

# THE Ukrainian Weekly

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## UACCouncil convention plans finalized

JERSEY CITY, N.J. — Nearly all preparations have been finalized for the first national convention of the Ukrainian American Coordinating Council, and the advance registration of delegates to the convention is now taking place, reported the UACCouncil after its latest executive committee meeting held here at the Ukrainian National Association headquarters on Friday, September 13.

The convention will take place October 18-20 in Philadelphia at the Adam's Mark Hotel on City Avenue and Monument Road (intersection of I-76 and U.S.-1).

The convention program has been set, the keynote speaker chosen, and invitations to the convention mailed to myriad American and Ukrainian dignitaries, as well as organizations' and institutions' representatives.

Candidates for membership on convention committees, including verifications, resolutions, nominations, budget and by-laws, have been sought out, and individuals have been approached and

asked to serve on the convention presidium, as speakers, and as the banquet master of ceremonies.

Registration materials have been mailed out to all UACCouncil branches and member-organizations, and responses are now being awaited at the UACCouncil office in New York City (P.O. Box 1709, Stuyvesant Station, New York, N.Y. 10009).

The UACCouncil office at 138 Second Ave. may be contacted for any convention information by calling (212) 505-1765 on Tuesdays, 9 a.m. to 5 p.m.; Wednesdays, noon to 8 p.m.; Thursdays, 9 a.m. to 5 p.m.; Fridays, noon to 8 p.m.; and Saturdays, 9 a.m. to 3 p.m.

The UACCouncil announced that the keynote speaker for the convention will be Andriy Shevchenko, president of the ODUM Ukrainian youth organization.

The convention program is as follows:

• Friday, October 18: 6-8 p.m. — registration.

• Saturday, October 19: 8-10 a.m. — registration; 10 a.m. — convention opening by UACCouncil president, election of convention presidium, approval of agenda and rules of order, approval of convention committees, reading and approval of minutes of founding meeting, reports of UACCouncil officers; noon — lunch; 2 p.m. — keynote address, report of

(Continued on page 12)

## Ukrainian bishops convene synod

### Millennium, religious persecution to be topics

by Bishop Basil Losten

Special to Svoboda

ROME — The 17 hierarchs who comprise the Synod of Bishops of the Ukrainian Catholic Church are expected to focus on a variety of needs and concerns facing their Particular Church — including the approaching Millennium of Christianity in Ukraine, the persecution of faithful living in Ukraine under Soviet domination, and a new code of canon law for the Eastern Churches.

The synod deliberations began on Sunday, September 22, here and will continue through Saturday, October 5. This is the third synod held with the approval of the pope of the universal Catholic Church. The first such synod was held in 1980, and Pope John Paul II served as the chairman of that synod, specifically convened to discuss the matter of a successor to the head of the Particular Ukrainian Catholic Church, Patriarch Josyf Slipyj.

Church synods have a long history, especially in the Eastern Churches, and they are the traditional method of rule in the Church. The current synod is concerned mainly with administrative

matters, but its agenda covers myriad topics.

The most important topic is the Millennium of Christianity in Rus'-Ukraine that will be celebrated in 1988. It was during the reign of Prince Volodymyr of Kiev-Rus' that Ukraine accepted Christianity in 988. The program of anniversary celebrations will be finalized at the synod.

No less important a topic is the continued persecution of religious believers in the Ukrainian SSR, and the bishops' synod has expressed grave concern about the well-being of brethren in Ukraine.

The synod will also consider revisions of church law, since a new code of canon law is now being prepared for the Eastern Churches, including the Ukrainian Catholic Church. This new code will have great bearing on the future of Ukrainian Catholic faithful.

In addition, the synod will discuss vocations, the liturgy, ecumenical dialogue with the Orthodox, and the possibilities of beatification and canonization of confessors of the faith of the Ukrainian Catholic Church.

The Ukrainian hierarchs meeting at the synod will also have an audience with Pope John Paul II.

## "Harvest of Despair" to be shown at N.Y. Film Festival

NEW YORK — The Canadian-produced documentary of the 1932-33 Great Famine in Ukraine, titled "Harvest of Despair," will be featured at the 23rd annual New York Film Festival.

The film festival, which runs from September 27 through October 13, will offer 24 programs and 27 films from 11 countries. It is presented annually by the Film Society of Lincoln Center.

The selections of the New York Film Festival are made by a program committee that includes Richard Corliss, film critic and associate editor of Time magazine, and editor of the film society's Film Comment; Molly Haskell, film writer and film critic for Vogue magazine; Dave Kehr, film critic for the Chicago Reader and Chicago magazine; David Thomson, film critic and historian; and Richard Noud, festival director and chairman of the program committee.

Slavko Nowytski, the director of "Harvest of Despair" is among the directors making their debut at the 1985 film festival. "Harvest of Despair," which depicts the death of 7 million persons in Ukraine as a result of Stalin's brutal collectivization

(Continued on page 12)

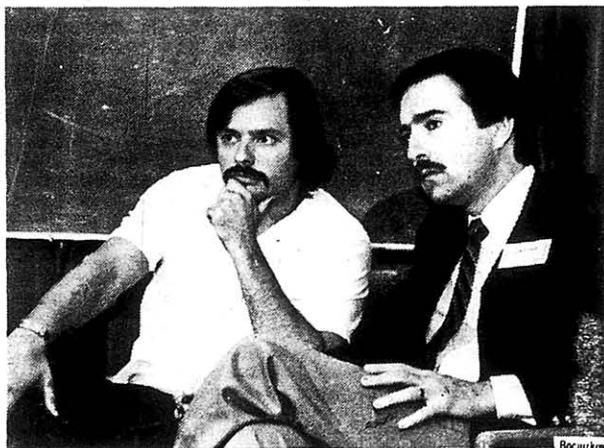
## Toronto seminar discusses media basics

by Mykhailo Bociurkiw

TORONTO — Ukrainians and journalists make strange bedfellows. When Ukrainians gather to talk about the media's handling of Ukrainian issues, they almost always seem to be drawn into an "us vs. them" attitude: they moan about the difficulty of getting reporters interested in their point of view and they complain about being ignored by the media. Indeed, the relationship between the Ukrainian community and the Canadian media has taken a turn for the worse lately because of coverage, some of it sloppy, of the Deschenes Commission's investigation on war criminals.

But there was little moaning and lots of strategy planning last weekend when more than 100 members of Canada's Ukrainian community gathered here to listen to a series of guest speakers talk about ways to deal with the media. There were lectures and workshops on subjects ranging from complaining to newspaper editors to writing press releases and preparing for televised interviews.

It was an unusual step, not only because it broke away from the traditional pattern of discourse heard at



Globe and Mail reporter Victor Malarek and Steve Andrusiak of the Canadian Broadcasting Corporation during media panel.

Ukrainian gatherings, but also because most of the experts invited to speak were of Ukrainian origin. For instance, Steve Andrusiak, a former musician with the Rushnychok band and now a reporter with CBC in Edmonton, described the intricacies of television news

production. Mr. Andrusiak later teamed up with Richard Osiecki and Lubomir Myktyuk, two communications consultants, during a workshop on television interviews.

Indeed, there was something for

(Continued on page 11)

## A GLIMPSE OF SOVIET REALITY

### The KGB crackdown in Ukraine: observations on its 20th anniversary

by Bohdan Nahaylo

Twenty years ago in September, the Russian writers Andrei Sinyavsky and Yuli Daniel were arrested in Moscow. Their case became a cause celebre and helped precipitate the emergence of a human-rights movement in the Soviet Union. What is often overlooked, however, is that their detention was preceded by a wave of arrests in Ukraine which had similar consequences and marked a turning point in the development of Ukrainian dissent and opposition.

Beginning on August 24, 1965, the KGB launched a major crackdown on nationally minded Ukrainian intellectuals. During the next few days at least 26 people were arrested throughout Ukraine, dozens of homes were searched and scores of individuals interrogated. Yet, to the surprise of the authorities, not only did most of the 18 "dissidents" eventually brought to trial the following spring refuse to plead guilty, but also, as in the case of Messrs. Sinyavsky and Daniel, the repressive measures produced an unexpected outburst of public anxiety and protest. As one of the defendants, the young historian Valentyn Moroz noted, "public opinion" was aroused "for the first time in recent decades" and, unlike before, the prisoners were not left "to sink into the unknown."

**...the arrests in Ukraine in the summer of 1965 resulted in the appearance of an inchoate Ukrainian patriotic protest movement, which by the early 1970s had crystallized into a full-fledged movement for human and national rights.**

In fact, in Ukraine, a remarkable display of civic courage and public protest took place as early as September 4, 1965, preceding by a full three months the celebrated demonstration in Moscow's Pushkin Square of December 5 in defense of Messrs. Sinyavsky and Daniel. Nadia Svitlychna, the sister of one of the arrested, who later herself became a political prisoner, has described the incident.

At the Kiev premiere of Sergei Paradzhanov's internationally acclaimed film "Shadows of Forgotten Ancestors," the well-known literary critic Ivan Dzyuba was supposed to welcome the makers of the film on behalf of the city's residents. When he had finished, however, Mr. Dzyuba went on to inform the packed house of the Ukraine cinema about the arrests that had just taken place in Ukraine. As he was listing the names of those detained, officials interrupted him and the microphone was switched off. Then, from the audience, the young poet Vasyl Stus appealed: "Those against tyranny — stand up!" Although his call was barely heard over the commotion, several people did rise to their feet.

During the following months, numerous individuals expressed their concern to the authorities over the arrests. Whereas in the case of Messrs. Sinyavsky and Daniel protests from prominent "establishment" figures appear to have been becoming only

after the trial of the two writers had taken place, in Ukraine, several prominent personalities, including high-ranking officials, made their disquiet known within weeks of the crackdown in their republic.

Among the first to sign statements addressed to the Central Committee of the Communist Party of Ukraine were the famous aircraft designer and candidate member of the Central Committee of the Communist Party of the Soviet Union, O. Antonov; the chairman of the Composers' Union of Ukraine, H. Mayboroda; a deputy chairman of the Council of the Union of the USSR Supreme Soviet, M. Stelmakh; and a deputy of the Ukrainian SSR Supreme Soviet and member of the governing body of the Writers' Union of Ukraine, A. Malysko. Early in 1966, 78 writers, scholars, students and workers sent a petition to the Ukrainian SSR Procurator and to the republic's KGB chief in which they expressed concern that almost half a year after the arrests "a large group of Ukrainian intellectuals is still in custody," and requested admittance to their trials.

The most powerful indictment of what had transpired in Ukraine came from Mr. Dzyuba. In response to the arrests he wrote a penetrating critique of the Soviet nationalities policy titled "Internationalism or Russification?" which became the most important

document setting out Ukrainian grievances and aspirations produced during the period of resurgent national assertiveness in the 1960s and early 1970s. Presented at the end of 1965 as a memorandum to the party and state leaders of the Ukrainian SSR, Mr. Dzyuba's study urged the authorities to replace a nationalities policy which he claimed was characterized by "chauvinism, great-power ideology, national liquidationism, national boorishness and bureaucratic standardization" with "freedom for the honest, public discussion of national matters, freedom of national choice, freedom for national self-knowledge, self-awareness and self-development."

Mr. Dzyuba also examined the reasons for the KGB crackdown in Ukraine. He wrote:

"It is no secret that during recent years a growing number of people in Ukraine, especially among the younger generation (not only students, scientists and creative writers and artists, but also now, quite often workers), have been coming to the conclusion that there is something amiss with the nationalities policy in Ukraine, and that the actual national and political position of Ukraine does not correspond to its formal constitutional position as a state, that is to say as the Ukrainian Soviet Socialist Republic within a union of other socialist republics, and that the condition of

## Moscow Catholic accused of agitation

FRAMINGHAM, Mass. — Moscow Catholic Kirill Popov, 32, has been charged with "anti-Soviet agitation and propaganda" (article 70 of the Criminal Code of the Russian SFSR), reported Keston News Service.

Mr. Popov, who holds a chemistry degree from the Moscow State University, was employed in a research institute. Since the early 1970s he has been involved in the human-rights movement and in distributing aid to political prisoners and their families.

In 1977 he was forcibly placed in a psychiatric hospital after being detained in a flat where a group of Pentecostal Christians was holding a gathering. Although a Catholic himself, and a regular attendant at the Moscow Catholic Church on Markhlevsky Street, Mr. Popov has many friends in the Pentecostal community.

From the beginning of the 1980s, Mr. Popov's signature began to appear on various human-rights documents and documents of the unofficial Group for the Promotion of Mutual Trust between the USSR and the U.S.A. In connection with the activities of this group, Mr. Popov was forcibly hospitalized for one

month in August 1984 in Moscow Psychiatric Hospital No. 14. During this period he was given injections of the neuroleptic drug haloperidol (largetil), which is used for treatment of acute schizophrenia and can cause drastic side effects in mentally healthy persons.

Searches were made of Mr. Popov's home, and he was questioned about many important political cases, such as that of Valeriy Marchenko. In 1984 he was kept in a psychiatric clinic and diagnosed to be suffering from "the consequences of an injury at childbirth."

## Two Pentecostals tried, sentenced

MUNICH — Two Pentecostals from Chuguyevka in the Primorye Territory of the USSR have been tried and charged with infringing passport regulations, reported USSR News Brief. Gennadiy Maidanyuk is now serving one year in an ordinary-regimen camp in Ussuriysk, while Anatoly Khokha is in

(Continued on page 14)

## Polish priests punished for sit-in

FRAMINGHAM, Mass. — The Revs. Marek Labuda and Andrzej Wilczynski, two Polish priests, have received prison sentences for their involvement in a December 1984 sit-in at a school for vocational training in Woszczowa, near Kielce in Poland.

The Rev. Labuda was sentenced to one year's imprisonment, and the Rev. Wilczynski to 10 months, suspended for three years with a fine of 60,000 zlotys, according to Keston News Service. The prosecution had recommended a three-year prison sentence for the Rev. Labuda and one year for the Rev. Wilczynski.

The strike, lasting two weeks, was initiated by pupils in protest against the removal of crucifixes from the school. The action was supported by parents who asked the priests to supervise the protest to make sure it did not get out of hand. The priests pleaded not guilty to accusations of resistance to state authority on the grounds that they were fulfilling their pastoral duties at the request of parents.

After the trial, 47 people, including seven priests, were detained outside the courtroom. The priests were later released, but 17 people were fined 20,000 zlotys for demonstrating their support for the accused.

According to Keston News, these

events appear to confirm an increasingly hard-line government policy towards the Church in Poland. At a meeting in Szczecin last week, Polish bishops were severely critical of the government's human-rights records and the harsh sentences recently passed on Solidarity activists and intellectuals.

## Sentenced for attending mass

KESTON, England — Two candidates for the priesthood, carrying out their compulsory period of service in the Hungarian military, have been sentenced to five days in solitary confinement after attending mass. Attila Puskas and Jozsef Binski, stationed in southern Hungary had used a period of leave of absence from their barracks for attendance at mass on Sunday.

During their 18 months of military service, Hungarians are forbidden to enter churches, although in the case of candidates for the priesthood the authorities close their eyes. The keeping of religious books or, more often, the refusal to act as informers for the security services gives rise to acts of illegal harassment, explained Keston College.

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## Anniversary appeal of exiled government of Ukrainian National Republic

The Ukrainian National Republic was formed after the 1918 revolution by freely elected representatives of the Ukrainian Central Rada (Council) and the Ukrainian Workingmen's Congress. This was a native, sovereign, independent, all-Ukrainian state. It was established on democratic principles which ensured social and economic wealth and full citizenship rights to all residents, including national minorities. The Ukrainian National Republic was recognized de facto and de jure by many foreign countries, including Soviet Russia. However, enemies of a free Ukraine did not want to release it from their domination and treacherously they attacked the new republic with overwhelming armed forces. Heavy fighting continued for three years, until our worst enemy, Soviet Russia, occupied most of our country, while the western territories were occupied by other invaders.

In the middle of November 1920, or 65 years ago, the regular Ukrainian army, along with its government, had to go into exile, after heavy and heroic battles against overwhelming Russian-Bolshevik forces. However, the legitimate government of the Ukrainian National Republic did not stop its activities and the fight for the liberation of the Ukrainian people. The words of the head of government and chief of the Ukrainian armed forces Symon Petliura, which he pronounced one week after entering into exile, on November 28, 1920, became a motto for the government-in-exile:

"Having found ourselves in conditions of living on foreign soil, the government may not cease its existence nor its work, but on the contrary, it must utilize all means to strengthen its status and to strengthen all efforts which must be extended in order to renew our work in Ukraine."

Sixty-five years have passed since that time. The government-in-exile does exist and it is active — including since 1948 a National Council (Rada), which is its legislative branch.

We consider it obligatory to commemorate this date: 65 years since the entrance into exile and the activities of the Government-in-Exile of the Ukrainian National Republic. This is not a festive occasion, nor does it call for a jubilant celebration. But the Ukrainian community in its various places and countries of residence has to be clearly conscious how much our nation has suffered during the past 65 years: victims of terror, exile, executions, an artificially induced starvation. Our people have spent this time under the dreadful occupations of the Moscow-Bolshevik and German-Hitlerite regimes. To this day, our people suffer under the bloody and inhuman oppression of Bolshevik Moscow. The Government-in-Exile of the Ukrainian National Republic has ably represented this constant desire of the Ukrainian people for a free and democratic state.

The government-in-exile has maintained contact with the people of Ukraine, in spite of the difficult conditions of an exiled existence. It has protested to the entire world the bloody terror of the occupants and endeavored to convince the Western democracies that only the liberation of Ukraine and other nations enslaved by Moscow can save the entire world from the constant threat of aggression from Russian-Communist imperialism. In addition to the government-in-exile, there are active various revolutionary and political forces, which are fighting for the liberation of Ukraine, and the re-establishment of a sovereign state.

The UNR Government-in-Exile declared its democratic positions clearly and in September of 1939 it declared itself on the side of the Western democratic nations, against the aggressive Hitlerite Germany. This way it added Ukraine to the family of democratic nations of the free world. This gives it the complete right to expect at this time, at least the understanding and moral support of such democratic nations for the ongoing liberation struggle of Ukraine and other nations enslaved by Moscow.

The Ukrainian people, as well as other enslaved nations, oppose the Moscow-Bolshevik occupant in various ways. The free world is endangered by potential aggression of Communist Moscow at present. This is a moment which may lead to decisive worldwide events. Therefore, Ukrainians must increase their efforts to aid the Ukrainian people in the homeland in their struggle for freedom. The question of liberty for Ukraine and for other enslaved nations must be placed on the stage of international politics.

The Government-in-Exile of the UNR is continuing its struggle for free Ukraine. Therefore it expects that the Ukrainians in exile will come to its assistance on this anniversary — moral and economic assistance. This could take the form of at least \$650 to the Symon Petliura Foundation on this 65th anniversary of our entering into exile.

During this anniversary we firmly believe that freedom and a liberated Ukraine shall prevail. Hail to the warriors for freedom of Ukraine! Hail to Ukraine!

### Government-in-Exile of the Ukrainian National Republic

**Mykola Liwicki**  
President

**Pavlo Lymarenko**  
Head of the Ukrainian National Council

**George Boyko-Blokhin**  
Vice-President

**Jaroslav Rudnytsky**  
Head of the Government-in-Exile

## Winnipeg symposium honors late patriarch

WINNIPEG — On the occasion of the first anniversary of the death of Patriarch Josyf Slipyj of the Ukrainian Catholic Church, members of the board of directors of the St. Sophia Religious Association of Ukrainian Catholics in Canada for the Winnipeg area organized a symposium in honor of this confessor of the Christian faith.

On Sunday, September 8, more than 240 clergy and faithful gathered in the Prosvita Institute in order to hear four presentations in honor of the late patriarch. Among those present were Archbishop-Metropolitan Maxim Hermaniuk, the Rev. Chancellor Michael Buyachok, the Rt. Rev. Mitrat Roman Dobriansky and other clergy.

The program was opened by the chairperson, Dr. Jaroslav Barwinsky. In his opening remarks this personal friend of the patriarch highlighted the sensitive, joyful, yet humble soul of the beloved primate of the Ukrainian Catholic Church.

Prof. Dmytro Shohryn of the United States presented the first lecture about the Ukrainian Catholic Church during World War II. In his interesting talk Dr. Shohryn underlined the great cross which fell upon the shoulders of then Metropolitan Slipyj as a result of the liquidation of the Ukrainian Catholic Church by the Soviets in 1945-46.

The second talk, presented by the

Rev. Dr. Alexander Baran, highlighted the role of the patriarch in the modern ecumenical movement, and mainly his work between the two wars in the so-called union conferences.

The Rt. Rev. Mitrat Semen Izyk, one of the symposium organizers, described the person of the patriarch as prisoner. In his presentation the Rev. Izyk demonstrated the great respect gained by this prisoner from his co-sufferers because of his courageous Christian behavior during 18 years of imprisonment.

The final presentation was by the Rev. Myron Tataryn about the work of Patriarch Josyf after his release from Soviet prison camps. This lecture outlined his great achievements between 1963 and 1984, and the monumental role which he gave the St. Sophia Religious Association in maintaining that inheritance.

In concluding, Dr. Michael Marunchak thanked the organizers and participants of the symposium and urged everyone present to sign a new petition to Pope John Paul II, asking for official recognition of the Ukrainian Catholic patriarchate. Dr. Marunchak also reminded everyone that the work of Patriarch Josyf is not finished and that the task of continuing the great efforts of this great personage of the Church lies in the hands of the faithful.

## Wiesenthal Center spokesman scores news coverage of Deschenes Commission

KITCHENER, Ont. — The Simon Wiesenthal Center for Holocaust Studies criticized the Canadian media for their coverage of the Canadian government's Commission of Inquiry on war criminals during the Canadian Managing Editors' Conference held here earlier this summer.

In an article for Content, a monthly magazine for Canadian journalists, reporter Gregory Hamara wrote that Wiesenthal spokesperson Sol Littman told about 25 managing editors that newspapers have given "relatively mild treatment" to the Deschenes Commission's hearings.

Justice Jules Deschenes of the one-man commission came under fire by Mr. Littman for conducting the 11-

month investigation with a "very, very low profile."

Besides calling for the establishment of an agency similar to the U.S. Office of Special Investigations, Mr. Littman told the editors that the Deschenes investigation has a weak mandate and not enough staff members.

"I get the feeling that the Deschenes Commission is not attempting to open doors but, in fact, close them," Mr. Littman was quoted as saying.

Mr. Littman struck down complaints by groups appearing before the commission that the identification of minorities should not be central to Deschenes' investigation. He said that those national groups who considered the Nazis as "liberators" during World War II were not reluctant to wear nationalistic labels.

"Now that they're under fire here, they say 'Why are we being victimized by our own nationality?'" Mr. Littman said.

## Exiled government to mark anniversary

PHILADELPHIA — A committee has been formed by the Ukrainian National Government-in-Exile and the World Association of the UNR Auxiliaries, to commemorate the 65th anniversary of the continued existence of the Ukrainian government-in-exile.

Committee members are: Prof. John Samilenko, chairman; Dr. Vincent Shandor, vice-chairman; Volodymyr Marko, vice-chairman; Petro Kramarenko, secretary; Konstantyn Lucenko, treasurer. Other members are: Dr. Roman Bohatiuk, George Chranewycz, George Honcharenko, Lidia Savoyka, and Dr. Mykola Shpetko.

A commemorative program is planned for Saturday, November 16, at the Ukrainian Institute of America in New York City.

Similar committees are expected to be organized in all other countries in which representatives of the government-in-exile and auxiliary associations reside.

## Former Nazi prisoners slate gathering

WINNIPEG — An international gathering of former Ukrainian prisoners interned in German prisons and concentration camps will be held in Toronto on November 23-24.

The two-day parley is to be hosted by the Winnipeg-based Committee of Ukrainian Political Prisoners and will be held at the Ukrainian Cultural Center, 83-85 Christie St., Toronto.

In a press release issued in early September, the group says it wants to attract all former Ukrainian political prisoners now living in the West as well as representatives from Ukrainian organizations.

Additional information on this event is available from the group's office, located at 418 Aberdeen Ave., Winnipeg, Man., Canada, R2W 1V7.

## Canadian businessman's grant supports publication of Ukrainian historical atlas

TORONTO — Peter Jacyk, the successful Canadian businessman of Ukrainian background, has once again shown his concern for education with a major grant to the Chair of Ukrainian Studies at the University of Toronto.

The newest project supported by the Canadian Ukrainian educational benefactor is the first work of its kind in English, "Ukraine: A Historical Atlas," prepared by Prof. Paul R. Magocsi of Toronto's Chair of Ukrainian Studies. Mr. Jacyk donated \$55,000 to subsidize the printing costs of the handsome full-color atlas to be published this fall by the University of Toronto Press.

Mr. Jacyk is well-known for his support of Ukrainian higher education and scholarship. He is a major donor to the Ukrainian Studies Program at Harvard and to the Ukrainian encyclopedia project based in Sarcelles, France.

Mr. Jacyk is also the largest single donor to the Chair of Ukrainian Studies at the University of Toronto. In 1982, he provided \$47,000 to make possible a chair-sponsored project to microfilm all Western Ukrainian newspapers and journals from the years 1848 to 1918 at the Austrian National Library in Vienna. That resulted in an invaluable research collection with a descriptive catalogue on pre-1918 Ukrainian culture known as the Peter Jacyk Collection of Ukrainian Serials. Housed in Univer-



Peter Jacyk

sity of Toronto Robarts Library, the Jacyk collection, according to library officials, "is the most heavily used in the Microtext Division."

The newest Ukrainian atlas project funded by Mr. Jacyk is in commemoration of the beginning of the second millennium of Christianity in Ukraine-Rus'

## Harvard hosts peace group leaders

CAMBRIDGE, Mass. — The Ukrainian Studies Fund hosted Richard Hough-Ross, executive director, Don Smith and Mary Lawrence of U.S.-USSR Bridges for Peace at a private screening of "Harvest of Despair" and lunch with members of the Harvard Ukrainian Research Institute and the Russian Research Center at Harvard University.

U.S.-USSR Bridges for Peace is a citizens group that hopes to promote peace and understanding between the two major powers by travel exchanges with the USSR. The executive director is a minister and Ms. Lawrence is deeply involved in the Roman Catholic Church.

Bohdan Tarnawsky, managing director of the Ukrainian Studies Fund, has corresponded with Mr. Hough-Ross since 1983, and Mr. Hough-Ross expressed appreciation for the letters, books and articles which Deacon Tarnawsky had sent him. The communication culminated in a visit on August 6 to Harvard to see the film. Meeting with the Bridges group were Dr. Lubomir Hajda, Prof. Yury Boshyk and Dr. James E. Mace. The Russian Research Center was represented by Prof. David Powell and Dr. Mark Beisinger. Deacon Tarnaw-

sky, Lida Stecyk and Dr. Gloria y'E-dynak represented the Cambridge section of the Ukrainian Studies Fund.

Immediately after the film, the Bridges group asked for a few minutes of silence. Ms. Lawrence said she was "deeply saddened, with much to think and pray about." She noted how little she knew about the Soviet Union and how much she needed to learn.

Mr. Smith, a salesman, seemed to perceive the futility of peace-seeking with the Soviets. The executive director, the most idealistic of the group, stated, "It's important to recognize the dark side of Soviet history when we work to build bridges... and now I understand that Ukraine and Russia are two nations."

Thanks to Deacon Tarnawsky, Mr. Hough-Ross has brought up names of persecuted Ukrainian faithful to Soviets during his travels. According to Dr. Mace, it is more effective for a peace group to bring up names of dissidents, than for a conservative group. Mr. Hough-Ross expressed sincere interest in the HURI, its origin and broad-based community support and Bridges for Peace members said they intended to maintain contacts with the HURI.

## Mace speaks on radio talk show

CAMBRIDGE, Mass. — Dr. James Mace of the Harvard Ukrainian Research Institute spoke for 55 minutes about the Ukrainian famine of 1932-33 on the Sherman Feller afternoon talk show on WROL-AM radio on August 6. The opportunity developed out of Boston media network group, which contacted the program manager at the station.

During the call-in portion of the program, two Ukrainian summer school students asked about Ukrainian nationalism and the film, "Harvest of

Despair." Mr. Feller invited Dr. Mace to appear on his show again.

Another result of Boston's media networking campaign was a call from Robin Grossman of WBUR-FM radio. She received a letter inviting her to view "Harvest of Despair" and called to arrange an interview with Dr. Mace. A three-minute announcement was aired at 8:50 a.m. on WBUR's "Morning Edition" on August 7. It was reported by Lisa Mullens.

WBUR-FM is well-listened to by Boston's professional, educational and establishment.

## Keston researcher meets with community

CAMBRIDGE, Mass. — A major part of the work of the Ukrainian department at Keston College in England is to exchange information with the Ukrainian community and the general public in the West. In this vein the Ukrainian researcher, Andrew Sorokowski, gave an informal talk about the history and current situation of Ukrainian Churches in the USSR before a meeting of the Ukrainian Youth Association in London on June 21. On August 24 he attended the scholarly session of a convention of the Ukrainian Autocephalous Orthodox Church in Nottingham.

From July 24 to 26 the Ukrainian researcher took part in the inaugural conference of the International Reli-

gious Liberty Working Group. The purpose of the group is to bring together lawyers and religious leaders from around the world in order to find ways to use international law in the defense of persecuted religious believers. Among the subjects discussed was the procedure for filing complaints with the United Nations Human Rights Commission.

On July 16 Mr. Sorokowski was interviewed by the British Broadcasting Corporation, Russian Section, which prepared a program on the Ukrainian Catholic Church in the USSR.

The position of Ukrainian researcher at Keston College is supported by donations to the Ukrainian Studies Fund at Harvard University.

## Obituary

### Dr. Rostyslaw Sochynsky, activist of Ukrainian Institute, medical society

BROOKLYN, N.Y. — Dr. Rostyslaw Sochynsky, a physician well known as a Ukrainian community leader, and cultural and political activist, died in a hospital here on September 17, following a brief but serious illness. He was 68.

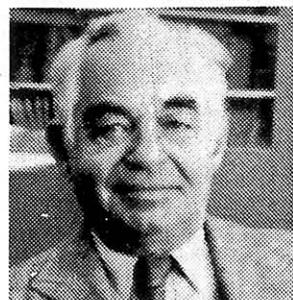
Dr. Sochynsky was perhaps best known for his activity with the Ukrainian Medical Association of North America and the Ukrainian Institute of America. He was also a long-time medical columnist for the Svoboda Ukrainian-language daily newspaper, as well as a contributor of articles on community, cultural and other topics.

He was born in 1916 in Ukraine and was raised in the Volhynia region. He was active in Ukrainian community affairs all his life, first in his dear Volhynia and finally in the United States, where he emigrated with his family in 1950, soon after the war's end.

During World War II he was imprisoned some two years in a Nazi concentration camp as a result of his community involvement during the German occupation of Ukraine.

Dr. Sochynsky was involved in the establishment of the Ukrainian Medical Association of North America, and for many years he held various positions, including that of president, of the association's executive board.

He was active as well in the Ukrainian Institute of America, most recently serving as its public relations director. Dr. Sochynsky was a strong supporter of Ukrainian studies at Harvard University. He also served as editor of the publications of the medical association and the Ukrainian Institute. He was a



Dr. Rostyslaw Sochynsky

member of the Ukrainian Journalists Association.

Funeral services were held Friday, September 20, at St. Andrew's Memorial Ukrainian Orthodox Church in South Bound Brook, N.J. Burial was at St. Andrew's Cemetery. Officiating at the funeral services were the Very Rev. Wolodymyr Bazylevsky of St. Volodymir Ukrainian Orthodox Cathedral in New York City, and the Very Rev. Artemy Selepyna of St. Andrew's Memorial Church, Metropolitan Mstyslav of the Ukrainian Orthodox Church of the U.S.A. delivered the eulogy.

Surviving are Dr. Sochynsky's wife, Nana; son, Yaroslav; daughters, Ilona, with her husband Peter Shyprykevich, and Lada; and brother, Peter, with his family. The family has requested that memorial donations be made to the Visnyk of the Ukrainian Medical Association of North America and to the Ukrainian Institute of America.

### Dr. Daniel Bohachevsky, retired lawyer

MC LEAN, Va. — Dr. Daniel Bohachevsky, a retired lawyer and businessman, and a former officer of the Ukrainian Galician Army, died here on September 11 at the age of 95.

Dr. Bohachevsky was born August 16, 1900, in Manaiv, Ukraine. He studied law at the University of Lviv in 1908-1912, and earned a doctor of laws degree in 1930. He also studied at the University of Vienna in 1944-1945. He had a private law practice from 1921 to 1944.

Dr. Bohachevsky was active in Ukrainian cooperative organizations in western Ukraine, the Prosvita Society and Ridna Shkola. He was involved in educational and cultural work in the displaced persons camps in Germany in 1945-1948.

He was a member of the Obnova

scholarly society in Philadelphia, the Shevchenko Scientific Society and the Ukrainian Literary and Arts Society, and was the author of numerous articles in the Ukrainian press in Ukraine and abroad.

He served in the Austrian Army in 1915-1918 and attained the rank of lieutenant, and was a first lieutenant in the Ukrainian Galician Army, 1918-21. He was a member of the Ukrainian War Veterans of America.

Surviving are his wife, Rostyslava; son, Ihor; daughters, Maria Odezynska and Martha Bohachevsky Chomiak, with their families; as well as other family members in Ukraine and abroad.

The funeral was held on September 16. Memorial donations may be sent to the Ukrainian Catholic National Shrine, 4250 Harewood Road NE, Washington, D.C. 20017.

## REACTIONS TO DEATH OF VASYL STUS

A poet dies  
in Ukraine

by George Sajewycz

The following commentary was published in the Saturday, September 14, issue of *The Washington Post*.

On September 4, Vasyly Stus, Ukrainian poet and member of the Ukrainian Helsinki Group (UHG), died at age 47 in Soviet special-regime labor camp No. 36-1 in the Urals. Once one of Ukraine's most promising young poets, he knowingly rejected a life of ease and privilege when in 1965 he publicly denounced the Soviet regime's crack-down against Ukrainian cultural activists. In 1972, and again in 1980, he was arrested for "anti-Soviet agitation and propaganda" and sentenced, respectively, to seven years' imprisonment (for his writing and because his samizdat poetry had been published in the West) and 10 years (for his membership in the UHG). Seriously ill and cynically denied medical care (the KGB's convenient and quiet way of getting rid of troublesome political prisoners), Stus foresaw his coming death in his "Gulag Notebook," recently smuggled abroad.

A poet died, an uncompromising and principal fighter for justice who was a beacon of courage for the entire Ukrainian movement for human and national rights, a man as worthy of recognition as Sakharov, Shcharansky and Bishop Tutu.

The Washington Post had not a word about his death.

Why such stark contrast between The Post's voluminous coverage of events in South Africa and its silence on the tragic situation in Ukraine? How is truth served by such selective journalism?

There is something obscene about poets dying in prison, be they South African blacks or Ukrainian nationalists. The world should at least be told for what they died.

Following is the paragraph of Mr. Sajewycz's letter that *The Post* chose not to print. It would have followed the third paragraph.

No surprise there. When UHG founding member Oleksiy Tykhy died of medical neglect in a labor camp in May 1984, The Post mentioned this in two brief sentences within a long article titled "Sakharovs May Be Near Death." The death of another Ukrainian poet and UHG member, Yuriy Lytvyn, who was driven to suicide in a labor camp in August 1984, merited four sentences in an article titled "Shultz Decries Soviet Anti-Semitism." The death of Ukrainian journalist and human-rights activist Valeriy Marchenko in a Soviet prison hospital last October rated but one sentence on your obituary page. For years The Post has ignored the movements for human, national and religious rights in Ukraine, the largest and most assertive of the USSR's non-Russian republics. Nothing has been written about the Ukrainian Helsinki Group, the largest and most severely repressed of the human-rights monitoring committees in the USSR that were spawned by the 1975 Helsinki Accords. And there has been nothing about Russification, a policy every bit as genocidal and loathsome as South Africa's apartheid.

## Helsinki Group's representation: statement and appeal

Following is the text of a statement and appeal issued by the External Representation of the Ukrainian Helsinki Group and addressed to the heads of state of the signatories of the Helsinki Accords, the United Nations Commission on Human Rights, Amnesty International, PEN International and human-rights monitoring groups. The statement was signed by Nadia Svitlychna, secretary of the External Representation.

On September 4, 1985, Vasyly Stus, the leading contemporary poet of Ukraine, died at the age of 47 in the notorious Soviet labor camp No. 36 in the Urals. His death has dealt a tragic blow to Ukrainian culture and to the Ukrainian nation. The tragedy of his death is further compounded by the fact that it was not the result of natural causes, but the culmination of a slow and sadistic execution, stretched over a period of many torturous years.

The order to begin the execution of Vasyly Stus was given 20 years ago to the day before his actual demise. It was issued on September 4, 1965, the day he dared to protest the first wave of mass arrests of Ukrainian intellectuals since the death of Stalin by rising in the crowded Ukraina theater in Kiev and calling out to the public: "Those opposed to tyranny, rise!" The authorities responded to this act of courage by expelling Vasyly Stus from the Institute of Literature of the singing graduates studies, blacklisting him as a writer and preventing him from obtaining employment — even as a laborer on the construction of the Kiev subway.

Ultimately, he was permitted to work as a stoker. Though the work was well beyond his strength, Vasyly Stus refused to bow to the oppressors of his people. When the axe came down once again in what he described as the "homeland of murderers and killers," Vasyly Stus drew his own weapon — his poetry. In December 1970, he read his poem, "Blaze, o spirit. Blaze and do not weep" over the casket of the murdered artist Alla Horska. One year later, on January

12, 1972, Vasyly Stus was arrested and sentenced to eight years of imprisonment in labor camps and internal exile.

Those were terrible years for Vasyly Stus and for his poetry. Many were the times that his fellow prisoners held hunger strikes in an effort to save both the poet and his works. Had it not been for the solidarity of prisoners of various nationalities, the ultimate reprisal against the rebellious poet could have been taken 10 years sooner — in 1975, when he lay hemorrhaging on the floor of a Mordovian labor camp barracks, while the authorities waited and watched for the end to come.

After completing his first eight-year term of imprisonment, Vasyly Stus returned home to a spiritually devastated Kiev. And he was unable to remain a mere spectator of the enfeebled, though no less heroic, efforts of his countrymen to resist tyranny. "My life having been taken away, I did not need the crumbs," wrote Vasyly Stus, and he joined the Ukrainian Helsinki Watch Group and the Ukrainian Patriotic Movement. At the same time, though exhausted by his job on the assembly line in a shoe factory, he set about rescuing for publication a collection of his works, a collection that despite the eight years that had been excised from his life, nonetheless, constituted a large tome of poems and translations titled "Palimpsests."

In retribution for this, Vasyly Stus was re-arrested on May 14, 1980, a mere nine months after his release from his first imprisonment. In their attempt to break him, the authorities went so far as to resort to physical torture even during the pre-trial investigation. Failing to achieve their purpose, they sentenced Vasyly Stus to a second term — 15 additional years in labor camps and exile, on the same charge as before: "anti-Soviet agitation and propaganda." Stus lived to serve only a third of this term. The repeated confiscations of his letters, notes and poems dealt lethal wounds to the exhausted poet. "We have lost all rights to belong to

ourselves, let alone to possess our own books, notebooks, notes. ... I do not know how long [the regime] will last, but I feel that I have been condemned to death." We read this testimony in Vasyly Stus's "Gulag Notebook" — fragments of a diary that miraculously found their way into freedom in 1983. Stus concluded his journal with a plea: "Do not abandon my mother, Olena Yakivna Stus, born in 1900. Her address is: 340026, Donetsk-26, vul. Chuvaska, 19. My mother, who weeps for her son, needs mostly moral support. Good people, write to her. Do not abandon her in her grief. Lend her your support."

All the reports about Vasyly Stus from the labor camp, especially in 1984, were extremely disturbing. For the entire five years of his imprisonment, he was denied visits from his family, even after his wife, Valentyna Popeliukh, and his sister, Maria Stus, traveled some 2,000 kilometers to the camp to see him. Last fall, Vasyly Stus wrote a letter of farewell to his dear ones: his mother, wife, son Dmytro, sister and his friends. Meanwhile, the official Russian-language organ of the Ukrainian Writers' Union, Raduga, cynically assured its readers that "Vasyly Stus is in fact healthy" and shamelessly called the poet "a traitor, terrorist and murderer in the toga of a champion of human rights" (L. Kolosov, "Ubiytsy v toge pravozashchitnikov," Raduga, 1984, No. 6).

The official policy of physically destroying dissidents did not begin with Vasyly Stus. Only during the past 18 months, this policy has resulted in the deaths behind bars of Oleksa Tykhy, Valentin Sokolov, Yuriy Lytvyn and Valeriy Marchenko. This policy has buried academician Andrei Sakharov alive, blinded Yuriy Shukhevych, irreversibly crippled Ivan Svitlychny and many others of the doomed.

The literary legacy of Vasyly Stus, the author of three brilliant collections of poems published in the West, is an integral part of world culture.

(Continued on page 15)

## VOA editorial: persecution of Stus ends at last

Following is an editorial on the death of Vasyly Stus aired by the Voice of America (as mentioned in New York).

There is more late news on the state of freedom in the Soviet Union. Vasyly Stus, 47, Ukrainian dissident, poet and resident of the gulag, is now free. After serving nearly 11 years in labor camps and three years of internal exile, Stus's prosecution by authorities has come to an end. The reason for this clemency was explained in a one-sentence telegram to Stus's wife:

"Your husband is dead," the message read.

He was the fourth Ukrainian activist to die in a Soviet labor camp in the last 12 months.

Stus published his first poems in 1959 at the age of 21. Five years later, he became involved with a student opposition movement and wrote appeals in defense of persecuted intellectuals. As a result, he was expelled from graduate school, black-

listed as a writer and prevented from finding employment.

In January of 1972, the KGB began a campaign against Ukrainian dissidents. Hundreds were arrested. Stus was charged with "anti-Soviet agitation and propaganda" and suffered nine months of pre-trial imprisonment and interrogation before being sentenced to five years in a labor camp followed by three years of internal exile.

Because he was a fearless critic of the regime, Stus's treatment in the camps was barbaric. A severe ulcer led to the removal of most of his stomach, but he was denied further medical care. During his confinement and exile, many of his manuscripts were confiscated and destroyed.

On completing his sentence, Stus returned to Kiev. His first action was characteristic: he joined the Ukrainian Helsinki Watch Committee, an official group dedicated to monitoring Soviet compliance with the Helsinki Accords. This resulted in his

arrest on May 14, 1980. The charge was the same as for the first arrest, "anti-Soviet agitation." His health worsening, he was nevertheless sentenced to 10 years in a labor camp and five more years of internal exile. If he had lived to complete the term, he would have spent 23 years in camps or in exile.

At the time of his death, a group had already formed in Western Europe to translate more of his work and to sponsor him for the Nobel Prize. The great Soviet physicist and human-rights activist, Andrei Sakharov, pleaded for people in the West to speak in support of Stus:

Of his life in the camps Stus once wrote, "We cannot go on much longer this way. Such pressure can only lead to death. I do not know when death will come for others, but I myself feel it approaching. I think I have done everything I could during my life." When this brave man died on September 4, the cause of freedom suffered a dreadful loss.

# THE Ukrainian Weekly

## The forgotten Ukrainians

Several weeks ago in this space we addressed the matter of community survival, stressing that in order for our community to exist into the future all its members must become participants in community activities and assume leadership roles. We pointed out that the Ukrainian community has much to offer its members in the way of activities, be it through organizations, ad hoc groups or short-term courses, workshops, seminars and other programs.

Then, last week, we reported on a reunion of former members of the Ukrainian Youth League of North America who have revived the youth league's spirit — though not its structure — and have established the Ukrainian Heritage Foundation of North America.

The youth league, which was founded in 1933, was in its day a powerful organization dedicated to uniting all Ukrainian youths in one body irrespective of these youths' religious or political beliefs. It devoted its energies to promulgating and fostering Ukrainian ideals and principles, and to acquainting the public at large with Ukrainian history, culture and aspirations. In addition to furthering its members' cultural, social, athletic and other interests, the UYLNA worked for the good of the entire Ukrainian community in North America.

Unfortunately, the youth league's activity dwindled sometime in the 1960s to the point that the UYLNA in fact ceased to exist. It is unfortunate that the youth league died such a death. It is even more unfortunate that it has not been re-established. This is not meant to diminish in any way the value of the Ukrainian Heritage Foundation, which can only be greeted by the Ukrainian community as a worthwhile endeavor that will benefit all Ukrainians regardless of their place of birth or their language of discourse.

The reactivation of youth leaguers via the Ukrainian Heritage Foundation did, however, bring to the fore the fact that there is indeed a serious deficiency within the organized Ukrainian community in the United States and Canada. Though we have countless organizations, it appears to us that a large segment of Ukrainians remains unaffiliated with any stable organization. That segment is composed of the Ukrainian youths who do not speak the Ukrainian language. How many organizations do these young Ukrainians have to choose from? We can think only of the Ukrainian religious organizations that have youth groups and the occasional Ukrainian student club at a university or college (though these, of late, seem to be hibernating, while SUSTA, the Federation of Ukrainian Student Organizations in America, has surely died in its sleep).

What is clearly lacking in our community is an organization that would unite all Ukrainian youths regardless of where they or their parents were born, regardless of the language they speak among themselves or with their parents, regardless of their religious or political beliefs, etc. What is lacking is an organization — like the Ukrainian Youth League of North America. So, how about it, former youth leaguers? With your experience and guidance, and a handful of young enthusiasts, this generation of forgotten Ukrainians can be recovered and re-established as an integral part of our community.

## Notice regarding mail delivery of The Weekly

It has come to our attention that The Ukrainian Weekly is often delivered late, or irregularly, or that our subscribers sometimes receive several issues at once.

We feel it is necessary to notify our subscribers that The Weekly is mailed out Friday mornings (before the Sunday date of issue) via second-class mail.

If you are not receiving regular delivery of The Weekly, we urge you to file a complaint at your local post office. This may be done by obtaining the U.S. Postal Service Consumer Service Card and filling out the appropriate sections.

— The editor

## Faces and Places

by Myron B. Kuropas



### Taras Bulba and the merry-go-round

People have often asked why it is that I, an American-born member of the Depression generation, am active in the Ukrainian American community. Unlike so many of your contemporaries, they say, you decided to get involved with our community. Why?

I always tell them that there are far more Ukrainian Americans of my generation involved than they think. They may not be all that visible, but they're there, working in our churches, in our cultural organizations and in our fraternal societies. People may not know about them because, unlike many of their contemporaries from Europe, they were never fanatic followers of a particular Ukrainian political sect. On the contrary, most of them disdained the Ukrainian political scene, preferring to spend time in activities that were more life-giving.

As for the reason for my own involvement, my answer is simple: inspiration — the inspiration that my father provided both by his example and the way he brought me up. I lived in a home that was truly bicultural. At no time during my youth do I remember experiencing any conflict between my Ukrainian and my American heritages.

Maintaining a cultural balance wasn't always easy, especially during World War II, when American patriotism was still being taught in the schools. I remember coming home from school one day when I was in fifth or sixth grade, very proud that our American forces were winning the war. That night after supper I walked into the living room where my dad was reading *Svoboda* and declared, "I'm an American."

My father looked up from his reading and asked, "And I'm not?"

That one response spoke volumes. My dad dispelled all doubts. We're all Americans, he was telling his son. And some of us read *Svoboda*.

When it comes to communicating messages, my dad is a genius. I probably speak Ukrainian today as result of a story my dad told me when I was still very young and impressionable. I had two manias when I was a pre-schooler, stories about Taras Bulba (my father made up hundreds of them) and rides on the merry-go-round. The story my father told me combined both of my passions.

"One day Taras Bulba was riding slowly across the steppes not far from the Sich," my father began. "He was deep in thought and looked very worried about something."

"Were the Turks preparing to attack?" I asked, anticipating my dad's usual story line. "Or was he worried about a battle with the Poles?"

"Neither," my dad replied. "Taras Bulba was thinking about the United States and all the Ukrainian boys and girls who were growing up here. He was worried that some of them were forgetting how to speak Ukrainian."

"Taras Bulba knows about Ukrainian kids in America?" I asked incredulously.

"Of course," my dad replied. "Taras Bulba knows about many things. He's a Kozak!"

"What did Taras Bulba do then?" I asked, anxious to hear more.

"Well," my dad answered. "Taras Bulba thought and thought, and suddenly he came up with an idea. He decided to reward all of the wonderful Ukrainian kids in America by inviting them to Ukraine to ride on a merry-go-round he planned to build at the Sich. It would be the world's largest, one mile in each direction."

"Wow!" I responded excitedly. "Could Taras Bulba do that?"

"Of course," my dad replied. "He's a Kozak!"

"What happened next?" I asked eagerly.

"Well," my dad continued. "Taras Bulba turned his horse around, raced back to the Sich, called all the Kozaks together and told them his plan. They all cheered wildly and got to work immediately. The merry-go-round was completed in less than a month."

"Then what happened?" I asked, excited by the imagery developing in my mind.

"The Kozaks printed up gold-lettered invitations and mailed them to all the Ukrainian boys and girls in America. A special boat was sent to pick them up. Soon there were thousands of Ukrainian American kids just like you, flocking to the Sich. All of their expenses were paid for by the Kozaks."

"Can the Kozaks do all of that?" I asked admiringly.

"Of course," my dad responded. "They are Kozaks!"

"Wow," I cried again. "The kids must have been really happy and excited."

"Oh yes," my dad answered. "But there was some sadness, too."

"Sadness?" I cried, unable to believe that there could be sadness at such a glorious moment. "Why sadness?"

"Well," my dad concluded. "The Kozaks had the addresses of all the Ukrainian kids in America so they all received invitations. But some of the kids who got off the boat couldn't speak Ukrainian. The Kozaks who met them couldn't speak English. There was no way they could talk to each other."

"What happened then?" I asked, fearing the worst.

"Well," my dad told me. "The Kozaks never took them to the Sich."

"You mean they never got to ride the world's biggest merry-go-round?" I inquired.

"That's right, Myron," my dad said, looking me right in the eyes. "They couldn't speak Ukrainian, so they were never allowed in the Sich."

As I recall, I thought about the story for a long time before I fell asleep. It must have made an impression on me because I still speak Ukrainian, and I've never forgotten my father's tale.

Thanks for the inspiration, dad. Have a happy 85th birthday!

# UKRAINE DURING WORLD WAR II: Soviet Union's westward expansion

by Dr. David Marples

*In connection with the 40th anniversary of the defeat of Nazi Germany, the difficult situation of Ukraine in World War II is reviewed here, drawing on both Soviet and Western sources. For the sake of convenience, the review is divided into three chronological parts. The first describes the initial phase of the Soviet war, which entailed an expansion westward by the USSR and the incorporation of territories belonging to Poland and Rumania. The second part, "The Collapse of Soviet Rule," gives an account of the demoralization of the Red Army in Ukraine and examines the policies of the German occupying forces during the years from 1941 to 1943. The third part, "Resistance Movements and Soviet Reannexation," deals with the Soviet partisan movement in Ukraine, the emergence of the Ukrainian Insurgent Army, and the reimposition of Soviet power.*

## PART I

The 40th anniversary of the defeat of Nazi Germany in World War II was celebrated in the USSR from May 3 to May 9. The anniversary of what has come to be called the Great Patriotic War by the USSR has been variously described in the West as an "institutionalized cult" and as an occasion that will genuinely foster popular emotion among Soviet citizens.<sup>2</sup>

For western Ukrainians and western Byelorussians, however, the period of the war was some 18 months longer than the duration of the German-Soviet war, for it began with the division of Poland in September 1939. From the perspective of these two western borderland Soviet republics, the war began not with the German attack of June 22, 1941, but with a Soviet expansion westward that was to continue in the post-war period.

In the period between world wars I and II, ethnic Ukrainian territories were divided among four states. Eastern Ukraine remained part of the USSR as it had formerly been part of the Russian Empire; western Ukraine, which had been part of the Austro-Hungarian Empire until 1918, was eventually divided among Poland, Czechoslovakia and Rumania. By far the largest territories in the western part of Ukraine were those that became part of Poland: Galicia and Volhynia. The latter territory had been part of the Russian Empire and was clearly coveted by Soviet leaders.

The Soviet invasion was a direct result of the Nazi-Soviet pact in 1939 and cannot be viewed in isolation from Germany's attack on Poland on September 1, 1939. Soviet Foreign Minister Vyacheslav Molotov's speech on the radio on September 17 stressed the danger that Poland's collapse posed to the Soviet state and declared that it was necessary to protect "con-sanguinous Ukrainians and Byelorussians who reside in Poland."<sup>3</sup> Presumably, this alleged protection was to shield Ukrainians and Byelorussians from the threat of German incursions, although the lack of Soviet preparedness for such incursions became only too apparent a year and a half later.

At the same time, Semen Timoshenko, the commander of the Ukrainian Front, the section of the Red Army that invaded western Ukraine, dropped leaflets to the local population of this area on September 17 stating that the Red Army was invading in order to rid them of the oppressive Polish rulers.<sup>4</sup> Similarly, the soldiers of the Red Army, in this case predominantly eastern Ukrainians, were informed by political commissars that they were entering eastern Poland as "liberators" rather than "conquerors."<sup>5</sup>

Neither explanation could conceal the Machiavellian nature of the invasion, but the ethnic unity between Commander Timoshenko's troops and the native population was emphasized from the first so that the authorities could claim the "legitimate" goal of reuniting Ukrainian territories. Ukrainian Party First Secretary Nikita Khrushchev arrived in the major city of Lviv in the wake of the Red Army, and eastern Ukrainian newspapers were dispatched into western Ukraine almost immediately.<sup>6</sup> Members of the Communist Party of Ukraine and the Soviet Ukrainian government who were to administer the occupied territories also arrived with the Red Army.<sup>7</sup>

Thus, the Soviet authorities carried out the invasion after considerable premeditation rather than in

response to a sudden crisis. In the interwar period, the Soviet leaders had frequently denounced Polish rule in these eastern territories of Poland and demanded their "reunion" with the USSR.<sup>8</sup> Annexation of this area served to resolve this dispute as far as the USSR was concerned; while it simultaneously provided a buffer zone between the USSR and an expanded Nazi Germany, though, the invasion should be seen rather from the perspective of Soviet expansionism.

Soviet accounts of "liberation" and warm welcomes from the local population are exaggerated. Casualties of the Red Army on the Ukrainian Front totalled about 1,850, including 491 dead.<sup>9</sup> A member of the invading army commented that after encountering no resistance on the first day (September 17) there was stubborn resistance that came from Polish troops at the approach to a large town (possibly Ternopil) and that took two days to repulse.<sup>10</sup> In other words, despite the collapse of the Polish state, many Poles nevertheless resisted the Soviet invasion. Given the demoralization of the Polish Army, Polish casualties may have been higher than the 1,850 mentioned for the Red Army, which suggests a conflict of significant dimensions.

Having prepared the mechanism for invasion, the Soviet authorities now acted quickly and ruthlessly against the former Polish rulers. Officials of the former government, landowners and anyone who had possessed the least authority were placed under arrest. Many were subsequently deported to Siberia. Ukrainian and Polish political parties were disbanded, and the Ukrainian cultural and sports associations, which had been active especially in Galicia were forced to cease activities.<sup>11</sup> Despite these measures, western Ukrainians, the vast majority of whom were rural inhabitants, apparently took a sympathetic attitude towards the troops, whom, according to one eyewitness, they found to be badly clothed and often close to

starvation.<sup>12</sup>

was clear. The peasant committees were in fact approved by the urban temporary administrations.<sup>19</sup> The principal organs of authority in the first weeks of occupation were the temporary administrations in the four major western Ukrainian towns: Lviv, Lutsk, Stanislaviv and Ternopil. In turn, however, the entire new order was under the direct supervision of the First Ukrainian Front and Commander Timoshenko. The latter approved the creation of the peasant committees on September 29, and on October 3 the Military Council of the Front sanctioned the temporary administrations of the Volhynia, Lviv, Stanislaviv and Ternopil regions.<sup>20</sup>

To make themselves known to the local population, which had been virtually excluded from the entire administrative upheaval, the chief authorities in Lviv used the newspaper *Vilna Ukraina*, which prior to October 1 had been distributed free among the population.<sup>21</sup> In each of the four major regions newspapers were in fact issued immediately upon occupation. For example, the first issue of *Radianska Ukraina* appeared in the city of Stanislaviv on September 23,<sup>22</sup> *Vilne Zhyttia* circulated in the Ternopil area beginning on October 3, and the Volhynia newspaper *Vilna Pratsia* was published in Lutsk for the first time on September 25.<sup>23</sup>

In October the new authorities convoked a plebiscite in Lviv that was carefully stage-managed by the Red Army, the soldiers of which were permitted to vote, and by a committee, which was run by two prominent Soviet citizens, General F. M. Yerenenko and S. M. Horbatyenko. The president of the Ukrainian Supreme Soviet, M. S. Hrechukha, also arrived in Lviv to act in a supervisory capacity.<sup>24</sup> Delegates were nominated in "a bloc of party and non-party people," and all efforts to nominate rival candidates were rebuffed. Although most of the candidates seem to have

*From the perspective of [western Ukrainians and western Byelorussians] the war began not with the German attack of June 22, 1941, but with a Soviet expansion westward that was to continue in the post-war period.*

At the outset of their rule over the newly annexed territory, the Soviet authorities relied on temporary administrations to govern the towns and on peasant committees to govern the villages. It appears that many of these organizations had been established before the invasion by Soviet officials smuggled over the border for this purpose.<sup>13</sup> One Soviet version, which turns up frequently in general histories, holds that these organizations were formed spontaneously by the local population because orderly government had collapsed with Germany's invasion of Poland, but this is highly dubious. Pro-Soviet Communist influence in western Ukrainian areas had declined sharply in the 1930s and became negligible after the dissolution of the Communist Party of Western Ukraine by the Comintern, on Stalin's orders, in July 1938.<sup>14</sup>

Besides, the duties of these temporary administrations were so clearly defined that they defy spontaneity. For example, in the Volhynia region in the northwest of what became western Ukraine, a Red Guard is reported to have been created before the Red Army arrived in the towns of Lutsk, Liuboml, Volodymyr-Volynsky and Kovel and to have disarmed the Polish police forces on September 17.<sup>15</sup> By September 18, revolutionary committees and armed units had been set up in the Stanislaviv, Kolomyia, Sniatin and Kosiv Raions of the Stanislaviv voivodship; in Liuboml, Kolky and Olitsa of Volhynia; and in Brody, Zolochiv and Kamianets-Buzkiy of the Lviv and Ternopil voivodships.<sup>16</sup> The task of these revkoms was to organize a workers' guard and peasant militia, to take public property under their protection, to drive out the landlords and to prepare a welcome for their Soviet "liberators."<sup>17</sup>

Once Lviv was firmly under control, the Soviet occupying forces began to "elect" temporary organs, having established this town as the administrative capital of western Ukraine. These organs, whose members were appointed at meetings in towns and villages, comprised on the average eight to 10 persons and seem to have been made up largely of Red Army personnel, members of the Communist Party of Ukraine (i.e., from eastern Ukraine) and Soviet workers.<sup>18</sup> From the first, the predominance of urban over rural organs

been Ukrainians, it is likely that the majority were  
(Continued on page 13)

1. The Spectator, March 9, 1985.
2. International Herald Tribune, January 26-27, 1985.
3. B.M. Babiy, "Vozzyednannia zakhidnoyi Ukrainy z Ukrainyoyu RSR," Kiev, 1954, p. 55.
4. H. Vashchenko, "Vyzvolennia Zakhidnoyi Ukrainy Bolshevykami," Ukrainian Review, No. 1, 1954, p. 66.
5. G. I. Antonov, "The March Into Poland, September 1939," in B. H. Liddell Hart, "The Red Army," New York, 1956, p. 73.
6. John A. Armstrong, "The Soviet Bureaucratic Elite," New York, 1959, p. 107.
7. Antonov, op. cit., p. 75.
8. See Y. Bilinsky, "The Second Soviet Republic: The Ukraine After World War II," New Brunswick, N.J., 1964, p. 85.
9. Pravda, November 1, 1939.
10. Antonov, op. cit., p. 74. That it may have been Ternopil is apparent from Izvestia, September 25, 1939.
11. See, e.g., R. Szporluk, "Ukraine: A Brief History," Detroit, 1979, p. 92.
12. The USSR claims otherwise, maintaining that extensive supplies of food and provisions were sent into western Ukraine from the USSR (see Pravda, October 10, 1939).
13. "Istoria Ukrainyoyi RSR," Kiev, 1977, Vol. 6, p. 499.
14. See "Za pravilnoye osvshcheniye istoriyi Kommunisticheskoyi Partiyi Zapadnoyi Ukrainy," Kommunist, No. 10, 1963, pp. 37-48.
15. "Torzhество istorychnoyi spravedyvosti," Lviv, 1968, p. 570.
16. M. K. Ivasyuta, "Narysy istoriyi kolhospnogo budivnytstva v zakhidnykh oblastiakh Ukrainyoyi RSR," Kiev, 1962, p. 40.
17. Ibid.
18. "Torzhество istorychnoyi spravedyvosti," p. 575.
19. V. M. Terletsy, "Rady deputativ trudiaschychkh Ukrainyoyi RSR v period zavershennia budivnytstva sotsializmu (1938-1958 rr.)," Kiev, 1966, p. 85.
20. Ivasyuta, op. cit., p. 40.
21. "Narysy istoriyi Lvova," Lviv, 1956, p. 291.
22. "Istoria mist i sil Ukrainyoyi RSR: Ivano-Frankivska Oblast," Kiev, 1971, p. 31.
23. "Istoria mist i sil Ukrainyoyi RSR: Ternopilska Oblast," Kiev, 1973, p. 45; and "Narysy istoriyi Volynskoyi oblasti partyniyno orhanizatsiyi," Kiev, 1968, p. 42.
24. R. Umiasowski, "Russia and the Polish Republic 1918-1941," London, 1945, p. 224.

## BOOK NOTES

### North Dakota booklet on oral history

**North Dakota Oral History Project**, edited by Agnes Palanuk, photography by Clay Jenkinson. Dickinson, N.D.: Ukrainian Cultural Institute, 1985. pp. 31. \$4.

This 31-page booklet, compiled by Agnes Palanuk of Dickinson, N.D., was published by the Ukrainian Cultural Institute at Dickinson State College to commemorate a festival and symposium titled "The Ukrainian Experience," which was held there on May 3-5.

The symposium also marked the fifth anniversary of the Ukrainian Cultural Institute. It was on May 31, 1980, that the Ukrainian community and Dickinson State College signed an agreement for the purpose of establishing a Ukrainian Cultural Institute dedicated to the furthering of education through the preservation, promotion and display of Ukrainian culture. The agreement was signed by Albert A. Watrel, president of Dickinson State College, and Agnes Palanuk of the Ukrainian community. The membership of the Ukrainian Cultural Institute has now grown to over 500.

Since its founding, the UCI has organized Ukrainian cultural displays, folk arts workshops, concerts, art exhibits and college courses, established a library and a foundation, and published booklets and its newsletter.

"North Dakota Ukrainian Oral History Project" is its latest release.

The publication traces the history and explores the lives of Ukrainian Americans living on the plains of North Dakota with black-and-white photographs, brief historical summaries by various scholars, and personal inter-

views with local residents who immigrated to the United States and settled in the region at the turn of the century.

The pamphlet, which was funded by the North Dakota Humanities Council, includes a brief summary of the history of western Ukraine in the 19th century by Prof. Jaroslaw Sztendera, as well as a summary on "The Origins and History of the Evangelical Christian-Baptists and their Exodus to North Dakota" by North Dakota native and former special

assistant for Soviet nationalities at the U.S. State Department, Alvin Kapusta.

The summaries are followed by oral histories or interviews with the Ukrainian immigrants gathered by Ms. Palanuk, along with photographic portraits of North Dakota Ukrainians taken by Oxford scholar Clay Jenkinson.

Two more historical summaries follow: one titled "Ukrainians on the Prairies" by Dr. Theodore B. Pedeliski

and another on "The Role of the Church" by the Rev. Michael Bobersky, former pastor of the Ukrainian Catholic parishes in North Dakota and Montana.

The pamphlet concludes with an appendix, which includes a detailed administrative map of Ukraine, a brief overview of Ukrainian history and a list of the authors' historical sources from the Ukrainian Cultural Institute Library.

### Observations on photos of Ukrainian pioneers

*The following "Observations on the Photographs" by Clay Jenkinson appears in "North Dakota Ukrainian Oral History Project."*

When my friend Agnes Palanuk asked me to photograph the Ukrainians she had interviewed, I hesitated. I was reluctant to interrupt the lives of people I had not met, and concerned that it would be difficult to establish the rapport without which photographs appear stiff and formal.

The minute I entered the house of Pete Basaraba of Belfield I knew that my fears had been groundless. He, like most of the Ukrainians I met, was indifferent to my probing cameras. He sat back and told me stories about his youth, his farms, the badlands of Dakota. He offered political harangues. After an hour of breathless conversation and a whirlwind of photographs I was reluctant to leave. Pete Basaraba was willing to spend the day in talk.

In the space of three weeks I met some of the most unusual and most interesting people I have ever known. I have learned a great deal of history.

Everyone I met offered hospitality that one associates with the Homeric world, a generosity and friendliness that seems to have disappeared from most of American life. What I found most remarkable was the spiritual richness of Ukrainian people. They live fuller and deeper lives than most of the rest of us. They have maintained their traditions. They have in part resisted the American melting pot. For that I admire them. Many of them are eccentrics — another sign of cultural confidence. In the past few weeks I have met a people full of dignity and robust health and history and tradition. They also seem to me to have suffered in their lives, and grown fuller and more beautiful in their triumph over those sorrows.

At times I have been so overwhelmed by the strength and character of these people that I have nearly forgotten that my task has been to take their pictures. In particular I remember my afternoon with Matt and Kate Logosz west of Fairfield. Our hours of talk and coffee (I believe Kate is still searching for her recipe for sour cream raisin pie to

send me) and meandering about the farmyard were so anarchic and joyful that the whole experience now seems like a bizarre but wonderful dream. These are people everyone should meet. And yet when I was lost looking for the farm (Agnes' directions were never good), a young neighbor two miles north said he had no idea where the Logosz couple lived, in fact he was not sure that I was in the right neighborhood. The young man represents the new America: too private, too hasty, too self-regarding, too rootless. Kate Logosz promised to invite me to the farm when next she slaughters chickens. I intend to be there.

The photographs in his pamphlet are just a few of the hundreds I took on my travels. I am pleased with them, but they do not do justice — not nearly — to the marvelous faces of the Ukrainians I met. You have to meet these people to see the complexity and the beauty of their faces. These photographs merely whet the appetite.

— Clay Jenkinson

### Graz/Leoben students' memoirs, photographs

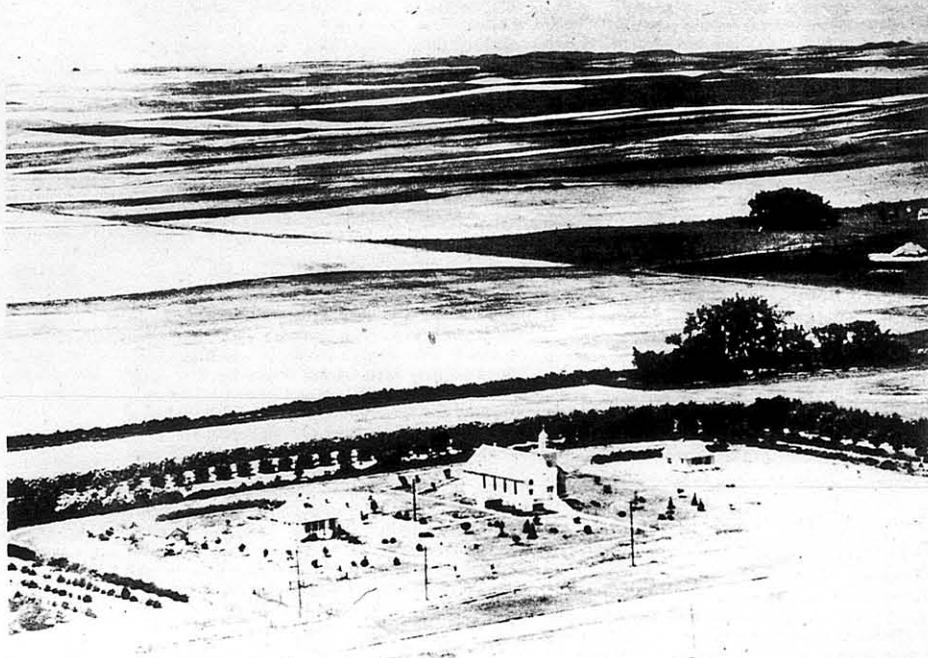
**Ukrainian Graz-Leoben: The 100 Anniversary of the Ukrainian Student Association "Sitch" in Graz.** Newark-Clifton: 1985. 184 pp. (in Ukrainian)

This volume is a collection of articles, essays and memoirs which have been released by the Association of Former Students of the Universities of Graz and Leoben, to celebrate the 100th anniversary of the Sitch Ukrainian Student Association.

All the contributors are former students of Graz-Leoben from the 1920s to the 1950s. There is a selection of contemporary articles giving a historic outlook on the period. Also included are two articles from the Sitch student magazines of 1947, providing some insight on the ideas of the day. The pieces give personal accounts of the students' lives in the towns, their first impressions, their studies and their day-to-day activities. Other essays give some information on the towns themselves and also about the Ukrainian organizations in these places.

Other articles review the 25-year history of the Central Ukrainian Students' Union and also various reunions of the students of the colleges in Graz. There is also a nice collection of photographs of students at different times, all evoking styles and attitudes of the era.

Nicholas Chirovsky is editor-in-chief of the collection.



The photograph above appears in "North Dakota Ukrainian Oral History Project" with the following caption: "While driving through the badland and butte country of Highway 85 near the community of Belfield, a magnificent creation appeared. One moment I was being lulled by rolling highway and treeless prairies and the next, awed by a crystal white Ukrainian church surrounded by lush green grass and

thousands upon thousands of trees. — Teresa Glazier." This church, St. Demetrius Ukrainian Catholic Church, was moved in 1949 — along with the rectory and sister's house — from Ukraine, N.D., to its present location, a 40-acre site along Highway 85. Some 7,000 trees were planted in 1951 to serve as a shelterbelt. They were lovingly tended by the church's pastor, the Rev. Michael Bobersky, who considered this his hobby.

# Australia's Tchaika and Veselka troupes welcomed to North America

LOS ANGELES — Members of the Tchaika Choir and the Veselka Dance Ensemble of Australia were welcomed on the North American continent by a contingent of local Ukrainians as their plane landed at Los Angeles International Airport on Wednesday, September 18.

The singers and dancers, though tired from their 16-hour flight, appeared enthusiastic as they debarked the 747 and were greeted by representatives of the Ukrainian National Association, the sponsor of the troupes' tour in the United States, and other community activists.

Tchaika of Melbourne and Veselka of Sydney are touring the United States and Canada this fall in what is their debut in North America.

The Tchaika choir was founded in 1945 in Germany and performed in that country until 1949, when its music director, Stepan Korin, and many members emigrated to Australia. The choir resumed its activity in Melbourne in 1951. Today it comprises 35 male singers of all ages.

The choir, which has released five albums, performs both a cappella and with piano accompaniment. Its repertoire consists of Ukrainian folk songs, as well as popular, classical and religious works, mostly by Ukrainian composers.

Three soloists will appear with the choir: soprano Halyna Korin, baritone Valery Botte and bass Jaroslav Liszczynskyy. Anna Kryvenko is the accompanist.

The Veselka troupe of Ukrainian dancers was established in Sydney in 1965 and has performed extensively throughout Australia. Its 34 dancers, who are between the ages of 16 and 30, perform under the direction of choreographer Natalia Tyravsky. A select group of the ensemble's dancers is performing during the North American tour.

The Australian troupes' itinerary will take them to Minneapolis, Chicago, Detroit, Cleveland, Philadelphia, New York, Los Angeles, Toronto, Edmonton, Winnipeg and other locations.

The Australians were officially greeted by Dr. Sviatopolk Shumsky, who spoke on behalf of UNA Supreme President John O. Flis and the entire UNA Supreme Executive Committee. Dr. Shumsky also spoke on behalf of

the Los Angeles committee that organized their performance in Los Angeles and as director of the local Ukrainian radio program, "Song of Ukraine."

They were also greeted by Bohdan Stus, president of the Ukrainian Culture Center of Los Angeles, who wished the ensembles much success during their tour.

The Australians then traveled by bus to their hotel when they were to rest before departing the next day for Edmonton, where their first concert was to be held on September 20.



Dr. Sviatopolk Shumsky

Tchaika and Veselka members pose for a group photo upon arriving in the United States from Australia.



Members of the Tchaika Choir at Los Angeles International Airport. In the front row on the left is choir director Stepan Korin.



The Veselka Dance Ensemble with choreographer Natalia Tyravsky (front, center).



Some of the performers as they enter the airport terminal.

## MUSIC NOTES

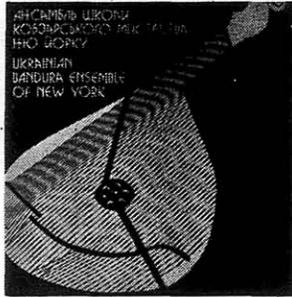
## Record review: bandura school's anniversary album a positive step

by Oles Kuzyszyn

If any single Ukrainian performing group from the New York area deserves the title "ambassadors of Ukrainian culture," one of the most likely candidates is the New York School of Bandura. Since its inception in 1973, largely through the monumental efforts of its administrator, Nick Czorny, the New York School of Bandura has concentrated on introducing this uniquely Ukrainian art form to non-Ukrainian audiences.

While many Ukrainian performers are content to perform for Ukrainian audiences only, the administrators and students of the New York School of Bandura have had the courage and vision to play at numerous non-Ukrainian events, invariably with resounding success. They have appeared at Rockefeller Center, St. Patrick's Cathedral, on radio and television, and have been recognized and supported by the New York State Council on the Arts. Since 1980, the school has been under the musical direction of the highly regarded bandurist and teacher Julian Kytasty.

In 1983, the school released its first LP record titled "The Ukrainian Bandura Ensemble of New York," on the Yevshan label. The release celebrates the 10th anniversary of the school's inception, and successfully exhibits the school's progress since its humble



beginnings in 1973.

In addition to 10 Ukrainian selections, the record contains two works by Johann Sebastian Bach arranged for the bandura by members of the ensemble. The first of these, "Musette," is arranged by Julian Kytasty, who skillfully applies the contrapuntal structure of the piece to the bandura idiom. M. Farion's adaptation of Bach's "Minuet" is sonorous and well-crafted, and exemplifies the universality of Bach's music, which is effective on a variety of instruments, including the bandura.

Of the Ukrainian selections, Victor Mishalow's "Mazepa's Farewell" (author of the text is unknown) is outstanding. The simple, but well-structured and typically Ukrainian

melody benefits from the warm and sensitive delivery of bass soloist Mychail Newmerzyckyj, who carefully blends strength and color, depth and flexibility in his rendition of this attractively sentimental tune. Mr. Mishalow's accompaniment figures and interludes are tastefully appropriate and never excessive in relation to the nature of the melody. In my opinion, "Mazepa's Farewell" is the highlight of the album.

The balance of the album's repertoire consists of a variety of melodies. There are instrumental dance numbers such as "Medley of Ukrainian Dancers" (arr. by D. Pika) and "Bukovinka"; settings of Taras Shevchenko's poetry including "A Summer Meadow" (folk melody), "Gathering Clouds" (music by V. Yemetz) and "My Evening Star" (music by Y. Stepoviy); three Kozak melodies: "Soloveyky," a song of the Ukrainian Insurgent Army; and even an excerpt from the opera "The Zaporozhian Kozak Beyond the Danube." As one can only expect from a relatively young and inexperienced group, not all the selections are quite up to par. The youthful voices are, on occasion, shaky, perhaps due to a combination of the fear and excitement of being in a recording studio for the first time. Entrances and cadences are not always totally in sync. One or two selections sound underrehearsed, or perhaps, due to time pressure and studio costs, a premature "take" was settled for.

In the interest of objectivity, it must be noted that the excerpt from "The Zaporozhian Kozak Beyond the Danube" (music by S. Hulak-Artemovskyy) was a poor choice for this particular

ensemble. Even in its original form, the opera suffers from some weak and unsophisticated harmonic moments (thus, the various revisions by S. Liudkevych, V. Yorysh and A. Rudnitsky). When the harmony is further simplified, as was done in this adaptation for the New York School of Bandura, the music indeed begins to sound trite and one-dimensional. Guest soloist Halyna Andreadis does not remedy the situation with her aborted phrasing and stilted rhythmic delivery. A lively, straightforward selection, more within the scope of the ensemble, would have been a much more suitable finale than this musically diluted operatic excerpt.

Despite these few shortcomings, the 10th anniversary release of the New York School of Bandura stands as positive evidence of the love and dedication this talented group of Ukrainian youth fosters for its native art. It is an ensemble which exists not only for the purpose of self-gratification or even for the satisfaction and admiration of our immediate ethnic environment. It is a performing group which has, time and time again, successfully infused a bit of Ukrainian heritage and culture into the hearts of those who might otherwise remain totally oblivious to that which we Ukrainians hold so dear. The enthusiasm and selfless effort of the administration and students of the New York School of Bandura are more than worthy of our continued admiration and support. The 10th anniversary release is available at Ukrainian stores everywhere or directly from: Yevshan Communications, P.O. Box 125 Station St. Michel, Montreal, Que. H2A 3L9.

## Australia's Tchaika on new album

MONTREAL — The Tchaika Ukrainian Choir of Melbourne, Australia, is featured on a new album released by the Yevshan Corp. of Montreal.

The record's release coincides with the choir's premiere North American tour this fall. The group's tour in the United States is sponsored by the Ukrainian National Association, a Jersey City, N.J.-based fraternal insurance company.

Tchaika is a 35-voice male choir directed by Stepan Korin. Its repertoire consists of Ukrainian folk songs, as well as popular, religious and classical

works, mostly by Ukrainian composers.

Included on the choir's latest album are works such as "Cantata" dedicated to Taras Shevchenko by Lysenko, "Tuha" by Hnatyshyn, "The Roaring Rapids" by Davydovsky, and the old favorite, "Choven Khytaetsia."

The recording is available also on tape. Records and tapes will be sold at Tchaika's concerts, in Ukrainian shops throughout North America, and through the mail from the Yevshan Corp., Box 125, Station St. Michel, Montreal, Que. H2A 3L9 (cost, including postage, is \$10).

## Surgery releases benefit single



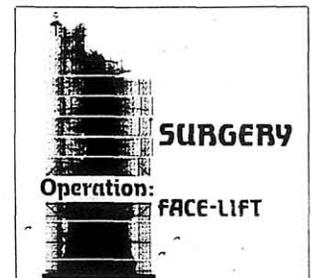
Surgery: (from left) Serge Zholobetsky, Peter Strutynsky, Andrij Sonevytsky, Alex Rudzinski and Roman Iwasiwka.

NEW YORK — Surgery, the rock band that pledged to donate proceeds from its first record to the restoration of the Statue of Liberty, has released a single thanks to donations received from individuals, organizations and businesses throughout the United States.

The single, called "4 U (and me 2)," is mostly an instrumental with a chant featuring lyrics incorporating words from "The New Colossus" by Emma Lazarus, the poem engraved on the pedestal of the Statue of Liberty. On the flip side is a piece titled "All You Are to Me."

According to the group's manager, Francis Dumaurier, contributions "were received from faraway and varied places like Virginia and Michigan," and these helped produce the record as well as a video that was shot on June 23, the last day Ellis Island was open to the public.

The band members are: Serge Zholobetsky (lead vocals, guitar), Roman



The jacket of Surgery's first release, a single featuring "4 U (and me 2)," proceeds of which go to the Statue of Liberty Foundation.

Iwasiwka (bass vocals), Andrij Sonevytsky (synthesizers, vocals) and Peter Strutynsky (drums, vocals). A fifth member was added to band after the record was released. He is Alex Rudzinsky (guitar, vocals), formerly of Nasty Habits.

**THE Ukrainian Weekly**

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## Toronto seminar...

(Continued from page 1)

everybody. Ukrainians with a penchant for complaining about the media were provided with tips on whom to approach. An official from the Canadian Radio-Television and Telecommunications Commission (CRTC) — the federal watchdog agency that keeps an eye on Canada's heavily regulated broadcasting system — talked about making interventions at CRTC hearings on licence renewals for radio and television stations.

The gathering was organized by a group calling itself the Ukrainian Information Center. According to UIC spokesman Eugene Cholkan, the group was formed in March when accusations against the Ukrainian community appeared in Canadian newspapers. The main goal of the group, Mr. Cholkan said, is to establish an office in Canada that would "represent the Ukrainian community's views to the outside world." He said the office would serve the community by answering reporters' questions, distributing information, issuing press releases and the like.

The Toronto parley, which was partially funded by the Canadian government, was the group's first major project.

The one-day seminar held on Saturday, September 21, included a reception during which conference-goers and journalists of Ukrainian origin mingled with each other for more than two hours. In fact, the number of professional Ukrainian journalists outnumbered the number of Ukrainian community leaders at the gathering that was composed predominantly of Ukrainian students and interested observers from the community.

### Community leaders absent

The absence of leaders from local Ukrainian community organizations produced some blunt comments from conference organizer Victor Malarek of the Toronto Globe and Mail when asked how the conference could help the community without the participation of its leadership.

"They begged us to organize this seminar," said Mr. Malarek. "If our leadership can't come out to an event like this, it reflects negatively on our community."

Noting that he was "extremely angry" at the low turnout of community leaders from such organizations as the Ukrainian Canadian Committee, Mr. Malarek added that the present leadership of the Ukrainian community can take some of the blame for the image Ukrainians now have in Canada. "They think they know how to communicate with the news media" he said. "The fact is, they don't."

The conference participants heard speakers involved with radio, television, newspapers, public relations and government, including Don Rennie, a communications advisor to the Saskatchewan government, who told the group that "there are myriad ways to get a message across, and the media is one of them." He cited direct mailing and networking as two ways in which groups can get their messages across to media outlets and government agencies.

Mr. Malarek, a senior reporter at The Globe and Mail, stressed the importance of deadlines and described the "power structure" in the newsroom of a typical daily newspaper. He told the group that reporters are subjected to "a daily barrage" of press releases and other information, citing statistics indicating that as much as 80 percent of wire copy and press releases flowing into newsrooms is rejected by editors. Mr. Malarek advised people seeking



Media seminar speakers and moderators (from left): Lesia Hnatykiw-Radzenko of the CRTC, Don Rennie of the government of Saskatchewan and Marijka Hurko of CBC's "As It Happens."

coverage not to give up.

### Media limitations noted

During a session titled "Notepad to Newspaper/Tape to Air," Mr. Andrusiak and former radio reporter Kim O'Hare talked about the some of the limitations television news reporters face on the job. "I love my work, and I think I do it well, and I'm here to explain why it might be inadequate," said Mr. Andrusiak in the introduction to his speech. The conference participants were told about the process used by reporters to get story ideas and the importance of fairness in a news item. Mr. Andrusiak screened a videotape of his work and explained how he had attempted to be fair in his presentation of the subject.

The conference participants were also told how to prepare themselves for the media. Tony Galasso, a public affairs official with the federal government, and Jurij Bilyk, a news and information coordinator with the Ontario government, joined Mr. Rennie on stage to talk about news, press releases, information kits and the preparation of spokespersons for the print and electronic media.

"Public relations," Mr. Bilyk said, "is not something that is a fifth wheel." He added that it is important for organizations to involve public relations people and procedures "right from the beginning" of a project and that, when used properly, public relations can be "a really effective tool in getting your message across."

Mr. Bilyk urged the group to be mindful of the deadlines maintained by the various news organizations. He provided a list of deadlines for newspapers and noted that "dead days" for news conferences are Fridays and Mondays. "Never, ever put out a press release or plan a news conference (on Fridays or Mondays) unless you want to slide it down the tubes," he said.

### Honing communications skills

Mr. Galasso emphasized the importance of learning to deal with the media. "If you can hone your skill and improve your method of telling your stories through this third party and sometimes disinterested and aggressive medium, then you'll be doing yourself a favor," he said.

The conference participants were advised to become "media junkies" and to scan several television newscasts and newspapers. "If you watch enough of TV news, you'll get a sense of what they're picking, and you won't have to go to some course to learn what is news," said Mr. Galasso.

The one-day seminar included a lecture and workshop on television



Richard Osicki (left) and Lubomir Mykytiuk conduct workshop on television interviews.

interviews in which Mr. Mykytiuk observed that interviews should be considered "an important opportunity to communicate your feelings and attitudes to an audience." Members of the audience were invited to participate in a series of mock interviews conducted by Mr. Andrusiak. The group was told how to prepare for an interview and about different techniques used to overcome nervousness and other problems often faced by interviewees.

A session at the end of the day featured the Ontario Press Council Executive Director J. Frazer MacDougall and Lesia Hnatykiw-Rad-

zenko of the CRTC. Both speakers talked about ways to complain about the news media.

During a closing wine and cheese reception, invited media personalities were introduced. The group included Ukrainians working at The Toronto Star, The Toronto Sun and the Canadian Broadcasting Corporation.

Conference organizers later said that the Ukrainian Information Center would look into the possibility of bringing together Ukrainians working in the media. "There's a lot of them out there," Mr. Malarek said, "and their presence at the reception showed that they're interested."

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## Ukrainian Nationality Room at Pittsburgh U. near realization

PITTSBURGH — Construction on a Ukrainian Nationality Room at the University of Pittsburgh is slated to begin in early 1986, according to the Ukrainian Technological Society.

The Ukrainian room, which will be dedicated to Ukrainian immigrants who came to the United States, will become the 20th room built under the university's Nationality Rooms Program. The program was established to provide the Cathedral of Learning with so-called nationality classrooms.

Rooms constructed under the program are furnished and decorated in order to depict a culture or nation. The

by-laws of the program were revised in 1975 to allow the participation of communities representing nations not recognized by the U.S. State Department. Groups such as Ukrainians, Africans and Armenians are now eligible to apply for membership in the program, and the Ukrainian community in Pittsburgh was told by the university in 1975 that a Ukrainian room would be built.

Rooms constructed by the program must be designed in styles predating the signing of the U.S. Constitution in 1787. A group of Ukrainian artists and architects have been recruited to provide

ideas for a room resembling an 18th century Ukrainian gentry residence.

The Ukrainian Technological Society newsletter reports that some \$100,000 has been raised in the community to subsidize the construction costs of the Ukrainian room. Most of the money has been raised through the staging of Ukrainian concerts, cabarets, fund-raising and the Pittsburgh Ukrainian Festival, the group says. This year's festival will be held September 28-29.

"The Ukrainian Nationality Room," the group says, "is truly an international project and when finished, will have a first-class presence among the peoples of the world in a highly visible setting."

## "Harvest of Despair"...

(Continued from page 1)

policies, recently won first prize in the politics, government and world relations category of documentary films at the Houston International Film Festival. Forty-three films were entered in that category.

The 55-minute documentary will be shown twice at the New York Film Festival: on October 7 at a special press screening scheduled for 3:44 p.m. (a press conference may follow the screening); and on October 10 at a public screening at 6:15 p.m. (along with another film, "Le Temps De truit," a French film about three men killed in 1940 during the early stages of World War II.)

"Harvest of Despair" was produced by Mr. Nowytski and Yuriy Luhovy for the Ukrainian Famine Research Committee with the assistance of the National Film Board of Canada.

The New York Film Festival is made possible by contributions from regents, benefactors, sponsors and members of the Film Society of Lincoln Center, from private foundations and corporations, and by grants from the New York State Council on the Arts and the National Endowment for the Arts.

Tickets may be purchased at the Alice Tully Hall box office. For information call (212) 362-1911.

## Stamford's Youth for Christ meet with Bishop Losten



Chris Kaluch, chairperson of Stamford's Youth for Christ rally, gives Bishop Basil Losten a large color group photograph of the Stamford Diocese's participants in the crusade. More than 500 persons participated in the rally in Stamford on June 29-30.

## UACCouncil convention...

(Continued from page 1)

verifications committee, questions and discussion of reports, report of auditing committee and vote of confidence, adoption of by-laws; 6 p.m. — committee meetings; 7 p.m. — banquet with entertainment program; 10 p.m. — committee meetings.

• Sunday, October 20: 8:30 a.m. — liturgies at local churches; 10 a.m. — report of nominations committee and election of executive bodies of UACCouncil; noon — luncheon with address by John Oleksyn; 1:30 p.m. — report of resolutions committee and adoption of resolutions, miscellaneous motions, convention adjournment.

The next UACCouncil executive board meeting has been scheduled for Friday, October 4.

# The National Convention of the UKRAINIAN AMERICAN COORDINATING COUNCIL

will take place on October 18-20, 1985, in Philadelphia, Pa.  
at the Adam's Mark Hotel, City Avenue and Monument Road, (215) 581-5000

### PROGRAM

#### Friday, October 18

6-8 p.m. — registration

#### Saturday, October 19

8-10 a.m. — registration

- 10 a.m. — 1. convention opening by UACC president  
2. election of convention presidium  
3. approval of agenda and rules of order  
4. approval of committees: verifications, nominations, by-laws, resolutions, budget  
5. reading and approval of minutes of founding meeting  
6. reports of UACC officers noon — lunch  
2 p.m. — 7. keynote address by Andriy Shevchenko  
8. report of verifications committee  
9. questions and discussion of report

10. report of auditing committee and vote of confidence  
11. adoption of by-laws  
6 p.m. — 12. committee meetings  
7 p.m. — 13. banquet with entertainment program  
10 p.m. — 14. continuation of committee meetings

#### Sunday, October 14

- 8:30 a.m. — divine liturgies in local churches  
10 a.m. — 15. report of nominations committee and election of executive bodies of the UACC  
noon — luncheon with address by John Oleksyn  
1:30 p.m. — 16. report of resolutions committee and adoption of resolutions  
17. miscellaneous motions  
18. convention adjournment

For the UACC executive:

John O. Flis, president

Oliha Kuzmowych, secretary

When reserving accommodations at the hotel, please indicate that you are a participant of the Ukrainian American Coordinating Council convention in order to secure a discount. The hotel may be called toll-free (Pennsylvania excluded): 1-800-231-5858. Reservations should be made by September 27.



## The UNA:

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# Ukraine during World War II...

(Continued from page 7)

from eastern Ukraine. In any event, the Poles were disenfranchised. In Stanislaw, where about one quarter of the pre-invasion population was Polish, only four out of over 300 candidates were Poles.<sup>25</sup>

It should be stressed once again that each step in the process towards the integration of western Ukraine into the USSR, as part of the Ukrainian SSR, had been carefully planned. The election was set for October 22, which was barely one month after the invasion, and could not have been carried out without the meticulous organization of the temporary organs of authority beforehand. Once "elected," what became the People's Assembly of Western Ukraine acted quickly. Within five days, it had proclaimed the establishment of Soviet authority in all regions of western Ukraine. Two days later, it asked the all-union Supreme Soviet to incorporate western Ukraine into the Ukrainian SSR. Finally, on December 4, the former Polish voivodships were abolished, and six Soviet oblasts were created under the names of Volyn, Rivne, Lviv, Drohobych (now part of Lviv), Stanislaw (now Ivano-Frankivsk) and Ternopil.<sup>26</sup>

The question must be raised why the Soviet authorities concerned themselves with the facade of a plebiscite. After the annexation of northern Bukovina from Rumania in June 1940, for example, no election was held. One possibility is that at this stage of World War II, the Soviet authorities were anxious not to antagonize Britain and France more than was necessary. These countries had after all given guarantees to Poland before Hitler's invasion. It is also probable that Stalin already had his eye on the Baltic States and wished to proceed in such a way that Balts might take a benevolent view of what was the annexation of territory by the USSR.

Whether western Ukraine was a buffer zone or intended as an integral part of the Ukrainian SSR from the first, there is little doubt that the Soviet authorities pursued a course designed for long-term rule over the area. Further, laws enacted in 1939-40 were re-enacted

in 1944-45, such as their suitability for long-term Soviet rule. They began with the nationalization of industry and trade (banks were nationalized several months later) and the establishment of an eight-hour working day. Unemployment, which had been a problem in Polish towns was "resolved" by the twin expedient of deportation and removing some 20,000 western Ukrainians to eastern Ukraine to enterprises that were short of labor in the Donbas.<sup>27</sup> The zloty was soon taken out of circulation, and all bank deposits in this currency were requisitioned.

In the countryside, land was socialized and a land reform initiated. By the end of 1939, about 30 percent of the arable land of western Ukraine had been requisitioned from predominantly Polish landowners, monasteries and kulaks.<sup>28</sup> The authorities began small-scale collectivization in the spring of 1940, and about 13 percent of households found themselves on collective farms by the summer of 1941.<sup>29</sup> These measures were formalized by a decree on March 24, 1941, which reduced the amount of land that could be owned by a peasant household to seven hectares on lowland and 10 hectares in the mountain regions.<sup>30</sup> Thus, within 18 months, a considerable change had occurred in the rural areas of western Ukraine.

Finally, during this same period, the Soviet authorities attempted to build up a party organization in the region virtually from scratch. Before 1940, the few party members in western Ukraine were concentrated in the towns. In the entire Ternopil Oblast, for example, there were barely 30 party members at the time of annexation. By December, however, there were about 1,000.<sup>31</sup> By April 1940, some 16,000 Communists were working in western Ukraine, and this figure had risen to 37,000 by the time of the German invasion.<sup>32</sup> How many of these were local western Ukrainians and how many were "imported" is not clear. It is conceivable that the authorities relied largely on imported members, especially for the key positions. Certainly the oblast first secretaries had almost all held prominent positions in the eastern Ukrainian party apparatus.<sup>33</sup>

The attitude of the local population is always hard

to discern, but it appears to have metamorphosed gradually from one of indifference — or, as noted, sympathy — to one of hostility during the brief period of Soviet rule. The rural Ukrainians were opposed to collective farms, and the new administration seems to have learned few lessons from the disastrous collectivization campaign in eastern Ukraine in the 1930s, in which several million Ukrainians starved to death. Although Stalin and Khrushchev did not impose mass collectivization, the tactics they used nonetheless resembled those that had been employed in eastern Ukraine. In Volyn Oblast, local zealots evidently became carried away, and some 22 percent of households were collectivized in just over one year,<sup>34</sup> which suggests the undue haste with which the task was pursued and the almost certain violation of the "voluntary" nature of the process.

The attitude of the majority of western Ukrainians to their new rulers was to become more apparent after the invasion. For the Soviet authorities, the first phase of World War II was relatively successful. Poland had been dismembered, and the USSR had begun its first phase of westward expansion.

25. *Ibid.*, p. 227.

26. "Z istoriyi kolektyvizatsiyi silskoho hospodarstva zakhidnykh oblastey Ukrainy RSR," Kiev, 1976, p. 22.

27. "Narys istoriyi Lvivskoyi oblasnoyi partyonoyi organizatsiyi," Lviv, 1969, p. 72.

28. "Sotsialistychna perebudova i rozvytok silskoho hospodarstva Ukrainy RSR, 2: 1938-1966," Kiev, 1968, p. 88.

29. *Ibid.*, p. 93.

30. The decree is cited in "Z istoriyi kolektyvizatsiyi..." pp. 43-44.

31. M.K. Ivasyuta, "Narys istoriyi kolektyvizatsiyi na Ternopolshchyni," Kiev, 1958, p. 39.

32. Ivasyuta, "Narys istoriyi kolhospnoho..." p. 64.

33. For example, V. A. Begma, former first secretary of Kiev Oblast Party Committee, became first secretary of Rovno Oblast Party Committee. See "Who's Who in the USSR 1965-66," New York, 1966, p. 100. For a treatment of this subject, see Armstrong, "The Soviet Bureaucratic Elite," op. cit.

34. "Sotsialistychna perebudova," p. 93.

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## The KGB crackdown...

(Continued from page 2)

Ukrainian culture and language gives cause for great alarm... This constantly growing circle of people have expressed their alarm openly, publicly, and on principle."

What had emerged, Mr. Dzyuba explained, was a "spontaneous, multi-form, self-organizing process of a nation's self-defense" in the face of a clear prospect of disappearing from the human family. The official response had been repression. Listing numerous examples of the extra-judicial persecution that had preceded the arrests of the summer of 1965, he declared:

"If all the facts of this kind were to be amassed, the resultant picture of an indefatigable, pitiless and absurd persecution of national cultural life would frighten the very stage managers of this campaign themselves, and would force a great many people to do some thinking."

The protests failed to make the authorities reconsider. In a petition subsequently addressed to them, the journalist Vyacheslav Chornovil charged that "Numerous inquiries, demands and intercessions have crashed against the cold wall of your indifference." In a series of trials held between January and April 1966, 16 people were convicted of "anti-Soviet agitation and propaganda" and given sentences ranging from eight months' to six years' imprisonment. Two were given suspended sentences, while several people were released after spending five, and in the case of the literary critic Ivan Svitlychny, eight months, in custody. Furthermore, in November 1965, the writer, translator and former political prisoner Sviatoslav Karavansky was arrested in Odessa after he had handed statements protesting against the arrests in Ukraine to the consuls of Poland and Czechoslovakia in Kiev. His release from a labor camp in 1960 was revoked, and he was dispatched without trial to the Mordovian labor camp complex to complete more than eight years remaining from a 25-year sentence.

The sentences and numerous violations of procedural norms guaranteeing a fair trial provoked further indignation and protest. Mr. Chornovil, for example, compiled a dossier on the infractions of justice during the trial and submitted them to the Procuracy and KGB. His powerful expose of the "wanton disregard of socialist legality" made him one of the pioneers of the "legalistic" approach that was to become a hallmark of the human-rights movement in the Soviet Union, and belatedly earned him the Nicholas Tomalin Award for Investigative Journalism awarded by the Sunday Times.

News of the arrests and trials in Ukraine took considerably longer to filter out to the West than information about the Sinyavsky-Daniel affair. The first reports about the latter reached the West about a month after the two writers were arrested. The first mention in the Western press of the events in

Ukraine, however, was as late as April 2, 1966, that is, seven months after the arrests began, and almost when the trials were already over. The full extent of what had occurred did not really become apparent in the West until the publication of "The Chornovil Papers" in 1968.

Twenty years ago Mr. Dzyuba wrote in the introduction to "Internationalism or Russification?":

"One can arrest not only several

dozen, but several hundred or several thousand citizens: all the same, every day, more and more people in different ways, here, there and everywhere, will in one way or another express their dissatisfaction, bitterness and disagreement with many aspects of the present nationalities policy. They will feel anxiety about the fate of Ukrainian culture and the Ukrainian nation, and will ponder ways and means of redress."

Although Mr. Dzyuba himself was

forced to recant his views during the next major KGB crackdown in Ukraine in 1972-73, his prediction has proved accurate. Just as the Sinyavsky-Daniel arrests were a watershed, so the arrests in Ukraine in the summer of 1965 resulted in the appearance of an inchoate Ukrainian patriotic protest movement, which by the early 1970s had crystallized into a full-fledged movement for human and national rights.

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<b>CURACAO</b> Feb. 20 — Mar. 6	Two week trip to the warm Caribbean. Same hotel and tour conditions as Dec. 27 (see above). <i>Escort: Christine KOWCZ</i>	<b>\$799.00</b> + 15%
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<b>MARRAKECH</b> April 29, 1986	One week charter program all inclusive air/hotel and transfers.	<b>\$599.00</b> + 15% tax
<b>PARIS</b> May 12, 1986	One week charter program all inclusive air/hotel and transfers.	<b>\$599.00</b> + 15% tax
<b>GREECE</b> May 8, 1986	16 Day Tour including Athens, Nafplia, Olimpia, Delphi including a 7 days cruise to Mykonos, Rhodes, Santorini.	<b>\$1399.00</b>
<b>DISCOVER USA</b> June 21, 1986	San Francisco, Lake Tahoe, Yosemite Nat. Park, Monterey, Los Angeles, Santa Barbara, Disneyland, Las Vegas, Zion Nat. Park, Bryce Canyon, Grand Canyon, Montezuma Castle, Phoenix. Air/hotels/MAP basis. 16 Days. <i>Escort: Omelan HELBIG</i>	<b>\$1800.00</b> Estimate
<b>SCANDINAVIA</b> June 28, 1986	Copenhagen, Kattegat Cruise, Lillehammer, Stalheim, Oslo, Mora, Baltic Cruise to Helsinki, Stockholm. All inclusive air/land/meals. 16 Days. <i>Escort: Uliana BABIUK</i>	<b>\$1900.00</b> Estimate
<b>EDELWEISS</b> July 24, 1986	Salzburg/Munich, Rothenburg o. d. Tauber/Nurenberg/Wurzburg/Heidelberg/Luzern. All inclusive. <i>Escort: Walter KARPINICH</i>	<b>\$1800.00</b> Estimate
<b>BUKOVYNA</b> Aug. 14, 1986	Budapest, Cluj, Sucaeva (Cimpulung/Argel/Radauti) Bucharest/Timisoara/Novi Sad/Banja Luka/Opatija/Vienna. All inclusive. <i>Escort: Marijka HELBIG and Oresta FEDYNIK</i>	<b>\$1800.00</b> Estimate

## Helsinki Group's...

(Continued from page 5)

The murder of Vasyli Stus and his fellow prisoners is not the internal affair of the Soviet Union. We call upon you to demand that his killers be brought to justice before an international court.

Join the UNA

## October 4

**TORONTO:** The Ukrainian Students Club at the University of Toronto will sponsor a "pub" at the Palais Royale, 1601 Lake Shore Blvd. The evening will feature Surgery, a New York City rock band composed of five Ukrainians, from 9 p.m. to 1 a.m. Tickets are \$8 for club members, \$9 for non-members, and may be purchased at Arka Queen, Arka West and from members of the students club. They may also be purchased at the door for \$9 and \$10. For information call the University of Toronto Ukrainian Students Club at (416) 964-0389.

## October 5

**NEW YORK:** A concert featuring the Tchaika Ukrainian Choir of Melbourne, Australia, and the Veselka Dance Ensemble of Sydney, Australia, will be held in the auditorium of the Washington Irving High School, 17th Street and Irving Place. The concert starts at 4 p.m. For ticket information call the Ukrainian National Association at (201) 451-2200.

**TUCSON, Ariz.:** The first Ukrainian October festival will be held at St. Michael's Ukrainian Catholic Church, 1557 N. Brown. The festival opens at 11 a.m. and runs until dusk. Ukrainian food, arts and crafts will be available. For further information call (602) 749-4970.

**NEW YORK:** The art season at the Ukrainian Institute of America will be opened with an exhibit of works by Slava Gerulak, Zenon Holubec, Nina Klymowska, Arcadia Olenka-Petryshyn, Natalia Pohrebinska and Jurij Solovij. The exhibit opening will be held at 3-6 p.m. with a wine and cheese reception. The exhibit will be on view through October 28. The UIA is located at 2 E. 79th St. For information call: (212) 288-8660.

## October 6

**ROCHESTER, N.Y.:** Australia's Tchaika Ukrainian Choir and Veselka Ukrainian Dance Ensemble will perform at a concert in the auditorium of East Ridge High School, 2350 E. Ridge Road. The concert begins at 4 p.m. For ticket information contact W. Hawrylak at (716) 467-4038.

**EASTPORT, N.Y.:** St. Mary's Ukrainian Orthodox Church will be sponsoring a bus trip to the ordination of the Very Rev. Archmandrite Anthony at St. Andrew's Memorial Ukrainian Orthodox Church, South Bound Brook, N.J. The one-day trip will include the ordination ceremony

and a banquet concert. The bus will depart St. Mary's Ukrainian Orthodox Church at 6 a.m. and will stop at a convenient place on the Long Island Expressway to pick up members of other parishes. Coffee, donuts and refreshments will be served on the bus. For ticket information call Father Frank at (516) 744-3612 or (516) 727-3325.

## October 8

**KERHONKSON, N.Y.:** A concert featuring Australia's Tchaika Ukrainian Choir and Veselka Ukrainian Dance Ensemble will be held at the UNA-estate, Soyuzivka, Foorde-moore Road (off Route 209). The concert starts at 8 p.m. For ticket information call (914) 626-5641.

## October 10

**CAMBRIDGE, Mass.:** The third in a series of fall seminars in Ukrainian studies will feature Prof. Taras Hunczak of Rutgers University, who will speak on "The Waffen SS Galizien Division and the Problem of Ukrainian Collaboration in World War II." The lecture is being sponsored by the Harvard Ukrainian Research Institute and starts at 4 p.m. HURI seminars are held at 1583 Massachusetts Ave. For further information call (617) 495-4053.

## October 11

**WARREN, Mich.:** Canada's renowned Rusalka Ukrainian Dance Ensemble will be performing in the auditorium of Warren Woods Middle School, 13400 East 12 Mile Road (at Schoenherr Road). The concert begins at 8 p.m. Tickets are available at the Eko Gallery in Detroit and at all Ukrainian Future Credit Unions in Warren, Hamtramck and West Detroit.

## October 11-14

**EDMONTON:** A conference commemorating the 100th anniversary of the Ukrainian women's movement will be held at the University of Alberta. The four-day conference is sponsored by The Second Wreath Society, an Edmonton-based women's group. A series of workshops and seminars will explore such themes as: Ukrainian women's history and cultural achievements; the relationship between ethnicity and feminism; feminist issues; Ukrainian literature, art and folk art; and current dilemmas faced by women. A cabaret reception and banquet will also be held. The conference fee is \$35. For

## PREVIEW OF EVENTS

further information call (403) 433-0063.

## October 12

**ST. PAUL, Minn.:** A concert featuring the Ukraina Folk Dance Ensemble of Chicago will be held at O'Shaughnessy Auditorium, the College of St. Catherine, 2004 Randolph Ave. The concert starts at 7 p.m. Tickets at \$10 and \$8 are available at Dayton's Ticket Outlets. For further information call (312) 692-3506.

**HAMILTON, Ont.:** The Rusalka Ukrainian Dance Ensemble of Winnipeg will perform at a concert at Hamilton Place. The concert begins at 8 p.m. Tickets are available at Hamilton Box Office and in St. Catharines at Ukrainian Treasures. For ticket information call (416) 525-5151 (Hamilton), (800) 263-6972 (416 area code only) or (416) 935-7779 (St. Catharines).

## October 12-13

**PARMA, Ohio:** The Ohio chapters of the Ukrainian National Women's League of America will hold "Get-Acquainted Days" at the halls of St. Josaphat Astrodome. On Saturday the doors open at 3 p.m. There will be exhibits featuring original art of children's book illustrators, children's literature and proper children's folk costumes. Children's games will be conducted, and there will be a puppet show at 4:30 p.m. On Sunday, exhibits will be opened at 2 p.m. The UNWLA vice-president, Marta Danyluk, will speak at 3 p.m., and slides, discussion and a tea/social will be held at 4:30 p.m. An entertainment show featuring humor and satire begins at 5 p.m.

**KERHONKSON, N.Y.:** The Carpathian Ski Club of New York is sponsoring a fall get-together at the UNA Estate Soyuzivka. A tennis tournament, volleyball games and hiking are included in the program. A banquet and dance will be held on Saturday evening. For further information call Soyuzivka, (914) 626-5641.

## October 12-14

**MONTREAL:** A Ukrainian philatelic and numismatic exhibit will be held as part of the first international meeting of the Ukrainian Philatelic and Numismatic Society. The exhibit will be held at the Ukrainian Catholic Church Hall, 6185 10th Ave. An open exhibit for all collectors and a special one-page exhibit by members with the theme "Ukraine: Its Many Collecting Areas" will be featured. A Saturday evening banquet will feature historian Marko Antonovich who will speak on the "Millennium of the Trident." For further information contact: I. Perederyj, 6365 24th Ave., Montreal, Que. H1T 3M4.

## October 13

**MAPLEWOOD, N.J.:** The Sisterhood of St. Mary the Protectress will sponsor its annual Patron Saints/Fall Dinner in the parish hall immediately following the 10 a.m. divine liturgy.

**IRVINGTON, N.J.:** A fashion show by Mannequin Boutique will be held

at the Ukrainian National Home, 140 Prospect Ave., at 3:30 p.m. The show is being sponsored by Branch 86 of the Ukrainian National Women's League of America. Door prizes, hors d'oeuvres, cake and coffee will be offered. Admission is \$12 and \$10 for seniors and students.

**TORONTO:** The Rusalka Ukrainian Dance Ensemble will be performing at the Ryerson Theatre at 3:30 p.m. Tickets are available at the Ryerson Theatre Box Office, BASS outlets throughout Ontario and at all Arka locations in Toronto.

**BURBANK, Calif.:** Australia's Tchaika Ukrainian Choir and Veselka Ukrainian Dance Ensemble will appear at a concert at Burbank High School. The concert starts at 3 p.m. For ticket information call (818) 249-6714.

## October 19

**WASHINGTON:** A Scholarship Benefit Gala will be held at the Capitol Hilton Hotel. The black tie affair, which includes a banquet and ball, is being sponsored by the Washington Group and the Ukrainian American Bar Association. The purpose of the event is to raise funds for the education of Ukrainian students and to bring together Ukrainian professionals from the United States and Canada. Assistant Attorney General William Bradford Reynolds will deliver the keynote address at the banquet. Deadline for responses is October 5 and the cost of the banquet/ball is \$50 per person. For further information contact The Washington Group, P.O. Box 11248, Washington, D.C. 20008.

## ONGOING

**VICTOR, N.Y.:** An exhibit of woodcuts by Jacques Hnizdovsky continues at the East West Shop here on 27 Main St. through November 8. Hours are Tuesday through Saturday, 10 a.m. to 4 p.m., or by appointment.

**CHICAGO:** Mixed media works by Oleh Sydor are on display through November 2 at the Ukrainian Institute of Modern Art, 2320 W. Chicago Ave. The exhibit features two series by the artist: "Atavism" and "Entropic Topography." For information call Alexandra Kowenko, (312) 878-2442.

**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.

## UCCA plans demonstration, rally

**WASHINGTON —** A demonstration will be held in New York City on Sunday, October 6, to commemorate the end of World War II and the efforts of the Ukrainian Insurgent Army and the Organization of Ukrainian Nationalists to liberate Ukraine from Nazi and Soviet domination.

According to the Washington-based Ukrainian National Information Service, the demonstration will take place at Dag Hammarskjöld Plaza near the United Nations at 11 a.m. and will be followed by a march to the Soviet Mission. The events are sponsored by

the Ukrainian Congress Committee of America.

At 3 p.m., a concert in tribute to Ukraine's struggle for national independence during World War II will be held at Carnegie Hall. The concert of Ukrainian music will feature performances by mezzo-soprano Renata Babak, tenor Bohdan Chaplynsky, the Ukrainian Dumka Chorus and the Manhattan Symphony Orchestra conducted by Adrian Bryttan.

Tickets for the concert are available at the Carnegie Hall box office and at the UCCA office in New York (212) 228-6840.