

THE Ukrainian Weekly

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

Vol. LVI

No. 15

THE UKRAINIAN WEEKLY

SUNDAY, APRIL 10, 1988

25 cents

ХРИСТОС БОКРЕК — CHRIST IS RISEN

Easter letter of Ukrainian Orthodox Sobor of Bishops

Dearly beloved in Christ,

With triumphant songs of victory, to the joyous accompaniment of pealing holiday bells, we embrace one another today, proclaiming the traditional Easter greeting: Christ is risen! Risen indeed!

We have come this night to a darkened church, and in our thoughts we experience once again the sad events of Holy Week. Christ has been laid in the tomb. Filled with grief, the myrrh-bearing women have gone to His tomb to pay their last tribute. Confused and afraid, the apostles are scattered, having lost their Teacher.

But did He not say, clearly and unequivocally, "The Son of Man will be betrayed to the high priests and scribes; and they will condemn Him to death, and deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again" (Matthew 20:18-19)? Accordingly, we stood in the dark of night before the closed doors of the church, illuminated by flickering candle flames — symbols of our hope in the fulfillment of His prophecies.

And then we experience boundless

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Easter greetings of Ukrainian Evangelical Alliance of N. America

The power of the Resurrection (John 20: 11-21, 17)

When Jesus asked Mary Magdalene, "Woman, why are you weeping?" it was a rhetorical question, namely a question to which no answer was expected.

"Woman, why are you weeping?" is a question you or I do not have to ask when we visit a bereaved friend, or stand with the person beside the grave. Tears are our familiar human lot. To love is to leave ourselves exposed to the ravages of grief. And death is the avowed enemy of those who love.

The stories of the Resurrection of our Lord are not told as proof that it occurred. The proof of the Resurrection does not lie in the stories of the appearances themselves, but in the effect this experience had on the lives of the disciples. Therefore the birth of the Christian Church is the supreme proof of the complete conviction of the apostles that Christ was risen from the

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The Resurrection (Descent of Christ into Hades), a 15th century icon from the village of Poliana, Lviv region. This icon is now in the Lviv Museum in Ukraine; a reproduction was displayed recently in Washington as part of Ukrainian Millennium observances.

UNA executives discuss framework for bolstering fraternal activity

JERSEY CITY, N.J. — The Ukrainian National Association's Supreme Executive Committee devoted its latest meeting to a discussion of its fraternal activities throughout the United States and Canada.

The meeting took place on Saturday, March 19, at the UNA Home Office. In attendance were Supreme President John O. Flis, Supreme Vice-President Myron B. Kuropas, Supreme Director for Canada John Hewryk, Supreme Vice-Presidentess Gloria Paschen, Supreme Secretary Walter Sochan, Supreme Treasurer Ulana Diachuk. The Auditing Committee was represented by its chairman, Nestor Olesnyk.

The chairman of the meeting, Mr.

Flis, proposed an agenda that was somewhat different from the usual program of a Supreme Executive Committee meeting in that it dispensed with the customary reports by all the executive officers.

The supreme treasurer, however, did give a brief financial report, focusing on UNA donations to various worthy Ukrainian organizations and causes as part of the UNA's ongoing fraternal activity.

Among the donations was an amount of \$81,900 to various community groups; \$10,000 (out of \$50,000 pledged) to the Ukrainian Encyclopedia Foundation; \$30,000 for the U.S. Commission on the Ukraine Famine; \$50,000

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Demjanjuk verdict due on April 18

Nishnic to sue

U.S. government

JERSEY CITY, N.J. — The verdict in the Nazi war crimes trial of John Demjanjuk will be announced by the court on April 18, more than two years after the former U.S. citizen was extradited to Israel to stand trial as the man accused of being "Ivan the Terrible," a brutal guard at the Treblinka death camp.

Back home in Cleveland, Edward Nishnic, president of the John Demjanjuk Defense Fund, who also happens to be a son-in-law of the defendant, stated in a telephone interview with The Ukrainian Weekly that the prosecution had not proved its case against Mr. Demjanjuk.

He said, "If the verdict is based on the facts presented to the court, and not emotion, then John Demjanjuk will be acquitted."

He added that recently obtained materials presented to the court by the defense — including the testimony of a Soviet citizen by the name of Ihnat Danylychenko and testimony by 26 survivors questioned by the OSI in connection with the Demjanjuk case — "show that the Israelis would have had no case to bring with, had they had this information."

This new evidence cast serious doubt on the prosecution's contention that the defendant was at Treblinka, since the Danylychenko testimony placed him at Sobibor, while the Treblinka survivors did not identify him as "Ivan of Treblinka."

In a dramatic development in the case here in the United States, the Demjanjuk defense, in the person of Mr. Nishnic, was to file suit on Friday, April 8, in U.S. District Court in Cleveland against the U.S. district attorney; Alan C. Nelson, commissioner of the Immigration and Naturalization Service; Neal Sher, director of the Office of Special Investigations; Allan A. Ryan Jr., (former director of the OSI); and Attorney General Edwin Meese, charging that they had committed fraud on U.S. courts in the denaturalization, deportation and extradition proceedings against Mr. Demjanjuk.

This fraud, the suit alleges, was perpetrated through non-disclosure of documents and other information pertaining to the case. In addition, the suit alleges that United States officials used outright trickery to procure the identification of the defendant as "Ivan the

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A GLIMPSE OF SOVIET REALITY

Gorbachev in Yugoslavia: references to national question reveal little

by Dr. Roman Solchanyk

Mikhail Gorbachev's visit to Yugoslavia provided the embattled Soviet party leader with a near perfect opportunity to throw some light on what is fast becoming a major headache for his program of glasnost and perestroika — namely, the national question.

The time and the place could hardly have been more appropriate. In recent months, the Soviet Union has experienced various manifestations of national ferment and discontent, including intermittent public demonstrations in Moscow as well as in other parts of the country. The latest of these, in Armenia and Azerbaijan, have been accompanied by the kind of ethnic strife that, simply put, both the party leadership and the Soviet public at large are just not accustomed to.

Moreover Mr. Gorbachev found himself in a country that has had some unpleasant experiences of its own along similar lines. Indeed, on the very day that he set foot in Belgrade, Tanjug reported that a court in Pristina was trying 11 Albanians from Kosovo on charges of "enemy hostility motivated by chauvinism and separatism."

Under the circumstances, one would expect that both the visiting Soviet leader and his hosts would be interested in comparing notes on the thorny subject of nationalism, a phenomenon that was supposed to have been made irrelevant by the class solidarity of socialism a rather long time ago. And, according to an unnamed Soviet source cited by the Chicago Tribune, this is precisely what happened during the first day of talks between the two parties on March 14. Thus far, what they said remains unknown. But shortly before these discussions began, Gorbachev made some impromptu remarks to journalists, explaining: "And now, so that you do not think that I am trying to avoid your question about the nationality problems, I am going to tell you something about it."

He went on to say that no country was exempt from problems arising from ethnic diversity, maintaining that the issue should be viewed from a historical perspective and that the appropriate lessons should be learned from the experience. "It is never too late to learn from history," said the general secretary. He referred to the multinational composition of both the USSR and Yugoslavia, noting that this requires "attention from state and other organs." It was important, said Mr. Gorbachev, that there be equality "in the cultural, language and other spheres." Otherwise, "problems arise when this is disrupted."

Mr. Gorbachev then referred to the unrest in Armenia and Azerbaijan, pointing out that "people there are not questioning the Socialist authority or our political line." According to the Soviet Party leader, "the fact is [that] some of the issues there have been neglected, have been beyond our reach and influence."

It is not at all clear what was meant by certain issues in Armenia and Azerbaijan being outside of Moscow's control. In any case, this remark was absent in the Pravda version of Mr. Gorbachev's exchange with journalists. According to the Soviet Party daily, Mr. Gorbachev explained the recent developments in Armenia and Azerbai-

jan as follows:

"Well, what happened in Armenia, what was the discussion about in Azerbaijan? What was it about? None of them posed the question either about Soviet power, or withdrawal from the Soviet state, or about socialism, no! Both the role of the party and the policy that it pursues in the sphere of national relations since Lenin were recognized. The question was about [the fact that] there are issues of a cultural and ethnic character that have recently been overlooked. Problems have accumulated. This, in fact, is what the question was about.

Not very informative. But it is important to note that Mr. Gorbachev stressed that the recent disturbances have not been anti-Soviet, that is, that they have not questioned the Soviet raison d'être. In a sense, this is not far removed from emphasizing the absence of anti-Russian attitudes — something that cannot be said of the demonstrations in the Baltic states or the riots in Kazakhstan in December 1986. Nonetheless, although there may be some consolation in the fact that, for the time being, the Russian factor appears to be absent in the Armenian-Azeri dispute, this does not make the situation any less tractable. On the contrary perhaps. And, alas, General Secretary Gorbachev did not provide any clues as to how he proposed to deal with the matter.

The following day, while visiting the Ivo Lolar Ribar machine construction plant outside of Belgrade, Mr. Gorbachev made some further remarks concerning the multinational composition of the Soviet Union, suggesting that the economic development of the constituent Soviet republics and the rise in levels of education had brought some new problems to the fore. "A national intelligentsia has been formed in every republic," he said, "and the dignity of each people has been strengthened." In what may have been an allusion to the problems in Armenia and Azerbaijan, Mr. Gorbachev noted:

"Today we cannot decide a single question without taking into consideration the situation in the republics, without considering the interests of every nation and every people living in the vast expanses of our country. There where we forget about this, we are reminded of it."

On March 16, the Soviet party leader addressed the Yugoslav federal assembly. The speech included a section on the national question in the USSR. Mr. Gorbachev said that the improvement of national relations required some "thorough thinking," and that the matter would be discussed at the forthcoming Communist Party conference in June. Paraphrasing what he said at the February plenum of the CPSU Central Committee, Mr. Gorbachev described inter-ethnic relations as "one of the most important and delicate questions of life in a multinational country like the Soviet Union."

He emphasized that "whichever union republic, autonomous republic or oblast one takes, it is tied now by a thousand threads to practically all other regions of the country, constituting an indissoluble link in the integral national economic and political complex formed during the years of Soviet power."

Mr. Gorbachev also maintained that it would be incorrect to treat "ques-

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Soviet Ukrainian scientist who defected now living, job hunting in Australia

MELBOURNE, Australia — A Soviet scientist with Ukrainian roots, who defected to Australia during a visit to India late last year, recently visited this southern coastal city for a series of job interviews, as well as a round of meetings with Ukrainian community members, reported the local press.

Alexander Babiy, a 25-year-old biochemist, who walked into the Australian High Commission during a shopping trip in New Delhi in mid-December, was granted refugee status by the Australian government under the Special Humanitarian Program and currently lives at the Westbridge Migrant Centre in Villawood, a Sydney suburb.

In mid-February the slender scientist, who was born in Moscow, came to Melbourne to talk with members of the local Ukrainian community who had lobbied on his behalf when his request for political asylum sparked a diplomatic crisis. The Soviets were unsuccessful in their intensive efforts to convince Mr. Babiy to return, which included flying his mother to India.

Although Mr. Babiy does not speak Ukrainian, his mother and father were born in Ukraine. While in the Melbourne area, Mr. Babiy was the featured speaker at a meeting organized by the Ukrainian Professional and Busi-

ness Association in Macleod.

Basil Chamula, the association's president, described Mr. Babiy as "intelligent, warm and perceptive about the Western viewpoint. He was amazed at the feeling of freedom in Australia. He confirmed our suspicions about the little hope that glasnost really offers."

Mr. Babiy reportedly told Mr. Chamula that he was "uplifted" by the slew of telegrams and cables of support he received after his case was publicized. "He felt the press did a good job in making his case known," said Mr. Chamula.

A Ukrainian from Sydney, Dr. Ihor Gordijew, who has befriended Mr. Babiy, said that the defector had no regrets about his decision, but felt "he was running about and not doing much. I told him that he must build up contacts," he said.

"In the Soviet Union everything is done for you. I told him: 'Here, you have to do things for yourself,'" Dr. Gordijew said.

Several institutions, including the Royal Children's Hospital, have discussed employment possibilities with Mr. Babiy, while one Victorian university was considering offering the young biochemist a research position, according to Mr. Chamula.

400 Soviet bloc dissidents appeal on behalf of conscientious objectors

NEW YORK — More than 400 East European and Soviet dissidents signed an appeal on behalf of conscientious objectors in the Soviet bloc. The appeal was presented on March 21 to the Helsinki follow-up conference in Vienna.

Conscientious objectors — young people who refuse to serve in the army because of their religious and other beliefs — have been subject to severe persecution in most East European countries.

The text of the appeal was initiated and drafted by the editors of the Hungarian samizdat magazine Beszelo, and the draft was circulated in Eastern Europe with the help of several Western human rights organizations, including Freedom House. The entire effort was coordinated by the London-based East European Cultural Foundation.

This is the first time that a large number of Soviet citizens (77 signato-

ries), including Academician Andrei Sakharov and Glasnost editor Lev Timofeyev have joined an East European appeal. Other countries represented are Czechoslovakia (60 signatories), Hungary (191 signatories), East Germany (15 signatories), Poland (21 signatories) and Yugoslavia (36 signatories).

Among the signatories from these countries are some of the leading personalities of the East European dissident movement, including: writer Miklos Haraszti, publisher Gabor Demszky, architect Laszlo Rajk and philosopher Janos Kis of Hungary; former minister of foreign affairs Jiri Hajek, playwright Vaclav Havel, Catholic priest Vaclav Maly and writer Ludvik Vaculik of Czechoslovakia; Solidarity leaders Zbigniew Bujak, Jacek Kuron, Adam Michnik and Jan Josef Lipski, and Freedom and Peace

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THE Ukrainian Weekly		FOUNDED 1933
An English-language Ukrainian newspaper published by the Ukrainian National Association Inc., a non-profit association, at 30 Montgomery St., Jersey City, N.J. 07302.		
Second-class postage paid at Jersey City, N.J. 07302. (ISSN — 0273-9348)		
Yearly subscription rate: \$8; for UNA members — \$5. Also published by the UNA: Svoboda, a Ukrainian-language daily newspaper.		
The Weekly and Svoboda: (201) 434-0237, -0807, -3036		UNA: (201)451-2200
Postmaster, send address changes to: The Ukrainian Weekly P.O. Box 346 Jersey City, N.J. 07303	Editor: Roma Hadzewycz Associate Editors: Marta Kolomayets and Chrystyna Lapychak Midwest Correspondent: Marianna Liss	
The Ukrainian Weekly, April 10, 1988, No. 15, Vol. LIV Copyright 1988 by The Ukrainian Weekly		

30 senators appeal for Lukianenko

by Orest Deychakivsky

WASHINGTON — Twenty-nine senators recently joined Helsinki Commission co-chairman Sen. Dennis DeConcini in a letter to General Secretary Mikhail Gorbachev on behalf of Ukrainian Helsinki Monitor Lev Lukianenko. The letter urges his release from internal exile and permission for him and his family to emigrate.

In the letter, the senators expressed concern that Mr. Lukianenko, following completion of a 10-year labor camp term, was assigned "severe-regimen exile," a heretofore unheard of designation. "He is in extremely poor health and of retirement age, but he is being forced to work," they wrote.

Mr. Lukianenko, who last month assumed chairmanship of the recently reactivated Ukrainian Helsinki Group, had been sentenced in 1978 to 10 years' labor camp and five years' "internal" exile for his human-rights activity in that group.

Mr. Lukianenko also served a previous 15-year term for attempting to raise the question of Ukraine's secession from the USSR. As a result of the harsh conditions of his many years of imprisonment, he is known to suffer from heart disease, and liver and kidney ailments.

In the letter, the senators state: "We welcome the Soviet government's fledgling efforts to open up Soviet society, including the early release of some 300 prisoners of conscience. But we cannot regard the policies of glasnost and perestroika as serious while individuals such as Lev Lukianenko are punished for merely calling upon the Soviet government to respect international agreements that it freely signed."

Sen. DeConcini had circulated a "Dear Colleague" letter to members of the Senate in late March requesting that senators join him in co-signing the letter to Mr. Gorbachev. In that letter, the senator also urged his colleagues to raise Mr. Lukianenko's case "in any opportunities for discussion you might have with Soviet authorities."

Members of the Women's Association in Defense of Four Freedoms for Ukraine, along with Ukrainian Congress Committee of America, Americans for Human Rights in Ukraine, and the Washington-based Ukrainian Community Network were active in lobbying for signatures on the letter which was sent to Mr. Gorbachev on April 6.

Primate of Ukrainian Orthodox Church, Metropolitan Mstyslav, turns 90

On April 10, the primate of the Ukrainian Orthodox Church of the U.S.A. and Diaspora, Metropolitan Mstyslav, will mark his 90th birthday.

Speaking on behalf of the membership of the Ukrainian National Association, UNA Supreme President John O. Flis sent greetings to the metropolitan.

The letter stated in part: "On the occasion of Your Holiness' 90th birthday, please accept heartfelt greetings and sincere wishes from the Supreme Executive Committee, Supreme Assembly and the 75,000 members of the Ukrainian National Association."

"The Ukrainian community in diaspora and the Ukrainian nation in our subjugated Ukraine will celebrate your birthday with gratitude for your long years of devoted work for the Ukrainian Orthodox Church and the Ukrainian cause."

"We ask the Almighty that He grant you long years of health



and strength, and that through His grace and providence the Ukrainian Orthodox Church will continue to grow and become stronger and will see the day that it is renewed on the lands of an independent Ukraine."

Australian Senate report cautions on use of Soviet evidence

by Rasa Razgaitis

NEW YORK — The Australian Senate's Standing Committee on Legal and Constitutional Affairs has recommended caution in dealing with potential evidence in war crimes cases that emanates from the Soviet Union.

The Australian Parliament had been considering an amendment to the country's War Crimes Act of 1945 to provide for the prosecution of alleged war criminals residing in Australia when the legislation hit a snag late last year in the Senate.

Questions arose about the reliability of evidence which might be introduced in the course of the investigations and trials from the USSR. The question was then referred to the Standing Committee on Legal and Constitutional Affairs for its recommendations. The committee placed ads in Australian newspapers requesting written submissions and held two days of hearings in February of this year.

The hearings received much media coverage. The most controversy centered around a document which American attorney S. Paul Zumbakis attempted to introduce to the Senate Committee. The document concerned John Demjanjuk, currently awaiting the verdict of an Israeli court that heard his Nazi war crimes case. Mr. Demjanjuk's family had provided Mr. Zumbakis with the document through Americans for Due Process (ADP) before he left for the hearings in Australia's capital, Canberra.

To illustrate his assertions that information provided by the Soviets, as well as the U.S. Office of Special Investigations should be viewed cautiously, Mr. Zumbakis presented the committee with several submissions. The Committee readily accepted ADP's two publications, "Soviet Evidence in North American Courts" and "Principles at Issue," as well as its videotape about Soviet evidence, which was co-produced with the Ukrainian Canadian Committee's Civil Liberties Commission and an English-language book of memoirs of life in the gulag by Lithuanian dissident Nijole Sadunaite.

However, the committee refused to admit the Demjanjuk material. The document, which was later referred to in

one television program as a "bombshell," was the affidavit of I. Danilchenko, a person questioned by the Soviets, who placed Mr. Demjanjuk in an entirely different location than he is alleged to have been. This document, obtained by the Demjanjuk family through a Freedom of Information Act lawsuit, was recently introduced by the defense in the reopened trial in Israel.

When asked why he thought that the committee had refused to consider the document, Mr. Zumbakis replied: "I suppose that it was too hot for them to handle."

Americans for Due Process has obtained copies of the Standing Committee's Report as well as a videotape of a television program which aired nationally on public television concerning the Nazi-hunt question.

The program, which aired before the committee completed its report, is titled "Vox Populi." The program featured two main speakers, Lewis Kent, a representative of the Labor Party in Parliament, and attorney Mr. Zumbakis, who has served as defense counsel in a number of OSI-prosecuted cases and has authored the analysis "Soviet Evidence in North American Courts."

Mr. Kent is a proponent of the new legislation who named alleged war criminals in a statement to the Parliament. Although the government has established a Special Investigations Unit which has said that it is investigating 450 cases, Mr. Kent believes that there are no more than a dozen or two individuals in Australia who could be prosecuted for war crimes.

While enumerating the various problems and inequities in these prosecutions experienced by the United States, Mr. Zumbakis took the position that entire ethnic communities suffer defamation and damage through the process. He also contended that one of the faults is that a person is presumed guilty, and can never adequately prove his innocence. He added that even before a case comes to court, a person has very often already been tried in the press.

In discussing Soviet evidence, Mr. Kent expressed confidence that if Australia, as a country, requested the release of documents and evidence, the Soviets would make a search of their

archives and give Australia its evidence, if such evidence exists. He felt that some type of action needed to be taken and was of the opinion that war criminals should not be allowed to "sunbake on Australia's beaches."

Mr. Zumbakis focused on the selectivity of the documents which the Soviets may choose to give and the problems encountered with eyewitness testimony.

The program's moderator produced a copy of the Danilchenko affidavit, which he referred to as a "bombshell," that had been dropped by Mr. Zumbakis at the Senate hearings. The history of the document was recapped and Mr. Zumbakis flatly stated that the existence of the document was an example of fraud. He asked: "How will the OSI explain this document?"

Mr. Zumbakis closed his remarks by telling the Australians not to "sit on their hands and trust their government" as the Americans did. The OSI, which had been asked for comment by "Vox Populi," did not reply.

A reporter for the program also interviewed Sen. Hill, a member of the eight-person committee about the rejection of the Demjanjuk document. He gave four reasons for its rejection: that it was not a public document, that its authenticity had not been verified, that it was partly in a foreign language and that it related to a specific case. Since the trial was a current one, it was their position that they did not want to interfere in it.

Senate committee's report

The committee's report disclosed that it has received 354 written submissions, of which 270 were duplicates (with different signatures) of four form letters. The following witnesses appeared at the Public Hearings: representatives of the Attorney General's Department, the Australian Federation of Ukrainian Organizations, the Baltic Council of Australia, the Croatian National Congress, the Executive Council of Australian Jewry, Director Robert Greenwood of the Special Investigations Unit, Dr. A. Endrey, Q.C., Mr. M. Aarons and Mr. Zumbakis. With the exception of Mr. Zumbakis, all were Australians.

Mr. Zumbakis had been asked to

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OSI wants Soviet presence at taking of USSR depositions

NEW YORK — The U.S. Justice Department's Office of Special Investigations (OSI) has filed a motion in Boston to bar the taking of Soviet depositions at American consulates in the USSR without the presence of Soviet procurators.

Defense attorneys for Matthew Katin and Vytautas Gudauskas, two Lithuanian Americans undergoing denaturalization proceedings instituted by the OSI, had won a court order which would significantly change the way in which the OSI currently conducts its depositions in the USSR.

The two large law firms that represent the defendants on a pro-bono basis, had won their petitions to the court to have any depositions scheduled for the USSR taken before American consular agents at consular offices of the United States. The court further granted the defenses' requests to disqualify Soviet procurators from presiding at any depositions.

In a motion filed on March 25, the OSI asked the court to overturn its previous order, stating that it is an "impediment to taking the trial depositions in the Soviet Union previously authorized by the court." An attached affidavit by the director of the OSI, Neal Sher, reveals that in March, Mr. Sher met with officials of the Procuracy of the Soviet Union concerning requests to schedule depositions in accordance with the court's order.

The affidavit states: "At this March 1988 meeting these officials of the Procuracy of the Soviet Union stated that due to reasons of sovereignty, depositions conducted in the Soviet Union of its citizens must occur in Soviet offices and be presided over by a Soviet procurator."

In its memorandum in support of its motion, the OSI argues that "depositions conducted in accordance with Soviet concerns of sovereignty are consistent with Rule 28(b) of the Federal Rules of Civil Procedure..." They also note that no other court has disqualified Soviet procurators from

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Writer and scholars from Kiev speak on glasnost in Ukraine

by Paulette MacQuarrie

WINNIPEG — Soviet Ukrainian poet Dmytro Pavlychko and two literary academics from Kiev, Dr. Pavlo Hrytsenko and Dr. Vitaly Donchuk, spoke recently at the University of Manitoba about the effects of glasnost on the Ukrainian language, literature and poetry in Ukraine. The three were guest speakers at the 1988 Shevchenko Readings sponsored by the Department of Slavic Studies.

Although nothing had been said that hadn't already (directly or indirectly) come from General Secretary Mikhail Gorbachev and Soviet Ukrainian publications, considerable surprise did greet some of the opinions voiced by Soviet citizens, especially in the sensitive areas of nationalities and language issues.

All three agreed that the Ukrainian language should have a higher priority in Ukraine than it does now, and that there needs to be constitutional recognition of the rights of the Ukrainian language in the Ukrainian SSR.

Mr. Pavlychko said he feels that students in Ukraine should not have a choice in their language of learning and instruction.

"Ukrainian should be used in schools and universities as a matter of course, and the state should carry the responsibility for enforcing it," he said. Although he admits this is still highly improbable, he feels that Ukrainian language instruction in proportion to the Ukrainian population in Ukraine is not an unreasonable request. At the present time, for example, 90 percent of the lectures at Kiev University and other institutes are in Russian, even though Kiev is the capital city of Ukraine.

He added that while everyone living in Ukraine should know Russian, all non-Ukrainians (including Russians) living in Ukraine should be fluent in Ukrainian as well. Ideally, newcomers to any republic should be required to learn and use the language of that republic, he said.

Mr. Pavlychko cautioned that while the new openness, or glasnost, has brought the opportunity to promote and expand Ukrainian culture and language, any work done to reverse the prior tendency of repression must be done "delicately and wisely."

"New changes are introduced almost daily, and while nobody knows how long this openness will last, we must

take advantage of it while we can, and hope that it won't end like the 1920s," he said.

Accompanying Mr. Pavlychko were Dr. Hrytsenko, a linguist, and Dr. Donchuk, a literary critic and historian. Both are affiliated with the Ukrainian Academy of Arts and Sciences in Kiev. Dr. Donchuk spoke at length about the many Ukrainian novels previously criticized and shelved during the Brezhnev era, while Dr. Hrytsenko concentrated on the many Ukrainian dictionaries and lexicographic books in print. But he also acknowledged that there is a "lack of propaganda" in the area of language.

"There is a great need for more television programs in Ukrainian and about the Ukrainian language, in order to build up respect for the language," Dr. Hrytsenko said.

In response to questions regarding incarcerated Ukrainian dissidents, all three were shown to hold similar views. They definitely disagree with the openly defiant tactics of the "maximalists," which only result in imprisonment, and possibly martyrdom. However, they fully agree that dissidents should have the right to voice their opinions, however extreme, free of reprisals.

The Shevchenko Readings have been sponsoring Ukrainian Soviet delegations for the past six years every March, to coincide with Shevchenko's birthday. The delegations, which include at least one Ukrainian writer or poet, visit Canadian universities reading poetry and discussing relevant topics. According to Prof. Jaroslav Rozumnyj, head of the Department of Slavic Studies at the University of Manitoba, the idea of the Shevchenko Readings originated with the Kiev-based Association for Cultural Relations with Ukrainians Abroad. They are organized by Dr. Hanna Polowy at the University of British Columbia in Vancouver.

Initially, the Soviets tried to use the readings series as a forum for their propaganda, which was totally unacceptable to Canadian universities. "We made clear that we were not interested in propaganda, that we wanted to discuss issues important to Ukrainian scholarship" said Prof. Rozumnyj. "As a result, their presentations have changed completely."

Other cities visited by the Soviet Ukrainian delegation are Vancouver, Edmonton, Saskatoon, Toronto and Ottawa.

Chicago notes

by Marianna Liss

In March, while national candidates strode across the continental U.S. in search of primary votes, down in the Illinois trenches were other contests no less significant for the Chicago-area Ukrainian community.

Now jokingly known among his friends as "Landslide Leo," Leo Kazaniwsky won a decent majority in a three-man race for the Chicago 32nd ward committeeman seat in the Illinois Republican Party. The ward encompasses a good portion of the Ukrainian Village.

Mr. Kazaniwsky is the ethnic liaison for Illinois Gov. James R. Thompson and he is also the chairperson for the Governor's Task Force on Immigration Reform.

And in his added position as committeeman, he will be the voice of the 32nd ward in Republican Party matters.

In Mr. Kazaniwsky's own estimation the position "is not insignificant." Increasingly, the long dormant Republican Party in Chicago is becoming more active in the scrappy local politics. Having a strong committeeman at the Republican Party is advantageous for Ukrainians and other groups within the ward at the moment when Republicans are flexing their muscles.

Meanwhile in the northwest suburb of Chicago, in Palatine, Ill., a Ukrainian businessman Fred Stupen lost a bid to become a delegate at the national Republican convention. Mr. Stupen ran as a supporter of former ambassador Jeanne Kirkpatrick for president, and a vote for him would have meant a vote for Dr. Kirkpatrick.

He commented that it was a good thing to publicly endorse a candidate and not wait until everyone was on a bandwagon to decide which person to support. Candidates appreciate a person who helps early on the campaigns, he said.

"You must be true to yourself and the democratic system of our American forefathers," he said, he picking a candidate of similar outlook to one's own political views.

Besides, he added, "You cannot be that afraid," referring to the old-world fear of supporting the losing side in a political fight.

He felt there were other advantages in running for the delegate seat: he was

able to meet Republicans involved in national politics and became more acquainted with the electoral process.

Mr. Stupen still feels there is hope that Dr. Kirkpatrick may be the Republican vice-presidential candidate — there have been hints dropped by the front-running Republican candidate, Vice-President George Bush.

And Mr. Stupen feels that Ukrainians could support Dr. Kirkpatrick. "Even liberal Ukrainians, unless they're socialists," would agree with "her type of foreign policies," he said.

Ukrainians were mentioned in a Chicago Tribune article in regard to the importance of ethnic populations of Chicago in the recent Illinois presidential primaries.

The article quoted an expert, Gary Orfield, a political scientist at the University of Chicago, who said that because of the diversity of ethnic groups, the Illinois primary was a first real test of a candidate's broad-based appeal.

But the story made the point that not all ethnic groups had narrow agendas. Citing Ukrainians as an example of a group with broad concerns, it quoted Illinois State Rep. Myron Kulas, a Ukrainian. He said Ukrainians are concerned about a strong American defense.

The various ethnic coalitions are not ignored in Chicago politics and local politicians try not to miss ethnic voters' league meetings during elections. The point of the Tribune article was that it may not be enough now for national politicians to lump everyone together and not understand the variety of concerns in Chicago, since it may very well reflect the mood of the country.

A case in point was the local meeting of the Chicago-area Captive Nations chapter that was ignored by most candidates. The chapter had arranged a candidates' forum in order to meet with the various national figures running for the presidential nomination. Only Jesse Jackson was willing to come.

Unruffled, the 100 or more participants discussed the various candidates, and came to the consensus that Robert Dole was the candidate of choice.

The participants, representing various East European, Asian, South American and Middle Eastern groups also heard a lecture by Polish activist and dissident Wojciech Ziembinski.

Mr. Ziembinski preaches cooperation among those nations now under the heel of Russian domination. On a lecture tour, he proposed that the Eastern bloc and those countries within the USSR be given a chance for self-determination.

He also suggested that these nations organize a concerted effort to attain freedom through information banks and political pressure. Further he called for solidarity with the Afghan Freedom Fighters, alliances with the peoples of Asia, against the Russian-dominated USSR and organizing a federation of Central European nations. Work toward the federation would start with each nation in the Communist-dominated states within and outside the Soviet Union, sending representatives to a congress.

He called all nations to quiet historic

(Continued on page 14)

Philadelphians raise \$8,000 for famine commission

PHILADELPHIA — The Ukrainian Human Rights Committee of Philadelphia held a fund-raiser for the benefit of the Commission on Ukraine Famine on February 7.

Dr. James Mace, staff director of the commission, and Dr. Olha Samilenko Tsvetkov, staff member, spoke on a wide variety of topics relating to the commission's work, and in particular, about their experiences during the commission's existence, and what remains to be done. A lengthy question and answer period followed their remarks.

More than \$8,200 was raised as a result of the fund-raiser. Of that sum, \$3,000 was donated by Philadelphia's Ukrainian Savings and Loan. The balance came from admission proceeds and individual contributions. Over 150 persons attended the event.



Dr. James E. Mace and Dr. Olga Samilenko Tsvetkov (right) are seen during a fund-raiser for the U.S. Commission on the Ukraine Famine with Uiana Mazurkevich, who heads the Ukrainian Human Rights Committee of Philadelphia and is a public member of the famine commission.

THE UKRAINIAN NATIONAL ASSOCIATION FORUM

UNA district committee meeting

Rhode Island

WOONSOCKET, R.I. — The annual meeting of the Woonsocket UNA District Committee was held at the St. Nicholas Ukrainian Orthodox Church hall on Sunday, March 5, at 1 p.m. Present were 18 representatives of branches. The meeting was called to order by the chairman, Leon Hardink, who welcomed all the representatives.

The minutes of the prior annual meeting was read by Ted Klowan and were accepted as read.

It was resolved that Mr. Hardink continue as the chairman of this meeting. Mr. Hardink briefly reviewed the results of the 1987 organizing campaign whereby the Woonsocket District had organized 19 members. The quota for the year was 20 new members. This district, therefore, fulfilled its 1987 quota to the extent of 95 percent.

Mr. Hardink immediately proceeded to the election of new officers for the year. The following were elected: Mr. Hardink, chairman; Alex Chudolij, vice-chairman; Janet Bardell, treasurer; Mr. Klowan, secretary; Helen Trenkler, Ukrainian-language secretary; Mike Popowych, first vice-chairman.

Elected to the auditing committee were J. Laba, T. Wasylak, and A. Kuhn.

The chairman then introduced John O. Flis, supreme president of the UNA, who congratulated the district upon its election of very capable officers.

Mr. Flis then proceeded to talk on the adoption by the UNA as of September 1, 1987, of the 1980 mortality table and the resulting policies and lower rates.

He reminded those present of the new P-23 or term insurance policy to age 23, which is being offered by the UNA. The cost is very reasonable, that is \$7.50 for the first annual premium for the first \$5,000, and \$5 annual premium for each additional \$5,000 of coverage.

The second new policy that is being issued is the ART, or the annual renewal term insurance policy. The premium for this policy keeps increasing slightly each year, inasmuch as the individual member keeps getting older each year. The insurance is issued to members age 60 to 65, with a minimum of \$25,000 coverage.

The third policy is the DT 30, or decreasing 30-year term certificate, also known as mortgage insurance. The amount of insurance decreases each year, inasmuch as the amount of a mortgage would be decreasing. This policy also starts at a minimum of \$25,000 coverage. Mr. Flis reminded all that by the acceptance of 1980 mortality table premiums on all UNA policies issued after September 1, 1987, are lower.

Mr. Flis congratulated the Woonsocket District for having fulfilled its 1987 quota by 95 percent, and Mr. Flis gave special recognition to Mr. Hardink for enrolling 15 new members.

(Continued on page 11)

and increase UNA fraternal activities.

These reports will be discussed at the next meeting of the Supreme Executive Committee scheduled for May 14. Afterwards, these proposals may be discussed at the annual meeting of the UNA Supreme Assembly that will take place at Soyuzivka in June.

Another item on the meeting's agenda was the proposed rules and regulations for the UNA's Canadian Representation. Mr. Hewryk delivered a report on the proposal. The Executive Committee decided to give a copy of the proposed rules and regulations to a lawyer who will review them to see if they are consistent with the UNA's constitution and by-laws, as well as the laws governing the functioning of the UNA.

Also in accordance with a motion by Dr. Kuropas, the Supreme Executive Committee agreed to support efforts to extend the mandate of the U.S. Commission on the Ukraine Famine so that it could continue its important work for another year or two.

UNA executives...

(Continued from page 1)

(out of \$150,000 pledged) to the Harvard Project on the Millennium of Christianity in Kievan Rus'; \$11,000 to the National Committee to Commemorate the Millennium of Christianity in Ukraine (including \$5,000 for its "Py-sanka Project"), and \$5,000 to the World Congress of Free Ukrainians.

In addition, Mrs. Diachuk noted that the UNA allocated \$114,000 for student scholarships to deserving UNA members.

Afterwards, Mr. Flis opened a discussion about how to increase UNA fraternal activities by summarizing a report prepared by the UNA's fraternal activities coordinator, Andre J. Worobec.

All of the participants agreed that fraternal activity is an integral part of the UNA since it is a fraternal organization. The forms of fraternal activity may change through the years, in keeping with the needs of UNA members and the Ukrainian community at large, but fraternal activity must always be conducted by the UNA in keeping with its charter.

The meeting participants then proceeded to discuss the framework and ideological underpinnings of the UNA's fraternal activities.

During this discussion it became evident that, due to changing circumstances, including the fact that much of the UNA membership has become dispersed throughout various geographical areas, it is perhaps more difficult to conduct fraternal activities on the branch level. The discussants agreed that more stress should be given to fraternal activities organized through the UNA's district committees.

At the conclusion of their wide-ranging discussion, the supreme officers agreed to a proposal by Dr. Kuropas, that each of them should prepare written proposals on how to improve

Auditors conduct annual review



Members of the UNA Supreme Auditing Committee: (from left) Stefan Hawrysz, Anatole Doroshenko, Nestor Olesnycky, the Rt. Rev. Stepan Bilak and Leonid Fil at the UNA Home Office in Jersey City.

JERSEY CITY, N.J. — The Ukrainian National Association's Supreme Auditing Committee has concluded its annual review of UNA operations, on which it will report to the Supreme Assembly during that body's annual session in June at Soyuzivka. The audit was conducted on March 23-25.

The Auditing Committee's statement and appeal will be published in forth-

coming issues of Svoboda and The Weekly.

Members of the Auditing Committee reviewed UNA operations as follows: Nestor Olesnycky, Soyuzivka; Anatole Doroshenko, financial department; the Rt. Rev. Stepan Bilak, Svoboda publishing house; Leonid Fil, organizing department; and Stefan Hawrysz, recording department.

The Fraternal Corner

by Andre J. Worobec
Fraternal Activities Coordinator

Barvinok and the UNA

The following is feedback received on the Barvinok dance troupe's performances, however inscientifically it may have been obtained.

"I really didn't know that they were so good. I would even say that they equaled Virsky's dancers, if not surpassed them. Although Virsky's group was more polished, Barvinok showed more, more, more...soul!"

"You guys (the Ukrainian National Association) did a fine job by bringing them over here."

"Even though Virsky's group is professional, I just loved Barvinok. And to find out that they're only amateurs — I just love them so much more."

This was typical of the comments received by yours truly after the New York City and Union, N.J., performances of the Barvinok Ukrainian Folkloric Group from Curitiba, Brazil.

If you measure success by attendance, then success in Canada was overwhelming. Every performance on the Canadian tour was attended by a full house. In Toronto, where there were two performances, the impresarios regretted the fact that they weren't able

to arrange for larger auditoriums to accommodate even more enthusiastic spectators.

Although reports from the U.S. performances aren't yet all in, the ones received so far testify to a no less enthusiastic reception. Although I have seen it done before whenever a performing group visits a Ukrainian community, it was an especially moving experience to see Ukrainian people eagerly take the young dancers into their own homes after the concerts.

I was especially proud and thankful for the fact that we had the UNA and Soyuzivka to provide accommodations for Barvinok from the time they left New York City after their concert until the time they left Soyuzivka, after their New Jersey performance, to return home to Brazil.

I feel proud for being a member of an organization which has the ability and the resources to sponsor such a fine display of Ukrainian folkloric art from a group of youngsters two generations removed from Ukraine, some of whom speaking Ukrainian, colored with a Brazilian-Portuguese accent, as some of us already speak Ukrainian with an English accent in U.S. and Canada.

I sensed the spirit, that fraternal spirit shown by the members of UNA Branches in the various Ukrainian communities as well many non-members who turned out to support this group. It was truly a combined effort of the UNA and the Ukrainian community working together, expressing that unity, that love, following the advice of Taras Shevchenko's "Epistle" addressed to "the dead, the living and yet unborn countrymen in Ukraine and not in Ukraine":

Oh, embrace, my dearest brothers,
Even your poorest brother —
Let your mother smile with pleasure,
She has long been weeping...

Wouldn't it be great if this fraternal spirit inspired each of us, UNA members, to further fraternal activity for the good of our members, the Ukrainian community at large and the Ukrainian cause.

Father's Day festival planned at Soyuzivka

JERSEY CITY, N.J. — On June 18 and 19, the warm and friendly premises of the Ukrainian National Association estate, Soyuzivka, will again host the annual UNA Father's Day festival.

A rich artistic program is planned. It will begin on Saturday, June 18, at 8:30 p.m. and will include a performance by the Dumka Choir from New York City. A dance will follow the concert.

On Sunday morning, divine liturgies will be celebrated at the Ukrainian Catholic Church and the Ukrainian Orthodox Chapel.

The theme of this year's festival, will be the Millennium of Christianity in Ukraine. Plans are being made to exhibit pictures of old Ukrainian

churches from the Lemko region of Ukraine.

The artistic program will continue after lunch. Featured will be the Dunai Ukrainian Folk Dance Ensemble from St. Catharines, Ont., and the well-known Verkhovyna Trio from Toronto, under the direction of Olha Hlibowych.

Supper will follow, and members of the UNA Supreme Executive Committee will be saying farewell to guests.

As in past years, district and Branch officers are urged to help celebrate this occasion by organizing bus excursions. Reduced rates will be available at Soyuzivka; call (914) 626-5641 for reservations.

THE Ukrainian Weekly

Rebirth of Ukrainian Churches

In the Ukrainian SSR deputies' letter to the U.S. Congress condemning the joint Senate and House resolution which discourages official U.S. participation in the Soviet Union's Millennium celebrations, the Soviet Ukrainian signatories imply that such actions taken by U.S. legislators will be detrimental to the "certain positive changes beginning to take shape in Soviet-American relations."

However, we must point out to the Ukrainian deputies that no positive exchanges can exist between the two countries if they continue to propagate their mythological view of the religious reality in Ukraine today, if they continue to rewrite history to suit their own means.

Just recently, the works of Ukrainian historian Mykhailo Hrushevsky have been resurrected, and will be in print in the near future, according to reports in *Izvestia*. Maybe it is time that our Soviet Ukrainian deputies look into the real situation of the Ukrainian Catholic and Ukrainian Orthodox Churches during the 1930s and 1940s; perhaps texts on Church history can be made available to them.

It was during the first Soviet invasion of western Ukraine that the regime began setting the stage for the Uniate Church's eventual "liquidation," or, as they prefer to refer to it, "reunification" with the Great Orthodox Mother Church of Russia. Beginning with well-timed articles and pamphlets penned by Yaroslav Halan, the Soviet regime played a key role in setting the stage for the eventual "reunification."

According to the deputies' letter: "The decision was adopted by the Uniates themselves at the Lviv Church Council in March 1946, with the participation of 216 delegates of Uniate clergy and representatives of laymen."

What they neglect to mention is that no hierarchy of the Ukrainian Catholic Church was present, for they were arrested in April 1945, almost one year earlier, and eventually sentenced to long years of internment, with most of them dying martyrs' deaths for their faith in the depths of Siberian labor camps.

Statistics show that more than 2,950 Ukrainian Catholic priests resided on western Ukrainian lands at the time; of this can 216 clergy be a representative number? (Most of that small number were intimidated into appearing at the Lviv Sobor; many did not know why they were summoned.)

None of the parishioners, no Ukrainian Catholic believers knew what was going on behind the closed doors of St. George's on the weekend of March 8-10; thus, they were not prepared to learn that they had accepted Russian Orthodoxy on that Sunday during the Lenten season. How could Soviet Ukrainian deputies in their letter possibly infer that this "reunification" was what the people wanted.

The letter to congress also attacks the Uniate Church, saying that is "soiled its name through close collaboration with foreign oppressors, Hitlerite occupants." Do the deputies need to be reminded that it was the head of the Ukrainian Catholic Church, Metropolitan Andrey Sheptytsky, who condemned the policies of Nazi Germany in Ukraine and directed his faithful to hide Jews in St. George's Cathedral, and in monasteries and nunneries.

The Soviet deputies accuse the Ukrainian Autocephalous Orthodox Church of being a "zealous underling of Nazi invaders." What they neglect to mention is the oppression the hierarchs and clergy of that Church experienced both from the Soviets and the Germans. During its first liquidation in 1930, it was the GPU (the deputies letter highlights the fact that Soviet laws proclaim separation of the Church from the State) who called an "extraordinary council in January 1930, pressuring the Church to announce its liquidation.

The Ukrainian Autocephalous Orthodox Church was not able to revive itself until September 1941. In the 1940s, the Church, was re-established, only to be persecuted by the Nazis. During the German invasion of Ukrainian lands, the Nazi authorities dissolved the All-Ukrainian Orthodox Church Councils and banned all activities. The SS and the police issued directives to "create as many obstacles as possible to prevent the creation of a general Ukrainian Autocephalous Church under the leadership of a metropolitan."

The Ukrainian Autocephalous Orthodox Church ceased to exist in Ukraine as its hierarchs were forced to flee Ukrainian lands during the return of the invading Soviet armies.

How was it possible that the Ukrainian Orthodox Church was an "underling" of the Germans, when it was the Germans who forbade the bishops and priests of the Ukrainian Autocephalous Orthodox Church to serve the needs of their faithful, even in Germany.

The Soviet deputies explain that the UAOC ceased to exist because of its "treacherous, anti-popular nature, because it lost its believers." They add that the Uniate Church cannot be revived because this would contradict the autonomous decisions of believers, and interference of the state into internal affairs of the Church would be inadmissible.

Yet, dissenters, such as the Rev. Vasyl Romaniuk, who considers himself a member of the Ukrainian Autocephalous Orthodox Church, continue to be persecuted for their beliefs; former political prisoner Oles Shevchenko, in January, also wrote an appeal to General Secretary Mikhail Gorbachev requesting the restoration of the Ukrainian Autocephalous Orthodox Church on the occasion of Millennium of the Christianization of Rus'-Ukraine.

The Ukrainian Catholic Church, or Church of the Catacombs as it has come to be known, is also seeking legalization, with leaders of the lay movements (such as Yosyp Terelia before his emigration to the West, and most recently Ivan Hel, who has taken over the leadership role in the lay movement) appealing to Mr. Gorbachev and believers numbering in the thousands.

Do the signatories of the Soviet Ukrainian letter to Congress ignore what the people want? Are their eyes closed to reality?

In this season of Resurrection, in the Light of Truth, let us hope that the Ukrainian Churches will experience their rebirth in this Millennial year.

Faces and Places

by Myron B. Kuropas



The laity and the Church

In the beginning, there was the laity. Then came the institutional Church.

Christ's apostles and their followers founded Christian communities that were lay-supported, lay-energized and lay-led.

There were no churches.

There was no established body of doctrine. The divinity of Christ, for example, the most fundamental of all Christian dogmas, was not formally defined until 325.

The earliest Christians made no distinction between clergy and laity and there was no ecclesiastical structure. According to Peter's first epistle, the entire Church was "a royal priesthood."

Although early Christian congregations adopted the Jewish practice of establishing councils of elders (presbyters in Greek) Paul had insisted that it was the Spirit of God which really governs the Church.

Changes came slowly. By about the year 150 most Christian communities also had an overseer (episcopos in Greek) who guided religious affairs. Presbyters, whose responsibilities after the emergence of the episcopal consisted mainly of preaching (as late as the 5th century, John Chrysostom was insisting on the primacy of what is now called the ministry of the word) developed into a priestly class while the episcopal became the counterparts of today's bishops.

Because they believed they were governed by the Holy Spirit (who bestowed gifts on whomever it pleased — rich or poor, man or woman, free or slave) early Christians were radically democratic. Women voted along with men in the selection of bishops, and they were elected to the deaconate at a time when deacons held significant administrative posts.

The days when the laity played a leadership role in Church affairs (Fabian was elected pope in 236 while still a layperson) passed quickly. "In the first century," writes William A. Herr in "This Our Church: The People and Events That Shaped It": "the entire Church had seen itself as a holy group, surrounded by a secular world; by the end of the fourth century the clergy constituted a holy group within the Church, surrounded by a secular laity."

The distinction between clergy and laity was reinforced during the 11th century when Pope Gregory VII established the principle that priests were a separate and superior class from the laity. The division was later strengthened by Rome's institutionalization of clerical celibacy (all clerical marriages were declared invalid during the 12th century), Rome's refusal to translate the liturgy into the vernacular (few laypeople spoke Latin) and the enrollment of clerics exclusively for higher ecclesiastical studies. In contrast to the East where Greek remained the language of the people and the Church, and the laity was never excluded from Christian intellectual life, there were no lay theologians and few philosophers in the West for almost 1,000 years.

With much of the lower clergy living a rural-monastic existence, the Church was unprepared for the urban revival of

the 12th century. It was in the cities, therefore, that the laity, devoting itself to the practice of simplicity, charity and voluntary poverty, began to take over pastoral duties the institutional Church was unable to perform. Some lay movements, such as those initiated by Francis of Assisi and Dominic de Guzman, however, later lost much of their founders' vision and were transformed into religious orders by the institutional Church.

The next significant attempt to elevate the laity was inaugurated by Martin Luther who, among other reforms, advocated a married clergy, lay participation in divine worship, and translating the scriptures into the vernacular. Luther also attacked the concepts that the clergy were a separate class and that the secular and religious realms needed to be differentiated. Luther was excommunicated, but his ideas lived on.

Church thinking regarding the laity changed dramatically during Vatican II when it was emphasized that the Church's mission belongs not only to a clerical elite but to the laity as well. According to Vatican II documents: "The laity...in their own way share the priestly, prophetic and kingly office of Christ...The Church can never be without a lay apostolate; it is something that derives from the layperson's very vocation as a Christian." In the words of Loyola University (Chicago) Prof. Eugene Kennedy: "The most exciting religious awareness of this era centers on ministry as the vocation shared by all believers by virtue of their baptism."

Thus, after almost 2,000 years, the Church is returning to the vision of the apostles and encouraging (albeit cautiously) greater lay participation in the vocation and mission of Christ's community.

Unfortunately, Vatican II seems to have had little impact on the Ukrainian Catholic laity in the United States. With the exception of the formation of the Ukrainian Patriarchal Society in the U.S.A., lay involvement by Catholic Ukrainians has remained generally confined to parish activities organized by Holy Name and Altar and Rosary Societies which, while an important aspect of traditional parish life, don't seem to attract the younger generation. Efforts to recruit younger members by the League of Ukrainian Catholics (once called the Ukrainian Catholic Youth League) have also been disappointing. To my knowledge, there is no Ukrainian lay organization dedicated to parish renewal or evangelization or any of a number of other lay activities successfully incorporated into the Roman Catholic network. The only exception, of course, is Marriage Encounter.

While some Ukrainian Catholics prefer to ignore the fact that we're losing members and priests every year, the Roman Catholic Church seems to be regaining some of its lost vigor through a frank and open discussion of its problems by clergy and laity alike. The result has been a realization that the Church has moved beyond the time when the only duty of the laity was to "pray, pay and obey."

Perhaps it's time for the Ukrainian Catholic Church to do the same.

Uke-eye

by Anisa Handzia Sawycky

Did John Demjanjuk get a fair trial in Israel? What do you think the judges' verdict will be? How would you assess the media coverage of the trial and the Ukrainian community's involvement? What do you think of the roles played by the Soviet Union and the Office of Special Investigations of the U.S. Department of Justice?

Odarka Horbachevsky, administrative secretary, Stamford, Conn.:



If those Israeli judges want to live with a clear conscience, I can't see how they could possibly convict Demjanjuk, since none of the charges against him have been proven. But maybe they're just looking for a scapegoat — look at what happened to Dreyfus. I don't think the judges have been completely impartial. They didn't let enough defense witnesses speak, and they put obstacles in the way of those who were testifying for the defense.

The prosecution doesn't have a leg to stand on. Look at some of those senile witnesses they put on the stand. This whole thing is like a farce.

I don't think the press gave the case enough coverage, but recent radio and TV coverage sounded fair to me.

I think the Ukrainian communities in the U.S. and Canada have been supportive of the Demjanjuk family. I say a prayer for John Demjanjuk and his family every day, for all that they must endure.

Ihor Vitkovitsky, physicist, Silver Spring, Md.:



I think the Israeli court will release John Demjanjuk, but we have to wait for the verdict to be able to say if the trial was fair or not. (I don't think it was entirely fair because the Israelis admitted they were using it as a vehicle to teach about the Holocaust.) Since there was no jury, the judges, in a tactical move, may have allowed certain lines of questioning as part of the educational agenda.

The Israeli press (and Israeli society) are divided on the issue of Demjanjuk's guilt. One or two papers are saying the case against him has not been proven. I think they are preparing the Israelis for the ultimate judgement. The Israelis have got to get out of this situation somehow.

The American press did not measure up in reporting on this case. They took the easy way out by printing a lot of boiler-plate type material — about the survivors yelling from the audience, etc. — without going into the details of the case, even during the summation. They say the European press reported the trial a lot better.

I think the Ukrainian community did not supply enough information to non-Ukrainians about the case. But it did a relatively good job in raising funds for the defense. Too bad the money could not have gone to a more constructive cause.

I'm most bitter about the OSI's role. Our government is wasting taxpayers' money — yours and mine — on nonsense like this. The OSI will try to influence the Israeli decision, although all the OSI is able to show for its effort is that Demjanjuk lied on his immigration papers. I just don't think the Israelis realized what they were getting into when they agreed to try Demjanjuk in Israel.

Olga Borys, school media specialist, Central Valley, N.Y.:



Judging by the reports in my local paper in January and February, it looks like they're going to have to let Demjanjuk go. I don't think there's a case when some of the prosecution witnesses are admitting that they heard "Ivan the Terrible" was killed. I'm hoping divine providence will prevail when it comes time for the final verdict.

I don't see how you could consider it a fair trial if it is not taking place in a neutral country, or with some kind of official U.N.-type monitoring. The trial is based on a lot of emotion, in a country where people have experienced great personal losses. The judges are only human. We know that the fairest decisions can only be made when objectivity exists.

The American press has not given the case enough coverage because Ukrainians have not demanded it. We're a minority. If we were a third-world people, we would get more coverage. Also, in the beginning, Demjanjuk was being presented as guilty even before the trial started. They seemed to be lynching him, concentrating on the sensationalism of the prosecution's survivor-witnesses' accounts. Now the reports seem to be more objective, more balanced.

I hope that when Demjanjuk is found innocent, the press will give the case the same hoopla it did when he was being extradited to Israel. And I hope the OSI moves him back into the U.S. with the same efficiency and fanfare as they exercised when they moved him out two years ago.

Oleh Luciw, engineer, Toronto:



I'm not sure what the judges' verdict will be, but considering the way the trial was conducted, it doesn't bode well for Demjanjuk. From what I read, the judges did not appear to be impartial.

Normally, a trial determines a person's guilt, but Demjanjuk was treated as guilty from day one — they didn't seem to care whether he was "Ivan the Terrible" or not. It had all the earmarks of a show trial — with Israeli citizens being bussed in to a big theater/court-house. Also, the whole first part of the trial dealt with the Holocaust, which wasn't really necessary because the defense was not disputing the Holocaust. It looks like the court wanted to hype up the trial and use it as a tool to educate Israelis about the Holocaust.

I was hoping the media coverage would be more extensive — a play-by-play, like with the Eichmann trial — but it wasn't. There was more coverage in the beginning, when the prosecution presented its case, than during the defense. The trial dragged on so long, maybe that was a factor.

It's pretty obvious that the Soviets' intention in providing "documentation" against Demjanjuk is to discredit the

Ukrainian community. As far as the OSI is concerned, regardless of the outcome of the trial, their credibility is gone because of the facts that have come out during this trial.

Anne Banasewycz, human resources manager, Piscataway, N.J.:



Any objective observer, or anyone with common sense, can see that the case against John Demjanjuk doesn't hold water. There were so many loopholes and inaccuracies in the prosecution's case. As for the prosecution witnesses (survivors), they gave practically word-for-word testimony, as if they had been prompted. If people forget what they had for dinner the day before, how can memories of 40 years ago be trusted?

I don't think the American press did a good job of reporting on the trial. Demjanjuk had a strong defense, but the press didn't cover it. I think if Demjanjuk is found guilty, the press will play up the story, but if he is found innocent of the charges, the press will downplay the importance of the case, due to public sympathy for Israel.

I hope the Demjanjuk case will lead to a dissolution of the OSI, and leaving the past alone. The OSI is not helping ethnic Americans, nor is it helping Jewish Americans. During the war, people (including Jews) did all they could to survive. It's a different world now and we can't apply today's standards to the past, nor peacetime stan-

dards to a war situation.

Richard Vasy, Strayves, civil engineer, Rosemont, Pa.:



I don't know what the verdict will be, but I hope they find Demjanjuk innocent. I don't think he's getting a fair trial. There's something there that's not right. In a real trial, all the evidence should be presented. If the defense can't get evidence and witnesses from Iron Curtain countries, like the Soviet Union and Poland, then that's not fair to the defendant. Yet the prosecution is using an ID card from the USSR, even though the defense says that it contains elements that prove the card is a fraud.

The U.S. authorities may end up being really embarrassed by this case. That's why I can't figure out why they picked on this guy Demjanjuk. Just for lying on his immigration papers? This could be a Soviet KGB frame-up of Demjanjuk, to punish him for "leaving" the Soviet army, or to create tensions, or to give Ukrainians a bad image. It just doesn't make sense, but I think there's more to this than I know.

The coverage of the trial in the Philadelphia papers has been just average, or a bit better than average. I don't think most Americans are following the case too closely, so it's not really hurting the Ukrainian image too much.

If Demjanjuk is found guilty, I don't think it will enhance the Ukrainian image, but neither will it prove anything about Ukrainians as a whole.

LETTERS TO THE EDITOR

Re: SUSTA's letter campaign

Dear Editor:

As you may know, the Federation of Ukrainian Student Organizations of America (SUSTA) has established a periodic letter-writing campaign aimed at members of the news media. So far, students have written letters to papers such as The Christian Science Monitor, The Detroit Free Press and The Richmond Times Dispatch, concerning the misuse of the terms "Russia" and the "Soviet Union."

We need input from the Ukrainian community. If you see an error like this, include a copy of the article, the address of the offending medium, and any relevant background information to SUSTA. Our address is: SUSTA, P.O. Box 3351, University Station, Charlottesville, Va. 22903

Please help us inform the media. Report these errors!

George Mykytyn
SUSTA Executive Board
New York

Our Miss America

Dear Editor:

Kaye Lani Rae Rafko, oncology nurse and Miss America 1988, visited Fayetteville, N.C., on Sunday, February 14, where she was a special guest of the new cancer center, Cape Fear Valley Medical Center.

It was indeed a great honor to meet this beautiful, talented and intelligent young lady of Ukrainian descent, to wish her continued success, as well as a Happy Valentine's Day.

Mike Malechyn
Fayetteville, N.C.

USIA policy still misguided

Dear Editor:

I read the article "USIA Guides Discuss Experiences in Kiev" with mixed feelings. On the one hand, I was pleased that the participation of four Ukrainian-speaking guides had called forth such a positive response from visitors to the exhibit. On the other hand, I was troubled by the misguided USIA policy that had sent 23 Russian-speaking guides to Kiev at a time the Ukrainian intelligentsia was conducting such a spirited campaign to increase the role of Ukrainian in public life.

I was also disturbed that the Ukrainian-American community had so little impact in convincing the USIA to use Ukrainian as the primary language of the exhibit and that, to my knowledge, no Ukrainian group has followed up the issue to ensure that this will not happen in the future.

The USIA exhibit will still go to Minsk. All readers of The Weekly have been informed in the last year about the impressive movement for Byelorussian national rights. Would it not be an appropriate gesture to show real "friendship of peoples" for the Ukrainian community to initiate a campaign for use of Byelorussian by USIA guides in Minsk?

The Byelorussian community in the U.S. is much smaller than the Ukrainian community is, and I am sure it would be grateful for Ukrainian support. Such a campaign would bring positive cooperation between the two groups in the future.

Frank Sysyn
Ukrainian Research Institute
Harvard University
Cambridge, Mass.

INTERVIEW: Dr. George Grabowicz discusses scholarly exchanges with USSR

Dr. George G. Grabowicz, Dmytro Cyzyvsky 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.

CONCLUSION

Before we turn to another topic, what are your thoughts on the issue of cultural and scholarly exchanges with Soviet Ukraine, specifically now that you can reflect on the Symposium "Ukrainian Classic Literature" that was held in January 1987 at Harvard?

Frankly, as I said, the question of contacts with Ukraine, their nature and purpose, is one of the most important questions facing the Ukrainian community. At the same time I am dismayed that there is a virtual taboo on this subject. I can see perfectly well that there may be serious divergences of opinion here, but the

issue, simply, is that whatever the divergences, we, as individuals and as a society, living in a larger, democratic and pluralistic society, be it American or Canadian, have a right and duty to face important questions honestly and squarely. And as yet this is not done at all.

I read the Ukrainian press rather carefully and I have not come across any such discussion. What we largely get instead is demagogic talk about "kultobman" — and abuse towards those who are interested in contacts and exchanges. I find this intolerance of discussion and of others' opinions deplorable, and un-American.

But, to the point. Why is the question of contacts important? I would think the answer is obvious to anyone who stopped even for a moment to think about it. If one's identification with, and love for Ukrainian culture and the Ukrainian people goes any deeper than the embroidered blouse one wears a couple of times a year, or the varenyky one likes to eat, then it is essential to have contact with that culture, with all its registers, not just the ethnic-folkloric one. Ukraine is there — not at the cemetery in Bound Brook, N.J., or at the various resorts in upstate New York.

The cemeteries, resorts, churches, picnics, emporia, bazaars and various "akademiyi" may provide for various real or symbolic needs, but they cannot individually or collectively provide us with Ukrainian culture. To be sure, they are enough for some people, but those who want more than just an ethnic level, who appreciate and want to be in touch with Ukrainian literature and music (modern not folkloric) and so

many other things that are part of the spiritual heritage (and of course with real live Ukrainians) should be interested in what is going on in Ukraine and ought to find some way of touching it and drawing on it.

But don't you think many people are involved with what is going on in Ukraine by following the dissident movement, by protesting human rights abuses, and so on?

This illustrates my point, I believe. Obviously it is right to follow that and to protest abuses — this is a right of citizens of a free country, and a moral and human obligation, made all the more pressing by the fact that one is of Ukrainian descent. But by the same token one also has the obligation to know and to commune with that culture. And that knowledge and involvement is woefully lacking — and I say that on the basis not of vague impressions, but by closely following, as I said, the Ukrainian press, through many personal contacts in the community, and by first-hand experience with the many — the number must be somewhere in the hundreds — Ukrainian students that I have taught or had contact with in the Ukrainian summer courses at Harvard.

What is the point, in a word, to protest the death of Vasyl Stus if one doesn't care in the slightest for Ukrainian literature, if one doesn't follow it, read it, or for that matter read him? Or take the case of Dzyuba. When he was a dissident he was always written about and portrayed as a hero. When he recanted he was forgotten, as if he were dead. In the past months, especially recently, he has written some very interesting and valuable articles, joining in the general chorus of Ukrainian writers and critics loudly calling for a revitalization, a democratization and a thorough upgrading of Ukrainian cultural life, and specifically speaking about the damage censorship has done to the literary process. How much of this — I don't mean Dzyuba in particular, but generally, the whole, on-going process of revival — is known or commented on? Precious little.

We have come to a situation where for many only dissident literature is considered Ukrainian literature and the arbiters of what is "dissident" are for the most part quite uninterested in literature or culture. The main effect of the crude but far-reaching politicization of life in the Ukrainian community here has been to make perceptions and judgements primitive and superficial. Now that Chernobyl is behind us who cares about what is going on in Ukraine? For many the attention span for things Ukrainian — I mean not the local, ethnic, often low-brow "Uke" or mindlessly politicized Ukrainian world here, but the larger and by any yardstick more authentically Ukrainian one there — is what? One hour a week? One hour a month? It is laughably small.

But you were going to comment on the symposium at Harvard.

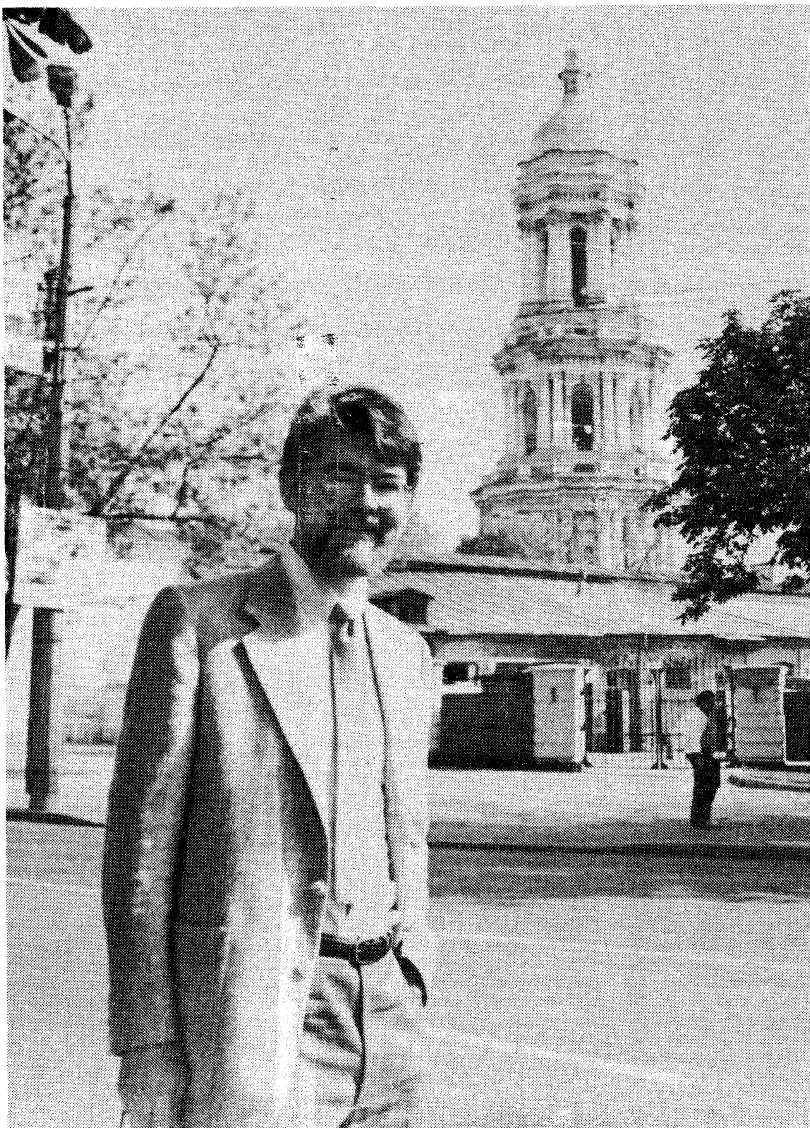
Oh yes. As I reported in the press, it was a really a groundbreaking event. I don't want to go into details since they were already reported on (The Ukrainian Weekly, March 15, 1987), but I'll just mention some general points and say something about the implication of this meeting. It was, first of all, a first of its kind — a scholarly meeting where American, and some Canadian scholars, and a delegation of Ukrainian scholars from the Academy of Sciences in Kiev, all of them, from both sides, specialists in the areas of Ukrainian literature and language and history met to discuss, as agreed beforehand, the interconnected questions of the old Ukrainian literature and language as well as literary theory and methodology.

I must stress this again: this is the first time that American and Soviet Ukrainians met in a scholarly forum and on the basis of a scholarly exchange agreement drawn up between the American Council of Learned Societies and the Soviet Academy of Sciences. It was sponsored and funded by IREX. I did the organizational work and prepared the agenda.

Now, from my perspective — and this takes into account the opinions of all the participants, as well as the faculty and graduate students who attended the sessions and the university administration here, and the people in charge of IREX, and interested parties in the State Department — this was a very successful and worthwhile undertaking. The papers were scholarly and thought-provoking, the discussion stimulating and free from any political cant, and the contacts themselves of great mutual benefit.

For us it was an excellent opportunity to discuss Ukrainian topics with leading specialists, and for them

(Continued on page 10)



Prof. George Grabowicz in Kiev during the summer of 1987.



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

Interview: Dr. Omeljan Pritsak of HURI on international congress in Ravenna

More than 100 scholars from all over the world will convene in Ravenna, Italy, for an International Congress Commemorating the Millennium of Christianity in Rus'-Ukraine. The congress, organized by the Ukrainian Research Institute of Harvard University and sponsored by the Millennium of Rus'-Ukraine Christianity Committee, will be held April 18-24.

This Millennium conference is unique in that it is truly an international conference. Fifty premiere scholars of Kievan Rus' and related disciplines are coming from England, France, Germany, Greece, the Netherlands, Belgium, Italy, Bulgaria, Rumania, Hungary, Poland and Czechoslovakia, for example, to give papers.

According to Professor Omeljan Pritsak, director of the Ukrainian Research Institute and the driving force behind the conference, "Because this conference is concerned with the roots of a thousand-year-old legacy, and not the 20th century, it is not in any way a political conference. Yet one cannot over-estimate the significance of the world's leading scholars, both from the East and West, discussing the Millennium of Christianity in Rus'-Ukraine at a conference organized by the Ukrainian Research Institute."

Ravenna was chosen as the site of the conference, Prof. Pritsak explained, because it has been historically a meeting place of Eastern and Western Christianity, reflecting both Byzantine and Western cultural traditions. The proceedings, which will be conducted in English, French and German, will be published as a special issue of the scholarly journal, *Harvard Ukrainian Studies*, which is received by university libraries on every continent. The conference

is but one aspect of the Harvard Project in Commemoration of the Millennium of Christianity in Rus'-Ukraine, which includes the publication of the 40-volume *Library of Early Ukrainian Literature*, and an encyclopedic reference work of *Ukrainian Christianity*.

Prof. Pritsak gave the following interview on the conference to the *Ukrainian Studies Fund*.

Who is attending the conference?

We will have 55 speakers during the conference who have been invited because they are the world's best. We have also made available stipends to enable junior scholars to attend. We have awarded stipends to junior scholars from over 30 countries, including Turkey, Norway, Rumania and Bulgaria. Approximately 100 Italians are expected to attend, and I expect something like 50 Ukrainians from various countries.

When was the last such conference at which so many non-Ukrainian scholars gathered to discuss a Ukrainian topic?

In the past, when Ukrainians held an "international conference," what it has meant is that Ukrainian organizers invite Ukrainians from Paris, Munich and Australia to a conference with a few non-Ukrainians as well. Our conference is quite the opposite. Those invited to participate in the Ravenna conference are invited because they are the best scholars in the world, no matter where they are from. Thus, we have participants from all over the world.

For most of these scholars, is this the first time they're participating in a Ukrainian conference?

Certainly it is the first time for the majority of the participants that they are participating in a congress under a Ukrainian title.

Who are the most prominent, distinguished participants?

I might as well read the entire list of participants, because virtually each one is a leading scholar. For instance, Cyril Mango and Dimitri Obolensky of Oxford are world famous scholars. We have Peter Sawyer of the University of Gothenburg, who is perhaps the best scholar working on the Vikings; Robert Thomson who is director of the Dumbarton Oaks center of Byzantine Studies; Aleksander Gieysztor who is president of the Polish Academy of Sciences; Vladimir Vavrinek of the University of Prague, who is a leading scholar in Old Slavic literature; and George Shevelov of Columbia University, to name a few.

Why is this high level of participation possible now?

More than 20 years of Ukrainian studies at Harvard, the very existence of the Harvard Ukrainian Institute, and the 10 volumes of Harvard Ukrainian Studies have established Ukrainian studies as a respected discipline. Since the institute (and its direction) is so respected, the organization by HURI of a conference on the baptism of Kievan Rus' is acceptable to the scholarly world.

What do you think will be the impact of the conference?

The conference will have the immediate impact of drawing together the world's best scholars to discuss their specialists in the context of early Ukrainian history. They will, through their preparation and participation, become more aware of Ukrainian studies, and their work and teaching will reflect this. The papers from the conference will be published twice — as a special issue in three parts of our journal *Harvard Ukrainian Studies*, which is received by the major university libraries of the world, and by the conference's Italian committee.

In 1938, emigre Russian historians published a volume on the occasion of the 950th anniversary of the baptism of Kievan Rus' — a volume which is a standard work in the field today. The publication of our conference papers, by virtue of the important names who are contributing, will become the standard in the field and as significant a contribution as the 1938 volume.

Aren't the Russians planning another volume?

The Russian scholars who produced the volume in 1938 have died and have no successors in the West. The Ukrainian community in the West is now much stronger numerically and financially than the Russian community, and thus has been able to support Millennium projects on a much more impressive scale than the Russian emigre community.

The Soviets have had and will have some conferences, but these are small semi-scholarly affairs and the proceedings are published on poor paper in small tirages. Sometimes buried within the proceedings you may find something of interest. The Soviets have organized a conference to be held in Venice in September which is probably in reaction to ours. They have chosen a peculiar format — each of 30 topics will be treated by a Soviet scholar and by a non-Soviet scholar.

Are Ukrainian studies developed in Italy?

Philatelists to mark Millennium

WASHINGTON — The Ukrainian Philatelic and Numismatic Society's exhibit-convention will be held on May 28-29, at St. Andrew's Ukrainian Orthodox Church Hall in Silver Spring, Md.

UKRAINPEX '88 will be staged in a beautiful Kozak Baroque church dedicated to victims of Chornobyl nuclear tragedy. The theme of this convention will be the Millennium of Ukrainian Christianity, 988-1988.

This convention follows a very successful event held in Vienna, last year. Another convention-exhibit will be held later this year in Toronto.

The public is invited to visit the convention-exhibit and to participate in the celebration. A cachet envelope, souvenir card, and a special post office cancel commemorating the Millennium of Ukrainian Christianity will be

Not very, and what is done is usually under Slavic philology. Virtually anyone who works on anything Ukrainian-related is a student of Riccardo Picchio's, a member of the Italian organizing committee and an associate of the Harvard Ukrainian Research Institute.

What part in the organization of the conference have the Italians played?

We have had the assistance of the University of Bologna's Department of Paleography and Medieval Studies, the Italian Center for Medieval Studies in Spoleto, the International Committee of Slavo-Roman Studies, the Association of Italian Slavists, the city of Ravenna, and the Ministry of Culture of the city of Rome. Organizing a conference of this magnitude in a foreign country would have been impossible without the active participation of our hosts.

How was the conference advertised?

The institute sent materials including the conference schedule to approximately 6,000 people on the mailing lists of the most important umbrella organizations of Slavists and Medievalists. At the annual conference of the American Academy for the Advancement of Slavic Studies, I personally described our plans. Every major university was informed of the conference, which we can see by the requests for stipends from universities all over the world.

Will any Soviet Ukrainian scholars participate?

Since the major universities of the world are represented, the major Ukrainian centers of intellectual activity and culture are also represented. We expect Yaroslav Dashkevych from Lviv and Petro Tolochko from Kiev to attend. Scholars from the Soviet Union can be very good scholars, even if they must add certain phrases or paragraphs because of the difficult position they are in.

Do you expect that the conference will be covered in the press?

My Italian colleagues have notified me that the Italian newspapers will be there and that the British Broadcasting Company and a major Swiss news organization are planning to cover it. But I would stress that the significance of the conference is in its long-term importance. The effect over time of gathering the world's leading scholars to discuss these topics in the context of their significance to Ukrainian history is incalculable.



Dr. Omeljan Pritsak

Dr. George Grabowicz...

(Continued from page 8)

it was the same, with the additional benefit of being exposed to a range of new ideas, and beyond that of seeing the West and getting an inkling of its values and its way of life. In view of what I've said before about the danger of provincialism that exists in Ukrainian culture and indeed in some areas of Ukrainian scholarly life, this kind of international contact is extraordinarily important for them. It shows that Ukrainian topics, Ukrainian studies, are treated seriously, that like Russian literature Ukrainian literature, too, deserves to be discussed at a U.S.-USSR symposium. By this same token, the people who participated in this, and their institutes and indeed Ukrainian scholarship in the Soviet Union is given a higher status.

As you know, in the past such contacts tended to be confined only to Moscow or Leningrad. The fact that Kiev is now on the map of American-Soviet scholarly relations is a real boost for them, and I am happy to have contributed to this. A major component, too, of course, are the people at IREX who saw the importance of this and helped bring it about.

Can you tell us about the next U.S.-Soviet symposium on Ukrainian studies?

Yes. It's planned for early June and it will be in Kiev, with a short side-trip to Lviv; the topic is "The Formation of Modern Ukrainian Literature and Language," and the hosts will be the Institutes of Literature and Linguistics of the Ukrainian Academy of Sciences. When I was in Kiev last December I discussed with the directors of both of these institutes various matters concerning the format and content of this upcoming symposium and I must say they are approaching it with much care and seriousness. One concrete prospect, I should add, is a joint Soviet-American publication of the proceedings of both the Harvard and the Kiev symposia.

What effect have Mikhail Gorbachev's policies of glasnost and perestroika had on scholarly exchanges in general and on Ukrainian studies specifically?

In my mind there is no doubt that these policies are a reality and that their effect is generally very positive. I can say this on the basis of my personal experience and of the consensus of the many people there I know and respect and trust. Among many other things, scholarly exchanges are a clear beneficiary of the political changes occurring there, and Ukrainian studies particularly so — not because there are so many Ukrainian projects or exchanges, (in fact, compared to Russian topics there is still rather little), but because there was nothing before, and there is something now. And this something is quite indispensable for the development of Ukrainian scholarship.

Now I could go on and on about how "perebudova" looks in practice, in Kiev, in its cultural life, in the Writers Union, in the Institute of Literature, and I have already spoken about this at various occasions and will continue to do so when opportunities present themselves. In fact I feel this is a story that has to be told — but this is not the time.

I do want to illustrate it, however, with one event that pertains to me. When I was in Kiev last summer I was asked to give an interview for *Literaturna Ukraina*, the foremost Ukrainian literary periodical, the official organ of the Writers Union, and the cutting edge of the cultural renaissance there. After some thought I agreed; by agreement the subjects I would discuss would deal primarily with my work, and with Ukrainian studies and Ukrainian cultural life in the West. The interview was rather long and when all was said and done neither I nor the interviewer were really certain how much of it would appear, or whether it would appear at all. But it did appear, taking up almost a whole page of the December 17 issue. To be sure there was a delay, but given that, its appearance was well-timed to also allow an editorial comment on my subsequent visit to Kiev in December.

The main thing, of course, is that despite a whole range of what from their official perspective are sensitive issues, such as Ukrainian studies in the West, Ukrainian educational centers and institutions here, avant-garde poetry, and so on, the interview was published — and basically intact. And this to me is

remarkable evidence of a new way of doing things. Quite simply this would have been inconceivable even a year or two ago.

What has been the response to this?

I can only imagine what the response there must have been (and I have heard indirectly about this) — great interest obviously; there was much information in this interview. Here the response has been predictable. On the one hand various people called and wrote to express their gratification and enthusiasm that something like this appeared. Literally everyone I spoke to on this saw it as a major, positive development; this, too, was the gist of an account of the interview in *Svoboda* (February 9 issue). On the other hand, our far-right, for example, newspapers like *Natsionalna Trybuna* and *Shliakh Peremohy*, have responded with typical suspicion, distortion and personal abuse. But this only confirms what must be evident to everyone: they are basically out of touch with reality and more interested in their own furious and empty rhetoric and posturing than in creative, tangible work. You see, it's much easier to rant about "kultobman" than to do something constructive.

And I do want to say one more thing to bring this topic to a close. The contacts I spoke of before can be modelled to some extent on the symposia that I have just described. That is to say, that even if they are not scholarly, the cultural contacts, say, with Soviet Ukrainian writers or artists or composers, should be predicated on mutual agreement as to the format and content, and above all on reciprocity. One should only go into projects and exchanges that are deemed worthwhile and with people that are worthwhile; a lowering of this criterion will only bring disappointment, and open our side to charges of being "used" and "duped."

At the same time, we cannot allow demagogues to scuttle such initiatives. If we only operate on the principle of all-or-nothing then we can only stagnate in inactivity or depart into a never-never world of furious rhetoric and self-delusion.

In this connection it is worth noting that the State Department, specifically William Courtney, the consul-designate for Kiev, organized a meeting in Washington in December of 1986 at which Ambassador Steven Rhinesmith, now in charge of the President's Exchange Initiative, spoke to a group of about a dozen Ukrainian American academic figures and cultural activists — I was also there — with the purpose of informing us about the options available for cultural exchanges with Soviet Ukraine, and indeed in order to encourage us to embark on such initiatives. That nothing has yet been done does not surprise me.

But to my knowledge, this meeting, and the very crucial issue of contacts that it raised, has not even been discussed in the Ukrainian press. What is the reason here? A conspiracy of silence? And, by the way, at that meeting the Harvard Symposium that then took place in January of 1987 was repeatedly spoken of by the director of IREX, by consul-designate Courtney, and others from the State Department as precisely the kind of exchange initiative that can break the ice, so to say, and serve as a model.

To turn to another matter, are any student exchanges planned by your department at Harvard?

As you undoubtedly know, there are various exchanges or rather language programs for studying Russian (primarily in Moscow and Leningrad); there are also such programs in Poland, Czechoslovakia, Yugoslavia and I believe in Bulgaria, and our students regularly take advantage of them. Unfortunately, up to now Ukrainian was the major exception — no exchanges or language programs were in existence. Now things are changing. One of our graduate students is now in Kiev studying Ukrainian, and there are real prospects that a program or indeed several programs — for the academic year or summer study — can be put in place. It takes a lot of effort and various bureaucratic problems must be overcome, but it certainly should be done and will be done. As I said before, this is quite simply indispensable for the development of Ukrainian studies as a serious discipline.

What can you say about how the Slavic Department at Harvard has changed in the last few years, and about the prospects of Ukrainian studies within it?

Here I can certainly be more upbeat. The department, in the five years I have been chairman, has been going through a gradual but steady process of rejuvenation; at the end of this last academic year we received two new senior appointments which now give us a department that is considerably younger than when I came here, larger, and undoubtedly more dynamic. Even though I'm obviously not an objective judge, I can say that this is certainly one of the very best departments in the country, I would like to think the best, and one that is both by the consensus of its faculty and the university, and by its very structure and curriculum a Slavic Department, not just a Russian one.

This to me is very important, not just because I represent a non-Russian, (that would be inexcusable in a scholar), but because I'm deeply persuaded that to be a good scholar in one Slavic field, be it Ukrainian or Polish or Russian, one should have a comparative knowledge of other Slavic fields. That inheres in the nature of the Slavic historical experience. One of the things that I have done to further this is to begin an effort to get an endowed chair here in Czech and Slovak languages and literatures, following the model of the Ukrainian and Polish chairs. I very much hope this succeeds.

As to Ukrainian studies within the department, they are flourishing, but the literature side of things is clearly stronger than the language side. In the literature program we have several graduate students at various levels of advancement; in the last two or three years two Ph.D.s were given in Ukrainian literature, one is near completion and the rest in the pipeline.

The situation with Ukrainian language is less rosy, but not tragic. We have courses and students, but not the kind of depth in the faculty that we need. One of the options that students majoring in Ukrainian have been asking about, and which the department supports, is the possibility of going to Ukraine say, to Kiev or Lviv, to study advanced Ukrainian, analogously to the study in Moscow and Leningrad that is routine — and very useful — for students majoring in Russian. With the establishment of an American Consulate in Kiev — whenever that takes place — this may become much more feasible.

What about the general status or improvement in Ukrainian studies in the over-all Slavic field?

Sooner or later every interviewee must say "I'm glad you asked me that." I really am. Because this is the most optimistic, upbeat part of the whole picture. In a word, I don't think the Ukrainian community out there really appreciates — I guess they can't, not being directly involved with the field — how much the establishment of Ukrainian programs, and specifically here, at Harvard, with all our resources, the institute, the library, the research projects, the publications, the journal, has done to raise the status, the legitimacy, of Ukrainian studies in this country. This is especially noticeable when compared to what existed, say, 20, to 30 years ago, when Ukrainian studies consisted of an occasional article or panel at a conference, or every few years or so a book, and where the bulk of the work was by Ukrainian emigres for Ukrainian emigres, true believers talking to true believers, all in the ghetto.

Things have changed dramatically since then: Ukrainian studies have attracted non-Ukrainians as well as those of Ukrainian background; they are a constant, regular and rejuvenated process, not an ad-hoc or hit-or-miss affair of retired, elderly gentlemen; above all there is quality control. The scholarly world knows what Ukrainian issues and problems are: they are part of the scholarly establishment's agenda, not the domain of nameless demonstrators in the street. The mass media may still confuse Ukrainian with Russian, or Russia with the Soviet Union, but no self-respecting scholar would; it's just no longer good form.

At the least AAASS (the national Slavic association) Conferences in New Orleans, or in Boston, for example, the speakers were very careful to distinguish between Old Russian and Old Rus' literature; 10, 15, 20 years ago nobody would have bothered or even much cared. That, too, is progress. But the real indicator of progress, in this area at least, is the work of scholars — their discarding of worn-out stereotypes, their sweeping away of the cobwebs of ignorance, and the questions they ask.

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

For more information call our Home Office, (201) 451-2200.

Easter letter...

(Continued from page 1)

joy, the confirmation of our faith, and the realization of our hopes. Christ is risen! Risen, as He had promised, illuminating the entire world with the Light of His Resurrection. Our redemption is complete, the hopes of countless generations, living "in darkness and the shadow of death" (Luke 1:79) have been realized. The Resurrection of our Saviour, Jesus Christ, has given all people the opportunity to become the sons of Light, the children of God, partakers of eternal life. Can there be a greater joy than that which stems from understanding that we are not accidental wanderers on this earth, not a random aggregate of atoms, not soulless cogs in the gigantic machinery of the material world, not knowing whence we came or where we are going, but worthy creatures of God, each with a definite and important mission in life?

Such a mission exists not only for each individual, but for every community, every society, every nation. We should be proud to be members of a nation which, having received the Light of Christ 1,000 years ago, deeply understood its mission, and from the very beginning of its existence as a Christian nation, carried it out with utmost conviction. We not only accepted the Christian faith with all our hearts, not only expanded and elevated all aspects of religious life to high levels of achievement, not only provided countless examples of Christian goodwill, but also brought the teachings of Christ to other nations, liberating them from "darkness and the shadow of death." Over the centuries the Church and people of Ukraine have been tightly bound together, in a bond which even the most severe persecution could not break. We developed with Christ; we endured injustice, torment and crucifixion with Christ; we rose with Christ, and we have remained faithful to Him — throughout all ages, under all circumstances.

With pride in our accomplishments, in our unyielding faith in Christ, we celebrate this year the Millennium of the Baptism of Rus'-Ukraine. The Holy Jubilee Year, proclaimed in honor of this occasion, stimulates us to examine our life, to evaluate how well we are continuing the legacy of our forefathers, to reflect upon our own personal contributions to Christ and to His Holy Ukrainian Autocephalous Orthodox Church, in honor of its Millennium. To each of us God has given talents: two, five, or 10. Let us not bury these talents, as did the foolish servants in Christ's parable (Matthew 25:24-30). Let us increase them and use them for the glory of God, for the glory of our Holy Church, and for the common, not just personal, good!

Rhode Island

(Continued from page 5)

Mr. Flis then reviewed the organizational accomplishments of other secretaries and organizers.

Mr. Flis informed those present of the UNA's financial situation. He stated that in 1987 a total of 1,362 new members were organized, insured for the amount of \$8,636,000. The UNA ended the year with \$60,582,229 in total assets, showing an increase of \$3.2 million. He added that although receipts from dues have diminished by \$68,731, the investment income has increased by \$713,576. Rents received on the UNA building, said Mr. Flis, amounted to \$3,114,000 and \$540,000 in interest was paid to members on their promissory notes. Mr. Flis also reviewed the real estate situation in Jersey City, focusing his remarks on what is happening

Let us remember that the Ukrainian Orthodox Church in Ukraine greets its Millennium from the darkest captivity.

Trampled, dishonored, deprived of her own identity and freedom of expression, lacking the opportunity to pray in her native tongue, she exists there only in the hearts of the Ukrainian people, who thirst for religion and freedom. Let us remember that, due to historical circumstances, we, the Orthodox Ukrainians of the free world, are now the only pillars of Ukrainian Orthodoxy, the only rightful heirs of the Kievan Metropolis of St. Volodymyr, the only defenders of our forefathers' religious legacy. This leaves us with a sacred task: not only to preserve this invaluable legacy, but to cultivate it, supplementing and enriching it with our own achievements.

In the decades of its existence in the free world, the Ukrainian Orthodox Church has grown, matured, and secured a strong material base for itself. Now, as we enter into the second millennium of Ukrainian Christianity, we need a great wave of spiritual growth. We need to renew and strengthen our obligations to Christ and to His Holy Church. We need growth in devotion and greater love towards God and towards fellow man, an increase in acts of charity and goodwill. We need younger cadres of clergy: well-educated and devout pastors, eloquent preachers, who would carry the eternal Word of God of the people of the nuclear age in a manner understandable and comprehensible to them. We need to build a strong system of religious education for our children and youth, to ensure that our descendants will know and preserve their faith and will continue to cultivate the religious-cultural legacy bequeathed to them. In conclusion, we urgently need to increase our publishing activities, so that we can educate ourselves and our children, and proclaim to the world, through this medium, who we are, who our forefathers were, and what great spiritual treasures we possess. When the long-awaited hour of freedom arrives for our people and Church in Ukraine, we must be ready to help them in every way possible, in all aspects of their new rebirth.

May the Light of Christ's Resurrection shine upon us and strengthen us for the completion of these great tasks.

Christ is risen! Indeed He is risen!

Devotedly yours in Christ,
 † **Mystyslav**, Metropolitan
 † **Constantine**, Archbishop
 † **Volodymyr**, Archbishop
 † **Anatoly**, Archbishop
 † **Antony**, Bishop

Pascha 1988
 Center of St. Andrew the First-Called
 Apostle South Bound Brook, N.J. USA
 around the UNA building in the downtown area.

Mr. Chudolij, supreme advisor, was asked to address those present and he spoke about the fraternal activities undertaken by the district which included a trip to Toronto and to New York's Ukrainian Village. He thanked Mr. and Mrs. Dmytro Sarachman for their assistance in making these cultural excursions.

Mr. Chudolij asked all present to write to their congressmen and senators in support of resolutions demanding recognition of the Ukrainian Catholic and Orthodox Churches by the Soviet government.

Mr. Sarachman asked the fraternal coordinator if he would report on the UNA-sponsored meeting of the New England Fraternal Congress which he attended.

Easter greetings...

(Continued from page 1)

dead. Therefore John declared: "These things are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life through His name."

It is the joy of the Christian faith that Jesus shares His resurrection. He said, "I am the resurrection and the life. He that believes in Me though he were dead yet shall he live, and he that lives and believes in Me shall never die." He who participates in My life, says Jesus; he who shares My spirit; he who joins with Me in My loving work; he who carries a conviction that we are responsible for each other and does something about it, he who loves and loves until the end, he shall live.

Therefore the communion of saints is not fiction but fact. The veil is very thin sometimes as the radar of love penetrates through the darkness of death. But some day even that veil will be taken away and in glad recognition we shall see the one we love.

Physical death will come, perhaps swiftly, perhaps slowly and painfully. But we are not alone; we are Christ's. And Christ said: "My sheep hear My voice, and I know them and they know Me; and I give them eternal life, and they shall never perish, and no one shall snatch them out of My hand." By man, the way of Adam, self-willed, perverse, comes death. But by man also, the second Adam, obedient, trusting, loving, comes the resurrection of the dead.

It takes all kinds of Christians to make a Church. There is the way of Paul, the way of Peter, the way of Thomas. And there are many people today who are attracted to Jesus, as Paul, Peter and Thomas were.

Wherever we see progress in the search of truth, wherever we see improvement in social conditions, wherever we see real political and economic progress, these things have not occurred because everybody has been believing that what is commonly accepted and true. Progress has occurred because some doubted. "Doubt," said Galileo, "is the father of discovery." Thomas, therefore, is the symbol of a noble company — the company of those who dare to think for themselves, demand their own evidence, and are unwilling to accept the commonly held assumptions simply because they are commonly held.

While there are many points of Christian doctrine that you and I cannot prove, nor ever will be able to, yet at the core of Christianity, there is a personal knowledge, a personally held faith, a personal relationship with the Lord Jesus. That central core of Christian faith is not something that some other person can give to you. You have to find it for yourself!

The reason for the appearance of Jesus to the group when Thomas was present was for no other purpose than to dispel the doubt of Thomas. John here is declaring unto us that the Risen Lord has power to dispel doubt.

Jesus understood Thomas. He offered him evidence. And so Thomas went down on his knees and in one sentence gathered up all Christian creed, all declaration of faith, all commitment of life. He cried out, "My Lord and my God!"

The Risen Lord not only dispels our doubt, He also dispels our guilt. When the Risen Christ appeared to Peter, He went right to the heart of the problem. He confronted him with a penetrating question, "Simon, do you love Me more than these?" He did not say, "Why are you fishing?" or "How are you feeling now?" More specifically, "How do you feel now Peter about your denial?" No, He just said, "Do you love Me more than these?" In other words, Where is your treasure, Peter, Where is your heart? He demands, "Look at yourself now. What do you really love?"

Now if this could happen to us; if Christ could confront you and me as visibly as He did Peter, and ask, "Do you love Me more than these?" what would you answer? And if we can honestly answer, "Yes Lord, you know I love you more than these," then this is all that He wants.

The Risen Lord dispels doubt and guilt, and He also dispels fear. It's so easy to be afraid. Many people today "play safe" because they are afraid to stand up, to dare, to go on.

We read, "When the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you.'" Here were the disciples of Jesus afraid for their lives. Here He came who had dared to lay down His life, but death had not stopped Him. And because He stood there, the fear disappeared and death lost its terror.

Now, there is a secret here. You don't find peace of mind by looking for it. It is the result of the commitment of your life, of your personal knowledge, personal contact, personal grip with the Risen Lord.

In Christ Jesus, God has conquered the power of death and the power of sin. He has done it for us. Christ arose with body and soul after He was fully dead. Here, in Christ Jesus, God has consummated the miracle of the new creation expected at the end. Once again He has created life as in the beginning. Resurrection, not only in the sense of the Holy Spirit's taken possession of the inner man, but also a resurrection of the body. And this is what we Christians call the power of the resurrection.

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ATTENTION: DATE CHANGE

DISTRICT COMMITTEE OF UNA BRANCHES
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ANNOUNCES THAT ITS
**ANNUAL
DISTRICT COMMITTEE MEETING**

originally planned for Sunday, April 17,
has been rescheduled for
Sunday, May 15, at 3 p.m. sharp
at the 600 Glenwood Avenue, Ambridge, Pa.

All members of the District Committee, Convention Delegates, Branch Officers
of the following Branches are requested to attend without fail:

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

PROGRAM:

- | | |
|---|--|
| 1. Opening | 6. Election of District Committee Officers |
| 2. Election of presidium | 7. Address of UNA Supreme President |
| 3. Minutes of preceding meeting | 8. Adoption of District Program |
| 4. Reports of District Committee Officers | 9. Discussion and Resolutions |
| 5. Discussion on reports and acceptance | 10. Adjournment |

Meeting will be attended by:

Dr. John O. Flis, UNA Supreme President
Andrew Jula, UNA Supreme Advisor

Andrew Jula, president Dmytro Holowaty, secretary Joseph Nadzak, treasurer

400 Soviet bloc...

(Continued from page 2)

representatives Jacek Caputowicz and Jacek Szymanderski of Poland; barrister Slobodan Perovic, professor Aton Stres and journalist Tomas Mastnak of Yugoslavia; and activists Ralf Hirsch, Barbel Bohley, Werner Fisher, Wolfgang Templin, Stefan Krawczyk and Freya Klier of East Germany.

New signatories are still being added. Some signatories, such as the spokesmen for the Czechoslovak human rights movement Charter 77, represent their movements. Charter 77 has more than 1,300 members.

The full text of the appeal follow.

We, people of democratic and peaceful convictions, religious believers and non-believers, welcome the January and March 1987 resolutions of the Council of Europe and the United Nations Human Rights Commission, which acknowledged conscientious objection to military service as a universal right and called upon governments that have not yet done so to release imprisoned objectors and introduce alternative civilian service for them.

We have good reasons to support these demands. Hundreds of our East European compatriots are sent to

prison because of their non-violent conscientious stands: these young men would like to serve the community by caring for the old and sick instead of performing military service.

But as Europeans, we also protest against inhuman practices of our governments. It is disgraceful for the whole of our continent that even after Hitlerism and Stalinism, and the evils of two world wars, there are still governments that do not respect individuals' rights to follow the dictates of their own conscience. War and the suppression of individuals' rights go hand in hand today as well.

As long as people who refuse to consider other nations as enemies are prosecuted, detente cannot be firmly established in a divided Europe. Governments that demand other governments to renounce violence publicly while they themselves imprison those who reject it cannot be trusted.

The nations of Eastern Europe expect the Helsinki process to link European security with the extension of human rights. Therefore:

- we call upon all signatory countries to the Helsinki Accords to undertake a mutual obligation to recognize citizens' right to conscientious objection and alternative service;
- we appeal to governments whose aim is to establish real peace and freedom in Europe to initiate the formulation of such an agreement at the Vienna CSCE follow-up meeting.

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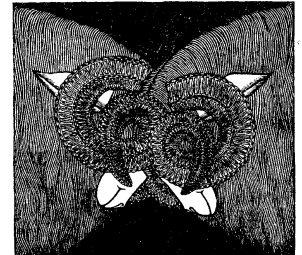


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University of Toronto Press, Toronto, Buffalo, London, 1988, published for the Canadian Institute of Ukrainian Studies, the Shevchenko Scientific Society (Sarcelles, France) and Canadian Foundation of Ukrainian Studies, pp. 737.

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Gorbachev...

(Continued from page 2)

tions of the life of nations and internationality relations as though these have been solved once and for all." There are difficulties, he conceded, that have been inherited from the past, as well as problems that have emerged on the course of time. The Soviet Union, he declared, is determined to resolve these in a democratic fashion, bearing in mind the interests of the individual nations and Soviet society as a whole.

Again, not particularly illuminating nor altogether novel notions. The Soviet party leader will have to come up with something a bit more concrete and rather more imaginative if he is to defuse the situation that has developed in the aftermath of recent events in the Transcaucasus. Moreover, Nagorno-Karabakh is by no means the only nationalities issue on the agenda. Even a casual reading of the proceedings of the recent meeting of Soviet writers in Moscow would suffice to catalogue an impressive list of outstanding problems requiring the Politburo's attention.

In addition to language and cultural issues, there is the very real problem of the relationship between the center and the periphery in the management of the huge and highly centralized Soviet economy. This sore point was given eloquent expression at the writers' meeting by one of the delegates from Uzbekistan, Adyla Yakubov. His moving description of the ruinous

consequences of Moscow's policy of concentration on cotton in the republic was couched in unmistakable national terms and could easily be interpreted as an indictment against exploitation pure and simple.

Western journalists covering the general secretary's visit suggested that the Soviet leader may be looking to Yugoslavia for some pointers on economic decentralization and self-management. Yet, in his remarks to the workers of the machine construction plant, Mr. Gorbachev explained that he was seeking to implement the kind of economic reform that would "develop the independent activity and responsibility of workers' collectives, republics, and oblasts, while at the same time preserving the important regulatory role of the center, for this is the advantage of socialism."

A contradiction in terms? This must be left for the economists to decipher.

It seems that we will have to wait for the promised Central Committee plenum on the national question and the June Party conference to learn exactly what the Soviet leadership plans to do about its ethnic problems. In the meantime, the Armenians are showing signs of growing impatience.

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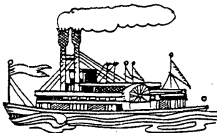
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Australian...

(Continued from page 3)

testify at the hearings by the Baltic and Ukrainian communities of Australia. His trip was also partly funded by Baltic organizations in the United States. ADP coordinated the arrangements in the United States. ADP coordinated the arrangements for the trip.

The report notes that the first allegations of Nazi war criminals residing in Australia appeared in April and May of 1986 in media reports. In June of 1986, Special Minister of State Michael Young, MP, asked Andrew Menzies to conduct a review of the allegations. The report was presented in November of 1986. Mr. Menzies recommended that some action be taken, because it was "more likely than not that a significant number of persons who committed serious war crimes in World War II had entered Australia."

The government's response was to introduce an amendment to the War Crimes Act of 1945.

The committee's job was to explore the issue of foreign evidence which would be used in Australian proceedings. In the course of its work, it evaluated the American as well as Canadian experiences with such evidence. Although recognizing the importance of eyewitness testimony, the committee noted the problems of the accuracy of recollection and the difficulties which may arise. However, the committee expressed confidence that judges who hear these cases will be alert to this problem. Another source of concern was the independence of witnesses who are citizens of "non-democratic states." It was noted that no witnesses have traveled either to the U.S. or Canada from the USSR or other East

bloc countries to testify. Despite this lack of precedent and doubts cast upon the ability of foreign witnesses to travel to Australia, the committee took note of the following remark by Ian Temby, director of public prosecutions: "(It is likely, (that) foreign witnesses will generally appear in person at any proceedings in Australia."

Attached to the report are letters exchanged between Mr. Greenwood and Natalya Kolesnikova of the USSR, as well as Hungarian and Yugoslavian authorities, which specifically provide for the travel of witnesses to Australia and access to documents and archives. The Soviet letter stipulates that travel will be encouraged in circumstances where "the witness is not prevented by reason of serious ill health from so doing."

The committee also noted that any possible distortion of testimony by interpreters would be minimized where the witnesses would be testifying in person in Australia. Mr. Temby insisted that interpreters be independent and be provided by Australia.

The committee noted the arguments made by Mr. Zumbakis concerning the atmosphere surrounding the taking of videotaped depositions in the presence of numerous Soviet officials. The committee held the view that witnesses should appear in person in Australian courts and be crossexamined in the presence of a jury. It was their view that "no video recording can substitute for the presence of a witness before a jury."

Also discussed is the question of adequate financial resources for the defense, as these cases have been characterized by Australian government officials as having the potential for being the longest and most expensive in Australian legal history. The committee

felt that special provisions should be made for legal aid if the bill is enacted; however, that no compensation should be made to individuals who may be acquitted, as that is the normal procedure in criminal cases.

In its conclusions, the committee notes its view that courts are likely to approach the use of foreign-source evidence with circumspection, which it considers to be the correct approach. Also pointed out is that it is "crucial" that both prosecution and defense be able to examine witnesses in front of a jury.

The committee states that prosecutions should not begin until agreements have been concluded between Australia and each country from which evidence is to be obtained, so that defense, as well as prosecution witnesses, will be able to travel to Australia to give evidence.

Prosecutions are also not recommended until the "government is satisfied that any defendants in such prosecutions will have access to defense witnesses and be able to visit such sites and examine such archives as is reasonable in the preparation of a defense."

Upon reviewing the report, Ylo Anson, president of Americans for Due Process, said: "It seems absolutely incredible that the Australians were able to get the Soviets to agree to let witnesses travel there to testify. On the other hand, they do make a stipulation about their health. It may be worthwhile noting that during the last set of depositions taken in Soviet-occupied Latvia in the Kalejs case, out of 13 witnesses who were questioned and asked by defense counsel Ivars Bezins whether they would be willing to come to the United States to testify, one refused and 12 said that their health would not permit such travel."

OSI wants...

(Continued from page 3)

presiding at depositions in the Soviet Union.

The OSI argues that depositions taken by the OSI in other countries, such as West Germany, are also often presided over by the German police or prosecution officials. The OSI has urged the court to determine the reliability or credibility of the testimony when it is presented to the court at trial and then to give it whatever weight it may be due.

Americans for Due Process (ADP) is preparing a letter of protest to the Departments of Justice and State concerning the OSI's motion.

"First the OSI went to court and stated that one of the Baltic countries did not exist. Then last year they deported Estonian Karl Linnas to Soviet-occupied Estonia. Now they are telling us that Soviet procurators need to assert their sovereignty over the Balts. Enough is enough," stated Rasa Razgaitis, coordinator of ADP.

She added, "Why does the government even bother saying that they don't recognize the illegal occupation of the Baltic countries by the Soviets?"

Chicago...

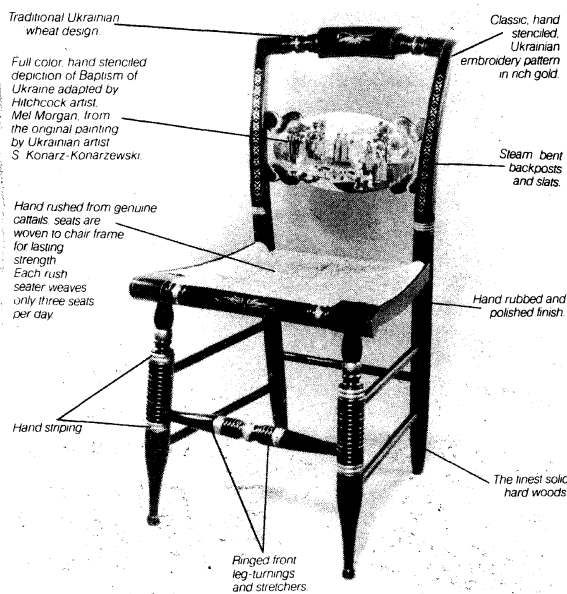
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quarrels and to resolve border problems in a reasonable fashion. Finally Mr. Ziembinski placed the hope of Central Europe in its common Christian heritage.

Though he did not get into the mechanics of his proposal, or become very specific, the fact that a Solidarity activist realized that no one nation could gain its freedom alone seems significant.

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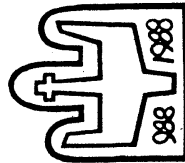
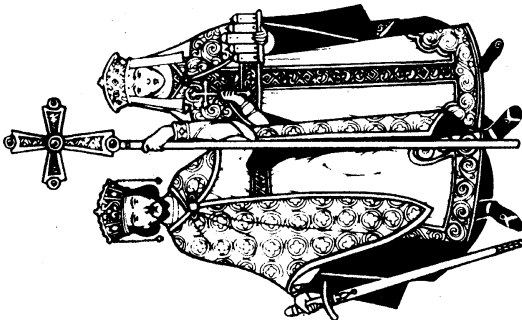
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April 15

CHICAGO: The Ukrainian National Women's League of America, Branch 29, will host a lecture by Pastor Olexa Harbuziuk on the Ukrainian Baptist Church here and in Ukraine, at 7:15 p.m. at the Ukrainian Institute of Modern Art, 2320 W. Chicago Ave. Donations will be appreciated. For more information call Oksana, (312) 771-4663.

CLARK, N.J.: The Polish Cultural Foundation invites the public to an exhibit of works by Ukrainian artists Arcadia Olenska-Petryshyn, which will be opened with a reception at 7:30 p.m. at the foundation, 177 Broadway. The exhibit will run through May 7. For information call the foundation, (201) 382-7197.

April 16

NEW YORK: A reception officially opening the Ukrainian Research and Documentation Center (URDC) at the Ukrainian Institute of America will take place at 1 p.m. at the UIA, 2 E. 79th St. The opening will also feature a conference dedicated to the problems of Ukrainians during World War II, with guest speakers, Dr. Myroslav Prokop, Dr. Wolodymyr Stojko and Dr. Taras Hunczak. For information call the UIA, (212) 288-8660.

HARTFORD, Conn.: The Ukrainian American Youth Association (SUM-A) invites the public to a volleyball tournament during the day at Wethersfield High School, 411 Wolcott Road in Wethersfield. The

tournament will be followed by a spring dance at 9 p.m. at the Ukrainian National Home, 961 Wethersfield Ave. Music will be provided by the Charivni Ochi band. For tickets and information on either event call the Cooperative SUM-A gift store, (203) 246-6955.

NEW YORK: The Shevchenko Scientific Society will sponsor a public lecture, dedicated to the Millennium of Ukrainian Christianity, on "The Influence of Christian Religion on the Collective Subconscious," by Dr. Ivan Holowinsky, psychology professor at Rutgers University, at 5 p.m. in the society's headquarters, 63 Fourth Ave., between 9th and 10th streets.

ABINGTON, Pa.: Americans for Human Rights in Ukraine will hold a public meeting, featuring Bozhena Olshaniwsky, AHRU president, at 6 p.m. in the Ukrainian Educational and Cultural center, 700 Cedar Road. The topics covered will include: AHRU participation in the unofficial human rights seminar in Moscow last December, the current situation in Ukraine and AHRU fund-raising efforts for the Commission on the Ukraine Famine. For information call (201) 373-9729.

April 17

CLIFTON, N.J.: In celebration of the Millennium, a gala concert will be held at 6 p.m. at Clifton High School, 330 Colfax Road. The program will feature Metropolitan

program will include the presentation of famous Ukrainian American sports personalities, as well as performances by singer Zenia Tarczanyyn-Kunasz with accompanist Halia Mazurok-Reh, as well as the theatrical group directed by Wolodymyr Shasharowsky. Dr. Ihor Kunasz is master of ceremonies.

Tickets to the event are \$40 per person. The Ukrainian Educational and Cultural Center is located at 700 Cedar Road in Abington. For information call the center at (215) 663-1166.

Banquet to benefit Youth Olympiad

PHILADELPHIA — A benefit banquet to raise funds for the Ukrainian American Millennium Olympiad and Youth Rally will be held here at the Ukrainian Educational and Cultural Center on Saturday, April 16.

Over 500 athletes have already registered for the Olympiad, which will be held during the Memorial Day weekend in the Philadelphia area.

The benefit banquet begins at 7:30 p.m.; cocktails begin at 7 p.m. The

PREVIEW OF EVENTS

Opera bass-baritone Andrij Dobriansky, the Dumka Choir of New York and the Ballet School of Roma Pryma Bohachevsky. Tickets are \$15 and \$12 and may be purchased at Self-Reliance, 229 Hope St. in Passaic, N.J., (201) 473-5965, or after the Sunday liturgies at St. Nicholas Ukrainian Catholic Church, 216 President St. The concert is sponsored by the Passaic-Bergen chapter of the Ukrainian Congress Committee of America in conjunction with local Ukrainian Catholic and Orthodox parishes.

SOUTH BOUND BROOK, N.J.: Providna Nedilia (Seeing-off Sunday) will take place this Sunday at cemetery of St. Andrew the First-Called Apostle, the seat of the Ukrainian Orthodox Church of the U.S.A. Ukrainian Orthodox and Catholic priests will be available for the blessing of graves throughout the day.

TOMS RIVER, N.J.: Ocean County Ukrainians will celebrate the Millennium of Ukrainian Christianity with a traditional "Sviachene" Easter dinner, including a cultural display and performances by the Boyan

Choir, the Zaporozhe Dance Ensemble and Prof. Lewycky on the bandura, at 2 p.m. in Bayville Firehouse No. 1. Tickets are \$20 and will benefit the Building Fund of St. Stephen's Ukrainian Catholic Center. Tickets will not be available at the door. For information call (201) 341-7123.

PHILADELPHIA: The Ukrainian Educational and Cultural Center and the Ukrainian Student Association of Philadelphia will sponsor an academic evening, featuring demographer Dr. Wolowyna on "The Professions of Ukrainian Americans," followed by a reception, at 5:30 p.m. at the center, 700 Cedar Road, Abington, (215) 663-1166.

April 21

TORONTO: The Second Wreath Cultural Society is concluding its series of "Evenings with Interesting Women," with an evening featuring Virlana Tkacz, director of the La Mama Theater in New York at 7:30 p.m. at St. Vladimir's Institute, 620 Spadina Ave. Admission is \$6 per person and \$4 for senior citizens and students. For information call Second Wreath, (416) 962-2444 or 534-0774.

Ethnic performers to be featured

CHICAGO — Some of this city's best ethnic performers will present a program on Saturday, April 23, at 7 p.m. at the Ridgewood High School Auditorium, 7500 W. Montrose Ave., in Norridge, Ill. This spring concert, benefiting St. Joseph's Ukrainian Catholic Church, will feature musicians and dancers from the Ukraina Folk Dance Ensemble, Balkanske Igre Chicago Balkan Dance Ensemble, the Egerlander German Folk Dancers, Bayda Ukrainian Folk Ensemble, as well as students of the School of Ukrai-

nian Ballet of Chicago (Northwest Branch).

St. Joseph's Ukrainian Catholic Church, 5000 N. Cumberland Ave., Chicago, is completing the process of decorating the church interior with the painting of beautiful icons on the ceiling and walls in the ancient traditions of the Byzantine Rite. The work has been very time consuming and very costly.

Tickets may be obtained from the parish office at 5000 N. Cumberland Ave., Chicago, or by calling (312) 625-4805.

Demjanjuk verdict...

(Continued from page 1)

Terrible" from one witness, Otto Horn. The suit seeks to overturn the denaturalization of Mr. Demjanjuk as well as a declaration that findings regarding his deportability and extraditability are void. The suit also seeks to cover attorneys' fees and costs.

An advance copy of the Demjanjuk defense's legal complaint was obtained by The Weekly just before press time.

It argues that, in the course of the U.S. government's investigations, "the United States had assembled sufficient evidence and data so that it knew, no later than February 10, 1981, that the plaintiff, John Demjanjuk, was not, nor could reasonably be identified with the mass killer of Treblinka between 1941 and 1943, known as 'Ivan the Terrible' or 'Ivan Grozny.'"

Out of 75 witnesses, including four in the USSR, interviewed by the U.S., the names of no more than 31 were disclosed, and only 11 statements were provided to the defense, the suit states. In addition, U.S. officials "withheld subsequent statements of the substance of interviews of witnesses to which plaintiff was entitled, whereby they either modified their testimony or negated their prior identification."

The suit goes on to allege that "it was the intent, design and scheme of parties acting on behalf of the United States, specifically Allan A. Ryan and Neal Sher, to withhold this volume of testimony from the plaintiff as well as to take full advantage of its exclusive access to the government-to-govern-

ment historical archives throughout Europe, so as to prevent plaintiff from in any manner formulating a defense."

To sum up, the suit contends that the U.S. procured the plaintiff's denaturalization "by making false representations in reference to material facts, making those representations with knowledge of their falsity and with an intent to deceive the plaintiff. The plaintiff developed his investigation and prosecuted his defense relying on these misrepresentations of the United States."

"The United States successfully concealed its fraud throughout the deportation and extradition proceedings, thereby procuring those judgments, orders and adjudications favorable to it based upon its fraud," the suit alleges. "As a result thereof, plaintiff has wrongfully suffered denaturalization, deportation and extradition for war crimes."

Furthermore, the complaint contends that the OSI "fraudulently concealed from Israel its knowledge regarding evidence in its possession regarding plaintiff inconsistent with culpability in order to assure that Israel would return an indictment, proceed with prosecution and avoid any embarrassment to the OSI..."

In a related matter, Mr. Nishnic asked The Weekly to convey the Demjanjuk defense's gratitude "to the Ukrainian community in the United States and Canada, as well as Ukrainians all around the world."

He added, "The fact is that, had it not been for the Ukrainian community, John Demjanjuk would have had no defense at all."

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