

THE Ukrainian Weekly

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NUCLEAR DISASTER IN UKRAINE

Up to 15,000 feared dead

JERSEY CITY, N.J. — Up to 15,000 are feared dead in what many Western experts are calling the worst nuclear accident in history. The accident occurred at the Chornobyl nuclear power plant, located near the town of Prypiat, some 60 miles north of Kiev, capital of Ukraine. Reports of the accident were first released on Monday, April 28.

The figure of 15,000 is based on unconfirmed reports from Ukraine. The reports also state that the dead were buried at a nuclear waste disposal site.

(A member of the intelligence community who is familiar with this type of nuclear installation said that the figure of 15,000 deaths is conceivable.)

This and other information was transmitted to Svoboda and The Ukrainian Weekly by Ukrainian Americans in the Northeast and Midwest who have relatives in Ukraine whom they managed to contact via telephone. The relatives spoke on condition that their names not be used.

Reports from residents of Kiev indicate that there are some 10,000 to 15,000 casualties. Thousands of bandaged and bloody persons have been brought to the city's hospitals, and the hospitals are packed with the wounded.

Earlier reports carried by United Press International said that a resident of Kiev revealed deaths had surpassed the 2,000 mark, and that 10,000 to 15,000 persons were evacuated from

Prypiat. This woman, too, had said that the dead were buried at a radioactive waste site, reportedly in either the village of Pyrohivtsi or Pirohove, southwest of the accident site.

Residents of three other settlements near the power plant were also evacuated.

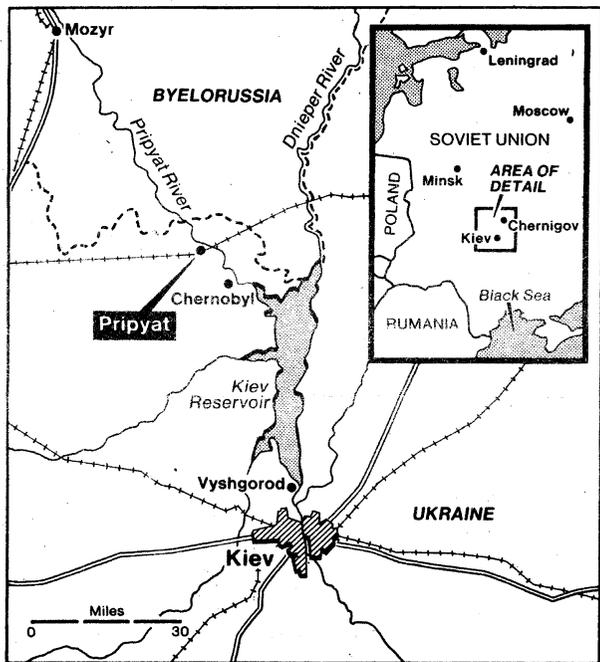
Meanwhile, from Lviv, western Ukraine, another relative learned the people have not been told the extent of the nuclear accident, although they do know that one has occurred. Soviet authorities have not told the residents of Lviv about any safety precautions that they should be taking, such as not eating fresh produce, not drinking the water, staying indoors, taking iodine tablets.

This is in marked contrast to the situation in Poland, where children and pregnant women were given iodine in liquid or tablet form, and told not to drink milk from grass-fed cows, or eat fresh produce.

The BBC reported that an area approximately 18 miles around the Chornobyl plant has been proclaimed a security zone. Western news media were barred from Kiev and the area near the nuclear plant.

As of Thursday, May 1, the West was reporting that the newest of four 1,000-megawatt reactors at Chornobyl had experienced a meltdown and a second reactor was threatened, and that a graphite fire was continuing to spew

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The New York Times/April 30, 1986

Ramifications of Chornobyl catastrophe

JERSEY CITY, N.J. — "The nuclear disaster at Chornobyl has major implications and undermines the credibility of the Gorbachev regime."

That's how a noted expert on the Soviet Union assessed the political fallout from the accident at the Soviet nuclear power plant in Ukraine.

Prof. Bohdan Bociurkiw, a 1984-85 fellow at the Woodrow Wilson International Center for Scholars and a professor of political science at Carleton University in Ottawa, said the credibility of the Gorbachev regime — both domestically and internationally — has been dealt a serious blow by last week's disaster.

Dr. Bociurkiw, during a telephone interview with The Ukrainian Weekly on May 1, pointed out that the extraordinary Soviet effort to restrict information about the nuclear accident flies in the face of promises of openness made by General Secretary Mikhail Gorbachev during the 27th Soviet Party Congress.

Mr. Gorbachev, in his keynote speech at the congress, said:

"Extensive, timely and frank information is evidence of trust in the people, respect for their intelligence and feelings

and of their ability to understand events of one kind or another on their own."

Prof. Bociurkiw expects the relations between Moscow and its neighbors will sour because of its early silence about the accident. He added that the authorities in Poland likely received much more information about the effects of the nuclear disaster than officials in Ukraine.

The handling of the Chornobyl acci-

For stories on community reaction to the disaster, see page 2.

dent, Dr. Bociurkiw said, brings to mind the vague Soviet coverage of the 1965 earthquake disaster in the Uzbek capital of Tashkent, when TASS admitted to only four fatalities. In the days following the Tashkent disaster, the Soviet people were shocked to discover that the number of people killed by the earthquake were much higher: more than 8,000 people actually died in that disaster.

"This, along with the misleading Soviet coverage of the South Korean airline incident exposes the Soviet

(Continued on page 16)

A look at nuclear power in Ukraine

The Chornobyl nuclear power plant is located near the town of Prypiat, a town of 25,000 to 30,000 residents that grew with the energy facility.

According to Dr. David Marples, an expert on Soviet industry and energy who is now a research associate at the Canadian Institute of Ukrainian Studies at the University of Alberta in Edmonton, the plant became operational in 1979. Its proposed capacity is 5,000 megawatts. Its present capacity is 4,000 megawatts provided by four nuclear reactors. The fifth and last reactor was to have gone on line in March of this year, but due to delays, this did not happen.

In a January 1986 article published in The Ukrainian Weekly, Dr. Marples wrote:

"The Ukrainian nuclear industry has grown rapidly since 1981, and

especially over the past two years, in which time nuclear power plants have come to account for some 60 percent of the republic's total electricity-generating capacity.

"The Ukrainian SSR, moreover, is expected to play a key role in Soviet plans to increase the contribution of nuclear energy to the USSR's production from 9 percent to over 21 percent by 1990."

In that same article, Dr. Marples pointed out that, given the rapidity of expansion of the nuclear industry, the question of safety needs to be raised. There is also the fact that the nuclear power plants are located in close proximity to major cities in Ukraine. "This, is not, however, a matter to which the authorities are prepared to devote much public discussion," he wrote.

Dr. Marples quoted a former

(Continued on page 15)

NUCLEAR DISASTER IN UKRAINE

U.S. Ukrainians pray for kin

by **Marta Kolomayets and Michael B. Bociurkiw** in New York, and other correspondents nationwide

NEW YORK — More than 700 Ukrainians gathered here at St. George Ukrainian Catholic Church to pray for their brothers and sisters in Ukraine, victims of the nuclear disaster at the Chornobyl power plant.

Both Ukrainian Catholic and Orthodox clergy served the 45-minute memorial moleben here on Wednesday, April 30. Community leaders, youth organization members in their uniforms and concerned Ukrainians wearing black armbands and holding lighted candles filed into the church for the 7 p.m. service.

Television, radio and newspaper

crews followed them to record the service and get Ukrainian American community reaction to this tragedy.

During his sermon, the Rev. Patrick Paschak, pastor of St. George's, said that the catastrophe comes at a time when Ukrainians traditionally prepare for Easter, the celebration of Christ's resurrection.

He added that there was no way to actually know what happened at Chornobyl or how many people fell victim to this nuclear disaster, but that prayers are needed at this time.

The service ended with the people singing the hymn "Bozhe Velyky."

The Rev. Paschak, at a press conference following the prayer service, told reporters many of his parishioners

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Ukrainians at St. George Ukrainian Catholic Church hold lighted candles and pray for nuclear disaster victims.

Ukrainians in Canada try to organize relief efforts

JERSEY CITY, N.J. — The Ukrainian Canadian Committee offered its support to the Canadian government for help in relief efforts to the victims of the nuclear accident at the Chornobyl power plant in Ukraine.

Meanwhile, the Alberta Provincial Council of the UCC contacted the Canadian Red Cross, which in turn contacted the International Red Cross to ask that it confer with Soviet authorities in order to establish a fund for aid to the disaster victims.

On Wednesday, April 30, however, word had come from Soviet authorities that they would not accept the International Red Cross's aid, reported Myron Spolsky, executive director of the UCC's Alberta Provincial Council.

At a Wednesday morning, April 30, press conference, the UCC applauded External Affairs Minister Joe Clark's offer to provide technical aid to the Soviet Union and urged the government

to provide immediate humanitarian assistance.

The UCC said it urges the Canadian government:

- to seek and obtain all relevant information and press the Soviet Union for complete disclosure of facts;
- to make every effort to facilitate contact between Canada and Ukraine;
- to take initiative to establish an independent inquiry of experts to investigate the Chornobyl disaster; and
- to press for formation of an international commission to monitor and control the safety of all nuclear plants.

"The Ukrainian community is in the process of establishing an aid and monitoring committee for coordinated relief efforts in Canada. The Ukrainian community expects every effort will be made to counteract the damage caused by this nuclear disaster to human life

(Continued on page 15)

Reactions to nuclear disaster

UNA telegram to President Ronald Reagan (April 29).

Dear Mr. President:

In the name of our 78,000 members and in the name of the Ukrainian American community, we implore you to use every means at your disposal to determine the extent of the nuclear catastrophe occurring at Chornobyl, near Kiev, the capital of Ukraine, and offer every possible aid to the population afflicted by the disaster.

The Ukrainian National Association stands ready to extend a helping hand within our means to our suffering brethren. We await your call.

In the name of humanitarianism let us not be found wanting in extending succor to the suffering victims of this calamity.

Executive Committee
Ukrainian National Association

UNA telegram to Vice-President George Bush (April 29).

Dear Mr. Bush:

Our entire membership of 78,000 joins the Ukrainian American community in urging you to use every possible means at your disposal to determine fully the reasons for, the extent of, and the ramifications that can be expected from the nuclear calamity occurring at Chornobyl near Kiev, capital of Ukraine.

The Ukrainian National Association can be depended upon to do its part to alleviate within its means the suffering of the population brought about by this great catastrophe.

As in the past, we are certain that America will come to the aid of suffering humanity and provide every comfort in their hour of dire need to the residents of Chornobyl and environs.

Kindly inform us of the part that the Ukrainian National Association can play in rendering aid to our brethren.

Executive Committee
Ukrainian National Association

Statement by Archbishop Metropolitan Stephen Sulyk of the Ukrainian Catholic Church in the United States to the news media (April 29).

We express our deep concern for the fate of our suffering brothers and sisters in Ukraine and for all humankind whose lives and the lives of their posterity will be adversely affected by this disaster. This tragedy against life adds to the burden of an enslaved people in Soviet Ukraine and we object as all must to the totalitarian atheistic Soviet government's blanket of secrecy on the event of this proportion that affects every living being on this planet. The clergy and people of the Ukrainian Catholic Metropolitan Province of Philadelphia offer their prayers for God's help and mercy.

Statement by the Ukrainian Medical Association of New York (April 29).

The Ukrainian medical community is deeply concerned and shocked at the tragedy in Ukraine. We are outraged, although not surprised, at the negligence and disregard for human life as witnessed by the lack of safety measures at the Chornobyl plant. The Soviet Union has long had a history of transgressions of medical ethics, standards and practice. But their unpreparedness and cover-up in such an international event is unconscionable and reveals their disregard not only for their own people, but those of the international community. Our lines of communication are open, and we stand ready to assist efforts of aiding those Ukrainians in need of medicine or supplies. We call for a full disclosure of facts so any aid may be effective.

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AFGHANISTAN: Insurgents feel world's eyes turned away



Hamid Akberzai, far right, and Tour Khanjar, with backpack, and other mujahideen display a captured Soviet armored personnel carrier in Paktia province, Afghanistan.

by Natalia A. Feduschak

PART III

As the war has raged on in Afghanistan for over six years now, there is one question which continuously comes to mind. Why, while facing overwhelming odds, do the Afghan people keep on fighting and how. have the Afghan people been able to keep the Soviets at bay for such a long time?

Initially, the question is perplexing. But when one begins to look at the history, religion and culture of the Afghan people, the answer begins to unfold.

"We have a strong faith for God and religion," said Tour Khanjar, a 23-year-old mujahideen who is currently on a speaking tour in the United States. "It's our bound duty to fight 'til death," said his friend and colleague Hamid Akberzai. Both men have been in the United States for four months.

One refugee who has lived in the United States for two years said that religion, however, is not the only reason the Afghan people continue to fight the USSR. A large part of the will to persevere comes from the Afghan culture. He recalled a poem popular in his country which tells of a mother's parting words to her son as he goes off to war.

"She tells him not to return with a wound in his back," said Ahmad Omar. The message is that it is more honorable to die for one's country than to turn one's back and walk away. This has remained a constant throughout Afghanistan's history. "We did fight three wars with the British and won," Mr. Omar stressed.

After speaking to many mujahideen and refugees, one finds that all these attitudes make up the character of the Afghan people. Underneath the seemingly gentle exterior lies a firm resolve to stand for what they believe is right. When asked how long they will continue their battle against the Soviets, the collective answer is always the same. "We will fight until the last Afghan."

Indeed, this attitude prevails. Mykola Movchan, an ex-Red army soldier who defected to the mujahideen in 1984, said he was initially shocked by the Afghan desire to fight and even today can't completely comprehend their drive.

"I saw that the Afghan people, almost all of the Afghans, fought against (the Soviets). I was surprised at their desire to fight. These people fight; many die, but they fight. They don't lose their enthusiasm. This surprises me. All countries fight the Soviet Army and are scared. The Afghans don't understand this."

A country arms

After spending 13 months with the mujahideen, however, Mr. Movchan said he did begin to understand that perhaps one of the reasons the mujahideen

have been able to keep the Soviets at bay for so long is that they have a tremendous support mechanism. And because of this support mechanism, after a while it becomes impossible to separate the mujahideen from the civilians.

"They all are mujahideen," he said. For all the factions that may exist within the mujahideen, their one unifying force is that they are fighting for the same cause — a free Afghanistan. The people support the insurgents, give them shelter and food when they need it. Mr. Movchan recalled that when the mujahideen would enter a village, the people would come joyously out of their homes and greet them.

"They never welcomed us (the Soviet soldiers) that way," he said.

Mr. Movchan said that all the Afghan people were willing to fight, even little children. Farmers would plow their lands — with a weapon by their side, ready to be snatched up if the Soviets began to attack.

In an effort to weaken the villagers' support for the mujahideen, the Soviets have tried to destroy complete villages, many Afghan experts have said. "But such a thing is impossible," Mr. Movchan stated, because the nation-community structure is so tightly knit.

Another reason the Afghan people have fought so hard in this war comes from the Afghan perception of the Soviet Union itself. Tour and Hamid and other refugees interviewed have started over and over that they see the Soviets as godless people. "We believe in the religion and God," said Tour, but the Soviet people do not have a religion, do not have a god. "The ones who made the decision (to intervene in Afghanistan) we consider godless people," said Hamid. "I'm not going to label all people, they're also very oppressed people. The Soviet soldiers have told their stories.

Mr. Movchan, however, said the Afghan perception is not too far off the mark. The Soviet Union is an atheistic state, he emphasized. "No one goes to church or believes in God anymore."

The desire to fight

This desire to fight, to win, has sustained the Afghans, even on the battlefield. The numbers show that the mujahideen are clearly outnumbered by Soviet troops. Currently there are about 115,000 Soviet soldiers in Afghanistan. To counter this imbalance, the mujahideen have tailored their military plans so that they can have the biggest advantage. The mujahideen fight mostly at night when they cannot be easily attacked by the Soviets, and they attack in small groups.

Tour was born and raised in Kabul. He joined the mujahideen nearly five years ago. In that time, he has not seen nor heard from his family. He acted as a paramedic taking medicine from Pakistan and helping soldiers on the battlefield. In the course of his duties,

he said, he has seen much dying, yet he resolves to keep on fighting. In an interview with *The Weekly*, he described a typical military campaign. This one took place in Khowst, a Soviet military post in Paktia province, last year.

They were 300 mujahideen to 20,000 Soviet soldiers. Tour said. Because of the odds, there was little chance for victory, but the mujahideen decided on an attack plan anyway.

"We have three groups of 100 men...we attacked them in three ways." Tour said the mujahideen attacked the Soviets at 7 p.m., just as it was beginning to get dark. Before the men broke up into the groups, their commanders gathered them together and they prayed. Just as they dispersed, they said "God is great."

The Soviets, knowing the mujahideen were going to attack, shot off a rocket launcher and many came out of the compound, said Tour.

"I was in front, fighting hand-to-hand combat. It was very effective," he said of the campaign. Because the mujahideen had three groups, the Soviets were surprised and the mujahideen were subsequently able to capture many weapons and machinery.

"We got six or seven tanks, 21 Vichak trucks and captured a lot of ammunition," as well as 350 AK46 rifles, said Tour. Approximately 300 Soviet soldiers were killed.

Much of the ground around the base was mined, said Tour. "And we don't have mine detectors." Thus, many mujahideen perished because they stepped on the mines.

After four days, the mujahideen attacked again, but this time they were not as successful, and the mujahideen suffered many casualties. Part of the reason this happened, Tour said, was because the mujahideen don't have trained commanders.

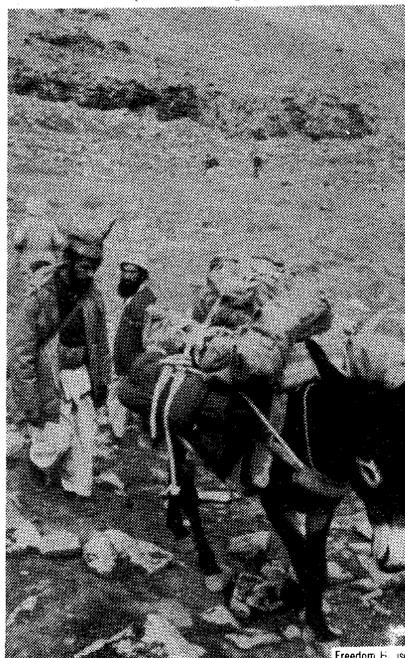
"We have no military men. Only a few commanders know how to use the guns. One of the great tragedies of the Afghan war has been that the mujahideen have had to fight for weapons from the Soviets so they can continue fighting the Soviets.

"Almost 60 percent of our weapons are captured from Russians that we use against them."

Hamid, 21, a communications specialist, left high school and joined the mujahideen when he was 16. He chose to become a "freedom fighter" because he did not like what was happening to his country. Politically, the country became Communist and it was compulsory for students to study Soviet politics and theory, he said.

Hamid, too, has not seen his family for five years. "I don't know if they're still alive. I've had no communication. If we write, the authorities automatically put a death sentence on them."

(Continued on page 14)



Small groups follow supply-trail from Pakistan — cause of danger of Soviet air attack.

Members of U.S. Famine Commission feted at D.C. reception

WASHINGTON — The members of the U.S. Commission on the Ukraine Famine were honored here on Capitol Hill at a reception sponsored by the Ukrainian Association of Washington on Tuesday evening, April 22.

The reception took place on the eve of the 15-member government commission's organizational meeting.

Among those present were: Rep. Dan Mica (D-Fla.), the commission chairman; Reps. William S. Broomfield (R-

Mich.), Benjamin Gilman (R-N.Y.) and Dennis Hertel (D-Mich.), commissioners; and all six public members of the commission who represent the Ukrainian American community: Bohdan Fedorak, Dr. Myron B. Kuropas, Daniel Marchishin, Ulana Mazurkevich, Anastasia Volker and Dr. Oleh Weres.

The more than 100 persons in attendance were welcomed by Eugene Iwaniciw, president of the Ukrainian Association of Washington. The proceedings were conducted by Rep. Mica, who introduced several speakers.

Rep. Mica told the gathering that the famine commission's final report will help open the eyes of the people in the United States and the world "to something that really has been in the dark for many, many decades."

Sen. Don Riegle (D-Mich.), said the facts behind the famine have never really been brought out into the open. "It's as if history was painted over in order to hide the terrible realities." He added, "It is important that story be

told and that the facts be brought to light now for both the living and the dead."

The commission was mandated by Congress, said Rep. Hertel, "so that we know and the world knows who did this to people, and so that it never happens again as it happened then."

Rep. Don Ritter (R-Pa.) noted that the commission will increase the public's knowledge of the famine, which is "of crucial importance in 20th century history."

"As the Holocaust against the Jews defined for all of human history the nature of the Nazis, the enforced famine against the Ukrainian people will define similarly for all of human history the character of the Soviet Communist regime," he said.

Rep. Bill Greene (R-N.Y.), a member of the U.S. Holocaust Commission, said he believed remembering the famine "is important for the future."

Dr. James E. Mace, staff director of the U.S. Commission on the Ukraine Famine, formally introduced the public

members of the commission to the audience.

The Voice of America covered the reception and interviewed Dr. Mace, as well as several of the members of the famine commission.

Also present were the following congressmen: Bernard Dwyer (D-N.J.), Austin Murphy (D-Pa.), Eldon Rudd (R-Ariz.), Dean Gallo (R-N.J.), Lawrence Coughin (R-Pa.), Gerald Solomon (R-N.Y.), John Duncan (R-Tenn.), Sherwood Boehlert (R-N.Y.), Mike Lowry (D-Wash.) and Thomas Kindness (R-Ohio).

Many Ukrainian Americans from the Washington area attended. The Ukrainian National Association was represented by three supreme officers, John O. Flis, president; Walter Sochan, secretary; and Ulana Diachuk, treasurer.

Editor's note:

Due to circumstances beyond our control associated with the nuclear catastrophe at Chernobyl, the full account of the historic first meeting of the U.S. Commission on the Ukraine Famine and Part II of Michael B. Bociurkiw's series on Ukrainians active in politics in the Canadian prairie provinces have been pre-empted from this issue. Both stories will appear next week.

UNA to host July 4 party

JERSEY CITY, N.J. — The Ukrainian National Association will hold an open house on July 4 at its main office here. The Executive Committee invites UNA members who would like to view the Statue of Liberty centennial celebration to clip out the reservation form which appears on page 12 and send it to the UNA, 30 Montgomery St., Jersey City, N.J. 07302 by May 21. If the UNA should receive more than 300 reservations, a lottery will be held before the 31st Convention of the UNA.

The centennial events which will take place in New York harbor, will be visible from the UNA building and members will be escorted to the rooftop for a better view.

The editorial offices of The Ukrainian Weekly and Svoboda and the UNA headquarters will be open for visitation by UNA members.

Because of the lack of parking space in Jersey City, the UNA Executive Committee asks that members use public transportation.



Members of the U.S. Commission on the Ukraine Famine at their first meeting. From left are: Dr. Myron B. Kuropas, Dr. Oleh Weres, Daniel Marchishin, Rep. Benjamin Gilman, Anastasia Volker, Rep. Dan A. Mica, Ulana Mazurkevich, Rep. William Broomfield, Bohdan Fedorak, Gary Bauer and C. Everett Koop.

Mica: opening statement to Commission on Ukraine Famine

Below is the text of the opening statement delivered by Rep. Daniel A. Mica, chairman of the U.S. Commission on the Ukraine Famine.

The Commission on the Ukraine Famine, which I am proud to chair, has been given an important mandate: to report to Congress on the tragic man-made famine of 1932-33 in Ukraine. It has been estimated by scholars that 7 million Ukrainians and an untold number of others lost their lives as result of a policy of crop seizures carried out by the Soviet government then led by Joseph Stalin. Our mandate is to determine, in so far as possible and on the basis of all available evidence, the causes and effects of the man-made famine, the role of the Soviet authorities in bringing it about, and the response to it by the free countries of the world. Our task today is to establish the basis for our carrying out this mandate.

Before we turn to the specific tasks of today's meeting, a few words must be said concerning the importance of our work. Many may ask — why should the government of this nation consider what took place over a half a century ago far from our shores?

There are several answers to this legitimate question. The most obvious is that there are among us today naturalized Americans who witnessed the events that we are mandated to study. These individuals who fled their native land to escape Soviet persecution were deeply traumatized and still bear the scars of what they survived five decades ago. The Holocaust of World War II also took place outside the United States, but our government commemorates that heinous crime against humanity not only out of reverence for the memory of its victims and respect for its survivors who have come here and made their tremendous contribution to this nation, but also because of what we can learn from it and apply to the problems of our own era.

The study of the Ukrainian famine is not a matter of parochial interest to one people and one part of the world. If it were so, there would be little justification for the establishment of this commission by the government of the United States. However, it is precisely in understanding the specific events of the Ukrainian famine that we may hope to gain valuable insights into issues of continued public policy concern.

In 1932-33, the Soviet government used food as a weapon against the Ukrainian people. In our own day, food is used as a weapon against those struggling to free themselves from Soviet client regimes in Ethiopia and Afghanistan.

The murder of 7 million Ukrainians by the Soviet government was an act of genocide which prepared the way for the paradigmatic act of genocide in all human history — Hitler's destruction of the European Jews. And genocide is not merely a historical phenomenon carried out by fascist regimes which have been destroyed. It has occurred in Cambodia and may occur again. Totalitarian governments, armed with ideologies which hold any crime permissible in the pursuit of their political goals are by their nature capable of genocide.

The Ukrainian famine, despite the brief flurry of publicity in the West, soon degenerated into an exercise in the techniques of disinformation. The role played by certain representatives of the Western press was particularly disgraceful in that they allowed themselves to be used as tools to obscure the truth. Disinformation is still with us, and

the study of this crime, which long disappeared from public consciousness so completely that it represents the most successful denial of genocide by its perpetrators, can tell us much about current disinformation efforts.

Lastly, the Ukrainian famine was a crucial event in the history of America's major adversary — the Soviet Union. It is bound up with the culmination of a campaign to stamp out non-Russian national self-assertion as a hindrance to the establishment of a Russian centralist regime. That regime is still with us in much the same form as Stalin left it. Only by understanding how Stalin gave the Soviet state its present form can we hope to fully comprehend what Stalin created.

We therefore bear a large responsibility in work as members of the Ukraine Famine Commission. We must establish the facts about what has long been concealed. We must work to restore to public consciousness that which has disappeared from it for far too long. And we must remember above all that our ultimate responsibility is not to any one community, not even to the victims of this heinous crime, but to the American public and the elusive ideal of truth.

THE Ukrainian Weekly

Human costs of Chernobyl disaster

The figures are astounding. It is believed that up to 15,000 are dead and buried, that the hospitals in Kiev are filled with thousands of bloodied and bandaged people, and the situation is becoming increasingly volatile.

The nuclear disaster at Chernobyl, a town 60 miles north of Kiev, has set off unprecedented world reaction. It is already labelled the worst nuclear disaster in history, and the Soviets are being accused of obfuscation. The world community, both expectant and fearful, is scrambling for any bit of information that will help shed any ray of light on what exactly happened at Chernobyl.

In the past several days, much has been said in the international media about the implications of the disaster on the world nuclear community, of its future, sparking debates between proponents and opponents of this form of energy, especially in the U.S. And it has raised questions as to the sincerity and, indeed, the reliability, of the Soviet Union as a potential ally when it comes to the nuclear arms race.

Chernobyl has outraged the world and people everywhere demand that the USSR open its doors and let the world see what has happened.

But lost among all these facts and figures, and constant speculations is the human factor — what long-term effect this accident will have on the people of Ukraine, Poland, the Scandinavian countries, Europe.

In concrete terms, what effect will the nuclear fallout have on these people? Which is the Soviet government more worried about: its citizens or its reputation?

What we have found most reprehensible in the past week are the actions taken (or not taken) by the Soviet leadership. The Soviet Union failed in its international obligation to let its own people know what happened. And, because of this, people will be affected for generations to come.

When the reactor blew at Chernobyl, the Soviets said nothing. Not until the Swedish authorities measured unusually high levels of radiation in their nuclear plant did the USSR come forth with a four-sentence announcement via TASS that there had been an accident. And even then the Soviets said that there is nothing to worry about. Not so, said the Swedes and other radiation experts. One scientist who recently appeared on ABC's "Nightline" said he would not want to be within 10 miles of the accident site if the levels of radiation monitored in Sweden, 1,000 miles away, are actually as high as they appear to be.

As events have begun to unfold in the proceeding days, it has become obvious that the Soviet people, especially those in Ukraine, know little of the accident. Relatives from the United States who have managed to get through to family in Kiev say that they were told there was a minor accident — nothing to worry about. Translation: life in Kiev was normal.

"Don't worry yourselves," they said. "We're preparing to leave for Moscow for a wedding." A major nuclear disaster and the people of Kiev, of Lviv, of Odessa, of Moscow are preparing for a wedding. Nothing happened. It makes one think: Do we, in the West, really know more than the Soviet people? Apparently so. Because there, life goes on. Nothing major happened.

Why, then, when one Long Island man spoke with his wife who was visiting Kiev, was he disconnected every time the topic of the nuclear accident at Chernobyl come up. And why, in this seemingly innocent environment, are there those who have contacts in Kiev's hospitals say they are filled with bleeding and bandaged people. While their neighbors in Poland receive iodine pills to offset the effects of radiation from a cloud going their way, the Ukrainian people walk the streets, as if nothing had happened. Why hasn't the Soviet government warned its citizens: don't drink the milk, don't eat the vegetables?

At the 27th Party Congress in February, General Secretary Mikhail Gorbachev said he wanted to build a more open society, one where there would be a greater give-and-take between the leadership and the citizenry.

"Extensively, timely and frank information is evidence of trust in the people, respect for their intelligence and feelings of their ability to understand events of one kind or another on their own," he said.

Well, Mr. Gorbachev, you have failed. Your reminders will be those babies in generations to come whose mothers you failed to warn. In March, your colleague, Andrei Gromyko, then foreign minister, said that the West was watching, "just waiting for some sort of crack to appear in the Soviet leadership." The crack has appeared.

Faces and Places

by Myron B. Kuropas



The Wiesenthal shotgun

For most Jews, Simon Wiesenthal is a hero of legendary proportions, an avenger who has dedicated his life to bringing Nazi war criminals to justice.

For most Ukrainians, Mr. Wiesenthal is an enigma, a man who seemingly rejects the concept of collective guilt and yet heaps abuse on Ukrainians and Balts whose guilt, he now claims, "is bigger than the guilt of the Nazis."

I first met Mr. Wiesenthal during an interview in 1977. He was gracious, and I must admit I was impressed with both the man and his mission. On one entire wall in his Vienna office was a map of Europe covered with Stars of David of various sizes. Each size represented the number of Jews murdered in that part of the continent, smaller stars denoting a few hundred, larger stars hundreds of thousands. "The map," Mr. Wiesenthal told me, "is a daily reminder of the work I still have to do."

Mr. Wiesenthal and I spoke in Ukrainian, a language he speaks with great fluency. He is, after all, a man who grew up in Ukraine and later worked as an architect in Lviv.

After a few preliminary questions about his past, I asked him how he felt about Ukrainians. "I don't like them," was his candid response.

"Why?" I asked.

"You must understand," Mr. Wiesenthal replied. "I grew up with Ukrainians and I believed I had many close friends among them. All of them betrayed me when the Nazis came. They refused to help me and other Jews. They pretended they didn't know me. Later, other Ukrainians helped the Nazis kill Jews."

"Does that mean all Ukrainians are guilty?" I asked.

"Of course not," Mr. Wiesenthal replied. "The line that separates good and evil people runs through all nations, even the Jewish nation. I'm only after the evil ones, not those who committed no crimes."

I questioned Mr. Wiesenthal about his sources suggesting that much of his "evidence" against Ukrainians was Soviet fabrication. "Evidence is evidence," he answered. "Let the courts decide if it is genuine or not."

"Where are these trials to take place?" I asked. "Surely the Soviet Union has no right to try Ukrainians for crimes against Jews given the Soviet record of crimes against all nationalities."

For the first time Mr. Wiesenthal was vague. "I just want war criminals out of the United States," he told me. "I can't sleep nights thinking that murderers enjoy all of the benefits of life in America. I won't rest until I find and expose all of them. If there were those who killed Ukrainians living in the United States you would feel the same way."

Our conversation came to an end, and I recall leaving Mr. Wiesenthal's office believing in his basic integrity. This belief was later confirmed when I began to read "The Murderers Among Us," his official memoirs, published in 1967. "A Jew who believes in God and in his people does not believe in collective guilt," Mr. Wiesenthal declared on page 12. "Didn't we Jews suffer for

thousands of years because we were said to be collectively guilty — all of us, including the unborn children — of the crucifixion, the epidemics of the Middle Ages, communism, capitalism...we are the eternal scapegoat. We know that we are not collectively guilty, so how can we accuse any other nation, no matter what some of its people have done, of being collectively guilty?"

As I continued to read his memoirs further, however, a different Mr. Wiesenthal began to emerge. His treatment of Ukrainians quickly deteriorated into strident generalizations. "The Bolshevik troops were bad," wrote Mr. Wiesenthal in references to his World War I experiences, "but the Ukrainian cavalry bands were worse." Similar generalizations were expressed regarding Mr. Wiesenthal's World War II experiences. "The native Ukrainian population cooperated actively with the Gestapo and the SS," he argued, offering little substantiation or documentation. As for war crimes trials following World War II, Mr. Wiesenthal wrote: "The hardest stand was taken by the Soviets, who summarily arrested both genuine Nazis and people who were denounced as Nazis..." For Mr. Wiesenthal, apparently, the Soviet system of justice which permits immediate arrest of those who have only been called Nazis is laudatory.

Perhaps the most incredible aspect of Mr. Wiesenthal's World War II experience is the fact that he survived at all especially when so many of his Jewish associates perished. In 1939, he claims to have bribed an NKVD commissar and was spared deportation to Siberia along with other "bourgeois" Jews in Galicia. In 1941, he was saved from execution by a Ukrainian auxiliary policeman named Bodnar who spirited him away from the Nazis during the night. Later, Mr. Wiesenthal was singled out of a line of Jews — all of whom were summarily executed minutes later — by an SS officer who later provided him with double food rations. One can't help but wonder if these incidents were really the "miracles" Mr. Wiesenthal claims they were.

Today, Simon Wiesenthal no longer follows the principles he professed in his memoirs in 1967 and to me in 1977. Realizing, perhaps, that time is running out, he has changed tactics. He has adopted the shotgun approach to Nazi hunting, firing indiscriminately at the entire Ukrainian and Baltic communities in the hope of wounding a few alleged "Nazis." I resent Mr. Wiesenthal's consistent references to Ukraine as "the country of pogroms," just as Jews would resent references to Israel as "the land of the Christ-killers."

Having studied Mr. Wiesenthal's recent releases and publications from Vienna and Los Angeles, I am increasingly convinced that he may be collaborating closely with the KGB and that in addition to wanting to live to see the last living Nazi on earth hanged, he appears to have an almost pathological need to discredit the Ukrainian and Baltic communities in the free world.

Mr. Wiesenthal needs to be informed that it is this latter activity of his that our community will continue to expose for the bigoted sham that it is.

Ukrainian Easter: background notes on age-old tradition

by Chris Guly

WINNIPEG — Ukrainians who observe the Julian calendar, celebrate Easter on May 4.

Following are some interesting background notes on some of the traditions and customs associated with Ukrainian Holy Week/Easter observances.

According to Sophia Kachor, executive director at the Ukrainian Cultural and Educational Centre (Oseredok), Julian Easter is observed in five of the 17 Ukrainian Catholic or Orthodox Churches in Winnipeg.

Holy Week officially begins with Palm Sunday, the week before Easter Sunday. Commemorating Jesus' entry into Jerusalem, Roman Catholics recall the event by blessing and distributing palm branches. Not the Ukrainians — they do this with pussy willows, which have an important place in Ukrainian mythology, symbolizing the eternal tree to life. They are chosen probably because of their hardness, quick growing season, and due to the fact that they are one of the first trees to sprout blossoms in spring.

Ms. Kachor explains that tradition has people gently striking each other with the branches, transferring the power and energy of the eternal tree of life to each other.

The history of the paska also has an interesting twist. Strict adherence to tradition, Ms. Kachor explains, would have three paskas baked in preparation for Easter. The first one, called the "yellow" paska, is baked on Thursday to celebrate and honor the forces of nature (air, water, earth, etc.). The second one, the "white" paska baked on Good Friday, is to remember the departed souls (as part of a cult of the dead memorial marked throughout Holy Week). The third and last paska is for everyone honoring Mother Earth.

But in keeping with the Good Friday fast, neither the three Easter pasky, meats, nor any dairy products are allowed to be consumed. That comes on Easter morning as part of the blessed Easter basket.

From the paska custom described above, you're probably wondering whether Easter is a Christian or a pagan celebration for Ukrainians.

In a sense, it's a bit of both.

In pre-Christian history, Ukrainian pagans celebrated the rebirth of the nature through what they called a "sun festival." Associated with this festival was a symbol which has survived the Christian Easter tradition, the egg. As Ms. Kachor explains, the egg then and now is a symbol of renewal. It appeared, in far more simpler geometric designs and patterns, about 2,000 years ago during the Stone Age. Thought of as a magical talisman of sorts, the egg (pysanka) was used to ward off evil spirits. Or, as Mark Bandera, museum curator at Oseredok adds, the pysanka



Scene at a Ukrainian Easter service.

Andrew Sikorsky

was used to either charm or rid oneself of an eligible bachelor.

Some of the ancient designs have survived to present day, explains Ms. Kachor. The oldest known, which consists of meandering lines and zig-zags, probably symbolized the "eternal thread of life," the idea of no beginning and no end, birth and death, day and

night, and the change of seasons.

Another one, which displays 40 triangles, were intended to dedicate an event or wish in a person's life on each of the 40 triangles. Christianity brought additional meaning to the number 40 with Jesus spending 40 days and 40 nights in the desert and the present-day Easter cycle of 40 days leading to the Ascension of Jesus into heaven. (Forty appears to be magical for Oseredok, too, in that, over the past 40 years, the center has managed to collect close to 3,000 pysanky through numerous

donations).

"Pysanky," observes Ms. Kachor, "were probably the first philosophical expressions (through art) of a people."

Once the basket was readied for blessing, complete with pysanky, pasky, dairy products and smoked meats, (if the basket was big enough, even a roast suckling pig with a stock of horseradish stuck in its mouth was thrown in for good measure), Ukrainians, in the old country, would head for church at midnight Easter morning to attend Resurrection matins and liturgy. At 2 a.m., the priest would bless the Easter baskets, allowing people enough time to return home, before sunrise, in order to share their meal with the souls of their ancestors. (The more adventurous, in fact, would eat their Easter meal at the church graveyard atop the grave of one of their departed family members.)

Once done, Ukrainians were then free to celebrate the resurrection of Jesus with the rest of the community at the crack of dawn.

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CHICAGO AREA

Attention!

Ukrainian National Association Chicago District Secretaries and Convention Delegates. Please attend.

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Saturday, May 10th 1986 at 3 p.m.

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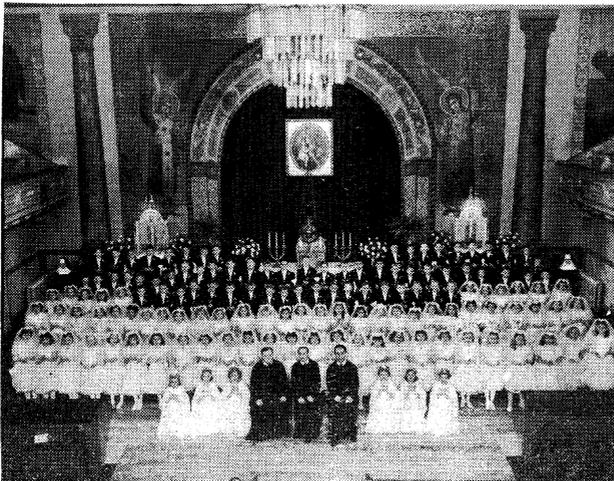
St. George Ukrainian Catholic Church built in 1976.

GLIMPSES of Saint George's Past



Top right

Basilian Fathers: Lawrence Lawryniuk, Taras Prokopiw, Patrick Paschak (Pastor), Leo Goldade, Bro. Emile Turko.



1957 First Holy Communion in the old St. George's.

1915 St. George Ukrainian Catholic Church Choir of New York under the direction by Myron Hundych.



From the collection of The Ukrainian Museum, New York, N.Y. donated by Vera Kowbasniuk Shumeyko, N.Y.

NEW YORK — It is a picture full of contrasts — old, kerchiefed women rushing to 7 a.m. liturgy greeting each other with "Slava Isusu Khrystu," as leather-clad, orange-haired punkers, weary-eyed from a long night at the Pyramid after hours club sleep-walk their way home. The smells of different types of beers permeate from the 120-year-old McSorley's Ale House, meet halfway down New York's Seventh Street and mingle with the mouth-watering aroma of freshly-baked paska and babka as Ukrainians prepare for their traditional Easter celebrations. The sounds of Boy George's Culture Club music blaring from ghetto-blasters compete with the St. George choir rehearsing solemn Lenten hymns and joyous Easter melodies.

At first glance, St. George's gold-domed Byzantine-styled structure with its elaborate mosaic facade seems out of place in this ever-changing East Village neighborhood with its punk boutiques, trendy restaurants and yet-to-be discovered art galleries. However, closer observation reveals that this "Little Ukraine" area, bordered by 14th Street on the north and Houston Street on the south, forms the backbone of an ethnic community deeply-rooted in its traditions.

Since 1905, St. George Ukrainian Catholic Church has proven a vital and vibrant thread in the pattern of New York's East Village Ukrainian community. Throughout the century as immigrants arrived from Ukraine to the United States, they found that the Church was a place they could come home to; they found solace in their faith and strength in their church community. St. George Ukrainian Catholic Church expanded to fit the needs of its parishioners: a grammar school was established in 1941 and in 1946 a high school was organized. Church organizations such as the St. George Drum and Bugle Corps, the Catholic War Veterans, the Holy Name Society and women's sodalities sprung up. With the growing affluence of subsequent generations, parishioners became physically removed from Seventh Street, settling in more residential areas. Yet, spiritually they clung to the parish. The memories of baptisms, First Communions, visits from St. Nicholas and school days at the Academy never diminished.

Many return to this neighborhood for the holidays and the St. George Ukrainian Street Festival held in May. Yet it is not only the Ukrainians that come back to Seventh Street. Thousands of New Yorkers have visited the festival and this year's 10th annual event promises to be no different. They come and admire the fact that in itself a microcosm, the community survives and thrives as an integral part of the Big Apple.

1922 First picnic sponsored by St. George Ukrainian Catholic Church. From the collection of The Ukrainian Museum, New York, N.Y. donated by Mary Andreyko, Pinellas Park, Fla.

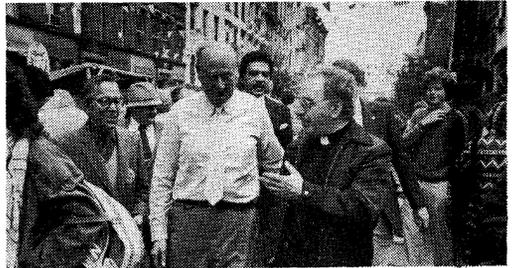


A PHOTO ALBUM

of Ukrainian Festivals

on Seventh Street

NEW YORK CITY



1984 Festival — Mayor Edward Koch and Fr. Patrick Paschak.



1983 "Zhutchock" Mahilky St. George School children.

Initiated 10 years ago as a Ukrainian-American tribute to the American Bicentennial, the St. George Street Festival has grown to be one of the most popular spring fairs in New York City.

And this year's festival scheduled for Friday, Saturday and Sunday, May 16-18, promises to be bigger and better than ever before.

The street fair will have a full stage program of Ukrainian song and dance featuring Roma Pryma Bohachevsky's "Syzokryli" dancers and various groups representing St. George Ukrainian Catholic School.

The booths will carry such Ukrainian delicacies as holubtsi, varenyky and borsch, as well as tortes and other tempting sweets. Other booths will sell samples of Ukrainian handicrafts, art objects and records.

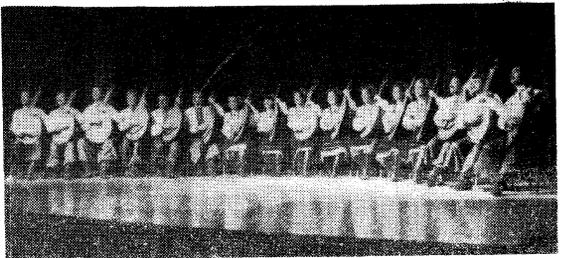
An added attraction this year will be the Ukrainian art and crafts display featuring the ceramics of Slava Gerulak, the pysanky created by Roma and Natalka Bachynsky and Montreal intricate beadwork by Elmira Gerulak, woodcarving by Roman Bidiak, and embroidery by Lubov Wolynetz and Laryssa Zielyk.



Scene from 1985 Festival.



1982 "Bunel Wedding" St. George Academy.



Homin Stepi Bandura Ensemble of New York



1976 First Festival on Seventh Street.



1982 Zhayvoronky Girls Choir, N.Y. Branch SUMA.



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The
St. George Ukrainian
Festival Committee

250 choir members participate in Great Lenten Concert



United Ukrainian Orthodox Choirs of New Jersey, New York, Pennsylvania and Delaware, participants in the sixth annual Great Lenten Concert. Seated in the front row are: Metropolitan Mstyslav, Bishop Antony, Emil Skocypiec, president of the Ukrainian Orthodox League national board, and Stéfania Dutkevitch, concert chairperson and president of the New York/New Jersey Region of the UOL, and clergy.

SOUTH BOUND BROOK, N.J. — The sixth annual Great Lenten Concert, sponsored by the New York-New Jersey Region of the Ukrainian Orthodox League of the U.S.A. was held on Sunday, April 20, here at the Ukrainian Cultural Center of the Ukrainian Orthodox Church of the U.S.A.

The concert, from its inception six years ago, was organized in preparation for the Millennium celebrations in 1988 of the Baptism of Ukraine by the Great Prince Vladimir in 988. Each year's concert has been hosted by participating parishes up until this year, when the record attendance of the fifth annual concert proved the need for an immense facility to accommodate the increasing choir participants and audiences.

This year's concert saw the arrival of busloads of guests and participants from New York, Pennsylvania, Delaware and New Jersey on a beautiful spring Sunday. Guests entered the Ukrainian Cultural Center, itself dedicated to the Millennium of Christianity in Ukraine. The auditorium complex was erected by the Consistory of the Ukrainian Orthodox Church of the U.S.A. and is one of the many fine attractions located at the South Bound Brook Church headquarters.

Before the formal opening of the concert — which began with the singing of the Lord's Prayer by the hosting parish choir of St. George's Church of Yardville, N.J., under the direction of Mykola Haleta Jr. — Stéfania S. Dutkevitch, president of the New York-New Jersey Region of the Ukrainian Orthodox League of the U.S.A. announced the presence of Metropolitan Mstyslav and Bishop Antony, who were presented flowers by Mrs. Steven Sawchuk of Yardley, Pa., and Mrs. William Kuzbyt of Clifton, N.J. This was the first time that both women had jointly participated in the concert whose proceeds are shared by a scholarship fund in memory of their deceased teenage daughters, Lynn Sawchuk and Sharon Kuzbyt.

Greetings were extended by the Very Rev. Mykola Haleta, hosting pastor of

St. George's Church of Yardville.

Metropolitan Mstyslav, head of the Ukrainian Orthodox Church in the U.S.A. and Diaspora, not only extended his archpastoral blessings, but addressed the concert with spiritually uplifting remarks.

The concert's first choir, the Mykola Lysenko Choir of St. George's Church, Yardville, presented its three Great Lent selections under the direction of Mykola Haleta Jr. They were followed by the St. Andrew's Memorial Church Choir of South Bound Brook, under director Taras Pavlovsky, with soloists Z. Staroschak, L. Pavlovsky and M. Newmerzyckyj.

The Women's Ensemble of Holy Trinity Church, Trenton, N.J., in its first Great Lent concert appearance, performed under the direction of Sophia Beryk-Schultz. The Dmytro Bortniansky Choir of Holy Trinity Church, Irvington, N.J., sang under the direction of Dmytro Olijnyk, with soloists the Rev. Protodeacon V. Polischuk, M. Gavrusenko and N. Balaschenko.

The Philadelphia Deanery Choir, composed of singers from St. John's Church, Johnson City, N.Y.; Assumption of Holy Virgin Mary, Northampton, Pa.; St. Michael's, Scranton, Pa.; St. George's, Minersville, Pa.; Protectress of Holy Virgin Mary, Philadelphia; and St. Vladimir Cathedral, Philadelphia; closed the first half of the concert with their first appearances at this annual event.

The Very Rev. Frank Lawryk directed "On the Path of the Cross" (music by A. Hnatyshyn and arranged by the Very Rev. Lawryk of Johnson City, N.Y.) "Blessed Virgin, Mother of Our Country" by Lysenko was directed by Bill Roditski of Scranton, and "Bless the Lord" was directed by Dr. Steven Sawchuk of Yardley.

During the intermission, the close to 1,000 persons in attendance discovered that many in the hall had been standing throughout the concert since it was a sold-out event. Children sat on the floor

near the foot of the stage as the songs of their grandparents and great-grandparents were sung by choir after choir of women dressed in long black skirts and a profusion of Ukrainian embroidered blouses, and men in dark suits and ties.

The second half of the concert saw the appearance of the Holy Ascension choir of Maplewood, N.J. It was at the Holy Ascension parish that the first concert was held, thanks to its pastor, the Rev. John Nakonachny, co-ordinator of the concert series. The choir was under the direction of Leonid Charzenio and the Rev. Nakonachny, with soloist Raissa Didow.

The Dnipro Choir of Ss. Peter and Paul Church, Wilmington, Del., under director Serhiy Kowalchuk, presented a stirring single rendition, "Repentance" by A. Vedel, arranged by A. Koshetz.

St. Demetrius Cathedral choir of Carteret, N.J., a co-ordinator of the concert series under the Very Rev. Taras Chubenko, sang under George Terebusch.

The last individual choir, the Stetsenko Choir of Protectress of the Blessed Virgin Mary, Clifton, N.J., was also appearing for the first time at this annual event. Svitlana Tonkoschkur directed three pieces to close out the individual choir segment of the program.

When next the curtain opened on the stage, there, before the audience, stood over 250 choir members, massed for the five-piece grand finale under director Mr. Pavlovsky. With the final two pieces, "Prayer for Ukraine" by M. Lysenko and "Mnohaya Lita" by D. Bortniansky, came the flood of emotions — pride, sadness and spiritual uplifting that reaches a crescendo at every Great Lenten Concert. Director Pavlovsky was presented with a bouquet by chairperson, Mrs. Dutkevitch, for another outstanding performance.

With the conclusion of the combined choir renditions, Mrs. Dutkevitch, regional president, welcomed the assembled guests and thanked both

choirs and audience for their support. Emil Skocypiec, national president of the Ukrainian Orthodox League, was introduced and addressed the audience, having traveled from his home in South Holland, Ill., for this event.

A surprise conclusion was announced when Mrs. Dutkevitch extended birthday greetings to Metropolitan Mstyslav and, in the darkened concert hall a birthday cake ablaze with candles was rolled into the hall with the singing of "Mnohaya Lita" by both the combined choir and all in attendance.

Proceeds from this most successful annual event are to be shared by the All Saints Camp Fund, the Sawchuk-Kuzbyt Scholarship Fund and the Ukrainian Cultural Center of South Bound Brook.

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MAY 1986

Wayne State program threatened

WARREN, Mich. — Prof. Frank J. Corliss Jr., chairman of the Slavic department at Wayne State University, warned a group of Ukrainian lawyers here that unless the Ukrainian community could raise money to help fund the school's Ukrainian program, it might be discontinued.

Speaking before the Ukrainian-American Bar Association of Michigan recently, Prof. Corliss told the group that because the program faces a decreasing number of students, the dean of the liberal arts program has stated unless the community can fund annually one-half of the cost of the program, \$1,500, it will be discontinued. The comment comes in light of budget curtailments at the university.

The Ukrainian program at Wayne State is offered in a four-semester sequence. Three semesters of Ukrainian language are offered and one semester of Ukrainian literature and culture for more advanced studies. But because

enrollments vary over the four semesters, continuance of the program in certain semesters has been at the good will of the dean of the liberal arts program.

The professor of Ukrainian, Larissa Prychodko, will be retiring at the end of this semester after 20 years of service at Wayne State. Prof. Corliss said her successor is expected to be Vera Andrushkiw, a teacher at the Immaculate Conception High School. Ms. Andrushkiw holds a master's degree in Slavic studies from the University of Michigan. She will continue her duties at the high school when she assumes the post at Wayne State.

The Ukrainian community here assured Prof. Corliss that it would be able to raise the required amount to keep the Ukrainian program at the university alive. Several organizations and individuals have already pledged their support for the program. Prof. Corliss also urged the Ukrainian community to consider fund-raising for the publication of books on Ukrainian topics through Wayne State University Press as other ethnic communities have done. Contributions may be sent to: Wayne State University, Ukrainian Ethnic Heritage Fund, Detroit, Mich. 48202.

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I will arrive at (circle one): 10 a.m., 11:30 a.m., 1 p.m., 2:30 p.m.

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Harvard professor's seminar series focuses on USSR nationalities

CAMBRIDGE, Mass. — You need only open The New York Times to be reminded that for many Americans "Russia" and "Soviet" are still interchangeable terms. Though scholars in Soviet studies know better, they have not devoted enough attention to the nationalities factor in Soviet society and Soviet policy formation.

According to Dr. Lubomyr Hajda, coordinator of the Soviet Union program and initiator of the series "The Nationalities Factor in Soviet Society and Politics — Current Trends and Future Prospects," "A book on the Soviet Union might have chapters on Soviet economy, foreign policy, and then one on the nationalities question, as though it can be looked at in isolation from the other issues."

When the Russian Research Center asked for proposals for a year-long seminar series, Dr. Hajda shaped his conviction that the nationalities factor is an inseparable component of Soviet policy into a proposal. The John M. Olin Foundation, the funding source for the project, chose Dr. Hajda's proposal.

Dr. Hajda, with co-organizer Mark Beissinger of the government department, have arranged for the experts on such topics as "Nationalities and Soviet Foreign Policy" and "Nationalities and the Soviet Military" to speak in the 10 seminars. The first two seminars, Dr. Roman Szporluk's "The Russian Imperial Legacy in Soviet Nationality Affairs" and Dr. Robert Conquest's "The Soviet Legacy in Nationality Affairs" served as introductions to the more specific topic areas, and were overwhelmingly successful.

"The turnouts for the Szporluk

and Conquest seminars exceeded my expectations. We had to change the room to accommodate the crowd," Dr. Hajda said.

The success of the series, which has attracted audiences from Harvard's Center for International Affairs and the Kennedy School of Government, is due in part to the reputation of the speakers, as well as to a growing awareness of the role the nationalities question plays in the forming of Soviet policy. Dr. Hajda's course "Problems of Government in the Multinational Soviet State," is now required for students in the Soviet Studies program, for example.

Dr. Hajda credits the Harvard Ukrainian Research Institute as instrumental in heightening awareness of nationalities issues in the Soviet Union. "Anyone in Soviet studies knows of the institute's scholarly work and seminars. The very existence of the institute is a catalyst to inquiry," Dr. Hajda said.

Upcoming seminar topics include "Nationalities and Soviet Religious Policies" by Dr. Bohdan R. Bociurkiw of Carleton University and "Nationalities and the Soviet Economy" by Gertrude Schroeder of the University of Virginia.

The John M. Olin foundation has provided funds for the seminar papers to be edited for publication, as well as funds for the commissioning of additional articles on territories in the Soviet Union.

"Through the publication of the book," Dr. Hajda said, "the series will stimulate a wider audience to examine the nationalities component as inseparable from a broader examination of Soviet policy and society."

Mother's Day Pilgrimage

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International Peace

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1:45 p.m. Rosary at the Grotto
2:00 p.m. Stations of the Cross
2:45 p.m. Assembling for Procession
3:00 p.m. Procession with the Singing of Moleben

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D.C. area Ukrainians welcome famine commission staff director

by Yaro Bihun

WASHINGTON — Dr. James Mace, staff director of the U.S. Commission on the Ukraine Famine, and his wife, Dr. Gloria y'Edynak, were welcomed to the Washington area by the Ukrainian community on April 18.

Dr. Mace came to Washington from Harvard University to direct the work of the U.S. government commission created to study the Great Famine of 1932-33, in which an estimated 7 million people perished in Ukraine. The panel includes two senators, four congressmen, three members of the administration and six representatives of the Ukrainian American community.

Dr. Mace and y'Edynak were the guests of honor at an evening reception sponsored by The Washington Group, a Ukrainian professionals association.

Welcoming them to the Washington area, TWG President Natalie Sluzar said the Ukrainian American community was pleased with the formation of the commission and was well aware of the challenges Dr. Mace will be facing. "The work won't be easy," she said, promising her organization's support of the panel's efforts.

Responding, Dr. Mace said that working with a group as diverse as the commission will be a challenge indeed. He added, however, "I hope that I will be able to accomplish what you and others expect to be accomplished from the famine commission."

Dr. Mace and his wife were welcomed in the traditional Ukrainian manner, with bread and salt. They were also presented with token gifts to ease their transition to the nation's capital: maps of the area and coffee mugs depicting a Washingtonian's view of the world.

Mace speaks about famine

URBANA, Ill. — Dr. James E. Mace, director of the Ukrainian Famine Commission, spoke recently at a well-attended public lecture about the Ukrainian famine of 1932-33 at the University of Illinois at Champaign-Urbana.

In his hourlong lecture Dr. Mace described the events which led to the famine: the destruction of cultural life — scholarship, scientific and learned societies and institutions in Ukraine — including the physical liquidation of thousands of Ukrainian scholars, clergymen, writers and cultural activists by the Soviet regime. This was followed

by an analysis of the Kremlin's man-made famine during which 7-10 million people died. Dr. Mace's presentation prompted an hour-and-a-half question-and-answer period.

Before the lecture, the award-winning film "Harvest of Despair" was shown.

The lecture was organized by the Ukrainian Students' Association and co-sponsored by the departments of history, political science, Slavic languages and literatures, the Russian and East European Center and the Ukrainian Research Program. The lecture was held at the university's main campus at Champaign-Urbana.

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New UNWLA branch founded

NEW YORK — A new branch of the Ukrainian National Women's League of America was formed in New York City in December 1985. Branch 113 has 21 founding members and was organized by Luba Firchuk and Irena Steekiv Bechtold, president and vice-president, respectively.

The members of the new branch are primarily Ukrainian women in the work force in such diversified professions as journalism, advertising, promotion, personnel, travel, real estate, graphic arts, fashion, teaching, administration, library science, chemistry, stockbrokerage, electronics and retail sales.

Among the goals of Branch 113 are the propagation of the Ukrainian cause in the American media; promotion of Ukrainian artists; counseling for students; networking for young professionals; assistance for senior citizens; fund-raising for The Ukrainian Mu-

seum; and, most importantly, the building of an awareness among the American populace that Ukrainians are many-faceted, multi-talented, successful, contributing members of the American community.

To accomplish these goals, the branch is formulating plans for a number of functions, among them participating in the St. George Ukrainian Festival in May, an art exhibition by Ukrainian women artists, an arts and crafts bazaar, and a dinner-dance. The support and participation of the Ukrainian community in these events will be greatly appreciated.

Branch 113 meets once a month at the UNWLA headquarters, 108 Second Ave., New York. New members are most welcome. For those interested in joining, the next meeting will be held Friday, May 9, at 6:30 p.m. For more information, write to: Branch 113, c/o UNWLA, 108 Second Ave., New York, N.Y. 10003.

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AFGHANISTAN...

(Continued from page 3)

When interviewed by The Weekly, he spoke on a broad subject of topics, from lack of proper aid to the mujahideen, to the atrocities he has seen committed in Afghanistan to his hope for his country.

"Our future is to liberate our homeland, that's all," he said. "When I joined, I realized the life of the freedom fighter is not easy. It's not unusual for us to eat bread, raw onions."

"There is not a single family who hasn't been affected by the war," said Hamid. "They, the Soviets, are making an effort to demoralize us but they don't understand (our will)."

Conversations with Soviet soldiers

From his conversations with the Soviets soldiers who defected, Hamid said he was able to find something of the lives of the Soviets in their homeland.

"The soldiers in Afghanistan are being taken there by force. Their commanders were telling them they would be fighting Chinese, Pakistani, American CIA mercenaries who were trying to overthrow Afghanistan. When they come to Afghanistan and see the reality, they show reluctance. They don't see Chinese, American and Pakistans. Some soldiers from Central Asia are now fighting for us," Hamid explained that they felt these soldiers wanted to fight against the Soviet Union because it similarly overpowered their homeland.

The soldiers have told Hamid that "their system is imposing (on them). They have a reluctance to fight because they have to. They say they're uninvited by puppet government."

When the mujahideen capture Soviet soldiers, they ask them to give themselves up, said Hamid. "We say 'Please surrender, you have no right in this country.' Some do try to escape, and then they surrender."

The Soviet soldiers have been cooperative and supportive of the Afghan cause, said Hamid. "Two Soviet soldiers (are) even married to Afghan women."

Both Tour and Hamid have expressed an intense desire to return to their homeland and continue in their struggle. They said they know their country has historically incurred some serious problems: no centralized government, a high rate of illiteracy and a high death rate due to lack of proper sanitation and nutrition. But despite these problems, they said they feel that they could be resolved in time if only the war would end. As part of their speaking tour which is sponsored by the National Islamic Front of Afghanistan, they are also taking classes at Eastern Connecticut State University.

"If we take some courses, we will be more effective to our people and purpose. The difference between literate and illiterate is great," Hamid said. "We need people to fight. But freedom fighters is not enough. Afghanistan needs educated people."

"I feel I could be happy if I could succeed at my classes, I am proud," Hamid hopes that as he goes back to his country, and as the war ends, he is able to put to use what he has learned, to make a better future for Afghanistan.

Feeling isolated

It is, at times, both Tour and Hamid agreed, hard to see the light at the end of the tunnel. Even as they have fought in this war for so many years, they said they feel that on a worldwide perspective, they feel increasingly isolated, that other countries, other people don't care about their battle. While the students who they have spoken at American universities have been supportive of them, governments are a different story.

The mujahideen's foremost frustration is that, while Western powers have provided covert aid to the mujahideen, it has not been enough, they see very little of it. And they have asked themselves if other nations really care about what is happening in Afghanistan. (Aid programs for the mujahideen will



Afghan mujahideen practice their shooting skills. They do this regularly to increase their skills against still and fast-moving Soviet targets.

be looked at in the last part of the series.)

"We really think our people are alone in this war," mujahideen commander Abdul Haq told a Senate committee last year. "Nobody really (is) on our side and nobody really help(s)."

Echoing this thought, Tour said, "We don't know if people really care."

"We don't have weapons. They don't give us anti-aircraft weapons, we don't have supplies from the United States, such as clothing and medicine. We run out of supplies. Once we had 120 bullets to last three or four days. That's nothing for fighting a superpower," said Tour. While he knows that other nations do supply covert aid to the mujahideen, he said the insurgents see very little of it because of corruption along the supply line which runs through Pakistan. By the time everyone gets his share in the form of a payoff, he said, nothing is left for those men who are fighting.

"We never receive effective aid," said Hamid. "Our bullets just harass them (the Soviets). We can't do anything against the Soviets. We have not enough food, clothing. We have enough manpower, but not enough equipment. We have fought with sticks."

Tour also said that those weapons that the mujahideen do get are far outdated when compared with new Soviet technology. Once he said, he went to a museum in Connecticut and said as he looked at one of the rifles on display, it was similar to the type the mujahideen were using in their battle against the Soviet army.

The mujahideen have stated time and again that what they need most, more than ever food or clothing, are surface-to-air missiles. They have begged governments worldwide for such missiles because the Soviets, finding that tanks are ineffective in Afghanistan's rugged terrain, have begun to use helicopters during attacks. In light of this, the Reagan administration has apparently decided to provide the Stinger missile, the most advanced portable anti-aircraft weapon around, through the Central Intelligence Agency because it feared a major spring offensive by the Soviets in Afghanistan. The Stinger costs \$75,000 per missile.

Tour said he remains sceptical at the Reagan administration's decision. "This is not the first time this type of thing has been promised for Afghanistan. The U.S. sends things for us, but you couldn't see it (in Afghanistan)."

The mujahideen assert that if they were provided

with the proper weapons, they would be able to win the war against the Soviets. "One in five dies because of inadequate weapons," said Hamid. "If we could have that aid, if we were receiving effective aid, they would leave. If we had that aid, the freedom fighters could win the war."

Tour contended that while the West has expressed its concern and has sent some funding and arms, the government has not followed up on how effective the aid has been. "When they send, they never ask how effective weapons were."

"What kind of friendship is this?" asked Tour. "You give \$100 million to Nicaragua, but can't get decent supplies to us."

World's freedom at stake

All those Afghan interviewed have stressed that they are fighting the Soviets not only for their own freedom, but the world's as well.

"We are not only fighting for the liberty of our homeland," said Hamid. "This is not only a war of survival for Afghanistan. It is a war on behalf of the free world," said one Afghan refugee who wished to remain anonymous. When mujahideen commander Abdul Haq spoke before a Senate panel last year, he said that the mujahideen were discouraged and felt that other countries are willing to let the Afghan people fight the Soviet government alone.

"Mostly, we hear of many people who just say, we are on the side of mujahideen, we are on the side of Afghanistan, the Soviets are doing bad things to Afghanistan."

"We don't need words, just words, because words are not useful for us. ... The mujahideen, the commander in Afghanistan, they decided that they were going to fight with the Soviets; they were going to resist against the Soviet Union, because we have no choice."

"We were not going to blame an outside people to say, why did you not help us... If they love freedom, they should help us. If they don't, we don't care."

And, according to Tour, "We do the best with what we have. If other countries won't help us, we won't be disappointed. We live or die. This is our holy struggle."

Next: The refugee situation.

Attention, students!

Throughout the year, Ukrainian student clubs plan and hold activities. The Ukrainian Weekly urges students to let us and the Ukrainian community know about upcoming events.

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Ukrainians in ...

(Continued from page 2)

and the ecology," said UCC executive director Yuriy Weretelnik.

The UCC's statement was broadcast by 12 local television stations.

In other developments in Canada, Canadian parishes of all faiths throughout the country are planning special services on Sunday evening at 7 p.m. At press time, Church hierarchs were attempting to get as many local parishes as possible involved in the coordinated services.

Nadia Diakun, The Weekly's Canadian columnist, reported on Wednesday,

April 30, that members of Parliament are being bombarded with phone calls from concerned relatives of persons living and traveling in Ukraine. There are reportedly some 16 Ukrainian Canadian students now visiting Ukraine. The 16 are from all areas of Canada, and it is not clear whether they are all part of the same tour.

A demonstration in front of the Soviet Consulate in Montreal will be held on May 7 by members of Montreal's Ukrainian student community. The students are also briefing the media on the relevant aspects of the nuclear disaster.

so "frenetic" that even students were used to build them. Thus, unqualified personnel worked at constructing the plants.

Summing it all up, he told the CBC, the Soviets "are developing an industry without creating the infrastructure for it."

In Israel, a former Soviet nuclear energy specialist, Boris Tokarsky, was quoted as saying that the Chornobyl plant was obsolete even before it was built. He also said that an accident like the one at Chornobyl could happen at any other Soviet nuclear power plant.

Ukraine is the site of four nuclear power plants; five more are in the planning or construction stages.

the phone lines were down. The Weekly attempted to put a call through to Kiev on Thursday, May 1, and was told that due to the volume of calls to the Soviet Union, calls were not going through.

The Kobasniuk Travel Agency cancelled two tours to Ukraine that were supposed to have been in Kiev on May 4, Easter Sunday according to the Julian calendar. Other tours were put on hold for an indefinite period, as the U.S. government cautioned Americans not to travel to the Ukrainian capital.

As of Thursday, May 1, when it became apparent that the winds were shifting and the radioactive cloud from the Chornobyl nuclear power plant was headed toward southern and western Ukraine, experts feared that the crop-growing area of Ukraine would be destroyed for years to come.

Meanwhile, many Ukrainian Americans expressed concern that the full effects of the nuclear catastrophe at Chornobyl would become known only years later; that it would take years to ascertain the long-term effects on the land, water and people. Moreover, there was fear that large areas around the nuclear site would be uninhabitable for decades.

U.S. Ukrainians...

(Continued from page 2)

are frustrated at not being able to obtain more information about their families in Ukraine.

"We don't know what's happening or whether anything can be done to help these people," the Rev. Paschak said.

He added that people should be mindful of the fact that nuclear power installations "can be at fault not only in the Soviet Union but here (in the United States) as well."

Askold Lozynskyj, president of the Ukrainian American Youth Association, SUM-A, told reporters that representatives from the Ukrainian Congress Committee of America were going to try to meet with Vice-President George Bush in Washington on May 1.

The service in St. George's was only one of many such services scheduled to take place around the country. The Ukrainian communities in Rochester, N.Y., and Newark, N.J., for example, were planning services for Thursday evening, May 1.

In San Francisco, Ukrainians were to hold a memorial service and, afterwards, a candlelight vigil outside the Soviet Consulate in that city on Friday, May 2, which is Good Friday for Ukrainians who observe the Julian calendar.

Chicagoans prayed for their brothers and sisters in Ukraine on Wednesday evening, April 30, reported The Weekly's correspondent in that city, Marianna Liss. Demonstrations also

were being planned for Thursday afternoon, May 1, at the Daly Center Plaza.

Philadelphia Ukrainians, led by the Ukrainian Human Rights Committee, were gearing up for a demonstration on Monday, May 5, at noon at 2 p.m., near the United Nations in New York City. Local organizations were expected to lend their support. The purpose of the demonstration, according to Ulana Mazurkevich of the UHRC, is to call on the U.N. secretary general to immediately dispatch a team to ascertain the damage and to determine what relief efforts are needed.

New York Ukrainians were to follow up their church services with a press conference and demonstration on Friday, May 2.

Washington, D.C., area Ukrainians told The Weekly that they would hold a vigil at 9 p.m. on Friday, May 2, at Lafayette Park across from the White House. The demonstrators will ask the Soviet authorities to allow technical and humanitarian assistance from outside the USSR; that restrictions be lifted on parcels mailed to the USSR; and that lines of communication be opened in order that relatives may contact each other.

Both the Ukrainian National Association and the Ukrainian Medical Association of New York released statements on April 29, indicating that they were willing to come forward with assistance to the victims of the nuclear disaster. Spokesmen for the UNA said they foresaw providing funds for relief activities that would be conducted by either the International Red Cross or some U.S. government body.

A look at...

(Continued from page 1)

minister of power and electrification, Petr Neporozhny as saying, "such stations are very economical and can be built in the immediate vicinity of a city because they do not emit smoke and are totally safe."

"Many years of Soviet experience have proved that it is quite possible to guarantee the complete safety of nuclear station operation," said a political analyst at the Novosti press agency. Dr. Marples reported.

Dr. Marples told the CBC in a radio interview last week that there is evidence that the pace of construction of nuclear power plants has been

Up to 15,000...

(Continued from page 1)

radioactivity into the air.

Official Soviet sources, however, were saying that the fire was under control and that radiation levels were decreasing. Soviet authorities also said that only two persons had died as a result of the accident and that 197 were injured, 18 of them critically.

The USSR declined to accept aid from the United States or the International Red Cross.

The original Soviet announcement that a nuclear accident had occurred at Chornobyl came in a terse, four-sentence announcement disseminated on Monday, April 28, by TASS. The announcement came only after authorities in Sweden had detected abnormally high levels of radioactivity in their country.

European governments condemned Soviet authorities for not immediately announcing the accident and for not being forthright with information about the extent of the disaster.

Ukrainians in the United States and Canada who tried to phone relatives in Ukraine were in many cases told that

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May 8

WASHINGTON: The Washington Group will present an evening with Kiev Consul General-Designate William Courtney, "The Official Welcome from the Washington Ukrainian Community," at the Holy Family Parish Center, 4250 Harewood Road NE, at 7:30 p.m. Admission is \$8 for non-members, \$5 for members. For information call Martha Mostovych, (301) 589-0411, or Orest Deychakiwsky (202) 225-1901.

May 9

CHICAGO: Americans for Human Rights in Ukraine will sponsor a public rally about the case of John Demjanjuk at the Ukrainian Catholic Church of Ss. Volodymyr and Olha, Oakley and Superior streets, at 8 p.m. Featured speakers will be Mr. Demjanjuk's children, as well as attorneys Andrew Fylypowycz and Bohdan Vitvitsky.

HAMTRAMCK, Mich.: The senior class and chorus of the Immaculate Conception High School will present a play by Natalia Zabala titled, "Pershyy Krok — The First Step," about primitive man's first step in his discovery of fire, at 7:30 p.m. in the high school auditorium, 11680 Mc-

Dougall. Admission is \$6 for adults, \$3 for senior citizens and students.

May 10

MILWAUKEE: Americans for Human Rights in Ukraine will hold a public rally on the John Demjanjuk case at 6:30 p.m. in the Ukrainian Catholic Church of St. Michael, 1025 W. Washington St.

NEW YORK: Artist and iconographer Petro Cholodny will deliver a lecture and slide presentation on the art of iconography at 6 p.m. at the Ukrainian Institute of America, 2 E. 79th St. The lecture will be presented in the Ukrainian language. After the presentation, the audience will have an opportunity to meet with the artist during a buffet reception. Suggested donation is \$10, \$5 for senior citizens and students. For more information call the UIA at (212) 288-8660.

May 11

JAMAICA PLAIN, Mass.: Americans for Human Rights in Ukraine will hold a program commemorating the victims of the 1932-33 Ukrainian famine beginning with a memorial service at 11 a.m. in St. Andrew's

Kremlin leaders will likely point an accusing finger for the embarrassing mishap not at themselves, but towards the management of the Chornobyl power plant, and possibly the Soviet ministry responsible for energy, Dr. Bociurkiw said.

The nuclear accident may very well provide the Kremlin with an excuse to conduct a long-awaited leadership shake-up in Ukraine, Dr. Bociurkiw

believes. Volodymyr Shcherbytsky, the first secretary of the Communist Party in Ukraine, will likely be the first victim of a leadership purge, he said, especially since the Ukrainian leader is depicted as a leftover from the Brezhnev era. "The people who were in charge locally will also be among the first victims of any reprisals from the Kremlin," Dr. Bociurkiw added.

May 16

WATERVLIET, N.Y.: Americans for Human Rights in Ukraine will hold a public rally on the John Demjanjuk case in Israel at 7:30 p.m. in the Ukrainian Citizens' Hall here.

NEW YORK: The Ukrainian Students' Club at Columbia University is sponsoring a dance at 9 p.m. at the Ukrainian Institute of America, 2 E. 79th St. The popular New York band, Iskra, will be providing musical entertainment. Admission is \$10. The profits from the dance will be used to establish Ukrainian courses at Columbia. For more information phone the UIA at (212) 288-8660.

May 18

ST. CATHARINES, Ont.: The an-

nual Folk Arts Festival will hold an Open House at the Ukrainian Black Sea Hall at 455 Welland Ave., at 1-6 p.m. Admission to the event, which is sponsored by the Women's League for the Liberation of Ukraine and the Ukrainian Youth Association of St. Catharines, will be free. For information call (416) 682-3044.

PREVIEW OF EVENTS, a listing of Ukrainian community events open to the public, is a service provided free of charge by The Weekly to the Ukrainian community. To have an event listed in this column, please send information (type of event, date, time, place, admission, sponsor, etc.), along with the phone number of a person who may be reached during daytime hours for additional information to: PREVIEW OF EVENTS, The Ukrainian Weekly, 30 Montgomery St., Jersey City, N.J. 07302.

PLEASE NOTE: Preview items must be received one week before desired date of publication. No information will be taken over the phone. Preview items will be published only once (please note desired date of publication). All items are published at the discretion of the editorial staff and in accordance with available space.

Ramifications...

(Continued from page 1)

predilection for lying," Dr. Bociurkiw said.

After the smoke clears from the Chornobyl accident, Dr. Bociurkiw believes Moscow will make strident attempts at "searching for a scapegoat" for internal purposes. In an attempt to maintain face before its own people, the

another at Shevchenko was shut down after pipes and turbines were found to have faults.

The CIA report notes that at least three major accidents have occurred in the Soviet Union since the 1950s. The worst happened in the late 1950s in the Urals when an explosion in tanks of radioactive wastes spread Strontium 90 and other deadly elements into the air. As a result of the accident, in which radioactivity nearly 1,000 times higher than bomb fallout resulted, 30 villages were evacuated. Several hundred square miles were contaminated and three lakes were poisoned for some 300 years. Hundreds of people are believed to have died during the explosion, and hundreds of others died from long-term effects.

It was reported that among the victims were death squads of prisoners sent on hopeless clean-up missions. The Soviets now use the area to train troops for nuclear war.

In 1983, a large earthen dam holding back a huge pond of liquid waste near the Ukrainian city of Drohobych burst and sent millions of tons of concentrated saline brine into the Dniester River, causing a serious pollution crisis. Although reports of serious contamination in water supplies in the region had been circulating in Moscow for weeks, news of the spill were not confirmed until a published interview with a government minister indicated that a major disaster had occurred.

Nikolai Vasilyev, the minister of land reclamation and water resources, told a Soviet interviewer that the Drohobych dam burst "because of errors in design and construction." He added that although no lives were lost, the spill disrupted water supplies to millions of people, killed hundreds of tons of fish, and deposited a million tons of mineral salts on the bottom of the 30-mile-long reservoir.

Almost a year later a huge gas explosion outside the Ukrainian city of Ternopil fueled a wall of fire so intense that a silhouette of the city could be seen for miles away. There was no mention of the explosion by any of the official Soviet news agencies.

Almost a dozen plant shutdowns. A reactor in the Ukrainian city of Rivne, for example, went "critical" in 1981;

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