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Rep. Smith seeks co-signers for letter to Andropov concerning Meshko

WASHINGTON — Responding to the news about the tragic condition of Oksana Meshko, the 78-year-old founding member of the Ukrainian Helsinki Monitoring Group, New Jersey Rep. Christopher Smith is circulating a letter to Soviet leader Yuri Andropov among his colleagues in the U.S. Congress and asking them to co-sign the appeal.

Americans for Human Rights in Ukraine, a New Jersey-based group, reported that the letter, dated July 22, asks that Ms. Meshko be freed from her exile term in keeping with Article 100 of the Russian SFSR Corrective Labor Code, which stipulates that persons suffering from chronic illnesses may be released before completing the full terms of their sentences. "In consideration of Oksana's health, and because her only crime was to defend her son and to speak as a member of the Ukrainian Helsinki Group, we ask that Oksana Meshko be allowed to return with her son and his family to Kiev," the letter states.

Rep. Smith attained prominence in the Ukrainian American community by being the original sponsor together with another N.J. congressman, Bernard J. Dwyer, of House Concurrent Resolution 205, which was passed by both houses of the U.S. Congress in 1982. Heeding the request of this resolution, President Ronald Reagan issued a proclamation designating November 9, 1982, as a day honoring the Ukrainian Public Group to Promote the Implementation of the Helsinki Accords.

As a result of his efforts in the field of human rights, Rep. Smith was appointed by the House leadership to serve as one of the commissioners of the Congressional Helsinki Commission.

Below is the full text of Rep. Smith's letter to Mr. Andropov.

Dear Mr. Secretary:

We are writing to you to express our



Rep. Christopher Smith

concern for the condition of a 78-year-old Ukrainian woman, Oksana Yaktivna Meshko, who was sentenced on January 6, 1981, to six months in a labor camp and five years of "internal exile." The charges against Oksana, a founding member of the Ukrainian Public Group to Promote the Implementation of the Helsinki Accords (November 9, 1976), were "anti-Soviet agitation and propaganda." She is now in her second year of exile in Ayan, a remote village of 1,700 people located on the sea of Okhotsk near the Chinese border.

Life in Ayan has been very difficult for Oksana, especially during the long winter months. She suffered a heart attack during a police search of her apartment in 1976, and continues to be troubled by severe hypertension, glaucoma and arthritis. No medical care is available in Ayan, and her heart condition prevents her from flying to the nearest medical center. Food is in short supply and is often heavily salted, thus aggravating her health problems. Wood for heating is difficult to obtain, and severe storms have kept this old woman isolated from all human contact for days at a time. She is also denied visits from friends and family members.

Oksana's son, Oleksander Serhiyenko, who is also exiled in Ayan, will complete his 10-year sentence on August 4, 1983. Like his mother, Serhiyenko is hoping that he will soon return to Kiev with his wife and their two children. In this late period of her life, it is Oksana's greatest wish that she could be spared her final years in exile, and be allowed to return with her son and his family to Kiev.

Article 100 of the RSFSR Corrective Labor Code provides that convicted persons suffering from chronic illnesses may be freed from serving the full terms of their sentences. Therefore, in consideration of Oksana's health and because her only crime was to defend her son and to speak as a member of the

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Oksana Meshko

Reagan, Bush, Kirkpatrick address Captive Nations Week observance



Vice President George Bush and State Department counselor Edward J. Derwinski at the Captive Nations Week banquet held in Washington.

WASHINGTON — President Ronald Reagan, speaking at a White House ceremony commemorating Captive Nations Week, assured the nations of Eastern Europe and other captive nations throughout the world: "Your struggle is our struggle."

The president spoke on Tuesday, July 19, on the occasion of the 25th observance of Captive Nations Week, before some 100 persons, including many East European ethnic leaders.

The White House ceremony, however, was only one of four CN Week events held in the nation's capital during the two-day period of July 18-19.

The other Captive Nations Week events, all held on Monday, July 18, were a banquet featuring Vice President George Bush as the keynote speaker, a Capitol Hill luncheon addressed by Jeane J. Kirkpatrick, U.S. representative to the United Nations, and a conference featuring a panel of captive nations representatives.

White House ceremony

In his address at the afternoon White House ceremony, President Reagan told his audience: "we come to show solidarity with our brothers and sisters

who are captives, not because of the crimes that they have committed, but because of crimes committed against them by dictators and tyrants."

He then went on to stress that the U.S. does not recognize Soviet domination of the Baltic states "as a permanent condition," and assured "every person trapped in tyranny, whether in Ukraine, Hungary, Czechoslovakia, Cuba or Vietnam" that they are not alone in their struggle.

Continuing, President Reagan posed a question to Communist rulers: "If communism is the wave of the future, why do you still need walls to keep people in, and armies of secret police to keep them quiet?"

Turning to U.S. policy vis a vis its own hemisphere, President Reagan noted that "for the first time in memory we face real dangers on our own borders... We must not permit outsiders to threaten the United States. We must not permit dictators to ram communism down the throats of one Central American country after another."

"Let us resolve today: there must be no more captive nations in this hemisphere," he underlined.

In addition to President Reagan's address, participants had the opportunity to be briefed by several U.S. government officials. They were: Ken Tomlinson, director of the Voice of America, who spoke on communicating with the Captive Nations; Col. Lawrence Tracy of the Department of Defense, who discussed Central American issues; and Paula Dobriansky, a

For full texts of the Captive Nations Week addresses delivered by President Reagan and Vice President Bush, as well as the text of the Captive Nations Week Proclamation issued by the president, see page 4.

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Dissident profile

Iryna Senyk: exiled Helsinki monitor

JERSEY CITY, N.J. — Poet Iryna Senyk, 57, a former member of the Organization of Ukrainian Nationalists, is currently serving the last year of a five-year exile term in Kazakhstan. She is an invalid of the second category, having undergone a serious spinal operation while serving a 10-year labor-camp term from 1944 to 1954 for her nationalist activities.

Iryna Mikhailivna Senyk was born on June 8, 1926, in Lviv. With the outbreak of World War II, she joined the Ukrainian liberation struggle against Nazi and Soviet oppression, for which she was later imprisoned.

After her release from the labor camp in 1954, she worked for a time as a nurse and eventually settled in Ivano-Frankivske. In the mid-1960s, she became associated with several Ukrainian dissidents and human-rights activists, among them Vyacheslav Chornovil, a journalist, and historian Valentyn Moroz.

In November 1972, Ms. Senyk was arrested and charged with "anti-Soviet agitation and propaganda" under Article 62 of the Ukrainian Criminal Code. The charge stemmed from her dissident connections, and she was also accused of writing "subversive poetry dealing with Ukrainian nationalism."

Some three months later, in February 1973, Ms. Senyk was sentenced to six years in a labor camp and five years internal exile. She was sent to Camp No. 3-5 in the Moldovian ASSR. Despite her serious health problems, Ms. Senyk was forced to adhere to the camp's regimen.

Shortly before Ms. Senyk was due to be released and sent into exile, Stefania Shabatūra, a member of the Ukrainian Helsinki Group, wrote a letter to authorities urging that Ms. Senyk be exiled to the town of Makushyno, and offered to take care of her.

"I will take on the responsibility of materially supporting I.M. Senyk and looking after her," wrote Ms. Shabatūra.

Her request was ignored. On November 15, 1978, Ms. Senyk was sent to Ush-Tobe in Kazakhstan. She found work as a chambermaid in a hotel. She joined the Ukrainian Helsinki Group in 1979.

On September 10, 1979, Ms. Senyk was allowed a two-week visit to



Iryna Senyk

Ivano-Frankivske. The following year, she reportedly broke her hand, and was plagued by illness.

In a heartrending letter to her sister Ivanka in Detroit, Ms. Senyk described the loneliness and severity of life in exile. The letter, written on January 1, 1980, is full of sad references to the Christmas season and Ms. Senyk's sense of isolation.

Noting that her sister's attempts to get permission for her to emigrate had failed, Ms. Senyk wrote: "I must bear my cross alone, far away from everything that is dear to me."

Ms. Senyk went on: "I see the crescent moon reaching toward my window. It will probably touch your window very soon. The melodies of Christmas carols and New Year songs are singing in our hearts so that our loneliness will not be as cold and forbidding as the driven snow."

From the letter, it seems that memories of Ukraine help sustain Ms. Senyk.

"Today is New Year's Day. I don't know if it is hopeful or hopeless... I am thinking of the past, the present and the future. These thoughts are rife with images of the silky myrtle that grows in our native land, and of wheat sprinkled to help the gulderose (kalyna) grow."

Ms. Senyk is due to complete her exile term sometime this year.

An analysis

Recently received samizdat documents detail activity of Ukrainian Catholics

by Ivan Hvat

A number of documents relating to efforts by Ukrainian Catholics to have their church registered and recognized by the Soviet authorities have been published in Arkhiv Samizdata. One of the documents is a letter from the Ukrainian human rights activist Yosyp Terelia to the Central Committee of the Communist Party of the Ukrainian SSR. The letter announces the formation of an "Action Group for the Defense of the Rights of Believers and the Church" in Ukraine, specifies the number of members in the group, and states that Mr. Terelia has been elected its leader.

A second document is an appeal by members of the group to the Ukrainian government with proposals for the legalization of the Ukrainian Catholic Church. In his capacity as leader of the group, Mr. Terelia has written a letter to the president of the Central Committee of German Catholics, Prof. Hans Maier, describing the illegal existence of the Catholic Church in Ukraine.

In addition, the Arkhiv Samizdata has published a Russian translation of the full text of a letter written by Mr. Terelia in December 1976, to then KGB Chairman Yuri Andropov. In the letter he describes the practice of compulsory treatment at the Sychovka psychiatric hospital near Smolensk.

The formation of the Action Group for the Defense of the Rights of Believers and the Church in Ukraine was reported briefly by Western news agencies on February 12 of this year, when they announced the arrest of Mr. Terelia. It is, however, only the material received by the Arkhiv Samizdata that discloses any detail of the group's formation.

The Action Group was formed at an unidentified location in Ukraine on September 9, 1982. Mr. Terelia became its leader, and the priest, G. Budzinsky, its secretary. Also in the group are two other priests, Father Dionisiy and Father Ignaty, and a woman believer, Stefaniya Petrash-Sichko, the wife of the Ukrainian political prisoner Petro Siohko.

Mr. Terelia's letter to the Central Committee of the Ukrainian SSR Communist Party states that the formation of the Action Group "was a response by Ukrainian Catholics to increasingly repressive measures against our Church. From now on, all information about the Ukrainian Catholic Church will be made available for

worldwide, public scrutiny. Catholics the world over must know and remember under what conditions we exist. We have a single goal — legalization."

The same desire for legalization is expressed in the appeal by members of the Action Group to the Ukrainian SSR government. The appeal emphasizes that the liquidation of the Ukrainian Catholic Church at the Lviv "Synod" in 1946 was an illegal act in which representatives not only of the Russian Orthodox Church but also of the Soviet authorities were actively involved. But even after its liquidation, the activities of the Ukrainian Catholic Church did not cease but continued underground.

"But we survived the evil years of Stalinism. Even today, after the denunciation of the crimes of the tyrant Stalin, a part of the Ukrainian people and the Church of its ancestors exist in far from normal circumstances. It is strange that a state which declared as its creed the principles of freedom, equality, and brotherhood should conduct a campaign of total persecution against its own population, simply for worshipping Christ in its native language," Mr. Terelia wrote.

In order to rectify the present situation, the authors of the appeal of the Ukrainian government suggest that a procedure for the legalization of the Ukrainian Catholic Church be worked out. They formulated their proposals under nine points. As a start, free elections should be held in all the dioceses of the Western Ukraine:

"In those dioceses where the majority of the parishioners profess the Greek-Catholic faith, churches, monasteries and chapels should be transferred to them.

"Where Catholic parishioners are in a minority compared with other groups of believers, they should be allowed to build prayer houses."

The appeal also wishes to see Catholic seminaries opened in Lviv and Uzhhorod. The authors of the appeal provide an assurance that, in the event of the Ukrainian Catholic Church being legalized, the Church "pledges to observe all precepts and laws of the state and instruct its parishioners to do likewise," but since the sovereign head of the Ukrainian Catholic (Uniate) Church is the pope, "no subordination to the Soviet authorities is possible." The law on the separation of Church and state should be observed.

In examining the information about

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Soviet airmen shot for smuggling

MOSCOW — Three Soviet airmen were recently shot to death for smuggling fur coats into the Soviet Union in the coffins of soldiers killed in Afghanistan, reported United Press International on July 13.

The three, who were not identified, were part of a group of 44 airmen arrested last month on smuggling charges, according to Soviet sources. The first group of defendants was tried in June at Chkalovskaya, a town some 35 kilometers from Moscow. Chkalovskaya is the base of an air transport brigade.

According to the sources, the airmen flew empty planes to Kabul and traded

bottles of vodka worth five rubles each (about \$6.75 at the official exchange rate) for fur coats said to be worth some 2,000 rubles each.

They reportedly pried open the sealed zinc coffins, stuffed in the coats or Japanese radio equipment purchased in Kabul and soldered them closed, sneaking the contraband through customs checks on arrival.

Once the coffins were unloaded, the smugglers would reverse the procedure in a poorly guarded warehouse and sell the goods on the black market.

Smuggling usually carries a maximum sentence of three to 10 years of imprisonment, and can include an additional two to five years of internal exile.

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Alexei Nikitin case illustrates "psychological divide" between East and West

NEW YORK — The tragic case of Alexei Nikitin, currently incarcerated in a Soviet mental hospital for defending the rights of coal workers in Ukraine, was the centerpiece of an article on Soviet psychiatric abuse by David Satter in the July 8 issue of *The Wall Street Journal*.

In the article, which appeared a few days before the congress of the World Psychiatric Association in Vienna, Mr. Satter called on Western psychiatrists to ban the Soviets from the WPA "until all abuse of psychiatry has been ended." Soviet psychiatrists resigned from the world body in February in order to avoid being expelled. (On July 10, the WPA urged the USSR to end its abuse of psychiatry and called on Moscow to rejoin the organization.)

Mr. Satter wrote that the Nikitin case, and that of Soviet psychiatrist Anatoly Koryagin who tried to help him, illustrate "the fundamental — and unbridgeable — psychological divide between East and West."

Mr. Nikitin's difficulties began in 1969 when he led a group of workers



Alexei Nikitin

in the Donetsk region of Ukraine to see Victor Savych, the director of the Butovka-Donetske mine, to complain that no bonus was being paid for extra coal mined on Sundays. Mr. Savych dismissed the protest



Dr. Anatoly Koryagin

contemptuously and had Mr. Nikitin fired. Most of the other miners were forced to renounce the protest. Those who did were able to find work, but Mr. Nikitin found it impossible to find employment in the region's

famous coal mines.

Unwilling to accept his "mistake," Mr. Nikitin went to Moscow to plead his case before officials at the Central Committee and the procurator general's office. He fully expected that the authorities would correct the injustices against him.

According to Mr. Satter, he was met instead by stonewalling bureaucrats who kept shutting him from department to department until finally, two years later, he was referred back to the local authorities in Donetsk who had fired him in the first place.

Mr. Nikitin's arrest came in Donetsk on January 13, 1972. He was taken to a prison and then transported in June to what, at first, appeared to be a prison in the Ukrainian industrial city of Dnipropetrovsk.

After changing his clothes in a basement corridor, he was brought upstairs to a room that held about 30 persons, and realized, to his horror, that he was in a mental hospital.

Mr. Satter described the scene: "In (Continued on page 12)

"Nazi war criminals": time for truth to emerge

by Lydia Demjanjuk

Between 1961 and 1965, the Soviet Union conducted 24 known trials of alleged Nazi collaborators (three in Estonia, three in Ukraine, four in Byelorussia, two in Latvia, six in Lithuania, six in Russia). In all, 127 persons were tried and convicted, eight of them in absentia. Contrary to existing opinion, the Soviet Union applied to West Germany, the United States and Canada for extradition of these emigres, but was met with universal refusal. During this same time, West Germany also was conducting war crimes trials in conjunction with assistance from the government of Israel.

The hunt for "war criminals" was picked up, on the basis of these Soviet claims, in the United States in 1963 by a vocal minority of "Nazi hunters." According to government publications in my possession, as of June 6, 1974, the Immigration and Naturalization Service (INS) was investigating a "public list" of war crimes allegations against 37 individuals, 25 of whom were naturalized American citizens. Sources of these allegations included the World Jewish Congress, the B'nai B'rith, *The Morning Freiheit* (identified by the attorney general in the 1940s and 1950s as a "Communist Yiddish daily"), *The Center for Russian Jewry*, Society of the Survivors of the Riga Ghetto and Simon Wiesenthal.

The usefulness of the list was soon proved doubtful. For example, though the name of Estonian Karl Linnas appeared on the list, the INS conceded that it had "no derogatory information to support the allegations" despite "extensive domestic and overseas in-

quiries with sources of information and war document centers."

A State Department report supports this finding. After noting that it had sought information from the West German government on more than 50 individuals, the State Department said:

"It is significant to note that FRG [West German] officials have observed generally that the evidence of which they are aware is insufficient to connect the suspects with war crimes which, in several instances, are known to have been committed..."

Although the Kowalczyk brothers, Sergei and Mykola, were also under active investigation, their situation was decidedly different, as indicated in two other State Department letters, dated July 5, 1974, and August 1, 1974:

"...there is no agreement between the U.S. and the USSR permitting investigations or the taking of testimony or statements of Soviet citizens by U.S. officials in the USSR. Our only practical recourse would be to request the Soviet Ministry of Foreign Affairs to locate alleged eyewitnesses and make them available to our officers. While this may be possible, we would have no way to verify the credibility, or, indeed, the identity of the Soviet authorities. This caveat would seem particularly applicable to the sensitive issue of alleged war crimes upon which the Soviets have taken a public position, such as that of the Kowalczyks. A similar situation exists with respect to questioning or taking testimony of witnesses obtained in Rumania..."

"...With respect to the case of the Kowalczyks, the Soviet government has publicly charged them with war crimes. In these circumstances, it is predictable that the only evidence or witnesses that will be made available by the Soviets to any requests that we might make will be those that will support this public position..."

In 1975, a relatively obscure book titled "Lest We Forget" was published

with financial assistance from the pro-Communist Ukrainian American League, the Jewish Cultural Clubs and Societies, and the American Association to Combat Fascism, Racism and Anti-Semitism. Authored by Michael Hanusiak, editor of the pro-Soviet Ukrainian Daily News (identified by the attorney general in the 1950s as a "Communist" newspaper), the book contained documents, photographs and information purportedly originating from the Regional State Archives in Lviv that denounced 132 Ukrainians (and Boleslav Maikovsky, the only non-Ukrainian) as "Nazi collaborators" and "emigre war criminals."

Strong circumstantial evidence exists that this "Hanusiak list" (which included Feodor Fedorenko, the Kowalczyk brothers and Yaroslav Stetsko) became the INS "Ukrainian list" of those to be investigated for wartime criminality. Of particular interest to me was the fact that the name of my father, John Demjanjuk, did not appear on the "Hanusiak list."

Why was my father one of the people chosen for INS investigation? Only Michael Hanusiak can answer that question. It was Hanusiak's 1975 article in the Ukrainian Daily News that labeled my father, for the first time, as a "Nazi collaborator." This allegation was pursued by the English-language Soviet publication *News from Ukraine*, which is distributed only outside the USSR, in an article titled "Retribution Will Come."

Retribution will come, but not in the manner envisioned by Hanusiak, who, through his deeds, his affiliations, witness testimony and signed documents, had been identified by the House Un-American Activities Committee as a faithful member of the Communist Party of the U.S.A. since at least 1944.

The crucial question that must be answered is: how and why did Hanusiak manage to obtain documents and photographs from Soviet archives while reputable Western scholars and historians were denied access?

Origins of the OSI

On October 30, 1978, Congress enacted an amendment to the Immigration and Naturalization Act (Public Law 95-549) which defines as "excludable aliens" anyone who: "from March 23, 1933, to May 8, 1945, ordered, incited, assisted or otherwise participated in the persecution of any person because of race, religion, national origin or political opinion." The Office of Special Investigations (OSI) was specifically created within the criminal division of the Justice Department to implement this civil law. The creation of the OSI has produced considerable controversy, confusion and speculation in ethnic communities that must be clarified once and for all.

First of all, it was not the OSI that initiated contacts with the Soviet Union for the purpose of obtaining witness testimony and documentation. It was the State Department. According to the department's own records, "a formal approach" had been made to the Soviet Union for that purpose as early as February 10, 1976.

Second, even before the creation of the OSI, the State Department, acting on behalf of the INS, referred 110 cases to the Soviet Union under certain procedures as early as April 1978. Such foreign involvement in the internal affairs of the United States should not be surprising when one realizes that Israel was quietly assisting the INS with 73 cases as early as May 26, 1976.

Finally, the State Department had provided the Soviet Union with "status reports" on what it was doing with the information already provided since the Soviets had indicated that "...they would like to see positive action in the cases where the work has already been completed before they invested their resources in additional work..."

It is time for the truth to emerge about the activity of certain officials of the U.S. government in seeking out "Nazi collaborators." Only an investigation by the U.S. Congress — spurred by the demands of informed citizens — will stop the OSI from acting as if it has carte blanche and force it to respond to critical questions concerning its function and methodology.

Lydia Demjanjuk is the oldest daughter of John Demjanjuk, who is facing possible deportation for allegedly concealing his wartime activities as a concentration camp guard.

Readers who are interested in contacting Ms. Demjanjuk may do so by writing to her at P.O. Box 31424, Cleveland, Ohio 44131.

CN Week Proclamation

Following is the full text of President Ronald Reagan's Captive Nations Week Proclamation.

Twenty-five years ago, the United Nations Declaration of Human Rights proclaimed that "all human beings are born free and equal in dignity and rights." This reaffirmed an eternal truth that Thomas Jefferson in 1776 wrote into our own Declaration of Independence. "Another great thinker, Edmund Burke, observed simply that the cause of Freedom is the cause of God." Some twenty-five centuries before, the prophet Isaiah admonished the world "To bind up the broken-hearted, to proclaim liberty to the captives."

Free people, if they are to remain free, must defend the liberty of others. As the custodians of a democratic tradition firmly established on this continent more than two centuries ago, Americans are deeply committed to the goal of representative government everywhere.

Each year, the United States reaffirms its commitment to the cause of liberty during Captive Nations Week, by reminding all those who are forced to live under the domination of foreign military power and alien ideology that the United States supports their aspirations for freedom, independence and national self-determination.

The Congress, by a joint resolution approved July 17, 1959 (73 Stat. 212), has authorized and requested the President to proclaim the third week in July as Captive Nations Week.

Now, therefore, I, Ronald Reagan, President of the United States of America, do hereby designate the week beginning July 17, 1983, as Captive Nations Week. I invite the people of the United States to observe this week with appropriate ceremonies and activities and to reaffirm their dedication to the ideals of freedom, which unite us and inspire others.

In witness whereof, I have hereunto set my hand this sixth day of June, in the year of our Lord nineteen hundred and eighty-three, and of the Independence of the United States of America the two hundred and seventh.

RONALD REAGAN



Captive Nations Week addresses

Reagan: "your struggle is our struggle"

Below is the text of remarks by President Ronald Reagan at the White House ceremony held on Tuesday, July 19, in commemoration of Captive Nations Week.

Today we come to show solidarity with our brothers and sisters who are captives, not because of crimes that they have committed but because of crimes committed against them by dictators and tyrants.

We met here last month with a group of Baltic Americans honoring Baltic Freedom Day. And I said that we gathered to draw attention to the plight of the Baltic people and to affirm to the world that we do not recognize their subjugation as a permanent condition.

Today, we speak to all in Eastern Europe who are separated from neighbors and loved ones by an ugly Iron Curtain. And to every person trapped in tyranny, whether in Ukraine, Hungary, Czechoslovakia, Cuba or Vietnam, we send our love and support and tell them they are not alone. Our message must be: Your struggle is our struggle. Your dream is our dream. And someday, you, too, will be free.

As Pope John Paul told his beloved Poles, we are blessed by divine heritage. We are children of God and we cannot be slaves.

The Prophet Isaiah admonished the world, "... Bind up the broken-hearted, to proclaim liberty to the captives." Some 25 centuries later, philosophers would declare that "the cause of freedom is the cause of God."

We Americans understand the truth of these words. We were born a nation under God, sought out by people who trusted in him to work his will in their

daily lives, so America would be a land of fairness, morality, justice and compassion.

Many governments oppress their people and abuse human rights. We must oppose this injustice. But only one so-called revolution puts itself above God, insists on total control over the people's lives, and is driven by the desire to seize more and more lands. As we mark this 25th observance of Captive Nations Week, I have one question for those rulers: If communism is the wave of the future, why do you still need walls to keep people in, and armies of secret police to keep them quiet?

Democracy may not be perfect, but the brave people who risk death for freedom are not fleeing from democracy. They're fleeing to democracy from communism.

Two visions of the world remain locked in dispute. The first believes all men are created equal by a loving God who has blessed us with freedom. Abraham Lincoln spoke of us: "No man," he said, "is good enough to govern another, without the other's consent."

The second vision believes that religion is opium for the masses. It believes that eternal principles like truth, liberty and democracy have no meaning beyond the whim of the state. And Lenin spoke for them: "It is true, that liberty is precious," he said, "so precious that it must be rationed."

Well, I'll take Lincoln's version over Lenin's. And so will citizens of the world, if they're given free choice. Now some believe we must muffle our voices for the cause of peace. I disagree. Peace is made, or broken, with deeds, not words.

Bush: human spirit is "unconquerable"

Below is the text of the keynote address delivered by Vice President George Bush at the Captive Nations Week banquet held on Monday, July 18.

This year, during Captive Nations Week, we mark a grim anniversary — the 50th anniversary of the forced famine in Ukraine, in which 5 to 7 million people lost their lives. As the years have passed, we have had other, similarly melancholy anniversaries to observe: East Germany, 1953, Hungary, 1956, Czechoslovakia, 1968, Afghanistan, 1979, Poland, 1982.

Since the time that Congress authorized the president to proclaim Captive Nations Week, five once-free countries have been turned into Communist prison states: Cuba, Cambodia, the former Republic of Vietnam, Laos, Afghanistan. The refugees flood out from these countries with more tales of starvation, mass executions, forced relocations of whole sectors of the populace, of huge prison camps holding thousands — quote — "counter revolutionaries," most of them simple peasants. They tell stories of "yellow rain" and the horrible deaths of thousands from chemical and toxic weapons — stories many here in the West would prefer not to believe, just as in an earlier time people discounted the tales of refugees escaping Hitler's Germany and Stalin's Russia.

It's a truism that history repeats itself, and that many refuse to learn its lesson. We still hear about "people's revolutionaries." Do we forget that is exactly how Pol Pot was once described, that the bloody Khmer Rouge — who turned their country into a giant death

camp, slaughtering 2 to 4 million of their own people — do we forget that the Khmer Rouge were once billed as "freedom fighters" promising the liberation of Cambodia?

But with each new revolutionary movement we hear, "This time they're different, these revolutionaries are really, underneath it all, humanists with the best interests of the people at heart." That's what they're saying now about the insurgents in El Salvador, the dictators in Nicaragua, the terrorists in Honduras, Costa Rica, Peru, Columbia and Guatemala.

But it seems to me that it is only intellectuals enjoying the security and freedoms of strong, democratic governments who have such a benign opinion of the rebels. The objects of the revolutionaries' supposedly good intentions have a very different view.

Look at El Salvador. A year and a half ago an astounding 80 percent of the Salvadoran electorate braved bullets, bombs and death threats to make it to the polls and vote for democracy. Because that was what the vote in March '82 was really all about — the people of El Salvador unequivocally rejected the Communist/totalitarian alternative and with one voice announced to the world that they yearn for freedom and democracy, that in fact, they hold these values as dear as life itself.

Let's be clear about one thing. Our concern extends to all systems that would deny basic human freedoms — the right to vote, a free press, freedom from religious persecution. And we condemn brutality whether it be on the right or the left. We are outraged at

No country has done more, or will strive harder for peace, than the United States. And I will personally embrace any meaningful action by the Soviet Union to help us create a more peaceful, safe and secure world. I welcome the Soviet pledge of cooperation at the Madrid Review Conference on Security and Cooperation in Europe. With every ounce of my being I pray the day will come when nuclear weapons no longer exist anywhere on earth. And as long as I'm president, we'll work day in and day out to achieve mutual and verifiable reductions in strategic weapons.

When Congress approved the MX Peacekeeper program last May, America demonstrated its bipartisan consensus to implement the recommendations of the Scowcroft Commission. This bipartisan step marked progress toward genuine arms reductions.

In the next few days, the Congress will vote on the question of supreme importance: Do we continue forward, or do we turn back from the Scowcroft Commission's recommendations? In terms of speaking to the world with one, bipartisan voice, of standing up for U.S. vital interests and of strengthening America's agenda for peace, no question matters more for this country in 1983.

Rather than seek temporary, partisan advantage, let us work together for the future of mankind. We must not waver in our request for genuine peace and cooperation. We must keep our military strong to deter aggression. And we will never shrink from speaking the truth.

Ask yourselves: Was it our words that destroyed peace in Afghanistan, or was it Soviet aggression? Is peace served by

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official torture and state-sanctioned lawlessness wherever they may occur, and where we have influence we will use it to correct these injustices.

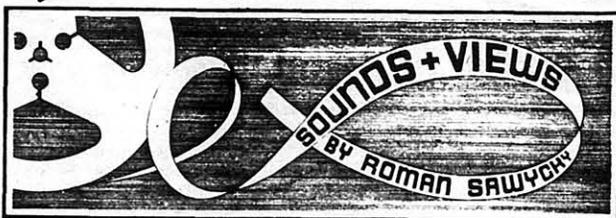
Because we realize that hunger, poverty and social ills lie at the heart of unrest in Central America, three out of every four dollars of U.S. assistance to that area goes to economic aid. Our policy is really quite straightforward: we are opposed to replacing one dictatorship with another. Our goal is to make these countries strong enough so that their people's democratic aspirations can be fulfilled.

And the people do want democracy. The experience of El Salvador is not unique. We've seen it before — in elections in Honduras, Costa Rica, Peru, Columbia, indeed everywhere that people have been given the chance to vote and choose between Communist promises of "liberation" and democracy.

Last December, I met with several of the business leaders who were held hostage in the guerrilla siege of the Chamber of Commerce in San Pedro Sula. They showed me pictures and film taken of the mass demonstrations that erupted in the capital and other cities throughout Honduras, spontaneous demonstrations of thousands of people protesting the guerrilla terrorism and proclaiming their support of the democratically elected government.

No, the people have no love for the revolutionaries. There are only 6,000 to 7,000 guerrillas fighting in El Salvador. Their numbers have remained essentially unchanged since the beginning of the war. At the same time, there is a

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International aspects of Barvinsky

PART II

Noted performers

Vasyl Barvinsky produced some 40 children's pieces for the piano,⁹ but only about half of them saw print. The first 10 appeared in Lviv in 1936 in the collection "Our Sunny Playing Piano" (reprinted at least twice) while other pieces became popular also in Ukrainian editions through the years.

There were also American and Canadian printings of the children's pieces. The Leeds Corporation (New York, 1946) printed seven pieces under the editorship of Joseph Wolman in the collection titled "Children's Piano Pieces by Soviet Composers."

The Willis Music Company (Cincinnati, Ohio) printed three pieces in its album "Modern Russian Piano Music" (1943). Barvinsky knew about this publication. When he returned from exile, the composer expressed concern that his music was included in an album of "Russian music" and inquired what could be done about this. It so happened that the Willis collection was re-issued in the 1960s and upon my intervention in it the editors noted that Barvinsky was a "Ukrainian composer" — the title of the album notwithstanding.

There was also another collection which reprinted these pieces, namely "Russian Music on Parade," edited by Boris Berlin of Toronto. At one time three of Barvinsky's children's pieces became necessary for examinations in the fifth grade of the piano class at the Winnipeg Conservatory.

As a musicologist, Barvinsky was not unknown in Poland. His large, illustrated article "Muzyka ukrainska" (Ukrainian Music) appeared in the Lviv Polish monthly *Lwowskie wiadomosci muzyczne i literackie* (Lviv Musical and Literary Newsletter) in issues from January through March 1934.

A considerable number of Barvinsky's works became famous because their excellent craftsmanship was revealed to the world by some outstanding Ukrainian or foreign artists.

The "Ukrainian Rhapsody" for symphony orchestra, written in 1910 during the composer's studies at the Prague Conservatory, was premiered that year in Prague. The work was widely performed in Ukraine but also by Vienna's Tonkünstler Orchestra¹⁰ in 1915 and by the Czech Philharmonic conducted by the famous Vaclav Talich.¹¹

The Piano Trio in E-Flat Minor, composed in 1911 and performed as late as June 1943 in Lviv, is now lost. It had been presented in Berlin in the years 1923-26 by Antin Rudnytsky, piano, with his two colleagues from the school Hochschule für Musik, violinist Hedwig Temko (later a member of the Israel Philharmonic) and cellist Vilmost Polotai (subsequently a member of the Hungarian Quartet).¹²



Vasyl Barvinsky in the 1930s.



Premiere of Barvinsky's Concerto for Piano and Orchestra at Atlantic Hall in Lviv, March 5, 1939. Roman Sawycky Sr., soloist; Mykola Kolessa, conductor.

Famed pianists

The internationally famous pianist Lubka Kolessa maintained in her repertoire the six "Miniatures on Ukrainian Folk Songs."¹³ She played two of them on March 9, 1938, in Prague's Main Library, earning excellent Czech reviews.¹⁴ Kolessa also performed two preludes by Barvinsky¹⁵ (billed as the first U.S. performance) at New York's Town Hall on April 18, 1943.

The eminent pianist Taras Mykyscha had in his repertoire all six "Miniatures." One of them, the "Lullaby," he performed in Buenos Aires on October 29, 1953.

Barvinsky's student, pianist Roman Sawycky Sr., played many of his teacher's works in his concerts in Ukraine, Germany and the United States. Barvinsky considered Sawycky the ideal interpreter of his works.¹⁶

On December 15, 1936, Sawycky played for Bela Bartok when the famed Hungarian musician visited Lviv. Among other works Sawycky performed Barvinsky's Prelude in E Minor and the "Lemko March." Bartok's interest in the pieces presented was considerable. During the performance of the "Lemko March," Bartok remarked that a similar theme was familiar also in Hungary.

In the spring of 1940 in Kiev a convention of the USSR Union of Composers took place. In conjunction with the convention, a series of concerts was organized and attended by such luminaries as Shostakovich, Khachaturian, Kabalevsky, Shaporin and many others. On March 29, 1940, a concert of chamber music was held in the Conservatory's Great Hall. In the program was Barvinsky's Piano Sextet, five piano "Miniatures"¹⁷ and a set of piano preludes played by Sawycky. On April 3, 1940, in the Radio Building, Barvinsky's Piano Concerto in F Minor was performed by Sawycky, soloist, accompanied by the Kiev Radio Orchestra.

In the years 1950-52, Sawycky gave three recitals at the prestigious Settlement Music School, Philadelphia, where, among other works, he played Barvinsky's preludes, "Album Leaf" and "Hurdy-Gurdy Song" (from "Miniatures"). The concerts were attended mostly by teachers and students.

Another Barvinsky student who performed his works widely is pianist Daria Karanowycz. For instance, she played the Prelude and Scherzo from "Ukrainian Suite" at the elegant Salzburg hall, Mozarteum Wiener Saal¹⁸ on April 18, 1947.

Following Barvinsky's death, Mrs. Karanowycz made a special recital tour authoritatively playing only Barvinsky's works (five preludes, six "Miniatures" and the piano performed "Ukrainian Suite") in various American and Canadian cities (1963-64).

Distinguished pianist Florence Bocaricus broadcast Barvinsky's preludes and "Miniatures" on radio WNYC.¹⁹ New York, on May 31, 1975.

"Koliyadky i shchedrivky" (Carols) for piano were performed by pianist and famed educator Natalie Klinkevich on Radio Miami, Florida, on Christmas Eve, January 6, 1953.

"Miniatures" were also broadcast by pianist Luba Zuk on the Canadian state radio CBC in 1959 and likewise on the Austrian State Radio in 1968.

And, noted international piano virtuoso Roman Rudnytsky has recently delivered simply charming performances of the cycle "Love." Rudnytsky has also played in concert the "Pastoral" Prelude in F-Sharp Major.

Noted pianist and teacher, Yuriy Oliynyk (a student, among others, of Sawycky), who is now concertizing in California, often programs Barvinsky. For example, on June 27, 1982, at Sherman and Clay Auditorium, Sacramento, in a recital devoted entirely to Ukrainian music, he performed a set of five preludes by Barvinsky. The program, written in English, included a note on Ukrainian piano music. Mr. Oliynyk's interpretations of Barvinsky are marked with qualities that should always be associated with this composer — lyricism and finesse.

Some Barvinsky piano music has application to choreography. His Prelude in B-Flat Minor ("Choral") was ingeniously used for the dance "Icons" by ballerina-choreographer Roma Pryma Bohachevsky. This dance was even filmed in Geneva in 1962.

In the 1983 Annual Piano Competition held by the Music Educators Association of New Jersey, one Barvin-

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A scene of Lviv in the 1940s. A "lirnyk" performs on the Ukrainian folk instrument, the "lira" (hurdy-gurdy), outside the main gates of St. George Cathedral. One of Barvinsky's piano pieces "Hurdy-gurdy Song," depicts the sad droning of the "lira."

9. B. Shteinpress et al., *Entsiklopedicheskii muzykalnyi slovar* (Encyclopedic Music Dictionary), second edition (Moscow, 1966), p. 40.

10. Ivan Levytsky, "Narys istoriyi muzyky" (Sketch of Music History; Lviv, 1921), p. 60.

11. V. Barvinsky's letter to Volodymyr Ston-Baltarovych (Prague) written in the spring of 1962 from Lviv.

12. Antin Rudnytsky's letter to Roman Sawycky written July 26, 1973, from Toms River, N.J.

13. Dilo (Lviv, May 7, 1936).

14. Zdenka Metelska, "Kontserti Lubky Kolessy v Prazi" (Lubka Kolessa's Recital in Prague), Dilo (March 16, 1938).

15. "The Piano in Concert," compiled and annotated by George Kehler (Metuchen, N.J., London, 1982), p. 680.

16. Vasyl Barvinsky, review of Roman Sawycky's recital, *Novyi chas*, (Lviv, April 21, 1934); also Zenowij Lysko, "Roman Sawycky," *Khrystyanskyi hoios* (Lviv, March 6, 1960).

17. Wasyl Sawycky, "Vasyl Barvinsky: muzyksh-pomadakh" (Vasyl Barvinsky in My Memoirs), *Suchasnist* (No. 11, 1965), p. 25.

18. George Kehler, op. cit., p. 636.

19. George Kehler, op. cit., p. 134.

THE Ukrainian Weekly

Reagan, Bush and CN Week

This year's Captive Nations Week statements by President Ronald Reagan and Vice President George Bush, not to mention U.N. Ambassador Jeane Kirkpatrick, were a welcome change from similar past pronouncements, which tended to be long on cant and short on substance.

President Reagan, speaking at a CN Week observance, took the opportunity to make a serious policy address, which expanded the concept of captive nations to include Central American countries currently embroiled in undeclared wars against Cuban-backed guerrillas.

In telling listeners that "we must not permit dictators to ram communism down the throats of one Central American country after another," President Reagan was putting the captive nations concept in the context of existing U.S. concerns outside the Soviet sphere. Using captive nations as a springboard, he then called on Congress to support the MX to "deter aggression." At the same time, he welcomed the Soviet Union's pledge of cooperation at the Madrid Conference, noting that he would embrace any meaningful action by the Soviet Union "to help us create a more peaceful, safe and secure world." But while holding out the olive branch, President Reagan made it clear the U.S. government will never recognize the subjugation of those behind the Iron Curtain.

Vice President Bush, speaking at the CN banquet, opened his address with a reference to the Great Famine in Ukraine, and went on to criticize Communist aggression in Southeast Asia and Latin America. He defended the U.S. role in El Salvador, noting that last year's free elections there showed that the people do not support the guerrillas. He also made it clear that the U.S. concern for human rights was not limited to Communist regimes but "extends to all systems that would deny basic human freedoms — the right to vote, a free press, freedom from religious persecution." He added: "And we condemn brutality whether it be on the right or left."

Both men made speeches that were topical, incisive, informative and relevant to today's political contingencies. It seems that the captive nations concept, long discarded by many as a relic of the Cold War, has found new life in an administration that understands its inherent and objective truths.

Helsinki Human Rights Day

President Ronald Reagan's recent proclamation designating August 1 as Helsinki Human Rights Day encompasses much more than a ceremonial nod to the human-rights principles articulated in the 1975 Helsinki Accords. Its strongly worded references to Soviet repression were clearly intended as a foreign policy signal to Moscow. The message? That the imminent conclusion of the nearly three-year-old Madrid Conference to review the accords does not mean an end to this country's vocal and public opposition to continued Soviet abuses of human rights. Moreover, Mr. Reagan was reminding the Soviets that they will not be let off the hook on human rights until the Kremlin translates the principles of the concluding document into concrete deeds.

When the Helsinki Accords were first signed by 35 countries in 1975, many criticized the agreement as favoring the Soviets because, the argument went, while granting Moscow de facto recognition of post-World War II borders, it lacked a mechanism for verifying or curtailing Soviet violations of the human-rights provisions. The objections became more vociferous when the 1977 Belgrade Conference to review implementation concluded with an attenuated final document that many felt was weak on human rights. When the Madrid Conference opened under the shadow of Afghanistan and with the Soviets engaged in a massive crackdown on internal dissent, skepticism turned to cynicism, particularly when the conference became bogged down in East-West bickering and it became clear that the ultimate goal of Soviet gamesmanship was a post-Madrid disarmament conference.

The detractors of Helsinki do raise some valid issues, but they have misread the point of the accords, one that President Reagan, by issuing his proclamation, has not.

The agreement was not a fait accompli. It set in motion a process, an evolving praxis that did not end at Helsinki, Belgrade or Madrid. It established clear but fluid guidelines for the behavior of signatory states, and a mechanism for reviewing and, if need be, rebuking that behavior. Clearly, the accords were never intended to entail enforcement in the standard sense if by that is meant outlining specific punitive steps for non-compliance. But they were intended to provide a juridical base and a forum for international pressure on countries that refused to abide by the terms of the agreement. It codified and further legitimized the West's continued calls for greater freedom in Eastern Europe and the USSR, for increased human contacts, for free labor unions, for human dignity. The accords turned what was seen by many as essentially a battle of ideologies into a legalistic one.

Soviet dissidents picked up on this right away. They realized that, in international relations, there is a qualitative difference between merely criticizing a regime on general principles and holding it to the same principles when they are spelled out in the parameters of an international agreement. This crucial awareness was at the heart of the formation of the so-called Helsinki monitoring groups in the East.

It is also a key to U.S. policy. By making a commitment to the Helsinki process, the U.S. government has pledged itself to an ongoing search for genuine security and cooperation in Europe as defined in the 1975 accords. In so doing, it has told the Soviet Union that Moscow, not the West, will be directly responsible for the lack of security and cooperation in Europe as long as the Helsinki Accords continue to be violated.

This, then, was the essential message President Reagan wanted to convey when he declared August 1 to be Helsinki Human Rights Day. The proclamation is a way of saying that the Helsinki process will continue to evolve and that human rights will remain a part of it and, consequently, a part of U.S. policy.

Effective media relations

Radio and TV coverage: knowing how

by Andrij Bilyk and Yarko Belendiuk

Can you name the news directors, assignment editors and producers of the radio and television stations in your community? What age group does a particular radio station cater to, and what are the average weekly listening or viewing stats for each medium? How far in advance do you need to book an appearance on a particular radio or TV talk show, and what does that tell you about how far in advance you need to begin to interest the media in your story?

Most bookings are made three weeks in advance. This means that if you want to discuss your community's plans for the October 2 Great Famine manifestation in Washington, you'll have to book shows before Labor Day. You've got between now and Labor Day to interest the various talk show hosts in your story, book the shows, and still allow a week before your departure to make your radio and television appearance. There is not much time — but time enough (particularly if you've been reading this space and adapting some of the ideas to suit your needs).

The purpose of this column is to help you understand the news media, and prepare a timely approach that will get the media's attention so that you can publicize information about the Great Famine.

That's why, if you write to us at the national famine committee or call our answering service and leave your area code, phone number and address, we will supply you with all the necessary information about the radio and television stations and programs in your area. (Even if you feel you can't use the information right away, certainly it will come in handy the next time your organization is planning an event and you want to publicize it.) You can contact us c/o the National Committee to Commemorate Genocide Victims in Ukraine, Media Relations Section, 2615 30th St. NW, Washington, D.C., 20008; (202) 728-8744. By the time you read this, the basic press kit mentioned in this space will also be ready. Please let us know if you also want a copy of the press kit.

Having the information is one thing. Knowing what to do with it is quite another. As anyone who has tried can attest, gaining access to the media can be a difficult and frustrating process. To be effective, you must understand each medium's style (radio, television, newspaper and magazine) and you must package your story to fit the basic style of the medium and the various sub-styles.

Let us assume that you want all of your local television stations to air a story about the Great Famine. What kind of information should you prepare for a meeting with the news director? And how will this information differ from what you may want to present to your local TV talk show host? First, remember the medium. Television by its very nature requires visual imagery. Let's assume you gave a newspaper reporter hundreds of pages of documentation about the famine to read or use as he thought best. You can't expect the TV reporter to read those documents but, you can certainly bring them along

Andrij Bilyk, a marketing analyst at MCI Telecommunications Corp. in Washington, is a former reporter and editor.

Yarko Belendiuk is an attorney with Dalv, Jovce and Borsari in Washington. He specializes in communications law.

and, during your interview, point to them and say, there they are, the books, pamphlets, and news stories that document the famine. Likewise, if you have pictures that can be shown or a witness (whether he speaks English or not) who can be interviewed, then your preparation is that much more complete.

Second, remember the format. No story on the local TV news runs more than 90 seconds and feature stories rarely, if ever, go over two and a half minutes. Even if you get on a TV talk show, don't expect to be on more than 15 minutes. Consequently, never present the television news director with a story idea that will require more than a few minutes to air.

It is, of course, understood that any story you are presenting is a local story. This means that you are talking about what you and the Ukrainians in your city are feeling and doing about commemorating the 50th anniversary of the Great Famine. This applies to all media.

So, what kind of a story should you suggest to the TV news director and to the TV talk show host (or, for that matter to radio and to the print media)? Well, a lot depends upon what media coverage the famine has already garnered in your community. If there has been no coverage, and you are working on a local manifestation before your October 2 departure to the nation's capital, then you've got two things going for you.

You need to follow the principles outlined in the checklist for media action (see The Ukrainian Weekly, July 17) and send a letter to each news organization. In that letter you should state that within the next two months there will be two events of significance in the community: the local demonstration and the trip to Washington, both to mark the 50th anniversary of the Great Famine.

Within a week, you need to follow up each letter with a personal phone call to the appropriate news director, assignment editor or city editor. In that phone call you reiterate your basic message and suggest a meeting in advance of these events to discuss a story about your community's role in commemorating the Great Famine. Your strategy is to offer this story to every medium in your city on a one-to-one basis. That is, you are going to make the effort to give every radio and television station and every newspaper the chance to "do their own thing" with the raw material that you will be supplying.

But, as we discussed in a previous issue, you also have a back-up plan. And that plan involves calling all of the media again, just a week before your departure to Washington, to announce a press conference one-half hour before the buses roll for the nation's capital — no matter what time of day or night. At that press conference, you will have your banners and your signs, and if possible, you will have witnesses to the famine who have prepared brief statements that you will hand to the media. Can you imagine the total effect if all of us in our cities call a press conference just as we depart for Washington? The truth is, however, that you can pave the way for a successful press conference only if you prepare the media for it by sitting down today, writing that letter and following that letter with a phone call to offer your story to each media individually. They may not heed your initial thrust, but believe us, they will appreciate your efforts, and they will remember you

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WCFU statement on Great Famine

The history of the Ukrainian people has been marked by times of fame and greatness as well as by periods of fall and ruin. The times of peace and affluence gave way to times of unrest and insufficiency, well-known battles and victories were followed by defeats and failures, and the years of cultural boom and the flourishing of the sciences and arts were followed by their stagnation and decline.

After the fall of its independent state, the Ukrainian people fell victim to robbery, national and religious persecution, economic exploitation and cultural oppression and harassment. But our people in various times of enslavement neither despaired nor gave up. Rather, at every favorable occasion, they arose, tore the chains of oppression and endeavored to rebuild independent state life. The Ukrainian nation was not destroyed, either by the tribes of Khazars, Pechenihs, Polovtsi, by the Black Klobukes, Tatars and Turks; nor was the tsarist Russian empire able to annihilate and destroy it. When this empire fell in 1917, the Ukrainian people began building up their nation's independent life. They defended its right to sovereign state life in an unequal struggle against the White and Red Russians for many years.

But after the smoke on the sites of the battlefields of World War I had dispersed, the Ukrainian people once again came under the brutal boot of Russian imperialism. Often, the new Bolshevik oppressors-invasers were led by the former tsarist generals, clad in Bolshevik uniforms, who, through the use of loud Socialist-Marxist slogans, endeavored to restore the "old indivisible Russia." From Colonel Muraviev's order, who in February 1918 seized Kiev in a bloody battle, one can see who imposed the Russian Bolshevik rule in Ukraine and how it got there. Muraviev stated in his order: "We are bringing this regime from the distant north on the edges of our bayonets, and wherever we establish our attorney, we uphold it by all means and with the aid of these bayonets."

In this way the old Russian rule returned to Ukraine; though it was now painted in red, it nevertheless continued the colonial policies of the tsarist regime, but with newer and more sophisticated methods of violence and exploitation.

In order to take hold of rebellious Ukraine which was still living with the memories of its recently lost independence and continuing to resist the aggressor, the Ukrainian National Republic was replaced by the Ukrainian Soviet Socialist Republic so as to create an illusion of continuity of Ukrainian independence; its government, however, was created by and directed from Moscow, and in December 1922 the Ukrainian SSR was forcibly incorporated into the Union of Soviet Socialist Republics.

For the time being, the reborn Ukrainian Autocephalous Orthodox Church was left in peace and a policy of Ukrainianization was undertaken. But parallel with this, even more refined methods of oppression were applied; class struggle, so far unknown to the people, was introduced. Villager was set against villager, the awakened intelligentsia was disunited — the nation was purposefully divided so that it might be overcome more easily.

The Russian occupational power, having gained a strong footing with the aid of Marxist methods of oppression, hit the Ukrainian village in 1929-31 with the introduction of forced collectivization; it also dealt a blow to the Ukrainian intelligentsia and the Ukrainian Autocephalous Orthodox Church, arresting and bringing to trial members of the Union for Liberation of Ukraine and the League of Ukrainian Youth, and disrupting and annihilating all religious life. The all-round Leninist-Stalinist terror destroyed everything throughout the land of Ukraine, smashing everything that opposed the policies of the occupational government; which, externally — for propaganda purposes — was in name Soviet Ukrainian, but in reality — by its content and source of power — was fully Russian and colonial.

The divided villages were forced into kolkhozes (collective farms) hundreds of thousands of the so-called kulaks (well-to-do farmers) were executed — some right on the spot — others were banished to Siberia; families were torn apart and thousands and thousands of children became "nobodies" — "abandoned." The Ukrainian workers were forced to take up slave labor in factories, deprived of the right to strike, and the Ukrainian intelligentsia, particularly poets, writers and journalists, as well as the hierarchy of the Ukrainian Autocephalous Orthodox Church, and all who had any relationship to Ukrainian culture, were arrested or banished to Siberia where most

Realizing the aims and tasks of Russian great power chauvinism, the Kremlin overloads dealt bloodily not only with all classes of the Ukrainian nation but, not trusting them, they also destroyed those few Ukrainian Communists who helped them implement the Russian policies in Ukraine at the beginning of their rule.

In 1932-33 Russia embarked on the path of a historically unprecedented destruction of human beings — men, women and children — by means of a consciously planned and executed artificial famine, in order to undercut the national substance of the Ukrainian people at its very roots — its farmers. The artificially created famine in Ukraine in 1932-33 was the result of a premeditated decision of the Russian Bolshevik government in Moscow to destroy the Ukrainian nation. All the cultural institutions of the country and their acquisitions were destroyed; the Ukrainian Autocephalous Orthodox Church was devastated, the participants in the recent national renaissance were shot, arrested or banished. Even the blind kobzars (wandering minstrels who usually sang about Ukraine's past) were destroyed.

The famine, which, according to contemporary research, was confined exclusively to Ukrainian territory and also some small neighboring regions, was placed at the center of Russian aggression in Ukraine.

The struggle between the Ukrainian village and the occupational power for the harvest of 1932 developed as the struggle of millions of Ukrainian farmers for their very lives. Brigades of so-called "tysiachnyky" (thousands), mostly outsiders and member of the Communist Party and the Komsomol, were sent into the Ukrainian countryside. Their number grew from 40,000 in 1930 to 112,000 in 1932. In order to deal a death blow to Ukrainian farmers, Moscow resorted to unheard of and legalized terror; the Central Executive Committee of the USSR passed a law on August 7, 1932, which permitted the organs of OGPU to shoot anyone who attempted to steal "socialist property" from the kolkhoz. This "law" was immediately implemented in all of Soviet Ukraine and, as a result, even children who were picking blades of wheat in the already harvested fields were shot. Because of this planned extermination, millions went under convoy to death camps in the distant north, and no one could defend himself against the terrorists from the Komsomol, the party and the OGPU because these were backed by the army of the USSR.

Every day, the deliberately organized famine in Ukraine took the toll of new victims, left empty villages, covered all the roads to the cities and all the roads to Russia, where no famine existed, with the corpses of thousands of people for whom there was no bread, neither in the villages nor in the cities, and whom the "peasant and worker" government of Russia had sentenced to death. The horrible reality of the condemned people reduced many of insanity, suicide, cannibalism.

All rumors about the artificial famine in Ukraine that penetrated into the free world were assiduously denied by Moscow. All attempts by Western Ukrainian Metropolitan Andrey Sheptytsky and the Austrian Cardinal Theodor Innitzer to help the starving population in Ukraine were rejected because, according to Moscow, there was no famine in Ukraine.

Several foreigners entered Moscow's service to conceal the fact of the existence of the famine and to help it carry out the death sentence on Ukraine's defenseless population. Some, being hard Communists or Communist sympathizers, consciously and from a sense of duty defended the criminal Russian government; others, unaware in their naivete or from lack of information, and still others through their "impartiality" and silence, cooperated with Russia. The trip of Edouard Herriot, head of the contemporary French government, to the USSR, and his statement that he had not observed any famine in Ukraine, is generally known. Also known — history wrote it down for posterity — is the fact that American President Franklin D. Roosevelt had, in precisely the year of the horrible famine in Ukraine (1933), de jure recognized the USSR and in this way legalized the Russian genocidal power in Ukraine.

To draw the attention of the free yet indifferent world to the artificial famine and organized genocide in Ukraine, young Ukrainian Mykola Lemyko shot and killed the representative of the Russian oppressive rule in Ukraine on October 22, 1933, in the city of Lviv. This was done on orders of the Ukrainian underground organization (OUN) to protest the genocidal policies of Russia in Ukraine, yet the free world

THE GREAT FAMINE



This year marks the 50th anniversary of one of history's most horrifying cases of genocide — the Soviet-made Great Famine of 1932-33, in which some 7 million Ukrainians perished.

Relying on news from Svoboda and, later, The Ukrainian Weekly (which began publication in October 1933), this column hopes to remind and inform Americans and Canadians of this terrible crime against humanity.

By bringing other events worldwide into the picture as well, the column hopes to give a perspective on the state of the world in the years of Ukraine's Great Famine.

PART XXIV

August 1-15, 1933

A brief commentary on the situation in Ukraine was printed on the pages of Svoboda on August 1. Written by O. Snovyda, it was titled, "The End of a Comedy," and it referred to the suicide of Mykola Skrypnyk, minister of education in Soviet Ukraine and an advocate of Ukrainianization policies. The author stated that the suicide should serve as a "reminder to Ukrainians" that Moscow, whether it be Red or White, wishes only to destroy Ukraine. The author also said that no Ukrainian should ever think that Moscow wants to work together with Ukraine, or work toward some kind of compromise, adding that all Moscow wants to do is wipe Ukraine off the map of Europe.

That same day, news from a French newspaper was printed in Svoboda. The news was that rumors were circulating about Ukrainians seceding from the Soviet Union with the help of the Germans.

On August 3, the news on the front page of Svoboda was that the Communists in the Soviet Union were struggling with the bureaucracy of the collective farm system. According to Moscow reports, there were plenty of Communist Party members who "directed offices" and did not work in the fields as they were supposed to, and some farms had more office workers than field workers. Therefore, the Communist Party had begun purging these "workers." New York Times correspondent Walter Duranty reported that one collective farm had decreased its worker staff by one-third. He interviewed a peasant who stated that the bureaucracy was running the workers to the ground; he said he was glad to see Moscow cracking down on these "office workers." Duranty commented that the number of these Communist Party "parasites" kept increasing.

That same day, Svoboda reported on news from Berlin. Apparently a few Ukrainian newspapers that wrote about Ukrainian separatism, nationalism and "Petliurism" had reached Germany. Berlin reports said that this was making the Communists uneasy and that the Communist press constantly referred to them as "counterrevolutionaries." The Communist press was pointing its finger at the activities of the All-Ukrainian Academy of Sciences, in particular, which — although it had been destroyed by the Communists earlier — continued acting as the "nest of counterrevolutionary work."

Also on August 4, a letter, written by a Kiev resident, who was originally from western Ukraine, appeared in Svoboda. It had been sent to the man's relatives in Lviv, who forwarded it to the Dilo newspaper. Dilo then sent the letter to Svoboda. Following are a few excerpts.

"Currently, my wife, my children and I are going absolutely hungry. We had some potatoes a while back, and things were bearable then, but

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Harvard Ukrainian Summer Institute begins 13th session

CAMBRIDGE, Mass. — The Harvard Ukrainian Summer Institute officially convened its 13th summer session on Monday, June 27, with an orientation meeting and reception in honor of the incoming students. On hand to welcome the new students were Olga Andriewsky, director of the Ukrainian Summer Program; Dr. Fred Yalouris, assistant director of the Harvard Summer School; and Prof. Oneljan Pritsak, director of the Ukrainian Research Institute at Harvard University.

Also present at this meeting was Joseph Charyna, alternate financial secretary-treasurer of the Ukrainian Fraternal Association and chairman of the Ivan Franko Scholarship Fund, who addressed the new students as well.

In May, the executive board of the Ukrainian Fraternal Association voted to fund the "Intermediate Ukrainian" language course at the Harvard Summer School.

"Intermediate Ukrainian," taught this year by Roman Koropecyk, is an eight-week course which carries college credit. It is designed to expand the fundamentals of Ukrainian grammar, as well as to develop listening, speaking and writing skills. Students typically attend a one-hour class in the morning, and a one-hour conversation section led by Volodia Gitin in the afternoon.

As Ms. Andriewsky, the director of the Summer Institute, explained, "Since 1971, when the Harvard Ukrainian Summer Institute was founded, three courses have become a staple of our

program — Ukrainian history, Ukrainian literature and Ukrainian language. Each in its own way serves to introduce students to the field of Ukrainian studies. Experience has shown that language instruction is the key to Ukrainian Studies. It is language, after all, which makes the culture and history of Ukrainian accessible to students in the long run."

In addition to "Intermediate Ukrainian," the 1983 program includes courses in "Beginning Ukrainian," "Modern Ukrainian History," and three courses not previously offered — "Readings in Ukrainian Culture," "The Ukrainian National Movement, 1881-1917" and "Topics in Ukrainian Religious History."

"Beginning Ukrainian" is taught by Darya Bilyk, a doctoral candidate in the department of Slavic languages and literatures at Harvard. The conversation section for this course is led by Luba Dyky, who received her M.A. in Slavic at Harvard and is a seasoned veteran of the summer school faculty.

Two of the three history courses — "Modern Ukraine" and the "Ukrainian National Movement" — are taught by Yury Boshyk this year. Mr. Boshyk, a native of Canada, received his doctorate at Oxford University and is, presently, an assistant professor at the University of Toronto.

The lecturer in the third history course — "Topics in Ukrainian Religious History" — is Miroslav Labunka, a visiting associate professor from La Salle College in Philadelphia. Prof. Labunka's class, offered for the first time this summer, examines important periods and issues in the religious and cultural history of Ukraine from the ninth to the 18th centuries. Emphasis is placed on the intermediary role that Ukraine played between Eastern and

Western European cultural spheres.

Another innovation in the curriculum this summer is the course titled "Readings in Ukrainian Culture." Designed and taught by Oleh Ilnytskyk, the course focuses on cultural documents from the 19th and early 20th century and the historical and intellectual climate in which they were produced. Mr. Ilnytskyk is a visiting assistant professor from the University of Alberta who received his Ph.D. in Slavic languages and literatures from Harvard University this past June.

Following the trend of recent years, enrollment is, once again, high. The participants in the 1983 Ukrainian Summer Institute number 71. Moreover, the 32 men and 39 women taking part in the program comprise an exceptionally diversified group.

In years past, the typical participant has tended to be a first-generation Ukrainian American college student from the industrial Northeast or Midwest who grew up speaking Ukrainian at home. About half of this year's participants, however, fall outside this usual category. Among those taking part in the 1983 program are, for example, six students from the western provinces of Canada, a professor of linguistics from Arkansas, a student from Norway, a Harvard graduate student in Soviet studies, two young women from England, and a retired teacher from New Jersey.

Students are as likely to hail from such places as Alberta, Manitoba, West Virginia, Georgia, California, Colorado and Minnesota as from such traditional areas as New York, New Jersey, Pennsylvania and Massachusetts. The participants range in age from 17 to 65 and come from 19 states and four countries.

Bush...

(Continued from page 4)

steadily growing opposition within Nicaragua to the Sandinistas' betrayed revolution.

The El Salvadoran leftists showed their true colors recently when they turned away our special envoy, Richard Stone — they wouldn't even meet with him. Stone, they complained, wanted to talk about involving them in the upcoming elections. Well, we saw in March of '82 how the guerrillas feel about elections. No they wanted to talk about what they call "power-sharing."

There are a lot of perhaps well-meaning but misguided people in this country who also call for negotiations to bring about "power-sharing." Again, I ask how many times history must repeat itself before we learn its lessons? Twice in the recent past we supported the concept of power-sharing with Communists. Several years ago we pressured the Laotian government to enter into a coalition with the Pathet Lao guerrillas. The Communists didn't share power for very long; the Laotian government is now completely Communist and all the members of the democratic opposition are either dead or in exile.

When the Sandinistas first came to power in Nicaragua this country was extremely generous in its support, providing more economic aid than any other country. We hoped that the revolutionary government would live up to its promises to institute democracy and pluralism. But they have failed to keep every promise they made: the ruling clique of hard-line Communists quickly squeezed out everyone who differed with their pro-Soviet line. The media is heavily censored, the church is harassed and intimidated — they even harassed the pope when he visited that country — and the promised elections have become as illusory as under any other Communist regime. Eden Pastora a hero of the Nicaraguan revolution, has taken up arms against the Sandinistas to free his people from what he describes as Soviet slavery.

So we know what happens when you try to share power with Communists. How can we in good conscience force the same arrangement on the Salvadoreans?

The people of the world have made their will abundantly clear, voting with ballots when they have the chance and, when ballots are denied them, "voting with their feet" — thousands upon thousands fleeing communism, making desperate dashes across barbed wire and mechanized machine gun fields in East Germany, or boarding leaking, rotting boats in Vietnam, paying everything they have to Communist officials for the privilege of risking starvation

and drowning, for the slim hope that they might make it to freedom.

I started out tonight speaking of the somber observations of Captive Nations Week. But this week should also be a time of celebration — a celebration of the human spirit that remains unconquerable, that has survived and will ultimately triumph over all oppression. Because no matter how oppressive the Communists may be, they can never extinguish the light of freedom. After two and more generations of subjugation it still shines brightly in the hearts of the people of Eastern Europe, the Baltic States, Ukraine and the other captive nations. We saw it in Poland, where 12 million Poles turned out to greet the message of hope and faith from his holiness, the pope. We see it in many of the individuals here today, who have dedicated their lives to the freedom of their home countries. We see it in the brave individuals within the Soviet Union, whose calls for basic human rights have brought down on them the full wrath of the Communist rulers.

These brave dissidents — men such as Anatoly Shcharansky, who though he is critically ill, is being denied proper medical care by the Soviet authorities men such as Andrei Sakharov, in internal exile and also critically ill. Still he finds the strength to write and smuggle out to the West a closely reasoned paper on arms negotiations, warning of Soviet expansionism and urging us to build the MX. One should not, he warns us, assume "any special peace-loving nature in the socialist countries due to their supposed progressiveness of the horrors and losses they have experienced in war."

Then there is Yuri Orlov, recently admitted to his prison clinic with serious injuries to his skull and brain. Just seven years ago Dr. Orlov raised his glass to toast the first meeting of the Helsinki Watch Group. "To our hopeless cause," he said. I, too, would like to toast this cause, and the men and women, such as Yuri Orlov, who have never given up hope pursuing it, who have laid down their lives in an abiding faith in freedom and justice, whose voice, individual and collective, will ultimately prevail — against secret police and machine guns, against prison camps and psychiatric wards and all the machinery of the tyrannical state — because that voice carries the message of the truth; and there is no lie so strong that it can forever withstand the power of the truth.

So, in closing, I'll make another toast: To a time, I hope soon, when we can see that list of captive nations shrinking rather than growing. And to that end I'd like to propose a further and final toast: Let there be a free, democratic Nicaragua. Thank you.

Reagan...

(Continued from page 4)

sealing our lips while millions are tortured or killed in Vietnam and Cambodia? Or should we not speak out to demand those crimes be stopped? It's not provocative to warn that, once a Communist revolution occurs, citizens are not permitted free elections, a free press, free trade, free unions, free speech, freedom to worship, or property, or freedom to travel as we please.

Many military regimes have evolved into democracies. But no Communist regime has ever become a democracy, provided freedom or given its people economic prosperity.

We will speak the truth. Alexander Herzen, the Russian writer warned: "To shrink from saying a word in defense of the oppressed is as bad as any crime." That's why we want improved and expanded broadcasts over the Voice of America, Radio Free Europe and Radio Liberty. And that's why we want, and the Cuban people need, Radio Marti. Now, many of you here have known the suffering that I've described. You are the conscience of the free world. And I appeal to you to make your voices heard. Tell them: "You may jail your people, you may seize their goods. You may ban their union, you may bully their rabbis and dissidents. You may forbid the name Jesus to pass their lips, but you will never destroy the love of God and freedom that burns in their hearts. They will triumph over you."

Help us warn the American people that, for the first time in memory, we face real dangers on our own borders, that we must protect the safety and security of our people. We must not

permit outsiders to threaten the United States. We must not permit dictators to ram communism down the throats of one Central American country after another.

We've seen construction in Cuba of a naval base from which Soviet nuclear submarines can operate. We see Soviet capacity for air reconnaissance over our Eastern coast from Cuban bases.

And we see the Soviets and Cuba building a war machine in Nicaragua that dwarfs the forces of all their neighbors combined. Let's not fool ourselves: this war machine isn't being built to make Central America safe for democracy. It isn't being built to pursue peace, economic or social reform.

It's being built, by their own boasts, to impose a revolution without frontiers.

Now, this is not my problem. It's our problem. But if we pull together, we can solve it. As I announced yesterday, I'm appointing a bipartisan commission on Central America. And let us resolve today: there must be no more captive nations in this hemisphere.

With faith as our guide, we can muster the wisdom and will to protect the deepest treasures of the human spirit — the freedom to build a better life in our time and the promise of life everlasting in his kingdom.

Alexander Solzhenitsyn told us, "Our entire earthly existence is but a transitional stage in the movement toward something higher, and we must not stumble and fall, nor must we linger... on one rung of the ladder."

With your help, we will stand shoulder to shoulder, and we'll keep our sights on the farthest stars.

Thank you very much and God bless you.

Kupalo festival

U of T students celebrate summer ritual

by Mykhailo Bociurkiw

CAWAJA BEACH, Ont. — The summer cycle of Ukrainian rituals commenced here on Saturday, July 16, with the Festival of Kupalo, organized by the University of Toronto Ukrainian Students' Club.

Over 30 Ukrainian students traveled to Cawaja Beach — a summer retreat for well-to-do Toronto Ukrainians located 100 kilometers north of Toronto on Georgian Bay — to take part in some of the rituals which the Ukrainian people celebrated centuries ago during the summer solstice. Other events that weekend included: a barbecue, swimming and sailing, an evening candlelight procession to the waterfront, a Ukrainian sing-along and a concluding bonfire.

The observance of Kupalo rituals began Saturday evening after a barbecue prepared by members of the University of Toronto Ukrainian Students' Club. U. of T. Club president Motria Ilnyckyj and cultural vice president Lesia Babiak led the evening's proceedings with a commentary and instructions about Kupalo rites.

At the outset, the men were instructed to go into the forest to search for suitable materials for the construction of small wooden crosses. Meanwhile, the girls made wreaths for themselves

which they would wear in the procession to the water's edge.

After all wreaths and crosses were completed, boys carried their crosses and lit candles, while the girls led the procession, wearing their wreaths and singing traditional Kupalo songs.

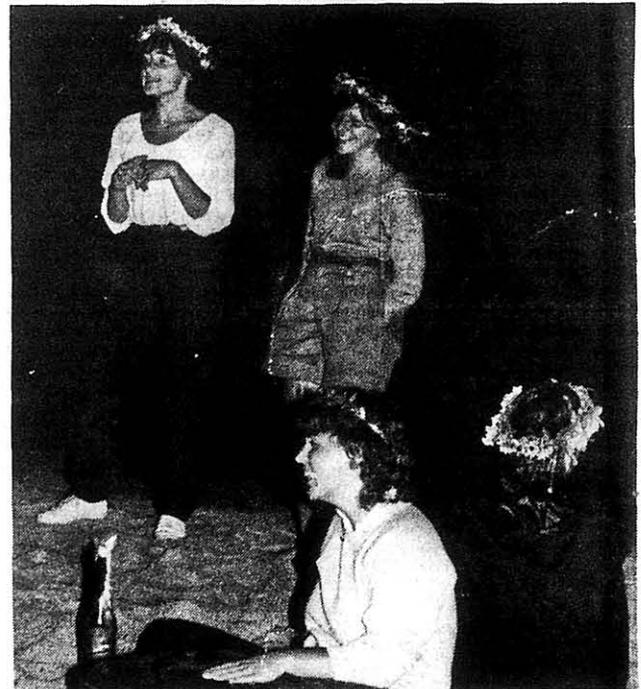
Upon arrival at the water's edge, Toronto bandurist Marta Dyczok entertained participants with a selection of Ukrainian folk music. Afterwards, Ms. Ilnyckyj and Ms. Babiak introduced participants to the Kupalo traditions about to follow. Girls were instructed to cast their wreaths onto the water. The boys then threw their crosses into the same area of water to determine to which girl they would be committed that evening. According to Kupalo tradition, if a boy's cross unites with a girl's wreath, then they would be destined to marry in the near future.

Following the waterfront ceremonies, the procession continued to a forest clearing where the Kupalo bonfire was lit. During the bonfire, participants partook in a Ukrainian sing-along and unique Cawaja Beach cuisine. Some people danced around the fire, and a few couples jumped over the flames in order to purify themselves of evil spirits.

The observance of Kupalo concluded quietly with Ukrainian songs and games.



Students prepare cross for Kupalo ceremony.



Motria Ilnyckyj (left) and Lesia Babiak explain Kupalo traditions at the waterfront.

Ancient rites have pagan origins

The most important of the ritual festivities celebrated by the Ukrainian people during the summer cycle is Kupalo. The traditions associated with Kupalo have been passed down from the pre-Christian era of our ancestors. Although Christianity has done much to try to absorb and change the focus of the traditions and beliefs of our ancestors, many of these deep-rooted traditions have survived the intervention of the Church.

The ritual songs and poems created by the people in pre-Christian times helped explain their world view and affirm their belief in the spirits and souls of their ancestors. The awe inspired by the immensity of nature — its powerful forces and unpredictable temperament — kindled in the people both joy and fear, and a belief in the concept of good and evil forces.

Nature, as understood by our pagan ancestors, had a soul that man could consciously influence and direct for his benefit. Through the use of magic — in the form of magical incantations and rituals — our ancestors attempted to cultivate good and drive away evil. This belief in the power of nature's forces and gods was held by the people of Ukraine for thousands of years — from the very origins of Ukrainian culture to the coming of Christianity.

Originally, the celebration of the Festival of Kupalo revolved around the summer solstice and the beginning of the harvest. However, towards the end of the 11th century, the Church succeeded in changing the focus of the Festival of Kupalo, stressing instead the feast day of St. John the Baptist.

The Festival of Kupalo comes at a time when vegetation is at its strongest and most verdant growth. It is also during this period of the summer cycle that supernatural forces, vampires and witches are believed to be active. Herbs and grasses were believed to acquire miraculous powers, and these

were used as protection against the evil spirits.

For example, stinging nettles were placed around windowsills so that the spirits were prevented from gaining entrance into a dwelling. At the same time, a careful watch was kept to see that evil persons, sorcerers and magicians did not harm people or inflict damage to the fields.

On the eve of Kupalo's day, healing herbs were collected and mothers looked for gentian in the forest because it would help them marry off their daughters. Meanwhile, the girls told each others' fortunes and tried to cast spells on the ones they loved.

Later that evening, the girls went into the forest where they chose the most beautiful among them to become the harvest queen named Marena. Marena

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U of T students wearing Kupalo wreaths.

Kuchmij's new film profiles an artist and his cartoon folk hero



Halya Kuchmij

WINNIPEG — Some call him a nationalist. Some call him a socialist. Some say he's Catholic. Others say he's Orthodox. Some even say he's an atheist. Most people thought he died a long time ago.

Winnipeg's Jacob Maydanyk is 90 years old. He arrived in Canada in 1912. It was to be a temporary stay. The young artist wanted only to get his share of the quick riches and return to Paris to continue his artistic training.

Seventy years later, he's still selling church goods on Main Street in Winnipeg. The temporary stay became a way of life.

Mr. Maydanyk was part of the first wave of Ukrainian immigrants who arrived in Canada between 1896-1914 and settled primarily in the West. But his is not a typical immigrant's story. Cartoonist, painter, humorist, publisher, iconographer, teacher, he created a cartoon character titled "Shtef Tabachniuk" who would become a folk hero among the Ukrainians in Canada for the first half century. A satirical figure, "Shtef" was Archie Bunker and Laurel and Hardy rolled into one, and his trademark was the "dulia," for centuries the Ukrainian symbol of defiance. Everybody loved him, but nobody wanted to be like him.

"Laughter in My Soul," a National Film Board of Canada production by Halya Kuchmij, not only tells the story of Mr. Maydanyk and his cartoon character "Shtef," but also chronicles the experiences of those

first Ukrainian immigrants — the "jacks" who worked on the railroads, the beginnings of communities in the rural areas, the desperate years during World War I with the internment camps, the growth of the community during "Roaring 20s" and the becoming, finally, a part of Canada.

Narrated by actor John Colicos in English, and by Cecil Semchyshyn in Ukrainian, the film incorporates live action, rare archival film footage, and photographs and original music which takes audiences back to a bygone era, a time of dreams and hopes, of disillusionment and disappointment, of growth and change.

The producer of the film is young and talented Canadian filmmaker Halya Kuchmij, who is highly acclaimed for her documentary and feature films. A graduate of Hollywood's prestigious and competitive American Film Institute, Halya began working with film during a SUSK-sponsored video-film project in 1972. She has since produced two films with Ukrainian Canadian themes — "Streetcar" and the "Strongest Man in the World."

The film "Strongest Man in the World" has been screened at a variety of international film festivals, including the Toronto Festival of Festivals, Ireland's Cork Festival and the Nyon Festival in Switzerland. It won the Best Producer Award at the 1980 Yorkton International Film Festival and a Genie Award in the category of Best Short Subject.

Ms. Kuchmij, a native of Toronto and a former editor of Student newspaper is a producer for the National Film Board of Canada, and the CBC's national public affairs television program, "The Journal."

Last month her newest film, "Laughter in My Soul" was premiered at the biennial convention of the Ukrainian Professional and Business Federation in Winnipeg. The star of the film, Mr. Maydanyk was on hand to view the film and address the audience. On the following weekend, the film was screened for three consecutive evenings at the Winnipeg Art Gallery. Both Ms. Kuchmij and Mr. Maydanyk attended. In September and October, the film will be screened in cities and towns across Canada.

In both films, "Strongest Man in the World" and "Laughter in My Soul," Ms. Kuchmij chose to portray the lives of eccentric characters. She calls her subjects "eccentric" because they were regarded as "outsiders" and were continuously ostracized by the Ukrainian community. The subject of "Strongest Man in the World," Mike Swystun was a social outcast. "He was a Bohemian,

LAUGHTER IN MY SOUL



THE STORY OF A CARTOON FOLK HERO AND HIS CREATOR



A leaflet advertising "Laughter in My Soul," a new film by Halya Kuchmij, depicts the cartoon protagonist Uncle Shtef defiantly displaying the traditional "dulia."

he was different, he was on welfare and walked barefoot," explained Ms. Kuchmij. "He just had the appearance and the lifestyle of a sort of crazy-man."

Mr. Maydanyk in this latest film has also inherited the eccentric label and was a natural subject for Ms. Kuchmij to portray. "He created this Tabachniuk character and he never affiliated himself with any particular religious or political organization... and for that he was chastized. He was also chastized for "Shtef Tabachniuk" because a lot of the so-called prominent Ukrainians — the intelligentsia at that time — thought that Tabachniuk was an insult to the community, and that this was a very bad example to show to the non-Ukrainian community of what Ukrainians were like. Consequently, he was labelled all sorts of things: he was a red, he was a fascist... he was everything because they couldn't pinpoint him."

Ms. Kuchmij noted that her infatuation with eccentric characters might have something to do with her situation in the Ukrainian community. "I feel something for them, maybe because I felt like that in the Ukrainian community too... sort of like an outsider. I wanted to make their work — which I thought was very important — recognized. I think it's something Ukrainian Canadians can be proud of. They're unsung heroes and I think they deserve more than what they've gotten."

Ms. Kuchmij's films are among the dozens produced and distributed each year by the National Film Board of Canada — a crown corporation of the Government of Canada set up to develop and promote the work of Canadian filmmakers and to educate audiences both at home and abroad about Canada. Films may be ordered through the NFB's Canadian offices or through its New York office.

Looking for a second income?

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Ancient rites...

(Continued from page 9)

sat in a pit filled with wreaths which she distributed to the girls who danced around the pit. It was believed that any girl who received a wreath of fresh flowers would marry that year. Then the girls fled from Marena to the water's edge, where they charmed beauty for themselves by undressing, sprinkling themselves with water and singing songs of invocation. They also cast their wreaths on the water, reading their fate from the way they floated.

The climax of the Kupalo Festival

a forest clearing and the Kupalo bonfires were lit. The sapling was carried from the forest to the pasture, and was adorned with poppies, basil and periwinkle. It was then planted in the earth and set on fire. People danced around the fire, and young couples were encouraged to jump through the fire so that they would become cleansed of evil spirits.

Finally, young men and girls dressed two effigies of Kupalo and Marena. After long ceremonies, they burned or drowned them, thus signifying the end of the water cycle. With this ritual of death, the Kupalo Festival

New York School of Bandura ends season with student recital

by Lydia Czorny

NEW YORK — The New York School of Bandura ended its 1982-83 season with a student recital in New York's Plast building on Thursday evening, June 16.

Nick Czorny, the school's veteran administrator, opened the program with a greeting to the assembled parents and guests. Musical director Julian Kytasty briefly summarized the highlights of his third full year at the School of Bandura: major performances in October with the Dumka choir, with a program of Ukrainian Christmas carols at St. Patrick's Cathedral in December, and recording sessions in the spring for the school's first record.

The evening's musical program demonstrated the accomplishments of

individual students and gave the younger bandurists a chance to try out their newly developed skills before an appreciative audience.

Christina and Oksana Pidhorecki, and Hryhory and Marusia Kushnir, students of Marta Jowyk, began the program with a generally crisp rendition of an instrumental piece, "Spring Day." They were followed by four students, Ivan and Slavko Bilaniuk, Nataalka Barankewicz and Larissa Wojcik, from the School's Douglaston group, which is instructed by Christine Baransky. The foursome performed the "Kiev Waltz."

Two soloists were next on the program. Irene Iwasyshyn played an instrumental solo, "Zaichyky." Stefan Chandra sang two songs, Stetsenko's classic "Tykhesenkyi Vechir" and "Synia

Chichka," accompanying himself on the bandura.

A quartet of girls, Katrusia and Sofiyka Malachowsky, Nataalka Honcharenko and Lida Czorny directed by Miss Czorny performed two songs: "Pishov Mylyyi" (arrangement by Mykola Leontovych) and "Ishov Kozak Potaikom."

Zenon Bachir and Jerry Salenko performed their own two-bandura version of Petro Honcharenko's "Hetmanskyi Tanets."

The audience was treated to a guest performance by Ken Bloom, current instructor of the bandura-construction workshop at the Ukrainian Institute of America and producer of the school's upcoming record. He played two pieces, the first a waltz of his own composition and the second an adaptation of music

originally written for Irish harp.

A highlight of the evening was the performance of the traditional "Oi Khodyv Chumak" by a small group — Theodore Bodnar, Andriy Hatki, Woldemyr Honcharenko and Robby Romero — directed by Mychail Newmerzycky. Mr. Hatki's bass solo earned particularly warm applause.

The musical portion of the evening concluded with "Dudochka," Hryhory Kytasty's arrangement of a traditional dance melody performed under the direction of Miss Jowyk by a quartet composed of Mr. Romero, Miss Iwasyshyn, Mr. Kushnir and Miss Jowyk.

Most of the audience stayed on to witness the drawing for the school's annual lottery before ending the evening with coffee and pastries in the lobby.

WFCU statement...

(Continued from page 7)

remained indifferent and undisturbed.

It is not known and probably never will be known, exactly how many Ukrainians starved from the famine, how many died from being shot in the back of the head, how many were murdered in prisons, in death camps and in forced labor in 1932-33. The generally accepted figure of victims of the artificial famine of 1932-33 is 7 million.

British Sovietologist, Robert Conquest, writes in the progress report on his forthcoming book on collectivization and the famine in Ukraine:

"I believe it can now be proved beyond criticism that the total excess mortality of the 'dekulakization' of 1929-30 and of the famine of 1932-37 must have been around 14 million, including several million children. This figure used to be considered (even by myself) a 'high' one, but the evidence seems irresistible." (from The Ukrainian Weekly, Sunday March 20, 1983).

Fifty years have passed since the Russian-organized famine in 1933, yet little has changed in Ukraine. The oppressive Russian Bolshevik power, disguised as Marxism and internationalism, reaches daily for the very soul of the people and tries to penetrate into their minds and feelings. Moscow is ordering the Ukrainians and other non-Russian nations to believe that

the rule of the Russians is a blessing for them, that the Russian language and culture should be considered as a path to progress and that they, the non-Russian peoples, should be grateful to Russia for everything the Russian intrusion has brought them. All those who step forward in defense of Ukrainian language and culture are accused, by the occupational power, of nationalism. Under the guise of various pretenses, they are harassed, dismissed from work, brought to trial.

Contrary to the views of some "researchers," the artificial famine in Ukraine in 1933 had little in common with collectivization. Over 75 percent of the farms in Ukraine had already been collectivized in 1931. Moreover, it is a well-known fact that even the collectivized Ukrainians were starved and that even those Ukrainians — Soviet activists — who were active in organizing kolkhozes a long time before the general collectivization, fell victims to the mass starvation. There is proof that foodstuffs in 1932 had been taken away from Ukrainian farmers, but had not been taken away from the Russian farmers. The NKVD detachments stood guard on the border between Ukraine and Russia, preventing the starving Ukrainians from entering Russia proper and not permitting bread to be brought from Russia, where there was no famine, to Ukraine. There is evidence that the growth of the Russian population during the time of Stalin's terror was the same as before and after it. At

that time, however, not only was there no growth of the Ukrainian population but, on the contrary, there was even a significant decrease. The conclusions are clear: the Ukrainian population was oppressed, starved and executed at Moscow's orders for the simple reason that it was Ukrainian.

On the occasion of the 50th anniversary of the artificial famine in Ukraine, let us remember millions of martyrs — victims of the famine in Ukraine which had been planned by Russia in those "cursed" 1930s. Remembering the tortured, starved and executed — our brothers and sisters on Ukraine's territory and outside of it — let us promise, facing the shadows of the deceased, to do all that is in our power to fully expose all the crimes of Russia perpetrated against the Ukrainian nation under the duration of Russia's bloody rule in Ukraine.

Let us swear an oath before the souls of our ancestors that we shall devote our lives to hasten the fall of the last, inhuman Russian colonial empire, known today as the USSR, aware that our people will be able to create their sovereign state only after the Russian prison of nations is brought down and dissolved.

PRESIDIUM OF THE SECRETARIAT OF THE WORLD CONGRESS OF FREE UKRAINIANS

August 1-15, 1933

(Continued from page 7)

now we eat potato skins with no sauce. I work, I have a job, but it brings me nothing. To live like the middle class, one has to bring home at least 1,500 karbovantsi a month; I get 200.

"... They don't allow you to go back home and they don't allow you to survive here. It looks like we'll have to die a death of starvation like those around us. I beg you, call the family together and send us a package — anything, even some lard; for I have forgotten the look and the taste of it."

"... I thought that as an educated man, I could get at least a piece of bread, but the learned people are also dying of hunger."

The author of the letter also wrote that robberies were common in the area and that "bandits live while the honest folk die." He described himself as "naked, barefoot and hungry" adding: "see what I waited for for 15 years under the Soviet regime."

He noted that lice were everywhere, people were dying of typhoid, and swollen and hungry people were in the streets of the city.

On August 4, the headline in Svoboda read: "Unsuccessful Harvest in the Soviet Union." The news came from Pravda, which reported that the peasants were not prepared for the harvest, and the machinery broken down in the fields. The newspaper also stated that the harvested grain was left out in the fields, to either be rained on or dried out by the sun.

The newspaper gave several reasons for this, including the Communist regime's lack of knowledge concerning agricultural matters, the lack of good machinery, and the lack of people who knew how to run the machines. The reports also noted the fact that 10 million peasant

farmers who knew what to do in the fields had been exiled or were working in factories or mines. The people working in the fields were not farmers by trade, and most were so tired and overworked that they could not produce to the best of their abilities.

According to the news in Svoboda, the Soviet press continued to report that during this harvest the peasants had fulfilled their quota to the state.

On August 5, on the front page, Svoboda printed news from Paris which came from a biweekly newspaper, Sotsialistichesky Vestnik. According to the correspondent of the newspaper, the Ukrainian Communists were always 100 percent pro-Stalin and always led Stalin's battles with the opposition, including Trotsky loyalists.

However, the correspondent reported that in order to strengthen the Communist bond in Ukraine, it was necessary for the Ukrainian peasantry and Ukrainian intelligentsia to grow closer. So, the Ukrainian Communists, with Skrypnyk as their leader, began a nationalistic movement.

Moscow, however, saw things differently, the correspondent reported. It accused Skrypnyk of leading separatism in Ukraine.

The correspondent also reported that Ukrainian Communists demanded unbelievable amounts of grain from the peasants, telling them that these were direct orders from Moscow.

The correspondent also wrote that Moscow was so scared by Ukrainian separatism that it had signed an agreement with Poland about how to deal with Ukrainians trying to make a break from Moscow. This coincided with the arrests and exile of the Ukrainian intelligentsia.

On August 7, Svoboda reported on news published in Pravda, which said that the harvests

were getting better and blamed the failure of the previous weeks' harvest on the weather.

On August 8, Svoboda printed news from Lviv about Metropolitan Andrey Sheptytsky's issuance of a statement calling on all Ukrainians in western Ukraine to help their brothers and sisters in need in eastern Ukraine. He said that the population in eastern Ukraine was dying of hunger, a hunger imposed on the people by the Soviet regime. The regime, he said, was based on "injustice, deception, godlessness and laziness."

"The cannibalistic system of state capitalism has turned this recently rich land into a ruined state, and led its people to a death by starvation," he said. The metropolitan said he wanted to call world attention to the plight of the persecuted Ukrainians.

On August 10, the headline in Svoboda read: "Let Us All Unite in Eastern Ukraine's Tragedy." The news came from Lviv's Noviy Chas newspaper, which described the famine and the great terror of the Ukrainian people in Soviet-occupied territory.

Around the world:

Mohandas Gandhi was once again arrested in Bombay, as he called for England's cancellation of certain laws in India. His wife and 3 followers were also arrested.

The Philippines continued to seek independence from the United States by sending a delegation to Washington.

Austria protested to the League of Nations about Germany's meddling in its internal affairs. Austria accused Germany of agitation via radio transmissions, flying airplanes into its territory, and sending Fascist agitators into the country.

Alexei Nikitin...

(Continued from page 3)

the dimly lit chamber, inmates with deranged expressions on their yellow faces and with wildly contorted limbs were lying on narrow beds. Some sat with their tongues hanging out, looking blankly at the new arrivals, while others were unable to look at anything continuously because their faces were disfigured by horrible tics. The air was poisoned by the smell of unwashed bodies and the breath of men who had been treated with powerful drugs. It was all Mr. Nikitin could do to keep from vomiting."

In the months that followed, he met, among the hundreds of patients who were genuinely mentally ill, other sane persons like himself. They included a Soviet soldier who while serving in Egypt had tried to cross the border into Israel, a student who displayed an outlawed Ukrainian flag, Baptists who circulated religious leaflets, and a Soviet emigre who had returned from Australia and then wanted to leave again.

"The doctors tried to induce Mr. Nikitin to acknowledge that he was 'sick,' as the first step toward his 'recovery,'" wrote Mr. Satter. "He, like other patients, was treated with sulfazine, which raises body temperatures to barely endurable levels..."

Mr. Nikitin was freed in March 1976, but the four years in the psychiatric hospital only deepened his determination to live in a world organized on truthful principles, Mr. Satter said.

On February 22, 1977, he entered the Norwegian Embassy and request-

ed political asylum. The Norwegians denied his request and he was seized on the street and sent back to Dnipropetrovsk, where he was subjected to renewed drug treatment.

"I met Mr. Nikitin in Moscow in the autumn of 1980, after he had been released again and had been examined by Dr. Koryagin, the psychiatric consultant to a now-suppressed dissident group that investigated Soviet abuse of psychiatry," Mr. Satter wrote. "Dr. Koryagin pronounced him completely sane."

But on December 12, three days after Mr. Satter left Mr. Nikitin in Donetsk, he was arrested and taken back to Dnipropetrovsk where he again was treated with drugs. A month later, Dr. Koryagin, reacting to Mr. Nikitin's arrest, stated publicly in Kharkiv that Mr. Nikitin was sane. On February 13, 1981, Dr. Koryagin was arrested, and he was later sentenced to seven years in a labor camp and five years' internal exile for anti-Soviet agitation.

According to Mr. Satter, he was transferred in 1982 from a labor camp in the Perm region to Chistopol Prison, where conditions are even worse, because "of his total refusal to renounce his objections to political psychiatry prior to the WPA meeting."

In Mr. Satter's view, the Western psychiatric establishment must do all it can to put pressure on the Soviet Union to curb its abuses, even if it means banning the Soviets from the WPA. Such a move, he argued, would be "a clear sign that the West is every bit as ready to defend its sense of reality as the Soviets are prepared to try to impose theirs."

Radio and TV...

(Continued from page 6)

when you call again about the press conference.

To summarize, there are many ways of approaching the media. The best way requires that you learn over a period of time who the local reporters and editors are and what "angles" to a story interest them the most. If you've done it, then

you know what we mean. If you've never done it, or tried and failed because you didn't have the right approach, then our message is: try again. This 50th anniversary of the Great Famine has elicited from all of us a great desire to organize, locally and nationally, what can only be described as the greatest public relations effort in the history of the Ukrainian immigration. This time, you can really make the difference. Give yourself a chance. There still is time.

Rep. Smith...

(Continued from page 1)

Ukrainian Helsinki Group, we ask that Oksana Meshko be allowed to return with her son and his family to Kiev.

Thank you for your prompt attention to this matter.

Americans for Human Rights in Ukraine is calling upon all its branches, members-at-large, and other concerned individuals and organizations to contact their respective congressman and senators, urging them to join as co-

signers of Rep. Smith's letter in behalf of Ms. Meshko.

An AHRU spokesman stressed that individuals and groups must contact their legislators by August 5, since the Congress will be in recess from that date until September 12.

Concerned persons may write to their elected federal representatives, send mailgrams, call their offices on Capitol Hill, or, if in Washington, visit in person. In lieu of long-distance calls, individuals may telephone or visit local offices of their congressmen and senators and ask staff personnel to send their messages to their Washington offices by telefax.

International aspects...

(Continued from page 5)

sky composition was part of the proceedings. His "Ukrainian Dance" (from "Miniatures") was assigned by the judge to students who reached the finals in the top three age groups. The finalists were obliged to learn this so-called "test piece" in two weeks and perform it along with their competition repertoire at the finals.

Distinguished string players

"Chanson Triste" (Sad Song) in G Minor for Violin (with piano) was performed by violinist Roman Prydatkevych in New York's Town Hall on November 9, 1941. The work was also played by others, such as Vasyl Baran in Vienna.

Barvinsky created a number of cello works, many of which were performed for foreign audiences by the composer's son Ivan (Germany), by a close personal friend, cellist Bohdan Berezhytsky (Prague, Vienna), and by Chrystja Kolessa (United States and Canada).

Probably Barvinsky's last cello work was the Lyric Concerto for Violoncello and Symphony Orchestra written in 1951 in exile.²⁰ It was dedicated and sent to Berezhytsky in Vienna, who together with composer Andriy Hnaty-

schyn deciphered and edited the indistinct photocopy of the music. Only one movement was apparently thus prepared for performance by cello with piano.²¹ (No orchestral score was available; it was probably never written, although there is evidence that the second movement of the concerto was finished in piano score.)

The concerto's world premiere took place at an exclusive private concert of Ukrainian music graciously hosted by pianist Florence Bocarius at her Deer Ledge Mansion, Englewood Cliffs, N.J., on May 7, 1978. The work was performed by cellist Brigitta Czernik-Gruenther (daughter of former head of NATO), with Mrs. Karanowycz at the piano. The audience was international and was headed by Cultural Attache Lars Ulvenstam, Embassy of Sweden, in Washington, Dr. Ferdinand Mayrhofer-Grunbuehl, special assistant to the secretary general of the United Nations, and by other dignitaries.

20. Andriy Hnatytschyn's letter to Roman Sawycky, written September 10, 1978, from Vienna.

21. Andriy Hnatytschyn's letter to Roman Sawycky, written May 20, 1971, from Vienna. See also Andriy Hnatytschyn, "Vinok na mohyly B. Berezhytskoho" (Wreath on the Grave of B. Berezhytsky), Svoboda (Jersey City, February 24, 1966).

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Reagan, Bush, Kirkpatrick...

(Continued from page 1)

senior staff member of the National Security Council; who spoke on U.S.-East Bloc issues.

Among those attending the afternoon ceremony were Ukrainian National Association representatives John O. Flis, supreme president; Eugene Iwaniciw, supreme advisor; and Mary Dushnyck, honorary Supreme Assembly member.

Capitol Hill luncheon

CN Week events on Monday, July 18, began with a luncheon in the Cannon Caucus Room at which the keynote speaker was Ambassador Kirkpatrick.

In her address, Dr. Kirkpatrick provided a chronology of Soviet conquests. She recalled that in the fall of 1917 the new Soviet government had recognized the independent government in Ukraine, but at the same time Moscow organized a puppet Ukrainian Communist government in Kharkiv and launched a campaign of armed aggression against Ukraine. Dr. Kirkpatrick also spoke extensively on recent Soviet political subversions in Central America.

Also speaking at the luncheon were Richard Allen, former head of the National Security Council, and Yaroslav Stetsko, president of the Anti-Bolshevik Bloc of Nations (ABN).

The luncheon, which commemorated not only Captive Nations Week but also the 40th anniversary of the Anti-Bolshevik Bloc of Nations, was co-sponsored by Reps. Gerald B. Solomon (R) and Samuel E. Stratton (D), both of New York. Rep. Philip Crane (R-III.) served as master of ceremonies and made a special appeal on behalf of Ukrainian dissident Yuriy Shukhevych.

The invocation at the luncheon was delivered by the Rev. Joseph Denischuk, pastor of the Ukrainian National Catholic Shrine of the Holy Family in Washington.

Conference

At 2:30 p.m., a panel presentation was held at the Dirksen Caucus Room on Capitol Hill. The conference, which was opened by Maj. Gen. John K. Singlaub, chairman of the U.S. Council for World Freedom, discussed the problems of Soviet aggression and subversion around the globe.

Taking part in the panel were Dr. Ku Cheng-kang, honorary chairman of the World Anti-Communist League; J. William Middendorf III, U.S. ambassador to the Organization of American States; John Wilkinson, member of the British Parliament in London; Bohdan Fedorak, president of the American Friends of the ABN; Jeremiah Chitunda, secretary for foreign affairs, National Union for Total Independence of Angola; Wahid Kharim, former Afghan ambassador to the United States; Le Thi Ahn of the Coalition of Free Vietnamese; and Dr. Douglas Darby, author and former member of the Australian Parliament.

The conference was co-sponsored by the National Captive Nations Committee and the Conservative Caucus. Rep. Solomon was the chief congressional organizer, with Sen. Jeremiah Denton (R-Ala.) and Reps. Crane and Stratton serving as members of the steering committee headed by Gen. Singlaub.

Evening banquet

Vice President Bush, the principal speaker at the evening banquet held at the Hyatt Regency Hotel on Capitol Hill, began his address with a reference

to the Great Famine in Ukraine.

"This year, during Captive Nations Week, we mark a grim anniversary — the 50th anniversary of the forced famine in Ukraine, in which 5 to 7 million people lost their lives. As the years have passed, we have had other, similarly melancholy anniversaries to observe: East Germany, 1953, Hungary, 1956, Czechoslovakia, 1968, Afghanistan, 1979, Poland, 1982.

Approximately 325 guests — including the ambassadors of Korea, Zaire and El Salvador, the charges d'affaires of Latvia, Lithuania and Estonia, and State Department, White House and other government officials — heard the vice president proclaim the U.S. government's concern for all the people of the world living under governments that deny basic human freedoms.

"Let's be clear about one thing. Our concern extends to all systems that would deny basic human freedoms... And we condemn brutality whether it be on the right or the left. We are outraged at official torture and state-sanctioned lawlessness wherever they occur, and where we have influence we will use it to correct these injustices," Vice President Bush stressed.

Noting that since Public Law 86-90 had authorized the president to annually proclaim Captive Nations Week "five once-free countries had been turned into Communist prison states: Cuba, Cambodia, the former Republic of Vietnam, Laos and Afghanistan," Vice President Bush spoke about the "people's revolutionaries" who enslaved these nations. And, he pointed out, similar people's revolutionaries are now active in El Salvador, Nicaragua, Honduras, Costa Rica, Peru, Colombia and Guatemala.

He also discounted the notion of "power-sharing" with leftist leaders that is supported by many "well-meaning but misguided people" in the United States. "Twice in the recent past we supported the concept of power-sharing with Communists," Mr. Bush said, citing the examples of Laos and Nicaragua. "We now know what happens when you try to share power with Communists."

He continued: "The people of the world have made their will abundantly clear, voting with ballots when they have the chance and, when ballots are denied them, 'voting with their feet' — thousands upon thousands fleeing communism."

Mr. Bush then noted that Captive Nations Week should be not only a somber observance, but also a "time of celebration — a celebration of the human spirit that remains unconquerable, that has survived and will ultimately triumph over all oppressions. Because no matter how oppressive the Communists may be, they can never extinguish the light of freedom."

"After two and more generations of subjugation, it still shines brightly in the

hands of the people of Eastern Europe, the Baltic States, Ukraine, and the other captive nations," he said.

The host of the banquet was Sen. Denton, a former American POW in Vietnam, who related a gruesome story of his tortures at the hands of the Vietnamese Communists.

Gen. Singlaub delivered opening

remarks, while Edward J. Derwinski, former congressman of Illinois and now State Department counselor, acted as master of ceremonies.

Katherine C. Chumachenko, executive secretary and acting chairperson of the National Captive Nations Committee, was the main coordinator of all four CN Week events held in Washington.

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June, 1983

Woman's World magazine wins award

TORONTO — Yaroslava Zorych, editor of Zhinochyi Svit (Woman's World), was awarded the Canadian Ethnic Journalists' and Writers' Club Award for the best women's ethnocultural monthly magazine.

The presentation was made at a dinner held by the Canadian Ethnic Journalists' and Writers' Club at the Toronto Press Club premises on April 23, 1983. A. Nicholson, Liberal MP, and Barbara Amiel, Toronto Sun Editor, congratulated the ethnic journalists for their fine contribution to Canadian journalism.

Other award presentations were made to: George Egri, Toronto Sun Staff writer; Joe Serge, Toronto Star; Danny Gooding, editor-in-chief of Spear; Elena Caprile, editor-in-chief of "Corriere Canadese"; Petro Rodak, radio producer, "Moloda Ukraina"; Matthew Syrokoma, ROTV producer, "Polish Hour."

Zhinochyi Svit is published by the Ukrainian Women's Organization of Canada, and is presently in its 32nd year of publication. Ms. Zorych has been the editor for the past 10 years.

Recently received...

(Continued from page 2)

the formation of the Action Group for the Defense of the Rights of Believers and the Church, it should be recalled that the campaign of Ukrainian Catholics to achieve the legalization of their Church is no new thing. It has been manifested above all in the efforts of believers in certain villages or raions.

During the 1970s, for example, it is known that believers attempted to send petitions to government bodies. In 1972, one such petition was sent by Catholics in the Stryi Raion of the Lviv Oblast. In 1974, a Ukrainian Catholic delegation to Moscow led by Volodymyr Prokopiv, a Ukrainian priest from Lithuania, caused a great stir. The delegates had brought with them a petition signed by 12,000 believers requesting the legalization of the Ukrainian Catholic Church in the Lviv Oblast. Samizdat sources have reported similar attempts more recently, such as a petition from believers in the village of Zavadov in the Lviv Oblast.

It would be wrong to exaggerate the newly founded Action Group's chances of achieving the legalization of the Ukrainian Catholic Church. Nevertheless, the single-minded attitude of the believers should be emphasized. The very formation of the group is a result of experience gained in the battle for recognition. It represents an effort to coordinate all activities of Ukrainian Catholics in the face of the Soviet authorities and thus lend them greater weight.

Both the declaration by the group's leader and the appeal by the whole group should be seen as attempts to make the authorities aware of their existence and to emphasize the legality and openness of their activities within the framework of existing laws.

It is interesting to note that there has recently been some talk in the West of the Soviet authorities adopting a more favorable attitude towards the legalization of the Ukrainian Catholic Church. In December 1980, Reuters reported a statement by Bishop Isidore Borecky of Toronto, claiming that the Soviet Union was indicating that the Ukrainian Catholic Church might be legalized. In April of this year, the influential Swiss newspaper, Neue Zuercher Zeitung noted in an article about the "Catholic policy" of Pope John Paul II that, thanks to the participation of the Vatican in the Helsinki follow-up conferences in Belgrade and Madrid, the question of the Ukrainian Uniates might be resolved.

Unfortunately, in neither case do the authors of these statements give grounds for their assumptions. Neither the past nor the present policy of the Soviet

authorities towards the Ukrainian Catholic Church suggests the slightest possibility of any real change. It is hard to imagine the Soviet government taking such a step without consulting the leadership of the Russian Orthodox Church, whose attitude towards attempts to legalize the Ukrainian Catholic Church is entirely negative.

Another factor working against any likelihood of legalization of the Ukrainian Catholic Church is the consistently aggressive anti-Catholic propaganda campaign that the Ukrainian SSR media have been conducting for more than 30 years. Far from diminishing, this hostility has actually intensified of late, to the extent that current trends in no way support the notion that the Ukrainian Catholic Church might be legalized.

It is true that there have been instances of the Soviet authorities promising to register Ukrainian Uniate congregations on condition that they renounce the jurisdiction of the head of the Ukrainian Catholic Church, Patriarch Josyf Slippy, metropolitan of Lviv. Such cunning ploys have, however, proved unsuccessful.

To conclude, here is a brief sketch of the leader of the Action Group for the Defense of the Rights of Believers and the Church, Mr. Terelia. Born in 1943, he has spent 18 of his 40 years in labor camps and psychiatric hospitals. He is known for his sympathies for and cooperation with the Ukrainian Helsinki Group.

His letter to then KGB Chairman Andropov in December 1976, received wide publicity in the West. In it Mr. Terelia described the methods of compulsory "treatment" employed in the Sychovka psychiatric hospital. The letter was distributed to participants in the International Congress of Psychiatrists in Honolulu. In 1977, Mr. Terelia wrote a letter to Pope Paul VI asking him to speak out in defense of Ukrainian Catholics.

In the autumn of 1981, Mr. Terelia was released after serving a further term of confinement in an ordinary psychiatric hospital in Transcarpathia, but even then his harassment by the security organs did not cease. In June, 1982, a search was carried out of his family's apartment in the village of Dovhe in the Irshava Raion of the Zakarpatska Oblast. He was also shadowed during his trip to Moscow in November 1982, and was called in by the police several times. Towards the end of 1982, Mr. Terelia was once again arrested, probably on a charge of "parasitism."

It is difficult to predict to what extent Mr. Terelia's arrest will affect the activities of the Action Group for the Defense of Rights of Believers and the Church in Ukraine.

Share The Weekly with a friend

Women's group holds seminar

WINNIPEG — The Alpha Omega Women's Alumnae (AOWA) of Winnipeg celebrated their 25th anniversary recently with various projects, one of which was a seminar on the role of Ukrainian women in the 1980s, held at the Hotel Fort Garry. The two guest speakers were Natalia Pylypiuk of Winnipeg and Mary Dushnyck of New York.

The AOWA is a club comprised of university graduates, fostering Ukrainian culture and the Ukrainian language. Some of its achievements have included art shows and competitions, concerts, scholarships to assist female students entering universities, seminars, the purchase of an Archipenko sculpture and a Kurelek painting for the Winnipeg Art Gallery, receptions for new citizens and aid to Ukrainian students.

President Helen Feniuk's opening remarks set the tone of the meeting, depicting the earlier generally compliant role of our maternal ancestors. "In nurturing her family, a woman was to fulfill her biological and spiritual destiny. For her, serving her family was to be its own profound reward. And so, to be a 'real woman' meant to be a contented wife, submissive, self-sacrificing, retiring and resigned. With the world becoming increasingly more urban and industrial, women were required in the labor force and it became acceptable for women to work for pay. The new woman was an autonomous and intelligent person with rights and priorities of her own and becoming financially independent. Today, Ukrainian women in many cases combine careers of home and family, job and organizational involvement as they face new challenges and the issues of our times," she said.

The first guest speaker, presented by Oksana Rozumna, AOWA vice president, was Natalia Pylypiuk, who could be called one of the new women of the younger generation. An instructor of advanced Ukrainian at the University of Manitoba's department of Slavic studies, her topic concerned Ukrainian women in the academic world and her reflections as a literary scholar. Miss Pylypiuk addressed herself to the literary, language and teaching problems facing Ukrainians in the diaspora as well as the responsibility of scholars to the community. In her prefatory remarks she explained her coming of spiritual age. After a trip to Ukraine and contacts with Ukrainian poets and literary figures, she said her spirit was regenerated and her horizons widened.

Especially interesting were Miss Pylypiuk's accounts of conflicts with her professors regarding interpretations of Ukrainian history and her experiences as a teacher. She also explored the critical lack of Ukrainian teachers, textbooks and teaching material and stressed the need for Ukrainians to promote stronger respect for intellectualism and cultural pursuits in which organizations can play an important role, and the urgency of communities and organizations to establish contacts with the new generation and young people. Sylvia Uzwyshyn thanked Miss Pylypiuk for her perceptive presentation and for sharing her experiences with the gathering.

The afternoon speaker, introduced by Leona Radchuk, a former AOWA president, was Mrs. Dushnyck, honorary member of the UNA Supreme Assembly and community activist. Her topic was "The Role of Ukrainian

Women in Organized Entities and the New Directions Organizations Are Taking."

Before delving into the present situation and looking to the future, the speaker took a glance back into the past, especially concerning the efforts of women writers and activists who lifted Ukrainian womanhood to new heights at a time when women were not given their due importance. These women helped lay the groundwork for Ukrainian feminism and women's organizations, the first of which was created in Stanyslaviv in 1884.

Mrs. Dushnyck traced the obstacles which had to be overcome and the subsequent growth of our women's groups in Europe and the diaspora, through the devotion and sacrifice of dedicated women. Although the war claimed all Ukrainian organizations, the offshoots of women's organizations took root in the United States and Canada, South America, Western Europe and even in faraway Australia.

Today, Ukrainian women's organizations are members of national and international organizations, and the work of preserving and propagating the Ukrainian heritage is being carried out on an ever greater scale through cultural, educational, publishing and humanitarian programs. Participation in international conferences offers opportunities for press conferences, cultural exhibits and hunger strikes which help to project the Ukrainian image before the world.

Mrs. Dushnyck also noted the extraordinary event of last October — the conference "Ukrainian Woman in Two Worlds," which explored in several wide-ranging panels the myriad vital issues facing Ukrainian women. Participating in the UNWLA-sponsored conference at Soyuzivka, Kerhonkson, N.Y., were 600 women and a sprinkling of men.

In presenting an overview of Ukrainian women's organizational activities, Mrs. Dushnyck posed various possibilities for AOWA expansion of its projects. She concluded that all Alpha Omega Women's Alumnae members can be an important cog in future undertakings — with their educational and professional backgrounds and living in Winnipeg, a unique center of Ukrainian cultural life. Anna Neufeld thanked Mrs. Dushnyck for her exposition.

During the question-and-answer periods many facets of the speakers' addresses were discussed, especially concerning potential activities for the AOWA. President Feniuk thanked both speakers and all members who had made the seminar event possible.

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Tuesday, August 2

CAMBRIDGE, Mass.: Peter Shaw, a research associate at the Harvard Ukrainian Research Institute, will present a lecture on "Jews in Ukraine." The lecture gets under way at 7:30 p.m. in Ticknor Lounge, Boylston Hall, Harvard University. Admission is free.

Thursday, August 4

CAMBRIDGE, Mass.: The film "May Nights," an adaptation of the Hohol short stories set in Ukraine, will be screened in Harvard University's Science Centre E., at 7:30 p.m. The screening, sponsored by the

Harvard Ukrainian Summer Institute, will be introduced by Dr. Roberta Reeder. Admission is free.

Thursday through Sunday, August 4-7

SAN ANTONIO, Texas: The Texas Folklife Festival will be held at the Hemisfair Plaza, featuring a Ukrainian food and cultural booth, and entertainment provided by the Ukrainian Dancers of Dallas and the Ukrainian Dance Ensemble of Houston. For more information, call

PREVIEW OF EVENTS

Sunday, August 14

HORSHAM, Pa.: The Philadelphia UNA District Committee will be holding a UNA Day at the Tryzub Country Club at Lower State Road and County Line Road in Horsham. The purpose of the day is to commemorate the joint anniversaries of Svoboda, The Ukrainian Weekly, and Veselka. Festivities begin at 1 p.m. For more information, phone (215) 457-5471.

RIVERHEAD, N.Y.: St. John the Baptist Ukrainian Catholic Church will be holding its 24th annual outdoor chicken barbecue from 4 p.m. to 6 p.m. on the church grounds on Franklin Street. Admission, which includes a full meal, is \$6.50 for adults, \$3.50 for children age 12 and under. Tickets at the gate are \$7.50. For more information, call Stephen Hutnikoff at 929-6238.

WINNIPEG, Man.: An afternoon celebrating the release of the album, "The Todaschuk Sisters," will be held from 2 p.m. to 4:30 p.m. at the Ukrainian Cultural and Educational Centre, 184 Alexander Ave. The afternoon will be hosted by Charlene and Rosemarie Todaschuk.

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.

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.

Lubomyr Popowskyj at (713) 847-9389.

Friday through Sunday, August 5-7

UTICA, N.Y.: St. Volodymyr's Ukrainian Catholic Church will be holding its eighth annual Ukrainian Festival. Highlights will include food, games, entertainment and Ukrainian arts and crafts. The festival will be held at 6 Cottage Place, from 5 p.m. to midnight on Friday, noon to midnight on Saturday, and noon to 10 p.m. on Sunday.

Weekend of August 6 and 7

McKEES ROCKS, Pa.: St. Mary's Ukrainian Orthodox Church is sponsoring a Ukrainian Festival, featuring a raffle, ethnic foods, dancing, Ukrainian crafts demonstrations and bake sales. Other highlights will include a sing-a-long, magic shows, bingo and children's games.

Sunday, August 7

EDMONTON, Alta.: The Alberta Council of the Ukrainian Canadian Committee is sponsoring a Ukrainian Day at the Ukrainian Cultural Heritage Village, 54 kilometers east of Edmonton on Highway 16, adjacent to Elk Island Park. A concert will be held in the afternoon featuring the Dumka Orchestra of Edmonton and the Dnipro Ensemble.

CLEVELAND, Ohio: The women's organizations together with the church sisterhoods of the Cleveland Ukrainian community are sponsoring a food drive to commemorate the victims of the Great Famine in Ukraine. The food will be collected at all Ukrainian churches in the Cleveland area today and on August 14 from 9 a.m. to 1 p.m. In addition, food will be collected from August 7 to 14 at the Self-Reliance Credit Union in Parma during regular business hours. All food collected during this campaign will be donated to the most needy persons of the Cleveland area.

In the Soyuzivka spotlight August 5-7

KERHONKSON, N.Y. — The Dumka Chorus of New York City, under the direction of Semen Komirnyj, will headline Soyuzivka's Saturday evening program on August 6. The program, emceed by Anya Dydyk, will begin at 8:30 p.m. A dance to the tunes of the newly

expanded Alex and Dorko Band will follow at 10 p.m. The band will also entertain Soyuzivka guests on Friday evening at a dance beginning at 9:30 p.m.

On Sunday, August 7, Soyuzivka will showcase the art of Irena Fedyshyn.



The Dumka Chorus of New York City.

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UCC plans 14th congress

WINNIPEG — The national executive of the Ukrainian Canadian Committee has released plans for its 14th Congress, scheduled for the weekend of October 7-10 in Winnipeg.

The UCC holds its congresses every three years in Winnipeg. Delegates — who are members of the constituent organizations of the UCC — vote on resolutions and constitutional amendments, and elect a new executive.

The UCC national executive has notified its members that the deadline for submission of all resolutions is July 15. Any organization wishing to make nominations for the Shevchenko Medal award must make its submission by July 15 as well.

The registration fee for this year's congress is \$75. All sessions are to be held in the Westin Hotel, located at the corner of Portage Avenue and Main Street in downtown Winnipeg.

In conjunction with the 14th UCC Congress, the University of Manitoba Ukrainian Students' Club has announced that it will host the Western Conference of the Ukrainian Canadian Students' Union (SUSK) on October 6-7.

The conference will examine such topics as: French-English relations in the province of Manitoba; Canada's federal and provincial multiculturalism policies; and the relationship between SUSK and the Ukrainian Canadian Committee. In addition, students will have an opportunity to develop a plan of action for the UCC Congress.

The club also plans to sponsor a panel session at the congress which will examine current problems in Ukrainian youth and student organizations. Representatives from organizations such as Plast, SUM, SUSK, Ukrainian Canadian Youth Association (SUMK) and Ukrainian Catholic Youth will be invited to participate. All sessions — except for the youth panel — will be held on the University of Manitoba campus.

For more information on the 14th UCC Congress, contact the national office of the Ukrainian Canadian Committee at (204) 942-4627.

Information on the SUSK conference may be obtained from conference coordinator Bohdanka Dutka at (204) 586-4804 or from the SUSK national office at (613) 231-5507.