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## Democratic Front to Promote Perestroika formed in Ukraine

by Dr. Roman Solchanyk

News has reached the West that a Democratic Front to Promote Perestroika has been formed in the western Ukrainian city of Lviv. The new organization, which represents a federation of several "informal" groups, was launched at a public rally on July 7 on the initiative of an "Action Group to Conduct Meetings." Between 10,000 and 20,000 people are said to have taken part in the gathering.

Earlier it had been reported that a similar group, the Popular Union to Promote Perestroika, had been formed in Kiev on June 9. Little is known of its activities. Similar "popular fronts" have recently surfaced in the Baltic republics of Estonia, Lithuania and Latvia.

The information that has become available thus far indicates that the Lviv rally — the latest in a series of recent mass public gatherings in that city — was a heated affair that witnessed verbal sparring matches between officially approved speakers and representatives of the informal groups.

From the very start, the authorities attempted to gain the upper hand by limiting the meeting's agenda to public discussion of only one topic — namely, the location of the proposed monument to the Ukrainian national poet Taras Shevchenko. This has emerged as a highly controversial local issue, involving charges that the Lviv officials are intent on downplaying the monument's significance by refusing to site it on the city's main thoroughfare.

In order to steer the discussion in the desired direction, the "authorized" speakers are reported to have opened the meeting earlier than scheduled. Observers noted the less than inconspicuous presence of specially selected "enthusiasts" in the crowd; their sole function appeared to be shouting down speakers from the informal groups.

Among the latter were Vyacheslav Chornovil a former political prisoner and now chief editor of the unofficial journal *Ukrainskyi Visnyk* (Ukrainian Herald); the former political prisoners Mykhailo and Bohdan Horyn, both of whom are active in several unofficial groups, including the Inter-National Committee in Defense of Political Prisoners; and Ivan Makar, a design engineer at the Institute of Applied Problems of Mechanics and Mathematics of the Ukrainian Academy of Sciences.

Mr. Makar, together with Mr. Chornovil, the Horyn brothers, Iryna Kalynets, and several others, was named in recent articles in the Lviv dailies *Vilna Ukraina* and *Lvovskaya Pravda* that characterized the organizers of an earlier rally in Lviv as "nationalists";

Mr. Makar was singled out as "the conductor and master of ceremonies" and a "chairman" of the rally, which was held on June 16.

In spite of the efforts of the authorities, public sentiment supported the representatives of the informal groups. A resolution was adopted rejecting the officially approved site for the Shevchenko monument. At the same time, the decision was made to establish the Democratic Front, whose collective membership includes, among others, the Lviv Political Discussion Club; the Lviv branch of the Trust Group; the Public Committee of the Ukrainian Catholic Church; the Ukrainian Helsinki Union; the Levy Society; the Native Language Society; and the Jewish Cultural and Literary Society. The Levy Society and the Native Language Society have been referred to positively in the Soviet Ukrainian press.

The Ukrainian Helsinki Union is a new organization. Its declaration of 20 founding principles is dated July 7. The first paragraph of the preamble states:

"The Ukrainian Helsinki Union [Spilka], as a federative association of self-ruling rights defense groups and

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## Hanna Sverstiuk, 2, arrives in U.S.

Surgery seen as only hope for dissident's grandchild



Olha Kuzmowicz

Two-year-old Hanna Sverstiuk, in the arms of her mother, Maria, is greeted upon arrival in the U.S. by Nadia Svitlychna.

by Chrystyna N. Lapychak

JERSEY CITY, N.J. — "Some kind of curse has fallen on our family."

These were the tragic words voiced by Maria Petrivna Sverstiuk upon her July 17 arrival in New York from Moscow with her desperately ill 2-year-old daughter, Hanna.

Indeed, it appears as if a plague of accident and illness has beset the family of Yevhen Sverstiuk, a former political prisoner and prominent Ukrainian national rights campaigner, who resides in Kiev.

A brief, but intense effort by a small group of concerned Ukrainian Americans brought Hanna Andrievna Sverstiuk, the dissident's only grandchild, to the United States for emergency medical treatment last week after hospitals in Kiev and Moscow refused to treat her when their diagnoses revealed she suffered from a brain tumor.

Hanna's father, Andriy, a 30-year-old hematologist and Mr. Sverstiuk's only son, is a bedridden quadriplegic since he broke his spine in a bad accident in the spring of 1987. Efforts by Ukrainian Americans to bring Hanna's father to the United States for therapy had begun in May, upon request of the 59-year-old Ukrainian activist, but have been overshadowed by the desperate nature of the little girl's illness, whose symptoms began appearing only some six weeks ago.

Hanna arrived at JFK International Airport, accompanied by her 23-year-old mother, Maria, at 2:50 p.m. aboard Pan Am flight No. 31 from Moscow. They were met at the airport by a small group of well-wishers, including Nadia Svitlychna, an exiled Ukrainian dissident and close family friend, and Dr. and Mrs. Peter Kozicky, the sponsoring

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## UNA opens a Washington office

To serve as two-way information center

WASHINGTON — Strategically located on Capitol Hill, just three blocks from the U.S. Congress, the Washington office of the Ukrainian National Association officially opened on July 1. The establishment of the office, an initiative of the UNA's Ukrainian National Heritage Defense Committee, was ratified by the 31st UNA Convention in 1986.

The office's first director is Eugene Iwanciw, a three-term UNA supreme advisor and a veteran of American politics. After working for five U.S. senators over a 10-year period, he spent the last three years working in various capacities for the Reagan Administration. Mr. Iwanciw left his position at the Social Security Administration to serve as director of government relations for the UNA.

The establishment of the office creates a permanent UNA presence in the nation's capital. Its purpose is to serve as an information center for Ukrainian Americans as well as government officials.

Working through the office, the UNA will keep legislative and executive officials aware of issues of concern to the UNA and the Ukrainian American community. These issues include human rights, tax and regulatory policy, defamation and U.S.-Soviet relations.

The office is also prepared to assist Ukrainians and Ukrainian organizations in their relations with the government. Educational programs about government are being planned for the community.

According to Mr. Iwanciw, "The purpose of the UNA office is not to take the place of existing work being conducted by individuals and organizations in the community. Rather, we seek to coordinate and work with existing groups both in and outside of Washington. There is enough work for a half dozen such offices and only by working together can we benefit the Ukrainian American community and assist our people in Ukraine."

In addition to informing members of Congress about Soviet human rights violations in Ukraine and defamation of Ukrainians, the goal of the office is to assist Ukrainian American organizations in their applications for federal funding.

"Our people have been good, tax-paying, self-sufficient citizens for many years," stated Mr. Iwanciw. "It is time that our people avail themselves of those federal grants for museums, dance groups, language schools and youth organizations to which they are entitled. We look forward to working with

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## A GLIMPSE OF SOVIET REALITY

# A look at glasnost's effects on ecology in Ukrainian SSR

by Dr. David R. Marples

The perilous ecological situation in the Ukrainian SSR was highlighted in late June by a Kiev newspaper. In Pravda Ukrainy it was pointed out that Ukrainian industry was being run without due regard for the protection of the natural environment.

Many Ukrainian cities have become centers of pollution. In the industrial heartland of the republic, in the city of Zaporizhzhia, about 300,000 tons of toxic substances are released into the atmosphere annually.

The concern with the ecology has been a feature of Soviet discussions over the past year. During his speech to the 19th All-Union Conference of the Communist Party of the Soviet Union, on June 28, General Secretary Mikhail Gorbachev spoke of the necessity of "drastically improving" the ecological situation in the country.

In Ukraine, where the problems are at their most acute, there are three main spheres for anxiety: nuclear power plants, irrigation schemes and heavy industry.

In the nuclear power industry, the ecological question has been combined with the fear of radiation and the usage of valuable agricultural land to build new plants. There have been widespread protests both among the Ukrainian public and among academicians. These have centered on the plans to expand nuclear capacity at some stations, such as Rivne, Khmelnytsky and South Ukraine, beyond the officially agreed capacities.

In addition, media attention has been drawn to the situation at a building site for a station sanctioned in 1985, at Chyhyryn, on the Dnieper River. Following public opposition, it was officially announced that building work had stopped at the site and that the station was to be abandoned, but according to a recent article, there is an open dispute at the site over whether the plant is to be built or not.

The opponents of nuclear power in the republic have been incensed by what they perceive as insensitivity to their concerns on the part of the Soviet scientific elite. The roots of this rift lie in the aftermath of the 1986 disaster at the Chernobyl plant. While Soviet scientists have insisted, by and large, that the lessons of Chernobyl have been fully digested, the suicide of one of their number, Valeriy Legasov, first deputy director of the Kurchatov Institute of Atomic Energy, and the posthumous publication of his pessimistic memoirs, have convinced many sceptics that the official attitude to nuclear power expansion has not been changed fundamentally by the accident.

In Ukraine, it is acknowledged that the expansion schemes are beyond the capacities of the rivers upon which they are based. The academicians who added their signatures in a Literaturna Ukraina article, emphasized that local rivers in the area of the three nuclear plants have already been polluted by residue waters.

Ukrainian rivers are reportedly in a very lamentable condition. The Dniester River, for example, which flows through Ukraine and into neighboring Moldavia, is said to be overused for economic needs. A Ukrainian writer — the most vocal critics of the ecological situation in the republic have invariably been of this profession — has stated that

not one of the numerous installations operating or being built on its banks is based on "concrete, reliable, ecological and economic grounds." The actions of "economic managers" are said to be of an increasingly aggressive and senseless nature.

The Dniester, like the Dnieper River, is the target of several ambitious schemes to irrigate the arid areas of southern Ukraine. Despite being a major agricultural producer, the Ukrainian SSR has several natural disadvantages in this area. The amount of unsalted water per head of population in the republic is 19 times less than the Soviet average.

Also, two-thirds of Ukrainian territory lacks the necessary conditions for stable agricultural production. Over the past 20 years, droughts have occurred in eight. As a result, there have been alarming fluctuations in the gross output of grain from a high of 50.6 million hectares annually to a low of around 35 million hectares.

Consequently, the Ukrainian SSR formed an important component of the ambitious irrigation schemes that were devised in 1966, but expanded during the brief general secretaryship of Konstantin Chernenko. In November 1984, it was decreed at a Ukrainian party plenum that the irrigated area of the republic be raised from 2.3 to 4-4.0 million hectares by the year 2000, while drained territory was to increase from 2.9 to 4 million hectares. Part of the expansion was to come from the construction of a huge canal linking the Danube with the Dnieper River. The final plan for this canal was to be completed by 1990.

In the summer of 1987, as part of the campaign for glasnost in Ukraine, the newspaper Robitnycha Hazeta invited its readers to mail in letters giving their opinions of the proposed Danube-Dnieper Canal. Then followed a veritable deluge of correspondence, and the published letters have been overwhelmingly opposed to the plan. Two examples may suffice to show the general picture.

V. Motsarenko, a scientist with the Odessa branch of the Institute of Economics, Academy of Sciences, Ukrainian SSR, wrote that on Ukrainian territory, 380,000 hectares of agricultural land in Kherson Oblast had already been salinized by the current irrigation schemes, and that the mouth of the Dniester had been destroyed:

He wrote: "One could go on. In south Ukraine, where there are already over 2 million hectares of irrigated land, there is not one ecologically irreplaceable system. And in these conditions we intend to go ahead with the water management complex Danube-Dnieper?"

G. Kostak, a biologist from Volyn Oblast in western Ukraine, commented that the planners of the Danube-Dnieper complex are dilettantes when it comes to ecology. He had visited 11 Ukrainian oblasts and had seen several rivers in their death throes. Would it not be better, he wondered, to "rescue" these small rivers rather than draw up new, grandiose plans? The next generation would not thank them for such thoughtless interferences with nature, he concluded.

These views necessitated high-level attention to irrigation schemes. In a March article, a scientist noted that the

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# Supreme Soviet's Presidium rejects transfer of Nagorno-Karabakh region

MOSCOW — The 39-member Presidium of the USSR's Supreme Soviet on Monday, July 18, rejected appeals from Nagorno-Karabakh, a predominantly Armenian region that is part of the Azerbaijan SSR, that it be allowed to secede from that republic and join the Armenian SSR.

The unanimous decision was made at an emergency session of the Presidium. A special three-hour broadcast was shown on Soviet television on Tuesday, July 19, revealing sharp top-level debates.

General Secretary Mikhail Gorbachev was seen taking the side of hardliners on the issue and scolding officials from both Azerbaijan and Armenia for putting regional political needs above those of the entire USSR.

The broadcast came on the heels of an official TASS announcement of the Presidium's decision, but the news was withheld from Soviet news media until Tuesday night, when excerpts of the Presidium debate were aired.

According to New York Times correspondent Bill Keller, "The highly unusual presentation of the decision was clearly intended to convince the public of the reasonableness of the government position and to ward off an explosive backlash by Armenians, who have campaigned since February for control of the Nagorno-Karabakh region of Azerbaijan."

Mr. Gorbachev was seen on television stating: "It is the adversaries of perestroika, conservative and corrupt elements who waxed rich in the period of stagnation, who speculate on the problems of Nagorno-Karabakh."

Volodymyr Shcherbytsky, first secretary of the Communist Party of Ukraine, in what was described in The New York Times as "a passionate law-and-order speech," said, "We have no right to forget that everything going on in Transcaucasia has a tendency to spread across the country."

He also said the disorders were "fanning national emotions, lending them an increasingly belligerent, anti-social and — it can now be said — even anti-Soviet character."

The vote to reject Nagorno-Karabakh's transfer to the Armenian republic was reportedly supported by Grant M. Voskanyan, an Armenian member of the Presidium, even though he had argued that Armenia had a historic right to the territory.

The Presidium stated in its resolution that it "deems a change of borders and

an ethnic-territorial division of Azerbaijan and Armenia, on a constitutional basis, impossible."

However, Soviet authorities promised enhanced self-government and better living conditions in Nagorno-Karabakh. They also threatened that arrests and dismissals from jobs will

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## Armenian nationalist Airikian ordered expelled from USSR

JERSEY CITY, N.J. — The leading Armenian dissident in the Soviet Union, Paruir Airikian, 39, was stripped of Soviet citizenship and ordered expelled on July 20 by the Presidium of the Supreme Soviet for "actions discrediting the high title of a citizen of the USSR and harming the prestige of the Soviet Union."

According to The New York Times, TASS reported that Mr. Airikian was given a pardon on charges of slandering the Soviet state for which he was being held since March.

Mr. Airikian's arrest on March 25 in Yerevan, Armenia, was the first known arrest of a dissident on political charges since the fall of 1986. Ekspress Khronika reported that he was charged on March 28 with "circulating deliberately false fabrications defaming the Soviet political and social system."

Mr. Airikian is a member of the National Unification Party of Armenia, a co-founder of the Armenian Committee for the Defense of Political Prisoners, and editor of Raparakainutyun, the Armenian version of Glasnost magazine.

He had organized a press conference on March 19 at which he presented lists of victims of violence against Armenians in the Azerbaijanian town of Sumgait. He had traveled frequently between Yerevan and Moscow to provide accounts of the dispute over the predominantly Armenian region of Nagorno-Karabakh in the Azerbaijanian SSR.

Several days after the Armenian nationalist's arrest, thousands of people demonstrated in Yerevan to

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Editor: Roma Hadzewicz  
Associate Editors: Marta Kolomayets  
Christyna Lapychak

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## Five days in Rome: celebrating the Millennium with Ukrainian Catholic faithful

by Marta Kolomayets

ROME — There are few generations who are fortunate enough during their lifetime to celebrate an event of such historic magnitude as the Millennium of Christianity in Ukraine.

Among these fortunate were the 7,000 Ukrainian pilgrims who descended upon Rome for the Ukrainian Catholic Church's celebrations of this jubilee on July 8-12.

They came from all parts of the world; close to one thousand Ukrainians traveled by bus from Poland to take part in these celebrations. It is estimated that over 4,500 faithful came from the United States and Canada; hundreds of Ukrainians came from Yugoslavia, Czechoslovakia, Germany, Austria, Belgium, France, England, South America and Australia.

And although they could not celebrate with their brethren in Ukraine, along the shores of the Dnieper River, where 1,000 years ago Prince Volodymyr the Great baptised his people, they were spiritually united with their brothers and sisters in Ukraine.

Although they could not celebrate at the Sobor of St. Sophia in Kiev, they were joined in prayer in Rome, at the St. Sophia Sobor modeled after the Kievian fortress.

They celebrated the joy of such a jubilant anniversary and mourned the continuing persecution of faithful in Ukraine. They prayed that the start of the second millennium of this rich Christian tradition would bring with it the hope for a better future, and placed their fate in God's hands.

The official Millennium celebrations in Rome began on Friday morning, July 8 at the Basilica of Santa Maria Maggiore, one of the four patriarchal basilicas of Rome. The church holds a special meaning for Ukrainians and other Slavic people, as was pointed out by Dr. Daria Markus, who provided background information on various landmarks before the beginning of each service on Friday. It was in this basilica that the first holy liturgy was celebrated in the Slavic language in 860, by Ss. Cyril and Methodius. They had arrived in Rome with the relics of St. Clement, who had been buried in Crimea and presented them to Pope Adrian II.

For the first time on Friday morning one was able to witness the multitudes of Ukrainian Catholics that made the pilgrimage to the Eternal City to worship with their spiritual leaders and to celebrate a 1,000 year-old Christian heritage.

The liturgy, concelebrated by Cardinal Myroslav Ivan Lubachivsky and the Ukrainian Catholic hierarchs, including 18 bishops, was attended by more than 1,500 faithful; throughout the day more pilgrims joined the celebrations, as their planes, trains and buses came in from all corners of the world. (Only Bishops Joakim Segedi of Yugoslavia and Joseph Martenets of Brazil did not attend because of old age and ill health).

Bishop Robert Moskal of the Parma diocese delivered the homily, which focused on the Ukrainians' devotion to the Blessed Virgin Mary, and underscored the importance of this Marian year, which concludes in August.

Later that afternoon, a devotional service was held at the Basilica of St. Clement at the tomb of St. Cyril, once again conducted by the Ukrainian Catholic hierarchy in the free world. Already the crowds were getting bigger and bigger, as the Eternal City prepared

to host more than 7,000 Ukrainian Catholic faithful who had descended on Rome to mark the Millennium of Christianity in Ukraine.

The service, at the St. Clement Church, which is situated on a small square near St. John Lateran, was devoted to St. Volodymyr. The church, is one of the oldest churches in Rome, dates back to the fourth century.

It is in this church that Ss. Cyril and Methodius laid the relics of Pope Clement; St. Cyril died in Rome a few years after their arrival, and he is also buried in this basilica.

The worship of St. Clement was widespread in Ukraine since its early Christian days. When Prince Volodymyr the Great returned to Kiev after his baptism in Kherones, he brought back with him part of the relics of St. Clement, his head. This had been a gift from Pope John XVI to Volodymyr. The Prince then built a special altar in the Church of the Tithes for the relics. Both he and his wife, Anna, the Byzantine princess, were buried near these relics.

Thus, the church where the service to St. Volodymyr was held has a special meaning for Ukrainians, as was pointed out in the homily delivered by Bishop Platon Kornylak of Munich, West Germany.

On Saturday morning, July 9, Pope John Paul II joined the Ukrainian faithful on the grounds of St. Sophia Sobor, the gold-domed church built by the late Patriarch Josyf Slipyy, located on the outskirts of Rome, in the Montespaccato district.

The Ukrainian pilgrims began arriving early in the morning. Due to the extensive security surrounding a papal visit, the gates to the sobor were closed an hour prior to the arrival of the prelate; each person attending the liturgy passed a security check before they were allowed to enter the grounds of the church and the Ukrainian Catholic University.

The pope emerged from his limousine at 9 a.m. to the warm applause of the 6,000 Ukrainians from all over the world who had come to celebrate the majestic jubilee in the Eternal City. Pope John Paul II was greeted by Cardinal Lubachivsky, the head of the Ukrainian Catholic Church in Canada and the United States, respectively, Metropolitan Maxim Hermanuk and Stephen Sulyk, and Cardinal Myroslav Marusyn, secretary of the Sacred Congregation of Eastern Churches. Ukrainian youths welcomed the pontiff with the traditional Ukrainian greeting of bread and salt, and Cardinal Lubachivsky addressed him, stating:

"...It has come to pass that on Roman soil a Ukrainian cathedral has appeared, which gathers us who dwell in the dispersion' and with its architecture and name reminds us of Kiev, the beginnings of our Christianity, in a wondrous way binding us exiles with our native land. And for us, the place where it was built has become a piece of our native land. This was the dream and the desire of my predecessor, His Beatitude Josyf Cardinal Slipyy, who after his labors laid down his bones in this place. And here, Your Holiness, we, the sons and daughters of the Ukrainian land living in foreign lands, greet you on this our holy jubilee of the Baptism of Rus'-Ukraine before this cathedral of Divine Wisdom, which is a symbol of our individuality and our struggles, and a sign of our faith in Christ's victory, in the words of the Psalms: 'Yahweh is still

my citadel, my God is a rock where I take shelter' (Ps. 94:22). Here before the symbol of the 'Indestructible Wall' of the Mother of God, the Oranta, the representatives of the Ukrainian people greet Your Holiness — the Synod of Bishops of the Ukrainian Catholic Church, priests, members of monastic orders, representatives of three generations who have grown up in foreign countries, Ukrainian youth born in emigre communities, our church brotherhoods and lay organizations, representatives of our scholarly institutions, prominent cultural and artistic figures, and representatives of our civic and social institutions which exist and function for the good of our motherland. Nearly 10 years ago Your Holiness began this jubilee with your blessing, and today you are celebrating it with us and beginning it with this molen as our thanks for the great gift of Baptism, 'his free gift to us in the Beloved' (Eph. 1:6).

"Here on Roman land, we join in a special way at this sacred and joyous moment with our maternal Lviv and Kiev, and together with all Christians of Ukraine we call out, 'Welcome among us, Holy Father!' With our traditional greeting of bread and salt, our Ukrainian youth, to whom this day is dedicated and who will surely safeguard the Christian heritage of St. Vladimir for the years to come, expresses its feelings of loyalty.

"Bless us, bless our people and our suffering Church. With your apostolic blessing, may this holy jubilee become a pledge to our approaching freedom. 'Blessed is he who comes in the name of the Lord, the Lord God is manifest to us.'"

As Cardinal Lubachivsky noted, and as the pope himself would later underscore in his address to the Ukrainian faithful, the day's celebrations were dedicated to Ukrainian youth.

These youths, who had traveled from all corners of the world to witness the historic days in Rome, were seated in close proximity to the specially constructed outdoor altar in front of the doors of the Ukrainian-Byzantine styled St. Sophia Sobor. They included more than 500 members of SUM (Ukrainian Youth Association), 100 members of Plast, hundreds of Ukrainians from Poland, as well as youths who had come to Rome privately.

After the devotional service, sung by combined choirs from England and Canada, concelebrated by the 18 hierarchs of the Ukrainian Catholic Church, and witnessed by the prelates from the Vatican's College of Cardinals, the pope turned his attention to the youth. Addressing them, Pope John Paul II said:

"When you look to the future, in this year of the Millennium of Christianity,

ask yourself, with holy trepidation, if, and to what extent have you been faithful to your vows accepted with the sacrament of baptism? Have you been responsible in accepting this great gift, both to yourself and others? There is no lack in your Church of martyrs and confessors, who are proof of spiritual freedom, as a result of the sacrament of baptism. An example of this is found in the person of Cardinal Josyf Slipyy, whose body rests here in this sobor.

"The Millennium of Christianity is not only the pinnacle of one event, but it also begins the next act. We wish to begin the next 1,000 years of your Church and your people with a new spirit of hope."

After his kind words to all attendees, the pope, as well as the people were presented a program of song and dance underscoring the richness of Ukrainian culture. Amidst the dry heat (the temperature often surpassed 100 degrees Fahrenheit) of the Roman sun, the youths, dressed in their national costumes or ensemble outfits, sang and danced for the holy father.

Serving as masters of ceremonies for the afternoon events were Adrian Hawaleshka of Winnipeg, who introduced the groups in Ukrainian, and Borys Gudziak of Syracuse, N.Y., who introduced them in the Italian language. The first group on stage was the Youth Chamber Choir, based at the Home of Basilian Priests from Warsaw, Poland, conducted by Yaroslav Polanskyj. The group, which was founded in 1977, consists of 24 members, mostly girls of Ukrainian, Byelorussian and Polish descent.

The Orlyk Ensemble of England, directed by Maria Babych and Dmytro Paradiuk, performed a "khorovid" in Ukrainian costumes from the Kievshchyna, Poltavshchyna, Hutsulshchyna and Lemko regions of Ukraine, emphasizing the Easter traditions of the Ukrainian people.

The Tyrsa Student Choir of Winnipeg also had traveled to Rome to perform for the faithful gathered to celebrate a 1,000-year-old tradition. The group, conducted by Viriana Holovko, has released a few albums; it is also the cathedral choir in Winnipeg at Ss. Volodymyr and Olha Church.

Also performing from Canada — from Toronto — was the Vesnivka Girl's Choir, under the directorship of Kvitka Kondratska, who has been this choir's leader since it was founded almost 25 years ago.

Closing the afternoon program was a group of Basilian nuns from Warsaw who sang a hymn to the Blessed Mother, which they themselves had arranged.

As each group performed for the pope, they looked in his direction, as he sat at the altar, to the right of the constructed stage. He approvingly

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### A message from Ukraine

*A message to the Ukrainian Catholic pilgrims in Rome from the Ukrainian Catholic faithful in Ukraine on the occasion of the jubilee of the Millennium of the Baptism of Rus'-Ukraine.*

On the occasion of the glorious Jubilee of the Millennium of the Baptism of Rus'-Ukraine, all the Ukrainian bishops, priests, monks, sisters and faithful, and the Committee for the Defense of the Ukrainian Catholic Church in Ukraine greet all participants in the jubilee celebrations, first of all His Holiness John Paul II, the pope of Rome; his

Beatitude Major Archbishop Myroslav Ivan Lubachivsky; all Ukrainian Catholic bishops, priests, monks and sisters and faithful; and also all our brothers and sisters in the faith of the Spirit and the Blood living in the diaspora; we prayerfully wish you bountiful divine graces, a strong faith, unwavering hope, boundless love, unity, success in life and tireless labor for the Church and society, and call you to common, sincere prayer, so that in Lviv, Kiev and Rome the bells of the Resurrection may ring out for all.

Lviv, July 2, 1988.

All photos from the Rome Millennium celebrations, featured in the centerfold, were taken by Marta Kolomayets and Bohdan Komarynskyj.

## Philatelic convention marks Millennium

WASHINGTON — The Ukrainian Philatelic and Numismatic Society (UPNS) held its seventh convention-exhibit, UKRAINPEX '88, on May 28-29 at St. Andrew's Ukrainian Orthodox Church hall in Silver Spring, Md.

The United States Postal Service set up a temporary station and applied a special cancel commemorating the Millennium of Ukrainian Christianity theme.

About 70 frames of Ukrainian philatelic and numismatic materials were exhibited. Highlights of the exhibit included a banquet, a video presentation about Ukrainian philately, and a concert by Paul Spiwak and his daughter, Jennifer.

During the annual banquet the following awards were distributed: Best of Show and Gold Awards for "Carpatho-Ukraine" exhibit to Jay Carrigan; Gold Award for "Lemberg: A Postal Vignette" exhibit to Dave Belesky; Vermeil and Theme Awards for "Millennium of Ukrainian Christianity" exhibit to Andrij Solcanyk; Vermeil Award for "Ukrainian Zemstva" exhibit to Paul Spiwak; Silver Award for "The Siege of Vienna in 1863" exhibit to Ingert Kuzych.

Also presented were Silver-Bronze Award for "Ukrainian International Mails" exhibit to Val Zabijaka; Bronze Award for "Ukrainian DP Camp Postage" exhibit to Val Zabijaka; Bronze Award for "Millennium of Ukrainian Christianity" exhibit to Gregory Prymak; Bronze Award for "Millennium of Ukrainian Christianity" exhibit to Iwan Perederyj; and Bronze Award for "Ukraine; Many Collecting Areas" exhibit to Wesley Capar.

In addition, the following other awards were given: President's Award to John Bulat for his exhibit of the proposed "Comprehensive Catalogue of Ukrainian Philately," which is expected to appear this year, and Golden Trident Award to Andrew Cronin for the best Ukrainian exhibit in 1987.

The Julian Maksymchuk Award went to Wesley Capar for the greatest contribution to Ukrainian philately and numismatics in 1987, while the Eugene Kotyk Award was presented to Jerry Tkachuk for the best article in the society's journal in 1987.

The UPNS has scheduled another convention-exhibit for this November in Toronto.

## Knights to observe Christian 1,000th

VANCOUVER, B.C. — The Knights of Columbus 106th annual convention to be held here on August 2-4, will commemorate 1,000 years of Christianity in Ukraine.

A Marian hour of prayer in honor of Our Lady of Pochaiv will be held on Wednesday afternoon. The knights and their families will participate in the devotional services which will be celebrated by Ukrainian Catholic bishops from Canada and the U.S.

At the conclusion of the ceremonies each of the some 65 state deputies from the U.S., Canada and other countries will be presented with an Icon of Our Lady of Pochaiv for their jurisdictions. These icons will be used for prayer devotions during the year by some 9,000 subordinate councils throughout the world. Although the icons will be identical, the recited prayers can be in languages other than English.

## Hanna Sverstiuk...

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physician and his wife from Bethlehem, Pa.

A limousine, donated by Delaware Ukrainian businessman John Hynansky, whisked mother and daughter to the Kozicky family home in Bethlehem, Pa., where the following day, July 18, Hanna was admitted to St. Luke's Hospital, the medical institution that invited the toddler for a free emergency medical evaluation. There the attending physicians, including Dr. Robert Marcincin, a neurosurgeon, discovered the tumor on the fourth ventricle of the brain's left hemisphere, which put pressure on her brain stem and visual cortex, causing partial paralysis on the side of Hanna's body and crossed eyes, according to Dr. Kozicky.

Dr. Marcincin contacted Dr. Louis Schut, a nationally reputed pediatric neurosurgeon at Children's Hospital in Philadelphia, who agreed to perform delicate surgery to remove part of the plum-size tumor on July 22. Hanna and her mother were transported to Children's Hospital on July 19, according to Dr. Kozicky. Without the six-hour surgery, the toddler had little chance of survival, stated the orthopedic surgeon.

Dr. Kozicky said on July 21 that there was a 50 percent chance of survival for Hanna with the neurosurgery, citing the possibility of neurological complications, including continued paralysis, resulting from the operation.

As of July 21, Hanna showed some sign of temporary improvement since her arrival. According to Dr. Kozicky's wife, Lilia, who has daily been at the side of mother and daughter, Hanna spent a small part of the days before her operation playing, singing and reciting poems in her hospital room.

Reaction and interest by members of the Ukrainian community spread quickly as Hanna's dramatic story unfolded.

Hanna was born on May 2, 1986, in Kiev — one week and 60 miles from the site of Chernobyl nuclear disaster.

Her grandfather, Yevhen, a noted literary critic during the 1960s who is

## UNA opens...

(Continued from page 1)

everyone in the community in this area."

The office will also be staffed by an assistant director and, eventually, a secretary. Applications for the assistant director position are currently being accepted and should be sent directly to the UNA Home Office. Interviews for the position are currently being scheduled.

Since July 11, Taras Szmagala Jr., a recent graduate of the University of Virginia, has been working in the office as a special assistant. While he has been assisting in all aspects of the establishment of the office, he is primarily responsible for setting up the computer program. Mr. Szmagala will be leaving in mid-August to attend law school.

The Washington office, equipped with a computer, copier and FAX machine, will also serve as the Washington press bureau of The Ukrainian Weekly and Svoboda. It will enable the UNA publications to report on Washington events of interest to Ukrainian Americans in a timely fashion.

The office is located at the corner of First and D streets in northwest Washington. Its address is: Suite 710, 400 First St. N.W., Washington, D.C. 20001. Its telephone number is (202) 347-UNAW (347-8629); and the FAX number is (202) 347-8631. The office is open during normal business hours and is connected to an answering machine in the evenings.

highly regarded among Ukrainian rights activists and dissidents, served a 12-term labor camp and exile term for writings critical of Soviet nationalities policies.

The toddler's mother, Maria, a computer operator, is the daughter of two Kiev physicians.

Hanna was evidently a bright, happy and active toddler until mid-May of this year, when she began developing unusual symptoms, such as crossed eyes. On June 3 she suffered a fall, hit her head, and since has been partially paralyzed on her right side. Her condition quickly worsened, and the family decided it had no other choice but to request medical treatment in the United States.

Ms. Svitlychna, a former political prisoner now living in New Jersey, informed members of the Ukrainian community about the desperate situation of this little girl.

Members of the Pershi Stezhi and Verkhovnyky Plast sororities helped in finding Dr. Kozicky, who along with his wife, volunteered their assistance and involved St. Luke's Hospital in the medical sponsorship of the child.

Because of Hanna's rapidly deteriorating condition, political means were used to expedite the usually complicated and prolonged medical visa application process.

Katherine Chumachenko, a Ukrainian working as associate director of the White House Office of Public Liaison, requested the assistance of her former employer at the State Department, Richard Schifter, the assistant secretary of state for human rights and huma-

nitarian affairs, to intervene on Hanna's behalf during meetings with high-level Soviet officials in Moscow during the week of July 11.

In addition to this, Orest Deychakivsky, a staff member of the U.S. Helsinki Commission, asked for ranking members of that commission to intervene on Hanna's behalf. Rep. Don Ritter (R-Pa.), Rep. Steny H. Hoyer (D-Md.), Sen. Dennis DeConcini (D-Ariz.), and Sen. Alfonse D'Amato (R-N.Y.) co-signed a letter to Soviet Minister of Health Dimitri Chazov. The State Department also helped expedite the matter at the American Embassy in Moscow in relation to the issuance of American visas for mother and daughter.

As a result of these and many actions, particularly the aid of Dr. and Mrs. Kozicky, Hanna and her mother received their Soviet exit visas and passports in some 15 minutes and their American visas within one hour, according to Mrs. Sverstiuk.

The Ukrainian community has also assisted financially, particularly the Ukrainian National Association, which financed the duo's flight from Moscow.

Donations have been made by the New York Orthodox Credit Union, the New York branch of Selfreliance, Americans for Human Rights in Ukraine, UNA and Svoboda employees, and many private sources.

Members of Pershi Stezhi and Verkhovnyky have opened an account in Hanna Sverstiuk's name at Selfreliance in New York. Donations may be sent to: Selfreliance, Hanna Sverstiuk Fund — Account No. 14641-00, 98 Second Ave., New York, N.Y. 10003.

## Supreme Soviet's...

(Continued from page 2)

ensure if civil disobedience continues.

On Wednesday, July 20, tens of thousands of Armenians gathered in their capital city, Yerevan, to consider possible courses of action in response to the Presidium's unfavorable decision. Some reports gave the number of persons gathered as 100,000. The previous day, according to Soviet television, some 200,000 had gathered in Yerevan when news of the decision became known.

In Nagorno-Karabakh, The New

York Times reported, the general strike continued on July 20. Typesetters for the Russian-language newspaper Sovetsky Karabakh refused to publish an issue containing the government's decision that Nagorno-Karabakh cannot be transferred from Azerbaijan.

Meanwhile, Pyotr Demichev, deputy chairman of the Presidium, told a news conference that one proposal that is to be considered would change the status of the Nagorno-Karabakh region from that of autonomous region to autonomous republic, a more prestigious status that would enable the region to have more control over its internal affairs.

## Armenian ...

(Continued from page 2)

demand Mr. Airikian's release.

A day after the arrest Pavlo Skochok, speaking on behalf of Ukrainian national rights activists, issued a statement in support of Mr. Airikian. Mr. Skochok was later accused by Radianska Ukraina of having gone to Yerevan to agitate the Armenians.

In fact, Mr. Airikian's arrest came only days after Ukrainian and Georgian dissidents had gathered in Yerevan for a meeting of the International (all-union) Committee for the Defense of Political Prisoners. This committee evolved from the union of Ukrainian and Armenian groups in defense of political prisoners headed, respectively, by Vyacheslav Chornovil and Mr. Airikian.

In September 1987, the two signed a declaration announcing the formation of the Ukrainian-Armenian Committee for the Defense of Political Prisoners. Georgian rights activists later joined the group as well.

Soviet authorities' decision to strip Mr. Airikian of his citizenship and expell him from the USSR is seen by observers not only as an indication of a tough position on the continuing Armenian unrest, but also as a sign

that nationalism will not be tolerated.

Mr. Airikian had been imprisoned twice before for his nationalist activities and had been released in December of 1986.

In 1968, after the founders of the National Unification Party of Armenians — which called for Armenian independence and the return of ethnic Armenian territory to the republic — were arrested, Mr. Airikian, then 19, became the acting head of the group. He was arrested in 1969 along with five other young Armenian activists and was charged with "anti-Soviet agitation and propaganda."

After spending four years in a strict-regimen camp, Mr. Airikian returned to Armenia, where he was put under administrative parole. He was arrested in 1974 for "violating the rules of parole" and then was charged with "anti-Soviet agitation and propaganda." As a result he was sentenced to seven years in a strict-regimen camp. At the end of his term, new charges were brought against him and he received additional terms.

The New York Times reported that an American official said Mr. Airikian is expected to come to the United States with his family.

## FOR THE RECORD

## President's remarks on Captive Nations

Following are remarks by President Ronald Reagan during the proclamation-signing ceremony for the annual Captive Nations Week observance. The speech was delivered on Wednesday, July 13, in the White House Rose Garden.

Honored guests and fellow Americans, today we mark the 30th commemoration of Captive Nations Week.

Just nine days ago, as America celebrated Independence Day, we reaffirmed the universal ideal on which this country is founded — a vision of liberty not just for one nation, but for all nations. As Americans we speak out, we work for the freedom of others, and in doing so we remember who we are, what we have, and what America stands for in the world. For we know that to stop striving for the freedom of other nations could soon bring our own freedom into question.

Some years ago, two friends of mine were talking to a refugee from Communist Cuba. He had escaped from Castro, and as he told the story of his horrible experiences, one of my friends turned to the other and said, "We don't know how lucky we are." And the Cuban stopped and said, "How lucky you are? I had someplace to escape to."

Well, in the 20th century, we've witnessed nation after nation fall captive to a foreign power and an alien ideology. The tragic fate of these captive nations was foretold by Lenin with this simple instruction. He said, "The interests of socialism are above the right of nations to self-determination." Well, from that belief came the forcible occupation of the Baltic states and other lands; the subjugation of central Europe; the crushing of the Berlin uprising of 1953; the Soviet invasion of Hungary in 1956, Czechoslovakia in 1968, and Afghanistan in 1979; the repression of Poland's Solidarity and of the people of Bulgaria and Rumania; and the cruel Communist domination of Cuba, Vietnam, Laos, Cambodia, Angola, Ethiopia, Nicaragua and others.

But the tide has been turned. Despite decades of suffering, the will to freedom is alive, it has survived its tormentors, it will outlast the Communists.

And truly, I can think of no time in my adult life when the prospects for freedom were brighter than they are today. The free world is strong and confident. The Communist idea is discredited and, around the world, new progressive forces are emerging as political change and liberation sweep the globe. America will continue to encourage the movement toward freedom, democracy and reform by holding firm to our principles and speaking openly and truthfully about human rights and the fundamental moral difference between freedom and communism. And America shall light the path as the whole world climbs out of the dark abyss of tyranny to freedom.

And within the Soviet bloc there are hopeful signs. Just last week, a Soviet official speaking here at a conference on Eastern Europe said that, "The Brezhnev doctrine is completely unacceptable and unthinkable," citing, "the principles of sovereignty, non-interference and mutual respect." Well, these are encouraging words that we hope will be proved true through deeds. There are few developments that would be more compelling than true self-determination for Central Europe. I have spoken previously of how the Soviets can send that message very easily — let them tear down the Berlin Wall.

And while America applauds the changes we are witnessing, the standards remain unchanged — and these are not standards arbitrarily applied from outside, but what the Soviets themselves have formally agreed to — we continue to insist on full implementation of the Helsinki Accords and the Universal Declaration of Human Rights.

When I was in Moscow, one of the most moving experiences I had was when I met with a group of Soviet dissidents. They told me their remarkable stories. And I said to them that while we press for human rights through diplomatic channels, they press with their very lives, day in, day out, year after year, risking their jobs, their homes, their all.

Last month, I received a letter from a group of dissidents in the Soviet Union.

(Continued on page 11)

## Captive Nations Week Proclamation

During Captive Nations Week, we honor the courage, faith and aspirations of the millions of people the world over who suffer under Soviet domination. They desire, seek and deserve, as the common heritage of humanity, the liberty, justice, self-determination and independence we Americans and all free peoples cherish. The citizens of the captive nations daily hear the mighty call of freedom and answer it boldly, sending an echo around the globe to remind totalitarians and all mankind that their voices cannot be quelled — because they are the voices of the human spirit.

Across the continents and seas, the cry for freedom rings out and the struggle for its blessings continues, in the republics of the Soviet Union, in the Baltic states and throughout Eastern Europe, in Cuba and Nicaragua, in Ethiopia and Angola, and in Vietnam, Laos and Cambodia. It also continues in Afghanistan, despite initial Soviet withdrawal, because the Najibullah regime imposes its will upon the Afghan people. We in America, who have held high the torch of liberty for two centuries and more, pause during Captive Nations Week to express our solidarity with those who strive at great personal risk and sacrifice to win justice for their nations. We commemorate as well as the many freedom fighters and individuals such as Polish Father Jerzy Popieluszko and Ukrainian poet Vasyly Stus who have given their lives in the imperishable cause of liberty. We cannot and will not shirk our duty and responsibility to insist on the speediest end to subjugation, persecution and discrimination in the captive nations. We repeat our call for all governments to respect and honor the letter and the spirit of the United Nations Charter and the Helsinki Accords.

Last year's Captive Nations Week Proclamation mentioned four people in the Soviet Union imprisoned for their struggle for national rights. Now, one year later, two of them, both Helsinki human rights monitors, remain in internal exile — Viktoras Petkus, a Lithuanian, and Lev Lukianenko, a Ukrainian. Another Helsinki monitor Mart Niklus, an Estonian, is still in a labor camp. The last, Gunars Astra, Latvia's highly respected national rights activist, was released in poor health earlier this year after 19 years in Soviet labor camps. He died several months ago at 56 years of age.

America is keenly aware of, and will continue to encourage, the great tide of democratic ideas that now sweeps the globe. We cannot forget decades of tragedy, the tens of millions of lives lost, or the enormity of the suffering inflicted on the innocent. We applaud the courage and faith that have sustained countless people and kept alive the dream of freedom against unthinkable odds. Despite starvation, torture and murder, the indomitable human spirit will outlast all oppression. We continue to stand ready to cooperate in meeting the just aspirations of the oppressed and needy of the world. We will remain forever steadfast in our commitment to speak out for those who cannot, to seek justice for those to whom it is denied and to assist freedom-seeking peoples everywhere.

The Congress, by joint resolution approved July 17, 1959 (73 Stat. 212), has authorized and requested the president to issue a proclamation designating the third week in July of each year as "Captive Nations Week."

Now, therefore, I, Ronald Reagan, president of the United States of America, do hereby proclaim the week beginning July 17, 1988, as Captive Nations Week. I call upon the people of the United States to observe this week with appropriate programs, ceremonies and activities, and I urge them to reaffirm their devotion to the aspirations of all peoples for justice, self-determination and liberty.

In witness whereof, I have hereunto set my hand this thirteenth day of July, in the year of our Lord nineteen hundred and eighty-eight, and of the Independence of the United States of America the two hundred and thirteenth.

Ronald Reagan

## Pennsy governor proclaims week

HARRISBURG, Pa. — Coinciding with the national observance, Pennsylvania Gov. Robert P. Casey signed a proclamation designating July 17-23 as "Captive Nations Week" in the commonwealth.

This proclamation is especially significant to thousands of Pennsylvanians whose native homelands are held captive by totalitarian governments and whose citizens are inhibited from full expression of their dreams and beliefs.

Gov. Casey's proclamation reads in part, "The dream of freedom has long inspired oppressed people throughout the world who struggle for the right to self-determination. As Americans, we are fortunate to enjoy basic rights which we hold to be self-evident. Elsewhere, however, many suffer the degradations of bondage imposed by intolerant governments."

Gov. Casey urged all citizens to join in support of the ideals of freedom of conscience, freedom of movement and freedom of speech.



President Ronald Reagan signs the 1988 Captive Nations Week Proclamation in the presence of (from left) Vice-President George Bush, Dr. Henry Zelaya, a physician in Nicaragua's resistance; Petro Ruban, a Ukrainian nationalist and a former political prisoner; Petro's son, Marko; Sichan

Siv, a former representative of the Khmer People National Liberation Front; Anna Foulitas of the Committee for the Support of Human Rights in Czechoslovakia; Archbishop Abune Matthias of the Ethiopian Orthodox Church; and Rebecca Range, deputy assistant to the president and director of White House Public Liaison.

# THE Ukrainian Weekly

## Thoughts on Rome celebrations

How does one celebrate 1,000 years of a Christian tradition? Does the pomp and grandeur of the occasion overshadow the sacredness of this historic event? Do spirituality and prayer play a leading role in the commemorations? What have we achieved as a Christian people during our first 1,000 years and what do we hope to attain as we stand on the threshold of our second millennium?

These are just some of the questions that crossed one's mind during the recent Millennium celebrations sponsored by the Ukrainian Catholic Church in Rome on July 8-12. Some of the questions were answered; only time will tell with the others.

We are a nation of believers, as witnessed by the more than 7,000 faithful who made their pilgrimage to Rome for the ceremonies. One thousand Ukrainians from Poland traveled for days on buses with no air-conditioning to be present at the historic commemorations; our brethren from all corners of the world arrived in the Eternal City for the celebrations.

We were greeted by the primate of the Ukrainian Catholic Church, Cardinal Myroslav Ivan Lubachivsky; all of the Ukrainian Catholic hierarchs were at his side, praying with the faithful of their Church. Pope John Paul II shared in our jubilee celebrations, taking part in liturgies, devotional services and a concert of religious music. His warm words, as a Slavic pope to his fellow brothers and sisters were inspiring to all present.

It was also encouraging to see that during every service and celebration throughout the five-day period, the Ukrainian faithful did not forget to pray for their suffering brethren in Ukraine, who are persecuted for their religious beliefs. A strong spiritual bond between these two groups was formed during the Millennium celebrations. We did not forget them, nor did we forget our rich heritage which dates back to the days of the first Ukrainian Christians, Ss. Olha and Volodymyr.

But a millennium ago, as is noted in the Tale of Bygone Years, the ancient chronicle account of this event, our people marked this historic event with deep reverence, rooted in their newly accepted faith. Christianity became a dominant force in the shaping of Ukrainian history and culture.

How will this Millennium jubilee be chronicled in the annals of history? Will future generations see this jubilee as a lost opportunity to do more for the Ukrainian Catholic Church in Ukraine? Will they wonder why no one from our Church participated in talks with the Russian Orthodox Church (in Finland) about the state of the Catholic Church in Ukraine? Will they question why we did not have cardinals appointed on the occasion of the Millennium to increase the strength of our leadership in the Church? Will they wonder why Servant of God Metropolitan Andrey Sheptytsky was not consecrated a saint? Will they ask about the first Slavic pope's role in aiding the Ukrainian Catholic Church? Will they question why we do not have a patriarchate? Will they question our direction as we enter our second millennium? Or will this event be recorded as just a fleeting moment that brought 7,000 faithful together in the Eternal City for five short days?

## TO THE WEEKLY CONTRIBUTORS:

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

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

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

## BOOK NOTES

### British documents on 1932-33 famine

TORONTO — Three fellows of the University of Toronto Chair of Ukrainian Studies, Marco Carynnyk, Dr. Lubomyr Luciuk and Dr. Bohdan Kordan, have published a major collection of British documents dealing specifically with the famine that raged in Soviet Ukraine during the early 1930s.

Their work, titled "The Foreign Office and the Famine," contains 85 heretofore unpublished documents from the British Foreign Office which detail the nature, evolution and consequences of the 1932-1933 famine in Ukraine. The documents are annotated and preceded by a lengthy critical introduction, in which the editors argue that the famine was not a natural phenomenon but a political engineered catastrophe. This same conclusion is noted in the foreword to the book by University of Toronto Prof. Michael R. Marrus, a specialist in refugee and Jewish Holocaust studies.

"The Foreign Office and the Famine" also includes a substantive bibliography, index and three maps, one of which is a large fold-out in full color that for the first time graphically indicates the geographical extent of the famine.

Commenting on the book, Prof. Paul R. Magocsi of the Chair of Ukrainian Studies noted: "Without documentation there can be no history. By com-

## The Foreign Office and the Famine

Documents on Ukraine  
The Foreign Office and the Famine, 1932-1933  
Edited by  
Marco Carynnyk, Lubomyr Y. Luciuk and Bohdan S. Kordan  
With a Foreword by  
Michael R. Marrus

paring these important primary source materials about the famine in Ukraine, the editors have insured that crucial evidence about an as yet little known and understood human catastrophe of unprecedented proportions will become better known both in the scholarly community and among the public at large."

The 524-page volume, "The Foreign Office and the Famine: British Government Documents on Ukraine and the Great Famine of 1932-1933," is available from the publisher, Limestone Press, P.O. Box 1604, Kingston, Ont. K7L 5C8, for \$35 (paperback) or \$45 (hardcover).

### Bibliography on Chernobyl accident

EDMONTON — The Canadian Institute of Ukrainian Studies at the University of Alberta has just published "Chernobyl and Its Aftermath: A Selected Bibliography" by Juriy Dobczansky as No. 18 in its series of Research Reports.

The Bibliography is an ideal guide for those wishing to make a study of the disaster, or for those who are concerned about the fate of Ukrainians who

suffered during the event.

It contains over 175 entries, which are divided into periodicals, monographs, works in languages other than English or French, and reports and hearings.

Most of the entries have been collected by the author during his work as cataloguer of the Slavic Collection at the Library of Congress. The research report also contains a foreword by Dr. David R. Marples.

The research report is available for \$1 from the Canadian Institute of Ukrainian Studies, 352 Athabasca Hall, University of Alberta, Edmonton, Alta., T6G 2E8.

### Historical atlas now in third edition

TORONTO — In the three years since its first appearance in 1985, "Ukraine: A Historical Atlas" by Prof. Paul R. Magocsi of the University of Toronto Chair of Ukrainian Studies, has already gone into a third edition.

The new edition of 3,000 copies follows the previous total of 6,000 cloth and paper copies that have already been sold.

In the words of a reviewer writing in the Canadian Slavonic Papers, the "volume has been beautifully and painstakingly produced and seems remarkably error-free... It surveys Ukrainian history in exemplary fashion."

Several revisions have been made in the third edition, including added boundary details and numerous new placenames. The atlas remains the best introduction to Ukrainian historical development. As the geographer of the United States Department of State George Demko pointed out when the book was first launched three years ago, this is "a beautiful, valuable, and all too rare historical atlas of a suppressed region and people."

The third edition of "Ukraine: A Historical Atlas" with its 25 full-color maps and commentary, is available from the University of Toronto Press, 5210 Dufferin St., Downsview, Ont. M3H 5T8.

### Notice to publishers and authors

It is The Ukrainian Weekly's policy to run news items and/or reviews of newly published books, booklets and reprints, as well as records and premiere issues of periodicals, only after receipt by the editorial offices of a copy of the material in question.

News items sent without a copy of the new release will not be published.

Send new releases and information (where publication may be purchased, cost, etc.) to: The Editor, The Ukrainian Weekly, 30 Montgomery St., Jersey City, N.J. 07302.

## From Studium Papers

## Ukrainian-Polish relations: interview with Jaroslaw Pelenski

*Studium Papers*, a quarterly journal published by the North American Study Center for Polish Affairs, recently devoted an entire issue to Polish-Ukrainian relations and, in particular, the Ukrainian minority in Poland.

The issue contains articles by Ivan Jaworsky ("Akcja Wisla"), Wlodzimir Mokry ("A Way to Go Home," concerning the Ukrainian minority in Poland), Taras Kuzio ("The Polish Opposition, Ukrainian Minority and the Ukrainian Question"), Andrzej Ziemia ("Ukrainians and the Catholic Church in Poland After World War II") and Dominik Morawski ("John Paul II and Polish-Ukrainian Relations").

Also in the issue are book reviews, the texts of remarks by Cardinals Jozef Glemp and Myrosław Lubachivsky; poetry by Jozef Lobodowski, "Triptych about a Murdered Church," part III dedicated to Metropolitan Jozef Slippy; and an interview with Jaroslaw Pelenski, a historian who has been a leading figure in Ukrainian-Polish reconciliation for more than 30 years. The interview was conducted by Marek Nowak, editor-in-chief of *Studium Papers*.

As noted in the introduction to the interview, Dr. Pelenski, a professor of history at the University of Iowa, was the co-organizer of three pioneering scholarly conferences on Polish-Ukrainian relations held in 1956 in Munich, 1977 in Canada and 1980 in Munich.

The interview is reprinted below, with the permission of the journal's publishers.

Copies of the April 1988 issue of *Studium Papers* are available for \$5 from: *Studium Papers*, P.O. Box 4391, Ann Arbor, Mich. 48106. Cost per issue for bulk orders (more than 10 copies) is \$4.

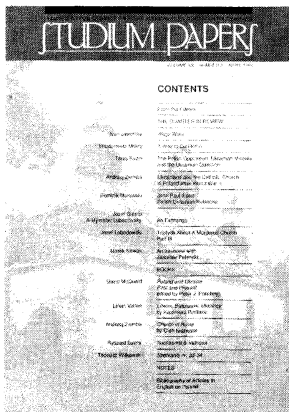
### Part I of two parts

In their pronouncements in Rome this past October, the Polish prime minister and Ukrainian metropolitan called on Poles and Ukrainians to forget the tumultuous and tragic past and focus on the future. Others, like historians Roman Szporluk and Andrzej Kaminski, have urged the opposite. They want to examine the entire past, in as much detail as possible, and not shy away from raising controversial topics. By publishing this issue of *Studium Papers* we share this latter view. An unattended sore will fester and sometimes prove fatal. What is your view? Should we follow the advice of the two Church leaders or should we delve into and examine the basis for the misunderstandings and mutual animosities which have characterized Polish-Ukrainian relations for so long?

After reading the statements of the two hierarchs I understand their references to forgetting the past are meant to heal wounds, not open them. The primary objective of Christian Churches has always been to emphasize the attitude of Christian love. The Polish and Ukrainian hierarchs, acting in accordance with the teachings of their Church, have advised their Christian compatriots to look to the positive aspects of the Polish-Ukrainian past

## A clarification

It should have been noted that the views expressed by William Wolf about the John Demjanjuk trial (July 10) are strictly his own and not those of any organization of which he is a member.



Cover of the April issue of *Studium Papers*, which focused on Polish-Ukrainian relations.

and present. In this, I believe, they are correct. Indeed it is the function of historians and of journalists to examine the history of Polish-Ukrainian relations. By doing so, they delve into the negative aspects that have formed the basis for the misunderstandings and mutual animosities that have characterized these relations for so long.

My views on Polish-Ukrainian relations, including the most controversial issues, have always favored detailed examination. Without a serious critical assessment and an open dialogue about the tragic experiences of the past, Poles and Ukrainians will not be able to embark upon a better and more fruitful relationship. My perspective has been presented in the journal *Vidnova* (Renewal); volumes three and four are devoted to that specific problem.

As far as the 20th century is concerned, one of the issues that requires serious, uninhibited analysis is the undeclared Polish-Ukrainian war of 1942-1947. The conflict resulted not only in greater casualties than the Polish-Ukrainian war of 1918-1919, but was also characterized by brutal and barbaric excesses, unworthy of two civilized peoples with a millennium of great cultural traditions and achievements.

The two most brutal excesses of the 1942-1947 war require critical investigation. First, the inquiry must consider the attempt on the part of the Ukrainian nationalist underground to "depolonize" Western Ukrainian territories, in particular Volhynia and Galicia. This took the form of expulsion and selective exterminatory actions against the Polish population living in these territories during the war's first phase (1942-1944). Second, the investigation must consider the massive "retaliatory action" conducted by the Polish People's Republic (PRL) and its armed forces (with the silent consent of the great majority of Polish society), not only against the Ukrainian nationalist underground, but also against Ukrainians at-large living in the newly constituted Polish state. It is especially important to study *Akcja Wisla*, the brutal deportation and forceful resettlement of nearly the entire Ukrainian populace from its ethnic territories during the war's second phase.

The time has come to write, preferably as a joint Polish-Ukrainian effort, an objective history of the undeclared

(Continued on page 13)

## Insight on dominant force in USSR Russian and Soviet concepts of the law and morality

by Yaroslaw Onyschuk

Recently, the American Bar Association announced that it was allowing its three-year old agreement with the Association of Soviet Lawyers to lapse. The agreement had been entered into allegedly to "participate in advancing the rule of law in the world," according to a statement by Samuil Zivs, the ASL vice-president.

Those who know the legal system of the USSR are not surprised by the American Bar Association action. The Soviet aim had been to try to penetrate the legal profession of the United States with its subversive propaganda and at the same time to build up some respect in the world for cooperation with the United States in this matter. They apparently did not succeed.

The fact is that the institution of law in Russia and the Soviet Union has always been on the lowest level among civilized nations.

Let's look at how Russia's foremost writers, philosophers and jurists looked at the concept of law in the 19th century.

Piotr Y. Chaadaev, an eminent 19th century philosopher, wrote in his "Philosophical Letter" that in Russia "the concept of justice and law was non-existent."

Sergey M. Kravchinsky, a Russian dissident of the end of the last century, living in Europe and known there as S. Stepniak, in his book on Russian peasantry quoted Alexander Pushkin (1799-1837), Russia's greatest poet, as considering the law to be "a wooden thing."

Vladimir S. Solovyov (1863-1900), a leading Russian philosopher, in his article, "Slavophilism and Its Degeneration," wrote that "the precepts of law and justice are not yet rooted in our minds, and because of this (as someone has remarked) honest men are more uncommon than saints in Russia. All this is true."

Konstantin P. Pobedonostsev (1827-1907), professor of Russian law at the University of Moscow, tutor to Tsar Alexander III, and adviser to Tsar Nicholas II, several times complained about the situation of the Russian legal system. In his article, published in "Golosa iz Rossii" in 1959, he wrote: "There is no just case that cannot be lost." But his own understanding of law gives another insight into the Russian mind when he wrote: "What is law? It is an obstacle in the path of an intelligent executive."

And Konstantin N. Leontyev (1831-1891), another renowned Russian philosopher, wrote in 1890: "It is no minor affair to teach our people the spirit of law; such instruction might well take a century. Unfortunately, the great events will not wait so long. Our people understand authority better than law. They look at the military chief better and have more sympathy for him than

to understand a constitutional article or a legal code."

Prof. M. Nikitenko, writing on the subject of justice, law and morality in "Russkaya Starina" (May 1891), stated that, "The Russian man knows neither law nor justice. His morality is the outcome of his good humor, which being neither developed nor strengthened by conscious principles, sometimes sprouts forth into an action, but is frequently swallowed up by other and more savage instincts."

The above observation of Prof. Nikitenko will help us to better understand the Communist legal system after the Communist Revolution in 1917.

As all previous laws were abolished, judges had to act in accordance with "Orders" issued from time to time by the Communist Party. Lenin's basis of law and justice was that, "Our morality is entirely subordinated to the interests of the class struggle of the proletariat and it is derived from the interests of the class struggle of the proletariat." His slogan was, therefore: "Terror is a powerful means of policy." To satisfy this "morality," millions of human lives were liquidated in the first two years of the Communist Revolution, most of them through the so-called "extrajudicial reprisals" of the Cheka.

It was only in 1919 that the "Guiding Principles of the Criminal Law" of the Russian SSR were formulated. Nikolay V. Krylenko, himself a jurist and the procurator-general of the Russian SSR, stressed that "we are creating a new law and new ethical norms" and the courts had to be "the organs of the class struggle of the workers directed against their enemies."

When in May 1922 a draft code of penal law was presented to Lenin, it provided the death penalty by shooting in six articles. Lenin requested that the death penalty be extended to six additional articles, and he explained the purpose of the penal code as follows: "The legal trial is not intended to replace terrorism, but to base terrorism firmly on fundamental principles ... Terror is a method of persuasion." This criminal code went into effect on June 1, 1922. Later, the principles and wordings of this code were transferred into the codification of criminal codes of the 14 non-Russian republics, after they became parts of the federated Soviet Union on December 31, 1922.

This criminal code, based on the above-mentioned principle cited by Lenin has been the basis of Soviet criminal law ever since. It was revised in 1958, and new penalties for political crimes were added.

The unusual Russian and Soviet understanding of law and morality is almost unbelievable for people in the West. In accordance with Lenin's teachings, it is moral for Communists to do "everything that serves to destroy the old social system" (Lenin's works).

These are the fundamental principles of Leninism and of Soviet law. And Leninism cannot be changed — writes Mikhail Gorbachev in his book "Perestroika." Lenin's final aim will be reached, he says, although, in accordance with Lenin's teachings, it may be necessary to change slogans as the situation dictates or requires from time to time.

Yaroslaw Onyschuk, a lawyer by training, became a journalist in Ukraine with the daily newspaper *Ukrainski Visti* and was affiliated with that Lviv-based newspaper until the outbreak of World War II. Since then, he has been a free-lance writer, and his articles have been published in magazines and newspapers in Canada, Great Britain, Germany, Spain and the United States.

# Pope John Paul II joins 7,000 Ukrainian Catholics in Rome



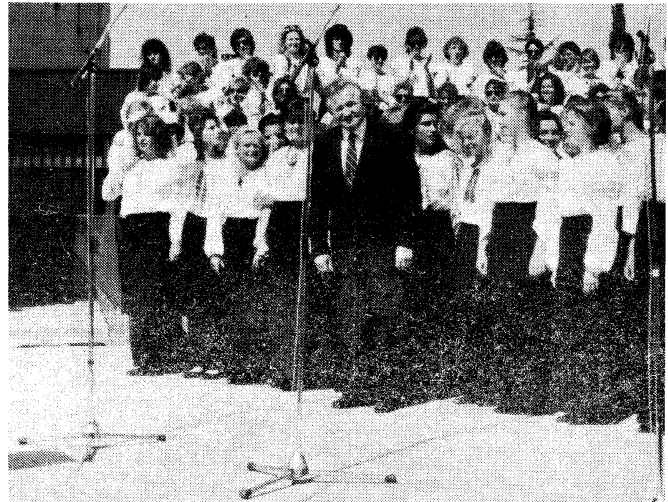
Cardinal Myroslav Ivan Lubachivsky, primate of the Ukrainian Catholic Church, commences Millennium celebrations at the Basilica of Santa Maria Maggiore.



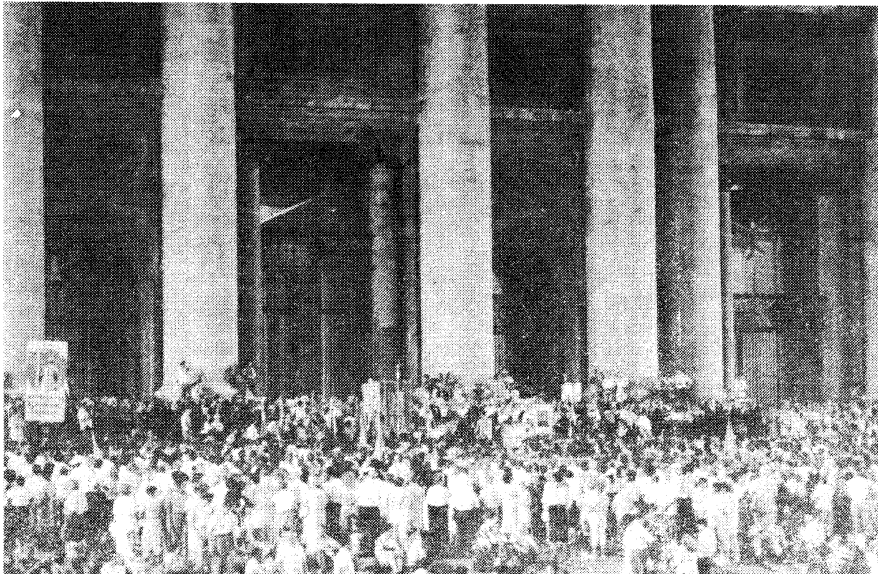
Members of the combined choir of nuns based in Rome under the direction of Tanya Shuffelbarger sing the responses during a devotional service to Christ Our Savior at the Basilica of St. Clement.



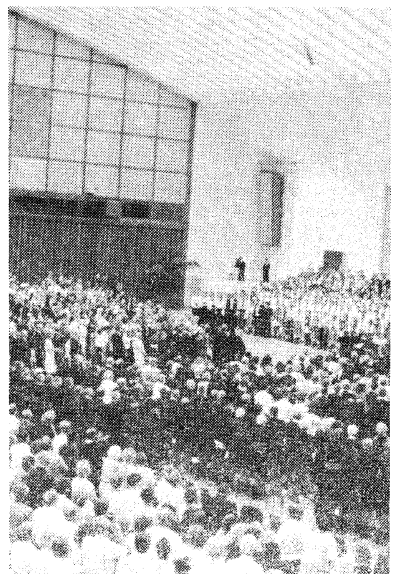
Myroslav Antonovych conducts his Byzantine Choir from Utrecht, Holland, during a liturgy at St. Paul's Basilica.



Yaroslav Polanskyj of Warsaw and his Youth Chamber Choir perform for the Pope during the Saturday afternoon youth program.



Thousands of faithful gather for the moleben and candlelight vigil in front of St. Peter's Basilica on Saturday evening. The vigil marked the spiritual communion of the Ukrainian Catholic Church in the West with Ukraine.



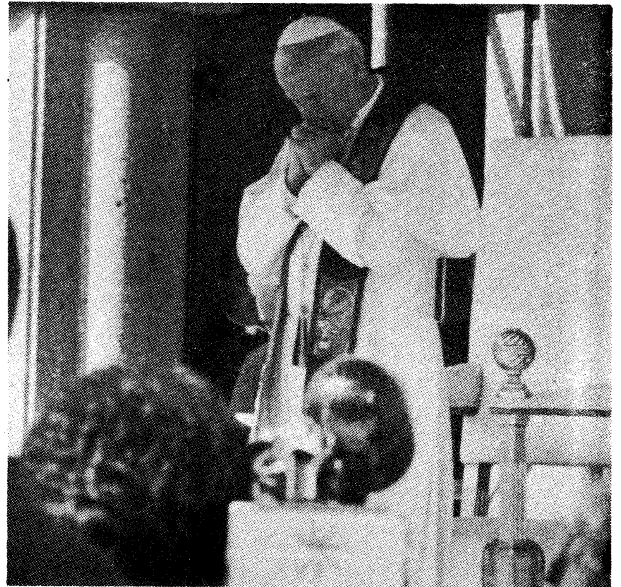
The more than 600 performers at the concert of the Ukrainian Catholic Church in the West with Ukraine on Sunday.



# celebrate 1,000 years of a Christian tradition



St. Sophia Sobor, the seat of the Ukrainian Catholic Church in Rome, where thousands of pilgrims attended a moleben on Saturday, July 9. Pictured in front is the outdoor altar constructed for these celebrations.



Pope John Paul II, the first Slavic Pope, in a moment of prayer outside St. Sophia Sobor.



The Rev. Roman Nabereznyj shows Canadian tourists the way to the historic landmarks of Rome. Pilgrims also had the opportunity to do some sightseeing in the Eternal City.



Pope John Paul II greets one of the children who traveled to Rome for the Millennium celebrations of Christianity in Ukraine.



Ukrainian music sing "Mnohaya Lita" to Pope John Paul II during the concert, July 10.



Pope John Paul II addresses the Ukrainian performers and pilgrims attending the concert of religious music at St. Paul VI Hall in the Vatican.

## 9,000 spectators watch 2,800 dancers perform at Festival '88

by Marco Levytsky

EDMONTON — More than 9,000 spectators at Edmonton's Northlands Coliseum were treated to a Ukrainian Dance Extravaganza of breathtaking scope on Thursday, June 30, at the opening of Festival '88.

What distinguished this performance from other dance concerts was not the individual acrobatics which are usually the main attraction, but the sheer volume of numbers involved, the spectacular props, and the massive coordination effort required. In fact it was a completely new style of choreography.

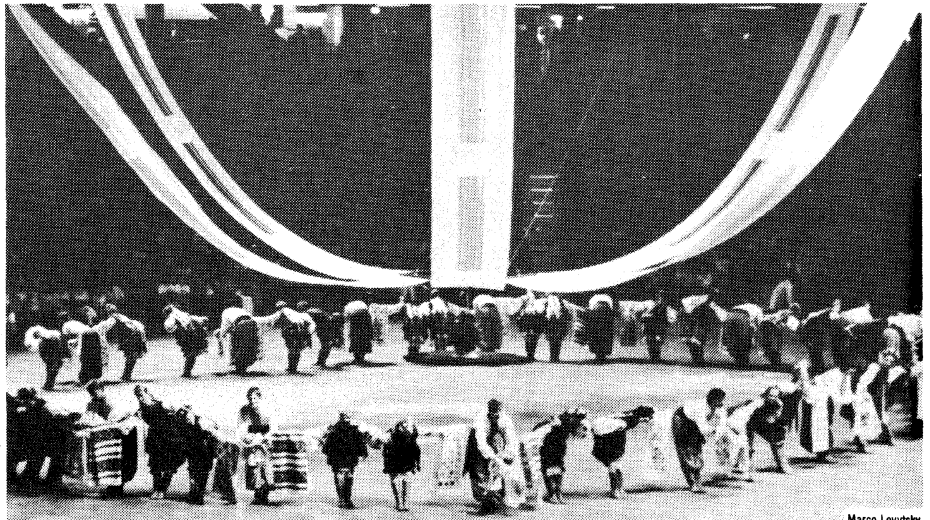
For example, the closing Hopak featured 2,800 dancers from across the province of Alberta, who filled the entire surface area of the Coliseum — a regulation National Hockey League arena that is home to the Stanley Cup-winning Oilers — and ended the performance by unfurling two 20-foot-by-40-foot flags of Ukraine and Canada amid a cascade of hundreds of balloons, then breaking into a chorus of "Sche Ne Vmerla Ukraina" sung primarily by fourth- or fifth-generation elementary school children.

Over 20 different groups participated in the opening Pryvit (Greeting), alternating between the stage area itself and the Coliseum surface. It started with several hundred dancers rimming the arena with fluorescent green tubes, was followed by each of the groups performing their own Pryvit, representing different regions of Ukraine, and ended with a giant tabletop being lowered on streamers from the top of the arena to the surface, where a circle of dancers took the bread and salt from the tabletop to close the classic number.

Other highlights included a Zaporozhets number with 300 Kozaks, six horses and a live cannon, as well as an Arkan also featuring 300 dancers, a Komyka with 1,700 and a girls' shawl dance with 192.

Choreographers Ken Kachmar and George Chronik let their imaginations run freely and pulled out as many stops as the show's budget allowed them. "They had ideas that were beyond belief," explained the show's producer, Terry Mucha.

The real story behind Festival '88's (Continued on page 11)



Marco Levytsky

The Dance Extravaganza of Festival '88 opens with Pryvit (Greeting).



Walter Tychonow

A view of the dance stage in Northlands Coliseum.

### Dance Extravaganza's roots: growth of Ukrainian dance in Prairie Provinces

by Marco Levytsky

EDMONTON — The fact that groups in Alberta could put on such a massive spectacle as the Festival '88 Dance Extravaganza is largely due to the fantastic growth of Ukrainian dancing in that province and across western Canada.

In the prairie provinces, Ukrainian dance has advanced far beyond the community halls and the community audience. It has become an integral part of mainstream western Canadian culture and a million-dollar-a-year industry in Alberta alone.

There are approximately 10,000 Ukrainian dancers in the three Prairie Provinces — 5,000 of them belonging to 84 groups in Alberta alone. In the East Central Alberta region where Ukrainians originally settled at the turn of the century, towns with only 500 population will have a Ukrainian dance group.

Looking over their rosters' names, one notices that there are as many non-Ukrainian as Ukrainian surnames on the list. In fact, the presi-

dent of the Alberta Ukrainian Dance Association (AUDA), which coordinates their activities, is named Ted McLeod.

Most of these are children and adolescents. They flock to Ukrainian dance because it's creative, it's fun, it's an opportunity to meet members of the opposite sex, and, frankly, in this rural area, where farms tend to be a mile apart and towns of 5,000 population like Vegreville, St. Paul, or Bonnyville, tend to be major regional centers, there is not much else for young people to do.

Many aspire to become members of either Shumka or Cheremosh — the top two groups. It is they who provide the pool of instructors who teach the students in other city groups and in the rural areas. Both of them have achieved world-class status. Although their artistic directors often travel to Ukraine to enhance their studies, they have begun to develop a uniquely Canadian style of choreography even to the point of creating original narrative dance sequences.

Ukrainian dance was first popularized in western Canada by Vasyl Avramenko in the 1920s. His work was continued by Edmontonian Chester Kuc who has become, in many ways, the father figure for the current generation of instructors. Terry Mucha, a 13-year veteran of Shumka and the producer of Festival '88's Dance Extravaganza suggested that the program should have been dedicated to him. "Everyone at the Dance Extravaganza had been touched by him, directly or indirectly," she pointed out.

AUDA, which was first organized as an umbrella organization in 1981, and became affiliated with the Alberta Provincial Council in 1985, serves as the clearinghouse of information for these groups. Run by an executive elected from across the province, AUDA maintains a central office in Edmonton which it shares with the Ukrainian Canadian Committee, the Alberta Parents for Ukrainian Education and the Alberta Council of Ukrainian Arts, of which it is a constituent member.

Among other things, AUDA publishes a quarterly newsletter, maintains an audio and video library for use by dance groups, has published two English-language books on Ukrainian costumes and organizes dance workshops across the province. With the creation of the Ukrainian Resource Development Center at Edmonton's Grant McEwan Community College, AUDA hopes to establish courses which would train the instructors themselves. With this Ukrainian dance will reach an even higher level of professionalism.

Shumka and Cheremosh are often sent by the Alberta government to perform abroad as goodwill ambassadors. Air Canada sponsored Shumka's most recent tour. This was the first time the company had sponsored any dance group and that includes the Canadian National Ballet. What this demonstrates is that in western Canada Ukrainian culture has gone beyond the confines of an ethnocultural minority. It has become part of the general culture of the entire region.

## More than 9,000...

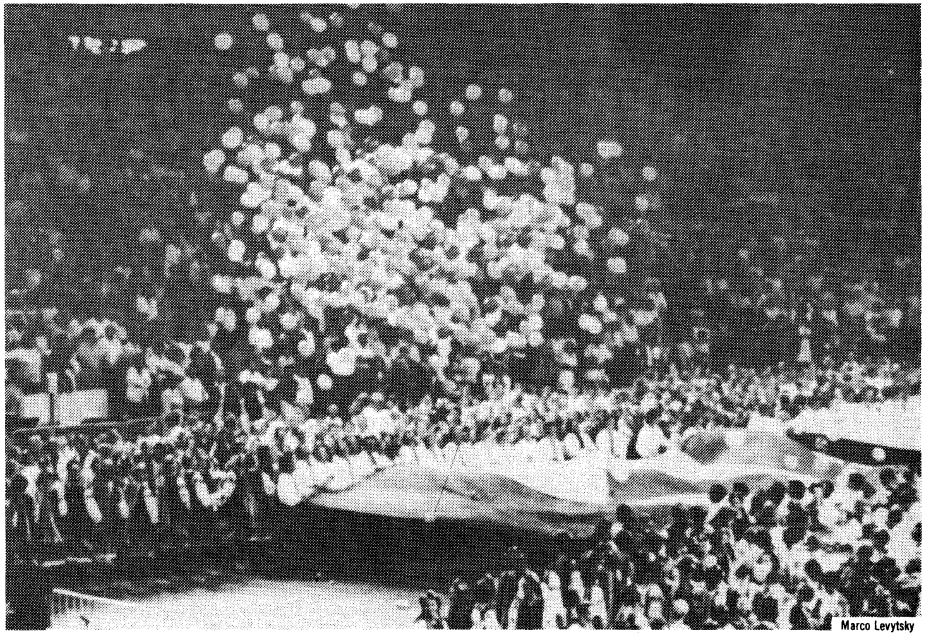
(Continued from page 10)

Dance Extravaganza, however, is the massive effort and cooperation which was necessary to make it successful. In her role, Ms. Mucha was assisted by hundreds of volunteers. Her assistant producer, Lorraine Chanasyk, had the sole function of coordinating the backstage scene and the hundreds of runners and chaperones who, in turn, assisted her.

All in all, 65 different dance groups from across the province of Alberta participated in this one show, most of whom had to travel distances of anywhere between 60 and 300 miles to come. "It seemed to follow that the farther away the group was from Edmonton, the more cooperative they were," said Ms. Mucha.

Providing the musical accompaniment was a 32-piece orchestra conducted by Eugene Zwodzesky, musical director for both the Cheremosh and Shumka dancers, and made up of members of the Edmonton Symphony Orchestra combined with musicians with whom Mr. Zwodzesky regularly works. The score was especially arranged because the size of the stage area added between 35 seconds to one minute of time simply to get the groups on and off the stage. Most of the groups have their own repertoire. Arrangements were made with all the recording artists to waive royalties for this performance. An overture was especially composed for this performance by Ted Borowiecki.

The planning process began in February 1987 when the Festival '88 concept was first presented to the community and a group of volunteers drawn up. Ms. Mucha was asked to coordinate the dance portion in April 1987 and the work progressed steadily



In the closing number, dancers release hundreds of balloons.

Marco Levytsky

since that date.

The show's producers obtained a list of dance groups from the Alberta Ukrainian Dance Association, the coordinating body for the province. From there they contacted all the instructors and liaison people, and set about organizing the project. The groups were sent the music and choreography, and prepared mostly on their own. During the last couple of months prior to the show, Ms. Mucha and Ms. Chanasyk

were putting in eight-hour days on top of their regular daytime jobs. Some of the groups got together three weeks before the show for a one-day rehearsal. But for the larger numbers the only time they could get all the groups together was on the day of the show. And then it had to be timed to the split second because of orchestra costs, and the simple logistics of feeding almost 3,000 people — most of them children. In fact, Ms. Mucha noted, the show was never

rehearsed in its entirety — only in segments.

The bottom line, however, is that it worked. The show was critically acclaimed by the Edmonton media and by the audience itself.

"It was definitely a challenge, commented Ms. Mucha, "but one that was definitely enjoyable. Knowing that we had 50 percent of the audience choked up at the end of the show — that was gratification enough."

## President's remarks...

(Continued from page 5)

"Mr. President," they wrote, "We can hardly envisage the struggle for human rights without a struggle for the national rights of nations. And as today, so in the future, the freedom of nations is one of the main guarantees for human rights — we are convinced that true history is not written on paper but in the hearts of people, and the good Lord reads these."

Well, yes, true history is written in the hearts of people, and today around the world anti-Communist freedom fighters are making history and defining the direction of change for the entire world. The Afghan freedom fighters are authors of one of the great moments in human history, a symbol and an inspiration to freedom fighters everywhere. By standing with the mujahideen as they fight for an independent and undivided Afghanistan, we are reaffirming our own belief in liberty and the indivisibility of freedom in this world.

I recently met in the White House with Jonas Savimbi, the leader of the UNITA forces that control much of Angola against a Communist regime propped up by over 40,000 Cuban troops. I am proud to say that the brave UNITA fighters have our support.

In Cambodia, we support the anti-Communist forces as they seek the total withdrawal of Vietnamese troops, and we will work with democratic forces to prevent the murderous Khmer Rouge from taking power.

And close to our own country, the Nicaraguan resistance is fighting a battle against communism that may foretell the future of freedom south of our border. Dr. Henry Zelaya left his medical work in the United States three and a half years ago to return to Nica-

ragua to fight with and give medical care to the resistance. He said, "Central America is not the target. We're just a steppingstone." He said, "If we are afraid to face the Communists in Central America now, we will have to face them again later." The doctor is with us here today. And again I say to the Congress, isn't it time we give freedom fighters in our own hemisphere the same consistent support we give to others in distant lands?

Now, as you may recall, on this occasion last year, I spoke of Petro Ruban, a prisoner in one of the most notorious of the Soviet gulags. In 1976, the Ukrainian Helsinki monitor fashioned a wooden replica of our Statue of Liberty, to be a gift to America on our Bicentennial, and for that he was taken away. Later he was arrested again for criticizing the Soviet invasion of Afghanistan — and for demanding that his young son, who was crippled in an accident, be permitted to come to America for medical treatment.

Well, last January his son, Marko, was permitted to come here for medical treatment. When Marko got off the plane, his first words in his new country were, "I want to be able to stand on my own two feet." In his hands he held something that he had labored on during the long plane trip from the Soviet Union. The boy whose father had been imprisoned for making a Statue of Liberty had embroidered Lady Liberty onto his towel. And I'm happy to be able to tell you that Petro Ruban was released from prison and just last night arrived in this country to be reunited with his family. Petro and Marko are with us here.

I have been told by Natan Sharan-sky, Armando Valladares and others, that the words we speak in America, and the words we broadcast around the world, can be heard in the closed

societies and remote dungeons of the Communist world. I want to say to the men and women within the captive nations who labor for truth the freedom that the American people hear you as well. We follow your struggle, we see your writings, we remember you in our prayers, we watch what happens to you. And whether it's Poland's Solidarity or Czechoslovakia's Charter '77, the Jazz Section, or Association of Friends with the United States or Hungary's Free Democratic Union of Scientific Workers, or the Helsinki monitors, or many others, I can tell you, you're not forgotten.

When we look around the world, to Europe, Africa, Asia and Latin Ame-

rica, we find that the bonds of language, faith and kinship have not been replaced by a new order built on class struggle. The yearning for national independence has not been extinguished by the totalitarian state. And the tide of history has been revealed to all mankind to be a rising tide of freedom and national liberation.

On behalf of Vice-President Bush and myself, this pledge we make to you, to all the peoples of the captive nations around the world: America will never forget your plight, and we will never cease to speak the truth. Your struggle is our struggle; your dream is our dream. And one day you will be free.

Thank you, and God bless you.

В Зеднані Курені Уїлс і Уєлї  
 "Хмельничеткї"  
 Запрошуют ґластобу молодь  
 і українське громадянство  
 до участі в уроїстому посвяченні  
 Запорозької Сїчї  
 і Каплиці  
 в 1000 лїтїя Хрещення Українї  
 Якого довершить  
 в ст.пл. о. Іван Кашчак і о. Александр  
 Кїмеї  
 на ґластобій оселї Бодрївка  
 North Colebrook, Сопл.  
 Субота, 23 липня 1988  
 год. 10 та ранку

## FOCUS ON THE ARTS

# Lypeckyj receives fine arts award Bodnar-Balahutrak exhibits art works

WARREN, Mich. — Christina Romana Lypeckyj, Detroit's renowned Ukrainian mezzo-soprano was named the 1988 recipient of the Warren Cultural Commission's Fine Arts Award for outstanding contributions in music.

This award is given annually to selected individuals in recognition of their artistic talents, dedication and contributions to the promotion of arts in the city.

The presentation was made during a classical pops concert of the Warren Symphony Orchestra on May 15 at which Ms. Lypeckyj was one of the featured soloists.



Christina Romana Lypeckyj

Ms. Lypeckyj, an artist of great vocal versatility and exciting stage presence is not only an esteemed favorite among Ukrainian audiences, but has performed throughout the metropolitan Detroit area and major cities of the United States, Canada and Italy.

In Michigan, she is best known from her performances with the Michigan Opera Theatre, the Detroit Concert Band, Warren Symphony, the Scandinavian Symphony and numerous other community orchestras and choruses, and from recordings.

Her repertoire is diverse ranging from classical operatic arias and art songs to popular cabaret, as well as traditional and contemporary renditions of Ukrainian composers.

### "Neophytes" presented in Edmonton concert

EDMONTON — "Neophytes," an oratorio composed by Ukrainian composer Marian Kouzan of France in celebration of the Millennium of Christianity in Ukraine, was presented here on June 12 at a concert in Jubilee Hall.

The work was performed by the Edmonton Symphonic Orchestra and the Dnipro Chorus of Edmonton, which is directed by Maria Dytyniak.

Lileia Wolansky, Hanna Kolesnyk, Larry Benson and Yarema Cisaruk were the soloists. Nestor Petriv served as narrator.

Also presented during the concert were Ukrainian Christmas carols and spring songs by Valery Kykta.

HOUSTON — A solo exhibition of Lydia Bodnar-Balahutrak's paintings and drawings was on view at the Graham Gallery in Houston May 14 through June 11. Also, several paintings from her "Ecstasy" series are part of a group exhibition, "Spiritual Aspects in Contemporary Ukrainian Art: Commemorating the Millennium of Christianity in Ukraine," on view at the Ukrainian Institute of Modern Art in Chicago through August 14.

Ms. Bodnar-Balahutrak says that in her recent work, her figural images are meant to be experienced as metaphors for rites of passage, and their psychic and physical manifestations. The artist considers the human entity and certain gestures and visages as "extraordinary" — as allusions to the transitional, paradoxical, the ambiguous situations in life.

She says she asks viewers to consider the state between adulthood and childhood, the region of androgyny, the shades of human feelings from ecstasy to despair, the overlapping areas of the serious and absurd, the comic and the sublime, the present and the past.

Her work in the "Ecstasy" series has been described in the Houston Post as "Caravaggio-inspired portraits, filled with passionate color and unusual light, showing a sensuous young [person] in various moments of ecstasy and awe."

Ms. Bodnar-Balahutrak, an Ohio-born artist, received her Master of Fine Arts degree in painting from George Washington University in 1977. That year, she married and moved to Texas where she now lives and works.



Lydia Bodnar-Balahutrak

She has been on the fine arts faculty of the University of Houston at Clear Lake and has participated in a number of national and local exhibitions.

Most recently, her work was included in an invitational group show "Frivolity and Mortality," which opened at Sherry French Gallery in New York in December 1987, and will travel throughout 1989 to U.S. museums and universities, including the Noyes Museum, the Utah Museum of Art, and the University of Arizona Museum of Art.

## The Ukrainian Museum reports busy Easter season

NEW YORK — The Easter season of 1988 was an extremely busy time at The Ukrainian Museum. The museum's current exhibitions "Masterpieces in Wood: Houses of Worship in Ukraine," "Folk Costumes and Accessories" and "Pysanky — Ukrainian Easter Eggs" attracted a record number of visitors.

Over 500 persons participated in the Easter programs which included workshops in the making of pysanky for school children and adults, as well as demonstrations by artisans and screening of the Slavko Nowytski film "Pysanka."

There were also many groups and tours visiting the museum, including a tour of over 200 persons organized by the Lancaster Historical Society of Pennsylvania and over 50 school groups from the area public and parochial schools.

For many of the school groups special workshop sessions were organized in the making of Easter eggs. The programs were coordinated by Lubow Wolynetz, the museum's director of education. Larysa Zelyk was in charge of the workshop instructions and was ably assisted by Marijka Gbur, Oksana Kurowycky, Daria Leshchuk, Tania Oberyshyn, Melasia Sonevytsky, Ksenia and Sofia Zelyk and Chrystyna Pevny of the museum staff.

The museum also participated in an out-reach program. A demonstration in the art of dying pysanky was done by Olenka and Larysa Pevny for school children and adults of the Trinity Evangelical Lutheran Church

of Manhattan.

In his letter of thanks, Neal Halverson, vicar of the Trinity Church, wrote ... "the presentation held the attention of the children and taught all of us a beautiful part of Ukrainian culture"... "in this time of Easter, so much of the mystery and grace of the Resurrection is covered over by the Easter bunny and jelly beans. The presentation helped to bring back the real significance of the life-filled eggs."

The museum's courses in traditional Ukrainian crafts such as embroidery and gerdany (bead-strung necklaces) continue to be popular and fill to capacity as soon as they are listed in the press and through the museum's mailings.

The embroidery course, taught by Mrs. Wolynetz, averages 25-30 persons with a number of participants signing up for consecutive courses' thus improving and advancing their knowledge and technique.

The workshops in the making of gerdany, taught by Tania Keis and Larysa Zelyk, have been received with enthusiasm by the participants and were incorporated into the museum's educational program.

The embroidery and gerdany courses will be repeated in the fall with the addition of the woodcarving course which will be taught by Yuri Yanchyshyn. Mr. Yanchyshyn, who holds a master of fine arts degree from the California Institute of the Arts, is a master craftsman and restorer of period furniture and objects of art. He is a student of the sculptor and master woodcarver Mychajlo Czerezniowsky, who was

the organizer of the woodcarving course of the museum.

The visitor's book attests to the popularity of The Ukrainian Museum. The visitors are from the United States and Canada as well as from such faraway places as Australia, Japan, South America and many European countries. The book of comments carries many notes of praise and appreciation of the museum's work as well as suggestions for improvements:

"Very Beautiful!", Santiago Pachano, Quito, Ecuador;

"The costumes are incredible. You need more space so that more can be shown," Halyna Liszczyński;

"A visit on behalf of a friend, Barbara Wallner of Colorado Springs, a pilgrimage to her roots," Mary Ann Meyers, Colorado Springs, Colo.;

"The photographs of churches, costumes and eggs are beautiful," Mike Edwards, National Geographic;

"Two shimmering exhibitions! The Easter eggs are breathtaking in their diversity and craftsmanship. I also found the exhibition on wooden places of worship fascinating and lovely — these are monumental works of art and deserve to be preserved for posterity," Vivian Horner, Conn.

The Ukrainian Museum is located at 203 Second Avenue (between 12th and 13th streets) New York, N.Y. 10003; (212) 228-0110. It is open Wednesday through Sunday, 1-5 p.m.

## Holowchak-Debarry pastels displayed

SHORT HILLS, N.J. — The Maroneck Artists Guild held its 34th Annual National Open Juried Exhibition June 5 through 30 at Westchester Community College.

The guild, which was founded in 1953 by seven professional artists, was formed for "mutual aid and protection" of people engaged in the arts. It offers professional artists an opportunity to share knowledge, ideas, techniques and fellowship and sponsors artists in national exhibitions as well as presents one-man shows for its members.

At its 34th juried national exhibition, Christina Holowchak-Debarry of Short Hills, N.J., was awarded the "Dick Blick Art and Education Materials Award" for her pastel "Still-Life with Shells." Her work has also recently received recognition from the Livingston Art Association, as well as the Fair Lawn Art Association.

Ms. Debarry, who is already well-known for her original woodcuts, has been studying for the past year with the prestigious Pastel Society of America, under the tutelage of two master pastelists, Richard Pionk and Jo Hing Low.

She has also taken part in numerous Ukrainian American exhibitions throughout the United States and Canada as well as the annual show at Woodstock, N.Y., and local galleries. Ms. Debarry introduced her pastels at Soyuzivka on July 15-17.

## Ukrainian-Polish...

(Continued from page 7)

Polish-Ukrainian war of 1942-1947, so that both sides can finally come to an understanding of what went wrong and why.

**As editor of the journal Vidnova, you have been a close observer and a commentator on these matters. What is your sense of the views of the Polish and Ukrainian communities in the West on this issue?**

Following World War II, the views of the Polish and Ukrainian communities in the West have been marred by nationalist prejudices, animosities and resentments resulting from the tragic experiences of the war and its aftermath. Living side-by-side, the two communities have avoided major confrontations, but also any significant avenues of mutual cooperation. This neutral coexistence has been nurtured by the openness and relative tolerance of the Western societies in which these communities reside.

Limited dialogue in the diaspora has existed since the mid-'50s. The Polish side was responsible for its opening, particularly through the efforts of Jerzy Giedroyc and his journal *Kultura* [published in Paris]. During the ensuing years *Kultura* ventured to talk openly about the most troubling aspects of Polish-Ukrainian relations and to criticize those elements in Polish society, both at home and abroad, which contributed to confrontation, conflict and collision in the past. But, the approach taken by *Kultura* has been an isolated phenomenon in the Polish diaspora. I recall how in the 1950s and 60s Jerzy Giedroyc was attacked by antagonistic elements in the Polish community for his conciliatory and resolute position on Polish-Ukrainian affairs; of conceding Lviv to Ukrainians and other so-called "treasonous" acts. *Kultura* has contributed tremendously to the new thinking in Poland about Polish-Ukrainian relations.

A group of Polish journalists from the Polish section of Radio Free Europe

has also, in a quiet but persistent way contributed significantly to the dissemination of positive information about Ukrainian affairs in Poland and has helped to remove anti-Ukrainian stereotypes from the contemporary Polish consciousness. Some Poles from that group, in collaboration with the editorial board of the Ukrainian biweekly *Suchasna Ukraina* (Contemporary Ukraine), of which I was a member, were instrumental in organizing the first Polish-Ukrainian conference held in Munich in late 1956.

From the mid-'70s the situation has changed; a plateau of relative rationality has been reached in Polish-Ukrainian exchanges. The negative approach gave way to a more balanced and critical reassessment of Polish-Ukrainian relations, which resulted in, among other things, two major scholarly conferences initiated by Ukrainian scholars and intellectuals, devoted to the topic. The McMaster Conference held in Canada in 1977, and the 1980 Munich Conference held at the Ukrainian Free University elicited a positive response both in Poland and in the Polish and Ukrainian diasporas. With the arrival of the new wave of Solidarity political activists, there has been a marked improvement in Polish-Ukrainian relations in the West. The Solidarity generation has proved to be much more open to Polish-Ukrainian reconciliation and, in general, much more democratic in its approach to Ukrainian problems. But all these efforts have been limited in comparison to the need for genuine reconciliation.

**Was this part of the reason for establishing Vidnova?**

Yes, it was one of the concerns. Those individuals in the Ukrainian community, including myself, who have been instrumental in establishing *Vidnova*, have felt since the mid-'50s (when *Kultura* started to promote Polish-Ukrainian dialogue) the necessity for discussing Polish-Ukrainian relations in an open and uninhibited manner—a highly unpopular approach at the time in both communities. There wasn't a

single Ukrainian journal in which this could have been accomplished without paying attention to the old nationalist misconceptions and prejudices, so the necessity for establishing a new socio-political journal became quite obvious.

Poland has been of special concern to Ukrainians. It is the country with which Ukraine has had longstanding close relations, both amicable and hostile, it has provided not only inspiration for the development of independent Ukrainian political thought, but to a certain degree, a model for the conception of Ukrainian national independence.

Within the Ukrainian diaspora, *Vidnova* should be credited with initiating Polish-Ukrainian dialogue. *Vidnova* has also published a Ukrainian translation of Kazimierz Podlaski's excellent political treatise "Byelorussians, Lithuanians, Ukrainians: Our Brothers or Our Enemies?" because we felt that publishing the views of a leading representative of the Polish opposition on Polish-Ukrainian relations could con-

tribute meaningfully to the development of an open Polish-Ukrainian dialogue.

In his review of *Vidnova* for *Kultura*, Jozef Lobodowski, a distinguished Polish poet and intellectual who greatly contributed to the improvement of Polish-Ukrainian cultural relations, has characterized the efforts of *Vidnova* as the most solid and the most honest undertaking to familiarize the Ukrainian public with the difficult problems of Polish-Ukrainian relations.

However, the principal reason for establishing *Vidnova* has been the crisis reached in Ukrainian political thought, particularly following the purge of the P. Iu. Shelest group in the Ukrainian party apparatus in the early 1970s and the subsequent suppression of the Ukrainian dissident movement. An independent journal of scholarly inquiry and opinion seemed indispensable for discussion of critical and burning issues in Ukrainian politics, primarily at home, but also in the diaspora.

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The book costs \$40 in the U.S.; \$45 plus postage in Canada. The book is available in all Ukrainian book stores and publishers.

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## UKRAINIAN FESTIVAL U.S.A. Garden State Arts Center is conducting a

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## Five days in Rome...

(Continued from page 3)

nodded, clapped and thanked the youths for their efforts. Then, under the guidance of Archbishop Lubachivsky, he made his way to the crypt of Patriarch Josyf Slippy, whose body is enshrined in a glass coffin. Here the pope spent some time praying before meeting with Ukrainian community representatives and then returning to the Vatican.

After the pontiff left the grounds, security eased up and the Ukrainian faithful present were able to shield themselves from the heat under the trees of the Ukrainian Seminary Minor, adjacent to St. Sophia. On the grounds, kiosks were opened by various Ukrainian businesses, selling Millennium memorabilia and refreshments.

Many Ukrainian pilgrims stood in the long lines down to the crypt of St. Sophia to pay their respects to Patriarch Josyf, the primate of the Ukrainian Catholic Church who built Rome into the seat of this Catholic Church, and as the "good shepherd" provided leadership and guidance for his people for more than 20 years after his release from Soviet prisons until his death in 1984.

Although he was not physically present, his spirit was among all of his brethren during the celebrations in Rome. He was mentioned by both the holy father and Cardinal Lubachivsky, his successor, on numerous occasions.

The afternoon program at St. Sophia included youth panels and discussions on religious and moral topics, yet, due to poor organization, they were not well-attended, and the youths quickly dispersed.

The youths were already preparing for the evening devotional service and candlelight vigil at St. Peter's Square. Celebrated by Cardinal Lubachivsky in the presence of his bishops and Cardinal Ugo Poletti, who marked the 50th anniversary of his ordination to the priesthood, the moleben commemorated the spiritual bond with the suffering church in Ukraine. The St. Barbara Church Choir of Vienna sang responses to the service, directed by Andriy Hnatyshyn. Bishop Innocent Lotocky delivered the homily and then Cardinal Lubachivsky conducted a moving ceremony of renewal of faith.

Members of youth organizations then approached the Ukrainian Catholic hierarchs with torches, which they symbolically lit, and formed a procession down the steps of St. Peter's Basilica. Under the direction of Volodymyr Luciwi of England, who coordinated this procession, the faithful led by their clergy marched down to the Egyptian obelisk, singing religious hymns en route. Accompaniment was supplied by the Trembita SUM Orchestra of Montreal. The procession to the obelisk took more than 15 minutes, as more than 7,000 Ukrainians marched with lit candles under the evening sky in the Piazza of St. Peter, their ranks forming the sign of the cross. As they all descended to the obelisk and concluded singing their spiritual hymns,

Pope John Paul II came to his Vatican apartment window and once again spoke to the Ukrainians, in Ukrainian, greeting them with "Slava Isusu Khrystu," and welcoming them to Rome on the occasion of the Millennium of Christianity of Kievan Rus'.

It was a long while before the faithful dispersed from St. Peter's Square, knowing full well that in less than 10 hours they would be back at the solemn pontifical divine liturgy at St. Peter's to celebrate a liturgy in Church Slavonic with the holy father.

Thus, on Sunday morning, more than 7,000 Ukrainians, as well as more than 3,000 other pilgrims, members of the diplomatic corps and the Vatican hierarchy, including Cardinal Lubachivsky, the Ukrainian Catholic hierarchs, clergy and monastics, joined Pope John Paul II for a divine liturgy. Once again, security was extremely cautious as to who was let in and how close the faithful were able to get to the prelate of the Catholic Church. The Swiss guards of the Vatican inspected each pilgrim carefully before showing them to their designated seats.

Droves of faithful lined up to receive holy communion from the pope; hierarchs of the Ukrainian Catholic Church also assisted with this duty, as they stationed themselves at all corners of the Basilica to ensure that the faithful had an opportunity to receive this holy sacrament.

One particularly touching moment came when a little girl from England, Oksana Serapuch, received her first holy communion from the holy father on the occasion of the Millennium of Christianity in Ukraine. Responses were sung by the combined Millennium choirs of Europe and Canada, under the direction of Andriy Hnatyshyn. Myron Maksymiv, Myroslav Antonovych, Yaroslav Babuniak and Yuriy Hnatiuk.

As is the custom in Rome, after the divine service, the holy father held an audience with the pilgrims who had come to the Eternal City to profess their faith. In his Sunday afternoon message, from his balcony, he underscored the importance of the presence of the Ukrainians who were in Rome to celebrate the Millennium of their Christian heritage.

In the sweltering heat of the Sunday afternoon — the culmination of the religious services on the occasion of the Millennium — many Ukrainian faithful stayed in the piazza to meet with friends and relatives who had arrived from all corners of the world for these historic commemorations.

On Sunday afternoon once again St. Peter's Piazza was swarming with Ukrainians who impatiently waited to gain entrance to the Pope Paul VI Hall; here, too, the Swiss guards of the Vatican carefully inspected each ticket-holder, scanning their persons with metal detectors and even confiscating materials which they thought could be potentially dangerous (including bottles of hairspray).

The faithful, once again waited for

## Vatican releases Millennium stamps

ROME — On the occasion of the Millennium of Christianity in Ukraine, which is being celebrated this year throughout the world, the Governatorato of Vatican City has issued commemorative stamps honoring this historic jubilee.

The series, issued on June 16 of this year in Vatican City, comprises three different stamps, all on a gold background, illustrating religious subject matter which bears special significance for Ukrainians. The stamps have been produced on white paper in multicolor rotogravure print in sheets of 20 by the Polygraphic Institute and Mint of the Italian State.

The 450 lire stamp features an

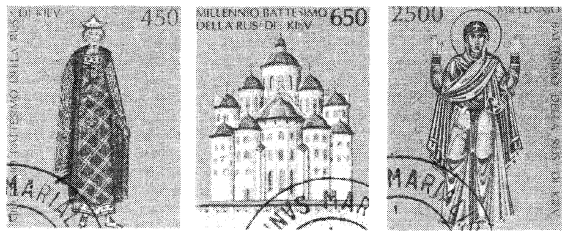


illustration of St. Volodymyr the Great, Grand Prince of Ukraine, as depicted on a 15th century icon. The 650 lire stamp is illustrated with the Kievan St. Sophia Sobor, built in 1037 by Prince Yaroslav the Wise. The third stamp, with a 2,500 lire value, is adorned by the "Mother of God in Prayer," a mosaic preserved in the St. Sophia Sobor in Kiev.

The stamps, whose total printing is 500,000 (complete series) sell for a total cost of 3,600 lire (a little under \$3).

They bear the inscription in Italian: Millennio Battesimo della Rus' di Kiev, and the words Postale Vaticane.

more than an hour (security precautions), before the arrival of the holy father. They filled the 7,000-seat hall to capacity; many pilgrims stood against the walls for lack of seating. Finally, Pope John Paul II entered the hall and descended down the aisle to his reserved place; en route, he stopped to shake hands with the Ukrainians, hug the children and exchange words with the pilgrims.

Cardinal Lubachivsky opened the concert with greetings to all assembled and unveiled, or more correctly, had trouble unveiling, a statue of St. Volodymyr the Great. (The sheath would not drop off the statue no matter how he tugged on it). However, this problem was eventually resolved and the statue was presented to the pope for the Vatican collections on the occasion of the Millennium of Christianity in Kievan Rus'.

Cardinal Lubachivsky then turned the program emcee duties over to Mr. Luciwi, who conducted the ceremonies in the Italian language, much to the disappointment of the assembled Ukrainians, but to the delight of Italian guests.

However, this problem was soon forgotten, as the performing choirs rendered the beauty of Ukrainian spiritual music. The choirs, including the Byzantine Choir of Utrecht, Holland, under the direction of Mr. Antonovych; the Millennium Choir of England, under the direction of Mr. Babuniak; the Orlyk Ensemble of England; the Homin Choir of England; and the Vesnivka Choir of Toronto, under the direction of Ms. Kondratska; performed religious hymns from the 15th through 18th centuries, as well as "Khrystos Voskres" and a medley of spring ritual and Easter songs. By the end of the concert, more than 600 performers stood on the stage, singing "Mnohaya Lita" to the holy father and "Bozhe Velykyi Yedynyi." The two-hour concert was indeed a celebration of the beauty of Ukrainian religious music, and after its conclusion, Pope John Paul II joined the performers on stage, bestowing his blessing on all the Ukrainian people throughout the world, to all contributors to this rich heritage which continues to thrive today.

On Monday morning, the Millennium festivities continued with a solemn divine liturgy concelebrated by Cardinal Lubachivsky and the hierarchs of the Ukrainian Catholic Church, at St. Paul's Basilica, a little farther away from Rome proper.

Although there were markedly less pilgrims attending the divine liturgy, (many had left on excursions to the south of Italy or continued their journeys through Europe) the service was majestic in that the now world-famous Byzantine Choir from Holland, under the direction of Mr. Antonovych, sang the responses to the liturgy.

After the conclusion of the liturgy, a Ukrainian Millennium flag, brought from the Lemkivshchyna region in Poland by Ukrainian youths, was blessed by the cardinal. The youths, dressed in embroidered shirts and blouses, brought the flag from their homes and will carry it back to Poland for Millennium celebrations which are continuing there throughout this year.

The evening hours on Monday included more resounding Ukrainian spiritual music, as choirs from Poland, England, Europe and Canada sang at the acoustically sound church of San Andrea della Valle, which is best known as the scene of the first act in the opera "Tosca." This baroque church was completed in the second half of the 17th century, and this setting for a concert of spiritual music was splendid. The church was packed to capacity, not only by Ukrainians, but also by curious passers-by who heard the music and joined the Ukrainian pilgrims for the evening hours.

The Millennium celebrations came to a solemn conclusion on Tuesday morning with a divine liturgy at St. Peter's Basilica at the tomb of St. Josaphat, martyr for the unity of faith. Cardinal Lubachivsky and the Ukrainian Catholic bishops concelebrated the liturgy. Cardinal Marusyn delivered the homily, and responses were sung by the Ukrainian choirs from Vancouver, B.C., and Newark, N.J. The event, attended by the thousands of Ukrainian pilgrims still in Rome, commemorated the constant unity of the Ukrainian Catholic Church with the Apostolic See.

## UKRAINIAN BIBLES FOR MILLENNIUM YEAR IN UKRAINE

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# A look at...

(Continued from page 2)

"extensive" water economy schemes such as the canal had now been rejected in favor of "intensive" development that would reduce the deficit of Ukrainian water resources.

This view was echoed and officialized by a meeting of the Politburo of the Central Committee of the Ukrainian Communist Party in May. Today, the irrigation schemes have been shelved, and to all intents and purposes, abandoned.

The Politburo also expressed its concern over industrial pollution of the environment. This question was elaborated futed by E.V. Kachalovsky, who noted "serious defects" in the matter of nature protection in Ukraine in 1986-1987. In particular, he was concerned that although ample funds were being assigned to enterprises for nature protection, these monies were simply not being used. For example, the percentage of unused funds according to industry who said to be 47 percent in local industry, 22 percent in light industry, 21 percent in the oil and chemical industry, and 13 percent in ferrous metallurgy.

At a meeting of the Ukrainian Council of Ministers in April, Construction Minister V.P. Salo, was severely reprimanded because of the slow rate of construction of objects for "nature protection."

In a variety of spheres, therefore, ecological concerns are uppermost in Ukrainian society. The Ukrainian Writers' Union has created an Ecological Commission within its structure, headed by Yuriy Shcherbak. The latter is also a member of the Ukrainian association "Zelenyi Svit" (Green World), which has related the situation back to

the writings of poet Taras Shevchenko and his concern for "harmony in nature."

Ecology ranks alongside language rights as the principal preoccupation of many Ukrainian intellectuals today. They are concerned that the interests of nature have been sacrificed to the god of the economy as they view a future wasteland of polluted rivers, damaged agricultural land and smoky cities. Under glasnost they have belatedly addressed the issue, but the damage has already been done.

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## ON THE 40th DAY OF THE DEATH OF

# MARY BAHREY

Who passed away on June 1, 1988

The Executive Board and the Board of Trustees of AHRU — Americans for Human Rights in Ukraine, and UNCHAIN — Ukrainian National Center: History and Information Network Offer condolences to the BAHREY family; namely: **WILLIAM BAHREY**, husband; Chairman of the Board of Trustees of AHRU. **ELAINE GILTNER**, daughter; her husband and children **ROBERT**, son; his wife and children.

To all those who offered their donations in memory of **MARY BAHREY** for the defense of human rights, a cause dear to the heart of the deceased, we offer our heartfelt thanks.

### Donation to AHRU:

- \$100.00 — The Reverend Richard S. McCarroll, pastor of First Ukrainian Presbyterian Church, Irvington, N. J.
- \$50.00 — Theodore and Norma Dzus.
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**Saturday, September 3** **A DAY IN THE PARK**  
Visit the **House of Ukraine** in beautiful Balboa Park, where traditional food and folk art souvenirs will be on sale. The sports-minded may compete or just watch the golf, chess, tennis and volleyball tournaments. Sailors on nearby Mission Bay will determine whether the "Ukrainian Cup" remains in San Diego racing in the Second Annual Ukrainian Festival Regatta.

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**Sunday, September 4** **BANQUET AND BALL** \$40.00 (AFTER July 31—\$50.00)  
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**August 19 - September 2** **UKRAINIAN DANCE WORKSHOP** \$100 (AFTER July 31—\$120.00)  
As part of our commitment to support Ukrainian culture, the **House of Ukraine** offers a five-day workshop in Ukrainian dance for all levels and ages of dancers. Instructor is Keenan Hohol, a member of **BULAVA**, who has performed with the Alberta Ballet and studied at the Virsky Academy in Ukraine.

For additional information about Ukrainian Festival '88, including sports tournaments, dance workshop, and accommodations, please call (619) 298-9139.

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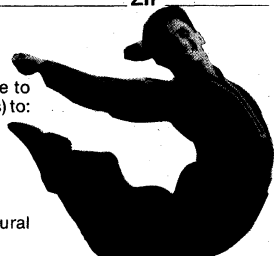
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## PREVIEW OF EVENTS

July 30

**JEWETT CENTER, N.Y.:** The Music and Art Center of Greene County, Inc. will sponsor a concert, featuring pianist Nadia Bohachewsky, who will perform works by Bach, Mozart, Beethoven, Barvincsky and Chopin at 8 p.m. at the Grazhdya on Route 23A, next to the Ukrainian Catholic Church. For more information call (518) 989-6479.

July 31

**OLIVE PARK, Ill.:** The Committee for the Celebration of the Millennium of Christianity in Ukraine, Illinois Chapter, will sponsor a united all-denominational moleben at 3 p.m. here at Olive Park, located next to Navy Pier on Lake Michigan. Bishops, clergy and members of all Ukrainian Christian Churches will participate. Representatives from the State of Illinois, the City of Chicago and ethnic communities will also take part. Buses for Olive Park will be leaving at 1:30 p.m. from church parking areas. For information call Walter Tun, (312) 489-0520.

August 4

**CAMBRIDGE, Mass.:** Dr. Lubomyr Hajda, a lecturer in government at Harvard University, will present a lecture on "Ukrainians in the Context of the Soviet Multinational Empire," at 7:30 p.m. in Boylston Auditorium, Harvard University. The lecture is sponsored by the 1988 Ukrainian Summer Institute. A donation of \$3 per person is requested, summer school students and seniors may enter free. For information call (617) 495-7835 or 495-7833.

August 5

**CAMBRIDGE, Mass.:** The 1988 Ukrainian Summer Institute will sponsor a screening of "Shadows of Forgotten Ancestors," directed by Sergei Paradjanov (Kiev, 1964), in Ukrainian with English subtitles, at 7:30 p.m. in Carpenter Center B-04,

24 Quincy St., Harvard University. Roberta Reeder will give an introduction. A donation of \$3 is requested, summer school students and seniors may enter free. For information call (617) 495-7835 or 495-7833.

August 11

**CAMBRIDGE, Mass.:** Dr. Myron Kuropas will present a lecture on "The Role of the Churches in the Development of Ukrainian-American Consciousness," at 7:30 p.m. in Boylston Auditorium. The lecture is sponsored by the Ukrainian Summer Institute. Donations of \$3 are suggested, students and seniors may be admitted for free. For information call (617) 495-7835 or 495-7833.

August 13

**BALTIMORE:** A celebration of the Millennium of Ukrainian Christianity will take place during the second National Slavic Convention at the Baltimore Convention Center. The Millennium program will include a Christian agape, a call to re-dedication of lives to Christ, a concert of traditional songs, main address and signing of resolutions asking the Soviet government to halt persecution of Christians and other believers. For information contact the National Slavic Convention, 16 S. Patterson Park Ave., Baltimore, Md. 21231.

August 13-14

**BALTIMORE:** The public is invited to celebrate the Ukrainian heritage with a weekend of entertainment, arts and crafts displays, and ethnic foods as the Showcase of Nations Ukrainian Festival comes to Festival Hall on Saturday and Sunday, from noon to 7 p.m. Admission is \$2 for adults; seniors and children under age 12 will be admitted free. For more information call the Baltimore Office of Promotion and Tourism, (301) 837-INFO, Andrew Chorney, 882-9422, or Orest Poliszczuk, 730-1541.

## At Soyuzivka

### Weekend of July 30-31

**KERHONKSON, N.Y. —** The weekend of July 30-31 at the Ukrainian National Association's upstate New York resort, Soyuzivka, will showcase the talents of pianist David Bilowus and violinist Adrian Bryttan.

Both musicians will perform during the Saturday evening concert at the Veselka auditorium. Afterwards there will be a dance to the music of Trembita.

A Sunday evening concert will feature the Dumka Chorus of New

York.

All weekend long, an exhibit in the Main House Library presented by Myroslawa Stachiw will enlighten Soyuzivka guests about the diverse types of embroidery found in various regions of Ukraine.

For additional information about Soyuzivka accommodations or programs, call the resort at (914) 626-5641. (UNA members are entitled to a 10 percent discount on accommodations.)

## Democratic Front...

(Continued from page 1)

organizations in the oblasts, raions, and cities of Ukraine and beyond its borders, is being formed on the basis of the Ukrainian Public Group to Promote the Implementation of the Helsinki Accords and confirms allegiance to the rights defense principles of the group's declaration of November 9, 1976."

Little if anything is known about the Jewish group. It should be noted, however, that TASS, reporting recently on a meeting in Lviv commemorating the 45th anniversary of the destruction of the city's Jewish ghetto, remarked that "its participants discussed questions of protecting monuments of Jewish culture in Lviv Oblast, popularization of the Jewish language and literature, and supported the opening in Lviv of a Jewish school and a synagogue." It may be assumed that these activists are linked to the Jewish cultural and literary group.

The Democratic Front announced that its activities will be guided by the following "main principles":

- 1. The basic objectives of the Democratic Front are to promote perestroika; exercise public control over the democratic restructuring of government, public and party organs; cultivate democratic awareness in the public; and propagandize the ideas of perestroika.
- 2. The main thrust of the Democratic Front's activities should be participation in elections and control over their democratic conduct.
- 3. Membership in the Democratic Front is open to all who agree with its principles. Collective members of the Democratic Front may be guided by their own programs and put forth political, social, national and other demands that do not contradict general democratic principles. Representatives of official organs, whose direct responsibility is to implement the ideas of perestroika, cannot join the Democratic Front.
- 4. The Democratic Front does not have organs defined by its main functions. Organizationally it is a coalition whose organs only have consultative rights or executive functions.
- 5. The Democratic Front conducts its work through its collective members and support groups at enterprises, institutions, and at the local level.
- 6. The Democratic Front should influence the process of perestroika with the help of public committees, the press, and other democratic methods.
- 7. The activities of the Democratic Front are guided by its statute, which is based on the above principles.

The organizers announced that another rally is scheduled for early August, at which time a number of

documents are to be made public.

In the meantime, Komsomolskaya Pravda has published its version of what transpired in Lviv on July 7. In an article appearing only three days later, the Moscow youth organ attempted to discredit the organizers of the rally, describing a group of them as "Western supported, previously convicted 'rights defenders,' some of whom were in Moscow at a reception with President Reagan not too long ago."

Messrs. Makar, Chornovil and their supporters, it claimed, conducted the rally according to "their own scenario" and "demanded the immortalization of the memory of Banderites — members of the Organization of Ukrainian Nationalists." The newspaper confirmed that "many thousands" took part in the meeting, but made no mention of the Democratic Front.

The formation of the Democratic Front to Promote Perestroika is the latest development stemming from a series of recent mass meetings in Lviv. The first of these, on June 16, was organized by the Action Group to Establish the T. H. Shevchenko Native Language Society, which reconstituted itself as the Action Group to Conduct Meetings. Between 6,000 and 8,000 people are reported to have gathered at the Ivan Franko monument, where they heard speakers declare "no confidence" in the local list of delegates to the 19th Communist Party Conference.

The authorities responded by promising to announce a program for the Moscow conference as well as a new list of delegates at a public meeting scheduled for June 21 at the Druzhba Stadium. That morning, however, the city's mailboxes were filled with announcements urging residents not to attend the gathering. On the same day, Lviv's two main newspapers carried articles "exposing" the organizers of the meeting as "nationalists." Letters to the editor labeled them "nationalist and Uniate rowdies," "dependents of the CIA," and "paid agents of Western special services."

Simultaneously, authorities issued a list of 16 "Provisional Regulations for the Conduct of Meetings and Other Mass Initiatives that Are Organized in the Cities and Other Population Centers of Lviv Oblast."

Nonetheless, on June 21 about 50,000 people are said to have arrived at the stadium only to find that it had been "closed for repairs." A two-hour meeting outside of the stadium took place in spite of attempts to disturb the proceedings and demands by the authorities that the crowd disperse. It was decided to hold another rally on July 7. That meeting, as has now been learned, formed the Democratic Front to Promote Perestroika.

### Job Announcement

## ASSISTANT DIRECTOR OF GOVERNMENT RELATIONS Ukrainian National Association Washington Office

**DUTIES:** The Assistant Director will work at the direction of the Director of Government Relations in the carrying out of the policies and programs of the Ukrainian National Association and the Ukrainian Heritage Defense Committee. The functions of the Director and Assistant Director include: (1) national education and research programs; (2) educational and informational programs aimed at the U.S. Government; (3) monitoring of legislation, governmental policies and media reports on issues of concern to the Ukrainian American community; (4) management of the Washington office; and (5) formulation of development programs on a national level.

**REQUIREMENTS:** Applicants should have a minimum of a bachelor's degree and at least three years experience in a responsible position. Other factors to be considered include: (1) experience in government; (2) knowledge of the workings of the Congress and the Executive Branch; (3) writing and speaking skills in the English language; (4) knowledge of the Ukrainian language; (5) familiarity with the workings of the media; and, (6) basic public relations skills.

**SALARY:** Negotiable based on experience and past salary history.

**APPLICATIONS:** Resumes including salary requirements should be sent no later than July 31, 1988, to:

### UKRAINIAN NATIONAL ASSOCIATION

30 Montgomery Street  
Jersey City, New Jersey 07302

ATTN: Director of Government Relations

Finalists will be interviewed prior to August 15, 1988.

Insure and be sure — Join the UNA