

# Ukrainian

THE WORLD CONGRESS OF FREE UKRAINIANS

# NEWSLETTER

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## Editorial

### Solzhenitsyn's Cardinal Sins: Ignorance Or Omissions?

For the first time since his expulsion from the USSR several years ago, Alexandr Solzhenitsyn has voiced his views on Ukrainian-Russian relations.

Replying to an invitation by the Harvard Ukrainian Research Institute to address a conference on the subject of Ukrainian-Russian relations, he has declined to accept the invitation, professing a belief in the value of dialogue between the two nations (Russia and Ukraine) but not between two groups of emigrants.

His Open Letter on the subject appeared in the Sunday, June 21, 1981, issue of **Novoye Russkoye Slovo of New York**. What apparently upset the world-famous Russian novelist was the article of Prof. Lev. E. Dobriansky that was reprinted in the **Congressional Record**, June, 1980 ("Now Afghanistan and Also a Solzhenitsyn") and a UCCA pamphlet, **Captive Nations in the 1980s: Solzhenitsyn vs. History**.

"I agree completely that Russian-Ukrainian relations are one of the important current problems, and in every respect a decisive one for our peoples. But consider pernicious this inflaming of passions, this temperature, which is being fanned around it," asserted Mr. Solzhenitsyn.

Mr. Solzhenitsyn came under attack last year for his article in **Foreign Affairs**, in which he donned the shining armor of a Russian nationalist and defender of Russian imperialism.

In his article in **Foreign Affairs**, Mr. Solzhenitsyn assailed the "Captive Nations Week Resolution" (Public Law 86-90); he denied that the USSR is ruled by Russian nationals—even though he knows who the members of the Politburo are, who comprises the Soviet general staff, the ruling echelons of the KGB, the Soviet military-industrial complex, and the Communist Party of the Soviet Union

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## WCFU Proclaims The Sichkos "Ukrainian Family Of Year," Appeals For Help In Their Release

TORONTO, Ont.—The World Congress of Free Ukrainians, on June 27, 1981, proclaimed the Sichko family as the "Ukrainian Family of the Year," and has appealed to the international community for support for their release from Soviet jails.

Three male members of the family, Petro Sichko, the father, and the sons Vasyl, 24, and Wolodymyr, 20, were arrested and sentenced to three years in a "strict-regimen" labor camp on charges of "slandering the Soviet state."

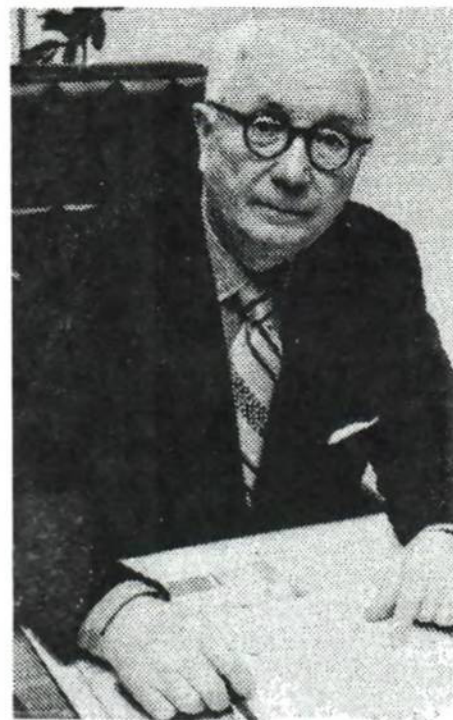
Volodymyr Sichko, the youngest son, was the latest member of the family

to be imprisoned. He was arrested on December 6, 1980. In March of the same year he refused to become an informer for the KGB and was expelled from Kiev State University. On January 9, 1981 he was sentenced to three years at hard labor. Before his trial, he renounced his Soviet citizenship and declared his refusal to serve in the Soviet army.

His father, Petro Sichko, took part in the Ukrainian liberation struggle in Western Ukraine, and in 1957 he was released from a concentration camp after serving 10 years.

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## Bazarko Assumes Presidency of WCFU



Ivan Bazarko

TORONTO, Ont.—Ivan Bazarko, who since the fall of 1978 had served as first vice president of the World Congress of Free Ukrainians (WCFU), assumed the presidency of this worldwide Ukrainian organization.

He replaced Mykola Plawiuk of Canada, who, on the basis of the election at the Third WCFU Congress, held the presidency for two and a half years, while Mr. Bazarko was elected as first vice president to succeed Mr. Plawiuk after two and a half years. Mr. Plawiuk is now the first vice president of the WCFU.

The change of these posts occurred during the Plenary Session of the WCFU Secretariat, held on June 27-28, 1981 at the Seaway Hotel in Toronto, Ont.



# WCFU Secretariat Holds Sessions In Toronto

TORONTO, Ont. — The XVth session of the WCFU Secretariat was held on June 27-28, 1981 and was presided by WCFU President Mykola Plawiuk.

After acceptance of the agenda and the shortened minutes of the XIVth Session, read by Mrs. Alexandra Kowalska, Presidium member, General Secretary Wasyl Bezchlibnyk presented an extensive report on behalf of the Presidium of the Secretariat, the World Council of Social Service, the Council for Cultural Matters, the Human Rights Commission, the Ukrainian World Cooperative Council and a memorandum from Ivan Bodnarchuk on the schools (Ukrainian) in Canada. Ivan Wynnyk, head of the auditing committee, gave the committee's report.

A lively discussion ensued, in which several participants took part, while members of the Presidium provided replies and explanations, and received a vote of confidence.

On the second day of the Session the participants heard an extensive plan of activities for 1981-82, stressing the continued necessity for the campaign toward the decolonization of the Soviet Russian empire in connection with world congresses of other non-Russian nations enslaved by Moscow. Also discussed was the subject of establishing information offices in certain capitals whose governments are sympathetic to the plight of the Ukrainian people.

Other matters on the agenda included the 1,000th observance of Christianity

in Ukraine, preparations for the observance of the 50th anniversary of the man-made famine in Ukraine in 1983, publication of materials dealing with the 2nd and 3rd WCFU Congresses; a "Decade of the Ukrainian Family Programs," activation of the WCFU Councils and Commissions, a conference of the KUMO (Committee of Ukrainian Youth Organizations), and so forth.

Mr. Plawiuk, WCFU President for the first half of the term, expressed sincere gratitude to Ukrainian church hierarchs for their loyal and unstinted support of the WCFU.

Mr. Bazarko, incoming President of the WCFU, gave a detailed plan of WCFU activities for 1981-82, which after some explanations and additions, was accepted in its totality. Dr. Frank Martyniuk, WCFU treasurer, presented an outline of the WCFU budget, which was accepted.

Other officers who presented their reports were: Zenon Duda (World Council of Social Service); Dr. Bohdan Stebelsky (Council for Cultural Matters); Yaroslav Bilak (Human Rights Commission); Dr. Jaroslav Padoch (Council on Science); and Mrs. Slava Rubel (Committee of Ukrainian Youth Organizations).

It was also decided to observe in 1982 two important anniversaries: the 2,000th anniversary of the founding of Kiev, and the 1,600th anniversary of the founding of the Ukrainian state (Antae, Rus, Ukraine). The Ukrainian Hetman Organization in Great Britain was accepted into the membership of the WCFU.

The statement to the effect that the Ukrainian Catholic and the Ukrainian Orthodox Churches agreed to observe jointly the 1,000th anniversary of Christianity in Ukraine was welcomed enthusiastically by all present as a constructive and patriotic approach.

The final point on the agenda was the transference of the WCFU Presidency to Mr. Ivan Bazarko for a period of two and a half years. In accepting this obligation, Mr. Bazarko expressed his thanks for the great honor and stressed his full understanding of the responsible tasks ahead. Mr. Plawiuk pledged his

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## WCFU Proclaims . . . (concluded from p. 1)

The oldest son, Vasyl Sichko, was enrolled in the journalism department of Kiev State University until his expulsion in 1977, whereafter he was held for two years in a psychiatric ward.

He and his father were arrested by the KGB soon after they attended the funeral of Volodymyr Ivasiuk in Lviv in 1979. Mr. Ivasiuk was a young and popular Ukrainian composer, who was found murdered after being tortured by the KGB.

The father and son were subse-

quently tried and sentenced to three years at a strict-regimen labor camp for allegedly "slandering the Soviet state."

Like her husband, Mrs. Stephania Sichko, also served 10 years in Stalin's gulags from 1947 to 1957.

In its appeal, the WCFU declared the Sichko family "the Ukrainian Family of the Year," saying "the fate of the Sichko family is an open wound in the overall tragedy of our nation and a symbol of its heroic people."



### THE SICHKO FAMILY "THE UKRAINIAN FAMILY OF THE YEAR"

Standing, left to right:  
Vlodymyr (in prison), Oksana,  
Vasyl (in prison); seated, left  
to right: Stephania Petrash-  
Sichko and Petro Sichko  
(in prison).

# Polish Emigre Journal Denounces Persecution Of Ukrainians In Communist Poland

PARIS, France—The May, 1981 issue of *Kultura*, an intellectual Polish emigre review, came out strongly in defense of Ukrainians persecuted by the Polish Communist regime in Warsaw.

The denunciation appeared in the article, entitled, "Is an Independent Opposition Necessary?" and was written by J. Kielanowski. He deals

primarily with the labor union movement of Solidarity.

Referring to some Poles who express solidarity with the Soviet and Czech dissidents, the author asks how come so many Poles are silent in the matter of violations of human, religious and national rights of Ukrainians, Byelorussians, Lithuanians, Latvians, and Estonians, who live in Poland.

He writes:

## WCFU Secretariat Holds Sessions In Toronto

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full support and cooperation to the new WCFU President.

Attending the session were Metropolitan Maxime Hermaniuk of the Ukrainian Catholic Church (Canada); Metropolitan Mstyslav of the Ukrainian Orthodox Church (U.S.A.); Bishop Isidore Borecky, Ukrainian Catholic Eparchy of Toronto; Very Rev. Arch-priest Semen Sawchuk, Ukrainian Orthodox Church of Canada; Very Rev. Mitrate Myroslav Charyna (Ukrainian Catholic Church in the U.S.A.); Mrs. Lidia Burachynska, president of the World Federation of Ukrainian Women's Organizations, and Stepan Mudryk, president of the Coordinating Committee of Ukrainian Social Central

Organizations of Europe.

The Session was attended by 25 members from Canada, 19 from the U.S.A., two from England and one member each from France, Belgium and Germany. Among them were 5 members of Councils and Commissions, 3 members of the auditing committee, 17 representatives of various organizations, 9 accredited press representatives and 26 guests.

At the conclusion, Mrs. Stephania Sawchuk, veteran Ukrainian Canadian women's leader, thanked Mr. Plawiuk for his successful tenure and wished the new WCFU President, Mr. Bazarko, all possible success in his responsible position.

## Yuzyk Meets CSCE Delegates



Sen. Paul Yuzyk of Canada (center) meets with Canadian Ambassador Louis Rogers (right) and U.S. Ambassador Max Kampelman during the Madrid Conference to review implementation of the Helsinki Accords. The senator was part of a NATO delegation sent to monitor the conference from March 2 to 6. The deadlock at the meeting was to be analyzed in a report to be presented to the spring meeting of the North Atlantic Assembly in Venice on May 22-26.

"What is the fate of the national minorities in the PRL? (*Polska Rzeczpospolita Ludowa*-Polish People's Republic). On the part of the authorities—and not only the authorities—the problem of these minorities is silenced, diminished and ignored. Again we ought to begin from truthful realization as to the number of Ukrainians, Byelorussians and Lithuanians living in Poland. All official data do not convey the trust, as they are or may be falsified; also many representatives of the national minorities, for opportunistic reasons, surely declare themselves as Poles.

"This pertains especially to Ukrainians, who as a result of forcible resettlement are dispersed in small groups throughout the country and often terrorized. In relation to them we bear the greatest guilt. They suffered, in most part, from the authorities, which also treated the Polish population roughly, and which tends to partly justify the silence of our people, when in fact they should express themselves in defense of the persecuted Ukrainians. Our conscience is often burdened by our aversive relationship with resettled Ukrainians, by a wittingly propagated revenge, which more than often falls on a fertile ground. As the result of oppression, often brutal, the Lemkos, as a separate ethnic group, ceased to exist, which not without basis, is called genocide by Ukrainian emigres. Parallel with this was the re-naming of a number of localities in the Rzeszow area and, to wit, most ineffective and simply stupid, which was another proof of anti-Ukrainian policy of the PRL.

"But perhaps the most painful matter is the neglect of religious protection over the Ukrainian Catholic population of Eastern Rite, which is also raised by the Ukrainian emigration. I am afraid that this accusation is fully justified . . . A recent synod of the Ukrainian Catholic bishops in Rome confirmed, not for the first time, that the postwar incorporation of the Uniates into the Russian Orthodox Church was illegal and thus has no binding validity . . ."

## Pertinent Documents

# Vyacheslav Chornovil: "I Am A Hostage Of The Politburo!"

**Editor's Note:** Vyacheslav Chornovil, a Ukrainian TV script writer in Kiev, was first arrested in 1966 for refusing to testify against his dissident friends at a closed trial and sentenced to three months at hard labor. After he completed his documentary book on secret trials, *Lykhoz rozumu* (published in the West as **The Chornovil Papers**), he was sentenced to three years' imprisonment for "slandering the Soviet state."

His third arrest was on January 12, 1972 during the mass arrests of Ukrainian intellectuals. This time he was sentenced to six years' imprisonment and three years' exile for "anti-Soviet agitation and propaganda."

On March 1, 1975, he renounced his Soviet citizenship and applied for permission to emigrate to Canada. Also, in 1975 he was awarded the Tomalin Journalism Prize by **The Times** of London. In 1979, while in exile in the Yakutsk ASSR, Mr Chornovil joined the Ukrainian Helsinki Group. It was also in the place of his exile, in Tabiacha ( Yakutsk) that in 1980 he was tried and sentenced again to five years on a fabricated "attempted rape" charge.

His "Open Letter" is reprinted through courtesy of **The Ukrainian Weekly**, July 5, 1981.

### Open Letter

The provocation committed against me on April 9 in Yakutia, where I was completing a term of political exile, and the subsequent fabrication of my "criminal" case, could not have been accomplished by local authorities. I am not a nameless person in the ranks of the political opposition brutally persecuted in the USSR. My writings have been published in many languages of the world: my most recent work, a documentation of the Soviet forced-labor camps, was published in English translation just weeks before my latest arrest and, without a doubt, hastened its occurrence. The uncensored journal, *Ukrainsky Visnyk* (Ukrainian Herald) which I edited in the early 1970s, marked a definite period in the national-



Vyacheslav Chornovil

democratic movement in Ukraine. As a journalist and publicist, in 1978 I was accepted as an honorary member of the Dutch section of the PEN Club, and I received a British journalism prize in 1975. For the very same activity I was "honored" with two sentences by Soviet courts at purely political trials in 1967 and in 1973. In the political camps of Mordovia, where I was held from 1973 to 1978, I was one of the founders of the annual Day of Solidarity with Ukrainian Political Prisoners (January 12), one of the organizers of the struggle to gain the status of political prisoners whose program I authored, and was among the organizers of other collective actions. Shortly before my latest arrest, my statement about joining the Ukrainian Helsinki Group, with a call to others to follow my example, was made public. Therefore, it is understandable that the decision—a risky one for the prestige of Soviet justice—to artificially transform me into a criminal, to morally discredit me and the ideas for which I stand, to fabricate the hideous charge of "attempted rape," was not made on the level of the prosecutor of the sub-Arctic town of Myrny, who formally sanctioned my arrest.

That I became a victim of a planned broad-based operation to smother

freedom of thought is also attested to by the fact that a whole group of participants in the Helsinki movement, most notably in Ukraine, was sentenced on false charges of hooliganism, resisting authority, attempted rape and other criminal acts.

One could not doubt that this emergence of political gangsterism, which replaced the already discredited practice of confining dissidents in psychiatric prisons, would elicit a negative reaction on the part of world public opinion. That is why this roundup of the activists of the Helsinki movement in the USSR and their confinement in camps along with murderers, thieves and hooligans must surely have been sanctioned (taking into account all possible propaganda gains and losses resulting from such operations) on the highest levels: by Y. Andropov, member of the Politburo of the Central Committee of the Communist Party of the Soviet Union and chief of the USSR's KGB—and undoubtedly by the entire Politburo, including the Central Committee's General Secretary L.I. Brezhnev.

I and my colleagues in the Helsinki movement, then, are not victims of judicial mistakes. We are victims of an act of internal terrorism. I have all reason to consider myself a hostage of the Politburo, because keeping me in bondage is determined not by some fictitious sentences, but by the internal and international situation, which is the result, to a large extent, of the policies of the Soviet Communist Party leadership. If not for the Soviet troops' invasion of Afghanistan, and the related failure of detente, if not for the purge of Soviet society before the Moscow Olympics, I, having completed my nine-year term of imprisonment and exile, would have been free in the summer of 1980. After my most recent sentencing, I was informed by the KGB that if I do not "quiet down," after having spent several years in the company of the dregs of society and not having been released, I would once again be sentenced—this time on political charges for "slander" or "propaganda."

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# Workers' Strikes Reported In Ukraine

NEW YORK—News of workers' strikes in Ukraine have reached the West, reported the Ukrainian Supreme Liberation Council Abroad.

At the end of March and beginning of April, there were two strikes at the production plant affiliated with the all-Soviet academic-research institute for the livestock industry. Each strike lasted a day and a half.

The first strike started as a result of the increase of production quotas by plant administrators without a commensurate increase in wages. As a result of the strike, there were no changes instituted in the production quotas.

The second strike followed the breakdown of the waterworks system in the Kiev-Sviatoshynsk region where the plant is located. The system was repaired on the second day of the strike whereupon the workers returned to work.


It is generally believed that the organizers of the strike were persons affiliated with the party committee and the city committee. In the aftermath of the strike, the director of the plant was fired and there were changes in the party and city committees.

At the same time there was also a strike at the iron-concrete factory in Kiev. The issue here was the reduction of production quotas which the administration had raised. Ultimately, the demands of the strikers were met.

## **Vyacheslav Chornovil: . . .**

*(concluded from p. 4)*

Having devoted 20 years of my life to legal opposition to the social and national policies of the Communist Party of the USSR, having endured most trying circumstances for this, I now find myself in the position of an eternal prisoner beyond the realm of law. Under the present conditions, I find no other way out but to demand my release and permission to emigrate from the USSR, where not even the most minimal possibility of literary creativity or political activity exists for me. I support this demand with a hunger strike on the opening day of the 26th Congress of the Communist Party of the Soviet Union, of whose policies I am a hostage.



## **THE WHITE HOUSE**

*Office of the Press Secretary*

July 1, 1981

### **CAPTIVE NATIONS WEEK, 1981 A PROCLAMATION**

*By the President of the United States of America*

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

Last January 20 saw again a change in Administration under our Constitution, the oldest written document of its type in continuous force in the world. The peaceful and orderly transfer of power in response to the sovereign will of our people is sometimes taken for granted by Americans. Yet events in some other areas of the world should remind us all of the vital, revolutionary ideal of our Founding Fathers: that governments derive their legitimacy from the consent of the peoples they govern.

During Captive Nations Week, Americans should realize our devotion to the ideal of government by consent, a devotion that is shared by millions who live in nations dominated today by a foreign military power and an alien Marxist-Leninist ideology.

This week, Americans should recall the series of historical tragedies—beginning with the broken promises of the Yalta Conference—that led to the denial of the most elementary forms of personal freedom and human dignity to millions in Europe and Asia.

In recent years, we have seen successful attempts to extend this oppression to Africa, Latin America and Asia—most recently in the brutal suppression of national sovereignty in Afghanistan and attempts to intimidate Poland.

During Captive Nations Week, we Americans must reaffirm our own tradition of self-rule and extend to the peoples of the Captive Nations a message of hope—hope founded in our belief that free men and women will ultimately prevail over those who deny individual rights and preach the supremacy of the state; hope in our conviction that the human spirit will ultimately triumph over the cult of the state.

While we can be justly proud of a government that is responsive to our people; we cannot be complacent. Captive Nations Week provides us with an opportunity to reaffirm publicly our commitment to the ideals of freedom and by so doing maintain a beacon of hope for oppressed peoples everywhere.

**NOW, THEREFORE, I, RONALD REAGAN, President of the United States of America, do hereby designate the week beginning on July 19, 1981, as Captive Nations Week.**

I invite the people of the United States to observe this week with appropriate ceremonies and activities and to reaffirm their dedication to the ideals which unite us and inspire others.

**IN WITNESS WHEREOF, I have hereunto set my hand this thirtieth day of June, in the year of our Lord nineteen hundred and eighty-one, and of the Independence of the United States of America the two hundred and fifth.**

**RONALD REAGAN**

# State Department Policy On Ukraine

**EDITOR'S NOTE:** The following letter describing U.S. Department of State policy on Ukraine was written by Robert K. German, Director of the Office of Soviet Union Affairs, and addressed to Yuriy Deychakiwsky, of the Editorial Staff of *Smoloskyp*; it appeared in its Spring 1981 issue.

Dear Mr. Deychakiwsky:

I am replying on behalf of Assistant Secretary-designate Eagleburger to your letter of March 6 concerning the policy of this Administration on terrorism and human rights and the situation in Ukraine.

As Secretary Haig has stated, support for human rights will continue to be a major element of our policy. The United States recognizes the right of peoples in Ukraine, as elsewhere, to preserve and celebrate their own cultural heritages and ethnic identities. This is a right which all states which signed the Helsinki Final Act are pledged to respect. In particular, we esteem the Ukrainian culture and its achievements and deplore any effort to diminish or to prevent its teaching to young Ukrainians.

We monitor as closely as we can the plight of those in Ukraine who have been imprisoned for their defense of

their Ukrainian cultural identity or religious beliefs. These courageous persons have suffered great persecution. We are aware that many of them—some 28 members of the Ukrainian Helsinki Monitoring Group alone—have been unjustly subjected to imprisonment, exile, or psychiatric incarceration. We are aware of the arrests and trials of more than a dozen members of this group within the past year. We have spoken out on their behalf. Our efforts have led or contributed to the release of a number of prominent Ukrainians, including Pastor Georgiy Vins, Valentyn Moroz, Nadia Svitlychna and others.

In these ways we have demonstrated the concern we share with you for those Ukrainians and others who have been imprisoned in the Soviet Union for their beliefs. We make known to the Soviets our displeasure over such abuses. As you know, this has been one of our major concerns at the Madrid meeting of the Conference on Security and Cooperation in Europe, devoted to a review of all signatory states' compliance with the pledges of the Helsinki Final Act.

At the Madrid meeting we have conducted a thorough and candid discussion of Soviet treatment of those in Ukraine who express their beliefs. We voiced our special concern for those who have been deprived of their liberty for expressing their cultural rights or asserting their national heritage.

We have, as you suggest, broadcast news of concern to Ukrainians in the Ukrainian language, over the Voice of America on an increasingly comprehensive basis. Our expanding program of such broadcasts was, however, made more difficult by the Soviets renewed jamming of VOA and other Western broadcasts last August. We suspended work on our consulate general in Kiev last year as a result of the Soviet invasion of Afghanistan.

I can assure you, however, that our policy will continue to be informed by concern for the situation in Ukraine and especially for the plight of those Ukrainians who are imprisoned for expressing their cultural or religious beliefs. We will continue to take every appropriate opportunity to help ease their plight.

Sincerely,  
Robert K. German  
Director

Office of Soviet Union Affairs

April 14, 1981

## Amnesty International Reports On Arrests Of Helsinki Monitors In USSR

LONDON, England.—In its June 1981 *Amnesty International Newsletter* the London-based rights organization reported as follows:

Heavy sentences have been passed on more members of unofficial groups monitoring Soviet observance of the 1975 Helsinki Final Act; they were convicted on charges of "anti-Soviet agitation and propaganda."

A member of the Moscow group, Tatyana Osipova, was sentenced on April 2, 1981 to five years' imprisonment and three years' internal exile.

In the Ukrainian Republic, the Helsinki monitor and former prisoner of conscience adopted by AI, Ivan Sokulsky, has been sentenced to 15 years' imprisonment and internal exile, and 76-year-old Oksana Meshko to six

months' imprisonment and five years' internal exile.

Another Ukrainian Helsinki monitor, Ivan Kandyba, a lawyer, was arrested on March 24, 1981; he has already served a 15-year term of imprisonment for peacefully campaigning for the secession of Ukraine from the USSR.

On March 25, 1981 two Lithuanian Helsinki monitors, Vitautas Vaicinas and Mecislovas Junavicius, were arrested.

At the end of March AI learned that an Estonian human rights campaigner, Dr. Yuri Kukk, had died in a labor camp; he had been on a hunger strike for several months.

In April, 1981, information was received that three Lithuanian dissenters—Vitautas Skuodis, Gintautas Iesmantas and Povilas Peceliunas—had

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Twenty-year old Volodymyr Sichko, the youngest Ukrainian political prisoner, was sentenced in January 1981 to three years' imprisonment. Sichko's father Petro and his older brother Vasyl are both members of the Ukrainian Helsinki Group and are currently serving three-year sentences. (See his statement on p. 5 of the May-June issue of *Ukrainian Newsletter*—Ed.)

# Ukrainian Church Is Key Issue In Dialogue With Russian Orthodox

By Jerry Filteau

ROME (NC)—The status of the Catholic Ukrainian Rite in the Soviet Union continues to be a key issue in efforts to establish an ecumenical dialogue between the Catholic and Russian Orthodox Churches.

The issue surfaced again in an exchange of letters between Pope John Paul II and Russian Orthodox Patriarch Pimen of Moscow and a subsequent statement by Ukrainian-Rite Cardinal Josyf Slipyj, exiled major archbishop of Lviv in the Ukrainian Soviet Socialist Republic.

The Ukrainian Church was officially suppressed by the Soviet government and incorporated into the Russian Orthodox Church in 1946.

In a statement issued June 8 Cardinal Slipyj defended the rights of the suppressed Ukrainian Church in the Soviet Union but said that the Ukrainian Rite supports "a sincere and honest ecumenical dialogue" with the Russian Orthodox Church.

His statement in Rome followed the recent publication in Moscow by Patriarch Pimen of an exchange of letters between himself and the pope.

Cardinal Slipyj said that exchange of letters took place without his knowledge or that of the Ukrainian Church, but he expressed satisfaction at the pope's defense of Ukrainian rights.

Patriarch Pimen initiated the correspondence with a letter to the pope protesting the statement by an ordinary Ukrainian-Rite Synod in Rome late last year which declared that the so-called Ukrainian-Rite synod of 1946 was null. That synod, convoked in Lviv by a small number of priests after communist authorities had imprisoned all the church's bishops and most of its priests, dissolved the Ukrainian Church's ties with Rome and incorporated it into the Russian Orthodox Patriarchate of Moscow.

"A sobor or synod with which our church broke its holy union with the Apostolic See of Rome never happened, and the so-called 'Sobor of Lviv' of 1946 did not and does not have anything in common with our Ukrainian Church, which continues to remain a faithful member of the universal church," last year's synod declared.

Patriarch Pimen's letter, written to the pope last December, shortly after the Ukrainian-Rite synod in Rome, called the declaration "an attempt to revise and upset the present structure of the Russian Orthodox Church" and warned of "destructive consequences" from the action, especially regarding ecumenical relations.

The pope's response expressed regret over the publication of the

synod's declaration and stated that it did not have an official character because the synod's conclusions required approval by the Holy See.

But at the same time the pope said the Holy See "remains firm in the position that it has always held regarding the rights of the Ukrainian Catholics."

The Holy See has never recognized the 1946 Lviv synod as a legitimate act of the Ukrainian Church and had always rejected the forcible incorporation of the Rite into the Russian Orthodox Church.

Patriarch Pimen had the exchange of letters published in April in the official review of the Moscow Patriarchate.

In his June 8 statement Cardinal Slipyj, who spent 18 years in Soviet hard labor camps for his refusal to give in to Soviet authorities and who has been living in exile in Rome since 1963, said that he was speaking without any polemical intent, but well aware of our responsibility before God and the Church."

He said he was satisfied with the pope's affirmation of the rights of the Ukrainian Church.

"For our part," he added, "we wish to assure you that we will cede nothing as regards the rights of our church and our people, and at the same time we will make every effort to support a sincere and honest ecumenical dialogue which presupposes the recognition and full respect of our rights and the truth."

In a report written last summer for a meeting of the Church in Need, an organization in West Germany which provides aid to churches in communist-ruled countries, Cardinal Slipyj estimated that "in the Soviet Union (today) our church counts at least 4 million faithful who have remained attached to Rome."

"We have priests, monks, sisters, numerous vocations, and a clandestine hierarchy," he said in the report.

The 89-year old exiled prelate recounted reports reaching him of nuns engaged in perpetual adoration of the

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## Amnesty International . . . (concluded from p. 6)



Vytautas Skuodis, a geologist, became a member of the Lithuanian Helsinki Group in November 1979. Upon his arrest in January 1980, Soviet authorities confiscated his manuscript, *Spiritual Genocide in Lithuania*. After a long series of interrogations, he was finally sentenced on December 22, 1980, to seven years' imprisonment and five years' exile.

been sentenced to 12, 11 and 8 years' imprisonment and internal exile respectively for preparing and circulating Lithuanian **samizdat** (uncensored and privately).

Two dissenters from the Ukrainian city of Kharkiv have also been given severe sentences: *Genrikh Altunyan*, a long-standing human rights campaigner, received 12 years' imprisonment and internal exile, and his colleague *Anatoly Zinchenko*, a would-be emigrant, received 11 years.

On March 25, 1981 the leading religious campaigner, *Rostislav Galetsky*, a Seventh-Day Adventist, was sentenced to five years' imprisonment for "anti-Soviet agitation and propaganda."

# Statement Of Ukrainian Congress Committee Of America On Moscow-Inspired Anti-Semitism In Ukraine

On April 27, 1981 a number of American newspapers carried extensive reports by the Associated Press from Kiev, capital of Ukraine, reporting on "a new wave of beatings and arrests in this Ukrainian capital."

According to Jewish informants there are some 195,000 Jews in Kiev, which has a total of 2,200,000 inhabitants. Some 7,000 Jewish inhabitants had applied for exit visas, but most of them were denied permission to emigrate. Those who still insist in trying to get exit visas, "are subject to periodic harassment; including beatings, arrests and dismissal from their jobs," according to the report.

But, although the same informants stated that "the violence was carried out in collusion with authorities," the report quoted again that "Ukraine has long been noted for anti-Semitism of the most candid kind."

Anti-Semitism, both in Czarist Russia and in the USSR, has always been a political weapon of Moscow, especially in the areas which are deemed sensitive to Moscow rule. In Ukraine, any form of anti-Semitism is always "sponsored" and inspired by the central government, whether in Petrograd or Moscow.

While we deplore the current excesses as reported by the American press

regarding the Jewish people seeking to emigrate from Ukraine, we most forcefully reject a blanket accusation of "Ukrainian anti-Semitism," because, as the Jewish informants in Kiev told the American reporter, "the violence was carried out in collusion with authorities." And the authorities in Kiev are not Ukrainian authorities, but those imposed by Moscow, and members of the so-called Ukrainian "Soviet government, for the most part not Ukrainians, or Ukrainians in name only.

There are no reports that any Jews were murdered in Ukraine but there are a number of prominent Ukrainian intellectuals and dissident-patriots, murdered outrightly by the KGB, such as *Alla Horska, Heliy Snehirev, Mykhailo Melnyk, composer Volodymyr Ivasiuk, artist Victor Kindratyshyn*, not mentioning severe and inhuman sentences imposed by the Communist courts upon Ukrainian political prisoners.

In reality anti-Semitism is officially propagated by the Soviet government, because all publications in the USSR, including Ukraine, are the property of the government. An official Soviet publication, *New Books in the USSR*, announced in its No.15 (1980) issue, a new book by the old hand in anti-Semitic writings, Trofim Kichko, en-

titled, *Judaism and Zionism—Adherents of Racism*, which appear reportedly in the Russian language in Kiev under the auspices of the "Molod" Publishers. In advertisements, the publishers say that the author "reveals criminal activities of various Zionist organizations and Zionist-inspired Judaism, their tactics and methods to capture the minds of the Jewish youth . . ."

It is to be recalled that some 15 years ago, in 1964, the same Kichko wrote a slanderous Anti-Semitic book, *Judaism Without Embelishment*, published in the Ukrainian language by the Academy of Sciences of the Ukrainian SSR.

On April 3, 1964, the UCCA Executive Board condemned the Kichko book as "an act of vicious anti-Semitism and indirectly but maliciously as a crass anti-Ukrainian measure." In its statement, the UCCA said that although the Kichko book was published in the Ukrainian language, most of its footnotes and references were taken from Russian authors and from Russian-language sources, and the two authors who signed the preface to the book were Andrey A. Vvedensky, a Russian born in Perm, and Grigori D. Plotkin, a Jew, born in Odessa.

Concerning the forthcoming new book of Kichko, the UCCA Executive

(continued on p. 9)

## Ukrainian Church Is Key Issue In Dialogue With Russian Orthodox

(concluded from p. 7)

Eucharist, seminarians studying theology by correspondence or in secret meetings with clandestine priests, and ordinations taking place in basements.

He said the secret priests and nuns often take low-paying jobs that allow them more freedom of movement in order to visit Catholic families and groups frequently to give religious training, and celebrate and administer the sacraments.

Among instances of continuing persecution he cited two cases of torture and murder of clandestine priests in early 1980.

In the report Cardinal Slipyj spoke of the necessity of restoring Christian

unity but said that ecumenical dialogue in the West "is unfortunately limited to the restricted search of the high clergy and experts."

In the Soviet Union, he said, "thanks to the cross of persecution borne in common, a true ecumenism has grown up . . . Catholics and Orthodox, Baptists and other religious communities are suffering for Christ in the same way. This common suffering makes them all equally sons of God and of his church."

"Modern ecumenism would do well not to lose sight of this new situation," he commented.



Anatoliy Zinchenko, 51, from Kharkiv, was sentenced to a total of eleven years' imprisonment and exile. He was accused of distributing *samyday* (self-published) literature. In 1972 he had been arrested following a visit to Vienna, where he had discussed employment possibilities in West Germany in the event he could get a visa to leave the USSR. He was interrogated for nearly a year following that incident.



# Ukrainian Catholic And Orthodox Hierarchs Meet In Philadelphia

Metropolitan Mstyslav, head of the Ukrainian Orthodox Church in the U.S., met with Metropolitan Stephen Sulyk, leader of the Ukrainian Catholic Church in America on June 17, 1981, thus returning Metropolitan Sulyk's visit to Metropolitan Mstyslav in Bound Brook, N.J. on March 23, 1981.

The two hierarchs entered the cathedral and exchanged the symbolic kiss of peace before the altar. In his greeting Metropolitan Sulyk cited the 45th Chapter of Genesis, which describes the emotional reunion of the Biblical brothers, Joseph and Benjamin. He said: "Your Beatitude, we are two brothers of the same Ukrainian people, two sons of the Mother of Ukraine, meeting here and discovering each other today. We mutually rejoice and are glad in this encounter."

Metropolitan Mstyslav said he was impressed and overjoyed at Metropolitan Sulyk's earlier visit to the Ukrainian Orthodox Center in Bound Brook. He said that he hoped such meetings would occur more often to give Ukrainians an example of Christian love and brotherly cooperation. Such meetings are even more important now in view of the



Metropolitans Stephen Sulyk (left) and Mstyslav in the Immaculate Conception Cathedral.

1,000th anniversary of the Christianization of Ukraine, which will be celebrated in 1988.

Later in the day, the two hierarchs shared luncheon, then went on to a private meeting in Metropolitan Sulyk's residence.

Accompanying Metropolitan Mstyslav on his historic visit were the Rt. Rev.

Stephen Bilak, recently appointed head of the Orthodox Consistory, and the Very Rev. Frank Estocin and Paul Hrynshyn.

Joining Metropolitan Sulyk were the Revs. Raymond Revak and Thomas Sayuk, as well as Deacon Daniel Troyan, Msgr. Anthony Borsa and Msgr. John Bilanych.

## Statement Of Ukrainian Congress Committee Of America On Moscow-Inspired Anti-Semitism In Ukraine

(concluded from p. 8)

Board adopted unanimously the following resolution:

1. The UCCA Executive Board condemns the impending publication this year of *Judaism and Zionism—Adherents of Racism* by Trofim T. Kichko as slanderous Soviet Russian propaganda and a two-pronged weapon of Moscow directed against both the Jews and Ukrainians.

2. Moscow views with hostility the growing understanding and cooperation between the Jews and Ukrainians in the USSR and in the diaspora, especially the formation in Israel of the Committee for Israeli-Ukrainian Cooperation and

the contacts on various levels between the Jews and Ukrainians in the United States and Canada.

3. The UCCA Executive Board appeals to Jewish co-citizens not to judge the anti-Semitic literature in the USSR by its labels, but to look into the seed and origin of this discriminatory policy of the Soviet government toward Jews and Ukrainians alike.

4. The UCCA Executive Board reminds all that the same Soviet Russian government is publishing anti-Ukrainian books and is making anti-Ukrainian films, especially against the Ukrainian Catholic Church, which continues to exist in the

catacombs after its official outlawing by Moscow in 1946.

5. The UCCA Executive Board calls for redoubled efforts toward Ukrainian-Jewish cooperation here and elsewhere in the world, because Russian Communism is an avowed enemy of both the Ukrainian and Jewish peoples, and close and far-sighted cooperation between them greatly encourages Ukrainians and Jews in the USSR to withstand Communist persecution and oppression.

**Ukrainian Congress Committee  
of  
America**

May 20, 1981

# Ukrainian Party Journal Raises Specter Of Poland

by Roman Solchanyk

A Ukrainian Party journal for functionaries engaged in mass political and ideological work has published a strongly worded article that reasserts the leading role of the Party in all spheres of life in the Socialist countries. Without once mentioning Poland or the Polish independent trade union movement, the article firmly states that there can be no room for pluralism or opposition in the political systems of the Socialist community and cites the events in Hungary in 1956 and in Czechoslovakia in 1968 as the consequences of any weakening of the leading role of the Party.

Written by Doctor of Historical Sciences V. Shevchenko<sup>1</sup> and entitled "The Truth versus Fantasy," the article appears in the latest issue of *Pid praporom leninizmu* (Under the Banner of Leninism) and represents the first significant reaction to the unrest in Poland in the Soviet Ukrainian press.<sup>2</sup>

The author begins on an almost academic note, promising to disprove what are described as falsifications about the leading role of the Party by Western scholars, who are accused of attempting to set the ideas of Marx and Engels on this subject against those of Lenin. This excursion into historiography, which is later abandoned, allows the author to identify Western scholars with "bourgeois ideologists."

Political 'pluralism' is propagated with particular emphasis by the falsifiers. They argue the necessity of the existence of several political parties with opposing programs in the leadership of the Socialist countries. At the same time, the bourgeois ideologists insist that the Communist Party in these countries should not be the leading force but only one of many parties, all of which should have an identical status within the political organization of society.<sup>3</sup>

The Communist Party, argues Shevchenko, is a new type of party that is fundamentally different from

reformist parties and various sectarian groupings that have retreated from Marxist principles and

transformed themselves into an appendage of the bourgeois political system, *leading the workers away from the correct path of revolutionary struggle.*<sup>4</sup>

Shevchenko is quick to point out that in several of the East European Socialist states the Communist Party works hand in hand with coexisting parties that represent the interests of classes other than the proletariat. He emphasizes, however, that this form of political organization has nothing in common with "opportunistic 'pluralism.'" The apologists of multiparty systems, he asserts, are not interested in a Communist-led coalition of parties working towards the construction of socialism.

Rather, they want the establishment of parties in the Socialist countries with programs that are in opposition to the program of the Marxist-Leninist parties, parties that would be in opposition, lead the political struggle against the Communist Parties, and attempt to remove them from power.<sup>5</sup>

In all of the East European states with a multiparty system, continues Shevchenko, "the leading role of the Marxist-Leninist parties is recognized by all other organizations."<sup>6</sup>

The article ascribes these nefarious intentions to unspecified "enemies of Marxism-Leninism" or simply "our enemies" who, "masking themselves under the false slogans of 'pluralism,' 'humanism,' and 'liberalism' attempt to form political groupings that in fact would carry on a struggle for power."<sup>7</sup>

Perhaps the most telling part of Shevchenko's article is his description of the events in Hungary in 1956 and Czechoslovakia in 1968:

Let us recall the Hungarian events of 1956. At that time the revisionist grouping of Imre Nagy opened the gates of the fortress to the enemy from the inside and it was attacked from the outside. This was accomplished first of all by weakening the leading role of the Marxist-Leninist Hungarian Party of Labor and by

forming, as a counterweight to it, conditions for the organization within the country of all kinds of opposition parties and groups . . . This led not to "humanization" or "democratization," as those who came out for "pluralism" screamed, but to a bloody counterrevolutionary insurrection, the political basis for which was formed precisely by these opposition groupings.<sup>8</sup>

In 1968 in Czechoslovakia bourgeois agents and opportunists also initiated the struggle against socialism by open attacks against the leading role of the Party . . . As a counterbalance (to the Party), all sorts of political clubs, groupings, and parties began to appear, and many of them maintained close ties with Western intelligence agencies, receiving from them not only political but also material aid . . . And only the consolidation and active work of the healthy forces within Czechoslovak society and the fraternal international aid of the Socialist countries made it possible to rebuff this savage attack of internal and external counterrevolution against socialism in Czechoslovakia, which was conducted under the smoke screen of illusory opportunist slogans.<sup>9</sup>

The article makes it clear that such dangers continue to exist at the present time:

And today forces that are hostile to socialism, including propaganda and intelligence centers of the capitalist states, have not abandoned their hope of weakening the leading role of the Marxist-Leninist parties that are in power, and do not refrain from attempts at direct intervention into the internal development of the Socialist countries.<sup>10</sup>

Two points need to be made apropos Shevchenko's article. First, it is instructive that although the article was almost certainly conceived as a result of developments in Poland, neither Poland nor the unstable situation in that neighboring country is specifically mentioned. It would seem that only

(continued on p. 11)

# Archbishop Lubachivsky Attends Cardinal Wyszynski's Funeral, Ordains Two Ukrainian Catholic Priests

PHILADELPHIA — Archbishop-Coadjutor Myroslav Lubachivsky visited Poland from May 29 to June 6 at the invitation of Franciszek Cardinal Macharski, Archbishop of Cracow, according to a report in the June 11 issue of *America*, a Ukrainian Catholic daily published here.

During his visit, Archbishop Lubachivsky took part in the funeral service for Stefan Cardinal Wyszynski met with the hierarchs and clergy of the Polish Catholic Church, officiated at the ordination of two Ukrainian priests in Peremyshl, and visited Ukrainian religious centers in Warsaw, Lublin and Yaniv.

Archbishop Lubachivsky arrived in Warsaw from Rome where he is presently fulfilling his duties as coadjutor to Patriarch Josyf.

The funeral services for Cardinal Wyszynski were held on May 31 at the



Archbishop-Coadjutor Myroslav Lubachivsky

Cathedral of St. John in Warsaw. Fourteen cardinals, 90 archbishops and bishops, and some one million faithful paid their last respects to the primate of the Polish Catholic Church who died on May 28.

During his visit Archbishop Luba-

chivsky ordained the Rev. Mykhailo Bundza and the Rev. Bohdan Pipka. The ordination was attended by some 1,000 Ukrainian Catholics who gathered for the occasion at the cathedral in Peremyshl.

As part of his visit Archbishop Lubachivsky visited Ukrainian religious centers in Warsaw and Yaniv as well as a center for youth and a home for the elderly. He also visited the Catholic educational center in Lublin, the seat of a Catholic university and seminary.

Archbishop Lubachivsky met with Polish Church hierarchs and clergy, among them, the Rev. N. Dzhuban, the general vicar for Ukrainian Catholics in the archdiocese of Warsaw.

In his meetings, Archbishop Lubachivsky extended greetings from Patriarch Slipyj to the hierarchs and priests of the Polish Catholic Church and conferred the blessing of Patriarch Slipyj to the Ukrainians in Poland.

## Ukrainian Party Journal Raises Specter Of Poland (concluded from p. 10)

Moscow has the exclusive right to make direct commentaries on Polish affairs. The republican press in the Soviet Union is left with the task of reprinting articles that have previously appeared in *Pravda*, *Izvestia*, other central newspapers, and TASS or, as in this case, disseminating Moscow's message in Aesopian form. Second, the fact that the article was published in a Ukrainian Party journal for mass propagandists underlines the geopolitical implications of the strike movement in Poland for neighboring Ukraine. As in the Baltic states, geographical proximity and centuries of shared historical experience have imbued Poland with a special significance for Ukrainians, particularly in the Western **oblasts** of the republic. Thus, a Western correspondent who recently visited Lviv remarked that "whoever in Western Ukraine looks to the West, looks first of all to Poland."<sup>11</sup> This includes dissident elements in Ukraine such as Leonid Siry, a worker from Odessa, who is reported to have sent a

statement of solidarity to Lech Walesa.<sup>12</sup> The importance that Moscow attaches to Ukraine's geographical position, even if viewed only from the purely strategic standpoint, can be seen from the harsh treatment accorded Yu. V. Ilnitsky, until recently the first secretary of the Transcarpathian Regional Party Committee in Western Ukraine. On December 2, 1980, an organizational plenum of the Transcarpathian Regional Committee released Ilnitsky from his posts as first secretary and bureau member in connection with his retirement on pension at the early age of fifty-six.<sup>13</sup> According to a Western correspondent, Ilnitsky, who had held his post since February 1962, was held responsible for the disorganization that is said to have accompanied the mobilization of Soviet reservists in that area last August. His dismissal is reported to have been accompanied by a purge of local Party secretaries responsible for organizational affairs as well as military personnel entrusted with the task of mobilization.<sup>14</sup>

1. The author is almost certainly Vladimir Fedorovich Shevchenko, head of the Party Construction Sector of the Ukrainian Central Committee Institute of Party History.

2. V. Shevchenko, "Pravda proty domysliv," *Pid praporom leninizmu*, No. 3, February 1981, pp. 23-27.

3. *Ibid.*, p. 24

4. *Ibid.* (Emphasis added here.)

5. *Ibid.*, p. 27.

6. *Ibid.*

7. *Ibid.*, p. 24

8. *Ibid.*

9. *Ibid.*, pp. 24-25.

10. *Ibid.*, p. 25.

11. Leo Wieland "Lwow, Lemberg, Lwiw," *Frankfurter Allgemeine Zeitung*, January 17, 1981.

12. *Svoboda*. October 11, 1980.

13. *Radianska Ukraina*, December 3, 1980.

14. David Satter, "Moscow Has Demobilized Reservists," *Financial Times*, February 13, 1981.

## Editorial

### Solzhenitsyn's Sins: . . . (concluded from p.1)

(CPSU). He denied that the Russian language is an instrument of the Russification of the non-Russian nations in the USSR, claiming instead that it is a harmless "mechanical device," a mere "means of communication," and so forth. He gloated over an "1100-year-old Russian history," and asserted that **Ruska Pravda**, the product of Kievan Rus (Ukraine), was "the first Russian code of laws," even though he well knows (intellectually) that at that time the Muscovite principality (later under Peter the Great to become Russia) was a rude and illiterate society that was simply incapable of producing such a codified collection of laws. (Comparatively, Ukraine then was a modern state.)

The Ukrainians were not alone in denouncing Solzhenitsyn's views as those of an ardent nationalist. A number of American scholars were taken aback: Prof. Robert C. Tucker (Princeton), Prof. Robert W. Thorston (Vermont University), Dr. Eugene Loebel, former deputy trade minister of Czechoslovakia; Prof. Jon R. Dunlop (San Jose, Calif.), Prof. Alexander Dallin (Stanford University), Prof. Richard M. Pipes (Harvard University) and others.

#### Same Apology


In his latest article the Russian novelist admits not only to being of "Russian-Ukrainian heritage" and a product of "two cultures" (the Russian and Ukrainian), but also to the fact that in the USSR both Russians and Ukrainians fight jointly against Communism. He does not, however, acknowledge Ukrainian separatism as a unique response to repression. In his particular purview, the world is Russian, with those non-Russians somehow to be accommodated.

Mr. Solzhenitsyn therefore glosses over the tragic history of Ukrainian-Russian relations. He sees as irrelevant how Ukraine became a colony of Russia; he does not mention the unconscionable Muscovite exploitation of the Pereyaslav Treaty (1654), the destruction by Russian troops of the Zaporozhian **Sich** and the liquidation of the Ukrainian **Hetmanate** state; he ignores the enslavement of the Ukrainian peasantry by Catherine the Great and the banning of the Ukrainian language (the Valuyev and Ems **ukases**), the Ukrainian National Revolution and the proclamation of Ukraine's independence (1918) and the ensuing three-year war, a **defensive** war against the Red Russians and the White Russians (Denikin, Wrangel, Kolchak). All this is Ukrainian history and significant human history.

Mr. Solzhenitsyn at bottom simply does not want to know where the Russians went astray, and he cannot confront the problem. However, he knows what he means when he wrote in the last article:

"More than once I expressed myself and I can repeat that no one can hold anybody under his sway by force; none of the parties which take part in the conflict can apply violence against the other party, nor against any small minority included in it . . ."

But he defends those Russians who apply violence against Ukrainians, who do not want to be held by force under Russian rule! What does this mean? To be humanitarian and liberal (for the sake of publicity?) yet exonerate the enslavers of Ukraine who happen to be Russians?

But we reject Mr. Solzhenitsyn's apology for Russian nationalists-imperialists, because it is they, not some nameless "Communists," who are Russifying the non-Russian peoples in the USSR and it is they who are pushing the USSR towards fresh conquests and expansion of power. 



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## Ukrainian Library Opens In Winnipeg

The Library of the Ukrainian Cultural and Educational Centre (Oseredok) in Winnipeg was officially opened on Sunday, May 24, 1981, at 3:30 p.m. at the Centre, 184 Alexander Avenue East.

The Oseredok Library, established in 1944 as one part of the Ukrainian Cultural and Educational Centre, is one of the finest, most unique Ukrainian collections in North America. It specializes in material from around the world on Ukrainian subjects and related fields, mostly in Ukrainian, as well as English and other European languages. There are approximately 30,000 volumes of books, approximately 3,000 volumes of periodicals including almanacs (approximately 1,300 titles, of these 60 received currently), and 270 newspaper titles (approximately 35 received currently). Of special value and interest are those old and unique periodicals and newspapers published in Ukraine and other European countries and North America before and during each of the world wars.

The range of material covers all aspects of general works (bibliography & reference), philosophy, religion, social sciences (including Ukrainians in Canada), languages, technology, art (including folk art), music (including folk music), literature (Ukrainian pre-1900, pre-Soviet, early Ukrainian-Canadian, and contemporary), history, geography and antiquities—all related to things Ukrainian.

Many private donations have enriched the holdings of the library over the years, among them the libraries of the late Colonel Evhen Konovalts, Alexander Koshets, Yuriy Lisowyj, Petro Zwarych, T. Pavlychenko, Peter Kuch, Rev. B. Bachynsky, National Executive of Ukrainian National Federation, and others.

The Rare Book collection of the Library includes such unique items as Nomokanon (1624), Gospel (Kyevo-Pechersky Monastery, 1658), Irmoloy (1733), and Eneida by Ivan Kotliarevsky (1808).

The public is welcome to use the reading room and reference service, but borrowing privileges are reserved for members of Oseredok. 