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Analysis of Soviet press

Article by Dziuba compares national poets Shevchenko, Petofi

by Verena Rakoczy

NEW YORK — The March 1985 issue of *Ukrainska Mova i Literatura v Shkoli* (Ukrainian Language and Literature in School) carried an article by Ivan Dziuba titled "Shevchenko and Petofi."

What is interesting about the article is that it is written by Mr. Dziuba and that the topic is national consciousness and Ukrainian nationalism — the theme of his famous book "Internationalism or Russification?" the thesis of which Mr. Dziuba later recanted.

On this occasion, however, Mr. Dziuba broaches this topic through a comparative analysis of the works of two great national poets — the Hungarian Sandor Petofi (1822-1849) and Taras Shevchenko (1814-61), who is considered the poet laureate of Ukraine.

Mr. Dziuba's essay can be read on two different levels. On the explicit level, the article can be read as an academic exercise in comparative literary criticism and Marxist sociology of literature.

Mr. Dziuba points out the similarities between Petofi and Shevchenko in terms of personal, socio-historical and literary affinities. Certain character traits and personal development as well as literary styles, images, motifs and functions of their poetry, their national, cultural and political activism, their historical significance and the place they occupied in the national consciousness of their respective nations — all these elements are brought out in Mr. Dziuba's comparative analysis.

But the key basis for comparison in the article is the specific socio-historical context in which the poets and their works developed.

"The crucial and decisive moment of this affinity resided in the fact that in Hungary as well as in Ukraine the question of social liberation was organically intermeshed with the question of national liberation to such an extent that both developed into one single great historical task — one which Engels referred to as 'the inevitable struggle of each people for its existence as a nation.'

"That is why in the poetry of

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Ivan Dziuba in a photo from the 1960s.

Shevchenko and Petofi, as in that of few other great poets, themes of social and national liberation are so integrally united; that is why 'freedom' — the central idea in their poetry, means at once social and national freedom as well as national self-rule," writes Mr. Dziuba.

The author shows that Petofi and Shevchenko became the national poets, respectively, of Hungary and Ukraine because they embodied the social and national aspirations of their people, and that they could embody these aspirations because they, in turn, as poets, drew their inspiration from the creativity of folk traditions.

By fusing the aesthetic and the social and political elements of the Romantic populist tradition, they became both national and revolutionary poets. Mr. Dziuba quotes Petofi: "Once a people are masters of their poetry, then they will come nearer to being masters of their politics. And this is the task of our times."

It is true that Mr. Dziuba's analysis does not go beyond the socio-historical context of the Austro-Hungarian and Russian empires, nor does it draw the political implications of Petofi's and Shevchenko's poetry for the contemporary situation. But Mr. Dziuba's essay can also be read at an implicit level as an Aesopian literary exercise, a technique which since time immemorial writers have used to evade the wrath of political and ideological censors.

One may ask: What is the political significance of comparing Petofi and Shevchenko?
(Continued on page 16)

30 New York congressmen score education officials' treatment of famine

WASHINGTON — Thirty of New York State's 34 congressmen — 15 Republicans and 15 Democrats — have signed a letter to State Education Commissioner Gordon M. Ambach and Gov. Mario Cuomo sharply criticizing the New York State Department of Education for what they say is "an affront to Ukrainian Americans and a disservice to the students of New York State."

The 30 congressmen say they are "dismayed" that the Department of Education has decided to delete from the final draft of the Teacher's Guide for the "Teaching About the Holocaust and Genocide" program the previously planned section about the Soviets' 1932-33 forced famine in Ukraine.

They remind Mr. Ambach and Gov. Cuomo that more people — 7 million Ukrainians — died in the Communist holocaust in Ukraine than even in the Nazi holocaust, and they ask that what they call "perhaps the largest mass murder in this century" be studied "as an integral part" of "Teaching About the Holocaust and Genocide."

The letter was initiated by Fred J. Eckert, Republican from Rochester.

The other congressmen from New York who signed the letter are: Sam Stratton, Democrat from Schenectady;

Frank Horton, Republican from Rochester; Gary Ackerman, Democrat from Queens; Joseph Addabbo, Democrat from Ozone Park; Mario Biaggi, Democrat from Bronx; Sherwood Boehlert, Republican from Utica; Bill Carney, Republican from Hauppauge; Joe DioGuardi, Republican from Scarsdale; Tom Downey, Democrat from West Islip; Hamilton Fish, Jr., Republican from Millbrook; Robert Garcia, Democrat from the Bronx; Ben Gilman, Republican from Middletown; Bill Green, Republican from New York City; Jack Kemp, Republican from Hamburg; John LaFalce, Democrat from Tonawanda; Norm Lent, Republican from East Rockaway; Stan Lundine, Democrat from Jamestown; Tom Manton, Democrat from Queens; David O'B. Martin, Republican from Canton; Ray McGrath, Republican from Valley Stream; Matt McHugh, Democrat from Ithaca; Guy Molinari, Republican from Staten Island; Robert Mrazek, Democrat from Huntington; Henry Nowak, Democrat from Buffalo; Major Owens, Democrat from Brooklyn; Charles Rangel, Democrat from New York City; James Scheuer, Democrat from Douglaston; Jerry Solomon, Republican from Glens Falls; and

(Continued on page 3)

House members seek support for OSI

WASHINGTON — Six members of the House of Representatives were seeking co-signers in Congress last week on a letter to the president urging continued support for the Justice Department's Office of Special Investigations (OSI) in light of recent objections voiced by East European groups calling for a congressional investigation of OSI procedures.

The letter appears at a time when various ethnic American organizations, including Americans for Due Process, Americans Against Detamation of Ukrainians and Americans for Human Rights in Ukraine, are urging a probe into the Nazi-hunting agency's methods, including its continued use of Soviet-supplied evidence and videotaped eyewitness testimony.

Reps. Silvio Conte (R-Mass.), Gary L. Ackerman (D-N.Y.), Hamilton Fish Jr. (R-N.Y.), Barney Frank (D-Mass.), John E. Porter (R-Ill.) and Jim Moody (D-Wis.) circulated a letter dated June 19 asking members "to reiterate congressional support for the mandate of this agency" established in 1979 to look into cases of U.S. residents suspected of being Nazi war criminals.

The "Dear Colleague" letter also included the text of the letter to Presi-

dent Ronald Reagan, urging him to join the co-signers "in expressing your personal support for the significant work of this important agency."

The letter also treated the OSI's pursuit of deportation proceedings for suspected war criminals living in the United States "under false pretenses."

"Many of these individuals gained access to our country by purposefully withholding information from U.S. government officials regarding past involvement in Nazi criminal activities," the letter said. "We are confident that you would agree that those who perpetrated crimes against the Jews and other victims of Nazism should not be afforded the privilege of residence in our country. This is why we so emphatically support the work of the Office of Special Investigations."

The congressmen continued: "Our concern, however, regards an effort in some quarters to discredit the achievements of the Office of Special Investigations. In light of the recent attacks on OSI, we believe it is time to reaffirm our commitment to sustaining the work of this agency. As members of Congress, we will continue to support the Office of Special Investigations and we respectfully urge you to publicly express your support as well."

A life of suffering for Christ: Lidia Vins

The following eulogy is reprinted from *Keston News Service*. Michael Bourdeaux is the general director of *Keston College*.

by Michael Bourdeaux

1937. A small wooden house in Omsk, Siberia. A family is sitting and quietly passing the time in the humble surroundings, no different, it seemed, from thousands of others keeping their heads down during the Soviet purge. But a little boy there noticed something unusual. They had only one precious possession: a gospel. The boy could scarcely believe his eyes when he saw his father cutting out the pages along the spine, while his mother opened the lining of her husband's coat and sewed the pages inside. Soon the whole book disappeared. Then, when a knock came at the door, the boy understood.

The boy was Georgi Vins. His father, Peter, went out to face his persecutors for the last time. He never saw his family again and died in a labor camp six years later at age 45. But the bible had gone with him into prison. This was one of the incidents which toughened Georgi mentally and prepared him eventually to face decades of persecution himself because of his determination to fight for religious liberty for his Baptist community.

Lidia Vins, his mother, died on May 19, at age 78. Before the last five years of her life in exile in America, this redoubtable woman experienced a full half century of persecution. She observed and stood strong over "Three Generations of Suffering," to use the title of the book, now unfortunately out of print, in which Georgi writes so tenderly of her. When one observes such characters as Mrs. Vins, the miracle of the survival and revival of the Christian faith in the Soviet Union becomes a little more comprehensible.

During her more than 40 years of widowhood, Mrs. Vins watched her

son grow up and eventually challenge the Soviet state over the legality of its treatment of believers. Khrushchev's attack against the Church in the early 1960s saw Georgi come to the forefront as a man of utter integrity and even greater toughness. After his first imprisonment in 1966, Mrs. Vins became one of the leading figures in the Baptist Council of Prisoners' Relatives. Formed just two years earlier, this group rapidly became one of the world's outstanding human-rights movements, and the first of its kind under a Communist system. Over the next 20 years, the KGB never ceased trying to suppress it, but it has never stopped sending regular and reliable information about wrongful imprisonment to the West. For nearly two-thirds of this time Mrs. Vins was either one of its leaders or in prison herself.

She was arrested in December 1970 at the age of 63 and sentenced to three years of imprisonment, mainly because of her leadership role in the Council of Prisoners' Relatives. After her son's dramatic expulsion from the Soviet Union in April 1979, she soon followed him into a foreign exile which was scarcely voluntary. Even here she was denied the rest of body she so fully deserved and her last years were dogged by suffering from cancer, though she eventually died of a stroke. But in spirit she never yielded — an example not only to two generations of her own family whose faith she so strongly influenced, but also to countless others.

At her trial on February 9, 1971, Mrs. Vins had said:

"Our council is mainly composed of women; mothers and wives from all the republics. We could not sit around with our arms folded when our children and our husbands were suffering."

There was always suffering in her life, but no one ever did more to counter fierce persecution with action unguided by selflessness and devotion.

Marina Rumsishkaya, neither of whom know the defendant, according to USSR News Brief.

Nothing was found in the woman's home, but agents looking through Mr. Smushkevych's home reportedly confiscated three copies of a questionnaire asking readers to comment on the Chronicle of Current Events, a samizdat publication.

Mr. Yefremov was accused of circulating the chronicle and photocopying the works of underground poets. He was charged with "anti-Soviet slander" under Article 190-1 of the Russian SFSR Criminal Code.

Soviets bomb Pakistan

ISLAMABAD, Pakistan — President Muhammad Zia ul-Haq for the first time accused Soviet pilots of bombing Pakistani territory along the border with Afghanistan, reported The Christian Science Monitor, citing a June 9 Pakistani television broadcast.

President Zia, who has long avoided criticizing Moscow over Afghanistan, said Islamabad might have to revise its restrained position if cross-border attacks continued.

Soviet feature film attacks Radio Liberty's Ukrainian Service

by Bohdan Nahaylo

A new Soviet feature film which attacks the Ukrainian Service of Radio Liberty has apparently failed to live up to expectations.

Billed as an incisive political thriller and an important work of counter-propaganda, the latest production of the Kiev Film Studios named after Oleksander Dovzhenko, "Can-Can in an English Garden," was given considerable advance publicity in the Soviet media. Yet after its screening earlier this month at the 18th All-Union Film Festival in Minsk, the film has been scored by a Soviet critic for its stereotype and unconvincing approach to its subject.

Set in Radio Liberty's Munich headquarters on the edge of the city's English Garden, the film's plot is a spy story with a difference. Maksym Rutkovsky, a young writer from Kiev, visits West Germany and decides to remain in the West. Eventually, he is accepted for employment in the Ukrainian section of Radio Liberty and ends up working alongside "Ukrainian bourgeois nationalists," "traitors to the Soviet fatherland," and their American "paymasters." He falls in love with the section chief's Russian secretary and deviously obtains promotion, by betraying the "nationalistic" schemes of some of his colleagues to U.S. intelligence agents "Lodocsen" and "Henrich." Just as he is about to gain access to Radio Liberty's "lists of informers," Rutkovsky is found out to be a Soviet agent. A group of nationalist enforcers seizes him and metes out rough justice.

Writing in *Sovietskaya Rossiya*, P. Smirnov emphasizes that the makers of "Can-Can in an English Garden" are the first Soviet filmmakers to tackle "the theme of unmasking the ideological sabotage that is being carried out against our country by numerous Western 'radio voices'."

He welcomes their initiative, but points out that when "an important theme" is taken on, even more is expected of the makers. There has to be not only a greater than average mastery of film techniques, but also a more imaginative approach. Evidently, the makers of "Can-Can in an English Garden" failed in this respect.

Mr. Smirnov delivers a devastating critique of the film, charging that its makers have presented an oversimplified and cliché-ridden picture that is unlikely to satisfy Soviet audiences. The film's hero, it turns out, is simply too good to be true.

According to the reviewer, "against the background of one-dimensional cardboard caricatures of villains who flash across the screen, the particularly noble and positive [character] Rutkovsky looks so outstanding that you wonder why the professionals from the CIA do not realize that he is a Soviet agent."

With its shallow portrayal of characters other than that of Rutkovsky, the film fails to bring home the "moral degeneration" of those engaged in "ideological subversion" against the Soviet Union. From Mr. Smirnov's review, it would seem that the only successful aspect of the film is its depiction of Munich's night life and the "sweet life" in the West generally.

The unfavorable initial reception of the film comes as quite a surprise. Valeriy Pidpaly, the film's director, is certainly experienced in making films attacking "Ukrainian bourgeois nationalists" (he has two earlier ones to his name), and much was made in the Soviet press about the fine group of actors he had assembled for "Can-Can in the English Garden."

More importantly, the theme of "radio sabotage" has become very prominent in the Soviet media in recent years, and it might be expected that the first feature film devoted to this question would have its shortcomings overlooked by the Soviet press.

On the other hand, there has recently been increasing emphasis on revamping ideological and counter-propaganda work, and it may be that a fairly conventional and uninspired treatment of this subject that might have been deemed adequate last year, is no longer so now that Mykhail Gorbachev is at the helm.

Insurgents' bomb kills 140 persons

ISLAMABAD, Pakistan — About 140 people were killed when a bomb planted by the Afghan rebels wrecked a large building in Mazri-Sharif in northern Afghanistan, reported Reuters on June 17 citing rebel sources.

The insurgents said that the bomb, which exploded June 5, destroyed the second and third stories of the three-story Haji Saleem Shah building. They quoted witnesses as saying most of those killed were members of the ruling Communist Party. No independent confirmation of the report was immediately available.

KGB searches two homes

JERSEY CITY, N.J. — Agents of the KGB, the Soviet secret police, last month searched the homes of two persons in connection with the case of Naum Yefremov, who was arrested in Rostov-on-Don in February and charged with circulating underground literature.

The searches were carried out at the homes of Borys Smushkevych and

Jewish activist warned

JERSEY CITY, N.J. — Jewish emigration activist and former Soviet political prisoner Yevgeny Lein was recently warned that he could be charged with "parasitism" if he does not find work, according to dissident sources.

The 46-year-old mathematician, a resident of Leningrad, has been unable to find work in his field since being released from compulsory labor in late 1982. He was arrested on May 17, 1981, and sentenced to two years' hard labor after being convicted of "anti-Soviet slander" for activities with the Jewish emigration movement.

He served his term in Chernogorsk in central Siberia.

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150 celebrate Baltic Freedom Day

ROCKVILLE, Md. — Over 150 Baltic and government representatives attended the reception held June 18, to commemorate *Baltic Freedom Day* (June 14, 1985.) The reception was sponsored by the Joint Baltic American Freedom League (BAFL).

U.S. Reps. William Carney (R-N.Y.), Don Ritter (R-Pa.), Helen Bentley (R-Md.), William Green (R-N.Y.), and Paul Kanjorski (D-Pa.), all co-sponsors of House Joint Resolution 263 on Baltic Freedom Day, addressed the Balts present at the reception.

"Our doors are always open to you, even if some of you may not be constituents," stated Rep. Kanjorski.

Others who participated in this occasion were: Linas Kojelis, associate director of the White House Office of Public Liaison; Pat Neiburg, director of the Voice of America language programs; the charges d'affaires of the Estonian, Latvian and Lithuanian

legations; and Department of State officials.

The purpose of the reception, held in the Post Office and Civil Service Committee room, was twofold: to observe the 45th anniversary of the United States non-recognition policy toward the illegal and forcible incorporation of Estonia, Latvia and Lithuania into the Soviet Union and to acknowledge Baltic Freedom Day (June 14, 1985), which allowed for the commemoration of the 45th consecutive year that the United States continues to stand behind these small and persecuted countries.

The reception capped a week of activities including demonstrations in New York, San Francisco, Detroit, Washington, Cleveland and Seattle.

JBANC represents and is financed by the three central Baltic organizations, the Estonian American Council, the American Latvian Association and the Lithuanian American Council.

Assemblyman scores Education Department

ALBANY, N.Y. — In a letter to New York State Education Department Commissioner Gordon M. Ambach, Assemblyman Dennis T. Gorski (D-Buffalo) voiced his opposition to the removal of a section that covers the Ukrainian famine and the Cambodian genocide from the teaching guide titled "Teaching About the Holocaust and Genocide." The guide is to be part of the social studies secondary curriculum in New York State.

Mr. Gorski stated, "I have received numerous letters protesting the decision, both from Ukrainian organizations and constituents of Ukrainian descent. As their representative, it is my duty to inform you of the magnitude of objection raised in western New York."

In addition Mr. Gorski pointed out that he is personally interested in seeing the Ukrainian famine covered in high school history courses. As a result of his sponsorship of the annual legislative resolution commemorating Ukrainian Independence Day, Mr. Gorski has read several accounts of the famine and other instances of repression of the Ukrainian nation by the Soviet regime. An American of Polish descent, Mr.

Gorski said he believes that the famine of 1932-33 provides a stark, historical example of the potential for Soviet repression of the highest degree — genocide.

"It is incumbent upon all Slavic peoples, and indeed the world, to remember that genocide can rear its ugly head in any form and against any people — Jews, Armenians, Cambodians and Ukrainians," the Gorski letter continued. "New York State's apathy translates into tacit condonation of policies which have brought and continue to bring untold misery to millions of persons."

Assemblyman Gorski said that the section on the Ukrainian famine will be returned to the main teaching guide, specifically the third volume, from the supplemental or companion volume to which it has been relegated.

It will not detract from the major topic covered, the Jewish Holocaust of World War II. Rather, it will shed light on the fact that no person, group, or nation is immune from repression. When one man, woman, or child is the victim of genocide, all of mankind is the victim," Mr. Gorski concluded.

30 New York...

(Continued from page 1)

George Wortley, Republican from Fayetteville.

Reps. Charles Schumer and Edolphus Towns, both Democrats from Brooklyn, were out of town at the time the letter was being circulated.

Reps. Stephen Solarz (D) of Brooklyn and Ted Weiss (D) of New York City declined to sign the letter, sources told The Weekly.

The text of the legislators' June 18 letter reads:

"We understand that the New York State Department of Education is developing a program called 'Teaching About the Holocaust and Genocide.' We are dismayed to learn that a small section of the teacher's guide on the forced famine in Ukraine has been omitted in the final draft.

"Seven million Ukrainians died in 1932-33 as a result of Stalin's forced starvation. This event marks perhaps the largest mass murder in this century; indeed, more people died under Stalin's policies in Ukraine than died in the Nazi Holocaust.

"We do not agree with the Education Department's decision to relegate the



Rep. Fred J. Eckert

forced starvation in Ukraine to secondary status, to treat it merely as a footnote. This is an affront to Ukrainian Americans and a disservice to the students of New York State.

"As members of the New York State Congressional Delegation, we respectfully request that you resist this effort on the part of the Department of Education to minimize the overwhelming historic tragedy of the murder of 7 million Ukrainians. We ask that the appropriate sections be restored to their former status as an integral part of the educational materials on the subject."

Congressional hearing says human rights a condition for improved relations

by Mykhailo Bociurkiw

WASHINGTON — The Reagan administration was urged to make respect for human rights a condition for improved bilateral relations with the Soviet Union during a congressional hearing into the Ottawa human-rights parity held here on June 25.

The four-hour hearing, attended by members of both houses of Congress and the Commission on Security and Cooperation in Europe, reviewed U.S. policy at the six-week experts meeting on human rights which ended June 17 amid disagreements between East and West.

Sens. Gordon Humphrey (R-N.H.) and Malcolm Wallop (R-Wyo.) sharply criticized the Reagan administration's approach to human rights and called upon their congressional colleagues to withhold approval of Soviet-U.S. agreements until the USSR takes steps to improve its treatment of citizens.

"I am outraged at recent U.S. initiatives to renew and expand trade agreements with the Soviet Union," said Sen. Humphrey. He charged that the Soviets are allowed to "break every human-rights accord" and "thumb their nose at international law" while the United States continues to enter into trade and other agreements with the Soviet Union.

Although the Reagan administration has said it will not link human rights to arms-control agreements, the U.S. delegation in Ottawa said that "the field of human rights is inextricably linked to all aspects of improved bilateral relations."

"The importance of human rights in bilateral relations with other countries was stressed by State Department officials at the hearing.

Degree of linkage

"The question in our foreign policy today is not whether we should make human-rights concerns a factor in bilateral relations with other countries, but rather the degree to which we do so in specific cases," said Gary Matthews, the deputy assistant secretary of state for human rights and humanitarian affairs.

Mr. Matthews added that the United States must encourage its allies to "make human-rights concerns an essential factor in all aspects of our relations" with Warsaw Pact nations which continue to persecute their citizens.

"We have now reached a point where there can be no dialogue between the U.S. and the Soviet bloc, or many other Western nations and the bloc, without discussion of human-rights concerns," said Mr. Matthews.

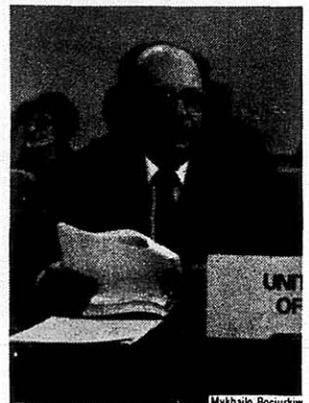
Despite assurances from administration officials that concessions will not be granted to Warsaw Pact countries unless they live up to their human-rights promises, sources on Capitol Hill said that U.S. negotiators in Geneva and at the Stockholm Conference on Confidence and Security-Building Measures and Disarmament have been reluctant to bring up human-rights concerns.

A source at the Wilson International Center for Scholars in Washington attributes U.S. reluctance to emphasize human rights to a shift in priorities by the Reagan administration.

"Currently, the Soviets pay no penalty for suppressing human-rights activities," said the source.

No longer serious

Sen. Alfonse D'Amato, the chairman



Ambassador Richard Schifter at the Ottawa conference.

of the Commission on Security and Cooperation in Europe, said at the hearing that he believes the Soviets are convinced that the United States is no longer serious about human rights. In order to force the Soviet Union into honoring its pledges to its own people, he said that Congress must insist on compliance with past agreements before entering into new ones.

Sen. D'Amato added: "Failure to insist on compliance reflects a lack of political will. Failure to insist on compliance leads the other party to lose respect for you at the negotiating table and in bilateral relations generally... I very strongly believe that when negotiating with an adversary who has a proven track record of flouting provisions of treaties and agreements, we must have verification and demand compliance."

Media scored

The Western media, and specifically The Washington Post, came under fire for giving scant coverage to the Ottawa meeting. Ambassador Richard Schifter, chief of the U.S. delegation to the meeting, said that West European and short wave services did a better job of covering the six weeks of deliberations than did the major North American news organizations.

Rep. Lantos also criticized the media for doing a bad job in Ottawa and said that the lack of coverage might be indicative of the apathy people have towards human rights.

"We've got to be honest in recognizing that there is boredom amidst Congress, the media and the public in the field of human rights," said Mr. Lantos. "If The Washington Post chooses to ignore the 10th commemorative session (of the Helsinki Accords), that tells volumes on what has happened to the priority that the public, media and Congress has had to human rights."

Mr. Schifter and others at the hearing agreed that increased resources for the United States Information Agency and the Voice of America would help generate support and awareness of the Helsinki process in the West.

Although there were some tense moments during the question and answer session between Mr. Schifter and members of the House and Senate, the chief U.S. envoy to the Ottawa meeting was praised for representing the United States during the six weeks of difficult and agonizing negotiations.

New cardinal visits Ukrainian Catholics



Cardinal Myroslav Lubachivsky celebrates liturgy at St. George Ukrainian Catholic Church in New York. With him are Bishop Basil Losten and the Rev. Patrick Paschak.

NEW YORK — Newly consecrated Cardinal Myroslav Lubachivsky arrived in North America to visit Ukrainian Catholic communities throughout the United States and Canada.

Although the cardinal had planned an extended tour, visiting the various parishes, his trip was cut short on Wednesday, June 26, when the pope summoned him to Vatican City to receive the pallium, an ecclesiastical collar bestowed upon hierarchs of the

Catholic Church as a symbol of jurisdiction. It consists of a band made of white lamb's wool, passing around the shoulders and hanging down in front and back.

The cardinal had already visited the major Ukrainian Catholic parishes in New York and Chicago. He had been scheduled to attend the Youth for Christ convention in Stamford the weekend of June 28-30.

Suspended married priests reinstated

TORONTO — Suspensions of the three Ukrainian Catholic priests accused by the Vatican of having been ordained illegally were officially lifted. The Catholic Register recently reported.

The Revs. Andrew Kormanik, Terry Lozynsky and John Girhiny, married priests of the Eastern rite, received letters from the Sacred Congregation for the Oriental Churches ending all censure and allowing them to continue with their duties. The priests, suspended following their 1975 ordinations by then Auxiliary Bishop Michael Rusnak, were ordained because of a shortage of local Eastern rite priests.

In its letter, the congregation said it was "motivated by the desire to give spiritual peace, after having heard the favorable opinion" of Bishop Isidore Borecky. The letter was signed by Cardinal Wladyslaw Rubin, prefect of the secretariat, and its secretary, Archbishop Myroslaw Marusyn.

According to The Register, the priests were ordained at a time when North

American dioceses were under strict Vatican orders not to ordain married priests of the Eastern rite. A 1984 letter from the Sacred Congregation of the Eastern Churches said the three were ordained "illicite et in fraudem."

But Eastern rite ordinations at that time were still being granted in special cases by the Vatican, and, sources told the Register, Bishop Rusnak, who is now Eparch of Canadian Slovaks and is based in Unionville, Ont., believed he had special verbal permission to ordain the men.

All three continued with their duties despite the suspension and were reminded of that suspension in a terse letter from the Sacred Congregation last September.

The Rev. Lozynsky, pastor of St. Demetrius Church in Weston, Ont., told the Catholic publication he is glad the matter has been resolved.

"It's like a wound that's been festering," said the priest who married his wife, Veronica, in 1969 and has two children.

N.J. commission surveys curricula

TRENTON, N.J. — The Governor's Commission on Eastern European and Captive Nations History has mailed a questionnaire on East European studies to all secondary schools in New Jersey.

By the time the survey is completed at the end of June, the commission — which was established to conduct a thorough study of school curricula dealing with the history of the peoples of Eastern Europe — will be able to assess the status of East European studies in the state and make

recommendations.

Last year, Gov. Thomas H. Kean signed an Executive Order 69 which established the Commission on Eastern European and Captive Nation History.

The New Jersey Commission is the first of its kind in the nation, created in response to growing concern on the part of many citizens of New Jersey about the inadequacy of such studies and about the implications of this situation in terms of U.S. national interests and

(Continued on page 13)

Americans for Due Process say B'nai B'rith report is slanderous

WOODHAVEN, N.Y. — Americans for Due Process, a group that monitors the activity of the Office of Special Investigations, has charged that the B'nai B'rith Anti-Defamation League's report titled "The Campaign Against the U.S. Justice Department's Prosecution of Suspected War Criminals" is of a "slanderous and defamatory nature."

ADP, which is one of five ethnic organizations that, according to the ADL report, was "founded for the sole purpose of opposing the Justice Department's prosecution of Nazi war criminals," reacted to the report with a letter to the B'nai B'rith's national chairman, Kenneth J. Bialkin. The charges made in the report are "either exaggerated or have no basis in fact. We consider them to be of a slanderous and defamatory nature," noted the ADP's June 13 letter.

Named in the B'nai B'rith report along with ADP were: the Coalition for Constitutional Justice and Security based in Los Angeles, the Committee Against the Use of Soviet Evidence (Cleveland), the Committee to Defend Lithuanian Rights (Chicago) and the Latvian Truth Fund (New York).

Abraham H. Foxman, associate national director of the ADL and head of its International Affairs Division, said the attempt to halt the OSI's Nazi war criminal prosecutions — including abolishing the OSI — is a "propaganda campaign which sometimes includes anti-Semitism and denial of central facts of the Nazi Holocaust in which 6 million Jews were annihilated."

A special consultant for this report was Eli M. Rosenbaum, formerly a prosecutor with the Office of Special Investigations (OSI).

The ADL report states that some ethnic organizations have implied that the OSI prosecutions are attacks on the

integrity and the good name of the entire Ukrainian and Baltic communities although "obviously, such is not the case."

Patrick Buchanan, who is now the White House communications director, is the focus of special attention for his syndicated columns concerning Ukrainian John Demjanjuk in the report's section titled "An Influential Supporter."

A separate section called "An Activist Attorney" assails the publisher of "Exhibits Documenting the U.S. Department of Justice's Office of Special Investigations Cooperation with Soviet KGB Procurators," Chicago attorney S. Paul Zumbakis, and describes him as a "leading voice in the campaign against the Justice Department."

Section VII of the report is titled "Anti-Semitism in the Anti-OSI Campaign." It assails the ethnic press, including articles which have appeared in *Homin Ukraine*, *The Truth* (described as a quarterly distributed by the Ukrainian Congress Committee of America), *The Ukrainian Quarterly* and an April 19 press release issued by the UCCA. Dr. Petro Mirchuk and his publications and trial testimony are also covered in this section.

The organization Americans for Due Process is dealt with extensively in the report, and Rasa Razgaitis, ADP coordinator, is described as "one of the principal organizers of the anti-OSI campaign."

Since its inception in 1982, ADP has steadfastly taken the position that the congressional mandate which led to the formation of a special unit in the Justice Department, the Office of Special Investigations, is a noble one. ADP criticism of the OSI stems from the methods and procedures employed in

(Continued on page 16)

Obituaries

Terenti Nazaruk, Baptist deacon

CHICAGO — Funeral services were held June 8 for Terenti Nazaruk, a deacon at the First Ukrainian Baptist Church of Chicago. He died on June 6 at the age of 81.

Brother Nazaruk also had been chairman for six years and vice-chairman for four years of the Church Council, and he served as a Sunday school teacher until 1982.

He was born in Volhynia, Ukraine, on April 10, 1904, and went to Argentina in 1929. He served there for many years as a missionary of the Ukrainian

Missionary and Bible Society and for a time served as lay pastor of the Ukrainian Baptist Church in Obera, Argentina.

He came to Chicago in early 1970 and in 1972 was ordained a deacon.

Services were held from the Muzyka Funeral Home to Elmwood Cemetery for burial, with Pastor Olexa R. Harbuziuk officiating.

Brother Nazaruk is survived by four daughters, two sons, seven grandchildren and four great-grandchildren.

Paul Duda, former UNA advisor



Paul Duda

WINDSOR, Can. — Paul Duda, former UNA supreme advisor and chief agent in Canada, died here on June 6. He was 87.

Mr. Duda was born March 17, 1897, in Kolodno, Ukraine, and served in the Ukrainian Galician Army during the liberation struggle of World War I. An activist in Ukrainian communities in Canada and Detroit, Mr. Duda also served as honorary chairman of the Detroit UNA District Committee.

The funeral liturgy took place on June 8 in St. Volodymyr's Church and Mr. Duda was buried at St. Alphonse Cemetery. Mr. Duda is survived by his wife, Katherine, and children, Roman Duda and Irene Lash.

THE UKRAINIAN NATIONAL ASSOCIATION FORUM

"Batko Soyuz" pays tribute to fathers at Soyuzivka festival

KERHONKSON, N.Y. — Over 800 persons participated in the Ukrainian National Association's first Father's Day Festival held at the fraternal society's upstate resort, Soyuzivka, on Sunday, June 16.

Many of the guests arrived on buses chartered by local UNA branches in the districts of Lehigh Valley, Pa., Newark, N.J., Troy-Albany, N.Y., and Providence-Woonsocket, R.I.

The tribute to fathers — which is envisioned as an annual event — began with a divine liturgy celebrated in the Holy Trinity Ukrainian Catholic Church. A luncheon in Soyuzivka's main dining room followed.

The highlight of the Father's Day Festival was an entertainment program staged in the Veselka auditorium. The program was emceed by UNA Supreme Organizer Stefan Hawrysz, who had taken the initiative in planning the Father's Day program.

Introductory remarks were given by UNA Supreme President John O. Flis, who greeted all the guests and noted that the entire Ukrainian community should honor fathers on this day for raising their children to become good members of that community.

Mr. Flis also informed the audience that the UNA had recently established a special committee to combat the defamation of Ukrainians, the Ukrainian Heritage Defense Committee.

The program then proceeded with the presentation of a Father's Day boutonniere to Mr. Flis, as a father and grandfather and as the president of "Batko Soyuz," as the UNA is known in the Ukrainian community. "Mnohaya Lita" was sung for all fathers.

The audience was entertained by the Syzokryli dance ensemble directed by Roma Pryma Bohachevsky, the bandurists duo of Julian Kytasty and Ken Bloom, and accordionist Alec Chudolij.

A humorous skit about a UNA organizer was staged by Toronto actors Volodymyr Dovhaniuk, Maria Levytsky and Yuriy Belsky. Mr. Dovhaniuk also appeared solo as the renowned "Hryts Zozulia," a folk philosopher. The monologue, too, was about the UNA, its leading members and community life in the United States.

At the conclusion of the program Mr. Flis once again took the stage, this time to thank all the performers and congratulate Mr. Hawrysz on the success of the program he had planned, noting that such programs should be held each



Roma Pryma Bohachevsky's Syzokryli dancers.



Accordionist Alec Chudolij.

year for "Batko Soyuz" to honor all fathers.

Among UNA'ers in attendance were: UNA Supreme Secretary Walter Sochan, Supreme Advisors Anna Haras, Walter Kwas, Andrew Keybida and Roman Tatarsky, and District Chairmen Tymko Butrey of Shamokin, Pa., Julian Baraniuk of Newark, Paul Shewchuk of Albany, and Mr. Chudolij of Woonsocket.



Bandurists Ken Bloom and Julian Kytasty.



Program emcee Stefan Hawrysz and UNA President John Flis.



Actors Yuriy Belsky, Maria Levytsky and Volodymyr Dovhaniuk.

THE Ukrainian Weekly

Independence Day

As the hostage drama continues to unfold in Beirut, Americans are reminded daily of the highly valued yet fragile nature of personal freedom. From its infancy, the American nation has revered individual liberty not only as "an unalienable right" but as even more valuable than life itself. And this is evident by the place this principle has taken in U.S. history.

No greater symbol of American reverence for freedom exists than the Declaration of Independence, perhaps the most unique and enduring political document in the history of the West. Dedicated to the preservation of national independence, the document also secured specific individual freedoms needed to attain the goals of "life, liberty and the pursuit of happiness."

Perhaps the greatest evidence of the value and, concurrently, the fragility of individual liberty, is how frequently it is abrogated and used a weapon of terror against Americans. As a friend of one of the Americans being held hostage said recently, "When one American is a hostage, we all are hostages."

Let's hope the Fourth of July holiday this year will represent more than just a day off from work, but will serve as an opportunity for all Americans to reaffirm their fundamental belief in the value of individual freedom.



TO THE WEEKLY CONTRIBUTORS:

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

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

- News stories should be sent in not later than 10 days after the occurrence of a given event.
- Information about upcoming events must be received by noon of the Monday before the date of The Weekly edition in which the information is to be published.
- All materials must be typed and double-spaced.
- Newspaper and magazine clippings must be accompanied by the name of the publication and the date of the edition.
- Photographs submitted for publication must be black and white (or color with good contrast). They will be returned only when so requested and accompanied by a stamped, addressed envelope.
- Full names and their correct English spellings must be provided.
- Persons who submit any materials must provide a phone number where they may be reached during the working day if any additional information is required.
- **MATERIALS MUST BE SENT DIRECTLY TO: THE UKRAINIAN WEEKLY, 30 MONTGOMERY, ST., JERSEY CITY, N.J. 07302.**

Faces and Places

by Myron B. Kuropas



The Anti-Defamation League report

This is the first in a two-part series of columns in response to the 40-page report recently published by the Anti-Defamation League of the B'nai B'rith titled "The Campaign Against the U.S. Justice Department's Prosecution of Suspected Nazi War Criminals." Part II will appear next week.

Three Jewish American organizations have now become part of the KGB-initiated Ukrainian defamation campaign in the United States.

The first was the Simon Wiesenthal Center for Holocaust Studies in Los Angeles, which provided "research assistance" for a 1985 book titled "American Swastika."

I reviewed that book in The Ukrainian Weekly of April 21, clearly demonstrating that it was little more than a warmed-over piece of Soviet disinformation.

The second Jewish organization to join the Ukrainian defamation campaign was the World Jewish Congress (WJC), which on March 29 issued a press release accusing Ukrainian and Baltic "emigre groups" of engaging in "an intensive and shocking campaign aimed at undermining the Justice Department's Nazi prosecution program."

Alleging that efforts to hold the Justice Department's Office of Special Investigations (OSI) accountable for its many blatant violations of due process was "fraught with ill-concealed anti-Semitism" and "an indecent attempt to protect the murderers of millions of men, women and children," WJC officials condemned Ukrainian and Baltic organizations for attempting to conceal the fact "that Hitler's annihilation of 6 million Jews was carried out not by Germans alone but rather with the extensive collaboration (emphasis mine) of Lithuanians, Latvians, Ukrainians, Estonians and other Europeans."

I didn't respond to the WJC because I was unable to obtain a copy of its full report, which supposedly substantiated the outrageous allegations.

The third Jewish American organization to join the fray against Ukrainians is the Anti-Defamation League (ADL) of the B'nai B'rith, which released a 40-page report on June 9 echoing many of the WJC allegations.

Since the ADL was kind enough to send me its full report, I have an obligation to respond.

Like the WJC, the ADL accuses those Ukrainians who question OSI tactics of somehow being "tainted" with anti-Semitism. To substantiate this generalization, the ADL offers the following evidence.

• 1. A July 16, 1982, article in Homin Ukrainy which characterized the OSI as "some kind of Old Testament vengeance" and referred to charges by Rep. Barney Frank regarding "killers of Yids" being brought to America after World War II.

What is anti-Semitic about references to the Old Testament and Jewish perceptions of the OSI as a vehicle of justice? And what is anti-Semitic about the term "zhid," the Ukrainian term for Jew? That the ADL translator chose to translate that term as Yid is more an example of her anti-Semitism than that of the

editors of Homin Ukrainy.

• 2. The January 1982 issue of The Truth, described by the ADL as a UCCA quarterly.

The publication, according to the ADL, quoted a UCCA spokesman who complained that "the OSI has been completely influenced and controlled by the Jewish lobby," and an Estonian who complained that the judge who presided over the Karl Linnas case was a Jew.

Although I know of no UCCA quarterly publication titled The Truth, I'll assume the accuracy of the quotes and ask: What's anti-Semitic about them? If the Jewish lobby was instrumental in creating the OSI why wouldn't it have an influence on its activities? Even Allan A. Ryan Jr. acknowledges that the Jewish community has watched the OSI "very closely" from its inception.

As for the Estonian quote, would the ADL have us believe that Jewish judges have no feelings regarding the Holocaust and are therefore totally impartial while sitting in judgement of alleged Nazi war criminals?

• 3. An "open letter" to then Israeli Prime Minister Yitzhak Shamir published in the summer 1984 issue of The Ukrainian Quarterly, which suggested that "the extradition to Israel of John Demjanjuk would tend to generate a new wave of anti-Semitism."

This statement was taken out of context, but it does refer to the belief among many Ukrainians (including some Ukrainian Jews living in Israel) that Mr. Demjanjuk would not receive a fair trial if he were extradited. Written by Nina Strokata and Sviatoslav Karavansky, two former Soviet political prisoners, the letter suggested to the Israeli prime minister (perhaps naively) that he was being used by the KGB. "It seems to us that the government of Israel itself," wrote Dr. Strokata and Mr. Karavansky, "was caught in the nets laid out by the enemies of Zionism, an entrapment that would promote mutual hostility among their victims, today's and of the future, and that would tend to generate a new wave of anti-Semitism."

• 4. A UCCA press release dated April 19, which clearly declares that the UCCA "shares the same goals and aspirations" of American Jewish organizations and suggests that the "hysterical responses" of those who attack Jewish organizations are the result of the OSI witch hunt.

Although I don't agree with the language of the UCCA press release or its implications, I don't see how one can conclude they are anti-Semitic, unless, of course, all criticisms of the OSI are now to be viewed as anti-Semitic.

• 5. Dr. Peter Mirchuk's book, "My Meetings and Discussions in Israel," in which he makes statements which can easily be interpreted as anti-Semitic.

Having read Mr. Mirchuk's book, I can defend few of his views.

And that's it, the complete ADL case against those Ukrainian Americans who dare to question the OSI's violations of the civil rights of citizens. We're anti-Semitic because of one article in Homin Ukrainy, another in a UCCA

(Continued on page 14)

Ethnic education: is it relevant in American society?

by Bohdan Y. Cymbalista

PART III

Ethnic education as part of humanities

This critical review of American education on the elementary, secondary and college levels, particularly its emphasis on practical, narrowly defined vocational instructions with the neglect of the humanities and arts, lets us better appreciate the value of ethnic education.

To many, ethnic education does not seem to have any practical value. It falls in the scope of the humanities, since it consists mostly of learning history, ethnic language, literature, art. Thus, ethnic education appears to be a very important humanistic supplement to the education received in the American public schools and, as such, contributes to the idea of what constitutes "an educated person."

According to a report issued by the National Endowment for Humanities: "Students graduating from college should have encountered a core of common studies embracing such elements as a careful reading of several masterpieces of English, American and European literature, proficiency in a foreign language, familiarity with at least one non-Western culture or civilization."

A report on "Integrity in the College Curriculum," recently published by the Association of American Colleges, after three years' study and critical analysis of the present college curriculum, proposes "a minimum required curriculum" designed to cover the "intellectual, aesthetic and philosophical experiences" necessary to an educated person. The report lists nine "experiences," among them: historical consciousness, values, art, international and multicultural experiences.

Ethnic education provides the best opportunity for youths to study some of the elements of this core of

Bohdan Y. Cymbalista, Ph.D., is director of the psychological youth clinic at a juvenile correctional institution in New Jersey. He is also president of the board of trustees of The Ukrainian Museum in New York.

"common studies" or "experiences," via teaching of an ethnic language at home, or in Saturday/Sunday schools and through participation in the life of an ethnic group.

Ethnic history

Margaret Mearns, a renowned cultural anthropologist, repeatedly stated how important it is that children be raised with a sense of their own personal history. When each individual in a society knows who he is and where he fits on the long and rich continuum of his family history, he becomes protective of that family and the tradition it so highly values.

The honor, traditions of the family and awareness of past achievements creates a sense of responsibility for the future. The youth, secure of his own identity and of his place in a chain of generations, is, according to Dr. Mead, less prone to violence against the greater social family. In short, he belongs and he wants to keep belonging.

The history of the family is tied to the history of the nation of which the family is a member, or to the history of the ethnic group. The knowledge of one's roots creates historical consciousness, i.e., awareness of one's relationship across generations and time to the larger group. This helps develop an inner sense of continuity.

This inner sense of historical continuity is engendered not only by systematic teaching and learning of political history but also through customs and traditions transmitted from generation to generation.

Ukrainian folk songs, ancient carols, pysanky with rich pre-historic symbolism, etc., bind the present generations to their ancestors and permit them to live the special experience of the historical continuity of their culture. Antiques, be they furniture, vases, rugs, utensils, are highly prized, not because of their present usefulness, but because of their antiquity. The awareness of their age evokes special associations and emotions, and makes us handle them with special care. The same is valid for ethnic traditions and ethnic folk cultures. A person having the opportunity for such aesthetic and historical experiences has a richer and more interesting life.

"A major function of history teaching is to give

students a sense of their identity in the dimension of time." This is particularly important for "modern man, deracinated and transient, who lives in the present and for the future ... Students of history into whose consciousness the past has become incorporated have in this way achieved a more complex identity." (Pratt, 1974).

Radical Americanization, in the sense of extinguishing any memory of historical roots, would lead to a rootlessness which afflicts modern man.

Youths learning the history of their country of origin acquire a better knowledge of the history of Europe, Asia, Africa from where their ancestors came. If, for example, a Ukrainian student learns well U.S. history in school, and the history of Ukraine, which is closely tied to the history of Eastern Europe, in an ethnic school, he will have not only wider knowledge but also a better understanding of the past and present realities in the world.

Ethnic language

Ethnic education also includes the teaching of an ethnic language, which is done mostly in the early years in the family and is continued in special Saturday schools or bilingual schools. There is a considerable body of research about the effects of bilingualism on the cognitive and social-emotional development of children.

Bilingual education is quite widespread in the world. Most nations of Europe are multi-ethnic and, as a result, multilingual: the Catalans and Basques in Spain; the Bretons and Provencals in France; the Welsh and Scots in the United Kingdom; the Flemings and Walloons in Belgium; the Bavarians in Germany; the Romanish, German and French in Switzerland; the Slovenes, Croats, Serbs, Albanians and Macedonians in Yugoslavia; and many nationalities in the Soviet Union. The Canadian province of Quebec has two official languages: French and English.

Via emigration to another country the use of an ethnic language is lost unless a large group settles in

(Continued on page 10)

1. Pratt, D. (1974). "The functions of teaching history," *The History Teacher*, VII (3). pp. 410-425.

For the record: Ukrainian prisoners' submission to Deschenes Commission

Following is the text of a brief submitted to the Commission of Inquiry on War Criminals by Dr. Michael Marunchak on behalf of the Committee of Ukrainian Political Prisoners and presented at the public hearing of the commission in Winnipeg on May 22.

I am privileged to submit a brief on behalf of the Committee of Ukrainian Political Prisoners of Nazi Concentration Camps, an organization of national scope based in Winnipeg which was formed in 1948 after the arrival to Canada of the first political prisoners from Europe. The purpose of this organization has been two-fold:

- provision of Social Services for needy members;
- espousal of democratic ideals for which our members fought in their native land.

Having witnessed lately a great deal of assault in our Canadian mass media on various ethnic groups in regard to participation in war crimes during World War II in connection with establishment of the Commission of Inquiry on War Crimes in Eastern Europe and alleged existing war criminals in Canada, we offered our readiness as former political prisoners, to add some clarification to the situation in Ukraine at the time and as first-hand witnesses. We express our appreciation to the commission for giving us the opportunity to submit our presentation at this public session.

Taking into consideration that memories become distorted with time, and very often facts of history need re-emphasizing, it is necessary first to recall the political situation which

developed in Ukraine when Hitler broke the non-aggression pact with Stalin on June 22, 1941, and invaded the Soviet Union. This invasion generated countless crimes and war crimes on this territory.

It must be said that Ukrainians initially welcomed the German Army because the Ukrainian struggle and dream has always been the same: a free and independent Ukraine. In their memory was the traumatic experience of the Soviet famine-genocide in Ukraine during 1932-33 which claimed over 7 million lives, liquidated victims of horrendous gulags, and mass executions during the so-called Yezhovsh-

...German occupation in Ukraine resulted in the extermination of 3,898,457 civilians and 1,366,588 military...

chyna, and the liquidation of the national life in Western Ukraine after the partition of Poland between Hitler and Stalin. In addition, in various cities, Ukrainians discovered human piles of thousands of murdered prisoners — sons and daughters, who were murdered by the NKVD (KGB) during the departure of Soviet troops.

But Hitler's intentions were far from Ukrainian aspirations. He sought in Eastern Europe lebensraum (living space), and Ukrainian territory, as the breadbasket of Europe, was the main target of occupation. The interests of the Germans and Ukrainians clashed at the very beginning of the German occupation. We should keep in mind

that occupational forces of the Third Reich also brought with them a political ideology which completely conflicted with Ukrainian culture and political tradition. The concept of Germanic race superiority "as the purest Aryans" or "highest specimen of humanity on earth" as well as the concept of the authoritarian state were foreign to the Ukrainian soul.

The envisaged conflict with the occupied forces crystalized as soon as the Ukrainians proclaimed political independence on June 30, 1941. It must be stressed that the proclamation contravened the will of the new occupant. Shortly after, the newly established

Ukrainian government was arrested. The occupiers pressured the leaders of the Organization of Ukrainian Nationalists to revoke the proclamation, and failing to get compliance, in September 1941, they conducted massive arrests of Ukrainian nationalists on the western territory of Ukraine, which was at that time part of the so-called General Government administration.

As early as August and September over 2,000 Ukrainian war prisoners were taken to the Auschwitz concentration camp only to be immediately murdered. From September to November, concentration camps were created in Auschwitz for the so-called "Russische Kriegsgefangene," a special lager

which at the end of November 1941, numbered 11,957 prisoners. In four months all prisoners were liquidated. At the same time, the civilian population of Kiev was undergoing great losses, including the execution of Ukrainian writers and cultural activists. (February 1942)

The Nazis also started to build concentration camps on Ukrainian territory and simultaneously created ghettos for the Jews. In the course of time, they constructed 32 concentration camps on Ukrainian territory. Most of them were Gestapo harboring points for the transportation of prisoners from Ukraine to Western concentration camps. All of them were administered by the Gestapo — the sole decision-making body in this field.

Within a few months of German occupation, the social structure of Ukraine was segregated along the lines of "Nur fur Deutsche": exclusively German transportation, accommodations, restaurants, casinos, films, living quarters, marketplaces, etc.; Ukrainians and Poles were second-class people; the Jews were designated in ghettos as third class.

Even in the concentration camps, Ukrainian prisoners received harsher treatment than other nationalities. They were not allowed to wear distinctive national identification as had been accorded by the system to the French, Belgian, Czechs, Poles, Russians and others. The Ukrainians were required to wear the marking initial letters of the last occupying powers of Ukraine in 1939. Also, Ukrainians from the USSR were forbidden to receive mail and food

(Continued on page 12)

North Dakotans recall 'Ukrainian Experience' with historical program

DICKINSON, N.D. — North Dakota Ukrainians celebrated their heritage during a "Ukrainian Experience" weekend on May 3-5.

Preparation for the historic event, which attracted some 1,000 participants, began in February 1984 when the Ukrainian Cultural Institute and Dickinson State College obtained a grant from the North Dakota Council on the Humanities. With matching funds from the Ukrainian Cultural Institute, members of the two institutions developed the North Dakota Ukrainian Oral History Project and the Ukrainian Symposium.

Throughout 1984, Pamela Evoniuk and Agnes Palanuk conducted interviews in three communities with immigrants from western and eastern Ukraine. Categorizing the histories of these immigrants into four groups — three emigration periods and first-generation Ukrainian Americans — they compiled a 100-year history of Ukrainians in Ukraine and in America. Oxford scholar Clay Jenkinson photographed the interviewees in a contemporary setting.

Amid this display of portraits of Ukrainian pioneers, the first self-study of a Ukrainian community was presented in the form of a Ukrainian symposium.

19th century Galicia: a perspective

Jaroslav Sztendera, a professor of East European history, opened the symposium with a perspective on 19th century Galicia, noting that researching and compiling the information was not only an intellectual pursuit but also a way of maintaining a bond with the land of the forefathers and a way by which history, traditions and values are transmitted from one generation to another.

In his overview, Prof. Sztendera, who was born in Ukraine, presented the setting in which the Ukrainians, stripped of their influential leaders, divided among unsympathetic neighbors and without an economic base, decided that they would join the family of nations and gain a voice in their native land. He detailed the obstacles they had to overcome in the political structure, in education, in the Ukrainian language usage and even in their identity as a nation with a history.

He gave credit to Austro-Hungarian Empress Maria Theresa and Joseph II for the cultural revival and to the clergy for its leadership.

"Having been exposed to the process of revival, the first immigrants brought this experience to whatever country they call their home," said Prof. Sztendera. "They brought their churches and reading rooms. They established schools, mutual aid societies and the press. In the far distant lands, they continue to maintain a bond with their native land. And the fact that you are here today and that the American

Ukrainians continue to study and compile their heritage, it is safe to say that this bond will not be broken."

Alvin Kapusta, a special assistant for Soviet nationalities for the U.S. State Department, who was born in Max, N.D., spoke on Baptists in the state, noting that in 1898, seven families from eastern Ukraine emigrated from Kiev to North Dakota.

Evangelical Christian Baptists

They were members of the Protestant sect which called itself "Evanhelski Khristyany," but pejoratively they were called Stundists. The newcomers to this country called the new land "Svoboda" (liberty) in honor of the religious freedom they found, stated Mr. Kapusta.

The Ukrainian Baptists had difficulty with their national identity because of the tsarist's ukase which expressly forbade the use of the Ukrainian language, stated Mr. Kapusta, adding that they were forced to use the Russian language in their Bible reading and hymn singing.

The religious movement experienced increasing levels of oppression and, finding this intolerable, they searched for a place to emigrate and, coming to America, they were attracted to North Dakota specifically by the Homestead Act, he said. Their church was the first Russo-Ukrainian Baptist Church in North America.

Ukrainians on the prairies

Dr. Theodore Pedeliski, a native son, spoke on rural Ukrainian Catholic settlements in North Dakota. His grandparents served as a primary source of information, providing insights into the characteristics of the people and the vehicles which helped them survive, he said.

"What accounts for this successful settlement?" he asked. "Their determination was one certain factor and their familiarity with primitive techniques of agriculture made them aptly suited for the settlements on the prairies."

The role of the Church

The Rev. Michael Bobersky, pastor of the Ukrainian Catholic parishes in North Dakota and Montana (1945-76), presented accounts of personal experiences interacting first with the Ukrainian immigrants and then with their children. He was the first American born Ukrainian priest to serve as pastor.

"The congregation as a whole were a good hospitable people," he said. "They moved their church, their pastor and they kept the traditions of their forefathers. But there was a non-conformist element in the church. Emigrating to America, the land of the free, was like letting the bird out of the cage. Could it

be that a little of the spirit of the French Revolution bestirred their souls?"

The Rev. Bobersky identified his 31-year tenure in North Dakota as a confrontation with challenges, one of which came from a Latin-rite cleric who said Ukrainian priests are of little faith.

The second challenge was a prediction by a Latin-rite cleric that all Ukrainian Catholics of the Ukrainian rite would be absorbed into the Latin rite within 25 years.

"This to me was not only a challenge, but it was to be a sacrifice," he said.

Ukrainians today

A profile of present-day Ukrainian immigrants, their memories of Ukraine, their reasons for emigrating, their education levels, as gleaned from the interviews, was the topic of a presentation by Ms. Palanuk, executive director of the UCI and a local historian, who said the immigrants voiced concern

also for the survival of Ukrainian traditions, especially the Ukrainian Catholic churches, the language and community, and placed hope in the youth.

The results of a survey conducted among the North Dakota Ukrainians was presented by Dr. Michael Soper, professor of history and director of the symposium. The survey revealed a strong interest in the traditions and support for cultural institutions. Several responses indicated a former affiliation with a Ukrainian church, but a drifting away from it as a factor in their lives.

Since the survey was the first of its kind, the audience input suggested continued measuring of community with this method.

The summaries of the papers delivered were published in a 40-page booklet and are available for \$4 from the Ukrainian Cultural Institute, Box #6 D.S.C., Dickinson, N.D. 58601.

Three community pioneers honored



At the testimonial banquet (from left): Dr. Jaroslaw Terlecki, the Rev. I. Brydl, the Rev. Michael Bobersky, the Rev. Nestor Pedeliski and Dr. Bohdan Hordinsky.

DICKINSON, N.D. — North Dakotans honored three golden jubiliarians, the Rev. Michael Bobersky, Dr. Bohdan Z. Hordinsky and Dr. Jaroslaw Terlecki, on May 5. The celebration brought together Ukrainians from all parts of the state, representing emigration from western and eastern Ukraine, Ukrainian Catholics, Orthodox and Baptists.

The ecumenical celebration was sponsored by the Ukrainian Cultural Institute (UCI) of North Dakota.

To honor and recognize the dedication of the jubiliarians, the Ukrainian Cultural Institute announced the establishment of a Ukrainian Hall of Fame (to be named) and the admission of the jubiliarians as the first members.

The Rev. Bobersky was born in Berwick, Pa., the son of John and

Rozalia Prohera. His father emigrated from Lopushanka, Lechnova, and his mother came from Khorobriv in western Ukraine. He attended the Angelicum University and the University of the Propagation of Faith in Rome and was ordained February 24, 1935, by Bishop Kotsyovsky of Peremyshl.

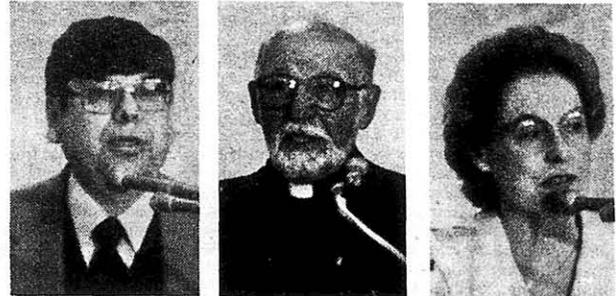
He served parishes in Massachusetts and New Hampshire and in 1945 became the pastor of the Ukrainian Catholic parishes in North Dakota and Montana. He retired due to poor health and resides in Arizona during the winter months. He chose to celebrate his golden jubilee in the parish where he served 31 years.

Dr. Hordinsky was born in western Ukraine. He emigrated during World War II, coming to New

(Continued on page 14)



Symposium speakers (from left): Dr. Michael Soper, Jaroslaw Sztendera, Alvin Kapusta, Dr. Theodore Pedeliski, the Rev. Michael Bobersky, Agnes Palanuk.



The Ukrainian community in Brazil: a traveling bishop's view

by Bishop Basil H. Losten of Stamford

PART I

It had always been my dream to set aside some time to visit our Ukrainians in Brazil. I would probably never have realized this goal had not Bishop Efraim Kreyev of Brazil planned a celebration during the last week of April.

Ukrainians began to settle in Brazil in the 1870s, but the first compact groups arrived between 1895 and 1897. Today, of the perhaps 200,000 Ukrainian Brazilians, only six percent are originally from Europe, while the rest are natives of this large country of 130 million. The number of Ukrainian Catholics is estimated to be over 150,000, and they are cared for by Bishop Kreyev, 60 priests, most of them members of the Order of St. Basil the Great, and some 500 sisters of several religious institutes of women.

A two-hour flight took Bishop Robert Moskal of Parma, Ohio, and me over 5,000 miles from New York via Miami to Rio de Janeiro — a long and arduous trip easier to endure than a flight to Europe because there is no time difference.

A most beautiful city

Rio de Janeiro is a city many travelers consider one of the most beautiful human settlements of the world because of its location in a splendid bay, at the foot of spectacular mountains. Rio was once the capital of Brazil, which is bigger than the 48 contiguous states of the United States. In 1960 the seat of the government was transferred some 600 miles northward into the interior where a new capital, Brasilia, was carved out of the jungle. Rio is still the real heart and mind of the country.

A sightseeing coach took us the next morning, Wednesday, April 24, from the Sheraton Hotel on a panoramic tour. We drove south, first through the rapidly developing residential suburb of Sao Conrado and continued into one of the older parts of the city, called Cosme Velho, from which we took a train up the mountain to the Corcovado, where the gigantic statue of Christ the Redeemer stands at an elevation of 2,300 feet. The panoramic view is truly spectacular, encompassing the city of Rio, Guanabara Bay with the oddly shaped 1,280-foot-high Sugarloaf Mountain, the Rodrigo de Freitas Lagoon and the Atlantic Ocean. Then we returned down a winding highway to the Cascatina waterfall in the Tijuca Forest, once part of a huge coffee plantation.

Brazil's Ukrainian center

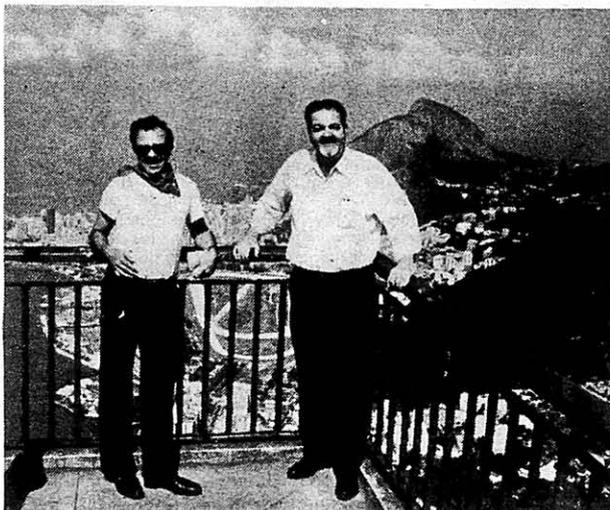
On Thursday, April 25, we traveled 700 miles southward by plane to Curitiba, where the Ukrainian Catholic bishop of Brazil has his seat. We changed planes in Sao Paulo, Brazil's largest city with 12 million inhabitants and the industrial center of the country. At the airport in Curitiba we were met by Bishop Kreyev and Sister Michael of the Basilian Sisters, who took us to the sisters' novitiate, where we celebrated the liturgy and enjoyed a free afternoon.

The superior of this convent is Mother Macrina, whose life illustrates the lot of an exiled Ukrainian woman who is serving her fellow man wherever this is needed: she left Stanislaviv in 1938 for Belgium, went to Argentina in 1947, then to the Generalite of the Basilian Order in Rome in 1954, and finally on to Brazil in 1977.

Friday, April 26, was reserved for sightseeing, and Sister Michael served

as tour guide, chauffeuring us in the car purchased for the sisters last year by the Diocese of Stamford. First we came to the beautiful section of the city where the monastery of the Basilian Fathers is located. The Rev. Dionysius Liakhovych, the hegumen, greeted us. Soon he was joined by the Rev. Protohegumen Theodore Halyckij and the Rev. Dorotheus Kuyfer, and they gave us a personal tour of the building. We also paid a visit to Bishop Joseph Martenez, now 80 years old and bedridden, who was the first Ukrainian bishop in Brazil.

With a new driver, Eugene Chomyn, a student at the monastery, we went to see the Taras Shevchenko monument and the convent of the Sister Servants, who conduct a grammar school for 600 children. There we met Bishops Michael Hrynchyshyn of France, Myron Daciuk of Winnipeg and Jerome Chimy of New Westminster, as well as Mother Frances, the general superior, Sister Zita, the provincial, and other sisters from Brazil, the United States, Canada,

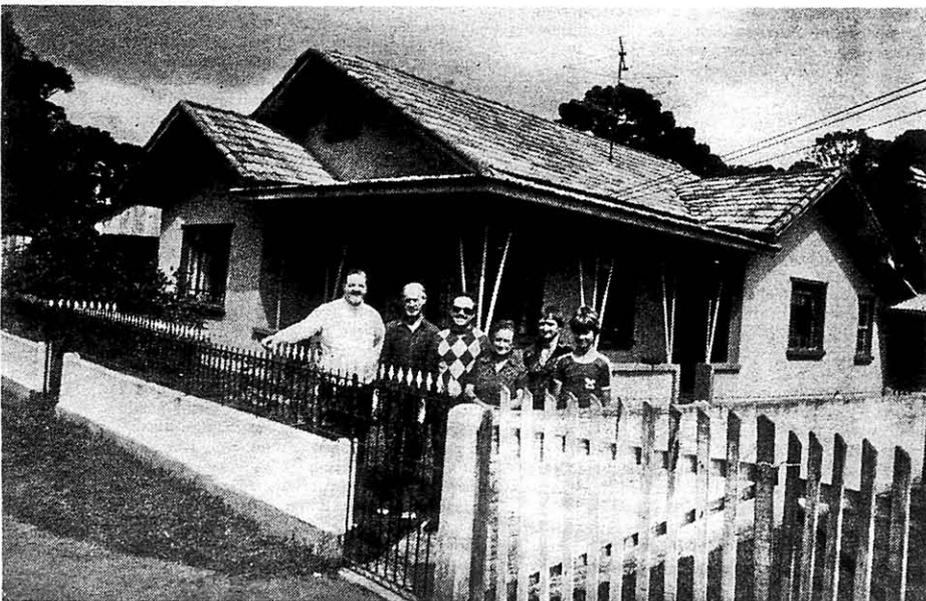


Bishops Basil Losten and Robert Moskal on mountaintop overlooking Rio de Janeiro.

(Continued on page 13)



Cathedral of St. John the Baptist in Curitiba.



The bishops visiting the Kreffers, a Ukrainian family residing in Marcelino colony.

Ethnic education...

(Continued from page 7)

one area. If the immigrants are dispersed, the ethnic language ceases to be used in daily life. This constitutes a main concern of parents, educators and community leaders. They are alarmed by the failure of the second and third generations to learn the ethnic language. They demand, for example in Canada, publicly supported bilingual schools. The ethnic groups try to teach the ethnic language to the second and third generations, mostly on a supplementary basis, i.e., in the evening or on Saturdays and Sundays.

Research conducted mainly in Canada shows that language retention — even in rudimentary form, i.e., as the ability to read and understand — promotes ethnic group cohesion. About 40 years ago Edward Sapir² proposed a theory that ethnic language retention creates a powerful social force binding the group members together into a cohesive ethnic community. Thus, language is not only a vehicle for the expression of the thoughts, perceptions, sentiments and values of the group but also represents "a fundamental expression of collective social identity."

The history of Ukraine illustrates well the importance of language in the process of nation-building. The elevation of folk language (the dialect of the Poltava region) to the level of a literary, "national" language that unified all classes of Ukrainian society constituted the beginning of the cultural and, later, political rebirth of the Ukrainian nation. Aware of the role of language in this process, the Russian government tried to suppress it by forbidding the publication of books in Ukrainian, viewing the Ukrainian language as a dialect of the Russian.

The Soviet government, although officially recognizing the Ukrainian language, tries to reduce its use in publications and in administrative agencies, and to discourage its daily use by intimidation and veiled threats to those who promote its official use. The defense of the Ukrainian language continues to be one of the forms of struggle of Ukrainians for their national survival.

The common language also binds people of the same origin dispersed through different countries. The Ukrainian American visiting his relatives in Ukraine, or meeting other Ukrainians living in Ukraine, in France, Germany or any other non-English-speaking country would hardly be able to communicate with them without knowledge of the Ukrainian language. Even if these people knew enough English to establish some conversation, the feeling of closeness, of solidarity, of a kind of innate brotherhood would be missing in such encounters. The Ukrainian Basilian monks in Brazil exhort the third and fourth generations of Ukrainian immigrants to learn the Ukrainian language by pointing out to them the need to communicate with Ukrainians in the United States or Canada who often sponsor their studies and would like to correspond with them.

Sapir's theory on the role of language in ethnic group cohesion was tested by Jeffrey G. Reitz³ of the University of Toronto using data from a cross-sectional survey of Italians, Germans, Ukrainians and Poles in five Canadian metropolitan areas.

"The findings of the study provide striking confirmation for Sapir's theory that language knowledge in itself can be a powerful force for ethnic group solidarity. Whatever the intentions of parents, children raised in an environment conducive to language retention are far more likely to remain within the ethnic fold than those who are not."

Furthermore, "having no knowledge of ethnic language, the effect of parental attitudes in encouraging ethnic solidarity is virtually nil. However, when the parents are in favor of maintaining ethnic ties, of participation in ethnic community life and give them opportunity to learn ethnic language, the effect of the parental attitude is strong."

Also interesting was the finding that, even if parental attitude is negative in regard to maintaining ethnic ties, but children learn the language to some degree, language retention has an effect on their future participation in ethnic group life.

This research proves that language retention is the cornerstone of the ethnic community. Failure to learn the ethnic language leads to failure to participate in the ethnic community.

It is most likely that the ethnic language ceased to be used spontaneously in daily intercourse in the second or third immigrants' generations, unless the ethnic group resides in one quite isolated area. Not one ethnic group living in dispersion in America was able to preserve its ethnic language as the means of daily

communication.

However, many of them preserve certain knowledge of the language, which permits them to understand it and to communicate when the need arises. This apparently is enough to bind the members of the ethnic group into one community and distinguishes them from other groups. Such knowledge serves as a symbol of ethnic solidarity.

Bilingualism and intellectual development

Since bilingualism is such a universal phenomenon it has attracted the attention of many educators, linguists, psychologists, school administrators and government officials. The question most asked was whether childhood bilingualism affects the intellectual functioning of the children. J. Vernon Jensen gives a comprehensive survey of the literature — 220 references — on the subject.⁴

Most of the research conducted in the 1920s and 1930s concluded that bilingualism has a detrimental effect on intelligence as measured in tests. However, this research had many methodological flaws. Such factors as the social class background of the children, educational opportunities, degree of bilingualism, amount of exposure to both languages, attitude of parents and teachers, and the prestige of the language were not taken into consideration.

Most recent research using a variety of intelligence tests, both verbal and non-verbal, found that bilinguals score lower on standard verbal tests, but there is no difference between monolinguals and bilinguals on non-verbal tests (McLaughlin, 1978; Peal, Lambert 1962).

Another area of research which produced contradictory results is that of the impact of bilingualism on the educational progress of children. Is it good for a child to have been exposed to two languages or is such an experience detrimental to educational achievement? There is considerable disagreement in the literature. A number of studies show that a child's interest and aptitude in language learning are negatively affected by bilingualism. There is also research indicating that, on the contrary, bilingualism offers an educational advantage to the children. "The bilingual child has a sense of prestige and accomplishment that the monolingual child lacks. Knowledge of an additional language stimulates educational efforts in general." (McLaughlin, 1978).

Some authors point out that at a certain stage of learning the second language a bilingual may suffer from a "language handicap." It is interesting to note that despite, or maybe because of, this handicap the bilinguals have done consistently better in school work than monolinguals, though their IQs did not differ significantly. Particularly on the college level, the bilinguals are superior academically to monolingual counterparts. Perhaps they are higher achievers because they are driven by the need to compensate the felt language handicap.

This area of research faces the same difficulty, namely, the lack of adequate control groups. Most early studies failed to take into account some important factors such as social and educational background, acculturation difficulties, the attitudes of children, etc. These are significant methodological flaws.

In recent years many researchers have begun to examine the effects of bilingualism on an individual's cognitive functioning. Some of them assumed that learning two languages from childhood has a favorable effect on the thinking process. It "frees the mind from the tyranny of words." Learning that the same things are referred to by different words, the child develops an attitude of detachment from the words and pays attention to the essential, to content. It is more difficult for a monolingual child to dissociate thought from word.

To test this aspect of the influence of bilingualism Peal and Lambert conducted their own research-comparison between two groups, monolingual and bilingual children matched by socio-economic class, sex and age. They were selected from the same school system in Montreal. Several measures of the degree of bilingualism and attitudes toward English Canadians and French Canadians both on the part of children and parents were taken into account. They did not limit themselves to the question of how favorable or unfavorable are the effects of bilingualism on intelligence, but wanted to research the basic nature of these effects.

It was assumed that the structure of intelligence, which develops gradually through a series of learning experiences, may be different in the two groups since the development process of monolinguals and bilinguals is different in respect to language. Thus,

differences in learning experience may produce different effects on the development of specific abilities as a part of intelligence.

For this reason, the investigators used a wide variety of measures of different types of intelligence. For example, they distinguished two categories on a verbal test: one required spatial-perceptual coordination and another, symbolic reorganization (as in a picture arrangement test of the Wechsler Intelligence Scale, which calls for making a story out of a series of pictures). What were the results?

The investigators concluded that the bilinguals have a general intellectual advantage. The bilinguals appear to have a more diversified set of mental abilities, for example, are more facile at concept formation and abstract thinking, and have greater mental flexibility. The bilinguals did not perform better on spatial-perceptual type of test. However, they did better on non-verbal tests involving concept formation or symbolic flexibility. The ability to think in terms of abstract concepts and relations, and independence from the actual word, is apparently required in the symbolic reorganization test.

People who learn to use two languages have symbols for every object. "From the early age, bilinguals may be forced to conceptualize environmental events in terms of their general properties without relying on the linguistic symbols."

On the contrary, monolinguals may never have been forced to form concepts or abstract ideas of things; they may be more likely to think mainly in terms of the concrete.

A second hypothesis suggested by author is that bilinguals may have developed more "flexibility in thinking," at being trained to switch from one language to another.

In the study reported here the bilinguals as a group were significantly better in school grades than the monolinguals. Bilingualism apparently gives them an advantage in those skills which depend on verbal fluency.

John F. Jacobs and Mariela L. Pierce (1966) summarized the results of their study with 51 children, of which 20 were monolingual American, 16 were Greek American, 17 were Spanish American and 18 were Czech American. The bilinguals scored considerably higher on the non-verbal "uses" test of creativity and slightly lower on the verbal "word-meaning" test. The combined score showed the bilinguals scoring considerably higher on creativity measures.

Sandra Ben-Zeev⁵ in her study with Hebrew English bilingual children in New York and Israel showed that bilinguals have "greater skill at auditory reorganization" of verbal material, much more "flexible manipulation of the linguistic code," better performance on tests of "concrete operational thinking and are better able to analyze language as an abstract system." Other studies indicate that bilinguals are advanced in their ability to separate word meaning from word sound, which reflects insight and sophistication and is an important step in cognitive development.

As Lambert⁶ summarizes: "Since the time the carefully conducted studies in Singapore, Switzerland, South Africa, Israel and New York, western Canada, using different methods, all indicate that bilingual children show definite advantages on measures of 'cognitive flexibility,' 'creativity' or 'divergent thought.'"

Some researchers consider divergent thinking an index of creativity, others see it as a distinctive cognitive style indicating rich imagination and the ability to go rapidly over a number of possible solutions.

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MUSIC NOTES

Plishka and Dobriansky perform with the Met in Atlanta

by Olha Cehelsky

ATLANTA — Seventy-five years ago, the Metropolitan Opera brought its musicians, sets, and stars to Atlanta. The first opera season in 1910 featured "the world's most famous tenor," Enrico Caruso. The magic continues.

The Metropolitan Opera's 1985 season in Atlanta, May 6-11, took a deep look at the human experience — from the dark passions of "Simon Boccanegra" and "Rigoletto," to the lightheartedness of "Cosi Fan Tutte" and "Hansel and Gretel." There was romance in abundance in the immortal "La Boheme," the mystical "Lohengrin," and the heart-breaking "Eugene Onegin."

It was this reviewer's pleasure to meet many of the stars, conductors and other dynamic personalities of the South's most important musical event. Of particular interest to our Ukrainian community, however, would be the performances of Andriy Dobriansky and Paul Plishka. Both singers appear in Tchaikovsky's "Eugene Onegin."

Mr. Dobriansky (Zaretski) first appears in Act II during the ballroom scene, but it is not until the second scene of Act II that Zaretski dramatically sets the scene for the ensuing tragedy. With the sun barely risen, Lensky (David Rendall) sits lost in thought prior to his

duel with Onegin. Zaretski impatiently paces up and down stating that Onegin "should have been here long ago." The tension continues after the late arrival of Onegin. As Lensky and Onegin sing of the senseless act of killing, Zaretski and Onegin's second dramatically load pistols and measure distances. Zaretski tells the two friends to approach each other, and claps his hands thrice. The adversaries take a number of steps without firing Onegin raises his pistol. Lensky does likewise. Onegin fires and Lensky falls. It is Zaretski who responds to Onegin's question. "He is dead." The curtain falls.

Mr. Plishka appears in the first scene of Act III as Prince Gremin (Tatyana's husband of two years). Prince Gremin directs a 'stunning aria — the joy of every basso cantante — to Onegin, who many years ago had rejected Tatyana's advances. The aria portrays the love he feels for his wife, the greatest joy of his life. It is indeed one of the more memorable arias of "Eugene Onegin" and it was sung with a cultivated voice colored with multi-hued tones. Mr. Plishka is a master of his art, with impeccable control of dynamic gradations. His performance won commendations from Atlanta critic Henry Derrick.

Two evenings later, Mr. Plishka appears again in the demanding role of Fiesco (also known as Andrea) in Verdi's "Simon Boccanegra." The Prologue contains the best-known of the entire score, the bass Fiesco's aria with chorus "Il lacerato spirito." Mr.

(Continued on page 14)

Met performers hosted at reception

ATLANTA — Several Ukrainians from the Atlanta area were among the guests who attended a special "Post Met Celebration" hosted by Claridge's at the estate of A. Stephen Cucich following a weeklong (May 6-11) series of performances here by the Metropolitan Opera Company. Among the Met performers were basses Paul Plishka and Andriy Dobriansky, according to Olha Cehelska, director of the Cehelska Piano Studio and a member of the Ukrainian Cultural Arts Society here.

Ms. Cehelska, who attended the

party as well as performances by both singers, said that Mr. Dobriansky attended the formal gala at the historic landmark in Northwest Atlanta owned by Mr. Cucich, a music critic. Mr. Plishka was unable to attend, however.

Among the other guests at the affair, which featured a 20-piece orchestra, were Maestro Nello Santi with his wife and daughter, the Count and Countess von Baudissin of Germany and Peter Lucas, former star of "Mission Impossible."



Olga Cehelska (center) of the Ukrainian Cultural Arts Society with Robert G. Edge (left), president of the Atlanta Music Festival Association, and Anthony Bliss (right), general manager of the Metropolitan Opera, during intermission of the Met's closing night performance of "Rigoletto" at the Atlanta Civic Center.

Victor Mishalow: a trailblazer with a vision of bandura's future

by Natalia Dmytrijuk

JERSEY CITY, N.J. — Victor Mishalow considers himself a trailblazer, working at getting the bandura "on the proper pedestal." The 25-year-old bandura virtuoso from Sydney, Australia, who has been in North America since April 19, thinks it's about time people "began to take it to a professional level."

In America, he explained, playing the instrument seems to have become a popular past-time, with many people expecting to hear folk songs and dummy performed on the instrument.

"Some people," he continued, "are against professionalizing the bandura, thinking only those two genres should be performed on the instrument." Mr. Mishalow attributes this attitude toward what he sees is a general "romanticizing" of the instrument by Americans.

"What people don't realize is that the instrument didn't used to have 55 strings and a chromatic scale and peremekachi (the device which allows a performer to raise or lower the pitch of any string within seconds). This is a new tradition. They used to have only 20 strings and wooden pegs (for tuning)."

"It can be Ukrainian," he added, "but you don't need to have sharyavy and embroidered shirts to play."

Summer in North America

Mr. Mishalow, a native of Sydney, began teaching himself to play the bandura at the age of 11 and several years later studied with Hryhory Bashul, a former student of Hnat Khotkevych. In 1978 he received a research grant from the Australia Arts Council enabling him to travel to North America to study with Petro Kytasty and Petro Honcharenko, both of the Taras Shevchenko Bandurist Chorus.

In 1979-81, Mr. Mishalow attended the Tchaikovsky Conservatory in Kiev, where he studied with Serhiy Bashtan. While in Kiev he also had the opportunity to study with Hryhory Krylovych Tkachenko, believed to be the only bandurist alive who performs in the kobzar tradition.

Mr. Mishalow also holds a bachelor's degree in music theory from the University of Sydney.

He arrived in North America April 19 to rehearse with the Taras Shevchenko Bandurist Chorus, under the direction of Volodymyr Kolesnyk, for its tour of western Canada and the United States, during which he was to be featured as a soloist. Mr. Mishalow had his premier performance with the choir when it was directed by the late Hryhory Kytasty during its 1983 tour.

Also, while on tour this year, Mr. Mishalow and bandurist Julian Kytasty of New York were featured on the "Prairie Home Companion," a radio program broadcast nationwide from Minneapolis.

But even now that the tour is over, Mr. Mishalow is maintaining a busy schedule. He has thus far performed at the Garden State Ukrainian Arts Festival in Holmdel, N.J., as well as in Toronto and Edmonton. He gave a one-week workshop in advanced bandura technique in New York and is currently in the middle of a two-week workshop in Montreal. He will be performing at the Verkhovyna Festival in Glen Spey, N.Y., and at the UNA resort, Soyuzivka. He also plans to teach at a bandura camp in London, Ont., sponsored by ODUM, and to attend the directors' course given by Maestro Kolesnyk in Edmonton. He has also been engaged to perform on several Canadian radio programs and is planning to begin work on a bandura concerto with composer George Fiala.

However, although he has many plans for his stay in North America, he noted that he may "end it a little sooner than planned" because he recently learned that Soviet officials agreed to grant his wife of two and a half years, whom he met while studying in Kiev, an exit visa. "And besides," he added, "all this traveling is getting on my nerves."

Professional music world

Nevertheless, whether he remains in North America or returns to Australia, Mr. Mishalow, who recently released his second full-length solo album, will channel his efforts toward establishing the bandura in the professional music world.

"We can't allow bandurists to learn from books, by taking one lesson a year or by just coming to (Continued on page 14)

NEW RELEASE

Victor Mishalow's "Bandura II"

JERSEY CITY, N.J. Australian-born bandurist Victor Mishalow recently released his second solo album titled "Bandura II."

Included among the 12 selections on the album, produced by the Yevshan Corp., are: Handel's "Passacaglia," Bach's "Sarabande" and two pieces by Mr. Mishalow.

This recording includes more classical melodies and variations on Ukrainian folk themes than his previous album, and four of the pieces are accompanied by the sopilka.

Records and tapes are available at Ukrainian bookstores or from Yevshan, Box 125 Station St. Michel, Montreal,



Que., H2A 3L9, at a cost of \$10 (includes postage and handling).

For the record...

(Continued from page 7)

parcels from Ukraine. In view of these draconian special regulations for Ukrainians in concentration camps because they were designated as nationals of Poland, Russia, Czechoslovakia and Rumania. Some were registered as stateless.

On the basis of broad research by the League of Ukrainian Political Prisoners in Europe immediately after the war, we can conclude that the number of Ukrainians that were in death camps such as Auschwitz, Mauthausen, Flossenbürg, Gross-Rosen, Dora and Majdanek, fluctuated between 10 percent and 28 percent of the entire prison population in 1943.

The process of the ghettoizing of the Jews proceeded quite smoothly. The Jewish historian, Milton Meltzer, author of the publication "Never to Forget" gave in his 1976 study an accurate and objective picture of the creation of the ghettos as the first step in the concentration and extermination of the Jews. The process taken was gradual and essentially the same everywhere. Ghettos were only a transition measure. All Jews were ordered to report to the "Judenrat," i.e., Jewish councils in the cities, for registration.

To carry out their instructions, the Nazis set up Jewish councils, their function was to take charge of the survival—health, welfare, supplies, as well as registration, records and police. Meltzer says: "Some who served them thought the councils would run into internal affairs of the ghetto in the pre-war tradition of Jewish self-government and speak for Jews before the Nazi authorities controlling the ghettos" (p. 78). "The Nazis, of course were offering this pretense of self-government as a device to get the Jews to cooperate" (ibid.). In Warsaw the Judenrat recruited 2,000 men for the Jewish police force (idid). In Western Ukraine ghettoizing was completed by December 1941.

My own research coincided with the findings of Milton Meltzer, who says: "The councils, their staff and their police forces became agents of the Nazi killing machine and instruments of their own execution" (see chapter "Phantoms in the Ghetto," pp. 77-87). After organizing the ghettos, further steps were taken by Nazis in the tragic destruction of the Jews.

After the occupational organization of the territory in the western part of Ukraine, the Nazis started implementing mass terror. This practice of mass terror, in a much more intensive form, had already been applied to the territories of Volhynia, Polissia and the eastern part of Ukraine in 1941.

In Kiev itself, on September 29 and 30, 1941, 33,771 persons of several nationalities were killed in Babyn Yar. In Zhytomyr, as early as December 1941, over 200 Ukrainian leaders were shot. In Kamiansky, the Nazis shot the whole police force which helped in sheltering 300 war prisoners.

In the 1942 and 1943 terror, public executions and massive extermination work intensified. Einsatzkommandos brought on a bloody harvest which specifically liquidated the Jewish population. There were four such commandos in Ukraine. Otto Olendorf, who directed one of these commandos, liquidated over 90,000 people. Einsatzkommandos or Districts S.D. police liquidated complete Ukrainian villages such as Masyna, Kniaziv, Fusiv, Shpykolyosy similarly to Lidice in Czechoslovakia and Oradour in France. Massive terror and genocide was rampant over entire regions of vast Ukraine.

As a rule, massive executions were practiced. In the western part of Ukraine

between October 1943 and June 1944, there were 1,571 public executions by shooting and hanging. We have in our possession a few copies of the public announcement of these executions. Nazi occupiers executed the members of the Organization of Ukrainian Nationalists, Ukrainian insurgents who were always called bandits by the Nazis. The Nazis shot people for sheltering Jews, for possession of firearms, etc. Allow me, Your Honor, to cite one of these announcements which were printed in Polish. (All such announcements were printed in either Ukrainian or Polish.—It reads: "To counteract banditry against German reconstruction of the General Government, dated 2.10.1943/Hansard for Gen. Gov. Nr. 82/43/sentenced to death are the following: (a list of 17 men is then given)" "Banditry" meant seeing members of the OUN and UPA. Sentenced also were three persons for sheltering Jews.

According to research of the Ukrainian Academy of Sciences in Kiev conducted by Yuriy Kondufar, director of the Institute of History, released in 1984, German occupation in Ukraine resulted in the extermination of 3,898,457 civilians and 1,366,588 military, including prisoners of war — a total of 5,265,045. Western sources estimate that out of this number there were 800,000 Ukrainian Jews. When we add to this number over 2 million slave laborers, ostarbeiters, who perished under Allied bombing and those who emigrated from Germany to the Western hemisphere, the total losses of Ukraine would be over 7 million.

During 1942 and 1943, lawlessness, rapine, robbery, physical violence, shooting and mass liquidation in various forms were everyday events in Ukraine. Upon the corpses and graves of Ukrainians was to arise a new Europe which negated the laws of people and nations by which humanity had been governed for thousands of years.

This barbaric policy resulted in a counteraction on the part of the Ukrainian people spearheaded by the Organization of Ukrainian Nationalists (OUN) which stoutly pursued the policy of self help through national strength, spontaneously supported by vast masses of the people. This gave rise to the creation of the military force known as the Ukrainian Insurgent Army (UPA), which got support from nationalists and socialists. These resistance efforts culminated in the creation, in 1944, of the Ukrainian Supreme Liberation Council (UHWR).

Ukrainian resistance was in a precarious position because it had to fight both the Nazis and the Bolsheviks. Those who survived the Stalin-Kremlin's forced famine in 1932-33 kept in mind that there could not be any reconciliation with totalitarianism be it brown or red; however, Stalin's political accord with Hitler enabled the Third Reich to start World War II. Above all, Ukrainian resistance struggled for Ukrainian political independence.

In the archives of the Ukrainian Academy of Arts and Sciences in Canada, there are several leaflets published by the Ukrainian insurgents in Ukrainian and Russian exhorting the Ukrainian people to fight for independence. Almost all of them are directed to people in Ukraine and to soldiers of the Red Army.

Who perpetrated war-crimes in Ukraine during the second world war?

Posing such a question in view of the foregoing, the answer is clear. But, after 40 years after the end of the war, voices are being heard about those who might have assisted in these and other alleged crimes. Some, in order to support their hypothesis that peoples of Eastern Europe participated in these crimes en

masse, quoting statements by such mass murderers as Rudolph Hess, the Auschwitz lager commandant, and even Adolph Eichman, who allegedly said: "In general, I found that there were fewer problems with local authorities the farther east you went." (See Simon Wiesenthal Center's report on the presence of war criminals in Canada by the Canadian representative.)

To analyze this statement one must keep in mind that there were three types of European nations whose situation was crucial in the tragic question of the Jewish holocaust:

- nations occupied by the Third Reich who defended their Jewish citizens; these were Sweden, Finland, and Bulgaria;

- occupied countries which had their own governments and were able to some extent make their own decisions and had the opportunity to prolong the process;

- territories designated for German "lebensraum." On the territories of Poland, Ukraine, Byelorussia and the Baltic countries, there were not even any quisling governments. Already at the beginning of occupation these territories were designated as territories for German "lebensraum" and full power for the extermination of Jews was solely in the hands of and the privilege of the Nazi. The decision-making process was the responsibility of the Gestapo, Sicherheit Dienst and Einsatzkommandos.

There were local robots who were used in some services, such as guards in look-out towers, in transportation of inmates, etc., but once they were caught up consciously or unconsciously in this Nazi mill of death, there was no escape except by fighting. Joseph Garlinski, author of the Polish study "Oswiencim, Walczacy" reports that on July 3 and 4, 1943, a group of Ukrainian watchtower guards observing the brutality in the concentration camp deserted their posts with their arms. Immediately the German SS gave chase, and catching up to the deserters, a battle ensued, resulting in the shooting to death of 16 deserters and a few Nazis.

More information about the so called "volunteer services" for the Nazis allegedly recorded by Rudolph Hess, can be found in the archive of the Ukrainian Supreme Liberation Council in New York in the possession of their Representation Abroad. Some of this information was included in my research study, "System of Nazi Concentration Camps and the Policy of Extermination in Ukraine." Here we read on pp. 77-79:

"Fierce action was taken against Ukrainians under the slogan 'Mobilization.' In April 1944, the Gestapo forcibly took 1,700 men from villages of the Berezanshchyna District — between 60 and 150 men from each village. They were offered military services, lager duties or forced labor in Germany, depending upon their age.

"In May 1944 the Wehrmacht rounded up men in Stanislaw District and all were forced into army service. Also during May, similar action was taken in Zolochiv District, Zboriv and Sokal. Captives were divided into three groups: those between the ages of 22 and 35 were taken to Waffen SS Division; those between 35 and 55 were taken to dig trenches, and those between 17 and 22 were transported to Lviv, assignments unknown."

Attempts to re-write history

Analyses of the history of the World War II in the Western world seems to have provided a clear picture and summation in such publications as: "Ukrainian Nationalism," first edition

by John A. Armstrong, Columbia University Press, 1963; "Second Soviet Republic: The Ukraine After World War II," by Jaroslav Bilinsky, 1964; "European Resistance Movement 1939-1945," by G. Haestrup, Westport, Mass., 1980; and others.

Horrendous war crimes were perpetrated by the Nazis in Ukraine, Eastern and Western Europe. Germany agreed to pay billions in reparations and admitted the culpability of the Third Reich. But, on the other hand, there remains a force which has been in constant struggle with the Western world for domination over democratic values and religious freedom. The Soviet Union relentlessly and ceaselessly wages hate propaganda for the destruction of those who have conducted a constant struggle with its system. Among them over 2 million Ukrainians in the diaspora have been participating in this open struggle.

To attain its objectives against Ukrainians, the Soviet Union publishes two weekly periodicals, one in Ukrainian under the title Visti z Ukrainy and one in English under the title News from Ukraine. In addition to these periodicals, brochures are published to smear those who expose their propaganda in the Western world. A few titles of this smear literature are as follows: "Criminal Hiring" (1975), 32 pp.; "A Plot Against the Future" (1983), 87 pp.; "Truth and Myths About USA" (1981), 57 pp.; "A Word to the Younger Generation" (1981), 60 pp.; "Their True Face" (1979) pp. 48; "Who is Who at WCFU" (1984) 63 pp.; and others.

These various smear publications appeared in the compendium, published in 1984, titled "We Accuse" (304 pp.) in which it is stated among other such things, that Himmler appointed Gen. Taras Chyprynka as commander-in-chief of the Ukrainian Insurgent Army.

Paradoxically enough this particular publication closely parallels information provided by the Wiesenthal Center to the Western world. Soviet disinformation has been flowing into Canada in the Ukrainian and English languages without restrictions by the volumes; but not a line of rebuttal can be sent to the USSR because of Soviet censorship. It is all the more tragic that many alleged accusations, more accurately insults, in these pamphlets are repeated by the Canadian media and other spokespersons, in various versions, e.g.: the flagrant defaming of one Ukrainian leader speaks for itself. Stefan Bandera whose name has now become "public property" was a Nazi prisoner himself and was assassinated by a Soviet agent. Bandera's two brothers, Alexander and Wasyly, were murdered in the Auschwitz concentration camp in 1942.

As we all know, the Soviet Embassy in Ottawa also publishes and distributes across Canada its own pamphlets concerning alleged war criminals in Canada. This creates a very unhealthy climate in our country. In the mass media whole ethnic groups are being accused of participating in war crimes during World War II. If we take into consideration that the libel against individual is a clear concept, then we are convinced that libel against a group is a clear concept as well. (See discussion on "Debating Hate Literature, W.F. Press, May 12, 1928.)

Interestingly enough, Eric Koch, the reichskommissar of Ukraine, has not as yet been tried as a war criminal for his actions in the executions of millions of victims in Ukraine; but yet there are some who, with magnifying glasses, have been looking for small Nazi hangers-on, often borderline cases of

(Continued on page 13)

For the record...

(Continued from page 12)

Nazism and very often, for people who had no idea what Nazism meant. We offer our assistance in bringing to justice the likes of Mengele, Koch and similar individuals who were the real Nazi warmongers and war criminals.

Of course, we support the investigation of war criminals in Canada, but this investigation must be free from hysteria and conducted with decency towards individuals, and without implicating whole ethnic groups. Otherwise it will be reminiscent of the Middle Ages' debates of how many devils can fit on the head of one needle. We have faith in our judicial system and trust that all investigations will be done according to Canadian law and rules of evidence. It is better to retain the decency and spirit of democratic law than to twist the law. We are not looking for the victor's law, but for justice; and not vengeance, but objectivity; not collective guilt and hearsay, but concrete evidence. Otherwise we will be helping those of ill-will to revive Nazi bestiality.

We should also be humane and keep in mind that Canadian citizens alleged to have committed crimes have spent their whole productive lives in this country. They are entitled to a trial in Canada under Canadian laws. Their children's and grandchildren's roots are in this country. We oppose deportation and extradition to any foreign country, in order to safeguard a fair trial. We must also examine closely the basis of "false entry" for deportation and the stripping of citizenships. This was often practiced in order not to be forcibly repatriated to the Soviet Union or satellite countries or for the protection of families left behind. We must keep in mind that our country is composed of many ethnic communities, in whose harmonious co-existence lies Canadian strength. Discord creates division. This is exactly what our neighbor across the North Pole — the Soviet Union is striving for.

Admissibility of Soviet evidence

In pondering the pros and cons of the admissibility of Soviet evidence, one concludes that unverifiable evidence so readily offered at all times from behind the Iron Curtain should not be regarded as admissible in our free democratic courts. Otherwise, we will degrade our courts to the political farces practiced in the Soviet Union. By using this evidence we will morally also be approving the principle of collective guilt practiced by the Soviets, the Soviet gulags, investigations by Soviet psychiatric institutions and Soviet political psychiatric treatment, all of which make a mockery of Soviet human rights. Acceptance of Soviet evidence would bring irreparable damage in demoralizing dissidents and incarcerated political prisoners in the Soviet Union as well as the minds of millions of varied nationality who direct their political prayers to the West: "help us in our democratic struggle." They trust the West, and only in the West lies their hope. By bringing Soviet accusations and evidence to our courts, Soviet political strategists will be able to say with ease, "We won," as we did in the World Council of Churches; as we did playing the champion of human rights in Africa, Nicaragua, Abyssinia and other countries." Inasmuch as the Soviets themselves do not respect even the most basic of human rights of individuals and nations in their union, we do not need to emphasize any further how much KGB evidence in Canadian courts would degrade our democratic values and the spirit of those who have fought and are fighting for these values

at present.

I would like to conclude this section on Soviet evidence in Canadian courts with a Roman saying that was used when serious danger appeared in their country. "Hannibal ante portas" "The enemy is at the door." I repeat this slogan today in the name of those who fought the dictatorship and political injustice of Nazism and Bolshevism.

Waffen S S Division Galicia

With reference to the "Waffen S S Division Galizien," we categorically assert that the Waffen S S Division which was later renamed the 1st Ukrainian Division, was exclusively a combat unit and was never assigned to any guard duty at concentration camps or to any similar duties. It had nothing to do with German SS ideology which was oriented on German elitism and racism. The Ukrainian Division was oriented on Christian ideology and Christian teaching, including celebrating Sunday masses, practicing confession, etc. Many members of this division, after the battle of Brody (in 1944), joined the ranks of the Ukrainian Insurgent Army, which, as we already stated, fought both the Nazis and the Soviets.

A personal note

At the conclusion of this presentation allow me, Your Honor, a personal, unforgettable recollection. In September of 1943, I witnessed, in Auschwitz, in Block 19, the following tragic scene: 137 prisoners were in the process of being transferred somewhere. Everyone in the block suspected that this was the final march of these 137 skeletons, but no one stated so.

At the head of the column were two Belgian brothers, both lawyers. They were hardly able to move their feet, as a result of weakness, but they kept their heads boldly upright, holding hands tightly, in a display of dignity over the SS hysteria which reigned at that time. At the end of the column, four prisoners, the so-called "leichtenragers" were carrying two dead bodies. The day before this march, these two corpses were alive and were picked up by the "lagerarzt" to fulfill the quota of 137 bodies. The "leichtenragers" (corpse collectors) were carrying these corpses with such dignity that I bowed my head before these two unknown-to-me, prisoners. With the same dignity they placed the corpses on the platform of a truck. This episode is indelibly engraved upon my memory as a heroic scene of this Holocaust.

A few weeks ago, a documentary on the Holocaust was shown on American television. A scene was depicted of Bergen-Belsen after the liberation, where the vanquished Nazis were ordered to collect corpses of prisoners of the Nazi concentration camp. They did this, ignominiously dragging the bodies into mass graves, where they were dumped like garbage.

I compared the two scenes: Auschwitz and Bergen-Belsen. In the first, I saw heroism and dignity, in the second, hatred, hostility and vengeance.

Let us, therefore, Ladies and Gentlemen, not commit sacrilege against the victims of the Holocaust through hatred, hostility and vengeance. Let Holocaust wounds heal. In vengeance its wounds will be always fresh and sore. We must ever remember this Holocaust and all holocausts, but without vindictiveness, and assure that they will never happen again.

The Ukrainian...

(Continued from page 9)

Czechoslovakia, Yugoslavia and Poland.

After a short visit at the Church of the Nativity of the Blessed Mother, staffed by the Basilian Fathers, we drove through the center of Curitiba to see the government buildings and the general layout of the town. Curitiba, the capital of the state of Parana, is situated 3,000 feet above sea level. It is an important manufacturing center with 500,000 inhabitants and with many monumental buildings.

Cardinal's arrival

After touring the center city we were taken to the airport to greet our new cardinal, Myroslav Ivan Lubachivsky. We were joined by Archbishop Maxim Hermaniuk of Winnipeg, Bishop Innocent Lotocky of Chicago, Proarchmandrite Isadore Patrylo of Rome, numerous priests, sisters, representatives of the Ukrainian community and a large number of children. The cardinal received a warm welcome, which expressed the joy of the Ukrainians at this noble gesture of honor that Pope John Paul II had extended toward the Ukrainian Catholic Church and our people.

From the airport we visited the provincial convent of the Catechists of St. Anne, founded by the Rev. Josaphat Ananewycz in 1930, who later established the Ukrainian branch of the Friars Minor (Franciscan Fathers) in the United States. We also saw St. Anne Church, another parish church under the care of the Basilian Fathers.

It was explained to us that the pastors live at a central point from which they visit the several communities and churches, the so-called colonies, to celebrate the divine liturgy and other services, to administer the sacraments and officiate at funerals. Because of the distances between the churches, the pastors are able to come only once or twice a month to the same church to provide spiritual care for the people. The sisters or catechists who reside in the colonies provide religious instruction to the children, and they are in charge of the other daily needs of the parishioners.

On our return trip we stopped at the home of the Kreffer family, which has given two daughters and two sons to the service of God and the Ukrainian Church.

On Saturday, April 27, we were joined at the liturgy by Msgr. Basil Wynnyczuk, a Ukrainian priest from Mendoza, Argentina, who so wanted to meet Ukrainian priests again that he came 1,500 miles by bus across the continent.

After breakfast, Mr. Chomyn took us in the Stamford car to Marcelino, a typical Ukrainian colony, situated about 40 miles from Curitiba. The parish there was founded in 1884, and is staffed by five Sister Servants who have served this locality for 55 years. The church holds 300 persons, who come on Sundays and holy days on foot, horseback or in carriages on a dirt road which makes travel difficult. The priest celebrates the liturgy every second Sunday, while on other Sundays the sisters lead the community in a prayer service.

Returning home, Bishop Kreyev invited us to supper at which we met the apostolic nuncio to Brazil, Archbishop Carlos Fornos, the local Latin rite

archbishop and several other Latin bishops, Cardinal Lubachivsky, Metropolitan-Archbishops Hermaniuk and Stephen Sulyk (Philadelphia), Bishops Andrew Sapelak (Argentina), Demetrius Greschuk (Edmonton), Basil Filevich (Saskatoon), Chmy, Lotocky, Hrynchyshyn and Diachuk.

N.J. commission...

(Continued from page 4)

the capacity for international understanding.

Dr. Thaddeus V. Gromada, whom Gov. Kean appointed chairman of the commission, is professor of East European history and coordinator of Multi-Ethnic and Immigration Studies at Jersey City State College. He also serves as secretary general of the Polish Institute of Arts and Sciences, a national learned society based in New York City.

Dr. Gromada has announced that in late May, an important step was taken in order to fulfill the governor's mandate. The commission has prepared a short questionnaire which was mailed out to all the secondary schools of New Jersey with the cooperation of the Department of Education.

Dr. Gromada stated that when the survey is completed by the end of the month of June, the commission will be in a better position to assess the status of East European studies in New Jersey and then make appropriate recommendations.

"The Commission is less interested in pointing out inadequacies of East European studies in our schools," said Dr. Gromada, "rather it is more interested in assisting schools which desire to introduce courses or units dealing with East European history and culture."

Two committees of the commission, the Materials and Resources Committee headed by Dr. Vitaut Kipel and the Human Resources Committee headed by Janis Gaigulis, are developing materials that should prove to be helpful to New Jersey educators.

The following are members of the Commission: Dr. Gromada, commissioner of education, Saul Cooperman (ex-officio), Francis Baran, Sol Chaneles, Laszlo Feketekuty, Janis Gaigulis, Vitaut Kipel, Alexander Krenicki, Arno Liivak, Dimitri Dvoichenko-Markov, Daniel Marchishin, Janet S. Pollak, Iskar Shumanov, Jack J. Stukas and I. Robert Zochowski. Randolph Schaeffer of the Department of Education is secretary of the commission.

The commission is to submit its report and recommendations to the governor by January 1, 1986.

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Three community...

(Continued from page 8)

Jersey in 1947. A specialist in asthma, he has practiced medicine in Drake, N.D., for over 35 years. He and his wife Irena (Tysowsky) are the parents of Walter of Drake, N.D., Dr. Maria Hordinsky Kromarczuk of St. Paul, Minn., and Dr. Jerry Hordinsky of Oklahoma City.

Dr. Terlecki was born in western Ukraine. He served in World War II, and in 1951 passed the State Board Examination and settled in Minnewauken, N.D. Dr. and Sophie Terlecki are the parents of Catherine, a corporate lawyer in Albuquerque, N.M., and Dr. Marta Terlecki of Los Angeles.

The jubilee began with a divine liturgy celebrated by the Rev. Bobersky. Concelebrating were the Revs. Nestor Pedeliski, Wolodymyr Kyba, L. Brydl, R.E. Feeney, R. Krystosek and R.C. Paluck. Acolytes were from St. Demetrius and St. John's Ukrainian Catholic parishes in North Dakota.

Responses were sung by a 50-voice boys' choir from St. Vladimir's College, Roblin, Man. Members of the former St. John's Choir and St. Demetrius of rural Belfield, N.D., sang the communion hymns. The Rev. Pedeliski, who entered the priesthood from the Rev. Bobersky's parish, delivered the sermon.

Following the liturgy, a testimonial banquet was held at the Knights of Columbus Hall in Dickinson, with Ronald Makaruk, UCI vice-president, the master of ceremonies. A lifetime friend of the jubilarian, the Rev. Brydl gave the invocation. Marlys Ciscar of Green River, Wyo., played the piano as the audience sang the American and Ukrainian national anthems. Two special dances by Jacqueline Ewoniuk, Pam Ewoniuk and Carol Palaniuk extended a reverend welcome after which the Cerkoney children presented a kolach to each jubilarian.

The honored jubilarians and

special guests were presented to the audience by Agnes Palaniuk, executive director of the UCI. She and Jaroslav Sztendera of the Voice of America read the congratulatory messages. The jubilarians received congratulations from Metropolitan Stephen Sulyk, Bishop Basil Losten, Bishop Isidore Lotocky, Bishop J. Kinney, political leaders, professional colleagues and friends.

Daria Hordinsky Karanowycz of Irvington, N.J., sister of jubilarian Dr. Hordinsky, presented piano sections by Lysenko and Nyzhankivsky. Vocal selections presented by Marlys Ciscar, Larae Dykema and Rosemary Demaniow were "Oi y luzi" and "Choho meni tiazhko." The Ukrainian Folk Singers, who at one time were led by the Rev. Bobersky, sang his arrangement of "Dumy moyi."

The main address was given by Beverly Makaruk, president of the UCI. Mrs. Makaruk, a fourth-generation Ukrainian American, noted the bond of heritage that gave

rise to the jubilee celebration. "For us," she noted, "the bond originated almost 100 years ago in a country which today is not allowed to live its heritage. The perpetuation of heritage must be outside Ukraine's borders. Our jubilarians are honored for maintaining this bond of heritage."

She then presented a medallion of the jubilee logo to each jubilarian as a memento of the celebration.

The highlight of the presentation was the unveiling of the portraits of the jubilarians, which will hang in the planned Ukrainian heritage room. The photographs were the work of Clay Jenkinson, Oxford scholar and photographer for the North Dakota Ukrainian Oral History Project.

The jubilarians responded with gratitude for the recognition. President Makaruk proposed a toast and the audience responded with "Mnohaya Lita."

A jubilee booklet containing the autobiographies and photographs of the jubilarians was published by the UCF.

THE UKRAINIAN WEEKLY PRESS FUND

Charles Draskovics, Boonton, N.J.	\$6
Peter Baranchuk, Ajax, Ont.	\$7
A. Maryniuk, Miami Beach, Fla.	\$5
Paul Wacek, Makoti, N.D.	\$5
Anastasia Cwiach, Long Island City, N.Y.	\$2
M.B. Kucyk, Houston, Tex.	\$2
Wasyli Maruszczak, Clifton, N.J.	\$2

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SOYUZIVKA



1985 SUMMER/FALL CAMPS & WORKSHOPS at SOYUZIVKA

TENNIS CAMP — June 23 — July 3

(Boys and Girls ages 12-18). Food and lodging \$180.00 (UNA members), \$210.00 (non-members). Tennis fee: \$60.00.

BOYS' CAMP — June 29 — July 13

Recreation camp for boys ages 7-12, featuring hiking, swimming, games. Ukrainian songs and folklore. UNA members: \$100.00 per week; non-members \$120.00 per week.

GIRLS' CAMP — July 14-27

Similar program to boys' camp; same prices.

UKRAINIAN FOLK DANCE WORKSHOP — July 28 — August 10

Traditional Ukrainian folk dancing for beginners, intermediate and advanced dancers. Instructor: ROMA PRIMA-BOHACHEWSKY. Limit 60 students. Food and lodging \$195.00 (UNA members), \$225.00 (non-members). Instructor's fee: \$100.00.

UKRAINIAN CULTURAL COURSES — August 10-24

Classes in Ukrainian language, history, geography, literature, arts. UNA members \$200.00, non-members \$230.00.

For more information, please contact the management of Soyuzivka:

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Plishka...

(Continued from page 11)

Plishka carries an elegant line against the chorus which announces the death of his daughter and intones "Miserere." Soon after is an extremely lyrical duet for Bocanegra (Sherrill Milnes) and Fiesco, the first of several very powerful numbers for the male principals. In Act I Fiesco blesses the marriage of Amelia and Gabriele, and he and the tenor (Vasile Moldoveanu) sing a beautiful duet marked by a spiritual feeling. Near the end of this number, the bass and the

tenor are almost two octaves apart, with Paul Plishka being called on to make a low F heard throughout the grand hall of the Atlanta Civic Center — not an easy matter and beautifully accomplished at that.

This man's gift is prodigious and I am sure is rooted in many hours of study, a dedication of purpose, superb professionalism, and an embracing love of opera. His voice has a penetrating quality which suggests a thorough understanding of both the creative and recreational processes.

The Anti-Defamation...

(Continued from page 6)

publication which no UCCA official I talked with knew existed, an open letter from two former Soviet political prisoners, a UCCA press release and statements in a book by a Ukrainian whose views are hardly representative of the community.

How sad it is that the Anti-Defama-

tion League of the B'nai B'rith has forgotten the principles upon which it was founded and is now engaging in the very actions it is pledged to fight. The Ukrainian community is being defamed because of the writings of a handful of people, most of whose ideas the ADL has chosen to misunderstand. Such attacks, of course, serve no other purpose than to open old wounds, burn bridges and delight the KGB.

Victor Mishalow...

(Continued from page 11)

ensemble rehearsals," because to play the instrument well you have to play precisely, and that takes a lot of work, explained Mr. Mishalow, who says he tries to practice three hours a day.

"There are 40 ways to play tremello on the bandura," he said, "whereas on the piano you can't even do tremello and on the mandolin there is only one way." To perfect all the different techniques requires hours, countless hours of practice.

But Mr. Mishalow, who manages

to support himself by playing or teaching the bandura, believes that all the hours spent rehearsing or studying can pay off.

"Surely," he said, "the Ukrainian community can support at least half a dozen professional bandurists, and I'm sure the Anglo-Saxon community could support a dozen."

After all, he added, "people who are interested are always happy to help."

"But we have to work on the psychology of bandurists to produce a professional sound and to have a professional attitude to the instrument," he concluded.

TO MEMBERS OF BRANCH 150 OF THE UKRAINIAN NATIONAL ASSOCIATION in PITTSFIELD, Mass.

Following the death of **WALTER HUSKA**, the late Secretary of your Branch,

Mrs. Lydia Huda

has assumed the post and the obligations of the Branch Secretary of Branch 150.

Please contact the new secretary regarding all business pertaining to UNA membership and insurance, at the following address:

Mrs. Lydia Huda, 19 Commonwealth Ave., Pittsfield, Mass. 01201
or telephone her at (413) 442-1619

HOME OFFICE OF THE UNA

Young UNA'ers



Three new members of UNA Branch 83 in Philadelphia, all enrolled by their grandparents, John and Anna Kusen, are (from left): Marko and Natalka, children of Bohdan and Patricia Kusen, and Stephan, son of Stephan and Deborah Kusen.



Marko Pytiak, the son of Wolodymyr and Maria Pytiak, is one of the youngest members of UNA Branch 341 in Windsor, Ont. Little Marko was enrolled by his great-grandfather, former UNA Supreme Advisor Paul Duda.



15-year-old Christopher Miele was recently enrolled in UNA Branch 372 in Plainfield, N.J., by his mother, Anne. His proud grandparents are Mychajlo and Olena Banasewycz.

SUNDAY, JULY 14, 1985

Rochester, N.Y. Semi-annual meeting of the "Zaporozka Silch" Branch 367 of the UNA will be held on Sunday, July 14, 1985 in the St. Josaphats Cafeteria at 1:30 P.M. Members are requested to attend. Important matters to be discussed.

William Popowych, Secretary

Good Reading for Summer

THE KILLING OF BLACK CAT

(And Other Atrocities in War-Torn UKRAINE)

Booklet, 9 pages (1985)

THE WORLD THAT WAS

(Story of the world destroyed by a deluge: based on ancient sources!)

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ART PROGRAM AT SOYUZIVKA on JULY 1985

Friday, 10 p.m. — DANCE
Orchestra „Iskra”

Saturday, July 6
8:30 p.m. — CONCERT
Lida Hawryluk — vocalist
Oles Kuzyshyn — musician vocalist
"Hromovytsia" — dance ensemble
10:00 p. m. — DANCE
Orchestra "Iskra"

Saturday, July 13
8:30 p.m. — CONCERT
Wasyl Melnychyn — tenor
"Vesnivka" Chorus
Directed by K. Zorych-Kondracky
10:00 p.m. — DANCE
"Tempo" Orchestra

Saturday, July 20
8:30 p.m. — CONCERT
"Romashky" — vocal ensemble
Alex Chudolij — soloist accordionist
10:00 p.m. — DANCE
Orchestra "Nova Chylya"

Saturday, July 27
8:30 p.m. — CONCERT
"Kashtan" — dance ensemble
Alex Chudolij — soloist accordionist
10:00 p.m. — DANCE
Orchestra "Veselka"

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- USCAK East (Juniors A and B) July 6-7
- Doubles August 10-11
- USCAK Nationals August 30 - September 2
- UNA Invitational September 14-15
- Plast September 28-29
- KLK October 12-13

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8:30 p.m. — CONCERT
Lida Hawryluk, vocalist
Oles Kuzyshyn, musician-vocalist
"Hromovytsia", dance ensemble

SOYUZIVKA — Ukrainian National Association Estate

1985 SEASON OPENING

Saturday, July 6th

10:00 p.m. — DANCE
"Iskra" Band
Master of Ceremonies Anya Dydyk, guest appearance
TENNIS TOURNAMENT
USCAK-East
Soyuzivka, Kerhonkson, N.Y. 12446

PREVIEW OF EVENTS

July 6

NORTH COLEBROOK, Conn.: Camps for Plast youths begin today and run through July 27. For applications write to: I. Rudko, 386 Old Colchester Road, Amston, Conn. 06231.

July 7

STRATFORD, Conn.: The second annual Ukrainian National Association/Ukrainian Fraternal Association picnic will be held beginning at noon. Sponsors are UNA Branch 59 and UFA Branch 30. The site of the picnic is Booth Memorial Park, 134 Main St. Admission is free, and Ukrainian and American foods will be available.

July 8

JENKINTOWN, Pa.: Manor Junior College's two computer skills workshops begin today and run through July 18. The "Computers for Kids" workshop is geared for children age 7-10. Sessions are held Monday through Thursday, 9:30 - 11:30 a.m. and the fee is \$100. The second workshop, "Elementary Programming for Young People," is geared for teens age 11-14. The class meets Monday through Thursday, at 12:30 - 2:30 p.m. Fee: \$100. A special family

discount is offered for families registering more than one child. The first child pays \$100, others pay \$50 per person. To register call (215) 884-2218, or stop by the Continuing Education Office on Manor's campus, Fox Chase Road and Forrest Avenue. The two workshops will be repeated July 22-August 1.

PLEASE NOTE: Preview items must be received one week before desired date of publication. No information will be taken over the phone. Preview items will be published only once (please note desired date of publication). All items are published at the discretion of the editorial staff and in accordance with available space.

PREVIEW OF EVENTS, a listing of Ukrainian community events open to the public, is a service provided free of charge by *The Weekly to the Ukrainian Community*. To have an event listed in this column, please send information (type of event, date, time, place, admission, sponsor, etc.), along with the phone number of a person who may be reached during daytime hours for additional information, to: **PREVIEW OF EVENTS, The Ukrainian Weekly, 30 Montgomery St., Jersey City, N.J. 07302.**

Pittsburgh radio program marks 35th

PITTSBURGH — The Ukrainian community in Pittsburgh and the surrounding tri-state area encompassing western Pennsylvania, eastern Ohio and northern West Virginia, will celebrate the 35th anniversary of its Ukrainian Radio Program on Sunday, July 14, with an excursion on Pittsburgh's three rivers aboard the Gateway Party Liner. Music for dancing will be provided by the "Tradition" band of Youngstown, Ohio.

Michael Komichak has been the host of Pittsburgh's Ukrainian Radio Program for the past 35 years. His popular broadcasts in Ukrainian and English are heard each Sunday at 1 p.m. and 6 p.m., over stations WPIT (5,000 watts) and WPIT-FM (20,000 watts) in Pittsburgh.

The program's objectives over the years have been to champion the cause of freedom and independence for Ukrainians in their homeland, to maintain the ethnicity of the Ukrainian community in the tri-state area, and to reflect the best image of Ukrainian Americans. For many listeners the program is the primary source of

information about Ukraine and Ukrainian activities on the local, national and international scenes.

The program has raised hundreds of thousands of dollars for the Ukrainian Research Institute at Harvard University, the Ukrainian Nationality Room at the University of Pittsburgh, the United Ukrainian American Relief Committee, and for orphans, army veterans, displaced persons and indigent Ukrainians. For this public service activity, Mr. Komichak has been cited in the Congressional Record.

The afternoon program features the best and the latest releases of Ukrainian popular music, news of and for Ukrainians, social and civic announcements, birthday and anniversary announcements, obituaries and commercials.

The evening program, "A Sunday Serenade of Ukrainian Music" features uninterrupted semi-classical music. At times it is pre-empted by "The Ukrainian Concert Hall of the Air," featuring Ukrainian classical music.

Mr. Komichak can be reached by writing to the Ukrainian Radio Program, Box 52, Pittsburgh, Pa. 15230, or by calling (412) 281-1900.

Americans...

(Continued from page 4)

its Nazi hunting.

It is the contention of ADP that the OSI's prosecutions should be carried out in accordance with the American concept of due process. Certain rights, such as a right to a jury trial, right to legal counsel and equal access to evidence should be afforded the accused.

A controversial issue in these prosecutions is the use of Soviet-supplied evidence and the OSI's desire to deport individuals to the Soviet Union. ADP is adamantly opposed to any deportations to Communist-controlled countries.

Several federal court judges have been troubled by and have roundly

criticized Soviet testimony. Among the reasons cited were a "lack of credibility" (U.S. vs. Laipnieks), "coercive and intimidating atmosphere" (U.S. vs. Sprogis) and "the impossibility of providing the usual safeguards of trustworthiness" (U.S. vs. Kungys).

ADP spokespersons said the group sees no reason for the OSI to travel to the USSR to accommodate the Soviets. Soviet witnesses should be brought to the United States to testify.

Mrs. Razgaitis flatly denied the B'nai B'rith's charges of anti-Semitism. "Anti-Semitism is not the issue; one government agency's unchecked use of power is. We are aware of what happened during Joe McCarthy's era. Let's not let it happen again," she concluded.

At Soyuzivka

Season opener, July 5-7



Lydia Hawryluk



Oles Kuzyszyn

KERHONKSON, N.Y. → The season opener at the Ukrainian National Association's resort, Soyuzivka, will feature an entertainment program on Saturday, July 6.

The performers will be: singer Lydia Hawryluk, musician-singer Oles Kuzyszyn and the Hromovytzia dance ensemble. The program begins

at 8:30 p.m.

A dance to the music of the Iskra band will be held beginning at 10 p.m. Iskra will also play for the Friday night, July 5, dance.

For more information on Soyuzivka programs and accommodations call the resort at (914) 626-5641.

Article by Dziuba...

(Continued from page 1)

Shevchenko? In terms of historical analysis, the significance is immediate and obvious. Both fought for the independence of their nations from, respectively, the Austro-Hungarian and the tsarist empires. But the moment one compares, at least implicitly, this historical condition with the situation today, one can well draw the implication that while Petofi's "task" has been at least partially realized in so far as Hungary is, at least formally, an independent nation — even though, in the political sense, it is still under Soviet domination — the aspirations of Shevchenko remain as unrealized today as during the time of the tsars.

Mr. Dziuba asks, "What was the situation in Ukraine at the time (of Shevchenko)?" The answer he gives is equally valid for Mr. Dziuba's own time. "...In Ukraine tsarism liquidated local autonomy, fiercely crushed the national liberation movement, uprooting the aspirations for the creation of a Ukrainian state, forcefully implemented a policy of Russification, impeded the development of Ukrainian language and literature."

Mr. Dziuba is not using his own words; he is quoting an official document of the Communist Party, "Thesis of the Central Committee of the Communist Party of the Soviet Union on the 300th Anniversary of the Reunion of Ukraine with Russia." This and other quotations from Lenin and Marx are used to present theses which otherwise could be regarded as ideologically heretical and dangerous. Such quotations do not have the perfunctory function of affirming the official ideology, but rather play a critical function by showing the discrepancy between existing reality and official doctrines.

This is precisely the method employed by Mr. Dziuba in "Internationalism or Russification?" in which Lenin is quoted instrumentally to show how today's reality deviates from the original project.

Given the significance of Mr. Dziuba's book in the rebirth of national consciousness in Ukraine in the 1960s and in light of Mr. Dziuba's subsequent recantation, the question one has to ask is: What is the meaning of the publication of such an essay by Mr. Dziuba today?

Here, of course, one can only speculate. And the speculation can range from the most negative and pessimistic, but perhaps also the most realistic, interpretation — namely, that Dziuba is permitted to write once again on this favorite theme in the context of an innocuous exercise in comparative literature which the Soviet propaganda machine can either neutralize or manipulate — to the more positive and optimistic, but perhaps also naive, assessment — namely, that we are witnessing yet another stage in the personal political-ideological odyssey of Mr. Dziuba, which may be connected with as yet unclear cultural developments in Ukraine.

In order to convey the tone of Mr. Dziuba's article, it seems appropriate to end with his own concluding paragraph: "And to go back once again to the beginning of my essay, to the question of what constitutes the basis for the commonality in the work of these two great poets, what makes these two powerful currents, which flow on both sides of the Carpathians, so much alike, we can say: they spring from one common source — love for one's nation; they are fed by one mighty current — the life force of the love for one's nation; they flow into one sea, the most international sea of the most international feeling — love for one's nation."