

# THE Ukrainian Weekly

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## International PEN seeks return of Stus's confiscated works

LONDON — The president of the International PEN Club raised the issues of the late Vasyl Stus's confiscated works and his burial with General Secretary Mikhail Gorbachev.

According to the Ukrainian Press Agency based in London, in a December 16, 1987, letter, Francis King stated: "Many of our members who appealed for this talented poet's release when he was alive will no doubt on this date [January 6, Mr. Stus's birthday] remember his unhappy death in a labor camp. On behalf of our organization therefore I am choosing this time to address to you a special plea. It has come to our notice that Vasyl Stus's confiscated works have not yet been returned to his widow, Valentyna Popeliukh..."

"So far permission for his remains to be removed for burial in Kiev have not been granted. It could only contribute to your country's worthy world reputation and bring comfort to writers, not only in Ukraine, but everywhere, if these two small but significant requests were granted."

Mr. King wrote the letter in response to a request by the Ukrainian Association of Independent Creative Intelligentsia (UAICI).

The letter from UAICI is signed by three honorary members of International PEN, Yevhen Sverstiuk, Ivan Svitlychny and Vyacheslav Chornovil, and is endorsed by the Ukrainian Culturalogical Club.

The authors pointed out that Mr. Stus died at the age of 47 in September 1985 and his grave at "the camp cemetery is marked simply as No. 9." At the time of his death "radio stations reported the death of this Ukrainian poet in all the languages of Europe... The press published government statements and obituaries concerning his death. As far as we know, publications about Stus appeared in various European languages. This was his entrance onto the world arena."

During the "era of stagnation, spiritual values plummeted catastrophically. A consumerist mentality corrupted the souls of an entire generation. Fear made people petty and mean."

Yet, Vasyl Stus was a "man of rare moral make-up, an unerring standard of morality in a world of shaky and eroded notions about honor, truth and decency."

The authors described the torment that Mr. Stus, a talented poet and writer, went through when "surrounded by a convoy with guard dogs, barred prison vans and Stolypin wagons, seven rows of barbed wires, towers with

(Continued on page 10)

## Herald editors renew Ukrainian Helsinki Group

NEW YORK — The editorial board of the samvydav journal the Ukrainian Herald has officially re-activated the Ukrainian Helsinki Monitoring Group by joining it en masse and announcing its new role as the group's official organ, reported the External Representation of the Ukrainian Helsinki Monitoring Group based here.

In an open letter dated December 30, 1987, the editors of the Herald, several of whom were already members, announced that they were joining the 11-year-old human rights group and renewing its activity, which had ceased the early 1980s as a result of mass arrests, long-term imprisonment and deportation of its membership. The group, formed in November 1976 to monitor Soviet compliance with the 1975 Helsinki Accords in the Ukrainian SSR, has never officially disbanded.

Vyacheslav Chornovil, who joined the UHG in 1979, renewed the publication of the Ukrainian Herald last August in response to the new Soviet policy of glasnost, or openness.

The full text of the open letter, which is addressed to participants of the ongoing Helsinki review conference in Vienna, the Helsinki Federation and the International Association of Journalists, follows (translated by The Weekly from Ukrainian).

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The newly proclaimed Soviet policy of glasnost has given rise to new hopes for democratic changes in our country and for the improvement of the international climate.

However, positive changes in the USSR have slowed down, and furthermore in recent times regression is evident. This is particularly evident in Ukraine, where the leadership, unchanged from the Brezhnev years, strives to change the republic into a true Vendee (department) of perestroika or restructuring. This is confirmed by the unprecedented campaign of the last few years of harassment and repression against the first independent publishing organ in Ukraine — the uncensored journal Ukrainian Herald.

The numerous details of this pogrom are well-known by the international public. We remind you only that the continuous false attacks upon us in the republic's press, radio and television, and during meetings and conferences organized by the leadership, have lasted already several weeks. Using lies and

slander, they try to juxtapose us with our own nation, to depict us as foreign agents, supporters of terrorism, fascism and the like. Accordingly, toward the editorial board of the journal and its active contributors, they show no shame in using the basest methods: beatings, death threats, detention and brief arrests.

In connection with this, during the last few days representatives of repressive organs have sounded on the pages of the official press open threats of arrest against members of the journal's editorial board, or of our deportation (Continued on page 11)

### At the Demjanjuk trial

## Defense documents reveal real "Ivan"

Special to Svoboda and The Weekly

JERUSALEM — The John Demjanjuk trial reconvened here for two hours on Monday, January 11, as the defense presented several additional documents to the court.

Among them was information on a certain Alfred Billitz, found in documents sent to the United Nations from Poland in 1948. The defense says that Billitz is the real "Ivan the Terrible" of Treblinka.

According to a Reuters report, little is known about Billitz. A photo of the blond man with a high forehead appears in an album of the Treblinka camp from 1943. According to camp records, his nickname was "Ivan." Billitz was last seen at Treblinka.

Reuters also reported that statements taken from three Treblinka survivors and found in the U.N. file note that Billitz and two other men brutalized people and drove them into the gas chambers with whips.

The three-judge panel hearing the Demjanjuk case ruled, however, that the U.N. file could not be submitted on its own, because the information it contained appeared to be incomplete and imprecise. However, the judges left open the possibility that it could be resubmitted along with supporting documents — including the statements of 57 witnesses who identified Billitz as "Ivan of Treblinka" in testimony taken in Poland in 1948 — at a later date, provided the defense and prosecution agree on their submission.

It was also learned on January 11 that defense counsel Yoram Sheftel had appealed to the Supreme Court for more time to prepare the defense's summation. The court declined to review the matter, however, stating that it felt the judges hearing the Demjanjuk case had the right to determine when

(Continued on page 16)

## Ukrainian famine committee donates \$15,000 to U.S. government commission

JERSEY CITY, N.J. — The National Committee to Commemorate Genocide Victims in Ukraine 1932-33, that is the national famine committee in the United States, presented a donation totaling \$15,000 to Dr. James E. Mace, staff director of the U.S. Commission on the Ukraine Famine, in support of that government body's research into the causes and consequences of the Ukrainian genocide.

Dr. Mace accepted the contribution from Ulana Diachuk, vice-president and financial director of the national committee, and Victor Rosinsky, secretary, on January 11.

Members of the national committee had voted at a December 18, 1987, meeting to donate a sizable portion of the funds remaining once the ad hoc committee in 1984 had completed its

(Continued on page 10)



Dr. James E. Mace, staff director of the U.S. Commission on the Ukraine Famine, accepts a check for \$15,000 from Ulana Diachuk and Victor Rosinsky of the National Committee to Commemorate Genocide Victims in Ukraine 1932-33.

## For the record

## AHRU president's statement at unofficial rights seminar

Statement by Bozhena Olshaniwsky on December 15, 1987, at the Nationalities Problems Seminar.

I congratulate you and wish you success on this historic occasion, a milestone in history, at the first human rights conference — the first of its kind held in the Soviet Union. I bring my greetings from Dr. Nina Strokata, Sviatoslav Karavansky, Nadia Svitlychna, Zinaida Grigorenko, Danylo Shumuk and Yosyp Terelia.

As a representative of Americans for Human Rights in Ukraine (AHRU), I will make a statement on behalf of Ukrainians who could not be here today. Vyacheslav Chornovil, Ivan Hel, Mykhailo Horyn and Serhiy Naboka were taken off a train bound for Moscow. They were detained for several hours by Soviet police and were prevented from attending the conference. Pavlo Skochok was arrested in Kiev and held in prison for nine days on suspicion of theft.

• 1. Political prisoners: should be released, especially the inmates of Camp 36-1, also known as "the death camp," where Oleksiy Tykhy, Vasyl Stus and Yuriy Lytvyn died in the past two years, Ukrainians constitute the majority of Soviet political prisoners although they constitute only 20 percent of the Soviet population.

• 2. Psychiatric prisoners: should be released from psychiatric prisons and psychiatric hospitals. This form of punishment should be stopped and banned, and the psychiatrists, doctors and nurses who inflict this type of punishment on people should be prosecuted.

• 3. Millennium of Christianity: prisoners of conscience and religious prisoners should be released; churches should be opened for religious services; destruction of church buildings should be ceased; parents should be allowed to teach their children religion; the Ukrainian Catholic Uniate Church should be legalized; the Ukrainian Autocephalous Orthodox Church should be restored; Ukrainian Protestant churches should be permitted to function; celebration of the Millennium of Christianity should take place in Kiev — the site of the Baptism of Kievan-Rus' by St. Volodymyr the Great.

• 4. Russification: should be stopped, the official language of Ukrainian SSR should be Ukrainian (as Georgian and Azeri are in Georgia and Azerbaidjan, respectively). There should be many more schools with the Ukrainian language as the instruction language in Ukraine (according to Pavlychko, the Ukrainian language schools are in the minority). There should be a law passed making it mandatory for children in Ukraine to attend Ukrainian schools and it should not be left up to their parents to make arbitrary choices for them. Since schools for higher education are in the Russian language only, and since parents want their children to get a higher education, they are pressured into sending their children to Russian language schools. Making Ukrainian mandatory in schools would eliminate this problem and stop Russification.

• 5. Postal violations: should be

stopped. The Soviet Union is a signatory to international postal regulations, nevertheless, it keeps violating these agreements. Congressman Benjamin Gilman (R-N.Y.) conducted a study for several years which revealed gross violations of postal agreements by the Soviets. The most pressing postal violations are: censorship of letters, non-delivery of letters, non-delivery of parcels, heavy and prohibitive duty levied on parcels.

• 6. Visits: the regulations on visits of relatives and friends should be much more relaxed and should be permitted in much bigger numbers from the Soviet Union to the United States and vice versa. Only through people-to-people contacts can we develop understanding, cooperation and peace in the world.

• 7. Famine in Ukraine in 1932-33: should be recorded in history books as a man-made famine planned and carried out by the Soviet government in order to subjugate Ukrainians. The perpetrators of this famine should be condemned by the present Soviet government; the survivors of this genocidal famine should be permitted to testify and their testimonies should be recorded for historical purposes.

• 8. Immigration: should be permitted and reasonably accorded to anybody who wishes to emigrate among the Soviet republics and abroad.

• 9. Public groups or committees: created to monitor Soviet governments compliance with its international agreements and its constitution should be permitted to function freely. Since the signing of the Helsinki Accords in 1975, and since the formation of public Helsinki groups, a new type of Soviet prisoner was created: a Helsinki prisoner. The accords, written and signed as guarantees of the "rights of man," were subverted by the Soviet government into a reason for punishment; the Ukrainian Helsinki Group, which numbered almost 40 individuals, was dealt death blows. All of its members were arrested, deported or exiled; some died in prisons.

• 10. Slave labor: in the Soviet Union should be stopped; the U.S. Congress passed several laws forbidding the United States to trade with the Soviet Union for goods produced by slave labor. This type of labor undermines the principles of free enterprise and economic growth; it also diminishes the welfare of workers.

• 11. Chernobyl nuclear plant accident: was extremely poorly managed, resulting in a far greater exposure than necessary to atomic radiation of the population of Ukraine. Offers of help from abroad from individuals, groups and international organizations were spurned by the Soviet government. Only 35 deaths were reported by the Soviets while, in fact, sources show that at least 1,500 deaths occurred. At present, the presence of radiation in the food chain is ignored by the Soviet government; the clean-up crews in the Chernobyl area are not accorded proper protection against the residual radiation.

Although there are many more

(Continued on page 10)

## Yuriy Badzio's wife appeals to U.S. delegation at Vienna

LONDON — The wife of Ukrainian political prisoner Yuriy Badzio has written a letter addressed to the Vienna Conference on Security and Cooperation in Europe, reported the Ukrainian Press Agency.

The letter was personally addressed to the head of the U.S. delegation, Warren Zimmermann, and asked that Mr. Badzio's case be raised at the Helsinki Accords review meeting.

Svitlana Kyrychenko Badzio wrote: "I decided to ask your delegation along with the delegations of Canada, England, France and West Germany to demand answers from the Soviet delegation concerning the criminal charges against my husband."

She added that Mr. Badzio has spent nine years in imprisonment solely because he had written a historical-philosophical work about the problems of Soviet society.

Various documents were enclosed with the letter, among them a statement and appeal to General Secretary Mikhail Gorbachev and an appeal to international organizations.

Mr. Badzio is a journalist and a



Svitlana Kyrychenko and Yuriy Badzio.

philologist. He was born on April 25, 1936, arrested in 1979 and sentenced to seven years' imprisonment and five years' "internal" exile.

## Demonstrators protest pollution at Armenian and Latvian rallies

LONDON — Demonstrations against chemical and radioactive pollution were recently held in Yerevan, capital of Armenia, and Riga, capital of Latvia. Both demonstrations took place in October of 1987, according to the London-based Ukrainian Peace Committee.

In Yerevan, the demonstrators held placards with the inscription: "Save Armenia from Chemical and Radioactive Genocide." The protest was followed by another demonstration the next day campaigning for national rights among the Armenian and Azerbaidjani populations.

Although the authorities allowed the first demonstration to take place, the second was brutally dispersed by the militia.

In Riga, a demonstration against the ecological situation in the Latvian republic was organized for the October 25 by the Ecology Club. It had the backing of the authorities and was supposed to have taken place by the

Palace of Culture. However, on October 24 the president of the club, Arvid Ulme, was visited by party workers who later took him away to the party committee. He was informed that nationalists, Christians and visiting Estonians were likely to exploit the demonstration to suit their own ends. For this reason they recommended that it be transferred inside the Palace of Culture.

Despite this interference by the authorities, the protesters gathered as planned near the Palace of Culture and sang Latvian songs. Many of the placards read: "We demand that Latvia be turned into a nuclear-free zone."

The participants signed a petition demanding measures to reduce the pollution of the environment.

TASS has said that environmental protests have stopped work on the Daugavpils hydroelectric plant in Latvia, and that more than 30,000 people from surrounding areas had sent written protests to state bodies arguing against construction of the plant.

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## Howard cautious about Moscow rights meeting

WASHINGTON — Speaking on the floor of the House of Representatives, Rep. James J. Howard (D-N.J.) expressed reservations about holding a human rights conference in Moscow this year as proposed by Soviet Foreign Minister Eduard Shevardnadze during the Conference on Security and Cooperation in Europe being held in Vienna.

"As General Secretary Gorbachev was meeting with President Reagan in Washington (December 7-9, 1987), Soviet authorities were preventing Soviet citizens from participating in the Press Club Glasnost seminar," stated Rep. Howard.

As a result of the harassment of Vyacheslav Chornovil, Ivan Hel and Mykhaylo Horyn and Armenian nationalist Paruir Airikian plus other would-be seminar participants from Kiev, Odessa, Leningrad, Riga and Vilnius, Reps. Howard and Steny H. Hoyer (D-Md.) circulated a joint letter from 72 members of the House of Representatives to General Secretary Mikhail Gorbachev protesting the detentions and calling for the right of assembly as guaranteed by the Helsinki Accords.

"These actions, on the part of Soviet authorities, raise questions in the minds of many Americans concerning your proposal, tabled at the ongoing Vienna CSCE meetings, to hold a human rights conference in Moscow," wrote the congressmen. They added, "we cannot understand why the Soviet government would act in a way that could weaken trust and confidence between our two nations."

Members of Americans for Human Rights in Ukraine and the Washington Community Network lobbied to get signatures for the letter which was sent to Mr. Gorbachev in the latter part of December. Joe Boghossian of Rep. Howard's office and Orest Deychakivsky of the Helsinki Commission, which is chaired by Rep. Hoyer, were instrumental in promoting this action in a short period of time.

This letter added to the concern and publicity given to the non-governmental human-rights conference sponsored by the Press Club Glasnost in Moscow, which, in spite of obstacles set up by agencies of the Soviet government, managed to attract 400 participants by holding seminars in private apartments under trying conditions.

## California board of ed approves curriculum on Armenian genocide

LOS ANGELES — The California State Board of Education has given its final approval to a Model Curriculum for Human Rights and Genocide, which includes a section on the Armenian genocide.

At a December 11, 1987, meeting, the 13-member board voted unanimously to approve the document, which will be available to social studies teachers in the fall of 1988.

The opening paragraph of the curriculum document emphasizes the important lessons that students can learn from past violations of human rights.

"There is no more urgent task for

educators in the field of history and social science than to teach students about the importance of human rights and to analyze with them the actual instances in which genocide — the ultimate violation of human rights — has been committed," the document states. "We study the atrocities of the past not only to preserve their significance as historical events, but also to help identify ways to prevent them from ever happening again."

Dr. Richard Hovannissian, a member of the curriculum advisory committee who worked closely with the Depart-

(Continued on page 14)

## Terelias "come home" to adoptive parish

by Marianna Liss

CHICAGO — When the Ukrainian Catholic activist Yosyp Terelia was in prison, Ss. Volodymyr and Olha Ukrainian Catholic Church in the Ukrainian Village of Chicago adopted him.

Ever year they held a "Hungry Dinner" at which they remembered him and other Ukrainian prisoners of conscience with a program and a repast of bread, coffee and honey. This year, which marked the 10th anniversary of the event, was special.

Their adopted son came home. With his wife, Olena, Mr. Terelia joined church members and other Ukrainians to celebrate the event and freedom on December 12, 1987, at the church hall.

The Terelias shared their experiences, their lives and their songs.

Catholic believers in Ukraine also hold common meals after religious services, Mr. Terelia told the participants.

Symbolically, they call it "Tayna Vecheria." For the underground Church, the repast has the literal meaning of the Ukrainian phrase — secret.

At the beginning of the evening, the Rev. Marian Butrynsky, the pastor of the church, prayed for a blessing on the solemn, yet joyous gathering.

Orysia Harasovska, who is responsible for cultural events organized by the Sisterhood of Ss. Volodymyr and Olha, expressed the happiness of those present at the release of the Terelia family to the West. She also reminded those present of the people still caught in the web of the Soviet system, especially those Ukrainian inmates of the special-regimen labor camp 36-1 in Perm.

Three young people dressed in Hutsul costumes lit candles while

Mrs. Harasovska ended her brief meditation with a quote from first Psalm: "Blessed is the man that walketh not in the counsel of the ungodly."

The rest of the evening was for the most part taken up by Yosyp and Dr. Olena Terelia, who shared their innermost religious feelings with the brethren. Not only did they talk about various aspects of the lives of persecuted believers, but they also spoke of the miraculous appearance of the Mother of God at the Galician village of Hrushiv.

On the anniversary of the Chornobyl nuclear accident, the apparitions began. Mr. Terelia said he had the opportunity to preach to the crowd gathered at the site.

Even government agents were present while he spoke to the people, but were afraid to arrest him until he was well beyond the village precincts.

At one point, Mr. Terelia related, he called on the vast crowd at Hrushiv, more than 20,000 strong, to pray for those suffering in prison. According to the activist, no one dared to keep standing — all knelt down, even the KGB agents, the militia and the army personnel.

He extended hope to the audience at Ss. Volodymyr and Olha parish, saying the situation does not depend upon the Soviet government. "We are under the covering of the Almighty," he noted.

Dr. Terelia was asked to sing the songs that her children loved and kept their spirits up during the long years of separation. To everyone's surprise, she sang "Lebedi Materynstva," a Vasyly Symonenko poem set to music — a very popular song among Ukrainians all over the world.

Everyone quietly sang along with the chorus, and then asked for

(Continued on page 12)

## World Federation of Ukrainian Women's Organizations holds congress

by Dora Rak

TORONTO — One of the most notable events in the Ukrainian community in the past year was the Fifth Congress of the World Federation of Ukrainian Women's Organizations (WFUWO). It was held in Toronto November 26-29, 1987, at the Royal York Hotel which offered convenient accommodations for the many activities — meetings, conferences, exhibits, receptions and a banquet — during the busy

four days.

Twenty-nine speakers participated in the panels, with nine moderators summing up the conclusions, which covered a variety of subjects touching upon the issues troubling the Ukrainian community, tried to give direction for future activities and to find solutions for many problems. In their well-researched presentations, panelists concentrated on such problems as the unavoidable assimilation and acculturation processes in Ukrainian communities

around the world. The recurring question was how to preserve the Ukrainian language and identity among the younger generations and to prevent their alienation from the Ukrainian community, and, on the other hand, how to attract them to their Ukrainian heritage and the preservation of its cultural, historical and religious facets.

A speech by Yaroslava Zorych, titled "Our Problems and Obligations" emphasized the most endangered areas of community life: preservation of lan-

guage and national identity, respect for the historical past of the Ukrainian people, support of Ukrainian supplemental schools, cultivation of traditions and cultural heritage, etc.

Her recommendations and ideas were incorporated into the concluding congress resolutions as guidance for the federation's plans.

The WFUWO congress, organized on the eve of the Millennium celebrations, adopted as its motto "1,000 Years of Christianity in Ukraine — The Spiritual Strength of Our People." This theme was developed in a scholarly presentation by Dr. Daria Markus at the official opening of the congress before an audience of some 400 people.

Looking at more recent history, the forthcoming 40th anniversary of the federation (1948-1988), was duly recognized in the welcome address by Maria Kwitkowska, WFUWO president.

The WFUWO was founded after World War II at a world assembly of Ukrainian women in Philadelphia held in November 1948. The conclave took place on the initiative of the European Organization of Ukrainian Women in Emigration and with the friendly cooperation and support of Ukrainian women in the U.S. and Canada.

The WFUWO organizers had the vision to lay the foundation for future links among Ukrainian women dis-

(Continued on page 11)



Photos by Dora Rak

Delegates to congress of the World Federation of Ukrainian Women's Organizations with Bishop Isidore Borecky.



## The Washington Group awards fellowships

WASHINGTON — Adrian Karmazyn and Peter Melnycky will each receive \$2,500 for research and work in Washington, Andrew Mostovych, chair of The Washington Group's Fellowship Project announced.

The Fellowship Fund supports projects that take advantage of resources in the Washington area to further Ukrainian-American interests. The fellowships are not restricted to TWG members. The Washington Group is an organization of Ukrainian American professionals based in the nation's capital.

Mr. Melnycky, a historian, will undertake work he has titled "Project Yarno," Ukrainian for "yoke." He will survey U.S. government archives for American diplomatic reports regarding the internment of Ukrainians in Canada during World War I. But Ukrainians in America may also have been affected

by the U.S. government surveillance and internment of alien civilians, and Mr. Melnycky will examine records from various government sources on this subject.

His project comes at a time when the Canadian government is considering compensation packages for communities such as Ukrainians and Japanese, that suffered losses as a result of internment. In fact, the Ukrainian experience during World War I set a precedent for the Japanese situation during World War II, but so far, the Ukrainian history has been largely unexplored.

A total of 2,300 civilians were interned in America during World War I. Some persons were even considered "enemy alien civilians." All in all, the U.S. had control of about 3 million ex-Austro-Hungarian subjects, the country from which most of the Ukrainians had emigrated. Records of internment centers at Fort Douglas, Utah, and Fort Oglethorpe, Ga., will be examined. Mr. Melnycky plans to spend May in Washington on his research, and hopes to have a final report ready by the end of November.

Mr. Melnycky, a research historian at the Alberta Culture and Historic Site Service, received a B.A. in 1973 and a master's degree in 1979, both from the University of Manitoba. For both degrees, he majored in political science with a minor in Slavic studies. He also received a certificate of education in 1982.

Among the many awards he has been given was the Manitoba Historical Society Margaret McWilliams Medal for Outstanding Work in Manitoba History, in the university thesis category. He was also awarded the Ivan L. Rudnytsky Memorial Scholarship, given by the Ukrainian Professional and Business Club of Alberta at the University of Alberta, and in 1986, the Immigration History Research Center fellowship from the University of Minnesota.

The project by Mr. Karmazyn, a native of Cleveland, will have two distinct portions. During a three-month internship under the supervision of Paul Goble, special assistant for Soviet nationality affairs, Bureau of Intelligence and Research, at the State Department, Mr. Karmazyn is studying recent trends in Soviet Ukrainian

(Continued on page 10)

## Meeting to focus on Ukrainians and Jews

PHOENIX, Ariz. — A special meeting of Arizona Action for Soviet Jewry will focus on the issue "Can Jews and Ukrainians Work Together for Mutual Goals? If So, Should They?"

The meeting, which is not open to the public, will take place at a private home on January 19 in Phoenix.

Granted permission to speak in support of Jewish-Ukrainian cooperation, will be several members of the Independent Task Force on ABA-Soviet Relations: Phoenix attorneys William J. Wolf, Orest A. Jejna, Patricia T. Huntwork and James R. Huntwork; California attorney Howard Klein; Sister Ann Gillen, director of the National Interreligious Task Force on Soviet Jewry; and Michael Warder, executive vice-president of the Rockford Institute.

Also allowed to speak are Myron Wasylyk of the Ukrainian Congress Committee of America and Michael Ahaszuk, president of the UCCA's Arizona chapter.

## Scholars offer perspectives on enduring U.S. Constitution

PHILADELPHIA — A group of constitutional scholars presented a variety of reasons for the unprecedented endurance and success of the U.S. Constitution at a panel discussion on December 11, 1987, at La Salle University's Olney Hall.

Offering a "Comparative Perspective of the Constitution of the United States" at the panel sponsored by the Ukrainian Congress Committee — Ukrainian Community of Greater Philadelphia Inc., each speaker agreed

that the manner in which individual governments interpret their constitutions has a significant — and often devastating — impact on the citizens of a particular country.

"Some governments interpret their constitution the way they see fit," said Jaroslav Bilinsky, professor of political science at the University of Delaware, who discussed the Constitution of the Ukrainian SSR at the panel discussion which was held in conjunction with "We

(Continued on page 13)



Featured at a panel discussion offering a "Comparative Perspective of the Constitution of the United States," were (from left) Volodymyr Bandera, Jaroslav Bilinsky, Robert Courtney, Leonid Rudnytsky, Vasyl Kalynovych and Miroslav Labunka.

## La Salle students petition Gorbachev

by Erast Pohorylo

PHILADELPHIA — On Tuesday, December 8, and Thursday, December 10, 1987, the Ukrainian Club at La Salle University collected signatures for a petition asking for the release of a list of prisoners of conscience in the USSR.

According to the latest figures, 15 inmates remain at the Kuchino camp 36-1 in the Perm region — two-thirds of them are Ukrainians. This camp has earned the reputation of a death camp, for many who are sent there do not survive. Of those who do, a large number are severely disabled as a result of the inhuman treatment suffered there.

Most shocking is the fact that the prisoners are guilty of nothing more than attempting to exercise their basic religious and political rights.

The Ukrainian Club organized its campaign after being asked by the La Salle University Chapter of Amnesty International to participate in the activities marking International Human Rights Week.

Ukrainian Club president Peter Teluk also wrote a letter concerning the denial of human rights in the Soviet Union which was printed in the La Salle Collegian, a weekly student newspaper. In this letter he pointed out that Mikhail

Gorbachev's declared policies of "glasnost" and "perestroika" lack substance because basic human rights continue to be denied in the USSR.

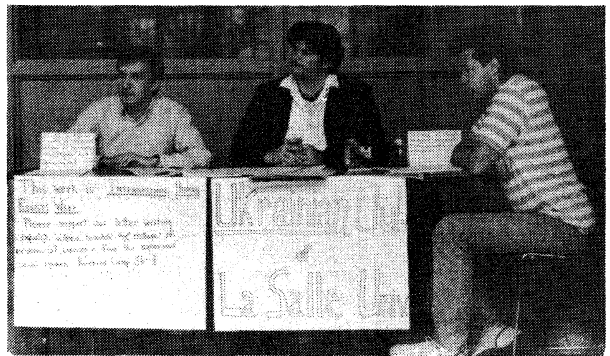
The writing of the petition coincided with the summit meeting between President Ronald Reagan and General Secretary Mikhail Gorbachev.

Approximately 600 signatures were obtained for the petition, which was sent to General Secretary Gorbachev by way of the Soviet Embassy in Washington.

The petition stated: "On the occasion of your historic meeting with President Ronald Reagan, we, the undersigned faculty, administrators and students of La Salle University, request that the prisoners of conscience, currently interned at the Kuchino Camp 36-1, the Perm Region, USSR, be immediately and unconditionally freed. ... We ask you to do this humane deed as an affirmation of your policy of 'glasnost' and 'perestroika.'"

Ukrainian clubs at other universities in the Philadelphia area were informed of this action and encouraged to join it or emulate it.

The Ukrainian Club at La Salle has been in existence for 30 years. Its current moderator is Prof. L.D. Rudnytsky.



La Salle University students collect signatures on a petition to General Secretary Mikhail Gorbachev regarding the political prisoners in camp 36-1 in the Perm region.

## San Franciscans hear lectures on Millennium

by Tamara Horodysky

SAN FRANCISCO — The Ukrainian community of the San Francisco Bay area heard four lectures, each with a different Millennium theme, on Sunday, December 27, 1987. This event, held in the church hall of Immaculate Conception Ukrainian Catholic Church, kicked off Northern California's Millennium activities.

The Rev. Alexander Limonczenko, pastor of St. Michael Ukrainian Orthodox Church, introduced the speakers to an appreciative audience.

The first lecture, "What Christianity Gave to the Ukrainian Nation," was prepared by the Rev. Paul Babiak, of the University of Colorado at Boulder. Joseph Kladko read the lecture since the Rev. Babiak was unable to attend because of illness.

Dr. Dmytro Shtohryn, professor at the University of Illinois in Urbana spoke on the theme "The First Ukrainian Eparch, Metropolitan Illarion."

Dan B. Chopyk, professor of Slavic languages at the University of Utah, delivered a lecture titled "Symbolism in Architecture and Decoration of Early Churches."

The final lecture, "Christian Ethos in Soviet Ukrainian Literature" was delivered by Prof. Leonid Rudnytsky of La Salle University in Philadelphia.

The Rev. John Lucas, pastor of the local Catholic church, brought the meeting to a close after a lively question and answer period.

## Plyushch, Conquest receive prizes

WASHINGTON — The Omelan and Tatiana Antonovych Foundation announced that the 1987 annual Antonovych Prize in Ukrainian Literature will be awarded to Leonid Plyushch for his work "Taras Shevchenko's Exodus," and the Antonovych Prize in Ukrainian Studies will go to Robert Conquest for his book "The Harvest of Sorrow."

The decision was made on the recommendation of an awards committee, comprising John Fizer (Rutgers University), Jaroslav Pelenski (University of Iowa), Bohdan Rubchak (University of Illinois, Chicago) and chairman Roman Szporluk (University of Michigan).

The presentation of awards will take place in March.

## NEWS AND VIEWS: Demographer's book is important to our community

by Volodimir N. Bandera

It was downright embarrassing that Michael Novak's article on the Slavs in America in a recent issue of Reader's Digest overlooked the Ukrainians. On another occasion, a staff member of a friendly congressman from New Jersey claimed incorrectly that, according to census data, there were no Ukrainians in his district. And it is not uncommon that school teachers disregard that some of their pupils are of Ukrainian ethnic background. They are not only insensitive to the needs of these students but might even insult them by incorrect terminology and a biased interpretation of Ukrainian history and identity.

Hence, it is understandable why Ukrainian Americans complain about the lack of authoritative reference books that document their community as an ethnic entity in the U.S.

At last this information gap has been partly filled thanks to the appearance of a monograph, "Ethnicity and National Identity," under the editorship of Dr. Wolowyna. It is of utmost significance that this compact scholarly book has

*Volodimir N. Bandera is professor of economics at Temple University.*

been published by Harvard University Press in the Sources and Documents Series of the Harvard Ukrainian Research Institute.

One would have to go back half a century to find a similar prestigious study, namely, Wasyl Halych's "Ukrainians in the United States," published by the University of Chicago Press in 1937.

Presently, the status of the Ukrainians in America is being analyzed on the basis of solid statistics. Indeed, one cannot find more credible data than those from the 1970 and the 1980 censuses of population. The first provides detailed information about persons with "Ukrainian mother tongue," while the 1980 census identifies persons of "Ukrainian ancestry."

The book was edited by Dr. Wolowyna, a professional sociologist and demographer. Besides him, nine other authors contributed chapters on such topics as family structure, housing, and demographic characteristics. An introductory chapter titled "The Ukrainians Among Us" offers a condensed history of our ethnic group, and characterizes its present civic, religious and cultural institutions.

The concluding chapter by Prof. W.

Isajiw of Toronto University offers a sociologist's interpretation of the adaptation of the small Ukrainian ethnic community to the mainstream of American life. He tries to interpret how individuals and their communities preserve and assert their ethnic heritage.

His conclusion is worth quoting: "It is a peculiar characteristic of the American sociocultural system that, while allowing diverse ethnicities to maintain their communities freely within the larger society, it has produced a relatively high degree of socio-economic integration on its upward social road; yet, while insisting on 'melting' into one cultural whole, it has produced ethnic rediscoveries and thus has continued the diversity of its ethnic identity. This process has provided individuals with a kind of choice — to forget or to rediscover their ancestral background. Over the generations they have been doing both. It is in this context that one has to see the future of Ukrainians in the United States."

From the various chapters the reader can learn about the distribution of Ukrainians by state and cities, as well as about their age profile, educational attainments, material well being, family composition, etc. Thus a resident of

New Jersey can point out to the congressman that the census identified in that state 80,751 people of Ukrainian ancestry, of which 33,117 considered Ukrainian as their mother tongue.

This sort of demographic documentation provides indisputable evidence about our presence in America. But the value of this evidence goes beyond "teaching them the facts."

Now our fraternal, church, educational and youth organizations can base their program and plans on solid facts about the current status and the expected changes in the Ukrainian ethnic community.

We cannot ignore the substantial migration of ethnic Ukrainians to the "Sunbelt," particularly Florida and California. And one wonders if anyone is heeding Dr. Wolowyna's projected rapid decline in the use of the Ukrainian language in our community.

It is important to note that this book can serve as a reference book or a text in Ukrainian schools and in university courses. Young students and the general public should find this source helpful because, in spite of its scholarly and detailed discussion of demographic aspects, it includes a concise description

(Continued on page 12)

### LETTERS TO THE EDITOR

## Let's proudly raise our national flag

Dear Editor:

On January 22, free Ukrainians around the world will be commemorating the 70th anniversary of the declaration of an independent Ukrainian state. This historic date will most certainly never be forgotten by the proud Ukrainian people, and with the inevitable re-establishment of a free Ukrainian state in the near future, this date will take its proper place in world history as well.

What remains uncertain is whether or not non-Ukrainians recognize January 22 as a significant event in the course of history. Do Ukrainians really "measure up" to other established ethnic groups, at least in the eyes of non-Ukrainians? That question could be answered in many different ways by just as many people. It will probably always be a highly debated topic.

As Ukrainians, constantly trying to heighten our credibility and increase our participation in the American political and social arenas, we must always look for ways to gain proper recognition, and although concrete, substantial support for our cause is what we should direct most of our efforts towards, there exist several ways of increasing at least symbolic recognition of the Ukrainian people as a whole.

Foremost among this symbolic recognition clearly is the symbolic presence of Ukrainians in everyday American life. Do non-Ukrainian Americans know that we exist outside of Ukrainian national and religious holidays? Again, an easily debatable topic. One way to increase the symbolic Ukrainian presence in everyday American life would be to increase the presence of Ukrainian symbols in everyday American society, namely, the display of the Ukrainian national flag.

Undoubtedly, there will be many who will furnish numerous excuses as to why we shouldn't display our flag more often. But there are probably many more reasons that we should. I am not proposing that we exclusively display the Ukrainian flag. As true Ukrainian

Americans we must honor the Stars and Stripes along with our blue and yellow flag. Both share a proud history and are symbols of unconquerable spirit. Imagine the impact it would make if everyday every Ukrainian institution or business, where possible, would raise our national colors alongside of the American flag. Think of how beautiful neighborhoods such as lower Second Avenue in New York City would become if all along the avenue one would see our proud flags. Ironically, many of those Lower East Side establishments already have flag poles, but never seem to use them. Uptown, the Ukrainian institutions there could join with the many other non-American ethnic businesses who already fly their distinctive colors alongside the American flag. In Ukrainian communities outside of New York City, the Ukrainian national flag would serve as a much needed focal point in areas where Ukrainians may not be so densely populated. On the whole, costs are negligible and clearly are quite manageable in light of the positivism such symbolic gestures would bring.

Putting it simply, Ukrainians stand to lose nothing and could only gain added respect, recognition and exposure by proudly raising our national colors as a symbol of that which all Ukrainian Americans and Ukrainians in the diaspora share, determination to preserve and further the interests of the Ukrainian people against all those who wish to see Ukraine, her people and culture perish.

**Petro Matiaszek**  
Paterson, N.J.

Just for the record and the information of our readers who may never have visited the Ukrainian National Association's (our publisher's) Home Office in Jersey City, the UNA headquarters building proudly flies the U.S. and Ukrainian flags from flagpoles situated at the front of the building not only on January 22, but on every day of the year. Incidentally, in observance of Ukrainian Independence Day, the UNA, Svoboda and The Ukrainian Weekly offices are closed on January 22.

— The editor

## A Jewish response to Kuropas column

Dear Editor:

As a Jew who is working with Ukrainians for national and human rights, I would like to respond to Dr. Kuropas' column "Christian Act on Eve of Millennium" (December 20, 1987).

I feel that it was a mistake for Dr. Kuropas to defend reconciliation between the Ukrainian and Russian Churches by trying to draw a distinction between "Christian" and "Jewish" thought. Dr. Kuropas could have made his point perfectly well without referring to Jewish philosophy. At this time in history, it seems to me to make far more sense for Ukrainians and Jews to look for ways of working together against a common foe — the Russians — than to unnecessarily erect barriers between themselves.

I would like to add that Jewish thought includes a rich tradition of compassion and charity toward one's fellow man. Christians and Jews who are willing to work together for freedom clearly have much in common, and I believe that this point should be emphasized, rather than any differences, real or imagined, between our groups.

Jewish and Ukrainian history teaches that only the Russians have benefited when our groups have been at odds. Anti-Semitism or hatred of any people must remain a regrettable part of history and removed from the present and future. I reject collective guilt and accusation, and choose cooperation between right-minded people of all backgrounds for their mutual progress, benefit and freedom.

**William J. Wolf**  
Independent Task Force on  
ABA-Soviet Relations, Inc.  
Phoenix, Ariz.

## A tribute to deceased activist

Dear Editor:

Many people in the Ukrainian com-

munity along with myself feel that your "Deaths In Our Community" section in The Weekly's year-end issue was missing the name of Mychajlo Iwasiwka who passed away on November 28, 1987, at the young age of 77.

During the years prior to World War II, Mr. Iwasiwka was an actor with the Opera Theatre of Lviv; from 1942 to 1944 he served as the administrator of this immense theatre.

After emigrating to Argentina in 1949 he soon realized that the new Ukrainian community was missing two elements that were very close to his heart and soul. The first being an outlet of theatrical expression and the second being the youth organization named Plast. Hence, Mychajlo Iwasiwka with the help of others formed the Ukrainian School of Theatre in Buenos Aires and began the very first Plast camps in this new land. In light of his loyalty to Plast, I must mention the fact that he had been arrested more than once for being a member of this outlawed group in Ukraine.

After moving to New York City in 1959, Mr. Iwasiwka and other artists initiated the renewal of the formation of the Association of Ukrainian Theatre Artists.

Later on, not only was he partly responsible for the publication of a series of books on the History of Ukrainian Theatre, ("Our Theatre") but the supplied research, photos and written chapters as well.

He discreetly involved himself with soliciting donations for the Ukrainian Research Institute at Harvard University.

Most recently, Mychajlo Iwasiwka and Henry Michalski took on the roles of impresarios by showcasing the Ukrainian choral groups, Zhuravli in 1986 and Lemkovyna in 1987.

Finally, never one for glory, my father always avoided center stage. He faithfully observed from the wings, yet in a somewhat poetic sense a full house had attended his own wake, which was his final curtain call.

**Roman Iwasiwka**  
New York

# THE Ukrainian Weekly

## Ukrainian Independence Day

This year's Ukrainian Independence Day is a special one, for it is the 70th anniversary of the proclamation on January 22, 1918, of the Fourth Universal through which the Ukrainian Central Rada (Council) announced to the populace of Ukraine and to the world:

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

As the universal noted, "the ancient dream of our forefathers" had come true. "People of Ukraine: by your own power, your will and your word, a free Ukrainian republic now exists in your land," it stated.

And, even though the fledgling Ukrainian state was to be destroyed by a Russian Communist power that set up a puppet regime — the Ukrainian Soviet Socialist Republic — soon after the Fourth Universal's proclamation, that historic document remains the cornerstone of the philosophy of every nationally minded Ukrainian in the world.

In this way, the ideals embodied in the Fourth Universal endure to this day. And their endurance is a cause for celebration for each and every one of us.

When we celebrate we should recall not only the short-lived statehood realized in the form of the Ukrainian National Republic, but the fact that this neophyte state represented the re-establishment of a sovereign state on the territory of a land with a tradition of statehood and independence dating back to the times of Kievan Rus', as well as the Galician-Volhynian and Kozak states.

When we celebrate we must strive to take our celebrations out of our "ghettos." We must try to make the reason we are celebrating known to the general public, and not just the scores of politicians who reflexively sign annual Ukrainian Independence Day proclamations. When was the last time, for example, that you can recall proudly celebrating this momentous anniversary with a truly fine program that was planned to attract our non-Ukrainian friends and neighbors?

When we celebrate it is imperative that our own Ukrainian youths understand why we are marking an anniversary of something that happened, for them, ages ago. We must try to make this anniversary relevant to events in today's world, whether it is the continued occupation of Afghanistan and the courageous fight for freedom of the mujahideen, the latest declarations of "new thinking" by General Secretary Mikhail Gorbachev, or the very real attempt by the Russian Orthodox Church to claim the Millennium of the Christianization of Kievan Rus' as its own.

Above all, however, when we celebrate we must make it clear that the reason we rejoice on January 22, is that the people had spoken on that day in 1918, and a new era of Ukrainian history had begun. It is the fervent hope of every nationally conscious Ukrainian in the world that someday the people of Ukraine will once again have the opportunity to speak and to see their words and their dreams realized.

## Faces and Places

by Myron B. Kuropas



## Anti-Defamation League defamation

Long before John Demjanjuk was sent to Israel for trial, the Anti-Defamation League (ADL) of B'nai B'rith reached a verdict: guilty as charged.

Hoping to influence impressionable young children, the ADL endorsed a videocassette titled "The Demjanjuk Trial: A Moment in History" for distribution to schools throughout the United States. Commissioned and written by the Cleveland Jewish News, the video defames Ukrainians from beginning to end.

The bias of the video is evident in the opening scene. Filmed in front of the Cleveland Federal Court Building where Mr. Demjanjuk's denaturalization trial was taking place, an attempt is made to associate anti-Semitic demonstrators holding placards which read "The Holocaust is a Hoax," with Ukrainian demonstrators parading signs condemning Soviet evidence. No mention is made of Ukrainian rejections of any association with those who deny the Holocaust.

Emphasized in the ADL-endorsed video is the Trawniki ID ("the first time that Russian-captured German documents were allowed outside the USSR for use in an American trial," the commentator solemnly intones) and the testimony of Holocaust survivors who identified the accused from photos (they were not asked to identify Mr. Demjanjuk in the courtroom, explains the commentator, "because of the passage of time.") Most of the video is devoted to the most brutal aspects of the survivors' testimony, all of which are presented against a background of funeral music and scenes of Nazi executions, beatings and death camps.

Having sensitized the viewer to the horrors of the Holocaust, the video proceeds to present defense arguments in a distorted, simplistic and misleading fashion. When Mr. Demjanjuk's attorney admits that his client lied because he was afraid of being repatriated to the USSR, a U.S. government official is quoted as suggesting that only "war criminals" had reason to fear returning to the USSR. Defense witnesses are dismissed as "virtually irrelevant" and Mr. Demjanjuk's demeanor while survivors recounted the tragedies of their lives is described as "passive."

Much is made of Mr. Demjanjuk's Ukrainian background in the video, with comments from his pastor and scenes of people worshipping in Parma's St. Vladimir's Ukrainian Orthodox Church. Ukrainians are described as "fiercely nationalistic."

To provide teachers with background material regarding the Holocaust and Ukrainian-Jewish relations, the Cleveland Jewish News published a 12-page, two-color teaching guide. "We have prepared this special supplement on the historic Demjanjuk trial," the introduction read, "to enable students living in the 1980s to understand the greatest tragedy to befall modern mankind."

The guide reinforces the Ukrainophobia of the video. Ukrainians in the courtroom are identified by their stereotypical "Slavic countenances"; descriptions of Ukrainian suffering during the Holocaust and Stalin's regime are characteristically "as attempts to dismiss

the fact of the Holocaust", the Ukrainian presence in the courtroom is depicted as "unsettling" and "frightening" to Holocaust survivors; and Mr. Demjanjuk himself is portrayed as a man who "obliterated his murderous past."

The guide also provides questions and answers for teachers and students and here again sophistry and mystification win the day. In reply to the question "Why do Ukrainian and Jewish emotions run so high in the civil trial of one man?" the guide responds: "The fiercely nationalistic Ukrainians feel it is an 'attack on their (collective) honor' when a member in good standing within their community is accused of terrible crimes. Because of a 1,500-year history of conflict between themselves and Jews, the Ukrainians are sensitive to any situation where Jewish feelings and voices may be raised publicly against them..." No mention is made, of course, of the real reason for Ukrainian concern: the use of bogus Soviet evidence to justify anti-Ukrainian prejudice among Jewish leaders brought up to believe all Ukrainians are potential pogromists.

The ADL appears to be a particularly active member of the anti-Ukrainian Jewish network. In addition to supporting distribution of videos which disinform, the ADL publishes literature which must surely enflame Jewish passions. An especially vicious example is a book titled "Anti-Semitism in the Soviet Union: Its Roots and Consequences" (Anti-Defamation League of B'nai B'rith, 1984). In an article titled "The Historical Roots of Anti-Semitism in the USSR," S.H. Ettinger makes the argument that all Russian anti-Semitism began with the Ukrainians who made it part of their national tradition. "It was Gogol's 'Taras Bulba' which 'inculcated a negative attitude towards Jews among the Russian intelligentsia...' an attitude which didn't exist in Russia prior to the 19th century. Among Ukrainians, anti-Semitism began in the 17th century, argues Ettinger, and 'developed, in a certain sense, along a special course, particularly from the time of Chmielnicki (sic)..." The same pattern exists today, argues A. Voronel in his article "The Reasons for Anti-Semitism in the USSR." It's all the fault of Ukrainians who, like Brezhnev, Kirilenko and Podgorny, were anti-Semites because they were "all from the Ukraine." The Russians have a mystic love for Jews, Voronel argues, while "nobody has slaughtered the Jews as successfully and cruelly as the Ukrainians" (emphasis mine).

I first exposed ADL hatemongering on these pages in June and July of 1985. Vera Eliashkevsky of AHRU, the Rev. Peter Galadza of UAJC and I met with ADL leaders in Chicago to voice our concerns. Their response was polite, circumspect and noncommittal. Two and half years later, nothing has changed.

The ADL Statement of Purpose declares that the organization was founded, among other things, "to secure justice and fair treatment to all citizens alike." Of all the distortions of which the ADL is guilty, that statement is the most galling!

**СВОБОДА**

Тижневий орган Української Центральної Ради — "СВОБОДА" — Official organ of Ukrainian Central Association.

**УКРАЇНСЬКА ЦЕНТРАЛЬНА РАДА**

**ПРОГОЛОСИЛА ПОВНУ НЕЗАВИСИМІСТЬ УКРАЇНИ.**

Україна ввела 24-годинний ультимат до правительства большевників.

Українська справа в парламентах європейських держав.

"Ukrainian Central Rada proclaims full independence of Ukraine; Ukraine sends 24-hour ultimatum to Bolshevik government; Ukrainian cause discussed in parliaments of European states." This was the headline in the January 29, 1918, issue of Svoboda after the Fourth Universal was announced in Kiev.

# 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  
CONCLUSION

William Randolph Hearst made a final attempt to use the famine to attack FDR. His newspaper chain ran a series of articles on the famine in 1935, in the style for which the term "yellow journalism" was coined. Written by Thomas Walker, the articles may have been a "reworking" of authentic material from 1933 which Hearst either bought or borrowed. Undoubtedly at Hearst's behest, Walker "updated" the story by placing the famine in 1934 rather than 1932-33. Knowing an easy target, Fischer accused Walker of "inventing" a famine. Fischer had been to Ukraine in 1934 and, of course, saw no famine. He interpreted the whole affair as merely an attempt by Hearst to "spoil Soviet-American relations" as part of "an anti-red campaign."

Fischer was challenged by Chamberlin who wrote from Tokyo, chiding Fischer for his failure to mention that 1932-33 had been "one of the worst famines in history":

"I feel justified in recalling my personal observations of this famine because, although it happened two years ago, I think it will probably still be 'news' to readers of The Nation who depend on Mr. Fischer for their knowledge of Russian developments. I have searched brilliant articles on other phases of Soviet life for a single, forthright, unequivocal recognition of the famine although he was in Russia during the period of the famine and was scarcely ignorant of something that was common knowledge of Russians and foreigners in the country at the time."

Fischer responded that he had not been in the USSR during the famine, that he had mentioned it in his book, "Soviet Journey," but that he, unlike Chamberlin did not put all of the blame on the Soviet government. This is how he had described it: "History can be cruel... The peasants wanted to destroy collectivization. The peasants used the best means at their disposal. The government used the best means at their (sic) disposal. The government won."

Hearst then fell back upon more reliable accounts which had been available for some time. A story by Harry Lang, who had earlier published an account of his 1933 journey to Ukraine in the Jewish Daily Forward, was serialized in April. Most interesting about Lang's account was that he reported being told by a Soviet official that 6 million had perished. Richard Sanger, later a distinguished career diplomat but a Communist in his youth, went with his wife to the Soviet Union in 1933 and gave the figure of 4.5 million. Hearst serialized his story after Lang's.

Perhaps the most interesting of these accounts, however, was that of Adam Tawdul, a Ukrainian American whose family had known Skrypnyk in the Bolshevik underground before coming to the U.S. in 1913. Tawdul returned to Ukraine in 1931, and thanks to this acquaintance, was able to move in high circles. Tawdul claimed that before Skrypnyk committed suicide the latter had told him that 8 to 9 million had perished from starvation in Ukraine and the Caucasus, and that another official had told him another million or two had died in the Ural Region, the Volga Basin and western Siberia.

All this led people to make inquiries to the State Department, which was of little help. An economics professor, R.

W. France, wrote to the State Department regarding reference to Chamberlin's statement by a popular lecturer that "due to the exactions of the Russian government more than 4 million persons starved to death in the Russian areas affected by the drought in 1932. This seems to be a rather incredible statement since no such condition was reported in the papers at the time..."

In spite of all the information which, as we have seen, was in State's possession, Kelley responded that "insofar as the department is aware, the Soviet government has made no official announcement pertaining to the question of deaths resulting from starvation in connection with a drought in 1932," and enclosed a list of relevant English-language references.

Ignored at the time it took place, the famine in Ukraine was so quickly forgotten that it presents history's most successful case of the denial of genocide by the perpetrators. "Years after the event," Lyons wrote in 1937, "when no Russian Communist in his senses any longer concealed the magnitude of the famine — the question whether there had been a famine at all was still being disputed in the outside world."

As for those who denied the existence of the famine most strenuously: Fischer, who broke with the Soviets following the Spanish Civil War, later admitted that the Ukrainian famine had cost the lives of millions. Looking back, he recalled that even at the time:

"My own attitude began to bother me. Was I not glorifying steel and

**Ignored at the time it took place, the famine in Ukraine was so quickly forgotten that it presents history's most successful case of the denial of genocide by the perpetrators.**

kilowatts and forgetting the human being? All the shoes, schools, books, tractors, electric light and subways in the world would not add up to the world of my dreams if the system that produced them was immoral and inhuman."

Duranty, never an idealist like Fischer, could not be disillusioned because he had no illusions in the first place. In later years, when Sovietophilia had gone out of fashion, Duranty lied about ever having lied in the first place. In his last book, published in 1949, he wrote: "Whatever Stalin's apologists might say, 1932 was a year of famine," and he claimed that he had said so at the time. And, as we have seen, he had, but not in his dispatches to The New York Times.

There can also be no doubt that both the State Department and the White House had access to plentiful and timely intelligence concerning the famine of 1932-33 in Ukraine and made a conscious decision not only to do nothing about it, but to never acknowledge it publicly. For political reasons largely related to FDR's determination to establish and maintain good relations with the USSR, the U.S. government participated, albeit indirectly, in what is perhaps the single most successful denial of genocide in history. And in this we were hardly alone: the British record, for example, has also been partially told and was, if anything, worse.

The U.S. government was made aware of conditions in the USSR by its embassies and legations throughout Europe, which sent extensive reports based on interviews with American workers and visitors to the Soviet USSR, Soviet officials, the foreign press, Soviet citizens and foreign

nationals, all of whom understood the gross inefficiency of the Soviet system, the mediocrity of local Soviet management and increasing hostility of the peasants. Long before diplomatic relations were established with the USSR, State Department officials were aware of thousands of Soviet citizens fleeing to Poland and Rumania and of soldiers and civilian brigades being sent into Ukraine to assist with the harvest. Washington even received letters from hungry Ukrainian peasants, asking for assistance. The official response to all queries regarding the horrors of life in the Soviet Union was to refer to them as "alleged conditions."

The term "famine" was used in diplomatic dispatches as early as November 1932. Inundated by queries and information regarding the famine, the State Department sought and received confirmation from Athens and from Riga, the premier U.S. listening post for Soviet affairs, a month before FDR recognized the Soviet government.

There can be little doubt that American journalists collaborated with the Soviets in covering up the famine. Duranty, who privately admitted his role as a semi-official Soviet spokesman as early as 1931 and who after the famine told British diplomats that as many as 10 million might well have perished, seems to have played an especially crucial role. Even as a candidate, it was Duranty with whom FDR first publicly broached the issue of recognition.

Duranty seems to have been deter-

mined that American public opinion not be negatively influenced on the eve of the Roosevelt-Litvinov negotiations. He thought it imperative that the United States and the USSR establish diplomatic relations and the famine, especially if it was the result of Stalin's malevolence, was a stumbling block that had to be removed. His influence on Roosevelt's perception of the Soviet Union was profound. As Joseph Alsop wrote:

government could take at the present time which would be helpful."

From an American public policy point of view, however, a disturbing aftermath to the Roosevelt Administration's failure to come to terms with "unenlightened" but accurate intelligence about the famine was a purge of the State Department's "Russian hands," almost identical to the purge of its "China hands" in the early 1950s. Disappointed with U.S.-Soviet relations, FDR came to dislike certain career diplomats, especially those who didn't share his views on the Soviet Union. First among them was Robert Kelley. Following Department policy to make no public acknowledgement of the famine, Kelley remained sharply critical of Soviet policies and methods and was never convinced that the USSR was willing to abandon its revolutionary aims. William Bullitt, America's first ambassador to the USSR, went with high expectations of friendly relations but was quickly disillusioned. By 1935, he was describing it as "a nation ruled by fanatics who are ready to sacrifice themselves and everyone else for their religion of communism." He reported to State that "neither Stalin nor any other leader of the Communist Party has deviated in the slightest from the determination to spread communism to the ends of the earth." Bullitt was ostracized by both the Soviets and the State Department.

Roosevelt attempted to improve sagging relations with the Soviets by replacing Bullitt with Joseph Davies in 1936 and, the following year at Davies' insistence, eliminating the Division of Eastern European Affairs and sending Kelley into diplomatic exile in Istanbul. The Riga Legation's Russian affairs section was also downgraded. Even this failed to satisfy Soviet Ambassador Alexander Troyanovsky, who continued his complaints that all American foreign service officers who dealt with the USSR were "reactionaries."

The big exception, of course, was Ambassador Davies, who described Stalin as "clean-living, modest, retiring" and a "stubborn democrat" who insisted on rights for his people "even though it hazarded his power and party control." Davies never even believed Stalin's show trials of the late 1930s were staged. His last dispatch from Moscow went so far as to state: "There is no danger from communism here, so far as the United States is concerned."

The man-made famine, given the absence of internationally recognized human rights norms and an administration committed to closer ties with the Soviets, was seen as an internal Soviet affair, viewed with skepticism, or simply not mentioned. Politicians and opinion-makers either turned a blind eye toward Stalin's famine out of expediency or saw sympathy for the Soviet Union as a litmus test of one's commitment to a more just society in this country. The tragedy is that the reality of mass starvation and collective victimization became a political football, as is ever the case when human issues are viewed through the prism of one's commitment to the Right or the Left.

"The authority on Soviet affairs was universally held to be The New York Times correspondent in Moscow, Walter Duranty... The nature of his reporting can be gauged by what happened in the case of the dire Stalin-induced famine in the Ukraine in the early 1930s... The Duranty cover-up, for that was what it was, also continued thereafter; and no one of consequence told the terrible truth.

"This being the climate in the United States, Roosevelt and Hopkins would have had to be very different men to make boldly informed judgements of the Soviet system and Stalin's doings and purposes in defiance of almost everyone else who was then thought to be enlightened."

Poignant, often agonizing pleas for some type of intervention or assistance for famine victims from the Mennonite, Russian, Jewish and Ukrainian communities in America were treated with courteous indifference. Reflecting the portion of the recognition agreement regarding mutual non-interference in each other's internal affairs, the State Department responded that since neither American citizens nor interests were involved, no action was possible and there was "considerable doubt whether there is any measure which this

If there is one lesson to be learned from this tragedy, it must reside in the universality of human rights and human suffering. If the quest for a "greater good" or the struggle against some "greater evil" is seen to require a double standard of blindness toward the injustice and evil perpetrated by those who claim to be on our side of the political spectrum, the victims will always be ignored.



## 200 Plast youths participate in 1987 ski camp at Glens Falls

by Yaro Bihun

GLENS FALLS, N.Y. — A week of skiing, meeting old friends and making new ones from far-off cities, as well as being challenged in various contests and games drew close to 200 Ukrainian teenagers to the annual Plast Ski Camp, held here in the last week of 1987.

Despite the unseasonably warm weather in the Adirondack Mountain foothills, 198 "yunaky" and "yunachky" descended on the camp home base at the Landmark Motel on December 25. Their total surpassed by 10 the 1986 record number of 188.

Most came from the major cities of northeastern United States which have large Plast presence, but there was, as well, a small representation from Canada, which has its own Plast ski camps, and a few "stragglers" from as far away as Florida and California.

The 34-strong counselors' and administrative staffs were headed by Jurij Popel of Franklin Park, N.J., Jurij Ferencevych of Jersey City, N.J., and Wolodymyr Hnatkiwsky of Bayside, N.Y. — members of the "Burlaky" Plast fraternity, which has run such ski camps for more than 30 years. Dr. George Saj of Montclair, N.J., again served as the camp doctor.

A combination of warm weather and rain, and the resulting unsafe skiing conditions, kept the young skiers off the slopes on Saturday, the first full day of camp. Instead, they went roller skating at a local rink, caught up on a year's worth of news from old friends, and, in



More than 230 young Ukrainian scouts and their counselors join in an appeal for more snow at their ski camp in Glens Falls, N.Y. Photos by Yaro Bihun

the evening, attended liturgy. The liturgy was said by the Rev. Volodymyr Andrushkiv, who has looked after the campers' spiritual needs for the past several years.

The weather changed for the better on Saturday evening. As the temperature dropped, the artificial snow-making

equipment was turned on, and by Sunday morning the normal skiing program began on West Mountain. The program included morning and afternoon skiing lessons in small groups, and preparations for skiing merit-badge exams and for the final slalom race on the last day of camp.

About 80 campers competed in the slalom race, braving a wind-chill that at times went well below zero. After all — well, almost all — had completed the course, and the results were tallied, Roman Jakobowycz of Schenectady, N.Y., had the best time, 23.86 seconds.

(Continued on page 12)



Certainly not a novice skier, Alex Jakobowycz of Schenectady, N.Y., heads for the final gate during the last day's slalom race. It was his older brother, Roman, however, who won the event.



While not as exhilarating as racing down a snow-covered slope, an afternoon at the roller skating rink — judging by the expressions on their faces — proved to be an adequate substitute for the young "plastyny" when the skiing conditions were bad on the first day of camp.



Taras Charchal

Bundled up and ready to hit the slopes, "yunachky" Nadia Kihiczak of Short Hills, N.J., (left) and Melissa Halaway of Philadelphia, begin their chair lift ascent to the top of West Mountain.



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

by Volodymyr Shukhevych (1850-1915)

Translated 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 Ukrainko-Ruskoyi Ethnologiyi*). It was collected by the renowned ethnographer and pedagogue over more than 20 years.

### CONCLUSION

Walking with the supper to neighbors and kumy, one can meet "Yuda [Judas], because he stalks the drunks this evening and can lead them around all night!" To turn him away from oneself, it is necessary to shout on the road, "Mykyto, come here, so that I may see you! I want to tell you something!" If something appears, roars, or flies, then the person carrying the supper and calling Yuda must say, "I am not alone, but with my huzytisia [rump, rear end]!" This is so that Yuda does not see the supper, and that "he not lead a man around all night into the unknown, because on this night many Yudy walk around the world to learn if people are going to each other with supper."

Because the earth will remain standing until the oldest Yuda is chained to the cliff, as long as people do not stop celebrating the holy days, as long as they visit each other with supper. That is why he sends the younger Yudy to interfere in this custom. And if, by chance, Yuda does come upon somebody and shows himself, it is necessary to say, "It is not a good evening," "I am not carrying a supper," etc. He will be easily fooled, because "he, may he disappear, never has time!" He has to cover the whole world in that day.

Whoever has beehives does not leave the house this evening; [earlier] he had to take care that all articles which had been loaned were back in the house, that all gates are closed, or else the swarms would run away.

It is obvious that after such an exhausting night, very few come to church on Christmas Day for the Utrenia [matins], and even fewer for Vechirnia [vespers].

On Rizdvo [Christmas Day] after prayers, everything is cleared from the table, except two breads, a kolach, salt and garlic, which is all arranged at one end of the table (nearer the beds), and this stays on the table until Yordan [Feast of Christ's Baptism in the Jordan]. All crumbs are swept from the table and, along with the leftover supper are given to the pigs, cattle and sheep. The people now eat dairy products and meat, with bacon or butter.

On the second day of the holy days everyone gathers at the church na zborny [for a meeting]; the church brethren begin the koliada [caroling] in the village on that day. There are many volunteers, with everyone wanting to be the leader, to be the vybirtsia [the selected one], because this is a great honor. When they cannot come to an agreement among themselves, the priest selects from among the church brethren, and announces the vybirtsi [selected ones] and the direction each is to lead after the sermon in church.

In some villages, for example, in Kosmach, the church brethren buy the koliada in advance, paying ahead into the church treasury an agreed-upon quota. Then, selecting their people, they go carolling on their own. In other villages, the church brethren divide themselves into tabory [camps], the number of which depends upon the size of the parish (in Zhabie-Ylitsi, for example, they go in five camps, in Yasinnia in two camps, in Yavoriv they divide themselves into eight paiky [groups], etc.).

In every camp there is one church brother — vybirtsia, who selects for himself a bereza [a leader, literally a birch] who knows all the koliady and can lead the singing, and then the bereza selects six to 10 koliadnyky [carolers], among them one who plays the trembita, one fiddle player, and one kin [horse] (for the kin they select a real "uferma [klutz] so that there would be much laughter from him"). Apart from these they select "plysannyky" [jumpers or dancers], each of whom must have a topirets [walking hatchet, elaborately ornamented]. (In Kosmach there are no "plysannyky".)

From the church the koliadnyky take for the vybirtsia a money box and a cross, for the bereza a larger bell, and for each other smaller ones; the bells are attached to their right hands. The kin goes without a bell.

The selection of the vybirtsia, the division into camps, and the gathering of the koliadnyky draws to the church a great number of interested people, who accompany the koliadnyky, who now in their camps start out toward different corners of the village.

Divided into groups, the church brethren, followed by the koliadnyky, with skrypka accompaniment, begin the pochatok do koliad [introduction to the carols]. Here, as with all koliady, the verses are sung by the bereza only, with the koliadnyky, after he finishes each verse, singing the chorus "Hoy (or Hey, or Oy) day Bozhe!" [O, may God grant!]

Hoi, the brethren left church in the morning,

Hoy day Bozhe!  
And stood in three rows,  
Hoy day Bozhe!

Let's go, brothers, lets go carolling,  
Let's go, brothers, to sing to Christ!  
We'll carol a bowl of gold,  
A bowl of gold, another of silver.  
We'll go to the goldsmith,  
We'll have made gold boats,  
Gold boats, silver oars,  
And we'll set out on the rushing water,  
On the rushing water of the quiet Dunay,  
[the Danube, i.e., any river]  
And we'll ride along the lands of Dunay,  
Along the Dunay to the blue sea,  
There we will meet a good gentleman,  
Who will pay the koliadnyky justly.  
God, grant him well-being, health,  
For his family, and his animals!  
Hoy day Bozhe!

After singing this [or similar introductions], all the koliadnyky head to the priest's residence; the "plysannyky" follow the koliadnyky, "dancing and skipping slightly, twirling their topiritsi above their shoulders." Outside of the priest's windows, the caroling begins, usually with a religious koliada.

[Shukhevych gathered koliady from all the villages of the Hutsul Region on the Galician side of the Carpathians. What follows is approximately 130 pages of different koliady. Short descriptions are inserted about how the verses are sung in particular villages (e.g., for the priest, gazda, gazdynia, individual children, the recently dead).]

The bereza begins to carol to the accompaniment of the skrypka. After every line sung by him, the koliadnyky sing the refrain. "Oy [Hoy, Hey] day Bozhe!" In some villages they sing different refrains, such as "Svityty Vecher!" "Hospody Bozhe!" "Raduy sy!" ... "Na Rizdvo rano!" ... These refrains are not an integral part of the koliada, but depend entirely upon the koliadnyky, and for this reason in one village they sing one refrain to a koliada, and in a different village another, to the same koliada...

Every koliada ends with a "vinchovanie" [a holiday greeting, tailored to the person to whom the koliada is sung]...

It should not even be mentioned that koliadky, and all the ritual songs in general, belong to the oldest formation of our folk songs, and have retained their ancient character in both their form, i.e., verse construction, and in the character of the melody...

From the priest, the camps all head into their "corners" [directions].

Approaching the house in front of which they will be caroling, about 50 to 100 steps ahead the koliadnyky begin to rhythmically step and somewhat dance in a dignified manner. This leads us to guess that this is an ancient religious dance, especially because it is done often by the grey-haired gazdy, as if they wanted to honor their God in this manner. With the plias [plys, in Hutsul dialect, i.e. dance] the koliadnyky ring their bells to the beat, and the pliasannyky sing:

Oi, z-za hirochky, z-za kalynochky  
Ikhaly ludy z Ukrainochky,  
To v bilim, to v chornim, to v korotenkim,  
Ya kolydynycky, vsi molodenki!  
(O, from beyond the mountain, beyond the kalyna,  
Rode the people from Ukraina [diminutive],  
Some dressed in white, some in black, some in very short [clothing].  
The koliadnyky, all young!)

Turning into the gate of the grounds, they begin a koliada...

In the yard, the trembitar plays the trembita, and if

anyone brought an animal horn, he plays that, to let those that are sleeping know that they should awake [as] the caroling goes on even all night. The koliadnyky stand facing the window, and the vybirtsia in front, having rung his bell, asks, "Are you sleeping, do you hear, our hospodar? Will you permit us to carol?"

To the reply, "Prosymo!" [We invite you] the fiddler plays an introduction to the koliada. [This the schinannyk [beginner] bereza, begins with skrypka accompaniment the solo verses to the koliada. [The first category is the koliady "under" the windows, the first verse usually asking whether the master and his family are at home, or we came to this happy home, etc.]

The gazda comes out with a kolach in his hands, and the gazdynia with a povismo [bundle of spun yarn]. Both kiss the cross held by the vybirtsia, then the gazdynia ties the povismo around the cross. It is for "the Mother of God, because she knits vestments from this povismo, and the net for the Last Judgement."

According to Hutsul beliefs, the schezbyz [may be disappear, i.e., the devil — not to mention him by name] takes unclean souls down to hell. God permitted the Mother of God to catch these souls out of hell with a net, woven from the povismo around the cross at Rizdvo. As many souls as she catches with the net, so many will wander around the earth aimlessly, bludom. "Even now the Mother of God catches souls with that net, and does not let the schezbyz get them, he who Yudyt ["Jusases"] souls to himself."

The gazdynia quickly finishes the tying of the povismo, the gazda passes the kolach to the koliadnyky, and tosses a donation into the money box, saying, "Please accept this for the koliada, even though it is not large, please accept it as large." The koliadnyky reply, "[It is] big, big! May you be as grand for God, as this gift [kolach] is great! May God grant that you live to see this day next year!"

Soon after the general greeting, the gazda invites the koliadnyky into the house. They step over the threshold, and the bereza calls to them, "Gentlemen koliadnyky, do you hear?" "Yes, we hear!" "Remove your hats!" "We are listening!" Having entered the house, the bereza, then the koliadnyky, greet the gazdy, "Good evening on these holy days!" To which the members of the household reply, "Good evening! May God grant you health!"

After this greeting, the koliadnyky stand in the middle of the house and begin a koliada... With the last words [poklin viddaymo, za stil sidaymo — let us bow, then sit at the table] the koliadnyky sit so that the bereza sits at the head, at his side the fiddler, and then others of the camp around the table.

When they have finished "arranging" themselves, the bereza rings his bell, the koliadnyky follow with their smaller bells, the bereza begins a koliada for the gazda... Completing the koliada, the koliadnyky rise, ring their bells, and recite a vinchovanie, "May you be as great as that koloda [large log]! May you have a herd of horses, a herd of cattle, a flock of sheep, a great flock of goats, a great well-being for you, your children, and in every [one of their] households a child!"

After the koliada for the gazda, they begin a koliada for the gazdynia, then for each individual separately; after every koliada they greet the person to whom they sang, sometimes dance a bit, eat and sing general koliady... When they have sung for everyone present, and have visited for a while, the gazdynia lights a candle and attaches it to a bread which stands in the middle of the table. This is a sign that there was a death in the family. For this the koliadnyky begin an umerla [dead] koliada without fiddle accompaniment... After the umerla koliada, only the bereza rings a bell, followed by everyone reciting aloud Otche Nash [the Lord's Prayer] "for the soul for whom we caroled."

When everyone has been "caroled to," the koliadnyky rise from the table and thank the gazdy with a stolova [table] koliada... They then leave the table, and the gazdynia thanks them with a kolach, saying, "I gift you with well-being, health and God's gift!" The bereza takes the kolach, and replies, "Pan [lord] gazda with the gazdynia have gifted us with a kolach, for this we wish them well-being and health! We wish in your coralls you may have as many sheep as there are crumbs in this bread! We wish you many years, on these svitytky, this new year, this Holy Rizdvo. May God grant you health!" All koliadnyky repeat, "Day Bozhe!"

...After another vinchovanie, the bereza raises high the kolach, and calls to the kin, "Prsho!" He answers,

(Continued on page 12)

## Kashtan Folk Ensemble performs before standing-room-only audience

by Andrew Fedynsky

BROOKLYN, Ohio — The Kashtan Ukrainian Folk Ensemble held its first major concert in three years on Sunday, December 13, 1987, before a standing-room-only audience of 1,000 at Brooklyn High School here near Cleveland.

Fifty dancers, a small orchestra with folk instruments and a 12-person chorus performed 20 dances and songs, featuring 10 costume changes in an exhilarating hour and a half swirl of music and dance.

Kashtan started with a crisp Welcome Dance choreographed by Peter Pawlyshyn and ended with the traditional Hopak, complete with encores. Artfully conceived songs and melodies provided segue between dance numbers.

Kashtan's dance show was accompanied by folk melodies performed by its own orchestra consisting of large concert tymbaly imported from Hungary, violin, accordion, bass, percussion and bandura. Kashtan's goal is to explore the dance idioms of all 10 ethnographic regions of Ukraine.

According to artistic co-directors Markian Komichak and David Woznak, there is a relative lack of awareness in this country about the richness and variety of Ukrainian dance.

The Cleveland concert featured numbers from five regions of Ukraine. The execution was superb. It was athletic, vigorous and precise. There was the usual component of crowd-pleasing leaps, squats and spins, all within a pleasing choreographic framework. There was a clear commitment to artistry, to make the show more than just break dancing in embroidered costumes.

Messrs. Woznak and Komichak readily acknowledge their debt to the legendary Ukrainian choreographer Pavlo Virsky, as well as the Yatran dance ensemble and the Verioivka ensemble, who inspired most of the songs and dances in the Cleveland concert. Those familiar, for instance, with the works of Yatran would recognize the dance with embroidered ritual cloths ("rushnyky"). This slow, elegant number which requires grace and preci-



Kashtan performs "Rushnychok."

sion is an excellent illustration of the discipline and restraint that characterizes Kashtan's artistic vision.

In November 1987, the 100-pupil Kashtan School of Dance benefited from a master class conducted by soloists from the Lviv Dance Group Yunist, who were performing in Cleveland at an exhibition.

Although Messrs. Komichak and Woznak are dedicated to reproducing classic choreography, they do not deny the validity of the Ukrainian American experience, and indeed four of the dances are choreographed by the co-directors themselves who earlier this year were awarded a choreography grant by the Ohio Arts Council.

Messrs. Komichak and Woznak, respectively, third- and fourth-generation Americans who hail from the Greater Pittsburgh area, see folk dance as a fertile area for artistic growth and

development. Both men have professional dance backgrounds. Mr. Komichak danced with the Strockyj Brothers in the memorable Radio City Music Hall concerts in 1974. Mr. Woznak studied dance in Kiev and has taught Ukrainian character dancing at the Cleveland Ballet.

In order to get Ukrainian dancing before a broader American public we have to adhere to the highest artistic standards. "Ukrainians love it because it's ours," Mr. Komichak comments, "and they'll applaud any good effort, but you can't expect a wider public to accept it. You have to put on a show."

Acrobatics, Mr. Woznak says, will interest people for only a short time. To entertain, the show has to have interesting music, lighting and choreography that surprises and entertains. It has to seize your attention and hold it; it has to flow. Dance can be the opening for

many people to a great appreciation of things Ukrainian.

Judging by attendance, Kashtan's concert was an unqualified success. In addition to members of Cleveland's Ukrainian community, the audience included observers from the Ohio Arts Council, Dance Cleveland, the Cleveland Ballet; members of the local press, including the Plain Dealer; mayors; directors of Hungarian, Slovak and Rumanian dance groups in Cleveland; and guests from Toronto, Chicago, Detroit and Pittsburgh.

Kashtan has a Chicago concert tentatively scheduled for March to be followed with a Detroit concert later in the spring. With its own folk orchestra, a choral group directed by Ohio Boys Choir Director Alexander Musichuk, a hard-working crew and an enthusiastic following, Kashtan has the potential to make major contributions to the Ukrainian American cultural scene.

## International PEN...

(Continued from page 1)

machine guns..."

Today only "half of Vasyl Stus's works are known to us," wrote Messrs. Sverstiuk, Svitlychny and Chornovil. Mr. Stus remains "an imprisoned poet."

"His literary legacy remains incarcerated even after the poet himself has

been driven to death in the punishment cells of special-regimen camps. His legacy has not been returned to his family. There is no legal or moral justification for this. This is both intolerable and beyond comprehension," they note.

Despite this, there is "a strong interest in his poetry emerging in Ukraine and in the Soviet Union. This interest will continue to grow." The authors called upon Soviet publishing houses to "print a selection of his works" and ask wether "the literary legacy of an innocent poet who was tortured to death (will) now serve out the remainder of his 15-year sentence?"

The authors ended their letter by appealing to the Soviet Ministry of Culture, the president of International PEN and contemporary poets to "commemorate the 50th anniversary of the birth of the Ukrainian poet Vasyl Stus through UNESCO." This anniversary falls on January 6.

"He is worthy of such an honor, his name has a symbolic meaning for the end of the 20th century. He championed the traditional Ukrainian ideals of humanism, patriotism and democracy against the prevailing current and under the harshest conditions. He nobly upheld these ideals to the end," the Ukrainian writers stated.

## The Washington...

(Continued from page 4)

media. He is also working on a bibliographic review of the 26-volume "Istoria Mist i Sil Ukrainskoyi R S R." ("The History of Cities and Villages of Ukraine"). After the internship is completed in January, the reports will follow.

Mr. Karmazyn earned his B.A. in history from Ohio State University and is an M.A. candidate in Russian and Eastern European studies at the University of Michigan at Ann Arbor. His master's thesis will be on "Soviet Language Planning in Ukrainian and Lithuanian Newspapers, 1950-1980." Mr. Karmazyn knows his way around Washington: during the summer of 1986, he was a congressional intern with Sen. Don Riegle (D-Mich.), and this past summer, he worked at the Ukrainian branch of the Voice of America, doing research, translation and production.

Commenting on the awards, Mr. Mostovych of the Fellowship Project said, "We were very encouraged by the very broad interest in our Fellowship Project. All of the proposals were well thought out and of high quality. They reflected the talent, drive and ingenuity

of the young people in our community. While we cannot support all of the worthwhile proposals, we are proud to fund the two excellent projects selected for award. We congratulate the recipients and wish them success in their work. We are also very heartened by the big turnout at the recent Fellowship Benefit Gala (October 10, 1987) and are encouraged by the generous contributions made by the participants at that event."

## Ukrainian famine...

(Continued from page 1)

efforts to commemorate the 50th anniversary of the Great Famine.

The decision was made by acting presidium members Andriy Bilyk, Natalia Danylenko, Eustachia Hoydysh, Stepan Procky, Andriy Shevchenko, George Powstenko, Veniamin Neseiniuk, Mrs. Diachuk and Mr. Rosinsky.

In a Ukrainian-language appeal the national committee urged Ukrainian community members to support the U.S. Commission on the Ukraine Famine, which is running out of the government funds allotted for its work.

Checks should be sent to: Commission on the Ukraine Famine, 1111 20th St. N.W., Suite 537, Washington, D.C. 20579.

## AHRU president's...

(Continued from page 2)

pressing issues facing Ukraine and Ukrainians — one of them being the question of self-determination of Ukraine — I deemed it appropriate to mention only several most pertinent at this opportunity. The purpose of the Press Club Glasnost seminar was to clear the atmosphere for the possibility of holding a CSCE review conference in Moscow in 1988. In the face of Soviet reality and its shortcomings in the field of human rights, I feel that such a CSCE review conference in Moscow should not be agreed to by the 35 signatory states of the Helsinki Accords.

## World Federation...

(Continued from page 3)

persed around the world after the liquidation of the displaced persons camps in Germany and Austria.

During the 40-year period of its existence, the federation grew from the original six member-organizations to 22, located in Europe, North and South America, and in Australia and New Zealand. With one exception, all central as well as a few other women's organizations are united under the umbrella of the world federation for the purpose of preserving the Ukrainian identity, mutual planning, networking and representation, and in order to serve as a voice of the free Ukrainian woman.

Still other anniversaries were recognized at one of the festive luncheons, namely, the silver jubilee of the quarterly magazine *Ukrainian Woman* in the World (1963-1988) and 15 years of its English edition.

This fifth congress of the World Federation of Ukrainian Women's Organizations was attended by 66 delegates from 17 organizations, in nine countries: Canada, the United States, West Germany, Great Britain, Switzerland, France, Brazil, Argentina and Venezuela, as well as by members of the board and of affiliated organizations and some guests.

It was presided over by Iwanna Ratych, chairperson; Olha Scheiner, Dasha Procyk, Vera Buchynska, Oksana Borushenko, vice-chairpersons; Alexandra Myndiuk, Christina Nawrocky, Anna Woch and Myroslawa Odnorih, secretaries.

The honorary presidium included Lidia Burachynsky, former president of the WFUWO, and Olha Horachuk.

Louise Sachs was appointed parliamentarian of the congress.

The business agenda included the usual formalities, acceptance of officers' reports, discussion, election of the executive board and auditing committee, and adoption of the congress resolutions.

The following members were elected to the executive board for a five-year term: Maria Kwitkowsky, president; Oksana Sokolyk, first vice-president; Olena Prociuk, second vice-president; Alexandra Myndiuk (recording), Genia Balaban (English-language), Irene Wrzesniewska and Maria Kalymin (financial), secretaries; Yaroslawa Shermeta, treasurer.

Auditing Committee members are: Warka Mucha (chairperson), Maria Kolodiy, Tetiana Diachynska, Zenovia Jurkiw and Daria Boydunyk.

After adjournment of the congress, a board meeting was called at which the following chairs of standing committees were elected: international relations — Lidia Hladka, folk art — Natalia Danylenko, welfare — Maria Hromiak, Soviet studies — Natalia Pazuniak, individual membership — Irene Malytzka, by-laws — Iwanna Rozankowska. Yaroslawa Zorych was re-elected editor-in-chief of the *Ukrainian Woman* in the World.

The ceremonial part of the congress included festive receptions, luncheons and a banquet, as well as entertainment. The most impressive was the official opening of the congress attended by a large audience and a number of distinguished guests on the podium.

Bishop Isidore Borecky honored the meeting with his presence, as did representatives from the federal Parliament and government, city officials, and representatives of Ukrainian central organizations.

Ukrainian women were welcomed to Toronto by Lincoln Alexander, lieutenant-governor of Ontario, and Don Mazankowski, representing Prime

Minister Brian Mulroney.

The program for the occasion, directed by Nadia Malanchuk, consisted of a dramatic presentation titled "Growth of Christianity in Ukraine," arranged by Anna Trojan and with the Vesnyvka choir under the direction of Kvitka Zorych Kondracka.

At one of the festive luncheons, outstanding WFUWO members were recognized, at another the ceremony of granting honorary membership was conducted. The recipients were: Anna Maria Baran, Olga Horachuk, Maria Charyna, Irene Brigider. (The fifth honoree, Sophia Barabash, was absent.)

Each luncheon had a special brief program or a guest speaker. At one, an unexpected welcoming speech was delivered by Canadian Sen. Martha Bielish, herself a daughter of first-generation Ukrainian farmers. She distributed among the delegates tiny Canadian flags as a souvenir from the host country.

The congressional committee headed by Alexandra Kowalska provided interesting entertainment, including a musical trio: Victoria Mazur, piano, Ivanna Zabrovarna, violin, and David Whitton, cello; and a bandura performance by Oksana Rodak and Valeria Candelle.

At the congress banquet, the program included soloist Oksana Rohatyn Makohon, soprano, accompanied by Mychajlo Bubna, and a poetry reading by Nadia Kowalchuk (excerpts from a montage by Lesia Chraplyva-Schur).

The formal part of the banquet consisted of a series of greetings and remarks by the federation president, Mrs. Kwitkowska; two speeches — one by Oksana Borushenko of Brazil on "Integration and Role of Women," which dealt mainly with the present status of the Ukrainian Brazilian emigration, and the other by Olena Terelia, recent emigre from Ukraine, on present conditions of religious life in Ukraine.

In connection with the Millennium theme, a solemn ceremony in the form of a prayer service for persecuted believers in Ukraine was conducted in Toronto City Hall in the presence of



Lincoln Alexander, lieutenant governor of Ontario, welcomes congress delegates.



The newly elected executive board of the World Federation of Ukrainian Women's Organizations: seated in the center are Maria Kwitkowsky, president, and Lidia Burachynsky, former president; Oksana Sokolyk, first vice-president, is second from left; Olena Prociuk, second vice-president, is second from right.



Editor Yaroslawa Zorych delivers the keynote address.

Bishop Borecky and two priests.

The evening was concluded with a reception for delegates at the lounge of the City Hall, thanks to the hospitality of the City Council and senior Councilman Wasyl Boychuk.

There agreed a musical interlude was presented, this time by the Verkhovyna trio, Nadia Kochanska, Oksana Makohon and Bohdanna Ilnatowych, under

the direction of Olena Hlibowych with Mychajlo Bubna, accompanist. This was followed by an impromptu performance by Mrs. Terelia, who sang a few songs from Ukraine.

Several exhibits were on display during the congress. In the hotel, the arts committee arranged an exhibit of embroideries and traditional breads, and Radomyr Bilash demonstrated videotape from the Village of Ukrainian Cultural Heritage in Edmonton. Also on display were the federation's publications, among them the congressional book edited by Yaroslawa Zorych and a new publication, a monograph by Olena Zalizniak, former president, Mrs. Burachynsky, editor, and committee members.

The galleries in the city had ongoing art exhibits. On the occasion of the congress, the Art Council of the Ukrainian Canadian Committee in Toronto presented two concerts: Larissa Borushenko, a pianist from Curitiba, Brazil, performed works of Ukrainian and Brazilian composers, and the Nova Chamber Ensemble from New York, under the direction of Larissa Krupa, pianist, presented works by Vasyl Barvinsky to commemorate the centennial of his birth.

The most exciting part of the very busy congress, however, was the opportunity to meet Ukrainian women from different countries, to refresh old friendships and to make new ones, to collect new ideas or reaffirm old ones.

Hopefully, delegates left the hospitable city of Toronto inspired by the Congress and will share their personal impressions and observations with the members of their distant organizations.

## Herald editors...

(Continued from page 1)

beyond the borders of our fatherland. We ask the world's democratic public, primarily activists of the Helsinki movement and our colleagues-journalists, through the power of public support not to permit the crushing of the first independent publishing organ in Ukraine.

From our perspective, while rejecting the slander and falsehoods, we declare that the platform of our activities is and remains [based on] the ideals of the international Helsinki movement. We remind all that the Ukrainian Helsinki Group, even in times of the most severe repression, did not announce the cessation of its activity, even though a considerable number of group members were serving time in special-regimen labor camps, or were forced to leave their fatherland.

With the goal of renewing the activity of the Ukrainian Helsinki Group, we announce that the editorial board of the

journal *Ukrainian Herald*, whose several individual members already belong to the Ukrainian Helsinki Group, will now en masse join the Ukrainian Helsinki Group and our journal will serve as its organ. Let the world judge how the Soviet government respects the Helsinki Final Act, which it signed.

We expect that within the complex situation in Ukraine, where the forces of stagnation and reaction endeavor to launch a counteroffensive, the Ukrainian Helsinki Group and its organ, the *Ukrainian Herald*, will not remain alone.

Members of the editorial board:  
Vasyl Barladianu  
Mykhailo Horyn  
Pavlo Skochok  
Vyacheslav Chornovil

Lviv, December 30, 1987.

Share The Weekly

## Christmas among...

(Continued from page 9)

"Ihihi." The bereza, "Na, vivsa!" [have some oats]. The kin-mikhonoha [sack carrier] comes up to the bereza and takes the kolach, putting it into the sack.

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The koliada ends with the plys, [occurs only in the Hutsul Region] for which there are separate plysachi, who come with the koliadnyky, or else one of the koliadnyky takes on this obligation. The bereza begins the plys, turning to the oldest unmarried young woman with these words: "Our girls give a chervonyi [a red one, i.e., a gold coin, a ducat], but this one will give five shustky [old Austrian six-cent pieces] or..." With these words the plysanyk or plysach begins to jump and skip in front of the girl, first on one then on the other foot. He holds a hat in his hand, singing:

"Oi, tsupa, tsupa,  
Tut hroshyi kupa!  
Ya kolyduyu,  
Bo hroshi chuyu!"  
(O, stomp, stomp,  
There's a pile of money here!  
I'm caroling,  
Because I sense money.)

If she throws some coins into the hat, he sings:

Oi, malo, malo  
Na tsim ne stal!  
Oi, skachu, skachu,  
Bo hroshi bachu!  
(O, not enough, not enough,  
It can't stop at this!  
O, I'm jumping, jumping,  
Because I see money!)

They dance and sing in front of everyone who is in the house, until they receive some gift in the hat. In this manner, often they may get more than from carolling, which depends upon the plysanyky, if and how they can mudro [smartly] dance...

...At the same time the vybirtsia is collecting donations for the church; the money is placed in the bell, and the vybirtsia empties it from the bell onto the cross lying on the table. If there is someone literate among the koliadnyky, he records the income.

Thus they carol and visit, dancing often more than a few hours in a house, especially if the neighbors are over, and the zabava [merrymaking] gets big and happy!

When they are ready to leave, the vybirtsia takes the money box into his hands, which is the sign for the koliadnyky to prepare to leave the house. They begin a farewell koliada... At the end of the "povinchovania" (last part of the koliada, another greeting), the vybirtsia walks around everyone with the cross. After they have all finished kissing the cross, the bereza leaves the house first, the koliadnyky following, reciting, "May God grant you well-being, health! May God help you celebrate these sviutky in peace, and in happiness to live to the next ones. With these words, celebrate in health!" The "plysachi" follow, but backwards, from the table to the threshold, back to the back, swaying from one side to the other. They bow three times before the table, do a hayduk [fancy squatting dance step, from the arkan] and leave backwards into the yard.

Outside, the koliadnyky and plysachi stand kruhlyka (make a circle), with the gazda, gazdynia, and fiddler in the center. He plays a kruhlyk [a circle dance melody], and the koliadnyky add lyrics once in a while. They sing a happy song so that the gazdy live happily all year. They dance a rivna while forming the circle — walking to the left, then to the right, slightly squatting — prysydy. Time to time, the gazdy offer the dancers whiskey.

Having danced and serenaded all around the gazdy, the koliadnyky disband the circle, the gazda offers them horivka, and they leave, dancing down the road for another 100-200 steps.

This is how the koliada takes place among the rich, the "dukes."

When the koliadnyky come to the front of a poor man's house, they call with the horns, they carol. The poor man — kalay — listens to the song in the house at the window. He then places broad beans or any other grain into a bowl, over this places two povismo in the

shape of the cross, takes a third povismo in hand, and comes out to the koliadnyky. The one povismo he places on the cross, which he kisses. The bowl he hands to the koliadnyky with the words, "Please accept this, gentlemen koliadnyky, for the koliada. Even though, it is not big and not rich, please accept it as big! I don't have anything else!" The koliadnyky cry out, "Big, big!" They thank him, greet him with a vinchovania, then bid farewell.

### Rozplysy

Everything that they have collected during caroling the koliadnyky leave in houses along the way, with the request to bring it to the vybirtsia on a particular day. All from one camp gather for the results at his house. Here they carol, visit and measure all the grain which they received during the koliada. They decide at what price it should be sold, and sell it to those who did not participate in the koliada. They weigh the povismo in bunches and sell them for 50 kr. each. The bread they divide among themselves. Often one man can get 30 breads and 20 kolachi, then not a small amount of solonyna [pork fat, bacon] and meat. That which they have collected they sell, and the money thus collected, and that received in cash, they give to the church. Often they collect a few hundred zr. [gold]

In Kosmach, as was said above, the vybirtsia buy the koliada, then during the rozplysy they divide the money and things they had collected during the koliada.

At the end of the rozplysy, they wish each other well, and thank each other for the camaraderie.

They go with the koliada from Rizdvo to Vasylia (Novyi Rik) [New Year's].

\*\*\*

When all the camps have gathered and have brought everything to church which they earned by carolling, the priest thanks them after the sermon on Sunday, telling how much was collected for the church. He ends his sermon, "May God grant that you live until next year, when you will help the church! May God help you, a hundred times more!"

## Demographer's book...

(Continued from page 5)

of various institutions that characterize the organized life of the Ukrainian community. It provides reliable essential information as well as a guide to additional sources in the English language.

But is there a market for this book? It is sad that history books, texts and even encyclopedias offer meager information about Ukraine and Ukrainians. Sometimes such information is biased and distorted. Frustrated parents and incensed readers typically complain. Why don't our scholars set the facts straight? Why does not the Harvard Institute do something about it?

As it happens, the need for scholarly and popular publications on diverse topics of vital importance to Ukrainians is great indeed. But financial and human resources permit only occasional contributions in various areas of urgent need. The other sad truth is, however, that important publications do not have a ready market in our community. And we have not quite learned to appeal to the broader American market. But one thing is clear. When an authoritative long-awaited book does appear, it is essential that individuals and organizations make it their duty to acquire, study and help to distribute this publication to libraries across the country.

In comparison to extensive scholarly and popular publications about the Ukrainian ethnic community in Canada, the bibliography about the Ukrainian community in the U.S. is quite limited. An interested reader is advised to acquire, in addition to the book presently reviewed, also the abundantly

illustrated historical account by M. B. Kuropas. "To Preserve a Heritage: The Story of the Ukrainian Immigration in the United States," published by The Ukrainian Museum of New York in 1984.

Another indispensable source of information about Ukrainian settlements in the U.S. and other countries is "Ukraine: A Concise Encyclopedia" published by the University of Toronto Press and funded by the Ukrainian National Association. Hopefully such encyclopedic information about our worldwide settlements will be updated in the currently published "Encyclopedia of Ukraine."

And finally we should mention the efforts of the Ukrainian Center for Social Research which aims to promote the knowledge about Ukrainian settlements and has actually co-sponsored Dr. Wolowyna's study. The center is now revising the English version of the "Ukrainian Settlements Handbook" under the direction of Dr. Ann Pawliczko.

Readers interested in acquiring Dr. Wolowyna's "Ethnicity and National Identity" should contact the Harvard Ukrainian Research Institute, or write to Ukrainian Center for Social Research, 203 Second Ave., New York, N.Y. 10003. The price is \$17.50, with postage included for prepaid orders.

The process of sustaining a viable ethnic community requires a continuous assessment of its past and present, as well as a vision of its future. With the knowledge of the community's history, culture and present-day organizations, it is more likely that the newer generation will remember, rediscover and love its ancestral heritage. The choice is up to us.

## 200 Plast...

(Continued from page 8)

(In the previous year's race he had finished third.) A mere four-hundredths of a second behind him was Mark Rondiak of Natick, Mass., with a 23.90. Myron Jarosewich of Downers Grove, Ill., was third with 24.20.

While skiing was the major camp activity, after-dinner evening hours were occupied by various contests and games, including the selection of the "snizhyinka" (snowflake) and "snihovy did" (snowman) — the most popular campers, contests in Ukrainian oratory and writing, and the "Mykolayko" skit.

Diane Bazarko of Wheaton, Md., was elected the 1987 "snizhyinka," and Taras Toporovych of Parma, Ohio, came up the winner in the "snihovy did" competition, beating out Justin Dutton of Philadelphia, in a coin toss that ultimately decided the dead-head race.

Philadelphia's Olexa Hewryk and Tanya Dragan of Cos Cob, Conn., won in the Ukrainian oratory competition. For Olexa, it was the second year in a row. Their prize is next year's camp at half-cost. Taras Ferencevych of Jersey City, N.J., and Alexander Jakubowycz, of Schenectady, N.Y., came in second and third in the boys' competition, while Natalia Ratyck of Edison, N.Y., and Tania Mandzy of East Hanover, N.J., got the second and third prizes among the girls.

A new contest — in Ukrainian writing — was added at the 1987 camp. The winning entries — by Danylo Shepelav of Schenectady, N.Y., Olexa Hewryk, and Maria Ciapka of Livingston, N.J. — will be included in the camp yearbook.

## Terelias...

(Continued from page 3)

another song from Dr. Terelia.

Julian Kulas was personally remembered for his lobbying efforts on behalf of the Terelia family. And Adam Antonovych, editor and Ukrainian educator, announced that Mr. Terelia is to win the literary award given by the Ivan Franko Ukrainian Literary Fund.

The previous day at noon, the various women's organizations of the Chicago area honored Mrs. Terelia with a luncheon. At the affair, Dr. Terelia was asked about her life as a woman in Ukraine, raising children alone and under uncertain circumstances.

She emphasized that the most important role a woman can have, contrary to the thinking of many in the contemporary Soviet society and elsewhere, is the raising and the bearing of children.

The medical doctor also related her own religious journey in an atheistic country, saying that the Soviet system would fail if mothers would only stop feeding it with ambitions for their children and lack of religious training.

Asked what the diaspora can do for the believers of all faiths in Ukraine, Dr. Terelia stated that the people need literature. Protestants seem to fare better in this regard. They also appreciate letters, literature about the history of Ukraine, and above all she asked that Ukrainians let the world know about their plight and about Ukrainians suffering in jails and psychiatric hospitals in the Soviet Union.

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## Scholars offer...

(Continued from page 4)

The People 200."

"During my research I found the Soviet Constitution to be an extremely generous, liberal document," added Leonid Rudnytsky, professor of German and Slavic languages at La Salle and the chairman of the panel discussion. "The Soviet Constitution, for example, provides for religious freedom. It sounds magnificent. But in the final analysis, it's what we do with a Constitution. How we implement it is what counts."

Other participants included Volodymyr Bandera, professor of economics at Temple University, who discussed "National and Economic Rights Under the Soviet Constitution"; Robert J. Courtney, professor of political science at La Salle University, "The Magna Carta and the U.S. Constitution"; and Vasyly Kalynovych, chairman of the political science department at Dominican College, "Ruska Pravda and the U.S. Constitution."

Dr. Kalynovych explained how the entire history of constitutions reflects "the struggle to limit the powers of the monarchy, governments who ruled by divine right, and for the expansion of the people's rights and liberties."

The American Constitution, Dr. Kalynovych added, not only embraced this aim but liberally enhanced it, "as James Madison said, 'to prevent tyranny and to preserve the liberty of the people.'"

Dr. Kalynovych said that scholars still don't agree on many parts of Ruska Pravda because the original copy of this document has not survived over the years. Since the original Kievan Rus' document was drafted in the 11th century, it is believed that at least 112 separate (and different) copies were made, mostly from the 12th to 14th centuries. "Many scholars believe that the people who copied these documents usually added their own ideas," Prof. Kalynovych explained.

Despite the gap of 700 years between the drafting of Ruska Pravda and the U.S. Constitution, Prof. Kalynovych said that there still are similarities. Both documents are concerned with the protection of human life, property and dignity, but they approach it differently. The Rus' constitution, for example,

provides heavy penalties for physical attacks against a person while the U.S. Constitution protects a person's dignity from a standpoint of defamation, as indicated by the First Amendment.

"In my view," added Prof. Bandera, who compared the documents from an economic standpoint, "the key ingredient for the success of the U.S. Constitution is the freedom of its people and a natural commitment for liberty and individual dignity. Because of its Communist form of government, the Soviet Constitution leaves economic rights and fundamental human rights unprotected."

In addition to the fact that the American Constitution is the basic law of American government, added Dr. Bandera, most constitution experts have felt since early in the 20th century that the American Constitution was primarily an economic document. Because of the Soviet Union's totally planned, state-owned economy, economic rights in that nation are trivial.

"In effect," Prof. Bandera explained, "a right to a job in the Soviet Union means a compulsion to work for the state. People (there) can't unite in labor unions or bargain for working conditions and wages."

Prof. Bilinsky said that it is "not possible to meaningfully compare the U.S. Constitution with the Ukrainian SSR," but added that unlike preambles to the American and French Constitutions, the Ukrainian SSR makes "an attempt to present the desired as 'achieved' and includes many hollow claims in regards to the rights of citizens."

"In a kind of a shameful afterthought," he explained, the Ukrainian SSR provides for education with Ukrainian as the official language of instruction, "an unreal claim, especially in larger cities, some where there is not a single school of Ukrainian language to be found."

Miroslav Labunka, associate professor of history at La Salle University, delivered a brief commentary after the presentation and reiterated that America's Constitution is a "living" document and must, like all constitutions, "grow through the years."

Quoting James Madison, Prof. Labunka added, "I hope that the Constitution will be eternal and I think that this has happened to the U.S. Constitution."

## Philadelphia veterans prepare for convention

by Edward A. Zetick

PHILADELPHIA — Ukrainian American Veterans of Posts No. 4 and 18 are planning for the 41st Ukrainian American Veterans Convention to be held here June 24-26.

At a recent convention committee meeting, State Rep. Jon Fox (R), representing Abington, Jenkintown, Rockledge and vicinity, presented a Pennsylvania state flag to the convention committee.

Mr. Fox, who counts many Ukrainian Americans among his constituents, visited to speak on issues of interest to veterans.

Information about the UAV, the 41st annual UAV convention, advertising details for the souvenir journal, and other particulars may be obtained by writing to the Ukrainian American Veterans, c/o 115 Huntingdon Pike, Rockledge, Pa. 19111, or calling (215) 663-0212.



Ukrainian American Veterans of the Philadelphia area, who will be hosting the next UAV convention, receive the Pennsylvania state colors from State Rep. Jon Fox.

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## California board...

(Continued from page 3)

ment of Education in preparing the section on the Armenian genocide, was invited to attend the December 11 meeting.

"I am deeply gratified that this long process has come to fruition, and look forward to the curriculum's implementation," Dr. Hovannisian said. "This model curriculum will provide the teacher and students with the knowledge and background needed to understand better the documents that protect their basic human rights and the human rights of others."

"The story of human rights and genocide hopefully will lead to the defense of the human rights of all peoples and to heightened consciousness in efforts to prevent the crime of genocide," Dr. Hovannisian said.

Sona Hamalian, director of the Armenian Assembly's Western Re-

gional Office, said that dissemination and teacher training seminars have already begun across California. One such seminar was organized by the South Coast International Resource Center on December 9, at which time the Armenian Assembly provided books, teachers' manuals, bibliographies and videotapes on the Armenian genocide.

The Armenian Assembly has been an active proponent of the model curriculum since March 1985, when California Assemblyman Charles Calderon and Mike Roos introduced Assembly Bill 1273. The bill called for the State Department of Education to integrate the study of genocide into the state curriculum. After months of deliberations, the bill was finally approved with amendments on September 6, 1985, and signed into law by Gov. George Deukmejian on September 28, 1985.

Under the original mandate, the curriculum was to be implemented in

the 1986-87 school year. Lobbying from certain pressure groups, however, delayed drafting of the curriculum.

"Certain groups were pressuring the Department of Education into believing, contrary to all the evidence, that the subject of the Armenian genocide is enveloped in controversy and that there is more than one side to the story," Dr. Hovannisian said.

Dr. Hovannisian and members of the Writing, Advisory and Review Committees, wrote to California Superintendent of Public Instruction Bill Honig in May 1987, urging him not to be misled by the opponents' claims.

"Every point raised by the detractors and the apologists can be answered irrefutably," the letter stated. "We expect, therefore, that the Department of Education will not be misled. The consequences to the program of secondary education in California may be irreparable as the rights of those who live by the democratic process clearly will be violated."

Los Angeles Mayor Tom Bradley also urged Honig in an August 20, 1987,

letter to go forward with the curriculum and not to be swayed by those who would try to deny or minimize the Armenian genocide or the Holocaust.

Ross Vartian, executive director of the Armenian Assembly, commended the State Board of Education and members of the Writing, Advisory and Review Committees for bringing this extensive and difficult process to a successful conclusion.

"Now that the guidelines are ready, dissemination and teacher training are critical for implementation," Mr. Vartian said. "During the coming year, the Armenian Assembly will continue to work with educators and members of community organizations involved with the implementation of the Model Curriculum."



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## ANNUAL DISTRICT COMMITTEE MEETING

will be held

Sunday, January 31, 1988 at 3:00 p.m.

at U.N.W.L.A. Detroit Regional Council, 27040 Ryan Rd., Warren, Mich. Obligated to attend the annual meeting as voting members are District Committee Officers, Convention Delegates and two (2) delegates from the following Branches:

20, 75, 82, 94, 110, 146, 165, 167, 174, 175, 183, 235, 292, 302, 303, 309, 341, 463, 504 and 506

All UNA members are welcome as guests at the meeting.

#### AGENDA:

1. Opening and acceptance of the Agenda
2. Verification of delegates credentials
3. Election of presidium
4. Minutes of preceding annual meeting
5. Reports of District Committee Officers
6. Address of UNA Supreme Secretary, WALTER SOCHAN
7. Discussion on reports and their acceptance
8. Election of District Committee Officers
9. Adoption of District activities program for the current year
10. Discussion and Resolutions
11. Adjournment

Meeting will be attended by:

**Walter Sochan**, UNA Supreme Secretary  
**Roman Tatarsky**, UNA Supreme Advisor  
**Michael Babij**, Honorary District Member

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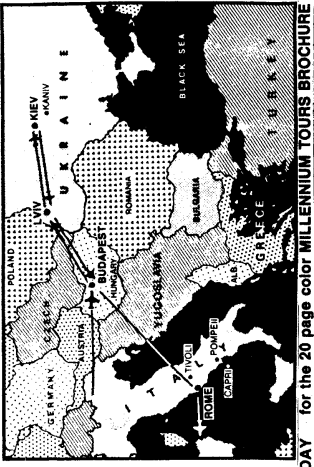
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| <b>A</b> | <b>LVOVIANKA I</b><br>11 Days<br>Escort: KVITKA SEMANYSHYN             | May 13-22<br>Swissair<br>(IT7SR1EWR019)             | BUDAPEST<br>LWV<br>BUDAPEST  | May 13-14<br>May 15-20<br>May 21-22   | \$1600.00<br>\$175.00<br>Single Supl.          |
| <b>B</b> | <b>ZOZYLIA</b><br>13 Days<br>Escort: BOHDAN KOBZAR                     | May 13-24<br>KLM Airlines<br>(IT7KL1273AZZ)         | BUDAPEST<br>LWV<br>KIEV/Kariv  | May 13-20<br>May 15-20<br>May 20-24   | \$1775.00<br>\$250.00<br>Single Supl.          |
| <b>C</b> | <b>PODOLANKA I</b><br>15 Days<br>Escort: HELEN HORBOVYJ                | May 17-31<br>Swissair<br>(IT7SR1EWR019)             | BUDAPEST<br>LWV<br>TERNOPIL<br>BUDAPEST  | May 18-19<br>May 20-25<br>May 26-31   | \$1875.00<br>\$275.00<br>Single Supl.          |
| <b>F</b> | <b>PODOLANKA II</b><br>15 Days<br>Escort: OLA MARWIK                   | July 26-August 9<br>Swissair<br>(IT7SR1EWR020)      | BUDAPEST<br>TERNOPIL<br>BUDAPEST   | July 27-28<br>July 29-August 3<br>August 4-7<br>August 8-9  | \$2000.00<br>\$275.00<br>Single Supl.          |
| <b>G</b> | <b>POLTAVKA</b><br>27 Days<br>Escorts: TANIA D'AVIGNON<br>MIKE EDWARDS | August 4-30<br>Swissair<br>(IT7SR1EWR021)           | BUDAPEST<br>LWV<br>CHERNIVTSI<br>KIEV (Chernyiv)<br>POLTAVA (Opishina/Ressetyivka)<br>KIEV/Kariv<br>LWV/BROD<br>BUDAPEST | August 5 in Transit<br>August 5-9<br>August 10-12<br>August 12-16<br>August 16-19<br>August 20-22<br>August 22-25<br>August 25-27<br>August 28-30<br>August 29-30 | \$3000.00<br>\$500.00<br>Single Supl.          |
| <b>H</b> | <b>LASTIVKA</b><br>20 Days<br>Escort: ROMAN VORONKA                    | August 5-24<br>KLM Airlines<br>(IT7KL1273CZZ)       | LENINGRAD<br>LWV<br>YALTA<br>KIEV/Kariv<br>MOSCOW  | August 6-9<br>August 9-14<br>August 14-17<br>August 17-21<br>August 21-24   | \$2775.00<br>\$450.00<br>Single Supl.          |
| <b>J</b> | <b>BANDURA</b><br>18 Days<br>Escort: LIDIA DUMYTSCH                    | August 18-September 4<br>Swissair<br>(IT7SR1EWR022) | BUDAPEST<br>LWV<br>KIEV/Kariv<br>TERNOPIL<br>BUDAPEST  | August 19-20<br>August 21-26<br>August 26-29<br>August 30-September 2<br>September 3-4  | \$2300.00<br>\$350.00<br>Single Supl.          |
| <b>K</b> | <b>CHAIKA</b><br>13 Days<br>Escort: CHRISTINE BONACORSA                | September 2-14<br>KLM Airlines<br>(IT7KL1273CZZ)    | LENINGRAD (Petrodvorets)<br>LWV<br>KIEV/Kariv  | September 2-6<br>September 6-10<br>September 10-14  | \$2100.00<br>\$275.00<br>Single Supl.          |
| <b>L</b> | <b>LVOVIANKA II</b><br>12 Days<br>Escort: OKSANA TRYLJAK               | October 6-16<br>Swissair<br>(IT7SR1EWR023)          | BUDAPEST<br>LWV/OR<br>TERNOPIL<br>BUDAPEST   | October 6-7<br>October 8-14<br>October 15-16<br>Ternopil  | \$1650.00<br>\$175.00<br>Single Supl.<br>Adtl. |
| <b>M</b> | <b>LWIV EXPRESS</b><br>11 Days<br>Escort: MARIUKA HELBIG               | November 17-27<br>Swissair<br>(IT7SR1EWR024)        | BUDAPEST<br>LWV<br>BUDAPEST  | November 18 in Transit<br>November 19-25<br>November 26-27  | \$1400.00<br>\$125.00<br>Single Supl.          |

# scope travel inc

January 19

**ANN ARBOR, Mich.:** The Ukrainian Students Association at the University of Michigan at Ann Arbor will sponsor a lecture by Andrij Krawchuk, Ph.D. candidate in theology at St. Paul University in Ottawa, where he is also a faculty member, on "Ethical Problems and Responses: The Ukrainian Catholic Church During World War II," at 4 p.m. in the Modern Language Building, Room 2011.

January 20

**ANN ARBOR, Mich.:** The Ukrainian Students Association at the University of Michigan will host a screening of "Teach Me to Dance," a 1978 film in English by Anne Wheeler about the prejudices early Ukrainian settlers faced upon immigrating to Canada, at 7:30 p.m. in the Modern Language Building, Lecture Room No. 2. Admission is free.

January 21

**ANN ARBOR, Mich.:** Ihor Fedorowycz, Rhodes Scholar, recent graduate of the University of Michigan Law School and currently a Ph.D. candidate in international relations at Oxford University, will present a lecture on "Religious Persecution in Ukraine in Violation of International Law," at 4 p.m. in the Modern Language Building, Room 2011, University of Michigan here. The lecture is sponsored by the Ukrainian Students Association at U of M.

January 23

**HUNTSVILLE, Ala.:** Due to inclement weather, the annual Christmas party of the Slavic Club at the University of Alabama at Huntsville will be held today instead of the date originally announced (January 9). The party will take place at 7:30 p.m. at the Church of the Visitation parish center, 220 Lincoln S.E. A \$10

## PREVIEW OF EVENTS

admission fee will include dinner. For more information call Mykola Pawluk, (205) 852-7282.

**BRIDGEPORT, Conn.:** The Greater Bridgeport Committee of Millennial Celebration is sponsoring an open-air, inter-denominational service to celebrate the rite of baptismal renewal. The 1 p.m. service will inaugurate the Millennial year for the greater Bridgeport community and will feature the traditional blessing of water. The public is invited. A brief reception will follow. Take Route 25 to exit 5 in Bridgeport, turn left on Glenwood Avenue, right on Crown Street — entrances is Crown and Noble. For more details call Edward Kiriluk, (203) 268-0005, or Jerry Cap, (203) 378-6712.

January 30

**ANN ARBOR, Mich.:** The Avantgarde Ukrainian Theatre Group of Toronto will present three short plays, "Out at Sea" and "Catastrophe," and a third to be announced, at 7:30 p.m. in the Immaculate Conception School Auditorium in Warren, Mich. The performances are sponsored by the Ukrainian Students Association at the University of Michigan at Ann Arbor. Tickets are \$8 per person for adults, \$5 for students and senior citizens. Sponsors may be admitted at \$25 a couple. For more information call Ksenia Kozak, (313) 996-1516.

**CHICAGO:** The Ukrainian Medical Association, the Ukrainian Veterinary Medical Association and the Ukrainian Engineers Society of Chicago will hold their traditional dinner and dance with presentation of debutantes, at the Grand Ballroom of the Conrad Hilton Hotel, 720 S. Michigan Ave. For more information call Mr. Strutinski, (312) 486-4348, or Christine Taran, (312) 637-5646.

dimensions of the courtroom for that trial — 12 square meters (one survivor was not able to identify Fedorenko in that courtroom); an exchange of letters between Armand Hammer and Shimon Peres; a report by U.S. investigator Bernard Dougherty about his conversation with Sheffler from November 16, 1979; testimony of documents expert Albert Leiter, who found that the ink in one of the pinholes on the Trawniki photo is the same as that used by the translator whose notations appear on the identification card; and an appeal from the Israeli government to the USSR for additional documents from Trawniki.

Despite prosecution objections, the judges also admitted: a list of 20 survivors who could not identify photos of John Demjanjuk shown to them by the Office of Special Investigations; 20 pages of various telephone books with last names similar to Demjanjuk; a statement by a German guard, Muenzberger, that "Ivan" worked in Treblinka from the summer of 1942 to the early autumn of 1943 (dates which conflict with those on other documents dealing with the case).

Not admitted were: the testimonies of Kurt Streibel and Gideon Epstein, the OSI's forensic expert; correspondence between the OSI and the Soviet government; and OSI guidelines on photo identifications.

### UKRAINIAN INDEPENDENCE DAY COMMEMORATIONS

January 17

**UNION, N.J.:** The public is invited to attend the proclamation of the 70th anniversary of Ukrainian Independence at 11 a.m. at the Municipal Building on Morris Avenue. The ceremony will be followed by a 1 p.m. luncheon at Galloping Hill Inn, Galloping Hill Road and Chestnut Street in Union. Admission for the luncheon is \$13 per person. For information call Vera Studney, (201) 353-4097. The event is organized by Branch 32 of the Ukrainian National Women's League of America.

January 19

**TRENTON, N.J.:** The local Committee to Commemorate the Millennium of Christianity in Ukraine invites the public to participate in a proclamation ceremony in Mayor Arthur Holland's office in Trenton City Hall, 219 East State St. at noon. For information call Dr. Omeljan Kotsopoy, (609) 393-6891.

**MAPLEWOOD, N.J.:** Mayor Robert H. Grasmere will read and sign the Ukrainian Independence Day proclamation during a scheduled township committee meeting at 8:30 p.m. The public is invited to attend.

January 20

**TRENTON, N.J.:** Gov. Thomas H. Kean will sign the Ukrainian Independence Day proclamation at 2 p.m. at the State House. Resolutions commemorating this historic event will be sponsored in the New Jersey State Senate and Assembly, and offered for passage by the legislature during the week. In celebration of the Millennium of Christianity in Kievan Rus', an appropriate exhibit will be featured in the Statehouse Rotunda. The public is invited to attend.

January 22

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

**SPRING VALLEY, N.Y.:** The Ukrainian community of Rockland County will commemorate the 70th anniversary of the Independence of Ukraine with the raising of the flag of the Ukrainian National Republic at the County Court complex. The event is being sponsored by the Ukrainian American Veterans, Post 19. For information call Teddy Dusanenko, (914) 634-5502.

**BOSTON:** Ukrainian Independence Day will be marked with the raising of the flag of the Ukrainian National Republic at noon at City Hall Plaza, followed by a commemorative program inside City Hall on the ground floor. The program will feature prayers, reading of proclamations, greetings from city government officials and representatives of other ethnic groups, and singing. The event is sponsored by the Ukrainian Congress Committee of America, Boston Chapter. At 7:30 p.m. Ukrainian Catholic and Orthodox parishes will hold an ecumenical molen at Christ the King Ukrainian Catholic Church, 146 Forest Hill Road in Jamaica Plain, officially opening the community's observances of the Millennium of Christianity in Kievan-Rus'.

January 23

**HARTFORD, Conn.:** The public is invited to a gala banquet celebrating the 70th anniversary of Ukrainian Independence at 6 p.m. at the Marriott Hotel in Farmington. The program includes dinner, an address by the Judge Bohdan Futey, Namysto from Washington and dancing to the tunes of Charivni Ochi. For reservations call (203) 524-5702.

**DENVER, Colo.:** The Colorado Committee to Commemorate the Millennium of Christianity in Ukraine will hold a commemorative banquet at the Sheraton Hotel, 530 Simms Blvd., at 6:30 p.m. The keynote speaker, Dr. Myron B. Kuropas, will address the subject of "The Role of Christianity in the Building of the Ukrainian Nation." For tickets at \$25 per person or information call Nadia Vynych, (303) 237-4026.

January 24

**BOSTON:** An academia commemorating Ukrainian Independence Day will be held at St. Andrew's Ukrainian Orthodox Church, 24 Orchard Hill Road in Jamaica Plain. The academia will begin with an assembly of SUM-A, Plast and veterans organizations. The principal speaker will be Yaroslav Hajwas, a journalist from New York. Participants in the cultural program will be the church choirs of St. Andrew's and Christ the King Ukrainian Catholic Church, members of SUM-A, Plast and other groups. The event is sponsored by the Boston Chapter of the Ukrainian Congress Committee of America. For more information call O. Szczudluk, (617) 325-0237 (evenings).

**NEW CITY, N.Y.:** The Ukrainian American Veterans, Post 19, invite the public to a reading of a proclamation of Ukrainian Independence Day by Rockland County Legislators at noon in the County Legislative Chambers. For more information call Teddy Dusanenko, (914) 634-5502.

## Defense documents...

(Continued from page 1)

summations should be presented.

Therefore, summations still are scheduled to begin on January 25 with the prosecution summing up its case first. According to The Jerusalem Post, the defense is then expected to begin its presentation a week later.

The Jerusalem Post's reporter at the trial, Ernie Meyer, also explained:

"After the two leading counsels have given their final pleadings, the three judges, Dov Levin, Dalia Dorner and Zvi Tal, will retire for several months and devote themselves to the awesome task of going over the entire trial record and finally arriving at a verdict. It should be borne in mind that no half-measure is possible. If the verdict is guilty, the death penalty is mandatory. If the verdict is not guilty, the prisoner must be released."

The trial record as of January 1, noted Mr. Meyer, numbered 8,800 pages in the original Hebrew and 11,600 pages in English translation.

In other developments during the brief court session on January 11, the judges admitted into evidence the following documents which were not opposed by the prosecution: two pages of the court transcript from the trial of Feodor Fedorenko in Florida, i.e. the testimony of Miriam Radwiker; the



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