

# THE Ukrainian Weekly

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

Vol. LVI

No. 16

THE UKRAINIAN WEEKLY

SUNDAY, APRIL 17, 1988

25 cents

## News from Ukraine analyzes Great Famine of 1932-33

by Dr. David Marples

EDMONTON — In January, two issues of *Visti z Ukrainy* (News from Ukraine), a weekly newspaper published in Kiev for Ukrainians living abroad, examined the famine in Ukraine that had its origins in 1931 and reached crisis proportions in 1932-1933.

In late December 1987, Ukrainian Party First Secretary Volodymyr Shcherbytsky had publicly acknowledged the occurrence of the famine in an address to a meeting in Kiev commemorating the 70th anniversary of the proclamation of Soviet power in Ukraine and the establishment of the Ukrainian SSR.

## Demjanjuk sues U.S. officials

JERSEY CITY, N.J. — Edward Nishnic, acting on behalf of his father-in-law, John Demjanjuk, who is awaiting the verdict of an Israeli court, on Friday, April 8, filed suit in U.S. District Court in Cleveland against the U.S. government.

The suits seeks to overturn the denaturalization of Mr. Demjanjuk, as well as to have findings regarding his deportability and extraditability declared void.

The 678-page complaint for declaratory judgement and injunctive relief was designated case No. C88-0864 and was assigned to Judge George W. White.

Named in the suit are: the U.S. district attorney in Cleveland; Alan C. Nelson of the Immigration and Naturalization Service; Neal Sher of the Office of Special Investigations; Allan A. Ryan Jr., formerly of the OSI; and Attorney General Edwin Meese.

The defendants have 28 days to respond to the suit.

The Ukrainian Weekly attempted to contact Messrs. Sher, Ryan and Meese for their reactions, but the former two men were out of town, while Mr. Meese was unavailable.

A U.S. Justice Department spokesman, however, did return The Weekly's calls. John Russell said, "We have no comment. We will make our response in court."

The Demjanjuk defense alleges in its suit that U.S. government officials perpetrated fraud upon U.S. courts and thus secured judgements favorable to it. "As a result thereof, plaintiff (Mr. Demjanjuk) has wrongfully suffered denaturalization, deportation and extradition for war crimes."

Meanwhile, the verdict in the Nazi war crimes case against Mr. Demjanjuk is to be announced tomorrow, Monday.

(Continued on page 3)

The article by Stanislav Kulchysky in *Visti z Ukrainy* provides an insight into current Soviet thinking about an event that until recently remained very much a taboo subject for Soviet scholars and publicists.

It is evident that the newspaper had been conducting an internal debate on the agricultural situation in the 1930s for some time. In December 1987, its editor, Viktor Stelmakh, visited North America. During a question-and-answer session at the University of Alberta, he was quick to acknowledge that "major mistakes" had been made during collectivization in Ukraine and that the whole topic was under review. At that time, he promised that his newspaper would be discussing some of the more controversial issues involved.

The Ukrainian famine received widespread publicity in the West in 1983, when its 50th anniversary was commemorated widely in North America. Two major books on the subject have been published, (Robert Conquest, "The Harvest of Sorrow: Soviet Collectivization and the Terror-Famine," New York, Oxford University Press, 1986; Roman Serbyn and Bohdan Krawchenko (eds.), "Famine in Ukraine 1932-1933," Edmonton, Canadian Institute of Ukrainian Studies, 1986.) (Continued on page 15)

## Millennium Committee responds to Soviets

WASHINGTON — The National Committee to Commemorate the Millennium of Christianity in Ukraine has responded to a letter by 10 deputies of the Supreme Soviet of the Ukrainian Soviet Socialist Republic by sending a letter to Speaker of the House Jim Wright.

The National Millennium Committee's letter was sent to Rep. Wright (D-Texas) since the deputies' letter was addressed to him. The Supreme Soviet deputies' letter protested a joint congressional resolution dealing with the Millennium of Christianity in Ukraine and repression of religious believers in Ukraine by Soviet authorities.

Rep. Wright forwarded the Soviet letter to the U.S. Commission on Security and Cooperation in Europe (the Helsinki Commission), since he felt that was the appropriate body to provide a response.

The National Millennium Committee stated in its letter: "We find it appalling that the deputies of the Ukrainian Supreme Soviet have acted as willing surrogates in whitewashing the Kremlin's religious rights abuses in Ukraine. Under the guise of 'fraternity among Soviet nations' their statement attempts to further promote misconceptions and historical inaccuracies designed to usurp Ukrainian identity."

The Millennium Committee's letter goes on to list facts about the persecu-

tion of Churches and the faithful in Ukraine. (For full text of letter, see page 3.)

It goes on to note the following:

"The irony that the Millennium of Christianity will be commemorated without either of the Kievan Church's primary descendants, the Ukrainian Orthodox and Ukrainian Catholic Churches, leaves one to question the Kremlin's motives in its worldwide promotion of this seemingly religious event. The fact that international attention will be focused on Moscow, a city that will mark its 850th anniversary in 1997 and is more than 500 miles from the Kievan banks of the Dnieper River, where the actual baptismal occurred, leads us to conclude that the Kremlin's Millennium celebrations are nothing more than propaganda designed to exploit its reformist image and further downgrade Ukrainian national sentiments."

The National Millennium Committee concludes with the statement that "Ukrainian Americans are confident that matters such as persecution in Ukraine will not be overlooked" during this new era of East-West relations, and by urging support of the joint congressional resolution which "would send a signal of hope and greeting to the Ukrainian people as they mark a Millennium of Christianity in the history of their nation."



If Ukrainians were free to worship as they choose, the National Millennium Committee argues, scenes such as the one pictured above would not be common. A clandestine liturgy in a forest in western Ukraine was

attended last August by some 9,000 faithful of the banned Ukrainian Catholic Church. On the right is the icon of Our Lady of Zaryantsia.

## A GLIMPSE OF SOVIET REALITY

# Ukrainian atheist journal condemns "vulgar atheism" as failed policy

by Dr. Roman Solchanyk

The recent issue of the Kiev monthly atheist journal *Liudyna i Svit* (Man and the World) carries a lead article calling for "a thorough restructuring" of atheistic work and condemning "vulgar atheism" as a total failure.

The article by Volodymyr Karlovych Tancher, a leading expert on religion and head of the Department of the History and Theory of Atheism at Kiev State University, also argues that relations between Church and state need to be further democratized and that a comprehensive law on religion should be adopted in the Soviet Union.

Both the tone of Mr. Tancher's arguments and the specific proposals that he advances sets the article apart from recent Soviet writings on religion in the spirit of General Secretary Mikhail Gorbachev's reforms. Mr. Tancher argues, for example, that the Churches should be given juridical status and suggests that believers be represented on the Councils of Religious Affairs together with representatives of the atheistic community. The over-all thrust of the article clearly points in the direction of "new thinking" on the role of religion and atheism in the Soviet state.

Mr. Tancher devotes considerable attention to the concept of "vulgar atheism," taking great pains to dissociate this phenomenon from "scientific atheism." In the process, however, it becomes clear that it is precisely "vulgar atheism" that has been the predominant form of anti-religious propaganda and agitation in the Soviet Union for the past 70 years or so.

Mr. Tancher sees its origin in "the deeply negative influence" of "the administrative-command system of party-state leadership of the country and the growth of bureaucratism." After Lenin's death, he writes, "particularly during the period of Stalin's cult of personality," "there was widespread use of methods of coercion in the political and ideological areas."

"These methods were also used in the practice of relations between Church and state and in the attitude towards believers. Clergy and active believers were deprived of the right of election, which in essence meant that they were deprived of political rights; we know of instances of groundless repression of individual representatives of the clergy. Many cult buildings were closed and destroyed without reason, [church] bells were removed, and the like. This explains the contemptuous attitude towards believers," he notes.

These "negative circumstances" also affected atheist propaganda, which frequently had "a combative character." Indeed, says Mr. Tancher, this aggressiveness was entirely in form rather than in essence or content, which resulted in its rejection by those at whom it was directed.

Mr. Tancher argues that one of the consequences of atheism's conservative and outdated approach to its tasks has been the fact that Soviet youth today simply do not take it seriously. There are very few young people who participate in atheistic propaganda and still less among the ranks of atheist lecturers.

At the same time, "it is no secret that the number of young people among believers has grown recently. Indeed, the adherents of new, 'non-traditional' religions are entirely the youth! As seen

by young people, atheism has simply become old fashioned, it is the view of grandfathers and grandmothers," he says.

Looking at the situation today, maintains Mr. Tancher, one comes to the conclusion that alongside Leninist scientific atheism there was "a spontaneous development of vulgar atheism as a by-product of the contradictory and multi-varied paths of socialist progressive development."

This "vulgar atheism" has certain defining characteristics. "It puts forth atheism as the primary factor, a position that it clearly does not deserve." According to the author, it divides all of humanity into "atheists" and "non-atheists"; considers atheism a necessary element in the solution of all political problems; and imparts on atheistic propagandists "the role of atheistic popes."

Further, any attempt to deal with religion in an objective manner is immediately labeled "God seeking and God building." Any "contact with religion" leads to the accusation that it is being recognized as "a truth," although everyone is aware that in the Soviet Union religion is not confined to the walls of monasteries and churches. "We meet with believers on a daily basis," writes Mr. Tancher, "and they are also citizens of our Socialist society."

Most interesting, perhaps, is the following admission:

"...a very dangerous characteristic of vulgar atheism is atheistic extremism, which leads to the use of forceful methods in upbringing work. That is what 'inspires' some to persecute believers for the sake of 're-educating' them, interferes in the meeting of religious needs on the foundations of law, and attempt to give atheist propaganda a noisy, sensationalist, and 'expose' character."

"Contemporary atheistic work," concludes Mr. Tancher, "requires a deep and principled restructuring in the spirit of the instructions of the 27th Congress of the CPSU." It must be approached with the aim of "the most effective securing of the constitutional guarantees of freedom of conscience." It is also within this framework that religious and atheistic activities in the country must be examined.

Mr. Tancher puts forth a number of concrete proposals. In addition to "serious theoretical work," that is, a revamping of the theory and history of atheism as a discipline and "a deep-rooted restructuring of the practice of atheistic work," he suggests that:

• (1) "Perfecting the solution of the religious question" requires glasnost and openness. Specifically, there needs to be a comprehensive law on religion, noting that there are no less than 35-40 million believers and 15,000 religious communities in the Soviet Union. As an aside, he reminds readers that this data only became available last November. Existing instructions and decrees on Religion have an "institutional character": they are known only to a certain sector of state functionaries and the clergy.

• (2) Relations between Church and state require a greater degree of democratization. This could take the form of representation of believers on the commissions of local Councils for Overseeing Adherence to Soviet Legis-

(Continued on page 11)

## Balts recall 1949 deportations due to Stalin's collectivization

NEW YORK — Thirty-nine years ago, on March 25, 1949, Stalin deported almost 200,000 Estonian, Latvian and Lithuania farmers and their families to Siberia. Most were never again seen.

These deportations were part of the brutal forced collectivization of farms ordered by Stalin — the same collectivization that resulted in 7 million Ukrainians being starved to death between 1929 and 1933.

Recently, even the Soviet-controlled press has begun to admit that several mass deportations took place after the USSR invaded Estonia, Latvia and Lithuania in 1940.

Detailed statistics published in the Estonian cultural weekly *Sirp ja Vasar* (November 27, 1987) show that 80 percent of the Estonians shipped to Siberia were women, old people and children. Some 1,500 of the more than 10,000 Estonian deportees in 1941 were children under age 7. In 1949, only 7.5 percent of the over 60,000 deportees were men between the ages of 20 and 49, belying Soviet claims that only potential anti-Soviet partisans and resistance fighters were removed from Estonia.

The decision to treat innocent people so brutally can be explained only as a genocidal act against the Estonian people, stated the Estonian American National Council (EANC).

At the first congress of Soviet collective farmers in two decades (March 23) General Secretary Mikhail Gorbachev called for more individual initiative and set the tone for radical agricultural reform. The new rules will provide more individual incentives, permit more cooperative farms, encourage joint ventures and even allow direct links with Western markets and ventures. This is nothing less than Mr. Gorbachev's admission that Soviet state-run agriculture has been a failure, commented the EANC.

"For Balts and Ukrainians, Gorbachev's admission of failure only serves to magnify the horror of all the needless death and suffering inflicted upon their people. The 70-year-old Soviet "social experiment," using millions of human beings as guinea pigs, has resulted in a world power which is unable to feed its own people," a statement from the EANC pointed out.

A delegation of Baltic Americans from California, Oregon, the Midwest and the East Coast on March 25 attempted to deliver to the Soviet Embassy three black wreaths in memory of victims of 1949 deportations from the

Soviet-occupied Baltic states. The wreaths had ribbons of the three countries' national colors and the number of people deported from each country.

The group, along with reporters and a TV camera crew, was able to enter the grounds but was turned away at the door by a female embassy employee who cried "Go away! Go away!" and closed the door.

The delegation remained in the courtyard and prayed for victims of Stalinist terror and for freedom for the Baltic States, concluding: "God helps those who help themselves and with the help of God, we are going to help the Baltic States regain their freedom!"

The three wreaths were initially left on the Embassy grounds, but the police asked the group to remove them. The wreaths were then placed on the sidewalk in front of the Embassy, along with signs saying, "Freedom for Latvia, (Continued on page 16)

## Soviets to review Wallenberg case

JERUSALEM — Soviet officials have agreed to review evidence suggesting that Raoul Wallenberg, the Swedish diplomat who saved the lives of tens of thousands of Hungarian Jews from the Nazis, is still alive somewhere in the USSR.

Irwin Cotler, a Canadian lawyer who recently returned from a trip to the USSR, told The Jerusalem Post that he left a brief regarding the Wallenberg case with Soviet officials who promised to review it. Mr. Cotler met with officials from the ministries of internal and foreign affairs.

Until now, the Soviets had maintained that Mr. Wallenberg died in 1947. However, Mr. Cotler has collected 20 eyewitness accounts from people claiming to have seen the diplomat alive as late as 1977.

"One must proceed on the assumption that he is still alive. It is the responsibility of the Soviet authorities either to release him or to make a full disclosure and publicly rehabilitate him," Mr. Cotler told The Jerusalem Post.

Mr. Wallenberg was arrested in 1945, at the end of World War II, as Soviet troops entered Budapest. He vanished in the vast Soviet penal system. The USSR denied that it had taken him prisoner until 1957, but it has refused to explain why he was arrested.

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* UNA:  
(201) 434-0237, -0807, -3036 (201) 451-2200

Postmaster, send address changes to:  
The Ukrainian Weekly  
P.O. Box 346  
Jersey City, N.J. 07303

Editor: Roma Hadzewycz  
Associate Editors:  
Marta Kolomayets and Chrystyna Lapychak  
Midwest Correspondent: Marianna Liss

The Ukrainian Weekly, April 17, 1988, No. 16, Vol. LVI  
Copyright 1988 by The Ukrainian Weekly

## Born-again Ukrainian Christian hopes to send 100,000 Bibles to Ukraine

JERSEY CITY, N.J. — A born-again Christian is hoping to raise \$750,000 to fund 100,000 Ukrainian-language Bibles for Ukraine.

Dr. Roman Cetenko of Palm Desert, Calif., a retired dentist, has founded a non-profit organization precisely for that purpose.

Dr. Cetenko, who was born in Vistova, western Ukraine, and arrived in this country in 1949, feels strongly that it is important to provide Ukrainian-language Bibles to the Ukrainian people in the Soviet Union.

After becoming a born-again Christian in 1983, he became interested in the "living Bible" in the Ukrainian language. Then, last year he learned that of 100,000 Bibles being imported in 1988 into the USSR by Baptists, only 2,000 were to be printed in the Ukrainian language.

Dr. Cetenko literally sprang into action. He established the Ukrainian Family Bible Association in September of last year, and began writing letters to everyone he thought could help him obtain the required import permit for 100,000 Ukrainian-language Bibles.

He wrote to U.S. government officials, including President Ronald Reagan and Secretary of State George Shultz, as well as other officials of the State Department. He received no replies.

He also wrote to officials in the Soviet Union, including Konstantine Kharchev, chairman of the state's Council for Religious Affairs, arguing that "An import permit to the Ukrainian Family Bible Association will give even more assurances to the people of the U.S.A. and Congress that glasnost is real and it will improve the relationship between our two countries considerably."

To Russian Orthodox Metropolitan Filaret of Kiev and Galicia, Dr. Cetenko wrote, "In the year 988, the Ukrainian people accepted Jesus Christ as their Lord and Savior. After the Chernobyl disaster, the Ukrainian people are in great spiritual need of the Bible in their own Ukrainian language."

"For 1988, the USSR government has issued an import permit for only 2,000 Ukrainian Bibles, which represents a ratio of one for every 30,000 people in the Ukrainian Republic," he noted in that letter.

Neither Mr. Kharchev nor the metropolitan responded to the letters.

Dr. Cetenko also contacted the United Bible Societies in Stuttgart, West Germany, which agreed to publish the Ukrainian (Ohienko) Bibles.

Then, in January of this year, Dr. Cetenko was informed by Bishop Clement of the Russian Orthodox Church in this country, that an import permit would indeed be granted to the Ukrainian Family Bible Association. More good news came in March, when the German publishers informed Dr. Cetenko that Metropolitan Filaret had requested 100,000 Ukrainian Bibles to be printed and sent to Ukraine.

In a telephone conversation with The Ukrainian Weekly, Bishop Clement, who is based in New York, confirmed that the import permit had indeed been granted. He said the Bibles will be sent

to Ukraine and then on to other areas of the Soviet Union where Ukrainians reside.

Of course, Dr. Cetenko was elated by the news that his Bible project could proceed. One of the goals of this project, says Dr. Cetenko, "is to stop existing tendencies (which promote the idea) that Russia and Ukraine are the same, tendencies that prevent 60 million Ukrainian people from exercising their faith in Christ and accepting Him as their personal Lord and Savior in their mother language."

This is especially important, Dr. Cetenko believes, during this year of the Millennium of Christianity in Rus-Ukraine.

Now Dr. Cetenko is busy soliciting donations from the Ukrainian community as well as various Christian groups with which he has contacts. He has also appealed to Ukrainian Churches to support this endeavor, and he notes that Ukrainian Orthodox Church leaders in the U.S. and Canada are supportive.

Stuttgart, he says, is ready to begin printing the Bibles at this very moment, and the first 25,000 Bibles are to be delivered in two months to Kiev.

Anyone interested in supporting the Bibles for Ukraine project may contact the Ukrainian Family Bible Association at P.O. Box 3723, Palm Desert, Calif. 92261-3723.

## USSR prepares evacuation permits for its Afghan Communist supporters

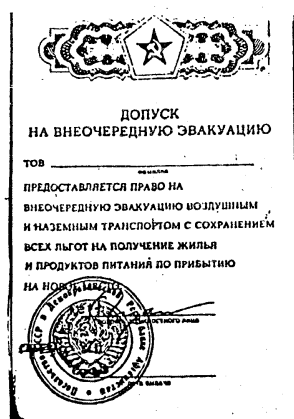
NEW YORK — Freedom House has received a copy of a Russian-language evacuation permit ostensibly to be used by high-ranking Communist and Afghan government officials on the occasion that Soviet troops are withdrawn from Afghanistan.

The small, 3-by-5-inch permit bears the emblem of a red star with a hammer and sickle on top of the card and is titled "Permit for Special Evacuation." After the word "Comrade," a blank line is drawn where the name of the cardholder can be written, followed by the words "...is granted the right for special evacuation by air and land transport, with the retention of all privileges for receiving a place to live and food upon arriving at the new site."

The text is followed by another blank line to be signed by "a person of authority" and somewhat lower there is a line for "date of issue." The official stamp of the "Embassy of the USSR in the Democratic Republic of Afghanistan" appears on the bottom left portion of the evacuation card.

On the reverse side of the Russian-language permit the bearer is instructed in Farsi that he can bring only one suitcase with him, weighing no more than 10 kilos, and that he should not bring any weapons or food.

The instructions further state that at the time of evacuation the holders of the



Reproduction of a Russian-language evacuation permit prepared by the USSR apparently for use by its Afghan supporters in case the Soviet-supported government should collapse after the withdrawal of Soviet troops. A copy of the "Permit for Special Evacuation" was received by the New York-based Freedom House.

permits should meet either at the Amani School, a special school for the children (Continued on page 13)

## FOR THE RECORD: National Millennium Committee's letter

Following is the full text of a letter sent by the National Committee to Commemorate the Millennium of Christianity in Ukraine to Speaker of the House Jim Wright. The letter was written in response to a statement sent to the U.S. Congress by 10 deputies of the Supreme Soviet of the Ukrainian SSR regarding a congressional resolution about the Millennium of Christianity in Kievian Rus'. The national committee's letter was signed by George Soltys, chairman.

Dear Mr. Speaker:  
We are writing in response to a statement sent to you by 10 deputies of the Supreme Soviet of the Ukrainian SSR regarding House Joint Resolution 429 and Senate Joint Resolution 235, which deplore the Soviet government's active persecution of religious believers in Ukraine.

We find it appalling that the deputies of the Ukrainian Supreme Soviet have acted as willing surrogates in whitewashing the Kremlin's religious rights abuses in Ukraine. Under the guise of "fraternity among Soviet nations," their statement attempts to further promote misconceptions and historical inaccuracies designed to usurp Ukrainian identity.

Despite General Secretary Gorbachev's stated policies of glasnost and openness in the Soviet Union, the fate of religious believers and clergy, particularly in Ukraine, remains dismal.

The joint resolution, which has already passed the Senate unanimously, specifically outlines the Soviet government's violations of the Universal Declaration of Human Rights and related covenants, as well as the Final Act of the Conference on Security and Cooperation in Europe, as both these documents address the rights of freedom of conscience and religious worship. The Ukrainian deputies' response to the pending

resolution underscores the Soviet Union's sensitivity to Western attention of continued human rights violations in Ukraine.

Western monitoring and documentation has reported as many as 171 imprisoned religious believers in the Soviet Union, almost half of whom are Ukrainians of the Ukrainian Orthodox, Catholic, Baptist or Pentacostal faiths. In addition, photographic evidence has shown that in the last two years alone, as many as 150 churches and religious shrines have been defamed or demolished by KGB operatives in Ukraine, specifically in the republic's western regions.

A 1987 State Department report on Soviet repression of the Ukrainian Catholic Church has stated that in the Soviet's "deliberate attack on religion, no institution has suffered more than the Ukrainian Catholic Church." Furthermore, regarding the Ukrainian Catholic Church's forced liquidation, which the Soviet deputies label a "self-dissolution," we reference a January 25, 1988, statement by Archbishop Irynei, the Vienna-based Exarch of the Russian Orthodox Church for Western Europe, who attests that "there isn't a person today within the (Russian) Orthodox Church who doesn't question the illegal merger of the Greek-Catholic (Uniate) Church with (Russian) Orthodoxy in 1946."

With respect to the Soviet liquidation of the Ukrainian Orthodox Church which began in the 1920s and was officially dissolved in the 1930s, the fate of the church's hierarchy, particularly that of Metropolitan Vasylylypkivsky who was imprisoned and subsequently murdered in 1938, attests to the means used by the Soviet government in destroying and passifying national institutions whose role in the development and preservation of a Ukrainian ethos runs counter to the Soviet state's

atheistic policies.

The irony that the Millennium of Christianity will be commemorated without either of the Kievan Church's primary descendants, the Ukrainian Orthodox and Ukrainian Catholic Churches, leaves one to question the Kremlin's motives in its worldwide promotion of this seemingly religious event. The fact that international attention will be focused on Moscow, a city that will mark its 850th anniversary in 1997 and is more than 500 miles from the Kievan banks of the Dnieper river, where the actual baptismal occurred, leads us to conclude that the Kremlin's Millennial celebrations are nothing more than propaganda designed to exploit its reformist image and further downgrade Ukrainian national sentiments.

In the past, the U.S. Congress has spoken for those who are forbidden or cannot speak for themselves. This tradition has earned our Congress the distinction of being the greatest deliberative and representative body in the world.

As the U.S. and the Soviet Union approach a new era in East-West relations, Ukrainian Americans are confident that matters such as persecution in Ukraine will not be overlooked but will be addressed by the U.S. Congress with the resolve and dedication to the tenets of basic freedoms upon which our nation was built. Thus, it is our firm conviction that world peace shall remain in jeopardy so long as nations and individuals remain oppressed and their fundamental freedoms denied.

On behalf of the National Committee to Commemorate the Millennium of Christianity in Ukraine, I urge your support and co-sponsorship of H.J. Res. 429, as this would send a signal of hope and greeting to the Ukrainian people as they mark the Millennium of Christianity in the history of their nation.

## Demjanjuk...

(Continued from page 1)

April 18, beginning at 8:30 a.m. (Jerusalem time). According to a story in The Jerusalem Post, the session is expected to be a lengthy one, as "even the partial reading of the verdict, running into several hundred pages, will take up the full session."

## Ukrainian Catholic War Veterans honor man of the year

NEW YORK — The St. George Ukrainian Post 401 of the Catholic War Veterans, in its observance of the Millennium of Christianity in Ukraine at the traditional corporate communion luncheon on Sunday, March 27, designated Bohdan Lastowewy as the "Ukrainian Catholic Man Of The Year."

Commander Harry Polche presented the honoree with a CWV gold medal and special citation reading as follows:

"In recognition of his many years of devoted and unselfish dedicated service to the Ukrainian Catholic Church and Ukrainian community, we are proud to designate him 'Ukrainian Catholic Man of the Year.' In this, the Millennium year of Christianity in Ukraine, his way of life truly exemplifies our meaning of the spiritual inheritance of the acceptance of Christianity in Ukraine 1,000 years ago, and of upholding the principles of the Catholic War Veterans, for God, for country, for home."

Bishop Basil H. Losten of Stamford, in his message on the occasion, stated: "We are proud and honored to have the St. George Post, for we know that the soldier who faithfully and willingly serves his country is one who knows how to apply this same characteristics of loyalty and devotion to serving his

(Continued on page 16)



Bohdan Lastowewy (right) receives a special citation and medal as "Ukrainian Catholic Man of the Year" from Commander Harry Polche of the Catholic War Veterans, St. George Ukrainian Post 401.

## 300 attend Warren meeting about Demjanjuk case

by Stephen M. Wichar Sr.

WARREN, Mich. — Approximately 300 people on March 27 attended a meeting about the John Demjanjuk case held under the aegis of Warren's Americans for Human Rights in Ukraine (AHRU), Michigan's Ukrainian American Veterans Post 101, and the Ukrainian Orthodox League. Prior to the meeting, a press conference was held by the visiting panel of speakers and was attended by the Detroit Free Press and the Macomb daily.

Maria Zarycky, president of the AHRU chapter, called the meeting to order and introduced the first speaker, Paul Chumak, a criminal lawyer and professor of law in Canada. She pointed out that Mr. Chumak has many years of experience as a queen's prosecutor in Toronto but "more important however," Ms. Zarycky continued, "is Paul

Chumak's immediate worldwide focal role as the defense counselor of John Demjanjuk."

The headline topic for the afternoon was a summary and update on the Demjanjuk case. Mr. Chumak emphasized "that as the case drags on month after month, the fairness of Israeli justice is being closely examined and scrutinized." Many unfair procedures were uncovered by the defense, he said.

Mr. Chumak especially stressed the fabricated testimonies by prosecution witnesses and the supportive corroboration that these falsehoods received from the Office of Special Investigation (OSI).

Mr. Chumak disclosed that the Israeli government funds all aspects of the Demjanjuk trial, including the rental of a theatre for the courtroom, but denies monies for the defense. In his discussion, Mr. Chumak quoted Ivan Dzyuba

and what the writer had to say about the victimization of both Jews and Ukrainians, and how this should reflect a better understanding. The concluding remarks mentioned Taras Shevchenko when he called on his countrymen to embrace even their littlest brother, in this case John Demjanjuk.

The next speaker, John Demjanjuk Jr., was introduced by Stephen Wichar, AHRU vice-president. Mr. Wichar spoke about the Demjanjuk family and the painful struggle against heavy odds. He covered the significant testimonies of Nicholas Tolstoy, Julius Grant, and Wilhelm Wagenaar. Young Mr. Demjanjuk, in discussing the inaccuracies of the Trawniki ID card and the OSI's implication, commented, "the Israel

(Continued on page 13)

## Popadiuk promoted to special assistant to the president

WASHINGTON — President Ronald Reagan on March 14 announced the appointment of Roman Popadiuk to be special assistant to the president and deputy press secretary for foreign affairs. He will succeed J. Daniel Howard.

Mr. Popadiuk has been an assistant press secretary for foreign affairs at the White House since July 1986.

Mr. Popadiuk has been a career foreign service officer since 1981. He served in Mexico City during 1982 to 1984, where he did consular and political work and was special assistant to the ambassador. From 1984 to 1986, he had a tour with the Department of State and the National Security Council.

Prior to joining the Foreign Service he was an adjunct lecturer in political science at Brooklyn College in New York City.

Mr. Popadiuk was born on May 30, 1950. He received a B.A. from Hunter College in 1973 and a Ph.D. from the City University of New York in 1981. He is married to the former Judith Ann Fedkiw. They have four children and reside in Bethesda, Md.



Paul Chumak (left) and Edward Nishnic speak about the John Demjanjuk case.

Film project  
to document  
celebrations



by Marianna Liss

CHICAGO — A new film project for the Ukrainian Millennium has been started in Chicago. A group of young Ukrainian and Irish American filmmakers has been filming the millennial celebrations all over the North American continent, for the past few months.

Excited by the prospect of making a once-in-a-lifetime film, the members of the small company met in the apartment of their production manager, Mark Child, to talk about the upcoming project.

Now engaged in fund-raising and production work, they are searching out the various celebrations around Canada and the U.S. They have made a conscious effort to keep the production team small so that they can drive off at a moment's notice to a celebration.

Paul Pawluk is executive producer, Oleh Fedak the cinematographer, Gary Enloe the director, Gene Sytnyk the sound engineer, Fred Stupen the associate producer and Myron Wasiunec the legal advisor.

Knowing how exciting Ukrainian festivals and celebrations are to watch, the company hopes to produce a film which shows the exuberance of Ukrainian culture. The visual elements of Ukrainian dances, embroidery and religious celebrations dovetail nicely that the major American art form — the film. "(North) American culture is visually oriented," Mr. Pawluk observed, "and most (people) won't open a book about Ukrainians."

They hope the film will be a "millennial scrapbook," as they have called it, focusing upon Ukrainians celebrating the Millennium rather than on the religious aspect of the event.

The filmmakers seek moral support from the Ukrainian community by letting them know when there is an event well enough in advance so that they can have a chance to film it.

Financial support is also needed. Since they have started late and are on a "shoestring" budget they have gone to various groups in and outside of the Ukrainian community for help.

Mr. Stupen, who has a fund-raising consulting firm, said that so far the company has interested the Chicago area Motorola Corp., various individual donors and the Catholic Theological Union.

Besides donations, Mr. Stupen said investment possibilities are available; investors will receive a certain percentage of the profits once the film is produced.

Ukrainian Catholic Bishop Innocent Lotocky, of Chicago has given his blessing to the project, and everyone, according to Mr. Child, is encouraging the company in its efforts. But, there still is need for capital.

New Horizons hopes to make the documentary artistically successful and to build its reputation as a solid company of filmmakers. Thus, they hope to pave the way for other ventures.

By trying to appeal to larger North American audiences, New Horizons seems to aspire to a mutually beneficial.

(Continued on page 16)


# Annunciation Choir will participate in Rome celebrations

MELROSE PARK, Pa. — The Annunciation of the Blessed Virgin Mary Ukrainian Catholic Church Choir of Melrose Park, Pa., was recently selected to participate in the Millennium celebrations to be held in Rome this summer.

Scheduled events include two pontifical divine liturgies to be celebrated in St. Peter's Basilica and the Church of St. Sophia, a candlelight procession to and a moleben in the Colosseum, and several concerts of liturgical music.

The choir will also sing at the dedication of the Ukrainian Catholic Center in Prnjavor, Yugoslavia, and at the Millennium celebrations in Vienna.

The choir's participation in the festivities in Yugoslavia will mark the first time that a Ukrainian American choir has toured that country since the Communist regime took power. The Ukrainian community there reportedly is already eagerly awaiting the guests



**Who, what, when, where and why...**

from the United States. In Vienna, the choir will be performing with St. Barbara's Church Choir, under the direction of Prof. Andriy Hnatyshyn.

Since it was established in 1967, the Annunciation Church Choir has earned a reputation for being one of the foremost such choirs in the Delaware Valley. In addition to performing the liturgical and classical works of noted Ukrainian composers such as Bortniansky, Vedel, Verbitsky, Stetsenko and others, the choir also has a rich repertoire of folk songs which has endeared it to audiences throughout the tri-state area, Ukrainian and non-Ukrainian alike.

The choir consists of 40 seasoned singers under the musical directorship

of Ihor Kusznir, with piano accompaniment at performances provided by Irene Pelech-Zwarych. Over half of the members are students or young professionals, some already the fourth-generation born in the United States.

For the past 20 years, the Annunciation Choir has made numerous public appearances (concerts, festivals, etc.), most without compensation, initiated a program of visiting the aged and disabled in nursing and retirement facilities, represented the Ukrainian Catholic Church during Unity Octave Week and in the "ethnic mass" which is held annually at the Cathedral of St. Peter and Paul in Philadelphia, released an album featuring Ukrainian Christ-

(Continued on page 12)

# Bridgeport committee releases pamphlet

BRIDGEPORT, Conn. — "Ukrainian Christian Heritage" is a recently release two-color brochure that presents the core of the momentous celebration of the Millennium.

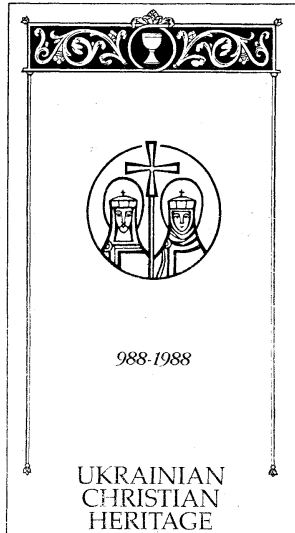
The concisely written brochure highlights specific characteristics of the Kievan tradition and its contribution to world Christianity and Christian theology. One such example cited is the category of saints known as passion-bearers as exemplified by Ss. Borys and Hlib.

Published by the Greater Bridgeport Committee for Millennial Celebration, more than half of the first printing was sold before the brochure went to press for a second printing.

"Ukrainian Christian Heritage" brochures are available from the committee; the number of brochures ordered determines the price. All inquiries and orders are handled by Zenon Podubynskyj, 1880 Nichols Ave., Stratford, Conn. 06497; (203) 378-6687 (evenings). Checks should be made out to Ukrainian Millennium Committee of Bridgeport.



The Annunciation of the Blessed Virgin Mary Ukrainian Catholic Church Choir of Melrose Park, Pa.



"Ukrainian Christian Heritage," a brochure published by the Millennium committee of Bridgeport, Conn.

# Third-grader wins grant for St. Volodymyr play Educational kits available from Canada

WARREN, Mich. — Eight-year-old Christina Duzyj, third grader from Immaculate Conception Ukrainian Catholic Grade School here, was the

recipient of a \$100 "mini-grant" given by the Academy for the Gifted and Talented of Michigan.

The purpose of the grant is to allow creative children from kindergarten through grade 12 the opportunity to pursue any interest they may have for which funds would be required.

Christina's award-winning proposal was to write, direct and produce a play for her third grade class about how Prince Volodymyr the Great baptized the city of Kiev in the year 988. Since 1988 is the 1,000th anniversary of Christianity in the Ukraine, she wanted to dramatize how this happened. The money will be used for costumes, scenery and videotaping the play.

Christina's sponsor, Dr. Dyanne Tracy, is an assistant professor at Oakland University in the Curriculum, Instruction and Leadership Department of the School of Human and Educational Services.

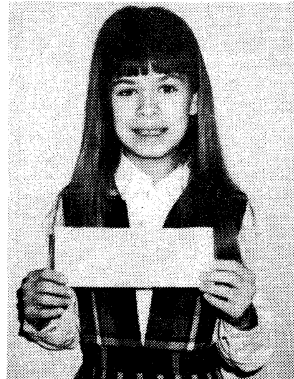
The daughter of Andrey and Doris Duzyj of Warren, Christina is looking forward to the production of her play sometime later this year.

TORONTO — Through the combined efforts of the Metropolitan Separate School Board and St. Demetrius Ukrainian Catholic Church, a Millennium kit has been prepared for elementary and high school students.

The kit contains two audio-visual presentations: "Sunday — What a Special Day" (68 slides plus one cassette tape) and "The Divine Liturgy of St. John Chrysostom" (114 slides plus one cassette tape). Also included are various printed materials concerning the Eastern Churches and the Ukrainian Catholic Church.

The Millennium kit is an excellent resource for Catholics and non-Catholics who wish to know more about the Eastern Churches and to join in celebrating the Millennium of Christianity of the Ukrainian people.

The kit retails for \$120 (Canadian) and may be ordered from the Metropolitan Separate School Board, the Rev. John Geary, 80 Sheppard Ave. E., Toronto, Ont. M2N 6E8 or St. Demetrius Church, 135 La Rose Ave., Etobicoke, Ont. M9P 1A6. Only 200 kits have been prepared.



Christina Duzyj with a check she received as a grant for her play about St. Volodymyr's baptism of his realm.



Parish ladies of St. Demetrius prepare individual Millennium Kits.

# THE Ukrainian Weekly

## A taste of glasnost

During their recent North American visit, three Soviet Ukrainian artists, poets Ivan Drach and Dmytro Pavlychko, and filmmaker Yuriy Ilyenko, painted a vivid portrait of contemporary cultural life in the Ukrainian SSR, as viewed by this trio of "official cultural activists." The fascinating words of these men, as voiced during meetings with local Ukrainian communities in the United States and Canada, provided a deeper look into the Soviet democratization effort as it uniquely affects Ukrainian cultural life and into the role of these members of the official creative intelligentsia in this process.

Without a doubt, Messrs. Drach and Pavlychko are among the loudest Ukrainian cheerleaders for glasnost and perestroika, both at home and abroad, in their influential positions in the Secretariat of the Ukrainian Writers' Union and as editors at various publications. While we are aware that their words, as extraordinary as they may be, portray only limited scenes from Ukraine's cultural landscape, they do expose these artists as important testers of the limits of glasnost, and at least as significant as the unofficial groups and individuals who seek to challenge its boundaries.

Glasnost has indeed had a liberating effect, however limited, on the creative work and cultural life of Ukraine. If it were up to them, said Messrs. Drach and Pavlychko, there would remain few limitations on the issues of rehabilitation of banned works and authors and of cultural exchanges and joint projects with Ukrainians in the West. Indeed, the writers' words reflect a great sense of official tolerance of opinion, in a democratic sense, apparently prompted by a hope that such a liberalization will allow Ukrainian culture, as well as their own careers, to flourish and grow.

"At present we are endeavoring to overcome authoritarian thinking," said Mr. Ilyenko, who travelled to North America with Mr. Drach to promote several formerly banned films from the 1960s, in an recent interview in News from Ukraine. "We try to cultivate personal thinking. Only when we become personalities, only when we succeed in undermining this seemingly unshakable authoritarianism, only when it becomes possible for every person to think, feel and make decisions independently, shall we be able to speak about the triumph of democracy and genuine art. Because within the system of authoritarian thinking the very notion of art is meaningless."

Among many things, the artists talked of rehabilitating writers from the 1930s, the victims of Stalin's repression, and even some of the "Shestydesiatnyky," the group to whom they belong and some of whom suffered the repression of the Brezhnev regime: all in an apparent effort to fill in the gaps and restore the Ukrainian literary heritage. Messrs. Drach and Pavlychko expressed a desire to at least partially rehabilitate the late Vasyly Stus, the dissident poet who died in the harshest Soviet labor camp in 1985.

But while these announcements reveal progress in the liberalization effort, they also reveal great limitations: an inability yet to change what is fundamentally wrong with the system and achieve true democracy. Where in a democracy there is no such thing as a wrong opinion, tolerance of greatly differing viewpoints is still low in Soviet Ukraine. Where in a democracy to publish any poet's works is a right, permission is still needed and certain "criteria" must first be met to publish in Soviet Ukraine.

But what other choice exists for those in Ukraine who would rather see slow improvement than none at all? Certainly, if viewed as a means of restoring at least a portion of the Ukrainian cultural heritage and allowing it to grow with some limitations, then glasnost must taste sweeter than the blandness of the past.

## NOTICE TO PUBLISHERS AND AUTHORS

It is *The Ukrainian Weekly's* policy to run news items and/or reviews of newly published books, booklets and reprints, as well as records and premiere issues of periodicals, only after receipt by the editorial offices of a copy of the material in question.

News items sent without a copy of the new release will not be published.

Send new releases and information (where publication may be purchased, cost, etc.) to: The Editor, *The Ukrainian Weekly*, 30 Montgomery St., Jersey City, N.J. 07302.

## A VIEW FROM CANADA

### Not for bookworms only

by Orysia Paszczak Tracz

As a certified book nut, I enjoy books. One evening last week what was to be a few minutes of browsing through the just-released second volume of the *Encyclopedia of Ukraine* (University of Toronto Press, 1988) turned into many hours of fascinating reading.

Reading one entry led to another and another and another, until it was very late indeed. Then I went back to volume one, to check related entries. Maybe by the time volume three appears, I'll have finished the first two.

For Canadian patriots, there's very much Canadian content in the encyclopedia, beginning with the acknowledgement that the publication of volume two "has been made possible in part through a grant from the Province of Saskatchewan in recognition of the contributions of Ukrainian pioneers to the development of the province." It is also published in Toronto.

Many prominent contemporary Western Canadian Ukrainians are listed: Ted Galay, the award-winning playwright of "Tsymbaly," "After Baba's Funeral" and "Sweet and Sour Pickles"; Luba Goy, the Royal Canadian Air

Force comedienne and actress; Joan Karasevich, the singer and actress; Ben Hanuschak, Harry Harapiak, and other Manitoba politicians; Ben Hewak, Manitoba chief justice of the Queen's Bench; Steve Juba of Winnipeg and William Hawrelak of Edmonton, two favorite and famous long-time city mayors; Myrna Kostash, best-selling writer; and so many others involved in all facets of Ukrainian life in Canada.

Did you know about medieval graffiti on the wall of St. Sophia in Kiev? What about Greek colonies and villages in Ukraine? Did you know that Hassidism was founded in Ukraine, and that the founder of Spiritual Zionism was born in the Kiev Region? What do you know about Kuban, the Ukrainian region no longer within its boundaries? What about the Cossack (the encyclopedia uses "Cossack" not "Kozak") Maksym Kryvonis — was he really of Scottish descent?

How many times was Bohdan Khmelnytsky married? What was the juicy scandal behind the romance of Ivan Mazepa and Motria Kochubey? How much do you know about the city of Kiev and its history, architecture and

(Continued on page 11)

## For your information

### UNCHAIN letter about Demjanjuk case

The letter below was sent on April 12 by the *Ukrainian National Center: History and Information Network to 800 news media outlets. UNCHAIN is a national organization of Americans of Ukrainian descent dedicated to providing accurate and timely information on issues relating to Ukraine or Ukrainians.*

Dear Editor:

With a verdict imminent in the John Demjanjuk "Ivan the Terrible" trial in Israel, we believe this to be an appropriate time to express our grave concern that Ukrainians are being collectively defamed as a direct result of unbalanced, misleading or inaccurate reporting in the media. Repeated references to Mr. Demjanjuk's ethnic origin (he was born in Ukraine) are gratuitous and offensive to a great many Americans of Ukrainian descent — especially when such references are made without placing them in any historical perspective or context.

Out of a total population of approximately 40 million, Ukrainians who were alleged to have assisted the Nazis number in the thousands; Ukrainians who were killed by the Nazis number in the millions. For the vast majority of Ukrainians, World War II was an unimaginable horror. As Edgar Snow reported in the Saturday Evening Post during his travels in Ukraine in 1945, "...no single European country suffered deeper wounds to its cities, its industries, its farmlands, and its humanities." By some estimates nearly 7 million people — civilians and Ukrainian Red Army soldiers — were killed by the Nazis. Another 2.3 million — many of them children — were sent to Germany as slave laborers, wrote Snow. "The second world war... has, in truth and in many costly ways been first of all a Ukrainian war..."

Unfortunately, virtually nothing of this ever gets reported or otherwise mentioned in the media. As a result, when your readers or listeners associate "Ukrainian" with the Demjanjuk case, the image they get of Ukraine and

Ukrainians is totally negative. For when reports refer to a "brutal Ukrainian guard," the word association creates an image of Ukrainians as brutal guards and war criminals.

Another example of not only unbalanced but blatantly inaccurate reporting is the assertion — routinely and reflexively repeated by some newsmen without any fact-checking of their own — that "a majority" or "many" guards at one or another concentration camp were Ukrainian. Yet, in fact, the majority of names on United Nations lists of camp guards are found to be German.

The fact that Mr. Demjanjuk is of Ukrainian origin has no bearing on his guilt or innocence or on his having or not having been a guard. We are particularly sensitive to the gratuitous use of the word "Ukrainian" because the media normally reports virtually nothing about "Ukrainian," "Ukrainians," or, at best, routinely mislabels Ukrainians as "Russians." A particularly egregious example is when newspapers write of 20 million "Russian" casualties during World War II. Ironically, despite Ukrainian people and places being frequently misidentified as "Russian" in the media, no one in the media has ever called Mr. Demjanjuk a Russian.

In conclusion, we consider the generic and repeated use of the term "Ukrainian" in connection with the Demjanjuk case to be defamatory to Americans of Ukrainian descent because it creates a negative stereotype of a people that suffered at least 6 to 7 million casualties during World War II. Thus, in the interest of fairness, accuracy and common decency we ask that you present the facts that pertain to the individual or the trial when reporting on the Demjanjuk case and that you avoid gratuitous ethnic labels. Your attention to our concerns is greatly appreciated.

Bozhena Olshaniwsky  
President, UNCHAIN  
Newark, N.J.

# It was Ruce-Ukraine, and not Russia, that was Christianized in 988

by Dr. Bohdan F. Kortschmaryk

In 1988 Ukrainians throughout the world celebrate their Millennium of the Christianity of Ruce-Ukraine.<sup>1</sup>

A thousand years ago, in the year 988, Ruce-Ukraine and its people formally accepted Christianity. Surprisingly, if not ironically, the atheistic government of the Soviet Union, the Moscow Russian Orthodox Church and the entire Russian community in the diaspora are spreading historically unsubstantiated, unjustified propaganda and are desperately attempting to convince a misinformed world that in 988 it was Russia, and not Ukraine and the Ukrainian people, that accepted Christianity.

It is necessary, therefore, to explain some of the most significant, factual and well-documented information concerning the celebration cannot withstand historical and scientific criticism, since this involves examination of accurately recorded history, particularly at the end of the first half and the beginning of the second half of the 13th century.

This is done for two basic and principal reasons. First, to clearly underscore the historical fact that Kyivan<sup>2</sup> Ruce was not the cradle of three Slavic brethren nations,<sup>3</sup> as most of the Russian and pro-Russian researchers are, at all costs, trying to convince a misinformed world; and secondly, that the reader may clearly comprehend the historical fact that the commencement of Muscovite-Russian national identity is rooted only, and exclusively, in the Principality of Muscovy, whose "true founder... was the son of Nevsky, Daniel" (1263-1303), who almost three centuries after Kyiv and Ruce-Ukraine formally adopted Christianity, "made Moscow his political capital."<sup>4</sup> The distinguished Russian historian, V. O. Kliuchevsky, emphasizes that it was the youngest son of Alexander Nevsky, "Daniel, [who] became the forefather of the Principality of Muscovy."<sup>5</sup>

In particular, one must be clearly aware that when the northeastern lands of the European East, inhabited by heterogeneous Ugro-Finnic tribes, were part of the vast Kyivan Empire, these tribes, according to the chronicles, not only before the Mongolo-Tatar invasion, but also after the complete fall of the Kyivan Empire, continued to preserve their respective original territorial and ethnic identities consequently remaining "Chudian," "Myrianian," "Muroman," "Mordovian," "Riazanian," "Rostovian," and "Rostovo-Suzdalian," but never "Muscovian" or "Great Russian."<sup>6</sup>

Certainly, a definite portion of the northeastern lands of Eastern Europe that were former colonies of the Kyivan Empire may be considered and called Muscovite as of the second half of the 13th century, but not yet Great Russian, concordant with the creation of the Principality of Muscovy, which appears no earlier than 1263 and 1282 (i.e., in those times when Kyivan Ruce no longer existed as a singular multinational entity).

Concerning the beginnings of the true and factual creation of the Muscovite nation, at first within the framework of the Principality of Muscovy and eventually within the boundaries of the always aggressive Muscovite tsardom (which at the time of Peter I was transformed into the "Russian Empire"), the English language edition of "Outline History of the USSR," published in Moscow in 1960, clearly and unequivocally states that "the Russian nation began to take form in the 17th century."<sup>7</sup>

Clarifying these fundamental and

well-documented historical points, pertaining primarily to the creation of the Principality of Muscovy and the beginnings of the formation of the Russian nation, it is also prudent to focus upon the erroneous and unfounded emphasis of some researchers on the alleged fact that in the second half of the 12th century Kyivan Christianity, already extant, was in opposition to "Christianity in Moscow."

This incorrect methodological approach is a matter of utmost importance for the following reasons. Firstly, Moscow, until the creation of the Principality of Muscovy, had no significant political, let alone cultural-religious, role in Eastern Europe. Secondly, Muscovite Christianity began to separate from that of Kyiv only in the first half of the 14th century, after Constantinople authorities tendentially relocated the historically traditional Kyivan Metropolitan See (Metropolitan) to Moscow (1326). Moreover, this later epoch is notable not only for the commencement of the formation of a separate Muscovite nation, but also for the emergence of a separate Russian Church which progressively became the main tool of Russian (Muscovite) rulers in achieving their far-reaching political goals. Ukrainian-Russian mutual relations began only after the creation of the Principality of Muscovy, and were initially made manifest by a struggle between the Halych-Volynian Kingdom and the Principality of Muscovy for the historically traditional Kyivan Metropolitan See.

Taking into account that the northeastern lands of Europe, inhabited by heterogeneous Ugro-Finnic and Baltic tribes, continued to preserve their respective territorial and ethnic identities, then by the same logic, Christianity and the highly developed Kyivan culture spread directly from Kyiv to the lands of the Chudian, Myrianian, Muroman, Mordovian, Riazanian, Rostovian and Suzdalian peoples, but in no instance to Muscovy or "Great Russia," because the strict existence of such a territory prior to the creation of the Principality of Muscovy is not confirmed by any of the chronicles.

In light of the afore-cited facts, it is emphasized that the entire "millennial" celebration of Christianity in "Russia" does not withstand even the smallest scientific or historiographic criticism.

Furthermore, a most effective and convincing argumentation defending historical truth (particularly in clarifying the tendentious celebration of the "millennium" of Christianity by Russia) are three historically reliable and irrefutable facts. First, when Volodymyr the Great, whom the Ukrainian Church recognized as its apostle-saint, with the aid of clergy from Kyivan Ruce-Ukraine, Bulgaria and Greece in 988 conducted the official Christianization of Kyivan Ruce-Ukraine, neither Moscow, nor Russia, nor all the more a Russian nation, as such, existed.

Second, the basin of the Moscow River (the later nucleus of Muscovy and Russia) was initiated at that time by war-like Balts known as Galindians, who had successfully resisted incorporation into Volodymyr's Empire, and owed him neither allegiance nor tribute.<sup>8</sup> These people manifested no inclination whatsoever towards an early importation of Ruce-Ukrainian culture or spirituality. Most of them were still sun-worshipping pagans with little knowledge of Slavonic speech when Batu Khan's hordes conquered Kyiv and put an end to its brilliant medieval civilization (1240).

Third, Volodymyr, as the distinguished Russian academician E. Golubinsky

states clearly, "Christianized only half of the Ruce," that is only Ruce proper, "and left unchristianized the other half," that is the colonial lands, "which by its population was foreign as the provinces of Rostov and Murom with the greater part of the province of Novgorod, or even if Slavic, was not Rucean, as the land of the Viaticians."<sup>9</sup>

Finally, when taken into account that "the beginnings of the formation of the

Russian (or more properly, Muscovite) nation are tightly intertwined with the creation of the Principality of Muscovy and conditioned with the voluntary and forced intermixing of the "Slavonized" Ugro-Finnic tribes with Mongolo-Tatars,"<sup>10</sup> by the same token the actual and true "cradle" of the Muscovite nation was not Kyivan Ruce, but only, and almost exclusively, the Mongolo-Tatar empire with which the

(Continued on page 10)

1. The author prefers to use Geoffrey Chaucer's (c. 1340-1400) spelling of the term Ruce for three fundamental and important reasons. First, Ruce is an historical and natural term native to the English language of the Medieval period, its usage being almost contemporaneous with the existence of the Kievan Empire-state itself. Second, the term Ruce cannot be readily confused with the term Russia. Finally, the term Ruce cannot be manipulated by the distorters and falsifiers of Ruce-Ukrainian history as can be the terms Rus or Rus'.

2. Transliterated from the Ukrainian, the terms Kiev, Kyivan, and Dnipro are used in lieu of the Russified terms Kiev, Kievan and Dnieper throughout this paper.

3. B. F. Kortschmaryk, "Russian Interpretation of Ukrainian Historical Source Materials," Shevchenko Scientific Society, Paper No. 37, New York, 1974, pp. 6-10.

4. V. Milkovich, "Vostochnaia Yevropa," "Istoria Cheloviechestva," G. Gelmolt, second edition, S.P.B., 1903, Vol. V, p. 509; V. Kliuchevsky, "Kurs russkoi istorii," 3rd ed., Moscow, 1925, No. 2, p. 13; "Patriarchal (Nikon) Chronicle, Polnoe sobranie russkikh letopisei," Moscow, 1965, Vol. X, p. 143; B. F. Kortschmaryk, "Christianization of the European East and Messianic Aspiration of Moscow as the 'Third Rome,'" Toronto-New York, 1971, p. 10; V. A. Kuchkin, "Formirovanie gosudarstvennoi territorii severno-vostochnoi Rusi v X-XIV vv.," AN SSSR, Institut Istori, Moscow, 1984, p. 316; Jerome Blum, "Lord and Peasants in Russia," Princeton University Press, Prince-

ton, 1961, p. 67: "The story of the rise of the Muscovite dynasty... began in 1263 when Daniel, youngest son of Alexander Nevsky... was made prince of the provincial town of Moscow, thereby converting it into the capital of an independent albeit small and unimportant, principality."

5. V. Kliuchevsky, *Ibid.*, p. 6.  
6. B. F. Kortschmaryk, "Conceptia M. Hrushevskoho ta "orhanichna" ciliat," W. Sh., London, 1977, No. 6., p. 754; "Lavrentian Chronicle, Polnoe sobranie russkikh letopisei," Moscow, 1962, Vol. I, pp. 460 and 470; "Patriarchal (Nikon) Chronicle," *Ibid.*, Vol. X, pp. 105, 106, 109 and 114; "Vladimirian Chronicle," P.S.R.L., Moscow, 1965, Vol. XXX, pp. 87-90; "Uvarov Chronicle," P.S.R.L., Moscow-Leningrad, 1963, Vol. XXVIII, pp. 210 and 211.

7. "Outline History of the U.S.S.R.," Translated from the Russian by George H. Hanna, Moscow, 1960, p. 85; Richard Hallie, "Slavery in Russia, 1450-1725," The University of Chicago Press, Chicago, 1982, p. 392.

8. "Eastern Slavs and the Christian Millennium of 988," Studia Ukrainica 3, University of Ottawa Press, 1986, pp. 13-35. Also published in booklet form by the Central Jubilee Committee of the Ukrainian Catholic Church (Winnipeg: 1987), pp. 15-18.

9. E. Golubinsky, "Istoria russkoi tsarkvi," Moscow, 1901, Vol. I, p. 198.

10. V. Milkovich, *Ibid.*, Vol. V, p. 506; V. Kliuchevsky, *op. cit.*, Moscow, 1937, No. 1, p. 309; B. F. Kortschmaryk, "Conceptia," *Ibid.*, p. 754.

## For the record

### State Department report on human rights

Below are excerpts from the U.S. State Department's recently released document "Country Reports on Human Rights Practices for 1987," more specifically from the section titled "Discrimination Based on Race, Sex, Religion, Language, or Social Status."

The Soviets recognize more than 100 nationalities in the USSR. Many ethnic groups have territorial and administrative entities: the 15 Soviet republics, many of which were formerly independent countries, represent some of the largest and most developed of the nationalities. Despite a professed commitment to the maintenance of national identity, actual Soviet policy continues the program of Russification, which has taken on a variety of forms over the years. While mass resettlement of entire ethnic groups is no longer practiced (although resettled groups have in most cases not been permitted to return to their original homelands), assimilation is promoted through more subtle means. The extent and effectiveness of this policy, implemented to varying degrees in the different republics, is evident in most aspects of everyday life, including government, language, education, media, literature, economics, and even in the legal system. Universities often accept students according to unpublished quotas and thus influence careers and advancement opportunities.

Certain ethnic groups suffer particularly harshly from Soviet repression of human rights activists. The situation in the Ukrainian Soviet Socialist Republic exemplifies the extent of Russification. In a 1987 article in *Literaturna Ukraina*, Ukraine's capital, Kiev, was reported to have only 34 Ukrainian-language schools, compared with 152 Russian-language schools; in historically important Zaporizhzhia, there are 95 Russian-language schools and only one Ukrainian-language school; in the cities of Donetsk, Voroshilovgrad, Nikolayev and Chervigov [the Ukrainian, not Russian, names of these cities are: Donetsk, Voroshilovhrad, Mykolayiv, Chernihiv — Editor] there are no Ukrainian-language schools at all. Ukrainian history, culture, and religion are often ignored or distorted. Russification is also apparent in the publishing field: in a recent year, less than 3 percent of the books and brochures published in the USSR were in Ukrainian, an insufficient number to serve the 19 percent of the Soviet population living in the Ukrainian Soviet Socialist Republic. The development of the Ukrainian language (as well as all other non-Russian languages in the USSR) has been further stunted by the almost exclusive use of Russian for scientific and technical publications.

# Outspoken Ukrainian artists describe effect of reforms on Ukraine's cultural life

by Marta Kolomayets  
and Chrystyna Lapychak

After years of silence, a period of stagnation brought about by the repressive Brezhnev regime of the 1960s, 1970s and early 1980s, the voices of official Ukrainian poets have re-emerged in the late 1980s, providing audiences in the West with a vivid and apparently sincere picture of Ukrainian cultural and literary life in Ukraine today.

Through various invitations, such as Writers' as Dmytro Vasilovych Pavlychko and Ivan Fedorovych Drach were warmly greeted in North America during the month of March.

Mr. Pavlychko was one of three Soviet Ukrainian speakers making the rounds of Canadian universities for the sixth annual Shevchenko Readings, in celebration of the great Ukrainian bard's birth.

Mr. Drach and Yuriy Harasymovych Ilyenko, a Ukrainian filmmaker, were promoting five films made in the 1960s, some of which were shelved for more than 20 years. Among these films were "Well for the Thirsty," "Straw Bells," and "On the Eve of Kupala." They were making their journey across the United States and Canada, stopping at Ukrainian centers en route to San Francisco for a film festival held in late March.

Messrs. Pavlychko and Drach met up in Toronto, where they were introduced, and in some cases, re-introduced to the Ukrainian community. Both men spoke candidly and openly about the current situation in Ukraine. Joining them at this meeting was Mr. Ilyenko.

About a week later, Mr. Drach was featured in a literary evening at Rutgers University in Newark, where he not only read his poetry, but engaged in an open discussion about current affairs and answered questions posed by the audience.

Both poets currently hold prestigious positions in the Writers' Union of Ukraine, serving as co-secretaries. Thus, their positions allow them to influence, suggest and promote policy relating to literature, language and education in the Ukrainian republic.

They are viewed as the link between Ukrainian culture in Ukraine and in the West, for both have been to Canada and the United States previously and promote the ideas of cultural exchange.

Ivan Drach, at age 51, is a prolific and talented poet, who comments on contemporary issues in his works. A native of the Kiev region of Ukraine, he attended the University of Kiev, where he studied philology. He also worked for a number of years at the Dovzhenko Studios, where he collaborated with Mr. Ilyenko, producing their first joint project, "Well for the Thirsty," (this marked the debut of Mr. Drach as a screenwriter and Mr. Ilyenko as a director).

Mr. Drach was a visitor to the United States and Canada in the mid-1960s, when he enchanted Western audiences with the beauty of his poetry and his frank and open discussions on a variety of topics. He has worked on the editorial boards of *Literaturna Ukraina*, *Dnipro*, *Vitchyzna* and *News from Ukraine*, the English-language weekly of the Association for Cultural Relations with Ukrainians Abroad, published in Kiev.

His collections of poetry, for which he has won the Shevchenko prize for literature, awarded by the Writers' Union of the Ukrainian republic, include: "The Sun and the Word," "Kievan Sky," "Solar Phoenix," among others.

Mr. Pavlychko hails from the Ivano-Frankivsk region of Ukraine and is a graduate of Lviv University. The 58-year-old poet's works were first published in 1951; they have continued appearing on the pages of the Soviet press. He is known for his work in translating poetry of other nationalities, both foreign and within the borders of the Soviet Union. Mr. Pavlychko is also the winner of the Ostrovsky literary prize awarded by the Ukrainian Writers Union for excellence in writing on youth themes.

His screenplay, "Dream," was released by the Kiev Film Studio in the 1960s. Currently, Mr. Pavlychko serves on the editorial boards of *Ukraina* and *News from Ukraine*, and as secretary of the Ukrainian Writers' Union, heading a commission on language in the republic's schools.

Mr. Ilyenko, a filmmaker, first gained prominence as the cameraman for Sergei Paradzhanov's "Shadows of Forgotten Ancestors," which debuted in the early 1960s. He made his directing debut with "Well for the Thirsty," which after being banned for 22 years, has been shown for the first time in the Soviet Union in 1987, and in the West, during this March tour. During the period of cultural suppression and neglect (the 1970s and early 1980s) Mr. Ilyenko's films sometimes found an international audience at film festivals in Europe, the United States (New York) and Japan, although they were rarely viewed in the Soviet Union. In the new, more liberal, cultural atmosphere currently developing in the Soviet Union, Mr. Ilyenko's films are being revived throughout the republics.

Below is a report on the thoughts voiced by all three men during public meetings in Toronto and New Jersey, which we offer our readers for the record. Although these "official cultural activists" are only one segment of Ukrainian society that is attempting to test the limits of glasnost (we have in mind the myriad unofficial groups and journals that have arisen throughout Ukraine and whose experiences with glasnost have been somewhat different from those of this threesome), certainly their voices provide a glimpse into a part of the reality that exists today in Ukraine. Thus, we quote extensively from the words of all three men, in an effort to acquaint our readers with this aspect of change in the republic's cultural life.

\*\*\*

"Perhaps all of this (glasnost, cultural exchanges) is leading to the fact that our worlds, that our Ukrainian culture must be united, somehow, so that all that is best here and all that is best there must transact — must be those two wings with which our nation will live and exist. For with only one wing, a nation cannot soar very far," said Ivan Drach, using his famous poetic symbol, during an evening conversation with members of the Toronto Ukrainian community in March.

Both he and Dmytro Pavlychko support the idea of joint projects, and see that there are numerous possibilities in the new cultural climate blooming in Ukraine today.

"When intelligent people meet with other intelligent people, then anything is possible. Recent goings on, concerning such things, for example, have included certain contacts about which you probably already know... Harvard University and its Ukrainian Institute with the Institute of Literature in Kiev. Such honored guests as Omeljan Pritsak, John Fizer, Hryts (George) Grabowicz, and others are expected to visit us.

"This is already very interesting, because this would not have been possible perhaps even only a year ago, or it would have been difficult to imagine such a possibility, and here it exists. There are ongoing discussions on whether we could possibly succeed in starting up some kind of joint journal, which would be published jointly with some of the writers in Kiev and Harvard University, and perhaps the New York group of writers, if it is at all possible," said Mr. Drach during a literary evening held in his honor at Newark's Rutgers University campus.

"There are so many abundantly interesting projects," said Mr. Drach, commenting on a Ukrainian Literary Encyclopedia that both he and Mr. Pavlychko are currently involved with. "We are listing Emma Andievska, Bohdan Boychuk, Bahriany, names, which in earlier times, were not mentioned," said Mr. Drach. "We are also trying to publish Ukrainian poets and writers who live in Poland, Czechoslovakia, Priashivshchyna and Rumania," he added.

Both poets have literary careers which date back to the days of the "Shestydesiatnyky," whose status they spoke about at length during the Toronto meeting with the Ukrainian community.

"We stand behind everything, everything that does not contradict the vital existence of our people, our times... all of this will be published, will exist, and everything that meets our criteria will be printed. We stand behind the full literary existence of our "Shestydesiatnyky," no matter what fate has dealt them. Some of them continued their literary work, some sat in prison, however, now in our lifetime, we have the opportunity to work, to create culture, our own culture — this is perhaps the most important, the most precious. Foremost, we think about the spirit of our "Shestydesiatnyky," and we want their spirit to live on, to exist as part of our lives," said Mr. Drach.

Mr. Pavlychko discussed not only the "Shestydesiatnyky," the writers of the 1960s, but he also commented on the unclear literary situation of the 1970s and the new, emerging hopefuls of the 1980s, labeling them the "Vosmydesiatnyky." Among these new voices emerging in poetry, he included Mykola Tymchak, Stanislav Chenilevsky, Yuriy Andukhovych, Nataalka Bilotserkivets, Svitlana Zholob and Vylor Harasymyuk. "I name these because they are the closest to me, and I'm most familiar with their work," said Mr. Pavlychko.

"A blossoming of an entire generation of interesting young poets has occurred in Ukraine: 20- and 30-year-olds who are extraordinarily fascinating," said Mr. Drach discussing the current Ukrainian literary scene. "I am very happy that at this, my (literary) evening, our friends from the Ukrainian Mission in New York are present. I think that they would also agreeably accept that the younger poets travel to Canada and the United States because undoubtedly this meant a lot to me, (referring to his first trip to the West in 1966) my first trip to the United States and my contacts with many people, etc. And presently, there approaches an opportunity for the younger generation of poets, the 20- and 30-year-olds, to visit you here," stated Mr. Drach.

He also spoke of prose writers, many from his generation, and younger, who are currently widely read in Ukraine. Among them, he named: Valentyn Tarnavsky, Borys Kharchuk, Volodymyr Drozd, Valeriy Shevchuk, and the Tiutunnyk brothers, Hryhir and Hryhoriy.

Discussing rehabilitated writers of the 20th century, Mr. Pavlychko told his audience in Toronto: "You already probably know that (Volodymyr) Vynnychenko is now being printed in Ukraine; his work has appeared in Issue No. 12 (December 1987) of Kiev, (Mykola) Khvylioviy was printed in Issue No. 12 (December 1987) of Vitchyzna. Bohdan Lepky and Osep Turiansky are also being printed now," he added.

"However, we cannot print all of our past authors," said Mr. Pavlychko. "We would have to stop publishing all of our contemporary writers if we brought back to life all of our past ones. However, we clearly understand that among our past voices, which we want to bring back to life, we have writers of various degrees of talent; we must first bring into our cultural process the most important ones, for example, Khvylioviy, Mykola Zerov, Mykola Kulish. Two of these authors were published previously, except for Khvylioviy. However, their meaning for our Ukrainian culture is so great that we give them first and foremost consideration; we want to publish their complete works," said Mr. Pavlychko.

However, it seems that publishing plans are not solely limited to voices from the past. During his literary evening at Rutgers, Mr. Drach was questioned on the possibility of partial or full rehabilitation of works by the late poet Vasyly Stus. Mr. Stus, a dissident, who died tragically at the notorious Perm labor camp in September 1985, is widely viewed by numerous critics as one of the greatest Ukrainian poets of the 20th century. The question was posed by Lydia Ruban, wife of political prisoner Petro Ruban. Mrs. Ruban is currently in the West seeking medical care for her paralyzed son Marko. The question elicited a rather positive response from Mr. Drach, who said: "If you are asking about Vasyly Stus, you probably know he was sent to a labor camp and died there, and to publish his poems is not simple. But as far as we are concerned, myself and several others in our Secretariat of the Writers Union, including Dmytro Pavlychko, secretary of the union, and first secretary Yuriy Mushteky, we support the publication of his poems, first in journals and later, after solving the problems, to publish a collection."

Mr. Drach reiterated these words during a discussion in Toronto, adding that he and Mr. Pavlychko stand firmly behind their commitment, as secretaries of the Writers' Union, to ensure that the "name of Vasyly Stus will live in our literature, will be a part of our lives."

During their discussions, it seemed that if it were solely up to Messrs. Drach and Pavlychko, there would be few limitations on what and who could be published in Ukraine today.

The writers' publishing plans for the near future do not include only the above-mentioned works. A member of the audience at Rutgers-Newark asked Mr. Drach whether the Writers' Union was planning any new publications or editions this year marking the Millennium of Christianity in Kievan-Rus, to which Mr. Drach responded:

"Well, I cannot speak for the Writers' Union, but I know there are a series of publications in various publishing houses and various commemorations are supposed to take place in June. Now I don't know whether this will succeed for us or not, but, as far as the Writers' Union is concerned, we would like, on the basis of these two distant and unrelated subjects, but this is how it turns out, so that the Millennium of Christianity and the Chernobyl tragedy, we would like...to organize a



Chornobyl forum, to which we would like to invite writers, experts and others, not only from the Soviet Union, but world-class scholars and religious activists from the Orthodox and Catholic Churches, and others...I imagine this will not take place in Chornobyl, but in Kiev."

Although the picture of the literary world in Ukraine today, as painted by the two poets, seems quite optimistic, not all aspects of life are bright, as evidenced by the continuing repression of various dissenters, among them Mr. Ruban, who was transferred to Perm Camp 35 after the liquidation of Camp 36-1, the death camp for four Ukrainian political prisoners.

Her husband's fate prompted Mrs. Ruban to ask Mr. Drach about the continued existence of political prisoners in the USSR despite promises of reform. Mr. Drach replied:

"I cannot speak for Mikhail Sergeyevich Gorbachev nor Volodymyr Vasylyovych Shcherbatsky, but I think that neither Gorbachev nor any of the writers, nor I, believe it is necessary to have political prisons, political prisoners, etc. I think that we are in the process (of changing the system so) that none of this will exist any longer, and we are trying to do this with all our energy, common sense, understanding and ability," he said.

As optimistic and positive as the two poets tried to seem during their meetings with the Ukrainian American and Ukrainian Canadian communities, neither could disguise his troubled tone when discussing the Ukrainian language problem.

Mr. Pavlychko, who heads the state commission on language in schools, discussed this topic, saying: "The question of language is complex, yet at the same time simple. In 1927, we passed a law as to the status of the Ukrainian language on the territories of the Ukrainian SSR. The law has never been changed, or altered; it can be found in our two-volume book of the Ukrainian SSR laws and statutes.

"As a result of the harsh Stalin years, and the aftermath of those Stalin years, the situation in Ukraine did not improve along the lines of the Ukrainian language," Mr. Pavlychko explained.

"In Ukraine, in the large cities, in the oblast and trade centers, only 84 percent of the schools remain Ukrainian schools. In Ukraine, in higher educational institutions, most of the subjects are taught in the Russian language; although this is not true everywhere, the situation in western Ukraine is different. But, in general, the situation in my opinion is grave, if not catastrophic," he said.

"Also, our state agencies, our factories, our businesses and academic institutions and various other institutions have succeeded in forgetting the Ukrainian language.

"And this was brought up at our plenum — in a discussion about the Ukrainian language — and later in an official document titled 'Resolution of the Central Committee of the Ukrainian Communist Party on Patriotic Upbringing,' where the prestige, the development and the preservation of the language were underscored, and this warmed us, and we have begun asking to include, in our constitution, all necessary laws to ensure a normal existence for our Ukrainian language.

"All of this has been written about, our government knows about this, and as a matter of fact, we have written a letter which was printed in Ukraine, as well as in the West," he said, referring to a Writers' Union statement signed by Messrs. Mushketyk, Boris Olynyk and Pavlychko.

"We have ongoing negotiations with representatives from our government,

we continue our discussions, thinking: When will that moment come, when we will be able to formulate certain rules? We continue to discuss these themes in the press. It is no secret, that there are people who think that the state status of the Ukrainian language might place other languages in an equal rights language situation — other languages which are heard in Ukraine, among them, Russian, Hungarian, Bulgarian, as well as other minorities, such as Greek, etc. In principle, if I were to generalize, I'd have to talk about bilingualism, about the culture of bilingualism, because we live in a multinational state and every Ukrainian should know the Russian language. But, I'm not talking about this, I'm talking about the fact that there are 10 million Russians in Ukraine, and every one of them who lives in Ukraine should know the Ukrainian language. I'm talking about the fact that our state institutions should grant priority to the native language of each given country ... this should be a priority.

"Our judicial documents, our trade, all of this should be transacted in the Ukrainian language, as it was during the time of Skrypnyk. We are returning to those days and demand the same things," said Mr. Pavlychko.

The nationalities question, Mr. Pavlychko said, is often referred to by Mr. Gorbachev and a special plenum will be devoted to it. Writers are anxiously awaiting this plenum. "We are preparing for this, we place great hope on Mr. Gorbachev, thinking that many issues will be resolved at this plenum, new directions will be outlined here," the poet commented.

"Everything we do now, we do with the premise that it was only yesterday we began the October Revolution. We demand to view the last 70 years from the sidelines, to see both the positives and negatives of those years, but we constantly search for the golden thread that runs through this history of Lenin's directives on the nationalities questions, to the theory he proposed and the practice that came to be in the Soviet Union. The demands are set forth not only by Ukrainian writers, but also by writers of other republics; they are also set forth by our people," said Mr. Pavlychko.

The writers would not be considered the heroes of this play, "if we did not feel this from our people, if we did not know what our teachers, our people, our students write to us, if we did not meet with our peasant folk and our workers who come up to us and say, 'We want to put our children in Ukrainian schools, but they do not exist,' ...

"Our democratic law states that a father can choose a school for his children, with such and such a language of instruction, but it cannot be democratic because he has nothing to choose from. If we did not know all of this, we'd have nothing to base our demands on," said Mr. Pavlychko.

"But, no, our people are alive, we have our own language, it lives, it has its forms of life, it lives in the home, in a mother's heart, in our children, in our song, in our kolliadka, in our traditions — yet it also lives in our institutions — it has not left there forever. We are not resurrecting it from the grave, we just want to pull it from its corner and lead it back into the spotlight, front and center, where it rightfully belongs," the poet added.

Mr. Drach also responded to the language situation in Ukraine, saying that he is not as optimistic as Mr. Pavlychko, whom Mr. Drach regards as an honored founder of the language in school commission, and a champion in helping preserve the Ukrainian language.

"However, when I look at the situa-



Yuriy Ilyenko and Ivan Drach in a photograph reproduced from the Times-Union of Rochester, N.Y.

to Ukrainianize Yevreys (Jews); then in second place, Russians; then thirdly, our damned Ukrainians. Khakhly, malorosy, — these are unbelievable things I see; we can try to explain these phenomena, and over-explain them, but when you think that over the last 15 years, Kiev has grown to a population of 1 million, yet in practice, it has become difficult to establish Ukrainian-language schools, be it a few, because you have a father and a mother who reason that they had a difficult life in poverty, and would like for their sons and daughters to be 'kulturny che-lovoky,' " said Mr. Drach passionately.

"There you have it, these are the bizarre happenings, the reality in which we live in. And these are critical, incredibly critical problems which we constantly face," he added.

\*\*\*

Following his poetry-reading at Rutgers University, Mr. Drach described somewhat the genesis, death and rebirth of one of Mr. Ilyenko's controversial films, "Well for the Thirsty," for which he penned the script. The film, which was banned soon after its first series of screenings in Ukraine in 1965, symbolically and allegorically deals with such themes as age, death and generational gaps. It was brought back to life last year with screenings in Kiev and Moscow, thanks to the new policies of "hlasnist" and "perebudova," or openness and restructuring, according to Mr. Drach.

"I became acquainted with him (Mr. Ilyenko) during the filming of 'Shadows of Forgotten Ancestors,' he was the cameraman then. He took my first screenplay, this was my thesis — it was more or less like any other screenplay or any first work. Yurko Herasymovych Ilyenko was more prepared at that point to take on greater responsibility, and thus he created from this (script) an unusually poignant allegory. This allegory was relevant not only to the time in which we were living, in other words the 1960s, but relates to this time and to all times.

"This is an allegory about a person, about his age, about how he tries to overcome his age, and overcome the death of his heritage. But there are these sharp, revealing scenes, which were concerned with the problems of parents and children then, problems of the generations, which were later actively examined by other artists...but this was one of the first which touched upon these problems. It was still not in its proper time yet...In one scene, one that was fairly drastic and harsh, it showed the walk of the children through the cemetery, where amid the sand dunes the children seek the grave of their mother and cannot find it in any way...reflecting the sons' distant attitude toward their ancestors, their descendants and

their roots...these were poignant subjects. Film at that time, in general, belonged to the expressionistic ode form...many ode-type scripts were written, pathetic inventions...and when concerning the Ukrainian landscape, well then it all had to have enchanting scenery, the Dnipro, etc. ... Not only among us (in Ukraine) but among you, individuals came and said, 'Indeed! You could not find nicer Ukrainian landscapes?'

"You see," the poet explained, "there is an elementary rule for allegory, which demands poignancy, as well as black and white good and evil, and all of this condensed and poignantly presented. And, after all, if we are to discuss a historical prescription, then all of this (the action of the film) took place on the banks of the Dnipro, in the Chyhyryn region...so all of this does exist."

"Well, at first there was an aesthetic rejection of the film by our older generation of filmmakers...Later, after it received more publicity, our writers came to see it, and while some accepted it, the majority of the older generation did not accept the film. All of this added up...and was established in an ideological pretext, as an opportunity for re-educating our young authors. The film was charged as anti-Soviet activity, effectively banned, placed on the shelf, and only by some great miracle, wonder, this film was saved and, as you can see, exists in this form."

This "great miracle" or "wonder," according to the artists, has been, in effect, the emergence of official attempts at democratic reform, which has made possible a new flourishing of the arts in the Ukrainian republic, perhaps not to the same extent as in other republics, but an emerging growth nevertheless.

In a mid-March interview in the Times-Union of Rochester, N.Y., Mr. Ilyenko's comments on glasnost were quoted in detail.

"My films are different in aesthetics," he said, "different in their treatment of subject matter. They were not quite fitting in with the accepted ideological framework.

"When you hear about the changes of perestroika, realize that it didn't happen all by itself. There's a reason: In cinema, in literature, in theater there has been a glowing there for years, but never caught into flames. Every time there was a suppressive wave, that alone would develop curiosity of others. People would give attention and sympathy."

While the effects of democratization on Ukrainian writers and Ukrainian literature have been well-documented and are well-known in the West, less has been heard about the influence of liberalization on other branches of Ukrainian culture, such as cinema, (Continued on page 14)

## FOCUS ON THE ARTS

# Music and Art Center of Greene County: vital expression of Ukrainian culture

by Oles Kuzyszyn

The penetration of any particular nation's musical culture into the mainstream of society is a process which must take place on several levels simultaneously in order to bear fruit. A large-scale gala event must be complemented by local "grass roots" endeavors. Without the impact of the former, it is difficult to attract the attention of the general public and/or musical elite. The latter on the other hand, maintains the continuity necessary to maximize the effect of this impact.

In recent years, the potential penetration of Ukrainian music into the artistic mainstream of the New York metropolitan area has been stimulated by a series of diverse, yet complementary events. On a grand scale, we witnessed the recent Millennium gala at Avery Fisher Hall, Continuum's "The New Ukrainians" concert at Alice Tully Hall

(spring 1987), Juliana Osinchuk's nearly sold-out subscription concert at Alice Tully Hall (fall 1987), and, most recently, Continuum's concert of works by Ukrainian composer Valentin Silvestrov at Alice Tully Hall (April 9) with the composer in attendance.

On a more local level, there have been the annual chamber music series at the Ukrainian Institute of America, Ukrainian composer Leonid Hrabovsky's lectures at the Juilliard School and Sarah Lawrence College (at the invitation of the Juilliard School and G. Schirmer, Inc.), the recent revitalization of the New York branch of the Ukrainian Music Institute, and, the consistent growth and development of the Music and Art Center of Greene County Inc.

Under the direction of Dr. Ihor Sonevskytsky, the Music and Art Center of Greene County has put forth the kind

of effort which, although local in scope, is highly professional in its execution, and vital to the art form which it serves. The summer of 1988 will mark the sixth consecutive series of chamber music concerts produced by MAC, all of which have featured at least one work by a Ukrainian composer, including several premieres. Last August, for example, Borys Lyatoshynsky's Quintet in G minor, op. 42, received its U.S. premiere, performed by D. Cleveland and J. Lee (violins), L. Heffter (viola), Nestor Cybriwsky (cello) and Thomas Hrynkiw (piano). Other artists appearing in last summer's series included Christina Lypeckyj (mezzo-soprano), Elena Heimur (soprano), Marc Sabat (violin) and Stefan Szkafarowsky (bass-baritone).

Among the artists scheduled to appear in the 1988 series are Bohdan Chaplinskyj (tenor), V. Czerny (soprano), N. Bohachevsky (pianist), and the Promin vocal ensemble under the direction of Bohdanna Wolansky. As always, Ukrainian repertoire will be well represented in the programs. All concerts will take place at the Grazhda, next to the St. John the Baptist Ukrainian Catholic Church on Route 23A in Hunter, N.Y.

The work of the MAC seems to be guided by two primary considerations. The first is to encourage and nurture a healthy relationship between MAC and the non-Ukrainian audience of the Hunter area. In this respect, Dr. Sonevskytsky has succeeded admirably, as the Grazhda is usually filled to near capacity, and includes many local townspeople. As a result, the Ukrainian repertoire performed transcends the "ghetto" setting to which it is customarily relegated, and benefits from a wider and more diverse audience. In turn, the appreciation of the local community for MAC's efforts has been evident in the enthusiastic and thorough coverage of the concerts by area correspondents.

Secondly, MAC insists on high professional standards when producing the series. Artists, repertoire and every

aspect of the performance environment are attended to with the utmost care, so as not to compromise the artistic level of the concerts. (Last season, for example, a Steinway concert grand piano was rented and transported to the Grazhda all the way from Saratoga.)

In addition to the 1988 chamber music series, MAC has expanded its schedule of folk art seminars, which will include: embroidery (July 25-29), ceramics (August 1-5), bead-making (August 8-12), Easter egg painting (August 15-19), traditional baking (August 22-24), and folk singing (August 8-12 and August 15-19). The one week seminars will take place daily from 10 a.m. to 12:30 p.m. (tuition - \$15). Tuition for the two-week folksinging seminar (10:30 a.m. to 12:30 p.m.) is \$25. The minimum age for all seminars is 12, except for the folk singing seminar for which participants from eight years old up will be accepted. The deadline for registration is June 15.

Clearly, the Music and Art Center of Greene County is an institution worthy of far more credit and support from the Ukrainian community than it has enjoyed to date. This is especially true in the light of the enthusiastic response and support which it has received from the Hunter community. A non-profit organization, MAC is supported by the Greene County Council on the Arts, the New York State Council on the Arts, the IBM Corp., Self-Reliance Federal Credit Union and private donors. Unfortunately, support from the Ukrainian community of the New York metropolitan area has been somewhat less than adequate. A more enthusiastic response would certainly enable MAC to deliver its message more effectively, and to continue to present the finest gems of Ukrainian musical literature in the best possible light. To allow the efforts of MAC to go unnoticed or unappreciated would indeed be a disservice to ourselves as a community.

For further information, please write to: Music and Art Center of Greene County, Inc., c/o Ihor Sonevskytsky, 62 E. Seventh St., New York, N.Y. 10003.

## Bohdanska's recording lauded by critic

NEW YORK — Pianist Taissa Bohdanska's recordings were recently reviewed by Renata Laufer, vice-president of the Associated Music Teachers' League of New York.

Writing about the performer's albums, "Taissa Bohdanska plays Beethoven," and "Taissa Bohdanska plays a selection of Ukrainian compositions and other of her favorite works," Ms. Laufer says: "Taissa Bohdanska is a very interesting pianist, with great understanding for the composer's feelings. Her musicality makes you enjoy every moment of listening. There is a captivating honesty in her playing which gives you the certainty that this is the only way a composition can be played, that any other way would be

wrong."

Commenting on the Beethoven Sonatas she writes: "They are played with a beautiful tone, a true understanding of the composer's emotions and the ability of conveying them to the listeners. Rhythmic discipline, control of the melodic line and simplicity of phrasing enhances the clarity of the musical structure.

Describing Ms. Bohdanska's technique in performing Ukrainian music, Ms. Laufer writes: "She plays with love and tenderness, mixed once in a while with a wonderful sense of humor 'Duma,' a composition by Dovzhenko, is played with caressing love — the pianist catches the mood of the wide steppes."

## Joy Brittan plans Millennium tour

LAS VEGAS — Ukrainians in both the United States and Canada have been entertained by Las Vegas performer Joy Brittan, "Potikha," throughout the years at various festivals. Yet it was only last September that Ukrainians in the Soviet Union had the opportunity to listen to her renditions of Ukrainian folk songs as Voice of America's Ukrainian branch, which broadcasts to Soviet Ukraine, played her album in its entirety and reported her fund-raising concert appearance at the Ukrainian Educational and Cultural Center in Philadelphia.

Discussing her future plans, Ms. Brittan said that she is planning a worldwide tour of Ukrainian communi-

ties for the Millennium year.

"I've been tied up for the last five years in Las Vegas and have occasionally appeared at Ukrainian festivals. The Millennium is a once-in-a-lifetime event. Las Vegas will always be here. I have a burning desire to share the great pride I feel for our Ukrainian heritage and being Ukrainian with every Ukrainian in the world," she said.

Preparations are currently being made for Ms. Brittan to record a special commemorative album of Ukrainian religious songs, which, according to the performer, will be the "most serious artistic endeavor" of her life. She estimates that the project will take about four months to complete.

## It was Ruce...

(Continued from page 7)

Muscovite rulers fostered intimate cooperation,<sup>11</sup> and whose political principles they absorbed and made their own. The consequences of this Mongol training have endured until current times, and have become a major threat to the entire free world.

It is a historical truth that Kyivan Ruce (Old Ukraine) was already a powerful nation in the mid-ninth century, when it became a major concern even to Byzantium itself. The fact that the great Kyivan prince, Askold, in 860 waged a naval campaign against Constantinople (his fleet being comprised of 200 warships, as written in the chronicles), bears witness to the undisputed strength of Kyivan Ruce in the ninth century.

During the rule of Yaroslav the Wise (1019-1054), the son of Volodymyr the Great, the Kyivan Ruce Empire was at the peak of its development and ranked among the greatest, strongest, richest and most cultured world powers.

It has to be noted that medieval historians, both Ukrainian and foreign, have very perceptively characterized the opinion of European rulers about the might of Kyivan Ruce by emphasizing that for that very reason these rulers strived to become dynastically linked with the Kyivan Ruce monarchs.

The French historian Levesques,

quoting the words of Bishop Gautier Savaux (who as the head of the French royal delegation traveled to Kyiv to ask for the hand of Anna, the daughter of Yaroslav the Wise), wrote: "This Land," namely Kyivan Ruce, "is more unified, happier, stronger and more civilized than France herself" (1048).

The contemporary English historian E. A. Harvey, explaining among other things, why European rulers strived at all costs to become dynastically related to the Kyivan imperial throne, echoes this ancient evaluation when he enthusiastically exclaims:

"Let us now go East to Old Ruce, to Kyiv, Golden Kyiv, second only in glory to the Imperial City of Constantinople itself. Standing on her three hills above the broad Dnipro, she knew a civilization and culture that most nations of the West only dreamed about. She was rich, prosperous, progressive and deeply religious..."

As has been shown, the 988-1988 Millennium of Christianity celebration is historically, uniquely and exclusively a Ukrainian, not Russian, celebration and heritage. Ukrainians worldwide welcome others to share in their proud celebration.

11. I. D. Byliaiv, "O dokhodakh Moskovskago gosudarstva," S.P.B. 1884, No. 4, p. 27; V. Kliuchevsky, *Ibid.*, Vol. II, pp. 22 and 44; M. K. Liubavskii, "Lektsii po drevnei russkoi istorii do kontsa XVI veka," Moscow, 1915, p. 218.

The Society of Ukrainian Bandurist, The Ukrainian Bandurist Chorus, The New York School of Bandura, and The Hryhory Kytasty School of Bandura in Cleveland

are proud to announce a

## BANDURA CAMP

from August 14-28, 1988 at the beautiful All Saints, Orthodox Church Camp in Emlenton, Pennsylvania (Near Pittsburgh)

Everyone is welcome who is at least 12 years old, has a bandura (not necessary to know how to play), and understands Ukrainian. Cost is \$285. For further information and applications, please contact:

Dr. Marco Farion, 2433 Overlook, Apt. No. 18, Cleveland Heights, Ohio 44106  
Tel.: (216) 932-9016

Contact us soon!

Application deadline is July 1st, 1988

## Baltic committee seeks to hire public relations liaison for D.C.

WASHINGTON — The Joint Baltic American National Committee (JBANC) has a vacancy for a consultant to serve as a public relations liaison for this committee in the Washington area.

The position requires a highly motivated, well-organized and skilled individual who can work with a minimum of supervision on various projects, and who can coordinate and maintain extensive communications with the representatives of the three Baltic organizations which comprise JBANC.

The consultant must be able to communicate in an effective fashion with Congress, executive branch agencies, the press, and other organizations and individuals interested in Baltic issues. In addition to working closely with, and under the guidance of the Committee chairperson and members, the consultant must be able to provide information to Baltic organizations, press and community leaders to ensure timely coordination of information and efforts.

The consultant must be able to manage the day-to-day affairs of JBANC's office. As this office is the focal point of many Baltic informational efforts, the consultant must insure the smooth operation of the

office and the completion of the many necessary administrative and secretarial duties. The consultant serves as the secretary of JBANC, in recording minutes of the meetings, and sending correspondence as directed by JBANC, in addition to the above-mentioned duties. The office, supplies and a computer will be provided to the consultant.

Specific projects can include the development of regular contacts with interested Congressional offices, the organizing of receptions on Capitol Hill to commemorate Baltic Freedom Day, and coordinating seminars, press conferences and demonstrations.

Requirements for the position include a college degree; excellent working and managerial skills; one to two years of experience in public relations, federal, state or local government work, or experience in other Baltic or ethnic organizations concerned with Baltic affairs. Ability to speak and write Estonian, Latvian or Lithuanian is helpful. The salary offered, \$20,000, is negotiable.

Interested individuals are requested to send, by April 29, a resume to JBANC, 400 Hurley Ave., Rockville, Md. 20850.

## Not for bookworms...

(Continued from page 6)

layout? What about Kharkiv? Then there's the history of relations from the earliest times between Ukraine and other countries, such as Great Britain, France, and Germany.

The black-and-white and color photographs are excellent, as are the maps and other reproductions. I do have a few reservations. The transliteration is strange. Even though the Library of Congress system, both modified and strict, is used for titles, the International Linguistic transliteration system is used in brackets for non-English entry titles. The two systems together are confusing, especially the latter, with diacritical marks on the c and s for ch and sh, and with an x for kh. If Kosach is listed, why even bother with [Kosach]? If Kopytsia is listed, and that's his name, why bother with [Kopycja]? If a man's legal name is Kolomayets (for whatever reason such spelling was accepted in English), why is that not listed along with the phonetic spelling — instead, he is listed under Kolomyiets, with [Kolomyjec] following. The original legal spelling should be listed, or else cross-referenced. Without that some individual entries may never be found.

I have a personal beef with an entry, or lack of one, in volume one. Because my oldest son is named Boyan, I was eager to show him the entry about the original Boyan of Slovo o Polku Iho- revim. To my dismay, even though "Boian (Bard)" is listed, the entry reads "The name of music and song societies established in Galicia and Bukovyna on the initiative of the association Rus'ka Besida..." "But these societies were named Boyan because of the first Boyan! What happened to him? I realize that selection for such an encyclopedia is difficult, but how many other obvious entries were left out? Maybe Boyan will appear in the supplement?"

Small criticism aside, this encyclopedia should be in every Ukrainian home. For the amount of knowledge it contains, it is worth every cent. But do not neglect the first Ukrainian encyclopedia in English, *Ukraine: A Concise Encyclopedia* in two volumes, also published

by the University of Toronto Press, with funding from the Ukrainian National Association. Arranged not alphabetically but by subject matter, it is a goldmine of information. My two books need rebinding from all the use they've received.

No longer is there a reason to complain about not enough material on Ukrainians in English. Sure, there should be more, but how many of us have bought and supported the material already available? Credit must be given to the Canadian Institute of Ukrainian Studies, the Shevchenko Scientific Society, and the Canadian Foundation for Ukrainian Studies for this major accomplishment. Also, kudos for the Ukrainian Professional and Business Clubs in Canada for distribution.

Don't think of this as something only for academics. Buy the Concise Encyclopedia, buy the two volumes so far of the Encyclopedia of Ukraine, curl up in front of the fireplace, shut off the TV, and enjoy yourself while learning.

## Ukrainian atheist...

(Continued from page 2)

lation on Religious Cults and on the Councils of Religious Affairs.

• (3) Churches should be given the right of a juridical entity, which would remove "the shortcomings of the legal formulation of freedom of conscience." Their rights and obligations with regard to holding property need to be more clearly defined, without repealing the Leninist decree that nationalized church properties.

• (4) Finally, Churches need to be afforded greater opportunities in the area of goodwill activities. A first step in

this direction would be to include them in the activities of the recently established Children's Fund.

During the past 18 months the problem of Church and state has been aired in the Soviet media in a manner indicating that the authorities are prepared to take a new approach in their attitude towards religion. In the process, Churches and believers have won certain concessions. The latest contribution to this discussion is the recent article in *Izvestia* by Konstantin Kharchev, chairman of the Council on Religious Affairs. Mr. Tancher's article, however, is perhaps the first to pose the issues in such a clear and straightforward manner.

**Ukrainian National Association**  
SEEKS TO HIRE PART TIME AND FULL TIME

**Experienced**  
**INSURANCE AGENTS or GENERAL AGENTS**


— fluent in Ukrainian and English:

**Toronto, Montreal, Edmonton, Winnipeg and other areas**

Leads supplied — salary not draw — plus override — all benefits.  
Write or telephone.

Mr. JOHN HEWRYK Supreme Director for Canada  
327 Mc Adam Ave.  
Winnipeg, 4. Man. Canada R2W 0B3  
Tel.: (204) 582-8895

Ukrainian National Association, Inc.  
30 Montgomery Street, Jersey City, N. J. 07302  
Tel.: (201) 451-2200



COIO3IBKA • SOYUZIVKA

A Year Round Resort

**CAREFREE DAYS.**  
**UKRAINIAN NIGHTS.**

**NOWHERE ELSE IN THE WORLD**

COIO3IBKA • SOYUZIVKA

Ukrainian National Association Estate  
Foordmore Road Kerhonkson, New York 12446  
914-626-5641

NEW RELEASE!

JUST IN!

The long-awaited second volume of

# ENCYCLOPEDIA OF UKRAINE

G — K

IN THE ENGLISH LANGUAGE

Edited by Volodymyr Kubijovyc  
Managing editor Danylo Husar-Struk

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. 737.

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

**SVOBODA BOOK STORE**

30 Montgomery Street, Jersey City, N.J. 07302

New Jersey residents add 6% sales tax

# Ukrainian Professional Association organized in Boston area

**BOSTON** — The first event of the Ukrainian Professional Association of Boston was held at the elegant Federal Club of the Bank of Boston on Friday, February 19. Over 120 people attended the reception, enjoying hors d'oeuvres and cocktails, as well as the spectacular view of Boston afforded by the picture windows of the 36th floor club. By far the most often heard remark that evening was, "Who would have thought there were so many of us in Boston?"

Alicia Szendiuch, one of the organizers, briefly described the genesis of the organization to those in attendance: "Those of us who are acquainted with

the professional organizations of Washington, D.C., New York-New Jersey and Toronto have been impressed. A number of us felt that Boston could support such an organization, but we didn't know what kind of response to expect. Needless to say, we are thrilled."

Founding member Andriy Masiuk told the gathering that he hoped the professional organization could "provide a forum for Ukrainian Americans to participate in activities that promote Ukrainian heritage, advance their professional growth, and allow for social interaction with people of common interests." A questionnaire designed to

assess the needs and interests of potential members was then distributed.

It was a diverse group, with a wide range of ages, professions and backgrounds represented, from fourth-generation Ukrainian Americans to recent immigrants. Many Ukrainian-Americans in the Boston area are originally from other parts of the country and have come to Boston for professional reasons.

Some of the fields represented were business, banking, real estate, law, advertising, social work, teaching, photography, the arts, biomedical research, and academia, including professors from Boston University, Wheelock College, Clark University, the Massachusetts Institute of Technology and Harvard University.

Founding members of the organization are Wawa Baczynskyj, Marta Baziuk, Tania D'Avignon, Lubomyr Hajda, Zina Kondratiuk, Irene and Ihor Kowal, Olga and Walter Lupan, Andriy Masiuk, Larissa Matthews, Evhen Muzyka, Denise and Ihor Raniuk, Christine and Bohdan Pichurko, Alex Sich, Alicia Szendiuch, Tania and Andrew Vitvitsky, and George Yurchyshyn.

A meeting has been scheduled to adopt by-laws, elect officers and compose a tentative agenda for the next year. It will be held April 21 at 7 p.m. in the Duxbury Room of the Lafayette Hotel in downtown Boston (near Jordan Marsh). Those who attended the reception will receive more information about the organizational meeting in the mail. Others who are interested in joining the organization but are unable to attend the meeting may call (617) 923-9141.

# Annunciation Choir...

(Continued from page 5)

mas carols and "shchedrivky" (the choir is currently preparing to release two more albums), and is in the process of organizing a comprehensive Ukrainian music library which will preserve the Ukrainian musical heritage and legacy for future generations.

In 1987 alone, the choir performed for the benefit of the Ukrainian Catholic Seminary during Vocations Day Observances in Minersville, Pa., the Ukrainian Cultural and Educational Center in Abington, Pa., the Ukrainian Sports Center Tryzub in Horsham, Pa., and the Ukrainian Congress Committee of Wilmington, Del. It gave Christmas concerts in the Cliveden and Divine Providence Nursing Homes, Ascension Manor Retirement Home and Willow Grove Mall, and sang in the Philadelphia Ukrainian Catholic Deanery's Millennium Christmas Concert. These activities were in addition to the choir's parochial obligations, and divine liturgies which the choir sang in Wilmington, Del., and Shamokin, Pa.

Aside from the honor of being chosen to represent Ukrainian Catholics in the United States at the European Millennium celebrations, the planned tour is of special importance to the choir members because these commemorative events illustrate the growth and determination of the Ukrainian Church under very harsh circumstances, having to endure severe repression and persecution for most of its existence.

Anticipated costs of the tour exceed \$100,000, of which half has been raised by soliciting donations from local businessmen and corporations, the congregation, American charitable foundations and by sponsoring various fund-raising events. However, the choir is still in need of over \$50,000 to attain its goal.


Contributions may be sent to: Annunciation Ukrainian Catholic Church Choir, 1206 Valley Road, Melrose Park, Pa. 19126. All donors will be listed in the choir's 20th anniversary program book.



The coordinating committee of the Ukrainian Professional Association of Boston at the newly founded organization's first event: (from left) Zina Kondratiuk, Alex Sich, Larissa Matthews, Andriy Masiuk and Alicia Szendiuch.

## UKRAINIAN FESTIVAL USA

*In Celebration of the  
Ukrainian  
Millennium  
988-1988*




**Saturday, June 18, 1988**  
Garden State Arts Center, Holmdel, N.J.

**DAY'S ACTIVITIES:** Sports program — 8:30 a.m.  
Plaza program — 11:00 a.m.  
Moleben — 1:30 p.m.  
Stage program — 3:30 p.m.

**PERFORMING ARTISTS:**  
"KASHTAN" Dancers from Cleveland  
"NOVA" Chamber Ensemble  
Female Ensemble "YEVSHAN ZILLIA" from Minneapolis  
Combined Choirs consisting of: UKRAINIAN ORTHODOX CHURCH CHOIR, METROPOLITAN CHOIR OF PHILADELPHIA ARCHDIOCESE OF UKRAINIAN CATHOLIC CHURCH, "PROMETHEUS" CHOIR FROM PHILADELPHIA  
STEFAN SZKAFAROWSKY

For tickets, contact: Jaroslaw Iwachiw, Ukrainian Festival Ticket Chairman  
Box 243-F Zion Road, Neshanic Station, N.J. 08853 (201) 369-5164  
10 A.M. — 8:00 P.M. weekdays

### HURYN MEMORIALS

FOR THE FINEST IN CUSTOM MADE MEMORIALS INSTALLED IN ALL CEMETERIES IN THE METROPOLITAN AREA OF New York including Holy Spirit in Hamptonburgh, N.Y., St. Andrew's in South Bound Brook, Pine Bush Cemetery in Kerhonkson and Glen Spey Cemetery in Glen Spey, New York.

*We offer personal service & guidance in your home. For a bilingual representatives call:*

**IWAN HURYN**  
P.O. Box 121  
Hamptonburgh, N.Y. 10916  
Tel: (914) 427-2684

**BOHDAN REKSHYNSKYJ**  
45 East 7th Street  
New York, N.Y. 10003  
Tel: (212) 477-6523



### PRESKO REALTY

20 years of success  
Serving all of Westchester  
SALES — RENTALS — APPRAISALS  
Dedication to excellence  
185 Roberts Ave., Yonkers, N.Y. 10703  
(914) 968-7610  
Multiple Listing Service  
Valentina Presko

### ANNOUNCEMENT

to Members of **UNA Branches 106 and 379, in Chicago, Ill.**

Starting with April, 1988, **COLLECTION OF DUES** will be held as usual, **every Sunday from 10:30 A.M. to 1:00 P.M., but in the Ukrainian American Club, 2234 West Chicago Avenue, first floor rear, center door.**

**Walter Nychay**  
Secretary Branch 106

**William Semkiw**  
Secretary, Branch 379



### WOULD YOU LIKE

- TO TRAVEL
- TO OWN AN ORIGINAL PAINTING BY UKRAINIAN ARTIST
- TO RECEIVE ONE OF THREE MYSTERY GIFTS

Become a sponsor of the

## 1988 ST. GEORGE UKRAINIAN FESTIVAL IN NEW YORK CITY

To receive your sponsor certificate, complete and return the coupon with your \$5.00 donation (check to St. George Ukrainian Catholic Church).

**May 20 - 21 - 22.** Please come to the **St. George Ukrainian Festival**

Bring your sponsor certificate. You'll receive free a festival bag. Limited sponsorship, send your coupon **before May 14, 1988.**

To: St. George Ukrainian Catholic Church  
33 East 7th Street, New York, N.Y. 10003

Enclosed is my \$5.00 (or more) 1988 Festival Sponsor Donation. Please issue the Certificate in the name of:

Name .....

Address .....

Zip Code .....

Area Code ..... Tel. No. ....

## Stashyn, 99, is last of Manitoba pioneers

by Michael Ewanchuk

WINNIPEG — Michael Stashyn, who celebrated his 99th birthday in November 1987, is the last remaining member of a group of adventurous and brave Ukrainian settlers who were first to settle in Manitoba in 1896.

Mr. Stashyn came with his parents to settle in Stuartburn, Man. He still remembers the first visit to the new settlement from the Rev. Nestor Dmytriw in 1897.

Mr. Stashyn — still in very good mental health and acceptable physical

vigor — now lives with his daughter, Olga, in Vancouver.

When he celebrated his 99th birthday, all of his 20 great-grandchildren were present on the occasion.

The Stashyns, (originally Stasysyn) left Manitoba for Saskatchewan, where he was in business, and later retired in Vancouver.

Mr. Stashyn was the first to record his reminiscences in the Ukrainian Voice, and his articles have been often quoted by writers, including the late Ukrainian historian, Dr. V.J. Kaye (Kiselewsky).

## Floridians honor community activist Kohut

by Helen Olek Scott

ST. PETERSBURG, Fla. — A group of Ukrainians gathered on Sunday afternoon, February 7, to honor John Kohut on the occasion of his 75th birthday.

Marion Senyk welcomed the party mentioning Mr. Kohut's dedication to the Ukrainian community for the past nine years, and he proposed a toast and the singing of Mnohaya Lita. Brother Michael of St. Leo's Abbey, offered a prayer prior to the dinner.

During the course of the dinner, Walter Scott mentioned his friendship with Mr. Kohut dating back to 1935. During that period Mr. Kohut was very active in teenage sports and also taught Avramenko dancing in the Cleveland, Akron, Youngstown, and Rossford, Ohio areas.

Walter Cherewko spoke of all the projects and programs that have been accomplished during Mr. Kohut's tenure as president of the Council of the Epiphany of Our Lord Ukrainian Catholic Church, and as president of the Ukrainian American Association, re-

presenting the Ukrainians in the St. Petersburg Folk Fair Society. Under his leadership Ukrainians were well represented in all local and state activities, and at the same time he kept in touch with all Ukrainian communities throughout the state of Florida.

Stephanie Cehelska spoke about the many fine projects she was involved in with Mr. Kohut.

Mr. Kohut was very active in every community where he lived: Cleveland, Chicago, Shamokin, Pa., Troy, N.Y., and Chatham, N.J., and finally in Pinellas Park, Fla., where he retired and continued his activities.

A total of over \$1,000 was collected in honor of his birthday to be distributed to the following: Harvard University Ukrainian Studies Fund; Encyclopedia of Ukraine, Canadian Foundation of Ukrainian Studies; The Ukrainian Museum of New York; and the United Ukrainian American Relief Committee.

After a very happy afternoon and many many versions of "Mnohaya Lita," both Mr. and Mrs. Kohut thanked all the guests for celebrating this happy occasion with them.

## 300 attend...

(Continued from page 4)

government is not only interested in prosecuting my father, but also wants to change history through falsehoods and allegations of anti-Semitism."

"There is overwhelming evidence now which proves that John Demjanjuk is innocent," said John Demjanjuk Jr. He ended his talk by asking Ukrainians everywhere to pray for the Demjanjuk family.

Ed Nishnic, president and chief administrator of the John Demjanjuk Defense Fund, was introduced as the next speaker. Mr. Wicher, in presenting the topic of the Freedom of Information lawsuit and new evidence, described the defendant's son-in-law as "one of the most able and articulate" supporters for the defense. It should be noted that Mr. Nishnic has been widely interviewed on Canadian television, radio, and newspapers, and has devoted his full time to the trial.

Mr. Nishnic began his talk by disclosing the staggering costs connected with what has become one of the most important legal cases in Israel's history. To date, defense costs have skyrocketed to more than \$550,000 (U.S.) and \$20,000 per month is needed.

Mr. Nishnic reported that inasmuch as the prosecution has unlimited financial resources from the Israeli government, including a \$675,000 fee for rental of a theater hall for the trial, a similar for partial funding should be provided for the defense. "It is interesting to note," Mr. Nishnic said, "the State of Israel provided ample funds for the defense of

Adolph Eichmann, but refuses the same for the Demjanjuk trial."

"Why is it," he continued, "that the defense team is denied access to the archival files in Poland where more than 6,000 pages of Treblinka testimony are stored?" When defense attorneys prepared to investigate the foregoing files, their visas were denied, he explained. "Your tax dollars," Mr. Nishnic said, "are being used to involve the OSI, an arm of the U.S. Justice Department, that has withheld information crucial in proving Demjanjuk's innocence."

Peter Jacyk, vice-chairman of the Ukrainian Canadian Charitable Foundation for John Demjanjuk, addressed the critical issue of funding. Mr. Jacyk commented on the origin of the Canadian Group and reviewed the staging of several successful fund drives. He also described the recent demonstration in downtown Toronto by 3,000 Ukrainians who sought justice in the Demjanjuk case.

Mr. Jacyk showed grave concern about the misinformation which appears in leading newspapers and, in effect, places Ukrainians on trial, and stated that the community has not done enough to repel such allegations. "We must go beyond our confined needs and act as the Jews do. We can only accomplish this with money," Mr. Jacyk reminded the audience.

A question and answer period followed, and even after the meeting was formally adjourned, a parade of people approached the speakers for a more intimate exchange of views.

A total of \$6,000 was raised for the John Demjanjuk Fund.

## USSR prepares...

(Continued from page 3)

of Afghan government employees and Soviet citizens, or at the Soviet-Afghan Friendship House, located in Kart-i-Chahr, a section of Kabul where many Soviet offices are located, including the Soviet Embassy. The exact locations of the two gathering points are indicated with two black dots on a small map of Kabul, which is attached to each evacuation permit.

The place where the Soviet Union's Afghan allies are to be taken is not specified, but it may be presumed, according to Freedom House, that they will be brought to the USSR, should the current Afghan Communist government fall as a result of the Soviet troop withdrawal, or if a political accommodation with the opposition cannot be reached.

It is also possible that the Afghan Communists may be relocated to Sari Pull, the new province in northern Afghanistan which Communist leader Najibullah recently announced would

be split off from the Balkh and Juzian provinces. Experts have pointed out that the new province, which borders the Soviet Union, could provide an area with a defensible southern frontier for the USSR. And if Moscow does not evacuate all of its troops from Afghanistan, some of them could be stationed in the newly formed Soviet-defended northern province, and it could also serve as a safe homeland for Afghanistan's Communist supporters, Freedom House noted.

Freedom House's USSR specialist, Ludmilla Thorne, has learned that at least one of the seven major Afghan resistance groups captured 20 of the Soviet evacuation permits in Kabul in October 1987, and other mujahedeen parties also have acquired some permits since that time.

### HUCULKA

Icon & Souvenir's Distribution  
2860 Buhre Ave. #2R  
Bronx, N.Y. 10461

Tel: (212) 931-1579 after 6 p.m.

Representative and wholesaler of embroidered blouses for adults and children

## HAWAIIAN ORDEAL: Ukrainian Contract Workers 1897-1910

Order: SVOBODA BOOK STORE

Autographed copies from:

M. EWANCHUK, 828 Borebank, Winnipeg, Manitoba, Canada R3N 1G4  
\$13.95 plus \$2.50 handling charges

### THE PERFECT GIFT

### GOLD TRIDENT JEWELRY & WATCHES

from:

### EMBLEMS OF THE WORLD

P.O. Box 2224  
Send for free brochure

Ventnor, N.J. 08406  
Call Toll Free 1-800-872-3600



COIO3IBKA • SOYUZIVKA

A Year Round Resort

SOYUZIVKA IS NOW ACCEPTING SUMMER APPLICATIONS  
IN THE FOLLOWING AREAS:

- PROGRAM/ACTIVITIES DIRECTOR
- HOUSE BAND
- DAY CARE ATTENDANT
- CAMP COUNSELOR (MUST BE OVER 18)
- GIFT SHOP ASSISTANT
- OFFICE PERSONNEL
- KITCHEN
- WAITER/WAITRESS
- BUS PERSON
- CHAMBER MAID
- SNACK BAR
- POOL
- GENERAL WORKER (GROUNDS)
- BARTENDER (MUST BE OVER 18)

Positions are available based on qualifications. Preference will be given to previous employees and those able to work through Labor Day.

Please submit your application by **May 1st**. For application please call  
Soyuzivka — (914) 626-5641

COIO3IBKA • SOYUZIVKA

Ukrainian National Association Estate

Foodmore Road

Kerhonkson, New York 12446

914-626-5641

## Alex headlines Poltava Night



Singer Alex Holub with his accompanist, pianist Michael Curry.

PARMA, Ohio — The 14th annual "Poltavsky Vechir" took place February 13 here at St. Vladimir's Ukrainian Orthodox Church Hall. The event is a yearly fund-raiser for various religious groups. During the past two years, money has also been donated to the John Demjanjuk Defense Fund.

Six people comprise the Poltava Night Committee. They are: Val Jaremenko, Vera Kap, Lydia Sereda, George Kap, Alex Klepach and Nick Klepach (chairman).

Poltava Night is one of the few events in Parma that year after year is a sell-out. The affair, attended by 400 people, begins with a cocktail hour, a full-course dinner with halushky, followed by a concert and dance.

The concert was opened by the master and mistress of ceremonies, George and Vera Kap (Kapustiansky) of Akron, Ohio. They greeted the guests with bread and salt, dressed in their traditional costumes from Poltava. Every year they introduce the audience to different cultural facets originating from Poltava. This year the short discourse was on embroidery and pottery indigenous to the Poltava region.

In the past few years the concert has offered top-notch entertainment. This year, Alex Holub of New Jersey headlined the show, accompanied by Michael Curry of Toronto. Chervona Kalyna, a local women's ensemble, also entertained with a few numbers.

Alex, as he is known professionally, studied music in Ukraine and performed throughout Ukraine and the Soviet Union. He later performed in Poland and in France, where in 1979 the French government granted him political asylum.

He arrived in the U.S. in 1981. Presently, he performs nightly as a vocalist in a night club in New York City.

Alex thrilled the audience with his repertoire of well-known favorites. Just for the occasion, he also sang Petro's aria from the operetta "Natalka Poltavka." Alex's first segment included favorites from his first and second album, "Tribute to Volodymyr Ivasiuk" and "My Land, My Beloved Country." Alex concluded his very successful concert with the title song of his second album, "My Land, My Beloved Country."

Mr. Curry of Toronto accompanied Alex during the second segment of the concert. He is a young musician of Ukrainian-Irish descent who has a degree from the Royal Conservatory of Music at the University of Toronto. He is also a gold medal winner in performance from the university. He received a post-graduate degree from the Kiev Conservatory of Music and is a pianist with the Troyanda trio in Toronto.

The very successful evening was concluded with a dance featuring the local dance band, Romen, under the direction of Alex Palaschenko.

## Outspoken...

(Continued from page 9)

dance, art, music, theater and cultural exchanges with the republic.

Speaking in Toronto, during the evening meeting with the Ukrainian community, Mr. Pavlychko discussed the stagnant state of contemporary modern Ukrainian music.

"I think this is where we have problems," he said. "We don't have much to brag about, because unfortunately we do not have a fully developed musical stage. We don't have the kind of music that would enthrall our youth based on Ukrainian folkloric themes.

"In other words, I would say that this branch of art is underdeveloped. Of course, we do have some ensembles that have achieved fame at home and are also known in the West," he added.

"We need an operatic stage, we need such artists as Mokrenko, or Dmytro Hnatiuk, who perform Ukrainian folk songs in a traditional spirit. However, we should create, we should consider the needs of our youth, which is constantly listening to foreign music, or that of other republics in the Soviet Union. Especially popular now is a Latvian composer...we do not have such a composer who has a youth following, who could create a musical life and — youth is music," said Mr. Pavlychko.

"In art, the situation, is brighter...we have artists, true creators of a new era," the speaker continued. "One name that comes to mind is that of Ivan Marchuk, who is not familiar to Westerners. He is an artist who is not a member of the Artists' Union; at first they did not accept him and now that the union wants to accept him, he no longer wants to join," Mr. Pavlychko explained.

"In painting, we also have other names; as I see it, work is going in various directions. We have very interesting, very profound artists, who

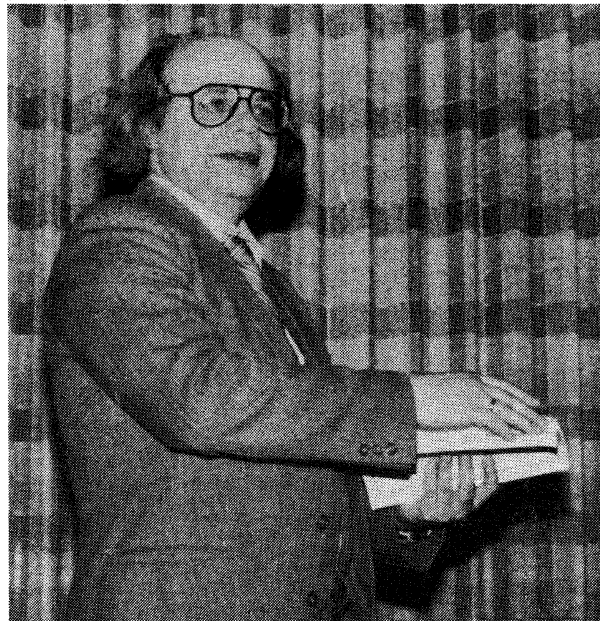
not only have a reputation in the Soviet Union, but in other socialist countries as well. Allow me to name one of them, who, if I'm not mistaken, currently resides in Toronto — Ivan Ostafijchuk."

Mr. Ostafijchuk happened to be in the audience that night, and Mr. Pavlychko, upon learning this, exclaimed affectionately, "Ivane, de ty, synku mий?" (Ivan, where are you, my son?).

Explaining that Mr. Ostafijchuk, who had just recently emigrated from Ukraine, could provide more detail about the contemporary art situation in Ukraine, Mr. Pavlychko was pleased that he had given proper credit to the emigre artist's work. He discussed Mr. Ostafijchuk's role in designing book covers for leading literary figures in Ukraine, including Lina Kostenko. Mr. Pavlychko also mentioned that two book jackets for his own collections of poetry had been designed by the artist.

"He is not only a book designer, but a most interesting expressionist, who not everyone can accept or understand," said the poet. "It would please me to see Ivan Ostafijchuk return to Lviv, to Ukraine, nonetheless, I hope that the fact that he is now in the West will not create a wall between him and Ukraine. We should strive toward achieving such goals that allow a writer or an artist to come from Ukraine to the West, not necessarily with a delegation, not necessarily by official invitation from some association, but simply by invitation from a friend... to live here a bit, to stay here, without watchful guardians... and Mr. Ostafijchuk has the opportunity to be a pioneer in this, to set a precedent," said Mr. Pavlychko.

"I wish him only the best on these Canadian lands among Ukrainians; however, I would like for him to continue to work for our literary circles, for our culture, even if it is from Canada... may he only have that opportunity," said Mr. Pavlychko.



Ivan Drach during a literary evening at Rutgers University in Newark, N.J.

We have the long-awaited book in stock

**Robert Conquest:**

### THE HARVEST OF SORROW

Soviet collectivization and the terror-famine  
New York, Oxford, Oxford University Press, 1986, pages 412.  
Price \$19.95.

This is the first full history of one of the most horrendous human tragedies of our century. The dekulakization, collectivization and terror-famine of 1932-1933 of the peasants in the Ukraine had a death toll higher than the total number of deaths for all countries in the World War I.

Svoboda Book Store

10 Montgomery Street, Jersey City, N.Y. 07302  
New Jersey residents add 6% sales tax

**BUY U.S. SAVINGS BONDS**

For the current rate call... **1-800-US-BONDS**

**THE UNA: MORE THAN  
AN INSURANCE COMPANY**

For more information call our Home Office, (201) 451-2200.

# News from Ukraine...

(Continued from page 1)

first of which, by Dr. Conquest of the Hoover Institution, came in for severe criticism by the Soviet side.

Progress Books in Toronto has published a volume (Douglas Tottle, "Fraud, Famine and Fascism: The Ukrainian Genocide Myth from Hitler to Harvard," Toronto, Progress Books, 1987) that purports to refute the arguments of Dr. Conquest that the famine was artificial; that it was created by Stalin; and that it was directed specifically against Ukrainians as an ethnic group.

Mr. Kulchytsky's article occupies the middle ground between these views. He makes several concessions to the Western analysis, but he ignores several important factors and denounces what he perceives as the "Ukrainian bourgeois nationalist" position on the events of 1931-1933.

Mr. Kulchytsky writes, for example, that, in contrast to the famine that occurred in 1921-1923 after World War I and the Civil War, the famine of the 1930s was rooted in "the disorganization of economic life in the countryside." Following the traditional Soviet line of argument, he attributes the main blame to the rural bourgeoisie, which, he asserts, tried in every way possible to impede the collectivization campaign.

Mr. Kulchytsky does, however, also place responsibility on local authorities for violating "Leninist voluntary principles" of collectivization. Not only was collectivization artificially boosted — many collective farms, for example, existed only on paper — but coercive methods were used to force peasant households to join the new farms.

In addition, collectivization in U-

kraine coincided with a period of administrative reorganization, he writes. Although the districts were abolished, there had not been time to establish an efficient oblast system with properly qualified personnel. The lack of communication between the center and collective farms meant that the bodies that eventually collected grain from the newly established collective farms were completely ignorant about the anarchy that prevailed within them.

During the purchasing campaign of 1931, the top authorities demanded from the leaders of districts and villages that plans be fulfilled at any cost, though these plans were unstable. Unaware of the real state of affairs on the spot, the republican bodies often increased the plan targets. At the same time, the local authorities failed to recognize the real potential of the collective farms. As a result, seed resources were frequently taken away even from those collective farms that had overfulfilled the set targets.

An "artificial" class war engineered by Stalin took place in the countryside, according to Mr. Kulchytsky. Extraordinary commissions arrived in villages in the regions of Kharkiv, Saratov, and Rostov-on-Don. In their demands for deliveries of grain from the peasants, they were guided not by the amount of grain actually harvested, but by the theoretical biological yield of the grain in the fields. Discrepancies in the totals were then attributed to theft.

Because about 50 percent of total obligatory grain purchases were "lost" in 1931, Stalin used repressive methods to ensure that this did not occur again the following year. In short, Mr. Kulchytsky is telling his readers that the famine occurred for reasons other than climatic conditions and that it was a

result of Soviet policies.

On the number of famine victims, however, he is less forthcoming. He takes issue with Ukrainian emigre historian Vasyly Hryshko, who attributed the famine to the ethnocidal policies of the Stalin government. He also notes that "nationalists" have falsified statistics to claim that there were between 8 million and 10 million famine victims in Ukraine.

He admits that the Ukrainian population fell from 31.2 million in the census of 1926 to 28.1 million in the census of 1939, but he attributes the rise of 28 percent in the Russian population over the same period to other factors, predominantly assimilation of other ethnic groups. As evidence for this statement, he points out that the increase in the Central Asian population over the same period was less than that of the Russians, even though the birth-rate among the Tadjiks, Uzbeks and Kirghiz was much higher than that among the Russians.

Mr. Kulchytsky fails to mention the census of 1937, which was suppressed by Stalin. This census is believed to have revealed a much greater decline in the Ukrainian population, but the figures were "amended" for the 1939 census. Moreover, although assimilation policies in Ukraine were not confined to the period from 1926 to 1939, a dramatic decline in the Ukrainian population only occurred between those two censuses. By 1959, a healthy increase of population had been recorded.

The stumbling block in Mr. Kulchytsky's argument, revealing though his analysis may be, is that he praises the policy of collectivization while criticizing the method used to implement it. In other words, he implies that, had Lenin's directives about the voluntary

nature of the process been adhered to, then none of the problems would have arisen. Yet the policies used in the 1930s were subsequently repeated, virtually wholesale, in the 1940s. And at those times when the process did become voluntary — for brief periods in 1930, in Western Ukraine in 1940-1941, and again before mass collectivization was officially imposed in the western borderlands in the early postwar years — the vast majority of peasants rejected the collective alternative.

It is possible that Mr. Kulchytsky's article is the first of several that will investigate the agricultural situation in the 1930s in more depth, and that subsequent articles will be more forthcoming on such questions as population losses. The revised Statute of the Collective Farm, which legalizes many existing practices, appears to indicate that the collective farm is to remain the principal unit of agricultural production. If that is so, a radical reinterpretation of the policy of collectivization does not appear to be in the offing.

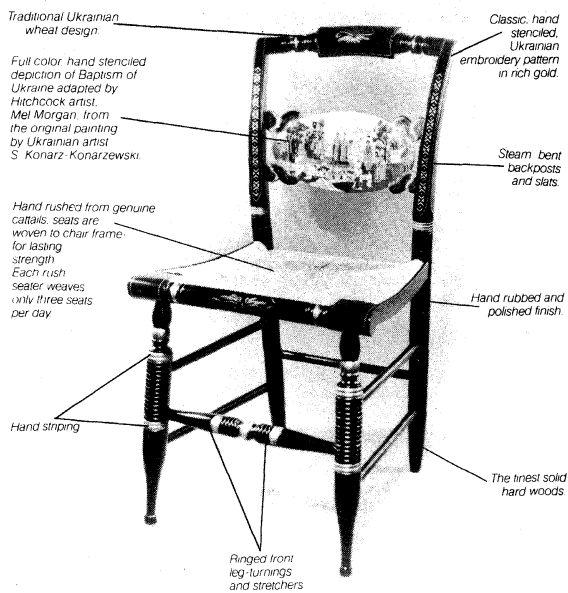
Share  
**THE Ukrainian Weekly**  
 with a friend

---

**UKRAINIAN SINGLES NEWSLETTER**  
 Serving Ukrainian singles of all ages throughout the United States and Canada.  
 For information send a self-addressed stamped envelope to:  
**Single Ukrainians**  
 P.O. Box 24733, Phila., Pa. 19111

## Commemorating 1,000 Years of Christianity in Ukraine — 988-1988 —

Heritage Promotions Proudly Presents  
A Limited Edition of One Thousand Magnificent Chairs  
Handcrafted Especially For Heritage Promotions  
By Hitchcock Chair Company, Since 1826,  
America's Most Famous Chairmaker.



This beautiful work of art is destined to become a collector's item and appreciate in value. The demand for this outstanding commemoration of a momentous event in Ukrainian history is tremendous.

Don't miss this opportunity to acquire your distinctive chair and to purchase others as valuable, cherished gifts for loved ones. Remember — **ONLY ONE THOUSAND** chairs are being handcrafted in this very limited edition.

Take advantage of the special introductory price and order today!

Price subject to change after April 25, 1988

Available exclusively through:  
**HERITAGE PROMOTIONS**  
 124 JUBILEE STREET  
 NEW BRITAIN, CT 06051  
 (203) 827-1777

### USE THIS HANDY ORDER FORM TO ORDER YOUR CHAIRS

I enclose my check or money order payable to Heritage Promotions for \$359 (plus 7½% sales tax of \$23.93 for Connecticut residents) for each limited edition Millennium of Christianity in Ukraine chair handcrafted by Hitchcock. This sum includes delivery to the address below which is in the continental United States.

Price subject to change after April 25, 1988.

ORDERED BY: (please print or type) \_\_\_\_\_ SHIP TO: (only if different from ordered by) \_\_\_\_\_

Name \_\_\_\_\_ Name \_\_\_\_\_

Street\* \_\_\_\_\_ Street\* \_\_\_\_\_

City \_\_\_\_\_ City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Daytime phone \_\_\_\_\_ Daytime phone \_\_\_\_\_  
 (Mon - Fri for carrier to arrange for delivery) (Mon - Fri for carrier to arrange for delivery)

\*Sorry, we cannot ship to P.O. Boxes. Please furnish complete street address

SEND ORDERS TO: HERITAGE PROMOTIONS  
 124 JUBILEE STREET  
 NEW BRITAIN, CT 06051

Please Allow At Least 10 Weeks For Delivery

## PREVIEW OF EVENTS

### April 22

**NEW YORK:** The Ukrainian Institute of America will host its annual "Easter Around the World" program, commemorating the Millennium of Ukrainian Christianity and featuring religious traditions, rituals, music and fare from various nationalities, at 6:30 p.m. at the UIA, 2 E. 79th St. Proceeds from contributions received will go towards funding programs fostering inter-cultural understanding. For information call the UIA, (212) 288-8660.

### April 23

**NEW YORK:** The Shevchenko Scientific Society will sponsor a public lecture, dedicated to the Millennium of Ukrainian Christianity, featuring a lecture by Roman Barkowsky on "A Synthesis of Two Views — the Pagan and Christian — in the 'Instructions of Prince Monomakh to his Children,'" at 5 p.m. in the society's building, 63 Fourth Ave., between 9th and 10th streets.

**ST. LEO, Fla.:** A pilgrimage to St. Leo Abbey, in honor of the Millennium of Ukrainian Christianity and the Marian Year, will take place today, beginning with a solemn pontifical divine liturgy at 11 a.m. which will be celebrated by Bishop Robert Moskal. A banquet will follow at 2:30 p.m. at the McDonald Center, along with a concert. For banquet tickets contact the Rev. Jerry Fedyk, (813) 575-1001.

**NEWARK, N.J.:** Branch 86 of the

Ukrainian National Women's League of America invites the public to attend an evening with Raisa and Mykola Rudenko at 5 p.m. in the gymnasium of St. John the Baptist Ukrainian Catholic School on Sanford Avenue. For information call Lydia Hajduczuk, (212) 228-0110.

**BALTIMORE, Md.:** Americans for Human Rights in Ukraine will hold a public meeting, featuring Bohzhen Olshaniwsky, AHRU president, at 7 p.m. at the Ukrainian Youth Center, 2301 Eastern Ave. The topics covered will include AHRU participation in last December's unofficial human rights seminar in Moscow, the current situation in Ukraine and AHRU fund-raising efforts for the Commission on the Ukraine Famine. For information call (201) 373-9729.

**PARMA, Ohio:** Fine Arts Consolidated Inc., will host an exhibit of major art works by Chicago artist Anatole Kolomayets, beginning with an opening reception, 4-8 p.m. at its gallery, 5244 State Road. Gallery hours are: Monday through Friday, noon-6 p.m.; Saturdays, 2-4 p.m.; and Sunday, noon-2 p.m. The exhibit will run through May 31. For information call (216) 351-4534.

### April 24

**NEWARK, N.J.:** Branch 86 of the Ukrainian National Women's League of America will sponsor an exhibit of art: works by graphic artist Vitaliy Lytvyn, beginning at 12:30 p.m., in the gymnasium of St. John's Ukrainian Catholic School on Sanford

Avenue. The exhibit will be on display already on Saturday, April 23, before and after the program featuring Mykola and Raisa Rudenko.

**NEW YORK:** The Nova Chamber Ensemble will present a concert at 5:30 p.m. at the Ukrainian Institute of America, 2 E. 79th St. As a special tribute to Ukrainian composer Vasyl Barvinsky on the 100th anniversary of his birth, the ensemble will perform his Piano Trio in A minor. The program will also include, the Haydn Piano Trio No. 6 in D Major and Dvorak Piano Quartet in E Flat Major, Op. 87. Suggested donations are \$10, and \$6 for senior citizens and students. For more information, call the UIA, (212) 288-8660, or Laryssa Krupa, (212) 260-3891.

### April 26

**ROCHESTER, N.Y.:** The Rochester Chapter of the Association for Ukrainian-Jewish Contacts is sponsoring a meeting with Yakiv Suslensky, founder of the association, from Israel. Mr. Suslensky will speak in Ukrainian during the meeting, beginning at 7:30 p.m. in the cafeteria of St. Josaphat's School. Admission is \$5, free for students. For more information call Prof. Tratch, (716) 381-8006.

### April 29

**HAMTRAMCK, Mich.:** The Immaculate Conception Ukrainian Catholic High School will stage its annual play at 7:30 p.m. at the school audi-

torium, 11680 McDougall. This year, in commemoration of the Millennium of Christianity in Rus'-Ukraine, the school will present Volodyslav Kowalczyk's "Volodymyr the Great."

### April 30

**IRVINGTON, N.J.:** Branch 28 of the Ukrainian National Women's League of America will present an evening of music, poetry and drama, "Musika i Slovo," in honor of the late Vala Kalyin-Mahmet, featuring performances by Daria Horodnynska-Karanych, Rafael Wenke, Iwanna Kononiw and Boris Bazala, as well as a scene from "The Legend of the Lilley of the Valley" by Irene Dybko, starring Christine Terlecky, Natalie Kudyk, Gregory Hywel, Maria Holynaty and students from St. John's Ukrainian Catholic School in Newark, at 6 p.m. in the Ukrainian National Home, 140 Prospect Ave.

### ONGOING

**CLEVELAND, Ohio:** A religious art exhibit, marking the Millennium of Ukrainian Christianity, will run through April 24 at the Hallinan Center, 11303 Euclid Ave. Exhibit hours are: Saturdays, 3-7 p.m.; Sundays, 10 a.m. to 3 p.m.; and Monday through Friday, 11 a.m. to 3 p.m. The exhibit is sponsored by the Ohio Committee to Commemorate the Millennium of Christianity in Ukraine, Inc.

### Film project..

(Continued from page 4)

cial relationship with the Ukrainian community. In helping the company, the community maybe helping itself in getting the word out about Ukrainian culture and identity — at least that is the hope of these aspiring film producers.

Of course, they cannot include everything and anything, said Mr. Child, but the company is going to

give a representation of the events and their spirit. And the film is "not a panacea, it will not 'enlighten' everyone (who sees it). Some will refuse to be enlightened," Mr. Child added.

But the group believes that film is the best medium to present the Ukrainian message to the public and the best souvenir of 1988.

Information about events may be sent to: New Horizons Films, P.O. Box 14-8500, Chicago, Ill. 60614-8500, Attention: Paul Pawluk.

### Balts recall...

(Continued from page 2)

Estonia and Lithuania."

The Joint Baltic American National Committee, which organized the event, left a letter intended for General Secretary Gorbachev in the Soviet Embassy's mailbox.

The letter stated (in part):

"Whereas, on June 14, 1941, the first mass deportations of thousands of innocent citizens of the Baltic States were carried out by the Union of Soviet Socialist Republics;

"Whereas, as a continuation of the brutal forced collectivization of farms,

### Ukrainian Catholic...

(Continued from page 4)

Ukrainian Catholic Church, especially within his own parish."

The bishop congratulated Post 401 on its choice of Bohdan Lastowewy, whose lengthy, loyal and dedicated service to his Church is matched only by his loyalty and devotion to his community.

Mr. Lastowewy was born in Lviv, where he completed his studies, attaining a master's degree in law. He served as a judge until the Soviet invasion in 1944.

He was most active in the Association of Ukrainian Catholic Students (Obnova) and was instrumental in organizing the memorable "Rally of Ukrainian Youth for Christ" in Lviv during 1933, under the auspices of Metropolitan Andrey Sheptytsky.

In the United States, he served the Ukrainian community by being active in the Self-Reliance Association serving in many capacities including the presidency.

He also became actively involved

on March 25, 1949, Stalin deported almost 200,000 Estonian, Latvian, and Lithuanian farmers and their families to Siberia, most never to be seen again;

"Whereas, even the Soviet-controlled press in Latvia and Estonia has begun to admit that several mass deportations took place after the USSR invaded Estonia, Latvia, and Lithuania in 1940;

"We demand that the Soviet government, which continues to illegally and militarily occupy the Baltic States, pay reparations to the Estonian, Latvia and Lithuanian people and to all individuals and families who have suffered directly or indirectly as a result of the genocidal Soviet policy of displacement of population for political reasons."

with the building committee of the new St. George Church. He was for many years, secretary of Branch 184 ("Verkhovyna") of the Ukrainian National Association.

Principal speakers at the luncheon were the Very Rev. Patrick Paschak OSBM, vicar-general of Stamford and pastor of St. George Ukrainian Catholic Church; and Roman Huhlewych, president of the New York Metropolitan Committee Commemorating the Millennium of Christianity in Ukraine. Acting as master of ceremonies was Dr. Walter Baron. Peter Switnicki was coordinator of the event.

Representatives of organizations present were R. Dugal, N.Y. State Department CWV; N. Rywak, Queens County CWV; E. Zabniak, Holy Cross Post 1619; J. Czernyk Ukrainian American Veterans Post 7; R. Hayetskyj, 1st Division of the Ukrainian National Army, K. Hryhorowych, Brody Lev; R. Danyluk, Ukrainian National Home; Dr. I. Sierant, Self-Reliance (N.Y.) Federal Credit Union; M. Juzeniw, Self-Reliance Association; P. Haryayda, Lemko Society.

### UKRAINIAN HERITAGE DEFENSE COMMITTEE

and the

### SUPREME EXECUTIVE COMMITTEE

of the

### UKRAINIAN NATIONAL ASSOCIATION

call upon you to

## DONATE FUNDS

for their work and actions:

1. To promote the Ukrainian Story
2. To counter inaccuracies about Ukrainians
3. To protect the civil rights of Ukrainians.

Please mail donations by check or money-order to:

UKRAINIAN HERITAGE DEFENSE FUND  
c/o Ukrainian National Association  
30 Montgomery Street, Jersey City, N.J. 07302

and include the following form, completed with the amount of donation, your name and address.

Amount of donation .....

Name .....

No. and Street .....

City .....

State .....

Zip code .....