

# THE Ukrainian Weekly

Published by the Ukrainian National Association Inc., a fraternal non-profit association

Vol. LVI No. 11 THE UKRAINIAN WEEKLY SUNDAY, MARCH 13, 1988 25 cents

## Walter Polovchak's book describes struggle to become 'Freedom's Child'

by Marta Kolomayets

NEW YORK — It's hard to believe that eight years have gone by since Americans first caught a glimpse of



Walter Polovchak with his newly released book, "Freedom's Child."

Walter Polovchak making headlines across the nation as the "littlest defector." He first came into the public eye when, at the age of 12, he refused to go back to the Soviet Union with his parents. He ran away from home when his parents decided, after six months, that life in the United States was not for them.

Walter was granted religious asylum, but a five-year struggle in the courts ensued before the issue was declared moot when Walter turned 18 and became a U.S. citizen.

Recently in New York to promote his new book, "Freedom's Child," which was written with Kevin Klose, former Washington Post bureau chief in Moscow and Chicago, and currently that newspaper's national news desk editor, Walter said that the eight years "seem more like eight days."

"Sure there were times that dragged on as I waited to reach 18," and the 20-year old, who clearly remembers the day he and his sister, Natalie, decided that they were never going back to the Soviet Union.

In his book, he writes: "No one knew I was as tough as I turned out to be — no one except me, that is. When I make up my mind, I'm like a bulldog. You aren't

(Continued on page 13)

## Millennium resolution passes Senate

WASHINGTON — The United States Senate on Friday, March 4, unanimously approved a resolution deploring the Soviet government's active persecution of religious believers in Ukraine on the occasion of the Millennium of Christianity in Kievan-Rus'.

The bill's principal sponsor in the Senate, Dennis DeConcini (D-Ariz.), stated that, "if the Soviet government truly wants to commemorate the Millennium of Christianity, it can legalize the Ukrainian Catholic and Ukrainian Orthodox Churches and stop persecuting believers of all denominations."

*For full text of resolution, see page 3.*

Sen. DeConcini's resolution, S.J. Res. 235, introduced last December, discourages official U.S. participation in the USSR's planned Millennium ceremonies, "so long as individuals remain harassed and imprisoned for their religious beliefs," and the "Ukrainian Catholic and Ukrainian Orthodox Churches remain outlawed."

The resolution further urges President Ronald Reagan and the U.S. delegation to the United Nations to "continue to speak out forcefully against violations of religious liberty throughout the Soviet Union and specifically in Ukraine."

Nadia Komarnycky-McConnell, chairperson of the Government Relations Committee of the Ukrainian community's National Committee to Commemorate the Millennium of Christianity in Ukraine, stressed that the Senate action "underscores the primacy of Ukrainian claims to the Millennium of Christianity" which took place in Kiev in 988.

Ms. McConnell further emphasized that the passage of S.J. Res. 235 "adds to the growing international pressure being put on the Kremlin" regarding Ukrainian concerns in general and specifically the legalization of previously banned Ukrainian Churches.

The Ukrainian Orthodox and Ukrainian Catholic Churches were both forcibly liquidated by Soviet authorities during the 1930s and 1940s respectively, and have remained outlawed. During the last two years in Ukraine over 150 churches have been closed or destroyed.

An identical version of the Senate bill, House Joint Resolution 429, has been introduced in the House of Representatives by Rep. William Lipinski (D-Ill.) Rep. Lipinski's resolution currently has more than 125 co-sponsors.

If passed by the Congress, the joint resolution will be sent to President Reagan for his approval.

## Famine survivors, scholars speak at Rider College

LAWRENCE TOWNSHIP, N.J. — An estimated 7 million people died of starvation during the man-made famine in Ukraine in 1932 and 1933.

Many more suffered through the horrors, the despair and hopelessness of the genocide said to have been orchestrated by Soviet leader Joseph Stalin.

On March 6 four survivors of the forced hunger appeared at a conference hosted by the Rider College Holocaust/Genocide Resource Center to tell an audience of about 350 people about the mass starvation, the pain and suffering they witnessed and endured as well as the helplessness, the isolation and the desperation they saw.

There was nothing to eat in the year 1932 in a village of about 6,000 people 60 miles from Kiev where Tatiana Pawlichka grew up.

"People were eating milkweed, leaves, bark, wild carrots," she said. They pulled out vegetables that were still green and ate them, they were so hungry, Mrs. Pawlichka recalled.

"And there was cannibalism in our village," continued the Lansdale, Pa., resident recalling that she knew of an 18-year-old boy eaten by his family.

In February 1933 there were so few children that the school was closed. There wasn't a dog, a cat or a sparrow left in town, she told the audience, many

of whom were softly crying or fighting back their tears.

Most people could not walk — they had no strength. Some tried to leave town in search of food and died on the roadside, said Mrs. Pawlichka who was 10 in 1932.

Ivan Danylenko and his family also managed to survive the hunger years that for them began in 1930 when the first signs of food scarcity appeared. By spring of 1932 all five Danylenko children were helping the parents search for food, digging out the past season's potatoes and sugar beets from the frozen fields, said the Somerdale, N.J., resident.

Anyone caught collecting wheat spikes from the collective farms' fields was chased and whipped or arrested, he said, recalling that one of his aunts was sent to Siberia for seven years for trying to obtain some food for her dying husband.

Mr. Danylenko said the uncle never made it. His maternal grandparents also died of starvation. His own family barely survived, he said.

By October 1933 the Danylenko family had been thrown off its family-owned farm, confiscated by the Soviets, and was living in an old barn — "weak, hungry and totally hopeless."

Mr. Danylenko described himself

and the other children as being "skeleton-thin, sick and indifferent. We were ready for the final act," he recalled.

But "miraculously" they survived, Mr. Danylenko said.

He said suffering through the hunger was painful enough. But the feeling of total isolation and the feeling that there is no hope left is even more painful, he added.

Mrs. Pawlichka and Mr. Danylenko are among 57 eyewitnesses to the famine who have testified before the Commission on the Ukraine Famine created by Congress in 1986.

The commission, created to "expand the world's knowledge of the famine and provide the American public with a better understanding of the Soviet system by revealing the Soviet role in it" is expected to submit its final report to Congress by April 23.

"There is absolutely no doubt that large numbers of Ukrainians starved to death in a man-made famine in 1932-33," said historian James E. Mace, staff director of the commission, who also spoke on March 6, on the first day of a two-day Conference on the 1933 Terror Famine, calling the genocide "one of the worst crimes against humanity."

"One or more of the actions specified in the Genocide Convention was taken (Continued on page 4)

**UKRAINIAN CHRISTIANITY**

**988-1988**

Here it is. In the next nine months, our readers will be seeing quite a lot of this symbol, as stories of celebrations, demonstrations, manifestations, flood our office and as Ukrainians suffer from "Millennium madness."

Various Ukrainian communities both in the West and in the Soviet Union will mark the jubilee event throughout 1988; and we'll do our best to shed light on the significance of the events; after all, an occasion like this comes only once in a lifetime.

The logo was designed exclusively for The Weekly, by artist Anatole Kolomayets of Chicago (yes, he's (Continued on page 3)

## A GLIMPSE OF SOVIET REALITY

# Ukrainian Culturological Club breaks new ground for glasnost

by Bohdan Nahaylo

### CONCLUSION

As has already been mentioned, one of the letters published by Vechirnyi Kiev on November 14, 1987, had complained about the veneration that the Ukrainian Culturological Club's leaders were showing for the martyred Ukrainian poet Vasyl Stus. Significantly, on December 2, 1987, the newspaper revealed that Mr. Telniuk had also raised the case of Stus in his letter. The newspaper responded as follows:

"We will not enter into a discussion with Comrade Telniuk about the fate of V. Stus, whom he knew personally, (who died, incidentally, in a corrective labor colony, a convinced enemy of Soviet rule). Time will certainly put things in their place."

The newspaper's editors also announced that just as that particular issue was going to print:

"We found out that in recent days the Ukrainian service of RL (Radio Liberty) had acquainted its listeners with an 'Appeal' concerning the commemoration of V. Stus that had been approved at a meeting on October 18 of the U[krainian] C[ulturological] C[lub]."

These references in print to Stus, however curt, no doubt have drawn the attention of many of Kiev's citizens to a figure who is widely regarded to have been an outstanding poet but who, because of his dissent, was proscribed in his own homeland.

### Attempts to be fair despite itself

Interestingly enough in their commentary of December 2, 1987, the editors of Vechirnyi Kiev made a novel departure for a Soviet Ukrainian newspaper dealing with such sensitive topics as the nationalities problem and dissent. "Everyone has a right to express his own thoughts about our publications," they declared, adding, "and it is necessary to take into account the ideas of each author of a letter regardless of whether the newspaper considers them mistaken."

To the credit of the newspaper, as can be seen from the above, the editors did attempt to convey to their readers the views of their critics and the supporters of the Ukrainian Culturological Club. Although the editors did not publish an open letter that they had received from 38 of the club's members — they claimed that it was too long — they nevertheless published three paragraphs from it that provided a reasonably good idea of how and why the Ukrainian Culturological Club was formed.

Throughout, the newspaper did not, nonetheless, conceal its hostility towards the Ukrainian Culturological Club and stressed that it had received numerous collective letters attacking the unofficial group. While it acknowledged that it had also received many letters from individual members of the club, such as former political prisoners Yevhen Sverstiuk, Serhiy Naboka, and Leonid Milyavsky, as well from Vyacheslav Chornovil, the editor of the samvydav journal Ukrainskyi Visnyk (Ukrainian Herald), the newspaper sought to stigmatize these people as former criminals.

Furthermore, most of the letters or extracts from letters attacking the

Ukrainian Culturological Club that were published had a vindictive ring to them; yet the editors criticized only the authors of letters supporting the club for their alleged "rudeness" and "lack of diplomacy."

Perhaps the best indication of Vechirnyi Kiev's attitude towards the club, and for that matter, towards informal groups generally, were the comments made by the editors as regards the nature of the Ukrainian Culturological Club's statute. They drew attention to the absence of the terms "Soviet" and "socialist" from the eight-page document. This, they pointed out, had been one of the reasons why the club had not been formally registered by the authorities. Such difficulties, they explained, could have been avoided if the club's activities had reflected "Soviet" and "socialist" values that, they asserted "we have a right to assume and a right to expect" from all official or unofficial associations in the country.

### Further attacks on the club

The pressure on the Ukrainian Culturological Club did not abate. On December 12, 1987, the first secretary of the Central Committee of the Communist Party of Ukraine, Volodymyr Shcherbytsky, indicated that the Ukrainian Culturological Club and other manifestations of resurgent Ukrainian national assertiveness were giving rise to concern.

Mr. Shcherbytsky acknowledged that "the interest of the public, and particularly of young people, in questions of culture and our history" had "intensified," and that "interest in Kiev and its unique monuments is growing particularly in connection with the forthcoming Millennium of the introduction of Christianity in Rus'." He then proceeded to issue the following warning:

"It is also necessary to take account of the fact that often culturological problems also become the target of political speculation. There must not be an unprincipled attitude towards instances when some comrades, including party members, use glasnost' and the development of democracy as a pretext for misrepresenting and interpreting tendentially and in a sensational manner individual historical facts without making any constructive proposals here. Communists and primarily leaders must defend the party line...and resolutely combat any attempts to utilize the processes of glasnost and perestroika for purposes far removed from the tasks for restructuring."

More recently, on January 22 of this year, the Ukrainian party daily, Radianska Ukraina carried an article by the historian L. Nahorna in which, while attempting to explain why nationalism appears to be on the rise throughout the Soviet Union, the author referred disparagingly to informal patriotic groups in Ukraine and elsewhere.

Claiming that there are people who are seeking to exploit glasnost' in order to "undermine the friendship of nations," and for "subversive anti-Soviet actions," she offered the following example:

"In quite a few republics, including Ukraine, attempts are being made behind the cover of informal associa-

(Continued on page 11)

## Issue No. 7 of Ukrainian Herald is now available in the West

NEWARK, N.J. — Suchasnist Publishers recently released Issue No. 7 of the Ukrainian Herald, the formerly underground Ukrainian samvydav journal, which was revived last August by its first and original editor, former political prisoner Vyacheslav Chornovil.

Issue No. 7 of this "journal of public opinion on literature, art and socio-political issues," is the first issue written since it ceased publication in 1972 with the arrest and sentencing of Mr. Chornovil to seven years severe-regimen labor camp and five years' exile for "anti-Soviet agitation and propaganda." Six issues of the Ukrainian Herald appeared between January 1970 and March 1972. For those two years the Ukrainian Herald was the clandestine, yet free, uncensored voice of Ukrainian history and culture, a forum for discussion of the Ukrainian national question.

However, the Ukrainian Herald fell victim to mass repressions of 1972 with the arrests of Ukrainian intelligentsia. In 1974, Oleksander Shevchenko, Vitaliy Shevchenko and Stepan Khmara started putting out what they also called the "Ukrainian Herald." Only two issues of this publication, (labeled issues 7 and 8) under the new editorial board were ever released.

With the policies of "glasnost" and "democratization" spreading through the Soviet Union in 1987, Mr. Chornovil seized the moment, and once again with the same passion and fervor as he exhibited in the 1970s, resumed editorship of the Ukrainian Herald, as an unofficial, no longer clandestine, journal.

He had decided that the first issue of the journal, appearing 15 years after Issue No. 6, would be labeled Issue No. 7, contending that issues No. 7 and 8 released in 1974 were not his and therefore he did not regard them as the same publication.

With the release of this current Issue No. 7, Mr. Chornovil establishes continuity of his Ukrainian Herald. In 1972, he explained in "The Assignment of the Ukrainian Herald."

"The Herald will include, without generalization, information about violations of the freedom of speech and other democratic freedoms guaranteed by the Constitution, repressions in Ukraine through the courts and outside the courts, violations of national sovereignty (facts relating to chauvinism and Ukrainophobia), attempts to disinform the citizenry, the situation of

Ukrainian political prisoners in prisons and camps, various protest actions and the like.

"The Ukrainian Herald is in no way an anti-Soviet or an anti-Communist publication. Its contents and objectives are entirely legal and constitutional. The Ukrainian Herald does not consider it to be an anti-Soviet activity to criticize individual persons, agencies or institutions including the highest, for committing legal errors in the resolution of internal policy problems, or for violating the democratic rights of individuals and nations. On the contrary, it regards such criticism to be a right guaranteed by the principles of the socialist democracy and the Constitution as well as the honorable duty of every conscientious citizen..."

And Mr. Chornovil, along with his new editorial board, consisting of Ivan Hel, Mykhailo Horyn and Pavlo Skochok, still hold to these principles.

This current issue, dated August 1987, Kiev-Lviv, which is dedicated to the memory of poet Vasyl Stus, who died in Perm Labor Camp 36-1, in September, 1985, includes Mr. Chornovil's "Open Letter to General Secretary Mikhail Gorbachev," as an editorial commentary.

Under the heading, "Literature and the Arts," the journal contains Mr. Horyn's "A Response to M. Ilnytsky's article in the journal Kiev," and Mykhaylo Osadchy's "Ostap Vysnyha — Witness to Mykola Khylovy's Prized Work."

The sub-headings "Our Publications" and "Vasyl Stus in Life and Literature" include Volodymyr Sostiura's "The Lyrical in the Poem 'Mazepa'," Mr. Stus's "The Disappearance of Budding Individuality," and Mr. Hel's "Memorial to V. Stus."

Under the heading labeled "Commentary," Mr. Skochok, writes "Good-bye, Perestroika." In the section dedicated to the "Chronicle of Repression and Opposition," Mr. Horyn grants an interview to the editorial board about conditions in the Kuchino labor camps soon after his return from there. In the interview, Mr. Horyn describes the conditions and the status of his fellow prisoners. This section also contains Mr. Chornovil's article: "A Bit About Brezhnev Democracy."

An article signed with the initials M.H. relates the experiences of 20 years in a psychiatric ward. In the sub-heading, "Religion in Ukraine," the Rev. Mykhailo Havryliv talks about the

(Continued on page 11)

## THE Ukrainian Weekly

FOUNDED 1933

An English-language Ukrainian newspaper published by the Ukrainian National Association Inc., a non-profit association, at 30 Montgomery St., Jersey City, N.J. 07302.

Second-class postage paid at Jersey City, N.J. 07302.  
(ISSN — 0273-9348)

Yearly subscription rate: \$8; for UNA members — \$5.  
Also published by the UNA: Svoboda, a Ukrainian-language daily newspaper.

The Weekly and Svoboda: (201) 434-0237, -0807, -3036 UNA: (201) 451-2200

Postmaster, send address changes to:

The Ukrainian Weekly  
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Jersey City, N.J. 07303

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The Ukrainian Weekly, March 13, 1988, No. 11, Vol. LVI  
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## "Pysanka Project" aims to focus on Millennium of Rus' Christianity

by Maria Rudensky

WASHINGTON — Spring and Easter are almost here and it is none too soon to think about pysanky — a traditional Ukrainian art that heralds spring's arrival. The egg itself, the pysanka's raw material, has for ages been the sign of rebirth and of life. It is, therefore, particularly fitting that it is tied to the feast of Easter, when Christians undergo a spiritual rebirth. This year, the pysanka takes on special significance.

As part of its work marking 1,000 years of Ukraine's Christianity, the National Committee to Commemorate the Millennium of Christianity in Ukraine, and more specifically its Subcommittee on Government Relations, is organizing a series of events in Washington centered on the pysanka.

Indisputably, the pysanka is one religious symbol exclusively associated with Ukrainian art and culture. For this reason, the committee decided to use the pysanka to draw attention to the conditions afflicting the Ukrainian Catholic and Ukrainian Orthodox Churches in Ukraine. The committee hopes that linking the pysanka with the Ukrainian Millennium in the minds of non-Ukrainians will demonstrate Ukrainians' commitment to work toward the rebirth and legalization of the two outlawed Churches in Ukraine.

Since Americans are familiar with the pysanka and identify it with Ukraine, perhaps as they learn more about this jewel of artistic expression, they will come to realize that the people to whom it belongs suffer horrible religious persecution. The fact is even more currently ironic in the face of Moscow's attempts to convince the West that it is commemorating the Millennium in 1988, and that the event is a Russian anniversary.

Among the components of the "Pysanka Project" are:

- Around Eastertime, a beautifully mounted and encased pysanka will be

presented to each member of Congress — 435 representatives and 100 senators — and key Reagan administration officials. The pysanky are being prepared by several Ukrainians in the United States and Canada.

- On March 21-24, an exhibit of 300-400 pysanky, including museum-quality pieces, will be held at the Rotunda of the Russell Senate Office Building. During the exhibit, several pysanka-makers will demonstrate their art.

- A press conference and reception will open the exhibit on Monday, March 21, Sens. Dennis DeConcini (D-Ariz.) and Richard Lugar (R-Ind.) and Reps. William Lipinski (D-Ill.) and Don Ritter (R-Pa.) are among the co-sponsors of this event, to which members of the Congress and the news media have been invited. Legislators are expected to speak about Senate Joint Resolution 235, which was passed by the Senate on March 4, and urge its passage, as House Joint Resolution 429, in the House of Representatives. The identical measures call on U.S. officials not to participate in Moscow events marking the Millennium unless commemorations also take place in Kiev.

Members of the Ukrainian community are welcome at the exhibit as well as the press conference and reception. Admission to the reception, to be held at the Russell Building's Caucus Room, is \$20. Reservations must be made by March 18 by calling the national committee's Washington office at (202) 783-0988. Checks should be mailed to the Ukrainian Millennium Committee, 810 18th St. NW — Suite 807, Washington, D.C. 20006.

### Logo...

(Continued from page 1)

Marta's father).

The trident with the cross is perhaps one of the oldest and most dignified of all the Ukrainian national insignia. The classic form of

## Terelias stripped of Soviet citizenship for "harming prestige of USSR"

OTTAWA — Ukrainian Catholic activist Yosyp Terelia and his wife, Olena, who emigrated to Canada along with their three children, were stripped of their Soviet citizenship in accordance with a decree of the Presidium of the Supreme Soviet dated January 21.

The Terelias were informed of their status on March 3 when they stopped by the Consular Division of the Soviet Embassy to add extra pages to Mrs. Terelia's passport. The Terelias were accompanied by Andrew Hluchowecky, director of the Ukrainian Canadian Committee's Ottawa-based Ukrainian Information Bureau.

According to Mr. Hluchowecky, the Terelias were read the text of the Presidium's decree (No. 8366-XI) by Consul Igor Savelev.

The decree stated in part: "For actions inconsistent with the lofty status of a citizen of the USSR," and "for actions that harm the prestige of the USSR," Yosyp and Olena Terelia are stripped of their citizenship "in accordance with Article 18 of the Soviet law 'On Citizenship of the USSR.'"

When Mr. and Mrs. Terelia asked whether the decree applies also to their children, Marianka, 10, Kalyna-Teresa, 4, and Pavlyk, 3, the answer was affirmative.

The Consular Division of the Soviet Embassy had received instructions from Moscow to inform the Terelias of the decree when they visited the Consular Division.

Asked by The Ukrainian Weekly, during his visit to the Ukrainian Na-

the Ukrainian trident is found on the gold and silver coins of Volodymyr the Great, grand prince of Kiev (979-1015) and the ruler who introduced Christianity to Kievan-Rus' in 988.

The rays encircling the emblem represent the enlightenment of Christianity.

tional Association on March 10, for his reaction to this act by Soviet authorities, Mr. Terelia said: "On what basis did they strip me of my citizenship if they allowed me to leave, ostensibly for medical treatment? The truth is, they had expelled me."

He added that he considers himself a citizen of Ukraine and asked, "Did Ukraine strip me of citizenship?"

In regard to the status of his children, Mr. Terelia asked what his little children had done to damage the prestige of the USSR, adding "it is another matter, whether the USSR has any prestige."

He said he believes the revocation of citizenship came as a direct result of his active participation at an international conference on human rights and religious freedom held recently in Venice, Italy. At the February 3-6 meeting, Mr. Terelia clashed with Archbishop Vladimir of Pskov, the Russian Orthodox Church's representative.

The Terelia family arrived in Canada on September 30, 1987. Mr. Terelia stated then that he intended to one day return to Ukraine to continue his quest for legalization of the Ukrainian Catholic Church.

Since his arrival in the West, Mr. Terelia has spoken out against religious repression in the USSR and has described a flourishing underground Ukrainian Catholic Church.

He appeared at a hearing before the U.S. Commission on Security and Cooperation in Europe (the Helsinki Commission) on October 22, 1987, and six days later addressed the Canadian House of Commons.

He also met with President Ronald Reagan and Prime Minister Brian Mulroney.

Mr. Terelia, 43, was released from a 12-year labor camp term in February of last year. He had served a total of 24 years in a variety of prisons, labor camps and psychiatric hospitals for his human and religious rights activity.

## Joint Resolution on the Millennium

*Deploping the Soviet government's active persecution of religious believers in Ukraine.*

Whereas 1988 marks the Millennium of Christianity of Kievan Rus', adopted by Prince Volodymyr in a ceremony on the banks of the Dnieper River.

Whereas today freedom of religion is a fundamental right which is explicitly guaranteed by the Universal Declaration of Human Rights, the International Covenants on Human Rights, and the Final Act of the Conference on Security and Cooperation in Europe;

Whereas the Soviet government has violated the Universal Declaration of Human Rights, the International Covenants on Human Rights, and the Final Act of the Conference on Security and Cooperation in Europe by engaging in the persecution of religious believers in the Soviet Union, including the systematic liquidation of the historic and national churches in Ukraine;

Whereas the Ukrainian Orthodox and Ukrainian Catholic Churches, both forcibly liquidated in the 1930's and 1940's, respectively, have remained outlawed while their clergy and laity have been murdered, imprisoned, or exiled for their religious beliefs;

Whereas, despite decades of severe persecution, Ukrainian Orthodox and Ukrainian Catholic believers to this day continue to practice their faiths clandestinely for fear of persecution by Soviet authorities;

Whereas the Soviet government has, in addition, sought to restrain and undermine the spiritual mission of the Evangelical Church in Ukraine, and has established restrictive legislation in direct contravention of the Biblical precepts that undergird the Evangelical movement;

Whereas many members of the Ukrainian Evangelical Churches, in particular unregistered Baptist and Pentecostal congregations, are currently imprisoned and harassed for their faith;

Whereas suspected clergy and lay members of the Ukrainian Orthodox, Ukrainian Catholic, Baptist, and Pentecostal Churches are victimized by job discrimination, their access to religious literature is restricted, and they are subject to various forms of harassment such as house searches, interrogations, and arbitrary arrests by Soviet authorities;

Whereas, despite the Soviet government's policies of religious persecution

in Ukraine, faith in God is widespread among Ukrainians as evidenced by the underground Ukrainian Catholic movement which embraces hundreds of priests headed by a number of secret bishops assisted by more than 1,000 religious women in orders; and

Whereas Ukrainian Catholic catacomb bishops, priests, and laity have placed themselves in direct danger of persecution by appealing to the Kremlin to end its prohibition of the Ukrainian Catholic Church: Now, therefore, be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the Congress to the United States deplores the Soviet government's active persecution of religious believers in Ukraine, as well as the forcible liquidation of the Ukrainian Orthodox and Ukrainian Catholic Churches.

Sec. 2. On the occasion of the Millennium of Christianity in Kievan Rus', the Congress of the United States —

(1) discourages official participation by the government of the United States in ceremonies of the Millennium in the Union of Soviet Socialist Republics, so long as individuals remain harassed and imprisoned for their religious beliefs, are denied access to religious literature and the opportunity to receive religious instruction, and the Ukrainian Catholic and Ukrainian Orthodox Churches remain outlawed;

(2) sends its greetings to the Ukrainian people as they mark this solemn event in the history of the Ukrainian nation;

(3) voices its concern for those Ukrainian religious believers who are persecuted for attempting to exercise their rights to religious worship;

(4) urges the President of the United States, the Secretary of State, the United States delegation to the United Nations, the United States Delegation to the Vienna Review Meeting of the Conference on Security and Cooperation in Europe to continue to speak out forcefully against violations of religious liberty throughout the Soviet Union and specifically in Ukraine during this anniversary year;

(5) calls upon the Soviet government to abide by the Universal Declaration of Human Rights, the International Covenants on Human Rights, and the Final Act of the Conference on Security and Cooperation in Europe, and release all those imprisoned for their religious beliefs; and

(6) urges, in observance of the Christian Millennium, the Soviet government to legalize the Ukrainian Orthodox and Ukrainian Catholic Churches.

## Soviet-American Citizens' Summit is seen as first of many to come

by Marijka Demtschuk

ALEXANDRIA, Va. — The Soviet Peace Committee, in concert with the Center for Soviet-American Dialogue, a Bellevue-based organization in the state of Washington, held a five-day conference on February 1-5 to explore common problems by "promoting trust and respect at the citizen level between our two countries."

Some 100 Soviets joined 450 Americans in the Soviet-American Citizens' Summit at the Radisson Executive Conference Center near our nation's capital in Alexandria, Va. Establishing a process for dialogue was the key factor during the entire conference which had as its theme: "A New Way of Thinking — Social Inventions for the Third Millennium."

Since the signing of the Reagan/Gorbachev INF treaty in early December in Washington to reduce nuclear missiles, the conference organizers had hoped to continue this process at the citizens' level. Sessions were held throughout the week in groups called task forces in the hopes that areas of agreement could be found that would be the basis for a dialogue between the superpowers.

### Continuing dialogue

The impetus for such a continuing dialogue would be generated from conferences such as this; that is, groups and individuals sitting down together and searching for a way to break the logjam that has been holding both parties back on various issues.

The opening ceremonies were held on Monday, February 1, in the main ballroom with an invocation from the Soviet and American clergy. Welcoming the delegation were Rama Vernon, director of the Center for Soviet-American Dialogue, and Genrikh Borovik, Soviet talk show host and president of the Soviet Peace Committee, who stated: "Let us work together."

"Visions for the Third Millennium" was the title of the address given by Robert Muller, former assistant secretary general of the United Nations. Barbara Marx Hubbard, program chairperson, stated that the purpose of this summit was to create and expand joint projects rather than to debate and orate.

### Task force meetings

The schedule of events for the remainder of the week included morning plenary sessions, followed by 18 individual task force meetings. Some of the topics covered at the meetings of the task forces included: "Innovative Policy Making in the U.S. and USSR," "Changing the U.S. and USSR Perspectives on Global Policy," "Finding Common Solutions to Regional Issues," "Global Computer Classroom," "Global Family Clubs in the U.S. and USSR," and "Bilateral Business and Trade."

Also included were "Human Rights: Finding Solutions Together" — which established a forum titled "Soviet-American Forum for Life with Human Rights." In addition, there was a section on "Religion, Atheism, and Spirituality," featuring an exchange of professors and students in seminars.

In addition, discussions were held on a U.S.-USSR joint venture that would propel a robot to the planet Mars. It was announced that Rep. Robert Torricelli (D-N.J.) introduced a bill which would establish a commission to study and propose a joint U.S.-Soviet manned space mission to Mars. He also tendered an invitation to former Soviet cos-

monaut Georgy Grechko, who chaired one of the task forces at the conference, to testify before the House Space and Technology Committee.

During the week, a team of 50 Soviets attended a luncheon at the Pentagon. It is the first time that anyone from the Soviet Union has been allowed to visit the Pentagon from the inside. At another luncheon it was announced that negotiations are currently under way to establish an exchange between the U.S. Senate and their counterparts in the Supreme Soviet.

A tone of cooperation was set at the task forces which were held daily. "We have the power to destroy ourselves or build an unlimited future" was a statement made at one of the meetings. These were followed by roundtable discussions that culminated in recommendations and projects that were presented at the end of the week.

### "Convergence center"

One of the outcomes was a proposal to establish a Convergence Center in both Washington and in Moscow. These centers would supposedly expand to include other "social inventions" and joint projects from innovators in other countries on an ongoing basis.

Another proposal that was made would be the establishment of centers called Global Cultural Institutes in Novosibirsk and Hawaii. Programs at these centers would include educational, economic, environmental, meditational plus the healing arts and cultural exchanges.

An awards dinner was held on Thursday evening, February 4, at which one of the honorees was Ted Turner, chairman of the Turner Broadcasting System, Cable News Network (CNN). He was presented with a Citizen Diplomat Award for his innovative networking. This was followed by a concert featuring Alexander Gradsky, the Soviet rock star.

### Future citizens' summits

Future citizens' summits were proposed for Moscow, the Middle East, South Africa and the United Nations. They follow on the heels of a number of conclaves that have already taken place featuring Soviet-American dialogue and interaction.

Articulate spokespersons, both American and Soviet, presented new approaches at the conference in Virginia. Groups worked together to initiate joint projects.

However, at least one question remained unanswered: In the name "glasnost" and "perestroika," are the Soviets commencing a true dialogue between people from both superpowers, or will summits such as the one recently concluded present a new strategy for the Soviet propaganda vehicle?

## Demjanjuk protest planned in Toronto

TORONTO — The Canadian Charitable Committee in Aid of John Demjanjuk's Family, which is engaged in fund-raising for the Demjanjuk defense, is organizing a demonstration here on Sunday, March 20, at 2:30 p.m.

The assembly point is the Parliament buildings of Queen's Park. From there the demonstration will proceed to Nathan Phillips Square at Toronto City Hall. Organizers say the manifestation is to protest the injustice perpetrated in the Demjanjuk case.

## News agency changes style on Ukraine

by Marco Levytsky

Special to The Weekly

EDMONTON — The Canadian Press, which sets guidelines for daily newspapers across Canada, has removed the definite article "the" from its stylebook in referring to Ukraine.

Last month CP, which serves as a co-operative wire service for Canadian dailies, sent its member newspapers a memo advising them that it was changing its stylebook to conform with this new policy.

The reason for the change was a cover story on Ukraine which appeared in the May edition of the National Geographic. CP uses that publication as a guide for place names outside Canada.

The article was brought to the attention of CP by John Brown, ombudsman for The Edmonton Journal, who had received numerous complaints from readers. As ombudsman Mr. Brown answers reader complaints and runs a daily column in which he analyzes The Journal's treatment of given stories.

It was one such reader, the Rev.

Peter Kachur, a Ukrainian Catholic priest and a former associate editor of Ukrainian News, who pointed out the article when Mr. Brown cited the National Geographic as the source of CP style.

"It was the fact that he came up with the evidence that I could make the case to CP," Mr. Brown told The Weekly.

In English definite articles are used to denote regions not political entities. Thus use of the term "the Ukraine" implies it is not a country, but merely a region.

This terminology originated during tsarist Russian rule when it was the official policy to classify Ukraine as a region of Russia and Ukrainians as "Little Russian" cousins of the "Great Russians" and has been disputed by Ukrainian historians and journalists since then.

CP is associated with the U.S. wire service Associated Press on a news-sharing agreement.

Both AP and United Press International still use the definite article when referring to Ukraine despite numerous complaints from the Ukrainian community.

## Famine survivors...

(Continued from page 1)

against the Ukrainians in order to destroy a substantial part of the Ukrainian people and thus politically neutralize them in the Soviet Union," he said, adding that Stalin knew about the impending famine in Ukraine and, not only did he do nothing to prevent it, but took action to ensure its occurrence and exacerbate its effects.

Dr. Mace said that the United States also had "ample and timely" information about the famine, but failed to take any steps that would have ameliorated the situation.

He also said that certain members of the American press, particularly Walter Duranty, a Pulitzer Prize winning reporter for The New York Times, "knew about the famine but did everything in their power to diminish its significance or deny its existence."

"This is one of the most shocking things that we found in our research," Dr. Mace said.

The famine was precipitated when Ukrainian peasants began slaughtering their livestock and destroying crops in opposition to the land collectivization efforts begun under Stalin in 1929. The Soviet ruler then ordered that all remaining food be seized and sealed off Ukraine's borders so no one could get in or out, said Prof. John Long, Rider College, the conference chairman.

"From Stalin's point of view it was killing two birds with one stone," he said. Collective farms were set up according to plan and a national group, the Ukrainians, was neutralized, Long said.

The large collectives which replaced small individual farms were worked by peasants who produced and harvested as a group. But none of the harvest would go to the peasants until state-set quotas were met. If they fell short of them, the peasants would receive nothing, Dr. Mace said.

In this way Stalin had the power to starve the producers of the foodstuff which he did, he said.

The 1932-33 famine was not an isolated occurrence, said Taras Hunczak, a history professor at Rutgers University, Newark. "There were many famines and many destructions of Ukrainians under Soviet rule. (The fact) so many Ukrainians are still around

seems to be a slight miracle in itself," he said, speaking after Dr. Mace.

Dr. Hunczak said the "attack on the Ukrainian village" was the last phase of a destructive effort aimed at Ukrainians, following attacks at both the intelligentsia and the Church.

He said the Soviets created the famine by sticking to the grain procurement quotas and shipping out food from Ukraine without regard to the mass starvation that was occurring.

Dr. Hunczak also criticized The New York Times for reporting in 1933 that "there was no famine in Ukraine."

Parents would abandon their children and children would leave their parents, as hunger drove many people to go it alone, said another survivor, Leonid Weremijenko of Trenton.

He said his family was on a diet of acorns and a broth made from forest plants late in 1932. Meat from an old horse his father brought home after 34 days of searching for food kept them alive until the summer, he said.

Mychajlo Martynenko of Trenton, whose father was removed to serve a six-year sentence in Siberia also testified as did Nadia Svitlychna, who was born in 1936, three years after the famine.

Though one-third of her village was wiped out during the famine the subject was never discussed or taught at school, she recalled. In fact Ms. Svitlychna said she didn't learn about it until an aunt told her about the famine after she returned for a visit to her home town as a married woman.

Larissa Lauret and Wolodymyr Lysniak read in English from Bohdan Boychuk's play "Hunger," stirring the emotions of the audience as they laid bare the pain, death and suffering of the famine years.

"Harvest of Despair," a 1984 multi-award-winning documentary film about the famine, produced by the Ukrainian Famine Research Committee of Toronto, was also shown.

On Monday, the second day of the conference, a program was held for high school and college students. Dr. Myron Kuropas, an educator from the Chicago school system, who has written books and brochures about Ukrainians in the United States as well as curriculum material on the 1933 famine led a workshop for teachers. Dr. Kuropas is also a public member of the U.S. Commission on the Ukraine Famine.

## Vitvitsky honored as alumnus of year by Hamtramck school

by Myrosia Stefaniuk

WARREN, Mich. — Bohdan Vitvitsky, a graduate of Immaculate Conception High School's class of 1965, was the first recipient of the Alumnus of the Year Award. The award was presented on February 13 by the ICHS Parents Club at a dinner-dance held at the Ukrainian Cultural Center in Warren.

Initiated this year, such awards will be presented annually to outstanding graduates of this Detroit-based high school for noteworthy achievement and service to the Ukrainian community.

After graduation from ICHS, Dr. Vitvitsky studied at Detroit's Wayne State University, where he graduated with honors in English and philosophy. He then continued graduate work at Columbia University, completing his master's degree and Ph.D. in social and political philosophy. Later, he returned to Columbia to receive a law degree in 1985.

Active in both Ukrainian and non-Ukrainian public affairs, Dr. Vitvitsky has been guest lecturer and teacher at numerous universities, international conferences and government forums, where he has focused attention on the non-Jewish victims of the Nazi Holocaust and the Ukrainian Famine of 1932-33.

In this regard, he has played a major role in including accurate information on Ukrainians in the New York State Department of Education curriculum guide on genocide. His 1980 monograph, "The Other Holocaust - Many Circles of Hell," is now in its third printing.

In his acceptance speech, Dr. Vitvitsky emphasized the value of the Ukrainian school system in teaching so much more than basic academics. It nurtures the development of fine character, providing many of the intangibles essential for success in adult life: a work ethic, integrity, responsibility, and a sense of social consciousness, he said.

Dr. Vitvitsky expressed gratitude to his teachers at ICHS. "A school such as ICHS is evidence of unity in this

(Continued on page 12)



Dr. Bohdan Vitvitsky addresses Detroit Ukrainians after receiving Immaculate Conception High School's Alumnus of the Year Award.

## St. John's School in Newark: still going strong



Schoolchildren sing for their principal, Sister Maria, on her feast day.

by Oleh Kolodiy

NEWARK, N.J. — The 1950s and 60s were times of great growth for the Ukrainian community in the north-eastern United States. The influx of the new post-war immigration resulted in schools crowded to capacity, large organizational membership lists, and full churches.

But beginning in the 1970s all this began to change as the Ukrainian community became more scattered and more assimilated. Neighborhoods such as downtown Manhattan and Newark, once brimming with Ukrainian families, found themselves with a much smaller constituency. Parish schools were forced to become neighborhood schools and admit non-Ukrainians in order to make up for decreasing enrollment.

St. John's Ukrainian Catholic School in Newark is one of the few remaining all-Ukrainian schools. This school, located on the Maplewood-Newark border, also has had enrollment problems, as all Catholic schools have. Many families relocated from what once was an almost all-Ukrainian neighborhood. Class size, which once numbered as high as 50, is now between 10 and 15 students in most classes which range from kindergarten to eighth grade.

In spite of lower enrollment, the school is blossoming and continues to provide a Ukrainian Catholic education. This has been possible through the efforts of a closely knit group of parents and teachers who have dedicated much work and effort to maintaining the school and work to continually improve and update the educational program.

The main force behind this parent group is the very popular and hard-working Mothers' Club which last year raised over \$15,000 for the school. This money was used to buy computers and other educational materials.

Tynka Baranetska, president of the Mothers' Club, ascribes the

Oleh Kolodiy, a professor of science and computer education at Kean College, is the father of two children who attend St. John's Ukrainian Catholic School in Newark, N.J. He is a member of the Fathers' Committee at the school.

willingness of so many parents to work for the school because of the close relationship the parents have both with teachers and administrators.

"In St. John's our children enter a small, well-knit community...Here they see their teachers not only in school but also in church and at many other social functions. They develop a strong feeling of belonging...Such a close-knit relationship is extremely rare and valuable, and parents who see this are willing to do anything to preserve it," she said.

Many parents make sacrifices to be part of this close-knit community. Michael Koziupa drives 30 miles each day to bring his two children to school.

"I graduated from St. John's in 1965. I feel this early education helped me in high school, college and later in graduate school. St. John's met the prerequisites I looked for in education for my children: a private school with small classes and individual attention, an over-all quality education, reasonable cost, and a school that teaches children their Ukrainian language, heritage and religion."

This writer, a professor of science and computer education at Kean College, who has two children in the school and recently helped set up a computer program at the school, says of St. John's:

"The education which our children

receive here is really excellent. We have 10 children per computer in the school, compared to 30 as the national average. Even though class sizes of 10-15 are not cost-efficient for the school, from an educational standpoint, they are ideal. Exclusive schools such as Pingry, which may have programs comparable to ours cost five times as much and do not offer the Ukrainian and religious environment which we want."

The quality of the educational program shows up on national tests. Last year's eighth-grade graduating class of 15 students had an average reading level close to grade 13 (first-year college level) on national high school placement tests, and a mathematics level above grade 13 placed them in 89th percentile nationwide in mathematics.

The high percentile scores were also evident in all remaining grades which ranged from 73 to a high of 92 in basic skills tests administered to grades 3 to 7. Such scores place the school near the top of all schools nationwide, private and public, which make the \$1,000 yearly tuition seem small by comparison.

Sister Maria Rozmaryn-wycz, the school principal, takes great pride in showing letters she receives praising the success in high school of former graduates. Sister Maria attributes this success to the commitment of faculty and parents.

(Continued on page 10)



St. Nicholas' kindergarteners.

## THE Ukrainian Weekly

### Millennium plans

Though Christianity, according to the Encyclopedia of Ukraine, was known on the territory of present-day Ukraine already in the first century, and even though Princess Olha (945-962) was the first ruler of Rus' to convert to Christianity, it was in 988 — 1,000 years ago — that a dramatic baptism took place in Kiev in the Dnieper River.

According to the Primary Chronicle, Volodymyr the Great, prince of Kievan Rus', ordered his subjects into the river to be baptized on August 14, 988. Thus, Christianity was adopted as the official religion of the state of Kievan Rus', forerunner of modern-day Ukraine. This historic act resulted in the spread of Byzantine culture throughout the state and reinforced the political and cultural unity of its people.

This year, 1988, marks the Millennium of the Christianization of Kievan Rus'-Ukraine, a milestone event in the history of the Ukrainian nation. The U.S. National Committee to Commemorate the Millennium of Christianity in Ukraine has stressed: "This historic anniversary gives us exceptional and unique opportunities, because while presenting this milestone event to prominent persons in the spheres of religion, culture and politics, we have a chance to underscore our distinct national-political identity as Ukrainians."

With this in mind, the National Millennium Committee at the beginning of this month issued an appeal to all members of the Ukrainian community in the United States to support its activities both through participation in the diverse events planned and financially, so that their success is assured. The National Millennium Committee has outlined an ambitious plan of activity designed to celebrate our Millennium in an appropriately dignified manner.

Among those plans is what has been dubbed the "Pysanka Project" (see story on page 3 for details), which included the presentation of the world renowned Ukrainian Easter eggs to all U.S. senators and congresspersons, as well as key members of the administration, pysanka-making demonstrations and exhibits of this folk art, as well as a press conference and reception to be staged as a kick-off to the festivities. Of course, information about the Millennium of Christianity will be distributed in conjunction with these activities.

Other events listed in the National Millennium Committee's calendar include a Day of National Prayer and Unity (June 5) with religious services to be held throughout the world in countries where Ukrainians have settled, as well as demonstrations, prayer services and molebens, a youth festival and concerts of the religious music and classical music of Ukraine.

The committee is also lobbying for passage of a joint Congressional resolution "deploring the Soviet government's active persecution of religious believers in Ukraine" and discouraging "official participation by the government of the United States in ceremonies of the Millennium in the Union of Soviet Socialist Republics, so long as individuals remain harassed and imprisoned for their religious beliefs" and calls for the legalization of the now banned Ukrainian Orthodox and Catholic Churches in the Soviet Union. The resolution, which has already been passed in the Senate, awaits House action.

But, in addition to the aforementioned moral and material support for these worthwhile plans, there is another key to their success — the key without which any plans will be, at best, only partially fruitful. What is essential is unity — unity in celebration of our national milestone.

We cannot allow others to believe that the anniversary being celebrated is the Millennium of Russian Christianity, or of Russian Orthodoxy. (Russia has, at most, an indirect claim to the heritage of Kievan Rus', since it can be argued that from Kiev, Christianity later spread to territories today known as Russia and Byelorussia.)

But neither can we believe that it is the Millennium of Ukrainian Catholicism, or Ukrainian Orthodoxy. Unfortunately, there have already been some manifestations of such harmful interpretations, though the universal Church at the time of Rus' baptism was neither Catholic nor Orthodox. Some researchers have even noted that it is in Moscow's interest to sow discord between the two major Ukrainian denominations.

The Millennium of the baptism of Kievan Rus' is a celebration for all Ukrainian Christians — Catholic, Orthodox and Evangelical — to enjoy together and to promote together. Just as St. Volodymyr's decree in 988 unified the people of Rus', may our celebrations in 1988 unite all Ukrainians throughout the world.

## M-I-L-L-E-N-N-I-U-M

How do you spell Millennium? M-i-l-l-e-n-n-i-u-m. That's right, double l, double n. Not Millenium, as many seem to believe (judging from the numerous news and feature items sent to The Weekly — even by various Millennium committees). So, in this year of the Millennium, let's at least spell it right.

## Faces and Places

by Myron B. Kuropas



### FDR and the Ukrainian famine

Two weeks after the November 17, 1917, coup d'etat that brought the Bolsheviks to power in Russia, the new regime demanded recognition. The United States refused.

As stories concerning Bolshevik rule in Russia filtered into the United States, American public opinion became increasingly hostile. The establishment of the Third (Communist) International — the Comintern — the creation of an American Communist Party as a Comintern affiliate preaching world revolution, and a rash of nationwide strikes, riots and bombings, convinced many Americans that the Bolsheviks were planning the violent overthrow of the U.S. government and the installation of a revolutionary regime. By the summer of 1919, even President Woodrow Wilson spoke of the Bolsheviks as "the negation of everything that is American."

America's rationale for the non-recognition of Soviet Russia was explained by Secretary of State Bainbridge Colby in 1920. Recognition, Colby claimed, was not a neutral act because it implied moral support to the government being recognized. The Bolsheviks did not merit moral approval because they had come to power by force and were maintaining their power through the "savage repression" of their people.

Moral repugnance for the Bolsheviks, however, did not extend to the Soviet populace. During the 1921 famine in Russia, Congress appropriated \$10 million in aid, the War Department provided \$4 million in medical supplies, and some \$24 million was raised by various American charitable organizations. The American Relief Administration (ARA) labored for two years in Russia providing food for the starving and seed grain for future harvests. (The simultaneous famine in Ukraine was a first ignored and then denied by the Soviet authorities.)

This high moral ground was abandoned by the United States in March of 1933 when Franklin Delano Roosevelt was inaugurated America's 32nd president. In November, at the insistence of the newly elected president, the United States established relations with the USSR.

Was FDR aware of the Ukrainian famine when he pushed for diplomatic ties with Joseph Stalin over objections from Soviet experts? Information about Ukrainian suffering was readily available from the State Department, the free press, American citizens living in the USSR, and the Ukrainian American community.

Robert D. Murphy, the American consul in Paris, sent a dispatch mentioning the famine in Ukraine as early as December 1932. Similar dispatches were received from other European capitals, but especially from our premier Soviet monitoring station, the U.S. Legation in Riga, Latvia. In a dispatch dated October 4, 1933, (just days before FDR met with the Soviet delegation), Riga Charge d'Affairs Felix Cole presented evidence that the famine was "an actual fact" in the USSR and that "the number of people who have died from starvation is estimated at 8 million."

The Ukrainian famine became public

knowledge early in 1933 when Gareth Jones wrote about it in the Manchester Guardian. Other correspondents — Malcolm Muggeridge, William Henry Chamberlin among many — followed suit.

American returning from contract work in the USSR regularly informed the State Department of the many horrors of the Soviet system, including the program of forced collectivization.

Finally, there were the direct appeals to President Roosevelt from Ukrainian Americans, Russian Americans and others with relatives in the USSR. Even Eleanor Roosevelt was approached. In all such instances, the standard response was that while there is appreciation for "the anxiety of American citizens whose relatives in Russia are suffering from lack of food... there are no measures which this government may appropriately take at the present time in order to facilitate relief work being carried on in Russia." There was not even a hint of an American initiative similar to 1921.

Surely the president of the United States had to know all this. One doesn't achieve the highest office in the land by being unaware of such vital information, especially when it comes from so many reliable sources.

Opposition to U.S. recognition of the USSR came from organized labor and the American Catholic Church. Labor finally agreed on condition that the Soviets cease Soviet propaganda in the U.S. and Communist infiltration into American labor unions. Catholics warned FDR of the dangers in dealing with the Soviets. The president replied: "Leave it to me, I'm a good horse trader."

President Roosevelt's final hurdle was Robert F. Kelley, chief of the State Department's Division of Eastern European Affairs, and members of the special Soviet section of the U.S. Legation at Riga, who argued that Moscow would never live up to the "standards of civilized society" and honor any agreements with the United States. Their arguments and corroborating evidence were initially ignored, later suppressed.

Mr. Kelley, of course, was right. The Soviets never honored any of their commitments. Nor did they intend to. Meeting with the Secretariat of the American Communist Party following the signing of the so-called Roosevelt-Litvinoff Agreement, Soviet envoy Maxim Litvinoff declared: "Don't worry about the agreement. It is a scrap of paper which will soon be forgotten in the realities of Soviet-American relations."

And President Roosevelt never wavered in his determination to romance the Soviet stone. Mr. Kelley was exiled to Istanbul, Turkey, the Riga operation was disbanded, and many of the State Department's more sensitive files on the Soviet Union simply disappeared. Government officials like Ambassador William C. Bullitt who while in Moscow reported that the Soviets were still exporting revolution to the United States (in violation of the Roosevelt-Litvinoff Agreement) were replaced.

Small wonder that in his memoirs former Soviet Foreign Minister Andrei Gromyko lists FDR as his favorite American president.

# MILLENNIUM OF CHRISTIANITY: Clearing up the confusion

by Dr. Paul Robert Magocsi

In the course of this year, a significant number of Canadians, in particular those of East Slavic background — Byelorussians, Russians, and Ukrainians — will be celebrating the thousand-year anniversary of Christianity in their ancestral homelands. In churches, community cultural centers, universities, and other public settings throughout Canada, a series of religious services, concerts, lectures, symposia and similar events have already begun and will continue throughout the year to mark this special event.

Yet, as Canadians of East Slavic background gear up for these events, the first signs of dissention and perhaps confusion regarding the Millennium have already made their way into the media. This is because most of the commentary that has appeared so far in newspapers and journals in both Canada and the United States has tended to describe 1988 as the Millennial year of Christianity solely in Russia. Such an approach has prompted an often quick response by spokespersons among the other two East Slavic groups — the Byelorussians and, most especially, the Ukrainians who argue minimally that the event in question applies to Byelorussia and to Ukraine as well as to Russia.

Then whose Millennium is it? That of Russia, Ukraine, or Byelorussia, or of all three? Moreover, can events of such long-term and broad historical significance ever be said to "belong" to any one people? Since Canadians of religious and lay and background are likely to be exposed and perhaps even invited to participate in the Millennial events of their East Slavic fellow citizens, it might be useful to provide here some brief background on the 1000-year-old anniversary we now have before us.

First, a word about the all-important question of terminology. When, in the year 988 A.D. Christianity made its official entrance into the world of the East Slavs, the political entity that existed among them at that time was known as Kievan Rus' (pronounced: Roos). A typical medieval political unit, Kievan Rus' comprised a loose conglomeration of autonomous and semi-independent principalities, each of which recognized the political and cultural hegemony of the ruler, or grand prince, resident in Kiev, a city on the Dnieper River and today the capital of Ukraine.

What is most important to remember is that the term "Rus'," as in the formulation Kievan Rus' or the Land of Rus', should not be confused with the more modern term "Russia," which was not introduced until as late as the 18th century.

During its three and one-half centuries of existence from the late ninth to mid-13th centuries — Kievan Rus' encompassed territory that included most of modern-day Ukraine, Byelorussia and European Russia. However, its cultural and political center was not in the "Russian" north, but in the "Ukrainian" south, somewhat similar to

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the land which we now call France, and which during the very same early medieval period did not have its cultural center in the Frankish north but rather in the "Occitan" south — in the land of troubadours, some of whose present-day langue d'oc descendants argue that they still form an Occitan nationality and culture distinct from the French in the north.

The point of this historical excursion is for the reader to beware of applying modern or present-day terminology to the distant past. Kievan Rus' was neither Russia, nor Byelorussia, nor Ukraine; it encompassed all three and was therefore greater and qualitatively different from its individual parts.

What, then, happened in Kievan Rus' in the year 988 that makes people in North America still want to remember 1,000 years later? In short, Vladimir (Volodymyr), grand prince of Kievan Rus', accepted Christianity (in its eastern form) on behalf of his people, and he made it the official religion of his realm. Like any monumental cultural event, Christianity did not suddenly appear deus ex machina among the East Slavs in 988.

## *The Millennium of Christianity: "...a historic event that began in Kiev and that eventually brought the Christian faith to all the East Slavs and their descendants..."*

In fact, the Christian presence on Ukrainian lands is said by some to date from apostolic times as a result of the voyages of St. Andrew. Regardless of the historic veracity of the Andrew tradition, archeological evidence does reveal that Christianity was already in the first century A.D. well established in the Crimea and along the Ukrainian coasts of the Black Sea and Sea of Azov. This early Christian presence was related to the Graeco-Byzantine colonies that existed since pre-Christian times.

Among the East Slavs farther north, the ninth century was a crucial period for Christianity, so that by the 860s churches and even bishoprics began to appear in far western Ukraine (the Carpathian region) and in Kiev itself. However, the rulers of Kievan Rus' (who in its first century were of Scandinavian descent) were with one exception pagan. That one exception was the princess-regent Olga/Olha (Scandinavian: Helga), who in 957 accepted Christianity as her personal faith. However, it remained for her grandson, Vladimir, to make Christianity the official religion of the Kievan realm.

There have been several explanations as to why the pagan Vladimir adopted Christianity. The traditional understanding as presented in the old Rus' chronicles (written by monks well after the event) — was that he became aware of the various religions among Kiev's neighbors; that he interviewed representatives of the Jewish, Moslem, western (Latin) Christian, and eastern (Byzantine) Christian faiths; and that he was so impressed by the ritual of the latter that he agreed to accept the Eastern or Byzantine-Greek form of Christianity.

The secular view sees the process as one resulting from political necessity and compromise. When in the 980s, the throne of the Byzantine emperor was threatened, he turned to the only potential ally he had at that time, Kievan Rus'. As payment for military aid from the Rus', the Byzantine emperor offered his daughter Anna (born in the purple) to be married to the pagan and heretofore profligate Vladimir. For

his part, Vladimir, like all Rus' rulers before and after, longed for the prestige of association with the Byzantine Empire. Of course, the marriage could not take place until Vladimir became baptized, which he ostensibly did on January 1, 988. Then, realizing the value of having a single ideology to help unite his ethnically disparate and geographically vast realm, Vladimir began the process of political and cultural consolidation by baptizing the citizens of Kiev in the Dnieper River sometime in the summer of 988. Kiev now had an official religion, which Vladimir's successors helped to bring to the rest of Kievan Rus' with the aid of missionaries and scholars who provided the East Slavic inhabitants with their own liturgical language — Church Slavonic.

But why do these events of 1,000 years ago still have significance today, and why are there such divergent views about whether the celebration "belongs" to the Russians or to the Ukrainians?

After the mid-13th century decline of Kievan Rus' as a relatively unified medieval entity and the destruction of the city of Kiev during the Mongol inva-

sion, the seat of the metropolitan — the highest office in the Church — moved from Kiev to the far northern Rus' cities of Vladimir-in-Suzdal and by the 14th century to Moscow. The office of the Kiev metropolitan resident in Moscow eventually became that of the Patriarch of the Russian Orthodox Church, who, in turn, claimed — and still claims to this day — canonical and historical descent from the church of Kievan Rus'. Moreover, since the term "Rus'" was and is usually considered by Russians (as well as by Western media and scholarship) as synonymous with "Russia," all Kievan traditions have become — as the Millennium of Christianity — Russian traditions.

Meanwhile in Ukraine, following the departure of the metropolitan of Kiev northward, the Kievan metropolia was renewed with its own metropolitans, on Ukrainian lands (first ruled by Lithuania, then Poland, then Austria) claiming that they were the rightful descendants of the church of Kievan Rus'.

Today, in North America, we have Byelorussian, Russian and Ukrainian Churches that all claim descent from (and in some instances exclusive patrimony over) the heritage of Kievan Rus'. Yet, to the degree that Kievan Rus' must be considered a medieval political entity that was neither exclusively Russian, nor Byelorussian, nor Ukrainian, then indeed all three ethnic groups do have a legitimate claim to what should properly be called the Millennium of Christianity in Kievan Rus'.

We may also add parenthetically that the Millennium of Christianity in Kievan Rus' is not limited to the Eastern Christian, or what is often simply called the Orthodox, world. Because the Christianization process began well before the Catholic-Orthodox split of 1054, both the Catholic and Orthodox, as well as Protestant, of East Slavic background recognize equally the significance of the Millennium as the basis of their Christian heritage. This particularly applicable to Ukrainians and Byelorussians, whose more or less equally strong Byzantine-Rite Catholic

and Autocephalous Orthodox Churches have arranged a whole host of Millennial events. Analogously, the Millennium of Christianity in Kievan Rus' is being celebrated by the two main Russian Orthodox jurisdictions in North America — the Orthodox Church in America (the former Metropolia) and the Russian Orthodox Church Outside Russia (the Synod) — as well as by the few parishes under the direct authority of the Patriarch in Moscow.

To be sure, no great historic event — least of all a religious one — can be spared of political overtones, and the Millennium of Christianity in Kievan Rus' is no exception. The politicization has generally taken the following form: Russians, together with the Western media, speak of the event as the Millennium of Christianity in Russia; while Ukrainians react to such an interpretation as a denial of their own religious and cultural heritage.

While Russian-language publications issued by the Russian Orthodox Churches in North America (and for that matter in the Soviet Union) generally refer appropriately to the Millennium of the Baptism of Rus', the English translations of those same publications speak instead of the Millennium of Christianity in Russia, thereby continuing the traditional and problematic confusion of Rus' with Russia — or, to quote one recent brochure: "Russia was called Rus' in the Kievan period."

To make matters worse, statements by Russian Orthodox hierarchs in North America have generally described the Millennium exclusively as a Russian event, thereby implicitly leaving the observer to wonder how, if at all, the other East Slavs — Ukrainians and Byelorussians — may fit in.

The Ukrainian response has been to point out correctly that the Millennium applies to Ukraine and Byelorussia as well, although some spokespersons — even at the highest hierarchical levels of the Ukrainian Catholic and Orthodox Churches — have gone so far as to assert that the Russian Churches have "no right to claim as its own the historic event of the baptism of Kievan Rus' — Ukraine by the Kievan ruler, Volodymyr the Great, for at that time neither Moscow nor Russia existed."

Such views are often coupled with another concern — the sorry status of the Ukrainian Catholic and Ukrainian Autocephalous Orthodox Churches (both outlawed) in the Soviet Union. That legitimate concern is raised as part of an ongoing criticism of the policies of the Soviet government (even under the "liberal" Mikhail Gorbachev). Those criticisms are then continued against the Russian Orthodox Church in the Soviet Union, which, "as a puppet of the atheistic Soviet regime," has no right to celebrate on behalf of Ukrainians, a "Russian" Millennium.

These attitudes have tended to be dominant among Ukrainians in North America and other Western countries, despite the recent courageous (and very controversial) call by the highest authority of the Ukrainian Catholic Church, the metropolitan resident in Rome, for reconciliation with the Russians and the Orthodox Moscow Patriarchate. Hence, there have been Ukrainian protests outside Russian churches (in the United States) and lobbying efforts in the U.S. Congress with the goal to have the American government protest and boycott the Millennial events to be held by the Russian Orthodox Church in the Soviet Union in June 1988. (It is nonetheless ironic that those events, with representatives from religious

(Continued on page 12)

## SPOTLIGHT ON: Ukrainian bandurist choruses — here and there

by Myrosia Stefaniuk

In February, when the monochromatic urban landscapes of late winter permeate my bones and spirit, I begin to daydream about azure skies, sunshine, new shoots pushing their way through the earth, and green chantilly lace fringes on barren branches. Hardly the time for visions of sugar plums, Christmas candles and "koliadky." But this February, Christmas melodies haunted me long after the trash truck carried off the brittle remains of our discarded "yalynka."

It all started with the concert tour of the Ukrainian Bandurist Chorus which opened the Millennium celebrations in Detroit last December.

Maybe it was the barrage of pre-Millennium build-up that heightened my awareness. Maybe it was the anticipation of the chorus' newly pressed album "Christmas Night," a special limited Millennium edition, under the conductorship of Włodomyr Kolesnyk. Maybe it was the admixture of Christian spirituality superimposed on ancient pagan themes in the "koliadky" and "shchedrivky" that have penetrated the centuries with their deceptively simple melodies and haunting quality.

Probably, it was all of the above combined with the artistic virtuosity and rich timbres of the chorus, the elegant musicianship and meticulous direction of Maestro Kolesnyk, and some of the finest bandura playing on either side of the Atlantic.

While traditional carols are always well-loved favorites, by far the most interesting numbers on the concert program (and on the album) were those which many listeners heard in unique arrangements for the first time: the lyrical "Pavochka," Leontovych's playful "Koza," Kozycy's "Koliada-Koliadnytsia," and the "Koliada Songs" medley from the collection of O. Rubetz.

These compositions, their secular themes reflecting the earth-bound lifestyle of our agrarian ancestors, are animated by a mystical spirit. On the surface, words and musical phrases are confined to the simplest melodic and rhythmic patterns, reminiscent of "khorovody." But through remarkable stylization of archaic elements — such as statement of a familiar melodic line followed by imitation and repetition by other voices in close succession, each adding and building tension in a mock solemnity alternating with merriment — there is a weaving of melody and counter-melody and overtones that is as complex as our multi-millennial history. The final outcome, masterfully reached at the conclusion of the Rubetz medley, is a rich sonorous tapestry of the old and new.

Unlike traditional renditions of koliadky which leave the listener feeling satisfied, comfortable and safe, these arrangements contain open-ended questions, with this listener begging for more.

I have been a fervent and loyal fan of the bandurysty for as long as I can remember, with "never-a-concert-missed" standing. Record albums, tapes and cassettes of prized "unrecorded" sessions and concerts are jealously guarded treasures, as are scrapbooks stuffed with clippings and reviews from major concerts throughout the world. In the unanimous opinion of experts, the Ukrainian Bandurist Chorus of North America excels well above other similar singing groups.

Such acclaim does not come overnight, but is the result of years of hard work on the part of the bandurysty,



Ukrainian Bandurist Chorus of North America during their most recent concert tour.

combined with musical mastery of their directors. Through the creative genius of Maestro Hryhory Kytasty, long-standing conductor, composer and "heartbeat" of the cappella, each song in his extensive repertoire — be it historical epic, a lyrical expression of love, or a humorous medley — became an expressive dialogue between music and text.

Consequently, today the Ukrainian Bandurist Chorus of North America holds its own among top professional choruses, with controlled dynamics, balance of voices and sensitivity combined with skill. Refined and polished, its repertoire has long surpassed the folk ensemble level and has crossed over into sophisticated orchestration in which the bandura plays an intricate and vital part. It is not used as mere back-up or accompaniment but is one of the interworking voices, utilizing its full potential, register and range. A current innovation is electrical amplification of the instruments. After getting over the initial shock to my purist heart, I leaned back and said, "...aha, so this is what the bandura can do."

There are those who will claim that what was lost in the process is some of the cappella's free-spirited spontaneity. While this may or may not be so, what was gained is maturity and growth, not unlike that of a fine-tuned, well-trained voice singing under control, yet sounding clear, pure and unpretentious.

Having inherited not only a noble tradition, but also a group of superb musicians and singers from the late Hryhory Kytasty, Maestro Kolesnyk has integrated his own distinct imprint on the cappella. His classical expertise, discipline and experience with operatic and orchestral ensembles provide an invaluable contribution, in that they give the cappella even greater depth and dimension, and make it accessible to a wider, more demanding audience of music lovers. And that is a sure sign that our culture is alive, and growing, and moving forward and that — at least in the free world — it cannot be relegated to mere folk level.

It is sad that the same cannot be said about the State Bandura Ensemble of Ukraine which has just completed its first tour of 10 cities throughout Canada. The performing group, composed of 70 musicians, singers and dancers, included guest soloists Maria Stefiuk and Anatoliy Solovyanenko of the Kiev Opera. We traveled to Toronto with high hopes that we would not be disappointed.

When 40-some bandurysty marched on to the stage, each with an instrument in hand, I thought to myself, "Now, this is going to be one fantastic concert." I became a little leery when the ensemble was then supplemented with a string quartet, several side drums,

assorted percussion instruments, a pair of "bayans" (accordions) and "tsymbaly."

The program notes applauded the ensemble for its "spectacular entertainment, blending the unique sound of 50 banduras with lively dances, traditional costumes and magnificent choral voices."

We, too, applauded them for their magnificent voices and valiant efforts, but the "unique sound of 50 banduras" was, for the most part, inaudible and for many of the numbers, non-existent. None of the musicians played the bass strings on their instruments, and the bandura accompaniment was primarily simple artless strumming, with the instruments' delicate sound frequently overpowered and drowned out by voices, accordions and percussion. To add insult to injury, the latter were unable to keep up with the lively tempos of the more animated numbers, and consequently, dragged behind the ensemble, obviously out of sync with the beat.

To counterbalance the inadequacy of bandura technique, there was plenty of other "spectacular entertainment": four dancing couples in unidentifiable combinations of costumes, several soloists and a group of folk musicians. The folk musicians were skilled, dynamic and a sheer delight. Their orchestra included such rarely-seen-in-these-parts instruments as the "kozobas," "buhay" and

assorted reed pipes: "sopilky," "dentsivky," "floyary" and "kevysyi." Vasyl Popadiuk's virtuosity on the reed pipes made the entire trip worthwhile. Ms. Stefiuk's beautiful, clear soprano, on the other hand, was wasted on such banal songs as the prosaic "Mala ya muzha piyaka."

For much of the audience, which unfortunately adhered to "the louder and the longer, the better" school, Mr. Solovyanenko stole the show. For me, his interpretations were insensitive and unconvincing. Playing on the emotions of his sentimental listeners in the final number, Mr. Solovyanenko concluded the program with a melodramatic rendition of Andriy's aria from the opera "Zaporozhets za Dunayem." But, make no mistake. This was not the supplication to the creator of heaven and earth ("Vladyko neba i zemli"), but rather was the Soviet version of "Blazhenny den, blazhenny chas..." — a blessed day, a blessed time.

For some of us in the audience, it was not a blessed day, but one of mixed emotions. While we were happy to welcome the State Bandura Ensemble from Kiev on its first North American tour, we were saddened by the limitations set upon their art. While we were thrilled by their splendid voices and vitality, we were disillusioned with their mediocre repertoire and inferior instrumental technique.

(Continued on page 10)



Soloist Gennadiy Smirnov of the State Bandura Ensemble of the Ukrainian SSR performs "Banduryste, Orle Syzyi" (reproduction from Toronto program book).



## Washington Group hosts Virsky's Ukrainian Dance Company

by Maria Rudensky

WASHINGTON — "Human fireworks," "a spectacular show," "non-stop dancing," "unbelievably precise," were some of the reactions of spectators after a performance in Washington by perhaps the world's best Ukrainian dancers.

"How do they escape gravity's pull?" asked one member of the audience, who had never before seen Ukrainian dancing, much less of a caliber such as the Virsky Ukrainian State Dance Company, which appeared at Washington's Constitution Hall on February 9-11.

On its first visit to the United States since 1972, the Virsky troupe came to the nation's capital after dazzling, among other places, New York, Trenton, N.J., Boston and two Florida cities. After Washington, Cleveland, Detroit, Los Angeles, San Francisco and other cities were on the nearly four-month itinerary.

The troupe's Washington sojourn was made special by The Washington Group, an association of Ukrainian-American professionals. TWG sponsored an opening-night reception at the Arlington Hyatt, which attracted most of the approximately 100-member troupe. Nearly 70 host-participants paid \$20 each to attend. Besides a cold

buffet and open bar serving wine, champagne and soft drinks, everyone enjoyed tortes prepared by local Ukrainian baking enthusiasts.

The Virsky company was the subject of two glowing articles in the Washington Post, February 7 and 11. Writing in the February 11 issue, reviewer Alan M. Kriegsman said it would be difficult to find a peer for the troupe anywhere in the world. He mentioned the nimbleness of the women, the athleticism of the men and the extremely disciplined way in which the performance was delivered.

Among the numbers that came in for extra praise was the opening dance, "We are from Ukraine," which gave a taste of what was to follow, with beautiful dancing, colorful costumes, and much spirit. The enthusiasm of the dancers, however, became a topic of some debate, as some viewers said the emotion of the dancing was palpable, while others said they believed it was somewhat robot-like.

During the dance of the embroiderers, magnificently costumed and trained women dancers interwove long cords to simulate the weaving and embroidery that is so central to Ukrainian folk art. Another dance that earned "bravos" was the "Povzunets," during which nine male dancers stay in the squatting position for several minutes and show

off with amazing tricks of strength, daring and grace. The finale, "Hopak," brought the audience of more than 3,500 to its feet. And then, it was time to for the party.

Here, we can only describe the impressions that the host-participants had of their guests. The thoughts of the dancers remain largely guesswork. Most of the hosts arrived first — they, after all, did not have to peel off stage make-up and sort out hundreds of pairs of boots in the dressing rooms.

One by one, and in small groups, the dancers filled the room set aside at the Hyatt. Some cast wary glances at their surroundings, others beelined for the bar and were immediately at home. These struck up conversations even before the hosts had a chance to say "Vitayemo." Surprisingly many dancers smoked — astonishing considering the aerobic capacity they must maintain to perform. A large crowd gathered at the buffet-table — the dancers would be very hungry after a performance, TWG organizers had been warned.

Souvenirs were exchanged. Each dancer received a TWG T-shirt (cries of "mayky, mayky" — the Ukrainian word for the garb — went up as the popular items were distributed) and a postcard of the Taras Shevchenko Monument, bearing the excerpt of the bard's poem

about how the Ukrainian nation still awaits its Washington. To at least some dancers, the line was completely new. It does not appear in their version of the "Kobzar" they said.

TWG also presented gifts of books and records to the troupe, who reciprocated with similar gifts for TWG the following day. But individual mementos also changed hands. One 25-year-old from Kiev, Volodymyr, gave his new friends baseball-card sized pictures of "Dynamo," the city's top soccer team. Eagerly, he named the players, especially the lead goalie. He mentioned his name several times, and showed surprise that the Americans had not heard of him.

An informal survey revealed that while not all the dancers speak Ukrainian, and indeed, the Virsky troupe boasts Armenians and Georgians as well as Russians, the overwhelming feeling was of intense pride in Ukrainian culture. And the group's director, Miroslav Vantukh, gave a speech in Ukrainian.

The dancers expressed admiration at what they had seen of America so far. In New York, some said proudly, they had made their way to St. George's Ukrainian Catholic Church on East Seventh Street. And in Washington, several hosts

(Continued on page 12)

## Ukrainian lawyer arrested at concert of bandurists' capella from Ukraine

by Marco Levytsky

EDMONTON — A Ukrainian lawyer and former candidate for the provincial legislature was arrested in an incident related to the distribution of satirical pamphlets at a concert of bandurists from Ukraine here February 7.

Ihor Broda, 37, has pleaded not guilty to a charge of "assault by trespassing" and will appear in court May 4.

The charge is a summary conviction, or misdemeanor under U.S. law, which is applied when someone resists being physically escorted out of a given premises.

Mr. Broda was charged after he refused to be escorted out of Edmonton's Jubilee Auditorium by the manager while protesting the treatment of members of the Ukrainian Youth Association (SUM) who were distributing fake program booklets for the concert by the Capella of Bandurists from Ukraine.

Speaking with The Weekly, Mr. Broda said he will be contesting the charge utilizing the Canadian Charter of Rights and the clauses protecting freedom of expression.

Mr. Broda explained that all the people handing out pamphlets and himself had bought tickets to the concert and should have a right to express their opinion.



Ihor Broda

"Is there a difference between someone discussing his viewpoint (at the concert) and someone else handing out a paper with that opinion on it? I think not," declared Mr. Broda.

The pamphlet was arranged to resemble the program booklets the Capella had printed for earlier concerts, but stated the concert was dedicated to the blind bandurists murdered by Stalin and contained a fictitious appeal of the Capella for Canadians to speak out against Russification because they themselves cannot.

Also included was the slogan "Slava Ukraini — Heroym Slava" (Glory to Ukraine — Glory to Heroes).

The program section featured such numbers as "Bal' Yevnukhiv" (The Eunuch's Ball), described as "a dance drama performed by the dance troupe depicting a typical Congress of the Communist Party of Ukraine" and "Vkrav By Ya Banduru — Komunistom Stav" (I'd Steal a Bandura and Become a Communist), "a sad commentary on the corruption and immorality of the Communist Party cadres."

Ironically, the bandurists did not print their own program booklet for the Edmonton concert and prior to the concert a spokesman came on the loudspeaker to disclaim the SUM version.

Mr. Broda said the problems began when members of the local chapter of the Association of United Ukrainian Canadians (a pro-Soviet organization) protested to the manager of the jubilee and an employee pulled the pamphlets out of the hands of one of the SUM members.

The lawyer protested the action first to the employee then to the manager in whose office an argument ensued.

Police were called and, according to Mr. Broda, the officer explained to the manager he could escort him out of the building. When Mr. Broda refused to be escorted he was arrested.

Mr. Broda ran for the governing Progressive Conservatives in the Edmonton Glengarry constituency during the 1986 provincial election, but lost to the opposition New Democrats.

## Bandura virtuoso Mishalow performs for Boston community at Harvard

by Tania Vitvitsky

CAMBRIDGE, Mass. — On Sunday, February 14, under the auspices of the Friends of the Harvard Ukrainian Research Institute, members of the greater Boston community enjoyed a concert by virtuoso bandurist Victor Mishalow at Harvard University's Boylston Hall.

Mr. Mishalow's range is astounding, from classical 18th century arrangements to variations on folk songs, to compositions by modern Ukrainian composers both in the West and in Ukraine. His performance included works by Bortniansky, Kytasty, Khotkevych, Dremliuha, Bashtan and Mishalow as well as several moving "dummy."

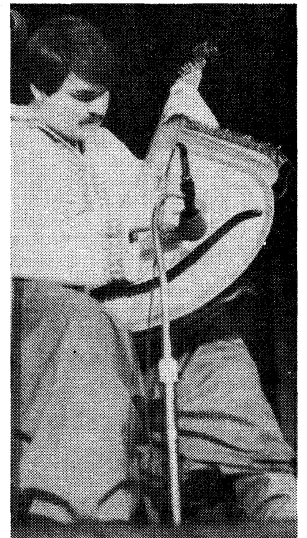
Mr. Mishalow used a variety of techniques while playing on three different banduras: A classical bandura, a copy of an instrument made in 1740 with 21 strings and wooden pegs; a Kharkiv bandura, an instrument with 34 strings. (The performer was particularly gratified by the presence in the audience of Leonid Haydamaka who in the 1920's designed the bandura.) A concert Kiev bandura, an instrument with 65 strings tuned chromatically through five octaves, developed in 1956 and made by the Chernihiv musical instrument factory in 1981.

The concert ended with an encore performance of a very witty rendition of "The Walzing Matilda."

Mr. Mishalow was born in Sydney, Australia, in 1960 and began studying the bandura when he was 11 years old. In 1978, on a grant from the Australian Arts Council, he pursued his studies of bandura techniques with Petro Kytasty and Petro Honcharenko of the Detroit Ukrainian Bandurist Chorus.

From 1979 to 1981, Mr. Mishalow studied at the Tchaikovsky Conservatory in Kiev, Ukraine, under bandurist Serhiy Bashtan as well as Heorhiy Kyrlyovych Tkachenko, thought to be the last living kobzar, or bandurist-troubador, in Ukraine.

The year 1982 marked the release of Mr. Mishalow's first recording, which



Bandurist Victor Mishalow during a recent performance.

featured variations on Ukrainian folk songs and dances as well as "Moonlight Sonata" by Beethoven and the F Major Sonata by Bortniansky. On his second album, Mr. Mishalow's performance is complemented by the sopilka.

Mr. Mishalow has recently completed a recording of "Historical Cossack Songs" with singer Pavlo Pisarenko of the Ukrainian Bandurist Chorus which will be released by Yevshan Corp. this spring.

During Mr. Mishalow's stay in the Boston area, he performed at a Wang Center for the Performing Arts gala fund-raiser. The folk radio show on the local PBS affiliate played Mr. Mishalow's recordings.

For information about concert bookings, readers may contact Mr. Mishalow, c/o The Ukrainian Bandurist Chorus, P.O. Box 12129, Detroit, Mich. 48212; by calling (313) 891-8358.

## Ukrainian...

(Continued from page 8)

Half a century ago, in an open letter to the director of the State Bandura Cappella in Ukraine, the renowned Ukrainian writer, musicologist and master-banduryst Hnat Khotkevych stated the following:

"...bandura music is serious music, with innovative sounds and new artistic forms, but unfortunately, none of this is evident in your cappella. In the 20th century, one cannot consider accompaniment in unison, completely void of register, timbre and nuance, as serious music. Your cappella knows only four nuances — softer, louder, faster, and slower ... Your chorus drowns out the sound of the instruments because only half of the ensemble plays; the other half merely holds the instruments for ornament...At this time, you are only a chorus and do not have the right to call yourselves a cappella of bandurysts."

That was over 50 years ago. Nothing much changed in the decades that followed. In a recent concert review of the current State Bandura Ensemble, titled "The bandura is there but...there is no bandura" (Literaturna Ukraina,

October 1, 1987), Bohdan Ostrovsky echoes Maestro Khotkevych's criticisms. He states that at the concert, the audience saw the musicians holding the banduras, and it appeared as if they were playing them, but the audience simply could not hear them.

"It is not clear," Mr. Ostrovsky demises, "whether the inaudibility of the banduras is a misunderstanding, whether someone has a particular interest in silencing them, or whether it is simply irresponsibility."

Interestingly enough, it must be pointed out that both Messrs. Khotkevych and Ostrovsky, while criticizing the "representative" bandura ensemble, praised the excellence and quality musicianship of numerous outstanding amateur groups and individuals, which continue to flourish in Ukraine.

Although few Ukrainians in Ukraine have had opportunity to hear them, we are proud that one such group on this side of the ocean, the Ukrainian Bandurist Chorus of North America, is right up there with the finest and the best.

The kobzar minstrels of ages-past eloquently proclaimed the virtues of truth, liberty and human dignity, and reminded our nation of its heroic struggle to maintain them. It is heart-warming to know that in the present day, the art of the kobzar prevails. And as I hum koliadky this late February, I anxiously await the spring thaw, with a smile.

## St. John's...

(Continued from page 5)

"Ukrainian Catholic education is something they all believe in and are willing to work for. Moreover, the parents believe in a strong Christian family life. They come together as families to church, they speak Ukrainian to their children, they are there to help work on projects or prepare a program," she pointed out.

"Education at St. John's means first of all to be cared for by teachers, administrators and parents. It means being part of a Christian environment where high educational expectations are blended with a family environment conducive to learning. There is spirit, there is life, there is creativity," Sister Maria said.

In spite of this great success, the school is always struggling financially. Tuition meets only half of the operating costs. The remainder comes from fund-raising efforts organized by the Mothers' Club and small educational grants from the business world. These grants have provided the school with computers and science equipment.

A good portion of the bill remains unpaid and, at the end of the year, St. John's parish must kick in the remainder.

The Rev. Bohdan Lukie, the youthful-looking parish pastor, takes a philosophical point of view: "The school is an investment in the future

for the parish. It's what keeps the young people here. Without the school there will be no parish and vice versa. The school is a gift from God and the money we have to put in is well worth it."

To show that he means what he says, Father Bohdan has raised salaries for the teachers and is actively recruiting young teachers to replace teachers who will be retiring. He has personally visited countless homes where he always engages in some public relations for the school. This attitude has rubbed off on fathers of children in the school who have formed a committee whose purpose is to spread their own enthusiasm to other young parents.

Ihor Lukiw, secretary of this fathers' group, summarizes the purpose of the group: "We have a great school. We are excited about it. How do we let others know about it? To this end we are planning activities to spread the good word."

The time and efforts have obviously been successful, as the school is thriving while many others have closed their doors. Although no one knows what the future holds, Sister Maria is confident that the school will exist and continue to improve.

She stressed: "We have a good thing going. We can continue and will continue. The positive power that is within us, the energies can be used creatively to help other members of our community join us."

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# Ukrainian Culturological...

(Continued from page 2)

tions to exploit the lack of proper political education of young people, and to trap them in the snares of nationalistic fantasies."

## Comparisons with Pamyat rejected

It became evident that the Ukrainian Culturological Club had become known in Kiev because of the way it was mentioned during a telebridge between Kiev and Cologne on December 27, 1987. During the discussion, a West German asked about opportunities for young people in Kiev to form their own independent associations. In order to show that such opportunities do exist, a member of the Soviet audience responded that in Moscow there is the Pamyat group, while Kiev has its Ukrainian Culturological Club.

This comparison drew an angry response from members of the club who wrote on January 3 to the television stations in Cologne and Kiev accusing the Soviet side of deception and of making false analogies during the program. They stressed that "we have never had anything in common" with the informal Russian nationalist group and described how in reality the Ukrainian Culturological Club has faced enormous problems because of the hostile attitude of the authorities towards it.

## The club struggles on

From the contents of the club's letter about the Kiev-Cologne telebridge, it is plain that despite all the difficulties, it is continuing its activities as best it can. Unable to hold large gatherings because no premises are being made available to them, members of the club have split up into specialized sections (e.g., literary culture, history, philosophy) and have been holding meetings and seminars in private apartments.

According to the letter, a permanent seminar has been established to discuss the Millennium of the Christianization of Kievan Rus'. Other topics that are

being examined include: proscribed Ukrainian literary figures and the question of their rehabilitation, the need for constitutional safeguards for the Ukrainian language, and "blank spots" in modern Ukrainian history.

It is also known that on January 17, on the occasion of the 50th anniversary of Vasyl Stus' birth, the club organized a commemorative gathering in a private apartment in Kiev which was reportedly attended by close to 100 people.

The meeting was opened by the literary critic and former political prisoner Yevhen Sverstiuk, and the main talk about Stus and his work was given by the literary critic Mykhailyna Kotsiubynska. Members of the club are known to be demanding the return of Stus's body to his homeland.

More recently, Russkaya Mysl' reported that on January 24, the club held a discussion about the Millennium of the Christianization of Kievan Rus' at which a Ukrainian Catholic, Valentyn Matiyash, and an Orthodox believer, Larisa Lohyvitska, gave presentations. Among the issues that were taken up by the club's members was that of the return to the Kievan Cave Monastery (Pecherska Lavra) to religious believers.

## Two more patriotic clubs formed

Lately, information has also reached the West about the existence of another informal Ukrainian culturological club. It was apparently formed last autumn in Lviv and calls itself "Tovarystvo Leva" — The Lion Society. Its initiator and leading activist is reported to be a former student at Kiev University by the name of Konyk.

On December 20, 1987, this unofficial society held a literary evening dedicated to the memory of one of the outstanding Ukrainian poets of the 1960s — Vasyl Symonenko. The club's existence was confirmed by the literary weekly Kultura i Zhyttia in its issue for February 7, 1987.

The other club was founded in Kiev at the beginning of this year. It is based in the house of the members of the Ukrai-

nian SSR Academy of Sciences and is apparently meant to be a counterweight to the Ukrainian Culturological Club. According to Russkaya Mysl', it calls itself "Nasledie" — or, presumably, "Spadshchyna" (Heritage) in Ukrainian — and held its first meeting on January 27.

## Conclusion

The formation of the Ukrainian Culturological Club has already assumed considerable significance. The emergence of such a group in the Ukrainian capital in itself attests to the

current revitalization of Ukrainian cultural and public life. The club has also tested the limits of glasnost' in Ukraine and, rather unexpectedly, has become instrumental in broadening them by generating an unprecedented exchange of views in the pages of the Ukrainian capital's evening newspaper.

Besides this, as pressure against the informal patriotic association has mounted, the group has started to pioneer a form of independent cultural activity that is novel for Ukraine and that, if the analogy is not stretched too far, seems reminiscent of the early stages of Poland's Flying University.

## Issue No. 7...

(Continued from page 2)

status of the Ukrainian Catholic Church. Also in this section, a statement to Pope John Paul II is featured, as is Vasyl Bartko's "Edictment of M.S. Gorbachev."

The last entry in this Chronicle category includes Mr. Chornovil's article titled: "Our Losses," which details deaths among the human and national rights activists who were omitted in listings published by the official press. He mentions Oleksa Tykh, Mr. Stus, Valeriy Marchenko, Yuriy Lytvyn, Borys Antonenko-Davydovych, Halyna Dydyk, Kateryna Zarytska, Nadia Surovtseva, Olena Antoniv and Valeriy Hnatenko.

The final section of the 99-page Ukrainian Herald edited in Ukraine, but published in the West, is titled: "Historical Documents" and includes a position paper of the All-Ukrainian Central Executive Committee and the Council of National Commissars of the Ukrainian Socialist Soviet Republic, "On the Preservation of the Equality of Language and Cooperation in the Development of Ukrainian Culture."

dated July 6, 1927. The last few pages of the Ukrainian Herald include closing remarks written by the editorial board.

Issue No. 7 of the Ukrainian Herald is available for \$4 from Suchasnist, 744 Broad St. — Suite 1115-16, Newark, N.J. 07102-3892. Please send checks or money-orders. Do not send cash. Issue No. 8 has also not been received in the West, but it has yet in print.

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**THE UKRAINIAN NATIONAL ASSOCIATION**  
ANNOUNCES

**SCHOLARSHIP AWARDS FOR THE ACADEMIC YEAR 1988-89**

The scholarships are available to students at an accredited college or university, WHO HAVE BEEN MEMBERS OF THE UKRAINIAN NATIONAL ASSOCIATION FOR AT LEAST TWO YEARS. Applicants are judged on the basis of financial need, scholastic record and involvement in Ukrainian community and student life. Applications are to be submitted **no later than APRIL 1, 1988.**

For application form write to:

**Ukrainian National Association, Inc.**  
30 Montgomery Street ■ Jersey City, N.J. 07302

**Washington...**

(Continued from page 9)  
volunteered to show them around — and the first stop on their list was the Shevchenko Monument. One dancer said that so far, Washington was his favorite city because it was "most European."

Typically, the dancers practice six to eight hours daily. With so much time together, inevitably couples form. Several have married. One woman, Natalia, from Kharkiv, and her husband, Anatoly, from Kiev, spoke wistfully of their 3-year-old, Nadia, who had been left in the care of grandparents. They described grueling days of rehearsal, which are increasingly combined with long trips abroad. Another dancer had become a father for the first time the day before he left on the U.S. tour in January, and had not yet seen his newborn son.

After a respite from this trip, the Virsky dancers head to India and then to Australia, and possibly in 1990, back to the U.S.

Asked how a dancer is chosen to become one of the elite, some said they are groomed since childhood, while others enter almost accidentally. Roman, from Yaremcha in the Carpathian Mountains of western Ukraine, recounted how he had danced as a teenager in Lviv, and then been tapped for further training when he entered the military. As a result, he said, he had spent his entire (compulsory) service in the armed forces' dance troupe. He did well. From there, entrance to the Virsky ensemble seemed almost inevitable. Still, Roman conveyed deep pride at being part of the world-famous troupe.

To make the dancers and their entourage feel at ease, the traditional Ukrainian symbols of welcome — bread and salt — were presented by TWG's special projects director, Marta Pereyema, as the TWG president, Daria Stec, made a short statement. Ms. Stec explained TWG's rationale for holding the reception and offered congratulations to the dancers for continuing to keep up the Ukrainian tradition, which had survived through centuries of adversity.

Mr. Vantukh thanked his hosts for the reception, and spoke of the ties he hopes will be strengthened by such international cultural exchanges.

Ms. Pereyema offered each dancer a piece of the welcoming bread. The reaction of the dancers to the show of hospitality was extraordinary.

"You have no idea how much this means to us," one young dancer told Ms. Pereyema, his eyes earnest. She graciously thanked him for the remark, but he insisted once again — "no, really, you have no idea."

**Vitvitsky...**

(Continued from page 5)  
community. Here, children and grandchildren of all immigrant groups, and religious and social backgrounds come together to learn about their past and prepare for their future. The best indication that the system works well is that within one to two generations, our people have risen from the lowest economic ranks to highest levels of achievement."

Finally, he encouraged parents, teachers and community leaders to continue teaching our youth that each person can make a difference and make an impact, both individually and collectively. He cited the fine example of the late Ihor Olshaniwsky, with whom he had worked for many years in Americans for Human Rights in Ukraine.

"We Ukrainians have a fascinating history, and a rich heritage. It is a wise community that continues to cultivate and nourish those institutions which instill that heritage into future generations," he concluded.

**Clearing up...**

(Continued from page 7)  
groups worldwide, will be held in Moscow, not Kiev).

And so, what are Canadians of non-East Slavic descent, whether of clerical or non-clerical background, to think of all of this? More importantly, how should they act when invited by fellow Canadians of Byelorussian, Russian, or Ukrainian background to participate in each of their Millennial events? The wisest course would be to remember that the Millennium is not exclusive to any one group, and that if the events are (as they are likely to be) referred to as only Russian, Ukrainian, or Byelorussian, then the guests should remember that the occasion being celebrated really derives from a rich medieval Kievan Rus' civilization that included all East Slavs.

Most important of all, Canadians should rejoice by participating in celebrations of a historic event that began in Kiev and that eventually brought the Christian faith to all the East Slavs and their descendants on these shores.

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This is the second of a five-volume work of Ukrainian scholarship in the diaspora; the last three volumes are scheduled to be released by 1992.

**Price: \$125, includes shipping and handling.**

University of Toronto Press, Toronto, Buffalo, London, 1988, published for the Canadian Institute of Ukrainian Studies, the Shevchenko Scientific Society (Sarcelles, France) and Canadian Foundation of Ukrainian Studies, pp. 377.

Edition is richly illustrated with many color plates, black- and white pictures, and maps.

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## Walter Polovchak's...

(Continued from page 1)

going to shake me loose. That's not boasting, it's just the way I am. To me, this is natural because my people are Ukrainians and I'm one of them. They are tough people who have survived war, starvation, terror, invasion and a lot of other horrible things. They've even had their nation taken away from them, and they've survived that, too."

Walter, too, claims he is a survivor; and not one day goes by that he doesn't think about and cherish freedom. "It's the most precious thing one can have," said Walter. "And I basically wrote the book to tell the American people what I went through to get it. I was one of the lucky ones whose story had a happy ending, he said, citing the case of Soviet Ukrainian seaman Myroslav Medvid, whose attempted defection led to his being sent back to the Soviet Union.

"I have no second thoughts about my decision, I don't regret it. In fact, I was so confident of myself and so definite about what I was doing that I never even looked back," he said, emphasizing the fact that if he had to do it over again, he would.

"As every day goes by, I learn more and more about freedom, and I'm happier and happier."

Walter believes that this would not have been the case if he had never left the Soviet Union. "Why, right now, I would have been fighting the war in Afghanistan, I wouldn't have had a choice. If I had changed my mind and gone back to the Soviet Union, I would probably be stuck in Siberia, or in some concentration camp," he said.

Ten years ago, if someone had told little Walter what the future had in store for him, he would have called it an absurd tale. Growing up in Sambir, western Ukraine, Walter had a normal Soviet childhood; he went to school, played with his friend. He describes this in his book:

"Summers in Sambir were as hot as Chicago's, with plenty of storms and wind. In July and August, we played soccer in a nearby field or went to the Dnister River close to our house and stayed until dark. I taught myself how to swim there. There weren't diving boards or beaches, but where the river curved around a high hill, you could dive in."

That does sound like a typical childhood ... until Walter starts describing the religious persecution he experienced at a very young age:

"Christmas and Easter were the most dangerous times for us kids to go to church. On those holidays, all the teachers from school stood around and if they spotted you, there was trouble. I don't know who told them to make such a big deal of our going to church, but the next day they would confront you: 'You know you shouldn't go to church. It's harmful. You're going to have to learn that lesson.'"

"Then off to class, they'd keep me after school, writing promises about not going to church anymore, or copying Lenin's Communist rules from a big list



The "littiest defector" at age 12.

of them at the front of the room. That was easy, but sometimes they'd make me scrub the halls. And occasionally they'd deal out the punishment I hated most of all — kneeling in gravel."

Perhaps such vivid memories gave Walter the strength a 12-year-old boy needs to fight for his freedom. "The size of the person, their age, just doesn't matter when it comes to deciding about freedom," he said. "I felt that I had lived in the Soviet Union for 12 years and knew that country; I also know that this country is not perfect, it's got its faults, but it is probably the best country in the world," he added.

Another factor that Walter says played a large part in his decision to stay in the United States was the fact that family relations were strained. "I think my father's idea was to bring us here (the family) and dump us," he said. Things got complicated when the Soviet authorities did not want to allow the father to leave the country without his family intact as pictured on the passport/visa photo. (Daughter Natalie had her own passport, and being already 17 when they arrived in the United States, she was not involved in the legal problems Walter experienced as a minor.)

In his book, Walter writes about his family after leaving the Soviet Union and spending a few weeks in Rome before arriving in America. "The weeks in Italy were the longest continuous time we were ever together as a family. It turned out this was as close as we'd ever be."

Even at the young age of 9, Walter was aware of his father's lifestyle. "He never spent more than two or three days a week with the family," Walter said. "He'd disappeared plenty of times before and it always turned out later he'd been with another woman."

Back in Ukraine, Walter, and Natalie were basically brought up by their grandmother, of whom he writes:

"She was always sweet and gentle with me. She took care of me from the time I was a baby and, of all the people in the family, I felt closest to her... my grandmother was my very best friend. She had looked after me better than my own mother and father did." But his grandmother died shortly before the family left the Soviet Union.

Walter admits that he does miss his family, and hopes that one day they can see each other again, but says, defiantly, it will never be in the Soviet Union — not by any stretch of the imagination. "However, if my little brother, Michael, well he's not so little anymore (now 12, the same age Walter was when he defected), shows any desire to come to the United States, here, I'll be more than happy to have him come here." He also would like to see his little sister, Julia, born after his parents returned to the Soviet Union.

Walter does not keep in touch with his family in Ukraine; they send birthday greetings; but that's as far as the communication goes. "My family here is my cousin Walter, who has been a brother, a father, a mother, and my very best friend," said Walter, who still lives with his 31-year-old cousin on Chicago's Northwest Side.

"My sister and I keep in touch on a regular basis," he added. Natalie Polovchak Wilcoxon is now married and lives in Champaign, Ill., where her husband goes to school, but the trials and tribulations of the past eight years brought the two closer together. "We used to fight like cat and dog in Ukraine, and when we first arrived here," Walter admits "but she was there for me when I needed her."

He also feels that he has an extended family in the people who assisted him in his case, including Julian Kulas, his lawyer, who soon became not only his legal adviser, but a good friend.

Today, Walter can be described as an average all-American young man; he has a certain boyish charm which complements his mature attitude. He has ambitions: he's currently attending Columbia College in downtown Chicago, where he's studying broadcast journalism. One day he hopes to be a television anchorman. "I was once interested in computers, but for six years of my life, I was surrounded by reporters, newspapers, TV cameramen; it's no wonder my interests changed."

"Chicago would be one of the great places to start my career, said the Windy City patriot; "It's such a cultural city, with a mixture of different nationalities." "I'm very proud of my Ukrainian heritage," he said, and it is important to me."

Busily involved with a 16-day book

promotion tour which will take him from New York to Philadelphia, Boston, Washington, Cincinnati, Cleveland, Detroit, Minneapolis, Chicago and Pittsburgh, Walter says that this is the culmination of a project which took over a year to write. "We collected the information, then Mr. Klose wrote it and gave it back to me to look over," he said. "People who know me say it sounds exactly like me... I'm more than pleased with it."

Plans for another book may be lurking in Walter's mind. "The next book will deal with my personal adventures during these last eight years," he said slyly, not wanting to give any of the juicy details away. But currently he is discussing a film based on the case. Will he play himself? "I'd like to. Wouldn't you? After all it is my story," he said.

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WASHINGTON, D.C. — FRIDAY, MARCH 18 at 7:30 P.M.

Archbishop Carol H.S., 4300 Harewood Rd., N.E.

PHILADELPHIA, Penna. — SATURDAY, MARCH 19 at 6:00 P.M.

Northeast H.S. Auditorium, Cottman & Algon Sts.

NEW YORK, N.Y. — SUNDAY, MARCH 20 at 6:00 P.M.

Julia Richman H.S., 317 East 67th St. (2nd Ave.)

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Soyuzivka — UNA Estate — Foordmore Road

UNION, New Jersey — WEDNESDAY, MARCH 23 at 7:30 P.M.

Kean College, Wilkins Theater, Morris & Conant Ave.

# Ukrainian National Association

Monthly reports for December

## RECORDING DEPARTMENT

### MEMBERSHIP REPORT

AS OF DECEMBER 31, 1987

	Juv.	Adults	ADD	Totals
TOTAL AS OF NOVEMBER 30, 1987	18,555	49,241	6,538	74,334
<b>GAINS IN DECEMBER, 1987</b>				
New members	53	60	19	132
Reinstated	16	73	1	90
Transferred in	2	6	—	8
Change class in	3	9	—	12
Transferred from Juv. Dept.	—	1	—	1
<b>TOTAL GAINS</b>	<b>74</b>	<b>149</b>	<b>20</b>	<b>243</b>
<b>LOSSES IN DECEMBER 1987</b>				
Suspended	29	15	17	61
Transferred out	4	6	1	11
Change of class out	3	9	—	12
Transferred to adults	1	—	—	1
Died	1	80	—	81
Cash surrender	13	36	—	49
Endowment matured	51	69	—	120
Fully paid-up	30	115	—	145
Reduced paid-up	—	—	—	—
Extended insurance	—	—	—	—
Cert. terminated	—	7	29	36
<b>TOTAL LOSSES</b>	<b>132</b>	<b>337</b>	<b>47</b>	<b>516</b>
<b>INACTIVE MEMBERSHIP:</b>				
<b>GAINS IN DECEMBER, 1987</b>				
Paid up	34	95	—	129
Extended insurance	37	8	—	45
<b>TOTAL GAINS</b>	<b>71</b>	<b>103</b>	<b>—</b>	<b>174</b>
<b>LOSSES IN DECEMBER 1987</b>				
Died	1	34	—	35
Cash surrender	9	22	—	31
Reinstated	—	4	—	4
Lapsed	5	5	—	10
<b>TOTAL LOSSES</b>	<b>15</b>	<b>65</b>	<b>—</b>	<b>80</b>
<b>TOTAL UNA MEMBERSHIP AS OF DECEMBER 1987</b>	<b>18,553</b>	<b>49,091</b>	<b>6,511</b>	<b>74,155</b>

WALTER SOCHAN  
Supreme Secretary

## FINANCIAL DEPARTMENT

### INCOME FOR DECEMBER 1988

Dues From Members	\$238,269.23
Income From "Svoboda" Operation	145,586.62
Investment Income:	
Bonds	\$395,191.15
Certificate Loans	3,928.86
Mortgage Loans	43,368.05
Banks	17,496.77
Stocks	6,493.04
Real Estate	48,120.58
<b>Total</b>	<b>\$514,598.45</b>
Refunds:	
Taxes Federal, State & City On Employee Wages	\$15,172.74
Taxes-Canadian Withholding & Pension Plan	15.89
Taxes Held In Escrow	1,623.00
Employee Hospitalization Plan Premiums	7,658.59
Official Publication "Svoboda"	69,230.34
Postage Ret'd	7.00
Printing & Stationary Ret'd	1,052.41
Reward To Organizer Ret'd	500.00
Scholarship	1,000.00
<b>Total</b>	<b>\$96,259.97</b>
Miscellaneous:	
Donations To Fraternal Fund	\$25,275.00
Profit On Bonds Sold Or Matured	1,298.22
Accrual Of Discount On Bonds	51,917.08
<b>Total</b>	<b>\$78,490.30</b>
Investments:	
Bonds Matured Or Sold	\$462,592.45
Mortgages Repaid	21,226.40
Certificate Loans Repaid	19,682.32
Printing Plant	12,131.52
Real Estate	30,193.11
Electronic Data Processing Equipment	9,315.69
Loan to U.N.U.R.C.	305,000.00
<b>Total</b>	<b>\$860,141.49</b>
<b>Total For December 1988</b>	<b>\$1,933,346.06</b>

### DISBURSEMENTS FOR DECEMBER 1987

Paid To Or For Members:			
Cash Surrenders	\$53,379.44		
Endowments Matured	84,337.00		
Death Benefits	67,229.79		
Interest On Death Benefits	47.50		
Payor Death Benefits	308.20		
Reinsurance Premiums Paid	3,969.60		
Dues From Members Returned	83.09		
Indigent Benefits Disbursed	2,580.00		
Scholarships	600.00		
<b>Total</b>	<b>\$212,534.62</b>		
Operating Expenses:			
Real Estate	\$39,304.73		
Svoboda Operation	146,669.22		
Official Publication-Svoboda	110,000.00		
Organizing Expenses:			
Advertising	\$5,279.73		
Medical Inspections	224.40		
Reward To Special Organizers	6,284.62		
Reward To Branch Secretaries	2,180.00		
Reward To Organizers	7,793.91		
Traveling Expenses-Special Organizers	1,089.24		
Field Conferences	1,735.02		
<b>Total</b>	<b>\$24,586.92</b>		
Payroll, Insurance and Taxes:			
Salary Of Executive Officers	\$12,916.68		
Salary Of Office Employee	32,131.35		
Employee Benefit Plan	151,905.13		
Insurance-Workmens Compensation	14,775.00		
Taxes-Federal, State And City On Employee Wages	23,177.86		
Tax-Canadian Withholding And Pension Plan On Employee Wages	416.14		
<b>Total</b>	<b>\$295,322.16</b>		
General Expenses:			
Actuarial And Statistical Expenses	\$9,650.00		
Bank Charges For Custodian Account	3,662.73		
Books And Periodicals	635.93		
Dues To Fraternal Congresses	1,462.21		
Furniture & Equipment	156.05		
General Office Maintenance	1,949.42		
Insurance Department Fees	7,842.84		
Operating Expense Of Canada Office	32.72		
Postage	1,807.93		
Printing And Stationery	3,246.10		
Telephone, Telegraph	4,358.01		
Traveling Expenses-General	3,059.78		
<b>Total</b>	<b>\$37,863.72</b>		
Miscellaneous:			
Loss On Bonds	40,078.41		
Youth Sports Activities	1,000.00		
Ukrainian Heritage Defense Fund Disbursements	10,553.00		
Fraternal Activities	486.70		
Donations	23,070.00		
Accrued Interest On Bonds	8,221.34		
Amortization Of Premium On Bonds	9,461.79		
Depreciation Of Equipment	9,315.69		
Depreciation Of Real Estate	30,193.11		
Depreciation Of Printing Plant	12,131.52		
Professional Fees	6,000.00		
<b>Total</b>	<b>\$150,511.56</b>		
Investments:			
Bonds	\$2,654,397.10		
Mortgages	33,000.00		
Stock	6,468.04		
Certificate Loans	7,653.86		
Real Estate	12,574.98		
<b>Total</b>	<b>\$2,714,093.98</b>		
<b>Disbursements For December 1987</b>	<b>\$3,670,886.91</b>		
<b>BALANCE</b>			
<b>ASSETS</b>	<b>Liabilities</b>		
Cash	\$1,366,908.14	Life Insurance	\$58,319,242.28
Bonds	45,322,870.03	Accidental D.D.	1,592,154.61
Mortgage Loans	4,381,456.17	Fraternal	86,870.01
Certificate Loans	689,575.53	Orphans	366,756.24
Real Estate	1,191,631.31	Old Age Home	97,453.38
Printing Plant & E.D.P.		Emergency	89,752.57
Equipment	318,615.18		
Stocks	1,251,621.69		
Loan To D.H. - U.N.A.			
Housing Corp.	104,551.04		
Loan To U.N.U.R.C.	5,925,000.00		
<b>Total</b>	<b>\$60,552,229.09</b>	<b>Total</b>	<b>\$60,552,229.09</b>

Uiana Diachuk  
Supreme Treasurer



March 13

**NEWARK, N.J.:** Americans for Human Rights in Ukraine (AHRU) will hold a public meeting, featuring Bozhena Olshaniwsky, AHRU president, at 1 p.m. in St. John's Ukrainian Catholic Church hall, Sanford Avenue. Mrs. Olshaniwsky will speak about her participation in the unofficial human rights seminar in Moscow last December, on the current situation in Ukraine, and on AHRU's fund-raising efforts for the Commission on the Ukraine Famine.

**CLIFTON, N.J.:** The Junior Chapter of the Ukrainian Orthodox League and the Sunday School of the Ukrainian Orthodox Holy Ascension Church will host a coffee hour in honor of Marko Ruban, the disabled son of Ukrainian political prisoner Petro Ruban. A moleben will be celebrated following divine liturgy in the Ukrainian Orthodox Holy Ascension Church, 635 Broad St. The organizations hope to raise money to help ease the burden that has been placed on the family as a result of the accident that has left Marko paralyzed. For information call the parish, (201) 473-8663.

March 18-19

**CHICAGO:** The Center of Religious and Ukrainian Studies (Filia UKU) and the Shevchenko Scientific Society, Chicago branch, will sponsor a scholarly conference dedicated to the Millennium of Christianity in Rus-Ukraine. Papers in English and Polish will be discussed at 7:30 p.m. on Friday, while papers in Ukrainian will be given at 9 a.m. to 6 p.m. on Saturday, in St. Nicholas Cathedral hall, Oakley Boulevard and Rice Street.

March 18-20

**PHILADELPHIA:** The New Jersey, New York and Philadelphia branches of the Lisovi Mavky Plast sorority will sponsor an exhibit of graphics and oils by Arcadia Olenska-Petry-

shyn at the Ukrainian Educational and Culture Center, 700 Cedar Road in Abington. The exhibit will open at 7:30 p.m. on Friday and will continue Saturday and Sunday, 12-5 p.m.

March 19

**NEW YORK:** Ukrainian poet Bohdan Boychuk will read his poetry, in Ukrainian and English, with two American poets, David Ignatow and Mark Rudman, at Palsson's Restaurant, West 72nd Street between Columbus Avenue and Broadway, at 2-3:30 p.m. Mr. Boychuk will read from his English-language book, "Stone Women," which is being published by the Sheep Meadow Press. Admission is \$3 and will cover refreshments.

March 20

**CHICAGO:** Friends of Ukraine's Liberation (Seredovyshe UHVR) will sponsor a public lecture on the current situation of the Ukrainian minority in Poland. Andrzej Ziemia will speak in Polish. The lecture will begin at 3:30 p.m. at the Ukrainian Institute of Modern Art, 2318 W. Chicago Ave.

**PARMA, Ohio:** The Senior Chapter of the Ukrainian Orthodox League at St. Vladimir's Ukrainian Orthodox Cathedral will hold its annual spring craft fair in the parish center, following the 8:30 a.m. divine liturgy in English, until 4 p.m. A variety of Ukrainian and non-Ukrainian crafts will be on sale, as well as traditional Ukrainian foods. For information call the parish, (216) 886-3252.

**LOS ANGELES:** Marika Helbig, president of Scope Travel Inc. of Newark, N.J., will narrate a Ukrainian Millennium slide presentation, following the last divine liturgy at around 11:30 a.m., in the Parish Center of the Blessed Virgin Mary, 5154 DeLongpre Ave., Hollywood.

# PREVIEW OF EVENTS

For further information call Scope Travel, 1-800-242-7267.

**NEW YORK:** The Young Professionals of the Ukrainian Institute of America will host an open house and brunch at the UIA, 2 E. 79th St., beginning at 1 p.m. Everyone is welcome to attend for an afternoon of fun and festivities. Refreshments will be served. A donation of \$5 is requested. For information call Lada Sochynsky, (212) 689-1383.

**WASHINGTON:** The Antonovych Foundation and The Washington Group will co-sponsor the presentation of the Antonovych Annual Prizes in Ukrainian Literature and Ukrainian Studies. The 1986-87 recipients are Leonid Plyushch for "Ekzod Taras Shevchenka" and Robert Conquest for "The Harvest of Sorrow." The event will take place at 5 p.m. in the Copley Formal Lounge of Georgetown University. A reception will follow the awards ceremony. All proceeds will benefit the TWG Fellowship Fund. Tickets are \$20 per person. For reservations and information call Marta Pereyma, (703) 998-8570.

**NEWARK, N.J.:** The Rosary Altar Society of St. John's Ukrainian Catholic Church will hold a Chinese Auction and Boutique in the school gymnasium on Sanford Avenue. A donation of \$3 will include Chinese auction tickets, refreshments and door prizes. Doors will open at 1 p.m. and the auction will commence at 2 p.m. Tickets may be purchased the door.

**NEW YORK:** The Ukrainian Folkloric Group Barvinok from Curitiba, Brazil, will perform a program of Ukrainian folk music and dance at 6 p.m. at Julia Richman High School, 317 E. 67th St. Tickets are \$8 and \$10 and are available in advance from Surma, 11 E. 7th St., (212) 477-0729, or Arka, 26 First Ave., (212) 473-3550. Tickets will be sold at the door.

**WASHINGTON:** The fifth annual pysanka workshop and exhibit will be held at 1:30-4:30 p.m. in the parish center of the Ukrainian Catholic National Shrine, 4250 Harewood Road, NW. The exhibit will run March 13 to May 1. Admission to the workshop is \$20, which will include a deluxe kit, or \$10 with own equipment. Reservation can be made by calling Mary Dubik, (202) 526-3737.

March 23

**UNION, N.J.:** The Ukrainian Folkloric Ensemble Barvinok will perform a program of Ukrainian folk music and dance at 7:30 p.m. in the Wilkens Theatre, Kean College, Morris Avenue. Tickets are available in advance at Dnipro, 698 Sanford Ave., Newark, N.J. (201) 373-8783, St. Andrew's Credit Union, 279 Main St. South Bound Brook, (201) 469-9085, or Kean College, (201) 527-2337. Tickets will be sold at the door. Admission is \$10 and \$13.

March 25

**WASHINGTON:** The Washington Group will sponsor a slide-illustrated presentation on "Gifts of Our Ancestors: Ukrainian Customs and Traditions Throughout the Year," featuring panelists: Natalia Kormeluk, Marta Pereyma and Arista Staruch, at 8 p.m. in the parish center of the Ukrainian Catholic National Shrine of the Holy Family, 4250 Harewood Road, NW. Refreshments will be served after the program. For information call Marta Pereyma, (703) 998-8570.

**WATERVLIET, N.Y.:** Americans for Human Rights in Ukraine (AHRU) will hold a public meeting at 8 p.m. in the Ukrainian Citizens' Club, 25th Street. Bozhena Olshaniwsky, AHRU president, will speak on her participation in the unofficial human rights seminar in Moscow, the current situation in Ukraine, and AHRU fund-raising efforts for the Commission on the Ukraine Famine.

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## Films from Ukraine to be screened

**MAPLEWOOD, N.J. —** Soviet Ukrainian poet Ivan Drach and Soviet Ukrainian filmmaker Yuri Ilyenko joined forces in 1965 to produce a film titled "The Well for the Thirsty." Twenty-two years later, in early 1987, it made its national premiere at the central House of Filmmakers in Moscow.

And on Tuesday evening, March 15, the film will be shown at the Maplewood Theater in the Village Center here. (The theater is located across the street from the N.J. Transit station, making it an easy commute for interested viewers.)

Both this film, which is described by the publication "News from Ukraine," as a controversial film with a complex history and "Eve of Ivan Kupalo," based on a story by Nicholas Gogol with direction, screenplay and set design by Mr. Ilyenko, can be viewed on Tuesday, March 15, at 7:30 p.m.

On Wednesday evening March 16, a film titled "Straw Bells," will be shown at the Maplewood Theater also at 7:30 p.m.

This is a first viewing in North America for all three films. Admission is \$7 for adults, \$5 for students, children and senior citizens. All films are in the Ukrainian language (no subtitles).

Mr. Drach, a noted poet, who is also the first secretary of the board of the Kiev Branch of Ukraine's Writer's

Union and on the editorial board of "News from Ukraine," and Mr. Ilyenko, who is a well-known director and secretary of Ukraine's Filmmakers Union will be present at the screenings.

Mr. Drach will also be featured at a literary evening dedicated to his works on Thursday evening, March 17, at Rutgers University, Ackerson Hall in Newark at 7 p.m.

The three days of events are sponsored by the Ukrainian Cultural Foundation.

"The Well for the Thirsty," which was Mr. Drach's first undertaking in the cinema and Mr. Ilyenko's first attempt at directing (he had gained a reputation for his work as the cameraman in the film "The Shadows of Forgotten Ancestors,"), has been described as a quest: "a quest not only for new forms, but a quest for meaning. It is a movie about life and death, about the eternal and the transient, about the sources of life and about memory."

"The Eve of Kupalo," is a complex story by Gogol, which delves into the traditional celebrations of the holiday. It is vividly picturesque, and combines realism, irony and the grotesque. Made in 1968, it, too, was kept on the shelf until 1987, when it was screened for the first time.

No information was available about "Straw Bells."