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Australian Parliament passes motion supporting Ukrainian Helsinki Group

MELBOURNE, Australia — In October 1986, the Australian Federation of Ukrainian Organizations sent a draft motion expressing support for the Ukrainian Helsinki Group (UHG) on the 10th anniversary of its founding, to several Australian politicians in each major party. That initiative has only now come to fruition. Happily, it coincided with the visit to Australia of Oksana Meshko, a founding member of the UHG.

On Thursday, March 17, Oksana Meshko, 83, watched from the Visitors' Gallery as Member of Parliament Philip Ruddock (Liberal, Dundas) proposed a motion in defense of the group in the House of Representatives.

Referring to this as a "historic day," Mr. Ruddock, a long-time supporter of the Ukrainian and Baltic communities, introduced Ms. Meshko to the House as a person with a "great spirit," who desires to return to the Soviet Union to work for the freedom of those with

whom she has been associated in monitoring the Helsinki Accords.

The motion, which was passed unanimously, deplored the deaths of Ukrainian Helsinki monitors at the infamous Perm Camp 36-1 and called on the Soviet government to release the still imprisoned or exiled monitors and "allow them to return to their homelands, or if they wish, emigrate to the countries of their choice."

In 1983 an Australian Senate motion in defense of the group was proposed by Sen. Brian Harradine (Tas.) and also passed unanimously.

In his introductory speech, Mr. Ruddock emphasized the current plight of Ukrainian lawyer Lev Lukianenko, who has just begun a five-year term of harsh exile in the Tomsk region after spending 25 years as a political prisoner.

While recognizing that there have been some signs of liberalization in the USSR, which "all people of goodwill would want to acknowledge," he felt that a "changed situation" could only be recognized when "those people who are still incarcerated are released and allowed home to monitor the situation freely."

So that MPs could have direct access to materials relating to the Ukrainian Helsinki Group, Mr. Ruddock tabled as documents a booklet on Lev Lukianenko published by the Melbourne-based Committee for the Defense of National and Human Rights in Ukraine, as well as The Ukrainian Weekly's special issue on the Ukrainian Helsinki Group, published on the 10th anniversary of its founding.

In his closing remarks, Mr. Ruddock again urged that the Parliament seek to have Mr. Lukianenko released, "and that we give to Ms. Meshko a message of support, and strength and encouragement which she can take back to her fellow citizens in the Soviet Union as they work for the release of their friends and colleagues who have been involved in human rights."

The motion was seconded by MP Roger Shtiop (Liberal, Higgins) and supported by P.R. Cleeland (Labor, McEwan) and David Charles (Labor, Isaacs).

Mr. Shtiop described Ms. Meshko as "an inspiration" who "sits here to represent not only the people of Ukraine but for Christians and Jews and all people of all races who cry out for freedom in the Soviet Union today." He reported that when asked what keeps her going, Mrs. Meshko replied, "my love for human beings, a sense of duty to the community and a sense of patriotism."

Mr. Charles, who is the Government's Chairman of the Caucus, Foreign Affairs and Defense Committee, prai-

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Legislators mark Millennium Pysanka hits Washington

by Marta Kolomayets

WASHINGTON — Citing the recently passed Senate Resolution 235 denouncing the Soviet government's suppression of religious freedom in

Ukraine and discouraging the official participation of the United States in any official Millennium ceremonies in the Soviet Union, Sen. Dennis DeConcini (Continued on page 16)



Sen. Dennis DeConcini (left) and Rep. William Lipinski receive their goose egg pysanky. Also pictured: Judge Bohdan Futey, Viktor Sulzynsky and Larissa Smith.

At the Demjanjuk trial Court's dilemma: which survivors are correct?

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

JERUSALEM — The Nazi war crimes trial of John Demjanjuk resumed here for two days, Monday and Tuesday, March 21 and 22, to allow the defense to present recently obtained evidence that casts serious doubt on the prosecution's contention that the former Cleveland autoworker is "Ivan the Terrible" of Treblinka.

On Monday, defense attorney Yoram Sheftel reviewed in detail the testimonies of nearly 40 survivors of the Treblinka death camp who spoke with the U.S. Justice Department's Nazi-hunting arm, the Office of Special Investigations.

He tried to make three principal points: that there are major discrepancies in the testimonies; that memory lapses are evident; and that survivors had a strong desire to identify war criminals, therefore their testimonies are influenced by that mindset.

In one case, for example, a survivor said that he knew "Ivan," but then admitted that he was never in Treblinka, but only at Maidanek.

Most of the witnesses described by Mr. Sheftel said they knew "Ivan of Treblinka," but when shown the Travniki ID card photo and the defendant's 1951 visa photo were unable to identify either one.

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Helsinki Accords monitors in Ukraine confirm their membership in group

NEW YORK — Human and national rights activists in Ukraine have taken yet another step to revitalize the Ukrainian Helsinki Group by confirming the intentions of long-time members to continue their activity in the group.

In a statement dated March 11 and released here by the External Representation of the Ukrainian Helsinki Group, the UHG's executive committee — consisting of Mykhailo Horyn, Zinovi Krasivsky and Vyacheslav Chornovil — announced the following:

"The new social conditions in the USSR, the release of a significant portion of political prisoners, and a termination of criminal proceedings against human rights activists have made it possible to activate the Ukrainian Helsinki Group in Ukraine."

The first step in this re-activation, was the December 1987 announcement that the independent journal The Ukrainian Herald would be the Ukrainian Helsinki Group's official press organ and that the journal's editorial board had been co-opted into the group.

For the full text of the Ukrainian Helsinki Group's statement, see page 3.

In the March 11 statement, the UHG's executive committee listed the following persons as having confirmed their membership in the group: Levko Lukianenko, Oksana Meshko, Mykola Matusevych, Mr. Krasivsky, Mr. Chornovil, Mr. Horyn, Petro Rozumny, Petro Sichko, Vasyl Sichko, Yosyif

Zisels, Yaroslav Lesiv, OIha Matusevych and Vasyl Strilits.

Messrs. Lukianenko and Matusevych, it should be noted, are both serving sentences of "internal exile" — Mr. Lukianenko in the Tomskaya Oblast and Mr. Matusevych in the Chitinskaya Oblast.

The statement also lists the following members of The Ukrainian Herald's editorial board as new members of the Ukrainian Helsinki Group: Vasyl Barladianu, Bohdan Horyn, Pavlo Skochok, Vitaliy Shevchenko, Stepan Sapeliak and Mykola Muratov.

The statement goes on to note that, "Because of their isolation and other reasons, contacts have not yet been established with a few members of the group (Ivan Kandyba and Mykola Horbal). But there is no reason to doubt their desire to take part in the group's work."

It is underlined in the document that the Ukrainian Helsinki Group, which was founded November 9, 1976, "never disbanded, as did the Moscow group, and never ceased to pursue its activities."

"Unable to prepare and publish collective documents owing to the mass arrests during all these difficult years, the majority of the group's members spoke out in behalf of the group individually," it states.

The statement also points out that the UHG "was subjected to a more de-

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A GLIMPSE OF SOVIET REALITY

Opposition mounts in Ukraine to nuclear energy program

by Bohdan Nahaylo

CONCLUSION

By the end of last year it was becoming apparent that concerned Ukrainian writers and scientists were, in effect, forming a joint lobby. In December, Literaturna Ukraina and the Ukrainian party daily Radianska Ukraina organized a roundtable discussion between a group of writers, academics, scientists and technicians on the subject "Scientific-Technological Progress and Morality." One of the participants, the poet Ivan Drach, steered the discussion to what he called "our Chernobyl theme." He began by saying:

"Public opinion is concerned, and not without reason, that behind the discussions about 'the unavoidability of the further development of atomic energy,' especially here, in Ukraine, the condemned practice of [making] voluntaristic decisions continues with regard to the numbers and siting of new reactors. I know what a worthy and principled position is taken on this question by the president of the Ukrainian SSR Academy of Sciences, B. Ye. Paton."

Another of the participants also noted that at a recent session of the Supreme Soviet of the Ukrainian SSR, Dr. Paton had expressed alarm about the ecological situation in Ukraine and had even called for a fundamental review of the way in which the republic's economic development is planned in order to ensure that ecological concerns are taken into account.

Mr. Drach went on to reveal that during the roundtable discussion it had emerged that 90 percent of Ukraine's territory is considered unsuitable for nuclear reactors to be built on it because of geological, hydrogeological or other reasons.

It was reported that scientists have calculated that a maximum of 25 or 26 thousand-megawatt energy units can be sited in the remaining suitable areas. Mr. Drach stressed that this limit will be reached with the completion of those nuclear power plants currently under construction, but that evidently those responsible for planning the Soviet nuclear energy program seem to have a different view of how many atomic power stations the republic can accommodate and how high the concentration of energy units at any one plant can be. The poet continued:

"Therefore all of us, as one community, should support the position of our leading scientists. Why is our conscience, [our] morality, dormant when these energy units are being forced upon us beyond reasonable limits...It is necessary that everything that is happening [in our republic, that is] being planned, especially in the field of nuclear energy, should become the subject of the widest possible public discussion, [and] the strictest public control. Thus, our Union [of Ukrainian Writers] is taking practical steps to form a so-called ecological commission. It will be headed by Yuriy Mykolaiovych Shcherbak, and will work in close contact with scientists."

Expansion continues

Despite public concern and opposition, it was made clear that the expansion of nuclear energy in Ukraine was not about to be halted. On October 21, 1987, the Ukrainian workers' daily

Robitynya Hazeta published an interview with F. S. Temirov, the director of the All-Union Atomic Energy Planning Institute "Atomenergoproekt." He acknowledged that since Chernobyl there had been considerable anxiety about the use of nuclear energy. He even implied that local opposition had led to the abandonment of plans to build a huge nuclear power and heating plant on the western outskirts of Kiev.

Nevertheless, Mr. Temirov went on to argue that the Chernobyl disaster "occurred because of flagrant violations of operating regulations, not because nuclear power stations are unreliable generally" and that the further development of "cheap" and ecologically "clean" nuclear energy is essential for the Soviet economy. He also confirmed that during the current five-year plan it is planned to complete a new 1,000-megawatt reactor at the Crimean nuclear power plant.

In December 1987, three more 1,000-megawatt reactors were put into operation in Ukraine. On December 4 the third unit at Chernobyl was restarted even though concern had persisted about whether the conditions in and around the Chernobyl plant could be considered "normal" and safe. On December 22, TASS made the announcement that the fourth reactor at the Zaporizhzhia plant had gone into operation and that two others are being built alongside it. On the last day of 1987, the first reactor of the four-unit Khmelnytsky nuclear power station also went into operation. On January 3, Radianska Ukraina carried an article welcoming the starting up of the new reactors at the Khmelnytsky and Zaporizhzhia plants, noting that the motto of the builders at the latter atomic station is: "Each year — a new reactor."

Ukrainian scientists protest

The nuclear energy debate in Ukraine was recently sharpened when on January 21 Literaturna Ukraina published a letter from 13 leading Ukrainian scientists, most of them academicians, opposing the expansion of nuclear energy in Ukraine and urging the authorities to reassess their policy. Significantly, the scientists do not even mention the controversial Chyhyryn nuclear energy plant but concentrate on providing a detailed rebuttal to plans by the USSR Ministry of Atomic Energy to increase nuclear energy production at the Rivne, Khmelnytsky and South Ukrainian atomic power stations.

The scientists reveal that on August 25 last year a meeting of Ukrainian scientists and engineers was held to discuss plans to add new reactors to the three nuclear plants and that other such meetings have taken place. Nonetheless, the USSR Ministry of Atomic Energy has ignored both the objections of the Ukrainian technical-scientific community and the opinion jointly reached by the Ukrainian SSR Academy of Sciences and the USSR Academy of Sciences that the maximum production capacity of nuclear power stations should not exceed 4,000 megawatts.

The letter-writers point out that the Ukrainian SSR Academy of Sciences has not foreseen any reason to expand production at the three plants in question beyond what was initially envisaged. The ministry, on the other hand, they suggest, seems to have lost

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Former Soviet soldiers express concern about POWs in Afghanistan

ELIZABETH, N.J. — Former Soviet soldiers, who served in Afghanistan and later defected to the West, recently sent a telegram to the U.S. Mission to Geneva, the Pakistan Mission to the United Nations and the United Nations expressing their concern for Soviet prisoners of war, and Red Army defectors in Afghanistan.

As talks about the withdrawal of Soviet troops from Afghanistan continue in Geneva, the possibility of the scheduled pullout on May 15 is impossible, the Soviet Union said on Monday, March 14, citing "procrastination and delay" by the United States and Pakistan.

Although the talks in Geneva were to conclude on March 15, with the pullout starting two months later, the United Nations mediator, Diego Cordovez stated that the negotiations have run into "serious difficulties but added that" "everyone still says are they determined to negotiate and sign a peace accord," reported The New York Times on Wednesday, March 16.

However, the 10 defectors in the West are worried about the repatriation of Soviet prisoners of war and Red Army defectors who, they believe, should have the choice of returning to the Soviet Union or going to some free country.

The telegram, sent to Robert A. Peck, deputy assistant secretary of state at the U.S. Mission to Geneva; Zain Noorani, minister of state for foreign affairs at the Pakistan Mission to the United Nations, and Mr. Cordovez, undersecretary general for political affairs, and mediator of the talks, reads, as follows:

"We, former Soviet soldiers in Afghanistan, who no longer wanted to take part in the war, welcome your efforts to end this senseless bloodshed. After waging an exhausting battle for nine years, the Afghan people have earned the right to live quietly and to be free, but behind all of these truly momentous decisions which now face you, there is one problem, which bears on us directly, and has gone by unnoticed: the fate of Soviet prisoners of war and Red Army defectors in Afghanistan, of which there are several hundred. Remembering the tragedy that took place after World War II, when countless Soviet citizens were forcibly returned to the Soviet Union, we fear for these young men. We believe that each of them should have the choice of returning to the Soviet Union or going to some free country."

It was signed by ten Soviet Red Army defectors currently residing in the West: Mykola Movchan, Aleksei Peresleni, Yuri Shapovalenko and Sergei Zhigalin, who were given political asylum in the United States in July 1984; Sergei Busov, Igor Kovalchuk, Vladislav Naumov, Vadim Plotnikov, Mikolay Golovin who arrived in November 1986, in Canada; and Yuri Povarnitsyn, the first Red Army defector to be turned over by the mujahideen to the International Red Cross for a two-year period of internment in Switzerland, after which he was scheduled to be repatriated to the USSR. However, Mr. Povarnitsyn refused to return to the Soviet Union and asked for political asylum in Switzerland, where he now lives.

Levy Society in Lviv says it will explore 'blank spots'

LONDON — News has reached the Ukrainian Press Agency (UPA) here that in autumn of last year a new club called the Levy Society/Club was initiated in Lviv.

The club was organized by a former Kiev student, Konyk. The club is interested in promoting Ukrainian culture and literature, as well as exploring the "blank spots" in Ukrainian history.

Students involved with the Lviv Trust Group, an unofficial peace movement, have also expressed an interest in the idea of forming a Culturological Club in Lviv, noted the UPA.

On December 20, 1987, the club organized an evening devoted to the deceased young Ukrainian poet, Vasyly Symonenko, whose works were censored for many years. His poetry and songs were read out and talks were presented about his life. The young bandura player Ostap Stakhiv played historical ballads as well as music composed to Symonenko's songs.

During the same evening the participants discussed the officially sponsored attacks upon the editors of the samvydav journal Ukrainian Herald. Members of the Herald's editorial board also took part in the evening's events.

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Lautenberg amendment to INF treaty focuses on human rights compliance

WASHINGTON — Among the 40 or so amendments to the U.S. - Soviet treaty on the elimination of intermediate-range and shorter-range missiles, is one that would link human rights concerns to arms reduction.

Sen. Frank Lautenberg (D-N.J.) introduced the amendment on March 21.

The amendment states that the U.S. president shall communicate to the Soviet Union, "in connection with the exchange of the instruments of ratification of the treaty":

"The declaration that the Senate strongly believes that respect for human rights and fundamental freedoms is an essential factor to ensure the deve-

lopment of friendly relations and co-operation between the United States and the Soviet Union and calls upon the president to use every opportunity to stress the inherent link between respect for human rights and the achievement of lasting peace."

The amendment also states that the president should require "sustained and demonstrable progress" by the Soviet Union in its implementation of the Helsinki Accords, the Madrid Concluding Document of the Conference on Security and Cooperation in Europe, the Universal Declaration of Human Rights, and other international human rights agreements which the Soviet Union has signed.

Statement of Ukrainian Helsinki Group

Following is the full text (translated by Maria Skorupsky) of the latest statement of the recently revitalized Ukrainian Helsinki Group.

Created in 1976, the Ukrainian Public Group to Monitor Compliance with the Final Act of the Helsinki Conference on Security and Cooperation in Europe was subjected to a more devastating pogrom during the Brezhnev years of stagnation than any other Helsinki group in the USSR. All the members of this group served lengthy terms of imprisonment and internal exile, and four of its members — Oleksa Tykhy, Yuriy Lytyvyn, Valeriy Marchenko and Vasyl Stus — died in frightful conditions in a special-regimen camp, a veritable death camp, where even now, against all dictates of common sense and despite the policy of democratization proclaimed in the USSR, the sufferings of Ukrainian Helsinki monitors Ivan Kandyba, Mykola Horbal, Ivan Sokulsky, Vitaliy Kalynychenko and Hryhoriy Prykhodko continue.

Levko Lukianenko and Mykola Matushevych are now in internal exile following long terms of imprisonment. His camp sentence completed, Yosyf Zisels has now been placed under administrative surveillance — in other words, under house arrest. Such long-time group members as Vyacheslav Chornovil, Mykhailo Horyn, Vasyl Sichko, Petro Sichko, Yaroslav Lesiv and others have been or are still being subjected to various forms of persecution (not permitted to work in their professions, attacked in the press, placed under surveillance, detained, etc.).

Despite the pogrom, the Ukrainian Helsinki Group never disbanded, as did the Moscow group, and never ceased to pursue its activities. Unable to prepare and publish collective documents owing to the mass arrests, during all these difficult years the majority of the group's members spoke out in behalf of the group individually. The External Representation of the Ukrainian Helsinki Group remained active.

The new social conditions in the USSR, the release of a significant portion of political prisoners, and a termination of criminal proceedings against human rights activists have made it possible to activate the Ukrainian Helsinki Group in Ukraine.

The first real step in the resumption of the group's activities was the announcement in December 1987 that the independent journal, The

Ukrainian Herald, would be the group's official press organ and that the journal's editorial board had been collectively co-opted into the group. Talks were held and the following well-known human rights activists and long-time members of the Ukrainian Helsinki Group confirmed their membership in it: group and their desire to work in it: Levko Lukianenko — Tomskaya

Oblast, internal exile
Oksana Meshko — Kiev
Mykola Matushevych — Chitinskaya

Oblast, internal exile
Zinoviy Krasivsky — Lviv Oblast
Vyacheslav Chornovil — Lviv

Mykhailo Horyn — Lviv
Petro Rozumny — Dnipropetrovske

Oblast
Petro Sichko — Ivano-Frankivske

Oblast
Vasyl Sichko — Ivano-Frankivske

Oblast
Yosyf Zisels — Chernivtsi
Yaroslav Lesiv — Ivano-Frankivske

Oblast
Olha Matushevych — Kiev
Vasyl Striltsiv — Ivano-Frankiv-

ske oblast
as did the following members of the editorial board of The Ukrainian Herald, who were co-opted into the group in December 1987:

Vasyl Barladianu — Odessa
Bohdan Horyn — Lviv

Pavlo Skochok — Kiev Oblast
Vitaliy Shevchenko — Kiev
Stepan Sapeliak — Kharkiv

Mykola Muratov — Moscow

Because of their isolation in imprisonment and other reasons, contacts have not yet been established with a few members of the group (Ivan Kandyba, Mykola Horbal). But there is no reason to doubt their desire to take part in the group's work.

With the approval of the majority of long-time and new members of the Ukrainian Helsinki Group we announce:

• 1. As before, the Ukrainian Helsinki Group will base its activities on such fundamental international documents on human rights as the Universal Declaration of Human Rights and the Convention on Civil and Political Rights, as well as the Final Act of the Helsinki Conference on Security and Cooperation in Europe.

• 2. As one of the first public groups formed to monitor compliance with the Helsinki Accords in the world, the Ukrainian Helsinki Group confirms its membership in the International Helsinki Federa-

(Continued on page 14)

Continuing attacks on Chornovil, Horyn indicate limits of glasnost in Ukraine

Perestroika and glasnost may be the operative words in the Soviet Union today, however, these new policies of restructuring and openness are not always observed in all the Soviet republics to the same extent.

Although Ukrainian human rights activists have attempted to test the waters of this new political pool, their attempts have not proceeded swimmingly. For although they have not been arrested or incarcerated for their recent outspokenness, they have been attacked in the press, a ploy reminiscent of the Brezhnev regime.

The attacks began in the fall of 1987 and continue to make the pages of the Soviet press. Below is a news story about attacks on Vyacheslav Chornovil and Mykhailo Horyn and their video interview with tourist Marta Kolomayets of New York.

NEW YORK — In mid-November 1987, an article in the daily newspaper "Radianska Ukraina" based in Kiev attacked Ukrainian dissidents Vyacheslav Chornovil and Mykhailo Horyn in connection with a video-interview they had given to American tourist Marta Kolomayets in September. The article, written by P. Vilkhoviy, was headlined "Interview from the Underground."

The videotape of the interview which was confiscated from Ms. Kolomayets along with other possessions — gifts from friends and relatives — while she was departing from Kiev's Borispol Airport after a September vacation in Ukraine.

The hourlong interview, conducted by Ms. Kolomayets on request of the human rights activists, covered the effects of glasnost in Ukraine and concentrated on the re-emergence of the samyvdav journal The Ukrainian Herald, which according to members of its editorial board, has now sought legalization from Soviet authorities. The revitalized Herald views itself as a journal in the forefront of change, similar to the periodical Glasnost published in Moscow.

During the interview, which took place in late September in Mr. Chornovil's sitting room in a residential section of Lviv, Messrs. Chornovil and Horyn discussed the Ukrainian language issue, the approaching Millennium of Christianity in "Kievian Rus", cultural exchanges between the Soviet Union and the United States, the work of Ukrainians in the West and the lack of glasnost in the Ukrainian republic.

The two men, veterans of Soviet labor camps, also stressed the importance of the cultural and academic work of Ukrainian communities in the West.

Ms. Kolomayets met Messrs. Chornovil and Horyn through Zinoviy Krasivsky, also a former political prisoner, who introduced himself to the New Yorker during her first day in Lviv. In the current atmosphere of glasnost and perestroika in the Soviet Union, Mr. Krasivsky felt it possible to have contact with foreigners and thus openly communicated with various tourists.

Although visitors to Ukraine are still encouraged to travel with tour agencies to the Soviet Union, restrictions have become less rigid, providing Westerners time to spend with families in urban centers instead of just being shuffled to and from sightseeing buses and In-tourist hotels.

Believing or wanting to believe that glasnost would allow dissidents to talk freely about the current situation in their country, both Messrs. Chornovil and Horyn openly discussed their hopes

and aspirations for the Ukrainian Herald and for the future of the Ukrainian language and culture in Ukraine.

When they requested that Ms. Kolomayets interview them, so as to give a clear picture to Ukrainian communities in the West about the current situation in Ukraine, Ms. Kolomayets told them that she had a video camera which she could use to record an interview. Both parties agreed that this medium would be useful because it would not only voice the men's thoughts, but also give a visual portrait of the dissidents. It was also viewed as a method that had the potential of reaching many Westerners in an effective manner.

Thus, it was a complete shock Ms. Kolomayets said, when, the November 13 issue of Radianska Ukraina carried a lengthy article titled "Interview from the Underground," accusing Messrs. Chornovil and Horyn of "anti-Soviet agitation" in their conversation with her.

Even before the appearance of the slanderous piece of writing in Radianska Ukraina, reacting to the realization that his residence was bugged, that the tape was confiscated and that both he and Mr. Horyn were reprimanded, Mr. Chornovil wrote that, despite the current policy of openness, the authorities in Ukraine have continued to view contacts with Westerners, such as Ms. Kolomayets, as "subversive." Mr. Chornovil's response appeared in the Herald's "Editor's Column," in issue No. 8.

The newspaper article claimed that "every foreigner is a potential agent of the CIA and accused the two men of being instruments used by the CIA, who are being rewarded with gifts of Japanese tape-recorders, calculators and other material goods bought for them by "the likes of Ms. Kolomayets."

Mr. Horyn, too, responded to the slanderous attacks on his person in the Radianska Ukraina article. He sent a letter to the editor of the newspaper, with copies of the text forwarded to all newspapers that reprinted the interview, the Central Committee of the Ukrainian Communist Party, and Lviv Oblast officials. The article was also intended for all concerned citizens. He wrote:

"I consider the publication of the article 'Interview from the Underground' in the newspaper Radianska Ukraina as a serious retrograde attack against the people who strive for renewal and democracy. As has happened more than once before, the author has tried to silence the journal (The Ukrainian Herald) on the pages of the newspaper by means of a welcome that is well-known since Stalin's days of anarchy. The attack contains accusations of corruption, slander, investigation of personal details and makes use of twisted KGB information and other similarly trivial details."

Ms. Kolomayets also decided to answer the attacks with a letter to the editor of the newspaper. Written in December, the letter stated, among other things, that the two men never discussed the CIA during their interview, as was charged in the article. She also underscored the fact that the official Ukrainian press these days is much more critical of the current situation in Ukraine than anything discussed by Messrs. Chornovil and Horyn during the interview, and added that the treatment given the whole situation is reminiscent of Brezhnev days.

The newspaper finally printed two lines from Ms. Kolomayets' letter, (Continued on page 14)

Canada's Central and East Europeans upset by government accord with USSR

TORONTO — The response of Canada's Central and East European communities to the tabling of a Memorandum of Understanding between Canada's Department of Justice and the Procurator General's Office of the USSR is one of disappointment and frustration, according to the Civil Liberties Commission of the Ukrainian Canadian Committee.

The agreement provides for the investigation of Nazi war criminals only; it is selective and therefore fails to allow for the investigation of all war criminals, the CLC noted in a press release.

The Memorandum of Understanding was tabled on February 10.

"In its response to the Report of the Commission of Inquiry on War Criminals, headed by Mr. Justice Jules Deschenes, the government of Canada promised to prosecute any war crimi-

nals found in Canada," said John B. Gregorovich, chairman of the Civil Liberties Commission of the Ukrainian Canadian Committee. "By its selectivity Ottawa has abdicated its responsibility to bring all war criminals to justice."

Ron Vastokas, spokesman on behalf of Canadians For Justice, a coalition representing several million Canadians, urged Department of Justice officials to amend the terms of the agreement to provide for the investigation of all alleged war criminals.

Mr. Vastokas added, "We have always expressed our willingness to cooperate with the federal authorities in bringing any war criminals found in Canada to justice. We are astonished at the government's flip-flop from its stated policy of pursuing all war criminals said to be living in Canada and are again disappointed that we continue to be shut out of the consultative process."

CBC Radio report on famine film angers Ukrainian Canadian community

by Paulette MacQuarrie

WINNIPEG — Many Ukrainian Canadians are upset with the government-owned Canadian Broadcasting Corporation over a feature aired February 21 on CBC Radio's program "Sunday Morning," which documented the "controversy" surrounding the film "Harvest of Despair."

"This [program] is helping genocide denial promoters and does no credit to CBC, especially since it was done with taxpayers' money," said Roman Serbyn, professor of history at the University of Quebec in Montreal.

The 16-minute feature began with the soundtrack from "Harvest of Despair," and an introduction describing the famine and the secrecy surrounding it, including the fact that the Soviet Union had acknowledged the famine only recently. The commentator then explained that the criticism levelled against the film is "on one level, an artistic one, about ethics in documentary-making; on the other, it's about two very different interpretations of an historical event."

Dr. Serbyn said he feels the program thus "confused the issue of the famine/genocide with the film," Howard Bernstein, executive producer of "Sunday Morning," disagrees.

"The story was not on the genocide, but on the film," Mr. Bernstein said. "The controversy surrounding the film stems from controversy surrounding the question of the famine being a genocide," he said.

However, most Ukrainian historians contend there is no academic controversy.

"The fact is, the nationalities policy was changed in 1932-33, and a draconian agricultural policy was implemented, with specific policies [for Ukraine] not applied elsewhere," said Bohdan Krawchenko, a historian and director of the Canadian Institute of Ukrainian Studies in Edmonton, who also edited the book "Famine in Ukraine."

When asked why CBC didn't interview historians familiar with the famine, Mr. Bernstein said the network was determined "not to take sides."

"We chose to interview Lynne Viola because she is the first and only North American historian allowed access to Soviet files on collectivization," he said.

Prof. Viola of the State University of New York at Binghamton was interviewed for the Village Voice's article on the famine "hoax."

In Prof. Viola's opinion, "most mainstream scholars, which indeed believe there was a famine — a very severe famine — in 1932-33, that hit Ukraine but also parts of the Volga, Kazakhstan and the North Caucasus, also believe that famine grew out of Soviet policy, ... collectivization and very harsh grain requisitioning policies, but that the famine was not man-made, that is, it wasn't a deliberate, planned attempt to starve the country."

Dr. Serbyn, however, believes CBC's conclusion that the majority of researchers are not in agreement is too hasty.

"They didn't do a poll," he pointed out. And Prof. Viola was the only historian consulted who was not involved in the film.

Although Doug Tottle and Marco Carynyk were interviewed, CBC was careful to present them accurately.

"We bent over backwards to make sure we were totally balanced," said Mr. Bernstein. "It was a tough story to walk the line on," he said. "It would have been more sensational to rip apart the film, but we tried not to." He denied that Mr. Tottle's recently released book (which he has not seen or read) was the reason for doing the feature, although it "added to the controversy." But CBC's interest was apparently caught by Mr. Tottle's ongoing denial of the man-made famine.

"The controversy started with a school board meeting in Winnipeg, and has been brewing for a long time," said Mr. Bernstein. The recent Village Voice article also adds to the controversy, although Mr. Bernstein admitted that if he were Ukrainian, he would feel the article was defamatory.

The CBC program seems to have challenged the Ukrainian assertion of genocide by famine by focusing on the film's contentious photos issue, which is Mr. Tottle's main ammunition.

Orest Subtelny, professor of History at York University, explained that using a few photos from a previous famine in the 1920s was in keeping with modern documentary-making techniques, and that they were in fact relevant to the film's theme, which was Soviet rule in Ukraine in the 1920s and 30s.

(Continued on page 13)

Encyclopedia of Ukraine editors meet

TORONTO — The editorial office of the Encyclopedia of Ukraine in Toronto was the site on February 27 of the second in a series of meetings between the encyclopedia's managing editor, Prof. Danylo H. Struk, and several editors responsible for individual subjects covered in the encyclopedia.

The editors present were Dr. P. Dzul, who is responsible for entries in the field of medicine; Dr. Taras Zakydalsky, philosophy editor; Dr. V. Mezentsev, archeology editor, Petro Sodal, military history editor, and Prof. Ihor Stebelsky, geography editor.

As at the first meeting in this series, held at Swarthmore College in Pennsylvania, the main topic of discussion was the organizational structure of the Encyclopedia project. The project, which was begun under the leadership of the late Prof. Volodymyr Kubijovyc, is being completed in Canada under the direction of the Shevchenko Scientific Society, the Canadian Institute of Ukrainian Studies, and the Canadian Foundation for Ukrainian Studies. The encyclopedia's editorial office is located at the University of Toronto and operates under the direction of Prof. Struk.

Thus far, two volumes of Encyclopedia of Ukraine have been published: the first, covering the letters A through F was completed in 1984, and the second, covering G through K, appeared in January of this year. The meeting dealt with the plan of work and deadlines that are being adopted in order to meet the goal of publishing the remaining three volumes of the encyclopedia in 1992.

The first phase — the preparation of a comprehensive catalog of entries for the remaining volumes — has almost been

completed, and the subject editors are moving onto the next phase of contacting and engaging authors to prepare the individual entries. The incredible organization required for coordinating the work of some 20 subjects editors and over 100 contributors has necessitated the adoption of the most advanced computer technology and the establishment of an extensive system of Fax machines to ensure speedy communications.

The question of finances was also discussed at the meeting. The annual costs of preparing the encyclopedia are now approaching \$250,000. The Canadian Institute of Ukrainian Studies at the University of Alberta tries to cover this vast sum out of its regular budget. However, because this great financial obligation interferes with the institute's other activities and projects, part of the cost of preparation is covered by the Canadian Foundation for Ukrainian Studies, whose main responsibility is to pay for the printing and binding of the Encyclopedia, which alone comes to some \$250,000 to \$300,000 for each volume.

While the foundation has been successful in securing grants from the Canadian federal government and from several provincial governments, the amount raised from these sources has not been enough to cover the costs incurred. Thus, the Ukrainian community in Canada and the United States has been asked to assist in the realization of this project. Contributions for the Encyclopedia of Ukraine may be sent to the Canadian Foundation for Ukrainian Studies, 500-433 Main St., Winnipeg, Man. R3B 1B3.

Winnipeg-Lviv TV hook-up planned

by Chris Guly

WINNIPEG — Organizers of Canada's first live satellite TV hook-up between Winnipeg and Lviv, a western Ukrainian city in the Soviet Union, are 90 percent confident that the two-hour broadcast will proceed on April 24.

The project, which has been in the planning stages for the last two and half years, has already been postponed as a result of opposition by local Ukrainian Canadian groups. Lack of adequate funds caused an original October 25, 1987 broadcast to be put on hold.

Dmytro Cipywnyk, president of the Ukrainian Canadian Committee, was quoted in the Winnipeg Free Press saying that the broadcast would "open up the possibility of propaganda" and an opportunity for the Soviet government to portray false religious freedom.

But the manager of the project, George Kolomaya, refutes the claim by saying that the show is apolitical.

"It's about people. People to people."

The program will be broadcast on April 24 from 11 a.m. to 1 p.m. (Winnipeg time). It will feature glimpses of cultural and social life in both cities.

Live audiences at Winnipeg's Rendez-Vous Club and the Lviv Opera House will not only see their own live entertainment but will be able to watch the satellite hook-up on huge video screens.

A tentative script calls for greetings to be exchanged by the mayors of both cities, Canada's Secretary of State for External Affairs Joe Clark and, presumably Soviet Foreign Minister Eduard Shevardnadze and Manitoba Premier Howard Pawley and his Ukrainian equivalent.

Winners of a joint high school poetry contest will share thoughts on the theme, "What this day of peace and understanding means to me." Seniors from

both countries will recount memories of earlier days, and both Canadian and Soviet audiences will be presented with a typical day in the life of a typical Soviet or Canadian family.

Winnipeg will also contribute snapshots of its cultural, sporting and social life with segments on the world famous Royal Winnipeg Ballet, the Winnipeg Symphony Orchestra, the Winnipeg Jets hockey club and the Winnipeg Blue Bombers football team and the Manitoba Theatre Centre.

Organizers are also hoping to have choirs in Lviv and Winnipeg sing in unison.

Winnipeg Videon, a local cable-TV station, will produce and broadcast the Winnipeg portion of the show. Mr. Kolomaya explained that the station is hoping to feed the satellite signal to the Canadian House of Commons parliamentary cable TV channel which could have a potential audience of over 10 million people.

The public broadcasting network in the U.S. has also made inquiries into carrying the program.

Telebridge Inc. is a coalition of 92 groups representing church, peace, arts and business groups.

Although the Winnipeg organizers are confident with their plans and public support, including that of Winnipeg Mayor Bill Norrie, who is honorary chairman of the organizing committee, opposition to the April 24 extravaganza has caused some concern from Soviet authorities.

Igor Lobanov, press attache at the Soviet Embassy in Ottawa, was reluctant to confirm whether the show would go on.

"We're ready...that I can confirm. It's now up to Winnipeg and various Ukrainian Canadian groups to reach some agreement."

Ukrainian Heritage Foundation board discusses conference, dance project

CLEVELAND — The Ukrainian Heritage Foundation's executive board met on Saturday, February 20, here at the Hilton South.

The foundation's 1988 meeting at Soyuzivka on September 23-25 was discussed, and Taras and Anne Maksymowich were appointed to manage this meeting. A sum of \$125 for the weekend was agreed upon, and reservations will be handled by the Maksymowichs. Rooms at Soyuzivka will be allocated on a first-come-first-served basis. For reservations, please send the \$125 fee to Taras and Anne Maksymowich, 1318 18th St., Miami Beach, Fla. 33139.

The next item discussed was the proposed video of the "Hopak" to be dedicated to Vasile Avramenko, the balletmaster who brought Ukrainian folk dances to Ukrainian American communities in the United States and Canada, in the 1930s.

The aim of the foundation is to provide a historical record of the authentic Avramenko dances, such as "Hopak Kolom," "Arkan" and "Honyviter." In fact, the video will show each individual step of the "Hopak Kolom" dance. The balance of the tape will feature a Hutsul dance and dance group's version of the "Hopak."

One of the goals of the foundation is to provide this video, free of charge, to colleges and universities with folk dance groups, throughout the United States and Canada. This would help perpetuate the Avramenko dances.

After considerable groundwork, people interested in producing such a

video were invited to this meeting. They are Markian Komichak, director of the Cleveland Kashtan Dancers; Evonne Woloshyn, TV reporter from Youngstown, Ohio; Roman Lisynsky, president of the Kashtan Dancers; and representatives of Out There Productions in Youngstown.

The video was discussed in detail and all agreed that this was a project that should be produced, using the talents of Mr. Komichak as the producer, Ms. Woloshyn as the assistant producer and narrator, the Kashtan Dancers and the services of Out There Productions.

Work will begin in the near future, with an aim of producing part of, or all of the video for a preview at the foundation's September meeting. Walter Bacad presented a sample of a brochure to be used in conjunction with the video and he was authorized to proceed with it.

With all the discussion of the video production, comes the reality that this type of venture is very expensive. It was the consensus that the Ukrainian community and in particular, Avramenko's former pupils, could help generate some of the needed funds. Donations may be sent to: "Hopak" Video, c/o Taras Maksymowich, at the aforementioned address.

In attendance at this meeting of the foundation's executive board were: Eugene Woloshyn, president; Helen Shipka, vice-president; Mr. Bacad; Mr. Maksymowich, treasurer; Estelle Woloshyn, secretary; and Taras Szmagala, adviser.

Australian...

(Continued from page 1)

sed the work of the Australian Federation of Ukrainian Organizations which "does a tremendous amount of work for the human rights of the people back in their homeland."

This debate, he said, would "send a clear message to the Soviet Union that the rights of groups like the Baltic States and Ukraine and others be recognized, immediately." He did recognize, though that when an authoritarian regime has existed for 70 years changes are unlikely to arise overnight.

He closed the debate by welcoming Ms. Meshko not only to Australia but to the bayside suburb of Edithvale (where she is staying with her niece, Maya Hrudka) in his own electorate, and looked forward to further talks with her.

Ms. Meshko spent the whole day in Parliament House, accompanied by Dr. Marko Pavlyshyn, lecturer in Ukrainian at Monash University, who acted as interpreter. They lunched with a group of representatives of senators who have been active defenders of Ukrainian interests. They included Sens. Jim Short and Brian Harradine, and MPs Alan Cadman, David Charles and Roger Shipton.

Further meetings with politicians are planned after Ms. Meshko has recovered from her eye operation.

The Australian Federation of Ukrainian Organizations has gratefully acknowledged the assistance which was provided by the Committee for the Defense of National and Human Rights in Ukraine, which made it possible for Ms. Meshko to witness the defense of the Ukrainian Helsinki Group in the Australian Parliament.

For the record: Australian motion on Helsinki group

Below is the full text of the motion unanimously passed by the Australian Parliament's House of Representatives on March 17.

This House:

- (1) notes that —
 - (a) on 1 August 1975, the Final Act of the Conference on Security and Cooperation in Europe was signed at Helsinki, Finland, by 33 European states, together with Canada and the U.S.A.,
 - (b) the signatories committed themselves under Principle VII to "respect human rights and fundamental freedoms, including the freedom of thought, conscience, religion or belief, for all without distinction as to race, sex, language or religion,"
 - (c) the signing of the Final Act raised expectations of the peoples of the Soviet Union for greater observance by the Soviet Union of human rights, gave rise to the formation of the Moscow, Lithuanian, Georgian, Armenian and Ukrainian citizens' monitoring groups to inform the peoples of the Soviet Union and the world about the Soviet government's compliance with the Final Act;
 - (d) 9 November 1987 marked the 11th anniversary of the establishment of the largest such citizen's group, the Ukrainian Public Group to Promote the Implementation of the Helsinki Accords;

(e) three members of the Ukrainian Group, Oleksiy Tykhy, Yuriy Lytyyn and Vasyly Stus, died after years of inhuman treatment in Soviet labor camps while a fourth, Mykhailo Melnyk, committed suicide as a result of continuous KGB persecution; and

(f) seven members of the Ukrainian group are still imprisoned, three are in internal exile in remote parts of the Soviet Union, while 17 have been released from prison and are living in Ukraine and nine have been forced to emigrate to the West after serving prison terms;

• (2) acknowledges the concern felt by members of the Australian community over the continued harassment of the Ukrainian Public Group to Promote the Implementation of the Helsinki Accords;

• (3) seeks assurances from the government of the Soviet Union that members of the Ukrainian and other public Helsinki monitoring groups be released from their incarceration and allowed to return to their homelands, or if they wish, to emigrate to the countries of their choice;

• (4) seeks to convey to the government of the Soviet Union its belief that such humanitarian acts and demonstration that its citizens have freedom of expression will serve to reduce tensions between East and West and help to erase doubts about Soviet commitments to their international obligations;

• (5) calls upon the Soviet Union to allow Ukrainian Helsinki Monitor Yuriy Shukhevych, together with his family, to emigrate to Australia, where he has family members willing to sponsor him, as an immediate demonstration of its goodwill; and

• (6) requests the speaker to bring this resolution to the attention of the Supreme Soviet of the USSR.

Ukrainian American Veterans Post 101 installs officers

WARREN, Mich. — For the first time in Greater Detroit, a formal ritual was held to install newly elected officers in Michigan's Ukrainian American Veterans Post 101. The observance was held during a banquet on February 6 in the social hall of St. Joseph's Ukrainian Catholic Church. National Commander Atanas Kobryn from Staten Island, N.Y., assumed the role of installation officer.

Founded on September 4, 1983, UAV Post 101 has given initiative to several major projects in Metro Detroit and currently boasts more members than any other post in America. Composed of World War II, Korean, and Vietnam veterans, a major thrust in directed activities has been the pursuit of human rights in America and Ukraine.

A single rally for John Demjanjuk defense fund netted more than \$5,000. Post 101 also played a major role in defense of Myroslav Medvid's attempted defection. The post also provides

flag-bearers for annual Decoration Day services and Ukrainian national holidays.

Perhaps the most productive and successful achievement since the post's inception was the highly acclaimed 40th National UAV Convention held in June 1987. This gathering marked a milestone in UAV history. Major Gen. Nicholas Krawciw, commander of the 3rd Infantry Mechanized Division in Wuerzburg, West Germany, was honored with a recognition award at the convention banquet.

After defining duties to each elected officer, Commander Kobryn, in unison with the new staff, recited an "Officer's Obligation Pledge." The following persons were inducted into office: Wolodymyr Temnyk, commander; Stephen M. Wichar Sr., senior vice-commander; Mirosław Pryjma, junior vice-commander; Mike Ogrodnik, finance officer; Steven Maksymuk, adjutant; Jerry Tkachuk, adjutant;

Stefan Fedenko, judge advocate; Roman Petraszczuk, judge advocate; Andre Lublanski, provost marshal; Wolodymyr Zacharyj, service officer; Michael Shumylo, historian; Wasyly Mackiw, public relations; Roman Maksimowich, public relations; Wasyly Barabash, auditor; Mykola Tataryn, auditor; the Very Rev. Bernard Panchuk, chaplain; Peter Kapitanec, quartermaster; and Joseph J. Elnick, advisor.

The new commander, Mr. Temnyk, in his acceptance speech, promised to give unfaltering support to the Ukrainian community and to all Ukrainian organizations. He promised further to search for ways and means to strengthen the image of UAV. He concluded by attesting "that those organizations which now oppose each other, will abandon their differences and form with UAV as one united front."

Mr. Wichar, the senior vice-commander, was called to emcee the banquet

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UAV National Commander Atanas Kobryn installs the new officers of Post 101 in Michigan.

THE Ukrainian Weekly

A long way to go

Two recently released reports on freedom and human rights around the globe gave the Soviet Union some points for positive trends arising out of General Secretary Mikhail Gorbachev's policies of glasnost and perestroika.

In its annual Comparative Survey of World Freedom, Freedom House, which describes itself as a national organization dedicated to strengthening democratic institutions, scored the USSR a notch higher in the category of civil liberties for 1987.

The organization's report noted:

"1987 saw many advances in freedom. In the Communist world, the most significant advance was that in civil liberties in the USSR. Many long-term political prisoners were released. Discussion of political issues became more open in the government's primary media, while in more elite or specialized publications and discussion groups, a wide variety of issues were addressed with a new frankness."

Thus, the USSR earned a rating of 6 for 1987, whereas in 1986 the score was 7 (the lowest level of freedom on a scale of 1 to 7).

In the rubric of political rights (defined by the survey as rights to participate meaningfully in the political process), however, Freedom House left intact the USSR's dismal rating of 7.

With those ratings, the USSR found itself in the company of such "not free" states as Czechoslovakia, East Germany, Ghana and Burundi, though still a step above even more repressive "not free" states designated by Freedom House, including Afghanistan, Bulgaria, Rumania and Iraq. Poland, with ratings of 5 on both scales of freedom, was labelled a "partly free" state.

A different study, "Country Reports on Human Rights Practices for 1987" prepared by the U.S. Department of State, provides an extensive review of new developments in Mr. Gorbachev's USSR.

"This year saw some change in the Soviet handling of dissent. The limits of permissible dissent were expanded, and those who exceeded them usually were not subjected to imprisonment or exile. Instead, authorities used other means of intimidation short of court trial," the report noted.

It went on, however, to point out: "These changes, although evident in Moscow and Leningrad, were barely felt elsewhere. Official attitudes toward dissent also seemed to harden as the year progressed. ... Even in Moscow, the city where the most notable changes occurred, most dissident sources described the changes as primarily in the sphere of what was possible to say and much less in what it was possible to do."

One of the reasons for the report's cautious treatment of Soviet liberalization is that, "Reforms are taking place at the direction of the party and are primarily the product of political decision, not the result of legal reform. The improvements in Soviet human rights performance which took place in 1987 have yet to be reinforced by reform laws, administrative regulations and bureaucratic procedures which would help ensure that the rights of individuals are respected."

As a result, the report states, "Under current laws, those who exercise their rights continue to face the possibility of arrest, trial and imprisonment; internment in a psychiatric hospital; or, more commonly, the loss of their jobs and opportunities for education, housing and even medical treatment."

Furthermore, according to the State Department, prison and camp conditions in the USSR did not improve in 1987; "they may have grown worse, owing to more consistent implementation of regulations, which are harsh." Prison life still is "marked by isolation, poor diet and malnutrition, compulsory hard labor, beatings, frequent illness and inadequate medical care."

The study does report that more than 300 political prisoners were released in 1987 (some of them had simply completed their terms). But it also observes that, "A substantial number of the best-known prisoners were forced to emigrate, with the implicit or explicit understanding that the alternative was an eventual return to the labor camps or mental institutions from which they had just been released." Many others remain imprisoned, however — among them 13 members of groups set up to monitor compliance with the Helsinki Accords.

Clearly, then (even on the basis of this brief sampling of findings), neither Freedom House nor the State Department has lost sight of Soviet reality. Both have seen through a well-crafted public relations offensive and have told the truth: In the realm of freedom and human rights, the USSR has a long way to go.

Correction

In last week's editorial, the last sentence contained two typographical errors. It should have read:

It is much more than ironic that, at a time Ukrainian activists in Ukraine are struggling to preserve and enhance Ukrainian culture, an American talent agency that brings a Ukrainian performing ensemble to this country is promoting Russification.

Faces and Places

by Myron B. Kuropas



The UNA and the Church

In the beginning, there was the Ukrainian Church in America.

Then came the Ukrainian National Association.

The first Ukrainian parish in the United States was founded in 1884. The UNA was founded 10 years later, in 1894.

The relationship between the UNA and the Church was initially very intimate, yet separate.

The first five UNA supreme secretaries were priests. So were the first four editors of Svoboda, and two of the first five UNA supreme presidents.

In many communities, it was the local UNA branch that provided the leadership for the formation of the local parish.

The UNA was in the forefront of the struggle to establish a separate Ukrainian diocese in America with a bishop independent of the American Roman Catholic Church. When Bishop Soter Orzynsky arrived in 1907, he was made an honorary UNA member and the official "patron" of the organization.

Relations between the two most important Ukrainian institutions in America began to deteriorate in 1910 at the UNA convention in Cleveland. Bishop Orzynsky was elected chairman of the by-laws committee and in that capacity pushed through a motion which would have made the UNA an exclusively Catholic society under his control. A number of branches protested the move by bolting the UNA and establishing a second fraternal society, today known as the Ukrainian Fraternal Association. When it was later learned that Bishop Orzynsky's motion did not follow procedures outlined in the UNA By-laws, the changes were ruled null and void. Two years later, the bishop established a third fraternal insurance society, today known as the Providence Association of Ukrainian Catholics.

Following Bishop Orzynsky's untimely death in 1916, the Holy See appointed the Rev. Petro Poniatishtin as interim administrator of the Ukrainian eparchy. During the Rev. Poniatishtin's eight-year tenure, relations between the UNA and the Church improved dramatically. The UNA and the Providence Association cooperated in the establishment of the Ukrainian National Committee, an umbrella organization which represented most organized Ukrainian Americans. Headed by the Rev. Poniatishtin, the committee was instrumental in having President Woodrow Wilson proclaim a national "Ukrainian Day" (April 21, 1917) for the purpose of collecting monies for Ukrainian war relief. A total of \$53,189.32 was collected by committee volunteers on that one day. Much of the money came from Americans dropping nickels and dimes into collection cans held by Ukrainian Americans on street corners throughout America.

The committee also sent a Ukrainian American delegation headed by Rep. James A. Hammil (D-N.J.), perhaps the best Congressional friend we have ever had, and Dr. Cyril Bilyk, a physician from Chicago, to the Versailles Peace Talks.

Reminiscing about those momentous years in an article published in the UNA Jubilee Book of 1936, the Rev. Ponia-

tishin wrote: "We were not very numerous, we did not have glory nor a well-known name. We were poor. We had neither friends nor influence in high places. Nevertheless, we let ourselves be heard and noticed, and we generated more interest in our cause than other more developed and better situated nationalities in the United States... Never before nor since," the Rev. Poniatishtin concluded, "has our community been so united nor so dedicated to helping our national cause in Europe than during those years when the Ukrainian National Committee was active."

Few immigration historians will argue that the years 1916 through 1924 were also the most productive and cooperative years for the UNA and the Church.

Relations between the UNA and the Catholic Church began to unravel again soon after the arrival of Bishop Constantine Bohachevsky in 1924. Rightly or wrongly, many Ukrainian American Catholics came to believe that Bishop Bohachevsky was attempting to "Romanize" the Ukrainian Catholic Church by introducing certain practices that were more common to Western Christianity than to Eastern. When the editor of Svoboda began to side with Bishop Bohachevsky's detractors, a rift was created between the Church and fraternal that lasted until the 1950s. It was during the episcopacy of Bishop Ambrose Senyshyn that real healing was finally achieved.

Today, relations between the UNA and the Ukrainian Catholic Church are good despite certain tensions between the UNA and the Providence Association in the aftermath of the 13th UCCA convention. It is in the interests of both institutions that these tensions not interfere with improving relations even more.

One obvious reason for closer ties is that the best years our community has experienced in the past have been those decades when the UNA and the Church were working hand in glove. Good things happen when there is harmony and cooperation.

Another obvious reason is that the UNA and the Church need each other. All of us are losing members (the Orthodox are no exception and need to be part of the equation) at an alarming rate and unless we do something soon to stem the tide, our common future will be very grim indeed. I realize that there are leaders in our community who believe we shouldn't be talking about "losing members" lest this somehow "hurt our image" (I've never been able to figure the logic out), but that's unfortunate. Hiding our head in the sand won't make the problem go away. The stark reality is that generation between the ages of 25 and 40 is not emerging to take on the institutional leadership roles that would guarantee a brighter future.

What to do?

UNA members need to re-dedicate themselves to serving (not running) the Church. Church leaders need to reach out to responsible UNA laity and invite them to play a more meaningful role in the Church. All of us need to set aside our differences, heal our wounds and come together determined to save our heritage.

THE MILLENNIUM: Christianity's role in building the Ukrainian nation

by Dr. Myron B. Kuropas

CONCLUSION

Text of address delivered at the Denver Ukrainian community's Millennium banquet on January 23.

Russia's policy in eastern Ukraine was similar in aim to the earlier policy of the Poles in western Ukraine: consolidation of the empire through political and cultural assimilation.

The first institutions to be destroyed were the two Ukrainian Churches. In 1686, the Metropolitanate of Kiev was attached to the Patriarchate of Moscow effectively absorbing the Ukrainian Orthodox Church into the Russian Orthodox Church.

The Catholic Church was next. All episcopal and monastic estates were confiscated in 1786. The Russian Orthodox Holy Synod was ordered to oversee the appointment of all monastery abbots in 1828. In 1832, Ukrainian Catholic theological schools were ordered closed and their students transferred to Orthodox seminaries. Finally, in 1839, at a solemn meeting of the Holy Synod, the Ukrainian Catholic Church was ordered to "freely unite" with the Mother Church in Moscow.

The Catholic revival

While Ukrainian religious and cultural institutions were being obliterated in eastern Ukraine, western Ukraine was enjoying a religio-cultural renaissance which began soon after Poland's partition in 1772.

Galicia came under Austrian rule in a sadly neglected condition. The Polonized Ukrainian upper classes were estranged from the illiterate masses while the Ukrainian Catholic clergy, who had faithfully maintained the religio-cultural traditions of the past, and to whom the impoverished peasant looked for spiritual and temporal guidance, were barely surviving.

The Ukrainian Catholic situation in Galicia improved dramatically under the Hapsburgs. Seminaries were opened in Vienna and Peremyshl and in 1807, the ancient Metropolitan See of Halych was re-established by Pope Pius VII and transferred to Lviv.

A similar revival effort was initiated in Carpatho-Ukraine where the Catholic clergy had been Magyarized after centuries of Hungarian rule.

The unprecedented support of the Ukrainian Catholic Church by the Austrian royal family in the 19th century provided the stimulus for the first phase of a national revival that culminated in the establishment of Ukrainian independence in the 20th century. In contrast to eastern Ukraine, where the clergy had been absorbed by the Russian Orthodox Church and the national awakening was led by the laity almost by default, the Ukrainian Catholic clergy in western Ukraine provided the kind of intellectual and organizational leadership required to make change. It was the clergy that began to promote the Ukrainian vernacular in both temporal and spiritual communication, and it was the clergy that helped Ukrainiansize the de-nationalized masses, especially in the countryside.

The Orthodox revival

The Orthodox revival in eastern Ukraine began during the latter half of the 19th century as an outgrowth of a national renaissance among lay intellectuals. Despite government restrictions, Ukrainian literature was circulated and clandestine national organizations were

formed. At the same time, a reform movement was initiated primarily by the married clergy, demanding certain liturgical, democratic and attitudinal changes in the Russian Orthodox Church, as well as the use of the Ukrainian language in sermons, religious texts, and the liturgy.

The emphasis was on autocephaly (independence), democratization and Ukrainization. All such reform efforts, of course, were vigorously opposed by the Russian Orthodox hierarchy committed to the continued use of the Church as a vehicle of Russification.

The Ukrainian Orthodox revival reached its culmination soon after the establishment of the Ukrainian National Republic. A Ukrainian Orthodox Sobor was convened in 1918 and began to press for the establishment of an independent Ukrainian Orthodox Church, a move formally sanctioned by the Ukrainian government in 1919. On May 5, 1920, an All-Ukrainian Orthodox Church Council announced the creation of the Ukrainian Autocephalous Orthodox Church and, after a short delay, consecrated a metropolitan and three bishops.

Ukraine between the wars

Ukrainian independence, as we know, was short-lived. Attacked by the Red Russian army from the east, the White Russian army from the south, and the Polish army from the west, Ukraine finally fell in 1920. By 1923, Ukraine was partitioned among four states.

Despite repeated Kremlin attempts to stem the tide, Christianity appears to be thriving in Ukraine.

Carpatho-Ukraine was part of Czechoslovakia; Bukovina was part of Rumania; Galicia was part of Poland; and eastern Ukraine was a Soviet republic.

In Carpatho-Ukraine, where the Ukrainian Orthodox Church never really took hold, the struggle was with a Russian Orthodox Church rejuvenated by the arrival of hundreds of Russian priests fleeing the Bolsheviks.

In Rumania, where the Ukrainian Catholic Church was protected by an agreement between the Rumania government and the Vatican, the struggle was with the Rumanian Orthodox Church which demanded that all Ukrainian Orthodox Churches be Rumanianized.

The Ukrainian Catholic Church in Poland also enjoyed the protection of the Vatican. This was not the case with the Ukrainian Orthodox Church which was subject to discrimination and repression from the Polish government. Of the over 300 Orthodox churches in existence in 1914, only 51 survived until 1939. Fortunately, the Ukrainian Autocephalous Church in Poland was reconstituted in 1942 at the insistence of the Patriarch of Constantinople.

In Soviet Ukraine, meanwhile, the Ukrainian Autocephalous Orthodox Church enjoyed a brief respite from Soviet repression. By 1924, the Orthodox network included 30 bishops, approximately 1,500 priests and deacons, some 1,100 parishes, and between 3 million and 6 million faithful.

The revival was short-lived, however. In January of 1930, the Ukrainian Autocephalous Orthodox Church was ordered dissolved and absorbed by the NKVD-directed Russian Orthodox Church. Two metropolitans, 26 archbishops and bishops; some 1,150 priests and deacons, and approximately 20,000

lay leaders were liquidated in the purges which followed.

During the 1930s, famous Orthodox structures in Kiev such as the Church of St. Basil, the Collegiate Church of St. Nicholas, the church of Ss. Borys and Hlib, St. Michael's Monastery and many others were destroyed. The last Ukrainian Orthodox Church in Soviet Ukraine was closed in 1936, while those that remained open were converted into museums of atheism.

Ukraine during and after World War II

Hitler's and Stalin's partition of Poland in 1939 provided the Soviets with yet another opportunity to destroy Ukraine's religio-cultural institutions. Attacks on the Ukrainian Catholic Church began soon after the Soviets arrived in Galicia. The program was initiated to sow fear and dissension within Catholic ranks with planted informers and provocateurs, discriminatory taxation, and the arrest of leading lay leaders and priests.

Hitler's surprisingly successful invasion of the USSR prompted Stalin to temper his attacks on religious communities. Hoping to mobilize the national patriotism of the Russian people against the Nazis, Stalin moved to co-opt the Russian Orthodox Church into service for the regime. Anti-religious propaganda was reduced and concessions to the Russian Orthodox Church were made to ensure loyalty to the war effort.

When the war ended, all provinces of Ukraine — Carpatho-Ukraine, northern Bukovina, western and eastern Ukraine

— were united under the aegis of Moscow. All suffered the same fate.

The newly constituted Ukrainian Autocephalous Orthodox Church in western Ukraine was simply incorporated into the Patriarchal Russian Orthodox Church.

A similar fate eventually befell the Ukrainian Catholic Church. In the winter of 1944-45, the NKVD organized a "re-education" program for the clergy. On April 5, 1945, an anti-Catholic campaign was inaugurated by the Soviet media and six days later the NKVD began arresting the entire Ukrainian Catholic hierarchy as well as secular and monastic clergy.

As the mass arrests continued, Soviet authorities sponsored the so-called "Initiating Committee for the Reunification of the Greek Catholic Church With the Russian Orthodox Church." Working closely with the bogus committee the NKVD sponsored a "Sobor" in 1946, during which the Union with Rome was declared null and void and the Ukrainian Catholic Church was proclaimed in "reunion" with the Russian Orthodox Church. Knowledge of the "Sobor" had been withheld from the public, there was no election of delegates, and only 216 clerics and 19 laypersons were in attendance.

The Vatican and the Ukrainian Catholic Church in the free world declared the "Sobor" uncanonical and illegal but the protests meant nothing to the Soviets who continued to dismantle the Ukrainian Catholic Church. According to the U.S. State Department, by 1950, the four Ukrainian Catholic dioceses had been eliminated; 2,772 parishes had been liquidated or incorporated into the Russian Orthodox Church; 4,119 churches and chapels were either closed or absorbed by the

Russian Orthodox Church; and 142 monasteries and convents were expropriated or closed.

A similar scenario was followed in Carpatho-Ukraine where the Ukrainian Catholic Church was "reunited" with the Russian Orthodox Church in 1949. Thus ended 350 years of formal communion between the Eastern Catholic Church of Ukraine and the Western Catholic Church of Rome.

The Church in the catacombs

Forty years after Moscow's formal dissolution of the Ukrainian Orthodox and Catholic Churches, both institutions are alive and well and gaining members in the "catacombs."

In 1977, the Rev. Vasyl Romaniuk, a Ukrainian Orthodox prisoner serving time in the gulag for his religious beliefs, addressed a letter to Metropolitan Mstyslav, leader of the Ukrainian Autocephalous Orthodox Church in the free world:

"Your Grace! First of all, I assure you of my devotion and humility. I declare that I consider and have always considered myself a member of the Ukrainian Autocephalous Orthodox Church in spite of the fact that I formally belonged to a different hierarchy, for it is well known that the Ukrainian Church, Orthodox as well as Catholic, is outlawed in Ukraine. Such are the barbaric ethics of the Bolsheviks."

Fr. Romaniuk's affirmation was testimony that the Ukrainian Autocephalous Orthodox Church in Ukraine remains alive among believers and that there is new ecumenical understanding between Ukrainian Orthodox and Catholics. Although little is known about the activities of the underground Ukrainian Orthodox Church, there is evidence that church attendance in Soviet Ukraine has been increasing steadily. It is estimated that more than 50 percent of the functioning Russian Orthodox churches in the USSR are in Ukraine.

More is known about the catacomb Catholic church in Ukraine. Priests who refused to join the Russian Orthodox Church in 1946 left the formal priesthood but continued to serve the faithful secretly while engaged in other occupations. They were later joined by priests released during post-Stalinist amnesty periods.

By the late 1950s, the Ukrainian Catholic Church was experiencing a revival as more and more former Catholics repudiated Russian Orthodoxy. Alarmed, Soviet authorities unleashed a new wave of anti-Catholic media agitation. Priests were harassed and arrested during the 1960s as the campaign to eradicate the Ukrainian Catholic Church continued. It was during this period that secret seminaries were discovered in Ternopil and Kolomyia and disbanded.

The election of a Slavic pope seemed to inspire Ukrainian Catholics to even greater efforts on behalf of their faith. Responding to the Catholic resurgence in the 1980's, one Communist party official wrote:

"The growing efforts of the Vatican and clerical-nationalistic centers abroad to influence the population of the Ukrainian SSR and negative tendencies in the actions of the Catholic clergy and remnants of Uniatism have called for an expansion of aggressive counter-propaganda activity from Party committees, Soviet organs, and ideological institutions."

On September 9, 1982, the Initiative Group for the Defense of the Rights of Believers and the Church was founded by Ukrainian Catholics. Headed by

(Continued on page 10)

LETTERS TO THE EDITOR

Lubachivsky's brilliant move

Dear Editor:

I think that from a political viewpoint, Cardinal Myroslav Lubachivsky's act was a brilliant move. I would like to compare it to a move in a poker game: when a player suspects that another one is bluffing, he may "call the bluff" by putting his money on the table and thus forcing the bluffer to show his hand.

Cardinal Lubachivsky made a Christian gesture towards the Moscow Patriarch. The latter must now decide how to respond, if at all. If he responds to the Christian gesture of the head of the Ukrainian Catholic Church, he would implicitly recognize that Church's existence — a recognition which would go a long way in helping Ukrainian Catholics in the USSR in their struggle to obtain official recognition from the Soviet government. If he fails to respond to Cardinal Lubachivsky's gesture, he would demonstrate that he is not as Christian as he claims to be.

Either way, Cardinal Lubachivsky wins.

Roman Tratch
Penfield, N.Y.

Cardinal's speech was appropriate

Dear Editor:

I have a few comments regarding two letters in *The Ukrainian Weekly* of February 7, one by Ksenia Antypiv and the other by George Primak.

It seems to me that these two writers did not read the complete speech of Archbishop-Major Myroslav Ivan Lubachivsky. In the address to the Moscow patriarch, and archbishop major primarily expressed willingness to forgive the Russians and the Moscow patriarch, and not the other way around.

Some people claim that now is not the right time for Ukrainians to forgive the

Russians and the Moscow patriarch. Mr. Primak went further and specified when is the right time to forgive: "You only forgive when you are in a position of strength or when someone asks you for forgiveness." This is in disagreement with the basic rules of Christian ethics. I remind Mr. Primak that when Jesus Christ was dying on the cross, He forgave the people who were crucifying Him and making fun of Him; they also were not asking for forgiveness, and Jesus Christ, as a human being, was not in a position of strength.

The long quotation from Winston Churchill of how he will fight the Nazis on the sea, in the air, on the shores, etc., is irrelevant, because when Churchill made his statements he had a powerful Navy (the German Navy was no match for the English Navy), the Royal Air Force, tanks and artillery, and he had a very convenient strategic position in the British islands. He was also backed by the United States, the most powerful country in the world. In what position are the Ukrainians right now? We fought bravely but were overrun by superior forces. At present, and for the foreseeable future, no country is prepared and willing to fight the Soviet Union. Presently, we can achieve some concessions for our Churches in Ukraine, and for individuals, solely through diplomatic intervention by some democratic governments, by the Vatican and by organizations such as Amnesty International.

From the statements made by Pope John Paul II on January 18 and January 26, it is clear that he is striving for legalization of the Ukrainian Catholic Church in the Soviet Union, and that he is not writing off the Ukrainian Catholic Church in the Soviet Union. Pope John Paul II clearly stated that he wants the Ukrainian Catholic Church in the Soviet Union to be free and to be able to participate in ecumenical dialogues with other Christian denominations, including the Russian Orthodox Church. To conduct ecumenical dialogues, the parties in question should be, so to say, on speaking terms. In view

of this, the address of the archbishop-major of the Ukrainian Catholic Church was appropriate.

We should keep in mind that "The Russian Orthodox Church is currently engaged in a series of continuing discussions with the Roman Catholic Church, the Anglican Church, Lutheran Churches, the non-Chalcedonian Churches of the Middle East, and others. It participates actively in the World Council of Churches, the Council of European Churches and other international bodies." This quotation is from the book "The Russian Orthodox Church: A Contemporary History" by Jane Ellis, 1986.

Alexander Lysko
Lakewood, Colo.

Virsky ensemble and disinformation

Dear Editor:

I have just finished reading the Washington Post's review of the Virsky Dance Company. The review gives no hint of national or human rights abuses in Ukraine or anywhere else in the Soviet Union. An excerpt:

"While you sit there marveling at the...technical feats, you're also lulled by the symmetry of the formations, the innocence and sense of community, the joviality and simplicity of it all. Safe within this theatrical utopia, you're temporarily freed from worries about the tensions of the modern world."

According to quotes from the dance troupe's Ukrainian-born director, the Virsky visit is the result of "the thaw in Soviet-American relations," which is an expression of the wishes of "the whole world."

According to the review, when asked to identify "any distinctly Ukrainian trait," the troupe's director exclaims: "We love music! We're a singing nation."

Happy, jovial Ukrainians. Happy music. Happy dancing. Happy, singing Ukrainian nation. Happy disinformation.

Welcome, Virsky dancers.

Patience T. Huntwork
Phoenix, Ariz.

Write to sponsor of Virsky tour

Dear Editor:

I read with great interest The Washington Group's account of the Virsky Ensemble's performance in Washington and the reception that followed. While the general performance was technically excellent and the reception that followed most gracious, I feel compelled to write a few words for the sake of balancing the picture of what occurred here in Washington.

The new director, Myroslav Vantukh, is described in the book sold at the performances as an expert in Russian folklore, and it was under his direction that the Russian dance was introduced. We witnessed such a phenomenon as Hutsuls dancing in red boots, and the traditional Ukrainian dance, "Hopak," labelled as the "Gopak." In general, there was an aura of "Sovietization" of the Ukrainian dance.

During the TWG reception, all of this was called to the attention of the dancers, Mr. Vantukh and Lee Lamont of ICM Artists Ltd. Ms. Lamont's perception was that, after all, Ukraine has been under domination for cen-

turies, and thus the problems.

Before each performance Dancebills were handed out presenting the Russification, human rights and Millennial problems in Ukraine. About 2,500 Dancebills were distributed, and sent on to Detroit, Cleveland, Chicago, San Francisco. The Dancebills used here were based on formats received from New York and Boston. Similar Dancebills were distributed in the other cities.

Perhaps the lesson we can learn from this is the following: The Soviets need American money. We Ukrainian Americans, therefore, play a large role in this equation. If we are to pay top dollar for a performance, we have the right to expect an equal in value performance.

If we are to pay for a Soviet Ukrainian performance, we have a right to expect a "Ukrainian" performance without any adulteration of costumes, content or style. Otherwise, we can produce Ukrainian dance ensembles in the West which can compete with those in Soviet Ukraine. This message should be sent to the Soviet government and to those who sponsor such groups, in this case: Ms. Lee Lamont, ICM Artists, 40 W. 57th St., New York, N.Y. 10019.

There is economic clout that we can use; if we don't we will continue to be sent questionable wares, and we will not force the Soviets to clean up their act.

Larissa M. Fontana
Potomac, Md.

A Millennium film project

Dear Editor:

In the March 6 issue of *The Ukrainian Weekly*, there was an article by Peter Dudyycz attesting to the lack of some type of film or video project commemorating the Millennium of Ukrainian Christianity. Although Mr. Dudyycz raised valid points, he was wrong in one regard. There is someone filming a documentary on the events occurring this year.

New Horizon Films is producing this film, focusing on the common man as he celebrates this historic event. This documentary has already been one year in the making, and has the support of the Ukrainian Catholic Church, as well as many of the various Ukrainian organizations involved with the Millennium.

Our film crews are traveling throughout the United States and Canada, stopping not only the large urban centers, but also in the small towns and villages wherever Ukrainians live or will gather to celebrate 1,000 years of cultural continuity. The importance of this historic milestone cannot be overstated. It is a unique moment in history that has few, if any, parallels.

This is an ambitious project, and it needs the support of the entire Ukrainian community. Our goal is to record for posterity this singular moment in history that will not pass our way again. Only with a unified effort can this film be completed. Any assistance, financial or informational, would be most appreciated. For further information on the Millennium Film Project please call (312) 235-2600 or write to New Horizon Films, P.O. Box 148500, Chicago, Ill. 60614.

Paul Pawluk
President
New Horizon Films
Chicago

FOR YOUR INFORMATION: Letter to Voice

Below is the text of a letter to the editor sent to the Village Voice by Assemblyman William J. Larkin Jr. in response to Jeff Coplon's article titled "In Search of a Soviet Holocaust."

Dear Editor:

The article "In Search of a Soviet Holocaust" (January 12) by Jeff Coplon says that I was a "major player" in getting the New York State Department of Education to teach high school students about the Ukraine famine in 1932-33.

I am proud of the role I played in convincing the Education Department and the Board of Regents to develop a volume on the Ukrainian famine for inclusion in the Human Rights Series on Holocaust and Genocide. That Mr. Coplon chose to question the credibility of the writers, researchers and Ukrainian nationalists involved in this project is regrettable.

There is undeniable proof that the famine did indeed take place. The exact events and the specific number of Ukrainian lives lost are clouded because the famine was covered up by Stalin and ignored by the American media. However, this should not preclude students from learning

about an atrocity that cost millions of lives.

Whether the famine death toll was higher or lower than the number of Jews who perished in concentration camps is not the point. The purpose of the course is to teach the horrible lessons of genocide. A study of the forced famine in Ukraine, the Jewish holocaust, the massacre of Armenians, and Pol Pot's reign of terror in Cambodia keeps this history alive in hopes that it will never be repeated.

Genocide committed by any nation or people against any group cannot be tolerated in our world or we cease to be a civilized people. Mr. Coplon says if New York's schoolchildren are taught of the Ukraine famine, they will be "losers." I believe Coplon is the loser for even suggesting that our young people shouldn't have their eyes opened to a real world where it is possible that millions can die against their will for no reason.

I helped initiate the Holocaust and Genocide study program and will continue to support the teaching of lessons that should not be forgotten.

William J. Larkin Jr.
Member, 95th District,
New York State Assembly

Plast sponsors children's play

NEW YORK — Throughout this year, the Millennium of Christianity in Rus-Ukraine will be celebrated in myriad ways; there will be concerts, programs, manifestations, etc. However, youngsters, age 7-11, ("novatstvo") in New York's Plast branch, marked this jubilee anniversary with a play. Titled, "In the Prince's Court," the play was written by Marta Zielyk and performed by both boys and girls on Sunday, February 21.

It told the story of a little girl, Malusha, who gets lost in the woods and is separated from her mother, while running away from a horde of Peche-negs. She finds herself in Prince Volodymyr's court, where a grand banquet is in progress on the eve of his baptism of Kievan-Rus'. During the banquet, he is entertained by various foreigners, including guests from the Far East, Egypt and Scandinavia (Vikings).

Prince Volodymyr tells the little girl about his plans to bring Christianity to his state, and gives the pagan Malusha the Christian name of Anna in celebration of the acceptance of this faith.

The play, which was held at New York's St. George School auditorium, was prepared by the novatstvo counselors Sofia Zielyk and Marko Slyz and members of Plast-Pryiat.

St. George students present concert

NEW YORK — St. George Academy and St. George School presented their Millennium Concert on January 29 and January 31 in the school auditorium. Under the direction of Lesia Tkacz with the assistance of Lydia Andrusyszyn, three symbolic gifts were presented to the Christ Child by the three Magi. The first was the gift of the baptism of Ukraine.

Under the patronage of the second king, Ivan Mazepa, the Kievo-Mohylanska Academy became the first university in Ukraine, as well as a well-respected educational institution throughout eastern Europe.

The third king, the leader of our persecuted church in Ukraine, consecrated the blood of Ukraine's many martyred bishops, clergy, and faithful, praying for the resurrection of the Christian Churches in a freed Ukraine.

Oksana Cehelsky was in charge of costumes; Sonia Szereg, singing and piano accompaniment; Daria Genza, dancing; and Taras Hirniak, lighting. The staging of the performance was aided by Sister Monica, OSBM, Tania Ferraro and Nadia Kulynycz.



Princess Olha in the Millennium play staged by St. George Academy and School.



Who, what, when, where and why...



Egyptian girls, visitors to St. Volodymyr's court, perform a dance during the Millennium play presented in New York by Plast.

What's happening in Washington

Following is information about events in Washington as released by the National Committee to Commemorate the Millennium of Christianity in Ukraine.

March 28 to Easter

Presentation of pysanky to senators, congressmen and notable political activists along with appropriate information about our Millennium.

April 24

Dedication of newly built St. Andrew's Ukrainian Orthodox Church in Silver Spring Md.

May 28-29

Convention of Ukrainian Philatelic and Numismatic Society "Ukrainpex-1988" at St. Andrew's Church hall in Silver Spring. Convention theme: Millennium of Christianity in Ukraine.

May 29

Day of national prayer and unity with Sunday services in churches located throughout the world in countries where Ukrainians have settled.

June 5

Demonstration and protest march against so-called "Celebrations of the Millennium of Christianity in Moscow." Local communities are urged to hold similar actions on June 5 or 12.

June 5-12

Prayer service near Soviet Embassy to focus attention on persecution of Ukrainian Churches.

June 19

4 p.m. — Concert of Ukrainian Religious Music at the National Cathedral with the participation of Metropolitan's Choir and Prometheus Chorus of Philadelphia, directed by Michael Diaboha.

October 7

8 p.m. — Youth Festival at Constitution Hall featuring performance by 80-member Ukraina Dance Ensemble of Chicago.

October 8

Noon — Manifestation and march from Lincoln Memorial to Washington Memorial and White House, culminating at Taras Shevchenko Monument.

8 p.m. — Concert of Ukrainian Classical Music at Constitution Hall to be performed by soloists, symphony orchestra and Ukrainian National Choir — 270-280 singers from the Prometheus and Metropolitan's Choirs of Philadelphia, the Dibrova and Prometheus Choirs of Toronto.

October 9

Morning — Liturgy at all Ukrainian churches.

Noon — Ecumenical moleben near the Washington Memorial.

2:30 p.m. — Concert of Ukrainian Bandurist Chorus directed by Wolodymyr Kolesnyk at Constitution Hall.

Not yet finalized: Dates for conference on religious persecution in the USSR to be held at the White House and for a scholarly conference on the Millennium of Christianity in Ukraine.

The public is requested to purchase tickets now for all three concerts. Prices for each concert are: \$30 — loge; \$25 — orchestra and first, second, third and fourth balconies; \$20 — fifth through eighth balconies; \$15 — ninth through twelfth balconies. Orders should be sent to: Ukrainian Millennium Committee, c/o UNA, 3rd floor, 30 Montgomery St., Jersey City, N.J. 07303; telephone: (201) 451-2200.

Harvard USF prepares information packets

CAMBRIDGE, Mass. — The Ukrainian Studies Fund at Harvard University has put together Millennium information packets intended to help the Ukrainian community inform the press, and non-Ukrainians in general, about the Millennium of Christianity in Kievan-Rus'.

Marta Baziuk of the USF explains how the packet came to be: "Over the past year the Ukrainian Studies Fund has responded to nearly daily requests for information on the Millennium, both from the community and from government officials, scholars, teachers and religious groups. Our office is constantly sending letters and information to correct journalists when they have called the Millennium a Russian event. I realized that the materials we had developed would be useful to others and that it would be much more effective if people in their own communities would notify local media."

Andrei Harasymiak, director of publications for USF, adds, "We can be sure that the Soviets will be very successful in getting publicity for the Millennium celebrations to be held in Moscow in June. In fact, articles have already appeared. So it is important that we get accurate background information into the hands of the media now. That means sending information to foreign desk editors, religion editors, news editors, and it would be a good idea to send information to religious groups planning to attend the events in Moscow. We hope this packet will make it easy."

The packet includes copies of Bohdan Nahaylo's articles in the Wall Street Journal and the American Spectator; a Ukrainian position paper by Andrew Sorokowski; a list of major newspaper, magazine and network addresses with (Continued on page 13)

Ukrainian booth at broadcaster's conclave

WASHINGTON — The Ukrainian community was visible at the 45th Annual National Religious Broadcasters Convention and Exposition here on February 1-3.

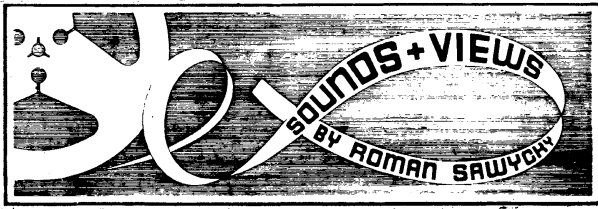
The National Committee to Commemorate the Millennium of Christianity in Ukraine purchased exhibit space, and the exhibit booth was organized and designed by Lydia Chopivsky from The Washington Group.

President Ronald Reagan and First Lady Nancy Reagan addressed the NRB, and another assorted 10,000 people visited the exhibition center. The mission of the NRB is to foster and encourage the broadcasting of religious programs and to stimulate public interest in religious matters.

The Ukrainian Millennium booth was equipped with a map showing where Ukraine is in relation to the rest of Europe, and a map of the U.S. and Canada showing where there are large populations of Ukrainians in order to make broadcasters aware that there may be Ukrainians in their listening area, and that perhaps they should include information about Ukraine and the Millennium of Christianity in Kievan Rus' on their programs.

In addition, there were several icons hung with traditional "rushnyky" (ritual cloths) and liturgical music playing.

Literature to be distributed was coordinated by Andriy Bilyk and Stephan Procyk. A number of local community activists and members of the Washington Millennium Committee volunteered their time to man the booth.



Pianist Miriam Chudio in recital

On Sunday, March 6, under the auspices of the Ukrainian Music Institute of America Inc. (UMIA), pianist Miriam Chudio gave her diploma recital at the Ukrainian Community Center in Irvington, N.J. The hall was filled to the brim and the proceeds benefitted St. John the Baptist School in Newark, N.J.

Biographical notes

I quote from the notes on the bilingual program: "Young Miriam's musical feeling and especially her accurate sense of rhythm was evident in the staged fairy tales of Pre-School Music in Irvington, under Marta Shlemkewych-Sawych's supervision.

"Miriam began her piano studies at age 7 in the UMIA, as the student of Helen Klym. Her progress was so remarkable, that after her first year of instruction, she was able to accompany the children's choir at her school at St. John's. Also after one year of study, she was the youngest among fellow performers of S. Liudkevych's works. in a 1979 concert.

"Two years earlier than prescribed, Miriam progressed to the intermediate level of piano instruction with an evaluation of 'outstanding.' Since that time, she continually participated in representative concerts of the UMIA in New York, Philadelphia and Newark and during the summer months in young people's events at the Soyuzivka estate and Hunter, N.Y.

"At 8 years of age, Miriam entered the Music Educators of America piano competition and took second place among competitors and in the next two succeeding years won first places and a medal from MEA of New Jersey. However, her greatest achievement, at age 12, was winning the New Jersey Mozart Piano Concerto Compe-

titution, No. 23 in A, K.488, and performing the second movement of this work with the Monmouth Symphony Orchestra at Brookdale College in Lincroft, N.J., which sponsored the competition and presented her with a commemorative plaque.

"In the summer of 1986 Miriam participated in the finalist concert of the S. Liudkevych competition in Toronto and a year later took part in a Two-Piano Festival at the state level. At this time she was also soloist in a program on the occasion of the Commemoration of the 40 Years of the Persecution of the Ukrainian Catholic Church, where she performed works of well-acclaimed Ukrainian composers."

Substituting for the UMIA president, Daria Karanowycz, who was indisposed, Prof. Rafael Wenke in a brief foreword described UMIA's work and underlined that very few students have the perseverance and stamina to perform a diploma recital. The talent and efforts of 16-year old Miss Chudio have enabled her to complete the full requirements of the UMIA, to attain her diploma and to prepare the program of this recital.

The recital

First on the program was J.S. Bach's Prelude and Fugue in B-Flat Major (from WTC, vol. I). The obligatory Bach was approached with convincing familiarity and directness while the counterpoint had the necessary precision. The Prelude, fluent and charming, was especially memorable.

In Beethoven's "Pathétique" Sonata Op. 13 the tempos were right, the dynamics and phrasing — all were as indicated and there was enough contrast between movements (when will Ukrainians learn not to applaud bet-

ween movements of a sonata?). In short, the sonata was well evaluated but, no doubt, this music requires full emotional maturity. Beethoven, the philosopher, finds 60-year-old pianists still making progress with his music.

To give Miss Chudio a break after the demanding Beethoven, her teacher, Prof. Klym read an entertaining humoresque of her own design about music's trials and tribulations, nevertheless wishing in the end that Miss Chudio have fun at the keyboard and that her fun be transmitted to the audience.

Chopin is indispensable for any aspiring pianist. Miss Chudio played the Second Ballade Op. 38 and the Etude Op. 10, No. 12 ("Revolutionary"). Here we had Chopinesque creativity, with much to say that was original and persuasive, with phrasing and pacing that made each piece come alive. Miss Chudio penetrated convincingly to the poetry and spirit of the two works.

There followed works by three Ukrainian composers, Lysenko, Revutsky and Kos-Anatolsky. The Second Rhapsody on Ukrainian Themes Op.18 by Mykola Lysenko is constructed of two contrasting episodes, the first one — slow and musing, in the style of a duma. The second episode Lysenko styles after a dance song, resorting to a fast tempo, a jocular grace and distinct rhythms. The Second Rhapsody is a gem among Lysenko's works for the piano.

Levko Revutsky's Prelude Op.4, No. 2 starts in an introspective mood but proceeds to more dramatic dispositions. Using polyrhythmic devices, the work seems devoid of any Ukrainian elements, but its, let us say, cosmopolitanism is nonetheless highly effective as are the rest of his preludes.

The works by Lysenko and Revutsky were played with both technical and musical elements receiving their due and considerable "heart" was infused into these performances.

A. Kos-Anatolsky's "Hutsulian Tocata" uses uniformity of propulsive motion through the entire work and a certain percussiveness of each note and chord. However the Hutsulian melody introduced here is of the canorous type and the work's basis in folk song remains in force despite the percussiveness. Miss Chudio's performance was flowing, not overly percussive, underlining the singing character of the piece.

Debussy's "Reflections in the Water" are not easy to convey. The composer detested the percussive effect of the

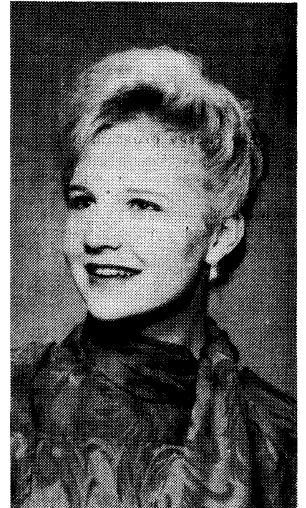
piano and in his works he wanted the player to produce a "sonorous halo." This is exactly what Miss Chudio produced. It was an effect of reflected, shimmering light. The Debussy, to whom it seems Miss Chudio's nature is especially attuned, was a truly creative interpretation.

"The Cat and the Mouse" by Copland, had notes bouncing around everywhere. Amusing and acrobatic, this is one of Copland's most engaging pieces and the young pianist was equal to the task.

Highlight of program

The highlight of the evening was Edvard Grieg's Piano Concerto Op.16 in A Minor. This concerto simply won't go away. Young pianists still learn the piece; audiences still cheer it; record companies continue to bring out new versions. And all this in spite of the condescension and disdain of numerous critics, who preach what's good and what's not. The concerto's simple, heartfelt melodies, its piquant harmonies and lilting rhythms have always impressed both the sensible pianist and reviewer.

Miss Chudio's performance here revealed her study of the piece in detail (only the first movement was performed). (Continued on page 14)



Miriam Chudio

Christianity's role...

(Continued from page 7)

Yosyp Terelia, a well-known Catholic lay dissident who had already spent time in Soviet psychiatric clinics for his outspoken religious beliefs, the group (also known as the Central Committee of Ukrainian Catholics) announced that its primary aim was to legalize the Ukrainian Catholic Church. In a letter to the Central Committee of the Communist Party of Ukraine, Mr. Terelia wrote:

Despite the declarations and prognoses of some party members, we are living, growing and triumphing. The trials and persecutions suffered by Catholics in Ukraine have strengthened us even more in the faith, and have given us the opportunity to sound the depths of God's providence. I can state without exaggeration that there is nothing greater than to die, a Catholic in a Communist prison. He who loses fear, gains truth and hope. That is why we believe that the Kingdom of God is coming and shall have no end."

Forced out of his job, Mr. Terelia was arrested for "parasitism" on December 24, 1982. Other members of his committee were subsequently attacked and later released, Mr. Terelia returned to

work on behalf of the Church. Arrested again in 1985, he was sentenced to seven years' imprisonment and five years' exile.

Despite repeated Kremlin attempts to stem the tide, Christianity appears to be thriving in Ukraine. Today, the catacomb Church reportedly includes hundreds of Catholic priests headed by at least two secret bishops working under the authority of their primate in Rome, and over 1,000 secret nuns. Significantly, the faithful appear to be a new breed and this was confirmed by a Communist researcher who recently wrote:

"Of late, a new type of believer has been emerging and becoming more and more noticeable. Compared with the old traditionalist believer, he has a higher level of intellectual development, a marked tendency towards rationalistic justification of his faith, an interest in the philosophical and ethical aspects of dogma, and the history of religion."

There can be no greater tribute to the resilience of Christianity in Ukraine today than the words of this Communist official. But there is more. As you know, Mr. Terelia was allowed to emigrate to Canada in 1987 and the story he has told in the West is truly inspiring. Mr. Terelia informs us there

are secret seminaries, secret religious schools for the youth, clandestine bishops, priests and religious, and no shortage of intelligent, articulate and eager young men and women willing to work for the Church.

Most important of all, evangelization is not something that is just being talked about. It is being practiced, in Kazakhstan, Siberia and other regions of the USSR where significant numbers of Ukrainians reside.

Our people have come a long, hard way since 1988. They have suffered unbelievable horrors, endured unprecedented calamity, and they have survived it all. Why? Because they believed. They were Christians. When all else failed, they had their Christian beliefs to nourish them and to heal their wounds. And it is the rich heritage of faith that they have passed on to us.

And what will we do with our inheritance? Will we squander or cherish it? Will we allow our Church to die in America or will we take steps now, during the Millennium year to preserve it? Will we continue to criticize our religious hierarchy, our priests, and our nuns or will we finally realize that we, all of us, are the Church. Will we continue to ignore the danger signs — a Church membership that has declined 40 per-

cent in the last 20 years, twice as many funerals as infant baptisms, a lack of youth involvement, a shortage of priests and religious — or, will we heed these signs and act now to do something meaningful to reverse this downward slide? We can be the most committed "hurrah nationalist patriots" in the world but if we lose our Church, we've lost it all.

The next 1,000 years of Christianity begins with us, with you and me. And we can inaugurate our spiritual renewal right here, right now, with one simple but powerful Christian act. We can forgive. We can heal each other's wounds. Our renewal begins with each of us individually — Melnykivtsi, Banderivtsi, old-calendar Catholics, new-calendar Catholics, Orthodox, Baptists — healing our wounds. We need to heal, for our Church, our community, our children, but most important of all, for ourselves.

When Volodymyr the Great brought Christianity to Ukraine he was asking his people and their heirs to adopt a radical new lifestyle, a lifestyle predicated on Christian love and forgiveness. The day we forget that is the day we cease being a people with a promising future and a brilliant destiny.

Opposition...

(Continued from page 2)

sight of the fact that energy problems should be tackled not only by further expansion of production of nuclear energy but also by economizing and finding ways of saving energy.

Accusing the USSR Ministry of Atomic Energy of being guided by narrow institutional interests and of not taking into account the full complexity of ecological and safety factors, the Ukrainian scientists stress:

"The concentration of very powerful [energy units] in densely populated districts, the loss of water and fertile land, socioeconomic factors — all these are a very important nexus of problems that are worrying the republic's scientists and specialists. The territory of the Ukrainian SSR has the highest level of economic development in the country. In an area of 603,000 square kilometers (or 3 percent of the country's entire territory) is produced more than 20 percent of the all-union aggregate product, including over a quarter of the entire gross agricultural product. Thus, it [the Ukrainian SSR] is responsible for over 20 percent of the gross grain harvest, 60 percent of the sugar-beet, 45 percent of the sunflower seed, close to 25 percent of the meat, milk and potatoes, as well as a third of the fruit that is produced in the country."

Furthermore, the scientists also emphasize the size and importance of Ukraine's industrial output as well as the republic's role as a recreational and holiday center.

The letter-writers go on to examine the danger that the expansion of the nuclear energy program poses for Ukraine's rivers and hence for the republic's water supply. Significantly, at one point they also point to the threat to Moldavia from the envisaged use of 100 million cubic meters of water a year from the Dniester River by the nuclear energy industry. They add: "Here it is essential also to ask the scientists and specialists of the Moldavian SSR for their views."

The scientists likewise maintain that the Ministry of Atomic Energy has not fully taken into account various social and economic considerations. How else, they ask, can the fact be explained that the projected cost per kilowatt of energy produced by the new reactors in Ukraine will be two to three times lower than in the West?

The letter ends up as a blistering attack on the USSR Ministry of Atomic Energy. The Ukrainian scientists accuse this body of displaying a "belligerent, bureaucratic" attitude and of "refusing to submit itself to any restructuring." They say that they are distressed by the ministry's refusal to take into account public opinion, the views of scientists and experts, and "the bitter lessons of Chernobyl."

In their view, the only explanation for this is "the desire to hold on to a system — one that is slipping out of their hands

— of dictat of producer over consumer, to preserve the privileges that accrue from being an unquestioned authority."

It is also worth noting that despite the airing of public concern discussed above, the scientists feel, as they put it, that, "The problems connected with the development of atomic energy still remain a forbidden subject for public analysis and discussion in the press."

Nevertheless, they end on a more hopeful note, stating with regard to the Ministry of Atomic Energy: "But times are changing. It is not as easy to wave restructuring aside. It is necessary for everyone to undergo restructuring."

Public pressure is maintained

During January there were other indications of mounting public opposition to the expansion of nuclear energy in Ukraine. The first issue for 1988 of the monthly journal *Prapor*, which is published by the Ukrainian Writers' Union, carried an article by a mathematical physicist, V. I. Strikha, who put forward the case for building solar energy plants instead of atomic power stations.

Meanwhile, in Moscow, *Sovetskaya Kultura* of January 5 published an article by the humorist Yevhen Dudar, who writes for the Ukrainian satirical magazine *Perets*. Titled "The Virus of Irresponsibility," the piece dealt with ecological problems in Ukraine and, among other things, criticized the atomic energy authorities for building the Chyhyryn nuclear power station despite "indignant voices of the community."

The Chyhyryn plant

The protest letter from the Ukrainian scientists prompted at least one Western newspaper to undertake its own investigations. On February 2, *The Christian Science Monitor* telephoned Mykola Nehoda, the head of the Cherkassy Oblast branch of the Ukrainian Writers' Union. According to the newspaper's account, Mr. Nehoda "confirmed that work had been stopped" on the Chyhyryn nuclear plant and "read from the minutes of a meeting held last November 19 in the Ukrainian Council of Ministers. The Ministry of Atomic Energy of the USSR considers it possible to agree with the proposal of the Ukrainian Council of Ministers to cease construction of the Chyhyryn atomic energy station."

Mr. Nehoda also told the newspaper that public opinion had played "a very important role" in securing the suspension of the Chyhyryn project and that last October "a petition with 5,965 signatures" had been submitted to the USSR Supreme Soviet.

The *Christian Science Monitor* also spoke with two officials who confirmed that work on the Chyhyryn plant had in fact been stopped for the time being but that a final decision on the future of the

project would be taken in the first quarter of this year. Ivan Lutak, the first secretary of the Cherkassy Oblast Party Committee, acknowledged that the scheme "does not inspire enthusiasm" from the public but was quoted as commenting: "The public doesn't know anything about nuclear energy. How can they give a qualified opinion?"

Why no announcements?

Curiously, although at the end of January *Komsomolskaya Pravda* revealed that public protests had halted the construction of an atomic power station in Krasnodar, no announcement about the suspension of work on the Chyhyryn project seems to have been made so far in the Soviet press.

On February 4 *Molod Ukrainy* published an article by a specialist from Kiev University opposing the building of the Chyhyryn nuclear power plant but making no mention of the suspension of construction.

Furthermore, the following day, *Radianska Ukraina* carried a brief report that the Central Committee of the Ukrainian Communist Party had held a meeting to examine questions connected with the development of the chemical and energy industries in Cherkassy. Although the report stated that the attention to the Cherkassy authorities had been drawn to the unsatisfactory level of ecological safeguards in the city, the Chyhyryn nuclear energy plant was not mentioned.

What has made the matter even more intriguing is that on February 15 *Radio Kiev* reported in a broadcast to North America that a special state commission "resolved that the construction of the [Chyhyryn] atomic power station has not been sufficiently thought out and is to be stopped." In the same broadcast *Radio Kiev* acknowledged that some scientists in Ukraine were "resolutely against" building more nuclear power stations in the republic.

In addition, the broadcast reported that the state commission had been carrying out its own investigations at various construction sites and that a one-hour-long program about its work was recently shown on Soviet Ukrainian television. The broadcast also made it clear that the commission had decided the construction of a nuclear power plant at Kharkiv should go ahead but at a different site.

"Radiophobia" persists

As for the general climate in Ukraine, the Soviet press has acknowledged only this month that almost two years after the Chernobyl disaster, there is still widespread fear of radiation in the republic. According to a report from Kiev that was published in *Izvestia* of February 10 and intended to dispel such fears, doctors in the regions directly affected by the accident are spending "most of their working time" on "combating radiophobia."

The newspaper quoted the Minister of Health of the Ukrainian SSR, O. Romanenko, as saying that were it possible to allay the fears of the population, many of the social and medical problems resulting from the disaster "would have been dealt with long ago."

Involuntary workers at Chernobyl

Something else should be mentioned that is probably a source of resentment. It seems that the Soviet authorities are still relying on, among others, Army reservists, to decontaminate the Chernobyl area.

Interestingly, *Pravda Ukrainy* of February 5 inadvertently confirmed reports reaching the West for some time now that dissenters and those who are perceived as troublemakers are being dispatched to clean up at Chernobyl. The newspaper carried a letter from a worker in Krolovet in the Sumy Oblast protesting that after a complaint he had made at his place of work his employer had arranged with the local military authorities for him to be called up and sent to Chernobyl.

What chance of success?

The year 1988 has begun, then, with Ukrainian public opinion stepping up its opposition to the construction of new nuclear reactors in Ukraine. What the outcome of this pressure will be is still to early to predict. Clearly, much will depend on how the debate about nuclear energy in Moscow itself will go.

This discussion, too, has been getting sharper in the central press. On January 27 *Komsomolskaya Pravda* called the outcry against the construction of nuclear power stations a "chain reaction" of "fear, ignorance and distrust." Two weeks later, *Andrei Sakharov*, writing in *Moscow News*, proposed that nuclear reactors should be built underground to prevent accidental leakage of radiation. Almost immediately, however, Minister of Atomic Energy Nikolai Lukonin declared in *Sotsialisticheskaya Industriya*: "To exclude any possibility of a catastrophe of the Chernobyl type is fully realizable."

Conclusion

As this preliminary survey shows, the nuclear disaster at Chernobyl has had profound repercussions in Ukraine. Quite apart from lasting shock and fear, the disaster has focused attention on environmental issues and has precipitated the development of strong public opposition to the further expansion of nuclear energy in the republic.

For once, the Ukraine's scientific and technical intelligentsia has been galvanized into taking a public stand alongside the nation's writers in defense of Ukraine's right to have some say in the way that crucial decisions affecting its future are made.

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Court's dilemma...

(Continued from page 1)

One of the survivors said that the person on the ID card was the locomotive engineer of a train that brought Jews to Treblinka, while the person on the 1951 photo was a high-ranking Ukrainian officer.

Still another witness questioned by the OSI said he had worked at the camp laundry and knew "Ivan," yet he could not pick him out on the photos shown by the OSI.

There were other discrepancies.

Mr. Sheftel put the total of various "Ivans" at more than 10, since each survivor, he said, knew an "Ivan," yet not the ones in the photos shown them. In addition, Mr. Sheftel reminded the court that witnesses in Poland had pointed to a German named Alfred Billitz as "Ivan of Treblinka."

Prosecutor Michael Shaked attempted to dismiss these newly obtained testimonies as those of "peripheral witnesses," and stressed that the five Treblinka survivors called to testify by the prosecution had spent longer periods of time

at the camp or were there in capacities that put them close to the gas chambers, where "Ivan" committed his crimes. He also noted that the new testimonies did serve to support evidence that Ivan was at the Treblinka death camp.

On the first day of the reconvened trial, Mr. Sheftel also began to speak about the testimony of a Soviet citizen, Ihnat Terentyevych Danylchenko, who testified on November 21, 1979, about the wartime whereabouts of the defendant.

The Danylchenko testimony presents a serious problem for the prosecution because it places Mr. Demjanjuk not at Treblinka but at Sobibor, and later at Flossenburg and Regensburg. The defense considers the Danylchenko testimony, as well as the Trawniki ID — both Soviet-source documents — forgeries prepared by the KGB in response to a request for more information on Mr. Demjanjuk from the OSI.

The prosecution, however, faces a dilemma. If it accepts the Danylchenko testimony as genuine, then this contradicts the Treblinka survivors' testi-

mony. If, on the other hand, the prosecution decides that Danylchenko is a phoney, then this casts doubt on the Trawniki ID card which also places the defendant at Sobibor.

According to the Danylchenko testimony, both Danylchenko and Mr. Demjanjuk served the Germans in Sobibor, Flossenberg and Regensburg.

The defense believes that this testimony is fabricated and that when the OSI received the Danylchenko testimony from Soviet Procurator Roman Rudenko it had to make a choice: either go with the testimonies of Treblinka survivors who said Mr. Demjanjuk was in Treblinka, or with the Danylchenko version that put him in Sobibor. The OSI chose the former route, and then tried to cover up the existence of the Danylchenko testimony, the defense says.

According to Danylchenko, he and Mr. Demjanjuk were both in the Red Army and were captured by the Germans. They were then sent to be trained as guards to the Trawniki training camp — though at different times. In March 1943, Danylchenko said he was sent to Sobibor as a guard; Mr. Demjanjuk was already there as a guard.

Danylchenko described Mr. Demjanjuk as tall (1.86 meters), with gray eyes, blond and slightly balding. He was a good guard and very responsible, so the Germans treated him well. He wore a black uniform with a gray collar, and carried a rifle, as did all the guards.

Danylchenko said he never saw Mr. Demjanjuk shoot anyone, and that he did not work near the gas chambers, but only guarded the camp. According to this account, Mr. Demjanjuk, Danylchenko, someone named Ivan Ivanchenko and several other guards were transferred in March or April 1944 to Flossenburg, where they guarded some 200 inmates who worked at an airplane

factory.

In November 1944, Danylchenko said, they were transferred to a camp near Regensburg, and then in April 1945 to Nuremberg. Then, Danylchenko escaped, while Mr. Demjanjuk was afraid to do so. Since that time, Danylchenko said, he had not seen Mr. Demjanjuk. However, he recognized him on three photos: the ID card, the U.S. visa application, and in another photo of three Red Army soldiers.

In reviewing Danylchenko's statement, Mr. Sheftel said that even the Soviet investigator had called in two witnesses to observe the photo identification session — something that Israeli investigator Miriam Radiwker had not done, choosing to conduct these sessions alone.

It should be noted that the Danylchenko version of the Demjanjuk story coincides with that published in Molod Ukrainy (Youth of Ukraine) in April 1986, along with a reproduction of the Trawniki ID card with a photo different from the one on the card now in Israel.

In conclusion, Mr. Sheftel asked: So, which version do we believe: the defendant's, the five Treblinka survivors', or Danylchenko's?

Speaking for the prosecution, Mr. Shaked argued that Danylchenko's memory was failing, and that the defendant could have been in both Sobibor and Treblinka. However, he said he basically accepts the Danylchenko testimony as genuine.

At the conclusion of the Tuesday session, presiding Judge Dov Levin announced that the court would announce the date of its verdict in two or three weeks. (The court must announce that it is ready to render a verdict at least 10 days prior to doing so).

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St. Clair, 9, 31, 228

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 Treasurer ULANA DIACHUK
8. Adoption of District Program for the current year
9. Questions and answers
10. Adjournment

Ulana Diachuk, UNA Supreme Treasurer

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CBC Radio...

(Continued from page 4)

"The CBC tried to get us to admit to some great error on our part, but we have no need to be apologetic," he said later that day. Dr. Subtelny is not a famine specialist, but he helped in the production of the film, mostly verifying historical facts.

Although he is not happy with the program over all, Dr. Subtelny feels there is no need to get too upset over it.

"Bad publicity is better than none at all," he said. "The best thing is to get people to talk about the famine, and they're doing that now."

Harvard USF...

(Continued from page 9)

names and phone numbers; and sample letters and press releases for Millennium events.

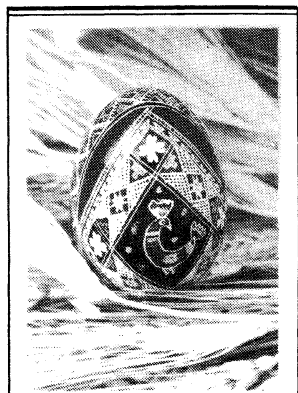
In addition, the packet includes a four-page guide called "Getting Media Coverage for Your Millennium Event," which contains helpful hints about planning your event, contacting the media, writing a press release and pitch letter, and making follow-up phone calls to the media.

The Ukrainian Studies Fund has already sent out over 150 packets, and has used information from the packet to inform senators, documentary filmmakers, scholars and columnists, for example.

The packet may be ordered by writing to: Ukrainian Studies Fund, Harvard University, 1583 Massachusetts Ave., Cambridge, Mass. 02138; or by calling (617) 495-7835. The cost is \$3.

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Helsinki Accords...

(Continued from page 1)

vastating pogrom during the Brezhnev years of stagnation than any other Helsinki group in the USSR. All the members of this group served lengthy terms of imprisonment and internal exile, and four of its members — Oleksa Tykhy, Yuriy Lytvyn, Valeriy Marchenko and Vasyl Stus — died in frightful conditions in a special-regimen camp, a veritable death camp, where even now, against all dictates of common sense and despite the policy of


democratization proclaimed in the USSR, the sufferings of Ukrainian Helsinki monitors Ivan Kandyba, Mykola Horbal, Ivan Sokulsky, Vitaliy Kalynychenko and Hryhoriy Prykhodko continue."

Other UHG members are exiled outside the borders of Ukraine, under house arrest or subjected to various forms of persecution and harassment, the statement continues.

Finally, the statement announces that, "As before, the Ukrainian Helsinki Group will base its activities on such fundamental international documents

on human rights as the Universal Declaration of Human Rights and the Convention on Civil and Political Rights, as well as the Final Act of the Helsinki Conference on Security and Cooperation in Europe."

Also, it is noted that, due to the emigration of Mykola Rudenko, UHG chairman, Levko Lukianenko, a founding member of the group, has assumed the chairmanship. Until a general meeting of the group is held, the executive committee comprised of three secretaries will coordinate the group's activities and carry out operational tasks.



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Statement...

(Continued from page 3)

tion, with which it wishes to maintain genuinely constructive relations.

• 3. Owing to the emigration of the Ukrainian writer Mykola Rudenko, who headed the Ukrainian Helsinki Group, the prominent Ukrainian human rights activist and founding member of the group, lawyer Levko Lukianenko, is the new head of the group. An executive committee comprised of three secretaries has been formed to coordinate the activities of the group and to carry out operational tasks. Until a general meeting of the group is held, the executive committee consists of Mykhailo Horyn, Zinoviiv Krasivsky and Vyacheslav Chornovil.

• 4. From now on, any individual and group statements or other documents of the Ukrainian Helsinki Group, if not approved by the executive committee and through it by the majority of the group's members, will be regarded as invalid or as such that express only the views of their authors.

• 5. The External Representation of the Ukrainian Helsinki Group (Mykola Rudenko, Leonid Plyushch, Nadia Svitlychna) represents the group in the International Helsinki Federation and before the governments, parliaments and public organizations of signatory states of the Helsinki Accords. On all key issues, the External Representation coordinates its activities with the members of the Helsinki Group in Ukraine

(through its executive committee).

• 6. We repeat that the official organ of the Ukrainian Helsinki Group is The Ukrainian Herald, whose platform is based on the principles embodied in the Universal Declaration of Human Rights and the Final Act of the Helsinki Conference. Additional extra editions of the journal will be wholly devoted to Ukrainian Helsinki Group materials.

• 7. The rights and duties of members of the Ukrainian Helsinki Group, regulations governing the admission of new members, the election of the group's leader, executive committee and editor of its press organ and other such matters will be defined in the group's constitution, which will be drafted by the executive committee for approval by the majority of members at a general meeting of the group. A general declaration of principles, which will take into account the new circumstances in Ukraine and in the world, will be adopted at the same time. We expect to hold a general meeting of the group before July 1, 1988.

We ask the governments and citizenry of states that signed the Helsinki Accords, as well as the International Helsinki Federation, to support our activities.

Prior to confirmation by the majority of original and newly co-opted members of the Ukrainian Helsinki Group, signed by:

Mykhailo Horyn
Zinoviiv Krasivsky
Vyacheslav Chornovil
Ukraine, Lviv, March 11, 1988.

Ukrainian American...

(Continued from page 5)

program. After some introductory remarks, he called on the Very Rev. Bernard Panchuk, OSBM, also retired major, USMC to conduct the invitational prayer before dinner.

With a profile, Mr. Wichar introduced Mr. Kobryn as the keynote speaker. Commander Kobryn was especially complimentary to the leadership of Post 101 and how they had demonstrated ability in discharging meaningful activities. He showed great concern for the divisiveness in the Ukrainian diaspora, saying, "This is an urgent matter which affects us all and as veterans of American conflicts, it is incumbent on us to provide leadership in solving this problem."

After introductions of the Ladies Auxiliary Division of Post 101, visiting dignitaries and representatives of Ukrainian veterans' organizations, the emcee called on UAV life members to

accept recognition certificates. Major acknowledgements were granted to Messrs. Fedenko, Kapitanec, Pryjma, Temnyk, Zachary and Myron Woronowycz for initiating and founding of Michigan's UAV Post 101.

One of the most entertaining segments during the 40th convention banquet in 1987 was Mr. Fedenko's anecdotal reflections on military living. For the installation banquet, Mr. Fedenko was invited to repeat this performance to the delight of all in attendance. The banquet portion was concluded by the Rev. Bernard Panchuk, when he offered concluding remarks and a benedictional prayer. A social evening followed.

On Sunday, February 7, a brunch meeting was held at a local restaurant. Commander Kobryn exchanged views with Post 101 officers concerning a membership drive, the national UAV Charter, local activities and the forthcoming national 41st Convention to be held in Philadelphia next June.

Pianist...

(Continued from page 10)

ed). Her interpretation was both sensitive and intense, and the challenging cadenza was successfully negotiated. The part of the orchestra was performed by Ms. Klym on a second piano. The ensemble playing of soloist and accompanist was highly rewarding and smoothly carried out.

After considerable applause Miss Chudio played an encore which consisted of a "Toccatina" based on the Ukrainian folk song "A Violin Is Playing in the Street" by the Ukrainian composer Vladimir Groudine (Hrudyn).

Summation

Miss Chudio's studies with Prof. Klym have stood her in good stead; at 16 her playing is a combination of elegance, warmth, clarity and a secure technique. Her articulation and phrasing is natural, musical and expressive, while the runs have the necessary fluency. Her tone is cultivated and she does not pound the keys at climaxes. Being the

opposite of a dry, percussive pianist, her hands literally flow over the keyboard.

Miss Chudio's recital rose easily above the ordinary and was something very special. The program was filled with variety and interesting contrasts, and for a 16-year old this was a demanding recital. A few missed notes did not detract seriously from the over-all excellent impression.

In her closing remarks, Miss Chudio's teacher, Ms. Klym, explained that four things have to be present if one is to be successful at the keyboard, namely talent, a good teacher, hard work and a conducive atmosphere at home favoring musical development. No doubt, all four are present in abundance in this pianist's case.

It is the opinion of this reviewer that Ms. Klym is not merely a good teacher; she is, to be sure, one of the best piano teachers the UMIA has produced over the years.

An abundance of lovely flowers bore witness both to Miss Chudio's and her teacher's excellent success, and to the coming of spring bringing forth a budding new artist of the keyboard.

Continuing...

(Continued from page 3)

citing the sentences out of context. Ms. Kolomayets' letter was the last of six letters published in an overview of letters, with commentary supplied by Mr. Vilkhovyi.

In addition to the attack on the two dissidents in Radianska Ukraina published in November 1987, attacks against the two men appeared in various letters to the editor concerning that article in the December 3 issue of Radianska Ukraina. Other articles attacking the editors of The Ukrainian Herald included: "Under the Mask of Fighters for Glasnost," "Tricks of the Ambitious Man," and "When There's Black Paint in the Palette," all published in Vilna Ukraina. Another attack on the dissidents appeared in Leninska Molod late last year.

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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.

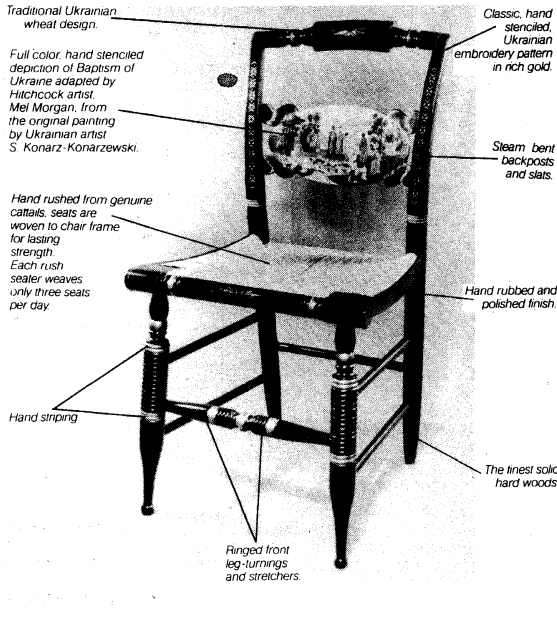
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PREVIEW OF EVENTS

March 27

ELIZABETH, N.J.: The Elizabeth branch of the Ukrainian National Women's League of America will hold its annual Easter bazaar in St. Vladimir's School hall, 425 Grier Ave., 8 a.m. to 3 p.m. Traditional Ukrainian foods will be on sale, as well as pysanky and other craft items.

April 1

TORONTO: Americans for Human Rights in Ukraine will hold a public meeting, featuring Bozhena Olshaniwsky, AHRU president, speaking on the unofficial human rights seminar in Moscow, the current situation in Ukraine and AHRU's fundraising efforts for the Commission on the Ukraine Famine, at 7 p.m. in the Ukrainian Orthodox Cathedral hall, 404 Bathurst St. For information call (201) 373-9729.

April 2-3

NEW YORK: The Young Professionals of the Ukrainian Institute of America will sponsor an open house of "Easter Traditions," a Millennium celebration of Ukrainian Easter, featuring graphic displays, pysanka decorating and screening of the film "Pysanka," noon-6 p.m. each day, at the UIA, 2 E. 79th St. For more information call the UIA, (212) 288-8660.

ONGOING

BAYONNE, N.J.: Bayonne's Ukrainian American Millennium Committee is sponsoring an exhibit of various artifacts from local churches, icons, books, embroidery and other fine folk crafts, at the town library, 31st Street and Avenue C. The exhibit will run through April 15.

LOS ANGELES: The Ukrainian Art Center Inc. will mark the community's celebration of the Millennium with a special "Easter Selection" exhibit of pysanka and fine art through April 9, at its facilities, 4315 Melrose. The exhibit is the joint effort of two sisters: Tanya Osadca of Cleveland, a master in the art of making pysanky, and fine artist and sculptor Aka Pereyma of Troy, Ohio. Exhibit and sale hours are Tuesday through Friday, 11 a.m. to 3 p.m., and Saturday and Sunday, noon to 4 p.m. For information, call the center, (213) 668-0172.

Pysanka...

(Continued from page 1)

(D-Ariz.) opened the Ukrainian pysanka and icon exhibit during a press conference here on Monday afternoon, March 21.

The senator, who introduced the legislation in the Senate, was joined by Rep. William O. Lipinski (D-Ill.), sponsor of the identical resolution (HJR 429) in the House of Representatives, which currently has more than 130 sponsors and is still awaiting passage. Both men expressed their pleasure in joining the National Committee to Commemorate the Millennium of Christianity in Ukraine in co-sponsoring such a traditionally rich and beautiful display of more than 1,000 pysanky and 36 reproductions of icons.

"The Easter eggs are a sign of rebirth, a sign of life, which hold a deep symbolic meaning for Ukrainians, particularly in this year of the Millennium of the Christianization of Kievan Rus," said Sen. DeConcini in his opening remarks.

"Ukrainians the world over are observing this joyous occasion, this significant event in their history, but at the same time are mindful of the religious freedoms denied Ukrainians and other Christians in the Soviet Union," he added.

"If the Soviet government truly wants to commemorate the Millennium of Christianity, it can abide by commitments made in Helsinki in 1975, to respect religious rights and legalize the Ukrainian Catholic and Ukrainian Orthodox Churches," he said.

"Like the Ukrainian Easter eggs, our government's position on religious freedom in Ukraine must stand for renewal and rebirth," said Congressman Lipinski of Chicago, adding that "this is precisely why Sen. DeConcini and I introduced legislation deploring the Soviet government's active persecution of religious believers in Ukraine.

"Specifically, the bill brings to light the forcible liquidation of the Ukrainian Orthodox and Ukrainian Catholic Churches in the 1930s and 1940s," he said.

"Perhaps most important, our bill sends specific greetings to the Ukrainian people as they mark this most solemn and beautiful event in their history. This is the reason we are all gathered here today. While the Millennium might have significance to other ethnic groups, it has special importance to the

Ukrainian people. What we see in the Soviet Union is a campaign to label this commemoration a 'Russian Millennium.' It is ironic that a country that is as anti-Christian as the Soviet Union, would want to take credit for one of the great milestones of Christian history, yet sadly, our Western press has essentially accepted this line of reasoning," he said.

As an example, he referred to a recent Washington Post article which reported on the "Russian Millennium," and added that he and Sen. DeConcini had sent a letter to the editor of that newspaper criticizing the historical inaccuracies in revisionist articles. "That is why it is critically important that our resolution pass the Congress in this Millennium year. We need to educate the public and our government about the true significance of the Millennium," Rep. Lipinski added.

He briefly cited a recently received letter from the Soviet Union to the House and Senate leadership criticizing the resolution. The letter also states that there is religious freedom in Ukraine. Rep. Lipinski concluded that "this is evidence in my eyes that the charges against the Soviets are true and well-founded."

Nadia Komarnycky-McConnell, the National Millennium Committee's liaison for government relations, thanked the senator and congressman for their support of both the resolution and the exhibit, and dedicated this pysanka and icon exhibit to the 50 million Ukrainians who are prohibited from celebrating the Millennium of Christianity in their homeland.

On behalf of these millions of persecuted believers and the Ukrainian American community, she and Judge Bohdan Futey, head of the committee's organizational subcommittee, presented the two legislators with goose egg pysanky — and thanked them for their support. She added that, on this, the 1,000th anniversary of Christianity in Ukraine, the pysanka is a symbol of hope for the rebirth of Christian worship in Ukraine.

Dr. George Soltys closed the press conference, introducing various members of the national committee including Yuriy Starosolsky, president; Ulana Diachuk, financial secretary; and Stephen Procyk and Evhen Stakhiv, members of the executive board.

Adding that he was saving the "best for the last," Dr. Soltys read a letter from President Ronald Reagan, which, in part, said: "The faith you cherish has withstood and outlived all the many persecutions and wars of the past. Today, the faithful living under Soviet domination display the perseverance of their ancestors in the face of totalita-

rianism. The United States continues to support the struggle of Ukrainian Orthodox, Catholic, Baptist, Pentecostal and other believers to openly worship and to practice their faith without constant fear of persecution."

Mrs. McConnell then invited all the present legislators and guests, which included more than 100 members of the Ukrainian American community, to stay for a reception and view the pysanka and icon exhibit in the Rotunda of the Russell Senate Office building. The display, which featured more than 700 pysanky from the collection of Boris Sawyn of Chicago, 200 from the collection of Sofika Zielyk of New York City and dozens from the collections of Helen Badulak of Pennsylvania, Marta Tyshynsky of New Jersey and The Ukrainian Museum, was scheduled to close on Thursday, March 24.

During the reception, Ms. Zielyk showed senators and congressmen the art of pysanka-making: some of the braver legislators tried their hand at the craft before choosing one pysanka for their own collection.

The icon exhibit, also on view in the Rotunda, was funded by the Chopivsky Family Foundation based in Washington. The exhibit, created and organized by filmmaker Slavko Nowytski, consisted of photos of Ukrainian icons from the 11th to 20th centuries. The Byzantine icons "have played a profound role in the creation of the deep spirituality of the Ukrainian nation," said George Chopivsky, Jr., president of the foundation. "This exhibit is one of the best ways to bring the history and beauty of icons to the greatest number of people throughout the United States," he added. The exhibit will tour the United States in 1988.

Throughout the two-hour reception, the following senators stopped by the Caucus Room to pick up their Ukrainian Easter eggs: Thad Cochran (R-Miss.), William Cohen (R-Maine), Mr. DeConcini (D-Ariz.), Mark Hatfield (R-Ore.), Gordon Humphrey (R-N.H.), Robert Kasten (R-Wis.), Nancy Kassebaum (R-Kan.), Steven Symms (R-Idaho), Malcolm Wallop (R-Wyo.), John Warner (R-Va.), Lowell Weicker (R-Conn.), Timothy Wirth (D-Colo.)

Among the representatives at the reception were: Tom Bevill (D-Ala.), William Broomfield (R-Mich.), Jack Davis (R-Ill.), Steny Hoyer (D-Md.), Daniel Inouye (D-Hawaii), Mr. Lipinski (D-Ill.), Joseph Skeen (R-N.M.), Louise Slaughter (D-N.Y.), Frank Wolf (R-Va.), Thomas Petri (R-Wis.) and Manuel Luhan (R-N.M.).

Legislative aides also came to pick up pysanky for many senators and congressmen who could not attend the press conference.

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Sofika Zielyk teaches Sen. John Warner of Virginia the art of pysanka-making.