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Archpastoral letter

On the threshold of the Millennium

Archpastoral letter from the Council of Bishops of the Ukrainian Autocephalous Orthodox Church on the occasion of this year's feast of the Nativity of our Lord and the impending Millennium of the Baptism of Rus'-Ukraine.

Christ is born! — Glorify Him!

Dear and beloved:

By the grace of God we now stand on the threshold of a millennial jubilee of one of the most significant events in the history of the Ukrainian nation. In August of next year, 1,000 years will have passed from the day when, by the will of the great Kievan Prince Volodymyr, the inhabitants of his capital city of Kiev received the holy sacrament of Baptism in the waters of the Dnipro River. Through this act, our nation forever became part of the great family of Christian nations, and was received into the bosom of the Ecumenical Orthodox Church. On that day, heaven and earth rejoiced glorifying the brilliance of the Christian faith which then illuminated the widespread lands of our ancestors.

In surveying the 1,000-year-old history of Christian Ukraine, we are filled with pride when we look at the path which it has taken under the guidance of Christ. We are proud of our nation which, having accepted Christianity, deeply rooted it in its soul, and embellished it with opulent contributions from its spiritual treasury, thus creating its unique Ukrainian character.

During the course of her 1,000-year existence, the Ukrainian Orthodox Church has always been closely connected to the fate of its nation. It blossomed and bore much spiritual fruit during the golden age of the early princes. Along with the nation it suffered under the Tatar-Mongol invasion providing the strength necessary to endure this troublesome time. It was the one stronghold of national self-identity during the difficult periods of Polish occupation. It re-blossomed — even when enslaved — by the support of its devoted Brotherhoods, which is a unique example of close cooperation between the Church and its people. At the same time, it also enjoyed the support of such famous patrons as the Prince of Ostrih. Nearly annihilated by the union, the Ukrainian Orthodox Church was again resurrected by the efforts of the Ukrainian Kozaks with whom it shared the fortunes and misfortunes of historical events. Its renowned Kievan Mohylian Academy, founded by the famed Metropolitan Petro Mohyla, became a pearl amongst the institutions of higher education of that time, educating spiritual leaders for the

(Continued on page 9)



The late Jacques Hnizdovsky's depiction of the traditional Ukrainian "Sviat Vechar."

Ukrainian Helsinki Group anniversary marked in New York

by Chrystyna N. Lapychak

NEW YORK — About 70 people assembled in the Ukrainian Institute of America on December 16 to commemorate the 10th anniversary of the Ukrainian Helsinki Group with a panel discussion on the struggling Helsinki movement in Ukraine and a reception.

Adrian Karatnycky, director of research at the AFL-CIO Free Trade Union Institute in Washington, moderated the panel, which featured two exiled members of the Ukrainian Helsinki Group and others active in promoting and defending the interests of the group, especially its incarcerated members.

Mr. Karatnycky began the discussion

by outlining the history of the Ukrainian Public Group to Promote the Implementation of the Helsinki Accords, whose formation was announced by writer Mykola Rudenko, on November 9, 1976. The group's first memorandum, detailing human-rights violations in Ukraine, appeared in December 1976.

Besides following the example of the Moscow Helsinki Monitoring Group, founded on May 12, 1976, in its notion of holding the Soviet government accountable for violations of human rights, Mr. Karatnycky said, the group concentrated on Moscow's abuse of national rights, especially the policy of

(Continued on page 12)

Donbas mine explodes on Christmas

JERSEY CITY, N.J. — A methane gas explosion on Christmas Day at a coal mine in Ukraine killed an undetermined number of people, the official Soviet news agency TASS reported. There is speculation that casualties may have been heavy.

TASS reported on December 25 that the top Kremlin leadership had sent condolences to families of those who died in the explosion, which happened at the Yasynivska-Hlyboka mine.

While no death toll has yet been given, analysts in the Soviet Union have stated that the wording of the report indicated that there had been heavy casualties, reported Reuters.

The report came in the form of an announcement from the Communist Party Central Committee, the Presidium of the Supreme Soviet and the government:

"A methane explosion at the Yasynivska-Hlyboka mine in the Donetsk region on December 24 caused loss of human lives," the statement read. No further details were given. The report added that Soviet and Ukrainian author-

ities were taking measures to aid relatives of the deceased and to bring the situation in the mine under control.

The Yasynivska-Hlyboka mine is located in the Donbas coal basin, the main coal-producing basin in the European part of the Soviet Union, reported Reuters. New technology for more efficient exploitation of the gently sloping seams at the mine was introduced in 1981.

The early disclosure of the accident is part of General Secretary Mikhail Gorbachev's policy of glasnost (openness). Other accidents which have been reported by the authorities rather swiftly in 1986 where the Chernobyl nuclear disaster of April 26, the collision between the Admiral Nakhimov passenger liner and the cargo vessel Pyotr Vasev on August 31, with a loss of 400 lives. The accident was reported the day after it occurred.

Also reported by officials was a November 6 accident where 41 persons were reportedly killed and 30 injured

(Continued on page 3)



Roma Hadzewicz

Ukrainian Helsinki monitors Nadia Svitlychna (above) and Nina Strokata (below) speak at 10th anniversary commemoration of Ukrainian Helsinki Group.



A GLIMPSE OF SOVIET REALITY

Discussion continues on status of Byelorussian language instruction

by Dr. Roman Solchanyk

The debate about the status of the Byelorussian language in the republic's schools continues. *Literatura i Mastatstva*, which initiated the discussion in mid-September by publishing a critical letter accompanied by an extended commentary, recently carried an article by an instructor at the Minsk State Pedagogical Institute that in effect accuses the republican Ministry of Education of blocking the development of Byelorussian-language study in the schools.

The author, P. Sadouski, writes that the materials initially published in the literary weekly raise the question of when pupils should begin studying the Byelorussian language in schools with Russian as the language of instruction. This is a rather important question in view of the fact that Russian-language schools are the only kind in operation in Byelorussia's cities, towns, and even some rural settlements. At present, the study of the native language in such schools begins in grade three. In order to determine whether it would be advisable to begin teaching Byelorussian earlier, however, a yearlong experiment was conducted in two raions of Minsk in which pupils were taught Byelorussian from grade one. The results were positive. "The views of parents, teachers, and scholars," writes Mr. Sadouski, "were unanimous: Begin teaching [Byelorussian] in the first grade." All that remained to be done, he adds, was for textbook authors and methodologists to prepare the appropriate materials.

However, at a session of the collegium of the Ministry of Education and its editorial and publishing council, which met to discuss Byelorussian textbooks for beginning classes, the plan to introduce Byelorussian in grade one was aborted by First Deputy Minister of Education M. M. Kruglei. Mr. Sadouski describes the scene:

"All who were present knew about the results of the experiment, but M. M. Kruglei effectively put an end to the issue, saying essentially the following: 'You know, comrades, the view exists that we should wait with this; we could be misunderstood in Moscow. Just now a decree has been issued about improving the teaching of Russian. Comrades, keep in mind that I am not the only one who thinks like this.'"

"A nod in the direction of 'Moscow,'" says Mr. Sadouski, "is a worn-out scare tactic. The issue is not 'Moscow' but rather some [local] official." In this connection, he refers to a speech by Borys Olynyk at the last congress of Soviet writers, in which the Ukrainian poet castigated what he called home-grown greatpower chauvinists who are "more Catholic than the pope" in implementing what they perceive to be the "correct" nationalities policy. Returning to the meeting of Byelorussian education officials, Mr. Sadouski comments that "this was the 'scientific' way in which the question of teaching the native language in early grades was decided."

The author also provides another, in some ways more scandalous, example of how the Byelorussian Ministry of Education works where the native language is concerned. In the entire republic, he writes, there is now not one kindergarten with Byelorussian as the

language of upbringing and instruction. This year, however, as a result of pressure from parents and the public and the efforts of a teacher from Kindergarten No. 376 in Minsk, the ministry's Administration of Preschool Education and the Republican Methodological Cabinet for Preschool Education developed a "Program for Upbringing and Teaching in the Kindergarten (with Byelorussian-Language Instruction)." The program was published in an edition of 3,000 copies. A positive step forward, it might be thought. Yet, a private poll conducted by Sadouski of 300 students training to be preschool teachers revealed that not one of them had been told such a program existed. Furthermore, upon closer examination of its contents, it turns out that the program was — to cite Mr. Sadouski — "written by a typist with knowledge of Byelorussian." Stated less sarcastically, the allegedly Byelorussian program was no more than a straight translation of the program for Russian-language kindergartens. What, the author asks, was M. K. Sai, head of the Administration of Preschool Education, thinking when she issued this piece of plagiarism?

Referring to various problems with the four Byelorussian-language classes taught at Minsk School No. 108 — the only school in the capital with some instruction in the native language — Mr. Sadouski maintains that "the Ministry of Education purposely does everything in its power so that parents, worn out by constant 'misunderstandings,' withdraw their children from the Byelorussian classes. It seems that it is easier for the ministry to conduct its work this way."

Secondary schools with Byelorussian as the language of instruction are disappearing, according to Mr. Sadouski. The Minsk Pedagogical Institute and all the other oblast pedagogical institutes teach in Russian, and their graduates are simply incapable of teaching pupils in Byelorussian. They are nonetheless given jobs at the schools, where, the author argues, "it can be said that they cripple the children and nurture a scornful attitude towards our language. Once again, in what direction is the Byelorussian SSR Ministry of Education looking?"

These are rather strong words. Equally forthright is Mr. Sadouski's analysis of the underlying causes of "the indifferent, Philistine-nihilistic attitude towards the native language, history, culture, monuments, names and other things." He blames this attitude on failure to adhere to "the Leninist program of national-cultural construction." The principles of this program, he reminds his readers, were formulated by the party at its 10th Congress in 1921 and continue to remain in force.

Literatura i Mastatstva had evidently taken the glasnost (openness) campaign to heart. It has initiated a no-nonsense discussion of the bleak state of affairs with regard to the status of the Byelorussian language in the educational system, including a frontal attack on the republic's Ministry of Education and two of its high-ranking officials. In the process, it has advocated a top-to-bottom Byelorussianization of the republic's educational system and indirectly accused the authorities of allowing the party's stated nationalities policy to fall by the wayside.

Soviet peace activist Cherkasov accuses Gorbachev of hypocrisy on 'glasnost'

by Bohdan Faryma

NEW YORK — A Soviet peace activist, pleading for open expression in the Soviet Union, has accused Soviet leader Mikhail Gorbachev of hypocrisy.

Anatoly Cherkasov said in a recent letter to *The Washington Times* that Mr. Gorbachev is not observing "the principle of open expression" ("glasnost") he has been promoting in his country since the last congress of the Soviet Communist Party this spring.

Mr. Cherkasov is reportedly under detention in a psychiatric hospital in Moscow.

Because there was no response to three letters he has written the Soviet leader, Mr. Cherkasov saw himself forced to plead his case in the "foreign" press, according to his letter published November 19 in the *Washington Daily*.

When General Secretary Gorbachev, in a speech in Vladivostok, criticized the local press for "not publishing critical material," Mr. Cherkasov concluded that his letters were not answered because they had been seized by local authorities.

In June, Mr. Gorbachev talked about cases in which letters by Communist Party members to the party congress had been stolen, wrote Mr. Cherkasov, an activist with the Group for the Establishment of Trust between the East and the West (popularly known as the Trust Group).

Because "open expression is the founding principle of democracy," the peace activist said, "the non-persecution of open expression must be guaranteed to everyone by law."

He added that a beginning was made last year with the introduction of an article to the Soviet penal code for the punishment of officials who persecute citizens for their critical opinions.

But, Mr. Cherkasov said, up to now there has been no information on how or whether those who intercepted the letters to the congress have been punished.

"It turns out that Gorbachev himself does not observe the principle of open expression," said the peace activist.

"Why up to now has the complete content — and I mean complete — of the international conventions on human rights not been brought to the attention of the citizens of the USSR?" he asked.

It is precisely these conventions that contain the guarantee of the Soviet government that its citizens will not be

persecuted for open critical expression, said Mr. Cherkasov.

"Why is the Universal Declaration of Human Rights taboo for Soviet citizens and usually confiscated during searches, even from private mail?" he added.

The peace activist questioned the value of Mr. Gorbachev's time spent in "lamenting the impenetrable inertia of the local Soviet press." He suggested that it would be more beneficial for the Soviet leader to set an example in the central press, which is controlled by him directly, by publishing the Helsinki Act in its entirety and observing it in all its points.

The Helsinki Act, which was signed by 35 European nations, the United States and Canada in the Finnish capital in 1975, stipulates the observance of human rights.



Anatoly Cherkasov

"[Gorbachev] should free prisoners of conscience," said Mr. Cherkasov. "They were, after all, only observing the principle of open critical expression."

Mr. Cherkasov held Mr. Gorbachev, and not his predecessors, responsible for the imprisonment of dissidents Alexander and Larisa Chukayev, inasmuch as they were sentenced for their critical opinions after the new Soviet leader's declaration of the principle of open expression.

Mr. Cherkasov suggested that the Soviet leader should think of ways to free the local press from "the control of the regional committees, city committees, district committees and wherever else committees" if the press does not follow his appeal for criticism and self-criticism.

(Continued on page 11)

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Stalin township changes name

OTTAWA — Stalin township in Ontario's north is no more.

The sparsely populated district was wiped off the map on November 6 after an intense campaign launched by a group of adamant Ukrainian Canadians convinced the government of Ontario to rid the province of the name of "one of the greatest war criminals ever."

The obscure township was named by the provincial government while Stalin was living and proved to be an embarrassment for the government after his death.

The most recent push to re-name Stalin township and Mt. Stalin in the far northeastern reaches of British Columbia began earlier this year when John Rudnycky, retired chairman and professor emeritus of the Slavic studies department of the University of Manitoba, raised the matter in June before the Canadian Society for the Study of Names.

Said Dr. Rudnycky: "What is astounding to me is the fact that nobody ever questioned the presence of these names in this country. Topographical Staliniana is tolerated in Canada, although it is connected with the name of a great second world war criminal. It is absolutely the same as naming a mountain after Adolf Hitler."

The Ontario government was urged to change the name of Stalin Township as far back as 1965, when former Ontario Premier John Roberts received requests to change the name of the site.

There are no roads in Stalin Township and nobody lives in it. The site can be accessed only by foot or canoe.

Prof. Rudnycky's crusade was publicized at the October congress of the Ukrainian Canadian Committee, which voted to recommend to the Canadian Permanent Committee on Geographical Names that any geographical features in Canada named after individuals who committed crimes against humanity be renamed.

Stalin committed "crimes against humanity," particularly the Ukrainian famine of 1932-33, the UCC said in letters to government officials. The national umbrella organization asserted that allowing the name of the infamous Soviet dictator to remain in the mountain and township was a disgrace.

Telegrams were sent by the Ukrainian Canadian Committee to Prime Minister Brian Mulroney and Multiculturalism Minister David Crombie urging them to intercede with the Canadian Permanent Committee on Geographical Names.

Shortly after the Winnipeg congress, Yuri Shymko, a backbencher from the opposition Conservative Party in the Ontario legislature introduced a private member's bill calling for the renaming of Stalin township. The bill passed unanimously in the Liberal-held legislature.

Stalin Township is now named after Canada's globe-circling wheelchair hero, Rick Hansen.

"This bill permanently enshrines in history and in Ontario for all generations, Rick, which epitomizes the best in humanity, not only to Canadians but to all mankind following the tradition of other Canadian heroes such as Terry Fox and Steve Fonyo," Mr. Shymko told the Legislature as Mr. Hansen, 29, watched with his crew from the visitor's gallery.

Mr. Hansen, a native of Ontario, has completed more than 33,000 kilometers of his Man in Motion world tour to raise money for spinal cord research and to increase awareness of the disabled.

Marples' book on Chernobyl launched in New York

by Chrystyna N. Lapychak

NEW YORK — Some 65 people gathered at the Ukrainian Institute of America on December 9 for a reception and pre-publication launching of the soon-to-be-published book, "Chernobyl and Nuclear Power in the USSR," by David R. Marples, research associate in nuclear physics at the Canadian Institute of Ukrainian Studies, University of Alberta.

The book, which details the events surrounding the Chernobyl nuclear disaster of late April 1986 and its impact on the Soviet nuclear power industry, was published in late fall by St. Martin's Press of New York.

Dr. Marples, who was thrust into the public limelight as an expert on nuclear power in the Soviet Union in interviews with several American and Canadian newspapers and television reporters after the disaster in Ukraine, delivered a speech on post-Chernobyl Ukraine and answered questions from the audience before his book was formally launched with a champagne toast.

The 33-year-old specialist on Soviet Ukraine spoke of the effects of the Chernobyl accident on Ukraine's party leadership, as well as on the population, environment and energy.

He stated that although several lesser officials from the Communist Party of Ukraine were purged or reprimanded, the top party leadership remained the same.

"The conclusion to be drawn (from his analysis of events reported in the Ukrainian press) is that the dismissals and reproofs handed out were essentially low level, and often ritualistic in that party members were often reinstated at a later date. Nothing had been done that might compromise the party or its nuclear energy policy," said Dr. Marples.

"To the outside world, it appeared

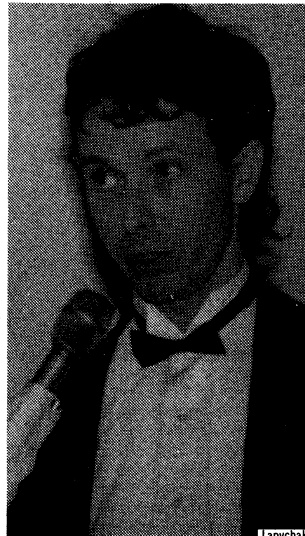
that the Soviets carried out major reprisals after Chernobyl. In reality, the political repercussions thus far have been minimal. For Ukraine, the entire party hierarchy has remained intact," he asserted.

As far as how the population in the area has been affected by the radioactive fallout, Dr. Marples said, the official Soviet version has stated that the radiological effects "will be insignificant against the natural background of cancerous and genetic disease," while a Western expert put the number of extra cancer cases at up to 1 million. But Dr. Marples emphasized that neither analysis could stand as the definitive statement on the consequences of Chernobyl.

After careful study and analysis for his account of Chernobyl, Dr. Marples said that the situation at Soviet nuclear plants before Chernobyl "gave cause for concern, if not alarm," yet despite this the Soviets had done little to alleviate the problems. In October the Soviets announced that the USSR will increase its reliance on nuclear power for electricity production, as evident particularly in the restarting of Reactors 1 and 2 at the Chernobyl power station and plans to restart Reactor No. 3, which is adjacent to the crippled No. 4 reactor, in June 1987.

Copies of Dr. Marples' book, "Chernobyl and Nuclear Power in the USSR," are available in hard cover at \$35 and soft cover at \$14.95 from the Ukrainian Institute of America at 2 E. 79th St., New York, N.Y., and St. Martin's Press, 175 Fifth Ave., New York, N.Y. 10010. The actual release date of the book will be January 28 and copies are expected to appear in bookstores beginning February 1.

Dr. Marples was educated at the universities of London, Alberta and Sheffield, and has been a research analyst on Soviet energy questions with Radio Liberty in Munich.



Dr. David Marples, author of newly released book on Chernobyl (below).

**CHERNOBYL
& NUCLEAR
POWER IN
THE USSR**
DAVID R. MARPLES

15th century icons discovered in Ukraine

MOSCOW — Soviet art experts have discovered icons from the 15th century on the walls of a church in Ovruch, Ukraine, the government newspaper Izvestia reported recently.

Fourteen icons from the Novhorod school were discovered two years ago at the Vasilyevsky Russian Orthodox Church, but news of the discovery was kept secret until experts could authenticate the icons.

"Now all doubts have been dispelled," said the newspaper. "Most competent experts have confirmed that authentic works of ancient Russian painting have been discovered."

The 14 "masterpieces," in the words of Izvestia, which date from one of the

highpoints of the ancient art of icon painting, have been fully restored by government art experts and church craftsmen, according to United Press International (UPI).

The icons were discovered during a routine renovation of the church in Ovruch, which is located some 125 miles northwest of Kiev.

The icons were given to the church at the turn of the century by a young architect, Aleksei Shchusev, who later designed the Lenin mausoleum and the Moskva Hotel, according to Izvestia.

The Novhorod school is distinguishable by softer and more devotional images; its name originates from an ancient fortress town in Ukraine, reported UPI.

Donbas mine...

(Continued from page 1)

after two trains collided in Ukraine.

On October 17, the Soviet press reported that two crew members and some passengers died when a Soviet airliner crash-landed about 560 miles northeast of Moscow, but did not state when the accident occurred. The Soviet press also reported the crash of a Soviet airliner in East Germany in early December in which 60 persons died.

Two crew members died and 300 schoolchildren escaped after the Soviet passenger liner Turkmenia caught fire in the Sea of Japan on November 10.

The accident at Yasynivska-Hlyboka mine occurred at a time when the coal industry was doing well in the troubled Soviet energy sector. According to Reuters: "Industrial production figures for the first 11 months of the year showed coal production was 8 percent ahead of target. Under the state plan, Soviet coal output should reach 726 million tons in 1986.

"In contrast, the Soviet oil industry has just begun recovering from a production slump which began in November 1983. There are also problems with electricity, with a shortage this winter due in part to the Chernobyl nuclear accident."

Demjanjuk trial postponed until February 16

JERSEY CITY, N.J. — The trial of John Demjanjuk, the former U.S. citizen accused of being a guard at the Treblinka Nazi death camp, has been postponed until February 16, according to radio news reports aired on December 29.

The trial, which officially began on November 26, 1986, was set to resume on January 19. However, after Mr. Demjanjuk's American attorney, Mark O'Connor, asked for a delay because he needs more time to prepare his defense, the request was granted by a three judge panel.

Mr. Demjanjuk, a 66-year-old former autoworker from the Cleveland area, was extradited to Israel on February 27, 1986. Seven months later, on September 29, he was indicted for crimes against the Jewish people, crimes against humanity, war crimes and murder.

Correction

Two weeks ago The Weekly incorrectly reported that all Weekly subscribers will receive a copy of the new UNA Almanac for 1987. Rather, all Svoboda subscribers will receive copies of the publication.

THE Ukrainian Weekly

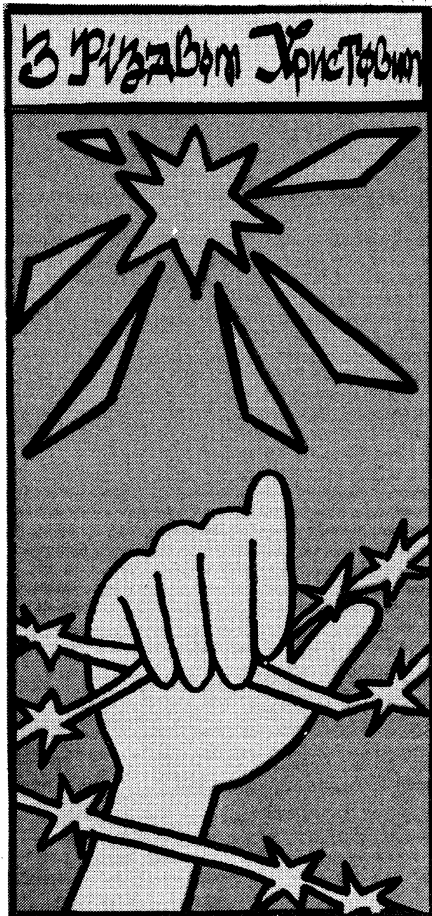
Gifts at Christmastime

The holiday season is an understandably hectic time for many people, especially Ukrainians in the United States, who try to juggle between the traditions of two Christmases. The religious and cultural traditions involved with Ukrainian Christmas are combined with the gift-giving tradition in American and generally "Western" Christmas celebrations. People get so caught up in holiday preparations, including hours of shopping, they have little time for anything else. Yet the spirit of Christmas warrants a little thought and a sense of priorities. Besides the tangible gifts one gives to relatives and friends are gifts that no object can replace. Among these gifts is time.

If such is the case then why did only 70 people find enough time to at least make an appearance at the Ukrainian Institute's commemoration of the Ukrainian Helsinki Group's 10th anniversary? Where was the rest of the Ukrainian community? If the Ukrainian community does not care about the UHG — and, by inference, all our kin in Ukraine — then who will? What are two or three hours out of a hectic schedule as opposed to five, 10 or 15 years in a labor camp? If the Ukrainians here can't spare two or three hours for a discussion, who will take part in the Helsinki process that is so vital to those in and out of prison in the USSR?

"The success of the Helsinki process depends on every person present in this room, as well as every person not present," declared Nina Strokata, an exiled UHG founding member, as she glanced around the sparsely-populated room during the 10th anniversary commemoration at the Ukrainian Institute of America. Ms. Strokata spent four years in a strict-regimen labor camp. Nadia Svitlychna, seated beside Ms. Strokata, also spent four years in a Mordovian labor camp. Their colleagues in the Helsinki movement collectively have sacrificed dozens more years.

Now what kind of excuse do you make to people like that?



"Christmas in a Soviet Concentration Camp," design by Victoria Varvariv, published by Smolokyp, 1984.

NEWS AND VIEWS

Honesty and the Millennium

by George Zarycky

In 1988, Ukrainian and some non-Ukrainian Christians in the Soviet Union will be commemorating, in one form or another, the Millennium of Christianity in regions now part of the USSR. Here in the diaspora, a variety of Ukrainian national and local religious and community organizations are busily preparing to celebrate and publicize this monumental milestone.

These preparations are not without their pitfalls. There are some among the Orthodox who are claiming the Millennium as their own exclusive domain. In turn, Ukrainian Catholics are naturally indignant at this attempt to monopolize what they feel should be an ecumenical celebration of a national event. Others are determined to give the event a strictly nationalist interpretation, downplaying or ignoring the Millennium's significance for some non-Ukrainian Christians in the Soviet Union. One misguided public relations campaign reportedly considered issuing a pamphlet ridiculously suggesting that the Millennium represents "1,000 years of genocide." And on it goes.

All this points to a very real problem Ukrainians face in presenting the Millennium in an accurate and objective historical context, free of hyperbole, and half-truths. But can Ukrainians rightly claim the Millennium as a purely "Ukrainian" event?

This is an area fraught with historical ambiguities. There is no argument, of course, that Prince Volodymyr the Great was ruler of Kievan Rus', a principality administered in Kiev, the ancient Ukrainian capital. History tells us that before accepting Christianity, the venerable prince was a typical 10th-century ruler, a rather ruthless, slave-owning and womanizing potentate. There is a story, possibly apocryphal, which claims that Prince Volodymyr accepted Christianity rather than Islam because the latter forbids the use of alcohol. But can we insist that the prince and his kingdom were truly Ukrainian, and that Kievan Rus' was really the precursor of subsequent Ukrainian states? And if so, can we not then declare that the Millennium celebration is an exclusively Ukrainian national event?

Yes and no. The nation-state entity did not really gain prominence in Europe until the 19th century. Nevertheless, many nations trace their origins to ancient civilizations — the Italians to ancient Rome, the Israelis to Palestine, and so on. So while the word "Ukrainian" was not used until 1087, (and the name was not used in western Ukraine until early this century) there is a clear, indisputable line of cultural and historical continuity from Kievan Rus' to contemporary Ukraine.

But claiming the Millennium as an

George Zarycky, former associate editor of *The Ukrainian Weekly*, is research director of the A. Philip Randolph Institute in New York.

exclusively Ukrainian event is much more problematic. Do we really want to suggest that Russian Orthodox Church and others have no right to celebrate the Millennium of an event that led to the spread of Christianity throughout Muscovy and other regions of what was to become the Russian Empire and subsequently the Soviet Union? And what of the Byelorussians, direct descendants of Kievan Rus', to whom the Millennium has equal significance? Clearly, the early histories of many nations and cultures are intertwined. Both Germany and France consider Charlemagne a seminal historical figure. Alexander Nevsky, a great "Russian" hero, is believed to be a direct descendant of Yaroslav the Wise, who was related to Volodymyr the Great.

This does not mean that Ukrainians are wrong in emphasizing the link between the Millennium, Kievan Rus' and the Ukrainian nation. But we must be extremely wary of imposing modern, overtly "nationalist" interpretations on ancient history. Such an approach is both intellectually dishonest and creates a host of conundrums.

Case in point. Last year, the Ukrainian Congress Committee of America was instrumental in the introduction of a resolution in Congress to put up a memorial to Prince Volodymyr the Great in the nation's capital. The text of the resolution (H.J. Res. 494), which was introduced by Rep. Jack Kemp, was technically inaccurate, and drew heated criticism from scholars and the Russian Orthodox Church in this country. It called the prince "head of the Ukrainian state" (not Kievan Rus'), stated that he "unified the lands and people of the Ukraine" (stretching historical truth — and that he worked for "liberty and freedom for the people of the Ukraine" (liberty from whom?). The furor over the resolution underscores the importance of precision in presenting our history.

I must add, emphatically that the Russian Orthodox Church's protest was totally off base, in that it maintained that Volodymyr was prince of "Kievan Russia." There was no "Russia," as such, until Tsar Peter, only Muscovy.

In fact, both sides were slanting history for their own ends.

The upshot is that Ukrainians in the diaspora must tread a delicate line. First, we must at every turn counter the disinformation being peddled by the Kremlin that the Millennium is an exclusively "Russian" historical and religious event. But we must not compound the error by demanding that it be treated as an exclusively Ukrainian milestone. History is never that cut and dried.

Clearly, Volodymyr the Great was not a Russian prince who brought Christianity to Russia. But neither was he a "Ukrainian" nationalist in the modern sense. Like Charlemagne, Cyril and Methodius and other ancient European figures, he was an important

(Continued on page 11)

Urgent appeal

Share a Christmas!

In the warmth of your home, while surrounded by family and friends — share your Christmas joy by having all write a card to: John Demjanjuk, c/o Ayalon Prison, Ramla, Israel.

May the celebration of the birth of our Savior, Jesus Christ, give you and your family peace and joy.

— Mrs. Vera Demjanjuk and family.

For the record: eyewitness testimony before Commission on Famine

Following are excerpts of testimony by eyewitnesses to the man-made famine of 1932-33 in Ukraine who appeared at the Chicago regional hearing of the U.S. Commission on the Ukraine Famine on November 7.

Stephen C., Chicago:

I was born in the village of Sari, near the city of Hadiach in the Poltava region. I was born on the 13th of August in 1923, the son of a poor peasant. My father had only a single hectare of land. I recall the year 1932 as being one of the most tragic years of my life. Hunger held our entire family captive. Activists came to our village and seized all of the bread and even the kidney beans. In our family, in the immediate household, my father's father, then my mother's starved before my very eyes. They buried him in his boots because his feet were too swollen to have them removed. He had four sons and two daughters — one of them is alive to this very day. Another aunt, my mother's sister, was stabbed to death with a pitchfork for stealing scallions from a neighbor's yard.

When my grandmother died from hunger, my mother placed a cross made out of wax in her hands, because she wanted a Christian burial. But a neighbor who was walking by our house looked in the window and saw the cross lying on my dead grandmother. He poked out the window pane, crawled in and stole the waxen cross. On the way to the collective farm he ate the cross. When my mother returned and found out that our neighbor had stolen the cross, she ran out after him in order to reprimand him for the theft, but when she reached him on the road he was already dead.

My father's mother also died of hunger. She ate some false flax which causes a sleep-like state that eventually goes away as the person regains consciousness. My grandmother was already sick, so when she fell into the sleep-like state everyone thought she was dead. When they came to bury her, however, they noticed that she was still breathing, but they buried her anyway, because they said she was going to die anyway. No one was sorry that they buried her alive.

In my mother's family five people died, including her husband. In our village where there were many instances of cannibalism. One woman killed her 3-year-old-son. When she fed the cooked meat to her husband, he noticed the bones of little fingers in the dish. He then turned her over to the police. People ate everything, without bothering to cook it first. They ate grass meant for pigs, weeds. They even caught birds, killed them and ate them raw. People were given long sentences for stealing grain. One woman whose five children had died got 10 years for cutting unripe grain.

Lydia K., Oaklawn, Ill.

I was born in 1920 in the village of Khyzhentsi, Lisensky district, Kiev province, Ukraine. My family had a farm, a garden, two horses and some rabbits. Because we were considered prosperous for our area, the state levied taxes on us that we could not possibly pay. Then in December 1929, about a dozen people came to our house to throw us out. I remember my school teacher among them. Some, like my teacher, had sad faces, and I knew that they did not want to do what they were sent for, but others in the group forced them. They forced us to leave our home.

Fortunately, there was a small vacant house nearby, and a member of the owner's family allowed us to move in. My father joined the collective farm, and this one-room house became home to my parents, three brothers and me. My father's work on the collective farm never provided enough for the whole family, but we were still able to get by with the aid of what we could grow in our own garden.

In the summer of 1932, things became very difficult. Almost all the bread was taken away right after the harvest, and we knew that there would soon be nothing left to eat. My mother gave me a little bag and sent me with other young people in the village to glean the harvested fields, to pick up the ears of wheat that had been left after the harvest.

Gleaning was against the law, but we did it many times. The state sent horsemen to chase the gleaners out of the field, so the teenage boys of our group would keep watch. Sometimes the boys would play a joke and signal us when there were no horsemen, so one time I thought they were playing a joke when they were not. I ignored the warning when the others had run away and hidden in a nearby patch of woods. When I looked up, I saw two horsemen riding straight at me. It looked like they would run me down and that their horses would trample me. I was so frightened. There was no time to run. But I would not let them have the grain in my little bag and spilled it on the ground. The horsemen rode right up to me, but they pulled back hard on the reins and reared the horses up and stopped. I thought they would kill me, but they just took my empty bag and left.

I also remember in 1932 that they made the students in my school go round to various houses in the village and smear over whitewashed walls the following words in tar: *Zlisni nezdashchyky khliba*; identifying the occupants as having maliciously failed to give bread to the state. My family had been driven out of our house because we could not give the state what we did not have, and you can imagine how I felt. But we had to do it. They made us.

People would come to our little house with long pointed sticks. They would stick them in the ground, the walls and everywhere. They said they looking for concealed grain, but they took any food they could find. In December 1932, everything was taken except for what little we were still able to hide.

In January 1933 my parents sent me to stay with my uncle who worked as a doctor in a small town about 50 kilometers away. My brother took me there and we walked for nearly three days. We stopped at night, knocked on a door, and people would give us what food they could spare and let us stay the night. My uncle took me in and helped my two older brothers to get work in a nearby state farm, while my younger brother stayed with my parents.

By springtime many people were dying of hunger. I lived with my uncle in the hospital, and we saw many bodies dumped into a building which served as a morgue. I heard that sometimes bodies were stolen and especially the brains would be taken by people to eat. I remember seeing the bodies taken out and dumped into pits. There were too many to be buried individually.

My uncle told me that doctors could never list starvation as a cause of death. You could list anything else as a cause of death, but never hunger.

One afternoon, I decided to visit my brothers in the state farm. They offered me some of their food, which was only tasteless dumplings in water. And then my

brother told me it was time to go. Soon after I left, I found myself alone in a field as the sun was setting, and a boy called out at me and ran toward me. I was afraid that he wanted to eat me, and I ran away. By the time I reached the town it was getting dark. Soon I saw a woman lying down in the street too weak to move. She could only stretch out her hand and beg me for food, but I had nothing to give her. I knew she would soon be dead, because she was already too weak to stand.

When one of my brothers caught typhus, my uncle put him in a special room for fear that he would say something negative about the system. We all knew what kind of system we had, and we all knew the penalty for saying so, even in delirium. He survived, but another brother died of dysentery.

My father and younger brother back in the village became swollen from hunger, and my mother walked the 50 kilometers to my uncle to get some food, and that is how she saved them. It was thanks to my uncle that, except for my one brother, our family survived. Had it not been for his goodness, we would all have perished.

Leonid A., Chicago:

I am a U.S. citizen, living in Chicago. I was born on November 10, 1910, in Kiev. My father served in the Russian Imperial Army as a lieutenant colonel. He was called to active duty in 1917 and never returned home.

In 1921 my mother married for the second time and moved to the village of Blahovishchenka, Harnostiaivka raion, Kherson province, near Kakhnovky. My second father ran his own farm until 1928.

That year, 1928, at the age of 18, I was hired to work on a farm. There were already collective farms. I worked one summer. Afterwards they dekulakized this farmer.

I got a job in the reserves in Askannia Nova. I worked in a zoological park. For about a half a year I looked after the animals. Afterward I was a shepherd in Askannia Nova. There were approximately 170,000 sheep. They were grazing in the steppes. I grazed the sheep for a year and a half. Afterwards I went to work in a state farm as a truck driver. After two years I became a combine operator. In 1931 I married Ahafiya who lived on the state farm. Afterwards I became a driver of a dump truck.

In 1932, shortly before winter, they sent the people to weed the grain. The crop of 1932 was very good. The yield was 37 centners to the hectare. The grain was taken by the government. They left nothing for the people. In the villages in the winter of 1932 to 1933, the committee of unwealthy peasants walked through the houses. They were commanded by Communists sent from the district center. They had long pikes and looked for hidden grain. They searched the home, and under the rooftops. They took every last bit from the people. Cows, horses, sheep, goats — they took these from the people and gave it to the collective farms. There was no one to work on these collective farms because people were starving. The horses, cows also were dying from starvation.

The collective farms were guarded by armed men. If someone wanted to take something, they were shot. In the spring of 1933 people already were eating pigweed, tree bark and grass.

From the state farm they sent tractors to till the soil and plant the wheat. Throughout the collective farms, people who could still walk were sent to work. For the workers there was a kitchen, a so-called field kitchen. They ate in the fields. They were not permitted to take any food home.

During the 1932 harvest the Great Famine started. The grain grew, the harvest was good, but you were not permitted to take one ear of wheat. The guards rode armed through the fields. They arrested everyone that took an ear and took them to the police. No one in the village knew where they took them.

Then, in early 1933, the Great Famine really took hold in the villages. To leave was forbidden. The bravest went into town and tried to get food. Upon their return, the police took everything back from them. People started dying along the side of the roads or lay swollen in their houses and died there.

There were cases where dead children were eaten by their parents. This was in the village of Haimany. People spoke of this. Those parents were arrested. In the village of Kosovka, Serhosk raion, they also had cooked meat from their children. They, too, were arrested.

I personally saw those who died of starvation in the villages of Ochaimany (Ivanivka raion), Petrivka (Serhosk raion), Kasivka (Serhosk raion) and in the village of Zadynivka (Serhosk raion) and in the village of Verkhnie Serhoske.

I saw the bodies of those who died from hunger. They were swollen and also very emaciated. I was sent with some people from the state farm by truck to pick up the dead bodies. When we entered the houses we had to cover our faces because there was such a putrid smell. Some of us had masks.

These bodies were thrown onto the trucks, like sheaves of wheat. We drove them to the fields, dug pits, dumped the bodies, poured lime on them and covered them up. There were several layers, one on top of the other. I drove the dump truck five times from the village to the fields where the pits had already been dug and the people were buried. There were 15 to 20 bodies thrown on each load. There were also those who rode horses and picked up people throughout the villages and buried them.

In the villages there were people that survived, because they were able to work and could eat in the field kitchens. These were like army kitchens.

In the village of Yanivka, I did not see a single person alive.

The village of Kayira suffered because it was near the Dnipro (Dnieper). People near the Dnipro did not suffer as much because people caught the fish with their feet, and therefore survived. Such villages were: Hapatykhka, Somova, Kakhovka, Nova Kakhovka, Kopani and Bereslav. In these towns there were fewer deaths.

Further away from the Dnipro there were more fatalities.

People were dying from Melitopol to Dnipropetrovske and from Piatykhvatky to Kiev. So it was said.

In the areas were I stayed I heard of no incidents of the starving resisting the Communist regime. Whoever spoke up was arrested. There were informers everywhere. People whispered of the millions that starved. Savchuk, the director of the state farm, spoke of this also. He was an educated person, and continuously helped people. Also, agronomist Yakiv Mykhailovych Yaromen helped the starving. The head of the political section in the Doremburg state farm, now called

(Continued on page 10)



One Winnipeg Christmas: a special time with special people

by Orysia Paszczak Tracz

I'd like to devote this to the H., R. and K. families in Winnipeg. I haven't asked them if I could use their names, so we'll stick with initials.

My husband and I first arrived in Winnipeg for a visit 19 years ago. We were both VISTA volunteers then, working on an Indian reservation that straddled North and South Dakota. It was too expensive (on a volunteers' salary) and too time-consuming to travel back East to visit our families for Christmas. But we still wanted to be with Ukrainian people, and the closest major city with a lot of Ukrainians was just north of us, in Winnipeg.

Getting to Winnipeg was not half the fun. There were no train connections north-south, and the air connections from Bismarck took the same amount of time that a Greyhound bus did. So, we took the bus. Twelve hours north. It had to go east, to the North Dakota-Minnesota border, then north. I still remember the eerie feeling in seeing the first signs of Winnipeg from the highway. I had expected to see the lights of tall buildings from the distance, or some elevation with buildings on it. Instead, there was just this orange glow in the middle of a very far, flat distance. The glow kept getting brighter and bigger, but still no buildings. Once we reached the city limits, I realized it was a city, but quite different from the Eastern ones in which I had grown up.

Well, in this large city with so many Ukrainians, we didn't know a soul. We didn't even know where we were going to stay. The bus driver told us there was a hotel on top of the bus station, so that was where we registered, not knowing a thing about it. And it wasn't that bad at all. After a good rest from the bus ride, it was time to locate people. A friend in Toronto had given us the name of a student who was now in Winnipeg. A name, but no address and no phone number, and she was new in town. Another friend, the late writer Iker from New York, had given me the name of a man to call if we ever came to Winnipeg. From him, once we located his phone number, we found out that our student was known in the city, but that's all he knew. He

suggested we try the Ukrainian National Federation (UNF) Hall on Main Street. She may be there, because some event was on that night. Before reaching the UNF hall, we decided to see some of the downtown.

If anyone remembers the weather of late December 1967, it was extremely cold. Near Portage and Garry (I still remember), we decided to ask for directions to a Ukrainian church. After all, it was the season. Coming toward us — no, he was lumbering toward us — was what looked like a very tall, fat bear with a badge on its forehead. It was a policeman, in what really looked like a rough bearskin coat and hat. Later we learned that these were buffalo or bison skin coats. They were finally phased out a few years ago in favor of synthetic parkas. But each original coat brought a very good price at auction. Anyway, our bear/policeman approached, and we asked him about the church. With a great big smile, he tells us, "Ta va vam zaraz pokazhu!" (I'll show you right away!)

No wonder we came to Winnipeg — our first person on the street turns out to be a bear of a Ukrainian! We took a bus to the Cathedral of Ss. Volodymyr and Olha, and convinced the caretaker to open the church for us. He did give us a tour (the iconostas was especially beautiful) and I remember being puzzled, even surprised, when he bragged about the church organ. From all I knew, the Eastern Churches did not have them now, the only music begin a capella choirs. He said they used it for weddings. From the cathedral it wasn't far to the UNF hall.

There was another thing which surprised me about Winnipeg. In Jersey City and Newark, N.J., where I grew up, there was one Ukrainian national home or center per city. Also one Catholic Church and one Orthodox Church. Here, the phone book was full of churches and Ukrainian centers. At the hall, the tables were set for a Christmas social (another new Winnipeg term). There was only a lovely blond lady setting or checking on the tables, and she very willingly took the time to talk to us. She knew where we could find our student Z., but we left not only with Z.'s phone number, but also

with an invitation to come to a Boxing Day open house. This was another new thing — Americans do not celebrate Boxing Day.

Z. immediately invited us over, and we spent a lovely day and very late evening in the company of most interesting and hospitable people: her, her mother, sister, and another sister and her husband and young daughter. The evening turned into night, and we were even given a ride to our hotel. Even though we had just met, I felt as if I had known these people forever.

Just as we were settling down to sleep, around two or three in the morning, the phone rang. It was Z. Her mother would not let us stay in the hotel, we can stay with them, she will be by to pick us up in half an hour, and she hung up the phone. With such an invitation from Mrs. H., we had no choice. For the next few days, we were fed Ukrainian style, and driven around the whole city. With Z. we made it to that Boxing Day open house, and met a whole houseful of delightful people.

When it was time to go back to North Dakota, we were driven to the bus station, and even given box lunches packed by Mrs. H. for the road. Late at night, just past the border crossing, the bus had to pull over for a few hours because of the sheets of ice covering everything. Mrs. H.'s box lunch was just right then — I still remember the Christmas turkey sandwiches, the mandarins, and the tiny box of Black Magic chocolates. The mandarins and the Black Magic are not a part of American Christmas the way they are here.

When we got back to Wakpala, S.D., on the Standing Rock Sioux Reservation, there was still time to prepare a Ukrainian "Sviat Vechir" for our VISTA friends. With the help of Savella Stechishin's cookbook, I managed to cook up almost all 12 dishes. They were even quite palatable, for a first attempt. This was our first "Sviat Vechir" as a new family.

Every Christmas season, as the bustle and frantic pace seem to take over, and especially if I see a mandarin or a box of Black Magic, I think about the very kind, hospitable and wonderful people who made two strangers feel so at home.

IN THE PRESS

Karatnycky, Zarycky on Helsinki Group

NEW YORK — The plight of the Ukrainian Helsinki Group, the largest of the citizens' groups formed in the USSR to monitor Soviet compliance with the 1975 Helsinki Accords, was discussed in The New York Post on the eve of the organization's 10th anniversary.

The article, written by Adrian Karatnycky and George Zarycky, outlined some of the group's main premises in its program, "which raises the critical and submerged issue of national rights for Ukraine."

"Unlike the Moscow (Helsinki) Group, which focused mainly on human rights and humanitarian concerns, the Ukrainian group's agenda also addressed what for the Kremlin is the heretical question of Ukrainian autonomy and the destruction of Ukrainian culture and history through the assimilatory policy of Russification."

The group has examined other issues such as Ukrainian sovereignty, the 1932-33 man-made famine in Ukraine where some 7 to 10 million people died, Stalin's 1946 destruction of the Ukrainian Uniate Catholic Church, denial of religious freedom to its 5 million communicants, the right of Ukraine, a member-state of the United Nations, to be represented in the Helsinki review process and so forth.

Messrs. Karatnycky and Zarycky asserted that the agenda at the Vienna Helsinki review conference, which convened November 4, "should include a new focus on the rights of Ukrainians and other national minorities in the Soviet Union.

"At the very least, the U.S. and other democracies should listen to the impassioned pleas of (Yuri) Orlov and (Anatoly) Shcharansky in demanding the release of the remaining Ukrainian and other Helsinki monitors languishing in Soviet prisons and labor camps."

Mr. Karatnycky is a staff member of the AFL-CIO International Affairs Department. Mr. Zarycky is research director of the A. Philip Randolph Institute and former associate editor of The Ukrainian Weekly.

Rep. Steny Hoyer on Helsinki Accords

BALTIMORE — An opinion piece by Maryland Congressman Steny H. Hoyer recently appeared in The Baltimore Sun. Rep. Hoyer stated that the essential ingredient for security and peace was the guarantee of human rights and discussed the importance of the Helsinki Accords.

He wrote, "From the American and Western perspective, putting trust in the Soviet Union boils down to progress in one fundamental area: human rights.

"A nation that does not respect

human rights at home inspires little confidence that it will comply with commitments abroad."

"This is not to say that we should delay work on arms control until the Soviet Union changes its human-rights posture," the congressman asserted.

"Rather, we should recognize that international security requires both a balanced reduction in arms and an increase in confidence between nations. If we really want to make arms control work, we must build trust between the signatory nations — a trust which, in the Soviet case, is a function of progress in human rights."

Rep. Hoyer said it was not too late to bring human rights back into focus as the main ingredient for security and peace.

"Under the Helsinki Accords, peace is considered to be much more than the absence of war. The achievement of lasting security and cooperation among states is clearly and directly linked to respect for human rights," he said.

Bociurkiw on PM's snub of Ukrainians

WINNIPEG — The recent refusal of Prime Minister Brian Mulroney to deliver the keynote address at the conference of the Ukrainian Canadian Congress held in Winnipeg was the topic of an October 20 commentary which appeared in the Winnipeg Free

Press. It was written by Michael Bociurkiw, assistant editor of The Ukrainian Weekly.

The organization expressed bafflement at the Prime Minister's refusal, and his subsequent decision not to send a Cabinet minister in his place, Mr. Bociurkiw stated. The refusal signaled, many delegates at the congress felt, the government's "new, aloof attitude toward them because of the Deschenes commission of inquiry into war crimes" allegedly committed by persons who immigrated to Canada after World War II.

The problems between the Ukrainian community in Canada and the government appear to have begun when "groups of Ukrainians started taking potshots at the Mulroney government for its handling of the war crimes inquiry," Mr. Bociurkiw asserted.

"At the recent conference of the congress, leaders from several East European groups joined Ukrainians during a panel on the Deschenes Commission to attack the government for its 'lack of cooperation and consultation' with the groups affected by the investigation."

Mr. Bociurkiw stated many delegates said that Mr. Mulroney could have garnered support if he had come to the congress, even if he was not able to answer some of the questions that may have been posed to him in relation to the Deschenes inquiry.

BOOK REVIEW

Collection of documents clarifies Ukrainian "collaboration" with Nazis

Das dritte Reich und die ukrainische Frage: Dokumente 1934-1944, collected and with an Introduction by Wolodymyr Kosyk. Munich: Ukrainisches Institut, 1986.

by Dr. Wolodymyr Zyla

As in his earlier work ("La politique de la France à l'égard de l'Ukraine, mars 1917 — février 1918," Sorbonne, 1981), Wolodymyr Kosyk is again impressive in his directness and clear phraseology while confronting his chosen theme. This time, he subjects the Third Reich and the Ukrainian question to a painstaking analysis by assembling and commenting on the crucial documents covering a decade (1934-1944) which encompasses both years of peace and war.

This period of German-Ukrainian relations has, heretofore, been largely overlooked by Ukrainian and German scholarship. Thus Mr. Kosyk's attempt is a pioneering one. In it he carefully separates the issue of origins from that of historical tradition. Being a historian trained at the Sorbonne, he is well prepared to deal with the problem.

Mr. Kosyk's work has five distinct parts: an introduction, an index of sources used, the documents themselves, and a list of abbreviations together with name and subject indices. He unerringly and objectively drew the documents for his work from such unimpeachable sources as the following: the German Federal Archives (civil and military), the German Foreign Affairs Office, the International Military Tribunal in Nuremberg, the collective work titled "The OUN in Light of Decisions of its General Meetings, Conferences and Other Documents Referring to its Struggle, 1929-1955" (Munich, 1955), "Party Underground and Partisan Movement" (Kiev, 1969), Lebed's "Ukrainian Underground Army" (Munich, 1969), and "Collection of Documents from the Soviet Ukraine" (Kiev, 1980).



In the richly documented and easily readable introduction, Mr. Kosyk relies on factual material. He records the phases of Ukrainian-German relations roughly in chronological sequence (as he also presents the documents themselves) and avoids the difficult if not hopeless task of tracing the impact of these relations on the Ukrainian question in world politics. He says that the leadership of the OUN (Organization of Ukrainian Nationalists) and in particular its head, Yevhen Konovalets, never wanted to connect the fate of the organization with Germany. Konovalets and the organization always acted only in the interests of the Ukrainian people. Already in 1934, a year after the Nazis came to power, the OUN

strongly criticized their racial theories and the cultural situation in Germany.

In 1938-1939, of course, the world witnessed Hitler's negative stand on the independence of Carpathian Ukraine, which he permitted to be given to Hungary, thereby exposing thousands of Ukrainian patriots to suffering and annihilation. The Ukrainian nationalist press then heavily criticized Germany, calling Hitler's policy "a cynical speculation" and "an irresponsible trading of the territory of an enslaved nation." The Ukrainian Word from Paris, in its September 24, 1939, issue, in an article titled "An Infamous Crime Perpetrated on Ukraine" wrote "The Ukrainian nation will live despite the devilish Hitler-Stalin plans." The specific reference here was to the Ribbentrop-Molotov pact of September 23, 1939, for the division of Poland.

Mr. Kosyk's principal goal, expressed early and reiterated again and again, becomes helpful in formulating the fundamental German-Ukrainian differences and permits him to explore them within an established pattern. He calls readers' attention to a very important document, No. 21, dated July 3, 1941, in which German Assistant Secretary of State Kundt told the Ukrainian leaders from the National Committee that "in a war against the Soviet Union, the Germans are not in an alliance with Ukrainians, but consider themselves the sole occupiers of the Soviet regions," and that "Hitler himself will decide what will happen to the occupied territories."

At that meeting Stepan Bandera from the OUN leadership took full responsibility for the proclamation of Ukrainian independence which occurred on June 30, 1941. Two days later he was arrested and deported to Berlin. The same day other leading members of the committee were arrested. In Berlin, pressure was exerted on Bandera and later on Yaroslav Stetzko, head of the Ukrainian government, to rescind the proclamation of independence and to dissolve the government. But all German efforts were in vain (see docu-

ments Nos. 22, 23, 24, 25, 26).

Next Mr. Kosyk discusses the Ostpolitik which Hitler formulated at a special conference on July 16, 1941 (document No. 29). That policy was to have three general objectives: (1) to dominate, administer and exploit the newly conquered areas for the greater benefit of Nazi Germany; (2) to create in the newly occupied areas, which should be later extended to the Ural Mountains, an unlimited opportunity for Nazi German colonization and (3) to use the native population of these areas for labor, never allowing them to bear arms or to enjoy any type of self-government. At that conference followed also the appointment of Erich Koch as reichs kommissar for Ukraine. His appointment, as we know from history, began one of the most striking feuds in Nazi party ranks and in the German administration, one which had tragic consequences for Ukraine.

Thus Mr. Kosyk continues to provide the reader with a richly documented introduction. Each and every document which he cites, German or Soviet, is anti-Ukrainian, directed against Ukrainian aspirations for independence. Reading these documents one cannot avoid asking oneself whether it was possible that, under such conditions, the Ukrainians could have cooperated with the Germans during the war. Could they have really collaborated with the Germans when they were considered untermenschen, were rejected by the Germans, and had no right to decide about their future?

In the meantime the Soviets began their propaganda (document No. 118). They termed the Ukrainian Underground Army of about 80,000 people (document No. 123) — which courageously fought against the Germans and the Soviets — German collaborators who did not deserve the support of the Ukrainian nation. On January 12, 1944, the Soviet government published a proclamation to the Ukrainian people, signed by Khrushchev and others (document No. 122), in which they said that

(Continued on page 10)

LETTERS TO THE EDITOR

Thanks for Vinnytsia book

Dear Editor:

Thank you so much for Anthony Dragan's book, "Vinnytsia: A Forgotten Holocaust." I welcome this book and any others which will aid us in telling our story to the outside world — and our fellow Americans.

We Ukrainians have big problems: Medvid, Chornobyl, OSI and Russification of the Millennium. In Washington it is all around us. We must start reacting, and our major organizations must take the lead and provide us with appropriate materials.

If this is not done then either we will be beaten or our people will fade into the woodwork out of fear. This legacy will be passed on to the next generation and what the Russians could not accomplish in centuries they will in a decade.

I encourage you to fund a major English-language publication program which can then be sent to Congress, government officials, libraries, etc. We must reach beyond the ghetto — or it will choke us.

Larissa M. Fontana
Potomac, Md.

Nomination for Nobel Peace Prize

Dear Editor:

It is time for Ukrainians to step forward and begin the process to have the 1987 Nobel Peace Prize awarded to the team which gave the international community that extraordinary film "Harvest of Despair": Slavko Nowytski, filmmaker and director; Yuriy Luhovy, co-producer and editor; and Peter Blow, scriptwriter and story consultant.

Also included should be Robert Conquest, who has given the international community a meticulous explanation of Ukraine's tragedy at the hands of the Communists during the decades of the 20th century, in his book "The Harvest of Sorrow."

The process for the nomination for the Nobel Peace Prize begins by gathering petitions from leaders in varied fields. Will anyone volunteer to begin the process?

Antonina Matkowski
Philadelphia

Acknowledges Jejna's role

Dear Editor:

In response to Lynne Jejna's letter to

the editor dated November 16 concerning my October 26 article "Myroslav Medvid: a first anniversary look..." I would like to clarify that my intent was not only to remember Myroslav Medvid and to review the major events of the case, but more specifically, to commend U.S. Sens. Helms and Humphrey for the part they played in their effort to save Mr. Medvid. My goal was to highlight the dedication of these legislators to Mr. Medvid's quest for freedom, which earned for them the humanitarian awards subsequently conferred upon them by Americans for Human Rights in Ukraine (AHRU).

While my article was focused primarily on the contributions of the above mentioned legislators, there is no question that the list of hard-working and dedicated individuals who brought various areas of expertise to the effort to save Mr. Medvid is a very long one indeed. I would be the first to agree with Mrs. Jejna that the name of her husband, Orest, definitely belongs on that list.

Orest Jejna, who was and is one of the key figures in the Medvid case, is an attorney from Arizona. He was one of the first Ukrainians who arrived on the scene in Louisiana and proceeded with the initial investigative work. He was instrumental in bringing Mr. Medvid's

attempt for freedom to national attention. Although his efforts were not successful in saving Mr. Medvid, it brought attention to other similar cases that until then went unnoticed.

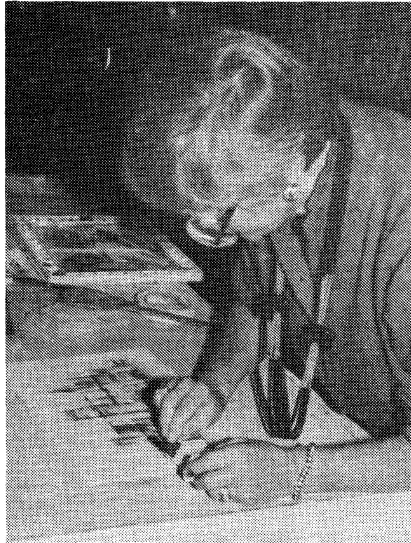
Mr. Jejna is also a force behind the lawsuit filed against the U.S. government by the Ukrainian American Bar Association concerning the Medvid case. Paul Kamenar, an attorney from Washington, also played a key role in the Medvid affair and assisted Andrew Fylypovych with his court procedures in his attempts to stop the ship from leaving until Mr. Medvid was given another chance.

I would also like to highlight the work of Orest Baranyk, an architect from Chicago, who was present in Louisiana and later in Washington, involving himself in the investigative work on the Medvid case. It is these individuals along with those mentioned in the article as well as many members of the Ukrainian and non-Ukrainian communities that contributed to the Medvid case. Hopefully, their efforts may safeguard future attempts at freedom of others and hopefully prevent a recurrence of a case like the one of Myroslav Medvid.

Maria Demtschuk
Newark, N.J.

FOCUS ON THE ARTS

UNWLA branch art show benefits Ukrainian Museum



From left: Wolodimira Wasiczko demonstrates watercolor techniques; Slava Gerulak works at the potter's wheel, and Elmyra Gerulak threads beads for a gerdan.

WHIPPANY, N.J. — The local branch of the Ukrainian National Women's League of America recently held an art exhibit/demonstration here to benefit The Ukrainian Museum on the occasion of the museum's 10th anniversary.

All proceeds — over \$1,100 — from the November 8 event were earmarked

for the New York-based museum. The money was raised from admission fees, a raffle of works by participating artists, plus commissions donated by the artists from the sale of their art works.

The participating artists were: Wolodimira Wasiczko, whose speciality is watercolor paintings of landscapes and floral arrangements; Christine Holow-

chak-Debarry, woodcut prints featuring Ukrainian motifs and stylized flora; Luba Maziar, oils on themes from Ukrainian folk culture and literature; Slava Gerulak, ceramics, pottery and sculpture reflecting themes from Ukrainian mythology; and Elmyra Gerulak, gerdany (Ukrainian beaded necklaces). Three of the artists — Mrs. Wasiczko,

Mrs. Gerulak and Miss Gerulak — demonstrated their work.

Branch 61 of the UNWLA is based in Whippany, N.J. The acting president of the branch is Zina Ferenc; Nusia Denysyk is the arts chairperson.

The art exhibit/demonstration was held in the parish hall of St. John's Ukrainian Catholic Church.

Hnizdovsky's works exhibited in Philadelphia

NEW YORK — Commemorating the first anniversary of death of the well-known Ukrainian artist Jacques Hnizdovsky, the Pershi Stezhi Plast sorority organized a three-day exhibit (October 24-26) of his works at the Ukrainian Educational and Cultural Center's gallery in Philadelphia.

Over 80 works of art — oils, tapestries, drawings, woodcuts, etchings and posters — were exhibited. Artist

Bohdan Pevny, art editor of the *Sucasnist* journal, opened the exhibit. Mr. Pevny gave a brief history and analysis of Mr. Hnizdovsky's works.

The exhibit was very successful and drew many visitors from the Delaware Valley region. Proceeds from the exhibit were donated to the New York-based Ukrainian Museum and designated for the establishment of the Jacques Hnizdovsky Acquisition Fund.

The newly established fund, in the sum of \$3,000, will further the museum's acquisition program of art works. Maria Shust, director of The Ukrainian Museum, reported that on Tuesday, November 25, as a result of this fund the museum was fortunate to acquire two rare lithographs by Alexander Archipenko — "La Famille d'Une Forme" and "Rendez-vous des Quatre Formes."

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Concert notes

Osinchuk at National Gallery

by Maria Rudensky

WASHINGTON — Juliana Osinchuk, the world-renowned concert pianist, gave a gloriously successful concert on November 16 here at the National Gallery of Art.

The performance, her second appearance at the gallery, was in honor of the Alexander Archipenko exhibition. Archipenko was the Ukrainian sculptor whose avant-garde works are considered a foundation of 20th century sculpture. The show, commemorating the 100th anniversary of his birth in 1887, continues until February 16 in the National Gallery's East Building.

Dr. Osinchuk chose to open her concert with the Sonata in F major and the Sonata in B flat major by Dmytro Bortniansky. The clean crisp sounds of the works filled the Gallery's West Garden Court — a lovely setting of palms, ferns, rock and stone arrangements and a foundation.

She followed with Felix Mendelssohn's Variations Serieuses in D minor, a work filled with very difficult passages. Her last number in the first half was Borys Liatoshynsky's Piano Sonata No. 2, Op. 18, (Sonata-Ballade). It was the Washington premiere of the modern, at times even dissonant, piece by the Ukrainian composer who lived from 1895 to 1968.

The concert, attended by hundreds of music lovers, was also broadcast on WGMS, 570 AM and 103.5 FM, local classical music stations. During the intermission, the announcer offered life stories about the composers whose works Dr. Osinchuk played, and com-

mented on Archipenko and his contributions.

The second half of the pianist's performance opened with works of Franz Liszt, including the highly dramatic "Funerailles" and "Ballade d'Ukraine." The Ukrainian members of the audience especially enjoyed the latter piece, with its hint of the Ukrainian folk melodies of "Oy, Ne Khody Hrysiu," and "Viyut Vitry."

Complainte (Dumka) completed the Liszt portion of the program. It, too, featured themes familiar to Ukrainians.

Dr. Osinchuk brought the audience to its feet with a smashing show-stopper — waltzes from "Faust," the opera by Charles Gounod. From its powerful opening, through passages that sounded festive, to an ending that alternately evoked bells, a carousel and a cascading waterfall, with runs up the keyboard, Dr. Osinchuk managed to convey myriad moods, all the while keeping the delightful waltz tempo.

Dr. Osinchuk received lovely bouquets from The Washington Group, which had organized a reception in her honor on November 15, and the Ukrainian Association of Metropolitan Washington, as she accepted the applause and bravos the audience showered upon her. Her fans were rewarded with a Liszt encore.

Dr. Osinchuk, who holds bachelor's, master's and doctor's degrees in music from the Juilliard School, makes her home in New York City. She is on the music faculty of the State University of New York at Purchase. Her recording, "Ukrainian Piano Works," on Orion, produced by Yevshan, is available on LP and cassette.

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On the threshold...

(Continued from page 1)

faithful and enriching Orthodox theology with new treasures. During the Great Kozak Uprising, the Church blessed the warriors for freedom and welcomed Hetman Bohdan Khmelnytsky as the national liberator upon his arrival in Kiev.

Having been uncanonically subordinated to the Moscow Patriarch, the Ukrainian Orthodox Church rapidly lost its independence and its new rulers took extraordinary measures to deprive it of every sign of its self-identity and to blend it into the one and undivided (patriarchal) see. As became evident, however, two and one half centuries later, the spirit of the Ukrainian National Church was still alive in the soul of the nation regardless of the persecution and systematic destruction of its unique characteristics. Along with the outbreak of the Ukrainian National Revolution came the revival of a national church movement, which by virtue of strong support from the faithful, eventually manifested itself in the rebirth of the Ukrainian Autocephalous Orthodox Church in 1921.

Soon, however, the martyr church, reborn in an atheistic state, was to share with its people the tragic fate of ruthless annihilation by the red atheists. Between the two worlds was it withstood the attempts of the Polish regime to denationalize the western regions of Ukraine. With the beginning of the second world war, the Church again revived in widespread regions of Ukraine that had been liberated from the Bolsheviks and as witness of the indestructibility of faith in the soul of the nation, during a period of only one year, with inexpressible speed, this Church expanded its activities throughout our entire homeland. This revival, however, was short-lived and it faced, with its people, the Nazi terror and the difficult fate of deportation after the war.

It would be most appropriate to title the 1,000-year-old history of the Ukrainian Orthodox Church with the following words: "Always with Christ, always with the nation."

In surveying the 1,000-year chronology of Christian Ukraine, we are filled with pride when we consider how many glorious chapters our nation authored by conscientiously fulfilling the mission received through the blessing of our homeland by St. Andrew the First-Called Apostle. Our forefathers spread the Christian faith throughout the farreaching principalities of the Kievan State. From our nation came forth cadres of saints — outstanding pastors of the Church, ascetics, renowned theologians, generous benefactors, confessors and martyrs of faith. Our nation enhanced Orthodox theology and literature with brilliant works. Petro Mohyla's "Confession of the Orthodox Faith" was entered into the list of symbolic works of the Ecumenical Orthodox Church. Our magnificent churches and our ecclesiastical art, both results of the thriving Ukrainian spirit of creativity, immensely contributed to the universal treasury of Church culture. Our ecclesiastical chant which was formed by the unspeakably rich traditions of Ukrainian folk music has no equal in the entire Christian world. Our Church customs and rites which are intertwined with borrowings from the treasury of national traditions make Ukrainian Orthodoxy very unique amongst the other Christian nations. The uniqueness of Ukrainian Orthodoxy also rests on the principle of synodality which came into being and was continuously fortified in the struggle for self-identity during times of Polish occupation — in active participation in

Church organization and in the activities of the hierarchy, the clergy and the laypeople. Being so closely tied to its nation, the Ukrainian Orthodox Church was deeply sensitive to its needs: it was the first and the only amongst the Orthodox Churches of Slavic nations to change the language of its prayers and liturgical services to the language of its faithful — Ukrainian.

By all rights we can be proud of the historical path of our Church, proud of its great achievements, and proud of its contributions to the treasury of the Ecumenical Christian Church. We can truly celebrate this Millennium jubilee of Christianity in Ukraine with the feeling that we did not waste the gifts which were given to us, that we did not squander our talents, but multiplied them for the glory of God and for the benefit of the Church and our nation.

According to logic and justice, the Millennium of the Baptism of Rus-Ukraine should in the first place be a Ukrainian celebration. Presently we are frequently confronted with the information that the Moscow Patriarchal Church has already commenced observing this great jubilee, propagating it throughout the entire world as the Millennium of the Baptism of Russia. In their plans for these solemnities which will not be held in Kiev, but in Moscow, there is not the slightest mention of Ukraine. The Church of Moscow, having uncanonically subordinated her Mother Church 300 years ago, the Mother Church from which she received the light of the Christian faith, once again holds her under the condition of complete slavery, forbidding even the slightest hint of national self-identity, following the example of the godless Communist rulers who put forth every effort to annihilate the Ukrainian people through national genocide.

On what grounds does Moscow stand in celebrating this jubilee which belongs to us? None! Moscow did not even exist when the inhabitants of Kiev were baptized. The Northern tribes of the Kievan Rus' (the ancestors of contemporary Russians) accepted Christianity very unwillingly, often regarding the introduction of the new faith as an act of violence. From very early times Ukraine's northern neighbors treated the Church which brought them the light of the Christian faith, with brutal ingratitude. When in 1169 Prince Andrew of Suzdal' plundered the city of Kiev and

demolished its churches, his fellow citizens rewarded him for his "services" with the blasphemous title "Boholyubsky" (i.e. God-loving). The same neighbors did not assist Kiev in the least when it faced the Tatar-Mongol invasion. On the contrary, they silently watched as the cradle of civilization in Rus' was gradually being turned into a ruin. Their tactic was to use this opportunity to conserve their strength which they needed for later aggressions against the peoples who directly or indirectly surrounded their territory.

After the Union of Pereyaslav, Moscow not only captured and plundered Ukraine, but also stole its glorious history, its prominent people, as well as its spiritual wealth. The Church of Moscow, having placed itself in the service of the tsar, obediently carried out all his orders, even if they radically contradicted the principles of Christian teachings and traditions. In 1921, Russian bishops refused to consecrate a hierarchy for the reborn Ukrainian Autocephalous Orthodox Church — an act through which they could have at least partially repaid the Kievan Mother Church for all the bounties which they received from it, and to some extent, compensated for the injustices done unto it over past centuries. In 1942, the Moscow Patriarchate condemned Archbishop Polikarp for having refused to subordinate himself to Moscow during the first Bolshevik occupation of Western Ukraine and for heading the reborn Ukrainian Autocephalous Orthodox Church after the liberation of Ukrainian territories from the Bolsheviks. The Church of Moscow is unconditionally faithful to the godless Communist system and serves its interests, supporting its ruthless propaganda campaign on a worldwide basis. Within the borders of the Eastern Bloc, the Churchworks hand in hand with the government dutifully contributing its effort to the denationalization process in non-Russian republics.

We repudiate the pretensions of Moscow and its Church toward the Great Millennium. We repudiate its pretensions toward our history, toward our ecclesiastical, religious, cultural and scientific achievements. We condemn the disgraceful rule which the Russian Orthodox Church formerly played for the tsars and which it today plays for the Communist leaders. We condemn it for prolonged enslavement of the Ukrai-

nian Orthodox Church throughout all the periods of history, and especially for the contemporary persecution of millions of Ukrainian Orthodox Christians.

Moscow will, of course, deceptively observe the Millennium of the Baptism of Rus' as its own celebration. It will continue to spread falsehoods about its past history. It will continue to hold Orthodox Ukrainians in servile dependency. But we believe in a final victory of God's justice. The time will come when the shackles of bondage will fall to pieces and the Ukrainian Autocephalous Orthodox Church will once again resurrect to new life and continue the great mission with which it was entrusted by St. Andrew the First-Called Apostle. Purged from and strengthened through the past ordeals, she will then bow her head in reverence to the Holy Prince Volodymyr who raised it to life 10 centuries ago, and reaffirm the words of Ilarion, the first Ukrainian metropolitan of Kiev:

"Arise, and look at your grandchildren and great-grandchildren. ... Look at the city which shines and sparkles with the icons of saints, full of the fragrance of incense, the city in which the holy and godly songs of praise are always heard. And seeing all this, rejoice and glorify God Who has done all these things..."

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(Continued from page 7)

the enemies of the Ukrainian people are not only "the German robbers" but also "the German-Ukrainian nationalists, the people's traitors and Hitler's vassals." This proclamation also called the Ukrainian nationalists "Hitler's associates in crime" who wanted to destroy "the blood brotherhood of the Ukrainian and Russian peoples and to deliver Ukraine to the Germans" (document No. 122). This and similar leaflets greatly strengthened the Soviet cause, did much damage to Ukrainian national aspirations, and left to this day an anti-Ukrainian legacy to the world.

To comprehend correctly the stand of

Ukrainian nationalists during the crucial decade treated by Mr. Kosyk is central to any objective judgement of the Ukrainian war effort. The 125 documents published and analyzed in this work facilitate such comprehension.

If Mr. Kosyk stirs some readers to anger, so much the better; it will be of interest to see, for example, whether any champions will still appear to defend the notion, created out of whole cloth by the Soviet propaganda machine, of Ukrainian collaboration with Nazi Germany. In the meantime we highly recommend that an English translation of this valuable work be provided, quickly.

For the record...

(Continued from page 5)

Chkalove, were I worked as Jew, Moisei Fylypovych Portir. He also helped the Ukrainians and the workers.

My wife's brother, Ivan Fomovych Cherkas, died of starvation in the village of Torhayivka Nyzhnia. His wife and two children died also.

In all the neighboring state farms there was no starvation because those who worked there were considered state employees and the state was obliged to pay them for their work. But the collective farms were considered the property of the collective farmers and the state owed those who worked there nothing. So there was massive death on them after the state seized everything, regardless of the terrible consequences.

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Yavir dancers to mark jubilee

TORONTO — The Yavir Ukrainian Dance Ensemble of St. Demetrius Ukrainian Catholic Church in Toronto is busy preparing for its 25th anniversary season presenting the dances, songs and music of Ukraine.

Yavir (the Ukrainian word for the sycamore maple tree) was founded at the newly organized Church of St. Demetrius in 1962 and has received many awards and much recognition since then, performing throughout Canada, the U.S. and Europe.

This 25th anniversary celebration, lasting through all of 1987, is highlighted by a festive two-hour concert production unequalled by any Ukrainian ensemble in eastern Canada. This production will take the audience from one end of Ukraine to the other through the use of authentic regional dances — many never before seen in the West — performed with traditional costuming and music.

In addition to the regional dances and

the more well-known central Ukrainian dances, Yavir also performs comedy, historical and folk-scenes in the course of this diverse program.

The 10-member folk orchestra that

Honesty...

(Continued from page 4)

historical personage who had a profound impact on his era and several distinct cultures.

Ukrainians should be proud of Prince Volodymyr the Great and his influence on their heritage and national character. We must do all we can to celebrate the Millennium as an important religious and historical event, to publicize its significance for our people, and to vociferously challenge Soviet and Russian propaganda. But in so doing, we must not manipulate history and propagate any self-serving myths. Such activities would ultimately serve to undermine, not strengthen, our cause.

against critics, open expression will not come to be."

Mr. Cherkasov was arrested November 29 in a Moscow subway station after he arrived from Kuibyshev with a letter from local peace activists there, urging General Secretary Gorbachev and President Ronald Reagan to come to an agreement about the jamming of Western broadcasts to the Soviet Union. He is reportedly in a Moscow psychiatric hospital.

Mr. Cherkasov, 48, an engineer, was first arrested in 1970 for attempting to establish a Helsinki group in the city of Shevchenko in Kazakhstan, in the central Asian part of the Soviet Union. The group reportedly came under intense persecution for their efforts.

Mr. Cherkasov was charged with "hooliganism" and spent a half year in a psychiatric hospital.

In August 1979, he tried to flee the Soviet Union on a rubber raft together with another political prisoner, Valery Yanin. They were seized and arrested. Mr. Yanin received a prison term and Mr. Cherkasov was sent to a special psychiatric hospital in Kazan.

He was transferred to an ordinary psychiatric hospital in Kuibyshev in July 1982 and released the following January. From July to August 1985, Mr. Cherkasov was again detained in a mental institution for his dissident activities. He applied for an exit visa in February and has received two denials.

Soviet peace activist...

(Continued from page 2)

The dissident said it is obvious that local authorities will not allow themselves to be criticized in their own papers.

Mr. Cherkasov concluded that only then "Gorbachev will come to see the necessity for the existence of an official opposition, without which there can be no principle of criticism and consequently no democracy."

Inspired by Mr. Gorbachev's declaration of the principle of open expression, the dissident said, he recently appealed to the procurator of the Kuibyshev region to call to account the head doctor of the Kuibyshev psychiatric center, Valentine Alekseyev, for criminal responsibility in detaining Mr. Cherkasov himself in a psychiatric hospital during the Moscow Youth Festival in 1985.

Mr. Cherkasov said that the procurator does not observe the principle of open expression. He is silent because his real boss is the KGB, he claimed.

Mr. Gorbachev's party comrade, KGB chief Victor Chebrikov, obviously has a different opinion of the principle of open expression from Mr. Gorbachev's own, the peace activist said.

Mr. Cherkasov concluded it is "superfluous to say that because of [Chebrikov's] successful activities in the struggle

accompanies Yavir is equally at home in the varied styles of Ukrainian regional music, modern music and symphonic-type arrangements, but their virtuosity and enthusiasm especially come to the fore as they perform their "troista" or village music on authentic instruments.

Orysia Lubinska, the group's soprano soloist, rounds out the concert program with her renditions of the

haunting Ukrainian folk songs famous throughout the world.

This 60-member folk ensemble, under the direction of Richard Hladio, will be performing numerous concerts throughout 1987 in southern Ontario and the northeastern U.S., highlighted by a gala performance at the Queen Elizabeth Theatre in Toronto on Sunday, March 8, and a tour of the Maritime provinces of Canada in early summer.



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PREVIEW OF EVENTS

January 7

MAPLEWOOD, N.J.: The Holy Ascension Ukrainian Orthodox Church will broadcast its 14th annual Ukrainian Christmas radio program for the sick and elderly at 10 a.m. over radio station WSOU-FM-89.5. The entire divine liturgy, celebrated by the Rev. John Nakonachny, pastor, with responses sung by the parish choir, directed by Leonid Charchenko, will be broadcast live. Prior to the liturgy, at 9:30 a.m., the parish children will sing Ukrainian carols in church.

January 10

MAPLEWOOD, N.J.: The Senior Chapter of the Ukrainian Orthodox League of Holy Ascension Church will hold its 11th annual Malanka after the 7:30 p.m. Vesper service in church. A hot buffet will be served at 8 p.m. in the church hall located at 652 Irvington Ave., and an evening of dancing to the music of the Chary Orchestra will follow. For tickets and table reservations, call John Holowko, (201) 374-2787, between 7 and 9 p.m. or the Holy Ascension rectory, (201) 763-3932.

January 11

CHICAGO: The School of Ukrainian Studies at St. Volodymyr Ukrainian Orthodox Cathedral, 2250

PREVIEW OF EVENTS, a weekly listing of Ukrainian community events open to the public, is a service provided free of charge by *The Weekly to the Ukrainian community*. To have an event listed in this column, please send information (type of event, date, time, place, admission, sponsor, etc.), along with the phone number, including area code, of a person who may be reached during daytime hours for additional information to: **PREVIEW OF EVENTS**, *The Ukrainian Weekly*, 30 Montgomery St., Jersey City, N.J. 07302. Submissions must be typed and written in the English language. Items not in compliance with aforementioned guidelines will not be published.

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.

"Ukrainian Spectrum" slated in Michigan

ANN ARBOR, Mich. — The political culture that led to disaster at the Chernobyl nuclear power plant last April will be discussed during a week-long symposium, "The Ukrainian Spectrum," on January 13-19 at the University of Michigan.

Organized by the Ukrainian Students Association at the university, the symposium will focus awareness on the status of Ukraine under the Soviet system.

Among other guest speakers are Victor Malarek, a journalist with the *Toronto Globe and Mail*, who will speak on how the mainstream media covered the Chernobyl disaster, and Igor Fedorowycz, a Rhodes Scholar who studied international relations at Cambridge University and currently a student at the University of Michigan Law School, who will discuss the political consequences of Chernobyl.

David Marples, a research associate at the Canadian Institute of Ukrainian Studies at the University of Alberta, will give a seminar on collectivization in western Ukraine after World War II and a lecture on the economic consequences of the Chernobyl disaster.

Following is the schedule of events.

* January 13: "Political Culture Behind Chernobyl," Igor Fedorowycz, Rhodes Scholar and law student at the University of Michigan; Modern Lan-

gauge Building, Lecture Room 2, 4 p.m.

• Concert by Julian Kytasty on the bandura; Rackham Amphitheater 4, 7 p.m.

• January 15: Movie, "Lisova Pishnya"/"Forest Song," a 1981 movie filmed and produced in Kiev, Ukraine; Angell Hall Auditorium B, 7 p.m.; admission — \$1.75.

• January 16: Seminar, "Collectivization in Western Ukraine after World War II"; Lane Hall Commons Room, 4 p.m. Lecture, "Economic Effects of Chernobyl"; Lane Hall Room 200, 8 p.m.; Dr. David Marples, author of the recently released book "Chernobyl and Nuclear Power in the USSR."

• January 17: "Ukrainians Fail to Mobilize," an insight on how the Chernobyl disaster was handled in the mainstream media. Victor Malarek from the *Toronto Globe and Mail*; Modern Language Building, Lecture Room 2, 11 a.m.

• January 18: "Broken Wings: A Nativty Play," the avant-garde Ukrainian Theatre Group from Toronto; Immaculate Conception High School Auditorium, Hamtramck. 1:30 p.m. admission: adults, \$8, students/seniors, \$5.

• January 19: "What Happened at Chernobyl," Prof. William Kerr, University of Michigan, nuclear engineering Department; Angell Hall, Auditorium B, 7 p.m.

January 12

PHILADELPHIA: Day of Solidarity with Ukrainian Political Prisoners will be commemorated by the Ukrainian Human Rights Committee at Philadelphia City Hall, Mayor's Reception Room, at noon. Taking part in the program will be James Montgomery, acting secretary for human rights and humanitarian affairs within the U.S. State Department; St. Nicholas Bandura Ensemble, under the directorship of Sister Bernarda; Nina Strokata, former political prisoner and member of the Ukrainian Helsinki Group; as well as various city officials.

January 18

TRENTON, N.J.: The Ukrainian community women's chorus of Mercer County, named Troianda, is holding a special concert at St. Josephat's Ukrainian Catholic Church hall, 1195 Deutz Ave., Hamilton Township. The program will begin at 3:30 p.m. For more information please contact Irene van Gelden, (609) 882-6258.

Ukrainian Helsinki...

(Continued from page 1)

Russification. He described the Ukrainian Helsinki monitors at the time of their founding, in fact, as "the new voice of a nation, a voice that was both modern and Ukrainian."

Despite continued persecution, harassment, arrests, long-term imprisonment and similar, Mr. Karatnycky noted, the UHG has persisted in its service as "the conscience of a nation."

Nina Strokata, a founding member of the UHG exiled to the West in 1979 recalled her own experiences and involvement with the group.

Speaking through an interpreter, Ms. Strokata, who served four years in a strict-regimen labor camp for her human-rights activity, described the extremely difficult circumstances under which UHG membership was forced to work. She said the fact that the announcement of the Ukrainian group's formation had to be made in Moscow and not in Ukraine, so that they could have access to the Western press, revealed the great obstacles and lack of control the members encountered.

The announcement of the UHG's formation was never published in the Ukrainian press, Ms. Strokata said, an event which should have affected all Ukrainians, but was circulated in the foreign media in many languages.

She also said the UHG membership "never had a chance to meet to coordinate their activities and discuss how to respond to the Soviet response" to their group, because the members were under constant administrative surveillance, as she was for a period.

Ms. Strokata described her meetings with founding member Oksana Meshko while under such surveillance. The two women wrote notes to each other in order to communicate or spoke very softly. As a result the men who kept them under surveillance stood close to the house to hear their conversations, something the women were very well aware of because their domestic cat moved its ears whenever it felt someone moving outside near a window.

Ms. Strokata concluded, however, that despite the seeming "annihilation" that the UHG experienced by the early 1980s, there have been several positive signs about the Helsinki movement in Ukraine as a whole. She said that the revelation that the struggling Initiative Group for Defense of the Rights of Believers and the (Uniate) Church founded in the early 1980s considers itself a part of the Helsinki movement in Ukraine showed that movement was not only surviving but growing. A recent revelation about a heretofore unknown UHG member, Vasyly Kornylko, was similarly encouraging.

"I believe it is good that Ukrainians formed their own Helsinki Group

because it gives a basis to analyze what contemporary Ukraine wants as a nation," Ms. Strokata concluded.

Another UHG member, Nadia Svitlychna, head of the group's External Representation, read the exiled representatives' official statement on the occasion of the UHG's 10th anniversary through a translator.

Ludmilla Thorne, director of the Center for Appeals for Freedom at Freedom House, decided to take her turn at speaking as an opportunity to eulogize the late Anatoly Marchenko, the Moscow Helsinki monitor who died in Chistopol prison on the eve of International Human Rights Day (December 9). Ms. Thorne also discussed the deaths of three Ukrainian monitors and other prominent dissidents.

Orest Deychakiwsky, a staff member of the U.S. Commission on Security and Cooperation in Europe, discussed the relation of the Ukrainian Helsinki Group to the Helsinki process in general, and in particular to U.S. efforts on behalf of UHG membership at the ongoing Helsinki review conference in Vienna, which he attended in November.

Mr. Deychakiwsky said that although the Helsinki process has moved at a turtle-like pace as far as progress in the human rights area of the Helsinki Accords, he has, nevertheless, remained optimistic about the progress that has been made. He said the U.S. has continued to insist upon the vital linkage between peace and human rights and has been successful in building some pressure on the Soviet Union and other East European signatories to reform in the area of human rights. As an example, Mr. Deychakiwsky said the Soviets have made some minimal responses, particularly in the area of human contacts, and have also been more willing to respond to Western charges on specific violations rather than claim them as "internal affairs."

A question-and-answer period followed and concentrated mostly on the question of whether the Helsinki process should be continued.

A member of the audience questioned the need for the continuation of the Helsinki process in light of other more immediate concerns for the Ukrainian people, such as the presence of a large percentage of Soviet nuclear weapons in Ukraine and the danger this presents to Ukraine's population, particularly in light of the Chernobyl nuclear disaster last April.

Ms. Strokata defended the Helsinki process as necessary. If the process is dismantled, Ms. Strokata asked, "who would then speak out for human rights in the USSR?"

"The success of the Helsinki process depends on all those present in this room and all those not present as well," she declared.



Panelists (from left) Adrian Karatnycky, Orest Deychakiwsky and Ludmilla Thorne at the Ukrainian Institute of America.