv — Uzhorod — Budapest Single Suppl. \$240.00
<b>October 6 ZHURAVEL</b>	\$1999.00 Lufthansa 15 Days	Budapest (transit) — Lviv — Kiev — Budapest Single Suppl. \$200.00
<b>November 2 OSIN</b>	\$1450.00 Lufthansa 11 Days	Budapest (transit) — Lviv/or Ternopil — Budapest Ternopil — additional \$50.00 Single Suppl. \$125.00

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### Avant-Garde...

(Continued from page 8)

trapped in a preposterous situation that is at once comic and macabre, both the victim and the victimizers desperately attempt to justify ideologically a hopeless situation from which they cannot escape. Mr. Mrozek's characters do not create the predicament, but accept and develop it into a philosophy of existence which ultimately takes away their dignity with uncompromising matter-of-factness.

Stripping away dignity is the stark treatise of "Catastrophe." Written by the great master of "less is more," Samuel Beckett, this brief work was dedicated to Vaclav Havel and first performed in France as a part of a festival of works honoring the dissident Czechoslovak playwright. Translated by Taras Gula, Mr. Perekliita and Mr. Wynnycky, "Catastrophe" was directed by Mr. Perekliita. There is no mistaking its message: testimony in resolute opposition to tyranny.

Marko Stech is the ruthless bureaucrat preparing for a staged public event: the unveiling and exhibition of a martyr, the play's "protagonist" portrayed by Mr. Wynnycky.

With the assistance of his submissive technician (Ms. Maryniak), he manipulates the protagonist's hollow-eyed

presence by shifting arms, exposing legs, and tilting the head, sadistically delighting in systematically dehumanizing his victim.

In the final phase, as a shaft of light focuses on the martyr's face, this ravaged skeleton of a man raises his head and with a gaze fixed on every member in the audience, utters a haunting plea with his eyes.

AUT dedicated this performance to all those who were destroyed by totalitarian regimes and in particular, to the memory of Les Kurbas and other representatives of Ukraine's "Rozstriliane Vidrozhennia" imprisoned, exiled or executed in the 1930s.

Detroit's audience applauded not only AUT's superb performances, but their courage and determination to discard the sloppy sentimentality of traditional melodrama, and move on to a Ukrainian theatre which is alive, evolving with the times, and dealing with the multi-faceted complexity of the human soul.

In addition to the actors and directors already mentioned, other members of AUT who played parts either on stage or behind the scenes in the Detroit performances were: Adrianna Stech, Luba Gawur, Ivan Naberezhnyj, Tania Chorna and Natalka Latyshko.



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CHICAGO, Illinois — SATURDAY, MARCH 12 at 6:00 P.M.  
Chopin School Auditorium, Rice St. & Western

DETROIT, Michigan — SUNDAY, MARCH 13 at 4:00 P.M.  
Fitzgerald Public School, 23200 Ryan Rd., WARREN

CLEVELAND, Ohio — TUESDAY, MARCH 15 at 7:30 P.M.  
St. Josaphat's Astrodome, 5720 State Rd., Parma, Ohio

PITTSBURGH, Pa. — THURSDAY, MARCH 17 at 8:00 P.M.  
Soldiers and Sailors Memorial Hall  
5th Ave. & Bigelow Blvd., Oakland-Pittsburgh, Pa.

WASHINGTON, D.C. — FRIDAY, MARCH 18 at 7:30 P.M.  
Archbishop Carol H.S., 4300 Harewood Rd., N.E.

PHILADELPHIA, Penna. — SATURDAY, MARCH 19 at 6:00 P.M.  
Northeast H.S. Auditorium, Cottman & Algon Sts.

NEW YORK, N.Y. — SUNDAY, MARCH 20 at 6:00 P.M.  
Julia Richman H.S., 317 East 67th St. (2nd Ave.)

KERHONKSON, N.Y. — TUESDAY, MARCH 22 at 7:30 P.M.  
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March 11-13

**ST. PETERSBURG, Fla.:** The Ukrainian American Association will be participating in the annual SPIFF (St. Petersburg International Folk Fair) Festival at the Bayfront Center, located at 4200 First St. S. The theme of the Ukrainian booth will be the Millennium of Ukrainian Christianity and the booth will feature Ukrainian foods and folk art. On Sunday, March 13, at 2:30 p.m. the Ukraina Choir and the youth dance group will present a program. Some 50 nationalities are annually involved in this festival. For further information call John Gawaluch, (813) 791-4040.

March 12

**PHILADELPHIA:** The Ukrainian Educational and Cultural Center will hold its eighth anniversary benefit banquet, the proceeds of which will go toward the nearly completed construction of the center's new wing. Special guests of the evening will be Mykola and Raisa Rudenko. Mr. Rudenko will be the recipient of the "Ukrainian of the Year" award. The banquet program will feature concert pianist Roman Rudynsky and tenor Bohdan Chaplinsky. The evening's festivities are slated to begin with cocktails at 6 p.m., to be followed by supper at 7 p.m. All tickets are tax-deductible. For more information call (215) 663-1166.

March 12-18

**NORTH PORT, Fla.:** On March 12

St. Mary's Ukrainian Catholic Church of North Port will be celebrating the Millennium of Christianity with a divine liturgy at 11 a.m. at the Epiphany Catholic Cathedral, 350 Tampa Ave. in Venice, Fla., with Bishop Robert Moskal of St. Joseph Eparchy in Parma, Ohio, as celebrant, and the Burlaka Choir of Toronto responding. A jubilee banquet will be held at 3 p.m. at San Pedro Catholic Church hall, 319 Mayberry Ave., North Port. On Thursday, March 17, a concert will be presented at 7 p.m. at San Pedro Catholic Church hall in North Port. On Friday, March 18, a concert will be presented at 7:30 p.m. at the Holy Name of Jesus School hall, 5800 15th Ave. S., in Gulf Port. For further information contact John Gawaluch, (813) 791-4040.

March 17

**NEW YORK:** The Young Professionals of the Ukrainian Institute of America will present a financial seminar: "Protecting Your Lifestyle," at 7 p.m. at the UIA, 2 E. 79th St. Luba Kos, financial consultant for New York Life, will discuss options available for you and your family if there is a financial loss resulting from inability to work or upon retirement. Refreshments will be served. For information call Lada Sochynsky, (212) 689-1383, or the UIA, (212) 288-8660. A donation of \$5 is requested.

## PREVIEW OF EVENTS

March 19

**MACON, Ga.:** The Ukrainian community of Macon will present the Chaika Ukrainian Dance Ensemble of Yonkers, N.Y., during the sixth annual Cherry Blossom Festival. The program will begin at 8 p.m. at the Macon Little Theatre on Forsyth Road. An admission donation of \$5 is requested. For ticket information call (912) 744-7418 or 741-9232.

March 20

**MACON, Ga.:** The Chaika Ukrainian Dance Ensemble will appear in Macon's Cherry Blossom Parade in downtown Macon. The parade begins at 3 p.m. on Cherry Street.

March 25-27

**SACRAMENTO, Cal.:** As part of its Millennium celebration, the Ukrainian Christianity Millennium Committee of California is sponsoring a series of concerts this weekend, featuring the Sacramento Symphony Orchestra, with Carter Nice conducting, who will perform the American

premiere of Ukrainian composer Lev Revutsky's Symphony No. 2 Also featured will be concert pianist Julianna Osinchuk, who will perform Liszt's First Piano Concerto in E Flat. The concerts will be held at 8 p.m. on Friday and Saturday, and at 3 p.m. on Sunday, in Community Centre Theatre, L and 12th streets. For information call Ted Wroblicky, (916) 971-3032.

March 26-27

**MACON, Ga.:** The Macon Cherry Blossom Festival will once again feature Ukrainian food and music in the International Food Fair from 10 a.m. to 6 p.m. on Saturday, and noon to 6 p.m. on Sunday. The Ukrainian participation will once again be organized by Pastor and Mrs. Stephen Krysalka with assistance from the Ukrainian Association of Georgia, the Ukrainian National Women's League of America, Atlanta Branch and the Chervona Ruta Bandura Ensemble. For the fifth year, the Ukrainian booth will be located under the big tent on Mulberry Street. Admission is free. For information call Juanita Krysalka, (912) 477-9316.

**PREVIEW OF EVENTS,** a weekly listing of Ukrainian community events open to the public, is a service provided free of charge by The Weekly to the Ukrainian community. To have an event listed in this column, please send information (type of event, date, time, place, admission, sponsor, etc.), along with the phone number, including area code, of a person who may be reached during daytime hours for additional information to: **PREVIEW OF EVENTS,** The Ukrainian Weekly, 30 Montgomery St., Jersey City, N.J. 07302. Submissions must be typed and written in the English language. Items not in compliance with aforementioned guidelines will not be published.

## Museum slates pysanka workshops

**NEW YORK** — Registration is now open to the public for workshops in the making of pysanka — Ukrainian Easter eggs, which will be held Saturdays, March 19 and 26, from 9:30 a.m. to 12:30 p.m. and/or 1:30-4:30 p.m., or on Sundays, March 20 and 27, at the same hours of The Ukrainian Museum.

Each workshop is suited for the beginner and for the experienced, and all necessary supplies are included in the workshop fee. Each participant will also receive a booklet of basic traditional pysanky designs. The fee per session is \$10 per person, \$8.50 for seniors and

students over 16, \$8 for museum members and free for children 12-16.

On March 12 and April 2 experienced artisans will demonstrate this beautiful craft. The award-winning film, "Pysanka" by Slavko Nowytsky will be screened continuously during the two days at 1-5 p.m. An admission fee of \$2.50 per person, \$2 for museum members, seniors and students, free for children under 12, is requested.

For information and reservations call the museum, (212) 228-0110. The Ukrainian Museum is located at 203 Second Ave.

## South Jersey plans second ethnic fest

**TRENTON, N.J.** — The second state-sponsored Southern New Jersey Ethnic Festival will take place on Saturday, April 9, at the Student Center, Glassboro State College in Glassboro.

The festival, sponsored by the New Jersey Department of State, Office of Ethnic Affairs and the New Jersey Ethnic Advisory Council, in cooperation with Glassboro State College, is a multi-ethnic celebration featuring ethnic performers, crafts, food and educational and cultural displays.

The organizers are seeking ethnic performers and crafts exhibitors to display their talents and traditions. Tables are provided free of charge of exhibitors and performing groups will be partially compensated for travel expenses. Application deadline is March 15.

For application forms and information contact: Juhan Simonson, director, Office of Ethnic Affairs, New Jersey Department of State, State House CN 300, Trenton, N.J. 08625; (609) 984-7145.

## National Gallery features "Pysanka"

**WASHINGTON** — The National Gallery of Art is featuring Slavko Nowytsky's award-winning film "Pysanka: The Ukrainian Easter Egg" during the month of March as part of its "Signs of Spring" program.

The film will be shown as part of the gallery's Saturday morning family tours designed especially for children age 6 to 12. The tours take place in the gallery's west wing each Saturday at 10-11:30 a.m. and include the film screening plus a look at art works dealing with spring themes.

For reservations, call the National Gallery of Art at (202) 842-6249.

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Thank you for inviting me to register my ancestor's name on the American Immigrant Wall of Honor. I want to restore Ellis Island as a living museum telling the inspiring story of the immigrants and their heroic role in American history. Like the Statue of Liberty, Ellis Island will become a monument to the greatest American traditions of freedom, hope and opportunity.

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The Statue of Liberty-Ellis Island Foundation, Inc., is a charitable corporation to which all contributions are tax deductible.

A copy of the last financial report filed with the Department of State may be obtained by writing to: New York State, Department of State, Office of Charities Regulation, Albany, New York 12231, or The Statue of Liberty-Ellis Island Foundation, 52 Vanderbilt Avenue, 4th Floor, New York, New York 10017.

All contributions are tax deductible to the extent allowed by law.