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Subject: Rev. MUDRY Sofron, Vice Rector of St. Josaphat Collegium in Rome, Italy and his trip to Ukraine in June/July 1965

Source: Dr Kl

Date: 23 Dec 1965

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CENTRAL INTELLIGENCE AGENCY
SOURCE METHOD EXEMPTION 3B2B
NAZI WAR CRIMES DISCLOSURE ACT
DATE 2007

1. Subject is US citizen, of Ukrainian descent, aged 35-40, stems from ZOLOCHIV West Ukraine. Together with another priest he made via CSRant: to Ukraine by car in June/July 1965 visiting the following places: Uzhgorod, Chernivtsi, Lviv, Zolochiv, Kiev, Kaniv. He returned via Uzhgorod and CSR .

2. In Lviv Subject saw his sister married to a former UPA member who only in recent years had been released from prison. Subject's sister had lost one of her legs shortly after the war while on a transport of deportees to Siberia which was blown up by Ukrainian insurgents. In Lviv Subject met also his brother from Vorkuta who came at that time for vacation. He was active in Ukrainian Underground during and after WW II and was deported to Siberia. It was he with whom Subject had the opportunity to discuss various political topics and whose opinions boiled down to the following: the West and the US made so many mistakes in international politics and particularly in their attitude to the Soviet Union that at the present the people like Subject's brother hoped only for further strengthening of their own potential and eventually Red China. The under - surface disintegration of the Soviet society is quite deep and will continue to increase. This and Red China is something they are putting their stakes on. Subject's brother was also quite critical about some Underground's mistakes in the past. The most serious one, in his opinion, was the prohibition to take party and administrative posts and thus, ^{The Ukraine} to prevent Russians from getting those positions for themselves.

3. Late June or early July 1965 when Subject was in Lviv he came one day across a funeral in Lychakivska Street. His relatives explained to him that this was a young man's funeral who had been killed under mysterious circumstances. The story ran as following; in one of Lviv bars someone planned to kill a high police officer who used to come there in company of two other men. On the day and at the time when the officer was to appear again and be met by his assassins there came instead a young Ukrainian also in company of two and was killed by mistake. The populace was not

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however convinced that this was exactly so and suspected that probably the KGB arranged some sort of provocation in order to kill the young Ukrainian and get pretext for eventual arrests of assassins' 'comrades.'

4. In Lviv on Vysokyi Zamok Subject saw a student group from Moscow on sightseeing. Their guide, a Ukrainian student, was explaining in Ukrainian and two Russian students on the side had made some comments to the effect that the guide certainly knew Russian but svoloch did not want speak their language. The guide had heard it and turning to them replied that definitely he knew Russian but taking into account that so many people had already complained that Lviv was getting russified he decided to talk in Ukrainian since Russians from Moscow did understand Ukrainian just as Ukrainians did Russian. "Once you are in Lviv get used to Ukrainian, it won't hurt you" - the guide ended. There was no response on the part of the two Russian students.

5. Subject's relatives and their friends he met in Lviv and in Zolochiv asked him to convey to emigres that they should massively visit the Ukraine because it was helping them tremendously in resisting the russification. Subject was told that since now the material situation somewhat improved in the Ukraine and there was more or less enough bread, emigres instead of sending parcels only, should also make visits to their native places in the Ukraine.

6. In Lviv Subject ascertained that at least 60-% of all young people spoke in the streets Ukrainian. According to what he was told, in recent years "Ukrainianism" was becoming more and more "fashionable" and there was a strong increase of Ukrainian national consciousness. Ukrainian young poets and writers were becoming very popular and in both - Kiev and Lviv - many manuscripts of zakhvalavna literatura were circulating. His relatives told him that in Kiev the dissemination of zakhvalavna literatura was even more ~~wide~~ intensive than in Lviv. Subject heard also about arrests of young people but knew no details. He was told that some young people had been arrested in Kiev and Lviv for "politics".

7. People in the Ukraine severely criticized American broadcasting and asked him to convey to "proper authorities" that those should be changed, They want particularly material on Ukrainian history and achievements of Ukrainians in the world. They also asked him for more and better religious

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broadcasts.

8. Subject was told in Ukraine that there was no/a strong solidarity among people in helping each other. Everybody is stealing something to live through and the exchange of stolen stuffs goes very smoothly. The same is the case in the countryside. Milk stolen by milkmaids, eggs by those caring for chicken farms, also are being exchanged almost in a legal way-and authorities are helpless against it. People have also acquired quite a skill in "organizing" things using for instance special wide boots for stealing corn, rubber pipe belts for milk, and the similar.

9. On the way from Kiev to Kanev by raketa Subject discovered that people from the Society for Cultural Contacts with Ukrainian Abroad used to ask tourists for a tete-a-tete talk at the bar and get as much information as possible from them on other people, their relatives, and mainly addresses of other Ukrainians. Subject was also asked to the bar but refused to answer any questions declaring in the very beginning that as a "cult-servant" he was not allowed by his order-rules to converse tete-a-tete.

10. In Lviv Subject met Rev. BORSA and BALANDIUK of New Jersey who were there with Kovbasniuk's group.

11. In ZOLOCHIV Subject visited the cemetery. He ascertained that the graves of Ukrainian Rifle Men (Sichovi striltsi) were intact, and looked like being taken care of.

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