

THE Ukrainian Weekly

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Canadian government gives \$1 million to Ukrainian groups

EDMONTON — Don Mazankowski, deputy prime minister of Canada announced grants totalling \$1 million to spur Ukrainian community development in Canada.

The announcement was made on Saturday, January 23, during the banquet sponsored by the Alberta Provincial Council and the Edmonton Branch of the Ukrainian Canadian Committee officially opening the Millennium of Ukrainian Christianity for Alberta and the 70th anniversary of the Ukrainian declaration of independence, the Fourth Universal. A sell-out crowd of 630 people attended.

The \$1 million grant is to be divided among three national projects:

- \$500,000 will be allocated to the Ukrainian Resource Development Centre at Grant MacEwan College in Edmonton. The URDC is the first higher educational center to teach applied Ukrainian arts in North America.

- \$350,000 for the fourth volume of the English-language Encyclopedia of Ukraine.

- \$150,000 for the Ukrainian Canadian Committee's Information Bureau in Ottawa which was opened in October 1987.

Mr. Mazankowski handed over the \$500,000 check to Lydia Shulakewych, president of the Ukrainian Canadian Committee's Alberta Provincial Council, who then presented it to Dr. Peter Kossowan, chairman of the board of directors for Grant MacEwan College.

The \$350,000 check was presented to Dr. Louis Melosky, chairman of the Canadian Foundation for Ukrainian Studies.

These new grants are the outcome of a meeting the National Council of the UCC held with Prime Minister Brian Mulroney in September 1987, explained Mr. Mazankowski.

"The prime minister, impressed by the president of the Ukrainian Canadian Committee, indicated his desire to see the government help in some way to maintain and strengthen Ukrainian culture and heritage in our country," Mr. Mazankowski said.

"The contribution of Ukrainians in the development of Canada, especially in the West, has been enormous. In addition, this year marks the Millennium of Ukraine's acceptance of Christianity. Because of this auspicious occasion, the Ukrainian Canadian Committee should be commended for its work and we are pleased the federal government can support your very worthwhile projects."

Mrs. Shulakewych said:

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Mykola and Raisa Rudenko arrive in New York Welcomed by friends community leaders

by Chrystyna N. Lapychak

NEW YORK — Appearing visibly weary, yet gratified, Mykola and Raisa Rudenko arrived on American soil at JFK International Airport on January 27 to a warm welcome from friends, fellow former dissidents and numerous representatives of Ukrainian American organizations.

Lufthansa flight No. 404 from Frankfurt, West Germany, touched down at JFK at 4:25 p.m. with the Rudenkos on board, and the couple, released from Siberian exile only nine months ago, was met by officials from the New York-based International Rescue Committee, who have pledged to assist them in settling down in the United States.

The Rudenkos were escorted straight to the second floor of the International Arrivals Building, where a press conference, sponsored by the IRC, was scheduled to take place. The dissident couple was greeted with flowers, hugs and kisses by old friends and exiled colleagues from the Ukrainian Helsinki Monitoring Group, which Mr. Rudenko chaired in the mid-1970s, and other Soviet dissidents and Ukrainian community leaders.

Tassia Soodi of the IRC introduced the couple, who left the Soviet Union on December 13 and spent over one month obtaining medical treatment in Munich. Ms. Soodi read aloud a letter addressed to the 67-year-old poet by Sen. Alfonse D'Amato (R-N.Y.), welcoming him as a "brave soldier of freedom" to New York.

Two young girls in Ukrainian em-

UNA donations to famine commission total \$30,000

JERSEY CITY, N.J. — The Ukrainian National Association has donated an additional \$20,000 to the U.S. Commission on the Ukraine Famine, it was announced here at the UNA Home Office.

The donation brings to \$30,000 the amount this fraternal benefit insurance company has contributed to support the work of the U.S.-government body. In December the UNA made its first donation of \$10,000.

Dr. James E. Mace, staff director of the U.S. Commission on the Ukraine Famine, accepted a check from the UNA during a meeting with the association's supreme officers on January 11.

In addition, UNA and Svoboda Press publishing house employees have do-

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Mykola and Raisa Rudenko seated during January 27 news conference at JFK International Airport, organized by the International Rescue Committee of New York.

broided blouses presented flowers to the 48-year-old Mrs. Rudenko, a former laboratory technician.

In a statement to the press through an interpreter, Mr. Rudenko expressed gratitude to all groups and individuals who fought and continue to fight for the release of Ukrainian and all Soviet political prisoners.

The former political prisoner spoke about the three-decades-old movements for national and human rights in the Soviet Union in light of the new Soviet policy of glasnost and efforts at democratization.

"I believe that the struggle for several decades of political dissidents, as you call them in the West — I call them democrats — has had positive effects," said Mr. Rudenko. "I further believe that those signs of democratization now in the Soviet Union would not have been possible without this struggle. Our sacrifices have not been in vain."

While the dissident poet said he welcomed changes in the Soviet Union, particularly the release of over 200 political and religious prisoners over the past year, he said, "persecution continues."

"The KGB, which hasn't been reduced by one lieutenant, let alone a colonel, continues to develop dossiers, to follow and abuse" those who work for democratization in the Soviet Union and especially in Ukraine.

Treblinka survivor recalled to stand

Special to Svoboda and The Weekly

JERUSALEM — Treblinka survivor Eijahu Rosenberg was recalled to the witness stand this week after the John Demjanjuk defense team obtained a 1945 document from Polish archives in which Mr. Rosenberg wrote that he witnessed the killing of "Ivan of Treblinka."

Handwritten in Yiddish, Mr. Rosenberg's 68-page statement des-

cribed the August 1943 prisoner uprising at Treblinka and noted: "Afterwards we broke into Ivan's machine room. He was asleep at the time. Gustaf hit him in the head with a spade, leaving him lying there for all eternity."

Mr. Rosenberg had identified the defendant in the Nazi war crimes trial as "Ivan the Terrible" during testimony given in March 1987.

Mr. Rudenko, who was incarcerated for 11 years, brought up the detainment of three Ukrainian and one Armenian rights activists in early December, as they unsuccessfully attempted to travel to Moscow to attend an unofficial international human rights seminar organized by Press Club Glasnost.

"But the worst happening in Ukraine is the continuation of the policy of ethnocide, which is itself a continuation of a policy of genocide," that was manifested at its worst by the man-made famine of 1932-33, when 7 million starved to death and "when the fabric, the body of the nation was destroyed," he said.

"Ethnocide has increased in the past 20 years," he said, "to destruction of the soul of the nation, against the language and culture," through the instrument of Russification.

The poet described a catastrophic Ukrainian language situation in schools from kindergarten to universities and scholarly institutions, where the Russian language dominates. "Russification begins at the age of 5, when one learns the alphabet," he said. "It (Russification) is a struggle to preserve the (Soviet) empire."

"The strength of the Leninist/Marxist, even the leader of the Soviet Union, lies in the belief that if the

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Ruban family suffers harassment, wife, son still set for U.S. trip

JERSEY CITY, N.J. — The family of imprisoned Ukrainian national rights activist Petro Ruban has recently been put under intensive harassment by the KGB in an apparent effort to put pressure on the dissident's wife, Lydia, to get her husband to sign a statement of recantation, said Christina Isajiw of the Human Rights Commission of the World Congress of Free Ukrainians.

The dissident sculptor's 19-year-old daughter, Natalia, was reportedly beaten up by a man, identified as Gennadi Kudar, who claimed that he was a prison friend of her father. Mr. Ruban has denied that he ever met the man, who reportedly served a labor-camp term for murder, said Ms. Isajiw in a January 28 telephone interview with *The Weekly*.

The incident reportedly happened on January 1 in Pryluky, Mr. Ruban's hometown in the Chernihiv region. The

police reportedly never appeared at the scene and later refused to investigate the case. After the beating Miss Ruban was reportedly taken to a hospital emergency room where she was diagnosed and treated for a concussion and dislocated lower jaw, Ms. Isajiw said.

Her mother has said she believes that this was an attempt by the KGB to terrorize her and her family and force Mr. Ruban, who is serving a sentence in a special-regimen block of Perm labor camp No. 35, to sign a statement that would purportedly pardon him and allow him to leave the country with his family.

Mrs. Ruban was given permission to travel to the United States to obtain medical treatment for Natalia's brother, Marko, who is paralyzed. They are scheduled to arrive at JFK International Airport at 3:30 p.m. on January

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Ukrainian Catholic liturgy broken up

LONDON — According to a report by Keston College, a midnight liturgy being celebrated by 250 Ukrainian Catholics on Christmas Eve was broken up in the village of Kalynivka, Lviv Oblast, in western Ukraine.

The church in Kalynivka was closed down in 1960 during Khrushchev's persecution of religion. It has stood deserted for many years until the believers broke the locks and bolts on the doors and, without asking for permission, began to renovate the church themselves. Eventually they began to regularly celebrate holy liturgy there.

The church in Kalynivka belongs to the Ukrainian Catholic Church of the Eastern Rite (known also as the Uniate Church), which has been illegal in the USSR since 1946.

During the liturgy, the local commissioner in charge of religion, local Communist Party leaders, a school teacher and Komsomol activists broke into the church. They began to shout loudly that the believers should immediately leave the church. The Rev. Petro Zeleniuk stopped the service. Several of the activists approached the altar, while others started to forcibly push people out of the church.

As soon as somebody attempted to protest against this act of violence, the activists called the militia under the

pretext that the "believers are opposing the authorities and are causing disorder." According to as yet unconfirmed reports some parishioners were detained by the militia and have not yet been released.

The Rev. Zeleniuk belongs to a group of Ukrainian Catholic priests who have recently emerged from the underground, where they have existed since 1946. He openly declared that he is a priest from the Ukrainian Catholic Church and demanded its recognition. He recently travelled to Moscow and attended a press conference organized by the Russian Orthodox dissident Alexander Ogorodnikov.

Also at that press conference was Ivan Hel, the new leader of the Initiative Group for the Defense of the Rights of Believers and the Church in Ukraine, who had delivered a new petition to the Supreme Soviet, signed by two bishops and more than 1,500 faithful, calling for the legalization of the Ukrainian Catholic Church.

The Rev. Zeleniuk, it should be noted, is the priest who had recently reopened a Ukrainian Catholic Church that had been closed since Stalinist times. He opened the church without Soviet authorities' permission and has been celebrating liturgy there. The location of the church is not known.

Estonian dissidents face new threats

NEW YORK — Estonian human rights activist Lagle Parek, released last year during the wave of the new human rights policy, might be returned to jail, reported the *Second World Press*.

It was reported from Tallinn that she was told by the deputy procurator of the Estonian Republic, that the procurator had already appealed to the Presidium of the Supreme Soviet of Estonia to revoke the decree under which Ms. Parek was pardoned in the spring of last year. She is now facing a two-year jail term to be followed by three years of exile in Siberia.

Another pardoned Estonian dissident, Heiki Ahonen, was given the choice of emigrating or taking part in the restoration project at the Chernobyl nuclear power plant for three months — dangerous work performed by drafted army reserve personnel. Ms. Ahonen chose the latter and was ordered to report on February 1.

Ms. Parek and Ms. Ahonen are the leaders of the group which is pressing

for publication of the Molotov-Ribbentrop Pact under which Estonia was annexed by the Soviet Union in 1940. The group is also planning to erect a monument to the victims of Stalin's terror and has gathered more than 10,000 signatures on a petition seeking official permission for this project.

The KGB is thus trying to prevent the public activities of the members of the initiative group planned for February 2, which is the anniversary of Estonian independence.

Ms. Parek and Ms. Ahonen were convicted in 1983 for their public statements advocating the independence of Estonia. Ms. Parek got a nine-year sentence, Ms. Ahonen was sentenced to seven years.

Other Estonian activists, imprisoned for similar activities in the early '80s, are still in detention. Among them are the biologist Mart-Olav Niklus and the philologist Enn Tarto, who are confined in the special-regimen block of the political labor camp in Perm.

Vechirnyi Kiev again focuses on Ukrainian Culturological Club

LONDON — Vechirnyi Kiev, Kiev's evening newspaper available only within the USSR, again carried a full page of letters dealing with the unofficial Ukrainian Culturological (Culture and Ecology) Club in early December 1987.

A critical article by O. Shvets, which appeared in early October denigrated the activities of the club and accused members of being under the influence of the West. Half of the readers' letters in response to this article were published in November and provide an interesting insight into the variety of opinions about this unofficial club that the authorities have still refused to register.

By December 1 a total of 172 letters had been received by the editors of Vechirnyi Kiev, and, of these, editors admit, only 107 supported the criticism levelled at the club.

The editors admit that the famine of 1932-33 did actually take place, although they question the club's claim that it was "man-made." They also admit the existence of "blank spots" in

Ukrainian history.

One of the letters to the editor published in early December is by a former Ukrainian political prisoner, Oksana Meshko, who accuses Mr. Shvets of misleading readers by stating that the real intention of the Ukrainian Culturological Club is to "disseminate hostile ideas." Ms. Meshko goes on to pledge support for the club by saying that it is both positive and necessary.

Other readers call Mr. Shvets's article slanderous and dishonest, and say it seeks to fabricate evidence against "honest Ukrainian patriots."

The fact that letters in support of the club were received in such large numbers, and some of them were published in Vechirnyi Kiev, indicates that Mr. Shvet's hostile attack may have backfired on the authorities and only served to heighten interest in the activities of the Ukrainian Culturological Club, reported the London-based Ukrainian Press Agency.

Crimean Tatars resume demonstrations

NEW YORK — According to information received from Tashkent, Uzbekistan, demonstrations by Crimean Tatars took place on January 3 and 10 in three Central Asian cities, reported the *Second World Press*.

The first demonstration took place in Bekabad on January 3. The demonstrators demanded the release of imprisoned Crimean Tatar activists Reshat Ablaev and Sinaver Kadyrov, and protested the beatings of Sabrie Seutova.

The demonstration in Bekabad was dispersed by means of force, many people were beaten and were hosed down by water from fire engines. In protest, the Crimean Tatars organized other mass demonstrations in Chirchik and Yangiul on January 10. From 1,500 to 2,000 people participated in each of them. To stop them, police again used fire engines, but news of arrests has not yet been forthcoming.

The immediate reason for the new wave of demonstrations was the beating of Sabrie Seutova in Moscow on December 15. Ms. Seutova came to Moscow as a representative of the Crimean Tatars to take part in the international Independent Seminar on Humanitarian Problems. She was stopped by police and plainclothes KGB agents on the street who took her and beat her head against a police car.

Ms. Seutova lost consciousness and was taken by the police to a psychiatric hospital where the doctors refused to admit her, diagnosing her as having suffered a brain concussion. The same day she was sent by plane to Tashkent to a specialized clinic. She was discharged on January 15 by decision of the chief doctor, despite the opinion of her doctor, who insisted on continuing treatment.

According to her relatives, there was no improvement in her health after a month in the clinic. Physicians associated with the human rights movement are concerned for Ms. Seutova's health and insist on hospital treatment.

Ms. Seutova is 32 years old, a member of the Journalists Union of the USSR and works as a senior editor at the journal *Yildyz (Star)*, published in the Tatar language.

Another activist in the Crimean Tatar national movement, Reshat Dzhemilev, 56, is now being held in the hospital of the Tashkent medical institute. He has terminal arteriosclerosis and diabetes (as a consequence of multiple prison terms). His relatives in New York have sent him an invitation to come to the U.S. for medical treatment, but Soviet authorities have refused him an exit visa.

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Village Voice article says 1932-33 genocide is a hoax

NEW YORK — The man-made famine of 1932-33 in Ukraine, in which between 5 and 10 million persons perished, was the latest Ukrainian subject of an "expose" by The Village Voice.

According to a January 12 article by writer Jeff Coplon, there was a famine in Ukraine in the 1930s. "It appears likely that hundreds of thousands, possibly 1 or 2 million, Ukrainians died — the minority from starvation, the majority from related diseases. By any scale, this is an enormous toll of human suffering," wrote Mr. Coplon.

"By any stretch of an honest imagination, the tragedy still falls short of genocide," he added.

In the lengthy article, the writer attempted to prove that the Ukrainian holocaust is a hoax — "a hoax played out from the White House and Congress through the halls of Harvard to the New York State Department of Education."

He continued: "Pressing every pedal, pulling all the strings, is a Ukrainian nationalist lobby straining to cloak its own history of Nazi collaboration. By revising their past, these emigres help support a more ambitious revisionism: a denial of Hitler's Holocaust against the Jews."

According to Dr. James E. Mace, staff director of the U.S. Commission on the Ukraine Famine — described in the Voice article as "a right-wing polemicist, an indifferent researcher who has made a checkered career out of faminology" — Mr. Coplon's article is "particularly reprehensible" because of its two main assumptions: "first, that people who say Stalin killed millions must be Nazi collaborators, and, second, that citing the millions killed by Stalin is meant to diminish the (Jewish) Holocaust."

Moreover, Dr. Mace said, the article is "a slur on the entire Ukrainian community."

Titled "In Search of a Soviet Holocaust: A 55-Year-Old Famine Feeds the Right," the Voice article tackled four subtopics of what it refers to as "faminology": the film "Harvest of Despair"; the book "The Harvest of Sorrow"; New York State's curriculum on genocide, which includes a volume on the famine and human rights violations in

Ukraine; and what the writer calls "hidden agendas."

1921 photographs

Mr. Coplon described "Harvest of Despair," the award-winning documentary produced by the Ukrainian Famine Research Committee based in Toronto, as a fraud. He quoted Canadian Doug Tottle as saying that "90 percent" of the film's photographs are in fact from the famine of 1921-22.

And he quotes Ukrainian translator and writer Marco Carynnyk:

"I gave them (the research committee) two sets of photographs. ... I told them 'Here are the ones from the 1930s, and here are the ones from 1921-22.' But in the cutting of the film, they were all mixed up. I said this can't be done, that it will leave the film open to criticism. ... My complaints were ignored. They just didn't think it was important."

The Voice writer also stated that several witnesses in the film were Nazi collaborators and pointed out: "This slant pervades emigre research on the famine. Soviet sources are rejected out of hand, while Nazi sources... are accepted unconditionally."

In the section regarding Robert Conquest's "The Harvest of Sorrow," Mr. Coplon depicted the historian as an anti-Soviet propagandist, who received "an \$80,000 subsidy from the Ukrainian National Association, a New Jersey-based group with a venerable, hard-right tradition; the UNA's newspaper, Swoboda [sic], was banned by Canada during World War II for its pro-German sympathies."

"Premier Sovietologists," according to the article, "dismiss Conquest for what he is — an ideologue whose serious work is behind him."

In regard to New York State's curriculum on the Holocaust and genocide, Mr. Coplon wrote:

"A funny thing happened on the way to the high schools: The Ukrainian nationalists stole the show. Their point man was Bohdan Vitvitsky, a New Jersey attorney and author who was invited to join the state's advisory council, which would steer the curriculum's development. Vitvitsky's first move was to gain inclusion of the

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Ukrainian Community Fund's February-March fund drive

Another year of our activity has passed, and thanks to your financial assistance we were able to realize the projects we had planned, among them paying our share into the World Congress of Free Ukrainians — \$46,000. We were able not only to meet this fund-raising goal, but to surpass it. This year, however, our WCFU contribution was raised to \$52,000.

We have begun a new year, a year that is notable for two monumental anniversaries in the history of Ukraine and our nation. On January 22 of this year we observed the 70th anniversary of the proclamation of independence of Ukraine and the 69th anniversary of the Act of Union of all Ukrainian territory. This year's observances of both anniversaries were conducted also in the spirit of this year's celebration of the Millennium of Christianity, which became the state religion of Rus', the first Ukrainian state, in 988. This is the greatest religious and political event in the history of Rus'-Ukraine, and it came about as a result of our greatest state leader, the prince of Rus', St. Volodymyr the Great.

In view of the Soviet Communist threat against our Ukrainian nation and many other captive nations, as well as the threat Soviet Communism poses to the entire world, the Ukrainian American Coordinating Council must confront ever-increasing duties and goals. These are dependent upon the increased support and cooperation of the entire Ukrainian community.

As in the past, so in the future we will conduct and support those activities that are most beneficial to our cause. Among these are support of the U.S. Commission on the Ukraine Famine, which is studying the causes and results of the Great Famine in Ukraine of 1932-33; assistance to newly arrived human and national rights activists; defense of the Ukrainian name against defamation; support of the foreign languages department, i.e., its Ukrainian language offerings, at the State University of New York; maintaining contacts with government agencies and officials, as well as with non-governmental and ethnic organizations. We will support those foreign policies of our government that support nations held captive under Communist domination — first and foremost, Ukraine — as well as all other efforts in which our intervention, as an organization representing Ukrainian Americans, is necessary.

In order to enable the UACCouncil to continue achieving its goals, as well as its financial responsibilities toward the WCFU, the Executive Committee of the UACCouncil, while thanking all its supporters for their assistance in the past, appeals to Ukrainian community members to continue contributing to the Ukrainian Community Fund established four years ago to cover the UACC budget and the expenses associated with UACC activity.

Annual dues to the Ukrainian Community Fund are as follows:

- \$250 from national organizations
- \$ 50 from their branches
- \$ 25 from individuals (employed)
- \$ 15 from retired persons
- \$ 5 from students

If you should choose to send a donation to the WCFU directly, we ask that you indicate you are a member or supporter of the UACCouncil, otherwise your contribution will be divided equally in fulfilling the assessments of the UACCouncil and the Ukrainian Congress Committee of America. We also ask that, if possible, organizations and individuals donate more than the minimal suggested amount.

Checks should be made payable to the Ukrainian American Coordinating Council and mailed to the UACC at 142 Second Ave., New York, N.Y. 10003.

On the occasion of the New Year, we thank you for your past support and we wish you and your families good fortune, health and happiness.

Executive Committee of the
Ukrainian American Coordinating Council

Panel in Chicago discusses Demjanjuk case developments

by Marianna Liss

CHICAGO — On a lecture tour to raise money for the John Demjanjuk Defense Fund, Edward Nishnic said that he believes the Israeli trial of his

father-in-law, the former Cleveland autoworker accused of war crimes during World War II, will end in acquittal.

Mr. Nishnic was joined by other speakers — Paul Chumak, the Ukrai-

nian Canadian attorney who recently joined the Demjanjuk defense team; Peter Jacyk, vice-president of the Canadian Charitable Committee for Aid to the Demjanjuk Family; and the defendant's son, John Jr.

The panel, along with Dr. Myron Kuropas, a Chicago area educator who conducted the evening, talked about the latest developments in the case and explained court proceedings in Jerusalem.

To an audience of over 400 people gathered at Sts. Volodymyr and Olha Ukrainian Catholic Church Hall in Chicago on January 17, Mr. Nishnic said that barring a court decision based solely on emotion, there was no basis for a conviction — the prosecution has failed to prove its case.

He explained that various expert witnesses for the defense have supported the argument that the Soviet-supplied Trawniki identification card, a key piece of evidence against Mr. Demjanjuk, is a forgery.

Though optimistic, he was less than

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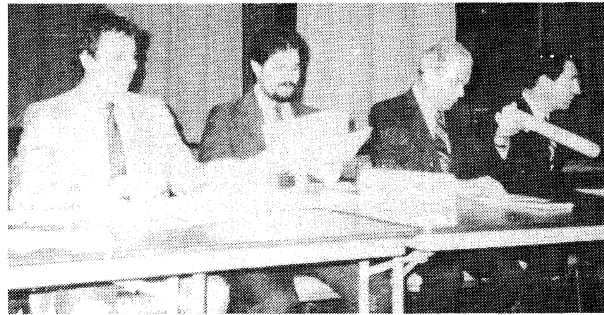
Tolstoy comments on Demjanjuk trial

JERSEY CITY, N.J. — Nikolai Tolstoy, the historian called by the John Demjanjuk defense team in order to assess the validity of the defendant's alibi, wrote recently in a British newspaper about the presiding judge's "unorthodox approach to the administration of justice."

In a December 13, 1987, article in The Sunday Telegraph, Mr. Tolstoy, after recounting his testimony at the Nazi war crimes trial and citing examples of some of the ridiculous testimony provided by historical experts for the prosecution, concluded:

"It struck me how remote was this court from the realities of wartime events. Apart from the eyewitness survivors of Treblinka and Demjanjuk himself, no one participating had any direct experience of the real men and events of the times of which they spoke.

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The John Demjanjuk case is discussed by (from left) John Demjanjuk Jr., Edward Nishnic, president and administrator of the John Demjanjuk Defense Fund, Peter Jacyk, vice president of the Canadian Charitable Committee for Aid to the Demjanjuk Family, and Paul Chumak, the Canadian lawyer on the Demjanjuk defense team.

UCC donates painting to Edmonton in commemoration of Millennium

EDMONTON — The Ukrainian Canadian Committee, Edmonton Branch, has donated a painting representing Ukrainian Christianity to the city of Edmonton as a monument to this year's celebration of 1,000 years of Ukrainian Christianity.

Lydia Shulakewych, president of the Alberta Provincial Council and the Edmonton Branch of the UCC, presented the painting to Edmonton Mayor Laurence Decore at this year's annual Ukrainian Independence Day flag-raising ceremony attended by approximately 1,000 people at City Hall on Saturday, January 23.

Titled "The Paska Has Already Been Blessed," the painting by Alberta-born artist Peter Shostak depicts Easter in a pioneer Ukrainian community in rural Alberta.

In attendance at this year's ceremony were John Doble, consul general for the United Kingdom, and Virginia Palmer, vice-consul of the United States, as well as several representatives of the federal and provincial governments and ethnocultural organizations.

Every year, the blue-and-yellow flag of the Ukrainian National Republic is raised at Edmonton's City Hall to commemorate the January 22, 1918, Declaration of Independence and a proclamation declaring Ukrainian Independence Week is read.

In reading the declaration, Mayor Decore commented that this year's independence commemoration is especially significant because it coincides with the beginning of the celebration of 1,000 years of Christianity.

He contrasted "the evil that the Soviets have perpetrated in oppressing our homeland" by refusing to give us the most basic human rights, with the experiences our forefathers had "in coming to this great country and being very much a part of the growth and strength of Canada."

"I think what they had was strength from their religion — the strength from two great religions, the Catholic and the Orthodox, that gave them that strength, that ability to break the land around here and the rest of Canada."

"So today...we think about happiness and sadness, about evil and glorious opportunity. Today we remember Ukraine and Canada."

Mrs. Shulakewych reminded the crowd that the proclamation affirming

independence had been recognized by such countries as: France, Great Britain, Germany, Austria, Rumania, Hungary, Poland, Bulgaria, Turkey, Finland, Estonia and Latvia.

"In commemorating this anniversary, we affirm our deep attachment to human values, to the fundamental democratic right of self-determination of nations, and to the principle of the democratic process.

"Seventy years of repression have not rooted out Ukrainians' hopes for democracy and freedom.

"It is not us who should fear the future, but those who would suppress our striving for human and national rights. The Ukrainian community has much to contribute to Alberta. Our unique contribution will be to ensure that our past is not forgotten, but rather, by sharing our heritage and our values, we believe that we will add good substance to the fabric of Canadian society."

Prior to the flag-raising, master of ceremonies Ihor Broda recognized three veterans of the Ukrainian liberation struggle of 1918 who were present in the audience.

Myroslav Tkachuk, Wasyl Horbay and Michael Lubick served the Ukrainian Army of Galicia which fought Bolshevik Russians, tsarist Russians, hostile Poles and Rumanians in struggling to assert Ukrainian self-determination.

The army was eventually defeated due to a typhoid epidemic which was made worse through a lack of medical supplies.

Explaining the significance of the painting, UCC Arts Director Roman Brytan noted the contribution of the Ukrainian pioneers to Canadian cultural development.

"With only those tools they had available and with volunteer labor they erected hundreds of the unique domed churches that have today become, in parts of western Canada, as identifiable an architectural symbol, as the grain elevator.

"Similarly, the Ukrainian rite Christmas and Easter traditions have been integrated into the prairie culture. Many non-Ukrainians have become enamored of such customs as the Ukrainian Sviata Vechera, or Christmas Eve supper, and the pysanka, or Easter Egg.

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New York governor proclaims 1988 year of the Millennium

ALBANY — Gov. Mario M. Cuomo issued a proclamation noting that 1988 is the year of the Millennium of Christianity in Ukraine and urging that all citizens of New York State "give recognition to this observance."

"The year 1988 marks the Millennium of the Christianization of Rus-Ukraine, an illustrious milestone worthy of global recognition," the governor stated in the proclamation.

The document also noted:

"In 988, St. Volodymyr the Great, the

ruler of Kiev, adopted the Christian faith as the religion of his state by baptizing the Ukrainian people in the waters of the Dnieper River. The destiny of the Ukrainian people was subsequently charted 'oward the solid foundation of faith that has withstood the test of time."

Also, the proclamation pointed out that, "Ukrainians in the free world have an obligation and a duty to preserve and to promote a complete record of their rich historical and religious legacy."

Conference examines impact of "English only" legislation

NEW YORK — Will legislation making English the "official language" of the United States help immigrants learn English faster or better? Who is pushing for "English Only" laws and why? What is the meaning of language to the culture and identity of America's ethnic groups? What is "English Plus?"

These and related questions were discussed on January 22 at a conference titled "English, Yes; English Only, No," held at Hunter College.

Speakers included leaders of minority communities, intergroup-relations specialists and experts in bilingual education. The conference was sponsored by the American Jewish Committee; the Chinatown Planning Council; Chinese Progressive Association; City College of New York School of Education; Committee for a Multi-Lingual New York; Haitian Centers Council Inc.; Hunter College Programs in Education; The Learning Alliance; the New York State Association for Bilingual Education; the Puerto Rican-Latino Education Roundtable; and the Organization of Chinese Americans, and others.

Currently, 13 states have passed legislation declaring English their official language, and approximately 30 more are expected to address the "English only" issue in their upcoming legislative sessions.

Irving M. Levine, director of the National Affairs Department of the American Jewish Committee and of its Institute for American Pluralism, censured those who "become emotionally overwrought about linguistic diversity and demand 'English only' laws." He called instead for an 'English plus' policy to help immigrants "master the new language while also preserving the language of their heritage."

"The 'English only' movement has the potential for adversely affecting the quality of intergroup relations in the U.S.," said Mr. Levine. "What we need to do is to broaden support for an 'English plus' movement, which would intensify efforts to expand English proficiency and literacy courses. This will do more to establish the primacy of English than to waste precious energy on dubious legislation and constitutional amendments."

He added: "At worst, these misguided 'English only' efforts can lead to an atmosphere of resentment in our country, and at best to a narrow-based English exclusivity. This surely will not meet the needs of a future which will demand many multilingual speakers."

Ana Celia Zentella, professor of education at Hunter College, spoke of why the "English only" debate has escalated to such a volatile level.

"There is no doubt that the 'English only' movement has hit a pulsating nerve of fear and discomfort in the

American psyche," she said. "By preying on what are perhaps natural fears of difference, it plays into the hands of ethnocentrists and racists, and fosters divisiveness, not unity. 'English only' offers a simplistic solution to a complex issue and doesn't address the fundamental problems of equality in the United States."

Education author James Crawford asserted that the "English Only" movement, which originated in 1981, represents a recent "break with America's dominant position on language, which has historically been one of tolerance."

He further speculated about why, although America's founders rejected the idea of government-regulated speech, the "English only" movement has gained such momentum in recent years.

"This movement came out of the immigration restrictionist lobby and hypocritically chastises language minorities for refusing to learn English, but declines to support public expenditures for adult English education. The 'English only' movement is not about safeguarding our common language or about helping newcomers adjust to society. It is about exploiting nativist fears and using language as a tool of discrimination."

Diana Caballero, coordinator of the Committee for a Multi-Lingual New York, opposed "English only" as a force that could only worsen intergroup relations, especially in New York.

"We do not need movements that add to the already racially hostile climate existing in this city," she said. "Our strategy must include unification of diverse multi-ethnic communities under one banner in opposition to this thrust."

The American Jewish Committee is (Continued on page 16)

Rider College to host conference on famine for teachers, students

TRENTON, N.J. — Rider College's Holocaust/Genocide Center will sponsor a conference on the Great Ukrainian Famine of 1932-33 on March 6-7 at the college's Lawrenceville campus.

The program on Sunday, March 6 will be for the general public and students (age 14 and up) of schools of Ukrainian studies. The next day, there will be a program designed specifically for history teachers, and high school and college students.

Lectures will be delivered on both days by Dr. James E. Mace, staff director of the U.S. Commission on the Ukrainian Famine, and Dr. Myron B. Kuropas, a public member of the commission.

The Holocaust/Genocide Center is also seeking famine survivors who could testify about the events of 1932-33. The center plans to record their testimonies. (Anonymity will be granted to those witnesses requesting it.)

The center, which was recently estab-

lished at Rider College, is foreseen as a clearinghouse of information about genocides. To that end, the center is seeking photographs, publications and other documentation about the famine, as well as about Ukrainian victims of Nazism and Communism during World War II. Information may be sent to the Holocaust/Genocide Center, Rider College, 2083 U.S. Highway 206, Lawrenceville, N.J. 08648.

In order to cover the costs of the two-day program on the Ukrainian famine, the Holocaust/Genocide Center is seeking financial assistance in the form of donations from the public. The Ukrainian Community Committee of Trenton, headed by Ivan Haftkowsky, has opened a special account for such donations at the local Ukrainian credit union. Checks should be made payable to the Ukrainian Holocaust Program at Rider, and sent to: Self-Reliance Credit Union, 981 1/2 Broad St. S., Trenton, N.J. 08611.

UCC issues stamps for Millennium

TORONTO — To commemorate the Millennium of Ukraine's Christianization, the Ukrainian Canadian Committee's Toronto Branch has issued a set of five different commemorative stamps.

The stamp depict St. Volodymyr. Each stamp is inscribed in Ukrainian and in one of five other languages: English, French, Spanish, German or Portuguese.

The stamps were designed by Volodymyr Bednarsky of Toronto.

A set of five stamps is available for \$1.25 (Canadian) plus 50 cents for postage; a complete sheet of 40 stamps is available for \$10 (Canadian) plus 50 cents for postage. They are available from: Ukrainian Canadian Committee, Toronto Branch, 2118A Bloor St. W., Toronto, Ont. M6S 1M8.

THE MILLENNIUM OF CHRISTIANITY: A look at abuses of history

by Andrew Sorokowski

I hope that my remarks this evening will be of interest not only to those concerned with the Ukrainian aspect of the Millennium. For I shall be discussing issues of more general interest as well: about the uses and abuses of history, about the politics of language, about religious liberty and ecumenism.

The very title assigned to this lecture — "The Millennium in Ukraine" — underscores its principal point. Next year's celebrations will commemorate the Millennium of an event which took place in the country known today as Ukraine. This simple fact has important implications for our understanding of the Baptism of St. Vladimir, as well as of the relation between Kievan Rus', Russia and Ukraine.

Before we begin to explore those implications, a note on terminology is in order. Rus' is the name of the nation which accepted Eastern Christianity as its state religion in or around the year 988. Geoffrey Chaucer called it Ruce; we spell it Rus. We should note here that inasmuch as the definitive break between the Churches of Rome and Constantinople was not to come about until 1054, it was not Orthodoxy (in the modern sense) that was accepted by St. Vladimir, but Eastern Christianity. As for Vladimir's name: that is the Church Slavonic form. The East Slavic form, Volodimer, used in the Primary Chronicle, is similar to the modern Ukrainian, Volodymyr.

The term "Ukraina," a name meaning "borderland," first appears in the sources in the year 1187. The meaning of "Ukraine" has at various times in history expanded and contracted. Generally it has referred to the middle Dnieper region, around the city of Kiev. Today it denotes a territory stretching from the North Caucasus to the Carpathians and a bit beyond. However, this area long retained the name Rus', and at times the Greek and Latin variants "rosia" and "russia." The important thing to remember is that today's Ukraine overlaps to a great degree with medieval Rus', and has the same capital, Kiev.

The term "Russia" comes from "Rossiya," a term coined in the 18th century to mean all the former Rus' lands conquered by Muscovy. The Muscovites arose in the 12th century; their principal city, Moscow, was founded in 1147. The Muscovites' empire, known since 1973 as "Rossiya" or "Russia," came to an end in 1917 and split up into its constituent national parts. Today the word "Russia," sometimes incorrectly used to refer to the entire Soviet Union, properly means the Russian Soviet Federated Socialist Republic. This is in fact old Muscovy, the homeland of what are now known as the Russian people.

You may have noted that neither Russia nor Ukraine was in existence in 988, at least not under those names. Indeed, one can hardly identify modern states with medieval principalities. But both Russia and Ukraine, as well as Byelorussia, claim to be heirs of medieval Rus'.

With regard to the Churches of the Byelorussians, Russians and Ukrainians, there is a parallel situation. The Russian Orthodox Church originated in the 1300s, when the Rus' Metropol-

itan, having left Kiev, settled in Moscow. The Muscovite Church became independent in 1448, and the Moscow Patriarchate was founded in 1589. Again, there was no Russian Orthodox Church in 988.

Of course, the Russian people and their Church are beneficiaries of the legacy of the Kievan Rus'. But the Ukrainian and Byelorussian Churches, both Orthodox and Catholic, have at least an equal claim to the heritage. In fact, inasmuch as Kiev is the capital of Ukraine, the Ukrainians consider themselves the primary heirs of Kievan Rus' and its Church: it is their ancestors who were baptized in the Dnieper. Both the Ukrainian Orthodox and Ukrainian Catholic Churches continue to cultivate the Byzantine Church traditions established in Kiev in 988.

For these reasons, many Ukrainians and Byelorussians find it presumptuous and unfair that the Russian Orthodox Church should claim exclusive rights to the Millennium of the Baptism of Rus'. They feel that the reasons for the Russian Orthodox claim are political. Traditionally, that Church has been closely involved with Russian nationalism and imperialism. This has involved its support of government attempts to eradicate the Ukrainian and Byelorussian Churches and absorb them into the Russian Church.

Indeed, in the USSR neither the Ukrainian Catholic or Orthodox Churches, nor the Byelorussian Catho-

lic or Orthodox Churches are allowed a legal existence. Many Ukrainians and Byelorussians feel that it is the joint policy of the Soviet government and the Moscow Patriarchate to deny those Churches rights to their own heritage. By appropriating the Millennium for itself, the Russian Orthodox Church is cooperating with the authorities in suppressing the Ukrainian and Byelorussian Churches.

The Russian Orthodox Church will be celebrating the Millennium next year at its capital, Moscow. But four Churches not only are prevented from observing the Millennium — they are not allowed to exist in their ancestral lands at all.

and inevitable progression from the Church of Kievan Rus' through the Muscovite Church to the restored Moscow Patriarchate of the 20th century.

How the Ukrainians view this scheme of history is perhaps best illustrated by an analogy suggested in an article by Profs. Omejian Pritsak and John Retshter. ("From Kievan Rus' to Modern Ukraine: Formation of the Ukrainian Nation," Cambridge, Mass.: Ukrainian Studies Fund, 1984.) Imagine, if you will, that after a series of financial takeovers the political influence of the United States over Britain has become so great as to amount to total control. Imagine further that the U.S. then proceeds to re-write British history, calling it merely a part of the great American past. All English history before the American Revolution is re-labeled as Old American history. And in the year 2215, the 1,000th anniversary of Magna Carta is celebrated as the Millennium of American civil liberty.

Some Ukrainian scholars view the Russocentric scheme of East Slavic history as a product of 19th century Russian imperialist thinking. The fact that it has been adopted by Western historians, they argue, merely testifies to the influence of Russian nationalist historiography in the West, bolstered by the emigration of the bulk of the Russian intelligentsia after 1917. It is an interpretation of history influenced by imperial political ideology and serving to justify Russian dominance of the other Eastern Slavs.

The use of history to legitimize or glorify a given political order is nothing new. In 16th century Muscovy, the theory that Moscow was the "Third

Rome" — a successor to imperial Rome and Constantinople as the center of Christendom — served to legitimize the tsar's authority and enhance his prestige. The very notion of "Russia," a product of the 19th century, provided a name and a concept for the newly enlarged empire which had gathered the old Rus' territories under Muscovite domination.

Scholarly challenges to the official view of East Slavic history were dealt with in short order: when Gerhard Friedrich Muller proposed in 1749 that Normans rather than Slavs had founded the Rus' state, he was forbidden to continue his research, and his publications were confiscated and destroyed; the hapless scholar turned instead to the history of Siberia. In 1839 the Marquis de Custine remarked that in Russia, history is the property of the tsar, who "alters the annals of the country according to his good pleasure and dispenses each day to his people the historic truths which accord with the fiction of the moment."

The Soviet government draws on the accumulated capital of Russian nationalist historical concepts in propagating the idea of a new "Soviet nation." True, some Russian nationalists realize that to preserve a true Russian culture one must insulate in from the Soviet melting-pot, and that the best way to do this would be to let the various non-Russian colonies go. But inasmuch as traditional Russian nationalism has served to assimilate Byelorussians and Ukrainians into a single "Russian" nation, it tends to further the goal of a single Soviet nation. It is, therefore, not surprising that imperial Russian and Soviet concepts of history, which provide the ideological underpinning for Russification, coincide to a significant degree.

The Russian Orthodox Church plays an important role in the cultural assimilation of the predominantly Orthodox Byelorussians and Ukrainians. Since the national Orthodox (as well as Catholic) Churches of these peoples have been liquidated, there remains no institutional obstacle to the Russification of their religious life. For this as well as other reasons, the Soviet regime has an interest in enhancing the Russian Orthodox Church's prestige and legitimizing its authority over the believers of these two nationalities. The Millennium is an excellent opportunity to do so.

It is thus logical that the Soviet authorities should use the Millennium to re-assert an interpretation of East Slavic ecclesiastical history that, while observing certain Marxist-Leninist anti-religious taboos, favors the Russian Orthodox over other Churches.

And indeed, recent statements by Orthodox churchmen and Soviet scholars have taken a more favorable view of the Millennium than earlier, underlining the role of the Russian Orthodox Church in the development of the Russian people and their culture. There is no mention of the Ukrainians or Byelorussians, or of their Churches.

What, then, is the Ukrainian version of the Millennium? Many Ukrainians take the view that the Kievan Rus' heritage belongs exclusively to the Ukrainian nation. They feel that neither the Russian people nor the Russian Orthodox Church has any "right" to the Millennium, since the Baptism of Rus' took place before the existence of the Russian nation or Church and on a different territory. Since it took place on Ukrainian land and involved the direct ancestors of the present-day Ukrainians, it must be regarded as a purely Ukrainian event.

(Continued on page 13)

The text above is from the address delivered by Andrew Sorokowski, Ukrainian researcher at Keston College, at a gathering of the international peace organization, Pax Christi, at the St. Francis of Assisi Center in London on November 25, 1987.

THE Ukrainian Weekly

Harvest of hatred

This week's issue of The Ukrainian Weekly devotes a considerable amount of space to a story about an article that appeared recently in The Village Voice. (See page 3.)

Perhaps our readers will wonder why. The answer is that we should be aware of the defamation and disinformation being spread about our Ukrainian community and our entire nation, as well as the attacks on our supporters.

The Voice article, written by a Jeff Coplon, begins with a quotation from Adolph Hitler's "Mein Kampf": "Something therefore always remains and sticks from the most impudent lies. ... The size of the lie is a definite factor in causing it to be believed."

Of course, the Voice uses the quote as part of its attempt to prove that Ukrainians and their supporters are guilty of creating a hoax — the Ukrainian genocide of 1932-33 — and repeatedly publicizing it in the hope that this hoax becomes believable. However, it is the Voice that believes Hitler's words. For it is the Voice that is spreading the big lie — and repeating it over and over. (We refer our readers to two previous Voice articles, both by a Joe Conason: "Reagan and the War Crimes Lobby," May 14, 1985, and "To Catch a Nazi," February 18, 1986.)

As Dr. James E. Mace, staff director of the U.S. Commission on the Ukraine Famine, told The Weekly, the Voice article is based on two absurd assumptions: "first, that people who say Stalin killed millions must be Nazi collaborators, and, second, that citing the millions killed by Stalin is meant to diminish the (Jewish) Holocaust."

Once we realize that in fact, the only point of the article is to disseminate such nonsense, then we realize its even more sinister goal: to create enmity between two communities which, if allied, would be a most powerful force working against the Soviet regime.

The article wants desperately to sow hatred between the Ukrainian and Jewish communities. It wants Ukrainians to instinctively react with misdirected anger to statements such as Eli Rosenbaum's that the figure of 7 million dead in the famine is something picked at random only to make the famine appear to be worse than the Holocaust.

Naturally, it is aggravating to read such a ludicrous statement by someone who is cited as a spokesman for the World Jewish Congress. But what we have to understand is that the game of "comparative genocides" is ridiculous in and of itself, and that Mr. Rosenbaum is but one voice representing but one segment of the worldwide Jewish community.

The Voice article also wants Jews to believe that there really is a Nazi collaborators' conspiracy behind all this talk about the famine — the films, the books, the curriculum guides.

To be sure, there will be fringe elements in both communities who will fall for Mr. Coplon's neat little trick. But the responsible Ukrainians and Jews will see the challenge presented by the Voice article.

We cannot madly lash out at each other. We must react to the article with facts, not emotion; we must react after a calm reading and re-reading of it, not in a fit of anger.

Then this transparent endeavor to reap a harvest of hatred is doomed to failure.

Faces and Places

by Myron B. Kuropas



Village Voice strikes again

While our leaders are still going through the motions of "planning a grand strategy," the KGB-orchestrated defamation campaign against the Ukrainian American community continues unabated.

Carefully, systematically and with great cunning, seeds are being planted to permanently discredit Ukrainian national aspirations.

The latest volley of Soviet disinformation comes from the old reliable agent of influence, The Village Voice, specifically a January 12 article titled "In Search of a Soviet Holocaust: A 55-Year-Old Famine Feeds the Right" by Jeff Coplon.

Defamation by the Voice began in 1985 with an attack on Jaroslav Stetsko and the OUN(B). At the time, many Ukrainians remained unconcerned, choosing to view the slander as "a Bandierite problem."

In 1986, The Voice went after Mykola Lebed and OUN(D). With the exception of Roman Kupchinsky who mounted a short-lived defense campaign, few Ukrainians appeared overly exercised.

This year's Voice victims are not members of the Organization of Ukrainian Nationalists. Some are not even Ukrainian. They are scholars, researchers, and U.S. government and school officials who dared expose the Ukrainian famine of 1932-33 as an act of Soviet genocide.

As in the past, the Voice attack includes a Jewish connection, i.e. comments by Jews calculated to enflame Ukrainophobic passions among New York's large Jewish population and to further alienate Ukrainians from Jews.

"They're always looking to come up with a number bigger than 6 million," the article quotes Eli Rosenbaum as saying, because Ukrainians want people to believe that the famine is "worse than the Holocaust."

Given Mr. Rosenbaum's contumelies on the pages of The Ukrainian Weekly in 1987, I'm not really surprised that he would make such an incredibly stupid statement. We should not forget that Mr. Rosenbaum works for the World Jewish Congress (WJC) whose secretary-general, Israel Singer, has been traveling to the Soviet Union on a regular having high-level contacts in Moscow. The WJC, Mr. Singer has said, is "opposed to hard-line positions" regarding the USSR.

I am surprised and disappointed, however, by the remarks of Prof. Moshe Lewin, a Sovietologist at the University of Pennsylvania who denies not the famine (he acknowledges it in his book "The Making of the Soviet System," page 155) but the genocidal aspect of it.

"This is crap, rubbish," Dr. Lewin exclaimed professionally. "I am an anti-Stalinist, but I don't see how this [genocide] campaign adds to our knowledge. It's adding horrors, adding horrors until it becomes a pathology." Does this mean (following Dr. Lewin's logic) that "adding the horrors" of the Holocaust is also pathological?

Fortunately, neither Mr. Rosenbaum nor Prof. Lewin are representative of Jewish American thinking regarding the Ukrainian famine. I am reminded of

the remarks American Jewish Committee Ethnic Liaison David Roth made when he testified on behalf of the famine commission bill in Congress. Condemning the State Department's position that the famine commission was unnecessary (contrary to Mr. Coplon's contention, the Reagan administration was not in favor of the bill), Mr. Roth praised those who supported its passage adding: "If this were a Jewish group making a similar request, I'm sure there would be no opposition from the State Department."

The American Jewish Committee has since been intimately involved in the 1986 famine workshop for teachers held in Chicago by coordinating teacher registration and providing personnel who distributed information about the curriculum to various local educational agencies.

The Soviets are delighted when Ukrainians and Jews, both repressed in the USSR, are baited into attacking each other in the U.S. The Voice has been making Soviets happy since 1985. Some Ukrainians are taking the bait and publishing nonsense about Jewish control of the American press and other such piffle. Condemning documented Jewish defamation of Ukrainians and criticizing erroneous Jewish positions detrimental to the Ukrainian cause is acceptable. Spreading disinformation about Jews is not.

Having set his trap, Mr. Coplon attempts to discredit practically everyone associated with the Ukrainian famine story, including Robert Conquest ("an ideologue whose serious work is long behind him"), James Mace ("a right-wing polemicist"), New York state famine curriculum guide coordinator Bohdan Vitvitsky (denounced for insisting that Nazi collaboration had no place in the guide), the Ukrainian National Association ("a New Jersey-based group with a venerable hard-right tradition" that once published a fascist newspaper), the Ukrainian Canadian Committee ("a spiritual descendant of the fascist Organization of Ukrainian Nationalists") and the World Congress of Free Ukrainians (a "similarity right-wing group").

Praised are such Ukrainophobes as Sol Littman; a known Canadian Communist like Doug Tottle (a old-line Stalinist who still denies the famine despite Moscow's changing line on the subject); and confessed Soviet propagandist Walter Duranty of The New York Times.

The article ends with the now all-too-familiar scourging of OUN members who, "like any terrorist group, prized action over theory... They recruited for the Waffen SS, pulled the triggers at Babi Yar and Sobibor, ran the gas chambers at Treblinka. During their brief interludes of Nazi-sponsored 'independence' (in the Carpatho-Ukraine in 1939 and in Galicia in 1941) pogroms were the order of the day. In the spirit of Simon Petlura, they strove to outdo the Nazis at every turn." All that with no attribution to Soviet sources!

Someday, I suppose, our community will launch a coordinated and effective counter-attack against such scurrilous journalism. Let's hope it won't be too little, too late.

TO THE WEEKLY CONTRIBUTORS:

We greatly appreciate the materials — feature articles, news stories, press clippings, letters to the editor, and the like — we receive from our readers.

In order to facilitate preparation of The Ukrainian Weekly, we ask that the guidelines listed below be followed.

- News stories should be sent in not later than 10 days after the occurrence of a given event.
- Information about upcoming events must be received by noon of the Monday before the date of The Weekly edition in which the information is to be published.
- All materials must be typed and double-spaced.
- Newspaper and magazine clippings must be accompanied by the name of the publication and the date of the edition.
- Photographs submitted for publication must be black and white (or color with good contrast). They will be returned only when so requested and accompanied by a stamped, addressed envelope.
- Full names and their correct English spellings must be provided.
- Persons who submit any materials must provide a phone number where they may be reached during the work day if any additional information is required.

LETTERS TO THE EDITOR

A reaction to Lubachivsky

Dear Editor:

The silence is deafening! I refer to the silence surrounding the recent speech made by His Beatitude Cardinal Myroslav Lubachivsky.

In his "Faces and Places" column on December 20, 1987, Dr. Myron Kuropas writes that Lubachivsky was courageous and full of a spiritual grace which can "transcend national divisions." One can only applaud Dr. Kuropas for doing his "homework."

As a student of theology and sacred scriptures, I know how important it is to make sure that the teachings of our holy faith are rooted in the Bible and/or holy tradition. He is faithful to admit that at first he was angered at the cardinal's remarks, but then upon "searching" the scriptures and "consulting" various leading theologians and church historians, he now applauds the cardinal's actions.

With all due respect to Dr. Kuropas and in acknowledgment of the fine work he has done on the governmental and community levels to further the Ukrainian cause, he misses the grave mistake of the cardinal.

For quite some time, many in the Ukrainian community have remained silent about the cardinal's remarks of forgiving the Russians. The silence is evident in the lack of articles concerning this event in Svoboda or The Ukrainian Weekly; other newspapers have done a little better. My friends in the Ukrainian Catholic Church are either confused or dismayed by the cardinal's actions or defend him, saying "he did the correct Christian thing." They also forget some very important Christian teachings, precedence in the Church and a certain protocol observed in the Ukrainian community.

1) It is of course true that in many places in the Holy Gospel, our Lord teaches us to forgive... "as we forgive those who trespass against us" In this the cardinal is correct.

2) Asking forgiveness is another matter. According to our theology of the Eastern Church, one must first acknowledge that he did wrong, and know what he did was wrong, and know what he did that was wrong. Perhaps I am naive about Ukrainian history, but, what did the Ukrainian nation do to the Russian nation and in particular Patriarch Pimen and the Russian Orthodox Church which he represents?

3) Cardinal Lubachivsky does not

represent the Ukrainian nation. He is the selected leader for one of the Ukrainian Churches. Thus he can in no way ask for forgiveness in the name of the entire Ukrainian nation. It would seem logical that he would have consulted with His Beatitude Metropolitan Mstyslav, so that a united Ukrainian nation could perhaps forgive the Russians while at the same time point out to the world what exactly they need to be forgiven of.

We find the following words of St. Paul in the Holy Epistles: "Do not be afraid of your enemies; always be courageous and this will prove to them that they will lose, and that you will win, because it is God who gives you the victory." (Philippians 1:28) Such a victory is, of course, needed. But only with a united front. A united front with God that will tell the world that the Ukrainians have been wronged; otherwise the world sees that all is well and good between the Ukrainians and the Soviets.

Christ also speaks of this need: "Any country that divides itself into groups which fight each other will not stand" (St. Matthew 12:25). Let us remember this during the Millennium Year.

Archmandrite Andriy Partykevich
Pastor
St. Andrew Ukrainian Orthodox Church
Boston

A comment about Malarek speech

Dear Editor:

Victor Malarek's commentary on the nasty perception of Ukrainians by the news media was lucid but disappointing (December 13, 1987).

Organizations desirous of sterile image-polishing with the media will find in his speech tactical tidbits of interest. But readers yearning for enlightenment as to the pervasive Ukrainophobic bias in the self-same media, will discover nothing more than a trivial database of the petty frustrations that perturb the daily routine of an apparatchik of the mainline press.

America's newspaper of record, The New York Times, persists even today in a stubborn cover-up of its leading role in helping Stalinists camouflage the 1932-33 Ukrainian famine. But it accords up-front treatment for the show trial of John Demjanjuk.

In the first instance, The Times being unmasked as liars in the reporting of the 20th century's worst single atrocity "doesn't qualify as news," so they say.

In the second instance, the most far-fetched of charges against a peaceful U.S. senior citizen of Ukrainian origin, about events nearly as far in the past as the famine itself, are puffed up with a mindless zeal normally found only in the inanities of logic-defying wartime propaganda.

Mr. Malarek's employer, The Globe and Mail of Toronto, slavishly echoes this slant. I greatly fear that poorly conceived phraseology and unpolished sentence structure in local press releases do not suffice to explain the genesis of such attitudes, Mr. Malarek notwithstanding.

The history of the Hungarian uprising of 1958, a genuine revolt of the untutored masses, records that the journalists and writers of that nation tragically forfeited the leadership role they might have assumed, due to their intellectual shallowness and moral torpor.

Their counterparts in the West at that time, with rare exceptions, proved to be of the same insignificant caliber. And judging by Mr. Malarek's speech one might conclude that in the intervening 30 years nothing much has improved in the milieu of the purveyors of the public record.

Roman Korol
Dieppe, N.B.

The Ukrainian Weekly welcomes letters to the editor. Letters should be typed (doubled-spaced) and signed; they must be originals, not photocopies.

The daytime phone number and address of the letter-writer must be given for verification purposes. Anonymous letters or letters signed by fictitious persons will not be published.

Please keep letters concise and to the point. Editors reserve the right to edit and/or shorten letters.

Attention, students!

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

The Weekly will be happy to help you publicize them. We will also be glad to print timely news stories about events that have already taken place. Black and white photos (or color with good contrast) will also be accepted.

A call to action

"Please come to Ukraine and you will see with your own eyes all the freedoms of the Ukrainian people..."

— Statement by Alexander Sukharev, president of the Association of Soviet Lawyers.

"Ukrainian culture has received a powerful impetus from the fact that the [sic] Ukraine has become a part of the USSR and is enjoying the full rights of a constituent republic of the Soviet Union."

"Vasyl Stus is not a novice at producing defamation and libel. As early as 1963 he drew up a compact with the former accomplices of the Nazi invaders — a handful of Ukrainian nationalists who betrayed their own motherland."

"While Amnesty International was sounding the alarm and campaigning to save the life of Mykola Rudenko, who had allegedly gone on a hunger strike, he was imperturbably undergoing competent treatment administrated [sic] to him on his request and with his consent."

"'Cardinal' Slipyj gave his blessing to raising an SS battalion ... recruited from among the traitors, Ukrainian nationalists. ... that very Slipyj whose hands are stained with the blood of the victims of the Lvov [sic] ghetto blessed little Matvei Yankelevich [Yelana Bonner's grandson], a Jew by birth."

— Statements by Samuil Zivs, vice-president of the Association of Soviet Lawyers.

The Association of Soviet Lawyers is "pledged to advance the rule of law in the world."

— Statement from the American Bar Association's Declaration of Cooperation with the Association of Soviet Lawyers.

The last falsehood is the one you can do something about. Please read further.

Soviet "justice" is operating as an instrument of persecution and terror in Ukraine, behind a deadly screen of propaganda. Western institutions must not become accomplices to ethnocide. Protest the formal ties between the American Bar Association and one of the most notorious propaganda agencies in the world, the anti-Ukrainian, anti-Zionist Association of Soviet Lawyers.

Picket with fellow Ukrainian and other human rights activists at the Wyndham Franklin Plaza Hotel in Philadelphia (site of the American Bar Association's 1988 Midyear Meeting) from 10 a.m. until 2 p.m. Saturday, February 6; from 11 a.m. until 1 p.m. Monday, February 8; and from 11 a.m. until 1 p.m. Tuesday, February 9.

Time is running out for national and human rights in Ukraine. You must speak out.

Federation of Ukrainian Student Organizations of America (SUSTA)

Taras Szmagała, president, (804) 295-8350
Markian G. Kunasz, vice-president, East Coast, (215) 951-9882
George Mykytyn, public affairs, (212) 473-5751

Independent Task Force on ABA-Soviet Relations

Patience T. Huntwork, co-chairperson, (602) 255-5028
Orest A. Jejna, co-chairperson, (602) 254-3872
William J. Wolf, co-chairperson, (602) 279-1914

ACTION ITEM

American Bar Association (ABA) President Robert MacCrate took part in a panel discussion titled "The Rule of Law" at the Department of State in Washington on December 10, 1987. He was one of many speakers during the events marking International Human Rights Day.

A question and answer session followed the panel discussion, and Mr. MacCrate fielded two questions which criticized the ABA's agreement with the Association of Soviet Lawyers (ASL). In his reply Mr. MacCrate stated that the ABA felt the exchange agreement with the ASL afforded an opportunity to bring up human rights violations and other issues of concern. He felt that this opportunity would not exist without the agreement.

Mr. MacCrate told the audience that during the ABA's visit to the Soviet Union in September 1987 they brought up a number of human rights issues with Soviet lawyers, procurators and judges. He invited all Americans to send a list of their concerns to him, for inclusion in further discussions with the Association of Soviet Lawyers.

The address of the ABA president is: Robert MacCrate, ABA President, 125 Broad Street, 28th Floor, New York, N.Y. 10004.

Mr. MacCrate will be president until the August 1988 ABA meeting in Toronto, when Robert Raven of San Francisco will assume the office.

— submitted by **Tamara Horodysky**,
Berkeley, Calif.

Plishka profiled on 20th anniversary

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PAUL PLISHKA'S MILESTONE



Renowned bass takes to New Jersey stage as part of the party for his 20th anniversary

By MICHAEL REDMOND

NEW YORK — It was of a certain age, you had to think of Paul Plishka, the Metropolitan Opera basso, as one of the most distinguished young American singers on the international scene.

A promising but, that Plishka, a strapping Ukrainian fellow from Pennsylvania, studied in Harvard State College and started singing with Armen Boyajian in Princeton, right? That's the line of Plishka for years?

That's right. But time certainly does fly. One moment throughout the world as one of the finest basses of his generation, Plishka is 45 years of age, in the prime of his life and activity, and celebrating the 20th anniversary of his Metropolitan Opera debut, when he has sung more than 100 performances.

These days Plishka's life is spent outstage, on road and at home in the Palazzo with his wife Judy and their three boys — when he can get home in September to have spent his New York Philharmonic season in Copland's "The Demonstration of Faust." This will be his last "Francisco" for "Plishka" and "Rubicon." Then back to New York for the Metropolitan Opera.

Coming up in April, there are Lyones Opera in France and recitals in the Soviet Union, in June and July, La Scala.

The 1968-69 season was particularly memorable for the soprano. Plishka was inducted into the Hall of Fame for Great American Opera Singers at the Academy of Vocal Arts, Philadelphia, and then went on to triumph at the Met singing the title role of Menotti's "Torre Gondone," arguably the supreme bass role in all opera.

"It was a great source of satisfaction to sing Borke," Plishka admitted.

"I always said that I wouldn't sing it until I was 45, and I was ready, mentally and emotionally. But that I wasn't offered the opportunity. Menotti asked me to sing the role at Spoleto, when I was 23, but I refused."

"And there is a conductor in Europe, who shall remain anonymous, who actually wanted money I sang."

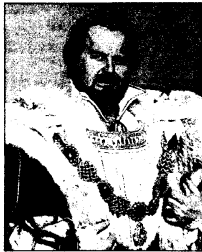
Plishka is devoted for everything, but his Ukrainian heritage frequently makes him first choice for the Russian repertoire. There's some humor to be found in that — at least, perhaps. Although Ukrainians and Russians can be described as cousins, the history of the relationship between the two peoples can hardly be described as that of "cousins' groups."

"The Ukrainians have spent the major part of their long and fascinating history either under Russian domination or resisting Russian domination."

The song with Galina Vishnevskaya, the eminent Russian soprano who is the wife of Maurice Rostropovich, and she told me that the great bass voices have always come from the Ukraine.

"My grandparents came to the United States in 1912. I was born in 1941, only 29 years later. So I like to think the bottom, genetically, I'm a Ukrainian being. But I'm totally American in spirit," Plishka said.

"Singing styles are learned, they are not innately born in the body. I studied the Italian tradition with Armen Boyajian, so I also consider the supreme bass role in all opera."



Paul Plishka in costume for royal roles in the Metropolitan Opera. Above, as King Henry VIII of England in Donizetti's "Anna Bolena"; and left as Tsar Boris in Mussorgsky's "Boris Godunov"

Boston parish choir is heard on classical music program

by the Rt. Rev. Andriy Partykevich

JAMAICA PLAIN, Mass. — WCRB, Boston's premier classical radio station, featured a 15-minute period devoted to Ukrainian liturgical music, as performed by St. Andrew Ukrainian Orthodox Church of Boston on December 9, 1987.

At 1 p.m. on the day the Ukrainian Bandurist Chorus was to perform in Boston, WCRB played five selections from the recently released album: "Music of the Ukrainian Orthodox Church: The Choir of St. Andrew Ukrainian Orthodox Church, Boston."

The program announcer, Dave McNeil, provided his listeners with an introduction to the history of the church choir as well as noted the Millennium of Christianity in Ukraine in 1988. Mr. McNeil then went on to discuss the career and musical interest of the choir's director, Prof. Donald Sadoway.

Prof. Sadoway, who is professor of engineering at the Massachusetts Institute of Technology, is a student of Ukrainian liturgical and folk music, and has been directing the choir since 1978.

Five selections were played for the listening audience: "Hymn to the Mother of God" by Bortniansky; "The

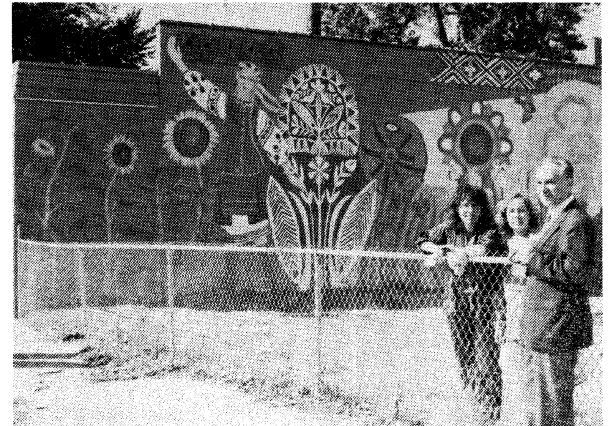
Lord's Prayer" by Leontovych; "Virgin, Mother of God, Rejoice" by Rachmaninoff, Ukrainian translation and arrangement by D. Sadoway; "Praise the Name of the Lord" Psalms 134 and 135 in Kievan Chant and "Duma about the Protectress of the Monastery at Pochayiv" — "A Star Appeared" by Leontovych, with soloists E. Moroz and L. Djajak.

The choir is now in the process of preparing recordings which will be an anthology of Ukrainian liturgical and folk music. The recordings are in honor of the Millennium of Christianity in Ukraine. Future records will include music from Ukrainian Orthodox wedding and funeral services, Vesper and Matins services, the chants from the various liturgical cycles of the Orthodox Church, such as the Lenten Tridion and Festal Menaion.

Also foreseen is a recording of traditional and contemporary Ukrainian folk songs.

Copies of the first volume of "Music of the Ukrainian Orthodox Church" are available in record or cassette form for \$10 from: St. Andrew Ukrainian Orthodox Church Choir, 24 Orchard Hill Road, Jamaica Plain, Mass. 02130.

Ukrainian Village's ethnic diversity is celebrated in multicultural mural



In front of ODUM's mural are artist Lynn Takata, one of her assistants and Alex Konowal of ODUM.

CHICAGO — In 1984 the Chicago branch of ODUM — the Association of American Youth of Ukrainian Descent — purchased a one-story building in the Ukrainian neighborhood, on Chicago Avenue. Between this building and that of another youth organization, Plast, there is a playground, which is used by the youth of both groups.

The east wall of the ODUM building presents a vast expanse of space, visible for a long distance, and this feature attracted artist-sculptor Lynn Takata, whose sculptures has been displayed in parks and playgrounds. This time, she opted to paint a mural and her wall-sized painting was sponsored by the Ukrainian Village Neighborhood Association, funded by the Chicago Office of Fine Arts.

The mural represents the cultural heritage of the residents of the village: Ukrainians, Mexicans, Poles, Puerto Ricans, Italians, Hungarians, Ghanians, Nigerians, Czechoslovaks, Guatema-

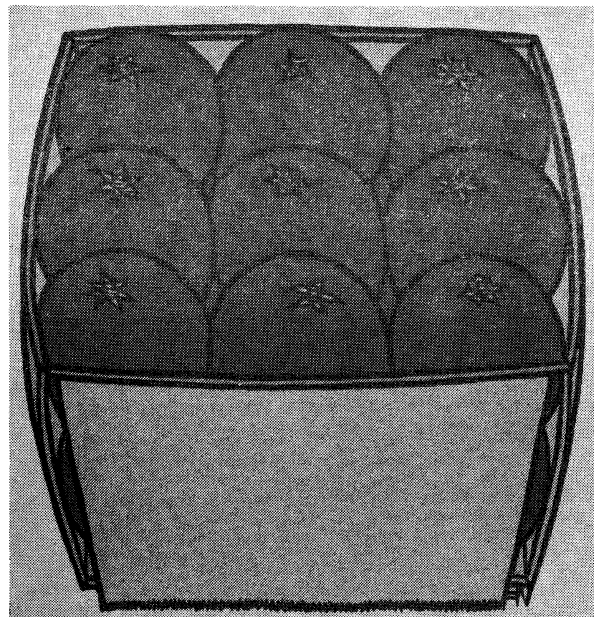
lans, Koreans and Americans.

The first figure on the left, nearest the street, depicts sunflowers and a girl in a traditional Ukrainian costume. Advice in designing the Ukrainian girl's costume was obtained from Lydia Oleksiuk.

Ms. Takata, whose grandmother is Ukrainian, spent three months working on the mural. She was assisted by students, 41 artists and 12 helpers during summer vacation.

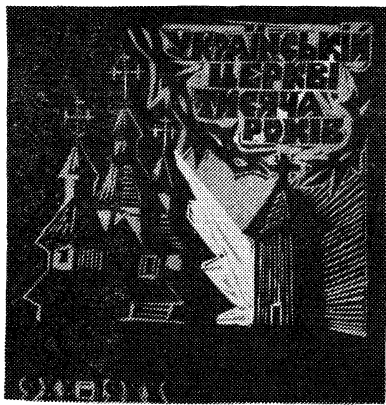
The dedication of the mural in October of last year featured speeches, expressions of thanks, presentation of the artists who worked on the project, and a musical performance. A list of those who assisted in the work throughout the summer was read, as was a list of contributors, including O'Hare Graphics and Reproductions (owner Don Hladko), Ann's Bakery, Selfreliance Ukrainian Federal Credit Union, Delta Imports and the Ukrainian Book Store.

Hnizdovsky works featured in calendar



The color print "Tomatoes" (1978) by Jacques Hnizdovsky graces the cover of a calendar published by Sweet Briar College in a limited edition for its alumni in memory of the late Mr. Hnizdovsky. (It is not available to the general public.) Mr. Hnizdovsky often went to the Virginia Center for the Creative Arts located on the grounds of the college, and many of the prints illustrated in this calendar were created there.

Millennium of Christianity noted on prints circulating in Ukraine



Reproduced above are three prints commemorating the Millennium of Christianity in Ukraine that are now being circulated in Ukraine. The greeting-card-size prints were recently received in the West through the mail. The inscriptions on the prints read "1,000th anniversary of the Baptism of Ukraine" and "The Ukrainian Church is 1,000 years old."

Barvinok troupe from Brazil to tour North America



Three of the dances (above and below) performed by the Barvinok Ukrainian folk dance ensemble from Brazil.



JERSEY CITY, N.J. — A Ukrainian folkloric ensemble from Curitiba, Brazil, will begin its first-ever tour of North America in February.

The Barvinok dance troupe of 40 dancers and six musicians is composed of third- and fourth-generation Ukrainian Brazilians ranging in age from 15 to 22. The group's director is Yaroslav Voloshchuk.

The ensemble was formed 50 years ago under the aegis of the Agricultural-Educational Association and the Ukrainian Brazilian Club.

Barvinok will begin its Canadian tour in February under the sponsorship of the Ukrainian National Youth Federation of Canada.

In March the troupe will begin the U.S. leg of its tour, under the sponsorship of the Ukrainian National Association.

Barvinok's North American tour will mark the first time that any Ukrainian ensemble from South America has toured North America.

Detroit center offers scholarships

WARREN, Mich. — The Ukrainian American Center of Metropolitan Detroit is marking the 73rd anniversary of its community service. During this Millennial Year of Ukrainian Christianity, the UAC Foundation, a direct affiliate of the center, has announced a second appropriation of student scholarships and financial grants for organizations.

The foundation has been designed to encourage talented and deserving young Ukrainians to continue their education at the institute, college and university levels. In addition, UACF will financially support organizations who visibly indulge in cultural and educational activities.

For the year 1988, the foundation will

allocate \$5,000 for the foregoing programs, but will only honor students and organizations who can show a valid need for financial assistance. Applicants must reside in the state of Michigan.

Distribution of available funds will be processed by a nine-member UACF board of trustees whose sole function will be to study and evaluate submitted applications.

Applications will be accepted until June 11. Requests for applications and/or for supplemental information may be secured by writing to the Ukrainian American Center Foundation, 39182 Aynesley Drive, Mt. Clemens, Mich. 48044. Calls may be placed to (313) 286-6490 or (313) 366-1580.

UNWLA stipends are available

NEW YORK — The applications deadline for the 1988 Eva Stashkiw Scholarship Fund of the Ukrainian National Women's League of America is March 1.

The UNWLA annually awards scholarships from this fund to applicants in three categories:

1. study of the Ukrainian language for graduates of journalism, languages, library science and museum science (individuals applying on this category must show they plan to utilize their knowledge of the Ukrainian language in their professional work);

2. work toward a doctorate in various fields of Ukrainian studies, as well as comparative studies in literature, history, sociology, music, etc., and only

after the subject matter has received university approval;

3. as an aid in publishing a scholarly work in the field of Ukrainian studies which has been accepted by a publisher.

The amount of the scholarship will be determined by the judging committee on an individual basis.

Only members of the UNWLA who joined the organization at least one year prior to submitting their entry in this competition will qualify as candidates for scholarships.

For further information contact: Ukrainian National Women's League of America, Eva Stashkiw Scholarship Fund, 108 Second Ave., New York, N.Y. 10003.

Ukrainians in Oregon: after 60 years, a Catholic church is established

by Agnes Palanuk

EUGENE, Ore. — Ukrainians first came to Oregon in 1917, but it wasn't until 60 years later that serious discussions began which led to the establishment of the first Ukrainian Byzantine rite Catholic church in Oregon.

What happened in the interlude of 60 years? Where did the Ukrainians worship? What was the impetus that translated a dream into reality?

For the most part, the Ukrainians migrating from North Dakota to Oregon affiliated themselves with the established churches of Oregon. The Ukrainian Catholics became members in the Roman Catholic churches, educated their children in their Catholic schools, gave financial support to the building and rebuilding of their churches.

Some Orthodox and Catholics chose to worship in St. John the Baptist Church in Portland or other Protestant Churches. And some Ukrainians remained unaffiliated. Occasionally a visiting Ukrainian rite priest celebrated liturgy in Portland and Seattle.

The late Bishop Jaroslaw Gabro and Bishop Innocent Lotocky sent observers to Oregon to study the feasibility of establishing a parish there, but the conclusion was that the people were assimilated into the established churches.

The post World War II emigration brought new Ukrainian Americans to Oregon. A new housing development thrived. The development became known as the Ukrainian Village with streets named after cities in Ukraine: Poltava, Kiev. During this time the Oregon Ukrainian Cultural Association was active with a youth dance group centered in Eugene and other activities held between Eugene and Portland. In recent years the group has become inactive.

The building of the Ukrainian Village and the cultural organization ignited

the Ukrainian consciousness of several people and the quest for a Ukrainian Catholic Church took a serious step. Beginning in 1978, bi-ritual Roman rite priests celebrated Ukrainian rite liturgy in Eugene. Then in 1981, the Ruthenian Bishop of the Byzantine Diocese of Parma, Ohio, appointed the Rev. Richard Janowicz pastor of the founding parish.

The Rev. Janowicz came to Oregon from Cleveland, where he was the assistant pastor of an established parish of 500 families. His new congregation in Oregon consisted of six families, no church and no budget. He became pastor of a church of which very few Oregonians had heard. Although the Willamette Valley is peopled with citizens of Ukrainian origin, only a few were interested in building a new parish.

In spite of the many difficulties encountered in establishing an Eastern rite church in a largely Protestant western culture, the Nativity of the Mother of God Ukrainian Catholic parish exists. The parish today consists of almost 100 souls, a three-acre piece of property, a refurbished rectory and a storage barn. The church property is located at 704 Aspen in Springfield, a location accessible to parishioners living in Eugene, Springfield and surrounding area.

Until a church is built, Sunday liturgy is celebrated in the Marist High School chapel in Eugene. The Rev. Janowicz celebrates daily mass for the Marist Brothers at the high school and weekday Ukrainian liturgy or other services are held in the rectory chapel.

Future plans call for a multi-purpose building that consists of a sanctuary, kitchen and office. Architect Mike Marczuk, originally from Gorham, N.D., designed the 5,750-square-foot structure in a modified Hutsul design, appropriate for the Oregon environs which correspond to the Carpathian Mountains of Ukraine.

The core of the parish, the parishioners, have a variety of backgrounds.

The majority are Ukrainians from North Dakota who were members of the Ukrainian churches in that state. Secondly, there are Ukrainian Canadians who chose to retire in Oregon and Ukrainians who emigrated from Ukraine during World War II. In addition, there are Roman Catholics who prefer to celebrate liturgy in the Ukrainian rite, and converts from other faiths and from no faith. One parishioner stated that this is the third church he is helping to build in his lifetime.

The Rev. Janowicz said he sees several reasons why many Ukrainians have not become members of their church. Some people, he said, view the Ukrainian Church as a Church for peasants. Other people fear a financial and time commitment, while in mixed marriages the Ukrainian joins the partner's community. "There is something that happened to the people when they left North Dakota. Their family ties weakened. They don't have the commitment to heritage that you have in North Dakota," he concluded.

Since 1986, upon the request of the people, the new parish became a part of the St. Nicholas Diocese of Chicago headed by Bishop Lotocky, OSBM.

The dedicated pastor and parishioners have used several methods to raise the needed capital. They bought the acreage and property with a \$100,000 loan from a credit union. After the parish came under the Chicago diocese, the remaining loan now of \$60,000 was transferred to the Providence Association of Ukrainian Catholics. People in North Dakota gave supports as did hundreds of people in the Chicago and Ohio areas. The St. Josephat Ukrainian Mission in Portland made a substantial contribution.

The big support has come from the parishioners themselves who provide the volunteers for the Association of Retarded Citizens (ARC) of Oregon which operates a bingo establishment. ARC makes a donation in the amount

of \$3.50 per hour for every hour worked by a church member. The total monetary contribution in 1986 was over \$17,000. Other sources of income are social activities like the annual "festyn," a festival of ethnic food and dance.

The parish has sought contributions from the Roman Catholic Diocese but was denied any assistance. This greatly disappointed the parishioners and the pastor who stated, "The Ukrainians have contributed to the building of many Oregon churches but the Roman rite diocese never did anything for the Ukrainians."

Education is an ongoing process in the Nativity parish. Besides religious education, the parishioners are learning the Ukrainian language. The Parish Council with its committees helps administer the parish.

For the Millennium of Christianity in Rus-Ukraine, the parish has instituted a yearlong plan of study with monthly themes to cover the sacraments, prayer and other important aspects of Christian life as a vehicle of spiritual revival efforts of the parish.

The Nativity parish plans to participate in the Millennium celebrations with the Seattle mission (which is served by a priest from Vancouver, B.C.) and the Ukrainian Orthodox parish of Portland.

The first phase of a dream has been realized. A Ukrainian Catholic parish in Eugene exists with a monthly liturgy on a regular basis held in Portland. The prayer for an energetic young priest has been answered in the person of the Rev. Janowicz. Presently they are re-thinking some of the aspects of the building program so as to cut the costs to a more manageable size and to make the building more practical.

If plans go well and the Catholic Extension Society approves a grant, the parish may have a church by the end of the Millennium year.

UKRAINIAN SINGLES NEWSLETTER

Serving Ukrainian singles of all ages throughout the United States and Canada. For information send a self-addressed stamped envelope to:

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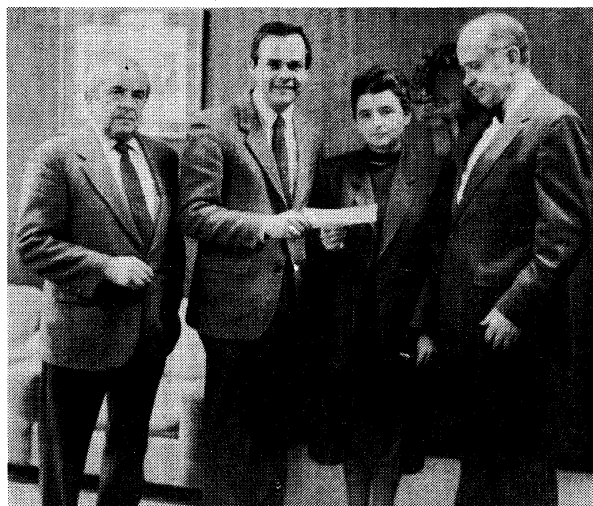
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UNA donations to famine commission...

(Continued from page 1)



Dr. James E. Mace (second from left) of the U.S. Commission on the Ukraine Famine accepts the UNA's most recent donation of \$20,000 from UNA officers (from right) John O. Flis, Ulana Diachuk and Walter Sochan.

nated \$1,100 for the commission's activity. A check for that amount also was presented to Dr. Mace.

The UNA had previously appealed to all its members to help the commission complete its valuable study about the

causes and consequences of the Great Famine of 1932-33 in Ukraine.

Donations may be sent to: U.S. Commission on the Ukraine Famine, 1111 20th St. NW, Suite 537, Washington, D.C. 20579.



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A Year Round Resort

Ukrainian woman is among 150 honored in Michigan

by Stephen M. Wichar Sr.

LANSING, Mich. — A testimonial luncheon was held recently in Lansing, capital city of Michigan, honoring the 150 most visible women in the state. Held in the Grand Ballroom of the Clarion Conference Center, more than 1,000 guests paid homage to "First Lady" awardees for meritorious and outstanding services. One of the recipients was Emily Zaporozhcz, a prominent Ukrainian activist in the Greater Detroit area.

Orchestrated by Paula Blanchard, wife of Gov. James Blanchard, a Women's Commission was formed in 1987 as a part of Michigan's 150th birthday year to seek out women who excelled in distinctive volunteer services across all counties in Michigan. In presenting the finalists, the commission said "these remarkable women who reflect a wide range of racial, ethnic and cultural backgrounds which make up Michigan, have quietly devoted themselves to their communities."

Gracing the podium on November 9, 1987, was Martha Griffiths, currently lieutenant governor and a former U.S. congresswoman, who welcomed the packed ballroom and the special "First Women of Michigan."

Ms. Griffiths said "the women chosen by the Women's Commission have and are continuing to give uncommitted leadership in many aspects of community living." As a congresswoman in Washington, Ms. Griffiths was responsible for much legislation concerning women in America.

Mrs. Blanchard, as Michigan's first lady, intoned the importance of women and how they have enriched life in the entire country. "They are," she emphasized, "the epitome of dedication and have demonstrated time and time again the influence of their actions." As each honoree advanced to the dais, a picture was taken with Ms. Blanchard and a resume was read to the audience.

For purposes of historical documentation during Michigan's sesquicentennial, a picture-story book will be issued describing the achievements of the chosen candidates. This book will be placed in every school and library in Michigan. In addition, a documentary of the 150 "First Ladies" was to be aired on TV Channel 4.

Ms. Zaporozhcz is not a newcomer when it comes to receiving awards. In 1986, she was honored as Volunteer of the Year in the Metropolitan Detroit area. She was highly commended by Detroit dignitaries for exhibiting unselfish and dedicated services to many civic organizations.

She is probably the only Ukrainian in Michigan who has "open door" access to the Republican Party hierarchy. Ukrainian organizations rely on her to promote governmental citations, recognitions, proclamations, etc.

As one of the earliest recipients (1961) of the Ukrainian of the Year Award presented by the Ukrainian Graduates of Detroit and Windsor, Ms. Zaporozhcz has always fostered the maxim of a wider participation in American civic organizations, especially by the emigre population.

Despite the foregoing philosophy, Ms. Zaporozhcz has always been an ambassador for the Ukrainian people. In her exhaustive community activity, she always carries the Ukrainian banner, often in a Ukrainian costume, proudly



Emily Zaporozhcz

displaying her ethnic roots. When her resume was read during the testimonial luncheon, the first sentence began with: "Emily Zaporozhcz has a Ukrainian background."

Mykola and Raisa...

(Continued from page 1)

population of Ukraine will be Russified then the empire will be preserved."

Mr. Rudenko, a World War II Red Army veteran, also called the Ukrainian community in the West to remember "those people who gave their lives for the democratization of the Soviet Union. These are people who will not return from the dungeons."

As far as his plans for the future, Mr. Rudenko described them as twofold.

"The main plan is to try to give some summary to my literary work, which has been a half a century in progress," said the one-time secretary of the Ukrainian Writers' Union and former Communist Party member. "Unfortunately I could not do this in the Soviet Union because all of my works there have been destroyed."

"In the United States, publishing houses have preserved and published my works," he said. "I would like to collect these, write my memoirs and perhaps write something new."

Mr. Rudenko said his other plan involved work on behalf of the Ukrainian Helsinki Group, which has been reactivated around the renewed publication in the western Ukrainian city of Lviv of the Ukrainian Herald. The dissident has announced his intentions to assume leadership of the External Representation of the UHG, based in New York, which was left vacant after the death last year of Gen. Petro Grigorenko.

Mr. Rudenko said he would like to bring the problem of ethnocide before the United Nations in his capacity as a UHG representative in the West.

Thus, Mr. Rudenko and his spouse have considered settling in the New York metropolitan area, although they have made no permanent plans.

Ukrainian discoverer of supernova named to Maclean's Honor Roll

by Orysia Paszczak Tracz

WINNIPEG — Ian Shelton, the Winnipeg-born astronomy student who discovered the first clearly observable supernova (exploding star) in more than three centuries, was named to The 1987 Maclean's Honor Roll, in the last issue of 1987.

Maclean's is Canada's weekly news-magazine, similar to Time or Newsweek in the U.S.

The introduction to the list of those honored states: "... Some of them are national or international celebrities; some are not widely known beyond their areas of achievement. But all of them have made critical contributions to Canada this year."

Each of the "12 who made a difference" received a bronze medallion by Toronto's Dora de Pedery-Hunt, depicting Pegasus, the winged horse of classical mythology, reaching for the stars.

"The themes represented are creativity and a striving for excellence. Those are qualities that are shared by the Canadians acclaimed in the pages that follow. They have demonstrated their excellence in the ideas and the ideal that they pursue, in the work that they do and in the benefits that they brought to Canada in 1987," Maclean's noted.

Next to a full-page color portrait of Mr. Shelton with a large telescope in a blazing red sky in the background, the headline reads: "Discovery on a Cosmic Scale... Ian Shelton... Born on March 30, 1957, in Winnipeg. Resident in Toronto. Manning a Canadian telescope in Chile last February, he made

the first sighting of a historic astronomical event."

The supernova discovered by Mr. Shelton during the night of February 23, 1987, is now known officially as Supernova Shelton 1987A. It was the first to be sighted since 1604.

A graduate of the University of Manitoba with a degree in physics, he is back in Canada studying for a master's degree in astronomy after a number of years at the University of Toronto observatory on Las Campanas Mountain in northeastern Chile where he made his discovery.

But Maclean's says that he is still not sure he will make a career in astronomy. "The path is always much more interesting to me than the destination," said the enigmatic young scientist who has already achieved the distinction of giving his name to a star.

Mr. Shelton is the son of two recently retired Winnipeg physicians. The family belongs to the Ukrainian Catholic parish of St. Joseph, and are descendants of the Shewchuk family who emigrated from Ukraine in the early part of this century.

The other prominent Canadians listed in the 1987 Honor Roll are: Brian Orser, gold-medallist in ice skating, Wayne Gretzky, Edmonton Oilers hockey player, Maureen Forrester, contralto, Ofra Harnoy, cellist, Douglas Cardinal, architect, Sylvia Rempel, fashion designer, Patricia Rozema, actress, Marcel Aubut, sports promoter, Miles Richardson, Hajda leader, Rene-Daniel Dubois, playwright, Martin Connell, businessman.

Mrs. Rudenko, who spent six years in incarceration, voiced several words of gratitude during the news conference, thanking members of Amnesty International, and all Ukrainian and Western groups that interceded on her behalf after her arrest in 1981. She particularly thanked the members of the U.S. Congress who took up her case, including Rep. Lawrence Coughlin (R-Pa.) and Sen. John Heinz (R-Pa.)

Nadia Svitlychna and Nina Strokata, friends of the Rudenkos and members of the UHG's External Representation, joyfully greeted the couple after over a decade of separation, since Mr. Rudenko was arrested on February 5, 1977. Other former prisoners of conscience who came to welcome the Rudenkos included Mikhail Heifetz, a literary critic and publicist exiled to Israel in 1980, Tatiana Osipova and

Ivan Kovalyov, both of the now-defunct Moscow Helsinki Group, who emigrated to the United States in 1987.

Representatives of Ukrainian American organizations present included: the Rev. Patrick Paszczak, pastor of St. George's Ukrainian Catholic Church in New York; John O. Flis, supreme president of the Ukrainian National Association and president of the Ukrainian American Coordinating Council; Dr. Jaroslav Padoch of the Shevchenko Scientific Society; Askold and Ronya Lozynsky of the Ukrainian Congress Committee of America; Stephanie Bukshovany of the UCCA; representatives of PEN Club International; Walter Bodnar of Americans for Human Rights in Ukraine; and Ulana Mazurkevich of the Philadelphia-based Ukrainian Human Rights Committee.



Photographers snap away as Mykola Rudenko is greeted with a kiss upon arrival in New York by friend and fellow Helsinki Monitor Nadia Svitlychna.

Village Voice...

(Continued from page 3)

excerpt of his book on the Slavic victims of the Nazis. His second victory was to eliminate all but passing mention of Ukrainian war criminals."

"But Vitvitsky's major coup," continued Mr. Coplon, "helped along by a nationalist letter campaign, was to install material on the Ukraine famine of 1932-33. In the curriculum's second draft in 1984, the famine was treated as a 17-page precursor chapter to the second Holocaust volume — a plan which met heated resistance from Jewish groups. By the time the material reached the schools last fall, however, it had swollen into a separate third volume, with 90 pages on the 'forced famine,' and another 52 on 'human rights violations' in the Ukraine."

The writer of the famine material, Walter Litynsky, a Troy High School biology teacher and a local chairman of Americans for Human Rights in Ukraine, and its principal reviewer, Dr. Mace, a "Conquest protege," "proceeded to stack the review committee with Ukrainian academics, the omnipresent Vitvitsky, and four upstate nationalists," the article went on to say.

Mr. Coplon concluded, "The Mace-Litynsky partnership yielded a predictable end product — the undistilled nationalist line." The state curriculum on the Ukraine famine apes both 'Harvest of Despair' and 'The Harvest of Sorrow.'

The writer then goes on to question the figure of 7 million famine victims, saying that Drs. Mace and Conquest "overestimate fertility rates and underestimate the impact of assimilation."

Mr. Coplon wrote:

"Which leaves us with a puzzle: Wouldn't 1 or 2 or 3.5 million famine-related deaths be enough to make an anti-Stalinist argument? Why seize a wildly inflated figure that can't possibly be supported? The answer tells much about the Ukrainian nationalist cause, and about those who abet it.

"They're always looking to come up with a number bigger than 6 million," observed Eli Rosenbaum, general counsel for the World Jewish Congress. "It makes the reader think: My God, it's worse than the Holocaust."

"Hidden agendas"

Finally, Mr. Coplon wrote about "hidden agendas." According to the article, "It may not be sheer coincidence that faminology took wing just after the OSI (Office of Special Investigations) was commissioned in 1979. For here was a way to rehabilitate fascism — to prove that Ukrainian collaborators were helpless victims, caught between the rock of Hitler and Stalin's hard place."

"Coupled with the old nationalist canard of 'Judeo-Bolshevism,' faminology could help justify anti-Semitism, collaboration, even genocide. An eye for an eye; a Nazi holocaust in return for a Jewish famine," Mr. Coplon stated.

In an interview with The Ukrainian Weekly, Dr. Mace reacted to the latest in a series of Village Voice articles portraying Ukrainians as Nazi collabo-

rators.

[In May 1985, The Voice carried Joe Conason's article titled "Reagan and the War Crimes Lobby," which was aimed at Yaroslav Stetsko and the Bandierite faction of the Organization of Ukrainian Nationalists; and in February 1986, Mr. Conason wrote another article, "To Catch a Nazi," focusing on Mykola Lebed, another OUN member.]

Dr. Mace, told The Weekly, "I suspect that the author, whoever, he is, is a typical leftist/socialist who thinks he's uncovered a right-wing conspiracy."

He expressed surprise that "the only Ukrainian cited at length" was Marco Carynnyk and that the writer uncritically accepted Doug Tottle's statement that 90 percent of the photos in "Harvest of Despair" are from the 1921-22 famine.

Dr. Mace also said he wonders why Mr. Coplon chose not to interview famine survivors. "I told him that he could probably talk to some of the survivors in New York," Dr. Mace said.

"Basically, the article reflects the Soviet line," Dr. Mace continued. "I think Jeff Coplon was fed a lot of disinformation from people close to the Soviets."

"When he states that Conquest and I don't use Soviet sources, he doesn't know what he's talking about," Dr. Mace said, noting that the Soviet press and Soviet historical writing both figure heavily in their scholarship. "These sources demonstrate how the Soviets responded to the famine."

Dr. Mace — whose work has been acclaimed by Simon Wiesenthal, the American Jewish Committee, the National Conference of Christians and Jews and the Institute of the International Conference on the Holocaust and Genocide, just to name a few groups — stressed, "Jeff Coplon just hasn't done his research."

For example, Dr. Mace said, the survivors' accounts in "The Black Deeds of the Kremlin" have been "confirmed many, many times over in oral histories."

Furthermore, Dr. Mace noted, "there are more and more references to the famine under glasnost in the Soviet Union." Thus, Mr. Coplon appears to be out of step even with the Soviets. For example Dr. Mace pointed to an October 1987 article that appeared in Sovetskaya Rossiya, a mass circulation newspaper, that said Stalin was responsible for millions of deaths under collectivization and the famine. A recent article in the magazine Ogonyok was about the 1937 census that was suppressed to cover up Stalin-era deaths. This demonstrates, Dr. Mace said, "that you don't have to be a right-winger to point out that Stalin was responsible for millions of deaths."

"Even Volodymyr Shcherbytsky (first secretary of the Communist Party of Ukraine) has now mentioned the famine," he added.

The staff director of the U.S. Commission on the Ukraine Famine went on to speak about the number of victims of the famine, figures that are disputed by Mr. Coplon. "I think I've supported the figures that I cite (at least

5.5 million dead, probably 7 million). It's Mr. Coplon who "doesn't tell us why these figures cannot be supported."

"The real issue, however, isn't how many died, but that millions died because of state policy," Dr. Mace explained.

In response to Mr. Rosenbaum's statement in the article, Dr. Mace said, "Rosenbaum is not familiar with the literature. I think he was interviewed some time ago, and I don't think he'd say that today. I certainly don't agree with his contention that the Ukrainians are trying to say they suffered more than the Jews."

As a matter of fact, Dr. Mace noted that he's gone on record as saying that the Holocaust is in no way comparable to the famine. "The traditional Jewish communities of Eastern Europe were destroyed," he observed.

What is Dr. Mace's over-all assessment of the latest Voice article?

"It looks to me like he's trying to either discredit the Ukrainian community or to feed some kind of paranoia in the Jewish community that the Ukrainians are out to diminish the Holocaust. This is what I find most reprehensible."

How does the latest Voice "expose" relate to the previous two articles?

According to Dr. Mace, "There must be a group out there that really wants to discredit Ukrainians as a group and sow hatred between Jews and Ukrainians."

He characterized the Voice's reporting as "ignorance combined with

self-righteousness" and added, "these guys are dangerous, they really believe this."

In its February 2 issue, the Voice published three letters in response to the Coplon article. Drs. Conquest and Mace both responded to Mr. Coplon's errors. Mr. Rosenbaum wrote: "Lest the quote attributed to me ... leave an erroneous impression with any of your readers, please permit me to state for the record my view that the fact that a famine of tragic magnitude took place in the Ukraine during the early 1930s cannot seriously be questioned."

Mr. Coplon, however, had the last word.

"Robert Conquest and James Mace write letters like they write history — with arguments by reputation. We're asked to buy their Ukrainian genocide fantasy because a crew of cold warriors agrees with them — people like Vasily Grossman, a novelist, or Roy Medvedev, a collector of anti-Stalinist memoirs. Conquest's methodology — including his blunders on body counts — has been demolished by eminent historians such as S.G. Wheatcroft, in such leading journals as Soviet Studies. (Mace, a third-stringer at best, was dissected by Wheatcroft in Problems of Communism.) And Moshe Lewin, whom even Conquest dare not discount, rejects the genocide theory as 'rubbish' and calls Conquest 'an obsessed man who writes about atrocities without any scholarship.' Who then, is duping whom?"

Tolstoy...

(Continued from page 3)

"My own experience in interviewing hundreds of people of all nationalities, comparing their testimony with contemporary documentation, had taught me time and again what a vast gap may exist between the official record and the actual experience of people on the ground."

He then went on to relate how he was treated during cross-examination by the prosecution.

"It was not until I came to be cross-examined by the prosecution that I was enabled fully to appreciate Judge (Dov) Levin's unorthodox approach to the administration of justice. Naively imagining that I would be challenged on the evidence I had presented, I had arrived laden for the purpose with documentary evidence authenticating my testimony. I need scarcely have troubled.

"It appeared in the course of the ensuing three-hour session that it was I, not the defendant, who was in the dock. Was I not chairman of the Association for a Free Russia, an organization which apparently pursues the sinister if contradictory aims of seeking both to restore the 19th century Russian autocracy and to have attempted the achievement of a Nazi victory in Europe. Sheftel at once rose to object, pointing out that such personal attacks had been ruled out in the case of experts called to testify for the prosecution. Judge Levin smiled, and ordered the cross-examination to continue.

"Bewildered but mildly amused, I learned of a wholly new Nikolai Tolstoy with whom I had been hitherto unacquainted. Apparently I was a vicious anti-Semite and devoted Nazi sympathizer, who had worked for a German victory in 1945 and attempted to obstruct the work of the Nuremberg Tribunal in the following year. Frustrated in my political ambitions, I subsequently turned to falsifying academic creden-

tials, 'buying' my M.A. degree from Trinity College, Dublin, after taking the honors B.A. course."

Mr. Tolstoy also noted:

"Fascinated by the presentation of the 'dark shadow' of my psyche, of which I had previously been unaware, I had replied with equanimity to each and every question, however seemingly bizarre. However, consultation with friendly Israeli journalists and defense counsels revealed that what I had been subjected to was very far from being the court's normal practice.

"In the case of historians called for the prosecution, Judge Levin had invariably ruled out any reflection whatever on their political views, real or fancied, or even the calling in question of their professional expertise."

The historian also commented on the innocence of the defendant:

"I am increasingly persuaded that Demjanjuk is innocent. Leading forensic experts have since proved the ID card a clumsy KGB fake; Judge Levin prohibited outright the testimony of a witness who could prove from a precisely parallel case how hopelessly unreliable is eyewitness testimony after more than 40 years; and Demjanjuk's commanding officer has surfaced to provide testimony as to his presence in Heuberg camp. Every day of the court's sitting appears to provide further conclusive evidence of his innocence. I cannot believe that if the court genuinely believed in the defendant's guilt it would find it necessary to behave in the grotesque manner I encountered."

Finally, Mr. Tolstoy concluded:

"Nevertheless, with its dependence on blatantly forged documents, and its subjection of a helpless individual as pawn to political and racial contentions extraneous to the courtroom drama, a terrible and ironical parallel inevitably springs to mind. Should a barbaric injustice be perpetrated, I believe 'the Demjanjuk case will no more be forgotten by history than was the Dreyfus case.'"

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A look at abuses...

(Continued from page 5)

Other Ukrainians do not deny the Russian people and Church a claim to the cultural and religious heritage of Kievan Rus', but assert the primacy of the Ukrainian claim. Recognizing that to call Kievan Rus' and its Church "Ukrainian" is as unhistorical as calling them "Russian," the proponents of this view emphasize instead the continuity from Kievan Rus' to modern Ukraine, and point out the discontinuities in the Russian nationalist scheme of history. They regard the Muscovite (Russian) lands as peripheral and only tenuously related to the Rus' heartland, which developed into Ukraine.

One Ukrainian scholar has compared the relationship between Rus' and Ukraine to that between ancient Rome and modern Italy. Russia is comparable to France or Spain, which arose from Roman provinces and absorbed some Roman culture but had a distinct ethnic character. Just as Italy is a true and direct descendant of Rome, whereas France and Spain are at best indirect heirs, so Ukraine is the true heir of Kievan Rus' while Russia is at best a distant nephew.

Indeed, modern Ukrainian historians like Mykhailo Hrushevsky have brought about a virtual Copernican revolution in East Slavic history. Just as Copernicus showed that it is the earth which revolves around the sun, and not the other way round, so these scholars have shown that Ukraine was not a province trying to separate itself from Russia, but rather that Russia was the province which in medieval times separated itself from Ukraine.

Accordingly, proponents of this view of East Slavic Church history point to the fact that after the fall of Kiev in 1240, a new Rus' Metropolitanate was established in Halych (now western Ukraine) in the 14th century, and the Kievan Metropolitanate itself was revived in the 15th. Ukrainian Catholics will assert that the Union of Brest of 1596, by which the Kievan Metropolitanate joined with the Roman Catholic

Church while retaining its Byzantine rite, canon law and spirituality, served to preserve the Kievan tradition from encroachments by the Polish Catholics on the one hand and the Muscovite Orthodox on the other. Ukrainian Orthodox will underscore the re-establishment of an Orthodox hierarchy in Kiev in 1620 and the flourishing of Ukrainian Orthodoxy in 17th century Kiev as direct continuations of the Rus' ecclesiastical tradition. Turning to modern times, Ukrainians can point to the conscious cultivations of Kievan traditions by the Ukrainian Autocephalous Orthodox Church of the 1920s, and the revival of Eastern ritual, discipline and spirituality in the Ukrainian Catholic Church of the 19th and early 20th centuries. These trends continue today.

In sum, the Ukrainians feel that the Russians have stolen their Millennium, while the Russians feel that these Ukrainian upstarts are trying to steal theirs. You may well conclude that this is just another nationalist squabble. After all, does it really matter whose Millennium it is? Why can't any Church celebrate the Millennium if it wants to?

But this is precisely the problem. One Church will be celebrating the Millennium next year at its capital, Moscow. But four Churches not only are prevented from observing the Millennium — they are not allowed to exist in their ancestral lands at all.

Furthermore, we must be careful not to confuse nationalism with the rights of national Churches — and the right to a national Church. A corollary of religious freedom is the right of each people to worship in accord with its traditions, in its own language and in its own Church. These are deep psychological and spiritual needs, which have been expressed by the creation of national churches by the Russian, Ukrainian, Byelorussian and other peoples. Their denial, by the imposition of an alien church structure, is psychologically and spiritually wounding. Ukrainians, both Orthodox and Catholic, were deprived of their Churches in the 1930s and 1940s. Today, the Soviet regime seeks to prevent any resurgence of these

Churches by obliterating them from the past. It will use the Millennium observances to secure international acquiescence in such a re-writing of history.

Thus, the question of a Russian or Ukrainian or Byelorussian Millennium is really a question of religious liberty.

For the Orthodox, it is a matter of observing the principle which allows the existence of separate Churches in national states. (Even within the USSR, the Georgians have their own, autocephalous Church).

For the Catholics, it is a matter of acknowledging the existence of millions of Eastern-rite Catholics who have been forced to formally accept Russian Orthodoxy. The recent emergence from the catacombs of the Ukrainian Catholic Church, which has been demanding legalization for decades, shall make it more difficult for the Soviet authorities to pretend that it doesn't exist.

Pope John Paul II has supported the Ukrainian Catholics in their plans to celebrate the Millennium of East Slav Christianity. In a 1979 letter to the late Cardinal Jozef Slipyj, he also spoke of the importance of the Ukrainian Church in the work of ecumenism. Indeed, ecumenism is important to Ukrainian Catholics: their most famous martyr, St. Josaphat, is regarded as a martyr for the unity of the Church.

Unfortunately, there have been those on both sides of the ecumenical discussion who have felt that the very existence of the Ukrainian Churches is an obstacle to ecumenism. Yet it should be evident that true ecumenism requires tolerance for all Churches. Pope John Paul II has emphasized the close connection between ecumenism and religious liberty. Next year's Millennium will be an opportunity to demonstrate a true ecumenical spirit.

Do the requirements of correct terminology and historical truth, and the principles of ecumenism and religious liberty, permit us to condone the notion of a "Russian Orthodox Millennium"? Or should we speak, rather, of the Baptism of Rus', of the Christian Millennium of all three Eastern Slav peoples? Should we celebrate together with the Catholics and Orthodox of Ukraine and Byelorussia as well as with the Russian Orthodox? It is these questions which we are challenged to answer in the Millennial year.

For the issue is not, ultimately, whose Millennium it is. It is, in a sense, our Millennium — a cause for celebration by all Christians. Precisely because of this, it is our right, and indeed our duty, to insist that this occasion is observed in a Christian spirit — free of political manipulation and consistent with freedom of conscience for all Churches and nations.

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Panel in Chicago...

(Continued from page 3)

happy with the court's treatment of the defense and its witnesses. And he complained of the prosecution's use of personal attacks to undermine the credibility of several witnesses, including Edna Robertson, a documents expert, and Anita Pritchard, a specialist on physiognomy.

The prosecution unnerved Ms. Robertson, and Ms. Pritchard attempted suicide, "because she was so humiliated by the treatment she received," Mr. Nishnic claimed.

Next Avraham Shifrin, who before emigrating from the USSR had worked with the KGB and is an expert on KGB tactics and structure, testified that the secret police has a special unit set up to spread disinformation about Ukrainians.

The prosecution attempted to portray Mr. Shifrin as unbalanced, because of his research into parapsychology, though this field is taken seriously in the USSR and is considered a branch of psychology.

The following witness, Count Nicholas Tolstoy, was considered by the speaker to have had a profound impact on the case. "He proved that Mr. Demjanjuk's testimony was in fact historically feasible, ... that there were no [historical] flaws in Mr. Demjanjuk's testimony," stated Mr. Nishnic.

An authority on the forced repatriation of Soviet citizens in the post-war period, Mr. Tolstoy confirmed Mr. Demjanjuk's assertion that repatriation was still a threat in 1948. Mr. Tolstoy indicated that the campaign was both massive and its threat lasted for several

years after the World War, Mr. Nishnic related.

On the literature table at the Chicago church hall was an article by Mr. Tolstoy published in the Sunday Telegraph, a London paper, in which he shared his experience as an expert witness. He said in that article that he had felt maligned by the prosecution, and at the trial had demanded an apology for the personal attacks upon his character and motivations during cross-examination.

Mr. Nishnic also talked about the next defense expert, Dr. Willem Albert Wagenaar, a professor at the University of Leiden in the Netherlands. The professor attempted to show that the photo spread used to identify Mr. Demjanjuk was not a true test of memory.

Dr. Wagenaar chose 25 people who did not know Mr. Demjanjuk and showed them the same photographs, Mr. Nishnic continued. All of them picked out Mr. Demjanjuk as the "guilty man," based only on a well-known verbal description of the suspect.

Dr. Julius Grant, who proved the Hitler and Mussolini diaries to be forgeries, followed the Wagenaar testimony. Dr. Grant said that the signature on the Trawniki I.D. card was not Mr. Demjanjuk's and that the photo had been transferred from another document. Mr. Nishnic said he believed that Dr. Grant was the defense's strongest witness.

The last witness was William Flynn. He also was prominent in discovering a forgery in the "White Salamander Case." Mr. Flynn prepared a set of prints for the court to show how easily a photograph can be forged.

Mr. Nishnic noted that the court would not accept most of Mr. Flynn's evidence, however, saying it was irrelevant.

Mr. Nishnic also noted that many records open to the state are inaccessible to the defense, among them World War II archives in Poland.

In his capacity as administrator of the Demjanjuk Defense Fund, Mr. Nishnic thanked the community for its support and requested that the audience pray for Mr. Demjanjuk and continue corresponding with him.

The second speaker that evening was Paul Chumak, a Ukrainian Canadian

attorney who discussed the status of the defense. When he arrived in Israel to join the team in July 1987, after Mark O'Connor had left the defense team, the defense was totally unprepared, he said. "I felt we needed the best experts in the world, not second- or third-rate ones," he told the audience.

He spoke about the expense of getting first-rate authorities, and he related how some would not testify at all. He also said he encountered supposed eyewitnesses who had not seen anything at all, and others who knew "Ivan the Terrible," the death camp guard, in person but were too afraid to speak.

The third speaker was the vice-president of the Canadian Charitable Committee, Mr. Jacyk.

He said that he became involved in gathering money for Mr. Demjanjuk because he wanted to help an innocent man defend himself.

He reported gathering more than \$480,000 in Canada for defense efforts and he added that Americans have not helped as much as Canadians have in the past year. It was as if, he suggested, the leaders in the Ukrainian community were distancing themselves from the case. Citing a recent letter in a Ukrainian newspaper which asked that the Ukrainian community halt active support of the Demjanjuk defense and start a fund for the possibility of future trials, he said such an approach is backward.

He explained, "I have in my office the 28-page indictment (against Demjanjuk). Fifteen pages are an overview of the 350-year relationship of Jews to Ukrainians and Ukrainians to Jews in Ukraine. Only on the 16th page is Demjanjuk mentioned. ... I am not defending Demjanjuk (just) because he is innocent, but I am defending Ukrainian honor. I will not avoid it for I see that it is my duty."

Already there have been positive developments at the trial, he said.

"It is not coincidental," he reasoned, "that the judges decided to cut the trial short just when we began to obtain authoritative historians who were more knowledgeable than their's (the prosecution's)." He was contemptuous of one prosecution expert who erroneously stated that Poland and Germany were allies during World War II, and forgot the alliance of the Soviet Union with the Third Reich.

"They (the prosecution) were not ready for a defense and prepared a very shallow case," he observed. "And those (defense) experts cost money, but presently, thank God, we are bearing up somehow. Now we cannot allow ourselves to collapse."

Dr. Kuropas added that though Americans for Human Rights in Ukraine had originally gathered a quarter of a million dollars, since then there had been a laxness in U.S. fund-raising. Moreover, if Mr. Demjanjuk is exonerated, Dr. Kuropas said the OSI would

be investigated. He doubted if that agency would survive disclosures about its activity arising from such an investigation.

The final speaker was John Demjanjuk Jr. who expressed his thanks for past support of his father. Mr. Demjanjuk said his father was not bitter, and he quoted his father as having said, "My heart hurts for those people who suffered at Nazi hands."

Like Mr. Jacyk, the defendant's son said he believed the trial was an attempt to condemn all Ukrainians as Nazi collaborators. "They do not want to judge just my father, but all of us, and to rewrite our Ukrainian history."

So far, the younger Mr. Demjanjuk estimated, the cost of the trial has been \$60,000 per month: airfare, telephone bills, attorneys' fees, experts' fees, hotels, postage, transportation and incidentals all add up. These expenses do not include the outstanding debt of \$100,000 that the family has accumulated.

Moreover, the expenses will not end with the Israeli trial. Even with an acquittal, the OSI threat of deportation to the USSR still hangs over Mr. Demjanjuk's head, said the defendant's son.

"Our battle will be finished," he declared, "when this will never happen to another innocent man."

As the master of ceremonies, Dr. Kuropas commented at the close of the last speech that he agreed that there is an orchestrated effort to defame Ukrainians and to rewrite their history. He cited a recent Village Voice article which tried to refute the existence of the Ukrainian famine. This along with a new list he had acquired of 300 prominent Ukrainian community leaders that the OSI plans to prosecute in the future confirms these suspicions, Dr. Kuropas said.

He accused the OSI of working closely with the KGB "day in and day out." "I went twice to the OSI and spoke with Neal Sher. He is not the man of justice that he likes to portray," said Dr. Kuropas. "He hates our people. You must sit there and feel that hatred which he has toward our people."

During the evening, Vera Elia-shewsky, local chapter president of Americans for Human Rights in Ukraine, and Darka Kulczycky, treasurer, presented Mr. Demjanjuk with two checks totalling nearly \$6,500 for the defense. All together the fund received over \$10,000 that evening.

At the question and answer period the young Mr. Demjanjuk pointed out that ordinary Israelis have treated him well, and that the press in Israel is fair and even-handed in reporting the trial.

The Rev. Stefan Zencuch of St. Vladimir Ukrainian Orthodox Cathedral in Chicago, led the invocation. The evening was sponsored by the Ukrainian American Justice Committee in cooperation with the Canadian Charitable Committee.

Dr. Myroslaw Charkevycz, the president of the Ukrainian Congress Committee of America, Illinois Branch, encouraged the united Ukrainian community in Chicago to support the defense not only in prayer but with financial assistance, as well.

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Canadian...

(Continued from page 1)

"I am extremely pleased with the announcement and very grateful to the federal government for its commitment to Ukrainian Canadian cultural development.

"This is a shining example of the government's understanding and promotion of the multicultural needs of Canada.

"These three projects are very significant to our community and their impact will benefit future generations of Canadians of Ukrainian origin for many years to come."

The evening proved to be doubly profitable for the URDC. In addition to the government's grant, Dr. Melosky announced a \$150,000 grant from CFUS for the center. When combined with 2-1 matching grants from a provincial program this will bring a total of \$450,000 to the URDC.

"We are delighted," said Andriy Semotiuk, chairman of the URDC Implementation Committee. He said the center still needs to raise another \$2 million from the provincial government and from the community to reach its goal of a \$3 million foundation which would allow the center to operate out of the interest.

Dr. Roman Petryshyn, director of the URDC, echoed his sentiments.

"This is an example I hope other communities will follow in accessing the facilities of Grant MacEwan College," he added.

Dr. Bohdan Krawchenko, director of the Canadian Institute of Ukrainian Studies and member of the editorial board for the encyclopedia, said this is a monumental historical project and the government's contribution will be very significant as it costs \$1 million to produce each volume.

"The encyclopedia is a gift to history — to those who were, to those who are, and to those who will benefit from it."

At the banquet Dr. Melosky unveiled the second volume of the encyclopedia, which has just been published.

The first volume was produced with donations from the community, the second with assistance from the government of Saskatchewan, the upcoming third volume received a grant from Manitoba and now the Canadian government has contributed to the fourth, he noted.

The CIUS, at the University of Alberta, which is producing the encyclopedia has previously received \$500,000 in establishing grants from the government of Alberta and is operated under the provincial higher educational system.

There will be five volumes in all. Mr. Mazankowski commented on the strength of the Ukrainian faith which is evident in Canada through the magnificent Ukrainian churches that dot the prairie landscape.

"There is no doubt that Ukrainian people have paid dearly for their commitment to Christian values. Still, there is something about a people that, to this day, refuse to surrender their religious faith, their human spirit, their tradition.

"This is why it is so important that you, as their kin in the Western world, commemorate and celebrate this day. The fate of your Churches in the ancestral homeland has only served to heighten the dedication of the more than 1 million Ukrainian Canadians to improve civil rights and religious freedoms."

Mrs. Shulakewych noted that the Millennium celebrations will provide the community with an opportunity to

people have a long history which stretches into the very earliest of times.

"The sense of historical memory is crucial to the existence of a community. Our historical memory is rich and it is intertwined with that of Western Europe.

"Our historical memory — which includes culture and language — is what makes us unique, and, I dare say, interesting. If we lose that memory, we will have little to contribute to the fabric of Canadian society."

Dr. Peter Savaryn, president of the World Congress of Free Ukrainians, stressed the need to keep the hopes of a free Ukraine alive.

"Until Ukraine is free again, we will not, we cannot forget! Until our people are free again, we will not, we cannot forgive! Until a free independent Ukrainian nation is seated in the circle of other free nations of the world, we will not, we shall not give up our struggle."

In presenting greetings from the Alberta government, Les Young, minister of science and technology and the government house leader, read out a proclamation signed by Greg Stevens, Alberta minister of culture, declaring 1988 as the year of the Millennium of Christianity in Ukraine for Alberta's community.

Representing the city of Edmonton, Mayor Laurence Decore noted that Ukrainians in Canada have excelled in every level of activity.

Other head table guests included



Deputy Prime Minister Don Mazankowski (right) presents Canadian government grants totalling \$1 million to (from left) Dr. Louis Melosky, Lydia Shulakewych and Dr. Bohdan Krawchenko.

Bishop Demetrius Greschuk, Edmonton paroch of the Ukrainian Catholic Church, the Very Rev. Myroslav Kryschuk of the Ukrainian Orthodox Church, former Alberta minister Julian Kozak, who introduced Mr. Mazankowski, and William Pidruchny who served as master of ceremonies.

Other honored guests included UCC National Vice-Presidents Ihor Broda and Yaroslav Skrypnyk, who is also the national president of the Ukrainian Self-Reliance League, Virginia Palmer, U.S. vice-consul for Alberta, Nabi Ahmadyar from the Afghanistan Free-

dom Society, Marian Strzelecki from the Canadian Polish Congress, Members of Parliament Bill Lesick and Steve Paproski, and former ministers, judges and other representatives.

Entertainment was provided by the Ukrainian Male Chorus of Edmonton, the Cheremosh Dancers, the instrumental duo of Marko Bandera and Valentyn Moroz Jr., and the Dnipro vocal trio.

Also featured at the banquet was a photographic exhibit of the art treasures of Kievian Rus' prepared by Vera Kunda and Dr. Andriy Hornjatkevich.

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PREVIEW OF EVENTS

January 31

NEW YORK: St. George Academy and School will present their Millennium concert in the school auditorium 215 E. Sixth St. at 2 p.m. The program is produced and directed by Dr. Alexandra Tkacz of St. George Academy with help from Lydia Andrusyszyn, a teacher in the grammar school. Tickets will be available at the door.

February 6

JOHNSTOWN, Pa.: The Inaugural Ball of the League of Ukrainian Catholics will be hosted this year by the Johnstown LUC Chapter at the Quality Inn, Route 56, from 6 p.m. to midnight. The event will feature a Swiss steak dinner and dancing to the music of Velvet Touch. Tickets are \$20 per person. For more information call Marge Capar, (814) 536-8588.

NEW YORK: The Ukrainian American Youth Association, SUM-A, will hold its 25th annual debutante ball at 9 p.m. at the Penta Hotel, 32nd Street and Seventh Avenue. In addition to the presentation of this year's debutantes, Kornel Wasyluk, committee chairman, said that former debutantes have been invited to the ball and will be recognized during the program. Genia Kuzmowycz-Blaha and Ihor Dlaboha will serve as the masters of ceremonies. Music for

dancing will be provided by Tempo. For ticket information call (212) GR7-3084.

February 6

STAMFORD, Conn.: St. Vladimir's Ukrainian Catholic Church, 24 Wenzel Terrace, will hold a pre-lenten social get-together at 6:30 p.m. in the church hall. Music and refreshments will be provided. For information call Mary Frycz, (203) 329-8693.

February 7

SAN FRANCISCO: Marijka Helbig, president of Scope Travel Inc. of Newark, N.J., will hold a Ukrainian Millennium slide presentation at noon at the Ukrainian Church of the Immaculate Conception, 110 Brussels St. For more information call 1-800-242-7267.

February 13

BLOOMINGDALE, Ill.: St. Andrew Ukrainian Orthodox Church at 300 East Army Trail Road, invites the public to its Valentine dance at 8 p.m. Admission is \$10 per person, \$5 for students. For information call (312) 980-5796.

February 14

TRENTON, N.J.: The local Committee to Commemorate the Millennium of Christianity in Ukraine is

sponsoring a bus trip to the Millennium concert at Avery Fisher Hall in New York City. For information call Dr. Omelan Kotsopy, (609) 393-6891.

February 14

LECANTO, Fla.: Area Ukrainians will meet at Cowboy Junction, Highway 44 at the junction of Route 490 at 2 p.m. The Valentine's Day gathering will feature a pot-luck dinner (everyone to bring a dish of his/her choice). All Ukrainians, their friends and relatives are welcome. For more information call the secretary of the Americans of Ukrainian Descent Club, Jon Janicki, (904) 344-1804.

ONGOING

CHICAGO: A commemorative exhibit of "Traditional Ukrainian Textiles," marking the Millennium of Ukrainian Christianity, will continue through March 11 at the Textile Arts Centre, 916 West Diversey Parkway. Gallery hours are: Tuesday through Friday, noon to 5 p.m., Saturday, 10 a.m. to 5 p.m. and Sunday, 2-5 p.m. The exhibit was organized by Tania Reynarovich and Alexandra Semkiw, and is funded mostly by the Illinois Arts Council and the center. It is sponsored also by the Millennium of Christianity in Ukraine Commemoration Committee, Illinois Chapter. For information call the gallery, (312) 929-5655.

Manors offers folk art classes

JENKINTOWN, Pa. — Three special workshops on Ukrainian folk art will be offered by the Ukrainian Heritage Studies Center and Continuing Education Division at Manor Junior College this winter.

"Ukrainian Bead Weaving (Gerdany)," for beginners and intermediates, will meet February 18 and 25 from 6:30 to 9:30 p.m. Fee is \$35 plus supplies. UHSC mastercraftsman Anna Halamay of Philadelphia will teach hand bead-weaving techniques from the Lemko, Boyko and Hutsul regions of Ukraine.

"Cross-Stitch Ukrainian Style" will meet March 5 and 19 from 1 to 4 p.m. Fee is \$35 plus supplies. UHSC mastercraftsman Stefania Shumska Meyer of Pittstown, N.J., who is recognized as a mastercraftsman by the Pennsylvania Council on the Arts, will teach cross-stitch embroidery plus auxiliary stitches. Participants will design an Easter basket cover.

"Pysanky (Ukrainian Egg Decorating)" will meet either March 8 or 15 (beginners); and March 22 (advanced). Fee is \$15 plus supplies. Instruction, dye and eggs are included. The art of making colored patterns on eggs will be demonstrated.

Register in the Continuing Education Office, Fox Chase Road and Forrest Avenue. For more information call (215) 884-2218.

The Ukrainian Museum slates crafts courses

NEW YORK — Registration is now open for the public Ukrainian crafts courses in embroidery and bead stringing at The Ukrainian Museum.

Students may learn and expand their skills in embroidery during an eight-session course from February 6 to March 26 on Saturdays, 1-3:30 p.m. Starting from the basic cross stitch for the beginners or advance to little known stitches and intricate cut-work techniques, students will also explore the history and evolution of the styles, techniques, colors, threads and fabrics used traditionally in various regions of Ukraine. Open to adults and children over 10 years of age.

The fee is: adults, \$45; seniors and students over 16, \$40; children 10-16, free; members, 15 percent discount.

A three-session course in the art of making "gerdany" (multicolored bead-string necklaces) which were traditionally worn with costumes in various regions of Ukraine, will be held March 5, 12 and 19, 1-3:30 p.m. The course is designed for adults and children over 12 years of age.

The fee is: adults, \$20; seniors and students over 16, \$15; children 12-16, free; members, 15 percent discount.

All materials are covered in the registration fee. Finished objects may be taken home. For registration and information please call (212) 228-0110. Programs are funded, in part, by the New York State Council on the Arts.

Treblinka survivor...

(Continued from page 1)

Presented with the newly found document, the three-judge panel hearing the case ordered Mr. Rosenberg to return to the stand on Wednesday, January 27.

On Monday, January 25, the prosecution had begun its summation by ridiculing defense contentions that the Trawniki ID card is a forgery prepared by the Soviet KGB.

Prosecutor Michael Shaked began his presentation by recounting the horrors of Treblinka and describing the Trawniki training camp for guards. He repeatedly used the phrase "the Ukrainians and the SS" in describing actions against the Jews.

Also on that day, the defense presented its the newfound 1945 statement by Mr. Rosenberg, asking that the Treblinka survivor be recalled. The judges ruled the next day in support of the defense.

The prosecution's summation was interrupted for one day when Mr. Rosenberg took the stand on Wednesday, January 27.

Under questioning by defense attorney Paul Chumak, Mr. Rosenberg said that the 1945 document found by the defense is genuine. He said he knew that this statement existed, but did not know where it could be found.

Under questioning by both Mr. Chumak and the three judges, Mr. Rosenberg several times indicated that the 1945 statement as well as his 1947 statement to Nazi hunter Tuviah Friedman were both authentic.

However, he now stated that what he

Mr. Rosenberg replied that some of what he wrote about he saw himself, other information was told to him by other survivors.

Mr. Chumak asked: "Lying there for all eternity" — does this mean Ivan died?

Mr. Rosenberg: Yes.

Mr. Chumak: Which Ivan was killed?

Mr. Rosenberg: The Ivan who ran the motors. There was only one Ivan in the camp — but he is sitting right here (the witness pointed to the defendant).

Mr. Chumak: If you killed him, how can you point your finger at Demjanjuk?

Mr. Rosenberg: Yes, that is he, I know him.

Mr. Chumak: Is this "Ivan the Terrible"?

Mr. Rosenberg: I don't know any "Ivan the Terrible," I only know this Ivan (again pointing to the defendant).

In response to continued questions from the defense and judges, Mr. Rosenberg said: The survivors wanted to believe they had killed Ivan, but that creature is sitting right here (pointing again to Mr. Demjanjuk).

At one point Mr. Demjanjuk yelled out in Hebrew, "You are a liar, liar, liar."

Judge Dalia Dorner said: But you repeated this version to Friedman in 1947. Mr. Rosenberg answered that until 1976 he believed that Ivan had been killed. Judge Levin asked him to repeat his last statement.

At this point the defense and judges concluded their questioning. The prosecution had no questions for the witness.

Mr. Shaked then continued his summation, stressing that Treblinka survivors' memories are very vivid and accurate.

On that day, Thursday, January 28, Mr. Rosenberg continued his summation of Treblinka survivors. The prosecution's investigators

in seeking photo identifications.

Judge Tal stated that he had anticipated that Mr. Rosenberg would state during the previous day's session that he was certain about the death of Ivan and was surprised when he saw him in a photograph in 1976. However, he noted, Mr. Rosenberg did not do this.

The prosecution's summation will resume on Monday, February 1.

Ruban family...

(Continued from page 1)

31.

Ms. Isajiw said that a special demarche, which is a high-profile communique sent with the approval of the White House and State Department, was transmitted to the American Embassy in Moscow in regard to the Ruban case. Such a communique reportedly requires an official at the embassy to hold talks with the proper Soviet authorities in regards to a specific case, said Ms. Isajiw.

Mr. Ruban was sentenced in 1983 to 10 years in a special-regimen labor camp and five years' exile for "anti-Soviet agitation and propaganda." Previously he had been given a six-year term for carving a model of the Statue of Liberty intended as a gift to the American people for the United States Bicentennial celebration.

The attack on Miss Ruban was also reported by the Second World Press, based in New York.

Conference...

(Continued from page 4)

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UCC donates...

(Continued from page 4)

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