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ХРИСТОС БОКРЕК — CHRIST IS RISEN

Easter greetings of Ukrainian Catholic hierarchy in U.S.

"In a few days you will be baptized in the Holy Spirit... You will receive power from the Holy Spirit when He comes down upon you." (Easter Epistle-Acts 1.5 and 8)

Christ is risen!

Dear Brothers and Sisters in Christ:

On the feast of the glorious Resurrection of Christ, the Church prescribes reading the Epistle wherein Christ speaks of the Holy Spirit: "You will be baptized in the Holy Spirit... You will receive power from the Holy Spirit." It may appear that the faithful should reflect upon these words on Pentecost rather than Easter. Why, then, has Holy Mother Church designated this particular Epistle for Christ's Resurrection?

The resplendent feast of Christ's Resurrection is not only a commemoration or remembrance of an historical event which transpired nearly 2,000 years ago, but the Resurrection is also a constant reality for Christ is with us "always, until the end of the world" (Mat. 28:20); He is always among us and He is "the same yesterday, today, and forever" (Heb. 13:8). Our Divine Savior rose from the tomb and all those who believe in Him rise with Him elevated to a new life. In our Easter Matins, we sing: "Yesterday, we were buried with You, O Christ; today, we arise resurrected with You" (3rd Song). We rise with the Resurrected Savior by the power of the most Holy and Life-giving Spirit.

One thousand years ago, our forefathers resurrected with Christ, and today in this Millennium Year, we resurrect with Him to a new life in the Holy Spirit. Baptized with "water and the Spirit," our ancestors accepted the Holy Spirit whose fruits are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control," says St. Paul (Gal. 5:22-23). The first among these fruits is love.

Our liturgical rubrics direct the faithful to be reconciled during the singing of the Paschal verses, that is to greet one another with a holy kiss of love (Easter Triodion, Lviv, 1907) This is to be a kiss of peace, forgiveness and evangelical love for our neighbor in whom we see Jesus Christ. Enlightened with this love, we sing with heart and voice the Paschal verse: "Today is the day of Resurrection; let us be enlightened with the Resurrection; let us embrace one another in joy and say: 'O brothers and enemies too, we forgive all

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Natalie Sluzar

Ukrainian Easter eggs, or pysanky, appeared in Washington by the hundreds as part of the "Pysanka Project" organized by the National Committee to Commemorate the Millennium of Christianity in Ukraine. (For a photo follow-up to last week's story, see centerfold.)

Soviets condemn U.S. resolution on Millennium

WASHINGTON — Ten deputies of the Supreme Soviet of the Ukrainian Soviet Socialist Republic recently condemned a U.S. Congressional resolution that denounces the Soviet government's suppression of religious freedom in Ukraine and discourages the official participation of the United States in any official Millennium ceremonies in the Soviet Union.

In a three-page letter addressed to Vice-President George Bush (President pro-temore of the Senate) and Speaker of the U.S. House of Representatives Jim Wright, the signatories charge that the "biased character" of the joint resolution carries "groundless" statements on violations of the Universal Declaration of Human Rights and that "no people here (in Ukraine) are imprisoned or persecuted for their religious convictions."

Labeling the joint resolution (S.J. 235 passed on March 4; while H.J. 429, with more than 130 sponsors, is still waiting for a vote) reminiscent of the "cold war" period, the Soviet Ukrainian letter declares that the U.S. document runs counter to the "positive changes" that are beginning to "take shape in Soviet-American relations."

Both the underground Ukrainian Catholic Church and the outlawed Ukrainian Autocephalous Orthodox Church are severely attacked and identified as "collaborationists of foreign oppressors" and "zealous underlings of Nazi invaders" in the undated letter,

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Vatican delegation, not pope, to travel to USSR

ROME — Pope John Paul II will not travel to the Soviet Union for official commemorations of the Millennium of Christianity in Kievan Rus'. However, a Vatican delegation, to be named by the pontiff in the near future, will journey to the USSR in June.

Though it is known that Millennium celebrations are being organized by the Russian Orthodox Church in Moscow and other cities, it is not known to which cities, other than Moscow, the Vatican delegation will travel.

Russian Orthodox Metropolitan Filaret of Kiev had extended an invitation to the Soviet ceremonies when he spoke on March 18 with two Roman churchmen visiting Moscow to deliver a copy of Pope John Paul's most recent apostolic letter, "Euntes in Mundum" ("Go Into All the World"), to senior

officials of the Russian Orthodox Church.

The 40-page letter contains what the New York Times described as "a religious and historical analysis of the conversion to Christianity of the Eastern Slavic people after the baptism of Prince Vladimir of Kiev in the year 988."

The letter also noted the "sufferings bravely faced, not infrequently unto the supreme test of blood," by Christians of the East.

The Vatican's decision to send a delegation to official Millennium celebrations was announced on March 22 by Cardinal Johannes Willebrands, head of the Secretariat for Christian Unity.

The cardinal stated that this year was "not the most appropriate time" for

Pope John Paul II to visit the USSR.

He then repeated the pope's previous insistence that a trip to the Soviet Union would have to include pastoral visits to Lithuania and Ukraine. In the past, Soviet authorities have refused to grant permission for these visits.

The National Catholic News Service in Washington and the Ukrainian Catholic Metropolitan's Chancery in Philadelphia, when contacted by The Weekly, each said they had no further information on the Vatican delegation's itinerary in the USSR.

The Vatican's Embassy in Washington also had no additional information, and the secretary to the papal nuncio, the Rev. Timothy Dolan, told The Weekly that he did not know when the Vatican was expected to announce the delegation members or their itinerary.

A GLIMPSE OF SOVIET REALITY

Ukrainian writer denounces Stalin, Khrushchev and Brezhnev periods

by Bohdan Nahaylo

A Ukrainian writer has made what is probably one of the most outspoken denunciations of Stalin and his heirs ever heard at a gathering of Ukrainian Communist Party activists.

In a speech apparently given earlier this month at a meeting of the party members of the Kiev organization of the Ukrainian Writers' Union and reproduced in the February 18 issue of *Literaturna Ukraina*, Oleksa Musiyenko called Stalin "a monster" and blames him for "the famine-starvation" of 1932-33 in Ukraine and the destruction of the Ukrainian cultural and political elite that spearheaded the process of "Ukrainianization" during the 1920s and early 1930s.

That is not all, however. Mr. Musiyenko also described with the same frankness Stalin's accumulation of power in the 1920s and assesses with the same boldness the Khrushchev and Brezhnev periods.

Why did Skrypnik shoot himself?

Mr. Musiyenko began his address — *Literaturna Ukraina* devoted two full pages to it — by posing the question: Why did the most prominent Ukrainian Communist leader of his day, Mykola Skrypnik, shoot himself on July 7, 1933? Skrypnik, though branded posthumously as a national-deviationist, was later rehabilitated under Khrushchev. Yet, as Mr. Musiyenko pointed out, since then hardly anything substantial has appeared in Ukraine about this old Bolshevik and national Communist, who is identified with the Ukrainian national assertiveness of the 1920s and early 1930s.

The writer replied that among the plausible explanations for Skrypnik's suicide are "the cruel famine" in Ukraine in the winter of 1932-33, Stalin's "fierce attacks" on the policy of "Ukrainianization," and Lazar Kaganovich's campaign against the Communist Party of Western Ukraine, which was defended by Skrypnik in his capacity as one of the leaders of the Comintern.

A warning against Stalinism

Mr. Musiyenko argued that Skrypnik shot himself as "a demonstrative protest against the introduction of the idolatry of Stalin and as a mute curse on those who were deviating from Leninism." He emphasized that in the early 1920s, Skrypnik — a defender of the rights of the non-Russian republics — had openly challenged Stalin's line on the nationalities question and upheld the principles set out by Lenin in his last years.

After this, Mr. Musiyenko explained, relations between the two men were "complicated" if not "antagonistic," for Stalin was never to forgive the Ukrainian Bolshevik and rival "theoretician of the nationalities question."

In fact, differences between the two men were also to arise over "the question of cultural construction, the forced collectivization in the villages, and especially over the voluntaristic grain procurements in the fall of 1932, which became one of the reasons for the massive famine in Ukraine."

Stalin's crimes in Ukraine

Although Mr. Musiyenko is careful

to avoid putting the full blame for the famine in Ukraine of 1932-33 on Stalin, it is clear from his other references to this tragedy that he considers the famine to have been a man-made phenomenon and therefore a crime on a colossal scale.

Describing an event that until quite recently was even denied by Soviet authors ever to have taken place, he called it "famine-starvation" (holodomor), "a cruel famine," and a "famine on a mass scale." At one point, presumably having Ukraine's 7 million war dead in mind as well, he spoke of the Ukrainian nation's "holocausts of millions."

Mr. Musiyenko also recounted in graphic detail the terrible toll taken by Stalin's terror generally, and in Ukraine in particular. Among the examples he gave of the great destruction wrought by Stalin in the republic, he revealed that of 193 members and candidate members of the Ukrainian Writers' Union in 1934, 97 were "repressed" and later rehabilitated. He also made it clear that an unspecified number of others have still to be rehabilitated.

Significantly, the speaker referred to the cultural victims of Stalin's terror in Ukraine as "Rozstrilyane Vidrodzhenia" (the executed renaissance), which is how the Ukrainian cultural revival is referred to by Ukrainian emigres after the title of an anthology by that name compiled by Yuriy Lavrinenko and published in Paris in 1959.

"Dictatorship" began in mid-1920s

What is also unusual about Mr. Musiyenko's treatment of Stalin is that the Soviet leader's abuse of power and his perversion of Leninism are described as having begun not at the end of the 1920s, as is generally done by Soviet historians, but as early as 1924 — that is, almost immediately after Lenin's death.

The writer stressed that with Lenin removed from the scene "the norms of Party life" that had been upheld by him "very quickly began to be ignored," and he mentioned that even Lenin's Testament was suppressed. Instead, "a method of bossism, disregard for collective thought, [and] undisguised autocracy" began to be legalized. Anyone who dared to have his own view or question Stalin's "genial" line "immediately became his mortal enemy." Pretexes were then found to brand such people "oppositionists" or "opportunists," to make them "a public anathema," and in this way destroy them politically.

By relying on "criminal" means and the support of opportunistic sycophants, as well as by claiming various "victories" on the economic front despite the fact that they "cost the population unwarranted sacrifices," Stalin, according to Mr. Musiyenko, "cleared a path for himself to a dictator's throne."

Khrushchev and de-Stalinization

Turning to the post-Stalin period, Mr. Musiyenko described the tremendous impact that Khrushchev's Secret Speech had on his generation. He recalled that afterwards he and many other young people had asked how it was possible to continue "to suffer such a monster" as Stalin in "Lenin's Party."

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Ukrainian Christians plan to mark Millennium with June celebrations

LONDON — Spectacular celebrations are being planned for the summer of this year by Ukrainian Christians in the USSR in honor of the Millennium of Christianity in Ukraine, according to a February 18 report in the Italian newspaper *Il Messaggero*.

The Ukrainian Press Agency reported that the newspaper published a story by its Moscow correspondent who said that the head of the Committee for the Defense of the Ukrainian Catholic Church, Ivan Hel, had presented a new petition of the chairman of the Presidium of the USSR Supreme Soviet, on February 17.

It was signed by 5,451 believers with a demand to: "renew the legal position of our Church because the existence of the Ukrainian Catholic Church in the catacombs contradicts Article 52 of the Soviet Constitution." The Ukrainian Catholic Church has been illegal since 1946, but still has a large following.

According to *Il Messaggero*, Mr. Hel was reported as saying: "On December 21, 1987, we presented a petition signed by 2,000 believers, which was accepted by the Presidium. On this occasion the petition signed by 5,451 believers has not been accepted. We were told that this was an affair administered by the

Ministry of Cults, but they replied that as far as they were concerned we did not exist and should, therefore, disband ourselves."

When questioned by journalists what further steps Ukrainian Catholics will be taking, Mr. Hel replied: "We will gather even more signatures and will pass our demands to the pope through diplomatic channels. In January we began publishing a monthly journal [Khrystyansky Holos, or Christian Voice] and are preparing big open celebrations for the month of June."

The report quoted Mr. Hel as saying that despite interference by the police, Ukrainian Catholics are mobilizing themselves. In the Lviv area alone, there are 300 priests. Most work in the Ivano-Frankivsk, Ternopil, Zakarpattia, Volyn and Chernivtsi regions. In Lviv there is a secret seminary with 25 candidates.

Three bishops have emerged from the underground, among them Bishop Volodymyr Terniuk, who is regarded in Lviv as the assistant to the head of the Ukrainian Catholic Church, Cardinal Myroslav Lubachivsky, who lives in Rome. Other bishops are still active in the underground.

Under influence of Soviet glasnost, Poles openly discuss Katyn massacre

NEW YORK — The Katyn massacre of 15,000 Polish officers by the Soviet Army during World War II has emerged as a topic of discussion in Poland under the influence of the Kremlin's policy of glasnost, or openness.

According to *The New York City Tribune*, after decades of official Polish silence, parliamentarians and intellectuals are being quoted in the official Polish press as saying that Soviet leader Joseph Stalin and KGB chief Lavrenti Beria are responsible for the 1939 mass murder.

Katyn is the site of a mass grave of more than 4,000 Polish officers captured by the Soviet Army in 1939. Each was shot in the back of the head. The graves of another 11,000 captured officers were never found.

Stalin and his successors, as well as Poland's postwar Communist leadership, blamed the Nazis for the Katyn massacre and had banned public discussion about it.

But, in March, the official Polish

press publicized the debate about the perpetrators of the massacre — with the approval of the Polish Communist Party and no objections from Moscow.

The new attitudes, wrote *The Tribune*, are part of an effort by the Polish and Soviet Communist leaders to set bilateral relations on a more candid foundation.

Last April, Polish leader Gen. Wojciech Jaruzelski and Soviet General Secretary Mikhail Gorbachev agreed to apply glasnost to Polish-Soviet relations. They agreed that no "blank spots" should remain in the relationship, and a 24-member commission was appointed to review "all episodes, even dramatic ones," in their mutual history.

Parliamentary Deputy Ryszard Bender first raised the Katyn issue when he spoke to the Sejm (Parliament), wrote *The New York City Tribune*. "The word Katyn must be pronounced in this high chamber," he said. "The honor of the Polish nation, its martyrdom during the

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The call of conscience: Rudenkos describe genesis of their dissent

by Chrystyna N. Lapychak

JERSEY CITY, N.J. — "Our impression of (the Ukrainian community in) America is such that it is much better than we ever expected...it is as if I were not in a foreign country," declared Mykola Rudenko during a rather informal interview with the staff of *The Weekly* and *Svoboda* last month.

The dissident poet and his wife, Raisa, came to the newspapers' offices here to discuss their experiences, past and present, their friends and fellow human rights activists, and their feelings about Ukrainians in the West.

"I lived in a foreign country," he said, "in the deep regions of Siberia, this was truly a foreign country...but we arrived here and there are so many Ukrainians...it's as if this is a Ukrainian republic, and the rest is only paysage. To this paysage belong all whom we cannot understand, and we cannot understand the English language.

"This is the paysage, but the true republic, as you can see, consists of Ukrainians, and there are enough of them, enough for fraternizing, enough to live an intellectual and spiritual life," said the 68-year-old bard and former Ukrainian Helsinki Group chairman.

During the interview, Mr. Rudenko described in great detail how and why he became active in the human and national rights movements after years of faithful service to the Communist Party.

"This was a matter of language, a matter of culture, a matter of poetry, and a matter of the Helsinki Group," the former political prisoner said of his dissident activity in the 1970s.

Mr. Rudenko served seven years in a strict-regimen labor camp and three years in Siberian exile on charges of "anti-Soviet agitation and propaganda," mostly for his leadership of the Ukrainian Helsinki Group, which he co-founded in November 1976. The 48-year-old Mrs. Rudenko served five years in a Mordovian labor camp for women and one year's exile, also for "anti-Soviet

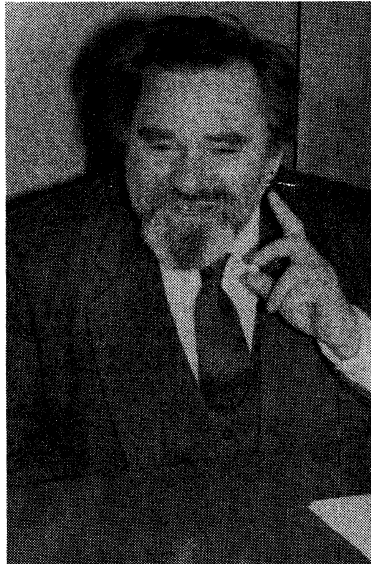
agit-prop," for smuggling her husband's poetry out of labor camp.

"There was nothing, in our so-called crimes, other than a struggle for the Ukrainian language, Ukrainian culture, freedom of the Ukrainian and universal word," said the poet. "A person without the word is no longer a free person.

"There were many periods in my life, however, when I thought completely differently and was a totally different person.

"My biography, as for a Communist, could be viewed as exemplary. I grew up in a coal miner family. Early on I entered Kiev University, but in 1939, when I was 18 years old, I was mobilized into the (Red) Army. I had already been accepted into the party when I was 18 years old, when I became a party candidate. I was accepted in the coal mine where my father was killed...and later I was trained as an apparatchik.

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Mykola and Raisa Rudenko during their informal interview with editors of *Svoboda* and *The Weekly*.

Helsinki Group's External Representation is ready to resume its active role

NEW YORK — In accordance with the directives of the recently renewed Ukrainian Helsinki Group, the External Representation of the Ukrainian Helsinki Group based in New York has reasserted its responsibility as the UHG's spokesperson in the West.

During a meeting on Tuesday, March 22, in New York City, members of the External Representation, Mykola Rudenko, Leonid Plyushch and Nadia Svitlychna, decided it was their responsibility to reactivate the group, whose activities had lull since the death one year ago of its chairman, Gen. Petro Grigorenko.

Mr. Rudenko, a co-founder of the Ukrainian Helsinki Group and one-time head of that organization, who emigrated to the West in late 1987, was elected chairman of the External Representation of the Ukrainian Helsinki Group, with Mr. Plyushch and Ms. Svitlychna serving as vice-chairpersons.

The External Representation will "represent the Ukrainian Helsinki Group in the International Helsinki Federation and before the governments, parliaments and public organizations of signatory states of the Helsinki Accords."

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4,000 protest obstruction of justice in war crimes case against Demjanjuk

TORONTO — Between 3,500 and 4,000 persons, according to police estimates, marched through the streets of Toronto on Sunday, March 20, to protest obstruction of justice in the Nazi war crimes case of John Demjanjuk, who now awaits the verdict of an Israeli court.

After a prayer service at Queen's Park, the protesters marched to Nathan Phillips Square, where a rally in defense of the former autoworker from Cleveland was held. Many waved placards and chanted "Justice for Demjanjuk."

One purpose of the demonstration was to draw attention to new evidence obtained by the Demjanjuk defense that

casts serious doubt on his identification by five Holocaust survivors as a notorious guard at the Treblinka death camp known as "Ivan the Terrible." The defense just recently obtained documents that had been in the possession of the U.S. Justice Department's Nazi-hunting agency, the Office of Special Investigations, which show that more than 20 survivors of Treblinka could not identify Mr. Demjanjuk as "Ivan."

"We're hoping to show the world, Canadians and Americans and wherever the word will be heard, that John Demjanjuk is an innocent man," said the defendant's son, John Demjanjuk

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Vienna Conference hits snag on rights

VIENNA — The continuing Vienna Conference reviewing implementation of the Helsinki Accords on security and cooperation in Europe, went into recess on Friday, March 25, with little progress on human rights issues.

The Vienna Follow-Up Conference on Security and Cooperation in Europe (CSCE) had begun in November 1986 and had been expected to end several months ago. The talks' conclusion has been delayed, however, because of continuing serious differences on humanitarian issues.

The New York Times quoted Warren Zimmermann, chief of the U.S. delegation to the Vienna conference, as saying, "We have made very little progress during a round which could have given us a critical impulse forward."

Ambassador Zimmermann noted that the Soviet Union has been "stalling and stonewalling" on human rights and humanitarian questions. The spirit of

glasnost, he said, was not in evidence in Vienna, and the Soviet negotiators were "as consistently reluctant to move (on human rights) as they were in the Brezhnev era."

The meeting of 32 European states, the United States, Canada and the USSR, did make some progress on the issues of conventional arms in Europe. However, the disparity in progress between humanitarian and arms issues is significant. The New York Times reported, because talks between Eastern and Western military blocs cannot conclude until humanitarian issues are resolved.

Last February, the North Atlantic Treaty Organization and the Warsaw Pact decided to place their preparations for new negotiations on conventional forces in Europe under the aegis of the Vienna CSCE. Since then, representatives of the 15 NATO allies and eight

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Leading the Toronto march for justice for John Demjanjuk (from left) are: Hon. Klara, John Demjanjuk Jr., Peter Nishnic and Edward Nishnic.



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

Parma cathedral to erect mosaic

PARMA, Ohio — In honor of the Millennium of the Baptism of Ukraine, the members of St. Vladimir's Ukrainian Orthodox Cathedral here have selected a most impressive project — to erect a mosaic scene of the Baptism of Ukraine over three entrance doors to the cathedral. The mosaic, which will measure 40 feet in length and 15 feet in height, will cost over \$100,000. It was designed by Marcioni Studios of Canton, Ohio.

The mosaic is an ancient art form dating back to the Church of the Tithes of St. Vladimir (church Slavonic for Volodymyr) and the Cathedral of St. Sophia. It is an art form which the Parma parish hopes to leave for future generations.

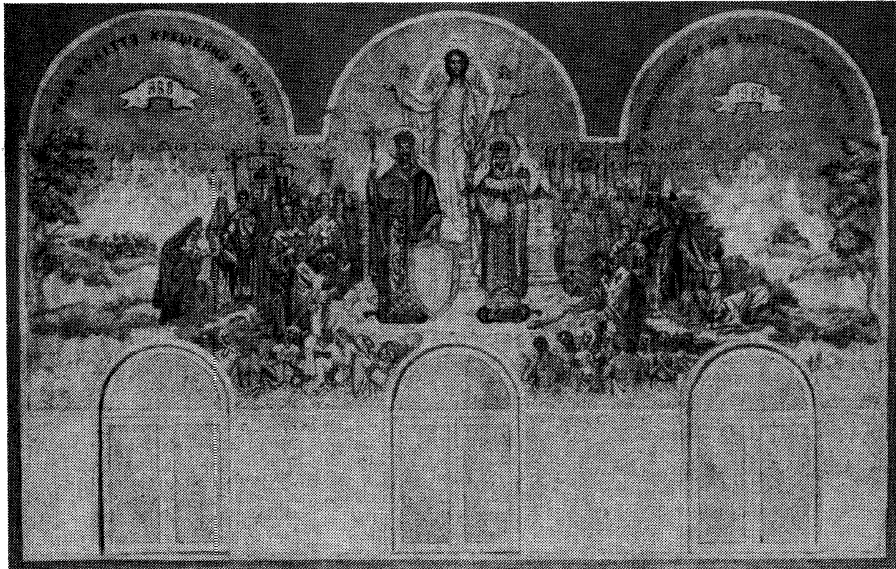
The Resurrected Lord, Jesus Christ, in all His glory, dominates the central

arch of the mosaic, as He blesses Ss. Vladimir and Olha, as well as the entire Ukrainian nation. Beneath the Lord's hands stands St. Vladimir, patron saint of the parish, with a cross symbolizing faith and a shield bearing a trident, the emblem of Prince Vladimir and Ukraine. To the right of St. Vladimir stands the blessed Olha holding a church, a symbol of the founders of the Church.

Under the left arch stand the priests and bishops who have enlightened the nation and retained the best of Ukrainian spirituality, and a church procession bearing church banners. We also see the monk-historian, St. Nestor, who is chronicling the events of the year 988.

The nation is gathered under the right arch: the royal family, the princely

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Artist's rendering of Millennium mosaic to be erected over the entrance doors to St. Vladimir's Ukrainian Orthodox Cathedral in Parma, Ohio.

Philadelphia City Council OKs resolution



Dr. Bohdan Hnatiuk, president of the Philadelphia Branch of the National Committee to Commemorate the Millennium of Christianity in Ukraine, presents Joseph E. Coleman, president of Philadelphia City Council, Sviatoslav Hordynsky's monograph on Ukrainian icons. The presentation was made on February 18, on the occasion of the City Council's proclamation of Resolution No. 6, recognizing 1988 as the Millennium of Christianity in Ukraine. Behind Hnatiuk are (from right) Dr. Leonid Rudnytsky, who delivered a brief address suited to the occasion and (partially obscured by Mr. Coleman) Msgr. Michael Fedorovych, representing the Ukrainian Catholic Archeparchy of Philadelphia. Also participating, though not seen in the photo were Archpriest Frank Estocin of the Ukrainian Orthodox Church and a number of Ukrainian community representatives.

Youth Olympiad seeks sponsors

PHILADELPHIA — The organizing committee of the upcoming Ukrainian American Millennium Olympiad and Youth Rally is seeking sponsors for a commemorative book that will be printed before the May 27 to 30 event to be held in the Philadelphia area.

The book, whose aim is to pass on information about the Olympiad and rally to future generations and sports historians, will be financed from contributions by sponsors, the executive committee stated.

Sponsors who donate \$50 or more will have their names included in the commemorative book and will also receive a free copy of the book.

The organizing committee is appealing to members of the Ukrainian community and other sports enthusiasts to support its efforts and come forth with donations. As the date of the sports festival is rapidly approaching, the committee asks that donations be made as soon as possible.

The commemorative book will include...
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Massachusetts committee announces schedule of anniversary events

BOSTON — The Massachusetts Committee to Commemorate the Millennium of Christianity — with representation from the Ukrainian Orthodox and Ukrainian Catholic parishes, as well as lodges of the fraternal organizations, Friends of the Ukrainian Research Institute at Harvard University, the Ukrainian Congress Committee, youth organizations Plast and SUM-A and the local schools of Ukrainian kindergartens — has finalized an ambitious program for the coming year and has already sponsored several successful events.

Gov. Michael Dukakis, who is also a candidate for the Democratic Party's...
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Massachusetts Gov. Michael Dukakis signs a proclamation declaring "Ukrainian Millennium Year" in his state as Ukrainian community representatives look on.

INTERVIEW: Dr. George Grabowicz discusses scholarly exchanges with USSR

Dr. George G. Grabowicz, Dmytro Cyzywsky Professor of Ukrainian literature and chairman of the department of Slavic languages and literatures at Harvard University, has visited Ukraine four times in the past two years, most recently in connection with a trip to Moscow. The purpose of his trips was to attend scholarly conferences and to conduct research for his second book on Taras Shevchenko. In January 1987 Dr. Grabowicz organized a symposium on "Ukrainian Classic Literature" under the auspices of the International Research and Exchanges Board (IREX) that was held at Harvard with the participation of Soviet Ukrainian and American scholars. The two-part interview below, concerning scholarly exchanges with the Soviet Union and, more specifically Ukraine, was conducted by the Ukrainian Studies Fund at Harvard and The Ukrainian Weekly.

What can you tell us about the nature of your trips to Ukraine, beginning perhaps with the one to Kiev in January of 1986?

Well, actually I would like to begin with something more basic, and just say that I'm very pleased that this interview is taking place at all. The question of scholarly contacts, or even any kind of contacts with Ukraine, is really of prime importance, not only for the Ukrainian community here, but for the Ukrainians there — and yet it is something that is hardly ever discussed, certainly not in a reasoned and dispassionate manner, or, all the more so, in print. And I am not only convinced that we can only gain from such discussion, but that we desperately need some "hlanist" here, too.

But, to turn to your question. I went to Kiev in January, 1986, and was there for almost the entire month, on an IREX grant to do archival research on Shevchenko, specifically on his reception in Ukrainian and Russian literature.

How were you received?

Very well, actually. I was assigned to the T.H. Shevchenko Institute of Literature at the Ukrainian Academy of Sciences, and the people there, the scholars and researchers, were generally friendly and helpful. I was given access to all the archival material I requested, both in the institute and later in the Central Scholarly Library. Some of this material, like the still unpublished and basically unstudied diary of Panteleimon Kulish, proved to be extremely interesting.

Can you elaborate on that?

Yes. Apart from many more or less informal discussions with several scholars there, particularly those working on Shevchenko, I was invited to speak more formally on this subject, which I did — first in a lecture and then a seminar for a narrower group of specialists. The lecture was really quite an affair. Something like 200 people came, which, as I later found out, was virtually the entire Institute of Literature, as well as some people from the Institute of Linguistics and Ethnography. I spoke on a somewhat difficult and technical matter, Shevchenko's consistent use of dialogic structures in his poetry and the way in which the many variants of his poems recapitulate this principle, but it was received, as I saw it, with great attention. And the discussion that followed was very interesting.

How do you mean?

Well, first of all, it was real hardball. With one exception, the questions, while not hostile, were sharp, but also perceptive. It was not an audience to be easily impressed. Judging by the discussion, however, most seemed to be guided by a genuine intellectual curiosity. While one person did attack me from a rather retrograde ideological position, this was an exception and not at all indicative of the general tenor. And I also saw that quite a few were embarrassed by her outburst. The second thing was that they were most curious to hear about the work of the Ukrainian Research Institute at Harvard, and I did take the opportunity to at least briefly describe it.

What did they think of your approach to Shevchenko?

That, as you can imagine, cannot be answered in one simple sentence. To begin with, they were exposed to several approaches. In my lecture I was focusing on

Shevchenko's narrative style, his use of several voices, his dramatization of self and the question of symbolic autobiography. This was not really very abstruse or theoretical, and as I gathered from later comments, it did evoke interest.

In the seminar, which I mentioned before, I tried a deconstructive reading of one of Shevchenko's more complicated poems dealing with the act of writing itself, and the result was mixed.

On the one hand, the participants in the seminar became very taken up by the extremely close readings of the poetry; this is something that is highly rewarding in itself, and at the same time very seldom done in Soviet literary criticism. This they clearly appreciated.

On the other hand, they were quite resistant to the basic theoretical premise of deconstruction as a theory, that is, the notion that no "position" or "idea" or even feeling that the author, in this case the poet, Shevchenko, expresses is as hard and fast, as clear and unambiguous as we think it is, that the very fact of writing always distorts or "deconstructs" the message itself. For them this is sheer "relativism," and curiously enough not only the official and orthodox "nachalstvo" but some of the younger, less conventional scholars are basically suspicious of this. I would add, however, that in this respect they are no different from the great majority of Ukrainian literary scholars in the West, who are quite oblivious and just as instinctively hostile to such new theoretical approaches.

What, specifically, has been the response in Ukraine to your book on Shevchenko, "The Poet as Myth-maker"?

As far as the Soviet Ukrainian response is concerned, it is a two-fold matter. On the individual level a number of people have expressed interest in it and pleasure at the fact that Shevchenko is being studied from a new angle and with a new methodology. Quite a few, in fact, were most eager to get a copy of the book. But, unfortunately, few scholars, let alone non-scholars, read English, and for the most part the book, until it is translated into Ukrainian, remains inaccessible to them.

There was also, however, an institutional, more or less "official" response to it, i.e., a rather long (10-page) review in *Radianske Literaturroznavstvo* (No. 8, 1985) which is the journal of the Institute of Literature. Now this review has much in it that won't pass muster. I don't mean that it has to agree with me or praise me, but that simply it is often wrong-headed or reductive or doctrinaire. For example, they accuse me of being ahistorical in my approach to Shevchenko, when I made it plain in the book that I am not going to focus on the historical context, but precisely on that which resists and is independent of history, i.e., the structures of mythical thought.

But all this is secondary, because the remarkable and very welcome thing about this reaction was that it was kept on a scholarly level. Despite the flaws in their

argument, as I see it, it was, while being a polemic, free of any personal attacks, and a genuine attempt at dialogue.

Since then there has been an interesting, and, for me, very gratifying development: the journal *Vsesvit* has plans to publish excerpts (actually two chapters) in Ukrainian translation later this spring, and beyond that there is interest in publishing a translation of the whole book. Of course, one is never sure of something like this until it actually appears, but I have seen the translated chapters and am reasonably confident that they at least will appear. Once that happens, and especially if the book appears, the impact on the Ukrainian reading public, judging by the response of those who have read the translation, will be considerable.

Now that you have brought it up, what do you think of their level of scholarship?

This, too, is a broad issue, so let me confine myself to the literary field, as illustrated by the Institute for Literature in Kiev. And the picture here, as the saying goes, shows both light and shadow. The positive side of it is that in the last five or seven years the quality of scholarship done in the institute has improved significantly, at times dramatically. Areas of research are being opened up (especially in the older literature), books and sources are being published, ossified attitudes are being revised in a manner that only a few years ago would have seemed improbable if not impossible. As important as this is the fact that a whole generation of young scholars are coming on the scene, and in the main they strike me as very promising.

All of these developments are important, especially in the broader context of Ukrainian cultural life, and the fact that Ukrainians in the West, with but a very few exceptions have chosen to ignore them is to my mind deplorable.

The negative side of it is that for all the improvements, Ukrainian literary scholarship (and this applies, of course, to other areas of the humanities as well) still remains largely provincial, not only in comparison with the West, or a country like Poland, but compared to Russia, to what is done in Moscow and Leningrad.

There are several components to this — lack of books, lack of scholarly contacts with the West, very low level of knowledge of Western languages, lack of teachers of real stature (the last such was the scholar Olexandr Biletsky), the lack of ability, and of confidence, to do literary theory and broad synthesizing studies. These are formidable problems.

So what is your prognosis?

Well, as I suggest, it is a dialectical situation, there are forces of progress and of stagnation. I think that in principle, since for me this is the major lesson of

(Continued on page 10)



Prof. George Grabowicz (right) with fellow participants of the International Franko Symposium at Ivan Franko's birthplace in the village of Nahuyevychi. From left are: Zinovia Tarasivna Franko, Fedir P. Pohrebennyk (executive editor of the just-completed 50-volume edition of Franko's works) and Vira Petrivna Franko.

THE Ukrainian Weekly

The pysanka: our centuries-old ambassador

Our Ukrainian Easter egg, the pysanka, has become our ambassador of good will and hope in this Millennium year, as it has been viewed by thousands of visitors in the nation's capital and bestowed upon hundreds of U.S. legislators and government officials.

The art of the decorated egg, or the pysanka (from the verb "pysaty" which means to write), dates back to pagan times around 4000 B.C. Folktales reveal that the people who lived in the region now known as Ukraine worshipped the sun. It warmed the earth and thus, was a source of all life. Eggs decorated with nature symbols were chosen for sun worship ceremonies and became an integral part of spring rituals, serving as benevolent talismans.

With Ukraine's acceptance of Christianity in 988, the decorated pysanka continued to play an important role in the Ukrainian rituals of the new religion. Many symbols of the old sun worship survived and were adopted to represent Easter and Christ's Resurrection.

Legends sprang up around this new Christian symbol. The Hutsuls believe that the fate of the world depends upon the pysanka. As long as the egg-decorating custom continues, the world will exist.

Should it cease, evil, in the guise of an ancient, vicious monster chained to a cliff, will encompass the world and destroy it. Each year, the monster's servants encircle the globe, recording the amount of pysanky that have been produced. When there are few, the monster's chains are loosened and evil roams freely on earth. Conversely, when the amount is great, the monster's chains are pulled taut allowing good to conquer evil.

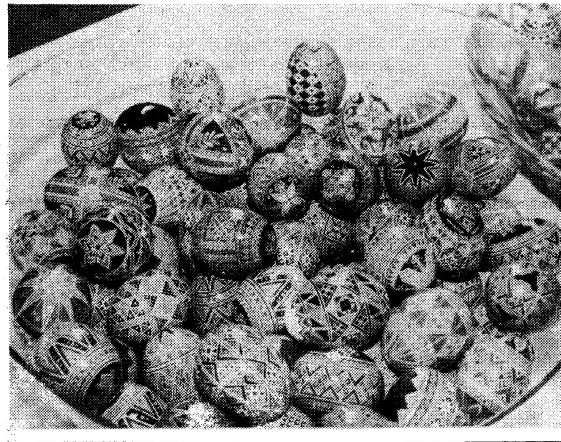
Traditionally, the pysanka has been exchanged as a token of prosperity, happiness, good health and long life. Today, the pysanka still possesses the charm and beauty of the past, but it also holds a special place in contemporary times.

This year, the National Committee to Commemorate the Millennium of Christianity in Ukraine, has adopted the Easter egg as a symbol of renewal. On this 1,000th anniversary of Christianity in Ukraine, the pysanka has found its place in Washington signifying hope for the rebirth of both the Ukrainian Autocephalous Orthodox and the Ukrainian Catholic Churches in Ukraine, and for the recognition of the Millennium as a Ukrainian celebration.

In Washington, legislators, such as Rep. William Lipinski, sponsor of House Resolution 429 on the Millennium of Christianity, refer to the pysanka, saying: "Like the Ukrainian Easter eggs, our government's position on religious freedom in Ukraine must stand for renewal and rebirth."

The pysanka in this Millennium year is dedicated to the 50 million Ukrainians in the Soviet Union who are prohibited from celebrating their history; it is a symbol of faith, faith that one day soon religious believers will worship openly, with no fear of harassment, persecution and imprisonment. It is the hope that the churches will be filled with thousands of believers of all ages, and not just older women and little children, who will not fear being persecuted if seen in church; it is the hope that families will not have to celebrate the Resurrection of Christ, the most joyous of holy days in the closed quarters of their homes, with shades pulled and lights dimmed for fear of officials disbanding their celebration; and it is the hope that the Western world will exchange pysanky, as symbols of Christianity, and of Christ's Resurrection, with their brothers and sisters in a religiously tolerant, truly Christian Ukraine.

Khrystos Voskres! Voistynu Voskres!



About our Ukrainian Easter

More than just Easter baskets

by Orysia Paszczak Tracz

written about their symbolism and special place in Ukrainian tradition.

On Easter morning, after Easter services, we sit down with the family for the special Easter breakfast, called the Sviachene. Traditionally, the foods blessed in the Easter basket and eaten this morning include hard-boiled eggs, krashanky, paska and bakka, butter, cheese, ham, kovbasa, khrin (horseradish), beet and horseradish relish, and salt. There may be other dishes, depending upon family tradition and region.

What does this Sviachene have to do with the Christian Easter, apart from the fact that it is blessed in church and eaten after the liturgy on Easter morning? As with 99.9 percent of our traditions, it has very little to do with church, and everything to do with the beliefs of our ancestors from the times before Christianity in Ukraine. (I know I'll get the usual complaints about why I keep mentioning all this pre-Christian stuff. I just tell you about what is and was, I don't make it up.)

What did this Easter food mean originally? It was a sacrifice. In the deepest past, people brought sacrifices of animals and food to temples or natural places of worship. The gods were prayed to and thanked with the help of the presented gifts. With the acceptance of Christianity there was no reason not to bring gifts to the new God. In his book on the pre-Christian beliefs of the Ukrainian people, Metropolitan Ilarion wrote that "priests did not always refuse these rituals from a materialistic point of view. It happened that the gifts of food (prynosy) were taken by the priest to the altar, blessed, and eaten there; that is, the priest did what was demanded by those who brought the gifts. Of course, the church hierarchy forbade all this, but with little success."

In 1591, six centuries after Volodymyr had the Poliany baptized, Eremia II, the patriarch of Constantinople, published an edict in Lviv denouncing the heathen practice of blessing Easter baskets. But a tradition much older than only six centuries could not be erased, and it won. The Trebnky, the missal, includes a prayer for the "blessing of meat for the Blessed Paskha Sunday."

The pre-Christian symbols of fire and water also play a role in the new faith — and in the blessing of the food. Water has always symbolized purification, and now it was used for blessing, a new form of purification. Fire, a symbol of both the sun and also purification, was represented in the candle set into the basket (sometimes into the paska) and in the bonfires set on the church grounds the night before Velykden — The Great Day — i.e., Easter. Vadym Shcherbakivsky noted that even for this greatest of all Christian holy days, Ukrainians have retained the ancient pre-Christian name Velykden (Great Day, because the sun returns in all its power), and did not call this feast by its Christian name, Paskha.

The egg, a symbol of fertility, the sun and rebirth, has always been a symbol of spring. Family unity is shown by the family sharing the slices of the one egg at the beginning of the Easter breakfast. The krashanky are usually dyed red, the color of joy. Onion skins make the most beautiful shade of terra cotta krashanky. Krashanky are meant to be eaten and played with. Pysanky are not. They are special, and much has been

The paska and bakka have a special significance. They are more than just delicious bread. We already know the revered place any bread has in our tradition. The word "paska" comes directly from the Christian word for Easter, "Paskha," which comes from the Hebrew "Peisach," or Passover. Baba and bakka are much older. Dokia Humenna writes that the shape and the name "baba" already tell us that this is an archaic representation of the grain ancestor, a bread totem, which is a symbol of the first female ancestor, the one who first gave birth. This is indicated by the ritual way in which the Easter bread was baked, with specific ingredients, words, motions and prayers. Ms. Humenna writes that to bake the paska or bakka (often used interchangeably) was the most important role of the whole year for the hospodynia. If the paska rose so much that it could not be removed from the pich — the clay oven — the oven was dismantled. The coals and ashes from baking the bakka were saved, and used for the first seeding in the garden. Of course, the crumbs were never thrown out, but also scattered in the garden. Nothing from the Easter breakfast was thrown out. The scraps were buried in the garden, and the egg shells were often thrown into the river to let the souls of the departed know about Velykden.

What we think is a large Easter basket now is nothing compared to what once was. In fact, it was not a necessarily a basket that was used, but a special large wooden vessel used for this purpose, called a dorinnyk in some regions. The pasky were so large that they were carried separately in a large khustyna, a shawl, and some were as large as a wagon wheel. You think you have a big basket if you have a half of a shyinka, a ham? The real old-fashioned Sviachene was nothing without a suckling pig with khrin, horseradish root, in its mouth. With the pig there really was a remnant of the ancient sacrifice. The khrin gives strength and purifies.

Another indication that this is an ancient tradition was the ritual of the hospodar upon bringing the Sviachene home. As on Christmas Eve, the hospodar walked around his homestead three times with the blessed food, visited his farm animals, greeting each with "Khrystos Voskres!" He also said, "May nothing bother you during this year, as nothing can bother this blessed paska." Then he greeted the bees and the orchard in the same way. Again, as on Sviat Vechar, it was believed that the souls of the ancestors were present with the living members of the family, even though this time a separate empty place setting was not left. This could be because departed parents were visited at the cemetery directly after liturgy on Easter morning.

In "The Customs of Our People," Olexa Woropay mentions another remnant of ancestor worship at Easter from the southern steppe Kherson region. On the table, along with food and drink, there was a plate with a mound of soil in which grass was growing. A few weeks before Easter the soil was seeded with oats, so that by Easter the green growth was 7-8 cm. high, enough to hide an egg. Around the "mohylka" (little barrow or mound) red krashanky were placed, as many as

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FOR THE RECORD: Ukrainian SSR deputies' letter to Congress

Following is the full text of the statement of deputies to the Supreme Soviet of the Ukrainian Soviet Socialist Republic that was sent to the U.S. Congress.

As we have learned, Sen. DeConcini and Congressman Lipinski submitted for the U.S. Congress' consideration a joint draft resolution on the alleged "Soviet government's active persecution of religious believers in the Ukraine."

The suggestion contained in the draft resolution to the effect that the Senate and the House of Representatives should express their attitudes toward the Millennium of Christianity in Rus', to be marked this year, is quite understandable, for this event has a wide public response throughout the world. However, the biased character of this draft, as well as its orientation, cannot but evoke a feeling of justified indignation and protest on our part. Let us put it bluntly: this draft reminded us very strongly of the "cold war" period.

To start with, the draft resolution contains a groundless statement on violations by this country of the Universal Declaration of Human Rights and relevant international covenants, and this does not correspond to reality and is aimed at misinformation of the broad public. It is completely refuted by conclusions of the Committee on Human Rights, which gave its positive assessment of the Ukrainian SSR's periodic reports on its observation of the International Covenant on Civil and Political Rights.

Resolute measures on comprehensive safeguarding of human rights are taken in this country in conditions of broadening democracy and openness. Especially unprepossessing in this light are attempts to distort and cast aspersions on the policy pursued by the Soviet state, including its relations with believers.

At present, the freedom of conscience guaranteed to our citizens by the Constitution is strictly observed. We, deputies to the Ukrainian SSR Supreme Soviet, state with all responsibility: no people here are imprisoned or persecuted for their religious convictions. Soviet laws which proclaimed separation of the Church from the state, non-interference of state bodies into the Church's affairs are consistently adhered to.

Today, a wide network of religious communities operate in Ukraine, including 4,000 Orthodox churches, over 1,000 meeting houses of the Evangelical Christians-Baptists, more than 100 Roman Catholic churches, many meeting houses of Pentecostal Baptists and the Seventh-Day Adventists, synagogues, etc. All of them use their discretion in dealing with their affairs.

We would like to draw the attention of American legislators to the fact that the accusation contained in the draft resolution that the state allegedly banned the activity of the Greek Catholic (Uniate) Church are absolutely unsubstantiated. The decision about this Church's self-dissolution and its reunification with the Russian Orthodox Church was adopted by the Uniates themselves at the Lviv Church Council in March 1946, with the participation of 216 delegates of Uniate clergy and repre-

sentatives of laymen.

The decisions taken at the above-mentioned Church Council were the logical result of the Ukrainian people's 350-year-long struggle against spiritual enslavement, attempts to separate it from the fraternal Russian and Byelorussian peoples. The Uniate Church, which was pressed on the Ukrainian people, soiled its name through its close collaboration with foreign oppressors, Hitlerite occupiers. It discredited itself in the eyes of the population, which resolutely condemned the collaborationism of this Church.

In such conditions an attempt to revive this Church would contradict the autonomous decisions of believers, while interference of the state into the internal affairs of the Church would be inadmissible.

As to the Ukrainian (Autocephalous) Orthodox Church, it also showed itself as a zealous underling of Nazi invaders during the Great Patriotic War. By staging public prayers in support of Hitlerites and sanctifying their crimes, it fully revealed its treacherous, anti-popular nature, lost its believers and ceased to exist.

We would like to underline that in terms of history both Churches were invariably used as a cover by certain forces. These forces sowed the seeds of religious dissension, were engaged in political ploys aimed at rousing national hatred and hostility between fraternal peoples born in a single cradle, at artificially separating them and setting them against each other. Therefore, we regard the draft resolution submitted to the Congress as an encroachment on one of our great gains — friendship among Soviet nations.

Now that certain positive changes are beginning to take shape in Soviet-American relations, and common efforts are being undertaken aimed at reducing nuclear arms, solving questions of humanitarian and other cooperation, the above-mentioned draft resolution cannot but be regarded as running counter to this positive process.

We condemn the submission to the Congress of the aforesaid resolution and express our resolute protest against this act of brazen interference in the internal affairs of the Ukrainian SSR. We flatly refute the unseemly political speculations and unfriendly attacks on Ukraine contained in the draft resolution.

We are for a positive businesslike dialogue on various problems, concerning the interests of both sides, but for an honest and open dialogue based on the facts of history and present-day life. We are ready to discuss any questions, but on condition of non-interference in each other's internal affairs and respect for the values every nation has chosen.

Galyna S. Bereza — collective farmer, Volyn District.

Vasil F. Veres — director of the "Prykarpatis" Industrial Amalgamation, Ivano-Frankivsk District.

Serhiy V. Danchenko — People's Artist of the Ukrainian SSR, chairman of the Union of Theatrical Figures of Ukraine, Kiev.

Galyna P. Kornychuk — physician, member of the Presidium of the Ukrainian SSR Supreme Soviet.

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LETTERS TO THE EDITOR

Magosci's essay is inadequate

Dear Editor:

I read with interest Prof. Paul Magosci's "Millennium of Christianity: clearing up the confusion." His short piece deals with complex historical events and cannot be expected to discuss all issues fully. I am concerned, however, that his presentation of Ukrainian relations with the Russian Orthodox Church and the Moscow Patriarchate does not sufficiently explain the reasons for objections to participation in Millennium events in Moscow.

Prof. Magosci calls "legitimate" concerns about "the sorry status of the Ukrainian Catholic and Ukrainian Autocephalous Orthodox Churches (both outlawed) in the Soviet Union," and sees these concerns as part of an "ongoing criticism of the Soviet government." Finally he states: "Those criticisms are then continued against the Russian Orthodox Church in the Soviet Union, which, 'as a puppet of the atheistic Soviet regime,' has no right to celebrate on behalf of Ukrainians a 'Russian Millennium.'"

I find this portrayal of the role of the Russian Orthodox Church inadequate. It leaves out the historical dimension of the Russian Orthodox Church's denial of the right of Ukrainian Orthodox and Ukrainian Catholic Churches to exist, which emerged long before the Soviet period. The canonically questionable subordination of the Kiev Metropolitan See in 1686 to the Moscow Patriarchate and the refusal of the Patriarchate to permit the re-establishment of the Ukrainian Orthodox Church in 1918-1921 are the roots of the present-day Russian Orthodox Church's denial that Ukrainians should be permitted to have their own Orthodox Church.

The role of the Russian Orthodox Church in suppressing Uniates in the 1830s, 1870s, and during the Russian occupation of Galicia in World War I are the roots of its active cooperation in liquidating the Ukrainian Catholic Church after World War II. To this day, the Moscow Patriarchate denies the right of the Ukrainian Orthodox and Ukrainian Catholic Churches to exist in the Soviet Union, and implicitly in the West.

Will the Council on Theological Education in Canada and the Ecumenical Foundation, the Canadian churchmen who asked Prof. Magosci to clarify the Millennium, understand from his explanations that Ukrainian criticism of the Russian Orthodox Church and its collaboration with Soviet authorities is not about jurisdictional squabbles but about basic religious rights and freedom? After all, no Ukrainians deny the right of Russians to have their own Church in Russia, while the Moscow Patriarchate does deny the right of

Ukrainians to have their own Churches in Ukraine.

I believe that Prof. Magosci might have made the issue clearer so that those churchmen would have understood both the reasons for Ukrainian reservations toward the Russian Orthodox Church and the need to raise these issues in contacts with the Moscow Patriarchate and the Russian Orthodox Churches in the West.

I am surprised that no mention is made of Pope John Paul II's stance asserting that no "ecumenism" should be carried out at the price of silence on the suppression of the Ukrainian Catholic Church. This issue has been at the heart of the problems over Roman Catholic participation in Millennium commemorations in the USSR and of Catholic relations with the Moscow Patriarchate. It would seem to be essential information for Roman Catholic representatives on the council.

A short statement cannot cover all issues, but I believe that those that I raise are essential for an understanding of the issues surrounding the Millennium.

Frank E. Sysyn
Cambridge, Mass.

Gorbachev admits agricultural failure

Dear Editor:

At the first congress of Soviet collective farmers in two decades, Mikhail Gorbachev has called for more individual initiative and has set the tone for radical agricultural reform (March 23). The new rules will provide more individual incentives, permit more cooperative farms, encourage joint ventures and even allow direct links with Western markets and ventures. This is nothing less than Gorbachev's admission that Soviet state-run agriculture has been a failure.

Millions of innocent people were displaced and killed — at least 7 million Ukrainians were deliberately starved to death — by Stalin in order to bring about forced collectivization of farms between 1929 and 1933. Continuing the process, between March 20 and 25, 1949, Stalin deported almost 200,000 Estonian, Latvian and Lithuanian farmers and their families to Siberia, most never to be seen again.

The horror of so much death and suffering is magnified since it was all for nothing — the 70-year-old Soviet "social experiment," using human beings as guinea pigs, has resulted in a world power that is unable to feed its own people.

Mari-Ann Rikken
Estonian American National Council
New York

ACTION ITEM

Individuals and organizations are urged to request their senators to become co-sponsors of Senate Amendment No. 1680. This is a non-killer amendment to the INF treaty (i.e., it will not open up the treaty for renegotiation) dealing with human rights. It was introduced on March 21 by Sens. Dennis DeConcini (D-Ariz.), Frank Lautenberg (D-N.J.), Alfonse D'Amato (R-N.Y.) and Charles E. Grassley (R-Iowa).

The purpose of the amendment is to require the president of the United States to formally communicate to the Soviet Union's leaders the Senate's declaration on the issue of human rights, including the rights of peoples belonging to the USSR's national minorities to "enjoyment and practice of their culture, heritage, history and national consciousness."

— submitted by Orest Deychakiwsky
Washington

Icons' spirituality promotes Millennium

by Marta Kolomayets

WASHINGTON — "What is an icon? Why does it exist? What is its history? These are the questions that interest me," said Slavko Nowytski, the curator of "Icons of Ukraine," an exhibit commemorating the Millennium of Christianity in Ukraine, which opened in the Rotunda of the Russell Senate Office building recently.

The display, part of a four-day show in the nation's capital, organized by the National Millennium Committee and the Chopivsky Family Foundation, to increase public awareness of this year's jubilee celebration of the acceptance of Christianity by the Kievan State in 988 and to shed light on the continuing religious persecution in Ukraine today, included cases and cases of pysanky, and a mounted exhibit of 36 icon reproductions.

The 36-icon exhibit, four months in organizing, was funded by the Chopivsky Family Foundation based in Washington. It includes mostly historic icons from the 12th to 20th centuries. The reproductions were photographed by Mr. Nowytski, enlarged and then mounted on five large, transportable placards. From a distance, they do indeed look like the real thing. And in this Millennium year, thousands of people will have the opportunity to view the display, for the traveling exhibit plans to make the rounds of Ukrainian communities in the United States, Canada, Argentina, France, England and Germany. A companion 36-page color brochure, also funded by the foundation, was researched by Alexander Voronin.

Mr. Nowytski was doing research on a film about icons, when he was approached by the local Millennium Committee of St. Paul/Minneapolis, his home base, to curate an exhibit. Already engrossed in iconography, Mr. Nowytski felt it only natural to plan an exhibit about these works of art.

Ordained a deacon two years ago, he approached the icon not only from a historic or artistic view, but from a theological perspective as well. "The theology of an icon is what interests me the most, because very little is written about this aspect, beyond theological circles," he added. "People really don't understand icons, thus, I'm inspired to continue

to do this research with my final objective — the film — in mind."

The film, which is still in the research stages, will be at least another two or three years in coming. "We need at least half a million dollars to fund the production," said the award-winning filmmaker, "and fundraising is always a slow process," he added.

"Maybe once the public sees what it is I've concentrated on (and the exhibit is a good example), funds will come more easily," Mr. Nowytski said.

The exhibit includes icons from the 12th to 20th centuries and also displays two illuminated reproductions of paintings, the work of Prof. S. Konash-Konashevsky, depicting Ss. Volodymyr and Olha and the baptism of the people of Kievan Rus'.

The original icons are found in various institutions museums and private collections, including the Museum of the Ukrainian Orthodox Church of U.S.A. in South Bound Brook, N.J., Museum of Cracow, Museum in Sanok, Poland, Museum of Lviv, Kiev Museum, the Kremlin, and the Tretyakov Gallery in Moscow.

Among the most famous icons depicted in this collection are the Mother of God of Yasnohirsk (also known as Our Lady of Bels and the Mother of God of Czestochowa), the Mother God of Vyshhorod (also known as Lady of Vladimir and Our Lady of Tenderness). The exhibit also includes photographs of the frescos of St. Sophia Cathedral in Kiev and the interior of the Pochav Monastery in Volhynia.

"I decided to include an icon from the 20th century as well, 'St. Andrew the First-Called on the Hills of Kiev,' because although it is new, it has been created in the traditional Kievan-Byzantine Style, and represents the tradition recorded in the 12th century chronicle (book of Annals)," said Mr. Nowytski.

"An icon cannot have a nationality, per se, said Mr. Nowytski, however, the fact is — every nation has a soul — you feel something in an icon, a spirit of a people," he said commenting on the softer look, the more human qualities he attributes to Kievan-Byzantine icons. "They differ from the straight Byzantine ones in that their look is not as severe."



Slavko Nowytski (left) curator of the icon exhibit, with the sponsors of the traveling show, the Chopivsky family, Lydia, Sofia and George.

EASTER SEASON IN WASHINGTON: P



Borys Sawyn of Chicago, the creator of more than 700 pysanky for the "Pysank Project," wife Olexandra, Auxiliary Bishop-designate Michael Kuchmiak, pastor of Holy Family Ukrainian Catholic Church in Washington, and the Rev. Hryhorij Podhurec of St. Andrew Orthodox Church in Washington enjoy the afternoon reception.



Nadia Komarnycky-McConnell, government liaison for the National Committee Commemorate the Millennium of Christianity in Ukraine, and Ulana Diachuk, the committee financial secretary, offer Sen. Edward Kennedy (D-Mass.) myriad choices of pysanky. senator picked an Easter egg with a green background and horizontal design of rust-colored clovers (of course).



Rep. William S. Broomfield (R-Mich.) may have an artist's soul... he's one of the few legislators who actually gave the craft a try. Sofika Zielyk instructs him on his technique.

pysanka presented as symbol of hope as Millennium celebrations begin



Among U.S. legislators who stopped by to watch Sofika Zielyk create Ukrainian Easter eggs was Sen. Malcolm Wallop (R-Wyo.)



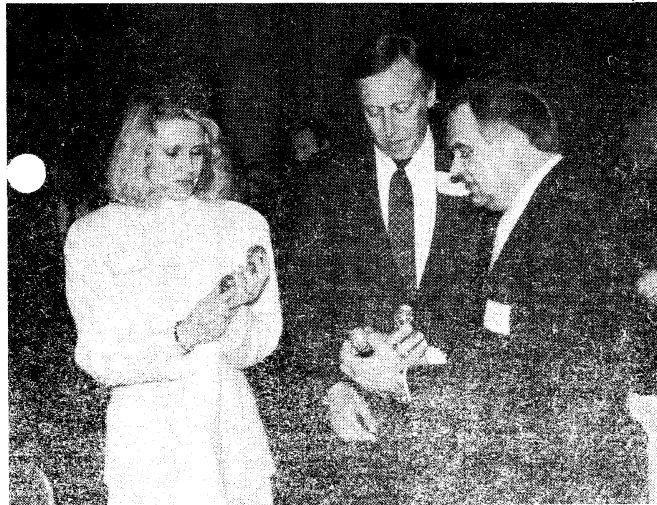
Sen. Howard Metzenbaum (D-Ohio) listens intently as Sofika Zielyk demonstrates her craft. Judge Bohdan A. Futey, head of the National Millennium Committee's organizing committee, and his son, Andrew, of the national committee's public relations office, observe the pysanka-making process.



There seems to be no end to the pysanky...

All photos in this series by Natalie Sluzar and Marta Kolomayets.

Barbara Bush receives pysanky



Uiana Mazurkevich of the Ukrainian Human Rights Committee based in Philadelphia and Judge Bohdan A. Futey explain the symbolism of the designs on a pysanka to Rep. Steny H. Hoyer (D-Md.), who is well-known to the Ukrainian community from his work on the U.S. Helsinki Commission.



As part of its "Pysanka Project," the National Committee to Commemorate the Millennium of Christianity in Ukraine on Monday, March 28, presented a basket of pysanky, or Ukrainian Easter eggs, to Barbara Bush, Vice President George Bush's wife. The presentation ceremony took place in the Connecticut State House in Hartford. In the photo above (from left) are: Borys Krupa, George Soltys, Mrs. Bush, Daria and Adrianna Melnyk and Nadia Komarnycky McConnell.

Dr. George Grabowicz...

(Continued from page 5)

Ukrainian history, we must be optimists, we can't afford not to believe in the survival and even more in the revival of Ukrainian scholarship, and by extension, of cultural life.

But do you see evidence of this, or is this just your hope?

As I said before, the younger scholars are generally quite promising, and when this is coupled with a clear tendency — as reflected in concrete results, i.e., books, articles and so on — to expand horizons and reject old formulas, then the optimism is not unfounded. But let me give you another example.

Last September I went to Lviv for an international symposium on Ivan Franko. I was particularly struck this time by the generally high scholarly level of this gathering and even more so by an impressively broad and sincere commitment to Ukrainian culture on the part not only of scholars, but writers, poets, theater people, museum workers and of course the people as such. Among many events and festivities associated with this symposium, marking the 130th anniversary of Franko's birth, the opening of a commemorative museum in his native village of Nahuyevychi, really stands out. It was attended not only by the international guests and other participants in the symposium, and not only by sundry officials and bureaucrats, but by thousands of people from the surrounding towns and villages. Nobody bussed them in — as they did us. They came simply to show respect and affection for the great Ukrainian writer.

The work being done jointly by writers, scholars and artists to commemorate another important writer, Markian Shashkevych, by a monument in Lviv itself and the restoration of his home into a museum in the village of Pidlyssia, also testify to the commitment to and love so many Ukrainians there have for their culture and heritage.

I should mention two things at this point. One, quite obviously, that I am focusing on individuals, their work, commitment, and so on, and not on official policy. I don't see myself, and I don't want to be understood, as being polyanish or blind to the system there. The other is that I think it appalling that so many Ukrainians here, who so frequently trumpet their "love" of Ukraine, are so ignorant of and unconcerned by the real life and the real cultural processes taking place there — especially now when powerful feelings seem to be stirring and change seems to be in the air.

What do you think are the most important of these?

Well, one of the most important of all is the question of the Ukrainian language, its present situation, and recent voices of alarm raised in this connection.

Yes, in your two talks at Harvard recently you did speak on the use of Ukrainian in Kiev and Lviv. What is your thinking on this now?

Let me first recapitulate. As anyone who has been there knows, the situation with Ukrainian is bad and in some respects grim. To put it on the most basic level, that is apart from the statistics on the kinds and numbers of books and periodicals published and such matters, Ukrainian is clearly peripheral in the mass media, especially in TV and radio, is losing ground in schools, particularly the all-important earliest grades, and basically squeezed out of much if not all of official life. While you still hear it in the street in Lviv and western Ukraine in general, you don't in Kiev, let alone in Dnipropetrovsk or Odessa. Similarly, you hear it spoken in the villages and small towns, but not in the cities (again with the partial exception of western Ukraine). This, as I have said, is just the background, depressing as it may be.

Now, since I could talk on this at much greater length than we have time for (this is after all a central issue for me not only personally but academically, too), I will confine myself to three points — some general observations, some positive recent developments, and some ominous tendencies.

So, as to the first: judging by my experiences in Kiev, it is clear to me that many Ukrainians who speak Russian in the workplace or on the street speak Ukrainian at home; Russian is the "formal" or "official" language, Ukrainian the "homey" one. In Kiev, at least, there is a long history of this, going back to the 19th century and earlier. In the Institute of Literature, where I worked, the great majority of scholars and researchers spoke Ukrainian, but then

this is not a typical workplace. More significant is the fact, which I observed in various ways, that Ukrainian intellectuals, writers, scholars and so on, are for the most part very troubled by the erosion of the sphere of usage of Ukrainian. They also point out that this is in large measure a sociological, i.e. sociolinguistic problem.

In short many Ukrainians who come from the villages to work in the city want to demonstrate their new, "higher" city status by speaking Russian — which almost invariably is bad Russian, in effect, a "surzhyk," a cross between Ukrainian and Russian. On my second day in Kiev I was told not to let this get me down, not to pay attention to it, and the phrase my academic friend used was very neat, and precisely, with conscious irony, in this "surzhyk" — "Nie svarachyvai uvagi."

But, in fact, the intellectuals, especially the writers have been paying more and more attention to it, as witnessed in various, often very direct statements, not only at the Congress of Ukrainian writers in Kiev in the summer of 1986 but in the All-Union Congress in Moscow a few weeks later and above all at the plenum of the Writer's Union held in Kiev in June 1987. This, to my mind, is a very positive development in itself, but what is necessary, of course, is that these complaints, warnings and demands be translated into a new and just language policy.

On the other hand, the attempt to defend the Ukrainian language or the sphere of things Ukrainian from erosion not so much, or at least not only by Russification, but by a kind of homogenization, has led to a very problematic, though undoubtedly unconscious, identification of this Ukrainian sphere with the ethnographic one. In effect, since traditional folk art, folk customs, folk songs and so on are clearly least "spoiled" by the new homogenized and of course Russian-language mass culture, the tendency has developed to express the Ukrainian character precisely through the folk prism. And this, to my mind, is dangerous in the extreme, for in the long run it cannot but reduce Ukrainian culture to a provincial status.

For me the prospect of this was already signalled by my experiences in the Kiev theaters. The Ukrainian-language theater, while at times quite good, tended very noticeably to an ethnographic, folkish mode; at times it was highly crude and embarrassingly buffo. In contrast the Russian-language theater seemed more contemporary (even more glitzy), and, in my general impression, attended by a more middle-class, or "city" as opposed to "village" audience. Neither one nor the other, by the way, was even close to the level of the theater in Moscow. As I say, these are impressions, but the tendency is there — and it's ominous. Fortunately, there is also now a real interest in reviving "high" traditions and raising the level of Ukrainian theatrical culture.

Would you elaborate on your other trips to Ukraine, their purpose and the types of contacts you made?

Yes. Well, as in 1986 I also made two trips in 1987. By far the longer of these was on a Fulbright grant (awarded in conjunction with IREX) whereby I spent three months in the Soviet Union. Most of this time I spent working in the archives of Kiev and Lviv; for about three weeks I also did archival work in Leningrad and Moscow. The purpose of this visit was to do research for a planned book on the reception of Taras Shevchenko. Now by "reception" I mean the broad gamut of responses to the poet — biographies, commentaries, interpretations, polemics (with him, his legacy, or with other interpretations) and various forms of the Shevchenko cult as such. To be sure much of this has been collected and published, but as my research revealed, much remains to be brought to light. In general I find this question fascinating, that is to say, the way in which society "creates" its poet-prophet. And this is not only a very complex, but also a universal process, and requires a comparative approach — which I intend to provide by also focusing on the receptions of Mickiewicz and Pushkin in their respective societies.

My contacts, of course, were primarily scholarly, and these, I must stress, were almost uniformly positive. In Kiev alone I have many acquaintances and friends, particularly in the Institute of Literature. My reception was very warm, and much was done to facilitate my research. Beyond the scholarly, I had rather extensive contacts, some very close, with writers and critics, and a number of cultural activists. I attended various meetings at the Union of Writers, including most prominently the June plenum which was so unprecedented in its open and often dramatic discussion of the critical language question; apart from seeing various films and plays, I attended closed

screenings, and final rehearsals and generally had a chance — thanks to some very helpful friends, and, of course, the new climate — to see things almost from an insider's vantage point. It was a remarkably rich and instructive experience, and I could talk about it for hours. (I have in fact spoken about it publicly several times since I got back.)

But you also mentioned a second trip in 1987.

Yes, this was in late November and early December. It was a Soviet-American conference jointly sponsored by IREX and the Soviet Academy of Sciences and hosted in Moscow by the Academy's Institute of Slavistics and Balkanistics. Its topic was "The Formation of Slavic and Balkan Cultures in the 18th and 19th Centuries." From the academic side the conference was a clear success, and frankly I was rather impressed by the quality of the scholars I met in Moscow. In this respect, I'm afraid that generally speaking the contrasts between them and the Ukrainian scholars is evident. I've already gone into the reasons behind this, and I was not unprepared for the contrast, but it still is disturbing.

What is the attitude in Moscow toward Ukrainian studies?

This is actually a crucial and a very problematic matter, one which occupied my attention both during my stay in Moscow and in the days I was in Kiev at the end of my trip. In a nutshell the issue is this: in Moscow, from what I could see, Ukrainian studies are neglected, and the general assumption among the scholars I spoke to on this (and mostly it was more implied than stated) was that this subject is basically uninteresting and best left to the scholars in Ukraine. In point of fact, Ukrainian subjects are not really studied in the Institute of Slavistics and Balkanistics (with the partial exception of one fine scholar who does some older Ukrainian literature as an extension of her work in Polish) and when it turned out that the American delegation to this conference would have two papers on Ukrainian topics, mine and Prof. Paul Magosci's they asked the Institute of Literature in Kiev to send up a Ukrainian specialist especially for this conference — since they had none of their own. And they are an Institute of Slavistics.

Now, as I have just said, Soviet scholarship on Ukrainian matters is generally weaker, and at times drastically inferior to Soviet scholarship on Russian or indeed Polish subjects, and thus the condescension I spoke about would seem to be justified. But this, of course, is clearly a matter of self-fulfilling prophecies: if something is not nurtured, or is neglected, it won't develop. The Soviet academic system is highly centralized, with the capital both receiving the lion's share of attention and support and setting priorities and standards. If Ukrainian studies do not really exist in any significant way in Moscow, they simply do not count, do not "rate," in the all-union scheme of things. And the fact that they are done in Ukraine, in Kiev and so on, does not change the fact that as a discipline they slip to second-rate status.

I should also stress here that what for many would be an automatic response, i.e. to say "Aha, another example of Russians discriminating against Ukrainians," is hardly an answer. Apart from being in the paranoid mode (which is never very helpful), this does not constructively confront the issue. For along with the question of how scholarship is centrally managed, there is the no less important question to attitudes and traditions — and Ukrainian scholarship has often sinned (there, as well as here) by being narrow and inward-turning and happier in talking to the converted than in engaging a broader and more skeptical, but therefore more challenging outside audience. Actually, even here I see grounds for optimism. My arguments for Ukrainian studies in Moscow did get a hearing there, and in Kiev, and to the extent that scholarship is — and must be — international in its premises, the example and model we set here may indeed bear fruit.

Could you tell us about the participants at the scholarly conferences that you attended in the Soviet Union?

Well, the difference between Lviv and Moscow was quite substantial: these were entirely different affairs. The International Franko Symposium in Lviv, in September of 1986, which was sponsored officially by UNESCO but actually organized by the Soviet Ukrainian Academy of Sciences, had several dozen scholars (I don't recall the exact number) from around the world, but mainly from Eastern Europe; there was

(Continued on page 12)

Soviets condemn...

(Continued from page 1)

which arrived in Washington in mid-March.

This unprecedented action taken by the deputies, a representative group of Soviet Ukrainian citizens from all corners of the republic, may be viewed as an expression of the Soviet government's concern about the approaching celebrations of the Millennium of Christianity and the increased Western awareness of religious intolerances in

Helsinki Group's...

(Continued from page 3)

"On all key issues, the External Representation will coordinate its activities with the members of the Helsinki Group in Ukraine (through its executive committee)," as stated in a release from the Ukrainian Helsinki Group dated March 11.

The executive committee of the UHG in Ukraine consists of Mykhailo Horyn, Zinoviy Krasivsky and Vyacheslav Chornovil; its functions include the coordination of the two groups' activities and the execution of operational tasks.

The External Representation will disseminate and popularize the documents of the Ukrainian Helsinki Group, and work to increase Western awareness of the plight of human rights activists in countries that signed the Helsinki Accords, as well as underscore the various rights violations by those signatories.

The External Representation has announced that a list of its members and supporters will be published at a later date; the group asks that its efforts be supported by the Ukrainian community at large.

Soviet Ukraine during this widely publicized era of glasnost and democratization.

The Soviet Ukrainian letter, with a cover letter, sent by Valentina Shevchenko, president of the Presidium of the Ukrainian SSR Supreme Soviet, was written in the Ukrainian language and translated into English for the U.S. legislators. The document was then forwarded to the Helsinki Commission on Security and Cooperation in Europe, which the speaker of the House felt was the appropriate department to respond to such a letter.

The signatories of the text include the poet Boris I. Oliynyk, secretary of the USSR Union of Writers and the Union of Writers of Ukraine, and chairman of the Ukraine's Culture Fund from Zaporizhzhia; Mykola F. Manoylo, a soloist of the Opera and Ballet Theater, People's Artist of the USSR from the Kharkiv District; and Yaroslav S. Pidstryhach, an academician from the Ukrainian SSR Academy of Sciences, in the Lviv District.

Other developments related to this topic include a column, which appeared in News from Ukraine, Issue No. 9, February 1988, written by Oleksander Ripka. The article, titled, "Should believers revive what they once abandoned?" attacks the U.S. legislators in this manner: "...who authorized the U.S. Congress to interfere in another sovereign country's home affairs (the more so in questions which, to say the least, are beyond its mandate and to which it is absolutely incapable of addressing)? The solution to this question is transparent: it is political goals that take priority. An attempt to cast aspersions on the policy of the USSR

and the Ukrainian SSR in the sphere of religious freedoms and believers' rights, and to hamper the improvement of relations between our countries, is evident. In a word, availability of an old and obsolete method from the arsenal of the cold war period is being exploited."

The author of the lengthy article who quotes extensively from the Soviet letter sent to U.S. legislators, states that there are about 4,000 Orthodox churches in Ukrainian cities and villages, as well as over 1,000 meeting houses of the Evangelical Christian-Baptists and more than 100 Roman Catholic Churches many meeting houses of Pentecostal Baptists and Seventh Day Adventists, synagogues etc.

He dismisses the Uniate Church, as the Ukrainian Catholic Church is referred to in the USSR, and the Ukrainian Autocephalous Orthodox Church and reminds critics that 1988 marks the 70th anniversary of the Decrees on Separation of the Church from the State and the School from the Church.

He goes on to say that the Church Council of 1946 in Lviv "only reunited believers of west Ukrainian lands with their Orthodox brothers. Thus the revivification of the Uniate Church, which was called upon by DeConcini and Lipinski in their draft resolutions would contradict the Church's own autonomous decisions."

Charging that the reunification of the Uniate Church with the Russian Orthodox Church and the liquidation of the Ukrainian Autocephalous Orthodox Church came as a result of the requests of believers, the article concludes:

"Indeed an attempt to revive what was abandoned by believers themselves seems strange, to say the least. Even stranger is such an attempt on the part of those called upon to determine policy in their own country, not in their neighbors," says the author, referring to the Senate and House joint resolution.

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TO THE WEEKLY CONTRIBUTORS:

We greatly appreciate the materials — feature articles, news stories, press clippings, letters to the editor, and the like — we receive from our readers.

In order to facilitate preparation of The Ukrainian Weekly, we ask that the guidelines listed below be followed.

- News stories should be sent in not later than 10 days after the occurrence of a given event.
- Information about upcoming events must be received by noon of the Monday before the date of The Weekly edition in which the information is to be published.
- All materials must be typed and double-spaced.
- Newspaper and magazine clippings must be accompanied by the name of the publication and the date of the edition.
- Photographs submitted for publication must be black and white (or color with good contrast). They will be returned only when so requested and accompanied by a stamped, addressed envelope.
- Full names and their correct English spellings must be provided.
- Persons who submit any materials must provide a phone number where they may be reached during the work day if any additional information is required.

More than...

(Continued from page 6)

there were departed relatives in the family. This reminder of the ancestors remained on the table along with the paska for a week, until the Sunday of Doubting Thomas.

There is much ancient meaning in our Easter traditions, as there is in all of our holidays. We've lost so much along the way. But it has to be so, because we no longer live in a peasant society. So many changes have been made for practicality. For example, in the Ukrainian Catholic Church, the Easter baskets are blessed not Easter morning after Liturgy outside on the church grounds, but on Easter Saturday, while the Plashchanytsia (the Holy Shroud) is still in church. And in Winnipeg, the baskets are blessed right in church, in the aisles. In the U.S., they're usually blessed on tables in the church halls. Then, after singing "Khrystos Voskres," people go upstairs and pray before the Plashchanytsia.

Living in a modern world makes us do strange things. But, at least we still want to do them. My best wishes for a happy Velykden. Khrystos Voskres!

Ukrainian SSR...

(Continued from page 7)

Ivano-Frankivske District.

Mykola F. Manoylo — soloist of the Opera and Ballet Theatre, People's Artist of the USSR, Kharkiv District.

Boris I. Oliynyk — poet, secretary of the USSR Union of Writers and the Union of Writers of Ukraine, chairman of the Ukraine's Culture Fund, Zaporizhzhia District.

Yaroslav S. Pidstryhach — academician, Ukrainian SSR Academy of Sciences, Lviv District.

Yevhen F. Stankovych — composer, People's Artist of the Ukrainian SSR, secretary of the board of Ukraine's Union of Composers, Odessa District.

Elvira P. Uiyvari — worker, Zakarpattia District.

Tamara M. Shchesyuk — honorary teacher of the Ukrainian SSR, Ternopil District.

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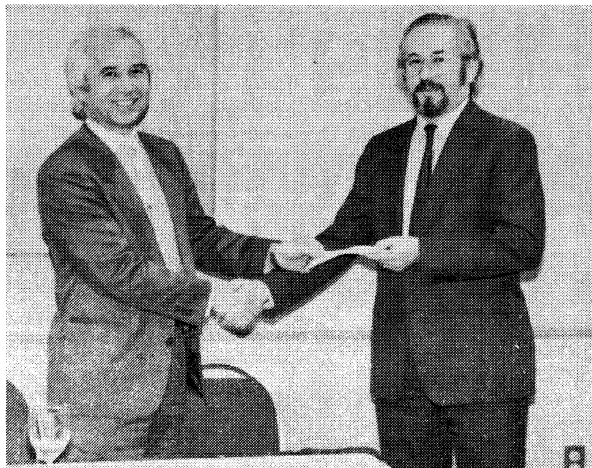
Ps & Bs donate \$500 for Barvinsky Project

EAST HANOVER, N.J. — At the most recent meeting of the Ukrainian American Professionals and Businesspersons Association of New York and New Jersey on March 19, the association made a \$500 contribution to the Barvinsky Project. This project came to be in connection with the observance of the 100th anniversary of the birth of the noted Ukrainian composer Vasyly Barvinsky.

The immediate objective of the Barvinsky Project is the release of a stereo recording of some of the lesser known piano works of this composer. The soloist on this album will be Michael Grill, a pianist and organist from Munich.

The project's representatives, Roman and Marta Sawycky, report that Mr. Grill has just recently recorded the music at the RCA studios in New York.

All those wishing to help promote the project may send their tax-deductible contributions (payable to the Ukrainian Music Institute of America) to Mr. Sawycky at 205 Casino Ave., Cranford, N.J. 07016.



Dr. Stefan Semchyshyn, vice-president of the Ukrainian Professionals and Businesspersons Association, handing a check over to Roman Sawycky, a representative of the Barvinsky Project.

Scholarships offered

JENKINTOWN, Pa. — Applications for a special scholarship for students of Ukrainian heritage are now being accepted at Manor Junior College.

Applicants may be from either Catholic or Orthodox faith, must have high academic standing, and must demonstrate financial need as established by Manor Junior College.

The Wasyly and Josephine Soroka Scholarship was made possible through gift of \$38,000 from Mr. and Mrs. Wasyly Soroka of Philadelphia. The special scholarship will be awarded annually over a 15-year period.

Applications for the fall '88 term are now being accepted by the MJC financial aid office. Additional information may be received by contacting the financial aid office at (215) 885-2360, ext. 19, or by visiting the college, located at Fox Chase Road and Forrest Avenue.

MJC, a private, Catholic, independent college founded in 1947 by the Ukrainian Sisters of St. Basil the Great, offers liberal arts, transfer and career-oriented programs of study.

The call of...

(Continued from page 3)

"In the battle of Leningrad, I was heavily wounded...spent a year in a hospital, and again returned to the front as an apparatchik. As you can see, all of this was very sincere," said Mr. Rudenko.

"The war with German fascism itself was a multinational war, it was for Ukrainians and for Russians and for all the nations of Europe. I had no doubts about the fairness of this war. Thus when I was commissar at the front, an apparatchik-commissar, I experienced no inner dichotomy," said Mr. Rudenko.

"In 1946...as an invalid I was demobilized and immediately went to Kiev, where in 1947 my first book was published. Once more I had no doubts, as secretary of the party organization of the Writers' Union...as editor of the journal Dnipro in 1947-48.

"My first doubts emerged, however, around 1949, but these certainly were not the doubts that changed me...that transformed my soul," he said. Those were the days of the so-called "battle against cosmopolitanism," which essentially was an anti-Semitic campaign run by the party, said the poet. His position in the Writers' Union forced him to lead this campaign against the Jewish intelligentsia, he said, against his own principles.

"My deepest doubts, however, emerged after the 20th Congress (of the Communist Party of the Soviet Union). The 20th Congress, with its secret address, which Khrushchev delivered, fell so hard on my head, on my back, on my soul, that returning to my former thinking was impossible for me.

"I could no longer be who I was earlier. I had to ask myself, how was this possible? I came to the conclusion that it could not be explained only by the bad character of Stalin, this was not enough...I came to the conclusion that there was something in

the very foundation of our society, some great defect, and this defect made possible all the horrors, which only today are being uncovered; that the cult of Stalin by far did not explain everything. It was necessary to study, to seek the real reasons. Thus I sought the true reasons. I read over 'Das Kapital' several times and you know, I was finally enlightened. I was enlightened and seriously began my study of political economics...as evident by my book, which you probably know, 'Economic Monologues'."

The human rights advocate said that evidently, he was not alone; many other faithful servants of the Communist Party were similarly affected, including the late Gen. Petro Grigorenko. Individual activists continued their activity throughout the 1960s and 1970s even in the face of KGB harassment and arrest, he said.

"As you can see, when conscience calls, people follow the call of conscience, paying no attention to what could happen to them.

"But are people in general willing to sacrifice themselves when conscience calls?" he asked. "Such people are not in the majority, the majority seeks compromises with its own conscience, such that prosperity, comfort, peace and, after all, responsibilities before family bind a person, and a person does not possess the courage for such a step."

Both Mr. and Mrs. Rudenko proceeded to discuss, in response to questions from the staff, their colleagues and fellow human rights activists, how they decided to form the Ukrainian Helsinki Group, the process of organizing the group's membership and how the KGB operated against members of the group.

Mrs. Rudenko elaborated on how difficult it is to persevere, to maintain one's stand, in the face of KGB tactics, which succeeded, for example, in breaking Oles Berdnyk, UHG co-founder and poet,

and Ivan Dzyuba, a literary publicist and author of "Internationalism or Russification?"

"It is necessary to take into account that the KGB is not just one person...but an entire organization, which through a long-standing investigation learns the psychology of a person, studies his character traits and weaknesses," said Mrs. Rudenko.

"They (the KGB) take all this into account and, although it doesn't always work, they seek a specific moment — perhaps if it were a different moment the person might not break — but occasionally they succeed in finding a certain moment, a certain weakness in a person, and a moment when the person is in a certain unhealthy state...and therefore it is difficult to pass judgement on those who gave in," she said. "No one can guarantee how they will react when caught in a weak moment."

Mr. Rudenko also described the conditions in the Mordovian labor camp where he was incarcerated for seven years, where, he said, "the regimen was much easier than of the Ural camps."

"I was held with many older people and invalids because I was an invalid of the second class, under which you did not have to work if light work was unavailable.

"Following a prisoners' strike in which I participated, however, I was made an invalid of the third class and spent two years performing especially difficult labor, digging ditches," he said.

While answering questions about how Mrs. Rudenko managed to smuggle volumes of her husband's verse out of labor camp, where she was thoroughly searched, Mr. Rudenko asserted that his poem "A Meeting" (Pobachennia) would serve as the best description of their personal experience at that time. Thus, the poet read this poem, from the collection "Behind Bars" ("Za Gratomy") and stirred many of his listeners, including his spouse, to tears.

Dr. George Grabowicz...

(Continued from page 10)

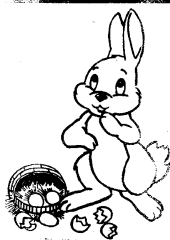
...a handful of scholars from the West, and I was the only one from the U.S. As I mentioned earlier, the Franko Symposium was both a scholarly gathering and a cultural celebration, a major event in the life of Ukraine and Ukraine in general, and the cast of characters was big indeed.

The Moscow Conference, on the other hand, was

one of several such bilateral Soviet-American conferences sponsored by IREX and the Soviet Academy of Sciences. There were seven American participants, all professors at major universities: Lencek, Harkins and Segel from Columbia; Banac from Yale; Stoltz from the University of Michigan; Magosci from the University of Toronto; and myself. The Soviet side had about 10 or 12 participants, virtually all from the Institute of Slavistics and Balkanistics. The meeting was purely scholarly — and

it was entirely subsidized by the academic exchanges budget of both countries.

In this it also differs from the Lviv Symposium, because there the budget of the Ukrainian Academy of Sciences for inviting foreign scholars was very limited. And this leads to another important matter to which we must pay serious attention, i.e., the question not only of exchanges as such, but of their format and sponsorship, and not least of all the question of material resources for bringing them to life.



HAPPY EASTER FROM

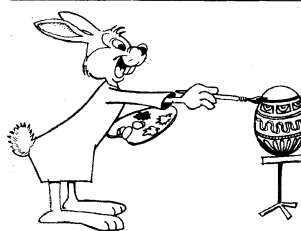
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Massachusetts...

(Continued from page 4)

nomination for president, issued a proclamation in commemoration of the Millennium at a ceremony at the Massachusetts State House which designated 1988 as the "Ukrainian Millennium Year."

The Massachusetts Millennium Committee had sponsored the Bandurist Chorus at New England Life Hall in Boston on December 9, 1987. The event was widely advertised outside of the Ukrainian community through listings in community events calendars in area papers and press packets to radio, television and newspapers.

In January, the exhibit "The Lost Architecture of Kiev," which chronicles the destruction in the 1930s and 1940s of some of the most beautiful and oldest buildings in Kiev, was displayed at the Massachusetts State House in Doric Hall, one of the busiest exhibit locations in the city. At both of these events, leaflets were distributed explaining the event, a brief description of the fate of the Churches in Ukraine, and the significance of Millennium celebrations in the West.

In coming months, the parishes and their choirs will conduct services in the churches of their American neighbors to share the beauty of Ukraine's religious heritage. In May, the committee will co-sponsor an exhibit of Ukrainian religious art at Harvard University's Widener Library, which has the largest Slavic collection in the West and consequently attracts the world's best and most influential scholars in Slavic studies.

On June 4, an elaborate procession is planned, which will culminate at the Boston City Hall plaza followed by a Moleben in which the Ukrainian Catho-

lic and Orthodox choirs will participate. This will be followed by a luncheon in nearby Quincy Market auditorium, with city, state and federal officials as well as bishops and clergy in attendance. In October, a concert by the Bortniansky choir is planned for Sanders Theater at Harvard University.

A concert by the Bortniansky choir of Toronto is in the planning stages for the fall.

In conjunction with the events listed above, a booklet explaining the significance of the Millennium will be printed. The booklet will give a brief history of the Churches and will contain a calendar of events and a listing of churches and organizations. The committee plans, funds permitting, to videotape all the proceedings as a historical record so that future generations will know how their ancestors, who gave us the Christian faith and the cultural treasures that followed, were honored in the year of the Millennium.

The Rt. Rev. Archmandrite Andriy Partykevich and the Rev. Alexander Kenez serve as the committee's spiritual advisors, Joseph Charyna and Orest Szczudluk serve as co-chairmen of the committee; Jane Yavarow and Maria Kajko are the secretaries; Sherij Kajko, treasurer; Bohdan Zozula, head of the finance committee; and Marta Baziuk of the Harvard Ukrainian Studies Fund, publicity chairman.

To date, honorary members are the Rev. John Mowatt of Woonsocket, R.I.; the Rev. Myron Oryhon of Woonsocket; the Rev. Ihor Pelensky of Ludlow, Mass.; Prof. Omeljan Pritsak, director, and Dr. Frank Sysyn, associate director, of the Harvard Ukrainian Research Institute; president of the Massachusetts Senate William Bolger, U.S. Rep. Brian Donnelly and U.S. Sen. Edward M. Kennedy.

Parma cathedral...

(Continued from page 4)

entourage, soldiers and townspeople alike. In the Dnieper River, which flows throughout the entire piece and symbolizes the unending faith and mysteries of the sacraments, stand the people being baptized, in traditional garb.

The background of the right and left arches depicts the city as it stood in 988, nestled in the Kievan hills. Under the left arch stands the city of Kiev and its fortifications, while under the right, the church of St. Elijah, a monastery symbolically representing the spread of Christianity.

Under the influence...

(Continued from page 2)

last war, demands it." Referring to the 15,000 murdered officers, he said: "Where are their graves? Do we have glasnost, or not? Let's talk here in the Sejm about this national tragedy. ... The nation is waiting for an explanation of the Katyn crime."

The media reported on Mr. Bender's comments, and the next day Foreign Minister Marian Orzechowski said at a news conference: "You know that there are two versions of that event and that supporting one or another is now not a result of objective knowledge of the facts but of political opinion and political emotions."

The next day, the Communist Party newspaper Trybuna Ludu printed an open letter signed by 59 dissidents and intellectuals blaming Stalin and Beria for the mass murder.

The letter urged Soviet intellectuals to proclaim the truth about Katyn if Poland and the Soviet Union were to forge a new relationship "devoid of servility, lies and the threat of force."

"Millennium of Christianity in Ukraine" is emblazoned in the gilded horizon of both arches in the Ukrainian and English languages, along with the dates "988-1988."

The installation of the mosaic is scheduled for September, with a two-day celebration and blessing planned for November.

St. Vladimir's has an active Millennium Committee which publishes a bimonthly Millennium newsletter and sponsors lectures, with guest speakers, every Saturday during Great Lent, following Vespers. A children's celebration is currently being planned for the spring.

Youth Olympiad...

(Continued from page 4)


clude information about clubs and youth organizations that will be participating in the Olympiad. Included will be the Ukraina Sports Association, Toronto; Chornomorska Sitch, Newark; Lviv, Cleveland; Tryzub Sports Club, Philadelphia; and Kryla, Ukrainian Sports Association Chicago.

Please send donations and write to: Ukrainian American Millennium Olympiad, 700 Cedar Road, Philadelphia, Pa. 19111.

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Ukrainian writer...

(Continued from page 2)

They were also troubled by the inconsistencies and half-measures inherent in the de-Stalinization that Khrushchev launched.

Mr. Musiyenko recounted how as a young journalist who wanted to write about the repression of some of Lenin's former colleagues — the writer's father was a victim of the Stalin terror — he had found it impossible to gain access to the locked archives. It was also difficult for him to understand why there were no public trials of those known to have

committed crimes during the Stalin era and why those who were released from the camps and rehabilitated were not restored to office but simply given modest pensions and forgotten.

Mr. Musiyenko acknowledged that the Khrushchev period was, despite all its shortcomings, "a hopeful decade of Socialist renewal" of Soviet society, the most important feature of which was the abandonment of terror, "the liquidation of the special camps for political prisoners," and the rehabilitation of the innocent victims of Stalin's repressions.

All the same, the writer was critical of Khrushchev, whom he portrayed as "a green-eyed product of his times" who had mastered "the morality and ethical standards of the period of the cult of personality." Hence, the man responsible for dethroning Stalin was also the leader who crudely "shouted, stamped his feet, waved his fists at, and threa-

tened" those with whom he disagreed, as occurred during his celebrated meeting with representatives of the Soviet creative intelligentsia.

In short, according to Mr. Musiyenko, Khrushchev was a leader who attempted "to ride two horses at the same time that were pulling in different directions."

What made Brezhnevism possible?

As for Brezhnev, Mr. Musiyenko went just about as far as anyone else has during the recent campaign of denigration of this Soviet leader and his era, which is now euphemistically termed "the period of stagnation." Sooner or later, the writer said, "we will have to provide an exhaustive answer to our children and grandchildren" how, after the condemnation of "the cult of personality" and the tendencies associated with it, it was possible to slip back into some of the bad ways.

Essentially, the writer sees what happened under Brezhnev as a partial reversion to Stalinist practices. He argued that during the Brezhnev years: "the administrative command structures that had been formed during the period of the cult of personality were renewed, together with the administrative command style of leadership, the diktat of the bureaucratic-functionary apparatus, [and] the violation of Socialist legality on the basis of the so-called right by 'telephone.'"

In defense of Ukrainian writers

A considerable part of Mr. Musiyenko's speech was devoted to examining this difficult fate of Ukrainian literature under Soviet rule. Limitations of space do not permit a thorough discussion of this no less candid and revealing aspect of his address. Suffice it to say that the writer took issue with those, including Vitaliy Korotych, who have recently criticized Ukrainian writers for not producing anything "from the drawer" equivalent to Rybakov's "Children of the Arbat."

Mr. Musiyenko described in considerable detail the damage to Ukrainian literary life caused during the Stalin era and the restrictions that existed even after Stalin's death. Defending the record of most Ukrainian writers, he asserted that: "Soviet Ukrainian literature was never distinguished by its political duplicity. Our writers never wrote for the drawer, [and] for this they frequently got a good scolding or had

articles of the Criminal Code used against them."

Mr. Musiyenko provided concrete examples of attempts by Ukrainian writers in the 1950s and 1960s to apply what is now called glasnost to pressing national, social, and ecological problems in Ukraine — attempts that were blocked. He also pointed out that the stigma of "bourgeois nationalism" was used as a weapon against those "who had the natural gift of critical thinking and who were sincerely concerned about the fate of their land and their people."

Musiyenko's proposals

Mr. Musiyenko ended his remarkable speech with a series of recommendations to his fellow Ukrainian writers that, as he puts it, aims at "cleansing ourselves of the nucleons of slavery that have eaten their way even into the cellular tissue of our bones, of the slime of conscious deception, of fear, servility and a lack of self-esteem."

First and foremost, he said, the Ukrainian Writers' Union should start by pressing for the full rehabilitation of all the Ukrainian writers who were not rehabilitated in the 1950s and 1960s. Their works should then be published and popularized. Second, the erasure of national memory should be halted and "the blank spots in the history and culture" of the Ukrainian nation removed. Third, the nation's "creative forces" should consolidate and "intensify" their work. Mr. Musiyenko concluded by emphasizing how crucial the present period is: the future depends on "the civic position" that Ukrainian writers will adopt today.

Who is Olexa Musiyenko?

Before concluding, a little information about Mr. Musiyenko seems to be in order. According to the last bibliographical guide to members of the Ukrainian Writers' Union, the author was born on February 25, 1935, in Poltava Oblast. After graduating from Kiev University, he worked for a time on a newspaper and in publishing.

A member of the Ukrainian Writers' Union since 1963, he is the author of several "documentary-historical" novels. At the congress of Ukrainian writers held in June, 1986, Mr. Musiyenko was elected to the Board of the Ukrainian Writers' Union. At present, he is deputy secretary for ideological matters of the party organization of the Kiev branch of the Ukrainian writers' organization.

Conclusion

Even this brief recapitulation should make it evident that Mr. Musiyenko's long and courageous speech is quite likely to be remembered as a bench mark in the current revival of Ukraine's cultural and public life. Although Mr. Musiyenko did not dare to challenge the Leninist foundations of the Soviet system, what he says about Stalin and his heirs goes beyond what has previously been heard in any official forum of its kind in Ukraine.

Furthermore, the writer's emphasis on restoring the suppressed legacy of Mykola Skrypnyk — the publication of Mr. Musiyenko's speech is the second time in just over two months that Literaturna Ukraina has devoted considerable attention to this national Communist — is in itself of major significance.

In short, Mr. Musiyenko's entire approach to the history of Ukraine under Soviet rule and his view of the role of Ukrainian literature are further testimony to the present resurgence of Ukrainian national assertiveness.

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**24, 41, 53, 56, 63, 91, 96, 109, 113, 120, 126, 132, 161,
264, 276, 296, 338, 481.**

PROGRAM:

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

Meeting will be attended by:

Dr. John O. Flis, UNA Supreme President

Andrew Jula, UNA Supreme Advisor

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

Price: \$125, includes shipping and handling.

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

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

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(Continued from page 3)

Jr., 22. The Toronto Sun quoted him as saying, "There's now overwhelming evidence that John Demjanjuk is innocent."

Edward Nishnic, Mr. Demjanjuk's son-in-law and head of the John Demjanjuk Defense Fund, said, "We have witnesses from the Treblinka death camp who knew 'Ivan Grozny' very well, and they failed to identify John Demjanjuk as that 'Ivan Grozny.'"

Prior to the prayer service, march and rally, supporters to the Demjanjuk defense in Canada. Under the aegis of the Canadian Charitable Committee in Aid to John Demjanjuk's Family, staged a press conference. Speakers included Peter Jacyk, a Toronto businessman who is vice-president of the committee, John Demjanjuk Jr. and Mr. Nishnic.

The master of ceremonies for the rally, as well as its organizer, was Borys Sozanski.

In its public statement released on the occasion of the demonstration, the Canadian Charitable Committee noted that press coverage of the Demjanjuk case has been biased and sensationalized. In addition, the statement said, "The prosecution's case is covered extensively and sensationally, where as that of the defense, with few exceptions, is reported negatively, inaccurately, or ignored altogether."

The statement went on to point out (in part):

- that the OSI withheld vital exculpatory evidence from the defense and prevented Polish witnesses who knew "Ivan the Terrible" from testifying;
- that the name John Demjanjuk,

who is accused of murdering nearly a million victims, does not appear on any of the war crimes lists;

- that the sole documentary evidence against Mr. Demjanjuk, the Soviet-supplied Trawniki identification card, does not even mention Treblinka and has been proved a fake by leading forensic experts, including Dr. Julius Grant, who exposed the Hitler diary forgeries;

- that the defendant, unlike Adolph Eichmann, whose guilt was never in doubt, is not receiving any financial

assistance from the state of Israel even though he is indigent; and

- that the defense has been denied access to archival centers in Poland and Germany.

The committee also appealed "to all people of good will" to prevent a "gross miscarriage of justice by: urging Israeli authorities to release Mr. Demjanjuk due to lack of evidence; demanding that the OSI release all documents pertaining to the Demjanjuk case; asking Israeli, Polish, American and German authorities to grant the defense access to

all pertinent archives; supporting the Demjanjuk defense in its fund-raising efforts; and praying for Mr. Demjanjuk.

According to The Toronto Star, the Canadian Charitable Committee has already raised more than \$500,000 (Canadian) for the Demjanjuk defense. Information is available from: Canadian Charitable Committee in Aid of John Demjanjuk's Family, 2118-A Bloor St. W., Toronto, Ont. M6S 1M8; (416) 534-1745.



Peter Jacyk, vice-president of the Canadian Charitable Committee in Aid of John Demjanjuk's Family, addresses Toronto rally.

Vienna Conference...

(Continued from page 3)

Warsaw Pact states have been holding parallel "mandate talks" in Vienna to set the agenda for conventional arms negotiations, the Times reported.

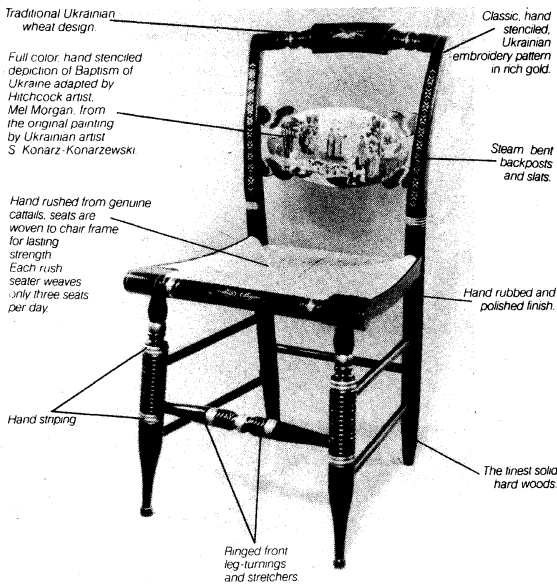
The conclusion of the "mandate talks" in Vienna is contingent on a successful conclusion of the CSCE talks. However, one of the unanswered questions that will affect both talks is just how much linkage there should be between them.

The Soviet delegation at the Vienna CSCE meeting has been reluctant to make firm commitments on freedom of movement and unhindered flow of mail. And the Soviets have resisted specifying the rights of religious believers, persons who belong to groups monitoring implementation of the Helsinki Accords, or national minorities — the latter issue being particularly significant in the wake of protests in Armenia and Azerbaijan.

The CSCE review meeting is to resume on April 15. Mr. Zimmermann told The New York Times that if the Soviets are more forthcoming during the next round of talks, a conclusion is possible by summer.

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PREVIEW OF EVENTS

April 5

NEW YORK: An exhibit of art works by Daria Dorosh, "Aspects of Place: New Work 1984-1988," will be opened with a reception at 6-8 p.m., at the A.I.R. Gallery, 63 Crosby St. (one block east of Broadway below Spring Street). The exhibit will continue through April 23. Gallery hours are: Tuesday-Saturday, 11 a.m. to 6 p.m.

April 7

NEW YORK: Ukrainian composer Valentin Silvestrov and Continuum will discuss their upcoming concert in Alice Tully Hall in tribute on the composer's 50th birthday on Robert Sherman's "Listening Room" on WQXR-AM at 11 a.m.

April 9

GLASSBORO, N.J.: The second state-sponsored Southern New Jersey Ethnic Festival will take place 11 a.m. to 5 p.m. at the Student Center building, Glassboro State College. The Committee of Ukrainian Communities of South Jersey, chaired by Alexander Kowbasa, will coordinate Ukrainian participation in each segment of the festival program, including the arts and crafts exhibit, educational and cultural displays, performances and food. Admission is free. For more information about the Ukrainian program call (609) 691-4497.

NEW YORK: The Continuum ensemble will perform the final concert of its 22nd season of Retrospective Concerts at 8 p.m. in Lincoln Center's Alice Tully Hall, 65th Street and Broadway, featuring the works of Ukrainian composer Valentin Silvestrov, a leading figure of Soviet new music, as a tribute on his 50th birthday. The program will include four U.S. premieres of his music for chamber orchestra, ensembles and voice. Tickets are \$8 and \$6 for adults, half-price for students and are on sale at the Alice Tully Box Office, (212) 362-1911, or through CENTERCHARGE, (212) 874-6770. The concert is produced with the assistance of the Ukrainian Music Society Inc. and the New York State Council on the Arts.

April 15-17

UNIVERSITY PARK, Pa.: The 10th annual Penn State Slavic Folk Festival will be held in the Hetzel Union Building ballroom on campus here, Friday and Saturday, 10 a.m. to 10 p.m. and on Sunday, 1-6 p.m. Ukrainian participation will include pysanka-decorating demonstrations by Nicholas, Peggy and Shana Miszkovsky, performances by the Penn State Ukrainian Club Folk Ensemble. St. Michael's Ukrainian Dancers from Frackville, Pa., and a Ukrainian ensemble from Wilkes-Barre, Pa. Admission is free, as are programs and souvenir buttons. The festival is a joint project of the university's Department of Slavic Languages and the Kappa Kappa chapter of Dobro

Slovo, the national Slavic studies honor society. For information call Anna Mary Smalley, (215) 865-1352.

April 16

NEW HAVEN, Conn.: St. Michael's Youth Group will sponsor a spring dance at 8:30 p.m. at St. Michael's Ukrainian Catholic Church hall, 569 George St. The Alex and Dorko band will provide music for dancing. Admission is \$10. For information and tickets call Omelan Markiw, (203) 776-0021, Ksenia Kzyk, 389-2947, or Bohdan Czabala, 735-1927.

April 17

SASKATOON, Sask.: A public opening and reception for the exhibit, "Diakow and Romanyk — Contemporary Ukrainian Canadian Pottery and Weaving," featuring the works of potter Ted Diakow and weaver Carole Romanyk, at 2:30 p.m. at the Ukrainian Museum of Canada, 910 Spadina Crescent E. The exhibit will run through May 15. For information call Al Kachkowski, (306) 244-3800.

SAN DIEGO: Bishop Innocent Lotocky of the Eparchy of St. Nicholas in Chicago will conduct the official pastoral visitation at Our Lady of Perpetual Help with a celebrated pontifical divine liturgy at 9:15 a.m., a holy liturgy at 11 a.m. The church is located at 4061 Winona Ave. A dinner will follow at 1 p.m. in the parish hall. A donation of \$10 for adults, \$5 for teens, is requested. Children may enter free.

Easter greetings...

(Continued from page 1)

on this Resurrection day. The Hebrew word "Pascha" means "to pass over." If the gifts and fruits of the Holy Spirit dwell in our Christian souls, then this "passing over" or transition follows smoothly in every aspect of our lives: there is change or transition from discord to unity, from hatred to love, from falsehood to truth, from hypocrisy to sincerity, from apathy to zeal!

Dear Brothers and Sisters, we, your bishops, pray that the Holy Spirit may give life to your faith, your hope and your love so that in this manner the deed initiated by St. Volodymyr might be a blessing to all our people during this jubilee year of our Christianity. As we celebrate Christ's Resurrection may the Holy Spirit unite all Ukrainians throughout the world into one family. May we be united with our brothers and sisters in Ukraine and in exile who cannot celebrate this Easter freely and joyfully, for they still shoulder the heavy cross of Good Friday. We pray for them with the psalmist: "Let God arise and His enemies will scatter" (Ps. 68:2).

We close our greeting with the words of one of our Church's most outstanding homilists of the 12th century — Bishop Cyril Turivsky — words that nourished the spirits of our forefathers for many centuries:

"Brethren! Having seen the Resurrection of Christ, let us adore Him saying: You are our God and we know no other. You became a visible human being; You are a God Whom we are able to know. Let all the earth adore You and sing to You — O Christ..."

Yesterday with the centurion, Longinus, we called out: "Truly You are the Son of God; today, with the angels we say: 'Truly He is risen.'"

Yesterday with Nicodemus we took You down from the cross; today, with Magdalen we see You alive.

Yesterday, with Joseph we laid You in the tomb; today, like Mary, we hear these joyous words: "Go now, carry the news to by brothers and Peter that they are to go to Galilee where they will see me."

And so today, like in Galilee, gathered in this holy church, we joyfully call out: "This is the day that the Lord has made. Let us rejoice and be glad in it. For Yours is the kingdom, and Yours, Christ, is the power together with the Father and the most holy and life-creating Spirit, now, always and forever. Amen."

The blessing of the Lord be upon you! Christ is risen! Truly, He is risen!

Given on the 15th day of March 1988 A.D.

† **Stephen**
Archbishop of Philadelphia
Metropolitan of Ukrainian
Catholics in the U.S.A.

† **Basil**
Bishop of Stamford

† **Robert**
Bishop of St. Josaphat
Diocese in Parma

† **Innocent**
Bishop of St. Nicholas
Diocese in Chicago

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



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VOA to broadcast Parma liturgy

PARMA, Ohio — On Sunday, April 10, the Voice of America will broadcast live the Easter divine liturgy from St. Vladimir's Ukrainian Orthodox Cathedral here to Ukraine and other East European countries.

The liturgy will begin at 11 a.m. and will be served by the Very Rev. Stephen Hankavich, dean; the Rev. John Nakonachny, pastor; and the Rev. George Siwko. The Cathedral Choir, directed by Oleh Mahlay, will sing the responses.

The Voice of America (VOA), an official service of the United States government, is the global radio network of the U.S. International Communications Agency.

Other Easter services scheduled at St. Vladimir's are: 11 p.m., Saturday, April 9, Resurrection Matins; 8:30 a.m., Sunday, April 10; English-language divine liturgy;

Following all three services, the traditional blessing of Easter baskets will take place outdoors on the church lawn.



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