

UKRAINIANS ABROAD: NEWS AND VIEWS #134

Compiled by Serge Cipko, Coordinator, Ukrainian Diaspora Studies Initiative, CIUS (Email: scipko@ualberta.ca).

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19. United Kingdom. "Historic Scunthorpe Landmark Auctioned," *Scunthorpe Evening Telegraph*, 22 December 2016.
20. USA. "A Lot about a Plot: How One Fraudulent Banking Temple in Brooklyn Found Faith in Orthodoxy," *Bedford and Bowery*, 27 December 2016.
21. USA. "Some Ukrainian Catholics Struggle with When to Celebrate Christmas," *Catholic News Service*, 24 December 2016.
22. USA. "Trump's Relationship with Putin Puts Ukrainians in Connecticut on Edge," *Hartford Courant*, 19 December 2016.

*** Thanks to John-Paul Himka, Leonard Krawchuk, and Marusia Petryshyn.

1. Argentina. "Ukraine Wants Deeper Economic Cooperation with Argentina," *Ukrainian News*, 6 January 2017.

Khrystyna Butko

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Ukraine wants to step up trade and economic cooperation with Argentina, especially in the energy sector and the space and aviation industry.

Ukraine's Embassy in Argentina announced this in a statement citing a letter of President of Ukraine Petro Poroshenko to President of Argentina Mauricio Macri on the occasion of the 25th anniversary of the diplomatic relations between Ukraine and Argentina.

"Separately the President of Ukraine highlighted the desire of our country to step up mutually beneficial cooperation with the Republic of Argentina in all fields of mutual interest, first and foremost in the trade and economy, the energy sector, aviation and space industry, and others," reads the statement.

President Petro Poroshenko noted that the Ukrainian community in Argentina was a strong factor uniting the two countries.

As Ukrainian News Agency earlier reported, Ukraine and Argentina intend to facilitate trade between the two countries.

2. Belarus. “Fewer Ukrainian Refugees Arriving in Belarus,” *BelaPAN Online*, 16 December 2016.

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By Alyaksey Alyaksandraw, BelaPAN

Minsk, 16 December. The number of Ukrainian refugees arriving in Belarus has decreased roughly by a third this year, Alyaksey Byahun, head of the interior ministry's Department for Citizenship and Migration, told reporters in Minsk on December 16. He said that the number of Ukrainian arrivals peaked in 2014 and 2015, which he said became a “serious challenge” for Belarus’ agencies providing assistance to refugees. More than 1,800 Ukrainian refugees who fled violence in their country currently enjoy additional protection in Belarus, according to the official. Over 600 Ukrainians were granted Belarusian citizenship in January-September 2016.

Fewer Ukrainians have been moving to Belarus this year as fighting in the Donbas region has subsided, said Mr. Byahun. In addition, he said, many Ukrainians who moved to Belarus in 2014-2015 have already returned to Ukraine or gone to Russia.

Some of those who have stayed in Belarus are determined to obtain Belarusian citizenship in the future, said the official.

3. Canada. “Why Freeland Might Be the Right Person to Handle Russia,” *IPolitics.ca*, 11 January 2017.

iPolitics Insights
Simon Palamar

iPolitics/Matthew Usherwood

Make no mistake: Chrystia Freeland’s promotion to the position of Canada’s top diplomat is first and foremost about getting ready for relations with Donald Trump’s America. But by making Freeland Canada’s foreign minister, Prime Minister Justin Trudeau has made an adroit move that stands to make Canada’s policy towards Russia more effective.

Since taking office, Trudeau has tried to thaw Canadian-Russian relations. He rebuked his predecessor’s tough talk (Stephen Harper personally told Vladimir Putin to “get out of Ukraine” in 2014) and has not embraced Ukrainian President Petro Poroshenko in the same unconditional manner that Harper did. He has dithered on the decision to renew Canada’s mission to train Ukraine’s armed forces.

Outgoing foreign minister Stéphane Dion talked about avoiding military buildups and confrontation with Russia in the Arctic, and expressed the hope that Moscow and Ottawa could cooperate in the far north. This past summer, Russian President Vladimir Putin appeared to

reciprocate some of those warm feelings when he expressed his hope that “relations in full” could be restored between the two countries.

Trudeau and Dion may have been a bit too optimistic about the trajectory of Russia’s foreign policy — but Freeland has been a vocal critic of Russia for some time. In 2014 she unapologetically denounced Russia’s invasion of Ukraine, while others were still calling it an “incursion”. Subsequently, the Russian government placed her on a sanctions list, prohibiting her from visiting the country.

Some voices close to the Kremlin will predictably disparage Freeland’s appointment. In addition to being a critic of the current Russian government, she is also of Ukrainian heritage; some Russian voices like to accuse Canada’s government of being in thrall to a powerful Ukrainian diaspora. (In 2015, a spokesman for the Russian government-owned oil company Rosneft claimed that Canadian sanctions against Russia’s energy sector were inspired by “pro-Bandera” lobbyists. Stepan Bandera was an anti-Soviet Ukrainian partisan who was allied with Nazi Germany for some time during the Second World War.)

Typically, being persona non grata in a foreign country is not a qualification for being a foreign minister. However, promoting Freeland to Foreign Affairs bodes well for Canada’s policy towards Russia. As the minister for international trade, Freeland demonstrated a suitable amount of toughness and some shrewd tactical thinking — best demonstrated by her willingness to call the European Union’s bluff and threaten to walk out (and thereby torpedo) Canada-EU trade talks at the 11th hour. Her willingness to take risks, and to selectively use anger and frustration to punctuate a message, will serve her well when dealing with her Russian counterpart Sergei Lavrov.

Putin and his inner circle have a rather traditional view of international affairs. According to Putin’s view of the world, some nations (Russia, the United States, perhaps China) have greater rights and privileges than others. But all nations have interests, and securing those interests, by any means necessary, is fair game. The Kremlin respects strength. It takes advantage of perceived weakness.

The prospects for better relations between Russia and the West (including Canada) were not always so dire. Once, Putin was reportedly a great admirer of George W. Bush. He saw Bush as tough and resolute, and only lost his taste for Bush when he realized that the U.S. was going to treat Russia as a junior partner, rather than as an equal.

Rejected as a peer, the Russian government removed the gloves and now uses the foreign policy tools at its disposal to victimize its old imperial possession and torment Washington. Since the Kremlin has no interest in offering olive branches to the West — and is, in fact, willing to do its best to trample American and European elections — the thaw that Putin hoped for is not in the cards.

That does not mean that compartmentalizing the Russo-Canadian relationship — cooperating in the Arctic while standing firm against Russia’s invasion of Ukraine — is impossible. Instead, it will take a deft hand. Prime Minister Trudeau has committed several hundred Canadian soldiers

to Latvia as part of a NATO mission for the foreseeable future. Canada's sanctions against select members of the Russian government and a few Russian firms appear set to continue.

There's no reason why Ottawa can't demonstrate to the Kremlin that it's serious about the international rule of law — and closing the book on Putin's imperial ambitions — while working cooperatively in areas of mutual interest. But it will take a messenger who won't shy away from confrontation, and who is willing to get angry when it matters. Chrystia Freeland has shown she's unafraid to call Russian aggression what it is — which means she might just be the person for the job.

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[<http://ipolitics.ca/2017/01/11/why-freeland-might-be-the-right-person-to-handle-russia/>]

4. Canada. “Big Year Ahead for Ukrainian Community,” *Winnipeg Free Press*, 5 January 2017.

By: Tony Zerucha

As Manitobans prepare to celebrate Canada's 150th birthday this year, its Ukrainian population is marking an additional pair of important dates.

This year marks the 125th anniversary of Ukrainian immigration to Canada. The milestone will be celebrated with special events including formal celebrations, church services and informal gatherings across the province. Events began in 2016 as then-premier Greg Selinger proclaimed it the Year of Manitoba's Ukrainian Canadian Cultural Heritage on March 10.

This year also marks the 70th anniversary of the Canadian Citizenship Act, Garden City resident Luba Fedorkiw said. Fedorkiw, a teacher at Maples Collegiate, said the passing of the act holds special significance for Ukrainians, as one of their own, Wasyl Eleniak, was among the 27 honoured at the first citizenship ceremony on Jan. 3, 1947.

Born in 1859 in Nebyliw, Western Ukraine, Eleniak arrived in Canada as one of the first Ukrainian immigrants in the fall of 1891. He initially worked as a labourer in Gretna, Man. before moving to Alberta to find success as a farmer.

Eleniak's inclusion in the first citizenship ceremony was an important gesture to Ukrainians, who experienced struggle both in their country of origin and in their new home. The initial wave (1891-1913) were attracted by plots of Canadian land much larger than the ones they struggled to survive on at home. The farmers had to work hard to settle what could be rocky soil.

The political climate was equally rocky, as 8,000 Ukrainians and other citizens of the Austro-Hungarian empire were forced into internment camps due to fears of loyalty to Canada's First World War opponent.

The second wave (1920-1931) were also attracted by 160 acres of land, but they were fleeing persecution at home too. According to Dr. Roman Yereniuk, a Ukrainian history professor at the University of Manitoba, between four and five million Ukrainians perished in the Holodomor — a United Nations-declared genocide commonly viewed as an attempt by Stalinist Russia to eliminate the Ukrainian middle class — between 1932 and 1933.

The perception of Ukrainians began to change due to their active participation for Canada in the Second World War, Yereniuk said in a 2016 interview with Canstar Community News.

“Ukrainians gave the most sons and daughters to fight in the Second World War in proportion to any other ethnic group in Canada. When they came back after four or five years they weren’t thought of as Ukrainians, they were told ‘You are now Canadian’.

“This began to change the image of Ukrainians. We proved that we were loyal to Canada.”

Fedorkiw said the 1947 bill was introduced by Paul Martin Sr., who stressed citizenship’s important unifying principles in a speech in the House of Commons. On Jan. 16, 1947, Martin, who was then Minister of National Health and Welfare, wrote to Eleniak to congratulate him on the honour, Fedorkiw said.

“He stated ‘The selection of yourself to participate in the ceremony was a mark of our esteem for the contribution you have made to Canada by your life and your work in this country. Canada is proud to number you among its citizens.’”

Eleniak was humble in response, Fedorkiw added.

“He said he accepted not for himself or his own glory, but for all Ukrainian people in Canada. The government through him has shown its gratitude to all Canadians for their integrity and loyalty to their new land.”

5. Canada. “‘Ukrainian Christmas’ Just around the Corner,” *Edmontonsun.com*, 5 January 2017.

BY CLAIRE THEOBALD

It’s not too late to wish your Ukrainian friends a “Khrystos Rodyvsya,” as Ukrainian-Canadian families prepare to celebrate Christmas on Saturday.

“Ukrainian Christmas is all about food and family and faith,” said Kevin Baron, senior interpreter with the Ukrainian Cultural Heritage Village, about 50 kilometres east of Edmonton.

While most people think of Christmas as falling on Dec. 25, the Ukrainian Orthodox Church follows the older Julian Calendar, so Christmas is celebrated Jan. 7.

“It’s the same as any other Christmas,” said Natalie Kononenko, professor and Kule Chair of Ukrainian ethnography at the University of Alberta.

It's not just the timing of the holiday that makes Ukrainian Christmas special — many still celebrate with traditions brought over by their families since Ukrainians began immigrating to Canada more than a century ago.

“There are a lot of traditions that are passed down from generation to generation,” said Baron.

Ukrainian Christmas actually begins weeks earlier with the observance of Pylypivka, or Advent, a time for reflection and prayer where followers traditionally fasted, abstaining from meat, dairy and eggs.

Sviatyi Vechir is a Christmas Eve celebration where the fast is broken over dinner with a series of 12 traditional meatless dishes, symbolizing either the 12 Apostles, the 12 days of Christmas or the 12 months of the calendar year.

One example is Kutia, a traditional first dish made of boiled whole wheat berries and honey.

“Most of the 12 dishes have something symbolic, like the whole wheat berries, it's to make the crops grow and it is sweet so that the coming year will be sweet,” said Kononenko.

One tradition that has fallen out of favour since the coming of stucco ceilings is where a member of the family, usually the oldest male relative, flings a spoonful of Kutia onto the ceiling. The better they stick and the more grains that stay put, the better the family's fortunes and harvest will be over the next year.

Harvest is central to many Ukrainian traditions, including the *didukh*, where a centrepiece of wheat is displayed that is believed to invite the spirits of ancestors to join the family at the table. Traditionally, after the Feast of Jordan, the *didukh* is burned, releasing the spirits back into the fields.

Hay is sometimes stuffed under the table cloth or under the table, once again harkening to themes of harvest and the manger where Jesus Christ is believed to have been born. Sometimes, families would hide coins or candies in the hay for their children to find.

Children usually open presents Dec. 19, on the Julian calendar feast day for St. Nicholas. The family celebrates Malanka, or New Year's Eve, on Jan. 13. The Christmas season closes Jan. 19 with the Feast of Jordan.

The Ukrainian Cultural Heritage Village is hosting a special public Feast of Jordan from 10 a.m. until 2 p.m., Jan. 19, with the blessing of holy water, an altar made of ice, singing and traditional foods.

While the ways Ukrainian-Canadians celebrate Christmas may vary from family to family and change over time, the continued observance of such traditions in Canada speaks to the enduring spirit of Ukrainians, who over their history have been persecuted and pushed out of their home country by hardship.

“It’s a great time for us to reflect on how far we’ve come in Canada in 125 years, but also that we can still be a part of these traditions and they don’t have to go away,” Baron said, glad to be able to continue his own family’s traditions.

So when your Ukrainian friends and neighbours wish you a “Khrystos Rodyvsya,” don’t be afraid to offer a warm “Slavite Yoho” in return.

6. Canada. “Ukrainian Canadian Congress, NGOs Hand over 11 Tons of Humanitarian Aid for Donbas,” *Interfax.com.ua*, 5 January 2017.

On January 4, 2017, the Ukrainian Canadian Congress, together with the Canadian company Caravan Logistics and Canadian non-governmental organizations “Ukraine Appeal”, GlobalFire, Global Medic and the Ukrainian Canadian League collected and sent 11 tons of humanitarian aid to Ukraine.

The consignment consists of medical equipment and fire-fighting equipment, and will be transferred to hospitals and fire stations in the east of Ukraine, in particular in Mariupol. This is the fourth shipment of humanitarian aid to Ukraine indicated patrons, the Ukrainian Foreign Ministry’s press service reported.

“The equipment collected by the Ukrainian community in Canada will allow improving the quality of provision of the first aid to victims of the Russian aggression against our country, and will allow enhancing the efficiency of fire fighting,” the Ukrainian Foreign Ministry’s press service reported.

The Foreign Ministry said Ukraine appreciates the efforts of the Government of Canada and the Ukrainian Diaspora in this country in the provision of humanitarian aid to Ukraine.

7. Canada. “Clara’s Dream Celebrates Third Anniversary,” *St. Albert Gazette*, 24 December 2016.

By: Anna Borowiecki

Preview

Clara’s Dream

Ukrainian Shumka Dancers

With guests Kyiv Ballet, National Ballet of Ukraine, Virsky, Citie Ballet and Viter Ukrainian Folk Choir

Dec. 29 and Dec. 30

Northern Alberta Jubilee Auditorium

11455 – 87 Ave.

Tickets: Start at \$20 at ticketmaster.ca

Ethnic pride fuels the roots of Clara’s Dream, Shumka’s celebratory concept folk dance.

Since their early beginnings, the troupe’s mission was to share their national roots and culture with the wider community.

Few can epitomize Ukraine's national pride more than Piotr Tchaikovsky, composer of the famous masterpiece Nutcracker Suite.

Tchaikovsky was Russian, however his great-grandfather was a Ukrainian Cossack and Ukraine has always prided itself on that lineage.

It's only natural that Shumka would create the first truly Ukrainian-Canadian folk dance representing The Nutcracker as Clara's Dream. It celebrates its third anniversary at the Northern Alberta Jubilee Auditorium on Dec. 29 and 30.

Once again Shumka teams up with Kyiv Ballet, the National Ballet of Ukraine, and Virsky, a legendary national folk-dance troupe. Also joining the collaboration is Edmonton's Citie Ballet and Viter Ukrainian Folk Choir.

This massive partnership incorporates Ukrainian Christmas traditions, ballet, folk dance, a grand choir, orchestral music and Ukrainian symbols woven into the lavish sets and costumes. Audiences can expect the same propulsive acrobatic, gravity-defying jumps, kicking spins, mid-air splits and backward flips.

But like anything, artistic consultant and choreographer John Pichlyk reminds us, art constantly evolves.

"We've upped the involvement for Citie Ballet. This year we've included the Waltz of the Flowers, which we didn't have last year. I have personally made a conscious effort to include more athleticism in the Mouse Battle. Because we have the artist potential, we have found a way to up the dynamics and emotion of the storylines. It has a folk element, but it is more refined and we're trying to do it justice," said the Sturgeon County resident.

Tetyana Lozova as Clara and Yaroslav Tkachuk as the Nutcracker Prince both return from the Kyiv Ballet after a gruelling European tour.

Joining the cast for the first time is Jan Vána, from the National Ballet of Ukraine, as the mysterious Uncle Drosselmeier who gifts his goddaughter Clara with a Nutcracker doll. After guests leave the party and the clock strikes midnight's magic hour, Clara awakens to a cannon blast that signals a battle between a mouse army and toy soldiers.

As the fight rages, the Mouse King corners the Nutcracker in a duel. Clara rushes to the Nutcracker's defence and pulls off the Mouse King's tail. A spell is broken and the Nutcracker morphs into a handsome Prince.

The romantic duo travels to a magical kingdom where they encounter a Spanish dancer, Arabian girls, a Chinese trio and whirlwind Ukrainian Hopak dancers.

"It's not often you go to a performance and see everything encompassed in it – a storyline, music, song, classical ballet and folk dance. Clara's Dream is not overly classic, but by refining

it, it brings a whole new sensitivity. I feel it is Edmonton's own Nutcracker. It represents what Edmonton is in this diverse community of artists."

8. Croatia. "Plenkovic Presents Donation to Greek Catholic Church in Krizevci," *HINA-Croatian News Agency*, 16 December 2016.

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Krizevci, 16 December 2016 (Hina)

ZAGREB, Dec 16 (Hina) - Prime Minister Andrej Plenkovic visited the Greek Catholic Church in the northern town of Krizevci on Friday, presenting the head of the local Caritas organisation with a donation of HRK 3.65 million in food.

Following a request from the Caritas of the Krizevci Greek Church Diocese, the cabinet of Prime Minister Andrej Plenkovic recently decided to donate food, such as rice, flour, meat cans, sugar and powdered eggs, from government stockpiles.

The Caritas head, Ivan Radeljak, thanked the government for the donation, saying that it would help "thousands and thousands of impoverished people."

The donated food will be sent to Caritas branches throughout Croatia as well as to charities of the Islamic Community and the Orthodox Church in Bosnia and Herzegovina.

The seat of the Krizevci Greek Catholic Church was established in 1777. Currently, there are 20,000 members of this Church in Croatia, and most of them are ethnic Ruthenians, Ukrainians and Croats.

The bishop of the Greek Catholic diocese in Croatia, Nikola Kekic, thanked the Croatian premier for the donation, and invited him to attend next year's ceremonies marking the 240th anniversary of the establishment of this Christian denomination in Croatia.

In 2009, Pope Benedict XVI appointed Nikola Kekic, a parish priest in the concathedral church of Saints Cyril and Methodius in Zagreb, as the new bishop of the Greek Catholic diocese in Croatia.

The Greek Catholic Church is a Byzantine Rite Eastern Catholic Church in full communion with the Holy See

9. Kyrgyzstan. "Absolute Growth of Population in Kyrgyzstan Reaches More Than 1.28 Thousand People in 2015," *Central Asia News*, 23 December 2016.

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The absolute growth of population in Kyrgyzstan made 128,644 people in 2015, reported the National Statistics Committee of the country. 163,452 children were born in 2015 and 34,808 people died that year.

The ratio of births and deaths is negative for 6 ethnicities: 9 children were born, 40 died among Belarusians; 5 were born, 9 died among Georgians; 7/10 among Jews; 3,977/4,981 among Russians; 354/423 among Tatars; 179/795 among Ukrainians.

The highest positive ratio of birth and death were registered among Turks (731 people were born, 105 died), Uzbeks (27.23/4,668), Dungans (1,837/318), Kyrgyzs (123,307/21,575), Uighurs (1,342/317), Kazakhs (663/189).

The absolute growth among Kyrgyzs was 101,732 people and Uzbeks – 22,654 people. The statistics does not consider the migration.

10. Links to Ukrainian-language news stories.

Links to news stories in Ukrainian:

- Italy. “В Італії відкрили пам’ятник жертвам Голодомору,” *Hromadske.ua*, 17 December 2016. On the unveiling of a monument to victims of the Holodomor in Cagliari, Sardinia.

[Http://hromadske.ua/posts/v-italii-vidkryly-pamiatnyk-zhertvam-holodomoru](http://hromadske.ua/posts/v-italii-vidkryly-pamiatnyk-zhertvam-holodomoru)

- Ireland. “На Інтерактивній карті УГКЦ позначено українську громаду в Ірландії,” *UGCC.ua*, 23 December 2016. On the Ukrainian community in Dublin and an interactive map of the Ukrainian Greek-Catholic Church.

[Http://ugcc.ua/news/na_%D0%86nteraktivn%D1%96y_kart%D1%96_ugkts_poznacheno_ukrainsku_gromadu_v_%D0%86rland%D1%96i_78397.html](http://ugcc.ua/news/na_%D0%86nteraktivn%D1%96y_kart%D1%96_ugkts_poznacheno_ukrainsku_gromadu_v_%D0%86rland%D1%96i_78397.html)

(Also posted on the Facebook of the Ukrainian Catholic Church in Ireland:
<https://www.facebook.com/UGCCIreland/>)

11. Lithuania. “Politics,” *Lithuanian News Agency - ELTA*, 16 December 2016.

On 15 December, the chairman of the Ukrainian World Coordinating Council, Mykhailo Ratushny, and the first secretary of the Embassy of Ukraine to Lithuania, Andriy Buriak, visited the city of Siauliai where a meeting with their fellow countrymen was held. However, the Ukrainian community in Siauliai did not receive attention from the city’s leadership nor support for their initiative to mark the 25th anniversary of diplomatic relations between Lithuania and Ukraine. Ratushny said that the city of Siauliai was chosen for a visit not by chance but because that was where the Ukrainian diaspora in Lithuania began to organise itself. Ratushny promised to make a visit some other time as the mayor of Siauliai was away to Lithuania’s capital Vilnius and could not meet with the guests. SIAULIU KRASTAS

12. Poland. “Poland Needs Ukrainian Migrants,” *Polish News Bulletin*, 10 January 2017.

The European Commission intends to introduce a visa free movement for citizens of Ukraine and Georgia. The measure may cost Poland a lot, as the country currently benefits from the accessibility of workforce from the East.

Mainly unskilled jobs

Most Ukrainian migrants are employed in construction, cleaning, security services and agriculture, however, they can also be encountered in enterprises like Pesa, Indesit or Hutchinson. The total number of Ukrainian citizens employed in Poland reaches one million. Their average earnings amount to PLN2100 per month/ PLN10 per hour. Although 38 percent of Ukrainian migrants have higher education and 54 percent have secondary education, they work in predominantly unskilled jobs.

Restrictive immigration law

The employment of Ukrainian citizens in skilled jobs is difficult also due to the immigration law, which limits the time of their legal stay in the country to six months. Ukrainian workers have been filling the gap left by Polish migrants. However, once the visa requirement in the European Union is lifted, they will go further to the West to do similar jobs for better pay.

President of Work Service Maciej Witucki suggests that Poland could compete with Western Europe for Ukrainian workers if it changed its approach to them. In the first place, Ukrainian migrants should be provided with stable employment opportunities and the right to settle in Poland on a long term basis. As long as they have no chance to settle in Poland with their families, Ukrainian workers send their earnings home, which causes large amounts of capital to be transferred away from Poland.

President of the Union of Entrepreneurs and Employers Cezary Kazmierczak asserts that Ukrainian migrants are not taking jobs away from Polish people but fill positions which are not attractive to Polish employees. Some Polish politicians, like the Minister of Development Mateusz Morawiecki are in favour of liberalising the terms of employment of Ukrainian migrants. However, the Ministry of Labour insists on maintaining the current regulations or making the law even more restrictive.

Migrants who integrate easily

Supporters of a less restrictive approach to Ukrainian migrants point out that they assimilate easily in the Polish society. The ageing society of Poland needs immigration. Sociologists admit that immigration from Ukraine is the best option for social and cultural reasons. They learn Polish quickly, have a similar mentality and are willing to interact with local communities in Poland.

The majority send money to their families in Ukraine or save in order to improve their standard of living when they return. They are ready to work in more than one job. The number of

Ukrainian students at Polish universities is increasing. Most of the students hope to settle in Poland on a permanent basis. Only 2.5 percent are willing to return to their country.

13. Poland. “More Ukrainians Choose Poland,” *Polish News Bulletin*, 16 December 2016.

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The growing inflow of Ukrainian citizens into Poland is accompanied by changes in the demographic structure of this group. The one thing that remains unchanged is that most of them come here to work and have to work much more than the locals to get the same pay.

More young men

According to estimates of the central bank (NBP), around 1 million Ukrainians worked in Poland (both legally and illegally) in 2015, with their number rising rapidly over the last few years. This increase results from emergence of new migrants, most of whom had never been to Poland before eruption of the conflict in Eastern Ukraine in 2014. Today, they constitute 41.3 percent of all migrants coming to Poland from Ukraine.

It is important to note that this group differs considerably in terms of demographic structure from other Ukrainian migrants. One big difference is the sex criterion: while only 32.9 percent of those who came to Poland before 2014 were men, in the other group the respective share reaches 57.9 percent. The new migrants are also much younger, with their average age standing at 33 years vs. 43 years in the case of the old migrants. Also, although economic issues remains the main reason for migration (83.3 percent), political and social situation is also becoming an important factor.

Working harder for same pay

A whopping 93.8 percent of Ukrainian citizens polled by the NBP in the Warsaw agglomeration have a job. Almost half of them (47.9 percent) work part-time, but almost as many (45.6 percent) have steady employment. Only a fraction (0.3 percent) run their own business in Poland. Average pay of Ukrainian migrants living in Poland is more or less similar to median pay of the local population, which according to the Central Statistical Office (GUS) amounted to PLN3,292 gross (around PLN2,300 net) per month in 2014. However, the available data shows that Ukrainians had to work much more than locals to earn this money: on average, it was 54 hours per week, i.e. 50 percent more than Poles having a permanent work contract.

14. Poland. “Ukrainian Migrant Workers Save Polish Pension System – Media,” *Newsline News from Ukraine*, 9 December 2016.

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Migrant workers from Ukraine, whose number in Poland increases annually, help save the Polish social security system amid demographic crisis and the increase in number of Polish seniors due to lowered retirement age in the country.

This is stated in the Dziennik Gazeta Prawna Polish newspaper.

The article reads that the number of Ukrainians, who pay contributions to the Polish social security system, increased by 70% last year - from 101,000 to 172,000. Ukrainians now make up 64% of all foreigners who pay social contributions in Poland.

Last year, Poland issued work permits to 813,000 Ukrainians. This year, this figure has already reached 938,000.

15. Poland. “Ukraine: President Paid Tribute to Taras Shevchenko in Warsaw,” *National Iraqi News Agency*, 3 December 2016.

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President Petro Poroshenko paid tribute to Taras Shevchenko and laid flowers at the foot of the monument to the great Ukrainian in the capital of Poland.

The Head of State had a conversation with NGO representatives who attended the event.

Petro Poroshenko congratulated Polish Ukrainians on the 25th anniversary of the referendum on the independence of Ukraine and establishment of diplomatic relations between Ukraine and Poland the first country to recognize the independence of Ukraine.

The President informed the representatives of the Ukrainian Diaspora on the results of today's Ukraine-Poland arrangements that open new opportunities in the sphere of defense and energy. Petro Poroshenko emphasized that the Ukrainian community in Poland must be supported by Ukraine and informed that he had given respective instructions to the Government.

The attendees sang the national anthem of our country together.

16. Russia. “Heraschenko Surprised with No Response from OSCE and Journalist Organizations to Ban on Ukrainian TV Channels in Russia,” *Ukrainian News*, 15 January 2017.

Violetta Chaikovska

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First Deputy Chair of the Verkhovna Rada of Ukraine / Representative of Ukraine in the Humanitarian Subgroup of the Trilateral Contact Group for the Settlement of the Situation in Donbas (Ukraine-OSCE-Russia), Iryna Heraschenko, is surprised with no response from the Organisation for Security and Cooperation in Europe (OSCE) and international journalist organizations to absence of any access to Ukrainian TV channels.

She has written this on Facebook, the Ukrainian News Agency reports.

Heraschenko added that there is a large Ukrainian Diaspora in Russia and the Ukrainians living there have right to Ukrainian language and Ukrainian TV channels.

As Ukrainian News Agency earlier reported, the National Television and Radio Broadcasting Council has removed the Dozhd television channel (Russia) from the list of television programs that are allowed to be rebroadcast in Ukrainian cable television networks in accordance with the Ukrainian legislation and the European Convention on Transfrontier Television.

17. Russia. “Russia to Ban Ukrainian World Congress,” *Ukraine Today*, 19 December 2016.

The Ukrainian World Congress can be totally banned in Russia

The Russian authorities have included the Ukrainian World Congress to a preliminary list of the so-called ‘undesirable organisations’ and are considering to totally ban the organisation permanently, the Ukrinform agency reports.

“The Ukrainian World Congress has been included on a preliminary ‘patriotic stop-list’ in the Russian Federation,” the organisation’s president Yevhen Choliy was quoted as saying.

At least three Russian administrative bodies were deciding if the Congress affiliate in Russia must be banned totally, the official also said.

The so-called ‘patriotic stop-list’ in Russia means a list of non-governmental organisations within the country, that had been considered undesirable for Russian authorities.

The Ukrainian Congress was blacklisted in a totally non-transparent way, the agency also reports, noting that the organisation had learned about its possible ban in Russia through the media, with no notifications or warnings from authorities.

Russia has one of the biggest Ukrainian diasporas in the world. The Ukrainian World Congress in Russia is represented by 5 regional ethnic Ukrainian organisation, with two of them already eliminated by Russian authorities.

18. United Arab Emirates/U.K./USA. “How Ukrainian Diasporas Celebrate St Nicholas Day,” *Ukraine Today*, 21 December 2016.

The capital of the United Arab Emirates first welcomes St Nicholas, London-based Ukrainians sing carols at Trafalgar Square while Chicago singers get on ABC Channel

St Nicholas Day is a significant holiday for Ukrainian Christians. UT has covered extensively the celebrations and preparations for the holiday in Ukraine. And now we would like to show how Ukrainian diasporas welcomed the beginning of the festive winter season.

The diaspora, which surprised the most, is Ukrainian Community in the United Arab Emirates. They invited St Nicholas for the festive event for Ukrainian kids.

Before meeting St Nicholas, kids were engaged in a master-class on varenyky-making. Varenyky is a traditional dish of Ukrainian cuisine, which resembles dumplings.

Once children have perfectly mastered this craft, St Nicholas greeted young Ukrainians. The festive character was accompanied by angels and a devil, who carried several twigs with him.

The organizers of the initiative said that St Nicholas visits only well-behaving kids. The winter wonder-maker brought gifts for Ukrainian children.

According to Ukrainian tradition, St Nicholas brings twigs to misbehaving children. But those, who were good during the whole year, get presents.

As for London-based Ukrainians, they sang at Trafalgar Square close to the main Christmas tree. The carols were performed by the Cathedral Choir, 'The Ray of Hope'. The event was organized by British Ukrainian Aid. First, they sing in English and then in Ukrainian.

In Chicago, students from St Nicholas Cathedral School sang Ukrainian kolyadkas at Ogilvie Transportation Center. In such a way, the singers congratulated Americans with the beginning of the festive season.

The performance of young Ukrainians was broadcasted on ABC Channel.

To see the videos, visit: <http://uatoday.tv/entertainment/how-ukrainian-diasporas-celebrate-st-nicholas-day-video-851428.html>

19. United Kingdom. "Historic Scunthorpe Landmark Auctioned," *Scunthorpe Evening Telegraph*, 22 December 2016.

PG 14

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THE FREEHOLD of an historic Scunthorpe landmark has been sold at auction for a reported £124,000.

An unknown buyer bought the former Ukrainian Church of the Holy Cross on High Street East.

The church itself dates back to January 2, 1958 when it was consecrated.

Members of the Ukrainian community in Scunthorpe, who also at one time had their own social club on Sheffield Street, did much of the conversion work.

Among the guests at the consecration in 1958 was the then Mayor of Scunthorpe, the late Councillor Betty Martin.

The building alongside the San Pietro restaurant and hotel, actually dates back to 1894.

It was originally built as the town's court house and police station and as long ago as 1865 there was a lock-up on the site.

High Street East was once known as Station Road and was at the heart of old Scunthorpe.

At one time the grade two listed building was also used as the headquarters for the Scunthorpe Sea Cadets.

The sale – ordered by the London-based Association of Ukrainians in Great Britain – is also understood to have included two adjoining cottages and a store.

20. USA. “A Lot about a Plot: How One Fraudulent Banking Temple in Brooklyn Found Faith in Orthodoxy,” *Bedford and Bowery*, 27 December 2016.

BY NATASHA BLUTH

This week, we present a series of longer pieces unraveling the histories of storied buildings.

Buildings repurposed as churches always attracted the legendary writer Joseph Mitchell, including one particular Williamsburg building that never made it into his New Yorker columns. “I find myself standing in front of and looking up at [it] several times a year—I have never been able to figure out why,” he admitted in his unpublished memoirs. To Mitchell, the mystery of the old Williamsburg Trust Company on South Fifth Place between South Fifth Street and South Fourth Street was most alive in the summer dusk when it transformed into “the quarter of St. Petersburg in which Raskolnikov killed the old moneylender woman and her half sister.”

This once revered “banking temple” greets everyone who arrives in Brooklyn from Manhattan by way of the Williamsburg Bridge. In a neighborhood gritty from the hub of trains, cars and buses that meet near the bank of the East River, it still stands as a vision of white opulence with the curious oddity of a cross at the top of the dome and its main portico, signifying the Holy Ukrainian Autocephalic Orthodox Church in Exile, which has occupied the building since 1961.

Before that, from 1915 to 1958, the city used it as the Williamsburg Magistrates’ Court. And yet, despite its disparate array of inhabitants, little change is visible on the building itself—below the cross, the Williamsburg Trust Company logo is still visible in the shadows of the columns. Behind the building’s august exterior, behind its dignified saucer dome and neoclassical pillars, fraud and financial debauchery once reigned, followed by decades of repentance and spiritual redemption. Raskolnikov might not have committed homicide here, but the building is home to a 110-year-long history of financial battle, court fight and the church’s battle this year against New York City landmark status.

THE QUICK RISE AND DEMISE OF THE JENKINS REGIME

The story begins with John G. Jenkins, Sr., a native Brooklynite, who rose from a \$6-a-week clerk to president of the First National Bank in Williamsburg in 1883, which was located at the intersection of Kent Avenue and Broadway. Just five years later, while still at the First National Bank, he created the Williamsburg Trust Company, which, by 1906, occupied the structure we

see today. The eminent architectural firm of Helmle, Huberty & Hudswell designed it, the same company behind the boathouse in Prospect Park. Their work on the Williamsburg Trust Company was an exemplar of early 1900s Beaux Arts. Newspapers lauded it as “a handsome new building” and likened it to the Pantheon.

John Sr. was not the only Jenkins seduced by the financial world. Taking cues from their father, three of John Sr.’s sons—John Jr., Frank and Frederick—opened the Jenkins Trust Company in 1905. Together, the family and their three institutions contributed largely to growing a banking center in Williamsburg, along with its financial branches in Downtown Brooklyn.

At the time, the Jenkinsees were legends—“public models of honor, integrity, ability and immaculateness of character,” according to the Brooklyn Daily Eagle. But while John, Sr. was a kingpin of banking and generally held the community’s respect, not everyone was satisfied with his practices. As the Eagle euphemistically reported after John Sr.’s death, “for some time he had shown evidences of eccentricity.” In May 1907, the directors at the bank John, Sr. presided over, the First National Bank, quit in protest after he forced the ouster of his cashier, Isaac Hamburger. When the Eagle asked for an explanation, John, Sr. shot back that “this neighborhood over here was filling up with Jews [...] and I had the idea that by putting one of them in as cashier, we might get their business.” His complaint? “Hamburger didn’t bring in a single one.”

The events that May hinted at troubles ahead for the Jenkinsees. In time, as the biographer of the Jenkins family and Brownstoner columnist Suzanne Spellman writes, the Williamsburg Trust Company and the Jenkins banks “became architectural monuments to hubris and defeat.”

In the late 1800s and early 1900s, the Jenkinsees strategically piggybacked on the banking boom spreading across the United States that began after the Civil War. Only a few years into the 20th century, the collapse of major markets like copper, huge fines slapped onto Standard Oil, and loss of money during the 1906 San Francisco earthquake shook this already fragile banking system, eventually culminating in the Panic of 1907. With no central bank from which to borrow funds, the less equipped banks, like those of the Jenkinsees, scrambled to borrow from the more stable institutions and depositors hurried to withdraw their accounts.

On October 26, 1907, the Jenkins Trust’s secretary, William A. Conklin, told the New York Times that “the company’s fiscal condition is as favorable as could be desired, but as currency is so scarce we have decided to close temporarily”—the company couldn’t keep up with the high rate of heavy withdrawals that depositors were demanding. Still, the Times reported that the majority of people believed the situation would improve “in a few days,” and that the banks “would reopen in unimpaired condition.”

Indeed, the banks did resume operations a few days later, but the panic did not subside. Bank owners hastened to save their companies and their dignity. In the midst of the chaos, investigators unveiled that one of John Sr.’s friends, fellow banker and the president of the Borough Bank of Brooklyn, Howard Maxwell, had taken out a large personal loan from his own bank and failed to repay it. Maxwell spent two days and nights at Raymond Street Jail in Fort Greene until he could secure funds for his \$30,000 bail. Upon his return home, Maxwell ran a

bath, took a penknife and two razors and slit his wrist to the bone and then his throat. Traumatized, his wife subsequently went insane.

The day before New Yorkers learned of Maxwell's death, police arrested John Jr., Frank and Frederick. Investigators found that the three brothers sanctioned large loans from the Williamsburg Trust Company to themselves under the names of dummies and the court charged them with conspiracy and perjury. Not only the Williamsburg Trust fell under fire, but also the other Jenkins banks which "all borrowed heavily from the banks in the Jenkins chain," the Times reported in December 1907.

Perhaps it was karma. Not a single member of the Jenkins family answered their late friend Maxwell's cries for help during or after his incarceration. The state seized the Jenkins companies and receivers began the thorny task of reopening the three institutions so that depositors could collect their money. The receiver at Williamsburg Trust, Frank L. Bapst, told the Times in December 1907 that after examining the company's books, loans to the Jenkinses aggregated \$421,000 (over \$10 million in today's currency). Bapst expected the company to lose \$200,000 on the transactions. (The family also took out over \$500,000—what would be over \$12 million in 2016—in loans from the Jenkins Trust Company.) Newspapers around the state, like the Rochester Democrat and Chronicle picked up the story that "within the four days immediately preceding the closing of the doors of the Williamsburg company several of the company's directors withdrew practically all their deposits."

"To Williamsburgh, and, indeed, to all Brooklyn, the story of the methods that had closed the doors of many banks under the Jenkins regime was amazing, almost unbelievable," wrote the Eagle as the community continued to reel from the year's financial crisis and the downfall of such a prominent family. The calamity also took a toll on the elder Jenkins, who died of a stroke less than six months after the 1907 Panic and just one month before his and his sons' grand jury trials were scheduled to begin. In his obituary, his surviving family members said "that while he was an old man, he might have lived many years longer but for the crushing experience of the past few months."

His criminality notwithstanding, John Sr. embodied so much of the American Dream. The Reverend Robert M. Green of the Sumner Avenue Baptist Church ignored the death threats he received for his willingness to eulogize Jenkins as a "pillar of the church, a figure of righteousness and a leader of finance." Green focused on Jenkins' care of orphans and a \$40,000 donation he made to the church to help pay off its mortgage. Perhaps because of his standing in the community, the courts dropped both of John Sr.'s indictments for perjury and conspiracy soon after his death.

As the Eagle reported, the patriarch's death "broke a link in the chain" in the ongoing investigation of the family's fraudulent banking practices. Still, newspapers like the Eagle, the New York Times, the New York Sun and the Brooklyn Standard Union, which had reported on the Jenkinses' downward spiral on almost a daily basis for months, continued to blacken the family name. Knowing how far their reputation had plummeted, the family lawyer, Stephen C. Baldwin, argued and won a case before the Supreme Court in Mineola, Long Island, to hold the

trial of Frank and Frederick outside of Kings County. John Jr. was not so lucky. District Attorney John F. Clarke ruled that John Jr. could, in fact, be tried fairly for larceny in a Brooklyn court. Even though Clarke believed that John Jr. took the lifeblood of the Jenkins trust company, he failed to bring the banker to justice. The Eagle described Clarke as “the picture of amazement” when the jury handed down a verdict of not guilty. In November 1910, to Clarke’s chagrin, the Supreme Court dismissed all remaining indictments against the brothers, “recalling one of the most sensational of the bank cases of 1907.” Two years after the initial charges, it was too late for any convictions.

The verdict also ended the Jenkins regime for good, and as early as 1910, newspapers began to refer to the family’s banking prowess in the past tense. Once depositors reclaimed their money, the Williamsburg Trust Company branch in Williamsburg Bridge Plaza closed, as did the other two Jenkins institutions. Besides a 1913 case investigating assets of a \$300,000 mortgage that John Jr. withdrew from the Jenkins Trust—he “[pleaded] loss of memory as to the details of many of the transactions” six years later and the charge was eventually dropped—the next big news about the family didn’t surface until 1931, when John Jr., then 64, succeeded in paying off \$706,000 in debts. “An honest man is an honest man and an honest banker is an honest banker,” John Jr. told the Eagle. “Past performance isn’t worth a damn.”

He spoke too soon. The next year, John Jr. spent two weeks in Kings County Civil Prison, found guilty of being in contempt of court for not paying \$4,000 worth of late costs. The case also reopened an investigation of his prior fraud, and in December 1934, he finally headed to Sing Sing Prison to serve a sentence of two and a half to five years for grand larceny. It turned out that only a portion of the debt had been repaid—in the end, John Jr. failed to clear his father’s name, as well as his own. Even worse, the Jenkins curse extended to the next generation. In 1932, John Jr.’s son Griffith pleaded guilty to an indictment of grand larceny after pocketing over a thousand dollars meant to purchase stocks for his firm, Jenkins & Kaiser.

TURNING TO THE LAW, AND THEN TO GOD

The Jenkins scandal continued long after the defunct Williamsburg Trust Company passed to new hands. After the bankers were indicted, Jacob C. Klinck became the company’s president. Klinck thought the building was “a handsome structure, but poorly located,” and sold it to New York City officials in 1914 for \$65,000, what today would be about \$1.5 million. The city, responding to “a wave of public disapproval against the disgraceful and unsanitary condition of the present Fifth District Magistrates’ Court” nearby, turned the building into a courthouse. Chiseled onto the front entablature, “MAGISTRATES COURT” was the only exterior change to the original Helmle, Huberty & Hudswell design, wrote the New York Landmark Preservation Commission in a 2016 report.

Once the court assumed operations in 1916, it dealt with small local crimes like low level assault, littering, sanitary violations and disturbances of the peace—nothing comparable in grandeur or degeneracy to the long-winded Jenkins affair. The court made its name during a wave of reform, as muckraking journalists and criminal justice activists like Mary E. Paddon illuminated the importance of lower courts to the masses and argued against “the manner in which the poor, the weak and the frightened, the unjustly accused and the unfortunate, were shamefully exploited by

corrupt politicians.” Another trailblazer, Otto Kempner, rose from “poverty and adversity” to become the first Chief City Magistrate for Brooklyn, Queens and Staten Island. Kempner “patiently, temperately and reasonably, but none the less zealously,” labored to “effect reforms, remove abuses, and harmonize the procedure of the important institution at his charge.”

Reformers also voiced concerns about poor prison conditions. In 1927, a state commissioner deemed the courthouse’s pens “uncleanly” and in 1935, the Works Progress Administration began a \$1 million renovation of 16 Brooklyn court buildings, including the Williamsburg Magistrates’ Court, where the WPA added a new heating system, and repointed and cleaned the terra-cotta exterior.

But by 1956, the city found conditions of the courthouse too poor to carry on operations and after two auctions, finally sold the building to Deutch Auto Repair in 1960 for only \$19,000—about \$151,000 in today’s money. The next year, the Holy Ukrainian Autocephalic Orthodox Church in Exile bought the old Williamsburg Trust for \$25,000. Bought in November 1961, the facilities were expected to be repaired in time for Christmas service.

If the building fell to the church as an act of cleansing is not known, but demographic data suggests that it was the natural result of two waves of immigration: the influx of 20 million Eastern Europeans to the United States at the turn of the 20th century and the specific immigration of 85,000 Ukrainians, who arrived after World War II. An Eagle reporter named Jean Piper snarkily captured the nature of the first wave in 1925, writing that “[a]t the mere mention of the word Bolshevik, the usually placid Ukrainian who believes in God and government loses all his calm.” At the time, 16,000 Ukrainians lived in Brooklyn and Long Island—Greenpoint and Williamsburg were home to 5,000 of them alone. Communist or not, many of these emigres eventually moved to Williamsburg, escaping the over-populated Lower East Side where only a few remnants of a once-robust Little Ukraine community remain today. This second wave of Ukrainian immigrants included the Archbishops Palladii Vydybida-Rudenko and Ihor Huba, who arrived to the United States in 1949 and, two years later, organized the Holy Ukrainian Autocephalic Orthodox Church in Exile. Their 1961 purchase of the Williamsburg Trust Company building provided space for an expanding network of 16 churches and over 5,000 members. When the news hit the papers, the church’s Father Minenko told the Greenpoint Weekly Star that “[t]he whole church membership is made up of people who escaped the Soviet Union in World War II and began a new life in America.” With its dome and a floor plan in the shape of a cross, the building’s design conveniently met the requirements of an Orthodox church and preservationists in the congregation retained the original exterior of the building, adding the cross on the dome that Joseph Mitchell believed “casts a Slavic aura over South Fifth Place.”

But, as the Reverend Wolodymyr Wronskyj explained to the New York World-Telegram in 1966, years of disregard left the real estate in “a complete state of disrepair.” He also told the newspaper that the neighborhood was quickly deteriorating—the church had twice been burglarized and people were “afraid to attend services.” Despite the challenges, the congregation worked to improve the conditions of the church and neighborhood, pouring more than \$2 million into renovations. “We saved the building,” Wronskyj said later on. “If not for us [the city would have had] to demolish it because it was dangerous.”

To further protect the building, the community board put forth a motion to landmark the Williamsburg Trust Company in 1966. Wronskyj, who was at the time chairman of the board of trustees of the cathedral, opposed the idea. “Once you landmark a building it becomes more difficult with the upkeep,” he said. The priest battled against the status for 50 years, but in 2016, the New York Landmarks Preservation Commission ruled in favor, against the congregation’s desires. The commission, in its 2016 report, attributed the building’s survival “to the diligence and sensitivity of the church’s leaders and parishioners in maintaining its historic features over the past five decades.”

How the remaining 30 active parishioners, who hail mostly from Ridgewood and Brighton Beach, have managed to sustain the church is something of a miracle, preserving not only an important architectural treasure, but also its sordid past.

**21. USA. “Some Ukrainian Catholics Struggle with When to Celebrate Christmas,”
Catholic News Service, 24 December 2016.**

BY MARIANA KARAPINKA, CATHOLIC NEWS SERVICE

LVIV, Ukraine – Olesia Kuzo of Sacramento, California, prepares the traditional Ukrainian Christmas play called vertep. Her three daughters and children of relatives and friends will take part. Kuzo adapted and remade three different scenarios and conducted the rehearsals.

The Ukrainian Christmas play is rather special – there is no baby Jesus or Mary or Joseph, but there are angels and shepherds, King Herod and prophets, also characters of death and devil. “We decided to leave out the death character as these are small children,” said Kuzo.

The vertep will be played in the Ukrainian Catholic parishes in Sacramento and San Francisco Dec. 25 and Jan. 7. These are two dates Ukrainians celebrate Christmas – according to the Gregorian and Julian calendars.

The Gregorian calendar was introduced by Pope Gregory XIII in 1582, but it was not recognized by the Orthodox world and by some Eastern churches, which continue to follow the Julian calendar. In the U.S. and Canada, some Eastern Catholic parishes celebrate feasts according to one calendar or the other, and some parishes even have two separate calendar communities. After living in the United States for 10 years, the Kuzo family now celebrates with the majority of Americans. In the past, it was hard to explain why the Ukrainians did not celebrate with all the Americans if they were celebrating the same Christmas.

Oleh Kuzo, the children’s father, explained they would be on Christmas vacation, “but we didn’t celebrate, then the holidays are over, I was back to work, girls to school and then suddenly in the middle of the week – our Christmas. So gradually, we decided to celebrate on Dec. 25 and to drive to a San Francisco parish for Christmas liturgy and celebration. Logistics sometimes wins.”

He said the family also celebrated Ukrainian Christmas, traditionally Jan. 7, with relatives.

Father Vasyl Rudeyko, a liturgy scholar at Ukrainian Catholic University, said that, in Ukraine, the economic reasons will also influence how and when families celebrate Christmas.

“We will have closer cooperation with the West, and those who work with the Western partners will face the issue,” he said.

He said he believes following the Julian calendar is harmful to the very understanding of the tradition.

“Faithful come to understanding that tradition should be illogical. However, every time the church created something new – architecture, liturgical chant, and iconography – it was always logical and understandable for everybody,” he told Catholic News Service.

In Ukraine, the issue of Julian calendar became more acute after Russia invaded their country in 2014. Many faithful are questioning why Ukraine is celebrating Christmas as the Russian Orthodox Church. In the media, there are appeals to religious leaders to move the date of Christmas and “celebrate with the whole world.” Some, however, warn that this issue should be approached cautiously.

Earlier this year, some members of the Ukrainian parliament introduced a bill to make Dec. 25 the official Christmas holiday, but one legislator told CNS the bill probably will not be considered this year.

Transitions from the Julian to Gregorian calendars have not always been smooth. In Chicago, the Ukrainian Catholic community survived the calendar revolution in 60s by splitting into two parishes.

“Now the calendar is not an issue. We visit each other during holidays. Moreover, even if we celebrate Christmas on different dates, we preserve the unity,” said a woman identified only as Khrystyna, who lives in Chicago and follows the Julian calendar.

Father Taras Lonchyna, pastor of St. Josaphat Ukrainian Catholic Parish in Trenton, New Jersey, said some Ukrainians in the United States “follow the Julian calendar, because this unites them with their families in Ukraine.

The calendar is a matter of consensus, he added, noting that his parish celebrates “according to Ukrainian traditions, with the special Holy Supper on Christmas Eve, carols singing and liturgical services.”

22. USA. “Trump’s Relationship with Putin Puts Ukrainians in Connecticut on Edge,” *Hartford Courant*, 19 December 2016.

Connecticut’s Ukrainian-American community is watching closely as President-elect Donald Trump reshapes U.S. foreign policy that critics fear will tilt more toward Vladimir Putin, Russia’s autocrat who invaded and occupies eastern Ukraine.

About 19,500 in number, Ukrainians in nearly a dozen communities in the state stay in touch regularly with Connecticut's congressional delegation to keep the pressure on Russia and, more recently, on Trump.

"What's happening now is certainly a deviation from what has happened," said Myron Melnyk, an activist in New Haven's Ukrainian-American community.

Critics say Trump is too cozy with Putin. His choice of ExxonMobil Chief Executive Officer Rex Tillerson as secretary of state also raises concerns because of Tillerson's working relationship with Putin, who presented him with the Russian Order of Friendship, a high state honor.

"Trump continues to give signals that his entire foreign policy is going to be based on an alliance with Vladimir Putin," said Sen. Chris Murphy, D-Conn., a member of the Senate Foreign Relations Committee. "That would be a horrible mistake and would likely result in the sell-out of Ukraine."

"The crux of the problem is the apparent personal financial relationships between Trump and Tillerson and Putin and Russia," said Sen. Richard Blumenthal, D-Conn.

Murphy and Blumenthal joined a group of 25 senators earlier this month calling on Trump to increase political, economic and military support for Ukraine nearly three years after Russia annexed the Crimea.

Blumenthal said the "overriding purpose" of the letter is to emphasize the demand by lawmakers that Ukraine should be "front and center in combating Russian aggression."

Congress also included in recent Pentagon spending legislation a provision sponsored by Murphy and Sen. Rob Portman, R-Ohio, establishing a center in the State Department to help U.S. allies counter foreign government propaganda by Russia, China and other nations.

In addition, Blumenthal and Connecticut activists have brought wounded Ukrainian soldiers to the U.S. for medical treatment.

Many worry that if Putin succeeds in keeping Crimea and continuing the occupation of eastern Ukraine, he will target other central European countries. The Baltic nations of Estonia, Latvia and Lithuania are seen as particularly vulnerable.

Putin's reach beyond Russia's borders evokes painful memories among Eastern Europeans of the Soviet Union's nearly half-century control over Poland, Bulgaria, Hungary and numerous other nations immediately after World War II and until the USSR's collapse in 1991. Its domination of the Baltic nations began even before the war.

Myroslaw Smorodsky, a founding member and current chairman of the board of governors of the Ukrainian American Bar Association, said the international rule of law could be undermined if

the Trump administration recognizes as legitimate an occupied Crimea and Russian troops in Ukrainian territory.

Sovereignty and integrity of borders were central principles that helped guide peace in Europe in the decades after World War II, he said.

“If there is a recognition of a defacto occupation of Crimea by Russia it will upset the apple cart,” Smorodsky said.

Myron Kolinsky, vice president of the Ukrainian National Home in Hartford, a social center for central Connecticut's Ukrainian-American population, said congressional support for Ukraine is bipartisan. “Personally, it makes me have a little more comfort level,” he said.

Murphy and the Ukrainian National Home have scheduled a meeting Jan. 15 to review U.S. policy and conditions in Ukraine. To Kolinsky, the attention from the state's congressional delegation is not a novelty: As a child, he remembers then-Sen. Thomas Dodd visiting the Ukrainian National Home decades ago.

Kolinsky said he believes Petro Poroshenko, Ukraine's president, and allies in eastern Ukraine are working to find a diplomatic solution independent of support from the U.S. or elsewhere. “They're not waiting for someone to go in on their behalf,” he said. “They want support, morally and humanitarian.”

Immigrant groups prodding policy makers in foreign affairs is nothing new. America's large and diverse immigrant population has frequently pushed pressure points to help drive U.S. military and diplomatic efforts around the world to benefit the homelands of millions of immigrants. Voters with ties to Eastern Europe often favored Republicans because they were seen as aggressively facing down the Soviet Union during the later years of the Cold War.

But Ukrainians view Trump's rise to the presidency as a “dramatic, dramatic change” in Republican foreign policy, Smorodsky said.

“Their faith in the U.S. coming to their aid and assistance is a little bit shaken,” he said.

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Serge Cipko
Coordinator
Ukrainian Diaspora Studies Initiative

Kule Ukrainian Canadian Studies Centre
Canadian Institute of Ukrainian Studies
4-30 Pembina Hall
University of Alberta
Edmonton, Alberta,
CANADA T6G 2H8
Email: scipko@ualberta.ca

To subscribe to “Ukrainians Abroad: News and Views” or to unsubscribe, send an email message to scipko@ualberta.ca.