

# THE Ukrainian Weekly

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## Protesters gather at Jerusalem memorial site

JERUSALEM — Thirty people, including members of the Society of Jewish-Ukrainian Contacts, gathered on December 1 last month at the site of the ruined memorial honoring Ukrainian and Jewish victims of the Holocaust and Great Famine of 1932-33, to protest what they called deliberate inaction by Israeli authorities against vandals who destroyed the monument last September.

News of the demonstration was reported in Ukrainian-language articles received by The Weekly just last week.

Yakiv Suslensky, chairman of the society, which works for the normalization of Ukrainian-Jewish relations, said at the December 1 demonstration that Israeli police knew the identities of the vandals, but deliberately took no action because of "their anti-Ukrainian sentiments."

The black and white marble monument, which was located on property purchased by Yuriy Deba of Vancouver near the Tomb of King David on Mount Zion, was destroyed on September 26, just four months after its unveiling, by a group of sledgehammer-wielding vandals led by the head of a World War II veterans organization.

During the demonstration, a temporary monument was set up with a plaque noting the following:

"May 13, 1985: on this site a monu-

ment to Ukrainian and Jewish victims of the Hitler and Stalin regimes was unveiled. The monument was funded by Yuriy Deba. September 26, 1985: a group of Ukrainophobes destroyed this monument. December 1, 1985: a group of former prisoners/Zionists, prisoners of the ghetto, political prisoners and Jews saved by Ukrainians, erected this temporary monument in order to stress to the Israeli public and the leadership of the country the necessity of immediately punishing the guilty and of rebuilding the monument."

"Two months have passed since this shameful act, yet there is no sign that anything is being done in this matter. The police have paid no attention to the vandals, have made no arrests and have started no legal action against them," Mr. Suslensky said at the rally. "Ministers and deputies in the Knesset (Israel's Parliament) to whom we appealed, have revealed their complete indifference or antagonism toward all Ukrainians."

Mr. Suslensky said this "Ukrainophobia" or anti-Ukrainian attitude is held by many Jews who hold all Ukrainians responsible for the "crimes of the few" during World War II.

"Among Ukrainians, there were the horrible beasts," he said. "But we cannot assert that the whole nation is composed of bandits and murderers."

## Bishop Neil N. Savaryn of Edmonton dead at 81

EDMONTON — Bishop Neil N. Savaryn OSBM of the Edmonton Ukrainian Catholic Eparchy, died Wednesday, January 8, after a long illness. He was 81.

Bishop Savaryn, born in Saryi Sambir, Ukraine, on May 19, 1905, entered the Basilian Fathers Novitiate in Krekhiv, Ukraine, in 1922, and was ordained a Ukrainian Catholic priest in 1931.

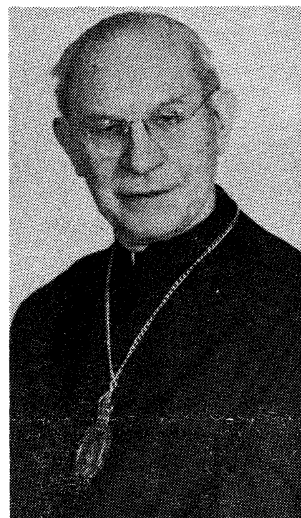
The following year, the Rev. Savaryn emigrated to Canada, where he became hegumen of a monastery in Mundare, Alta., and served a number of local parishes. He became a Canadian citizen in 1939.

In 1943 the Rev. Savaryn was appointed auxiliary bishop of the Ukrainian Catholic Eparchy of Winnipeg, and in 1948 was made bishop of the now 40-parish Edmonton Eparchy.

He retired two years ago due to illness, but kept the honorary title of bishop, while Auxiliary Bishop Demetrius M. Greschuk of Edmonton took over his day-to-day responsibilities.

Bishop Savaryn was also the author of several publications on religious topics.

The funeral was held on Wednesday,



Bishop Neil N. Savaryn

January 15, with numerous clergy and laity in attendance. Burial was at a local cemetery.

## International PEN reports on status of 500 imprisoned writers

by Michael B. Bociurkiw

NEW YORK — The situation of persecuted writers and journalists around the world was the topic of discussion at a noon news conference held at the International PEN Congress here on January 15.

"There has been a general deterioration in the situation of writers and journalists around the world, and in the conditions under which they are obliged to work," according to a report released by Michael Scammell, the chairman of the International PEN Writers in Prison Committee.

The status of nearly 500 imprisoned writers worldwide was discussed at the midway point of the weeklong 48th International PEN Congress. The congress, described as the largest gathering of U.S. and foreign authors ever assembled, opened January 12 with an address by Secretary of State George P. Shultz.

PEN was founded in 1921 in England by Nobel Prize winner John Galsworthy and Amy Dawson Scott. It was established to link international writers in a community of shared interests. PEN now has 82 centers in 62 countries. The U.S. PEN Center boasts the largest national membership with 2,000 mem-

(Continued on page 13)



Panelists at news conference held by International PEN committee on writers in prison (from left): Arthur Miller, Nadine Gordimer, Mario Vargas Llosa, Per Wastberg and Michael Scammell.

Michael Bociurkiw

## Commentary

# Soviet media carries discussion on "archaic" religious terminology

by Alyona Kojevnikov

In recent months, there has been expression of concern in the Soviet media about the use of religious and similar "archaic" terminology in everyday Russian language, both spoken and printed.

A typical example of this concern is reflected in the Soviet journalists' professional publication, *Zhurnalist*, (Journalist), No. 6, 1985.

"I did not have to look for examples," writes the author of the *Zhurnalist* article, B. Stepanov. "It is enough to cast a casual glance at any periodical publication to see numerous ... unnecessary usage of archaic terminology, biblical symbolism, pious sayings and figures of speech."

All too often, laments Mr. Stepanov "The utterings of kolkhoz chairmen and similar heroes of paper and journal articles are a mixture of the terminology of the technical epoch with mentions of God, religious oaths, references to fate and providence. Without a trace of irony they speak about the mysteries of the human psyche, premonitions, prophetic dreams, they discuss auspicious colors of the year of the horse or the monkey and casually (allegedly jokingly) greet women working in the fields with the words, 'May God help you, girls,' etc. etc."

Mr. Stepanov deplores the casual approach to such unfavorable manifestations, and offers another example drawn from a "prestigious journal" in which "a well-known literary critic" recounts the following about the funeral of a teacher of English: "Several of her close friends carried out her last wish to be given a religious funeral. During the requiem service..."

"Very well," comments Mr. Stepanov, "let us acknowledge that this teacher... a kind, worthy decent person deserving of every respect, turned to the heavens on her death bed. When all is said and done, that is a matter of her individual conscience. But it is really necessary to mention this story on the pages of a popular journal?"

"The power of the printed word is such that the reader may unwittingly — even contrary to the intentions of the author — start to take a more relaxed attitude to life (we are all sinful), predispose one to accept the ridiculous assertions of clerics that repentance, even at the last moment, is sufficient to assure eternal bliss.

"If a contemporary man (even one with a tertiary education diploma) sprinkles his speech with reference to gods or devils, it does not mean that writers (and in particular, journalists) — workers on the ideological front line — ought to reflect in print this harmful verbal rubbish."

Similar concern appears in the main atheist journal, *Nauka i Religiya* (Science and Religion) No. 9, 1985. This time it is in the form of "a letter from a reader," one S. Lunin from Pugachev in the Saratov region of the Russian SFSR.

In Russian, the word for "Sunday" is "voskresenie" which means, literally, "resurrection." "Few people," writes Mr. Lunin, "will not understand the genesis of this word, or that 'spasibo' (thank you) is an abbreviation of the

words 'God save us/you.'" These words are a firm fixture in the language and "voskresenie" in the calendar. It is unlikely that anything will change this, and it would be irrational to issue directives expunging them from everyday usage.

But is it acceptable for, say, a biology teacher who has just spent a whole lesson explaining the materialist view of the creation of living matter to say "Oh, for God's sake!" or "Good Heavens!" in hearing range of her pupils during recess? Or for a mother to rebuke her schoolboy son for running around without his jacket with the words "God forbid you catch a cold"?

Religious people, adds Mr. Lunin, interpret such words literally and use them with a clear intent. But what about atheists? Mr. Lunin says he used to do this himself without thinking until, a long time ago, someone drew his attention to it.

He had been reading a lecture on the origins of Christianity at a state farm community club in his capacity as an instructor on the local party committee. Someone in the audience asked: "Why do so many educated people — including yourself — use such expressions as 'God forbid' or 'God willing' in times of stress? Doesn't this show that you're only atheists on the surface, while God remains in your hearts?" Mr. Lunin, of course, rejected this suggestion and stressed that this was a bad habit inherited from former days.

"I realize that it is extremely difficult to root out this habit," he writes in *Nauka i Religiya*, "as it is difficult to change any established linguistic forms. But there are other reasons. Firstly, this archaic practice is not subjected to sufficient criticism. Many contemporary writers, playwrights and poets even see a certain beauty in these archaisms. For instance, look at the acclaimed film 'Moscow Does Not Believe in Tears': in the very first sequences you hear the words 'Lord,' and 'my God.' In the film-play 'A Million for a Smile' our contemporaries address various deities time and again. What is the purpose of this? In films about pre-revolutionary life — fine, that's how people spoke at the time. But nowadays?... I feel this is far from harmless habit, and one that could create the impression that we say one thing, but do the opposite."

References to God and use of religious terminology are an integral part of the Russian language, irrespective of whether the user is a religious believer or not, therefore, it would be an error to attach undue significance to the use of such terminology. Witness the recent use by Gorbachev in his interview with *Time* magazine ("If God gave us a brain, surely...") Possibly the authors of both expositions cited above would have refrained from writing in the same vein if the *Time* interview had preceded their work, for the speech patterns of leading party members are closely monitored (and usually slavishly copied) by lesser lights and by the media.

There have been campaigns in the past to "purge" the language of religious connotations, but they have usually been shortlived and notably unsuccessful. The rebuke cited by Mr. Lunin ("you're only atheists on the surface, while God remains in your hearts") is certainly true for the population at large, if not for propagandists of atheism — and even with the latter, who knows?

## Investigations continue in case of dissident woodcarver Ruban

MUNICH — The case of dissident Ukrainian woodcarver Petro Ruban was still being investigated as of September 1985, and his wife and daughter were dismissed from their jobs as a result of Mr. Ruban's arrest, reported USSR News Brief on the basis of new information that has reached the West.

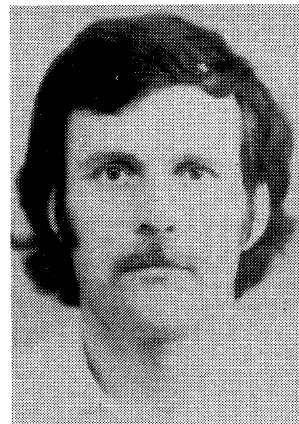
Mr. Ruban was apparently charged with "anti-Soviet agitation and propaganda" and was arrested in the Vinnytsia oblast where he was serving the last year of a nine-year term he had received in 1976. That term, six-years in a labor camp to be followed by three years of internal exile, was the result of Mr. Ruban's plan to present an original woodcarving to the people of the United States on the occasion of the American bicentennial.

USSR News Brief based in Munich reported that Mr. Ruban's wife, Lidia, was dismissed from work even before her husband's latest arrest. The Rubans' daughter, Natalia, who is about 18 years old, was fired from her job.

Meanwhile, in September, Investigator Lukianenko of the Cherkassy KGB was conducting an inquiry into the Ruban case.

On September 5, Inessa Kosterina, ex-wife of former political prisoner Roman Kosterin, was questioned in connection with the case. During the questioning, which took place in Sovetsk in the Kaliningrad region, Mrs. Kosterina said she had known Mr. Ruban since 1963 and that they had never had any slanderous (i.e. "anti-Soviet") conversations or exchanged any forbidden literature.

On September 19, Investigator Lukianenko questioned Marina Rumshiskaya. She testified that she had given material aid to the Ruban family, but



Petro Ruban

that it was in a private capacity, not in connection with the Fund to Aid Political Prisoners.

The investigator told Ms. Rumshiskaya that a prisoner who had been imprisoned with Mr. Ruban in a special-regimen camp in Mordovia had testified that he had given her documents to be passed on to foreign correspondents. Ms. Rumshiskaya denied that this had ever happened.

During a conversation that took place after the official interrogation, Ms. Rumshiskaya was told that a criminal case had been instituted against her.

Mr. Ruban is a veteran political prisoner. He had served two terms prior to his 1976 term for "stealing state property," "engaging in private enterprise" and "slandering the Soviet state."

## Polish cleric again attacked

KESTON, England — In the early hours of December 4, 1985, the Rev. Tadeusz Zaleski, an outspoken pro-Solidarity priest in his late twenties from Krakow, was attacked and severely beaten up by three unknown assailants posing as an ambulance crew.

To prevent him from putting up any resistance the assailants — two men and a woman — tied a wire round the priest's neck. The other end of the wire was tied to the Rev. Zaleski's hands, so that any movement of the hands would cause strangulation. Then they beat the priest up and tried to take him away.

After the priest fainted, the assailants fled. The priest had to be taken to a hospital, reported Keston News Service.

This is the second incident involving the Rev. Zaleski. On April 6, 1985, he was attacked and burned with cigarettes, and was left unconscious in the cellar of the block of flats where his mother lives. On the insistence of the Church, a short investigation was carried out. The official verdict was the Rev. Zaleski burned himself during an attack of epilepsy.

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Editor: Roma Hadzewycz  
Assistant Editor (Canada): Michael B. Bociurkiv

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Alyona Kojevnikov is information director of Keston College. This commentary is reprinted from Keston News Service.

# Foreign ministers urge withdrawal of USSR from Afghanistan

JERSEY CITY, N.J. — Four nations called for the withdrawal of Soviet troops from Afghanistan late last month on the eve of the sixth anniversary of the Soviet invasion.

The call for a withdrawal of Soviet troops was made by the foreign ministers of Britain, West Germany, China and Iran, The Washington Post reported.

Meanwhile, the Soviet Union asserted that some 100 rebel training centers been established in Pakistan with the help of the United States and that state-of-the-art Western-made arms were being given to the rebels through Pakistan.

The call for a withdrawal came on the heels of news that the Soviets may be considering the establishment of a timetable for withdrawing their troops from Afghanistan, according to diplomatic sources quoted in The Washington Post.

Officials of the Soviet-backed Afghan government hinted at the possible withdrawal at a December session of

United Nations-sponsored talks on a political settlement in Afghanistan.

In a statement outlining Britain's support of United Nations efforts for a peaceful settlement in Afghanistan, British Foreign Secretary Geoffrey Howe called on the Soviet Union to establish a firm timetable for a Soviet withdrawal. He said the Soviets are fighting a losing battle in that war-torn country.

"Nowhere in Afghanistan can Soviet troops feel safe," Mr. Howe declared.

Chinese Foreign Minister Wu Xueqian told reporters that the Soviet Union should spell out its plans for troop withdrawal to the indirect peace talks in Geneva between Afghanistan and Pakistan.

"The key to the settlement," Mr. Xueqian said, "is the withdrawal of Soviet troops. If they want peace, they can come forward with a timetable for the withdrawal."

The Washington Post, quoting Western estimates, reported that Soviet troop strength is now about 150,000.

# Montreal's OKO newspaper forced to close shop



## OKO célèbre son 5ième anniversaire avec des présentations honorifiques



**Focus on 3 mayors and a businessman OKO celebrates 5th anniversary with an awards night**

## Відзначення 5-ої річниці засновання часопису OKO

Вчора відмінили "Громада" та приурочили нагоди митній пам'яті, а саме 1975, велику перемогу над тоталітарним режимом.

# Canadian government interviews stowaway as immigration process is initiated

TORONTO — The Canadian department of immigration has acknowledged the Canadian Ukrainian Immigration Aid Society's intention to sponsor the Ukrainian stowaway in France, identified only as Georg T., and the government has begun regular security clearance checks, according to CUIAS president Bob Mykytiuk.

without food or water stowed away in a wooden crate on the Soviet ship Ivan Pokrovski and then swam ashore when the ship docked at Rouen. The secrecy is aimed at protecting George T.'s family in Ukraine.

The stowaway reportedly disguised himself as a dockworker on December 9 in the Lithuanian port of Klaipeda and a sailor friend on the Pokrovski slipped him aboard the ship where he hid in a crate of machine parts, huddled in a sleeping bag.

The CUIAS annually sponsors over 100 refugees for immigration and is in need of funds. Donations may be forwarded to: The Canadian Ukrainian Immigrant Aid Society at 120 Runnymede Road, Toronto, Ont. M6S 2Y3.

Canadian immigration officials in Paris conducted their first interview on January 3 with the 30-year-old native of Lviv, Ukraine, who was moved to Paris from Rouen, France, where he first jumped ship. The clearance checks are expected to take from one to two months, said Mr. Mykytiuk.

CUIAS would not reveal the full name of the defector, who spent 10 days

Advertisement for OKO newspaper. Includes the text 'У ЦЬОМУ ЧИСЛІ' (In this issue) and 'Українські професіонали обирають нового виконавчого директора' (Ukrainian professionals elect new executive director). It also features a large graphic of the OKO logo with the number '634' and '0000'.

# Kremlin threatens ABC

JERSEY CITY, N.J. — American television programming could undergo Soviet censorship if ABC takes seriously a Kremlin threat to close down the network's news operation in Moscow in response to a planned broadcast of a mini-series in the United States, according to the Associated Press.

Production of "Amerika," a \$40 million mini-series which depicts what life would be like in the United States after a Soviet takeover, was put on hold by ABC executives, citing exorbitant costs and the Soviet threat to close down its news operation in Moscow if the mini-series were aired.

"This is a bad lesson for our children," Secretary of Education William J. Bennett said. "The American people might be denied a television series because the Kremlin does not like it."

Brandon Stoddard, president of ABC's entertainment division, said the Soviet threat "will be part of the consideration whether or not to go ahead with the project," reported the Associated Press.

The controversy began last month when Soviet authorities called ABC Moscow bureau chief Walter Rodgers and told him ABC News operations could be jeopardized if the network aired the program.

Newspaper editorials and other commentators have been critical of ABC's decision to put the series on hold. Referring to a recent Soviet campaign which states some American movies incite an anti-Soviet feeling, Ross K. Baker, a professor of political science at Rutgers University, wrote in a commentary published in The New York Times: "While the dramatic quality of 'Amerika's is uncertain, one thing is clear: The Kremlin seems to have blackmailed a major network into complicity with its campaign to depict American movies as diabolically anti-Soviet. Donald Wrye, the writer of 'Amerika,' may not be George Orwell, but if the Russians decided to lean on a network for airing '1984,' would TV executives cave in to that bullying?"

Wolodymyr Lewyckij, one of the first editors of OKO and now a graduate student at Toronto's York University, said: "OKO was meant to serve as a way of getting the Montreal Ukrainian community together. It was a forum for people to talk to each other."

OKO newspaper was known for a mixture of tough scrutiny of local Ukrainian community institutions, witty editorial cartoons, and aggressive coverage of community events in Montreal. Articles were printed in Canada's two official languages and in Ukrainian. Many of the newspaper's editorial cartoons appeared in a recently published book titled "Encyclopedia" by OKO cartoonist Volodymyr Hayduk.

Front page of a recent issue of OKO.

OTTAWA — After seven years of publication, Canada's only trilingual Ukrainian community newspaper has informed its readers that it is closing down for good. The news of the closing of OKO — a bimonthly newspaper serving Ukrainians in the Montreal area — came as a surprise to readers of the December-January issue of the paper. The disappearance of OKO will reduce the already rapidly dwindling number of Ukrainian newspapers in Canada. Among the major bilingual Ukrainian newspapers remaining in Canada are Ukrainian News (Edmonton), Progress (Winnipeg) and Student (Toronto). The Ukrainian-language weekly newspapers Ukrainian Echo and New Pathway, both published in Toronto, each publish monthly English-language newspapers. New Pathway's English paper is called New Perspectives.

(Continued on page 15)

## Mayor nixes January 22 proclamation, St. Petersburg Ukrainians outraged

JERSEY CITY, N.J. — The Ukrainian community of St. Petersburg, Fla., is outraged by the mayor's denial of their request for a Ukrainian Independence Day proclamation.

Mayor Edward L. Cole noted in a letter to John Kohut, president of the Ukrainian American Association: "I do not feel comfortable issuing a proclamation for Ukrainian Independence Day as you requested because it involves international affairs."

The letter goes on: "I therefore requested our International Relations Committee to review this request and advise me. They recommended against this proclamation, the reason being that the Ukraine is not an independent state and they feel it would set a precedent for many splinter groups of emerge."

The mayor said the committee suggested that the Ukrainian flag be flown "more appropriately" over the headquarters of the St. Petersburg International Folk Fair Society.

In his letter dated January 6, the newly elected mayor also noted that since taking office in April of 1985 he has been making decisions "on an individual basis" and not proclaiming an event "just because it has been done in the past."

The executive board of the local Ukrainian community organization, the Ukrainian American Association, held a special meeting on January 13,

specifically to discuss the mayor's refusal. The Ukrainian community of the St. Petersburg area is composed of some 130 families and includes mostly retirees.

As a result of that meeting, the Ukrainian American Association wrote a letter dated January 14 to Mayor Cole, noting that the organization believes that the mayor's decision was "based on a misunderstanding and distortion of historical fact."

The letter, which was signed by Mr. Kohut, went on to provide some historical background on Ukraine and pointed out that since 1959, beginning with President Dwight D. Eisenhower, U.S. presidents have issued proclamations reassuring the Ukrainian and other "captive nations under Soviet Russian domination of their God-given right to be free and independent."

"Similar proclamations were issued annually by the U.S. Congress, governors of our states, mayors, city councils and other high officials," the letter said.

"The governor of Florida will issue a proclamation on January 22, 1986, Surely, Mr. Mayor, you will not wish to become the first mayor of a large multi-ethnic community in the U.S.A. who would deny the right to liberty for 50 million enslaved Ukrainians. We sincerely hope that after reviewing the contents of this letter you will reconsider your position..." it concluded.

## Famine studies volume is ready

ALBANY, N.Y. — The third volume of New York state's curriculum guide on the Holocaust and genocide, which includes information about the Ukrainian famine of 1932-33, is ready for publication, according to the Ad Hoc Committee on Education about the Famine-Genocide in Ukraine.

The volume also includes materials on the genocide in Cambodia and violations of human, national and religious rights in Ukraine. The section on the Great Famine is 217 pages long.

The section on the famine was compiled by Walter Litynsky, a high school teacher from Troy and former principal of the School of Ukrainian Studies of the Albany district. He is also chairman of the Albany branch of Americans for Human Rights in Ukraine. Mr. Litynsky worked on the famine materials — which include maps, graphs, tables, memoirs and articles about the Great Famine written by both Ukrainian and non-Ukrainian authors — for some three months. The volume contains information for students and teachers alike.

The section was reviewed by Dr. James E. Mace of Harvard's Ukrainian Research Institute, as well as Ukrainian community activists and 12 Ukrainian and non-Ukrainian scholars. Their comments and suggestions were then reviewed by state education officials.

As originally envisioned, the curriculum guide on "Teaching about the Holocaust and Genocide" was to contain a section on the Great Famine in volume 1. That 16-page section was removed from the first volume, from the chapter titled "Precursors of the Holocaust," and moved to a third volume called "Case Studies: Persecution/Genocide."

The Ukrainian community was up in arms over the decision, which education department officials defended as "pedagogically sound," and they threatened to file suit against the education department, alleging that the depart-

ment was discriminating against Ukrainians by not acknowledging that the famine was a precursor of the Holocaust.

The Ad Hoc Committee on Education about the Famine-Genocide in Ukraine, however, decided not to pursue the matter through the courts, since it appeared doubtful that such a suit could be won.

## Scholarships available for law students

NEW YORK — The Shevchenko Scientific Society and the Ukrainian American Bar Association jointly announced the funding of two \$1,000 scholarships available to second- or third-year law students of Ukrainian descent.

The scholarships are being funded by the Dr. Yuriy Sribnyj Scholarship Fund under the auspices of the Shevchenko Scientific Society and by the Ukrainian American Bar Association Scholarship Fund.

The scholarships will be awarded on the basis of academic excellence, financial need and professional activities furthering respect for legal institutions and understanding of the judicial process.

Students at accredited law schools in the United States who have completed their first year of studies are eligible. Interested students should submit a resume and a statement (no more than one typed page) setting forth their qualifications for the award. Applications must be postmarked by March 31 and sent to: Ukrainian American Bar Association, Ivan Shandor, 2800 Lake Shore Drive #3416, Chicago, Ill. 60657; or Shevchenko Scientific Society, 63 Fourth Ave., New York, N.Y. 10003.

Presentation of awards will be made at the mid-year meeting of the UABA.

## Obituary

### The Rev. Sebastian Shewchuk OSBM

NEW YORK — The Rev. Sebastian Shewchuk OSBM, who served St. George Ukrainian Catholic Parish in New York, died here in Mother Cabrini Hospital on January 9.

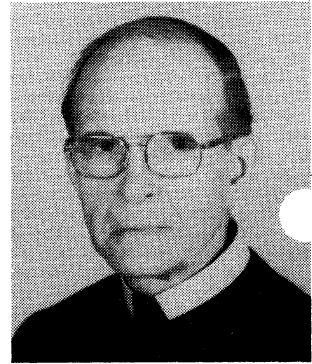
He was born in 1909 in Saskatchewan, Canada, and as a young man entered the order of Basilian Fathers. At first he studied in Canada, and then completed his theology studies in Rome. In 1933 he was ordained in Galicia by Bishop Joseph Kotsylovsky.

As a priest he served 42 parishes throughout Canada, from British Columbia to Quebec.

The Rev. Shewchuk was especially active in organizing the laity into the Brotherhood of Ukrainian Catholics and the Ukrainian Catholic Youth.

During his long years as a priest, he served two tours in the United States and was pastor in Riverhead, Glen Cove and Binghamton, N.Y., and finally in New York City, where he served St. George Church after the death of its pastor, the Rev. Wlodymyr Gawlich, in 1981.

St. George Parish recently honored the Rev. Shewchuk on the occasion of the 50th anniversary of his priesthood. Ukrainian youths of the parish knew the Rev. Shewchuk particularly well, as he



The Rev. Sebastian Shewchuk OSBM

was a teacher of catechism in the St. George schools and the schools of Ukrainian studies.

The funeral rites were offered Sunday, January 12, in St. George Church with Bishop Basil Losten of Stamford, Conn., officiating. On Monday, January 13, a requiem liturgy was celebrated, after which the earthly remains were transported to Winnipeg for burial at the Holy Family Cemetery.

## Alphabetical encyclopedia available again

TORONTO — The first volume (A-F) of the alphabetical, five-volume Encyclopedia of Ukraine in English is once more available. First released in October 1984, the first printing was sold out by Christmas.

A second printing, which has just been released, was undertaken by the University of Toronto Press, publisher for the Canadian Foundation for Ukrainian Studies (currently based in Vancouver), the Canadian Institute of Ukrainian Studies (University of Alberta) and the Shevchenko Scientific Society in Europe (Sarcelles, France).

The new alphabetical encyclopedia is a complement to the earlier topical two-volume Ukraine: A Concise Encyclopedia, published by the University of Toronto Press for the Ukrainian National Association in 1963 and 1971.

The Concise Encyclopedia, organized around scholarly disciplines, provides a good overview of Ukraine's historical development in various areas: politics, economy, religious life, literature, the arts, etc. The approach of the Concise Encyclopedia is topical and chronological.

The new alphabetical Encyclopedia

of Ukraine, on the other hand, is subject-oriented. As such, it is far more comprehensive and offers a great deal more detail about individuals like Ivan Franko, events like Christmas, Easter or the famine of 1932-33, topics like the Church or the Cossacks (Kozaks), places like Bukovyna, Chicago and Canada, newspapers like Dilo or Ameryka, and numerous Ukrainian organizations and institutions in Ukraine and the free world.

The new Encyclopedia of Ukraine is based on 35 years of preparation by over 100 scholars in all parts of the free world. The first volume contains almost 1,000 pages and nearly 2,800 entries. It features numerous black-and-white illustrations and six color plates. It also contains many maps, including a large map of Ukraine in color with an accompanying gazetteer.

The new encyclopedia expands knowledge of Ukraine and Ukrainians in English.

Taken together with Ukraine: A Concise Encyclopedia, the new alphabetical encyclopedia offers the fullest guide possible to the life of Ukrainians in and outside Ukraine.

## Helen Pise Malko scholarship created

BALTIMORE — Beginning with the 1985-86 academic year, the Helen Pise Malko Scholarship will be available at Loyola College in Baltimore.

The fund was established by a contribution of \$5,000 to Loyola College by John Malko, husband of Helen Pise Malko, who died in 1984. The contribution by Mr. Malko has been matched by his former employer, Western Electric Co.

The scholarship will bear a minimum award of \$500 per year (renewable) and will be awarded to a female Loyola College sophomore based on academic excellence. Special consideration will be given to students of Ukrainian American descent.

Mrs. Malko was especially fond of Jesuit-operated Loyola College and attended many programs at the school. It was from Loyola that the Malkos'

son, Robert, received a baccalaureate degree cum laude in 1966. Dr. Robert Malko is now chief economist for the Wisconsin Public Service Commission.

Mr. Malko is the long-time secretary of Branch 320 of the Ukrainian National Association in Baltimore and has been treasurer of the Ukrainian Education Association of Maryland Inc., since the group's founding 12 years ago.

He and his wife were instrumental in founding the Ukrainian Citizens Club in Baltimore in the early 1930s and along with Joseph Marmash helped in relocating numerous Ukrainian refugees who came to Baltimore beginning in 1949.

The Malkos represented the Ukrainian National Association for years in activities of the Maryland-District of Columbia Fraternal Congress.

# Victor Malarek: tough kid- turned- tough reporter

by Natalia A. Feduschak

*"The rash of suicides came to light last week only through the diligent reporting of Montreal Star reporter Victor Malarek. When Quebec's Social Affairs department announced the inquiry into 'the conditions of detention at Centre Berthlet,' no mention was made of the boys' death... Reporter Malarek, 24, recently detailed that neglect in a series of Star articles, a sorry chronicle of overburdened probation officers, ill-equipped detention centers, untrained guards and an enormous lack of psychiatric facilities. He brought to the assignment the useful mental that he knew the system well: because of family illness, he and his two brothers were partly raised in a desperately mismanaged Montreal boys' home, and more than once they spent time in detention centers..."*

— Time magazine, February 7, 1972.

Meet Victor Malarek. He is one of Canada's most prominent reporters, a man with fire and passion for justice. He is also one of the most knowledgeable people around when it comes to the child welfare system in that country, having spent a good portion of his youth in a Montreal boys' home called Weredale.

He has been an outstanding critic of that system, so much so that several years ago the Ontario government wanted to discredit him as a journalist by investigating him. A group of opposition Liberals attacked the government, calling the action a "regrettable attitude on the part of the government."

Mr. Malarek has traveled the world to cover the war in Afghanistan, to describe the plight of the world's refugees and to report on events in the United States.

But, looking at Victor Malarek, as he leans back in an armchair and greets you with a smile, you find it hard to believe that this is the same man who has caused so much furor and who, at age 17, was arrested for armed robbery.

You expect a boisterous being with a booming voice. What you get is a soft-spoken individual who, when deeply affected, leans forward, lifts himself out of the chair and lets his feelings be known.

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"Hey, Malarek!" a book published in 1984, recounts the first 17 years of Victor Malarek's life. In the autobiography, Mr. Malarek talks about the relationship between his parents — his mother moved out to escape an abusive husband who drank, his and his two brothers' experiences growing up in a boys' home, and his own final confrontation with himself, which changes the course of his life.

The book, which immediately became a best-seller in Canada, has just been picked up for film rights by a Canadian film company and was recently translated into French.

Despite the success of "Hey, Malarek!" the man himself has apparently remained unchanged. With the publication of the book, Mr. Malarek says, he has made his statement. It is, in his words, "the cry of a child."

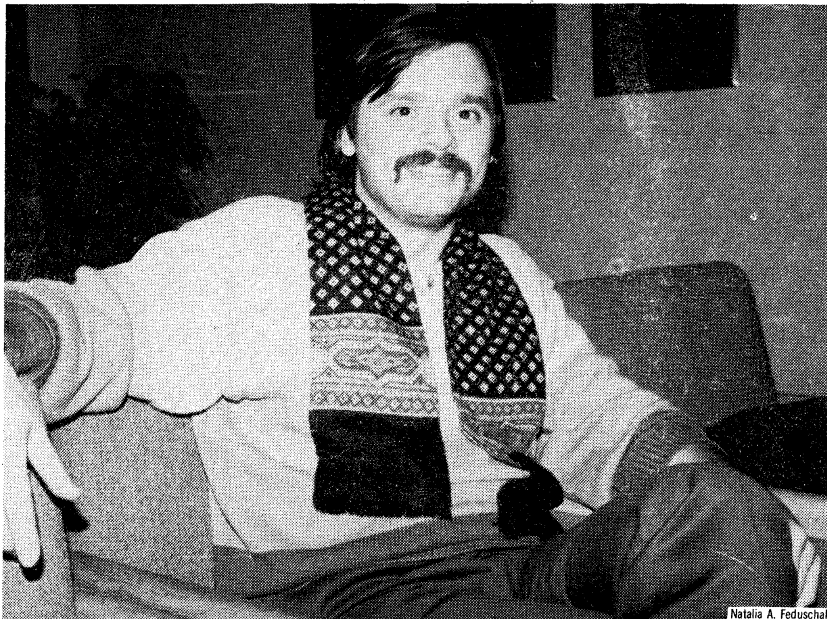
Although he maintains that his home situation was difficult, Mr. Malarek stresses he would rather have stayed home with his parents than be placed in the boys' home. He has never blamed his parents for what happened and says simply that he loved them both very much.

Through his own life experiences and those related to his work — initially at the Montreal Star and now as senior reporter at The Globe and Mail, Canada's national newspaper — Mr. Malarek has remained an outspoken critic of the child-welfare system in that country.

Of the people who work in the system he says, "they are certifiable fruitcakes." And although the conditions in the boys' home which Mr. Malarek describes in his book — those of 21 kids to a room, exorbitant punishment by the home's supervisors, strict hours and minimal visiting rights with friends and relatives — were bad, Mr. Malarek says, overall, "the system is worse today" than before.

"It's (run) by a group of people who can't help children. They're playing in an area that's not a science," although social workers and psychologists treat it as such.

"They learn about life in books. But no one individual can be pigeonholed into one specific category. But you are put into a pigeon hole. You are there, or you are that. They play psychological games"



Victor Malarek, senior reporter at The Globe and Mail.

with children, Mr. Malarek says.

"The people who work in the system never know what a child goes through unless they've gone through it."

One of the major criticisms Mr. Malarek says he has of the system is the way children are taken out of their natural homes because of child abuse or familial pressures, as was his case. Most of those taken from their homes, he contends, are the poor and minorities.

"Child abuse is not an isolated problem with the poor. It happens equally with the poor class as with rich kids." The difference, he says, is that the rich put up a fight, while the poor are disenfranchised.

The system doesn't encourage working with the family, Mr. Malarek argues. The optimal solution, in the system's eyes, is to ship the children off and take them from an "unhealthy atmosphere," as they put it.

"But an institution with nice things and a cheery room" — oh, how this is misleading, he says, grimacing — "doesn't mean anything for a child who's lost his parents. The kid now (feels) he's a failure and this perpetuates (this feeling) in himself. He doesn't want to be there."

"No one ever took the time to ask me how I felt," Mr. Malarek says of the time he spent in Weredale. And this, unfortunately, is the rule rather than the exception. "So many people say they care," he says, but in the end, the child sees this is not so. He stops believing in the "false promises."

"Today, (former boy's home residents) are nothing but walking wounded who never resolved what happened to them. It's as if they can't go beyond it."

"You don't want to burden them (parents). A child can't express himself. You can't talk to somebody. You make a decision to keep it inside you. And then you explode," which is exactly what Mr. Malarek did.

He says that at age 17, for the first time, he really confronted himself. He had been placed in a boys' detention center for committing armed robbery. At that point, he was sure he would be locked up for good. He blamed himself for what happened throughout the course of his life, then he blamed the world, himself, the world and then himself again. It was this confrontational process that cleansed Victor Malarek — and one that gave him a new life. In "Hey, Malarek!" he described his catharsis as follows:

"The darkness of the cell was complete. The silence was stupefying. I sat on the bench for what seemed a long while and unconsciously began talking to myself.

"Christ, you really did it this time! Didn't you! You couldn't tell them to drop dead. No! You had to be a hero. Mr. Big Shot strikes again. Man! You couldn't tell that bastard Marino to stick it. You stupid ass! You're a stupid ass! Do you know that? A stupid idiot! Who the hell are you trying to impress? Another bunch of stupid idiots who don't even give a damn about you. Yeah, they don't give a damn about you. Face it!"

"Why the hell did I let myself get into this? Armed robbery! I can't believe it. And that fight at Quebec

Academy! Christ, I hate fighting. And if fighting's not enough, I got to pull a robbery. Great going man! You really did it, Victor. Man, did you ever do it..."

Mr. Malarek did not spend the next few years in jail because a sympathetic judge, after reviewing his situation — a youth spent in a boys' home, a bad marriage between his parents, a father who was dying of cancer — felt impelled to give Victor Malarek a second chance. The charges brought against him were dropped, and he was ordered to attend group therapy, which he did for a year.

Many of his peers were not as lucky. After leaving the boys' home, some ended up in penitentiaries because institutions were so ingrained in their very selves, they couldn't function without them. Of those kids in the boys' home that Mr. Malarek knew, he says 48 ended up in a federal penitentiary. Of those, one had murdered his sister, one his wife, two had murdered other people, and one recently was arrested for the famous Brinks robbery. Six had been killed in police shootouts, eight in gang warfare, four had been killed in Vietnam, and four had committed suicide.

"That in itself tells the story of the boys' home," Mr. Malarek notes.

Mr. Malarek's book does not complete the Victor Malarek story.

After leaving court, the 17-year-old made one resolution: to stay out of trouble. He finished the 10th grade, took a summer job at one of Montreal's sweatshops, and then, as the Expo 67 World's Fair began in Montreal, he boarded a Greyhound bus bound for New Orleans. He spent the next several months there, playing with a rhythm and blues band, but, tiring of the lifestyle, returned to Montreal.

He answered an ad for an office boy at the now-defunct Weekend Magazine. For \$45 a week, he toted coffee and copy to editors and writers.

He wrote a few free-lance articles for Weekend, which attracted the attention of the publication's editor, Frank Lowe. Mr. Lowe put in a convincing word to Montreal Star city editor Don Foley, who hired Mr. Malarek. He covered the police beat, but he tired of "chasing firetrucks," as he puts it, and wanted to get into investigative reporting. He looked through the newspaper's library files for articles on Quebec's child welfare system and found almost nothing on the subject. Convincing the Star's assistant managing editor Donna Logan of the need for a series on Quebec's juvenile court system, he began what today is an illustrious career.

In 1973 he left journalism to work as media relations officer for Canada's secretary of state, but after three years was disillusioned with the civil service.

In March 1976, he started working for The Globe and Mail, writing primarily on environmental, and occupational health and safety issues. After two and a half years of this type of reporting, he was assigned to cover special issues, focusing on children's rights and

(Continued on page 12)

# THE Ukrainian Weekly

## Ukrainian independence

On January 22, it is fitting to recall the eloquent words of the Fourth Universal, through which the Ukrainian Central Rada (Council) proclaimed the establishment of the Ukrainian National Republic:

"People of Ukraine! By your own power, your will and your word, a free Ukrainian republic now exists in your land. The ancient dream of our forefathers, who were fighters for the freedom and rights of the working people, has come true..."

"From this day forward, the Ukrainian National Republic is the independent, free and sovereign state of the Ukrainian people..."

As we contemplate and re-examine these words, it is fitting, too, that we ask ourselves — and inform our fellow Americans, or fellow Canadians — just why Ukrainians persist in annually observing the anniversary of a date in January of 1918, a date that gave birth to a short-lived Ukrainian state.

In order to reply, many of us will find that we have to reach beyond our reflex celebrations of what has come to be known as Ukrainian Independence Day.

For us, January 22 anniversaries are a celebration of the realization of the Ukrainian nation's yearning for freedom and independence, and of that yearning's endurance through the centuries. We celebrate not the announcement that a neophyte Ukrainian state was created, but the fact that a sovereign state was re-established on the territory of a land with a tradition of independence dating back to the times of Kievan Rus', and existed also during the periods of the Galician-Volhynian and Kozak states.

We mark January 22 as the most recent date in history that the entire Ukrainian nation, which had suffered so long under the subjugation of external powers, triumphantly declared its own free will in 1918 with the establishment of the Ukrainian National Republic, and one year later with the union of all Ukrainian lands, east and west, into a single sovereign state. As we do so, we also point out the illegitimacy of the so-called Ukrainian Soviet Socialist Republic that exists today on once-free territory.

Ukrainians are proud to annually celebrate January 22, because for us it is the reaffirmation of a dream that survives; it is a reaffirmation of our nation's dignity, its spirit, and its right to self-rule within the family of nations.

But, what is January 22 for non-Ukrainians — for those federal, state and local elected officials who each year issue Ukrainian Independence Day proclamations, and for those of our neighbors who join us in observances on that day?

The answer, we believe, is that it is an expression of belief in something so intangible yet so valuable that many Americans and Canadians take it for granted: it is a manifestation of a commitment to freedom for all men and of self-determination for all peoples.

## NEWS AND VIEWS

### Woman recalls Ukrainian saviors

by Filaret Lukianovich

In the mid-1930s two young women attending the University of Lviv, then on Polish territory, became friends. One was a Ukrainian whom we shall call Natalya; the other was Clara Zimmels, who came from a poor Jewish family and earned her tuition by tutoring.

In September 1939 the Soviets invaded the city of Lviv. Then, in June 1941, the Germans occupied it. Clara was forced to move into the Jewish ghetto of Lviv, to wear an armband with the Star of David, and to work in a factory.

At lunchtime one day during the winter of 1942, Natalya went through the open gates of the factory and met Clara. She removed Clara's armband, put a hat on her head and handed her a set of forged documents. As they walked out together they were met at the gate by an acquaintance, a Ukrainian police lieutenant, whose children Clara had tutored in mathematics and Latin. He took her to his home and gave her a room, where she lived for some time.

After a while a friend of the lieutenant, a railroad employee, came with some railroad tickets and took Clara to the city of Rzeszow, where he lived. There she worked as a housekeeper. Later he took her to Krakow, where she found an apartment and employment at the post office. Then things began to get hot: Clara became fearful that her identity would be discovered and moved out of the city.

In the meantime, the Soviets were advancing and occupied the area. Clara made a quick trip to Lviv for her college

diploma, which had been kept hidden away by one of her professors, a Ukrainian. Then she found out about a job in Paris for a Polish language teacher; she went to Paris, got the job, and later met and married a well-to-do man whose last name was Troper.

Years passed. With the help of the International Red Cross, Clara Zimmels-Troper succeeded in locating her friend and savior, Natalya. She flew to New York to visit her, and they enjoyed a vacation together at the seashore. Later, at Clara's invitation, Natalya visited her in Paris — friends again as in the old days, but in new parts of the world.

Again years passed. Natalya, who was active in Ukrainian circles in New York, became distressed at Simon Wiesenthal's campaign in which he accused former members of the Ukrainian and other Eastern European local police in occupied Poland of being Nazi collaborators and war criminals. Natalya wrote to her friend: "Clara, don't you have something to say about this?"

Clara responded by writing a personal letter in German to Mr. Wiesenthal at the Simon Wiesenthal Center in Los Angeles, enclosing a notarized account in French of how her Ukrainian friends had saved her. In the notarized statement she said: "I make this declaration because I understand that Ukrainians who wore police uniforms and did not declare this fact in their applications for admission to the United States have lately been accused by Jewish organizations and deported from the United States."

All she heard from the center was that they don't quite understand German, and that was the end of that.

So that is the story of a letter and a document, and how eight Ukrainian lives were risked to save the life of a young Jewish girl.

*Filaret Lukianovich, a Ukrainian, is a former high school teacher and a survivor of the notorious Auschwitz Nazi death camp. He now resides in Philadelphia.*

### Yad Vashem snubs Sheptytsky

by Yakiv Suslensky

On December 13, 1985, The Jerusalem Post published an article, written by Prof. Shimon Redlich, titled "Sheptytsky and the Jews." The author of the article, who has studied a large volume of documentary material, convincingly leads the reader to the conclusion that Metropolitan Andrey Sheptytsky deserves the recognition of the Jewish people for his noble actions on behalf of Jews.

It is, therefore, surprising that Yad Vashem refuses to respond to the undeniable evidence concerning this case, whether it be in the form of the eyewitness testimony of people (such as Rabbi Dr. David Kahane, the Levin brothers, the Chameides brothers, the Fink family, the Podoshyn family, I. Girny and others) who were saved by Metropolitan Sheptytsky, or documentary evidence collected by scholars.

Dr. Kahane's efforts to have Metropolitan Sheptytsky recognized as a "Righteous Gentile" began almost as soon as Yad Vashem was founded; that is, more than 20 years ago. But his efforts have been unsuccessful. Justice certain political considerations have influenced the decisions of the Yad

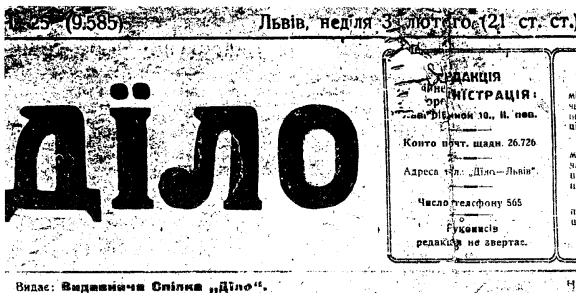
Vashem administration. And by politicizing its actions, Yad Vashem, in contravention of its statutes, has contributed to the exacerbation of Jewish-Ukrainian hostility.

Yad Vashem, in hindering the process by which Metropolitan Sheptytsky would be named a "Righteous Gentile," is either supported by the Israeli government, or is acting at its direct command. The Society for Jewish-Ukrainian Contacts sent a complaint to the head of the government, Shimon Peres, questioning that he intervene in the re-examination of the Sheptytsky case, but his office has held on to this letter for more than a year.

Yad Vashem does not respond to our actions and articles demanding that justice be done in the case of Metropolitan Sheptytsky. The one response, which we received in an indirect fashion, holds that since many Ukrainian Catholic priests participated in the persecution of Jews, Metropolitan Sheptytsky does not deserve the title of "Righteous Gentile." Even more senseless is the refusal to recognize the metropolitan's brother, Klementy Sheptytsky, as a "Righteous Gentile." Here the refusal is based simply on his status as a member of the Sheptytsky family.

We, Jews, always demand justice when our pride and interests are injured. It is unethical, however, to demand justice in a selective fashion.

*Yakiv Suslensky is chairman of the Society of Jewish-Ukrainian Contacts in Israel.*



**Проголошене самостійності України.**  
**ЧЕТВЕРТИЙ УНІВЕРСАЛ.**

Квіт. 26, січня 1918.

Четвертий універсал, яким проголошено незалежність України, прийнятий вчора Малою Радою, звучить:

Народе Українний!

Такою силою, волею, словом утворилась українській землі свободна Українська Народна Республіка. Зайсима ся давня мрія Тарасових борців за волю і право робочого люду.

Та в трудну годину народилась воля України. Чотири роки жорстокої війни обесвідали Український народ. Фабрики не виробляють товарів. Підприємства здержують свою працю. Цілі міста згоріли. Гроші падають в ціні. Цілі села виснажені. Наступає голод.

Українці розмовляли ся ватаги, грабничили один одного, особливо жодя з фронту, рудили землю, виліско, творили криваву різню. Сестри були позбавлені веселля.

Українська Центральна Рада, представництво робочого народу — селян, провінціалів і жовнірів та виборюючи органи, який від імені була прийнята ся Радю Українських військових сил.

І отже, перш за все, державному правительству нашої Республіки, Раді Народних Міністрів від цього дня, виставити вже мирові переговори з оередними державними воєннісі жостко і довгося до миру, не звертаючи уваги на нікі перешкоди зі сторони наших і будь-яких частей, бувають робітничої імперії та установи зводу, щоб якийсь край поча своє житє в сіколю і мир.

Що до так званих Подшеєвців і інших навісників, які розграбюють і руйнують наш край, то поручимо правительству Української Народної Республіки зважити рішучо виставити ся за боротьбу з ними, а всі громади нашої Республіки, всі громади, щоби вони, не жаліючи своїх сил, оборонили ся за боротьбу і волю нашого народу.

Українська Центральна Рада, представництво робочого народу — селян, провінціалів і жовнірів та виборюючи органи, який від імені була прийнята ся Радю Українських військових сил.

Portion of the front page of the February 3, 1918, issue of Dilo, major Ukrainian newspaper in Lviv, western Ukraine, which published the full text of the fourth Universal proclaiming the establishment in Kiev of the Ukrainian National Republic.

# Multiculturalism in Canada: back to basics

by Dr. Manoly R. Lupul  
PART I

I do not know whether you have noticed it, but in recent months there has been a good deal of uneasiness about our central concern: multiculturalism. Multiculturalism has always had its critics, and among them have been such notable national commentators as Charles Lynch, Doug Fisher, Larry Zolf, Barbara Amiel and the late sociologist John Porter.

Recently, however, quite likely as a result of more strained economic circumstances, the criticism has been sharper and more impatient. It has also been more frank and has not hidden the fact that ethno-cultural differences such as those represented here this evening should be assimilated rather than cultivated. Such is certainly the thrust of an editorial in the *Globe and Mail* of May 15, 1985, titled "Mr. Murta's Mosaic":

"Where is Mr. Murta heading as minister of state for multiculturalism? Last week he told *The Globe and Mail*, 'The Liberal policy (on multiculturalism) is best summed up by their slogan — Let's celebrate our differences. We say we don't want to celebrate our differences. We say we're all Canadians first and foremost and that's what we have to rally around.' This week Mr. Murta presided over the first federal-provincial meeting on multiculturalism in Winnipeg and quickly covered this flanks; 'This country is never going to be a melting pot.' A melting pot hardly seems likely."

What, then, according to the *Globe and Mail*, does seem likely?

"It matters very much whether you've been in Canada two weeks or two generations. Immigrants — particularly identifiable minorities — face substantial hurdles adjusting to Canadian ways and means, and overcoming established mores and prejudices. There is a distinct power structure in this country, characterized by John Porter in 1965 as *The Vertical Mosaic*, based on who got here second (the native peoples got her first). The question is whether the much-touted policy of multiculturalism aids the entry of later arrivals into Canada's benevolent Anglo-Franco establishment or 'keeps them in their place.'"

I would interpret this to say that if you want to make it in "Canada's benevolent Anglo-Franco establishment," you had better divest yourself of your ancestral cultural baggage as soon as possible, or at least keep it decently hidden. Such a position is certainly not multiculturalism; it is not even the melting pot in which colorful and euphonic aspects of one's ancestral culture could bob about like croutons in a bowl of clear soup. The *Globe and Mail's* position is that of the Anglo-conformists at the turn of this century, except that now — a generation after the Quiet Revolution began — the Anglo has moved over to make room also for the Franco in the citadels of power.

The *Globe and Mail* editorial ends on a philosophic note:

"We grapple for an understanding of multiculturalism that does not entrench inequality, that does not erect barriers among Canadians across generations, that does not discourage individuals from embracing new values, that does not conceal the essential universality of

Man or, paradoxically, inhibit the growth of a shared Canadian identity. Mr. Murta is working on a Multiculturalism Act. Have we done the intellectual groundwork to write one, assuming such legislation is necessary?"

Well, perhaps we have not done "the intellectual groundwork" for multiculturalism, but how much have media like the *Globe and Mail* grappled for an understanding of Canada that is outside the narrow dualistic cultural and linguistic filter which its concept of an "Anglo-Franco establishment," however benevolent, suggest? Or is Canada always to be what the historian William Kilbourn said it was in 1965: the

*Bilingualism, it is now also clear, increases intellectual potential and is beneficial to concept-formation. What this tells me is that bilingual and bicultural persons are likely to grasp more and to do that more quickly; and that they are likely to understand more and to be more understanding.*

"Austro-Hungary of the New World, with its two official peoples and its multitude of permitted ones." Such positions are blueprints for assimilation into two melting pots which, as we all know, is supposed to be the cultural policy of the United States, not diversity-loving Canada.

Nor, in fairness, are the assimilationists all in Toronto. In Edmonton, a columnist for the *Edmonton Journal* named Olive Elliot, whose dislike of Mayor Laurence Decore's power base among the ethnocultural communities is almost phobic, has, in a recent article titled "A heritage of error: the trap of multiculturalism," directed the following shafts in the direction of multiculturalism:

"Edmonton's annual Heritage Festival is a pleasant summer diversion.

"It's too bad that it is supposed to be a

*It is not only foolish, but it is psychologically bad and morally wrong to reduce the child's home to an inferior status vis-a-vis the school, yet this is precisely what was done, is still being done and will continue to be done until children have the opportunity to experience contact with second and third languages as normal activities in the classrooms of ordinary schools.*

celebration of 'multiculturalism' — for multiculturalism as promoted by its leaders and the various levels of government, is not nearly so benign. It benefits neither Canadian society nor the people that it purports to serve.

"Multiculturalism professes to represent the roots of our culture, and its proponents would argue that it represents the sum of it. But multiculturalism is really the antithesis of culture. Real culture is a process of exposure and expansion — that which encourages people to grow to their maximum. Culture is cosmopolitan; multiculturalism is parochial..."

"Multiculturalism is really about subcultures — ethnic subcultures, primarily, but most of the same difficulties exist with other subcultures — religions, labor unions or, for that matter, the arts... Subcultures tend to break down when their members are exposed to influences outside the subculture.

"As a result, the outside influences

are decried, leading to another contradiction. For the individual, acculturation is a learning and growth experience and a very good thing. To the subculture, it raises the spectre of assimilation (which wasn't always a dirty word) — and that almost qualifies as treason.

"That's the fatal flaw in multiculturalism as public policy. It may benefit the subculture, but it stunts the individual."

In the face of such assimilationist statements, what is one to do? I thought attention to a few basics would be the most helpful, hence the title of this presentation. As a western Canadian, moreover, a discussion of basics in multiculturalism is most appropriate,

seldom questioned.

While most culturally dualistic Canadians were very much part of the masses, they had, paradoxically, very little use for the culture being fed to the masses. Who among us has not heard laments such as the following, usually among middle-class immigrants: "Canada is fine, but it lacks culture" or "Canada is a good country, but one misses the plays, the art exhibits and the opera which were so common elsewhere, and which one took so much for granted."

(As an aside, it is interesting to note how assiduously today's hard-pressed opera and symphony companies have taken to cultivating middle-class members of ethnocultural communities for funds and involvement at the executive level. The companies have learned that among such members a deeper appreciation of culture comes easily, because so much in the second culture, i.e., the ethnoculture, as with the classical cultural forms, is outside and beyond the lowest denominator of today's mass culture.)

Among the values within the second or ethnoculture, that placed on the importance of the young learning languages was always very high. A bicultural individual was at least bilingual, for with fluency in a second language there was less danger that the second culture would become merely a folk culture. But it was also generally understood that the second language (and the second culture) were first and foremost of benefit to the individual. Bilingual individuals not only would likely have more to think with, but they also would likely be intellectually less rigid. All kinds of contemporary studies have confirmed this.

Bilingualism, it is now also clear, increases intellectual potential and is beneficial to concept formation. What this tells me is that bilingual and bicultural individuals are likely to grasp more and to do that more quickly; and that they are likely to understand more and to be more understanding. At a time such as ours when the need for greater tolerance and understanding has even brought committees on tolerance and understanding into being, one would think that the simple point being stressed — that bilingualism developed within a bicultural context is one of our best means to improve human relations — would finally be appreciated. The *Globe and Mail's* editorial (quoted earlier) ends with a call for cultural outreach, yet the outreach potential of bicultural individuals is conveniently ignored, presumably because they are also the strongest advocates of a multicultural society.

It pains me to say it — and as a westerner perhaps I should not remind you of it — but it is well-known that the resistance in Ontario to the normal development of bilingual and bicultural individuals in public school classrooms is still very strong. In the West, Alberta has had bilingual and bicultural public school programs since 1974 and Manitoba since 1979. In Saskatchewan they are less well developed, but they do exist.

Today in Alberta there are public separate school classes in which 50 percent of the instruction is in English on subjects like science, mathematics, English language arts, and 50 percent on subjects like the social studies, arts, health and physical education. A second language arts program is one of seven languages: Cree, German, Hebrew, Mandarin

(Continued on page 14)

Dr. Manoly R. Lupul is director of the Canadian Institute of Ukrainian Studies. This article is adapted from an address delivered to the Ontario Advisory Council on Multiculturalism and Citizenship in Toronto.

## Student news

### Red Army defector to speak

PHILADELPHIA — Former Soviet Red Army defector Mykola Movchan will be the guest speaker at a Ukrainian students meeting at the Ukrainian Educational and Cultural Center here on January 26.

The meeting is being organized by Ukrainian Student Outreach — a newly formed group based in the Northeast which is trying to revitalize the Ukrainian students' movement in the United States.

Mr. Movchan — a Ukrainian who left Soviet forces in Afghanistan last year and now lives in the United States — will discuss conditions in Afghanistan and what Ukrainian groups can do to assist the Afghan resistance movement.

The lecture will be preceded by a

screening of the Canadian Broadcasting Corporation's documentary on Mr. Movchan. The documentary was produced by Halya Kuchmij and was broadcast on the CBC's flagship current affairs program, "The Journal," last fall.

The meeting, which begins at 1 p.m., will also include a catered brunch and discussions on a series of projects being organized by the Outreach group.

Representatives from Ukrainian students' clubs in the United States are invited to attend the meeting, which is being hosted by the Ukrainian Student Hromada at the University of Pennsylvania.

For further information call (201) 451-4758.

### Student conference slated

WINNIPEG — A Ukrainian students' conference on communications is scheduled to take place here on February 14-16.

The conference, expected to attract more than 50 students from all of Canada's regions, is being organized by the University of Manitoba Ukrainian Students' Club and the national executive of the Ukrainian Canadian Students' Union (SUSK). It follows on the heels of a regional SUSK conference that was held in Montreal in November. SUSK holds one conference in the western and eastern regions of Canada each year and an annual congress at the end of August.

The Winnipeg conference is designed to help Ukrainian students better prepare themselves for dealing with the government and other ethnocultural groups, according to U. of M. USC president Lydia Hawryshkiw.

Some of the topics that will be discussed at the weekend conference include: how different generations of Ukrainians perceive each other; relations between Ukrainian and other ethnocultural groups; the issue of mixed marriages in the Ukrainian community; and how young Ukrainian Canadians can better access the job market.

A Saturday evening banquet and dance are expected to be the highlight of the conference, organizers said. Roy

Romanow, the former attorney general of the province of Saskatchewan and the reported contender for the leadership of Saskatchewan's New Democratic Party, has been invited to deliver the keynote address at the banquet. Mr. Romanow, who is one of the main architects of Canada's new constitution, is of Ukrainian origin.

The banquet, which will be held at the downtown Delta Inn Hotel, will also feature the crowning of "Miss Kiev." Female contestants run for the title of "Miss Kiev" to represent the Ukrainian Canadian Committee's Kiev Pavilion during Winnipeg's annual Folklorama Festival.

Although the speakers' list for the conference has not yet been finalized, Ms. Hawryshkiw said that speakers will be drawn from the local community and from Ukrainian students groups. One session titled "Youth Identity Crisis," will include presentations by a student counselor and a social worker.

The conference is scheduled to conclude on Sunday evening with a cabaret featuring performances by students from across Canada. All sessions are to be held at the Fort Garry Hotel in downtown Winnipeg.

Further information on this conference is available from Lydia Hawryshkiw at (204) 339-1467 or the SUSK national executive at (416) 964-0389.

### Queen's College Club rejuvenated



Shown above are members of the Ukrainian Club at Queen's College, N.Y. Among the club's activities: lectures by prominent guest speakers, film nights and a Ukrainian Day Festival at the college. The 25-member club was rejuvenated during the fall 1985 semester after a lengthy absence from the campus. The executive includes: Georgine Muc, president; Greg Gina, vice-president; Halya Michalcio, treasurer; Laryssa Skomsky, treasurer; and Olga Chodoba, public relations.

### Carleton students help Afghan refugees



Leda Chudzak, Stan Chuyko and Greg Blynsniuk, all students from Carleton University in Ottawa, drove to New York recently with a vanful of clothing for the Afghan Community in America organization. The clothing was donated by the Ukrainian Canadian community for Afghan refugees in camps in Pakistan. The donations are the result of a speech recently given by Mykola Movchan, a Ukrainian Red Army soldier who defected from his unit in Afghanistan last year. Mr. Movchan talked about the plight of the refugees and asked the community to help the refugees as much as possible. According to Mr. Blynsniuk, president of the Ukrainian Student Club at Carleton, the community donated mostly clothing. The students brought with them over 400 pounds of clothes.

### U. of Penn. students are active



Some members of the 25-member Ukrainian Student Hromada at the University of Pennsylvania pose in front of Alexander Archipenko's sculpture of King Solomon, which was installed on campus in spring of last year. The club, headed by Leda Hewka, this year instituted a weekly coffee and conversation hour, and is planning a Ukrainian film festival for this spring. Additionally, the club members plan to take part in a demonstration on January 22 organized by the Ukrainian Student Group of Philadelphia.



# Burlaky Plast fraternity holds 32nd ski camp

GLENS FALLS, N.Y. — This winter resort area was the site of the 32nd Ski Camp organized for Plast youths age 12-17 by the Burlaky Plast Fraternity. Teenagers from many areas of the United States participated in this camp held December 25 to 31.

This year's camp was composed of a record-breaking 200 persons, including participants and camp staff. George Popel was camp director. He was aided by Petro Kowcz, head counselor (bun-chuzhnyi), Lesia Piasecky, secretary; Yuriy Ferencwycz, intendant. Wolodymyr Hnatkiwsky was responsible for pre-registration of campers and camp organization.

During the week of camp, the entire ski area took on Ukrainian characteristics. Ukrainian was spoken everywhere, Ukrainian music was played over the loudspeakers, even the ski lift tickets were stamped with the letters UKR. The Landmark Inn, which was home base for the campers, featured on its large billboard: "Vitayte Plastuny" (Welcome Plastuny).

Camp participants hailed from many corners of the United States, some coming from as far away as Chicago. For many of the campers it was their second or third ski camp; they look forward to this camp as an opportunity to renew friendships from past summer and ski camps. The younger, first-time ski campers, quickly became "converts" and vowed to return year after year to ski camp.

Campers "camped out" at a motel and were transported by bus to the West Mountain Ski Area, where they received two lessons daily. Lessons were provided by the West Mountain Ski School Staff, who on the first day of camp divided the campers into groups



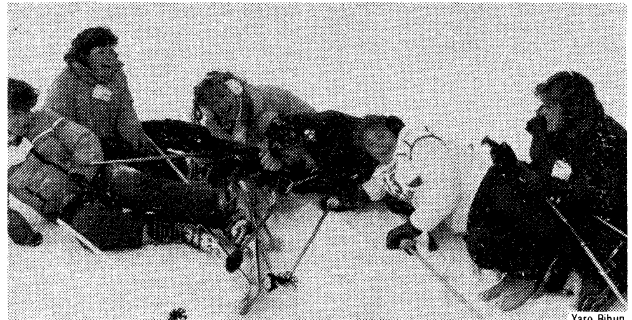
Campers and staff of Plast's 1985 Ski Camp held in Glens Falls, N.Y.

according to their skiing ability. During the last day of skiing all campers took part in a slalom race, and the winner of each group received a medal.

Evening activities included various forms of games and non-athletic competitions. Campers played "Trivial Pursuit" in Ukrainian, using questions from Ukrainian history, geography, literature, etc. Ukrainian "Password" was also a favorite game.

There was also an extemporaneous speaking competition, for which the prize was a ski camp "scholarship" for the following year. The winners of this competition were Yarema Baczynsky of

(Continued on page 13)



Testing the "domino theory" in skiing.

Yaro Bihun



Smiling all the way to the bank are Marta Stefaniuk of Warren, Mich., and Yarema Bachynsky of New York City, winners of the Ukrainian extemporaneous speaking contest and 50 percent off the cost of next year's ski camp.



No hats for these hearty Plast members at early morning reveille. The temperature dipped to 19 below zero one night. Vera Kaminsky of Richboro, Pa., and Roman Ratycz of Edison, N.J., are flag bearers.



St. Nicholas makes an appearance at an evening in his honor, bringing gifts for the good Plast members, including Danylo Bazarko of Wheaton, Md., standing right, who was elected this year's "Snowman." Adriana Nebesh, from Parma, Ohio, was named this year's "Snowflake."



Putting on the best form after a week's worth of skiing lessons during the last day's slalom race.

# Club Suzie-Q: friends from throughout North America

## Well worth the trip

by Bohdanna Prynada

Here I am traveling down the New Jersey Turnpike and wondering whether this drive is really worth it. Should I have taken time off from work? Did I really want to drive over 300 miles one way just to spend my precious weekend with people that I might not even know? Such were my thoughts one Friday night as I drove up from Washington to my first Club Suzie-Q event.

Smiling to myself, I recounted the numerous times I had made similar trips to Soyuzivka — "kiddie camp," cultural courses and summer work — and the fond memories associated with it. I knew that once I graduated from college and got a "real" job, my pleasure jaunts would have to come to an end. But then came Club Suzie-Q in 1984.

The first time I went to Club Suzie-Q was for the fall weekend in October 1984. I was amazed and impressed with the number of professional people that had turned out to meet one another, partake in social events, go on hikes and witness the first "Mr. Suzie-Q Contest." By the time we said goodbye to each other on Sunday evening, everyone knew that something special had taken place — not only did people from various walks of life get to meet one another, but they came from all over North America, as far south as Washington and as far north as Montreal.

Because we had such a good time during that fall weekend, I and many of my friends eagerly awaited the next Club Suzie-Q get-together which was slated for spring '85. I even arrived early

to have more time to relax in the Catskills.

As I expected, many people had once again shown up. Yet the number of new faces this time was really impressive — it showed that these people had heard about the club and were curious enough to come up to Soyuzivka and find out what it was all about. I'm sure they were not disappointed, with our "get-acquainted" fun and games, hiking, semi-formal dinner and subsequent dancing.

My drive from Washington was a long one, but I did not mind because I felt that Club Suzie-Q was well worth it, for not only did I get a chance to relax in the mountains, I had a chance to meet and spend my leisure time with people that I probably otherwise would not have met. Yet I believed that for me, at least, the real test would come when the club had its weeklong vacation in August 1985. I wondered: — how would some 60 people be entertained for seven days?

I soon found out.

After the successful spring weekend in June, for the first time in my life, I could hardly wait for August to roll around so I could go up to Soyuzivka for Club Suzie-Q's second annual summer get-together. I had marked this event on my calendar at work far in advance — I did not want anything to spoil my chance to take my first summer vacation in four years.

Once there, I could not believe how fast the week went by: between hiking, watching movies, seeing "Harvest of Despair" for the first time, rafting down the Delaware (and enjoying a superb Argentinian-style barbecue afterwards), the "Kozak Olympics" and a farewell banquet — the end of the weeklong stay approached all too soon.

(Continued on page 15)

## Informal atmosphere for interaction

by Lada Sochynsky

What is Club Suzie-Q? This organization, originally founded by George and Handzia Mycak, Halya Duda and Wanda Baxer, was formed two years ago for the main purpose of enabling old friends to get newly reacquainted. It has since evolved into a special get-together for young professionals from all over North America. Even though Club Suzie-Q is not affiliated with Soyuzivka, or its parent company, the Ukrainian National Association, its events have become synonymous with this picturesque Catskill Mountain resort. Events in the past two years have attracted people from as far away as California, Illinois and Michigan as well as from the cities of Toronto, Montreal and Ottawa in Canada.

An example of Club Suzie-Q activities was the second annual weekend at the Ukrainian National Estate, Soyuzivka, held on November 2-3 amid the lovely autumn scenery.

The weekend commenced with a traditional hug-in. A vigorous hike up to the waterfalls followed, culminating with an "official" photography session at the summit. In preparation for the evening's full schedule of activities, we were treated to complimentary hors d'oeuvres and cocktails by Walter Kwas, manager of Soyuzivka. After dinner, in lieu of the "Mr. Suzie-Q contest," members this year had the opportunity to exhibit their gamesmanship skills with a variety of diversions with included Ukrainian charades and bobbing for apples, among others.

The evening ended with dancing until dawn.

A traditional hug-out took place the next day, with members talking about the next Club-Q reunion, which was to take place during the Young Professionals New Year's Day Dance at the Ukrainian Institute of America in New York on December 28.

The fall weekend also reunited many people who had been to Soyuzivka during Club Suzie-Q's summer week last August. That week focused mainly on rest and relaxation; however, several exciting distractions were added to make the vacation week complete. A highlight was the 10-mile rafting trip down the Delaware River, culminating at Port Jervis, N.Y. The most sore arms were felt by the No. 1 raft — captained diligently by Jerry Nestor, nicknamed "Captain Leather" — which managed to come up from last place to stay in the lead throughout the whole trip. A glorious evening barbecue in Argentinian style, prepared by Ihor Sirko and George Laskiewicz, completed an exhausting but satisfying day. The "Kozak Olympics" were also held, pitting the Blue Team against the Yellow Team, with the winner to be determined in a tie-breaker next summer.

Not only was the summer week a time to have fun and to relax, there was also a chance for some informal networking as well as Ukrainian community actions in a number of vital areas.

An evening was devoted to a discussion of the case of John Demjanjuk and the defense efforts on his behalf. Speakers were attorney Zenon Forowycz of Chicago, Prof. Roman Serbyn of Montreal, and Maria Demtschuk, representing the Americans for Human Rights in Ukraine committee, which is active in Demjanjuk's defense. Many individuals contributed generously to Ms. Demtschuk's appeal for donations to the Demjanjuk defense fund.

Also, the film "Harvest of Despair" was shown throughout the week, courtesy of Bohdan Tymyc of Montreal, who provided a videotape of the film and urged that contributions be sent to the Ukrainian Famine Research Committee in Canada to help defray the costs of the film's production. Many responded to his appeal, and others began to plan to have the film shown on their local public television stations.

What makes Club Suzie-Q unique and attractive is its ability to provide an informal atmosphere for interaction among people. That is why members often return, knowing that they will have a good time with no artificial barriers in the way. I am sure others, besides myself are looking forward to future events and are grateful that such an organization exists.



Club Suzie-Q members formed Blue and Yellow teams and took part in competitive, but humorous, Kozak Olympics at the group's vacation week at Soyuzivka this past August.



Club Suzie-Q organizers: Halya Duda, George Mycak and Handzia Sawczyk Mycak.



Three brave Club Suzie-Q members participate in a grape-stomping contest during the group's visit to a Hudson Valley vineyard for a wine-tasting event. From left are Christine Slevinsky, George Mycak and Ihor Sirko. (The "weaker sex" won.)

## Describes African travels

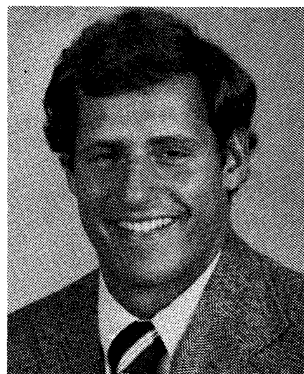
by Lydia B. Lazurenko

DETROIT — The main feature at a recent meeting of the Detroit Chapter of the Ukrainian Engineers Society was a presentation by Ivan Hewko on his travels through Africa.

Mr. Hewko, son of Natalka and Lubomyr Hewko, is well-known in the Detroit community as an active member of Plast and an athlete. With a bachelor of arts degree in political science he was a Marshall Fund scholar at Oxford University. In May of 1985 he received the degree of doctor of law from Harvard University.

Mr. Hewko traveled through Africa in 1979 with a group of friends he met during his studies in England. Using an old military truck, the nine young men equipped it with spare parts, medical supplies and other provisions, and started out from Algiers. The journey took them through Nigeria, Cameroon, Congo, Nairobi, Kenya, South Sudan, Tanzania, Zambia, Mozambique and Rhodesia. This marked the end of the group's 10,000 mile journey, but Mr. Hewko continued on another 2,000 miles by himself, hitchhiking south to Cape Town, where he joined a sailing crew in a race across the Atlantic to South America. This leg of the journey took another 28 days and ended in Uruguay. The ship on which Mr. Hewko was a crew member won the race.

Mr. Hewko spent the next six months teaching in Argentina, then returned to



Ivan Hewko

the United States to start his studies at Harvard University.

The entire journey was effectively described and illustrated with beautiful slides. The various adventures, humid, malaria-infested forests, the arid lands of the Sahara and occasional subsistence on fried caterpillars were balanced by the achievements of climbing of Mount Kilimanjaro, where Mr. Hewko inscribed his name and his place of origin as Lviv, Ukraine. The audience was clearly enthralled by the young traveler's story.

## Notes on people

### Wins Ebers Award

PRINCETON, N.J. — The Electron Devices Society of the Institute of Electrical and Electronics Engineers (IEEE) presented its 1985 J.J. Ebers Award to Dr. Walter F. Kosonocky of RCA Laboratories in Princeton, N.J., for "pioneering and innovative contributions to the development of charge-coupled devices and Schottky-barrier infra-red image sensors."

The Ebers Award was given to Dr. Kosonocky at the International Electron Devices Meeting in Washington. The award is intended to recognize and honor accomplishment of unusual merit in the electron device field.

Dr. Kosonocky, during a 30-year professional career with RCA, has made significant contributions to the development of various solid state devices and circuits that include early applications of lasers as switching devices and optical hologram memories; charge-coupled devices for digital signal processing and imaging applications; and recently, the development of Schottky-barrier infra-red image sensors.

Dr. Kosonocky, a native Ukrainian, received a B.S. degree in 1955 and an M.S. degree in 1957, both in electrical engineering, from the Newark College of Engineering. In 1965 he received a doctoral degree in engineering from Columbia University.

He joined RCA Laboratories in 1955 as a member of the technical staff and was appointed a fellow of the Technical Staff in 1979.

Dr. Kosonocky has been an author or co-author of 75 technical papers and was issued 40 U.S. patents. He has received four RCA Laboratories Out-



Dr. Walter F. Kosonocky

standing Achievements Awards for his research and was twice a recipient of the David Sarnoff Award for Outstanding Technical Achievement, RCA's highest technical honor.

Long active in IEEE activities and a fellow of the IEEE, he served as program chairman for the 1979 International Solid State Circuits Conference and as Chairman of the 1981 Symposium on VLSI Technology. He was also a guest editor of the special issues of the IEEE Transactions on Electron Devices on "VLSI Technology" for 1979, 1980, and 1982 and on "Solid-State Image Sensors" for 1985.

Dr. Kosonocky and his wife, Zina, who live in the Princeton area, have four children: Anna, a high school student; Maria, a device engineer at RCA; Stephen, a senior in electrical engineering at Rutgers University; and George, a design engineer at Intel.

## Sister solicits funds for Argentina



Sister Cornelia Meczak accepts a gift of \$6,500 from the parishioners of St. Demetrius. From left are: the Rev. John Tataryn, pastor, Mary Tymosko, coordinator of Aid to South America, Helen Lesiuk, president of the women's league.

by the Rev. Terry Lozynsky

TORONTO — In order to continue their missionary and educational apostolate among the poor in Argentina, the Ukrainian Basilian Sisters in the person of Sister Cornelia Meczak, are visiting parishes throughout Canada.

Sister Cornelia is collecting funds specifically for the reconstruction of a Catholic High School in Posados that was extensively damaged by a recent earthquake. Because of galloping inflation rates the local residents cannot afford the building materials even though they are eager to donate their time and labor. Over 1,200 students are now accommodated in temporary shelters.

Servant of God Metropolitan Andrey Sheptytsky, archbishop of Lviv, western

Ukraine, sent the first Basilian missionary sisters to Argentina in 1939. Today there are over 80 Basilian sisters involved in missionary work in this country.

Local Ukrainian Catholic parishes in the Toronto area have generously responded to Sister Cornelia's personal appeal: St. Nicholas (Bellwoods) \$1,500; Patronage of the Mother of God (Leeds) \$840; St. Basil's (Vaughan) \$1,650; St. Demetrius (La Rose) \$6,500; Dormition of the Mother of God (Mississauga) \$2,000; St. Josaphat Cathedral (Franklin) \$2,200.

Sister Cornelia will be visiting Quebec and western Canada before her return to Argentina. Even though her English is limited, she said she is impressed by the warmth, friendship and generosity expressed to her by everyone whom she has met.

## Pastor honored on 80th



Msgr. Anthony Borsa receives congratulations from William Kateryniak, toastmaster, on the occasion of his 80th birthday.

by John Lucyk

MARLBORO, N.J. — Msgr. Anthony Borsa, pastor of St. Wolodymyr the Great Ukrainian Catholic Church here, was honored by parishioners and friends on the occasion of his 80th birthday at a banquet held December 15, 1985, at the American Hotel in Freehold, N.J.

Honored guests attending were the Rev. Joseph Panasiuk, pastor, St. John the Baptist Church, Whippany, N.J.; the Rev. Paul Labinsky, pastor, Nativity of the Blessed Virgin Mary Church,

New Brunswick, N.J.; the Rev. Roman Mirchuk, pastor, St. Peter and Paul Church, Jersey City, N.J.; and the Rev. Michael Wivchar, St. John Church, Newark, N.J.

Msgr. Borsa, born December 20, 1905, has given a half century of devotion to the priesthood and service to God.

Since Cardinal Myroslav Lubachivsky appointed Msgr. Borsa administrator of his present parish in 1981, the parish has grown from five to over 50 families.

## Victor Malarek...

(Continued from page 5)

the juvenile justice system.

Even though he is committed to bringing forth the ills of the child welfare system in Canada, Mr. Malarek has managed to put aside time for other work, which included, until recently, a greater involvement in the Ukrainian community. Although Mr. Malarek contends that "the Ukrainian community turned its back on our family," he had nonetheless become active in it, most notably by helping organize the Ukrainian Information Centre of Canada. Through his work in the center, he also helped sponsor a conference to inform Ukrainians how to work with the media and gain wider attention to the community's concerns.

While the conference was a success, the center is, Mr. Malarek states, "unofficially defunct," though no official meeting has taken place to disband it. Mr. Malarek attributes the center's failure to a lack of interest and financial support. Even those leaders of the Ukrainian community who urged him to start such a center were unwilling to lend their support to keep it functioning, Mr. Malarek says.

"Talk is cheap. You can't run an organization like that on talk," he contends.

Mr. Malarek says at this point, he sees his involvement with the community as minimal. "I'm disillusioned. At this point, it's better to stand back (and reflect) rather than become bitter. I don't want to be bitter."

He is still willing to give any advice that he can, but for the time being, until some of the leadership changes, he'd rather take a step back, he says.

Mr. Malarek's interest in the Ukrainian community began in 1974 when a young man, Andrij Bandera, went on a hunger strike to protest the imprisonment of nationalist and human-rights activist Valentyn Moroz by Soviet authorities. Mr. Malarek says he was moved by Mr. Bandera's passion and a friendship between them began.

"Our relationship was pretty easy-going. He drew me into it (the community) slowly."

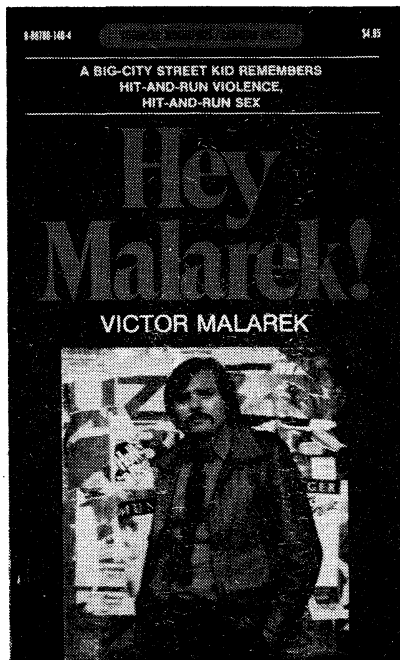
Through his community work, however, he has been able to voice many criticisms of Ukrainians in Canada. One of them is that many live in a "time-warp."

One of the major criticisms Mr. Malarek has of the community is how it treats those people who do speak Ukrainian, himself included.

"I've been chastized in public and private for not speaking Ukrainian fluently. But the community doesn't make me feel I should go out and learn it. It's not a major component of my Ukrainianism. (What's important) is what I feel in my soul..." He cited an interview he had with Valentyn Moroz in which Mr. Moroz stated the "the major failing of the community in North America was that it rejects those who can't speak Ukrainian." Mr. Malarek says this is 30 to 40 percent of those in his age group and 60 to 70 percent of those people younger than himself.

"The most important thing is what's in the soul," he says.

"I'm really proud I'm a Ukrainian. But the other thing is that I do live in a North American reality. I



Cover of Victor Malarek's account of his years in the child welfare system, "Hey, Malarek!"

would love to visit Ukraine and touch the soil. But my reality is here, my life is here. We can't live our parents' dreams — the dream of the old guard.

"Ethnic communities are like institutions. They don't want to mix blood. They're xenophobic. But it's not just the Ukrainians who want to protect themselves. Ukrainianism is like Judaism. It's almost like a religion. In my age group, (children) are like strangers to their parents. There's nothing you can do. They are set in their ways, they've lived their dream.

"I don't want to be like this. I don't want those dreams."

It is this xenophobic attitude that prevents Ukrainians from being as effective in the mainstream community as they could be, he says. Because of various fears, including that of assimilation, Ukrainians have not gone outside their communities to become better known.

This attitude has had some repercussions, most specifically in the investigation of war criminals in Canada. Perhaps because of a lack of integration into the mainstream, some Ukrainians have continued to perpetuate some of their old "historic" hatreds, such as those directed towards the Jews, he comments.

Speaking of the Deschenes investigation controversy, he says, "it comes from paranoia. There are lunatics on both sides. The average citizens doesn't give a hoot (about the investigation). The community

overreacted to it, the community leaders capitalized on it. It's not a Jewish witch hunt. There are among us some pretty nasty people who did some pretty nasty things to Jews. I will not protect (them). I don't care if he's the greatest grandfather, he has to be brought to justice for what he did."

The Jewish community is also to blame for the furor surrounding the Deschenes investigation, Mr. Malarek contends. It, too, has its share of those people who have let the issue get out of hand.

"I blame the zealots on both sides. You can never forget what happened, but don't let it rule you. It happened a long time ago. If we have a heinous animal (among us) and people know of that person, I don't think we should protect a killer." What has happened with community reaction is that it has fueled suspicion within the Jewish community that Ukrainians have something or someone to hide, he says.

"Individuals did it, it is heinous individuals, animals. Many ethnic groups committed atrocities against the Jews, a lot of people turned in Jews.

"There is a bitter taste right now," between the two communities and there's going to have to be "a lot of building of bridges again" before the communities will be able to work together, Mr. Malarek contends. The road will not be an easy one.

As for the use of Soviet evidence in the Deschenes investigation, Mr. Malarek says, "I don't trust it."

Returning to his own life as a reporter, Mr. Malarek says, "Sometimes it hits me, how did I get this far? I do have an impact (for shaping government policy)." Only recently has he become scared of the power of the press, he observes. He has seen it destroy politicians, banks, corporations. He says he "thinks very seriously" about every story he writes, about the effect it will have on people.

That is how Victor Malarek, the reporter, approaches every story.

He doesn't think a degree in journalism is so important in making a good journalist. In fact, he says that such a degree could be a hindrance in creating a well-rounded journalist because a person forgoes other forms of education to concentrate on writing and editing skills.

All of this, all of his experiences, have helped create Victor Malarek the man. "My life was really a lot of raw deals," he notes, adding that he has learned from those raw deals. Today he can say, "I don't have to prove anything to myself."

He is a long way from the young man who tried to rob a store at 17.

Today, at age 37, Mr. Malarek truly is, as the title page of his autobiography states, "the street kid who made it."

Victor Malarek the senior reporter plans to write another book, this time a thriller set in New York and Washington.

And Victor Malarek the family man, whose wife of 15 years, Anna, recently gave birth to their first child, has definite ideas on how to raise his daughter, Larissa, now 9 months old.

"I want to instill some very good values in her. I want her to be an open person with an open mind and a good heart." Above all, he says, he wants Larissa to become a good human being.

## ENCYCLOPEDIA OF UKRAINE

Edited by Volodymyr Kubijovyč

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## Addendum

Although The Weekly did credit artist Sophia Lada for the icon "Mother of God" reproduced in its Christmas issue, December 22, 1985, it did not note that the icon was reproduced from a Christmas card published by Manor Junior College.

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## International PEN...

(Continued from page 1)

bers.

The proportion of imprisoned writers is highest in Eastern Europe and the Middle East, the 17-page report said. The Soviet Union was singled out in the report as one of the countries whose "mistreatment of writers continues to preoccupy us."

A panel at the news conference that included Arthur Miller of the United States, Nadine Gordimer of South Africa, Mario Vargas Llosa of Peru, and International President Per Westberg was told of "a gifted Ukrainian poet" by the name of Vasyly Stus who died in a Soviet camp on September 4, 1985, at the age of 47.

"Not enough is known about this gifted poet," Mr. Scammell said before the overflow audience of reporters at the Essex House Hotel. He added that Mr. Stus was awarded the poetry prize at the Rotterdam writers' festival last year, shortly after his death. The Dutch Center of PEN will use the prize money to publish a book of Mr. Stus's works in English, Ukrainian, and possibly French, Mr. Scammell said.

The report — which included documentation on nearly 450 writers on nearly every continent who are known to be confined in prisons, labor camps, special mental hospitals, internal exile or are thought to have been kidnapped — included the latest information on the situation of writers in the Soviet bloc.

The report noted that Mr. Stus's death last year was "the fifth recent death of writers in Soviet labor camps" after Yuriy Lytvyn, Oleksa Tykhy, Valentin Sokolov and Valeriy Marchenko.

The report and an addendum distributed to reporters at the news conference also cited the cases of imprisoned Ukrainian writers Yuriy Badzio and Mykola Rudenko.

"Mykola Rudenko, the Ukrainian poet and novelist, who is now 65 years old and in exile in Central Asia, is said to be in extremely frail health and in need of medical attention," the report said. According to the report prepared by Mr. Scammell, International PEN is continuing efforts to seek the release of Mr. Rudenko and other writers imprisoned in the Soviet Union.

The report cited statistics gathered by PEN which indicated that eight writers have been released from prisons world wide since November; in that same period four writers have been arrested. "It is rare that we have a positive credit balance in this area," Mr. Scammell said.

Earlier, during a general session of the PEN Congress, a resolution was passed calling for the release of Soviet poet and International PEN member Irina Ratushinskaya, and Filipino poet Mila Aguilar. "International PEN calls

for the release of both as an act of clemency and a gesture for international detente and peace," the resolution said.

Mr. Scammell outlined some of the methods that International PEN has undertaken to gain the release of imprisoned writers around the world, including the use of diplomatic channels by PEN International officials.

"PEN Centers try to pay special attention to their honorary members" who live in nations that imprison, censor and abuse their writers, Mr. Scammell told reporters. He explained that besides corresponding with imprisoned writers, the PEN centers send money and parcels to them.

Mr. Scammell acknowledged that PEN's efforts at corresponding with imprisoned writers is only partially successful. "However," he said, "we continue the practice in an attempt to make the authorities know that we are aware (of writers who are persecuted)."

In response to a question from The Ukrainian Weekly about the Reagan Administration's performance in gaining the release of imprisoned writers in the Soviet Union, Mr. Miller said that he knows of no actions being taken by the American government. "I doubt that anything is being done," he added.

Ms. Gordimer, the South African writer, characterized the situation of writers and journalists in South Africa as "very troubling." She said that the government of South African prime minister P. W. Botha is doing everything in its power to prevent journalists from going into areas of unrest.

"There is a lot of harassment of all kinds of South African journalists," Ms. Gordimer said. "We feel particularly concerned over the ban on television reporters and journalists."

Some of the Soviet Union's best known writers were prohibited by Moscow from attending the PEN Congress. The state-approved Union of Soviet Writers said that eight invited Soviet writers, including novelists Danil Granin, Valentin Rasputin and Chingiz Aitmatov, would not attend the PEN Congress because of the presence of emigre Soviet authors and other "propagators of hatred."

The Soviets did however send a reporter from the TASS news agency, who sat through the news conference at rapt attention.

The afternoon proceedings were enlivened by the presence of two writers in exile who had suffered strictures of the state. Mr. Scammell introduced the two writers as Jorge Valls, who spent 20 years behind bars in Cuban prisons, and Dorin Tudorin, a Rumanian writer sentenced last year to house arrest.

## Bayonne ODDFU celebrates 35th



Branch 16, the Bayonne, N.J., chapter of the Organization for the Defense of Four Freedoms for Ukraine, celebrated its 35th anniversary on November 2 with a special jubilee program held at the local Ukrainian National Home. Photo above shows guests seated on the dais. From left are: (seated) the Rev. Pawlo Labinski, Msgr. Anthony Borsa, Bohdan Kaczor, Bayonne Mayor Dennis P. Collins, Wasyly Wintoniw (branch chairman), the Rev. Wasyly Iwashchuk, (standing) Zenon Siry, Dozia Fedorowa and the Rev. Roman Mirchuk.

## Burlaky Plast...

(Continued from page 9)

New York City and Marta Stefaniuk of Detroit.

The weather and ski conditions were nearly perfect. Shortly before camp began there was a heavy snowfall in the area, and all during camp light snowfall provided a fresh powder surface. While temperatures were low, the days were

sunny and the skies blue.

On Sunday, December 29, the campers also had an exceptional opportunity to see a hockey game between the United States and Sokil-Kiev teams at the R.P.I. Fieldhouse in Troy, N.Y.

Many parents of the campers formed their own "subcamp" in neighboring motels, and they, too, enjoyed a week of good skiing and good company.



With profound sorrow we wish to inform our friends, relatives and the Ukrainian Community that

## WASYL PAWLUCZKOWYCZ

passed away on December 9th 1985

PANAKHYDA — December 12th, 1985 at 7:30 P.M.

POKHORON — December 13th, 1985 at Holy Family Church at 10 A.M. from there to eternal rest in Ukrainian National Memorial Cemetery of U.S.A. at 4111 Pennsylvania Avenue, Washington, D. C.

In Grief:

Wife — MARIA  
Sons — MICHAEL and family  
JERRY and family  
STEPHEN and family  
WASYL and family  
Daughter — LUBA and family  
In Eternal Remembrance

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We wish to inform our relatives, friends and Ukrainian Community that the remains of

## BOHDAN HALUSZCZYNSKY

were desinterred from St. Michael's Cemetery of Baltimore Md. and reinterred in Ukrainian National Monument-Mausoleum, 4111 Pennsylvania Avenue S. E. Washington, D. C. Religious Services were performed by Fr. Joseph Denischuk.

In Eternal Remembrance

Wife — IRENE HALUSZCZYNSKA-PIK  
Son — GEORGE HALUSZCZYNSKY and family  
Daughter — ARETA HALUSZCZYNSKA-NADOZIRNA and family  
Relatives near and far

## Multiculturalism...

(Continued from page 7)

Chinese, Polish and Ukrainian, in addition, of course, to numerous French-language programs. Because French in the other bilingual and bicultural programs is usually introduced in Grade 4, the schooling provided is really trilingual and bicultural education. Thus, the kind of bicultural and bilingual/trilingual individuals who have traditionally come through the immigration route are now being developed in the common schools of the prairies.

The children who attend ensure that multiculturalism in the future will not be confined to immigrants and their immediate offspring (the second generation). On the prairies multiculturalism has a firm foundation in the public schools, whose task is to develop individuals who will respect and accept differences as well as similarities because they understand through their own close contact with second cultures the value of differences and similarities, which is at the root of all good human relations.

Ontario, unfortunately, has still to establish its first bilingual/trilingual classrooms, which incidentally are also quite prevalent in Quebec, especially in Montreal. Efforts were made in the early 1980s to introduce such classrooms in Toronto, but the Toronto Board of Education quickly found itself in an unsuccessful struggle with the minister of education, Bette Stephenson, to have the school law changed to permit the funding of such classrooms.

As we all know, the government has changed and there is now a different political party in power.

To my mind, effective second- and third-language learning in a context that is bicultural will always be an essential dimension of a multicultural society. And if the present government is really interested in an Ontario that is multicultural, one of the things it should do immediately is to introduce a clause into the school legislation similar to that which has existed in Alberta since 1971, in Saskatchewan since 1974 and in Manitoba since 1978.

Alberta's reads as follows: "A board may authorize that any other language be used as a language of instruction in addition to the English language in all or any of its schools."

We have often heard how much Toronto's population has changed since the second world war, and how Toronto is today a vibrant center of multiculturalism. But there are numerous other similar centers in Ontario: Thunder Bay, Timmins, Sudbury, North Bay, Hamilton, St. Catharines, Oshawa, Kitchener-Waterloo, Sarnia, to mention only a few.

It is therefore time to end the era when the second generation (in some cases, your children) had to be satisfied only with heritage language programs, where on parental initiative, school boards might offer classes after school hours or on non-school days to a maximum of two and a half hours per week through teachers who did not have to be certificated and through curricula whose quality might vary as much as the locale of the classes themselves, namely,

a facility that might be suitable but which was not necessarily a state school.

Anything which is as flexible and informal as all that cannot be very important to the authorities. And if effective second- and third-language programs are not important to the authorities, we should be told why that is so. To the view that such programs are a vital part of any multicultural society, we deserve something more than accusations of favoring "Balkanization" and perpetuating "The Tower of Babel."

Moreover, even though immigration today is considerably less than it was earlier, those who do come should have their children experience what was denied the children of most people here this evening, namely, the experience of having Canada's Anglo-American culture (including its two official languages) added to and not substituted for the ancestral culture and language of the home.

It is not only foolish, but it is psychologically bad and morally wrong, to reduce the child's home to an inferior status vis-a-vis the school, yet this is precisely what was done, is still being done and will continue to be done until children have the opportunity to experience contact with second and third languages (and their cultures, wherever possible) as normal activities in the classrooms of ordinary schools.

The first step toward regularizing an enriched cultural and linguistic educational experience for Ontario's children is to change the school law and thereby indicate that such initiative are officially encouraged. The rest will fall into place naturally, for there is now much experience on the prairies with such programs, including their evaluation as well as ready-made departmental curricula and some teaching materials for

their implementation and even courses for the education of teachers. Moreover, some of you may know that on the initiative of a noted educator, Dr. Jim Cummins, of the Ontario Institute for Studies in Education (OISE), there was recently established a Heritage Language Resource Centre, a three-year pilot project funded by the Multiculturalism Directorate in Ottawa.

Therefore the government of Ontario, this council and all ethnocultural organizations seriously interested in language-and-culture classes that supplement and complement the language and culture of mainstream Canadian society do not have to go far for information and assistance in the establishment of really effective bicultural and bilingual/trilingual public school classes.

From the above, no one should conclude that languages such as German, Italian or Ukrainian can be languages of communication in Canada. They and others, however, are languages of culture or at least of cultural identity in Canada, and access to them in the state school system where numbers warrant ought to be as easy as access to English and French, to provide multiculturalism with an important living base and some guarantee against degenerating in superficial folk cultures.

In a multicultural society the base must be improved, not only for accessing a second language like French for communicative purposes, but a second language like Chinese, Greek, Italian or Hebrew for cultural purposes. The double reference to "second language" is conscious and deliberate, for in the Ukrainian bicultural and bilingual/trilingual program on the prairies, for example, Ukrainian and French are both taught as second languages to serve different purposes — Ukrainian for cultural and French for communicative purposes. And in the end, we graduate bicultural individuals who are trilingual in English, French and Ukrainian.

The curious thing, however, is that in councils like yours, there is little or no attention given to such a basic and promising underpinning for multiculturalism.

pb

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of New York and New Jersey

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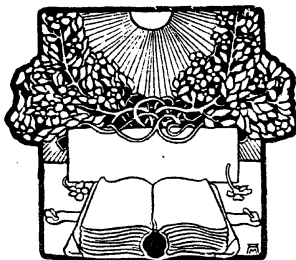
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BANQUET and AWARD ceremony at the Lexington Hotel.  
More information will follow. To register call George Popel  
(201) 297-0786 before 10 P.M.

## Well worth...

(Continued from page 10)

The beauty of Club Suzie-Q is that even though there are events that we can participate in, we do not necessarily have to do so. If one wants to lounge around the pool all day, that's fine, or if another person wants to play tennis, or sleep late, that's fine, too. The sense of having to "do something" is not imposed on anyone — after all, it is a vacation.

As the week drew to a close I knew it would be hard to say goodbye to people who had earned nicknames like "Dr. in," "Captain Leather," and others who had come from faraway places like Illinois, Michigan, California and Canada. I had hopes of seeing them again someday. Club Suzie-Q had passed the test.

November 2-3, 1985, was the second annual fall weekend for Club Suzie-Q, and I made plans to attend. With previous good experiences in mind, I knew that this weekend also would be great. So what if I had to travel so many miles again? I was going to Club Suzie-Q to spend time with my friends and possibly make new ones. Little did I realize that I would meet the likes of "The Flasher" and "Rambo."

Initially I had expected Club Suzie-Q to be one big singles scene or something closely resembling Club Med minus the sarongs and beads. But that was not the case. Even though the majority of people who did attend were single, there were also married couples and even some with children. (Don't get me wrong: social opportunities for singles abound at Club Suzie-Q: note the group's first "success story": Mykhailo Hoochaak of Washington, and Oksana Mandicz of New Haven, Conn., who met over tennis lessons at Club Suzie-Q in August 1984, were married the following summer).

So, for me, Club Suzie-Q has been well worth each 600-mile drive. Not only did I always meet wonderful people, I also had a great time.

I should mention that the cooperation and hospitality of Soyuzivka management under Walter Kwas has been an important factor making for a pleasant stay at the resort.

So I'm tooling up my car and marking off my calendar for 1986 to make sure I make it to all future Club Suzie-Q events — especially on August 16-23, the third annual Club Suzie-Q week.

## Montreal's OKO...

(Continued from page 3)

ing held in Ottawa as part of the Helsinki Accords review process.

When asked to respond to criticisms of OKO's often controversial editorial position, Mr. Kerechinsky replied: "A lot of our community institutions don't believe in democracy or freedom of expression."

OKO was one of the very few remaining Ukrainian newspapers in Canada that was geared to covering a single community, rather than an entire region. But in spite of its focus on the Montreal Ukrainian community, the paper attracted subscribers from most of Canada's 10 provinces and the United States.

The past few years have seen a decline in the number of OKO readers, Mr. Kerechinsky said in a telephone interview. He blamed the drop in readership on the migration of Ukrainians from Montreal to Toronto. Indeed, many English-speaking residents of Quebec left the province after the Parti Quebecois — a party which advocated Quebec's independence from Canada — was swept to power in 1977. The introduction of strict French language rights legislation by the PQ and a feared downturn in the provincial economy convinced many corporations to move their head offices from Montreal to Toronto, triggering a migration of English-speaking and minority group Quebecers out of the province. (The PQ was defeated in a November 1985 general election by the Liberals).

Mr. Kerechinsky estimated OKO

readership at about 3,000 for the month of December.

In a notice printed in the last issue of OKO, the management of the newspaper said that a decline in advertising revenue had forced OKO to close down its operations. According to Mr. Kerechinsky, OKO was no longer able to raise the some \$3,000 needed to print each issue of the paper. "People are cheap when it comes to advertising," Mr. Kerechinsky said.

Prof. Roman Serbyn, a co-founder of OKO, said he was disappointed that the newspaper he helped start seven years ago will no longer be available.

"It's a shame," Prof. Serbyn said, "because OKO was one of the few forums for free expression left in the Ukrainian community. We have too

many party papers and they're all rags."

Prof. Serbyn suggested that community newspapers such as OKO need a strong community base in order to survive.

"There are only about 15,000 Ukrainians in Montreal," Prof. Serbyn said. "I think it's a disgrace that Ukrainians in Toronto don't have a community newspaper."

Will OKO rise from the dead in the near future? That's a question that is still being considered by OKO's present managers. Mr. Kerechinsky hinted that he may attempt to print an Easter edition in the spring.

"Christmas and Easter are the most profitable seasons for advertising," Mr. Kerechinsky said.

## Kremlin...

(Continued from page 3)

And The Wall Street Journal, in its editorial, writes, "We don't doubt that all of this unexpected attention has placed ABC's executives in a tough spot, but the possibility of seeing Soviet intimidation successfully cow and silence once-proud Americans in this manner is, ironically, what the aborted mini-series was all about."

The New York Times, while criticizing the cost of such a project, also shot out at confusion between enter-

tainment and news in the television media.

"A deplorable confusion and tension has arisen at all the networks between news and entertainment, especially concerning "docudramas" that let fiction parade as fact. But ABC entertainment has clearly lost all balance, first in budgeting so much time and money for an absurd treatment of Soviet-American relations and then in betraying its news operation to a crude Soviet threat."

The entertainment division of ABC has not yet made the final decision about the mini-series, according to the Associated Press.

## The Weekly: Ukrainian perspective on the news

### UNA Branch Meetings

SUNDAY, JANUARY 26, 1986.

Dear Members:

An annual meeting of the Ukrainian National Association Br. No. 261 Brother-Hood of Ukraine will be held in the Choir Loft of St. Peter & Paul Ukrainian Catholic Church, Black Horse Pike, Cecil-Williamstown, N. J. Sunday 9:30 A.M. January 26, 1986.

All Members are urged to attend.

Peter Arkotyn  
Branch No. 261 Sec.

CHESTER, Pa.

The Annual Meeting of Holy Ghost, Br. 237 of Chester, Pa. will be held on Sunday, Jan. 26, 1986 at St. Mary's Church Hall at 11 A.M.

Election of officers, reports, the good of the UNA, will be on the Agenda.

Michael Kryka  
Secretary

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January 22

**TRENTON, N.J.:** Gov. Thomas H. Kean will sign the Ukrainian Independence Day proclamation at the State House at 2 p.m. All organizations and the public are invited to attend.

**MAPLEWOOD, N.J.:** Mayor Robert Grasmere will officiate at Ukrainian Independence Day ceremonies, which will include the raising of the U.S. and Ukrainian flags. The public is invited to attend the 9 a.m. ceremony.

**ROCKLAND COUNTY, N.Y.:** The Ukrainian community of Rockland county will commemorate the 68th anniversary of the independence of Ukraine with the raising of the Ukrainian flag at the County Court Complex. The event will be sponsored by the Ukrainian American Veterans, Post 19, of Spring Valley, N.Y.

**BOSTON:** Gov. Michael S. Dukakis and Boston Mayor Raymond Flynn will both sign proclamations designating January 22 as Ukrainian Independence Day at a brief ceremony on the Boston City Hall Plaza, where the Ukrainian flag will be raised.

**JERSEY CITY, N.J.:** Mayor Anthony R. Cucci will issue a proclamation declaring January 22 Ukrainian Independence Day and will assist in the raising of the Ukrainian flag on the balcony staff at City Hall.

**BERWICK, Pa.:** Area Americans of Ukrainian descent will commemorate Ukrainian Independence Day with special ceremonies at Berwick City Hall at 10 a.m. The film "Helm of Destiny," depicting the struggles of Ukrainian immigrants who arrived in the area in the early 1900s, will be shown at 7:30 p.m. at the St. Cyril and Methodius Church Hall.

**TOMS RIVER, N.J.:** Area Ukrainian-Americans and the Ocean County Freeholders will hold a Ukrainian flag raising ceremony at 10 a.m. at the Ocean County Administration Building here.

## PREVIEW OF EVENTS

January 25

**HAMMOND, Ind.:** The St. Michael and St. Peter and Paul chapters of the Ukrainian Orthodox League are co-sponsoring a Malanka at St. Michael Center, 170th and Columbia Avenue. Dancing, party favors, dinner, prizes, balloon drop, sweets table, and an open bar before dinner are all included at only \$14 per person. Cocktail hour begins at 6:30 p.m. and dinner will be served at 7:30 p.m. Music will be provided by Myakyj Znak, a popular Ukrainian band. Reservations requested. Call (312) 430-1911.

January 26

**ROCKLAND COUNTY, N.Y.:** Ukrainian Independence Day festivities will continue today at noon in the County Legislative Chambers, New City, N.Y. They will include a reading of the proclamations designating January 22 as Independence Day by the Rockland County Legislators, greetings and appropriate speeches and ceremonies.

**BOSTON:** Area Ukrainian Americans will hold a commemorative program (akademia) at 12:30 p.m. in the St. Andrew Ukrainian Orthodox Church Hall, 24 Orchard Hill Road, Jamaica Plain, Mass. The cultural program will include performances by the St. Andrew choir under Donald Sadoway's direction, members of the Ukrainian American Youth Association, members of the Plast Ukrainian Youth Organization and others.

**BALTIMORE:** Ukrainians of the Baltimore area will commemorate the 68th anniversary of Ukraine's proclamation of Independence at 4 p.m. at the Ukrainian Youth Home, 2301 Eastern Ave. Among the participants will be Mayor William Donald Schaefer and the male choir and bandurist ensemble under the direction of Myroslav Hnatyshyn. For more information call (301) 426-3063.

January 27

**TORONTO:** Dr. George Demko, a geographer from the U.S. State Department, will present a lecture at the University of Toronto, Croft Chapter House, King's College Circle, at 7:30 p.m. A well-known specialist on the Soviet Union and a frequent American representative in U.S.-Soviet negotiations on border disputes and other territorial relations, Dr. Demko will speak on the topic "Historical Atlases as a Cultural and Political Genre."

January 31

**CHICAGO:** An exhibit of mixed media icons and figurative paintings by Ukrainian artists Andrij Kowalenko and Vasily Kondratiuk will open with a reception at 7-10 p.m. at the Ukrainian Institute of Modern Art, 2320 W. Chicago Ave. The exhibit will run through March 1, and can be viewed Tuesday through Sunday, noon-4 p.m.

February 1

**TORONTO:** The Ukrainian Students' Club at the University of Toronto will open a week of events titled "86 Ukrainian Style" with a "Super Zabava" at the Ukrainian Cultural Center, 83 Christie St. in cooperation with students from Erindale, Ryerson and York universities. Music for the 8 p.m. dance will be provided by Yaseny.

February 3

**TORONTO:** Opening ceremonies

for "86 Ukrainian Style" will be held at 7 p.m. at the Hart House Debate Room at the University of Toronto. Guest speakers at the event, which will be followed by entertainment, will be Andrew Witer, M.P. for Parkdale-High Park and Sen. Paul Yuzyk.

**TORONTO:** A theatrical production of "Where the Wind Blows," part of "86 Ukrainian Style," will be performed at 8:30 p.m. at St. Vladimir Institute, 620 Spadina Ave.

February 5

**TORONTO:** "Victory of Christianity," a montage of original music played on bandura, violin and flute, with a slide presentation and narration, will take place at 8 p.m. at St. Vladimir Institute, 620 Spadina Ave. The presentation is part of "86 Ukrainian Style."

February 8

**TORONTO:** The U of T Ukrainian Students' Club will sponsor a concert/cabaret at the Ukrainian National Federation Upper Hall, 297 College St. The program begins at 8 p.m. and ends the week of festivities of "86 Ukrainian Style."

**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.**

## Capitol Hill to mark January 22

**WASHINGTON** — Plans have been finalized for the 1986 Capitol Hill commemoration of Ukrainian Independence Day, which is scheduled for Thursday, January 23.

A reception in observance of the Fourth Universal, which proclaimed an independent and sovereign Ukrainian National Republic on January 22, 1918, is planned at 6 p.m. in room B339 of the Rayburn House Office Building. Also planned is a photo opportunity and meeting in the chambers of Senate Majority Leader Robert Dole (R-Kansas) with several members of the Senate leadership attending.

In a program designed to appraise

congressmen and senators of the significance of Ukrainian Independence Day, the Ukrainian National Information Service (UNIS) has sent packets of information and background materials to hundreds of members of the Congress. UNIS has also asked that senators and congressmen make appropriate remarks to observe Independence Day.

The day's activities and reception is being sponsored by the Ukrainian Congress Committee of America along with six senators and 17 House members as honorary co-sponsors for the day. For more information, contact Maria Skomsky at UNIS, (202) 638-0988.

## Nova Ensemble to present concert

**NEW YORK** — The Nova Chamber Ensemble will present the second concert of its 1985-86 season on Friday, January 24, at 8 p.m. at the Ukrainian Institute of America.

The program will feature the rarely played "Music to Theatrical Performances" of Ukrainian composer Viktor Kosenko (1895-1938). This arrangement for two violins, cello and piano was originally written for chamber orchestra in 1926-1928.

The program will also include Mozart's Quartet for Flute and Strings in A Major, K.298, and Schubert's String Quartet No. 14 in D minor ("Death and the Maiden").

The Nova Chamber Ensemble, whose members include violinists Peter Wino-

grad and Timothy Ying, violist Michael Stewart, cellist Peter Wyrick, flutist James Schlefer, and pianist Larissa Krupa, is in residence at the UIA for the third season. In addition to performing repertoire from the Baroque to the present, the ensemble is dedicated to presenting unknown works, particularly those of Ukrainian composers.

Suggested donations for the concert are \$8 for adults and \$5 for senior citizens and students. For more information about the ensemble or the concert please contact Larissa Krupa at (212) 260-3891 or James Schlefer at (212) 924-8152.

The Ukrainian Institute of America is located at 2 E. 79th St., (corner of Fifth Avenue), telephone: (212) 288-8660.

## Sen. Humphrey to receive award

**CHICAGO** — Sen. Gordon Humphrey (R-N.H.) will receive the Ukrainian of the Year Award from the national Ukrainian Congress Committee of America at ceremonies sponsored by the local UCCA branch here on Sunday, January 26.

The ceremonies will be held at the Sheraton International Hotel near Chicago O'Hare International Airport at 2 p.m.

Sen. Humphrey will be honored for "his support and dedication to ensure the freedom of Myroslav Medvid and for advancing the principles of democracy and national independence for those nations and individuals struggling against Communist oppression."

Sen. Humphrey has been in the forefront of activities supporting the struggle of Afghan freedom fighters and Mr. Medvid's attempted defection.

## 'Free Ukraine' to light up Philly

**PHILADELPHIA** — The Philadelphia Electric Co. which serves Philadelphia and surrounding areas, will display the message "Free Ukraine" on its Crown Lights on January 21, in order to commemorate Ukrainian Independence Day, January 22.

This electric light display on the top floors of the Philadelphia Electric Co. building, which is located at 23rd and Market, is visible for miles. This will be the fourth year that PECO will illuminate this message at the request of

Americans Against Defamation of Ukrainians.

AADU urged members of the Ukrainian American community to express by way of a letter or phone call, their favorable response to the message. Because the Crown Lights are very popular and requested by many organizations it is very important that Ukrainians show their appreciation. Send letters to the following address: Mr. Clifford Brenner, Vice-President, Philadelphia Electric Co., P.O. Box 8699, Philadelphia, Pa. 19101.