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Propaganda campaign publicizes KGB's "victory" against Ukrainian nationalism

by Bohdan Nahaylo

This week, very much in "old-style" fashion, the Soviet media have been claiming a major success for the KGB and its ally, the Polish security services, in infiltrating a Ukrainian emigre nationalist group — the Bandera faction of the Organization of Ukrainian Nationalists — and "neutralizing" its "subversive" activities.

Barely five years since a similar joint Soviet-Polish "triumph" was announced, the Soviet press is again lauding the vigilance and skills of the Ukrainian KGB and warning about the allegedly nefarious activities of Ukrainian nationalist groups in the West.

The operation, codenamed "Boomerang," was revealed on September 12 by Pravda in an interview with a KGB colonel. Two days later, the case was publicized at a special news conference organized in Kiev by the Ukrainian Ministry of Foreign Affairs and the Ukrainian Journalists' Union, and it was given extensive coverage that evening on Soviet television. On Thursday, September 15, Radio Moscow reported that a number of all-union newspapers — *Izvestia*, *Trud* and *Sotsialisticheskaya Industriya* — had published material on the case.

Operation "Boomerang" was outlined in Pravda by Col. Konstantin Vysotsky of the Ukrainian KGB. According to the veteran intelligence officer, it was launched some 20 years ago when a doctor from Lviv, Sviatoslav Panchyshyn, "assumed the role of a person prepared to work for the Organization of Ukrainian Nationalists (OUN)." The nephew of a member of the Ukrainian national government proclaimed by the Bandera faction of the OUN in June 1941 shortly after the outbreak of war between Nazi Germany and the Soviet Union, Dr. Panchyshyn was "checked out" by the emigre "separatists" and became their trusted agent. He subsequently "recruited" another double agent, Yuriy Ivanchenko, a journalist from Kiev, and both men, in Mr. Vysotsky's words, "continued to string their 'masters' along."

Messrs. Panchyshyn and Ivanchenko were alleged to have been instructed to create an underground network supporting the Bandera faction of the OUN and to engage in a broad range of "subversive" activities, ranging from the collection of information about the deployment of Soviet troops and missiles, to reporting "on the mood and behavior" of freed Ukrainian political prisoners, such as Vyacheslav Chornovil, Zinoviy Krasivsky and Mykhailo Osadchy.

To assist the work of this "mythical" underground, the Bandera faction of

the OUN was said to have smuggled in "large sums of money, U.S. dollars, and special radio sets and cameras." So pleased were the duo's emigre "controllers" with the imaginary successes of their two agents that they decorated them and co-opted them into the OUN leadership. All the time, however, the KGB and Polish intelligence were in full control of the operation, Pravda reported.

Pravda depicted the "Boomerang" affair as a triumphant exercise by the Soviet and Polish security forces in penetrating an enemy organization along the lines of the classic "Trust" operation of the 1920s undertaken against Russian anti-Communist emigres. But apart from its pat on the back for Soviet and Polish security forces and denunciation of the Bandera faction of the OUN as a "dangerous" extremist group dedicated in the long run to the overthrow of Soviet rule and a force strongly opposed to the Gorbachev leadership's "new course," the newspaper also played up two other themes: "the U.S. leadership's support for anti-socialist and anti-Soviet forces"; and that young people who participate in unauthorized public meetings and demonstrations "are playing into the hands of dark forces who dream of pushing...[the USSR] off its chosen course."

Little additional information emerged at Wednesday's press conference at which the same basic themes were reiterated by Col. Vysotsky, Major Aleksander Minkowicz of the Polish Ministry of Internal Affairs, Dr. Panchyshyn, Mr. Ivanchenko and other speakers.

The TASS dispatch in English gives a flavor of the proceedings:

"Speakers at the news conference laid bare the unseemly role of Western secret services banking on traitors and enemies of the Ukrainian people. They exposed the Banderites' close connections with the more reactionary groups, including Afghan anti-government forces, Zionists, and Vietnamese and Laotian counterrevolutionaries, as well as the backing given them by the U.S. administration."

On Wednesday night, central Soviet television devoted about 12 minutes to the press conference. There was very little evidence of the new style associated with the Gorbachev period. Among the intercepted "subversive" literature that was displayed were publications issued by Ukrainian emigre groups other than the Bandera faction of the OUN, such as the samydyav journal *Ukrainsky Visnyk*, No. 7, republished in the West by Suchasnist, the *Smoloskyp Newsletter*, and the

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Kandyba freed from Lviv KGB prison Only two inmates remain in Perm special zone

JERSEY CITY, N.J. — Ukrainian human rights activist Ivan Kandyba was released on September 9 from a KGB investigative prison in the western Ukrainian city of Lviv, leaving only two inmates in the notorious special-regimen block of Perm labor camp No. 35, reported the External Representation of the Ukrainian Helsinki Union.

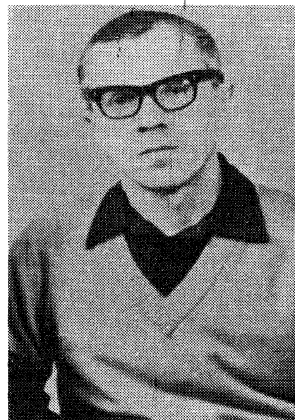
The 58-year-old dissident lawyer was freed by a pardon, dated September 5, of the Presidium of the Supreme Soviet of the USSR, several weeks after he was transferred from Perm camp 35 to the KGB prison in his hometown. Up until his release Mr. Kandyba was the last remaining Ukrainian prisoner in the special-regimen zone.

Mr. Kandyba's dissent began in the 1950s, when he became linked with another Ukrainian lawyer and activist, Lev Lukianenko. In 1959 the two men co-founded the Union of Workers and Peasants, whose goals of Ukraine's legal separation from the USSR with a democratic orientation were expressed in the union's program.

The activities of the union were based on principles of Soviet law. It sought to obtain Ukrainian independence peacefully and legally, on the basis of the rights guaranteed under Article 17 of the Soviet Constitution, which gives each republic the right to secede from the Soviet Union.

In 1961 Mr. Kandyba was arrested and charged with "treason," under Article 64 of the Ukrainian SSR Criminal Code. He was sentenced on May 20, 1961, to 15 years' strict-regimen labor camp and exile.

After his release in the mid-1970s, Mr. Kandyba was not permitted to return to Lviv and had to settle in the village of Pustomyty in the Lviv region, where he worked as a stoker in a



Ivan Kandyba

factory and later in a school. After refusing to renounce his views he was repeatedly placed under administrative surveillance.

On November 9, 1976, he became one of the 10 founding members of the Ukrainian Helsinki Monitoring Group and was one of the last members to have remained out of prison in Ukraine. Mr. Kandyba was finally arrested on March 24, 1981, tried in Lviv, and charged with "anti-Soviet agitation and propaganda." He was sentenced as "an especially dangerous recidivist" to 10 years' special-regimen labor camp and five years' exile.

Mr. Kandyba will reportedly live with family members in Lviv.

The only two inmates left in the special-regimen zone are Enn Tarto, an Estonian rights activist, and Mikhail Alekseyev, a Russian dissident from Ukraine.

Bush campaign dismisses seven ethnics after 'anti-Semitism' charges surface

WASHINGTON — Seven ethnic leaders were forced to resign this week from the presidential campaign committee of Vice-President George Bush after charges of "anti-Semitism" were leveled at them by two newspapers.

Among them were two Ukrainians whose "anti-Semitic" acts consisted of assisting the defense of accused Nazi war criminal John Demjanjuk, currently appealing his case to the Israeli Supreme Court, and questioning the tactics of the U.S. Justice Department's Nazi-hunting arm, the Office of Special Investigations.

The flap began on September 7 as both presidential candidates were pre-

paring to address the B'nai B'rith convention in Baltimore.

A Washington Jewish Week story, due to be released two days later, was leaked to the candidates prior to their address to the major Jewish organization. The article accused six individuals associated with the Bush campaign's Coalition of American Nationalities of anti-Semitism and fascist associations. It went on to state that some members of the coalition have been longtime agitators against the OSI.

In his address before the national convention Democratic presidential candidate Michael Dukakis reiterated the charges carried in Washington

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A GLIMPSE OF SOVIET REALITY

Pressure intensifies for rehabilitation of Brezhnev era repression's victims

by Bohdan Nahaylo

PART I OF TWO PARTS

More and more Ukrainian authors are urging the rehabilitation of Ukrainian writers who became victims of the political and cultural purges in Ukraine during the Brezhnev era. Now, Danylo Kulyniak, writing in the August 25 issue of the Ukrainian Komsomol daily, Molod Ukrainy, has condemned the "conspiracy of silence" in Ukraine, which he claims still surrounds the cases of the deceased Ukrainian poet and dissident Vasyl Stus and other writers who were "excluded" from Ukrainian literary life in the late 1960s and early 1970s.

Mr. Kulyniak argues that these brave individuals have more right to be considered "fighters" for the sort of change which today are referred to as "restructuring" than many of those who are currently championing glasnost and "democratization."

Now that the Brezhnev period has been officially discredited and labelled as "the years of stagnation," Ukrainian writers have begun pointing out that Ukrainian culture suffered not only under Joseph Stalin, but in the post-Stalin period as well. Recently though, some have gone beyond describing the obstacles that were placed in the way of the development of Ukrainian literary and cultural life under Nikita Khrushchev and especially, Leonid Brezhnev, and have started mentioning writers who were effectively banned and in some cases even imprisoned.

In the 1960s it was mainly the young literary intelligentsia who spearheaded the revival of Ukraine's cultural and public life. Some, who ended up working "within the system" — like the poets Ivan Drach, the present head of the Kiev branch of the Ukrainian Writers' Union, and Vitaliy Korotych, the current editor of *Ogonyok* — succeeded, not without difficulties, in making their careers within the Ukrainian literary establishment.

Others, like the literary critics, Ivan Svitlychny and Yevhen Sverstiuk, and the poets Vasyl Stus, Ihor Kalynets and Mykola Rudenko, ended up as dissidents and political prisoners.

Still others, like the literary critic, Ivan Dzyuba, and the science fiction writer Oles Berdnyk, recanted while imprisoned and were allowed to resume their places in the official literary community.

The problem goes deeper than this, though. Numerous writers among the "smaller fry" — mainly promising young modernist poets — were prevented from making their contribution to Ukrainian literary life. The result was that Ukrainian literature lost virtually an entire young generation of literati, and this damage is still felt today.

In May, the literary critic Anatoliy Makarov described in the pages of *Literaturna Ukraina* what had occurred. He wrote:

"I have before me a list of poets of the end of the 1960s who at that time were living in dormitories belonging to Kiev University. They were talented people, drawn together by friendship and general interest in literature. What became of them?"

"On the basis of cases fabricated against them, the following were expelled from university, deprived of higher education and, for many years,

the right to be published: Nadiya Kyrian, Vasyl Ruban, Vasyl Holoborodko, [and] Mykola Vorobiov.

"Viktor Kordun was expelled from university, but completed his studies at a theatrical institute (he was not published for 10 years). Mykhailo Sachenko was not published for 20 years. Fate was not much kinder to Stanislav Vyshensky, a graduate of a pedagogical institute (not published for 20 years), as well as Ivan Semenko, a graduate of the institute of foreign languages, who is still hardly ever published.

"During those years the creative youth of Lviv was also subjected to difficult trials. In 1973 several talented poets were expelled from university. Among them — Oleh Lysheha."

Mr. Makarov could have added to this that the poet Vasyl Ruban was arrested at the beginning of 1972 after a manuscript titled "Ukraine — Communist and Independent" was confiscated during a search of his home. He was charged with "anti-Soviet agitation and propaganda," declared to be mentally ill and confined in a prison-type psychiatric hospital. Mr. Ruban was apparently not released until May 1979.

Shcherbytsky's purges

The most severe of the political and cultural purges in Ukraine during the post-Stalin period took place in 1972 and 1973 when Volodymyr Shcherbytsky replaced the disgraced "national deviationist" Petro Shelest as leader of the Communist Party of Ukraine.

Last November, a Ukrainian literary critic, Mykola Ryabchuk, urged that the truth about what this clampdown entailed no longer be covered up. He insisted that instead of referring euphemistically to these purges, they should be seen for what they really were: "repressive measures" directed against "many talented writers, and activists in the artistic, cultural and educational fields."

One of the best known victims of the KGB offensive in Ukraine in 1972-1973 was the outstanding poet and national rights campaigner Vasyl Stus. His courageous behavior and subsequent death in a labor camp in September 1985 made him a symbol and martyr.

Since the second half of last year not only Ukrainian dissenters, but also individual members of the Ukrainian Writers' Union — Stanislav Teliuk, Ivan Drach, Dmytro Pavlychko — have called for Stus' rehabilitation and the posthumous publication of his works.

Stus was also mentioned in an article published in *Literaturnaya Gazeta* on June 22 by the Ukrainian literary critic Yaroslav Melnyk describing some of the blows that Ukrainian literature had sustained during the Brezhnev years.

At the plenum of the Ukrainian Writers' Union held on July 12 there was a more concerted push for the removal of "blank spots" concerning the 1970s, and for the rehabilitation, as Pavlo Zahrebelny put it, "of the young people who, in the 1970s, were accused on the basis of the very things that we are talking about openly today."

"Oles Lupiy, for instance, called for the establishment of a special commission of the Ukrainian Writers' Union that would also examine the cases of those innocent individuals, the men of letters who were arrested or proscribed and who suffered in the 1960s and 1970s."

Khmara appeals to Helsinki signatories on behalf of Ukrainian Churches

KESTON, England — Ukrainian Catholic activist Stepan Khmara recently appealed to Christians and citizens of countries whose governments signed the Helsinki Accords on security and cooperation in Europe for solidarity with the Church in Ukraine, reported Keston College.

The statement, issued on behalf of Ukrainian Catholic believers argues that the signatory governments should not ratify the final document of the Vienna review conference currently under way until the Soviet government grants legal status to the Ukrainian Catholic Church and the right to establish the Ukrainian Autocephalous Orthodox Church, both banned under the Soviet regime.

In his appeal, Mr. Khmara writes about the Ukrainian Catholic Church and its unchanged status since the onset of glasnost. He says: "The state politics in regard to the Ukrainian Church remain hostile. The policy certainly intends to politicize the religious question. The numerous appeals to the Supreme Soviet by the faithful to obtain the legalization of the Ukrainian Catholic Church have gone unanswered.

"Instead, the regime has planned new forms of attack on the Ukrainian Catholic Church, and it continues to persecute Ukrainian Catholics, one might say, in the spirit of the times. Everywhere where there is an active movement for the legalization of the Church the regime is intent on organizing Russian Orthodox parishes, turning over the closed Catholic churches to the ROC.

"The KGB organs, the militia, the party leaders, use blackmail and threats to lure believers to the Russian Church. The regime uses energetic methods for its propagandistic aims to form the illusion of tolerant relations toward the faithful in keeping with the statutes of the Soviet Constitution's freedom of worship.

He continues: "As we see, the perestroika did not improve the status of the Ukrainian Church, or the status of its believers.

"Freedom of conscience is, one of the most significant human rights, without whose guarantee the process of democratization cannot take place, along with respect for all other human rights.

"Besides this, the issue of the Church is one of the most important links of the unsolved nationalities problem in the USSR."

Issued on August 15, the appeal

comes in the wake of a campaign by the Soviet authorities against the Ukrainian Catholic Church. Unofficial reports from Ukraine indicate a renewed campaign of harassment and intimidation. The campaign follows recent Millennium celebrations by the Church where the massive attendance took authorities by surprise.

Unable to isolate leading Church activists as easily as in the past, the Soviet authorities in Ukraine are now forced to attack the Church's increasingly active mass base. They continue to hinder the organizing work of leaders, but stop short of provoking public outrage with the kind of draconian sentences that were common in the past.

In an interview with Keston College, Mr. Khmara of Chervonohrad, near Lviv, gave details of repercussions against believers who attended the Millennium celebrations in Zarvanysia on July 17.

According to the religious rights activist, numerous faithful were stopped at roadblocks and questioned by police about their places of work and residence. Personal documents submitted for inspection were not returned. But drivers who brought people as far as the roadblocks were questioned about who ordered the buses. The authorities photographed the assembled crowd at Zarvanysia. On the basis of this information, local authorities later levied fines on pilgrims who lived in their vicinity.

Mr. Khmara said that a widespread campaign of fines is now under way against participants of all public religious gatherings which the authorities deem illegal, including funerals. The new legislation of the USSR Supreme Soviet concerning demonstrations, street protests and meetings is being used in such instances to full effect. This particular tactic burdens the poor sections of the population, intimidates the least politically aware people and drives them back into secret gatherings in homes and forests, according to Mr. Khmara. At the same time, such fines replenish the coffers of local government authorities.

Mr. Khmara also deplored the fact that the Russian Orthodox Church hierarchy continues to play a fully supportive role to these official persecutions, repeating worn-out lies and clichés that were first uttered in Stalin's day as justification for destroying the Church and that many atheist propa-

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Negotiations about unified UCCA continue with some progress

NEW YORK — Negotiations toward re-establishment of a single central Ukrainian organization representing the Ukrainian American community continued here on September 14.

The session was attended by representatives of the Ukrainian Congress Committee of America, the Ukrainian American Coordinating Council and the Conference of Neutral Organizations.

The UCCA was represented by Ignatius Billinsky and Askold Lozynskyj; the UACC by Eugene Stakhiv, Roman Danylyuk and Volodymyr Procyk; and the neutral organizations by Dr. Stepan Woroch, Dr. Jaroslaw Padoch, George Bazylewsky and John Hamulak.

The meeting was called to discuss five unresolved issues pertaining to the new UCCA: the rights and duties of the

honorary president; the position of executive vice-president; the position of treasurer; the membership of some branches in the national council; and the composition of the nominations committee.

However, the negotiations did not resolve these five issues, and the session participants voted unanimously to continue their deliberations and to conclude negotiations about a unified central organization after the 15th Congress of the UCCA which is being held this weekend in Washington.

During the previous 12 negotiating sessions, the representatives of the UCCA, UACC and the neutral organizations had agreed on the composition of the executive board and presidium of the unified Ukrainian Congress Committee of America (with the exception of the three positions mentioned above), as well as the new UCCA by-laws.

Appeal/announcement on D.C. events from National Millennium Committee

The U.S. National Committee to Commemorate the Millennium of Christianity in Ukraine is in need of immediate financial support on the eve of the nationwide Millennium celebrations scheduled to take place in Washington on October 7-9. All preparations for this three-day commemoration have been finalized, and the committee appeals to the Ukrainian community to make generous contributions toward the committee's work, as well as to purchase tickets for the three concerts that will take place as part of the celebration. (Tickets may be ordered from Ticketron or Teletron, 1-800-233-4050.)

By the end of this month, September, the national committee needs \$140,000 — an amount the committee does not presently have. The National Committee to Commemorate the Millennium of Christianity has been conducting its fund-raising activity through the United Ukrainian American Relief Committee (UUARC), and all donations are tax-deductible. Donations may be sent to the UUARC Inc., Millennium of Christianity in Ukraine Fund, 1319 W. Lindley Ave., Philadelphia, Pa. 19141.

If you have already donated to a local Millennium committee, or to other organizations planning Millennium events and publications, such as the Harvard Project, those funds did not go to the National Committee to Commemorate the Millennium of Christianity in Ukraine. The national committee calls upon all Ukrainians to support its activity as well.

In addition, the committee is urging Ukrainian organizations, too, to make contributions towards its fund and thus ensure that its work is a success.

The National Committee also announces to the public some changes in locations and times of events scheduled to take place in Washington on October 7-9.

• On Saturday, October 8, participants of the manifestation are asked to assemble on the Ellipse, located between the White House and the Washington Monument, at 11 a.m. Buses should bring participants to the Ellipse. The manifestation will begin at noon, and will be followed by a march beginning at 1 p.m.

The march will proceed from the Ellipse as follows: north on 17th Street, east on I Street, north on 16th Street past the Soviet Embassy, west on M Street, south on 17th Street, west on I Street and south on 17th Street to the Ellipse.

At the head of the march will be a cross and a special banner, followed by flags, icons, the clergy, orchestra, youth organizations, other organized groups, and, finally, all other participants grouped according to the state of their residence (in alphabetical order). The committee asks that local communities bring placards with the names of their cities, 24 inches by 29 inches in size and mounted on staffs.

The closing program will take place on the Ellipse at 3:30 p.m.

• On Sunday, October 9, the ecumenical moleben to be offered by clergy of all Ukrainian Churches will take place near the Taras Shevchenko monument, between P and 22nd streets NW. The moleben will begin promptly at 12:30 p.m. Participants are asked to assemble at noon and to wear clothing with Ukrainian embroidery.

All other events to be held during the weekend will take place as scheduled:

• Friday, October 7: Concert featuring the Ukraina Dance Ensemble of Chicago, 8 p.m.

• Saturday, October 8: Concert of classical Ukrainian music featuring soloists and symphony orchestra, 8 p.m.

• Sunday, October 9: Concert featuring the Taras Shevchenko Ukrainian Bandurist Chorus of Detroit, 2 p.m.

All concerts will be held at Constitution Hall, 18th and D streets.

• A youth get-together will be held on Saturday, October 8, between 8 p.m. and midnight at George Washington University, Marvin Center, Continental Room, third floor, 800 21st St. NW.

Announcement of Millennium Committee about October 6-8 events in Ottawa

The National Ukrainian Millennium Committee of the Ukrainian Canadian Committee has officially released its program for the national Millennium celebrations, which will be held in Canada's capital city of Ottawa on October 6-9.

The official opening will take place at 7 p.m. on Thursday, October 6, in the Confederation Room on Parliament Hill. Member of Parliament Andrew Witer is to perform the master of ceremonies duties for this inaugural event.

• On Friday, October 7, the University of Ottawa will act as host for a scholarly symposium titled "Christianity in Ukrainian History and Culture." Organized by Profs. Irena Makaryk and Bohdan Bociurkiw, the symposium will be attended by various Ukrainian and non-Ukrainian academics and scholars. The scholarly event is to be divided into four distinct sessions, beginning at 9 a.m. and finishing around 6 p.m. that evening.

The participants in the symposium deliberations and discussions will be the following professors and scholars: the Rev. Dr. Joseph Andrijszyn (rector of the Holy Spirit Seminary in Ottawa), Prof. Larry Black (Carleton University, Ottawa), Prof. Bohdan Bociurkiw (Carleton University), Prof. Bohdan Budurowycz (University of Toronto), Prof. Jean-Paul Himka (University of Alberta, Edmonton), Prof. Harvey Goldblatt (University of Ottawa), Prof. Paulina Lewin (Harvard University, Cambridge, Mass.), Prof. Irena Makaryk (University of Ottawa), Prof. Jaroslav Rozumnyj (University of Manitoba, Winnipeg), Prof. Frank Sysyn (Harvard University), Dr. Roman Solchanyk (Radio Liberty Research, Munich), Prof. Ihor Sevchenko (Harvard University) and Prof. Roman Yereniuk (St. Andrew's College, University of Manitoba).

The symposium is co-sponsored by the Faculty of Arts, University of Ottawa and the Institute of Soviet and East European Studies, Carleton University, with support from the Ukrainian Canadian Taras Shevchenko Foundation.

• Following the symposium, at 6:30 p.m., a jubilee banquet will cap the evening at the prestigious Westin Hotel in downtown Ottawa. During the banquet, a dramatization of Ukraine's conversion to Christianity will be acted out under the directorship of Anna Trojan.

• On Saturday, October 8, at 11 a.m., a tree-planting ceremony is to take place in one of Ottawa's most scenic parks near Dow's Lake. Taking part in the ceremonial planting of a Canadian oak will be James Durrell, mayor of the city of Ottawa; Graeme Kirby, executive vice-president and general manager of the National Capital Commission; Dr. Dmytro Cipywnyk, president of the Ukrainian Canadian Committee; and Dr. Peter Savaryn, president of the World Congress of Free Ukrainians. At this ceremony a memorial plaque will be placed to remind future generations as well as tourists of this great event.

• At 2 p.m. that same day there will be an open air special prayer service on Parliament Hill. The celebrants will be Metropolitan Wasyl Fedak of the Ukrainian Orthodox Church of Canada, Metropolitan Maxim Ivskaniuk of the Ukrainian Catholic Church of Canada and the Rev. Joseph Haras of the Ukrainian Evangelical Baptist Church of Canada. Right after the prayer service there will be a Youth Pageant organized by Oriste Haras of St. Catharines, Ont.

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Andreychuk named Canada's delegate to U.N. Human Rights Commission

OTTAWA — Canada's secretary of state for external affairs, Joe Clark, announced on August 17 the appointment of A. Raynell Andreychuk as Canada's representative to the United Nations Commission on Human Rights.

Ms. Andreychuk, currently Canadian high commissioner to Kenya, with accreditation to Uganda and as ambassador to the Comoros, will carry out the duties associated with the Commission on Human Rights concurrently with her present diplomatic assignment.

Ms. Andreychuk, born in Saskatoon, Sask., is a graduate of the University of Saskatchewan (B.A., 1966; LL.B., 1967) and is a member of Saskatchewan Bar. She has held a variety of appointments including judge of the Saskatchewan Provincial Court and associate deputy minister, social services, in the government of Saskatchewan.

She has been active in voluntary and community organizations, including the YMCA and March International, and has lectured widely on family issues, women's issues, the voluntary sector on human rights.

She has been a delegate to the United Nations Conference on Women and Development (1969) and the U.N. World Conference on Women, Copenhagen (1980).

In her current diplomatic assignment Ms. Andreychuk is also permanent representative of Canada to the United Nations Environment Program and Permanent Representative of Canada to the United Nations Centre for Human Settlements (HABITAT) in Nairobi, Kenya.

Canada was elected to the United Nations Commission on Human Rights in May for a three-year term to run from January 1989. The Commission is an intergovernmental body comprised of 43 members of the United Nations, and Canada's election marked a return to membership after an absence of three years, due to normal rotational patterns.

In making the announcement, Mr. Clark emphasized the importance which the government accords to human rights as an integral element of foreign policy and the constructive contributions which Canada hopes to make as a full member in the commission.

Mr. Clark also indicated that Ms. Andreychuk, subject to her current responsibilities, would be undertaking a full round of consultations leading up to the next session of the Commission in February 1989, including meetings with Canadian non-governmental organizations in the field of human rights.

Orthodox leaders participate in UOL Millennium year convention

WOODBRIDGE, N.J. — The 41st convention of the Ukrainian Orthodox League of the U.S.A. was held August 8-11 here at the Sheraton Hotel. The St. Demetrius Junior and Senior Chapters of Carteret, N.J., hosted the conclave.

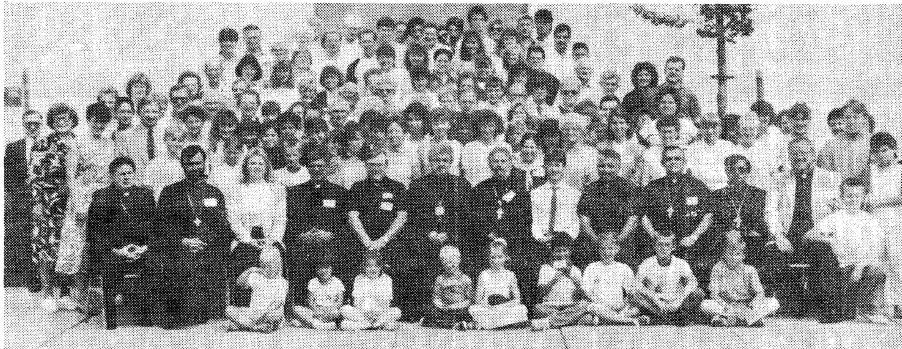
The theme of the convention, "In Water and of the Holy Spirit," focused on the baptism by St. Volodymyr of the people of Kievan Rus' in the Dnieper River in 988.

Metropolitan Mstyslav, Archbishop Constantine and Bishop Antony attended the convention, as did Bishop Makarios, Bishop Timothy and Father Deacon Innocent of the Three Hierarchs Monastery in Houston.

Also present during the convention were the Rev. Vasyly Romaniuk, the religious rights activist recently allowed to emigrate from the USSR along with his son, Taras; the Rev. Mykolos Milus, administrator of the Ukrainian Orthodox Church in Brazil; Archbishop Volodymyr of New Zealand and Australia, and numerous clergy from the United States.

The visiting hierarchs had attended the Millennium celebration held at the Ukrainian Orthodox Center in South Bound Brook, N.J., on August 5-7, and were presented to the convention body by Metropolitan Mstyslav.

The newly elected officers of the Senior UOL for 1988-89 are: Lesia Samp of Southfield, Mich., president;



Participants of the 1988 convention of the Ukrainian Orthodox League.

Stefanie Dutkevich of Clifton, N.J., first vice-president; Debbie Diakiw of Lyndora, Pa., second vice-president; John Holowko of Maplewood, N.J., treasurer; Mary Ann Sklaryk of Parma, Ohio, corresponding secretary; Sonya Lahuta of Wilmington, Del., financial secretary; Linda Drobick of Northampton, Pa., recording secretary.

Chris Kurman of Philadelphia, Stephanie Unger of Northampton, Pa., and Emil Skocypec of South Holland, Ill., were elected auditors.

Elected to office for the Junior UOL

Pa., president; Marlo Mrak of Carteret, were: Anne Unger of Northampton, N.J., vice-president; Ronna Frenchak of Lyndora, Pa., treasurer; and Richard Milton of Palos Park, Ill., correspond-

ponding secretary.

The 1989 convention of the Ukrainian Orthodox League will be hosted by the UOL chapters of St. Vladimir's Parish in Parma, Ohio.

Bush campaign...

(Continued from page 1)

Jewish Week and stated that his rival had anti-Semites among his supporters. Vice-President Bush reacted by pledging support for budget increases for the OSI and stating that "any individuals who espouse those views (anti-Semitism) will not be welcome in this campaign."

The following day, the Bush campaign reacted by dismissing Jerome Brentar, a Croatian American from Cleveland, from the coalition. Bush campaign spokesman Mark Goodin stated that Mr. Brentar's "association with John Demjanjuk put him at odds with Vice-President Bush."

He went on to say: "We told him that his advocacy on this issue puts him at a fundamental disagreement with the campaign and with the vice-president."

Included among the other five accused individuals were two Ukrainians: Ignatius Billinsky, honorary co-chairman of Ukrainians for Bush, and Bohdan Fedorak, vice-chairman of the committee.

The resignation of the remaining five Bush associates named in the Washington Jewish Week story came on Monday, September 12. In a publicly released statement, the five, including Messrs. Billinsky and Fedorak, stated that they had been "attacked unfairly by George Bush's political opponents."

Washington Jewish Week accused Mr. Billinsky of stating, in an interview with the New York Jewish Week, that the Demjanjuk trial was politically motivated and that Jews "always want to remind people of the Holocaust." Mr. Billinsky denies ever granting an interview to the New York Jewish Week.

Mr. Fedorak is quoted as telling the vice-president at a Captive Nations dinner that East European ethnics oppose the collaboration of the OSI "with the Soviet authorities and deportation of people to the Soviet Union." No further evidence of alleged anti-Semitism was cited by Washington Jewish Week.

The other three who were forced to resign on Monday, September 12, were: Florian Galdau, whom Washington Jewish Week accused of belonging to the anti-Semitic Rumanian Iron Guard; Philip Guarino, accused of belonging to P-2, a secret Italian society with alleged Fascist ties; and Laszlo Pasztor, a Hungarian who served in the anti-Semitic Arrow Cross, but has voiced his regrets about that involvement.

Although the Bush campaign said

charges against the five were "unsubstantiated," Mr. Goodin said, "We believe these individuals have done the right thing by removing themselves from the controversy."

In a separate incident, the co-chairman of Bulgarians for Bush, Radi Slavoff, was accused by the Philadelphia Inquirer of serving as chief of a Bulgarian group that consisted of former members of the Bulgarian Legion, a Nazi-aligned group. Mr. Slavoff resigned on Tuesday, September 13.

The Ukrainians for Bush committee attempted to contact top campaign officials in order to set up a meeting with Bush campaign manager James A. Baker III.

The thrust of the efforts of Ukrainians for Bush was for a clarification of the Bush campaign's position on due process for all accused individuals, including Mr. Demjanjuk, and calls for reform of the OSI. Communications with the Bush campaign have not yet produced such a clarification.

Taras Szmagala, chairman of Ukrainians for Bush, stated: "What is most troubling is not only that the tactical error in the handling of this matter occurred, but that there continues to be little sensitivity on the part of the Bush campaign staff that made the original errors of the need to correct them. Perhaps that is because they did not understand the ethnic communities originally, and still fail to understand what is going on. If the vice-president were involved in this matter, it would not have been handled this way."

The Ukrainian National Republican Federation issued a statement in reaction to the Bush campaign's actions. It stated, in part:

"The campaign staff has reacted to charges of anti-Semitism against supporters of George Bush by disassociating themselves from these individuals despite lack of evidence for the allegations.

"The campaign staff has stated that supporters of the due process rights of John Demjanjuk and those seeking legislative reform of the OSI have no place in the campaign of George Bush.

"...it is imperative that the vice-president's campaign publicly clarify this situation and that it be made clear that the exercise of individuals' constitutional rights to spiritually and materially assist anyone accused of any crime, to defend the civil and due process rights of all individuals, and to seek to reform any law or government agency is consistent with the philosophy of George Bush."

Cairo's Ukrainians to mark Millennium

CAIRO — Although the Millennium celebrations in this capital Egyptian city will not be as populous as those in Rome, or Poland, or Washington, the 150 Ukrainian parishioners of St. Sophia's Chapel here, will celebrate in a grand manner at Cairo's Coptic Cathedral on the weekend of October 14-16.

According to the Rev. Michael Hubiak, the spiritual pastor for the Ukrainians in Egypt, the majority of his flock works for the U.S. Naval Hospital for Infectious Diseases in Cairo. It is a curious story how they wound up in this largest city of the Middle East and Africa.

It seems that during World War II, a group of Ukrainians migrated east instead of west, and wound up in Harbin, on the Sungari River in China, they moved as a group and also lived in Shanghai for a short while.

After the war, the International Rescue Organization, now the International Rescue Committee, resettled these World War II refugees in Cairo.

For years, they had little contact with Ukrainians abroad, but lived together, upholding Ukrainian traditions and customs. For religious services they relied on the Greek

Orthodox services available to them. Over 10 years ago, the Rev. Hubiak arrived in Cairo to teach English; he stumbled upon these Ukrainians who asked him to be their pastor.

The Rev. Hubiak, who is a member of the Sobornopravna Ukrainian Autocephalous Orthodox Church, was born and raised in Oregon. He studied at St. Vladimir's seminary. Over the years, he has worked with the Paulist Fathers in Lebanon and the Christian Brothers College in Cairo.

During these Millennium celebrations in Cairo, liturgy will be celebrated by Metropolitan Andrei of the Sobornopravna Ukrainian Autocephalous Orthodox Church; he will be joined by the Coptic and Greek Orthodox patriarchs.

The Rev. Hubiak hopes that these millennial celebrations will bring attention to the Ukrainians in Cairo, removed from any Ukrainian communities.

If any Weekly readers have relatives who emigrated East, or who think they may know some of the Cairo residents, the Rev. Hubiak urges them to contact either the headquarters of the Ukrainian Orthodox Church in the Bronx, or the Surma Bookstore (212) 477-0729.

UUARC now eligible for United Way funds

PHILADELPHIA — The Donor Option Program Committee of the United Way of Southern Pennsylvania announced on August 17 its decision to make the United Ukrainian American Relief Committee (UUARC) eligible to receive funds through United Way's Donor Option Program.

This decision means that from now on all private industry employees may designate the United Ukrainian American Relief Committee to receive their donations during this year's United Way Campaign.

The executive board of the UUARC

has appealed to private industry employees to designate the UUARC as recipient of their contributions. In order for the UUARC to receive United Way's funds, the employees must designate, on the donor choice form the UUARC as their choice by checking the specific care/donor option and supplying the full name and address of the UUARC below on this form. (The United Ukrainian American Relief Committee; 1321 W. Lindley Ave., Philadelphia, Pa. 19141.)

The United Way fund-raising campaign started on September 7 and ends on February 28, 1989.

THE UKRAINIAN NATIONAL ASSOCIATION FORUM



The Fraternal Corner

by Andre J. Worobec
Fraternal Activities Coordinator

Essay and poster contest for youth

Now that summer is practically over and fall is upon us, schools will be open and the education of our youngsters will be in full gear.

The Ukrainian National Association has always been a great benefactor of our youth and our students. It has been particularly generous in providing support to the students and teachers of Ridni Shkoly, or Schools of Ukrainian Studies, throughout the country.

This year, the year of the Millennium, the UNA is sponsoring a Ukrainian essay and poster contest for high school and elementary school age youth. The topic is: "What Does the Millennium of Ukraine's Christianity Mean to Me?" This contest is open to all schools where Ukrainian is taught. This includes Schools of Ukrainian Studies, and elementary and secondary schools in the U.S. and Canada. Schools wishing to participate in this contest should notify the UNA by the end of September.

Awards for best essays and posters will be as follows: three prizes for best essays among high school students; three prizes for best essays in grades 7 and 8; and three prizes for best posters

in grades 4 to 6.

The above prizes will include savings bonds, certificates and paid room, board and tuition at a Soyuzivka summer camp of one's choice during 1989. Students and schools participating will also receive certificates or plaques.

The UNA is anxious for all Ukrainian schools to join in this competition. It has sent out information and entry blanks to every school whose address was available.

This is yet another way for the Ukrainian National Association to be of service to Ukrainian youth and the Ukrainian community.

If a school in your area did not receive information about the essay and poster contest, please contact: Fraternal Activities Coordinator, Ukrainian National Association, P.O. Box 17A, 30 Montgomery St., Jersey City, N.J. 07303. We will be more than happy to send the necessary information about this contest to your school.

West Pointer honored by Branch 206

WOONSOCKET, R.I. — Lt. Mark Hreczuck, a recent graduate of the United States Military Academy at West Point, N.Y., recently was honored by Branch 206, Zaporozska Sich, in Woonsocket, R.I.

At a recent meeting the branch presented Lt. Hreczuck with a cash gift of \$100 and paid membership for a period of five years.

As a cadet at the USMA, Mr. Hreczuck was among a group of 12 West Pointers who successfully completed the prestigious Army Ranger School at Ft. Benning, Ga. The selection of Mr. Hreczuck to represent the academy at this school involved extensive individual competitive trials.

In addition to membership in Branch 206, Lt. Hreczuck is a member of St. Michael's Ukrainian Orthodox Church

in Woonsocket. At St. Michael's, he was an altar boy for many years and treasurer of the Junior U O L. For most of those years he was also a member of the Odessa Ukrainian Dancers of Rhode Island.

After advanced training at Ft. Benning Airborne School, Lt. Hreczuck will report to Fort Campbell, Ky., and the 101st (Air Assault) Airborne Division.

Lt. Hreczuck told the Woonsocket UNA'ers, "My membership in Branch 206 will serve as an important link to my home and my church."



Lt. Mark Hreczuck

Supreme Executive Committee's appeal to UNA members

This year the Ukrainian nation is celebrating a great anniversary of an event that occurred 1,000 years ago: the introduction of Christianity in Kievan Rus-Ukraine by Prince Volodymyr the Great. The conversion to Christianity was a momentous event not only in the lives of our ancestors but also for all generations of their progeny. Christianity brought a new institution, the Church, and through it the advancement of literature, the sciences, music, architecture, the law, etc., and heralded the beginning of a new culture.

This great anniversary is being commemorated by all free Ukrainians in the diaspora in a fittingly grand manner, because this is an extraordinary jubilee.

Ukrainians in Ukraine, too, wished to celebrate this Millennium, but the authorities would not allow this. That is why celebrations were held in secret and the world knew little about them. The world is not aware of the celebrations in Ukraine because the powerful propaganda apparatus of the Soviet Union has for years spread disinformation concerning the 1,000th anniversary of the Christianization of Russia. That is why we Ukrainians in the free world must stand up in defense of the historical truth of our great heritage and our historic expressions of self-determination.

Thus far, national and international scholarly conferences, symposia and ecclesiastical celebrations have been held throughout the world. This jubilee has been marked by nearly all of our communities on the state and local levels. Now we are fast approaching the culmination of our national celebrations to be held in Washington. There on October 7-9 Ukrainian Americans, acting in solidarity and without regard to religious denomination, must demonstrate to the American government and to the world our demand that Soviet authorities recognize the Ukrainian Orthodox Church and the Ukrainian Catholic Church in Ukraine, so that our brothers and sisters could freely worship God in their churches, just as we do in the free world.

Through our mass participation in all the scheduled events — concerts, manifestations and marches — we must prove that Ukrainians in America cherish their religion and culture, are pained by the misfortune and domination of their kin in Ukraine, and will work through their influence on their American government toward re-establishing the Ukrainian nation as master on its own lands.

Revered and Dear Members of the UNA:

UNA members have always provided the initiative for all community actions and were its supporters. These nationwide celebrations of the Millennium give us a rare opportunity to stand up in defense of our Churches, and our ancient history and culture which Moscow has, for ages, attempted to usurp.

Therefore, we call on all members of the UNA, and branch and district officers, to organize bus trips to Washington for this national celebration on October 7-9. Ukrainians in Ukraine cannot freely and appropriately observe this 1,000th anniversary of Christianity. That is why, we, who live in the country of the greatest freedom, must do this for them.

Let us see to it that there is not a single UNA branch whose members do not participate in our national celebration of the Millennium of Christianity in Ukraine.

We ask that you follow further announcements in the press issued by the National Committee to Commemorate the Millennium of Christianity in Ukraine.

Supreme Executive Committee of the Ukrainian National Association

THE Ukrainian Weekly read it and share it

Authorities forcibly disband 5,000 at silent demonstration in Lviv

Federal judge says U.S. government violated Ukrainian lawyers' rights

Oporyuk editor speaks out about democratic conditions in Ukraine

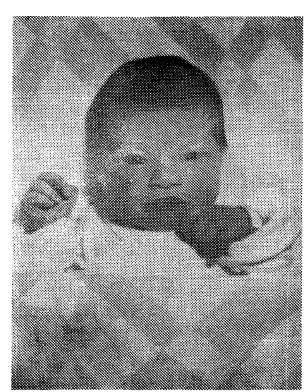
Soyuzivka Lovers 35th summer session vote Labor Day weekend festivities

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Young UNA'er



Katherina Rose Falinski, daughter of George and Susan Falinski of Utica, N.Y., became the youngest member of UNA Branch 484 at the age of 4 months. Her grandfather Mark Falinski is president of that branch, and little Katherina was enrolled by grandpa and grandma Nadia Falinski.

THE Ukrainian Weekly Bush's purge

The housecleaning this week at the George Bush for President campaign which came in the wake of charges that several of the ethnic leaders who support the vice-president's candidacy have "anti-Semitic" ties, can only be perceived as un-American and undemocratic (that's a lower case "d").

Though acknowledging that the charges leveled at five of the ethnic leaders chosen to serve on an advisory body called the Coalition of American Nationalities were unsubstantiated and politically motivated, the Bush campaign demanded — and obtained — their resignations. Two of these five men who "quit," as well as another who had been dismissed earlier, were tied by an article in Washington Jewish Week to the John Demjanjuk defense efforts.

This purge has angered many ethnic Americans throughout the country — especially Ukrainians and Balts who see the Demjanjuk case and others brought by the U.S. Justice Department's Nazi-hunting arm, the Office of Special Investigations, as a due process issue, plain and simple. The procedures used by the OSI, they argue, are an aberration of the American justice system that must be repaired. That is why they have urged Congressional oversight hearings regarding the OSI and seek new legislation that would permit the United States to try war crimes cases as war crimes cases, that is, in criminal — not civil — proceedings.

Now, as a result of the Bush purge, we must ask: Since when are American citizens not allowed to question the work of a U.S. government agency? And, why should questioning OSI tactics be perceived as "anti-Semitic"? (Are Patrick Buchanan, Judge Dickinson Debevoise of New Jersey, William Wolf, William Flynn and Michael Warder "anti-Semites" as well?) Apparently the Bush campaign has yet to consider these questions.

Furthermore, the campaign committee's summary judgement and James Baker's speedy dismissals raise still another sensitive issue: Do Vice-President Bush and his political advisers truly care about ethnic Americans?

Is the Coalition of American Nationalities an advisory body as originally constituted, or is it, in fact, as a campaign spokesman now describes it, "largely ceremonial and symbolic"? If the answer is the latter, then the Republican Party is guilty of tokenism. If the answer is the former, then we must ask: Why didn't the campaign committee consult its ethnic advisers before acting on the accusations of "anti-Semitism"? Why didn't the campaign team even grant ethnic Republicans a meeting with top officials when they asked for this in hopes of airing their concerns about the charges.

If George Bush does not provide satisfactory answers to these pressing questions, one can infer that the Republican candidate for president considers millions of ethnic Americans to be second-class citizens. And if that's the case, perhaps he doesn't need their second-class votes.

Mr. Bush?

ACTION ITEMS

Last week several ethnic leaders were forced to resign from the Bush campaign due to allegations of anti-Semitism. In the dismissal of one of the individuals, Bush campaign spokesman Mark Goodin stated that there is no room for individuals who defended the rights of John Demjanjuk or who promote legislative reform of OSI. That position is unacceptable. The Ukrainian American Caucus of Washington suggests that individuals should contact the following to protest that position and state that Ukrainian Americans as well as other East European Americans may not support George Bush on November 8 unless the vice-president publicly disavows that position.

1. By letter or telegram provide that above message to: Mr. James Baker III, George Bush for President, 733 15th St. NW, — Suite 800, Washington, D.C. 20005.

2. By telephone provide the above message to your state or local Bush campaign headquarters (contact local information for the telephone number).

3. By telephone provide the above message and the fact that all Republican candidates may lose votes to your state or local Republican Party headquarters (contact information for the telephone number).

4. By letter or telephone provide the above message and the fact that Ukrainian Americans may not support Republican candidates if that is the position of the party to your Congressman if he is Republican or to the Republican candidate for Congress. The League of Women Voters (telephone number may be obtained from information) will provide you with the name of your congressman, his party affiliation, and telephone number as well as the Republican candidate for Congress.

The League of Ukrainian American Voters based in Chicago has set up an action line with Western Union in order to send mailgrams to James Baker, chairman of the George Bush for President campaign committee, to protest the summary expulsions of several ethnic leaders from the campaign's Coalition of American Nationalities.

To send a mailgram, callers should dial 1-800-257-4900 and ask for operator No. 9457. The cost of the mailgram is \$7.50; each additional mailgram is \$6.75. Callers may send the prepared text or modify the message. The prepared text reads as follows:

I am writing to protest the expulsion of distinguished American nationalities leaders from George Bush's Coalition of American Nationalities because of their belief that John Demjanjuk has been unjustly extradited and tried.

It is an abomination to suggest that anyone that supports Mr. Demjanjuk or criticizes OSI collaboration with the KGB is by definition an anti-Semite. What you have done is an un-American act reminiscent of McCarthyism.

BOOK REVIEW

Reprint of 1837 "Rusalka Dnistrova"

Rusalka Dnistrova by Markian Shashkevych. Photocopy of the first 1837 edition with a publisher's foreword and an introduction in languages of Ukrainian diaspora. Winnipeg: Markian Shashkevych Centre, 1987. 76 pp. (introduction) + 133 pp.

by Dr. Wolodymyr T. Zyla

The Markian Shashkevych Centre in Winnipeg has published this edition of "Rusalka Dnistrova" (The Dnister Nymph) to commemorate the 150th anniversary of its first appearance in 1837. At that time it appeared in Budapest, far from the borders of Austro-Hungarian ruled Ukraine, which suffered under political oppression and censorship.

Its appearance served as a reminder that an independent Ukrainian culture would persist in developing in the Ukrainian language, that living tool which never ceases to speak to the hearts of the people. And, over the years, "Rusalka Dnistrova" became a monument and an important document of social, historical and literary importance to the Ukrainian nation.

This photocopy is the fifth edition of this memorable work, which has appeared only twice in Ukraine, in 1950 and in 1972. The 1972 edition has an extensive introduction by the literary historian and critic Oleksander I. Biletsky.

The present edition has an introduction — in five languages — by the literary critic Jaroslav Rozumnyj, who considers the original not only a literary and cultural breakthrough but also a factor in the political awakening of Ukrainian-speaking lands under Austro-Hungary. It became, in fact,

synonymous with western Ukraine's cultural renaissance through its universal qualities. It derives its great communicative effectiveness not only from its content but also from its literary style and prosody. The poetry is sincere and promotes love and faith in the magical and prophetic power of the poetic word.

Dr. Rozumnyj rightly stresses that, "In fusing into his style folkloric elements — the poetics and rhythms of the folk song in the form of traditional syntactic parallelisms and repetitions, love songs and the various folk-musical meters — Shashkevych blends the sense of the word with the sense of music. This enables it to penetrate to the deepest levels of human esthetic experience." By this Shashkevych's "poetry demonstrated — his contemporary skeptics the lexical capability of the Ukrainian language to communicate the breadth, depth and subtleties of human emotion as well as intellect." Dr. Rozumnyj's introduction appears in Ukrainian as well as the languages of the Ukrainian diaspora (English, French, German, Spanish and Portuguese) in order to disseminate the ideals and the truth of the work, and especially the spirit that dominates the poetic lines and radiates their warmth to the reader.

This edition encompasses the original introduction and an excerpt from the essay about the folk songs by Dalibor (Continued on page 15)

LETTERS TO THE EDITOR

Tryzub remains in Ukrainians' hearts

Dear Editor:

I would like to add a few comments regarding the article by Orysia P. Tracz titled, "The tryzub — the symbol of our Millennium" (September 4). I myself traveled through Ukraine just this past July. Here in the beautiful cities of Lviv and Kiev, I encountered young and old people alike, who would stare at the tryzub that I wore around my neck, touch it lovingly and break into tears.

One day a young man approached me timidly and whispered, "My grandmother told me about the 'znak' you are wearing." An old woman selling holy

pictures in St. George Cathedral in Lviv, reached up, touched the tryzub, blessed herself three times and kissed my hand as tears rolled down her face. I was very glad that my 16-year-old daughter was with me to witness these encounters. They made a lasting impression on us both. I finally gave my tryzub away to someone who wanted it very much — I was glad to do so.

Therefore, although the tryzub is forbidden to be displayed or worn all over Ukraine, we can be sure that the people will always remember and wear it deep within their hearts and pass it on from generation to generation.

Marika Cyhan
Pottstown, Pa.

Takes issue with Popadiuk's remarks

Dear Editor:

According to The Weekly summary of his remarks, White House spokesman Roman Popadiuk doubts that Ukraine will become an independent nation. White House officials, it should be remembered, barely can recollect the recent past, much less foresee all of history.

In a more serious vein, my experiences have graphically shown the truth of William Safire's statement that Ukrainian independence and Ukrainian nationalism are "the great fear in Moscow" (The New York Times, August 25). If Ukrainian independence is such a remote possibility, why is Moscow so worried? The answer is simple: because Moscow understands, perhaps

better than we, the incandescent power of an idea, long nurtured and long maintained, to shape history.

In an improbable twist of history, Israel became a state after 2,000 years, because generations of visionary Jews, dispersed throughout the world, chose to defy a contrary reality. Dr. Popadiuk would presumably have been among those dismissing Zionism as unrealistic.

Fortunately for the citizens of Ukraine — most of whom will not experience in their entire lifetime the freedom that the average American experiences in a single day — there are and will continue to be Ukrainian visionaries, whom I, for one, salute.

Patience Tipton Huntwork
co-chairperson
Independent Task Force
on ABA-Soviet Relations
Phoenix, Ariz.

NEWS AND VIEWS

Demjanjuk: a victim of Soviet forgery

by William J. Flynn

Three Israeli judges are convinced that the real "Ivan the Terrible," the "butcher of Treblinka," is behind bars and justly condemned by them to die by hanging. When I think back to last November, to my appearance as a defense expert in the John Demjanjuk case in Jerusalem, and to the volumes of documents, scientific experiments and demonstrative evidence that these same judges excluded from my testimony, it is apparent to me that Israel could be prepared to put an innocent man to death.

Since coming to the United States in 1951 and until his deportation to Israel in 1987, Mr. Demjanjuk, a Ukrainian by birth, lived in Cleveland, Ohio, where he raised a family and led an upstanding life.

The genesis of this case is in the turbulent events of World War II, when Mr. Demjanjuk was drafted into the Soviet Red Army and subsequently captured by the Germans.

During the late 1970s, the U.S. Justice Department assembled evidence which it contended showed Mr. Demjanjuk to be the infamous, blood-thirsty "Ivan the Terrible" of Treblinka. Mr. Demjanjuk, who is now awaiting the outcome of an appeal of his death sentence, has insisted that he is the victim of mistaken identity.

The testimony which I planned to give, but which the Israeli court refused to admit, would have indicated that Mr. Demjanjuk is the victim of an intentional forgery by the KGB.

ID card under dispute

Technically, there were only two types of evidence that linked Mr. Demjanjuk to "Ivan the Terrible": the five eyewitnesses, whose emotional testimony the judges found convincing; and the Trawniki identification card. The latter displays what purports to be Mr. Demjanjuk's photo and signature, three German seals and two German officers' signatures. This card was the one piece of evidence introduced at the trial which was not subject to the influences of emotion and the blurring of memory.

In determining historical authenticity from a forensic standpoint, it is necessary to prove that the entire document is genuine, not just part of it. An authentic historical document that has been altered is no longer authentic. Parts of the Trawniki card could have been in existence in the early 1940s, as the prosecution contended. However, other parts of the card have definitely been altered.

A major problem with the card was that, until its arrival at the Soviet Embassy in Washington in 1981, no historian or document expert had ever seen it or one similar to it. Therefore,

William J. Flynn, a forensic document examiner for the past 20 years, is vice-president of the American Board of Forensic Documents Examiners. He exposed a purported Mormon document as a forgery in the 1986 "White Salamander" murder case in Salt Lake City, Utah.

The article above appeared in the July 10 issue of The Arizona Republic. It is reprinted with permission of The Arizona Republic. Permission does not imply endorsement by the newspaper.

there were no standards against which to compare it — a crucial factor in determining whether a document is genuine or counterfeit.

After examining the four types of fountain-pen inks on the card, U.S. and Israeli authorities determined that the inks did not contain any component that did not exist in the early 1940s. Of these four inks, three contained iron, which has been common in ink for centuries, yet the fourth, the ink used in the "Demjanjuk signature," contained no iron. The reason this is significant is that, without iron, the Demjanjuk signature could not be accurately dated.

The fact that an ink was in use during World War II does not mean that a particular sample containing those components was so used, incidentally. In my kitchen in Phoenix, I created four types of inks that, from their components, could have existed in the early 1940s. Using these, I forged the signatures of the two German officers which appear on the Trawniki card. The chief of the Israeli documentation laboratory complimented me on my forgeries!

Fiber analysis proved that the card itself was manufactured in the 1940s. This was not surprising, because experts believe that about 5,000 of these cards were printed by the Nazis. When the Soviet Red Army stormed the Treblinka and Trawniki camps, they could easily have captured these documents, creating for themselves a reservoir of ID card forms which they could subsequently "issue" to whomever they desired. If that is what occurred, it would have been virtually impossible to prove forensically whether the card was prepared in 1942 or sometime later.

Although I was not permitted to perform any destructive testing (under an agreement between the Soviets and Israelis), I did manage to lift up one corner of the photo enough to see that it had been glued to the card at least twice. This fact is significant because of the ease with which a composite photo can be made.

Using readily available photographic techniques in my laboratory in Phoenix, I had my own photograph superimposed into a German uniform, meaning that my face was substituted, using airbrushing, for the face of a German soldier, to create an eerily convincing likeness of myself as a Nazi. This demonstration, however, was banned from evidence by the Israeli judges. Coincidentally, the "Demjanjuk photograph" on the ID card contains the same featureless, white background as typically results from airbrushing.

There is further evidence that the photo was not originally on the ID card, since the upper portion of a seal located on a corner of the photo does not align with the lower portion on the card.

The photograph also has two mysterious staple holes, which do not pierce the underlying card, showing conclusively that the photo had been attached to another document prior to being glued to the ID card. The holes have traces of a purple ink, identical to the ink used in 1948 KGB notations on the Trawniki card. An inference may be drawn that the Soviet ink has bled through the staple holes from the back of the photo. If so, this would be proof positive that the Soviets attached the photo to the card.

(Continued on page 13)

Faces and Places

by Myron B. Kuropas



Did OSI bushwhack Bush?

Given enough time, I suppose, America's Nazi hunters will uncover "fascists" and "anti-Semites" just about anywhere, especially if they're Americans who criticize collaboration between the U.S. Justice Department's Office of Special Investigations (OSI) and the KGB.

Continuing their KGB-inspired defamation campaign against refugees from Communist Eastern Europe, these new vigilantes have "uncovered" a new "haven" for people with, in the words of The New York Times, "anti-Semitic involvements or links to fascist groups."

This latest "fascist" sanctuary, apparently, is the George Bush Coalition of American Nationalities.

Singled out for mention in The New York Times 10 days ago were Jerome Brentar, a Croatian American, Florian Galdau, a Rumanian American and Phil Guarino, in Italian American, all of whose credentials were examined by the Simon Wiesenthal Center in Los Angeles [which financed the writing of "American Swastika" in which the UNA publication Svoboda is labeled "the official Ukrainian fascist newspaper"] and the Jewish Community Relations Council of New York.

"There's absolutely no doubt in my mind that these three individuals have expressed sympathies with Nazism, with fascism," said Michael S. Miller, executive director of the Jewish Community Relations Council.

According to Bush campaign spokesman Mark Goodin, the major reason Jerome Brentar was forced to resign from the GOP committee was his uniring work on behalf of John Demjanjuk's defense. His "association with John Demjanjuk," stated Mr. Goodin in The New York Times, "put him at odds with Vice-President Bush."

A few days later, Taras Szmagala, chairman of Ukrainians for Bush, was informed that UCCA president Ignatius Billinsky and Bohdan Fedorak, long-time UCCA activist in Detroit, would also have to resign because of their support of John Demjanjuk and criticism of OSI. "Either they resign or we'll fire them," Mr. Szmagala was told by Bush campaign officials.

The events which led up to the Republican debacle were outlined in an article by Larry Cohler which appeared in the September 8 issue of Washington Jewish Week. The article begun with an attack on the Bush campaign team for including people "with anti-Semitic involvements" and "apparent fascist associations." After dwelling on the backgrounds of Messrs. Brentar, Galdau and Guarino, the article turned its attention to other coalition members, specifically Laszlo Pasztor, a former Hungarian freedom fighter, and Messrs. Billinsky and Fedorak.

"Jewish leaders," wrote Mr. Cohler, "are concerned that these individuals may combine their efforts with those of a number of others on the Bush coalition to undermine support for OSI in a Bush administration. Many of the other members are affiliated with organizations long opposed to OSI's efforts and some have also crossed the line into anti-Semitism in their attack." Singled out in this regard was Mr. Billinsky, described by Mr. Cohler as president of

the Ukrainian Congress Committee of America, an organization described as "vigorously opposed to OSI."

The person who apparently panicked Jewish leaders the most, according to Mr. Cohler, was Mr. Fedorak, who in his brief introduction before Vice-President Bush spoke to a Captive Nations dinner last July, said: "It is important that the United States stand firm and not allow the Soviet Union to influence and defame our communities' achievements and the heroic struggle for national independence which many of our people have fought for... Specifically, the Justice Department's Office of Special Investigations and their collaboration with the Soviet authorities and deportation of people to the Soviet Union are two issues which we strongly oppose." Given the cozy relationship between OSI and the KGB, that statement must have made Neal Sher go ballistic, especially when he learned that Mr. Bush nodded in apparent agreement with Mr. Fedorak and applauded when the Ukrainian leader completed his remarks.

Given their success in manipulating the Jewish community into believing that criticism of OSI-KGB collaboration is somehow anti-Semitic, I see the long shadow of the OSI and the KGB in all of this.

The OSI has a score to settle with Jerome Brentar. According to Frank Walus, it was Mr. Brentar who found the evidence which exploded the testimony of 11 Israeli witnesses who alleged Mr. Walus was a Nazi war criminal.

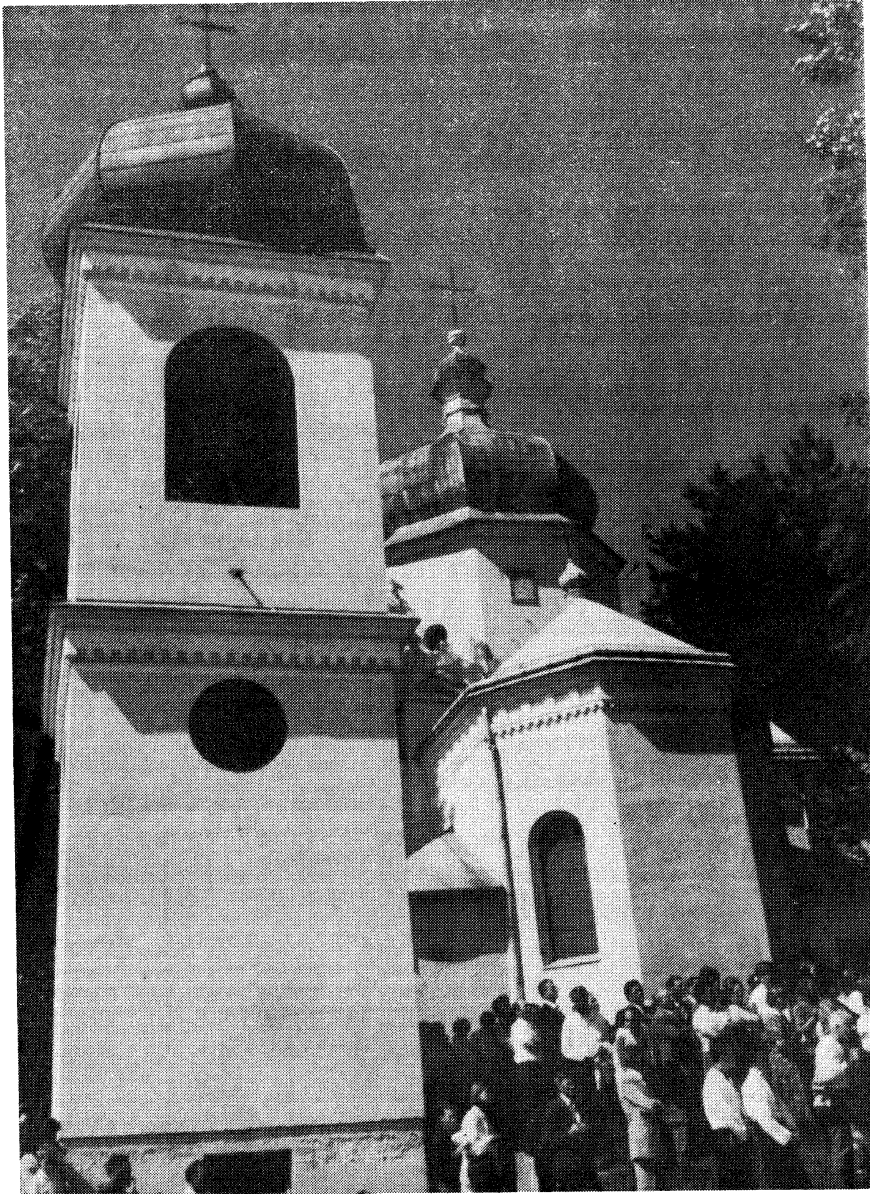
And the KGB has a score to settle with Phil Guarino. I was a White House aide in 1976 when Mr. Guarino organized a group of patriotic Italian Americans who traveled to Italy in an effort to turn the tide against increasing Communist Party gains in that country.

The KGB also has a score to settle with the Ukrainian American community as we have seen from the spate of defamatory books published recently.

The Bush campaign people have now made it clear that the mere questioning of John Demjanjuk's "guilt" by anyone is enough to put one "at odds" with Mr. Bush. This presumably includes Patrick Buchanan, Joseph Sobran, Michael Warder, Bill Wolf, Patience Huntwork, the World Congress of Free Ukrainians, and the thousands of Americans who have thus far raised over \$1 million for the Demjanjuk defense.

Bush campaign people have also told us that they don't care about America's Eastern Europeans. "They believe there won't be any serious political consequences from all of this," Mr. Szmagala told me in describing his 11th hour efforts to avert the debacle.

George Bush and his people have perpetrated an abomination. The idea that anyone who believes in the innocence of John Demjanjuk or who has criticized the OSI is by definition an anti-Semite and therefore unworthy of participating in the American political process is so outrageous that it requires total, vociferous and unequivocal condemnation by every segment of our community. We cannot permit opposition to OSI-KGB collaboration to become a reason for political disenfranchisement.



Faithful gathered around the church and bell tower in Prnjavor for the Millennium celebration.

3,000 faithful gather i

PRNJAVOR, Yugoslavia — Three thousand faithful gathered in this town on Sunday, July 17, to mark the Millennium of Christianity in Kievan Rus'-Ukraine. Among the faithful who traveled to Prnjavor, which is located in the republic of Bosnia and Herzegovina, was a group of tourists from the United States, who journeyed to Yugoslavia after attending Millennium celebrations in Rome.

Arrangements for the Millennium celebration in Prnjavor had begun in October 1987 when Marijka Helbig, owner of Scope Travel Inc. in Newark, N.J., had met in Yugoslavia with the Rev. Ivan Dacko of Rome and the pastors of Ukrainian parishes in Yugoslavia. It was then decided that the date of July 17 would be set aside for celebrations of the Millennium and that Prnjavor, where a large Ukrainian Catholic parish, a parish center and a monastery of the Basilian sisters are located, would be the site of the commemoration.

The parish in Prnjavor was founded in 1900. It now has 1,300 parishioners — many of them third- and fourth-generation Ukrainians born in Yugoslavia — who continue to hold services in the Ukrainian language and to teach their children to speak Ukrainian.

Participants of the "Adriatica" tour organized by Scope Travel, and led by Ulana Babiuk and Christine Sochocky, arrived in Yugoslavia from Italy via ferry that took them from the port of Pescara across the Adriatic Sea to Split. The group also traveled to Medjugorje, where thousands of pilgrims now travel as a result of reports that the Virgin Mary had repeatedly appeared in the hills around this village to six youths. Other stops before Prnjavor were Dubrovnik, Mostar and Banja Luka.

Once in Prnjavor, the tourists saw the Church of the Transfiguration of our Lord, as well as a new parish center and monastery. In the yard of the parish complex, an outdoor altar had been erected and decorated with Ukrainian embroidery and flowers.

The Millennium celebration began with a procession that included youths with church banners and icons, Basilian sisters, the clergy, and Bishop Slavomir Miklovs of Yugoslavia as well as Bishop Basil Losten of Stamford, Conn.

The liturgy was sung by the local choir of the Basilian sisters and the choir of the Assumption Church in Philadelphia. In all, 3,000 faithful participated with lighted candles in their hands.

After the liturgy, all took part in a reenactment of the historic baptism of Kievan Rus' in 988.

(Continued on page 14)

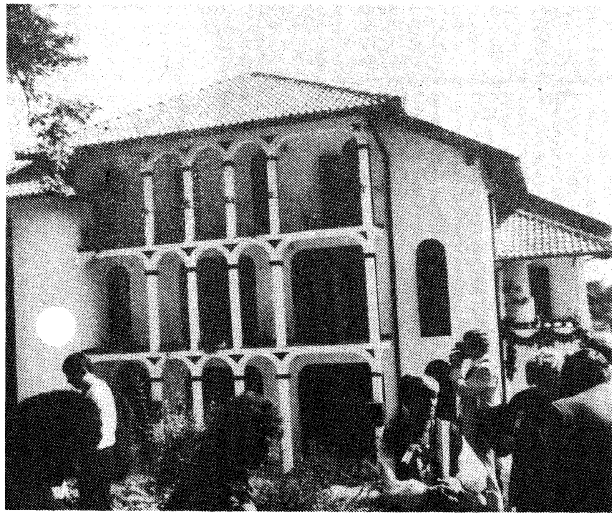


Some of the 3,000 who attended the banquet held in huge tents.



Bishop Slavomir Miklovs (right) and the Rev. Ivan Muzychka walk in the procession.

Prnjavor, Yugoslavia, to mark Millennium of Ukraine's Christianity



A view of the parish's new cultural center.



The Rev. Petro Ovad greets guests at Prnjavor's celebration of the Millennium of Ukrainian Christianity.



Hierarchs officiate at the blessing of the new cultural center.



Hierarchs and other guests of honor seated at the head table during the afternoon banquet.



Youths carry an icon and church banners during the procession around the church grounds.

Joy Brittan performs at Sunflower Festival as part of Millennium tour

by Myrosia Stefaniuk

WARREN, Mich. — "I am intensely proud to be Ukrainian and am deeply grateful that my parents instilled in me a love for our customs and culture," Las Vegas singing star Joy Brittan proclaimed to the crowds at Warren's second annual Ukrainian Sunflower Festival. There was no mistaking her pride and sincerity as she burst into song with a voice that was clear, lyrical and captivating.

Ms. Brittan's performance was part of a yearlong tour commemorating the Millennium of Ukrainian Christianity. The Canadian-born vocalist made an unprecedented decision to give up the razzle-dazzle of show business in order to promote her Ukrainian heritage.

"What started out as a small project has just grown and grown. Now I'm on a crusade to inspire young people. I want to encourage third-generation Ukrainians to send their children to Ukrainian schools and to learn the language, not as a punishment but as a labor of love and joy. Our language is very special and very important, and it is now on our shoulders to keep it alive. It is a privilege to know it and make it known through song."

Endowed with a melodious, sonorous voice, Ms. Brittan began her singing career at an early age. Born and raised in Manitoba, she rapidly won much acclaim in choirs and festivals and at age 17, she moved to Toronto to study music. What followed was a series of performances as a regular on CBC's "Juliette Show," and a nightclub circuit in the United States and Canada that ultimately led to Las Vegas.

Since 1972, she has been performing



Joy Brittan

there at casinos, supperclubs and lounges. Her talent and versatility did not go unnoticed and from 1983-1986 she was the principal singer in the \$10 million spectacular "Jubilee" at Bally's/MGM Grand Hotel.

All along there were occasional performances at Ukrainian and international festivals, as well as lessons in voice and Ukrainian language. Ms. Brittan speaks with gratitude and love about Zoria Zetarku, devoted friend and language teacher.

"I don't do a thing without her. We go through my entire program and she corrects me and advises. We had to start with grade one. I had known only a very basic 'mixed' old world kind of language that I heard at home. Now I'm learning 'proper' Ukrainian."

So what made this highly successful star leave Vegas for a tour of Ukrainian communities? It started with a performance at Soyuzivka many years ago,

where she was very warmly received. The message she got from her audience was "Thank you, third-generation, for learning the language." It made such an impression that when 1988 rolled around, Ms. Brittan decided to leave the main showroom in Vegas and concentrate on meeting fellow Ukrainians face to face.

On tour, she is still very much the glamorous and vivacious performer, and like her Vegas show, the tour program has a little bit of everything, from country to rock to nostalgia. "I try to do the same thing with the Ukrainian-language show. I want to have something in it that everyone can relate to."

There are popular show tunes translated into Ukrainian, renditions of traditional Ukrainian folk songs in English, and a blend of the two in her own personal version of "Don't You Cry, Ukraino." In a dramatic recitation of a poem she penned, Ms. Brittan promises that the Ukrainian language will never be forgotten, but will always live on the lips and in the hearts of Ukrainian children.

"When I stand on stage and see that my performance and the words I'm saying are reaching my people and they're crying, I know I've touched their soul and I know that we share what we're feeling. What a beautiful, exhi-

lating thrill that is. That's what made it easy to give up the career for a year."

But it isn't always easy. There are the expenses, the logistics, the thousands of miles of travel, exhausting hours and the insecurity of not having a steady income. Fortunately, Ms. Brittan gets much encouragement and support at every step along the way. She is backed, in part, by the Nevada Millennium Committee and by "the most marvelous press agent" — husband Rick Sias, her greatest fan, advocate and promoter.

Las Vegas Mayor Ron Lurie has designated her a Goodwill Ambassador and it is that role that perhaps is her most important one. Ms. Brittan does not perform for Ukrainian audiences alone. Her dual career attracts a media coverage and provides many excellent opportunities to get the good word out to non-Ukrainians. She meets the challenge with equal zeal and enthusiasm.

Ms. Brittan's special personal contribution to the Millennium celebration is her most recent album of Ukrainian religious hymns. Each selection was selected by and dedicated to one of 17 distinguished Ukrainian pastors from Catholic, Orthodox and Protestant churches throughout North America. It is a worthy and joyous way to leave something lasting behind long after 1988 is over.

Upcoming performances in Joy Brittan's Millennium tour:

- September 18 Philadelphia "Ethnic Day Festival"
- September 25 Special all-Ukrainian Concert at Wilkes-Barre, Pa.
- October 3 Planned appearance in Phoenix, Ariz.
- October 29 Elizabeth, N.J., St. Vladimir Catholic Church
- December 4 Delaware County Millennium Concert with Dumka Chorus

— UNCHAIN —

Ukrainian National Center: History and Information Network
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- Come and learn about the latest developments in the John Demjanjuk case.
- Come and offer financial support to John Demjanjuk's legal defense for his final appeal in Israel in December.

SPEAKERS AT THE RALLIES:

PAUL CHUMAK, Defense attorney for John Demjanjuk
JOHN DEMJANJUK, JR., John Demjanjuk's son
DR. MYRON KUROPAS, Ethnic Liaison under former President Ford
WALTER LITYNSKY, President, Capital Region AHRU
ASKOLD LOZYSKY, Attorney
BOZHENA OLSHANIWSKY, President, UNCHAIN
IOAN ONUJEK, UNCHAIN observer during entire trial in Israel
EDWARD NISHNIC, John Demjanjuk's son-in-law; Pres. of JDDF Fund
THEODORE ROMANKOW, Attorney, Chairman L.U.V.
YORAM SHEFTEL, Defense attorney for John Demjanjuk
DR. BOHDAN VITVITSKY, Attorney and author

DATES AND PLACES:

- September 18, Sunday, 12:00 Noon — SO. BOUND BROOK
St. Andrew's Ukrainian Orthodox Parish Hall
- September 23, Friday, 7:30 p.m. — CLIFTON
Ukrainian Orthodox Church of Holy Ascension, 655 Broad Street
- September 24, Saturday, 4:00 p.m. — NEWARK
St. John's Ukrainian Catholic Church Gymnasium, 762 Sanford Ave.
- September 25, Sunday, 2:30 p.m. — WILMINGTON
Sts Peter & Paul Ukrainian Orthodox Church Hall, 1406 Philadelphia Pike
- September 30, Friday, 7:30 p.m. — WASHINGTON, D.C.
St. Sophia's Religious Ass'n of Ukrainian Catholics, 2615 30th Street N.W.
- October 1, Saturday, 6:00 p.m. — BALTIMORE
St. Michael's Ukrainian Catholic Church Hall, Eastern & Montford Aves.
- October 2, Sunday, 4:00 p.m. — PHILADELPHIA (Cheltenham)
Ukrainian Educational & Cultural Center, 700 Cedar Road

Those unable to attend the rallies may send their checks to:
JOHN DEMJANJUK DEFENSE FUND
 P.O. Box 92819, Cleveland, OH 44192

Las Vegas star is goodwill ambassador



Singer Joy Brittan nee Kozody, who is currently on a whirlwind tour this year to mark the Millennium of Christianity in Ukraine, recently presented the mayor of Minneapolis, Donald M. Fraser, with a copy of her Millennium album titled "Our Father — Our Millennium." Ms. Brittan was in Minneapolis to sing at St. Constantine parish's 75th anniversary banquet on August 21. Ms. Brittan also presented the mayor with a 250-page color photo history of Las Vegas in her capacity as the city's goodwill ambassador.

Knights of Columbus commemorate Ukrainian Millennium

NEW HAVEN, Conn. — The Knights of Columbus, a U.S.-based Catholic fraternal organization, celebrated the Millennium of Christianity of Rus'-Ukraine with a liturgy at its 106th annual convention in Vancouver, B.C., this summer.

The liturgy was served by Metropolitan Maxim Hermaniuk, head of the Ukrainian Catholic Church in Canada, Bishops Basil Losten of Stamford, Conn., and Jerome Chimy of New Westminster, B.C., and the Rev. John P. Foley, president of the pontifical council for social communications at the Vatican.

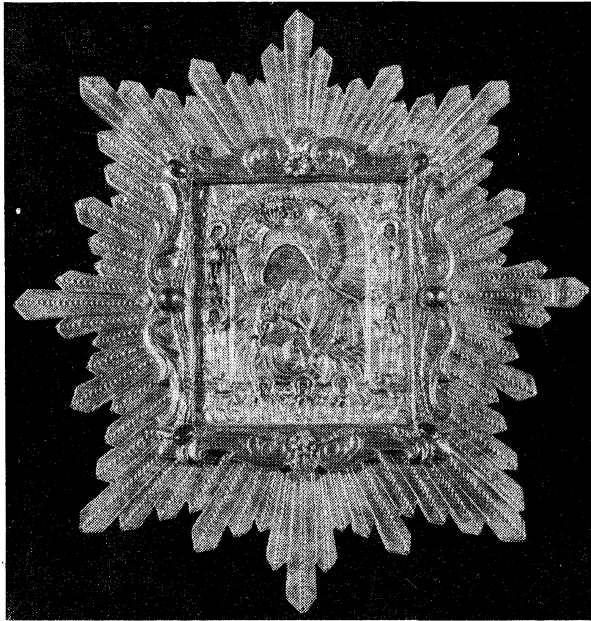
The choir of St. Mary's Ukrainian Catholic Church under the direction of William Smigel sang responses to the liturgy which was attended by more than 400 delegates.

Metropolitan Hermaniuk addressed convention delegates stating that the greatest historical event in Ukraine is the introduction of Christianity by St. Volodymyr the Great in 988. He added that "the Millennium is an event of the universal Church (which was) existing and active in two different centers: Constantinople and Rome."

"This religious life was expressed in the magnificent Byzantine Ukrainian Rite...it gave the Ukrainian people the first impetus to the creation of their own religious architecture, icons, mosaics and religious sculpture," he said.

The metropolitan went on to credit Christianity with the strength of the Ukrainian people and their perseverance through religious and political persecutions.

During the convention, the delegates called on Soviet leaders to recognize the rights of the Ukrainian Catholic Church and allow all believers to worship in freedom as provided by the Soviet Constitution. On the occasion of the Millennium, the Knights of Columbus, who number 1.5 million members



The Pochayiv icon

worldwide, issued a resolution on this anniversary. (See box for text).

Also during the convention, the Supreme Council of the Knights of Columbus, selected the Ukrainian icon of Our Lady of Pochayiv for special veneration by their membership, for the next two years.

A copy of the Pochayiv icon will be sent to each local council of the Knights of Columbus worldwide and will become the focus of local devotions.

Many miracles are attributed to the Pochayiv icon. In particular, the Bless-

ed Virgin Mary appeared above the Pochayiv Monastery in Ukraine, where the icon was kept in 1675, during an invasion of Turks and Tatars.

The apparition, legend has it, deflected the enemies' arrows and saved the monastery from destruction.

The Knights of Columbus have in previous years honored other icons of the Blessed Virgin. Among these were the icons of Our Lady of Guadeloupe, Our Lady of Perpetual Help, Our Lady of Czestochowa, and the icon of the Immaculate Conception.

Resolution of the Knights of Columbus

Whereas, in early August in 988 A.D. Prince Volodymyr formalized the conversion of Ukraine, then known as Kievan-Rus', by ordering his people to be baptized in the Dnieper River;

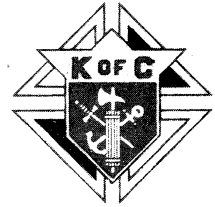
And, whereas, in conjunction with this act, Prince Volodymyr declared Christianity to be the official religion of Kievan-Rus';

And, whereas, this year, 1988, the Ukrainian Church is celebrating its Millennium of Christianity;

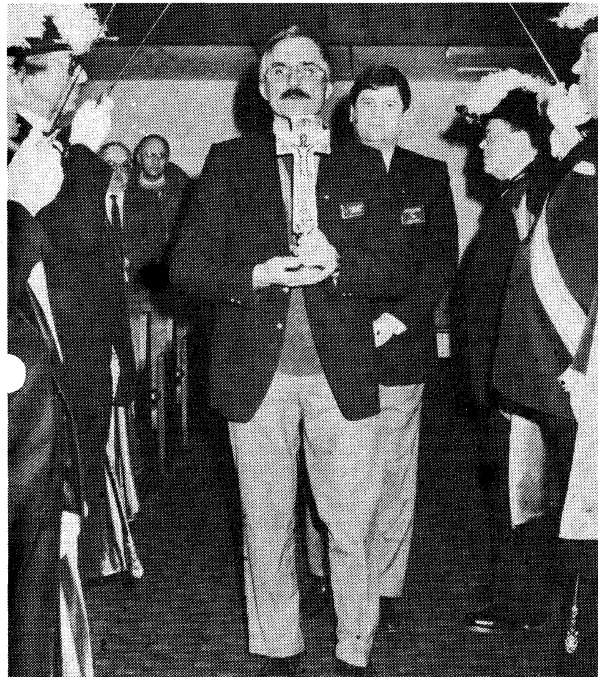
Be it resolved that the Knights of Columbus hereby offers its congratulations and felicitations to the people of the Ukrainian Church throughout the world in the midst of their yearlong celebration of 1,000 years of Christianity.

Be it further resolved that the Knights of Columbus hereby urges the leaders of the Soviet Union to restore full rights to the Ukrainian Church so that its members might worship God in complete religious freedom; and

Be it further resolved that the message of this resolution be transmitted on behalf of the order by the supreme knight to Myroslav Ivan Cardinal Lubachivsky, major archbishop of Ukrainians, and an illustrious member of our order.



Irish penal cross recognizes continued persecution of Ukraine's faithful



Dr. Joseph Lozinsky, grand knight of the Saskatoon Knights of Columbus, Sheptytsky council, holds the Irish penal cross, a gift to the Ukrainians for the Millennium.

NEW HAVEN, Conn. — Among the nationalities commemorating the Millennium of Christianity in Ukraine are the Irish, according to the Knights of Columbus.

During this millennial year, the Knights of St. Columbanus, (Knights of Columbus from Ireland), presented the Ukrainian Knights of Columbus with the Irish penal cross, which will make its rounds through various K.C. chapters this year. The project began because of a friendship between an Irish gentleman, Desmond Carroll, and Dr. Joseph Lozinsky, grand knight of the Sheptytsky Knights of Columbus in Saskatoon, Sask.

The Irish chapter of the Knights of Columbus decided to present the penal cross to the Ukrainians to underscore the fact that the Irish people and Irish Knights are very much aware of the continuing oppression and persecution of their brothers and sisters of the Byzantine Rite of the Catholic Church in Eastern Europe.

In the giving of this crucifix, the Irish have proclaimed their solidarity with the persecuted Ukrainian Church and stated to the world that while the Irish suffered for almost 300 years, they empathize, sympathize and are spiritually united with their Ukrainian brothers and sisters in their ongoing struggle for freedom to worship God in the same manner as their forefathers.

The Irish penal cross, donated to the Ukrainian Knights of Columbus is only the third of its kind in the world. One is permanently in place on the altar in the

Knights Chapel in the Supreme Office of the Knights of St. Columbanus, Dublin City, Ireland. The second cross was presented to Pope Paul VI in 1975 on the occasion of the canonization of St. Oliver Plunkett and it now rests in the Vatican. The third Irish penal crucifix was specially commissioned by the Knights of St. Columbanus in Ireland to recognize the Ukrainian Millennium of Christianity.

During the terrible "penal law" times in Ireland the Irish people made small crucifixes out of various kinds of wood and with no better instruments than an ordinary knife they carved on these crosses all the instruments of the Passion. This served to remind them during their own sufferings of the excruciating agonies and death lovingly accepted by Christ on the cross for them and for all mankind.

It is the penal code legislated by Parliaments from 1692 to 1727 that forms the body of what is known as the penal laws. This expression covers a double series of laws — one set voted by the Dublin Parliament directed principally against Catholics, and the other emanating from London and directed mainly against Irish industry and commerce.

The religious legislation affected Catholics and to a lesser degree dissenters in harsh ways:

- No Catholics could send children abroad to receive an education (1695).
- Catholics were forbidden to serve in the army and navy, to possess arms,

(Continued on page 13)

Propaganda...

(Continued from page 1)

Paris Weekly, *Ukrainske Slovo*.

An aging Dr. Panchyshyn, however, did provide a clue as to how he might have embarked on his role as a double agent by revealing that he had once been in trouble with the Soviet authorities, but had been given another chance. One other noteworthy feature was the emphasis in the domestic coverage of the press conference that was placed on the fact that Dr. Panchyshyn was "recruited" by a Ukrainian living in Poland, a certain Thomas Bilynsky, who in turn had been recruited while visiting the West by a Banderite leader from England.

The only real sign that the press

conference was being held in 1988 and not before General Secretary Mikhail Gorbachev came to power was the way in which one of the speakers, Volodymyr Chorny, head of the Information Department of the Ukrainian Ministry of Foreign Affairs, went out of his way to stress that the denunciations were not aimed at the Ukrainian emigration as a whole, but just the Banderites and their supporters. Mr. Chorny even praised the growing cultural and scholarly ties between Ukraine and the Ukrainian emigration.

In many ways, however, "Operation Boomerang" affair is reminiscent of "Operation Orest," which, in November 1983, was given just as much attention by the Soviet media. On that occasion, Mykhailo Kukhtiak, a medi-

cal worker from Ivano-Frankivsk also appeared at a news conference in Kiev and claimed to have been a Soviet double agent whom the Bandera faction of the OUN had thought was working for them.

At that particular time, though, one of the motives behind publicizing the "Kukhtiak case" seems to have been to emphasize that Poland — where there is a Ukrainian minority of some 300,000 — was being used as a staging area for subversive activities against the Ukrainian SSR. In fact, at the press conference, it was also announced that an OUN "courier" had just been arrested in Poland.

All the same, although revelations about KGB successes in thwarting the activities of emigre groups are not that unusual, what seems rather odd about the "Boomerang" affair is both the timing of the disclosures and the "old-fashioned" manner in which they have been made. But then, when one bears in mind that in Ukraine the Shcherbytsky team that was installed in the early 1970s by the Brezhnev leadership is still in place, and that the "old ways" still prevail here, then perhaps this is not so surprising after all.

Mr. Shcherbytsky and his associates, it will be recalled, were brought in to suppress all manifestations of Ukrainian nationalism, and during the 1970s the Ukrainian KGB outdid itself in stifling national dissent. From the interview with the present head of the KGB in Ukraine, M. Holushko, which appeared in *Radianska Ukraina* on August 9, it is evident that although lip service is now paid to "restructuring" and "democratization," and that the KGB in Ukraine would like to improve its image, in essence, its tasks — "under the everyday control of the Central Committee of the Communist Party of Ukraine" — and outlook remain the same.

Other examples of the atmosphere which the Ukrainian authorities seem to want to perpetuate in their republic

include the fact that Kim Philby's memoir "My Secret War" is currently being serialized in the popular Ukrainian monthly *Nauka i Suspilstvo*, while a Ukrainian daily recently serialized a novel attacking the Banderites.

What has changed recently in Ukraine, though, is that once again national dissent has come out into the open and that in Lviv, at any rate, there have been mass unauthorized meetings. This is clearly causing the authorities something of a headache. Moreover, Ukrainian writers are taking glasnost at face value. They are displaying considerable national assertiveness and are voicing their frustration with the obstructive attitude of the Shcherbytsky team. For this reason, it seems, so authorities felt it necessary to conjure the old bogey of Ukrainian nationalism.

One other possible factor should be mentioned. It is probably not entirely coincidental that Pravda's revelations about "Operation Boomerang" came a day after the joint Polish-Ukrainian religious celebrations in Czestochowa of the Millennium of the Christianization of Kievan Rus'. The reconciliation between the Polish and Ukrainian Catholic hierarchies symbolized by this act can hardly have been welcomed by the authorities in Kiev. The Ukrainian Catholic Church is still banned in Ukraine and its activists who are campaigning for legalization remain under pressure.

All in all then, "Operation Boomerang" has been a reminder that by no means everything is changing now that glasnost and "restructuring" are the order of the day. The KGB and the Shcherbytsky team are using this case to demonstrate that the "danger" of Ukrainian nationalism persists, but that they are on top of things.

It now remains to be seen whether the Ukrainian authorities will seek to use the affair as a pretext for even tougher policies against dissenters and unofficial groups in their republic.

JOHN DEMJANJUK SPEAKS:

"YOU HAVE JUDGED...A PERSON WHO IS NOT GUILTY OF ANYTHING, AN INNOCENT HUMAN BEING."

"I AM NOT 'IVAN THE TERRIBLE' AND THE MOST JUST WITNESS IS GOD HIMSELF WHO KNOWS THAT I AM INNOCENT."

"I DO NOT DESERVE THIS. I AM INNOCENT, INNOCENT, INNOCENT. AND GOD IS MY WITNESS."

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Prayers and financial support desperately needed.
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The "United Ukrainian Relief Fund" of Cleveland
is sponsoring a
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October 23, 1988, 5 P.M., Cuyahoga Community College, Parma
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This concert is organized in an effort to financially aid the Demjanjuk family.
Tickets will be purchased from all Ukrainian businesses in Parma and St. Vladimir's Ukrainian
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To Washington on October 7-9

BUFFALO DISTRICT COMMITTEE OF UNA BRANCHES
announces that its

DISTRICT ORGANIZING MEETING

will be held on

Sunday, October 2, 1988 at 2:30 p.m.
at the

Ukrainian American Civic Center, Inc., 205 Military Rd., Buffalo, N.Y.

Obligated to attend the meeting are District Committee Officers, Branch Officers
and 31st Convention Delegates of the following Branches:

40, 87, 127, 149, 304, 360

All UNA members are welcome as guests at the meeting.

AGENDA:

1. Opening
2. Review of the District's 1988 organizational activities
3. Address by UNA Supreme President DR. JOHN O. FLIS
4. General UNA topics
5. Adoption of membership campaign plan for the balance of the current year
6. Questions and answers
7. Adjournment

Meeting will be attended by:

Dr. John O. Flis, UNA Supreme President

FOR THE DISTRICT COMMITTEE:

• Roman Konotopskyj, president • Wasyl Sywenky, secretary • Maria Harawus, treasurer

Irish penal...

(Continued from page 11)

to vote, to be members of Parliament or citizens of corporate towns.

- Catholics could not own a horse worth more than 5 pounds.
- Catholic holidays were outlawed.
- Ordination of priests was prohibited (1697).
- All bishops were banished and all religious orders formally expelled (1697).
- Any attempt to conceal or protest exiles was punishable by death (1697).
- Any exile that returned was punished by death (1697).
- A scale of premiums was posted for informers on violators of laws.

Many other repressive laws were promulgated, so that as a result of them the "Hidden Ireland" or underground Church was organized at the risk of life and property.

The cultural and political oppressions contributed to the persecution of the Irish Catholic Church. It was during this time that the penal crosses were carved and cherished by the faithful. The year 1782 ended the penal part of the religious code and the Catholic Relief Act (1793) brought Catholic emancipation.

The symbolism of this crucifix requires explanation. On the left side of the Corpus is a ladder; on the right side is the spear of Loningus which pierced the Savior's side. Beneath the right hand of Jesus on the arm of the cross is the whip used to scourge Jesus at the pillar. On the left arm of the cross is the jar containing vinegar. Above the head of Jesus are the letters INRI. Beneath the feet of the Savior's body are a skull and

bones representing death and eternity. It also recalls Christ's victory over death.

At the foot of the cross is a rooster and a pot. This recalls Peter's three denials of Christ before the rooster crowed; it also symbolizes the legend connected with Judas and the betrayal which was widespread in Ireland in those days. It is, however, much more relevant to the Irish legend that on Easter Sunday morning the rooster leaped out of the pot of boiling water and cried "Ta Dia Sian" (God is safe). Another variation of this old Irish legend has the rooster crying "Christ still lives."

During the presentation of this altar crucifix the Irish supreme knight said, "It is in this spirit that we the Knights of St. Columbanus and the people of Ireland give this penal crucifix to our brothers and sisters of the Ukrainian Catholic Church. They have suffered and continue to suffer much for their faith, yet, despite Communist tyranny and oppression, 'Christ still lives' in the hearts of the Ukrainian people as He does in the hearts of the Irish. 'Beannacht Dia oribh go leir.' (The blessing of God be upon you all.)"

It is recorded in history that Irish monks arrived in Kiev in about the year 1150 where they established a monastery and they exchanged gifts with the ruling prince of the area. Now, during this Millennium year, once again the Irish and the Ukrainians are sharing their faith and exchanging gifts. The Irish Knights presented the Irish Penal Crucifix, and the Knights of Columbus of the Byzantine Rite Council No. 4938 reciprocated with a beautiful mural of the Baptism of Kievan Rus-Ukraine in the Dnieper River.

Demjanjuk...

(Continued from page 7)

Signature in question

As previously noted, the only part of the ID card that needed to be forged was the Demjanjuk signature. Coincidentally, that is the one feature which both prosecution and defense agree may not be genuine. Based on the Demjanjuk handwriting samples available to both sides, the "Demjanjuk signature" on the Trawniki card is not Mr. Demjanjuk's. It contains, for example, a classic swirling Slavic "D" and all of the letters are connected — elements that are absent from every sample of Mr. Demjanjuk's signature which I have seen.

The prosecution conceded that it could not authenticate the Demjanjuk signature — the one step logically necessary to authenticate the card. In an incredible feat of illogic, the prosecution contended that, had pre-1950s Demjanjuk signature samples been available, they would have resembled the signature on the card.

Sentencing immoral


This argument, based not on science but on speculation, violates the basic precept of my profession, which is that a

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positive handwriting ID must be demonstrable for a signature to count as authentic.

The only way we will know for certain if the Trawniki card is genuine is to gain access to the KGB archives, the only place where the truth is hidden. The restrictions upon my testimony findings which occurred in the Demjanjuk trial would never have occurred in a capital case in an American court of law. Sentencing a man to the gallows on the basis of "it could have been" is immoral by anyone's standards.



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3,000 faithful...

(Continued from page 8)

Local Ukrainians, under the direction of their pastor, the Rev. Petro Ovad, and the Basilian sisters led by Sister Yaroslava Graliuk, then hosted everyone at a banquet held in huge tents on the church grounds.

During this repast, the American tourists had an opportunity to meet with area Ukrainians, many of whom are descendants of immigrants from the Galicia region of Ukraine.

The guests also viewed an exhibit of photographs documenting the parish's history and enjoyed a concert featuring performances by local ensembles. A dance to the music of an orchestra from Banja Luka followed.

MISS AMERICA 1988 KAYE LANI RAE RAFKO GREETES UKRAINIAN-AMERICAN COMPOSER MICHAEL BILYJ



Miss America 1988 Kaye Lani Rae Rafko (center) greeted composer Michael Bilyj (right) in upstate New York on her national tour. Miss Rafko was presented with a copy of UKRAINE GIRL a song which was written for her by Mr. Bilyj. Also pictured is Walter Bobesky (left) a member of Veseli Nochi Orchestra who recorded the song on their debut album.

Announcement of Millennium Committee...

(Continued from page 3)

The culmination of the National Millennium events will be the gala concert to be held in the Opera of the National Arts Centre on Saturday at 8 p.m. The theme and tone of the concert is "A Prayer of Thanksgiving." This message of Thanksgiving is very much in keeping with the holiday celebrations of all Canadians on this particular weekend.

The artists performing at this concert will be Canadians of Ukrainian descent with international reputations in their fields. The hosts for the concert will be Edward Evanko and Mimi Kuzyk. The Burlaka Choir directed by Oleh Chmil, as well as the Koshetz Choir from Winnipeg under the direction of Walter Klymkiw will be singing. At the end Laurence Ewashko will direct both choirs together. The soloists will be violinist Steven Staryk, and the very popular Luba from Montreal, as well as soprano Irena Welhash. Luba Zuk and Ireneus Zuk will play a piano duet that was especially commissioned for the Millennium. The Orford String Quartet, one of Canada's best known quartets, will also perform in the concert. There will also be a ballet choreographed by Frank Augustyn. The artistic director of the concert is Andrij Tarasiuk and the executive producer is Nadia Diakun-Thibeault.

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Reprint...

(Continued from page 6)

Vahylevykh. The poetic content consists of folk songs, creative works, translations, staryna made of songs from an old manuscript, and the description of a Ukrainian wedding from Peremyshl. The volume is beautifully bound and the photocopying is accurate, with the result that the whole publication is attractive for the student of Ukrainian literature, and for anyone who loves sincere poetry well and adequately expressed. The book is available for \$20 from the Markian Shashkevych Centre, 456 Main St. — UVAN (second floor), Winnipeg, Man. R3B 1B6.

Khmara appeals...

(Continued from page 2)

gandists, journalists and academicians are now ashamed to repeat. Illustrative of the Russian Orthodox Church's present role was its seizure of a Ukrainian Catholic Church in Hoshiv, following 5,000-strong strong unofficial Millennium celebration there on July 16. Defended by a contingent of police, Russian Orthodox priests entered the Hoshiv church on August 27 and led a service for Orthodox believers specially bussed in for the inaugural occasion.

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Soviet collectivization and the terror-famine
New York, Oxford, Oxford University Press, 1986, pages 412.
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FIGHTING FOR FREEDOM: THE UKRAINIAN VOLUNTEER DIVISION by Richard Landwehr. 128 pictures (many are published here for the first time) 8 maps. The first English-language account in detail of the Ukrainian SS 14th Waffen-Grenadier Division der SS (First Division of Ukrainian National Army). The cover design is in full color. In this classic work Mr. Landwehr delineates how and why the Ukrainian Division of the Waffen-SS was formed, what it did on the battlefield and what eventually happened to it. 224 pages, deluxe hardback library edition \$24.00. Send a stamped self-addressed envelope for a free book list.

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PREVIEW OF EVENTS

September 23

CLIFTON, N.J.: UNCHAIN, the Ukrainian National Center: History and Information Network, will sponsor a public rally regarding the John Demjanjuk case at 7:30 p.m. at the Ukrainian Orthodox Church of Holy Ascension, 635 Broad St. here. For more information call (201) 373-9729.

NEWARK, N.J.: The Mother's Club at St. John the Baptist Ukrainian Catholic School will hold its annual pot luck "Welcome Back to School" dinner at 7:30 p.m. This year's dinner is being held in honor of Luba Batka, who has been teaching at the school for 25 years. All alumni and well-wishers are cordially invited.

September 23-24

ATLANTA: The Ukrainian Association of Georgia will participate in the fifth annual "Gathering of Nations," at Whitewater Park in Marietta, Ga. on Friday, 6-10 p.m., Saturday, 10 a.m. to 4:30 p.m. The program will include an international food fair and entertainers from the nations represented. For more information call (404) 475-1084.

September 24

NEW YORK: The New York Metropolitan Committee Commemorating the Millennium of Christianity in Ukraine will sponsor a Millennium Rally at 3 p.m. at the Felt Forum, Madison Square Garden Center, Eighth Avenue, between 31st and 33rd streets. Tickets, priced at \$10 for adults, \$3 for youth up to 18 years of age, are available at all local Ukrainian credit unions, and by contacting the Millennium committee, (212) 473-7310. Tickets will not be available at the door on the day of the rally.

NEWARK, N.J.: UNCHAIN will sponsor a public rally regarding the John Demjanjuk case at 4 p.m. in St. John's Ukrainian Catholic School gymnasium, 762 Sandford Ave. For information call (201) 373-9729.

FREEHOLD, N.J.: The ninth annual Ukrainian Sitch Invitational Golf Tournament will take place at the Knob Hill Country Club, Route 33, beginning at 10:30 a.m. An entry fee of \$50 will cover green fees, carts, trophies, door prizes and dinner. For information call George Tarasiuk, (201) 373-0759 or Boris Mychayliw, 399-0426 (evenings).

September 24-25

PITTSBURGH: The seventh Pittsburgh Ukrainian Festival, commemorating the Millennium, will be held in the Commons Room, Cathedral of Learning at the University of Pittsburgh, 11 a.m. to 5 p.m. There will be exhibits, cultural sales, mini-performances, a Millennium liturgical display and children's activities — all free of charge throughout Saturday. On Saturday evening there will be a festival cabaret dance, featuring the Veseli Kozaks and music by the Tempo orchestra, at 9 p.m. in the William Pitt Student Union building. On Sunday the festival will continue, noon to 6 p.m., and conclude with a 6 p.m. concert, featuring Alex Holub, the Poltava and Kiev Ukrainian folk dance ensembles, in Bellefield auditorium, Oakland, Pa. Tickets are \$8 at the door, \$6 if sold before. For more information call (412) 279-3458.

September 25

WILMINGTON, Del.: UNCHAIN will sponsor a public rally regarding the John Demjanjuk case at 2:30 p.m. in St. Peter and Paul Ukrainian Orthodox Church hall, 1406 Philadelphia Pike. For information call (201) 373-9729.

WILKES BARRE, Pa.: The Millennium Committee of Ukrainians of Northeastern Pa., will sponsor a program at the Kirby Center for the Performing Arts, Public Square, beginning at 4 p.m. Featured will be Joy Brittan and the Chaika dance ensemble. Ms. Brittan's performance at the Kirby Center will be part of the Las Vegas star's worldwide benefit tour marking the millennium. Irene Pelech-Zwarych will accompany her on the piano. All tickets are \$10 and will be available at the Kirby Center. For information or tickets call Jule Krasnavage, (717) 779-1726.

HAZEL PARK, Mich.: The Ukrainian American Center Inc. will hold its 73rd anniversary banquet at 3:30 p.m. at the popular Stephenson Haus. The keynote speaker will be Ihor Fedorowycz, a Rhodes scholar, Ford Foundation Fellow and graduate of Oxford University. He is currently completing his Ph.D. requirements in International Relations at the University of Michigan. The UAC Foundation will also

present 13 student scholarships and two award stipends to Ukrainian organizations. Admission is \$15 per person. For information call Stephen Wichar, (313) 286-6490.

PHOENIX, Ariz.: The Millennium of Christianity in Ukraine Arizona Committee will sponsor an interdenominational ecumenical moleben at 3 p.m. in the Syrian Eastern Orthodox Church, 4530 E. Gold Dust Ave. in Scottsdale, Ariz. Bishops, clergy, members of all Christian churches, government and media representatives and the Los Angeles Ukrainian Chorus will participate. A 6 p.m. banquet, concert and historical fashion show in the Red Lions Las Posada Resort Hotel, 4949 E. Lincoln Drive in Scottsdale. For more information call (602) 843-2678, 944-2945.

September 27

BOSTON: A rally commemorating the Millennium and protesting religious, human and national rights abuses in Ukraine will be held on the steps of the Massachusetts State House here. The event will involve a procession, beginning at 11:30 a.m. along Tremont Street to the State House, where the program will be held. The keynote speaker will be George Keverian, speaker of the house, Commonwealth of Massachusetts; letters from Gov. Michael Dukakis and Sen. Edward Kennedy will be read during the program. For information call Joseph Charyna, (617) 344-6507, or Orest Szczudluk, 325-0237.

September 30-October 2

CLEVELAND, Ohio: The League of Ukrainian Catholics will hold its 50th annual convention in this Millennium year at the Cleveland Hilton South Hotel at 1-77 and Rockside Road. Among the workshops and exhibits will be a display of wooden churches of Ukraine and old Ukrainian money and postage stamps. The welcome party will be held Friday evening. At 9 a.m. on Saturday, the Rev. Stephen Hutnick will celebrate divine liturgy at St. Andrew's Church, followed by a communion breakfast in St. Josaphat's cafeteria. There will be a banquet at 7 p.m. and dance at 9 p.m. Bishop Robert Moskal will celebrate a divine liturgy on Sunday at St.

Josaphat Cathedral. The closing event will be a brunch at 11 a.m. at the Cleveland Hilton South Hotel. For information and tickets call John Majkowycz, (216) 267-3539.

RALEIGH, N.C.: The third annual International Festival of Raleigh will be held at the Raleigh Civic Center downtown. Ukrainian pysanky will be featured in an exhibit sponsored by the Southern Ukrainians. Festival hours will be: Friday, 6-11 p.m.; Saturday, 10 a.m. to 11 p.m.; and Sunday, noon to 6 p.m. Admission will be \$3.50 for adults, \$2.50 for students and \$1 for children. For more information call Paul Wasylkevych, (919) 839-8962.

October 2

SAN DIEGO, Calif.: Our Lady of Perpetual Help Ukrainian Catholic Church and the Millennium of Christianity in Ukraine Jubilee Committee of San Diego cordially invite the public to a solemn pontifical divine liturgy, celebrated by Bishop Innocent Lotocky, on the Immaculata campus of the University of San Diego, Alcalá Park, at 2 p.m. A reception and dinner will follow at the university center in Alcalá Park.

ONGOING

NEWARK, N.J.: The School of Ukrainian Studies — Ridna Shkola — is accepting registrations for preschool through grade 12. Classes are held at St. John the Baptist Ukrainian Catholic School on Sandford Avenue. There are also classes being offered for those adults who either wish to learn Ukrainian or improve their skills. For more information call Chryzanta Hentisz, (201) 763-9124.

FLINT, Mich.: During the month of September the Flint Public Library, 1026 E. Kearsley, will be hosting a Ukrainian Millennium cultural exhibit, including samples of embroidery, pysanky, woodworking and more. Library hours are: Monday through Thursday, 9 a.m. to 9 p.m.; Friday and Saturday, 9 a.m. to 6 p.m. For more information call (313) 750-9794.

PITTSBURGH: "The Lost Architecture of Kiev," a photographic exhibition documenting the Soviet destruction of historical landmarks in Ukraine, will be on display at the University of Pittsburgh's Forbes Quadrangle Galleria through September 25.

Blessing of shrine scheduled for September 25 in Washington

WASHINGTON — The blessing of the Ukrainian Catholic National Shrine of the Holy Family will be held Sunday, September 25, at 4250 Harewood Road, N.E., Washington.

The ceremonies will begin at 2 p.m. with a pontifical divine liturgy officiated by Archbishop Stephen Sulyk of Philadelphia who is metropolitan of Ukrainian Catholics in the United States. The sermon will be offered by Bishop Basil H. Losten of the Stamford Diocese.

Also attending will be Archbishop Maxim Hermaniuk, of Winnipeg, the Metropolitan of Ukrainian Catholics in Canada, and Bishop Michael Kuchmiak, auxiliary of Philadelphia and pastor of the National Shrine of the Holy Family.

The completion of the outer structure of the shrine culminates a 10-year effort. The cornerstone of the shrine was blessed in 1979 by Pope John Paul II. The sanctuary of the shrine, which will be decorated with Ukrainian-Byzantine mosaics, icons and stained glass windows will be completed in 1990. The shrine's architect is Miroslav D. Nimciv of Rockville, Md.

This year marks the 1,000th anniversary of Christianity in Ukraine. The shrine dedication will be held as a commemoration of the Millennium.

A 176-page commemorative book describing the religious and civic life of the Ukrainian American community of metropolitan Washington "Ukrainian Catholic National Shrine of the Holy Family, Washington, D.C." was com-

pleted and edited by the Rev. Joseph Denischuk, CSSR on the occasion of the solemn blessing of the shrine.

A large part of the 130 articles and 280 illustrations is devoted to the Ukrainian Catholic National Shrine, which is the home of Holy Family Ukrainian Catholic Parish established in 1949. The book includes a historical sketch of nearly every local Ukrainian institution, organization and parish, and a map featuring Ukrainian points of interest in the nation's capital. Since the establishment of a Ukrainian diplomatic mission here at the end of World War I, the Ukrainian American presence has grown from a few families to a thriving community of several hundred.

Construction of the National Shrine is supported by donations from the

entire Ukrainian American community. The shrine is the culmination of 14 years of selfless work by associate pastor Denischuk. As director of the Shrine Memorial Fund Raising Campaign, the Rev. Denischuk has visited 190 Ukrainian Catholic parishes in the United States and Canada in 1978-1985. A native of Canada, the Rev. Denischuk has published chronicles of several parishes he has served during his 42 years of priesthood.

The commemorative book will be available September 25, the day of the solemn blessing of the National Shrine for \$10 (to cover printing costs), or by mail for \$13 (postage included). Write to: Ukrainian Catholic National Shrine, 4250 Harewood Road N.E., Washington, D.C. 20017.