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CHRIST IS BORN — ХРИСТОС РАЖДАЄТЬСЯ

Archpastoral letter of Orthodox bishops on Christ's Nativity

"For we have seen His star in the East
and we have come to worship Him"
(Matthew 2:2).

Dearly beloved in Christ,

Soon 2,000 years will have passed from that holy night when the star of Bethlehem illuminated the world announcing the Nativity of Jesus Christ — the Son of God, Teacher of Divine Truth, Leader on the path of virtuous life and Savior of all mankind. From that holy night on the star has been descending each year, and each year Christians welcome its appearance with renewed joy and hope, praising the Christchild Who became incarnate through the Most Holy Virgin with the traditional words "Christ is born — glorify Him!"

In the year 988, Prince Volodymyr the Great, the sovereign of a mighty East European state with its center in Kiev, for the first time became a witness to that light. Overwhelmed by its brilliance, he followed that star which led him to Christ and, having seen Him, he bowed at His footstool, thus joining the ranks of His faithful followers. The Biblical prophecy was fulfilled: "The people who walked in darkness have seen a great light; and upon those who sat in the region and shadow of death light has dawned" (Isaiah 9:2; Matthew 4:16). This year we are observing one millennium from the immortal day which saw the Baptism of the citizens of Kiev; the 1,000th anniversary of Christian Ukraine — our Millennium Jubilee, even though those whom the Ukrainian people later illuminated with the light of Truth attempt to claim this anniversary exclusively for themselves.

Under the blessed light of the Christian faith, Ukraine-Rus' and her people — our distant, but direct ancestors — entered into a new epoch of their existence. They became members of the great family of Christian nations and, at the same time, an integral part of the Ecumenical Orthodox Church. Who can count all the hallowed gifts which our people received from Christ our Savior and through His Holy Faith? Who can number all the contributions which our people made inspired by God's Grace? In examining our historical annals we see how on our soil arose magnificent churches, monasteries, how scholasticism prospered and how religious literature, ecclesiastical chant and art were

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"Blue Madonna" by Jerome Kozak. From a Christmas card published by Manor Junior College, 1987.

Ukrainian dissidents are subjected to official harassment

JERSEY CITY, N.J. — Details of several incidents of official harassment against Ukrainian dissidents recently reached the West, according to various sources and Western news organizations.

Pentecostals Halyna and Vasyly Barats were apprehended by police on November 26, 1987, in the Moscow apartment of friends they were staying with, reported Reuters and USSR News Brief.

The two former residents of Moscow lost their residency permits while in prison and like other released dissidents they were not given new permits on their return, reported Reuters in late November.

The former political prisoners, originally from western Ukraine, were reportedly dragged to the airport and Mrs. Barats was beaten on the way, reported USSR News Brief.

The couple was flown to Uzhhorod in western Ukraine, and left on a street with no money or documents, reported Reuters.

Ex-political prisoner Mykhailo Osadchy was reportedly beaten on a street in the western Ukrainian city of Lviv. Mr. Osadchy, a poet and writer, recently renewed his activity on behalf of Ukrainian cultural rights by joining the new Ukrainian Association of Independent Creative Intelligentsia (UANTI) in November.

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Glasnost journal illuminates USSR's nationality problems

LONDON — The samizdat journal Glasnost, which began publication in June this year had devoted considerable space to nationality problems in the USSR and has surveyed the most recent issues of the Chronicle of the Catholic Church in Ukraine, reported the Ukrainian Press Agency here.

The journal Glasnost is edited by Sergei Grigoryants, an Armenian, who was released this year after spending nine years in prison for "anti-Soviet activities." Mr. Grigoryants emphasized that the publication's aim is to shed light upon those areas of Soviet life still not covered by the official press.

In July, the first deputy chairman of the Committee of the USSR Council of Ministers for Press and Publications told Mr. Grigoryants that no official permission would be given for the journal's publication, as there was a shortage of paper" and the authors

could publish their articles in the official press.

Although eight issues have been published, only five issues of Glasnost have reached the West.

The editorial in the first issue stated that Glasnost's editors intend to publish the Information Bulletin Glasnost, as well as the anthology Glasnost: "Both publications are independent organs with the purpose of facilitating democratic consciousness in society."

The editorial went on to state: "Independent informational publications...will nonetheless be a necessary complement to existing press organs, and together with them they will present a sufficiently objective idea about life in our society."

Issues 2, 3 and 4 of Glasnost include material on the Armenian National Party, the Committees to Free Georgian and Armenian Political Prisoners,

The Right to Emigrate, Appeal of Meshketian-Muslims, The Crimean Tatar Movement and a reply to an article in Sovetskaya Moldaviya.

Issue No. 1 of Glasnost reviews issues 18-21 of the Chronicle of the Catholic Church in Ukraine, which are subtitled Lviv-Uzhhorod. Number 18 includes over 30 pages of articles and documents and a dozen photographs of secret prayer meetings in western Ukraine. The documents include a letter to the United Nations on the need to legalize the Ukrainian Catholic Church, a critical survey of restructuring in the USSR, material on imprisoned Ukrainians and administrative persecution by the authorities. There are also testimonies on "divine miracles" and a list of 40 Ukrainian political prisoners who refused to sign a petition asking for clemency.

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A GLIMPSE OF SOVIET REALITY

The Muscovites

by David R. Marples

Part I

As the Finnair jet landed at Moscow's Sheremetevo airport, I was on the verge of fulfilling a 10-year ambition to visit the Soviet Union. On previous occasions I had either been refused entry (as a student) or my applications had been ostensibly ignored. Not to visit the country that has occupied one's entire academic life is somewhat analogous to the dentist who begins his practice without ever having set eyes on a real set of teeth.

Although I was with a group of about 50, made up of journalists, academics, diplomats and businessmen, I felt that I had reason to worry. Only nine months earlier I had published a controversial book about the Chernobyl disaster that questioned many Soviet statements about the aftermath of that accident. Now I was, in the era of Mikhail Gorbachev's glasnost, to be given an opportunity to ask questions of Soviet officials and journalists about that accident.

One week later, I already felt older and wiser. I had learned many lessons, most by simple observation, about Soviet life. And I had discovered more from personally walking the streets of Moscow than I could ever have ascertained from the most knowledgeable academicians of the Soviet Academy of Sciences.

Life in Moscow begins underground. For just 5 kopecks (about 8 cents U.S., according to the official rate of exchange, or 1 cent by the "black market" rate) one can get around the city by metro. The escalators are steep and the trains overcrowded.

I emerged, on one occasion, at the end of a subway route to find a recently built but already dilapidated high-rise apartment block. Wash hung out on many balconies — exactly the image, incidentally, that the Soviets complained the Swedes had tried to convey in their photographs of the deserted Prypiat, near the Chernobyl reactor.

As the icy wind swept down the street, I encountered the end of a line-up. There are numerous line-ups in Moscow, for a variety of goods, but even the most perusory glance revealed that this one must be for something special. I walked past about 500 people to the front of the line. A dim sign revealed the Cyrillic letters for "alkogol" [alcohol]. I had come across a vodka line.

Typically, the majority of people would be shuffling forward for up to 15 hours that day with only a moderate chance of obtaining the required liquor at the end of the day. The authorities have cut down drastically on the number of outlets selling vodka, but as Moscow News reported recently, alcohol consumption has risen in 1986-1987.

Later I visited the Ukrainians

Dr. David Marples was a member of the World Media Association's "1987 World Opinion Leaders Tour of the USSR" that visited Moscow, Leningrad and Samarkand in October-November. He is a research associate at the Canadian Institute of Ukrainian Studies, University of Alberta.

Kniga bookstore in central Moscow. The shelves were cordoned off by a rope and I was confused. Then I noticed that there were no browsers in the store. The customers were simply reading the titles from a distance. In 30 minutes, I never saw anyone purchase more than one book. But, hungry for information, I climbed over the rope, to the bemusement of a security guard, and eventually found some 20 titles in which I had an interest. I handed over 8 rubles. I was regarded with mild interest: a foreigner who does not need to count his rubles.

Foreigners! There can be no group of people on earth more justifiably despised than foreigners in Moscow. Foreigners come in by plane and stay at the best hotels, buildings so grand that Muscovites — aside from the few actually employed in such places — can only imagine what they are like inside.

Foreigners do not have to line up for vodka. They merely stroll into the nearest "Beriozka" store and buy as many bottles as they like. These same stores, also have supplies of fruits, vegetables and other goods not available in the meagerly stocked Moscow stores. The watchword is hard currency — ABR as we called it (anything but rubles).

Foreigners jump every line-up in Moscow, whether it is for museums, art galleries, the opera or for the next Aeroflot flight to another destination in the Soviet Union. In every museum it is customary to hang up one's coat. The porters there always serve the foreigners first. Once I and an American thrust a Soviet citizen ahead of us. The porter refused to take his coat until the foreigners had all been taken care of, it was a classic case of prejudice against one's own.

Yet there were few open grumbles. Only the Muscovites' eyes sometimes betrayed their resentment. There was also little complaining to foreigners in Moscow in contrast to Samarkand where one could barely take in the scenery without the locals bemoaning their fate under Soviet rule or asking for news about the utopian delights of "America."

Perhaps the Muscovites have their reasons. I had expected some reactions from the Soviets to my visit and they were not long in coming. "Wrong number" telephone calls came to my room on the average of three an hour on the rare occasions I was in there. At night, such calls would continue until 2 a.m. in various languages even after I had occupied the room for a week.

The first time I ventured out alone, I had just ascended the escalator from the subway and was approaching the pedestrian precinct Arbat-skaya, when I noticed a car kerb-crawling beside me. A man in uniform was making gestures toward me. Finally he stopped.

"Get in!" he demanded.
"No," I replied, looking around to see whether I had pedestrian company as well. He began to shout, but nonetheless, the inside of the Lada did not look appealing to me. Eventually he left. I discovered later that on this same day, the KGB had picked up various dissenters on Moscow streets, not that I qualified for this title. Perhaps I was being given a gentle warning.

Letter reveals crackdown in Latvia

ROCKVILLE, Md. — Linards Grantins, leader of the Latvian human rights group Helsinki 86, has released an open letter to West, in which he states that the brutal crackdown on demonstrators in Latvia on November 18, 1987, has created a "revolutionary mood" in Latvia.

Mr. Grantins recently completed a six-month jail sentence and is recuperating from a broken ribcage and other injuries he received while in prison.

According to the World Federation of Free Latvians, in his letter, dictated by phone from his home in Liepaja, Mr. Grantins denies that democratization has taken place in Latvia and warns that unless Soviet authorities grant some form of self-determination to the Latvian people, "terrorism and blood-letting" could begin.

Mr. Grantins also confirms that the authorities brutally beat participants in a mass demonstration in Liepaja on November 18. According to various eyewitnesses, over 800 Latvians participating in a peaceful march were assaulted by baton-waving Soviet riot police. Many were hospitalized with serious injuries.

In a separate conversation with contacts in the West, Mr. Grantins explained that had he been free on August 23, he would have approached

the demonstration on that day differently. "Up until June 14 everything had been prepared," he stated. "At least a foundation [for the group Helsinki 86] had been laid. We were not yet strong enough to begin planning for August 23." Mr. Grantins also stated that the group should have continued organizing prior to August 23, but instead allowed itself to be "ruled by the emotions of the people."

Mr. Grantins conceded that the August 23 demonstration did succeed in the sense that it demonstrated to the world that the Latvian people were unhappy with their present situation. He added, however, that "I still think that if I had been free, everything would have happened differently."

Mr. Grantins had organized a mass demonstration in Riga on June 14, in which 5,000 Latvians gathered to honor the victims of the Stalinist deportations of June 14, 1941. He was arrested several days before the demonstration and subsequently sentenced to six months' imprisonment for draft evasion.

On August 23, over 10,000 Latvians rallied in Riga to call attention to the signing of the 1939 Molotov-Ribbentrop Pact. Many Helsinki 86 group members were arrested and subsequently expelled from Latvia and the USSR following the August 23 rally.

Glasnost journal...

(Continued from page 1)

Issue No. 19 includes historical material on the Ukrainian Catholic Church, while No. 20 polemics with the Soviet and Western press which speak against the Ukrainian Catholic Church. Issue No. 20 also includes additional information on Yosyp Terelia's encounter with Raoul Wallenberg in Vladimir prison. Issue No. 21 includes information on the situation of the Catholic Church in Ukraine, with photographs of the state of Churches and cemeteries. Also included are instructions on how to conduct oneself during investigation and arrest. This same issue includes a petition to the Supreme Soviet by Olha Horyn where she reaffirms her husband's innocence. The main article includes a report of a miracle that occurred in the village of Hrushiv and polemics with official newspapers who have tried to denigrate the event.

Issues No. 2, 3 and 4 of Glasnost include reviews of No. 22 and 23 of the Chronicle of the Catholic Church in Ukraine. Most of the material in No. 22

is information about the persecution of Mr. Terelia, a discussion between the authorities in charge of religious affairs and a Catholic priest, and a feature on whether the pope will visit the USSR next year for the Millennium of Christianity in Ukraine.

Issue No. 23 of the Chronicle begins with a biography and talk by the Catholic priest Ivan Margitich. Additional information includes an article on international agreements and human rights, the approaching Millennium of Christianity, the illegal status of the Ukrainian Catholic Church and 10 conditions for its legalization. There are additional notes about the visit to Riga of Ukrainian Catholics, where 16 were ordained as priests. There is mention also of underground Catholic monasteries in Ukraine and discussion between the authorities, priests, monks and the clergy on legalization.

Issue No. 5 of Glasnost, the latest to reach the West, contains an open letter from Georgian dissidents, a reply by the editor, Mr. Grigoryants to an article in the newspaper Vechernaya Moskva in which he explains how he was expelled from the university.

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Canadian Multiculturalism Act tabled

OTTAWA — Secretary of State David Crombie, the minister responsible for multiculturalism, tabled a historic bill to introduce the Canadian Multiculturalism Act in the House of Commons on December 1. The proposed act spells out the federal government's multiculturalism policy.

When passed, the act will affirm in

Hornyak resigns

PHILADELPHIA — Bishop Augustine Hornyak recently tendered his resignation from the post of apostolic exarch in Great Britain, according to The Way, the Ukrainian Catholic biweekly published here.

On November 22, The Way published a communique from the episcopal chancery of the Ukrainian Catholic Apostolic Exarchate in Great Britain, signed by the Very Rev. Stepan Wivcharuk, chancellor, which stated that the resignation came "at the instruction of the holy father, Pope John Paul II."

The communique noted: "The instruction of the holy father was communicated to Bishop Augustine at the conclusion of the Synod in Rome, September 30, 1987, both verbally and in writing by the Prefect of the East Church Congregation, Cardinal Louridasamy."

Bishop Hornyak's resignation was published on October 17 in the official Vatican newspaper, L'Osservatore Romano, and was aired on Vatican Radio.

The communique also stated:

"On the occasion of this resignation of Bishop Augustine Hornyak from the post of apostolic exarch in Great Britain, there was expressed to him great recognition in Rome for his faithfulness to the Apostolic See, the holy father as the vicar of Christ on earth, especially for his faithfulness to the very end during the so-called 'struggle for the patriarchy' in England. Bishop Augustine expressed his recognition to all the clergy and laity who faithfully cooperated with him."

law the constitutional freedom of all Canadians of every origin to choose to preserve, enhance and share their multicultural heritage. The act also recognizes all Canadians as full and equal participants in Canadian society.

"The government believes the proposed act will be of historic significance," said Mr. Crombie. "Its intention is to strengthen our unity, reinforce our Canadian identity, improve our economic prospects and give recognition to historical and contemporary realities in this country."

The Canadian Multiculturalism Act will:

- enshrine in law the recognition of Canada's multicultural reality and set forth the multiculturalism policy of Canada;
- entrench in legislation a government-wide commitment on the part of all federal institutions to implement the multiculturalism policy;
- provide a legislative base for multiculturalism programs that will assist cultural preservation, combat racism

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Lubachivsky to visit Poland, Yugoslavia

PHILADELPHIA — Cardinal Myroslav Lubachivsky will visit Poland, Yugoslavia and Israel next year, on the occasion of the Millennium of Christianity in Rus-Ukraine.

According to the Ukrainian Catholic newspaper The Way, the leader of the Ukrainian Catholic Church will take advantage of an invitation offered by Cardinal Josef Glemp, the primate of the Roman Catholic Church in Poland, to visit that country.

Among the locations Cardinal Lubachivsky will visit will be Czestochowa, where a celebration of the Millennium is slated to be held.

The information service of the Vatican has also reported that Cardinal Lubachivsky will visit with Ukrainians in Yugoslavia and will make a pilgrimage to holy sites in Israel.

At the Demjanjuk trial

Defense concludes its presentations; summations scheduled for January 25

Special to Svoboda and The Weekly from UNCHAIN observer

JERUSALEM — The defense called its last witness here at the Nazi crimes trial of John Demjanjuk on Tuesday, December 29. Summations of the prosecution and defense are now scheduled to begin on January 25 (one week later than originally planned).

However, in concluding its presentation, the defense stated that there is a possibility that some additional witnesses may be called. The court agreed that this could be done, and the trial sessions could then reconvene for a brief period on January 11.

On Monday, December 28, prosecution witness Patricia Smith, an anthropologist, was called by the defense to explain why she had withheld two negative opinions of the photo superimposition technique she used to determine whether the defendant and the person pictured on the Trawniki ID card are one and the same. She had testified that she believes the two are the same person.

The defense, led by Paul Chumak, asserted that Dr. Smith had concealed a report by the FBI and the opinion of Dr. Don Ordner which would have raised doubts about her conclusions regarding the Trawniki photo.

Dr. Smith had earlier testified that she had sought the advice and opinions of colleagues about her technique. She did not, however, mention that one of those colleagues, Dr. Ordner of the Smithsonian Institute, in a letter dated January 14, 1987, had written that her method was inconclusive. Dr. Ordner also consulted FBI experts regarding the prosecution expert's methods, and he included the FBI report, dated January 12, 1987, with his letter. The FBI report, too, had stated that no conclusions could be drawn based on Dr. Smith's methods.

The defense was thus able to bolster

the opinion of its own expert, forensic anthropologist Dr. Yaser Mahmed Iscan, who said Dr. Smith's technique proved nothing.

Dr. Smith tried to explain her omission of these two negative opinions of her work by stating that she had sent only preliminary copies of the photographs she had used, while her final opinion was based on much more information. She also said that the FBI lacked experience in photo identifications.

On Tuesday, December 29, the defense called Itzak Almagor, a Polish Jew whose testimony confirmed Mr. Demjanjuk's earlier statement that Jews had served in Vlassov's Russian Liberation Army. Although the witness himself had never served in that military force, he said he had spent time in Soviet labor camps with former RLA members who were Jews and had met others as well.

The prosecution had no questions for this witness.

The defense then called the defendant to the stand so that he could explain the origins of a recently found photograph of him in the uniform of a policeman of the International Refugee Organization (IRO).

Mr. Demjanjuk testified that the photo — which had been introduced in court by psychologist Willem Albert Wagenaar — was taken in 1951 in Feidefink, not as had been stated by defense attorney Yoram Sheftel in 1946 in Landshut.

Mr. Demjanjuk stated that he had been in camps in Stuttgart, Elwangen, (Continued on page 12)

Obituary

Mstyslaw Dolnycky, longtime journalist

PHILADELPHIA — Mstyslaw Dolnycky, a journalist who began his career in Ukraine and continued it in the United States at the Voice of America and later at America, a Ukrainian Catholic newspaper, died here at Nazareth Hospital on December 20. He was 70.

Mr. Dolnycky first became involved in journalism as a youth in 1929, when he worked on several high school publications.

Beginning in 1934 he was correspondent for Dilo, Novyi Chas, Dazhboh and Veselka, among other periodicals. In 1939-1945 he was on the editorial staffs of Krakivski Visti, Nashe Zhyttya and Ukrainska Dumka, and was a contributor to Pu-Hu.

Since 1945 he has been a contributor to such publications as Svoboda, Shliakh and America.

He was an editor at the Voice of America, and in 1966 took over as editor-in-chief of America.

Mr. Dolnycky was president in 1967-1971 of the Ukrainian Journalists Association of America, of which he was a founding member. He was a recipient of the papal medal Pro Ecclesia and Pontificio.

Surviving are his sons, Yuriy and Myron; daughter, Iryna; brother, Zeno; and sister, Luba Onuferko.

The funeral took place on December 24 with liturgy at the Immaculate Conception Ukrainian Catholic Cathedral in Philadelphia and burial at St. Mary's Ukrainian Catholic Cemetery in Fox Chase, Pa.

Reagan signs Human Rights Day proclamation



On December 10, 1987, in an Oval Office ceremony, President Ronald Reagan met with human rights representatives from 10 countries to sign a proclamation declaring Human Rights Day. The president thanked the members of the human rights community for their work and expressed to them that all Americans admire and honor them for their heroic efforts on behalf of mankind. With the president (from left) are: Ambassador Armando Valladares, U.S. Ambassador to the U.N.

High Commission on Human Rights; Rebecca Asrate, Ethiopian; Anatoly Koryagin, Russian; Danylo Shumuk Ukrainian; Vytautas Skuodis, Lithuanian; George Calciu, Rumanian; Minh Khuc, Vietnamese; Marta Baltodano, Nicaraguan; Chaw Kue, Hmong (Laotian); Rebecca Range, deputy assistant to the president and director of public liaison; Ambassador Richard Schiffer, assistant secretary of state for human rights; Aldo Zuccoillo, Paraguayan; and Maximo Pacheco, Chilean.

THE Ukrainian Weekly

Remember those in camp 36-1

As many Ukrainians in the United States and Canada prepare for another safe, warm and peaceful Sviata Vechera on January 6, a bitter reminder of the harsh reality of what it is like to be a Christian and a Ukrainian in the Soviet Union has entered into their consciousness.

That reminder appeared in the form of a cynical letter to the editor, one that truly made a mockery of truth and decency, in The New York Times on December 26 by a certain Ivan Rakhmanin, identified as a procurator in one of the departments of the Soviet Procurator's Office.

In his letter, Mr. Rakhmanin attacks an op-ed column by Times columnist A.M. Rosenthal that appeared last April 23, called "The Forgotten Prisoners," which focused on the much-ignored plight of political prisoners, including many Ukrainians and Christians, that still languish in the notoriously harsh special-regimen labor camp VS-389/36-1 at Kuchino, in the Perm region of the Ural mountains.

Fifteen so-called "especially dangerous recidivists," or repeat offenders, who served previous sentences for peaceful human, religious and national rights activities, are currently imprisoned in a camp known as a "death camp" due to its harsh treatment of inmates.

Despite evidence to the contrary, Mr. Rakhmanin, point by point, attempts to make a liar out of Mr. Rosenthal, who documented the poor conditions of the camp, where the inmates are forced to wear special striped uniforms, perform hard labor and are kept on a starvation diet.

An account from the camp once described the daily diet:

"Day after day we eat the same fodder: in the morning, five days a week, we get 55 grams of fish — rotten fish — and a bowl of watery gruel; at noon we receive 21 grams of rotten sboi (the entrails of a slaughtered animal) or lard, some watery, smelly soup or some borsch made of spoiled cabbage; and in the evening... we do not in practice get any of the vegetables authorized for our ration..."

Despite such testimony, Mr. Rakhmanin insists that the inmates of VS-389/36-1 receive "not less than 2,580 calories" per day and that in conversations with inmates "no complaints were about the quality of the food."

In his letter, Mr. Rakhmanin is in fact so cynical as to the knowledge or lack thereof of Mr. Rosenthal's readers that he asserts the inmates of Perm camp No. 36-1 "can listen to radio, watch television and read books from the library, which has a stock of more than 1,000 volumes." And the clincher, "inmates are allowed to subscribe to periodicals."

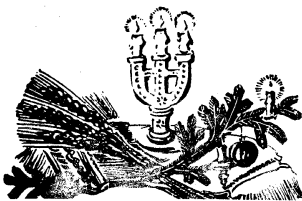
The procurator expects us to believe all of this despite the fact that at least four inmates of camp 36-1 have died since May 1984 as a result of the harsh regimen that had drained them of all energy and health, exacerbated their illnesses and drove them to despair. All four were Ukrainians, three Ukrainian Helsinki monitors, including poet Vasyl Stus, Yuriy Lytvyn and Oleksiy Tykhy. The fourth, Valeriy Marchenko, was associated with the group.

The procurator then proceeded to "shed the truth" on the "true nature" of the crimes committed by every individual inmate, name by name.

According to Mr. Rakhmanin's version of "truth," Petro Ruban, a Ukrainian sculptor who sculpted a copy of the Statue of Liberty as a commemoration of the American Bicentennial in 1976, is a thief. Ukrainian nationalist I. Polishchuk was a Nazi collaborator, wrote Mr. Rakhmanin, and Mykola Horbal is a rapist.

While the letter reveals reductions in the sentences of Gunars Astra, Ivan Kandyba, Vasyl Ovsienko, I. Polishchuk, Hryhoriy Prykhodko, Enn Tarto, Vitaliy Kalynychenko and a Shmelyov, its repeated attacks on the human rights activists, men advocating peaceful change in the USSR, reveal the degree of contempt that Soviet authorities have for not only Americans who read The New York Times, but for all those who support democracy.

So, while we enjoy the holidays in our unique Ukrainian way, let us remember those in Perm camp 36-1 who suffer to remind all of us of the value of freedom of worship and all expression. Remember those mentioned above, and also Levko Lukianenko, Ivan Sokulsky, Vasyl Mazurak, Mart Niklus, Semen Skalych and Fyodor Trufanov, who all languish in VS-389/36-1.



Faces and Places

by Myron B. Kuropas



A call to holiness

What images come to mind when you think of saints?

— St. Volodymyr baptizing Ukraine in 988?

— A hunched, bearded, long-haired figure on a stained glass window who is usually facing east and holding a miniature Byzantine-style church in his hand?

— One of many haloed icons on the iconostas, perhaps St. Josaphat, who always cradles an axe in his arms?

— A professional football player for New Orleans?

— A famous dixieland tune? Who comes to mind when you think of holiness in the modern world?

— A nun you had in the fourth grade who always prayed but never laughed?

— A wet blanket at a party?

— The quiet, suffering "church lady" married to an alcoholic?

— Your grandmother?

— Mother Teresa of Calcutta?

Those were some of my images, some of the people I thought about when I considered saints and holiness. No more. Now I believe all of us, by virtue of our Christian faith, are called to holiness.

Think about it. Why did St. Volodymyr bring Christianity to Ukraine? Was it a way to gain important allies in Byzantium? Of course. Did he want to unify his people with a common set of beliefs? Certainly. Was a common religion a way to strengthen his Princedom? Absolutely.

But Volodymyr had another, more important reason. The Primary Chronicle tells us that Volodymyr considered other religions — Islam, Judaism. But he chose Christianity. And in so doing, he was calling his people to a radical new life style. St. Volodymyr was calling his people to holiness.

Volodymyr's call is still with us. Every time we pray, reflect on scripture, attend a retreat, or go to church, the call is there, 1,000 years later. We see it personified in people like Yosyp Terelia.

"All Christians," reads one of the many pronouncements of Vatican II, "in any state or walk of life, are called to the fullness of Christian life and to the perfection of love, and, by this holiness, a more human manner of life is fostered also in earthly society."

And where do we learn to love, according to modern social research? In the family. It is in the family, especially during our formative years, that we learn the meaning of understanding, forgiving loving and intimacy. A child that experiences little love while it is growing up is scarred forever.

"Today," writes Dr. Michael Novak of the American Enterprise Institute, "the family is an embattled institution." Although the divorce rate seems to have leveled off to around 40 percent (56 percent for second marriages), the

single life is glorified everywhere. Adventurous single people, courageous single parents, even married singles with each spouse doing his or her own thing, is fast becoming the norm. You say American norms don't apply to our Ukrainian society? When was the last time you saw a husband and a wife together at the same Ukrainian meeting? How many married couples do you see in church together? Of course American norms apply to us, a lot more than some of us dare admit.

During his 1987 visit to the United States, Pope John Paul II spoke eloquently of our call to holiness. Praising America's many technological achievements, the pontiff asked: "Are you bringing the spirit of Christ to your accomplishments? In your personal lives and in your relationships with non-believers around you, are you listening to and responding to the call to be holy?"

The Millennium year affords all of us an opportunity to renew our "holy cards." This is especially true of married couples, the keepers of the family flame, those are called to develop a spirituality of marital intimacy as an antidote to the nihilism of those who believe marriage is an anachronism. As anyone married, longer than a year knows, it "ain't" easy being that happy societal corrective. We fall in love, settle down, bottom out, and, inspired by hope, begin again, many times over. Marriage is founded on boundless hope.

But hope needs nourishment, the kind of spiritual grace found on (here I go again) a Marriage Encounter weekend. Believe it!

The Rev. Tom Glynn, George and Rose Monaghan, Andriy and Taisa Browar and Lesia and I, the weekend presenting team, found that kind of hope on an October Ukrainian Marriage Encounter weekend in Philadelphia. So did Stephan and Maria Bida, Sister Thomas Hrynewich, Don and Ulana Keer, James and Gloria Mace, Sister Dorothea Mihaiko, Stephen and Theodora (Dori) Nemeth, and Myron and Christine Senczikowsky.

We discovered it again last November. So did Phillip and Volodymyra Demus, Andriy and Christine Neczwid, the Rev. Myron Panchuk, Jurij and Natalia Ripeky, and Stanislaw and Stefania Szeremeta.

As we become involved in our Millennium activities this year, let us not forget the real reason for our celebration. Let us remember what distinguishes our commemoration from those being planned in Moscow. Let us resolve to go for the gusto, for holiness, for spiritual renewal, for healing, love and intimacy with each other as the true, "born again" heirs of St. Volodymyr, ready to heed his call.



Participants in the Ukrainian Marriage Encounter Weekend in Philadelphia.

Collaboration in the suppression of the Ukrainian famine

The paper below was delivered by Dr. James Mace at a conference on "Recognition and Denial of Genocide and Mass Killing in the 20th Century" held in New York on November 13.

by Dr. James E. Mace
PART II

Given that recognition of the Soviet government was a lively issue in the administration in 1933, it is difficult to believe that the president was not briefed orally on the famine and the Soviet government's responsibility for it. Yet, even if he was not, there was another source of information reaching the White House. Letters about the situation had also been received at the White House since the first days of the Roosevelt administration. The first was dated March 13:

"Dear Master of our Country President Roosevelt:

"I have a Step Sister in Russia along with 4 small Children and Starving if we cannot help her a little have heard that you gave Orders not to send money out of Country is it Possible that I Could get your Permission to send an Order for her to the American Store out there not far from her home town to get things to eat its not so Easie to know you have Sisters thats Starving and you Cant Rais a hand to help so Im asking you to help if possible so I Can do what little I Can and God will Reward you for your Kindnes Im Sure.

"I will pray for your Protection of your enemies God alone Can Save you and no man on earth Can Stand Before Him.

"Closing with Gods Blessing to you and the Mrs. I thank you

"Truely yours

Anna Witkopp
1513 Taylor St.
South Bay City Michigan

"Wont you Please answer this Im waiting Pastionly though."

This letter was the first of many referred by FDR's secretary to the State Department, where it was then sent to Kelley's division. Kelley politely informed her that she could legally send small sums abroad for specified purposes and enclosed a list of banks prepared to undertake transmission of funds to the Soviet Union.

Among the first American groups to raise the issue of the famine were Germans who had emigrated from the Russian Empire and Soviet Union. German colonists, Mennonites and others, were first brought to the Russian Empire by Catherine the Great and have lived in Ukraine and the Volga Basin since the late 18th century. Many fled during the revolution, and they quickly responded to pleas from those they had left behind. The chairman of a privately organized relief committee, the Mennonite Central Committee, P.C. Hiebert, wrote to Secretary of State Cordell Hull on March 27, making clear the urgency of the situation and announcing his intention to send a Mennonite delegation to Washington. The letter was also referred to Kelley, who replied:

"...you are informed that although the department appreciates the anxiety of American citizens whose relatives in Russia are suffering from lack of food, it is of the opinion that there are no measures which the government may appropriately take at the present time in order to facilitate relief work being carried on in Russia. In view of this circumstance, it is believed that the sending of a delegation to Washington to discuss this matter, as suggested by you, would serve no useful purpose."

Dr. Hiebert, understandably, was not satisfied. On April 7, he decided to write

a similar letter directly to the president in the hope that the energy Roosevelt had shown in domestic affairs might also be turned to help those in dire need abroad. One passage was particularly urgent: "Even though America has not officially recognized the Soviet government, IS THERE NOT SOME WAY BY WHICH IT WOULD BE POSSIBLE TO SEND FOOD TO THOUSANDS OF STARVING INNOCENT CHILDREN?"

Hiebert also prevailed upon his senator, Arthur Capper, to write FDR on his behalf. Roosevelt promised to take the matter up with the secretary of state. Secretary of State Hull then answered Sen. Capper:

"I can well understand the concern of the Mennonites in this country for their relatives and friends in Russia who are suffering from lack of food. Unfortunately, there do not appear to be any measures which this government may appropriately take at this time in order to alleviate the sufferings of these unhappy people."

The response to Hiebert, again from Kelley, stated that "there is unfortunately little to be added" to the letter of April 5, and that:

"Although sympathy is felt for those American citizens who are so deeply concerned for their relatives and friends in Russia, there appears to be no effective measure which this government can appropriately take at the present time for the purpose of alleviating the sufferings of persons in Russia who are in lack of food."

Kelley also gave the name and address of Am-Deruta Transport Corporation which could purchase foodstuffs for Soviet citizens through torgsin stores, adding:

"Although the department cannot assume any responsibility for the integrity of the organizations mentioned, it is suggested that you may desire to communicate with the Am-Deruta Corporation with a view to ascertaining whether it is possible for your co-religionists to enter into satisfactory arrangements with that corporation whereby foodstuffs and other necessities may be furnished to their friends and relatives in Russia."

Hiebert's group continued to lobby on behalf of the starving. On May 20, he wrote his freshman congressman, Randolph Carpenter, asking that he assist a Mennonite delegation coming to Washington in June. Carpenter approached the White House and was referred to the Department of State. Kelley answered that while the delegation could "serve no useful purpose if the object of its journey is to endeavor to influence this government to intervene or to take other steps on behalf of Mennonites residing in Russia," it would be received at the State Department "with every courtesy and will be given a full opportunity to discuss with appropriate officials of the department" any matters within the department's jurisdiction. Meeting the president, however, would be "difficult, if not impossible."

German Evangelicals also lived in Ukraine, and one who had come from there, the Rev. Charles H. Hagus, wrote to Secretary Hull in June, expressing the anxiety felt by Colorado's community of "Russian" Germans for the "untold sufferings" endured by their friends and relatives left behind. Again Kelley replied:

"While sympathy is felt for the sufferings of the persons referred to, and for the anxiety of their American relatives and friends, there appear to be no effective measures which this government can appropriately take at the present time for alleviating the condi-

tions alluded to in your letter."

On September 7, President Roosevelt received a letter from the United Russian National Organizations in America, which proposed offering aid through the Red Cross or another charitable institution. But, the letter pointed out, "It seems evident that a matter of so delicate a nature cannot and will not be acted upon by either the American Red Cross or by any other body without the approval of the president of the United States and his administration." At the same time, the group wrote similar letters to Hull and the American Red Cross. Not even a pro forma response seems to have been sent.

The first Ukrainian group to send an appeal to a member of the administration was the U.S. World War Veterans of Ukrainian Descent of New York who on September 18 wrote and sent a number of photographs and press accounts to Postmaster General James J. Farley, who was also chairman of the Democratic Committee of Roosevelt's home state. The letter went through various hands in the New York Democratic Committee, who noted that it contained possible "political dynamite." Not knowing what else to do, they sent the letter to the State Department, where it too went to Kelley, who wrote:

"There has been referred to this department for attention your letter of September 18, 1933, addressed to the postmaster general, and its enclosures, certain photographs and newspaper clippings relating to the sufferings of persons living in the Ukraine and to the Communist movement in the United States. Your letter and its enclosures have been read with interest."

"While sympathy is felt for the sufferings of the persons referred to... there appear to be no effective measures which this government can appropriately take at the present time for alleviating the conditions alluded to in your letter." — U.S. government's response to letters about famine in Ukraine.

With its large and active Ukrainian community, many letters came from Canada. On October 2, President Roosevelt was written by representatives of the Ukrainian community in Ward, Man., asking him to "give a helping hand" and support the starving millions of Ukraine and the North Caucasus. On the same day, the Ukrainian National Council in Canada also appealed to him. Attached to the letter appeal was a detailed statement by Marie Zuk of Kalmazivka in Odessa oblast, who had been permitted to leave Ukraine on August 7 to join her husband, a farmer in Alberta. The consul general in Winnipeg was directed to inform the organization's leaders that, since these conditions "do not appear to directly affect American citizens or interests, the department is not in a position to take any action."

On October 13, the Ukrainian Community in Oshawa, Ont., had a mass meeting to protest the famine and Soviet policies responsible for it, and its resolutions were also sent to the U.S. State Department. The Consulate in Hamilton was directed merely to acknowledge receipt of the communication and nothing further.

On October 20, the White House announced in a press release an exchange of letters between FDR and USSR President Mikhail Kalinin regarding normalization of relations. Formal recognition of the Soviet government was extended on November

16.

The letters from those who wrote about the famine out of humanitarian concerns continued to arrive. Ukrainians throughout the world wrote to President Roosevelt and the State Department. On October 28, Paul Skoropadsky, who had been Ukrainian hetman (monarch) in 1918, appealed to FDR not to recognize the Soviets and, failing that, to insist that the Soviets acknowledge "the right of the U.S. to organize a relief committee for the starving on Ukrainian territory." No response was sent.

On October 29, Henry Bayne of Edmonton, sent a handwritten letter to the president asking his help. On November 3, the Ukrainian deputies and senators in Poland sent a telegram which begged him to "consider the tragic situation in Ukraine where (the) population starves" in his negotiations with the Soviets. Only after recognition was extended did the Warsaw Embassy receive orders to even acknowledge receipt of the communication.

On November 6, the Czechoslovakian Committee for the Salvation of the Ukrainians wrote to President Roosevelt, describing the situation in Ukraine and the North Caucasus and asking that a special American mission be sent to Ukraine in order to study Soviet policy toward non-Russians in the Soviet Union. No response is recorded. On November 11, the Committee for Aid to the Starving Ukrainians sent a telegram from Brussels, asking that an American Committee of Inquiry be sent to Ukraine. The U.S. consul in Brussels was instructed to give the now standard response that "although sympathy is felt for the sufferings of the persons referred to, there does not appear to be

any measure which this government can appropriately take at the present time to alleviate their sufferings."

Even Eleanor Roosevelt was approached in November with a request to exert some influence to pressure the Soviet government to allow duty-free admission of relief packages through torgsin. She replied that she realized "that the need was very great" and "deeply regretted" that she could do nothing to help.

The Soviets did everything in their power to deny the existence of the famine. When the London Daily Express reported that the Soviets had purchased even a modest 15,000 tons of wheat abroad in order to alleviate the shortage of bread at home, Pravda on May 27, 1933, published an indignant denial. Had the Kremlin acknowledged the famine, it would have been expected not to sell grain, for want of which its own people were dying. Stalin denied the existence of famine and continued to export grain, albeit at a lower rate. In 1931, the USSR exported 5.06 million metric tons of grain. In 1932 this fell to 1.73 million and in 1933 to 1.68 million.

The famine, however, could not be completely concealed. Early in 1933, Gareth Jones, a reporter and former aide to Lloyd George, traveled to Ukraine, and in March talked about what he saw there: "I walked alone through villages and 12 collective farms. Everywhere was the cry, 'There is no

(Continued on page 11)



Concert pianist Laryssa Krupa accepts bouquet of flowers from Manor Junior College student Mary Barringer, president of the MJC Ukrainian Cultural Club.

CONCERT NOTES: Laryssa Krupa performs at Manor Junior College

by Alexandra Rudyj

JENKINTOWN, Pa. — In celebration of the 40th anniversary of Manor Junior College and the 10th anniversary of its Ukrainian Heritage Studies Center, pianist Laryssa Krupa presented a concert on December 5, 1987, at Manor Junior College.

Miss Krupa, who holds bachelor's and master's degrees in music from the Peabody Conservatory of Music and a diploma from the Ukrainian Music Institute, is currently a faculty member of the Ukrainian Music Institute, and has been performing in the United States and Europe since her early teens.

Miss Krupa enraptured her audience from the very start of her program, and effectively communicated the spirit, depth and meaning of her chosen works throughout the performance. She chose compositions that spanned over two

centuries of musical style, and offered a variety of national characters.

Beginning with two sonatas by Domenico Scarlatti, an Italian composer born in 1685, Miss Krupa immediately captured her audience's attention through her energetic performance. These two pieces, chosen from the hundreds composed by Scarlatti for the harpsichord, were given the precision and clarity required to maintain the sparkle of harpsichord sound. At the same time, Miss Krupa's delicate use of pedal and variety of dynamics and touch made these pieces seem idiomatic to the piano.

In contrast to these early compositions, Miss Krupa played the Allegro Moderato movement of the Third Piano Sonata, Op. 15, by Viktor Kosenko. Through this composition by the Ukrainian composer, the pianist displayed a growing boldness to the climax of the movement, as she led the audience through interesting harmonies and clusters of sound.

As she next played Tchaikovsky's "Dumka," Op. 59, the listener was engrossed in the melancholy and subdued character of the work. Miss Krupa showed good control over delicate pianissimos, as well as in leading to musical climaxes without overpowering the piece.

Miss Krupa played four preludes by the Swiss 20th century composer Frank Martin, in which she captured the essence of each short piece, presenting modern compositional techniques in an attractive, spirited and musical manner.

In her performance of Chopin's often-played Fantasia in F minor, Op. 49, Miss Krupa led the audience through the work with sensitivity to sound and feeling, allowing the listener to wonder where the music is leading and what kinds of emotions the composer may be evoking.

(Continued on page 8)

St. Nicholas visits school children in Yonkers



The youngest pupils of the Yonkers School of Ukrainian Studies perform in tribute to St. Nicholas, whose visit they awaited.

by Olga Szkafarowsky-Rudyk

YONKERS, N.Y. — The School of Ukrainian Studies at St. Michael's Ukrainian Catholic Church in Yonkers, once again celebrated the Feast of St. Nicholas.

On December 19, school children and parishioners gathered for liturgy at 9 a.m. After the liturgy the students honored St. Nicholas with songs and poems and a short skit.

Parents gleamed, brushing away tears of joy as children from the age of 4 to 14 entertained them with their talents. Everyone agreed much time and effort went into the preparation. Thanks to the teachers of the school and the Parents' Association, the program was a success and St. Nicholas honored the children with his visit.

During the program, Mrs. O. Futala, thanked the mothers who helped decorate the hall. They spent many hours cutting out snowflakes and stars to create a winter wonderland effect. Mrs. Futala also thanked the SUM-A (Yonkers) Federal Credit Union for their financial support of \$100 for additional decorations of garland, bows and Christmas lights. The SUM-A Federal Credit Union also donated candycanes and pens to all children present.

An additional donation was made by the Ukrainian National Association.

Thanks to the efforts of Mrs. M. Kulczycky, secretary of UNA Branch 8 in Yonkers, every child was presented with the October issue of Veselka, a children's magazine.

St. Nicholas departed, quite exhausted no doubt, as the children and guests sang, "O, khto, khto, Nykolaya liubyt."

MJC 40th anniversary marked with balloon lift



Manor Junior College students, faculty and staff cheer as 500 blue and white balloons are released into the air in honor of MJC's 40th anniversary. The balloon lift and special anniversary cake were part of MJC's celebration marking its founding by the Ukrainian Sisters of St. Basil the Great in September 1947. MJC,

which began with just 11 students, now has a student body of over 400 full- and part-time students attending the Fox Chase Road and Forrest Avenue campus in suburban Jenkintown. MJC offers programs of study in the allied health fields, business and liberal arts.

Christmas among the Hutsuly of Ukraine: a look at our past

Translator's note
by Orysia Paszczak Tracz

The following translation is from the fourth volume of Volodymyr Shukhevych's "Hutsulshchyna" (Lviv, Nakl. Nauk. t-va im. Shevchenko, 1899-1908. 5 vols. *Materyialy do Ukrainenko-Ruskoyi Ethnologiyi*). It was collected by the renowned ethnographer and pedagogue over more than 20 years.

The description of the Hutsul Christmas traditions should be read not with a modern 21st century eye, amused with or embarrassed by the quaint and "primitive" customs and superstitions. The reader should travel back quite a few centuries, when the human mind universally believed in the power of good and evil spirits, foretelling, the forces of nature, the return of souls, and the worship of ancestors — the time of M. Kotsiubynsky's "Tini Zabutykh Predkiv" (*Shadows of Forgotten Ancestors*).

The Hutsuly, naturally isolated from outside influences in their Carpathian Mountains, retained many of the most ancient beliefs and customs. As with almost all of our traditions, these have their roots not a few centuries or millennia ago, but in the Paleolithic and Neolithic periods of human prehistory on the territory of what later became Ukraine. These customs are a document of the antiquity of our origins as a nation. We should appreciate and have pride in them and in the people who uninterruptedly have carried out these rituals since time immemorial.

by Volodymyr Shukhevych (1850-1915)

PART I

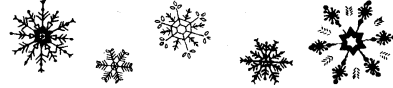
"When the sun begins to struggle for its power, and God's day begins to grow" — that is when the New Year happens among the Hutsuly. The Hutsuly celebrate this time not only at home, but also in church, which at that time celebrates Christ's Birth.

The legini [young men] who work in the butyny [the lumber forests], and those who tsaramy [in foreign lands] had wandered off to find work, all come home to partake of the Taina Vechera [secret/holy supper] on Svyt [Hutsul dialect, i.e., Sviat] Vechir [Holy Eve] in their own home, to which, in the belief of the Hutsuly, the souls of the dead return for the Holy Supper.

A few days before Rizdvo [Christmas] the gazdyni [women of the house] begin to busy themselves in the house: tidying up, washing laundry, whitewashing, cooking, decorating the house in the holiday style. The

gazdy [men of the house] busy themselves with the obistia [the outdoors, the grounds], combing and washing down the marzhyna [farm stock], sweeping up, taking the manure into the fields, chopping wood.

And the church prycha [elders] tidy up the church: new table cloths on the altars, place new candles into the candleholders, clean the kadylnytsi [incense burners], dust the icons, etc. — in a word, people are fluttering all about, getting ready for the great holy day, having prepared themselves by fasting, by Advent-Pylypivka, and having prepared their own souls to greet the feast.



The day before Christmas Eve, the gazdyni prepare everything that is needed for the Taina Vechera: wash the beeb [broad beans], beans, dried fruit, plums, wheat, potatoes, start the breads, soak the dried fish, prepare studenets' [fish in aspic], make holubtsi [stuffed cabbage rolls]; broth, borshch, beat the oil — in all, prepare "all the bread to which God had given birth," planning out so that there are 12 dishes, because that is how many are needed for the Taina Vechera.

From all this "bread," the gazdynia takes a spoonful of each, to bake into a small knyshyk [small stuffed loaf of bread] later to dry it out to save until the Feast of St. George [a spring feast in April].

On the morning of Sviat Vechir the gazda starts a "living" hearth fire [with sticks or flint, not with matches], and lights the fire in the peech [large clay and tile oven], and in the pryphichok [the hearth], while the gazdynia makes sure that everything is baked, cooked, and that the horlika [whisky] is prepared — with honey, kalyna [high-bush cranberry, or guelder rose], cloves, cinnamon or pepper.

On this day, no one in the house drinks, eats or smokes — until evening; on this day one should not argue or fight with anyone, because this is a day of harmony and love, and whoever argues on this day will be starting arguments and fights all year; you cannot chop wood on this day "because the birds will be chopping the corn."

Having completed the preparations for the supper, the gazdynia checks that outside and inside the house there is nothing hanging on pegs, or left standing on them in the garden outside, "because from this birds would sit on the vegetable plants in the summer!"

In the evening, the table is covered with hay, which is sprinkled with all kinds of seeds, and then covered with a tablecloth; in each corner of the table a garlic clove is placed under the tablecloth. The gazda throws hay under the table also, at the same time "mooing as a cow, bleating as a sheep, and neighing as a horse." This is so that the farm animals fare well. On top of the hay the gazda places a yoke and the complete harnessing gear of a horse, so that "nothing attacks the farm animals on the way, and that no one gives it the evil eye."

After this, the gazda ties scissors together with yarn, "so that all evil which is in the hospodarka [homestead] would be tied up." As he ties the yarn he recites, "I am not tying scissors, but the jaw bones of bears and wolves, so they would have no strength to hurt my animals!" The tied scissors are placed under the tablecloth on the table, and the table's crosspiece is also tied with yarn, so that it "keeps together during the year," (so the food on the table wouldn't fall). He carries all needles out of the house, "so that a person would not be pricked during this year, because all sharp pain comes from the needle; sharp pain disappears, finds no one in the house, when the needle is removed from the house on Christmas Eve!" Holes in the benches are stuffed with hay or tow, as the people recite, "I am not filling holes, but shutting my enemies' mouths, so that their napast [ill will] does not catch me during the whole year."

A person who has a court case pending, takes a rope and ties knots in it, reciting, "It is not a knot I tie, but the mouths my enemies' and of the pany [landholders], lords" so that they not defeat me; it is not a knot I tie, but the mouth of the vyiit [village magistrate, reeve or bailiff] so that he does me no harm; it is not a knot I tie, but the mouths of barkers and gossipis!" Sitting down to supper, the person sits on this knotted rope and says, "May all mouths keep as silent as these knots under my behind, as it is silent."

The gazdynia places bread in two rows on the

covered table, and the kolachi [Christmas bread] on the bread, with two formed small cakes of salt.

When it has grown really dark outside, the gazda goes out, and fires his pistol to signal that it is time for the Taina Vechera. At that signal, or hearing it from neighbors, everyone changes into clean ludynie [clothing]. During this time the gazda takes a small burner of incense, walking around and incensing the house three times "so that the fyskavka [black viper] does not come near to the house, and the vixen does not come close to the animals."

The gazdynia first strains the beeb [broad beans], and places them in a bowl on the table; this is the "first supper." Then she serves fish, cooked pyrohny [varenyky], holubtsi, prunes, dziobavka [wheat with honey], potatoes dressed with oil and crushed garlic, var — cooked dried fruit, peas dressed with oil and garlic, prunes with beans, pyrohny with poppy seed, rosiivnytsia — cabbage broth with barley, kasha — ground millet, cooked and dressed with oil, kokoshka — popped corn.

From each of these dishes the gazda takes a bit into a trough, salts it, mixes it with oat and barley fodder, and takes it to the animals. Earlier he had herded them into one corral. Each animal gets a taste of the Taina Vechera. He who has beehives goes to the bees, bringing them water and honey.

Then the gazda takes a kokutsyk [a small bread] and poppy seed in a round container, and into a potsherd or other small container places an ember and ladan [frankincense]. With these he walks around the whole homestead, going into every nook and cranny, into the komory [storerooms or granaries], the lofts, in other words "where people go." Sowing the wild poppy seeds he recites, "Just as the vidma [sorceress or witch] cannot collect all this mak [poppy seed], so may she be unable to hurt my animals."

During this time, it must be silent in the house, all sitting quietly, with only the gazdynia scurrying about, lighting candles and preparing a bit from the supper, but only from nine dishes, into a new bowl "which had not been haggled over in the city." On top she places a kolach, and in the center a little cup of honey and another with water. On the kolach she puts walnuts and apples. After the cattle and sheep and other animals have eaten, the gazda comes into the house. In one hand he takes the prepared bowl, in the other an axe, and again goes outside, closing the door behind him. Outdoors, he extends this invitation for the Taina Vechera: "I was born on Sviat Vechir, I was baptized on Sviat Vechir, the Blessed Virgin held me on a golden kryzhmo [christening cloth], she bathed me in the dragon's lake! All you hradvivnyky [sorcerers who can turn away hail], chornoknyzhnyky [learned devils who read books on the lakes, from which the water freezes — this is where hail begins], mol'fari [sorcerers with the power which can kill people or animals], planetynyky [spirits who have power over the stars], forest wolves, bears, foxes — I invite you for supper." He calls this out three times, then: "Seeing as how you did not appear for this Taina Vechera, as how you have no power to appear for Christmas and Easter, so may you not have any power or will to do anything evil to me on my farm. As now you can't be seen, nor heard, so may you not be heard nor seen during the whole year!"



Then he invites the storm to come to the Taina Vechera, calling, "Be so kind and come to us for Svyta Vechera." Calling three times, he ends, "If you were not kind enough to come for Svyta Vechera, for God's gifts, for hearty dishes, for prepared horivky [whiskies], for great bounty, if you do not come now when you are invited, then do not come during the summer when we do not need you!"

The gazda then returns to the house, latches the door, takes the incense and, following in the direction of the sun, goes around three times, covering all corners of the house and all present. He places the container with incense under the table, saying "pek [before; possibly an ancient spirit] to him! May he [the devil, the evil spirit] disappear, he could have been in the house, but the ladan [frankincense] chased him away, and he has no power; when the incense burns, the house will be clean [of evil]!"

In some areas, the farm animals are led into the house, "so that they not cease to thrive, as these holy days will never cease."



Reproduction of a page from Volodymyr Shukhevych's work on the traditions of Hutsulshchyna, a region in western Ukraine.

Rep. William Broomfield receives AHRU award

by Marianna Liss

TROY, Mich. — Rep. William S. Broomfield (R-Mich.) was honored at a

private reception in Troy here on December 5, by the local chapter of the Americans for Human Rights in Ukraine and the Ukrainian community.

With about 40 guests in attendance, including many Ukrainian American veterans, the cozy and elegant affair served up cocktails, Ukrainian tortes and political discussions.

The congressman, who was accompanied by his wife, was given a plaque by Bozhena Olshaniwsky, AHRU president, who had flown to Michigan for the occasion.

Mrs. Olshaniwsky stated that Rep. Broomfield is always supportive of Ukrainian American concerns. Describing his staff as the best in Washington, she ended her brief introduction and tribute by saying that she hopes the Ukrainian community and the congressman would continue working together in the future.

In response to Mrs. Olshaniwsky, Rep. Broomfield expressed his appreciation for the award, saying, "When you come to Washington you will find the plaque hanging on my wall." He also discussed the "dear colleague" letter he sent to fellow congressman regarding the then upcoming summit with General Secretary Mikhail Gorbachev.

He made the group chuckle when he said, in an understatement, that dealing with the Soviets is frustrating. But he also stated that he believed the nuclear arms reduction treaty was a good idea, though the U.S. would do well to proceed carefully.

He then said that he had urged other representatives to sign or write a letter expressing concern regarding the human rights situation in the Soviet Union. The letter to Mr. Gorbachev, which was co-sponsored by Rep. Louise Slaughter, urged the general secretary to release 16 prisoners incarcerated in Perm camp 36-1.

One of his greatest satisfactions, said Rep. Broomfield, was to help prisoners of conscience obtain freedom. And he further said that he was happy to attend and hoped for continued cooperation with Ukrainians.

All in attendance complimented the congressman on his fine work, and discussed Washington life and politics in private conversations.

In addition to the plaque, the president of the local AHRU, Marie Zarycky, presented the congressman and his wife a Ukrainian gift.

San Diego forms Millennium group

SAN DIEGO — Members of the Ukrainian Catholic Church, Ukrainian Orthodox Church and the House of Ukraine have formed a Jubilee Committee of the Millennium of Christianity in Ukraine.

The committee's purpose is to plan, develop, publicize and enjoy the commemoration of the Millennium.

Jaroslav Sysyn, chairman, noted, "Our obligation is to honor Christianity, in the hope that later generations will not judge us, saying we ignored the celebration."

A tentative schedule of events consisting of religious observances, historical presentations, artistic performances, and a Millennium festival has been outlined by the committee members.

Recently, in both the Ukrainian Catholic and Orthodox Churches, faithful Catholic, Orthodox and Byzantine members joined together in Moleben services. Both services were followed by banquets marking the start of the Millennium celebration.

For further information on the scheduling of events, please contact: Jubilee Committee of the Millennium of Christianity in Ukraine of San Diego, 4061 Winona Ave., San Diego, Calif. 92105; (619) 282-9538.

Laryssa Krupa...

(Continued from page 6)

Miss Krupa chose to end her concert with a large work, the Sonata No. 1, Op. 22, by Argentinian composer Alberto Ginastera. In performing this contemporary composition, Miss Krupa evidenced technical and musical control, showing contrast between the bold first theme and the delicate second theme of the first movement, as well as maintaining lively spirit throughout this demanding first movement. The mysterious quality that pervaded the second movement, titled Presto Misterioso, was followed by contemplative and pensive playing of the third movement.

In the final movement, Miss Krupa's brilliant bravura performance showed great physical stamina and energetic spirit, bringing the concert to an exciting close, after which Miss Krupa acknowledged the exuberant applause with a short piece by Scriabin.



Rep. William Broomfield accepts AHRU award from Bozhena Olshaniwsky, AHRU national president, and Marie Zarycky, Michigan chapter president.

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LUC holds 49th convention

by John K. Skrypak

PASSAIC, N.J. — The highlight of the 49th annual convention of the League of Ukrainian Catholics, held October 9-11, at St. Nicholas Ukrainian Catholic Parish here and the Saddle Brook Marriott, was the Sunday morning divine liturgy celebrated by Bishop Basil Losten of Stamford.

An overflow crowd, a truly exceptional St. Nicholas Choir, a beautiful Byzantine church, an inspiring and thought-provoking sermon by LUC National Spiritual Director the Rev. Stephen Hutnick and the presence of Bishop Losten all added up, as one participant stated, "to a glimpse of heaven on earth."

The LUC convention, the theme of which was "Heralding the Millennium Year," began Friday, October 9, with a trip to the Statue of Liberty. As an added special, an exclusive tour was given of the newly renovated Ukrainian exhibit at the Statue. Friday closed with a welcome party and sing-along.

On Saturday morning, a divine liturgy was celebrated at St. Nicholas Church followed by a breakfast in the parish hall catered by the St. Nicholas parish Young Adult Group. The general business session was held Saturday afternoon, which included the election of a new LUC national board. Mary Ann Grimm of Holy Family Parish, Washington, was elected president.

Other officers for 1988-89 are: Harry V. Makar, immediate past president; Marion Hrubec, executive vice-president and recording secretary; George T. Senchy, vice-president; David J. Dziadik, treasurer; Sister Zenovia Chmilar, SSMI, corresponding secretary; Sister John Paskevich, SSMI, religious director; Sally Hutnick, cultural director; Anna R. Plaks, convention procedures director; Paul Hancher, membership director; Robert J. Hrubec, sports director; Helen Labinsky, civic and educational director; George Fedora, "Action" editor; Esther Bilon, LUC beatification director; and Helen Hollock, Millennium Fund director.

A number of resolutions were adopted at the general business session. A resolution encouraging all LUC members to observe the Marian year was passed and all LUC councils and chapters were asked to prepare special observances in honor of the Mother of God. Another resolution supported the beatification of Servant of God Andrey Sheptytsky and urged all the faithful to pray for the metropolitan's intercession.

Ukrainian culture and tradition occupied an important place at the LUC convention. All day Saturday two large rooms of cultural and religious displays, many focusing on the Millennium of Ukrainian Christianity, were open for everyone's education and enjoyment. A very absorbing slide presentation on the life of Metropolitan Andrey Sheptytsky was continuously shown. Other displays

included Ukrainian ceramics; religious orders and vocations; icons; Ukrainian embroidery; and Ukrainian church architecture.

Various workshops were also presented Saturday afternoon. The first workshop involved the making of an icon using the egg tempera method of painting. The second workshop, presented by Mary Ann Dutko, dealt with alcoholism and its effects on one's life and family. The final workshop was a panel discussion on the role of the laity in the workings of the Church. Included on this panel were Christine Olszewski, Mary Tymoch, Harry Makar and Marion Hrubec.

The Saturday evening dinner-dance was attended by a capacity crowd.

The main address at the banquet was given by the Rev. Stephen Shafran, a vocation of St. Nicholas Church in Passaic and currently the vocation director for the Salesian Order. The Rev. Shafran is also an active participant in the catechetical and youth programs of the Stamford Eparchy. In his address, Father Shafran reminded the conveners of the place of the Ukrainian Catholic Church in the universal Church and the suffering our brothers and sisters are experiencing in our homeland.

Bishop Basil also addressed those assembled and spoke on three main themes: the need for vocations in the Ukrainian Catholic Church; the beatification of Metropolitan Sheptytsky; and the St. Basil Seminary Endowment Fund. The bishop exhorted everyone to pray for more vocations and to personally reach out to the young to consider the religious life.

A greeting from Archbishop-Metropolitan Stephen Sulyk (who was in Rome for the Church synod) was read by Sister Thomas, SSMI, chancellor of the Philadelphia Archeparchy.

Also at the banquet, bursae awards were given to Seminarian John Ciurpita of the Archeparchy of Philadelphia and representatives of the Sister Servants of Mary Immaculate, the Basilian Fathers and Sisters, and the Redemptorist Fathers. For many years now, the LUC has supported the Ukrainian Catholic Church and vocations through its permanently endowed bursae funds.

The dance group Chajka, from Yonkers, N.Y., closed the banquet with exciting folksteps. A dance then followed at which the grand raffle was held.

After the Sunday morning divine liturgy, a brunch was held at the hotel. At the brunch, Marion Hrubec, chairperson of the convention, was thanked for all her labors in making the convention such a success. Also thanked were the members of the Garden State Council of the league, headed by Ann Smolensky, who diligently worked to organize the convention and provide educational, recreational and religious activities for the participants of the convention.

Credit union association meets

by Tamara Denysenko

MADISON, Wis. — The seat of the International Credit Union Movement here hosted for the first time the Ukrainian National Credit Union Association conference from October 30 to November 1.

Seventy-two representatives from 24 credit unions, as well as representatives from the Ukrainian Credit Union in Toronto, attended a three-day session which focused on the development and promotion of better credit union services, improved member relations and cooperation with the Ukrainian community at large.

The conference attendees were warmly greeted by the president of the Credit Union National Association (CUNA), CUNA Service Group and U.S. Central CU, Ralph Swoboda. These represent the nation's 6,800 credit unions and provide services to more than 54 million credit union members of which Ukrainians comprise 60,000.

The other speakers were Hayward Allen, director of communication for the World Council of Credit Unions (WCCU). He gave an overview of the world credit union operations. The consensus was that the Ukrainian World Cooperative Council (UWCC) join the international WCCU to ensure and promote Ukrainian cooperative activities in Ukrainian communities throughout the world.

The entire program was coordinated by Marty Cleveland, manager of business Development Consulting Services,

in conjunction with Dmytro Hryhorchuk, president of UNCUA.

The entire conference dealt with and developed the underlying principles of the credit union movement "not for profit, not for charity, but for service" of the membership. A profile of the membership was presented, their needs evaluated as was better service, through improved employee productivity and the power of excellence.

A highlight of the event was a divine liturgy celebrated by Bishop Innocent Lotocky of the St. Nicholas Diocese in Chicago and the blessing and dedication of the Ukrainian national flag by the bishop. Following the services, the Ukrainian flag was raised over CUNA headquarters.

Before the conclusion of the three-day conference, the UNCUA board of directors held its meeting and discussed such issues as the formation of a cultural fund to support and promote Ukrainian heritage activities, promote the Ukrainian culture and unite succeeding generations of Ukrainian Americans through the rich and varied Ukrainian culture.

The UNCUA also plans to publish an updated overview of the Ukrainian cooperative movement in the free world and has commissioned a special Millennium calendar to be distributed to Ukrainian credit union members.

The next semiannual conference will be held in Rochester, N.Y.

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Archpastoral letter...

(Continued from page 1)

continuously enhanced. We see how under the influence of Christian teachings high morals deeply ingrained themselves in our people, how faith fostered goodness, honesty and industriousness. We see how the new Christian nation's strong faith manifested itself in fervent prayers, in mass pilgrimages to holy places and in the people's generosity towards the needs and prosperity of the Church. We see how in the course of almost 250 years of severe oppression by Moscow, during which the aggressor put forth every effort to deprive Ukrainian Christianity of its thriving independent life and to forcibly merge it into its one and undivided empire, Orthodox Ukrainians nonetheless continued to protect and foster their identity by preserving their mother tongue, their customs and traditions and by further contributing to the treasury of ecclesiastical chant and theological scholarship.

Ukrainian Orthodoxy is eternal and indestructible! No invader, no oppressor and not even the most precarious conditions will be able to destroy it. Clearly attesting to this fact are all events connected to the great

renaissance of the Ukrainian Autocephalous Orthodox Church in the 20s of this century — a period well-known for the unspeakable atrocities which the godless Communist regime inflicted upon Church and religion. Also attesting to this fact is the irrepressible growth of Ukrainian national and Church life during times of severe repression and persecution of Orthodox Christians in Catholic Poland. As a further witness we have the sudden re-blossoming of the Ukrainian Autocephalous Orthodox Church during the turbulent years of World War II. Likewise attesting to the indestructibility of Ukrainian Orthodoxy is the unprecedented allegiance of Orthodox Ukrainians to their Church in the post-war "Displaced Persons" camps. And, last but not least, we have the immense devotion of Ukrainian Orthodox immigrants who labored hard to ensure for themselves and for the generations to come a continued growth of their Church in the United States, Canada, South America, Western Europe and Australia. All this we can only interpret as a manifestation of God's continual care for our people, as His blessing, and as a guarantee that the day will come — and it appears that it is not all that far away — when the light of freedom will again shine upon

our Ukrainian homeland and when its long-suffering people will again be able to freely glorify their Creator, God in the Holy Trinity.

Let us be filled with pride when we leaf through our 1,000-year-old history! Let us exert every effort to preserve our invaluable inheritance which was handed down to us through our devout grandfathers and great-grandfathers; let us show the world this proof and let us openly display the riches which came forth from the very soul of our creative Ukrainian people! Yet to merely preserve the treasures of the past and boast of them is not sufficient. We cannot afford to just pride ourselves in the achievements of our glorious ancestors and rest upon their laurels, for then the words of St. John the Baptist, which he directed to the Pharisees and the Sadducees, may also be applied to us: "and do not think to say to yourselves, 'we have Abraham as our Father.' For I say to you that God is able to raise up children to Abraham from these stones... Therefore every tree which does not bear good fruit is cut down and thrown into the fire" (Matthew 3:9-10). Thus let us on this radiant day of Christ's Nativity, on this day of a new beginning and new hopes, ask ourselves directly and unequivocally: Who are we? Are we worthy heirs of our ancestors' legacy, worthy of continuing their illustrious traditions, of using their accomplishments as the foundation for our own endeavors, or are we of the kind that does not contribute anything to the inheritance bequeathed to them?

The Holy Jubilee Year which we are now observing on the occasion of the 1,000th anniversary of Christian Ukraine gives us a unique opportunity to prove that we are indeed worthy of the covenant of the holy Prince

Volodymyr and millions of indefatigable, devout sons and daughters of the Ukrainian nation and its Holy Ukrainian Orthodox Church, who continuously labored, created, thrived and consistently progressed in the name of the Lord. May this year become for each and everyone of us a year of tremendous spiritual edification, a year of a renewed outburst of faith in our hearts and souls, a year of intensified devotion to our Mother Church and a year during which we should all strengthen the spiritual bond between us, our renowned forefathers and all those millions of our oppressed and persecuted brothers and sisters in our enslaved homeland. Let this year be one of cultural enhancement, a year during which we should also enrich our knowledge, widen our horizon and strengthen our Ukrainian Orthodox and Ukrainian national consciousness. May everyone, during this Holy Jubilee Year, increase his benevolence and compassion for those in need; may everyone offer a little more material support to his parish church and its activities. May the pages of our book of life not be blank: let us inscribe upon them great deeds of faith, self-sacrifice, generosity and any deed which has as its goal the common good. This will be our contribution to the observance of our great Millennium in which our children will take pride and learn from, just as we learned from the examples set by our renowned ancestors.

So may God, born for our salvation during that holy night in Bethlehem, help us.

Christ is born — glorify Him!

†Mstyslav, Metropolitan
†Constantine, Archbishop
†Anatoly, Archbishop
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Collaboration...

(Continued from page 5)

bread; we are dying.' He also estimated that a million people had perished in Kazakhstan since 1930 and now in Ukraine millions more were threatened. Eugene Lyons, at the time the United Press Moscow correspondent, called this the first reliable press report in the English-speaking world. Moscow responded by forbidding journalists to travel there.

Jones had actually based his account primarily on what he had been told by Western correspondents and diplomats in Moscow. Diplomats were forbidden to publish their observations in the press and the journalists were far more circumspect. For example, in January 1933, Ralph Barnes reported to the old New York Herald Tribune from the then Ukrainian SSR capital of Kharkiv, and therefore under the watchful eye of the Soviet censor, about the officially acknowledged "abuses" of the previous year:

"Grain needed by the Ukrainian peasants as provisions was stripped from the land a year ago by grain collectors desirous of making a good showing. The temporary or permanent migration of great masses which followed, alone prevented real famine conditions. All those persons with whom I have talked, in both town and village, agree that the food situation in this vast area is worse than it was last year. It is inconceivable, though, that the authorities will let the bread shortage on the collective farms reach a stage comparable to that of the late winter and spring of last year."

Malcolm Muggeridge, Moscow correspondent for the Manchester Guardian, also went to Ukraine during the famine and wrote about it. He later recalled:

"It was the big story in all our talks in Moscow. Everybody knew about it. There was no question about that. Anyone you were talking to knew that there was a terrible famine going on. Even in the Soviets' own pieces there were somewhat disguised acknowledgements of great difficulties there: the attacks on the kulaks, the admission that people were eating the seed grain and cattle... I realized that was the big story. I could see that all the correspondents in Moscow were distorting it."

"Without making any kind of plans or asking for permission, I just went and got a ticket for Kiev and then went on to Rostov... Ukraine was starving, and you only had to venture out to smaller places to see derelict fields and abandoned villages."

Muggeridge's account appeared in the Manchester Guardian at the end of March. He reported on the famine in both Ukraine and the North Caucasus. In both:

"...it was the same story — cattle and horses dead; fields neglected; meagre

harvest despite moderately good climatic conditions; all the grain that was produced taken by the government; now no bread at all, no bread anywhere, nothing much else either: despair and bewilderment."

In May 1933, Muggeridge gave the following description of what he saw:

"On a recent visit to the North Caucasus and Ukraine, I saw something of the battle that is going on between the government and their peasants. The battlefield was as desolate as in any war,

and stretches wider... On one side, millions of peasants, starving, often their bodies swollen with lack of food; on the other, soldiers, members of the GPU, carrying out the instruction of the dictatorship of the proletariat. They had gone over the country like a swarm of locusts and taken away everything edible; they had shot and exiled thousands of peasants, sometimes whole villages; they had reduced some of the most fertile land in the world to a melancholy desert."

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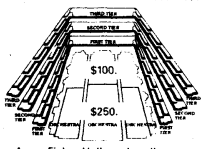
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 Avery Fisher Hall seating diagram

PREVIEW OF EVENTS

January 9

PHILADELPHIA: The Ukrainian Hutsul Society and Dance Ensemble Cheremosh will hold its annual New Year's Malanka, beginning at 8:30 p.m., in St. Josaphat's hall at Dittman and Disston streets. The musical group Howerlia from Washington will perform, and traditional Hutsul music will be featured. Cheremosh will present the traditional Hutsul koliada at the beginning of the evening. For more information and table reservations call D. Fedorjuchuk, (215) 725-0429, or Roksolana Luciw, 635-5109.

HUNTSVILLE, Ala.: The Slavic Club at the University of Alabama at Huntsville will hold its annual Christmas party at 7:30 p.m. in the Church of the Nativity parish center, 220 Lincoln S.E. A \$10 admission fee will include dinner. For more information call Mykola Pawluk, (205) 852-7282.

CHICAGO: St. Andrew's Church choir, conducted by Dr. Vasil Truchly, will perform a Ukrainian Christmas carol concert at 7 p.m. in the Ivan Truchly auditorium, 300 E. Army Trail Road in Bloomingdale, Ill. Featured also will be a newly organized youth choir, Bajda, under the direction of Hryhorij Holutiak. Both choirs will have a unique repertoire. Tickets may be obtained at the Ukrainian credit unions and local Ukrainian stores, or purchased at the door.

HARTFORD, Conn.: The traditional Malanka dance will be held at 9 p.m. at the Ukrainian National Home, 961 Wethersfield Ave. Dance to the tunes of Charivni Ochi. For reservations call the Cooperative SUM-A Gift Store, (203) 246-6955.

January 10

PARMA, Ohio: The 40-voice choir of St. Vladimir's Ukrainian Orthodox Cathedral will give a concert of Ukrainian Christmas carols and liturgical songs immediately following the 10 a.m. divine liturgy in the church. A coffee hour will follow in the parish center. All are invited.

January 11

BOSTON: "The Lost Architecture of Kiev" exhibit will open at 5:30 p.m. in Doric Hall, Massachusetts State House, Beacon and Park streets. The exhibit was organized by The Ukrainian Museum and is sponsored by the Committee to Commemorate the Millennium of Christianity of Ukraine. It will be open 9 a.m. to 5 p.m. through January 22.

January 12

TOMS RIVER, N.J.: The Ukrainian American Club of Toms River invites all to a reading of a proclamation and a flag-raising ceremony commemorating Ukrainian Independence Day, January 22, at 7 p.m. in Dover Township Municipal Building, Washington Street, in Toms River. For information call Rose Knight, (201) 363-7993.

January 16

WEST PALM BEACH, Fla.: The Ukrainian American Club of the Palm Beaches will celebrate its annual malanka dinner and dance, beginning at 6 p.m. in St. Mary's Orthodox Church Hall, 1317 Florida Mango Road. Entertainment will be provided by McKay's Orchestra. A donation of \$15 per person is suggested. For information and tickets call John Bartko, (305) 737-2740, Olga Byk, 585-1325, or Natalie Matz, 964-8276.

La Salle offers Ukrainian literature

PHILADELPHIA — In connection with the upcoming Millennium of Ukraine's Christianity, La Salle University is offering a special course titled Slavic 270 — Ukrainian Literature. Taught and coordinated by Prof. Leonid Rudnytsky, this course is a survey of contemporary Ukrainian literature with an emphasis on the Christian themes and motifs inherent in it.

In addition to lectures by Prof. Rudnytsky, the course will include guest appearances by various experts in the field as well as use of sundry audiovisual materials, i.e., films, slides, photographs and other realia. The main objective of the course, according to Prof. Rudnytsky, is "to acquaint the students with the profoundly Christian ethos of Ukrainian literature which manifests itself even under the most oppressive conditions of Soviet hege-

mony, and to assess the significance of the Millennium of Ukrainian Christianity."

The course, Prof. Rudnytsky explained, will feature not only dissident writers and poets, such as Vasyly Stus and Mykola Rudenko, but also such luminaries of Soviet Ukrainian literature as Pavlo Zahrebelny and Oles Honchar, as well as selected emigre poets.

Slavic 270 — Ukrainian Literature, a full three-credit course devoted to the Millennium, will be offered every Tuesday during the spring semester, 1988. Both texts and lectures are in English. The course is open to all La Salle students, and by special arrangements, to other qualified students not enrolled at the university.

For information contact the department of foreign languages and literatures, (215) 951-1200.

Defense...

(Continued from page 3)

Bad Reiche and Feldfink, and that he was unemployed. Then a fellow Ukrainian, who had been in charge of the camps, hired him as an IRO policeman. He served in that capacity for some three to five weeks, but kept the uniform since he continued to serve on a part-time basis, for one or two days per week until 1952.

Prosecutor Michael Shaked, attempted to show that the defendant and defense attorney had conspired to not tell the truth about the photo. However, Mr. Demjanjuk said this was not true, but that the truth was that he had not seen the photo until it was introduced in court and then it was too late to correct Mr. Sheffel. He told Mr. Sheffel that he was mistaken about the date and place of the photo the next day.

Also on Tuesday, December 29, the defense introduced a photo of the defendant taken in 1948 or 1949 when he was a driver for the U.S. Army in Regensburg. The photo showed the defendant standing in front of a U.S. truck. Mr. Demjanjuk pointed out to the court that in the photo he was very thin.

Canadian...

(Continued from page 3)

and promote the adoption of appropriate policies in our institutions;

- provide in legislation special coordinating and advocacy roles for the minister in order to implement the act;
- establish a process of Parliamentary accountability.

Noting that multiculturalism has been a fact of Canadian life for centuries and official policy since 1971, Mr. Crombie said Canada's commitment to multiculturalism was entrenched in the 1982 Constitution Act, as part of the Canadian Charter of Rights and Freedoms. When passed into law, the first Canadian Multiculturalism Act will be enshrined in the nation's statutes.

"The Canadian Multiculturalism Act will join an amended Citizenship Act and an amended Official Languages Act in providing an enduring statutory basis for Canadians' sense of themselves and their country," said Mr. Crombie.

"The new act, in affirming and strengthening Canada's unique multicultural and multiracial heritage, is a unifying force," added Mr. Crombie.

Ukrainian dissidents...

(Continued from page 1)

Ms. Osadchy's apartment door was reportedly vandalized as well.

Details surrounding the detainment of four human rights activists in Lviv en route to a Moscow international human rights seminar on December 8 have also been revealed, according to sources.

One of the detainees, Mykhailo Horyn, who was freed in July before completing his sentence from the notorious Perm special-regimen labor camp No. 36-1, was reportedly summoned several times in late fall to the procurator's office in Lviv and interrogated on his involvement in the new Working Group for the Release of Ukrainian Prisoners of Conscience in Ukraine. The procurator reportedly threatened the dissident psychologist against continuing his activity in the group.

Before the four human rights advo-

cates, including Mr. Horyn, Vyacheslav Chornovil, Ivan Hel and Paruir Airikian, were going to depart for Moscow, the militia reportedly paid the three Lviv residents a visit and informed them that their names and addresses had been found in the notebook of a "criminal" who was found dead in a Lviv hotel room. The four men were reportedly driven to militia headquarters and warned against traveling to Moscow for the seminar, scheduled to be on December 10, Human Rights Day.

When the dissidents purchased tickets in a spite of the warning and went to the train station, some 50 militiamen and narcotics experts reportedly apprehended them and brought them to the procurator's office. After some four hours they were released and received a refund for the tickets to Moscow. They were also forbidden to leave Lviv.

SUPPORT THE FAMINE COMMISSION

A memo

From: The Ukrainian National Association

To: All UNA members and readers of The Ukrainian Weekly

On December 10, 1987, the Ukrainian National Association decided to donate \$10,000 toward the all-important work of the U.S. Commission on the Ukraine Famine, a body created by law in 1986 to study the Great Famine of 1932-33 in Ukraine.

The commission is in dire need of funds to enable it to complete its work and to publish the results of its extensive research. As the government funding will run out by January 30, 1988, it is now up to the Ukrainian community at large to ensure that the commission's goal is accomplished.

We urge all the members of our community to send their tax-deductible contributions to the U.S. Commission on the Ukraine Famine today — tomorrow it may be too late.

(A handy clip-out form for donations is provided below.)

MY DONATION FOR THE COMMISSION ON THE UKRAINE FAMINE

I, _____ address _____
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 in the amount of \$ _____ as my donation to enable your commission to complete its work on the Ukraine Famine.

Date _____ Signature _____

MAIL TO: Commission on the Ukraine Famine
 1111 20th Street NW, — Suite 537
 Washington D.C. 20579



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