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Ukrainian hierarchs meet with Reagan President rebuffs Ukrainian cardinal on Soviet visit

by Maria Rudensky
Special to The Ukrainian Weekly

WASHINGTON — Responding to a personal appeal from Cardinal Myroslav Ivan Lubachivsky, President Ronald Reagan promised on May 3 to demand religious liberty for Ukrainian Catholic and Ukrainian Orthodox believers when he is in the Soviet Union on May 29-June 2 for the summit.

Cardinal Lubachivsky met privately with the president in the Oval Office after a seminar on religious rights in the Soviet Union held in the White House East Room.

But the president rejected the prelate's request, echoed by two Russian Orthodox churchmen, to refrain from visiting Moscow's Danilov Monastery during the summit. He told Cardinal Lubachivsky he has agreed to go and cannot change the arrangement, and he will make a stand on behalf of religious

freedom.

The monastery, a set of 700-year-old buildings rebuilt at Soviet government expense, "only five years ago housed a prison for children" said Father Vladimir Shibaef, identified as a priest of the Russian Orthodox Church abroad, who spoke at the White House seminar. The monastery was also described as "a Potemkin village shown to every foreign dignitary."

The president's decision was viewed with dismay by some in the Ukrainian community, especially in light of his signing, on May 2, of the congressional resolution discouraging official participation in Millennial events as long as Ukrainian churches remain banned.

At the seminar, attended by more than 150 religious and ethnic community activists including more than a dozen Ukrainians, Cardinal Lubachivsky, leader of the Ukrainian Catholic

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240 prominent Americans appeal for religious rights in USSR

WASHINGTON — A group of more than 240 prominent Americans representing a broad range of religious and political opinion on April 27 appealed for religious freedom in the Soviet Union on the occasion of the Millennium of Christianity in Kievan Rus'.

The appeal was financed by the James Madison Foundation, a private research group that describes itself as an organization for world peace and against communism.

The appeal urged President Ronald Reagan to raise the issue of religious rights during his summit meeting with General Secretary Mikhail Gorbachev of the USSR.

For the full text of the appeal for religious freedom in the USSR, see page 3.

The appeal states that "human rights issues, and paramount among them the fundamental human rights of religious freedom or freedom of conscience, are not peripheral matters on the U.S.-Soviet agenda."

Among other things, the appeal called for the legalization of the Ukrainian Catholic Church and the Ukrainian Autocephalous Orthodox Church that were banned by the Stalin regime.

The appeal was presented to President Reagan on April 25 during a meeting in the Oval Office.

Meeting with the president were: the Rev. Leonid Kishkovsky, secretary for ecumenical affairs of the Orthodox Church in America and president-elect of the National Council of Churches; Archbishop-Metropolitan Stephen

Sulyk of the Ukrainian Catholic Church in the United States; Micah Naftalin, national director of the Union of Councils for Soviet Jews; and George Weigel, president, of the James Madison Foundation. Also present was Amy Sherman, the person who managed the appeal project for the foundation.

The president assured the group that he would make religious rights part of

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Kuchmiak consecrated bishop



Newly ordained Bishop Michael Kuchmiak is embraced by Archbishop Pio Laghi, the Vatican's representative in the United States.

PHILADELPHIA — The Rev. Michael Kuchmiak, 65, was ordained bishop during a pontifical divine liturgy celebrated here at Immaculate Conception Ukrainian Catholic Cathedral on Wednesday, April 27.

The principal consecrator during the

ceremony was Archbishop Stephen Sulyk, metropolitan for Ukrainian Catholics in the United States. Bishop Kuchmiak will serve as auxiliary bishop to Metropolitan Sulyk, in addition to being titular bishop of Agathopolis. He was nominated a bishop in March by Pope John Paul II.

Assisting at the consecration were Archbishop Maxim Hermaniuk, metropolitan for Ukrainian Catholics in Canada, and Bishop Innocent Lotocky of the St. Nicholas Eparchy in Chicago.

Bishop Robert Moskal of St. Joseph Eparchy in Parma, Ohio, delivered the homily in both the Ukrainian and English languages. Bishop Moskal was Bishop Kuchmiak's predecessor as auxiliary bishop of Philadelphia.

Pope John Paul II was represented at the consecration by Archbishop Pio Laghi, papal pro-nuncio to the United States. Retired Cardinal John Krol of Philadelphia also was present.

Some 30 bishops of both the Eastern and Latin rite Catholic Church participated in the day's events. Ukrainian Catholic bishops present included: Basil Losten of Stamford, Conn.; Michael Hrynchysyn of France, Demetrius Greschuk of Edmonton, Basil Fivievich of Saskatoon and Jerome Chimy of New Westminster, B.C.

Among other hierarchs present were: Archbishop Stephen Kocisko and Auxiliary Bishop John Bilock, both the

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Lawyers question judges' verdict in Demjanjuk war crimes trial

by Roma Hadzewycz

JERSEY CITY, N.J. — North American lawyers well-acquainted with the case of John Demjanjuk have expressed shock and puzzlement at the verdict announced by the judges at this, the second Nazi war crimes trial held in Israel.

Chicago attorney S. Paul Zumbakis told The Ukrainian Weekly in a telephone interview, "I am puzzled by the judges' certitude that he (Mr. Demjanjuk) is 'Ivan the Terrible.' Apparently there was a tremendous amount of contradictory evidence — and yet the judges came out and said they had no doubt about the identity of the defendant."

Attorney Walter Anastas of Minneapolis told The Weekly, "I was shocked at the verdict. The death sentence was unpleasant, but not a big surprise; the verdict was the big

surprise."

Mr. Anastas said he was surprised because he had become convinced through his reading and research, as well as a visit to the trial as an official observer for the Ukrainian American Bar Association and the Ukrainian Canadian Advocates' Society, that "there was a very significant doubt about John Demjanjuk's guilt."

George Danyliw, a Toronto lawyer who heads the Ukrainian Canadian Advocates' Society, said, "I did not expect a guilty verdict. The evidence did not warrant a guilty verdict."

He added, "No other criminal court in a Western democracy would have rendered a guilty verdict based on the evidence used by the prosecution."

And Maplewood, N.J., attorney Nestor Olesnycky, who is also a

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Ukrainians and Chernobyl: two years after disaster

The paper below was presented by the author to the Ukrainian American Coordinating Council in Warren, Mich., on April 25. Dr. Marples is a research associate at the Canadian Institute of Ukrainian Studies at the University of Alberta. He is the author of "Chernobyl and Nuclear Power in the USSR"; his second book "The Social Impact of the Chernobyl Disaster," is due out later this year.

PART II

by Dr. David R. Marples

Old people did not want to move at all for the most part. An instructor at the Prypiat City Komsomol Organization remarked that pensioners were often not evacuated for days. "I took one pensioner out on May 20." In one case, a man who had taken part in the battle of Stalingrad visited army headquarters, took a respirator and some other items and stayed in his home, not turning on the lights at night. He was eventually found because his son alerted the authorities after the city's water supply had been turned off. Such people were known locally as "partisans."

Writing in the Estonian Komsomol newspaper, Noorte Haal, in August 1986, the journalist Tonis Avikson also described how old people stubbornly refused to be evacuated:

"During the evacuation, many old women and men acquired a different wind. They fled to their home forest, concealed themselves in cellar nooks, lofts, cucumber salt water barrels, and even under firewood. Even when they succeeded in fishing them out from there and taking them away, a day later, or two to three days later, they were back again, sitting like a pair of cuckoos on a bench in front of their cottage. Under the concealment of night, they knew how to slip past the control posts. In this way, the process was repeated on several occasions. The old women and men implored the soldiers in God's name: Do not take us away, sons. We are already old, and have seen everything in life. Even the Germans were unable to take us... Let us at least die at home."

In the early spring of 1987, frustrated by the lack of news about their eventual return to their homes, two grandmothers, age 70 and 74, from the village of Ladyzhychi, about 15 miles from Chernobyl, decided to take matters into their own hands. Having suffered through an entire winter away from their homes, they went to the raion center, Ivankiv, fairly close to their temporary home. From there they took a bus south to Kiev, a journey of more than a hour. From Kiev, they headed north again, by train, to Chernihiv, which is located about 110 miles to the northeast of Chernobyl nuclear power plant. From Chernihiv, they managed to get rides in cars and horse-drawn wagons to the Dnieper River, close to the village of Teremsi, in Chernobyl Raion, and took a ferry across the river.

However, in order to get to Ladyzhychi on the peninsula, it was necessary to avoid all the military controls because the two elderly women had no permits to be there.

Finally the two reached their native village:

"And what did you do in Ladyzhychi?"

"We whitewashed our houses, put our homes in order, and made them look good. And while we were cleaning, we sang, we sang songs of spring to our God."

But the old people were the exception to the norm. Most people were terrified about remaining in the zone, not least for the sake of their children. One account about this situation came from Aneliya Perkovska, secretary of the Prypiat City Komsomol Committee, who had the unenviable task of deciding which children were eligible to go to Pioneer camps, and whether they would be going to the Artek camp or the less popular Moloda Hvardiya camp. The main problem was that only children between age 7 and 15 were allowed to go. To circumvent the age restrictions, Ms. Perkovska doctored some of the children's birth certificates:

"The arrangement was as follows: to take to camps those who had finished Grade 2 up to Grade 9, inclusive. And they [the parents] camp up to me and said: "And the 10th graders — are they not children? And what do we do with the first grade?" So imagine: a mother arrives, and her child is 6. And what is he supposed to do, finish the second grade without fail? What is she going to do with him? Naturally, I go ahead and write, without a twinge of conscience, a different year of birth for this boy. Later, when I went to Pioneer camps, I sensed a lot of reproach directed at me. But forgive me, I had no other solution."

Later it became apparent to Ms. Perkovska that the transgressions from other regions were plentiful. Kiev residents, for example, anxious about the safety of their children, telephoned Prypiat to try to get their children's names on the official lists. Consequently, the Prypiat City Committee announced over the radio that parents had to appear personally with their passports and present their Prypiat residence permits. When Ms. Perkovska visited the Artek and Moloda Hvardiya camps in August 1986, she discovered a girl from Gomel there and another from Poltava Oblast. When danger threatened, all the children were suddenly "Prypiatites!"

For pregnant women who had to go to health centers, their reception was akin to that of Biblical lepers. In May 1986, for example, some pregnant evacuees were driven to Bila Tserkva health clinic and the staff came out to meet them wearing gas masks and protective clothing, and checked the women for radiation levels on the street before they even entered the clinic. The same applied to those hospitalized after the disaster.

Ms. Perkovska had collapsed from radiation sickness after the disaster. In hospital, she was warned not to say that she was from Prypiat. It would be in her best interest, she was advised, to say that she was from Tahanrih or Kishinev. Ms. Perkovska ignored the advice because she felt it was beneath her dignity to lie about her background. However, in

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Airikian charged with 'anti-Soviet slander,' first political arrest in glasnost era

JERSEY CITY, N.J. — Paruir Airikian, an activist of the Armenian human rights movement, was arrested on March 25 in Yerevan, Armenia, on charges of slandering the Soviet state, reported Helsinki Watch and Keston College in mid-April. He is the first known dissident to be arrested on political charges in over a year and a half, since the fall of 1986.

The Soviet unofficial news service Express-Khronika reported that the former political prisoner was charged on March 28 with "circulating deliberately false fabrications defaming the Soviet political and social system," under Article 206-1 of the Armenian SSR Criminal Code, which carries a three-year maximum sentence.

In mid-April the 39-year-old Mr. Airikian was reportedly being interrogated on charges of compiling and publicizing a list of victims of the riots in Sumgait; sending a protest telegram to the Politburo; and preparing materials for Raparakainutyun, the Armenian edition of Glasnost magazine, reported Helsinki Watch.

On March 29 two demonstrations involving several thousand people reportedly took place at the Armenian Supreme Soviet building in the Armenian capital demanding Mr. Airikian's release, which was followed by another protest by some 700 people held on

April 2. There have also been strikes in his support, reported Keston.

Mr. Airikian, a member of the National United Party (NUP) of Armenia, co-founder of the Armenian Committee for the Defense of Political Prisoners and editor of Raparakainutyun, reportedly had organized a press conference on March 19 at which he presented lists of victims of the violence against Armenians in the Azerbaizhaini town of Sumgait on February 27-29.

According to unofficial reports, at least 300 Armenians were massacred before the Armenian population could be evacuated by the army, reported Keston on April 14. Officially the death toll of the riots has been placed at 31.

Express-Khronika, a Moscow-based unofficial journal edited by Alexander Podrabinek, also reported that Mr. Airikian was transferred in mid-April from the investigative prison of the reportedly pro-Armenian prosecutor's office to the KGB prison in Yerevan.

Observers, including Helsinki Watch, view the Armenian dissident's arrest on political charges as part of a recent series of attacks by Soviet authorities, mainly in the official Soviet press, against the independent Soviet press, who have played a vital role in informing Western correspondents about the

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Estonians display nationalism at official May Day parade

STOCKHOLM — Unofficial slogans and small flags of independent Estonia were carried in the official May Day parade in the Soviet Estonian capital, Tallinn, according to Estonian exile sources in Stockholm.

Slogans calling for the release of political prisoners Mart Niklus and Enn Tarto and other unsanctioned phrases got as far as the reviewing stand, where Estonian Communist Party First Secretary Karl Vaino reportedly watched in confusion, the Estonian National Congress in Sweden said. At least one "unofficial" demonstrator, Valev Kruusalu, was arrested and later released.

Other slogans carried by the demonstrators included the words "Down with the betrayers' government" or "Where is Estonia's government, in the Kremlin or Toompea?" (the latter a reference to the site of government buildings in Tallinn).

Besides the mixing of unofficial slogans in the official celebration, the

Estonian National Congress said — based on telephone reports received by former Estonian political prisoner Tiit Madisson — there was an entirely unofficial May 1 march in the town of Voru and two other unofficial rallies in Tallinn.

In Voru, some 2,000 people marched behind two blue, black and white flags of independent Estonia and such banners as "Freedom for Estonia" and "Power to Democratic Peoples Representatives." Speeches were given on the subjects of economic autonomy, national independence, and the role of the KGB in crimes against the Estonian people.

The unofficial rallies in Tallinn were a gathering of environmental activists and a rally by the Estonian Group for Full Publication of the Molotov-Ribbentrop Pact (MRP/AEG), the group responsible for a large demonstration last August.

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ABA decides not to renew agreement with Soviet lawyers

PHOENIX — The American Bar Association (ABA) will allow a controversial agreement with the Association of Soviet Lawyers (ASL) to expire without renewal in July, according to a decision made by its Board of Governors at a meeting on Friday, April 15.

This action resolves a three-year controversy over the ABA's ties to a Soviet organization, the ASL, which critics say plays a leading role in Soviet disinformation and human rights abuses.

Signed in May 1985, the ABA-ASL declaration of cooperation established inter-bar study groups, joint seminars and legal symposia between the two associations, and pledged to "advance the rule of law in the world."

The recent decision not to renew the agreement is viewed as a victory for the Arizona-based Independent Task Force on ABA-Soviet Relations, an international coalition primarily representing Soviet Jewry groups, Ukrainian and Baltic national and human rights activists, neo-Conservatives, Soviet emigres, and Afghan resistance fighters.

Patience T. Huntwork, Orest A. Jejna and William J. Wolf, the Phoenix attorneys who headed the Task Force, are expected to continue to head the Task Force in activities to monitor the ABA's relations with the ASL.

Next week: Patience T. Huntwork, co-chairperson of the Independent Task Force on ABA-Soviet Relations, discusses the group's plans.

During the past two years, the Independent Task Force, which spearheaded opposition to the ABA-Soviet formal ties, maintained that its objections were to the Declaration of Cooperation rather than to contacts or dialogue with the Soviets. It regards the ASL as a propaganda arm of the Kremlin.

The ABA has also allowed a similar agreement of cooperation with lawyers in the People's Republic of China to expire in December 1987. Pacts with Israeli, French and Argentinian bar groups, as well as with two multinational European legal organizations will

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Appeal for religious freedom in the Soviet Union

Below is the full text of an appeal for religious freedom in the USSR that was signed by more than 240 prominent Americans.

I. 1988 marks the Millennium of Christianity in Kievan Rus'. While this anniversary has special meaning for the Christian community throughout the world, it also provides an occasion for all men and women of goodwill to celebrate the great and varied spiritual heritages carried by the peoples of the Soviet Union — Orthodox, Catholic, Protestant, Jewish, Muslim, Buddhist.

Religious freedom has been acknowledged as a fundamental human right in such landmark steps toward the growth of international law as the United Nations Charter, the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, the International Covenant on Social, Economic and Cultural Rights, the Convention Against Discrimination in Education, the Helsinki Final Act, and the U.N. Declaration Against All Forms of Religious Intolerance — agreements to which the Soviet Union has solemnly pledged its adherence. The international community recognizes that respect for such fundamental human rights as religious freedom is an essential building block of peace, within and among nations.

Unhappily, present state policy in the USSR puts pressure on religious believers of all faiths, and circumscribes the activities of religious communities. We join with believers in the Soviet Union who hope that this remarkable anniversary, the Millennium of Christianity in Kievan Rus', can become the occasion for fundamental change in Soviet state policy and practice toward religious communities.

We the undersigned, Americans of many different creeds and political persuasions, joined by a common concern for human rights and peace, appeal to you, General Secretary Gorbachev, to honor your nation's commitments to international agree-

ments on the fundamental human right of religious freedom.

We are heartened by the progress our two countries have made in the area of arms reduction, and by your call for a new era of openness in the Soviet Union.

We note the resolution of a number of individual emigration and prisoner cases.

But we urge deeper, more permanent change, commensurate with your commitment to glasnost, perestroika, and democratization. Thus we urge you to redress the continuing pattern of discrimination and harassment against religious believers in your country.

We believe that significant progress in the matter of human rights, and especially on the fundamental right of religious freedom, will contribute to a new pattern of relationships between our countries, and thereby enhance the prospects of peace.

II. We join in solidarity with believers of all faiths in the Soviet Union, urging you to undertake immediately the actions necessary to effect these specific constitutional and legal steps toward full religious freedom in the USSR:

■ We urge that Article 52 of the Soviet Constitution be amended so that citizens of the USSR are guaranteed the right, not only to "religious worship," but also to "form religious associations and disseminate religious beliefs" on terms of full constitutional equality with atheistic organizations and atheistic propaganda. We urge you to restore to all religious associations the full status of "juridical person" under Soviet law.

■ We urge that the Decree of the All-Russian Central Executive Committee and the Council of People's Commissars of the RSFSR of April 8, 1929 (and its equivalents in other Soviet republics, as amended by a decree of the RSFSR Supreme Soviet Presidium of June 23, 1975), and the equivalent laws "On Religious Associations" adopted subsequently

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Orthodox church desecrated in Parma

by Marianna Liss

PARMA, Ohio — Red paint was sprayed across the front of St. Volodymyr Ukrainian Orthodox Cathedral here in a suburb of Cleveland. This is the home church of John Demjanjuk, who was recently convicted by an Israeli court on Nazi war crimes charges.

According to the Rev. John Nakonachny, pastor of St. Volodymyr's, the desecration was committed sometime in the early morning of April 19. At about 8 a.m. a local radio station calling on some other business happened to mention the vandalism, asking the Rev. Nakonachny if he knew about the matter. That was the first time the pastor had heard about it. The station did not reveal its source.

A neighbor living across the street was more specific, placing the incident

at about 1:15 that morning, telling the priest that there was a lot of commotion and that three or four cars were parked in front of the church.

The Rev. Nakonachny said he ascribes the vandalism to the high visibility that the church received during the previous week. An ecumenical church service offered by Ukrainian Catholic and Orthodox priests for the welfare of Mr. Demjanjuk was held at St. Volodymyr Cathedral on April 17. All of the local media covered the event.

The next day, the verdict in the Demjanjuk case was announced. "Again, every station opened the Demjanjuk story in front of the church," said the Rev. Nakonachny.

The pastor would not speculate about who might have vandalized the church. The police were unable to find the perpetrators.

Plyushch, Conquest receive Antonovych awards

WASHINGTON — Ukrainian dissident Leonid Plyushch and British Sovietologist Robert Conquest were awarded the 1986-87 Antonovych Foundation Prizes for their works, "Ekzod Tarasa Shevchenka" and "The Harvest of Sorrow," respectively, on Sunday afternoon, March 20 at Georgetown University's Copley Hall Lounge.

The award recipients were feted at an afternoon reception, hosted by Drs. Omelan and Tatiana Antonovych and The Washington Group, which was attended by more than 100 guests.

The presentation's master of ceremonies, Roman Szporluk, a professor of history at the University of Michigan, and the head of the awards jury, noted that this year's awards hold a "special symbolic meaning" for they honor Taras Shevchenko, the "creator of the Ukrainian nation" and the subject of Mr. Plyushch's collection of essays, as well as "possibly the most tragic event in Ukrainian history, the man-made famine of 1932-33," the topic of Dr. Conquest's scholarly work.

Providing introductory remarks to Mr. Plyushch's book, Prof. Bohdan Rubchak, a professor of Slavic literature at the University of Illinois — Chicago, stated that Mr. Plyushch had "achieved a personal zenith as a literary critic" in his work, which was published in 1986 by the Canadian Institute of Ukrainian Studies at the University of Alberta. A mathematician by profession, Mr. Plyushch is also the author of an autobiography titled "History's Carnival," which describes his struggles against the repressive Soviet system and the time he spent in Soviet psychiatric hospitals.

"Ekzod Tarasa Shevchenka," or

"Taras Shevchenko's Exodus," a collection of 12 literary essays traces Shevchenko's spiritual journey in the poem, "The Soldier's Well," from the time he first wrote it in 1847 to his second version, which appeared 10 years later.

Mr. Plyushch, upon accepting the \$5,000 literary prize, delivered a lecture dedicated to the works of Vasyl Stus, analyzing the late genius's poetry. Martha Bohachevsky Chomiak made brief remarks in the English language; in conclusion, she compared the genius of Stus to that of Mr. Plyushch.

Prof. Szporluk provided introductory remarks about Prof. Conquest, whom he called an "institution in his own right." Prof. Szporluk noted that Dr. Conquest is known for many scholarly works on the Soviet Union, however, it is through "The Harvest of Sorrow" that he has been able to "bring back some amputated cells of national memory — bring them back to national consciousness."

Prof. Conquest graciously accepted his \$5,000 prize and spoke about the effects of glasnost, adding that "if things develop in the Soviet Union as they may, we may learn a lot more of the truth."

The Antonovych Foundation Prizes were established in 1980. Among previous recipients of these prestigious awards are: the late Ukrainian dissident poet Vasyl Stus, poetess Natalia Livytska-Cholodna, social historian Bohdan Krawchenko, historian David Saunders, poet Yuriy Kolomayets and writer Yuriy Lawrinenko, poetess Emma Andievska, to name but a few.

In conclusion, Dr. O. Antonovych thanked the jury, which consisted of

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Antonovych Prize winners Leonid Plyushch (second from left) and Robert Conquest (right) with Dr. Omelan and Dr. Tatiana Antonovych.

Ukrainian hierarchs...

(Continued from page 1)

Church worldwide, strongly urged the president to meet with underground Ukrainian Church leaders "as a public manifestation of U.S. support for the resurrection of banned Ukrainian Churches." The cardinal, who is based in Rome, was accompanied on his two-day trip to Washington by Bishop Robert Moskal of the Ukrainian Catholic Diocese of St. Josaphat in Parma.

"What greater gift can be bestowed upon 50 million Ukrainians in this Millennium anniversary than their God-given right to worship in their own Church?" Cardinal Lubachivsky declared. A presidential visit to the Danilov monastery, on the other hand, "would lend credence to the atheistic Kremlin's usurping of the 1,000-year-old Ukrainian Christian legacy — a legacy for which, I, my brother in Christ, Metropolitan Mstyslav of the Ukrainian Orthodox Church, our predecessors and our people have risked their lives and freedom to honor, protect and live out in the underground church."

Archbishop Mstyslav Skrypnyk, Metropolitan of the Ukrainian Orthodox Church of the U.S.A. and Diaspora, who was present at the White House but whose remarks were delivered by the Very Rev. Frank Estocin, urged legalization of the Ukrainian Orthodox Church in Ukraine, as well as "complete and unrestricted use of the native Ukrainian language in all worship services, in preaching the Gospel, in religious instruction and in all Ukrainian educational institutions."

He also implored President Reagan to intercede with Soviet General Secretary Mikhail Gorbachev for permission to send to Ukraine religious, cultural and educational material from the United States.

President Reagan's talk at the seminar, planned to precede the summit and give the president a chance to meet with groups with a direct interest in his trip, was reported widely by the national and international press corps. Twice President Reagan mentioned the "Millennium of Christianity in Kiev Rus'." He blasted the Soviet regime's religious rights record saying, "the Ukrainian Catholic Church — the Uniate Church — is still closed, outlawed and persecuted."

He urged that the occasion of the Millennium be marked by "freedom for the faithful in Russia, Ukraine, the Baltic States and all regions of the Soviet Union."

Peter Reddaway of the Kennan Institute opened the seminar with a summary of the situation in the Soviet Union today. The Rev. Oleksa Harbutziuk, president of the All-Ukrainian Evangelical Baptist Fellowship, based in Berwyn, Ill., also attended, as did Father Victor Potapov of the Russian Orthodox Cathedral of St. John the Baptist, Washington. The Rev. Potapov termed some of the changes concerning religion in the Soviet Union "for the benefit of the West, to pull the wool over our eyes."

Also giving presentations were Pastor Stefan Matveyuk; Bishop Paul Baltakis of the Lithuanian Catholic Church; Kent Hill of the Institute on Religion and Democracy, an advocate for Evangelical Protestant denominations; Morris Abram, a spokesman for Soviet Jewry; Aishe Seitmuratova, representing believers in Islam, and a Hare Krishna devotee.

At the head table of Reagan administration officials at the seminar was Paula Dobriansky, deputy assistant secretary of state for human rights and humanitarian affairs.

Despite the gloomy appraisal of the status of religious believers in the Soviet Union, President Reagan found reason for hope. He claimed that the Soviets have imprisoned no one on the grounds of "unauthorized practice of religion" for the last two years. The source of this information is not known.

Although "the history of the 20th century has too often been brutal and tragic," President Reagan said, there have been repeated instances of "transcendence, devotion and sanctity. Even conversion."

President Reagan spoke of the human need and "hunger that no man-made institution in any society can ever fulfill. He cited the case of former dissident psychiatrist Anatoly Koryagin who, immediately after emigration to the West, sought baptism.

Among the recently freed dissidents the President greeted at the seminar were Mykola Rudenko, head of the External Representation of the Ukrainian Helsinki Group, and Iosif Begun, a Jewish activist imprisoned for teaching Hebrew.

In his remarks, Mr. Begun echoed Lubachivsky's comments. "Don't be misled by official statements" advertising an end of sanctions and freedom for all religions. Mr. Rudenko, who was persecuted on political grounds, spoke of the courage exhibited by Christians imprisoned with him. Had he not seen this iron faith himself, he would not have believed it was possible, he said. And the oppression continues.

Mr. Rudenko described the destruction of a wooden shrine/church in the spring of 1985 in Ukraine. Soldiers trampled on the iconostas, kicked icons and trucked away religious treasures, he told the White House audience in Ukrainian, as Katya Chumachenko, special assistant to Assistant Secretary of State Richard Schifter, translated.

This shrine had survived the Austro-Hungarian empire, World War I, Polish rule, Nazi occupation, "but it didn't survive 'perestroika,'" Mr. Rudenko said. In his position as the first chairman head of the Ukrainian Helsinki Group, Mr. Rudenko continuously received reports of harassment of Ukrainian Catholics, including beatings and arrests. And yet more than 500 believers recently petitioned Mikhail Gorbachev to legalize the Ukrainian Catholic Church.

In his various meetings with lawmakers and officials in Washington on May 3-4, Cardinal Lubachivsky was often asked to identify what makes the Ukrainian Catholic Church so menacing to the Kremlin. "It is...a threat to both the Moscow Patriarchate and the Soviet government," he said. "The former is afraid to lose its power and possessions, the latter its monopoly over human souls." And the intimidation felt by Moscow is not so much that the church is Catholic, but that it is Ukrainian.

"Continue needling" the Soviets, Cardinal Lubachivsky beseeched members of Congress. "Insist and keep the pressure on," he said, adding that the Soviets "are very afraid of bad public opinion."

He described a new, vicious and insidious form of "moral chicanery [that] leaves no bloodstains, creates no martyrs, but is no less effective than before." The families of believers are harassed, children who believe are ridiculed in school and in some cases, believers are forced to sign incriminating documents or face imprisonment. In other cases, Russian Orthodox priests are asked to report attendance at their parishes, and believers who don't go and who are suspected of being Ukrainian Catholic are thereby exposed to harassment.

Recent Soviet gestures, such as



William O. Lipinski (D-Ill.), with Cardinal Myroslav Lubachivsky and Bishop Robert Moskal during a breakfast meeting with members of the House of Representatives.

allowing the printing of 100,000 Ukrainian-language Bibles and up to 400,000 Russian-language ones are "window-dressing" for Western consumption, Cardinal Lubachivsky said.

Cardinal Lubachivsky's schedule in Washington included a news conference and breakfast with members of the House of Representatives. At the May 4 breakfast, hosted by Rep. William Lipinski (D-Ill.) and attended by Reps. William Broomfield (R-Mich.), Jack Davis (R-Ill.), Richard Durbin (R-Ill.), Benjamin Gilman (R-N.Y.), James Sensenbrenner (R-Wis.), Bill Green (R-N.Y.) and Connie Morella (R-Md.), Cardinal Lubachivsky was asked to describe the current condition of the Ukrainian Catholic Church in Ukraine.

It is far from ideal, the cardinal said, but the people persevere in their faith. The oppression endured for more than 40 years in exhausting both the lay and clergy, he said.

Rep. Lipinski, prime House sponsor of the Millennium bill, said he does not believe "the general American populace understands the situation in Eastern Europe. So we have a greater obligation [to educate them]. We in the U.S. have a great opportunity because of our free society."

During the May 3 press conference

240 prominent...

(Continued from page 1)

the summit agenda.

In hand-delivered letters dated April 5 and April 18, the foundation also requested a meeting with Soviet Ambassador Yuri Dubinin. Mr. Dubinin, however, has not replied to the letters, which asked for an opportunity to present the appeal to him for transmission to General Secretary Gorbachev.

On April 25, 10 copies of the appeal with a cover letter signed by Metropolitan Sulyk, the Rev. Kishkovsky, and Messrs. Naftalin and Weigel were delivered to the Soviet Embassy.

In a statement to a news conference on April 27, Mr. Weigel told the press: "The appeal asks that the Soviet Union bring its constitutional and statutory law, and its administrative practice, into line with the commitments to religious freedom which the USSR has made in a host of international legal agreements."

"We are asking nothing of the Soviet Union that the Soviet government has not already committed itself to do," he added.

The appeal asks that:

- religious associations be restored the status of "juridical person" under Soviet law;
- houses of worship, religious artifacts and religious books which have been expropriated by Soviet authorities be returned to the appropriate religious bodies;
- religious instruction of children, young people and adults be permitted outside the home;
- religious organizations be permitted to engage in charitable activities;

attended by nearly 20 reporters from several major dailies, wire agencies and other press services, Cardinal Lubachivsky confirmed that the Vatican will send a delegation to the Millennium festivities in Moscow, for the sake of "ecumenism," but Pope John Paul will not go.

The cardinal's appearances brought to light several other facts:

- Of all Russian Orthodox churches in the Soviet Union, 80 percent are in Ukraine.
- Half of the 160 religious prisoners in the Soviet Union identified by Keston College are Ukrainian.
- Cardinal Lubachivsky has as yet had "no answer" to his overture made about two months ago to the Russian Orthodox people to come together in "mutual love" and to "forgive and forget."
- He revealed that possibly in 1989, Cardinal Joseph Glemp of Poland will allow for the appointment of a Ukrainian bishop in Poland to care for a flock of nearly 500,000 who say they are Ukrainian Catholics. Sources estimate that as many as 2 million Ukrainians live in Poland. The country already has 65 Ukrainian Catholic priests and 17 seminarians.

- believers who wish to emigrate from the Soviet Union on religious grounds be allowed to do so;
- a general amnesty be declared for all religious prisoners of conscience.

Mr. Weigel stated at the press conference:

"We are all aware of the remarkable conjunction of the Millennium of Christianity in Kievan Rus', the Moscow summit and the present churning in the Soviet Union that have been made more publicly visible because of Mr. Gorbachev's campaign for glasnost and perestroika. I believe that there is no truer test of the boundaries of glasnost and perestroika than this matter of religious liberty."

"There is increasing evidence of a vibrant religious life in the USSR, after 70 years of systematic discrimination against religious believers. The appeal establishes, we hope, a bond of solidarity between prominent Americans and tens of millions of religious believers in the Soviet Union. Out of that bond of solidarity can come, I believe, progress toward peace with freedom," Mr. Weigel concluded.

Also speaking at the April 27 press conference were: the Rev. Kishkovsky; Edward Leavy, D.C./Maryland regional director of the Anti-Defamation League of B'nai B'rith; and Dr. Bohdan R. Bociurkiw, professor of political science at Carleton University in Ottawa, who is a scholar of Soviet religious policy and practice.

Among the signatories of the appeal were Metropolitan Sulyk, Pastor Oleksa Harbutziuk of the All-Ukrainian Evangelical Baptist Fellowship and Myron Wasyluk of the Ukrainian National Information Service.

Philadelphia events slated for May 22

PHILADELPHIA — Philadelphia's Ukrainian community will mark the Millennium of Christianity in Ukraine with daylong observances and festivities on Sunday, May 22.

These events are being planned and will be conducted under the auspices of the Ukrainian Orthodox Church, the Ukrainian Catholic Church, and the Ukrainian Evangelical Alliance. Coordinating the festivities is the Philadelphia Branch of the National Committee to Commemorate the Millennium of Christianity in Ukraine, headed by Dr. Bohdan Hnatiuk.

The observance will begin with pontifical liturgies which will be celebrated at the Ukrainian Orthodox Cathedral of St. Volodymyr at 10 a.m., and the Ukrainian Catholic Cathedral of the Immaculate Conception at 2 p.m.

A gala concert and banquet will follow at the Adams Mark Hotel, City Line and Monument avenues (across from the old Marriott), Philadelphia. The evening's festivities will begin with a cocktail reception at 6 p.m. A formal procession of dignitaries to the banquet hall will open the rest of the evening's program, beginning with a concert at 7 p.m.

The concert will feature Dr. Juliana Osinchuk, pianist; Laryssa Kukrytski-Lysniak, recitation; and the Prometheus Ukrainian Male Chorus of Philadelphia, Mykhajlo Dlaboha, conductor, and Irene Pelech-Zawrych, accompanist. Dr. Albert Kipa, professor at Muhlenberg College in Allentown, Pa., will serve as master of ceremonies.

The hierarchy of all Ukrainian Churches in the United States has been invited to join in the banquet. In addition, prominent members of the

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Albany celebration set for May 21

by Natalka Kushnir

ALBANY, N.Y. — The Albany District Committee to Commemorate the 1,000th Anniversary of Christianity in Ukraine has planned a daylong celebration to be held on Saturday, May 21, from noon to 6 p.m. The event will take place outdoors at the Rockefeller Empire State Plaza in Albany.

The commemoration will begin with the renewal of baptismal grace. Participating in this special service will be pastors of local churches as well as members of the Albany District Millennium Choir under the direction of Yaroslav Kushnir.

Immediately following the religious program, a group of local young girls will perform "hahilky" (spring dances) choreographed by Roma Pryma Bohachevsky of New York City.

The cultural program will begin with a fashion show of traditional Ukrainian historical costumes dating from 960 A.D. to present. This collection is being loaned by Branch 64 (New York City) of the Ukrainian National Women's League of America. Explaining the historical backgrounds and origin of embroidery of each costume will be Dr. Lydia Tarnawsky of Albany.

Highlighting the late afternoon program will be performances by two well-known and highly acclaimed Ukrainian ensembles. The first will be Namysto of Washington, a women's vocal ensemble under the direction of Petro Krul. They will perform a selection of religious as

(Continued on page 13)



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

Greek patriarch welcomes Ukrainians



Archbishop Iakovos (center) and Bishop Vsevolod with Dr. George Soltys of the Ukrainian National Millennium Committee.

NEW YORK — The exarch of the Ecumenical Patriarchate of Constantinople, Archbishop Iakovos, met recently with a representative of the National Committee to Commemorate Millennium of Christianity in Ukraine. The meeting took place as a result of a letter written by Dr. George Soltys requesting this audience so as to be able to inform the archbishop of the Greek Orthodox Church about the preparations of Ukrainian Americans with regard to the 1,000th anniversary of their forefathers' acceptance of Christianity from Byzantium.

Present at the February 18 meeting,

besides the archbishop and the chairman of the executive board of the Ukrainian National Millennium Committee, were Bishop Isaiah of the Greek Orthodox Church and Bishop Vsevolod of the Ukrainian Orthodox Church in America and Canada.

In the opening remarks the archbishop displayed a very keen understanding of all the concerns of the Ukrainian people and also expressed a sincere wish to have the upcoming festivities portrayed in their proper historical perspective.

In essence, said Dr. Soltys, Arch-

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Tour operators discuss Rome pilgrimages at conference

by Chrystyna N. Lapychak

EAST HANOVER, N.J. — Some 40 representatives from a consortium of three East Coast travel agencies met with officials from American Express at the Ramada Hotel here on April 16 to discuss the logistics and final plans for pilgrimages to Rome for Millennial celebrations in July.

Some 5,000 pilgrims are expected to converge on the Italian capital for a weeklong (July 7-12) series of events which are scheduled to take place main-

ly at St. Sophia Ukrainian Catholic Cathedral and the Vatican, said Luigi Versino of Amex's Rome office during a discussion of the organization of the celebrations.

Some 3,000 of these will be coming from the United States and Canada, said Bishop Basil Losten of Stamford, Conn., who is serving as financial secretary of the Rome Millennium Committee of the Ukrainian Catholic Church.

The three agencies, Scope Travel Inc. of Newark, N.J., Kobasniuk Travel of

L.A. committee sponsors student essay contest

LOS ANGELES — The Millennium of Christianity in Ukraine Jubilee Committee of Los Angeles is challenging youths to explore the Ukrainian heritage with an essay competition for scholarship awards.

The competition is open to all students through age 22. Essays may be submitted in English and/or Ukrainian. The subject of the essay shall be: "What do you think is the most significant impact of Christianity on the development of Ukrainian culture during the past 1,000 years?"

Essays will be judged on the basis of originality, form of expression, and style. The length should not exceed 500 words. Entries should include the student's name, address, telephone, age, and school, and should be submitted by June 3, to: Alexandra Rakowsky, 683 Wildcreek Circle, Thousand Oaks, Calif. 91360.

Scholarships will be awarded in each (Continued on page 12)

Scranton station to air Ukrainian music program

SCRANTON, Pa. — On Tuesday, May 17, at 10 a.m., Public Radio WVIA-FM 90 (Scranton/Wilkes Barre/Hazleton) will present a three-hour tribute to the Ukrainian people and their Millennium of Christianity.

Host/Producer Libby Smith on "From the Studio" will offer Ukrainian classical, sacred and folk music, which will include: the Ukrainian Bandurist Chorus, Paul Plishka singing Ukrainian songs, Ukrainian chamber music, music of the Ukrainian Orthodox Church the Ukrainian Dumka Chorus, as well as favorite Ukrainian melodies.

This WVIA-FM 90 special is presented in conjunction with the Millennium Committee of Ukrainians of Northeastern Pennsylvania. FM 90 serves (Continued on page 13)



Seated (left to right) at head table during Millennium tour meeting: Marijka Helbig of Scope Travel, Bishop Basil Losten, Lynne Burfoot of Amex in London, Linda Goodlet of Amex in Atlanta, Luigi Versino of Rome, Angelo Rozzi of Amex in London, and Vera Shumeyko of Kobasniuk.

THE Ukrainian Weekly Consulate in Kiev

Fifteen years after it was first agreed to by the leaders of the United States and the Soviet Union, a U.S. Consulate in Kiev, capital of Ukraine, once again appears to be a step closer to reality.

We say once again because all systems were go several times in the history of this planned consulate. Then, in the aftermath of the December 1979 Soviet invasion of Afghanistan, the U.S. imposed sanctions on the USSR. One of them, wise or unwise (for observers still argue about who stood to lose more), was the suspension of consulate preparations.

In 1985 our hopes were raised when U.S. and Soviet leaders again agreed to open the Kiev Consulate. Then, disaster struck — the Chernobyl nuclear accident in April 1986 further delayed the Consulate opening. For a while, Soviet authorities did not want to allow U.S. officials to come to Kiev to check radiation levels and determine whether it was safe to resume Kiev Consulate plans. Finally, the U.S. was allowed to come, and officials and scientists concluded that it was indeed safe. Yet again, the wheels were set in motion.

Next came the revelations of significant security breaches at the U.S. Embassy in Moscow. In light of that experience, the U.S. was forced to reconsider whether to open the long-awaited Kiev Consulate.

Now it appears, thanks to Secretary of State George Shultz's visit to Kiev, that the Kiev Consulate may be back on track. Clearly, the United States, during this era of glasnost and perestroika realizes how essential it is to have a post from which it could see first-hand the effects of General Secretary Mikhail Gorbachev's new policies.

Kiev, as capital of the largest non-Russian republic of the USSR, is a unique and ideal location from which to gauge these policies' effects on the non-Russian nations.

As Mr. Shultz told the Senate Appropriations Subcommittee that is considering the State Department's budget for fiscal year 1989, (the budget out of which funds for the Kiev Consulate would come): "We can no more claim that our view from Moscow accurately represents the progress of perestroika, than a foreigner could claim to understand the mood of the American people on the basis of Washington gossip."

Obviously, the administration is committed to opening the Kiev Consulate. The Ukrainian American community, too, is committed to the idea, since this would benefit its members, American citizens, who have family in Ukraine, since the Consulate can help facilitate contacts — social, cultural, etc. — between the U.S. and Ukraine.

Clearly, it is in our national interest to establish the Kiev Consulate. Our task, then, is to let our senators and congressmen know that we fully support the administration's proposal to open this U.S. Consulate, and urge their support as well.

Mother of Christianity

As we celebrate Mother's day this Sunday, May 8, in the year of Millennium celebrations marking the anniversary of the Baptism of Kievan Rus', our thoughts turn to the first Christian ruler of the Kievan Realm, the mother of Christianity in Ukraine, Princess Olha.

Widowed in 948, after the tragic death of her husband, Ihor, Olha was left with a 3-year-old son, Sviatoslav, and a rapidly growing state seeking centralization with its capital in Kiev.

In the Primary Chronicle, Olha is praised as "the wisest of all the women of Rus'." She is further revered as the first of the ruling family, the Rurikides, to be baptized.

Legend has it that she was probably baptized in Kiev in 955, but because at that time, the Christian faith had been accepted by a small number of people, she did not attempt to introduce Christianity — officially. (According to the Chronicle, there was particularly strong opposition to Christianity in military circles, for the faith did not correspond to the philosophy of the Varangian soldiers.)

Studying the era of Princess Olha's rule as a Christian monarch (955-964, until she gave up the throne to Sviatoslav), we can but speculate that she was a religious woman, who ruled in keeping with the principles of forgiveness, charity and love. Her reign was peaceful and calm, as the tribes of the Kievan State began to stabilize.

Like a good mother, she loved her son Sviatoslav and persuaded him to turn to Christianity. Like a rebellious son, he rejected her well-meaning efforts, saying that "the druzhyna will laugh at me."

Through the years of her reign, we do see Olha attempting to incorporate Christian ideals among her people, albeit unofficially as she traveled to Byzantium, with Presbyter Hryhorii and two years later, requested of German King Otto I to send Western missionaries to Rus'.

Because her son Sviatoslav was often away on distant campaigns, Olha also reared his children, Yaropolk and Oleh, brought them up in her court practicing the Christian faith. Although the third grandson, Volodymyr, was brought up outside the court, he, too, was influenced by Princess Olha, for 19 years after her death (969) he Christianized the Kievan State in 988.

Realizing what his grandmother had understood years before him, Volodymyr saw the Christian faith as a unifying force, a faith that could bring harmony to his young Slavic nation.

Thus, Olha, indeed a wise ruler, was able to take the first steps to unite the principles of Christianity with the principles of statehood; in her loving, peaceful nature, patiently, (like any mother), she was the woman who introduced what is now our Millennial Christian tradition.

Faces and Places

by Myron B. Kuropas



I mourn for Israel

David Roth, ethnic liaison for the American Jewish Committee, called me the other day. Given the fact that he hadn't contacted me for almost a year, his call came as somewhat of a surprise, albeit a pleasant one.

There was a time when David and I would talk two or three times a week. At the time we were intimate friends. Our families were close. We celebrated birthdays and anniversaries together. That was before I became involved with the John Demjanjuk case.

"How do you feel about the Demjanjuk verdict?" David asked.

"Numb," I answered. "I never thought the Israeli courts would so blatantly disregard the evidence in order to prove a political point."

"Well," said David. "Even though I disagree with you on the verdict, I want you to know I care about your feelings."

"I appreciate knowing that, David," I said, "but I can't see how you can agree with what happened. You get The Ukrainian Weekly. Many Ukrainians were convinced the Israeli courts would be just. What Israel did was outrageous."

"What are you going to write?" David wanted to know.

"I'm not sure," I replied. "Right now I'm still numb. I feel sorry for Israel. It is becoming a nasty little country."

"If you write that, you won't win," David assured me.

"Maybe not," I told my old friend. "But I'm not alone. There are many Americans who are becoming disenchanted with Israel's current behavior."

"Why do you always have to take controversial stands that even your Ukrainian friends find difficult to support?" David asked. "I love you, Myron, but you've created problems for yourself all of your life. You mean well but people misunderstand you. Why?"

"I love you too, David," I quickly answered, "but friends don't have to agree with everything in order to stay friends. Friendship transcends differences of opinion. We can agree to disagree. Those who feel uncomfortable with me because I support unpopular but righteous causes weren't my friends to begin with."

At that point, both of us realized that our conversation was going in the wrong direction. In order not to risk heightened acrimony, we both kind of agreed that we ought to stop talking and meet face to face sometime soon. After exchanging perfunctory greetings to our wives and children, we hung up.

David wouldn't agree with me, but the Demjanjuk decision is just one more example of what happens when a national government perpetuates hatred and a siege mentality as part of the national psyche and allows revenge to become a major ingredient in the governmental decision-making process. Thus far, Israel has been able to do what it wishes because of the "special relationship" it enjoys with the United States. Because of almost unconditional American support as well as \$2.5 billion in American aid annually, Israel knows that it need answer to no one, not even concerned Jewish Americans because of the powerful Jewish lobby, American guilt over the Holocaust, and fears of being labeled anti-Semitic, we often judge Israel according to a different standard. Just imagine the outrage that would ensue if South Africa, Chile,

Taiwan, or South Korea (all of whom remain friendly despite little or no financial support) were to shoot and kill over 100 stone-throwing inhabitants of occupied foreign territories, bulldoze their homes and villages, and assassinate their leaders, all at a time when the U.S. secretary of state was trying to find a peaceful and fair solution in the area. Is it any wonder that few Americans are willing to voice their outrage over the Demjanjuk proceedings, a kangaroo court which Harvard law professor Alan Dershowitz had the affrontry to call "a fair trial"?

It wasn't always thus. When David arranged for an all-expense paid trip to Israel for Julian Kulas, Luba Markewych, and me in 1982, there seemed to be a different mood in the country. I encountered no Ukrainophobia. On my first evening in Tel Aviv I inadvertently stumbled upon a corner bar where everyone spoke Ukrainian and Polish. When I announced I was a Ukrainian from the United States, no one recoiled in horror. Later, I met Yakiw Suslensky and other Ukrainian Israelis in the home of Israel Kleiner who probably had more Hnizdovskys hanging on his walls than the average Ukrainian American has on his. I was impressed by what seemed to be a true desire by Ukrainian Israelis to improve relations between Ukrainians and Jews.

My optimism about Israel remained even after vandals destroyed the Ukrainian-Jewish Holocaust monument: An isolated incident, I told myself. When John Demjanjuk was extradited to Israel, I firmly believed in Israeli justice and wrote that he would get a fair trial. After hearing from numerous delegations of Ukrainians who observed the trials and after reading the Anastas Report, accounts in Svoboda and The Ukrainian Weekly and various sections of the trial transcript, I know better.

I mourn for Israel. Gone is the heroic and hallowed land of Ben Gurion, Golda Meir and Chaim Weismann. The Zionist spirit so movingly portrayed in Leon Uris' "Exodus" has evaporated. Today we have the expansionism of Eretz Israel, the Revisionist Zionism of Menachem Begin, Ariel Sharon and Yitzhak Shamir, the terror of the Sabra Shatila Massacre. It was Begin the terrorist Irgun leader who engineered the infamous King David Hotel bombing in which 91 innocent people were killed. It was the Irgun which participated in the Dir Yassin Massacre during which 254 Arabs, many of them women and children, were killed, their homes blown up. And it was Shamir the terrorist who led the notorious Stern gang after the death of its leader Avraham Stern. "Arabs are not a nation," wrote Stern in 1940, "but a mole that grew in the wilderness of the eternal desert. They are nothing but murderers." Small wonder that Ben Gurion once called the Zionist Revisionists nothing more than "Fascists and Nazis." Anyone who has been watching "Nightline" with Ted Koppel lately, knows that Ben Gurion may have been right.

I mourn for Israel and I grieve for David. I miss the old times, the family get-togethers, the Seders, even the fights we had over numerous issues. Those were happy times during which I still believe we did, as David would often say, "God's work together."

FOR THE RECORD: Statements at conference on religious rights in the USSR

Following are the full texts of speeches by President Ronald Reagan, Cardinal Myroslav Ivan Lubachivsky, primate of the Ukrainian Catholic Church, and the Very Rev. Frank Estocin, speaking on behalf of Metropolitan Mstyslav of the Ukrainian Orthodox Church of the U.S.A. and Diaspora.

President Ronald Reagan

This room has seen many important people: presidents, diplomats, world statesmen — and none more important, none of greater faith and moral courage, than these four men that we are honored to have with us. Father Chibaev, the Reverend Matveik, Mykola Rudenko and Josef Begun: I promise that the witness of faith that you have brought here today will not be confined within these four walls, or forgotten when this meeting is ended — I will carry it in my heart when I travel to the Soviet Union at the end of this month.

And I will say that the most fitting way to mark the Millennium of Christianity in Kiev Rus' would be gathering the right of all the peoples and all the creeds of the Soviet Union to worship their God, in their own way.

You have, of course, been hearing this afternoon about the first signs of progress. The presence of these four men here today is testimony to the fact that our witness here in the West can have an impact. Some Soviet dissidents have been allowed to emigrate. Some churches are allowed to organize and file for recognition and, recently, the Soviets have said they will allow a printing of language bibles.

...we pray that the Millennium of Christianity in Kiev Rus' will mean freedom for the faithful in Russia, in the [sic] Ukraine, the Baltic States, and all the regions of the Soviet Union.

These are encouraging signs and we welcome them. What we hope for ultimately is a willingness to see continued change, in the spirit of glasnost, when it comes to matters of religion. Perhaps the process is beginning. We noted that General Secretary Gorbachev said recently, and I'll quote, "Mistakes made with regard to the Church and believers in the 1930s and the years that followed are being rectified." Well, we sincerely hope and pray that this will be the case.

While some new churches are being built; and others, mostly Russian Orthodox, have been allowed to reopen; many other congregations are denied recognition and, therefore, legality. The Ukrainian Catholic Church — the Uniate Church — is still closed, outlawed and persecuted.

Religious instruction of children outside the home — Sunday schools, Hebrew schools, or even confirmation classes — and the production of religious study material are all still illegal activities. And about those bibles, the authorities have promised to print 100,000 copies — for a country of 280 million people. Yet, now there are at least signs by Soviet authorities of "a new law" on the freedom of conscience, reflecting the interests of religious organizations.

So while every positive step taken by the Soviets is welcomed — we realize that this is just a beginning.

Let me also say, in particular, that the rights of Soviet Jews have taken

up much of our official time — and this is very close to my heart. Our hope is for the doors to open fully to emigration and to full freedom — for all faiths.

So the earlier predictions by some, that once the grandmothers died, nobody would remember that there had been a Church in Russia, are wrong. Instead, the Church in Russia is still full of grandmothers, women who were little children in 1917, and they're joined by the younger generation, longing to satisfy the need, the hunger, that no man-made institution in any society can ever fulfill.

Today, roughly 90 million people in the Soviet Union — or nearly a third of the population — proclaim some form of belief in God. And it is not surprising that revolutions devoted to reshaping man as if he were so much clay deny one of the most basic teachings of Judeo-Christian belief — that after God shaped Adam from dust, he breathed into him the divine principle of life.

There's a wonderful passage in "Doctor Zhivago," in which Pasternak speaks of his bitter disillusionment with the philosophy of materialism and the bloody revolution it has spawned. "When I hear people speak of reshaping life," he says, "I fall into despair. People who can say

that have never understood a thing about life — they have never felt its breath, its heartbeat. They look on it as a lump of raw material that needs to be processed by them, to be ennobled by their touch. But life is never a material, a substance to be molded. Life is the principle of self-renewal; it is constantly renewing and remaking and changing and transfiguring itself; it is infinitely beyond your or my obtuse theories about it."

The history of the 20th century has too often been brutal and tragic, but it has taught us one lesson that should fill our hearts with hope and joy, for we have found that the more religion is oppressed — the greater the attempt to extinguish that life principle, that divine spark — the more it glows.

History is etched with stories of those who suffered religious persecution, yes. But it also tells of transcendence, devotion and sanctity. Even conversion. We think of the strengthened conviction Alexander Solzhenitsyn gained in prison; and the case of the Soviet psychiatrist Anatoly Koryagin — recently released after serving six years in prison. He sought baptism as soon as he emigrated.

And we think of heroism and courage that can only remind us of the early Christian martyrs. One such is Anna Chertkova, recently released after being held in a Soviet psychia-

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Cardinal Myroslav Lubachivsky

I speak on behalf of the Ukrainian Catholic Church in the Soviet Union although many of the things I will mention also pertain to other religious denominations. The details of the liquidation of the Ukrainian Catholic Church by the Soviet government and the Moscow Patriarchate in 1946 are part of the historical record. Our hierarchy was arrested: hundreds of priests, religious, and thousands of faithful were imprisoned, deported or suffered martyrdom. And yet, the Church refused to die.

The Soviet authorities have developed a more insidious method of moral chicanery. It leaves not bloodstains, creates no martyrs, but is no less effective than before.

Christians are forced to sign incriminating documents or face punishment in a camp; children of believers are exposed to harsh ridicule in schools; families suffer for the religious convictions of one of its members; schools offering religious formation remain closed. The Russian Orthodox Church, which enjoys the status of almost an official institu-

What greater gift can be bestowed upon 50 million Ukrainians in this Millennial anniversary than their God-given right to worship in their own church?

Today, after 40 years of unabated persecution, a new generation of faithful, basing its claims on the Soviet Constitution (Articles 4, 34, 36, 52 and 173), demands the restoration of their rights and the legalization of the Ukrainian Catholic Church.

But the age of suffering has not passed. Believers are exposed to various kinds of harassment, which often reach levels of outright persecution. The possession of Bibles or any religious literature can be a reason for imprisonment. Recently,

it is imposed on almost exclusively Catholic areas; forced Russification is the order of the day; the Ukrainian language is shunted aside.

The question arises: why all this persecution? The answer, quite simply, is that Ukrainian Catholicism is considered a threat of both the Moscow Patriarchate and the Soviet government. The former is afraid to lose its power and possessions, the latter its monopoly over human souls. This was confirmed by none other than you, Ambassador

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Metropolitan Mstyslav

At the behest of the senior-ranking hierarch of the Ukrainian Orthodox Autocephalous Church, who is present here today, His Beatitude Metropolitan Mstyslav (S. Skrypnyk), I have the distinct honor to present his views on religious rights as they pertain to our Ukrainian Autocephalous Orthodox Church.

As a result of the Great Revolution of 1917 which shook the territory of the Russian Empire, countries and nations enslaved by Moscow set about to secure for themselves statehood. This desire for independent statehood status often led to armed conflict begun by Ukraine, the Baltic nations, Georgia and Armenia. As pertains to Ukraine, the principled demand of

of the Ukrainian Orthodox Church. This legislation was ignored by the Russian episcopacy which had been assigned to Ukraine.

As a result of the revolution, a bloody struggle with Communist Moscow ensued. Numerous were the victims who fell in this struggle — victims honored by the Ukrainian nation as martyrs and heroes in the struggle for the truth of Christ. Spontaneous was the growth of Ukrainian Orthodox communities' and a need arose for an ecclesiastical center of disposition and hierarchy elected by the faithful.

Despite the machinations of the Communist administration, an All-Ukrainian Orthodox Council (Sobor) occurred in Kiev's Cathedral of

...we, desiring to see genuine fruits of glasnost and perestroika, demand the following: legalization of the existence and all activities of the Ukrainian Autocephalous Orthodox Church...

Orthodox Ukrainians was the liberation of the Ukrainian nation from the yoke of the Moscow Patriarchate which, having as its main purpose the denationalization of the Ukrainian nation, controlled every aspect of Ukrainian life.

In 1918, Prof. A. Lotocky, minister of religious matters for the Ukrainian government, informed the episcopacy of the Russian Orthodox Church in Ukraine about the decision of the Ukrainian government that in Ukraine only the Ukrainian Autocephalous Orthodox Church could exist. On January 1, 1919, the Directorate of the Ukrainian National Republic approved legislation concerning the autocephalous status

St. Sophia in October of 1921, which witnessed the election of hierarchs (bishops) and the ratification of a constitution citing the Church as autocephalous. This so enflamed Moscow, the Moscow Patriarchate and USSR officialdom that the result was an outright destruction of churches, among them, shrines which could be dated to the beginnings of Orthodox Christianity in Ukraine.

The concept of an Ukrainian Autocephalous Orthodox Church was taken up by the Orthodox population in the Polish Republic. This resulted in opposition on the part of the Polish Catholic hierarchy and Polish nationalistic and military

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SPOTLIGHT ON: The visual poetry of Jars Balan

by Myrosia Stefaniuk

"I decided to take poetry out of books (nobody reads it there any more) and put it on walls," says poet Jaroslav Balan. "Poetry for me is the most condensed and powerful form of writing. It always had a minimalist tradition. Yes, you have your epics and long narrative poems, but you also have haiku. In poetry there is a tendency to want to say the most with the least — to boil everything down and reduce it to its essence."

The visual poetry of Jars Balan takes it down one step further again. As it reduces, it also amplifies by using the actual visual appearance of the letters and words themselves as an added dimension of written language.

"It's like taking one notion of imagery and actually realizing it in a material way by using the text on the page to create an image and convey a feeling more effectively through the use of typefaces, layout and design. In poetry you have a greater freedom to do that; you can structure your ideas differently. In prose, you are restricted much more syntactically with convention. You see, poetry is that most creative form in that it allows a lot of play."

Bah! The critics frown: playing with language, indeed! And in poetry yet! Frivolous, experimental fiddling with words. What new gimmick will these young artists come up with next?

New? Hardly. The roots of visual poetry reach back to the very origins of writing. Egyptian hieroglyphics, the Oriental tradition of calligraphy, the "technopaignia"

Jars Balan, a resident of Edmonton, is the author of an illustrated history of Ukrainians in Canada, titled "Salt and Braided Bread," and the editor of "Yarmarok," an anthology of Ukrainian writing in Canada since the second world war. At present, he is translating a trilogy of a Ukrainian Canadian writer, Illya Kuryiak (1908-1955), and completing a forthcoming illustrated history of Ukraine, to be published by W.W. Norton in the spring of 1989.

Mr. Balan will be taking the summer off (winter, actually) to teach Ukrainian literature in Svdrnev, Australia, and then he'll be back to work on a new book of poetry in his "Autobiographica" series.

of Classical Greece, the Illuminated Manuscripts of the Middle Ages, all display man's natural desire to shape and enrich visual presentations of his language.

With the evolution of the phonetic script, where a squiggle on the page was given a sound value, visual elements were deliberately suppressed because they "distracted." And so, in the West, writing lost most of the pictographic dimensions that were retained in the Orient, yet visual poetry blossomed and flourished during many periods of history.

At the Ukrainian Spectrum Conference sponsored by the Ukrainian Students Club at the University of Michigan this winter, Mr. Balan traced the development of "Visual Moments in the History of Ukrainian Poetry" and placed them into the European literary context.

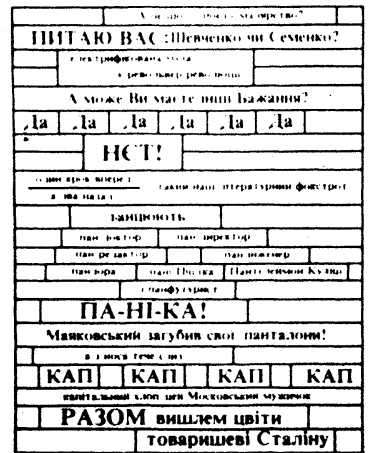
"Picture-poems and shaped inscriptive verse were popular in ancient Greece and Rome, as well as in Byzantine and early medieval Europe. In Ukraine, we find elements of it right at the beginning, with the adoption of the Slavonic script. The famous "Alphabetic Hymn" by Constantine of Pereyaslav, is a poem-prayer in praise of the invention of the Slavonic alphabet."

Only a partial picture of the literary legacy of the early medieval period in Ukraine is available today, but many fine examples of emblematic and heraldic verses and graphic images are found on family crests and coats of arms of religious leaders and art patrons. A virtual explosion of graphic versification occurred during the Ukrainian Baroque of the 17th-18th centuries. The ability to compose poetry for every occasion was considered to be an important part of one's literary education. Manuals of poetics used in the Mohyla Academy included verse labyrinths, acrostics, anagrams, palindromes, pattern poems and rebuses, to name only a few.

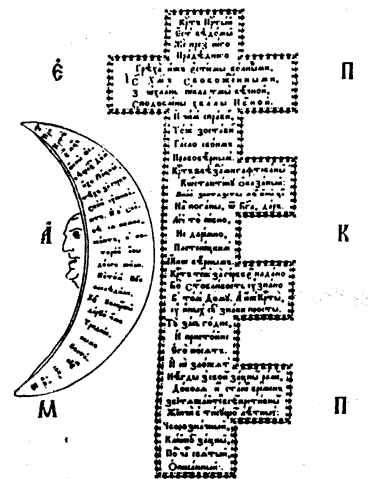
During the European Romantic and Classical ages, visual poetry lost its widespread popularity. In Ukraine, after 1736, it essentially disappeared from the literary tradition, to be reborn in the throes of revolution in a dramatically altered character.

Mr. Balan "stumbled on Ukrainian visual poetry by accident" when he was a student in creative writing at the Banff School of Fine Arts. After winning an award for one of his poems about a car accident in which the verses ran alternately on two sides, coming together gradually to the point of impact, he decided to pursue the possibilities of that form.

(Continued on page 11)



"Khokol' Holota (Portret)" by Jars Balan, first published in Student, June 1978.



Poem in honor of Elysei Pletenetskij, archmandrite of the Pecherska Lavra, modeled on his coat of arms, by Stepan Berynda, 1623.

Continuum chamber orchestra celebrates Ukrainian composer's 50th

by Oles Kuzyszyn

In American concert life, the dedication of an entire evening to the works of one composer is usually reserved for the great masters of centuries past. Even at "new music" concerts, one is likely to find a work by Stravinsky, Schoenberg or Ives, amidst a host of other, less familiar surnames. The truth of the matter is, that even in the most cosmo-

opolitan metropolitan centers, programming new music is risky business, especially in light of the economic considerations that even the most idealistic of concert promoters must cope with.

Yet, on April 9, 1988, at Lincoln Center's Alice Tully Hall, it was a Ukrainian composer, Valentin Silvestrov, who was the beneficiary of such an evening — a magnificent presentation of five of his works by Continuum, one of the leading American chamber orchestras dedicated to the proliferation of new music.

This musical celebration of Mr. Silvestrov's 50th birthday was the end result of over a year of planning. Continuum was introduced to the works of contemporary Ukrainian composers several years ago by Virko Baley, conductor and musical director of the Las Vegas Symphony Orchestra. On April 11, 1987, the ensemble presented an all-Ukrainian program at Alice Tully Hall, including works by Bibik, Hrabovsky, Kolodub and Silvestrov. Even then, Cheryl Seltzer and Joel Sachs, Continuum's musical directors, lauded Mr. Silvestrov as a unique artistic voice deserving of recognition.

The event took on added significance when earlier this year it was confirmed that at the invitation of G. Schirmer Inc. (one of the world's largest music publishing houses) and the Las Vegas

Symphony Orchestra, the composer himself would visit the U.S. to partake in the celebration. In the course of a week, Mr. Silvestrov managed to attend the world premiere of his symphony (April 4) commissioned by the Las Vegas Symphony Orchestra, appear on Robert Sherman's renowned WQXR program and give a lecture at the Juilliard School of Music (both on April 7) and finally, be the guest of honor at the Continuum concert on April 9.

Valentin Silvestrov resides in his birthplace, Kiev, where from 1958 to 1964 he studied with Borys Liatoshynsky and Lev Revutsky at the Tchaikovsky Conservatory.

As early as in 1961, Mr. Silvestrov's Piano Quintet caused quite a stir within the local musical establishment, due to the composer's bold juxtaposition of diatonicism and atonality within the context of a single work. The Quintet and the subsequent Triada for piano (1961) and Trio for flute, trumpet and celeste (1962) were the impulse behind what can now be considered a creative mission to synthesize past and present styles into a timeless, universal musical language.

In his review of the April 9 concert, New York Times critic Allan Kozinn stated that Mr. Silvestrov "... succeeds brilliantly in cobbling an array of influences into a graceful, communica-

tive style of his own. Indeed, the juxtapositions of old and new in his music often seem inevitable outgrowths of each other."

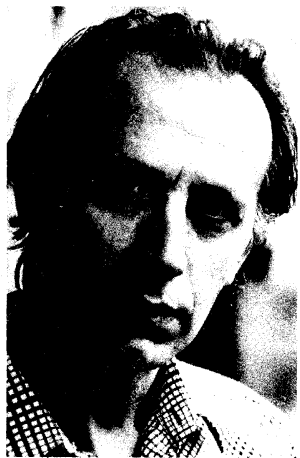
Equally important, however, is that quality in Mr. Silvestrov's music which transcends the aesthetic and technical agenda, and permeates the emotional spectrum of even the most naive listener. It is an eloquent simplicity — an ability to speak so clearly and directly, that the listener is compelled rather than convinced.

New York Times critic Tim Page described Silvestrov as "... a 20th century Schubert. His music is poetic, introspective, and gripping, with a haunting spiritual dimension... ethereal, shimmering, almost dreamlike."

This latter characteristic of Mr. Silvestrov's music was perhaps best illustrated by the program opener, Postludium "DSCH" (1981) written in memory of Shostakovich (as indicated by the anagram in the title). The work is scored for soprano, violin, cello and piano. The haunting, text-less soprano part, delivered gently and smoothly by Sheila Schonback, floated along a melancholy soundbump provided by the three instrumentalists, setting the tone for the mystical drama about to unfold.

In a more expansive setting, the Serenade for Two Violins and String Orchestra (1978) evoked a similar

(Continued on page 12)



Valentin Silvestrov

Kuchmiak...

(Continued from page 1)

of Byzantine Catholic Archeparchy of Pittsburgh, Armenian Bishop Nerses Setian, Maronite Bishop George Webby and Melkite Auxiliary Bishop John Elya.

Nearly 150 clergy and 50 nuns were present among the hundreds of faithful who filled Immaculate Conception Cathedral to capacity. Many of them came from Ukrainian Catholic parishes in Newark, N.J., (St. John's) and Washington (Holy Family), where Bishop Kuchmiak had served as pastor.

Among the countless representatives of diverse Ukrainian community organizations were Supreme President John O. Flis, Supreme Secretary Walter Sochan and Supreme Treasurer Ulana Diachuk of the Ukrainian National Association.

The ceremonies began with a liturgy celebrated by Metropolitans Sulyk and Hermaniuk, and Bishop Lotocky. Other concelebrants were Msgr. Michael Fedorowich, vicar general of the Philadelphia archeparchy, and the Rev. Michael Bzdel, provincial superior of the Redemptorist Father, the order of which Bishop Kuchmiak is a member. The Rev. Korinchak was the deacon, and the epistle was read by the Rev. Andriy Chirovsky.

In his homily, Bishop Moskal said: "We meet here solemnly during this great year of the Millennial jubilee of

the baptism of Kievan Rus' and in this holy Marian year, to bear corporate testimony, to witness as the Church, as Father Michael Kuchmiak is called to that 'kalon ergon' — that noble task to do all that St. Paul speaks of: 'to preach the word, to be urgent in season and out of season, to convince, rebuke and exhort, to be unfailing in patience and teaching...'

"This is no ordinary calling. It is not addressed to ordinary men," he continued. "And so we meet here in prayer for our newly ordained Bishop Michael that indeed the grace of the Holy Spirit confirm and strengthen him for many years."

The archeparchy's combined choir sang the responses under the direction of Osyp Lupan.

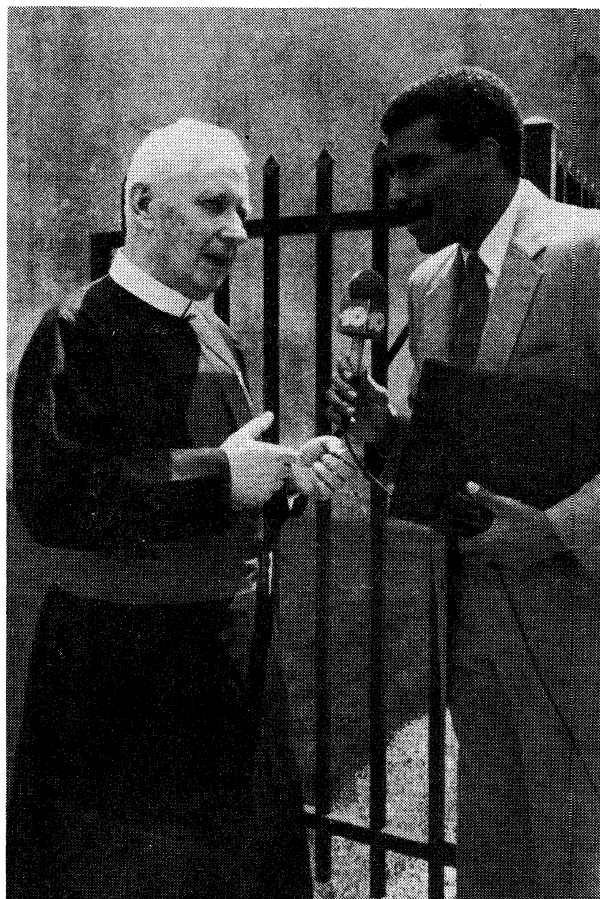
Following the liturgy, a banquet was held in the auditorium of the cathedral for clergy and invited guests. The master of ceremonies was Msgr. Stephen Chomko of Hartford, Conn.

Among the speakers that evening was federal Judge Bohdan Futey. A special message from Cardinal Myroslav Ivan Lubachivsky was read to the honoree and all in attendance.

At the conclusion of the banquet, Bishop Kuchmiak thanked all for participating in the day's ceremonies and expressed his joy at being the first Ukrainian bishop ordained during this, the year of the Millennium of Christianity in Kievan Rus'.



Hierarchs during the pontifical divine liturgy.



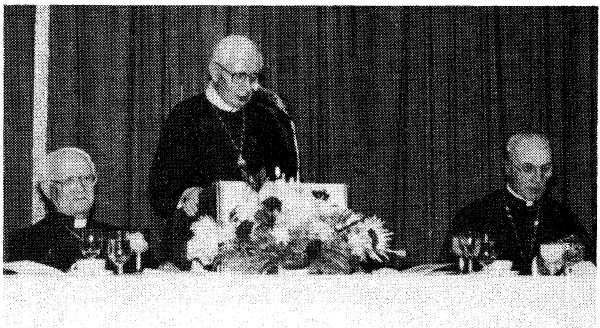
A reporter interviews Bishop Kuchmiak outside the cathedral.



The faithful seek the new bishop's blessing.



Archbishop-Metropolitan Sulyk ordains Bishop Kuchmiak.



Bishop Kuchmiak addresses the banquet held in his honor.

Metropolitan...

(Continued from page 7)

officers. In 1937 and 1938, the aforementioned officials were responsible for the destruction or defamation of some 200 Ukrainian Orthodox Churches in the Kholmshchyna and Pidliashshia region. The cry of the Ukrainian Orthodox populace, over 20,000, in defense of their Church (an event which occurred in the famous Pochaiv Monastery) led to the assignment of a native Ukrainian Orthodox bishop for Volyn. Until 1939, singular and notable were the activities of the clergy in areas of culture and education as well as the introduction of the native Ukrainian language in worship services and preaching. Notable was the contribution of the laity in the life of the Church, especially in the area of publication.

This was the status of the Ukrainian Autocephalous Orthodox Church at the onset of World War II. With the occupation of Ukraine by Germany, people of good faith undertook an organization of Church life. Again, just as in 1921, this was spontaneous with the result that an All-Ukrainian Church Council was established. This All-Ukrainian Church Council was in direct contact with Orthodox Ukrainians in the Polish territory and in Volyn. September of 1942 signaled new life for the Church in the persons of two bishops from Volyn, and from April through June of the same year there were numerous ordinations of native Ukrainian Orthodox priests.

Though forbidden by the German occupational government, eight bishops were consecrated in 1942, and an ecclesiastical administrative body was established, headed by Archbishop Nikanor, whose vicar was the then Bishop Mstyslav (Skrypnyk). The youthful bishop-vicar Mstyslav was entrusted with missionary obligations, namely, to travel throughout Ukraine, make contact with the population and organize Ukrainian Autocephalous churches. German occupation authorities were extremely hostile to the re-born Ukrainian Orthodox Church, but favored the Church of the Moscow Patriarchate. This resulted in the arrest of bishops and priests. Among those singled out for persecution by the German occupation authorities was Bishop Mstyslav. Hundreds of clergy were murdered as were countless thousands of faithful.

As the occupation of Ukraine came to a close, the hierarchy, clergy and faithful, not wishing to be oppressed by Moscow, fled to the West. A majority settled on the North American continent and throughout other parts of the free world. In the free world, the devout Ukrainian Orthodox faithful set about to re-establish their native Church and accomplished a miracle of faith.

Today, the Ukrainian Orthodox Church exists only in the free world and numbers 500 parishes. It is a well organized Church with a dedicated clergy, religious and cultural institutions and eparchies in the U.S.A., Latin America, Great Britain, Western Europe, Australia and New Zealand, operates its own Theological Seminary and has its spiritual, cultural and administrative headquarters, that of St. Andrew the First-Called Apostle, located in South Bound Brook, N.J., and maintains fraternal and spiritually strong ties with the Mother Church — the Ecumenical Patriarchate of Constantinople from whom Kievian Rus'-Ukraine and not Moscow, Russia, received Orthodox Christianity 1,000 years ago in 988 A.D.

In this historic Millennium Year, the hierarchy of the Ukrainian Autocephalous Orthodox Church headed by His Beatitude Metropolitan Mstyslav, is profoundly concerned about and follows the status of our Church in enslaved Ukraine. Our Ukrainian Autocephalous Orthodox Church totally supports movements and causes which have as their end the right of all people to be free, the right of all to worship God according to their conscience and ancient traditions. With this in mind, we, desiring to see genuine fruits of glasnost and perestroika demand the following:

a) Legalization of the existence and all activities of the Ukrainian Autocephalous Orthodox Church — the authentic Mother Church of Rus'-Ukraine, and restoration of its total autocephalous status.

b) Termination of the present Moscow-controlled Kievian Exarchate, which is a manifestation of and an organ of Russian colonial expansionism in Ukraine, whose aim is the total Russification of Ukraine.

c) Complete and unrestricted use of the native Ukrainian language in all worship services, in preaching the Gospel, in religious instruction and in all Ukrainian educational institutions.

d) Freedom to send to Ukraine, Ukrainian language religious, cultural and educational material from the U.S.A.

e) Reactivation of Ukrainian Orthodox parishes in Ukraine, the return of Ukrainian Orthodox monasteries among them, the renowned Kiev-Pechersk Monastery, the Pochaiv Monastery, the Kievian Monastery of Holy Protection and all monasteries established for male and female Ukrainian Orthodox monastics. Also, the return and re-establishment of Ukrainian Orthodox cathedrals in major Ukrainian cities and centers.

f) The return of the ancient Cathedral Church of St. Sophia, Kiev, Ukraine, to its official active status as the Mother Church of Orthodox Ukraine.

g) In brief, the return of all cathed-

Dr. Antonovych also thanked TWG's special projects director, Marta Pereyma, who organized the event. TWG President Daria Stec closed the awards ceremony, thanking both the Antonovych Foundation and attending guests for their generous donations. All proceeds for the evening were donated to the TWG Fellowship program. A cocktail reception followed.

dral churches, parish churches, shrines and monasteries to, not the Russian Orthodox Church, but to the Ukrainian Orthodox Church.

In closing, I wish you, dear Mr. President, a good journey to the "evil empire," the leaders of which say one thing and do another, success and the realization of all your desires (plans), divine care and assistance, and a safe return to "America the Beautiful."

Cardinal...

(Continued from page 7)

Schifter, when you indicated to me that the problem posed by the Ukrainian Catholic Church to the Soviets is both a religious and national problem. Indeed, "the concern about the Ukrainian Catholic Church is not so much that it is Catholic, but that it is Ukrainian," you said.

Today we hear so much about glasnost and perestroika. But, Mr. Gorbachev's reforms have yet to touch the Ukrainian Catholic Church. Our priests are punished or fined for celebrating the liturgy in private homes, and the faithful live in constant fear of imprisonment. Such violations of basic human rights simply must not exist.

Fifty million Ukrainian religious believers look to the West, to President Reagan and to the U.S. Congress for encouragement and solidarity in these trying times. The Congress has expressed its resolve most recently by unanimously passing Senate Joint Resolution 235 discouraging U.S. participation in Soviet-sponsored Millennial events so long as the Ukrainian Catholic and Ukrainian Orthodox Churches remain outlawed. I am confident the president will follow in the same spirit — for his trip to Moscow will provide a historic opportunity to demonstrate U.S. resolve for religious rights and particularly for those persons who place their lives in direct danger — knowing that someone in the Free World will take notice.

Ladies and gentlemen, this is the 1,000th anniversary of the Ukrainian Church. This is the time to act in order to insure not only the perpetuation of Christian ideals, but also peace. However, there will be no peace on earth as long as individuals and nations remain oppressed.

Distinguished panelists, I urge you and the president to remain firm in your support for the legalization of the Ukrainian Catholic and Ukrainian Autocephalous Orthodox Churches, as both these institutions are the direct descendants and cultural heirs of the Kievian Rus' legacy. The golden domes of the grand St. Sophia Cathedral, the now-closed gates of the Pecherska Lavra (Monastery of Caves), and St. Volodymyr's monument which overlooks the mighty Dnipro, three distinctly Kievian landmarks, all bear witness to the 1,000-year history of Ukrainian Christianity, whose Churches, the Ukrainian Orthodox and Ukrainian Catholic, remain outlawed by the Soviet authorities.

What greater gift can be bestowed upon 50 million Ukrainians in this Millennial anniversary than their God-given right to worship in their own church?

Therefore, in the name of all that is sacred, I implore you, distinguished panelists to advise the president to reconsider his trip to the Danilov Monastery at this time. The symbolism of this event would lend credence to the atheistic Kremlin's usurping of the 1,000-year-old Ukrainian Christian legacy — a legacy

for which I, my brother in Christ Metropolitan Mstyslav of the Ukrainian Orthodox Church, our predecessors and our people have risked their lives and freedom to honor, protect and live out in the underground church.

Further, I urge the president, as leader of the free world, to recognize and officially meet with Ukrainian religious leaders of the underground Church during his trip to Moscow, as a public manifestation of U.S. support for the resurrection of our banned Ukrainian Churches.

Finally, I would like to conclude in Ukrainian by stating, "Khrystos Voskres, Voskresne Tserka i Voskresne Ukraina." Christ has risen, so shall the Church, so shall Ukraine. I thank you for your attention.

President...

(Continued from page 7)

tric hospital since 1973 for no other crime than her faith.

Or Alfonsas Svarinskas, a 62-year-old Lithuanian priest, who has spent 18 years in prison and is not scheduled to be released until 1990. He is gravely ill and has petitioned for permission to go abroad to receive medical care.

Or Bishop Julijonas Steponavičius, in internal exile since 1961 for refusing to collaborate with the authorities.

How many men and women have had their faith tested? Now we see some people who have served prison sentences for the unauthorized practice of religion being released. And no one has been imprisoned on that ground for the last two years. Our hopes and prayers are for this expression of change by the Soviet authorities to continue.

The faith of the peoples of the Soviet Union is pure and unbreakable. As Moses led his people from bondage in Egypt, as the early Christians not only withstood pagan Rome, but converted an empire — we pray that the Millennium of Christianity in Kiev Rus' will mean freedom for the faithful in Russia, in the [sic] Ukraine, the Baltic States, and all the regions of the Soviet Union.

And if we pray, we might want to use the words of the 22nd Psalm:

"In Thee our fathers trusted; they trusted, and Thou didst deliver them. To Thee they cried out and were delivered; in Thee they trusted and were not disappointed."

I have to add a little something here. Recently, a woman wrote me a letter and enclosed in the letter was a copy of what can only be called a prayer. But the story of that — it's in that single page, of a young Russian soldier in a shell hole in World War II, knowing that his unit was going to announce — or going to advance the attack, looking up at the stars and revealing for the first time that he had been taught all his life that there was no God. But now he believed there was. And he looked up at the heavens and spoke so sincerely, and said, maybe before the night is over I'll be coming to You. And I hope You will forgive what I believed for so long, the foolishness, because I know now there is a God.

And that letter was found on the body of the young soldier who was killed in the coming engagement. I thought sometimes of taking it to Moscow with me — maybe the General Secretary might like to read it.

Well, thank you all very much. God bless you.

Plyushch, Conquest...

(Continued from page 3)

Prof. John Fizer of Rutgers University's Slavic languages and literatures department, and Prof. Jaroslav Pelencki of Iowa University's history department, as well as the previously mentioned Profs. Szporluk and Rubchak.

Insure and be sure. Join the UNA

The visual poetry...

(Continued from page 8)

"I suppose what happened is that my definition of what a poem is really fell apart. And I realized that a poem isn't just prose that looks funny on a page; and it isn't just rhyme and rhythm and meter. I saw that poetic use of language is different from other genres and its possibilities are limitless. If you use alliteration and rhyme and meter, and all those things in the poet's technical bag, then why not use the actual visual dimension of the writing itself? Such as letter size, intensity of ink, thickness of the line, quality of the brush stroke to convey a certain feeling and to maintain the connection between the visual and the word, or whatever is strongest. That's as much a part of conveying the feeling of the poem as the actual written characters, and we've lost it.

"I like it especially because there's materiality to the making of a poem. The poet is the maker. It's like working with your hands and not just an intellectual activity. It's not an abstract thing, and I end up physically making something: silk-screened prints. It's a part of my appreciation of it.

"And this is part of the way that visual poetry works. You just glance at it on a page and already it's communicated with you on one level. Then you look at it more closely and decipher the words, the text that make up the image. And then, at some point, mentally you step back and integrate the two. Almost like a Gestalt thing where people say 'Aha!' It's a very difficult way of communicating than in the conventional linear verse."

Mr. Balan's research on visual poetry led him through verse labyrinths of a different kind:

"Fascinated, I just started looking for what was done in the Baroque. Someone tipped me off to a published text of Ivan Velychkovsky's poems (1650-1701), which was a whole revelation to me. Another friend introduced me to a manual of Baroque poetics used in the Mohyla Academy. One entire section is devoted to visual forms. It gives the rules, shapes and forms, names them, describes them and tells how you're supposed to write them. Ukrainian Baroque literature stands out among European literatures of the time.

"Another source that I draw on are the futurist poets of the 1910-1930s..."

There was a burst of creativity along graphic lines within the futurist, dadaist and constructivist current of the avant-garde movement in literature and graphic arts. Boldly employing typography and pictorial elements to communicate their feelings and ideas, these poets argued for absolute freedom and broke with the stale convention of linear verse, much to the outrage of traditionalists. Influenced by the Italian "father of futurism," Filippo Marinetti (1876-1944), Mikhail Semenko (1892-1938) became the chief exponent of this genre in Ukraine. Semenko founded several Ukrainian futurist organizations and journals.

"Semenko's landmark work 'Kablepoema za Okean' (Cablepoem Beyond the Ocean) is a foremost representative of this avant-garde tendency in early 20th century literature. 'Kablepoema' was a cycle of eight poems celebrating the revolution in politics, technology and art, its urgent staccato-like lines and charged political content undoubtedly reflecting the circumstances under which it was created. Semenko was arrested by Stalinist authorities in 1937 and executed the following year for Ukrainian nationalism. Interestingly enough, the 'Selected Works of Semenko' were published in Ukraine in 1985, with a preface written by Mykola Bazhan."

In the late 1940s, a new generation revived the visual tradition, known as "concrete poetry" but these poets worked in relative obscurity in the midst of more conservative literary colleagues. A Ukrainian emigre author, Zinovij Shtokalko (1920-1968, pen-name Z. Berezhan) composed visual poems but he was far better known for his performance on the bandura. His poetry collection was published posthumously in 1977.

In the late '60s and early '70s, visual poetry re-emerged in the North American counterculture and began to assume an international scope. This is when Mr. Balan entered the scene and opened a new chapter in the development of graphic verse in the Ukrainian tradition.

"Part of the attraction to this genre is its ability to cross linguistic barriers much more easily than

conventional poetry. In a society as cluttered with detail and noise as ours is, there is a real need to be able to cut through all of that and for getting down to communicating very basic things in a flash, the way a visual image does.

"I do a lot of my poems on the light-table, using latest technology, lettraset, pen and ink, and very sophisticated camera work to create the affects I need. I have a lot of graphic designers and professional artists help out, but they're the ones that caution me against formal training in graphics. They say there's a freshness and vitality in my work that they appreciate. I don't know the rules, so I go ahead and break them and somehow it works."

There seems to be a return to visual communication everytime there is a tremendous leap in technology and where consequent forms of communication create a tremendous change in society. It's almost as if our minds can't keep up with the rate of technological discovery and data processing.

It happened when the phonetic alphabet came into general use; it blossomed with the invention of the printing press; it underwent widespread revival when the world shrank in size due to tele-communications and jet travel. And now, in the superphonically-accelerating age of the micro-chip, we again yearn for simplicity and clarity of expression.

We live in a global village where speed is expediency where much of our information comes through flashing ads and billboards, TV screens and videos, and touch-of-a-button computer terminals. Instant gratification is a way of life. As our aesthetic senses and sensitive souls cry out for something other, something more, perhaps the visual poem may finally come into its own as a mainstream literary art form.

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Ukrainians and...

(Continued from page 2)

the hospital during a meal period, two women from Tuia and Kharkiv joined Ms. Perkovska at a table. Upon hearing that she was from Prypiat, "they immediately ran away." Instead, Mr. Perkovska was seated next to "comrades in misfortune," women from Chernihiv.

After the disaster, a new term became prevalent in northern Ukraine: radiophobia. It was apparently coined by Mr. Ilyin to denote an unnatural fear of radiation. It developed quickly as one of the most serious aftereffects of Chernobyl and according to Izvestiya, is one that is continuing today. Anatoliy Romanenko, minister of health protection of the Ukrainian SSR, and director of the Center for Radiation Medicine in Kiev that is monitoring some 100,000 people subjected to high radiation levels, referred to a "psychological trauma" in some regions of Kiev Oblast in December 1986. The situation then became worse.

In April 1987, Mr. Romanenko stated that as a result of radiophobia, a portion of the population had restricted its intake of dairy products, fresh vegetables and fruit, and that the loss of such important nutritional products had lowered its resistance to various diseases "and certain negative phenomena detrimental to health." He was careful to add that the resultant illnesses were not attributable directly to radiation. Later in the same month, a report on Radio Kiev confirmed that a number of people were still following the advice given by doctors in May 1986 concerning the restriction of certain foodstuffs. They were applying the

same rigid diet to their children.

By late April 1987, on the first anniversary of the accident, the government daily Izvestiya reported that a certain portion of the population was "consumed by radiophobia," which was having a more significant impact than actual radiation in the villages around the reactor. These people were afraid to leave their homes, declared the report, and refuse to eat meat, milk and fresh vegetables. Yet there was no cause for such panic: "The food products that reach our tables today are practically indistinguishable from before the accident."

The radiologist Aleksei Povolyayev of the USSR Agroprom declared that such fears were making mountains out of molehills. In the Chernobyl area, he noted in July 1987, some people are so fearful that they are making other people frightened, too. Every apple brought from Ukraine is regarded with suspicion, he stated.

Mr. Ilyin stated that radiophobia is not an illness, but a condition, namely the fear of the biological influence of radiation. He described it as an "extraordinary complex" that was very hard to resolve. Those people suffering from radiophobia, he added, do not believe anyone or anything, and connect the most trivial ailments with the effect of radioactive substances. As a result, the common illness actually becomes something more complicated and the person "does himself a terrible service."

One can deduce from his remarks also that once the illness has become more complicated, it is all-the-more logical for the patient to feel that he must indeed be suffering from radia-

tion sickness — in fact, the line between direct and indirect radiation sickness becomes very fine indeed because radiation is the ultimate cause of the complications.

But why did radiophobia appear in the first place? Mr. Ilyin responded that a very serious reason was ignorance of the problem, even at the level of the medical specialists. "The level of general radiation literacy," he stated, "is low." He cited the fact that immediately after Chernobyl, certain Kievans rushed out to take neat iodine, in their ignorance, and that some of them had become ill in consequence. Even before Chernobyl, such misfortunes had occurred, said Mr. Ilyin. Thus a group of women irradiated in Japan by the 1945 atomic bombings developed breast cancer. In their anxiety about this observation, they subjected themselves to continual x-rays, which only worsened their condition. Again, a lack of information had brought on radiophobia, which is exactly what occurred after Chernobyl.

Radiophobia, in the minds of the Soviets, was related to the over-all impact of the Chernobyl disaster. It led them to minimize constantly the number of future cancer victims because it was felt that high figures would only heighten the panic that was sweeping Ukrainian villages. Those specialists who made prognostications were quickly shot down. One was Dr. Gale, who was rash enough to state on Soviet television that there could be up to 75,000 future cancer victims in the Soviet Union. Within days, Mr. Ilyin was quoted in the Ukrainian press as stating that such speculations were

"nonsense" and that Dr. Gale "was no expert." The comments were astonishing in view of the previously favorable treatment Dr. Gale had received hitherto by Soviet journalists. They can be explained only by the very serious nature of radiophobia.

There was, however, another side to the illnesses. In areas around the reactor, the food was contaminated. The authorities had evacuated, along with the people, the contaminated livestock, the products of which could not be consumed. Food supplies, thus, had to be brought into many villages from great distances. In one raion within the 30-kilometer (18.5 mile) zone, these outside supplies were non-existent. There was not a single refrigerator in the raion; milk brought in from the outside was "sour by the time it arrives." The local population was simply unable to acquire supplies of meat, milk and other dairy products. In short, the problem in this area was not radiophobia, but malnutrition. Some local residents had been physically cut off from supplies of uncontaminated food, and became ill as their normal diet was curtailed drastically.

Radiophobia, ultimately, arose from the lack of accurate information from the central authorities, in Moscow and Kiev, at the time of the accident. Mr. Romanenko, as Ukrainian minister of health, must bear some of the responsibility for its development for his failure to issue any health warnings to the population in the first nine days after the accident. Not only was radiophobia a major problem, it also contributed to the fear and anger at the continuing Ukrainian nuclear power program.

Philadelphia...

(Continued from page 5)

federal, state, and local governments have been invited to attend, along with various leaders of Pennsylvania's educational, cultural and ethnic communities.

Further information about the Millennium festivities may be obtained from the following: the Ukrainian Cultural Center, (215) 663-1166 from 9 a.m. to 5 p.m.; United Ukrainian American Relief Committee (215) 455-3774, 9 l.m. to 5 p.m.; and in the evenings, from Vera Andryczuk, (215) 539-8946, Monday through Friday. Tickets for the concert/banquet are \$50

Share The Weekly with a friend

per person.

The Philadelphia Branch of the National Committee to Commemorate the Millennium of Christianity in Ukraine and would gratefully accept, individual contributions to assist in defraying the cost of these festivities and possible future events.

L.A. committee...

(Continued from page 5)

of three age groups as follows: through age 12, \$100; 13-16, \$150; 17-22, \$250. An additional bonus ranging from \$10 to \$50 will be awarded for essays submitted in Ukrainian.

Scholarships will be awarded in a special ceremony during the festive celebration at UCLA on June 19.

Winning essays will also be on display at the event.

American for Human Rights in Ukraine
43 Midland Place, Newark, N.J. 07106

expresses its sympathy to the family and the Ukrainian community on the occasion of the second anniversary of the death of its past president

IHOR WOLODYMYR OLSHANIWSKY

born in Halych, Ukraine on February 4, 1930
died in Livingston, N.J. on May 8, 1986

"Nothing passes by without leaving a trace..."

...and Ihor left much behind him — Americans for Human Rights in Ukraine (AHRU) and the Ukrainian National Center: History and Information Network (UNCHAIN) which he founded. We, who follow in his footsteps, will continue to carry the ideals of humanity, human rights and love for Ukraine... the ideals to which he was faithful. He will return to us only in name — the name in which, together with him, much has died but, at the same time, much has survived. His earthly life became for us a study — a study that deserves not only our sympathy, but also our memory eternal and our respect.

In order to transform his memory into purposes useful and practical and so terribly painfully important for us at this time, Americans for Human Rights in Ukraine has opened a special fund named after Ihor — money that will be used to fund an office geared to disseminate information about Ukrainians. This fund was generously initiated by Dr. Mary Beck with a donation of \$5,000 on the occasion of her octogenarian jubilee. We have faith that many will follow Dr. Beck's example.

Masses and liturgies for Ihor will be said on the following dates:

May 7, 1988

Sts. Volodymyr and Olha Ukrainian Catholic Church, Chicago, IL.
Holy Trinity Ukrainian Catholic Church, Kerhonkson, N.Y.

May 8, 1988

St. Josaphat's Ukrainian Catholic Church, Trenton, N.J. 10:30 A.M.
Cathedral of St. Volodymyr, Paris, France.

May 9, 1988

St. John the Baptist Ukrainian Catholic Church, Kenmore, N.Y. 8:00 A.M.
Holy Ascension Ukrainian Orthodox Church, Maplewood, N.J. 7:00 P.M.

May 11, 1988

St. John the Baptist Ukrainian Catholic Church, Newark, N.J. 7:30 P.M.

Airikian charged...

(Continued from page 2)

wave of protests in Armenia and Azerbaijan.

In a series of fierce press attacks, the editors of unofficial publications who have relayed the news from areas under complete or partial official press blackout have been accused of cooperation with the CIA and Western radio stations in stirring up nationalist unrest and disseminating false information, wrote News from Helsinki Watch on April 18.

The newsletter also said that Mr. Airikian was detained in Moscow and forcibly returned to Yerevan on March 22 after holding a press conference at which he read a telegram by the Armenian Pravda journalist who disclaimed the use of his name in an article attacking Armenian nationalists.

Mr. Airikian has reportedly not been

allowed access to a defense lawyer, nor has his wife been permitted to visit him. Three unidentified persons, reportedly arrested with him, have been released pending trial.

Members of the Press Club Glasnost issued an appeal on April 12 to General Secretary Mikhail Gorbachev and President Ronald Reagan calling on the leaders to apply their efforts to stop the prosecution of Mr. Airikian in light of the upcoming Moscow summit in late May.

Well-known Soviet dissidents and exiles in the West also issued a statement on Mr. Airikian's behalf, expressing their concern for the dissident and his family, as well as their fear that his arrest will mark the start of a new wave of repression in the Soviet Union, reported the Second World Press on April 13. Two former Ukrainian political prisoners signed this appeal: Nadia Svitlychna and Danylo Shumuk.

Continuum...

(Continued from page 8)

mood. Though more dissonant in its vocabulary, the effect is still that of the ebb and flow of a sea of sound, out of which the two violin soloists (Joanna Jenner, Elizabeth Field) periodically emerge for a brief, instrumental excursion.

The String Quartet (1974) proved to be an effective contrast to the first two works, as well as a more direct demonstration of Mr. Silvestrov's technique of stylistic synthesis. Evoking musical reminiscences and gestures spanning two centuries, Mr. Silvestrov skillfully weaves a work which rushes along in a crescendo of intensity to a dramatic climax, only to return once again to an era long gone. The considerable technical demands of the piece were handled admirably and confidently by the Guinness Quartet, eliciting an enthusiastic response from the audience.

After the intermission, Mr. Silvestrov himself took the stage for a brief interview with Continuum's conductor, Mr. Sachs. In his native Ukrainian (Mr. Baley translated) he described his impressions of this, his first visit to the U.S., and offered several opinions as to the stylistic differences between American and Soviet composers.

The Meditation for Cello and Chamber Orchestra (1972) which opened the second half featured the dynamic young cellist Maria Kitsopoulos. This, the most theatrical selection of the program, incorporated a dramatic visual effect — with the house lights down, players in the orchestra intermittently lit and extinguished matches. The dialogue between past and present is

underlined in the contrast between the cello soloist's expressionist passages and the recurring tonal sections in the orchestra, particularly, several Baroque-like moments.

The program ended with three excerpts from a lengthy (110 minutes total) cycle titled "Quiet Songs," performed by Ms. Schonburn (soprano) and Ms. Seltzer (piano). The three excerpts — settings of texts by Keats, Pushkin, and a section of "Son" (The Dream) by Taras Shevchenko — are unabashedly direct and sparse in texture. Ms. Schonburn was true to the style and quite successful in her handling of the Russians and Ukrainian texts. Ms. Seltzer's sensitive phrasing underscored the well-executed vocal line, and together, the duo brought the celebration to an appropriately gentle, yet immensely satisfying conclusion.

For the Ukrainian community of the New York Metropolitan area, the aftermath of Mr. Silvestrov's truly triumphant visit to the U.S. should stimulate some degree of introspection and self-evaluation.

How ironic, that two of the most important concerts of Ukrainian music to date were initiated by an American chamber orchestra and attended by a predominantly non-Ukrainian audience.

How embarrassing, that following last year's "The New Ukrainians" concert, a considerable sector of the Ukrainian community managed to politicize this purely artistic event, and to discredit not only those precious few Ukrainians who recognized its significance, but, more importantly, the composers themselves, i.e. the very essence of a musical cultural still trying to penetrate the global mainstream.

One can only wonder, for example, how enthusiastically the Ukrainian diaspora would have received a Paul Plishka or a Lydia Artymiw, had they not first been recognized by the musical community at large. Without question, for an artist to achieve greatness, his art must transcend the borders of its national origin to find a universal means of communication. A Ukrainian composer will not find his way into music history books if his works are performed only by Ukrainians artists, and for this reason, the efforts of Continuum are of immeasurable significance.

The question is, will their enthusiasm be fueled from the source which to the ensemble must seem to be the most logical one — the Ukrainian community. As the situation presently stands, if Valentin Silvestrov is indeed destined to become one of the world's great composers, it would be an achievement for which the greater portion of the Ukrainian diaspora could claim very little credit.

NEW RELEASE

The long-awaited second volume of

ENCYCLOPEDIA OF UKRAINE

G — K

IN THE ENGLISH LANGUAGE

Edited by Volodymyr Kubijovyc

Managing editor Danylo Husar-Struk

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

Price: \$125, includes shipping and handling.

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

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

SVOBODA BOOK STORE

30 Montgomery Street, Jersey City, N.J. 07302

New Jersey residents add 6% sales tax

Appeal...

(Continued from page 3)

in other union republics, be repealed.

In particular, we urge you:

— to return to individual religious groups the houses of worship, religious artifacts and religious books which have been expropriated by the authorities;

— to restore the right to construct and own new houses of worship;

— to allow religious instruction of children, young people and adults outside the public school system;

— to lift the ban against charitable activities by religious groups;

— and to end the requirements of preliminary state "registration" of religious associations and the clergy.

■ We urge that Articles 142 and 227 of the RSFSR Criminal Code (and their equivalents in other republican criminal codes), as well as the March 18, 1966 Decrees of the RSFSR Supreme Soviet Presidium "On the Application of Article 142 of the RSFSR Criminal Code" and "On the Administrative Liability for the Violation of the Legislation on Religious Cults" (and the equivalent decrees adopted by the Supreme Soviet Presidia of the other Union republics), be repealed as contrary to the constitutional separation of church and state.

■ We urge you to publish and submit for public reconsideration, with the participation of religious believers, all hitherto secret or only partially published decrees and instructions setting the structure, powers and procedures of the Council for Religious Affairs [CRA] attached to the USSR Council of Ministers, its republican and oblast branches and commissioners. We urge that you assure representation on the CRA, at all government levels, of representatives of religious believers, and that the activities of the Council for Religious Affairs be guaranteed full legality and publicity

(glasnost).

■ We urge you to legalize the Greek Catholic (Uniate or Ukrainian Catholic) Church and other religious groups (such as, for example, the Ukrainian Autocephalous Orthodox Church) that were banned by the Stalin government, and to restore to these religious groups the churches, houses of prayer, religious artifacts, monastic and seminary buildings, and other confiscated property necessary for their religious activities.

III. The fundamental right of religious freedom, as codified in the U.N. Declaration Against All Forms of Religious Intolerance, has many concrete expressions in daily life. Therefore we urge the following:

■ Religious communities should enjoy the full rights of social organizations in the Soviet Union. Religious communities should be able to solicit funds for charitable activities, to engage in works of charity, to own property, and to participate in organizations such as temperance societies.

■ Religious services should be permitted in hospitals, prisons, and homes for the aged. Religious believers should be able to wear religious symbols, and to have access to religious literature, while they are in hospitals, prisons, and homes for the aged.

IV. Establishment of these basic guarantees of the fundamental right of religious freedom is an important measure of the status of human rights in the Soviet Union. We call on you, Mr. General Secretary, to demonstrate your commitment to peace by assuring all the peoples of the Soviet Union the right of religious freedom, which is an essential guarantor of peace. We appeal to you, on this occasion of the Millennium of Christianity in Kievian Rus', to join with us in working for an international community committed to defending the dignity of human beings as a fundamental requisite of peace.

Scranton station...

(Continued from page 5)

Northeast Pennsylvania as well as northern New Jersey and southern New York.

William Roditski, committee co-chairman, is serving as liaison to WVIA - FM 90. Other committee officers are: Paul Ewasko, chairman; Vera Kowal, secretary; Sophie Soniak, treasurer; and Eugene Volovitch, assistant treasurer.

Pastors of the Scranton/Wilkes-Barre Metropolitan area Ukrainian Catholic and Orthodox Churches are serving as special advisors to the Millennium Committee.

Albany celebration...

(Continued from page 5)

well as traditional Ukrainian songs.

The second group scheduled will be Syzokryli Dance Ensemble of New York City, choreographed by Ms. Pryma Bohachevsky. The group will perform traditional Ukrainian folk dances.

Cultural and informational exhibits also will be on display. These will be prepared by members of the committee. Commemorative items will also be on sale. Of course, traditional Ukrainian food will be available for purchase throughout the day. Admission is free.

Funds for this event are being made available by the consistent efforts of the financial subcommittee chaired by Theodosia Kushnir.

For more information contact: Committee to Commemorate Millennium of Christianity in Ukraine 2416 Fourth Ave., Watervliet, N.Y. 12189; (518) 272-7632.

Greek patriarch...

(Continued from page 5)

bishop Iakovos is willing to lend his moral support to endeavors in order to celebrate the Millennium of Rus'-Ukraine in a dignified manner. Consequently, he has graciously agreed to publicize this event in the Orthodox Observer and to issue a letter for publication in the Ukrainian press stating his interest and a feeling of solidarity with Ukrainian people.

It has been also suggested by the archbishop to have a joint reception to which important Church dignitaries and community leaders would be invited. The Ukrainian National Millennium Committee noted that this of course, would be preceded by a proper press release indicating the spiritual bond that the Ukrainian people have with Byzantium, thus indicating also their legitimate rights as heirs to the spiritual and cultural legacy of Kievan Rus'.

Dr. George Soltys thanked the Archbishop Iakovos for all his helpful suggestions and also emphasized the fact that all Ukrainians feel a profound gratitude for having inherited the beautiful Byzantine church traditions, since this, no doubt, has been one of the factors that has kept the Ukrainian nation united.

After the audience with the archbishop, a short meeting was conducted with Bishop Isaiah, the chancellor of the Greek Orthodox archdiocese, in order to discuss preliminary plans for the joint reception. It was suggested that the most appropriate time would be during the first part of June.

FELLOWSHIP PROGRAM

The Washington Group, an association of Ukrainian American Professionals in Greater Washington, is opening its second annual competition for awards to be made through its Fellowship program.

The purpose of the program is to assist young people of Ukrainian descent in pursuing prestigious careers as well as to encourage people of any ethnic origin or nationality to conduct educational or work projects that further Ukrainian American interests.

Applicants must be either currently enrolled in an accredited undergraduate college or university or be a graduate thereof at the time of application.

Fellowship applications and further information are available from the address below. Completed applications are due by July 31, 1988.

The Washington Group Fellowship Program
P.O. Box 11248
Washington, D.C. 20008

EXECUTIVE DIRECTOR UKRAINIAN MUSEUM OF CANADA SASKATOON

The Ukrainian Museum of Canada, Saskatoon, with branches at Vancouver, Edmonton, Winnipeg and Toronto, requires an Executive Director to provide leadership and direct the overall development. Responsibilities include financial management, fund raising, personnel administration, developing a program of exhibit exchange, artifact acquisition and policy formulation.

Qualifications: University Degree in Social Sciences, Commerce, Business Administration, History or equivalent experience.

Other Requirements: Strong administration, communication and management skills preferably, but not necessarily, in a museum environment. Fluency in Ukrainian and English languages.

Salary commensurate with training and experience.

Apply in writing to: Ms. Vera Nokony, President
303-419 Main St.,
Saskatoon, Sask.
S7N 0C2

THE Ukrainian Weekly



КОЛОЗІВКА
SOYUZIVKA

1988 CAMPS & WORKSHOPS at SOYUZIVKA

TENNIS CAMP — June 19 — June 29

Boys and Girls ages 12-18. Food and lodging \$200.00 (UNA members)
\$230.00 (non-members). Tennis fee: \$60.00
George Sawchak, Zenon Snylyk — instructors

BOYS' CAMP — July 9 — July 23

Recreation camp for boys ages 7-12, featuring hiking, swimming, games.
Ukrainian songs and folklore.
UNA members: \$120.00 per week; non-members: \$140.00 per week.

GIRLS' CAMP — July 9 — July 23

Similar program to boys' camp; same fee.

UKRAINIAN FOLK DANCE WORKSHOP — August 13 — August 27

Traditional Ukrainian folk dancing for beginners, intermediate and advanced dancers.
Instructor: Roma Prima-Bohachewsky
Limit 60 students
Food and lodging: \$220.00 (UNA members), \$250.00 (non-members).
Instructor's fee: \$120.00

Advance reservations are necessary for parents wishing to stay over June 18th.

For more information, please contact the management of "Soyuzivka".

The Ukrainian National Association does not discriminate
against anyone based on age, race, creed, sex or color.

Ukrainian National Association Estate
Foondmore Road Kerhankson, New York 12446
914.626.5641

Lawyers question...

(Continued from page 1)

supreme advisor of the Ukrainian National Association, told The Weekly that his reaction to the guilty verdict was that he felt "betrayed by the Israeli court system."

He explained that he felt betrayed because, "I was one of the people who thought initially that Demjanjuk would get a fair trial in Israel; I was one of those who thought he would get a fairer trial in Israel than in the Soviet Union."

Mr. Olesnycky also stated, "I have never in the annals of jurisprudence heard of a verdict being not only beyond 'reasonable doubt' but without any doubt whatsoever."

Mr. Zumbakis, who is the author of a study titled "Soviet Evidence in North American Courts," prefaced his comments on the Israeli trial of Mr. Demjanjuk by saying: "I had great expectations that Israel would have fair proceedings because of its judicial tradition and general Israeli respect for the law. I was disappointed originally when I saw the setting (for the trial): the theater, the comments by some of the leaders of Israel that this is really a historical lesson, and that a quarter of a million people paraded through the courtroom. It's not that there is anything wrong with this, but it raises the question: What is the motive?"

He then went on to point out what he saw as some of the weaknesses in the prosecution's case. A number of survivors, he recalled, said in testimony right after the war that "Ivan" was killed. Some of them changed their stories. "Then, the question is whether these witnesses are credible," Mr. Zumbakis stated.

Another question, Mr. Zumbakis said is: "Were the Soviets lying with the documents that they had presented to the Office of Special Investigations?" The documents, including the Trawniki identification card, placed Mr. Demjanjuk not at Treblinka, but at another death camp, Sobibor.

In addition, "The fact that the defense did not get financial support for this criminal trial, whereas the prosecution had unlimited funds" also is troublesome, as is the fact that Polish witnesses and other evidence may have been available behind the Iron Curtain and yet the defense did not have access to these sources.

"But, what's most bothersome to me as an American is that our government withheld information until the last minute — and even then did not give it up willingly," he said in reference to the documents requested from the Office of Special Investigations by the defense. The defense was fully forced to file a Freedom of Information suit to gain access to some of the files on the Demjanjuk case.

Mr. Zumbakis added, "I'm not sure that the reopening of the trial for a brief presentation (of these newly obtained documents) was enough to make it a completely fair hearing."

Will the Israeli Supreme Court see matters differently? "I don't know how much political pressure there is on the Supreme Court," Mr. Zumbakis said. "The Supreme Court in Israel has stood up in the past against political pressure and I hope it does so again."

Mr. Zumbakis commented that he believes the U.S. government saying it has an airtight case against Mr. Demjanjuk, while withholding evidence, put pressure on the Israelis. Then, "once Mr. Demjanjuk was contradicted, based apparently on

pressure from the United States, any decision contradicting the OSI would damage the relationship between the U.S. and Israel."

In conclusion, Mr. Zumbakis said media coverage of the Demjanjuk trial was completely unsatisfactory. "I think The New York Times covered the trial the same way it covered the famine," he said, referring to that newspaper's cover-up of the 1932-33 famine in Ukraine.

Mr. Anastas, a Minneapolis attorney in private practice, said that when he traveled to Israel last summer as an observer of the Demjanjuk trial for the Ukrainian lawyers' associations in the U.S. and Canada, "I was prepared to be persuaded either way" about the defendant's guilt or innocence.

He had a chance to become acquainted with the Trawniki identification cards submitted as evidence by the prosecution and to hear Mr. Demjanjuk's own testimony. "I came back from Israel still undecided, but with some doubts in my mind." He followed the trial carefully ever since his trip.

"I came to the conclusion that while I could not state that he is innocent, there certainly was doubt — not insignificant doubt — as to the man's guilt. And I was always assured by everyone that the same standard of proof applies in Israeli law as under the Anglo-American system, that is, that guilt must be proved 'beyond reasonable doubt.'"

That was not done, he said, citing several reasons.

As regards the Trawniki identification card purportedly issued to Mr. Demjanjuk, "It seemed to me that the emphasis on the card was entirely exaggerated on both sides. The card, whether fake or genuine, not only does not support proof that the defendant was 'Ivan,' but in fact contradicts it."

"If you accepted the card as genuine," he continued, "then you must accept it in its entirety. Then, where is Treblinka?"

As far as Mr. Demjanjuk's alibi, Mr. Anastas went on, "the news media made a lot out of inconsistencies in the alibi. I do not deny that. But the alibi is an affirmative defense; it is not part of the proof of guilt."

Lack of a good alibi, "may make it tougher for the defendant to defend himself, but it does not establish guilt. The burden is still on the prosecution to prove guilt, whether or not an alibi was successfully established," he said.

The testimony of five survivors who identified Mr. Demjanjuk as 'Ivan' is weakened, Mr. Anastas pointed out, by the fact that "about 40 survivors couldn't recognize Demjanjuk. The fact is that 40 people didn't see what five people say they saw."

One of the five survivors, Eliyahu Rosenberg, had made two prior statements that "Ivan" had been killed, and "the best method for impeaching any witness testimony is by prior inconsistent statement," Mr. Anastas explained. "His testimony is sufficiently impeached to raise doubt." Another witness, Gustav Boraks, faltered seriously when he took the stand, as he couldn't remember much.

The testimony of three other survivors, Mr. Anastas said, showed "elements of confabulation." "This means that when you have a group of people who each have some recollections, but each have gaps in their

memories, and you put them together — as these witnesses were housed and transported together, and talked with each other — the presence among them of even one person who acts persuasively contributes to filling the gaps in others' memories."

Also, these survivors' testimony, he continued, "must be viewed against the background of what preceded it: the introduction of testimony about the Holocaust, Operation Reinhardt, the death camps. Under all accepted legal principles, that should not even have been admitted — that would have been stopped in an American court."

"If you put in all that emotionally charged testimony, the witnesses are swept further into confabulation, they are influenced more by the horror of what happened than by the issue of identification. Thus, an emotionally charged atmosphere was created in which the witnesses would see themselves as performing an important mission for the 850,000 who died at Treblinka."

Mr. Anastas also commented on the audience's reaction to the sentence handed down by the court. "I was shocked by the people behaving in that manner and by the court allowing that kind of demonstration to take place. The behavior of the people in the courtroom indicates that the whole trial was surrounded by emotion rather than the cold dispassionate approach that is needed in a case of this sort — a case of, very simply, identity."

In the opinion of Mr. Danyliw of Toronto, the prosecution at the Demjanjuk trial did not prove its case. "The whole evidence of the prosecution is full of contradictions," — for example, evidence that placed the defendant simultaneously at Treblinka and Sobibor. "I could go on and on to cite examples, but it seems from the outside that the judges did not listen to the defense at all."

"My position is that the whole trial and verdict are unjust, harmful to the interests of Jews and Ukrainians, and benefit only the KGB," Mr. Danyliw continued. "The whole trial was a political trial, and my contention all along was that it was the Soviet Union's vendetta against Ukrainians. They (the Soviets) played on the sensitivity of the Jews in the U.S. and the Israelis, and obtained what they wanted."

Mr. Danyliw went on to speak about aspects of the trial that he found troubling, among them the fact that "Mr. Rosenberg had stated that he saw 'Ivan Grozny' being killed and later recognized the same 'Ivan' in Jerusalem; judges without any hesitation accepted the second version of his story."

Also, he said the court "accepted a forgery as authentic" even after world-renowned forensic expert Dr. Julius Grant said the Trawniki identification card was forged.

In addition, "the Israeli judges could not be objective because of the enormous amount of pre-trial publicity, and in this respect Demjanjuk was convicted before he left the United States," he said.

Another factor that worked against the defendant, according to Mr. Danyliw, was "the fact that the trial was by the victims, and in such a case nobody can expect objectivity."

As regards the defendant's chances on appeal, Mr. Danyliw concluded, "I am convinced that the Supreme Court will overturn the verdict if the

principles of law and rules of evidence are applied. The court will have no alternative but to reverse the verdict."

Mr. Olesnycky told The Weekly, "I was first shocked by the show trial aspect" of the Israeli trial of Mr. Demjanjuk. "In any American courtroom that kind of prejudicial evidence which is meant to inflame is not admissible."

In addition, Mr. Olesnycky said he felt that since one of the judges hearing the case is a descendant of Holocaust victims, and thus "was personally touched by atrocities during the Holocaust," that judge should have been recused.

"Based on my reading of the press reports about the verdict — it said not that there was no reasonable doubt that the defendant was 'Ivan,' but that there was no doubt — which means, as John Gill, the attorney, said, that they might as well not have put up a defense, since the judges bought the prosecution version, lock, stock and barrel." In effect, according to the judges, the prosecution had a "perfect case," Mr. Olesnycky commented.

He then went on to speak about the importance of memory in this trial, and cited a book written by Elizabeth F. Loftus and James M. Doyle titled "Eyewitness Testimony: Civil and Criminal" (Kluwer Law Book Publishers, 1987). "I looked through the book, particularly at several aspects that I believe touch the Demjanjuk situation. Basically, the book says that the older a person is, the less likely he is to remember; that the more violent the event, the less likely the person is to remember the face, an identity; that recognition of the face drops to 57 percent correct after four months and there is a forgetting curve which, as soon as it gets down to about 50 percent, is nothing but a guess."

The book also refers to "wishful thinking," Mr. Olesnycky continued. "It says on page 83: 'It is common for a witness' thought to bend in a direction that would be self-advantageous. The strong influence that one's wishes and desires have can be quite unconscious. ... The way a person thinks about things clearly affects how they are remembered.'"

If Ms. Loftus had testified for the defense, Mr. Olesnycky said, "she would have been most helpful in destroying the five eyewitnesses upon whom, according to the press, the judges based their verdict."

Ms. Loftus, a memory expert, wrote about her misgivings about testifying for the Demjanjuk defense in an article published in Newsweek.

"If the three-judge panel relied on the eyewitness testimony of these people under the circumstances, if that did not raise a reasonable doubt, — especially in light of the evidence submitted at the end of the trial, the numerous witnesses who could not identify Demjanjuk — then I don't know what reasonable doubt is," Mr. Olesnycky observed.

"The most ludicrous aspect of the verdict is that the judges found that the Soviet-supplied ID card was valid, yet that ID did not place the 'butcher of Treblinka' at Treblinka," Mr. Olesnycky said. "As press reports have it, the judges indicated that the defendant probably commuted (from Sobibor) to this job (at Treblinka), where he killed 900,000 people. For that reason I gasped at the verdict."

Tour operators...

(Continued from page 5)

light procession in St. Peter's Square the same day, the July 10 papal liturgy in St. Peter's Basilica and a jubilee concert at the Vatican.

The opening moleben to the Virgin Mary is scheduled for 9-11 a.m. on Saturday, July 9, on the plaza in front of St. Sophia's. The pontiff will be flown in by helicopter. After the pope's departure at 11 a.m., a Millennium program for some 500 youths will continue at St. Sophia, according to Mr. Versino.

That evening all participants are scheduled to gather on St. Peter's Square from 8:30 to 10:30 p.m. for a moleben to Jesus Christ, a concert of religious music by the Trembita orchestra from Montreal, and a candlelight procession in the shape of a cross symbolizing spiritual ties with the suffering Ukrainian Catholic Church in Ukraine.

The following day, Sunday, July 10, Pope John Paul II will celebrate a divine liturgy in the Ukrainian rite in St. Peter's Basilica at 9:30 a.m. From 6-8 p.m. a jubilee concert, featuring Ukrainian choirs and ensembles from all over the free world, will take place in Pope

Paul VI Hall in the Vatican.

"They're going to be magnificent, gallant," said Bishop Losten of the Rome events. He spoke during the day-long conference for the consortium's tour escorts at the Ramada Hotel, sponsored by Scope.

"It'll be something to be remembered, and well-organized. We are very indebted to the agencies," the bishop noted.

"We urge the people to go to confession before they get on the planes, however." While priests will be available for confession in St. Peter's on Saturday, July 9, there will not be enough of them for 5,000 faithful, said the bishop.

Pilgrims are also encouraged to wear Ukrainian embroidered blouses for the main celebrations on July 9-10, said Mrs. Helbig.

In addition to Mrs. Helbig, Vera Shumeyko of Kobasniuk Travel was also present at the conference, as were the consortium's two Rome coordinators, Barbara Baczynsky and Kvitka Semanyshyn.

The five Amex representatives: Mr. Versino; Linda Goodlet, Amex account executive from Atlanta; Lynne Burfoot, supervisor of operations of the London Amex office; Angelo Pozzi, manager of

tour managers in the London Amex office; and Pauline Dawson, senior Amex tour manager, discussed the logistics of the Rome tours, including transfers to Millennium events, their organization, emergencies and sightseeing.

The consortium is also offering tour packages that include participation in the July 17 daylong Millennium celebration with local Ukrainian communities in Prnjavor, Yugoslavia, in addition to the week in Rome.



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JOHN KROKOSKY, member of the UNA Branch 183 Society Hetman Ivan Mazepa in Detroit, Mich., died on February 2, 1988 at the age of 78. He became member of the UNA on May 31, 1947. He is survived by his wife Ann Krokosky, daughter Linda Robarge, grandson, George and son-in-law George Robarge. The Family, friends and the UNA community attended the funeral of the deceased on February 5, 1988 from Fred Wood Funeral Home. Interment was in St. Hedwig Cemetery, Dearborn Hts., Mich.

Petro Zaluga, Secretary

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ABA decides...

(Continued from page 3)

be allowed to expire without renewal by next year.

According to former ABA president Eugene Thomas, who was recently quoted in both the Los Angeles Daily Journal and the San Francisco Banner: "Our decision to phase out the agreements was made with the provision that it would be without prejudice to existing programs. All we're saying is that its better to embrace many organizations at once rather than just one at a time."

Mr. Thomas, who is currently the chairman of a special advisory committee on relations with foreign and international bar associations, plans to hold at least one global legal event per year, said the West Coast papers, adding that it would probably materialize in the form of international legal seminars held in conjunction with the ABA's annual conventions.


Although the Task Force does not take complete credit for the ABA decision, Ms. Huntwork stated that the force was an "instigating cause." She

said that she believes the ABA is making a very beneficial adjustment in its relationship with the Soviets and that the Task Force has been helpful in that process.

Mr. Thomas disagrees, adding that he does not believe the Task Force has had any influence. Interviewed in The Banner, he said: "The protestors have been noisy but insignificant." They are misguided and unfortunately for them, misfiring. Our relationship with the Soviets, like our relationship with other bar associations, will be going forward. We've simply recognized that our bilateral agreement is up and going, and its time to kick in the afterburners," he told the newspaper.

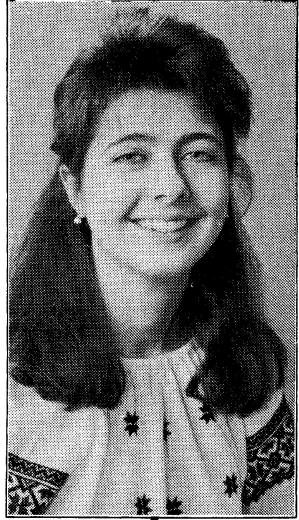
However, Task Force spokesmen emphasized that not all contacts between the ABA and the Soviets will be acceptable and that questions still remain as to the future course of ABA-ASL relations. Mr. Wolf, speaking for the Task Force, stated that "each contact must be judged on its own merits to determine whether the ABA is exposing Soviet abuses or merely lending ABA prestige to the Soviets."

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**СОЮЗІВКА
SOYUZIVKA**

**A closer look at Soyuzivka's
1988 Representative
TAMARA KORYTKO...**



All my life, I have been an active member of the Ukrainian community. This affiliation has been an integral part of my life. I was brought up with strong nationalists beliefs and it is my hope that now, I will be able to propagate the pride I have in my nationality to the Ukrainian and non-Ukrainian communities.

I have been a member of "Plast" for over ten years. My summer vacations were spent at camp — first as a camper, then as a counselor, and later a camp co-director. Presently, I am a weekly counselor in New York City.

I completed Ukrainian school in Buffalo, N.Y. my hometown. Upon graduation, I became a teacher at the same institution.

In 1983, I received my undergraduate degree from the State University of New York at Buffalo in psychology and community mental health. I am currently attending Columbia University, where I am pursuing a masters degree in special education. As a teacher, I work with learning disabled and mentally retarded adolescents.

At both schools I was member of the Ukrainian Students Association and, through the club, organized many exhibits, workshops, and lectures for both Ukrainians and non-Ukrainians.

I am very pleased to have been chosen the Soyuzivka Representative of 1988. This honor is one I will always cherish.

Meet her on 4th of July weekend on Soyuzivka...

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**DISTRICT COMMITTEE OF UNA BRANCHES
of
PITTSBURGH AND WESTERN PENNSYLVANIA
ANNUAL
DISTRICT COMMITTEE MEETING**
will be held on
**Sunday, May 15, at 3 p.m. sharp
at 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
2. Election of presidium
3. Minutes of preceding meeting
4. Reports of District Committee Officers
5. Discussion on reports and acceptance
6. Election of District Committee Officers
7. Address of UNA Supreme President
8. Adoption of District Program
9. Discussion and Resolutions
10. Adjournment

Meeting will be attended by:
**Dr. John O. Flis, UNA Supreme President
Andrew Julia, UNA Supreme Advisor**

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

May 9

NEW BRUNSWICK, N.J.: The Fine Arts Department of St. Peter's High School invites the public to the opening of an exhibition of works by Myroslava Stojko. A reception will officially open the exhibit of the artist's Ukrainian religious icons, 6-8 p.m. at the Elizabeth Anne Seton Memorial Gallery, 175 Somerset St. The exhibit is being held in commemoration of the Millennium of Ukrainian Christianity. For information call the gallery, (201) 846-8046.

May 13

BOSTON: An observance in memory of the victims of the Ukrainian famine of 1932-33, hosted by George Keverian, speaker of the Massachusetts House of Representatives, will be held at 11:30 a.m. at the Massachusetts State House. The guest speaker will be Dr. James Mace, staff director of the U.S. Commission on the Ukraine Famine. RSVP and for more information call Maureen Casey at the speaker's office, (617) 722-2810.

CHICAGO: The Coalition of Ukrainian Women's Organizations of Metropolitan Chicago will sponsor a public meeting with Mykola Rudenko at 7 p.m. in the hall of the Ukrainian Catholic Church of Ss. Volodymyr and Olha, Oakley and Superior streets.

May 14

ORANGE, N.J.: The League of Ukrainian American Voters (LUV) of New Jersey invites the public to a cocktail party in honor of Donald M. Payne, councilman of the South Ward, Newark, N.J., and a candidate from the 10th congressional district of New Jersey for the U.S. House of Representatives, 5-7 p.m. at the house of Oksana and Roman Kupchinsky, 647 Berkeley St. A donation of \$30 per person is suggested to cover the costs. Additional donations are welcome for the campaign of the candidate. Checks may be made payable to: LUV-League of Ukrainian American Voters, 43 Midland Place, Newark, N.J. 07106. To notify of attendance and for more information call: Bozhena Olshaniwsky, (201) 581-5000 (office) or 373-9729 (home); Oles Cheren, 374-7864; George Tarasiuk, 843-2400 (office) or 373-0759 (home).

CHICAGO: The Coalition of Ukrainian Women's Organizations of Metropolitan Chicago will hold an open meeting with Mykola Rudenko at noon in the Senior Citizens' Building, 2357 West Chicago Ave.

NEW YORK: The Shevchenko Scientific Society will sponsor a public lecture dedicated to the Millennium of Christianity in Kievan-Rus' by Dr. Volodymyr Stojko, professor of history at Manhattan College, on "The Ukrainian Catholic Church from 1946 to 1988," at 5 p.m. in the society's building, 63 Fourth Ave., between 9th and 10th streets.

NEW YORK: The Shevchenko Scientific Society, the Ukrainian Writers' Association "Slovo," the Association of Ukrainian Journalists of America, Ukrainian Artists' Association in the U.S.A., the Literary Arts Club and Chervona Kalyna Plast fraternity will sponsor a jubilee

meeting with EKO — Edward Kozak — at 3 p.m. in the Ukrainian National Home, 140 Second Ave. Admission is \$20 per person, which will include lunch. Tickets are available at the national home. An exhibit of works by Edward, George and Jarema Kozak will be opened at 1 p.m. in the gallery of the Ukrainian Artists' Association in the U.S.A., 136 Second Ave.

May 15

MILWAUKEE, Wis.: The Ukrainian Congress Committee of America, Milwaukee branch, will sponsor a public meeting with Mykola Rudenko at 1 p.m. in the hall of the Ukrainian Catholic church.

SCRANTON, Pa.: The Millennium Committee of Ukrainians of Northeastern Pennsylvania will sponsor an afternoon of Ukrainian folk and religious culture, beginning with a program at 3 p.m. which will be followed by a reception at 4 p.m., in the Pennsylvania Anthracite Heritage Museum. The program will feature performances by the Metropolitan Andrew Sheptytsky Choir of the Scranton Deanery and the Kazka Ukrainian folk ensemble. Dr. Walter Karpinich, professor of languages and literature at Wilkes College, will lecture on the Millennium of Christianity in Kievan Rus'. Ukrainian iconography, embroidery and religious artifacts will be on display throughout the afternoon. For more information call the museum, (717) 963-4804 or 963-4845.

May 20

CHICAGO: Las Vegas performer Joy Brittan will perform a benefit concert at 8 p.m. at Lane Technical High School auditorium, Western and Addison. The program will also feature performances by the Hromovytsia Ukrainian folk dance ensemble, the Donetchko and Blyskavitsia children's groups from the Ukrainian School of Ballet and Folk Dance of Ss. Volodymyr and Olha Ukrainian Catholic Church, the Veselka and Vodohraj Ukrainian folk dance ensembles of the Ukrainian American Youth Association of Chicago. The concert is being sponsored by St. Nicholas Ukrainian Catholic Cathedral School in commemoration of the Millennium. Admission is \$10 per person, \$6 for senior citizens and children. For information call Irene Antonovych, (312) 489-2722.

May 21

PASSAIC, N.J.: The Ukrainian American Veterans of Post 17 will sponsor a 25th anniversary installation dinner/dance at the Ukrainian Center, 240 Hope Ave., at 7 p.m. Music will be provided by the Pyramids. The Ladies Auxiliary is celebrating its 22nd anniversary. For tickets call Walter Kucecky, (201) 696-7209.

NEW YORK: The Young Professionals of the Ukrainian Institute of America will sponsor a spring dance at 9 p.m. at the Ukrainian Institute of America, 2 E. 79th St. Admission is \$15. Music will be provided by a disc jockey and refreshments will be served. For special music requests and more information call Lada Sochynsky, (212) 689-1383 (evenings).

PREVIEW OF EVENTS

May 21-22

WARNERS, N.Y.: The Deanery of Northern New York State, the pastor and the executive board of St. Luke's Ukrainian Orthodox Church invite the public to a Millennium celebration and a canonical visitation of Bishop Antony of New York at 5 p.m. great vespers on May 21, and a 9:30 a.m. welcoming of the bishop on May 22, followed by a hierarchical divine liturgy at 10 a.m. The parish choir, directed by Olha Maley, will sing the responses. A banquet and concert will take place at 1 p.m. on May 22 in the parish hall, 3290 Warners Road. For information call (315) 468-1981.

ONGOING:

YONKERS, N.Y.: Registration for Ukrainian language classes, a course in Ukrainian as a second language, is

being held throughout May by the School of Ukrainian Studies at St. Michael's Ukrainian Catholic Church, 21 Shonnard Place. The course will begin in September. For information call the rectory, (914) 963-0209, or Olga Rudyk, 245-1366.

BOSTON: Harvard University's Ukrainian Research Institute, Slavic Department, Harvard Library and the Boston Area Millennium Committee are sponsoring an exhibit, "1,000 Years of Religious Art in Ukraine," through May 31 at Widener Library at Harvard. Library hours are: 9 a.m. to 10 p.m. on Monday through Friday, 9 a.m. to 5 p.m. on Saturday, and noon to 5 p.m. on Sunday. The part of the exhibit housing early printed books and icons, housed in the Widener Library Rotunda, is open only Monday through Friday, 9:30 a.m. to 4:30 p.m. For more information call Widener Library, (617) 495-4988.

Rutgers to host conference on famine

NEW BRUNSWICK, N.J. — A one-day teachers' conference on the Ukrainian Forced Famine 1932-33 will be offered on Monday, May 16, in cooperation with the Rutgers University Office of Research and Sponsored Programs; the U.S. Commission on the Ukraine Famine; the Governor's Office of Ethnic Advisory Council; the N.J. Branch of Americans for Human Rights in Ukraine (AHRU) and the Ukrainian National Association.

Gary L. Bauer, former undersecretary of the U.S. Department of Education and presently the assistant to President Ronald Reagan for policy development and director of the Office of Policy Development, will be the featured speaker. Mr. Bauer has become known for his criticisms of the shortcomings of American education.

Dr. James E. Mace, staff director of the U.S. Commission on the Ukraine Famine and a post-doctoral fellow at the Harvard Ukrainian Research Institute, will present "The Ukrainian Famine 1932-33: An Overview" at the morning session, followed by a showing of the 1984 multi-award-winning documentary film "Harvest of Despair."

Dr. Myron B. Kuropas, adjunct professor, Northern Illinois University, member of the U.S. Commission on the Ukraine Famine and supreme vice-president of the Ukrainian National Association, will conduct a Ukraine Famine Workshop from a curriculum and resource guide, which he authored. It will provide teachers and administra-

tors with information to teach about the famine that killed 7 million people.

All educators will receive the teaching packet which will offer them an effective "cooperative teaching/learning methodology" for classroom study of the famine. The final phase would be the introduction of the famine project into the curriculum of elementary and secondary schools throughout the state of New Jersey. Curriculum materials have been printed with funds provided by the Ukrainian National Association.

The conference includes a workshop with the following historians and educators: Dr. Mace; Mr. Bauer; Dr. Kuropas; Daniel Marchishin, a member of the U.S. Famine Commission; Dr. Francis A. Baran, Dr. Adam F. Scrupski, Dr. John Fizer and Dr. William W. Derbyshire from Rutgers University, as well as Robert J. Baran, senior social studies instructor at Cedar Ridge High School in Old Bridge, N.J.

Some 1,000 invitations have been distributed to educators throughout the State of New Jersey. Cost for registration, educational guides and luncheon is \$10. Students and community leaders may participate in the conference but will not receive the educational guides. Registration fee is waived and the cost for admission and lunch is only \$5.

Checks should be made payable to: Andrew Keybida, famine fund treasurer, and mailed to Rutgers University, Research and Sponsored Programs, Administrative Services Building, Suite 123, Busch Campus, P.O. Box 1089, Piscataway, N.J. 08854, attention Dr. Francis A. Baran. Confirmation of acceptance will be made to all registrants together with admission and luncheon tickets. Registration deadline is May 12. For more information call Mr. Keybida, 201-762-2827.

Proceeds are designated to support the U.S. Commission on the Ukraine Famine.

L.A. center to hold embroidery workshops

LOS ANGELES — Workshops introducing the unique patterns and techniques of Ukrainian folk embroidery will be held in May and June at the Ukrainian Art Center, Inc. at 4315 Melrose.

Two series of Saturday classes, consisting of three sessions each, will be held May 14, May 28 and June 11. Sessions for beginners will be from 9 a.m. to noon, and sessions for those with intermediate skills will run from 1 p.m. to 4 p.m. The fee for each series is \$45 (including all three classes), plus \$12 for materials. Teenage as well as adult students are welcome. Reservations are required.

Reservations and questions about the workshops may be directed to Leelya Popil, (213) 373-6654, or the Center, (213) 668-0172.

Task Force cancels Toronto meeting

TORONTO — The public meeting slated to take place here on May 16 under the aegis of the Independent Task Force on ABA-Soviet Relations has been cancelled due to the American Bar Association's decision not to renew its declaration of cooperation with the Association of Soviet Lawyers.

The meeting was to have discussed how to continue protesting the ABA-ASL agreement.