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## POPE CONCLUDES HISTORIC VISIT TO UKRAINE

by Roman Woronowycz

*Kyiv Press Bureau*

KYIV, LVIV – For five days, Pope John Paul II, the leader of nearly 1 billion faithful of the Catholic Church, visited his 6-million-strong flock in Ukraine in a trip that, in the end, surpassed all expectations. It left an indelible mark on the millions who came out to see him, as well as on his relations with the Ukrainian Greek-Catholic Church that has been in communion with the Vatican See for just over 500 years.

It was the 94th visit in the 24 years of the papacy of the Polish holy father, but one that his personal secretary called “a long held dream,” one which he had talked about for “11, 12, even 14 years.”

In many ways it was a trip home. Although Pope John Paul II was not born in Ukraine, his Ukrainian mother was born outside of Drohobych. And while this was his first trip to Ukraine as the head of the Catholic Church, he had spent time in the western part of the country in his youth and had been stationed there during his military service.

Nearly 3 million people, the faithful and the curious, saw the aging and frail holy father during a youth rally and at four divine liturgies – twice celebrated in the Latin Rite and twice in the Byzantine Rite. People came from all over the world: Ukrainians from Australia, Canada and the United States, along with hundreds of thousands of Poles and thousands of Belarusian and Russians, Germans, Hungarians, Romanians, Czechs, Slovaks, and two Congolese who happened to have been in Kyiv at the time.

The unstable weather that followed Pope John Paul II on his five-day trip through Ukraine – rapidly developing thunderstorms and cold rain quickly followed by sunshine and warmth – in many ways quite accurately marked his visit to Kyiv and Lviv and the various ways people responded to it. The visit, like the weather, was a mix of stormy spots and bright sunny moments.

His calls for ecumenism and unity; his praise for the leaders and faithful of the Ukrainian Greek-Catholic Church for surviving the persecution and bloodletting of the Soviet era and his homage to its martyrs; his diplomatically nimble maneuvering around attempts by the Ukrainian Orthodox Church – Moscow Patriarchate (UOC-MP) to turn the affair into a political exchange of acrimony; and his almost exclusive use of the Ukrainian language in most of his public appearances raised his stature in the eyes of many throughout Ukraine who had not been sure whether



AP/Alexander Zemlianichenko

**Pope John Paul II and Cardinal Lubomyr Husar, primate of the Ukrainian Greek-Catholic Church, bless the faithful upon the pontiff's arrival at the Lviv Hippodrome on Wednesday, June 27.**

### Greeted as head of state in Kyiv

by Roman Woronowycz

*Kyiv Press Bureau*

KYIV – Pope John Paul II arrived in Kyiv on June 23 for the beginning of his first visit to Ukraine with all the pomp and circumstance afforded a head of state, but also as the spiritual leader of 6 million Roman and Greek-Catholic faithful.

The journey came amidst continued and vociferous protest and denunciations of the visit from the Ukrainian Orthodox Church – Moscow Patriarchate (UOC-MP), which is under the aegis of the Russian Orthodox Church. It was criticism that would continue throughout the pope's five days in the country.

The pope attempted to resolve the matter in his first address to the Ukrainian people. After being greeted by Ukraine's President Leonid Kuchma and a host of religious and state dignitaries, Pope John Paul II, frail and hunched over, holding his speech with hands shaking from Parkinson's disease, said that he wants “dialogue and cooperation.”

“I have not come here with the intention of proselytization, but to bear witness to Christ together with all Christians of every Church and ecclesial community,” he emphasized.

Referring to himself as a “pilgrim of peace,” Pope John Paul II asked for and offered forgiveness in his first address in Ukraine, a country he referred to as “the meeting place of the spiritual treasures of East and West.”

“As we ask for forgiveness for the errors committed in both the distant and recent past, let us in turn offer forgiveness for the wrongs endured,” said the holy father.

For weeks, the UOC-MP and its mother Church, the Russian

### Joyously welcomed by faithful in Lviv

by Roman Woronowycz

*Kyiv Press Bureau*

LVIV – If the Kyiv portion of the papal visit to Ukraine largely had to do with the often difficult politics of religion and state, the Lviv end of the trip became a series of warm and relaxed encounters with those who had waited for years to greet a man they truly respect, admire and in many cases lionize.

On the evening of June 25, Pope John Paul II arrived at Lviv Airport, where he received an official welcome from local and regional dignitaries before being whisked away in his popemobile to the eager masses awaiting him on the cobblestone streets of this medieval town, which dates from the 14th century.

Lvivians replaced the cool reception the pope received in Kyiv with warmth and exuberance. Tens of thousands waved, sang, screamed and cried as the popemobile first stopped at the historic Armenian Church in the old section and then at the Polish Cathedral before traveling to St. George Cathedral, where the holy father spent the evening.

The next morning's scenes at the site of the first religious service in Lviv, a Latin-rite mass in the Polish language, were far different from what Kyiv offered. Hundreds of thousands of pilgrims – estimates ranged from 300,000 to 500,000 – welcomed Pope John Paul II at the newly refurbished Lviv Hippodrome.

They came from all the Eastern and Central European countries, as well as Germany and Italy. Police estimated the prior day that in a 24-hour period 350,000 people had crossed the western border of Ukraine – 100,000 from Poland alone.

Unlike the changing weather patterns in Kyiv, Lviv's weather was warm and sunny, at least initially that morning. Utilizing the chants that by then had become commonplace at the liturgical serv-

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## ANALYSIS

**The pope begins his visit to Ukraine**

by Askold Krushelnycky

RFE/RL Poland, Belarus and Ukraine Report

Pope John Paul II arrived in Kyiv on Saturday, June 23 for a five-day visit to Ukraine.

It is the first time any pope has visited Ukraine, whose population of 50 million is predominantly Orthodox. There are around 6 million Ukrainian Catholics, mostly Greek-Catholics, who observe Eastern-rite ritual but accept the pope's supremacy.

Most believers belong to the three Orthodox Churches that exist in the country. Two of those are Ukrainian and have welcomed the pope's visit, but the third is a branch of the Russian Orthodox Church and has fiercely opposed the visit.

**The two Ukrainian Orthodox Churches have welcomed the pope's visit, but the Ukrainian branch of the Russian Orthodox Church has fiercely opposed the visit.**

Believers of the Ukrainian Orthodox Church – Moscow Patriarchate held protests in Kyiv last week and some, including priests, had threatened to disrupt the pope's tour by blocking the roads he will travel along and by infiltrating the four open-air services he will conduct during his five-day stay.

However, there was calm at the start of the visit when Pope John Paul II arrived at Kyiv's main airport, where he was welcomed by President Leonid Kuchma.

The pope accepted the traditional Ukrainian welcoming gift of a bowl of salt and bread, and in a gesture that has long been a hallmark of his foreign tours, he kissed a bowl containing some of the country's soil.

The pope made a 25-minute speech in Ukrainian in which he said, "I have long waited to make this journey and am overjoyed that it has come to pass."

*Askold Krushelnycky is an RFE/RL correspondent.*

The Ukrainian Catholic Church was banned by Soviet dictator Joseph Stalin in 1944. Many of its priests and faithful were executed or died in the gulag. The pope said that an important aim of his visit is to commemorate the suffering of Catholics who kept their faith alive during the Communist era by holding secret services in safe houses or in forests and whose priests worked underground.

The pope greeted all the faiths in Ukraine in his opening message and said that he has come to Ukraine as part of his passionately held desire to try to reconcile the Catholic and Orthodox Churches.

Russian Orthodox leaders are angry that churches and property confiscated by the Communists and handed over to the Russian Orthodox Church – the only one allowed to function by Stalin – have been returned to the Ukrainian Catholic Church. They also accuse the pope of proselytizing.

During his speech at the airport, the pope denied that he had come to proselytize. He said, "I have not come with the intention of proselytizing, but to bear witness to Christ together with all Christians with every Church."

As on a difficult trip to Greece earlier this year, the pope had said Catholics and Orthodox should seek forgiveness for offenses against each other since the 1054 schism that split the eastern Orthodox and western Catholic Churches.

Because of fears that some Orthodox believers may try to disrupt the tour, Ukrainian authorities have put a massive security operation in place. The Ukrainian intelligence service also said it had received a warning from Interpol about the possibility of an assassination attempt against the pope.

In both Kyiv and Lviv, where the pope arrived on June 25, he held one Latin-rite mass and one Byzantine-rite liturgy.

Organizers of the papal trip said that up to 2 million people may attend the four services. However, the largest attendance is expected in Lviv. Western Ukraine is where most of the country's Catholics are concentrated and where the area's dominant Greek-Catholic faith has always been closely tied to Ukrainians' desire for independence during a long history of occupations by other powers.

At the final liturgy in Lviv, the pope will beatify 26 Greek-Catholics and one Roman Catholic who perished – mostly at the hands of the Communists – for their beliefs.

**NEWSBRIEFS****Most Ukrainians approve of pope's visit**

KYIV – The results of a poll released on June 23 by Ukraine's Oleksander Razumkov Center of Economic and Political Studies revealed that 53.2 percent of respondents approve of Pope John Paul II's visit to Ukraine, while 4.4 percent said they want to listen to the pope during a mass, Interfax reported on June 23. Of those polled, 31.1 percent said they are indifferent to the pontiff's visit, 6.8 percent said they disapprove of the visit, and 0.4 percent announced that they intend to participate in protest actions against the visit. The poll was held from April 20 to May 3 among 2,000 adult Ukrainians. (RFE/RL Newsline)

**PM urges EU to avoid new divisions**

KYIV – Ukrainian Prime Minister Anatolii Kinakh on June 26 urged the European Union to avoid creating new economic barriers when it spreads into ex-communist Central and Eastern Europe, Reuters reported. "EU enlargement should not create artificial problems as regards economic integration toward the east and movement of people. I suggest that we should simplify visa regimes, that we look for better solutions so that integration does not suffer because of EU enlargement," Mr. Kinakh told journalists after talks with senior EU officials in Luxembourg. He also said the EU will provide Ukraine with funds to create a modern infrastructure along its eastern borders, including the training of customs and border troop officers. (RFE/RL Newsline)

**Border agreement faces opposition**

PALANCA, Moldova – Residents of the southern Moldovan village are opposed to a provision in a border treaty with Ukraine that would split their village and have staged demonstrations against it, the DPA news service reported on June 26, citing Interfax. Under an agreement reached by the two countries, Moldova is to give Ukraine a short stretch of the Izmil-Odesa highway that passes through Moldovan territory in exchange for 500 square meters of swampland that would give Moldova access to the Danube River, where it intends to build an oil terminal. The villagers, most of whose dwellings lie in northern Palanca, say this would split their village and leave them without fields. Their spokesman said that if the treaty is approved "Ukrainian border troops will send us and our cows to the Moldovan Parliament to find grass." The two countries' Parliaments are to debate the treaty on July 28. (RFE/RL Newsline)

**Kuchma names vice PM for economy**

KYIV – President Leonid Kuchma on June 25 filled the last vacant post in Prime Minister Anatolii Kinakh's Cabinet, naming Economy Minister Vasyl Rohovyi as vice prime minister in charge of economic policy, Interfax reported. Mr. Rohovyi told journalists after the nomination that he is not going to work as both minister and vice prime minister. Presidential Chief of Staff Volodymyr Lytvyn said he does not rule out that Mr. Rohovyi will perform both functions in the government. (RFE/RL Newsline)

**From Hitler's prisons to Stalin's camps**

MOSCOW – Aleksandr Yakovlev, the head of the Russian presidential commission for the rehabilitation of the politically repressed, said on June 22 that Russia should build a special memorial to those 1.5 million Soviet soldiers who were captured by the Germans and then were sent immediately to the gulag upon their return home, Interfax reported. Mr. Yakovlev called the transfer from one set of prisons to another "one of the cruelest crimes of the Stalinist regime." (RFE/RL Newsline)

**Patriarch Aleksei heads to Belarus**

MIENSK – As part of his continuing campaign against the visit to Ukraine by Pope John Paul II, Russian Orthodox Patriarch Aleksei II is in Belarus, not so much to mark the anniversary of Hitler's invasion of the Soviet Union as to try to diminish attention being given to the pope's visit to Ukraine, polit.ru commented on June 23. (RFE/RL Newsline)

**Anniversary of Nazi attack marked**

BREST, Belarus – At the Brest Fortress on the Belarusian-Polish border on June 24, Belarusian President Alyaksandr Lukashenka and Patriarch of Moscow and All Russia Aleksei II commemorated the 60th anniversary of Nazi Germany's attack on the Soviet Union, ITAR-TASS reported. "Soldiers of the Great Patriotic War continued the Russian spiritual tradition," Patriarch Aleksei said, calling on all the peoples who won the Great Patriotic War to unite. (RFE/RL Newsline)

**Gorbachev says pope will visit Russia**

MOSCOW – Former Soviet President Mikhail Gorbachev told ITAR-TASS on June 24 that he has always believed that some day the pope will visit Russia. Mr. Gorbachev added that talks between the Russian Orthodox Church and the

(Continued on page 27)

**FOR THE RECORD****Watchdog group protests conviction for defamation**

Following is the text of a June 18 letter from the New York-based Committee to Protect Journalists to President Leonid Kuchma of Ukraine concerning the conviction of a Kyiv journalist on charges of defamation.

Your Excellency:

The Committee to Protect Journalists (CPJ), an independent organization dedicated to the defense of press freedom around the world, strongly protests the recent conviction of Oleg Liachko, editor of the independent Kyiv weekly Svoboda, on defamation charges.

On June 7 Liachko was found guilty by the Minsk District Court in Kyiv of defaming former prime minister Vasyl Durdynets and Gen. Ivan Hryhorenko, the head of the Internal Affairs Administration for the Odesa Region. The verdict came almost four years after charges were first filed and after an earlier trial ended in acquittal. According to CPJ sources in Kyiv, Liachko was given a two-year suspended sentence and was barred from all journalistic activities for the length of his two-year sentence.

Based on our research into the case,

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## Registration of foreigners is simplified; "propyska" system soon to be abolished

by Yarema A. Bachynsky

Special to *The Ukrainian Weekly*

KYIV – In a move that is sure to have many foreign visitors to Ukraine breathing a bit easier, a presidential decree published on June 20 has cancelled the practice of mandatory registration of foreign citizens who travel to Ukraine on business, tourist, private, service and other visas. All foreigners arriving in Ukraine from July 1, 2001, onward, are to be registered by the State Border Committee as they complete passport control formalities upon crossing the Ukrainian border at a port of entry (airport, railroad, motor vehicle border crossing, seaport and other points).

Before the decree was issued, foreign citizens traveling to Ukraine were required, in addition to passport control and customs formalities, to register within three days of their arrival in Ukraine at the Passport Registration and Migration Department of the county (raion) of their temporary residence (stay), commonly known as the OVIR. Hotel staff automatically registered foreigners staying at hotels, while all other visitors had to handle this matter on their own.

Police would often fine persons stopped for document checks, in particular at airport security zones, and the penalties would sometimes run into the hundreds of dollars, with people missing flights from Ukraine due to the absence of valid registration stamps. In many cases, a sum of money, preferably in hard currency, transferred directly to the accounting officers would resolve the problem on the spot.

The procedure of passport registration was time-consuming. It also contradicted Article 24 of the Constitution of Ukraine, which provides for freedom of movement and the free to choose one's place of residence within Ukraine. Parliament last year failed to adopt a bill offered by National Deputy Roman Zwarycz that would have abolished registration of foreigners.

Although the decree will save time for those foreigners traveling to Ukraine for brief periods of time, others – in particular those individuals who need to extend their visas while in Ukraine – will still need to visit their respective OVIR from time to time to complete applications for visa extensions. Furthermore, persons applying for permanent residence permits while in Ukraine will continue to apply through the OVIR.

### Propyska on its way out as well

Apart from streamlining registration of foreigners, the presidential decree instructs the Cabinet of Ministers of Ukraine to prepare, by October 1 of this year, proposals on abolishing the infamous "Propyska" system, a relic of Soviet law that requires all citizens of Ukraine to apply to the local communal services and housing authority (more commonly known as the "ZheK") when choosing or changing their legal place of residence within Ukraine.

Under this system, the ZheK places a stamp in the applicant's internal passport (the "Propyska"), which permits the individual in question to apply for the entire range of social and other services that were mainstays of the Soviet system and have survived into the present day. The crux of the matter is that the ZheK may grant a propyska only if the applicant can furnish evidence of a legal basis for him or her to reside in any given locality, such as being married to an individual with a propyska in a given locality.

"This requirement [the propyska] will now pass into history," said Viktor Kyryk, head of the Consular Division of the Ministry of Foreign Affairs of Ukraine, at a briefing on June 20. "By the end of the year, the propyska will not be required, as it is against constitutionally guaranteed human rights," he added.

The range of state and private situations in which a propyska could legally be required (for example, by a potential employer of a job applicant) was narrowed following the adoption of the Constitution in June 1996. However, Ukrainian citizens continue to find it difficult if not impossible to open certain types of bank accounts, register with a local medical clinic (to receive constitutionally guaranteed free healthcare), or obtain other constitutionally mandated services without a current Propyska.

The decree's other provisions instructed the Cabinet to prepare a national migration policy program by August 1, to prepare the country for accession to the 1951 United Nations Convention on the Status of Refugees and the 1967 Protocol on the Status of Refugees, and to ensure, in conjunction with national and local authorities, that existing regulations are brought into line with the Constitution of Ukraine by December 1. Authorities have also been charged with conducting a public information campaign on citizens' rights and migration issues.

While the propyska may indeed be completely de-clawed over the coming months, it will be up to the Verkhovna Rada to formally abolish this Soviet relic by amending Ukrainian law. A number of bills to be reviewed by that body in the coming months would do just that.

## Ukraine's economy expanding at quickest rate among CIS

by Roman Woronowycz

Kyiv Press Bureau

KYIV – With Ukraine's economy expanding at the quickest rate of all countries of Europe and the CIS in the first five months of this year after achieving a healthy gross domestic product (GDP) of 6 percent last year, one would expect a steady flow, if not a flood, of foreign capital finally finding its way here.

But foreign investors, wary of the political instability of the last seven months and still far from confident that a sufficient amount of economic and structural reform has taken place, have continued to distance themselves from Ukraine, a country with a skilled work force, plenty of natural resources and generally acknowledged economic potential.

As the economy enters what may be a period of robust expansion – with GDP growing by 8.5 percent over last year in the January-May time frame and industrial output in April showing a 20 percent increase – incongruously, foreign investment fell off by 5.6 percent to \$168 million in the same time period. The latest figures give Ukraine a paltry 10-year total of \$3.9 billion in direct foreign capital, which puts it only above Belarus among the newly emerging economies of Eastern Europe and the Commonwealth of Independent States.

On June 18-19 the Ukrainian government hosted an international business forum to address the problem. The business convention, organized in conjunction with SigmaBleyzer, a large Kyiv consulting and investment firm, took place on the eve of the annual meeting of the Foreign Investment Advisory Council (FIAC), a group of representatives of leading for-

eign corporations that consults President Leonid Kuchma on improving the investment environment in Ukraine.

The message the international business community gave Ukraine was clear: until the country further deregulates the business environment, creates a stable legal environment and begins to successfully attack corruption, international capital will shun this country even though it continues to hold tremendous potential draw. Concurrently, foreign diplomats and businessmen underscored that if Kyiv should push through the final reforms, the flood-

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## Quotable notes

"Ukraine is a challenge right now. The government is going through some difficult times. But we've made it clear to Ukraine's leaders that we believe they belong to the West as well, and we want to help them. It isn't a matter of NATO membership, but there are other ways that we can interact with Ukraine. We can help them with their economy. We can make sure that they understand what is expected with respect to human rights and democracy and accountability of everybody within a society, no matter how high."

– Secretary of State Colin Powell during more than two hours of testimony in Washington on June 20 before the U.S. Senate Foreign Relations Committee.

## Kuchma's chief of staff travels to Washington

by Yaro Bihun

Special to *The Ukrainian Weekly*

WASHINGTON – President Leonid Kuchma's chief of staff, Volodymyr Lytvyn, was in Washington on June 18-21, discussing developments in Ukraine with U.S. officials, members of Congress and others interested in Ukrainian affairs.

Although it was a non-official visit organized by the Center for Democracy, a non-governmental organization fostering the democratization process in transitional countries, it gave Mr. Lytvyn and other members in his group an opportunity to meet with some senior U.S. officials, including Deputy Secretary of State Richard Armitage and President Bush's national security advisor, Condoleezza Rice.

Commenting on his visit during a reception at the Embassy of Ukraine on June 20, Mr. Lytvyn said he found in these meetings "a deep knowledge and understanding of developments in Ukraine." Above all, he added, there was "a sincere desire" to help Ukraine overcome its problems, so that it "could finally become the civilized, European country it deserves to be."

Mr. Lytvyn also met with representatives of various think-tanks, non-governmental organizations, businessmen and the media.

He told the Washington Times that he believed that journalist Heorhii Gongadze was killed by those trying to embarrass the president.

"It was a provocation that got out of

control," Mr. Lytvyn told the newspaper. "They were aiming at the president and they hit the country's reputation in the world instead."

Ukrainian news wires quoted Mr. Lytvyn as saying that U.S. officials pledged continued support for President Kuchma and his administration in their reform efforts and that they expressed no demands or preconditions for this support.

Asked about Mr. Lytvyn's reported assessment of his Washington talks, a State Department spokesman told Radio Liberty that that may be his assessment, but would not comment further.

Mr. Lytvyn also spoke with editors of the Washington Post, which in an editorial on June 24 noted that he had brought "a long letter to President Bush and an equally long list of requests for aid for his government."

"Though the Gongadze case has never been solved and Mr. Kuchma's role never clarified," the editorial said, "the Ukrainians hope it will now be forgotten."

"That should not be the case," the paper added. While Ukraine's continued independence and stability are important to the West, it must continue to test Ukraine on its economic reforms and the way it embraces democracy and human rights, and "the United States cannot let Mr. Kuchma forget about Mr. Gongadze."

The visiting group of Ukrainian officials accompanying Mr. Lytvyn in Washington included Vasyl Rohovyi, then minister of the economy who after



Volodymyr Lytvyn

his return from the visit was named deputy prime minister for economic policy, Minister of Culture Yurii Bohutskyi, Education Minister Vasyl Kremen and the president's representative in the Verkhovna Rada Roman Bezsmertnyi.

On the last day of their stay in Washington, Messrs. Bohutskyi, Kremen and Bezsmertnyi and Embassy officials had a meeting with leaders of major Ukrainian American organizations to discuss plans for the celebration of the 10th anniversary of Ukraine's independence, in Ukraine and in the United States.

## THE UKRAINIAN WEEKLY

### The pope's message

The word "historic" may be inadequate to describe the significance of the visit of Pope John Paul II to Ukraine. From the moment he set foot on Ukrainian soil and kissed that soil as an expression of the deep joy that he felt upon finally realizing a dream he had harbored for as long as 14 years, the pope delivered a profound message to all who were willing to listen. Millions came to see or hear him. Millions more watched on TV in Ukraine and around the globe.

At the outset, Pope John Paul II laid out his mission: "I come among you, dear citizens of Ukraine, as a friend of your noble nation. I come as a brother in the faith to embrace all the Christians who, amid the severest of tribulations, have persevered in their fidelity to Christ. I come in love, to express to all the sons and daughters of this nation, to Ukrainians of every cultural and religious background, my esteem and my cordial friendship ..."

As he prayed before the miraculous icon of the Mother of God of Zarvanytsia, the pontiff entrusted his apostolic journey to her and petitioned her to "spread your mantle over all Christians and over all people of good will who live in this great nation." Paying homage to Kyiv as the "cradle of the Christian culture of the whole of Eastern Europe," he prayed for the unity of all Christians. Repeatedly, he gave thanks for the "gift" of his visit to Ukraine, land of the ancient Kyivan Rus, where Christianity had arrived more than a thousand years earlier.

The pope spoke also of the future, hoping to touch Ukraine's leaders and its youth.

To the leaders of the land, those active in the realms of politics, culture, the sciences and business, Pope John Paul II quoted the words of Volodymyr Monomakh, ruler of Kyivan Rus', who wrote in his "Pouchennia Ditiim" (Instruction to My Children): "Do not allow the powerful to destroy mankind." What simple, yet meaningful and ever-relevant words! Pope John Paul II told his powerful audience: "serve the people and ensure peace," "contribute to authentic human progress under the banner of the civilization of love and equal rights," "respect human dignity," "keep in mind the general good and the just rights of all."

To the leaders of the future, the youths of today, he presented "anew" the Lord's Ten Commandments. "The decalogue is like a compass in a stormy sea which enables us to keep on course and reach land"; they are a reference point "for building your present and your future," he said. The holy father cautioned young people against materialism and urged them to place "the common good before private interests."

Following the unsettled weather and the unsettling social climate of Kyiv, the culmination of Pope John Paul's visit came on a gloriously sunny day in Lviv, where at least 1 million attended the Byzantine-rite divine liturgy celebrated in the Ukrainian language. He beatified 28 martyrs for the faith and servants of God, and he took special care to refer to the "far-sighted and solid pastoral activity of the Servant of God Metropolitan Andrey Sheptytsky, whose cause of beatification is proceeding and whom we hope to see one day in the glory of the saints." (We share that hope.)

As he left the territory of Ukraine, Pope John Paul II cited the "solemn warning of your great poet Taras Shevchenko": "Only in your own house will you find truth, strength and freedom." He also focused on the hope for a better future: "People of Ukraine, it is into the fertile soil of your own traditions that the roots of your future stretch! Together you can build that future; together you will be able to face the challenges of the present time, inspired by the common ideals that form the indelible heritage of your past and recent history. The mission is common to all; may the commitment taken on by the entire Ukrainian people also be common to all!"

Truly a message of hope and empowerment. May it resonate throughout Ukraine.

July  
6  
1980

### Turning the pages back...

A "News and Views" item about a proposed memorial to the victims of Babyn Yar appeared on the pages of *The Weekly* on July 6, 1980. Following are excerpts from the article, written by Marie Halun Bloch.

In 1941-1943, the Wehrmacht seized Kyiv, rounded nearly 100,000 Jewish men, women, children and marched them off to a ravine called Babyn Yar, on the outskirts of the capital and shot them. During its two-year occupation of Kyiv, the SS murdered nearly as many non-Jewish citizens. The great majority of these victims were Ukrainians – some 70,000, but many Russians, Belarusians and Gypsies were also murdered.

Almost 30 years later in 1970, a group of Jewish men and women in Denver projected a plan for a memorial to the Jewish victims of Babyn Yar in the form of a public park to be dedicated to their memory. Denver city authorities allocated 27 acres of land to the project in the southeastern part of the city that in their contour resembled the real Babyn Yar in Kyiv. At a ceremony on September 29, 1978, with the participation of numerous federal, state and city officials as well as representatives of various Jewish organizations, the land was dedicated. Members of the Ukrainian community were not invited.

Perturbed by the fact that the thousands of Ukrainians and others who fell victim at Babyn Yar are not even mentioned in the proposed plaque inscriptions, and by other historical inaccuracies, local members of the UCCA formed the Babyn Yar Committee, headed by Ivan Stebelsky, to deal with the matter. The committee raised the following points: that Ukrainians and others who perished at Babyn Yar be specifically named in the text of the inscriptions that the Ukrainian name "Babyn Yar" be used as the name of the park, since the original Babyn Yar is in the capital of Ukraine; if inscriptions are written in Hebrew, in addition to English, they should also be written in Ukrainian.

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Five years after the land was granted for the project, the park was dedicated on October 2, 1983, at an assembly of 300 Ukrainians, Jews and others.

Sources: "Project for Babyn Yar park must not ignore Ukrainian victims," by Marie Halun Bloch, *The Ukrainian Weekly*, Sunday, July 6, 1980; "Babi Yar Park dedicated; Grigorenko is keynote speaker," by Marie Halun Bloch, *The Ukrainian Weekly*, October 16, 1983.

## IN THE PRESS

### National Review Online comments on Duranty and the Famine-Genocide

by Andrew Stuttaford

The article below headlined "The Paper of Record: An Apology That Is Long Overdue" was published in *National Review Online*, on May 15. It is reprinted with permission.

Imagine, if you can, Berlin in November 1938, the grim capital of a savage ideology heading deeper into horror and cruelty. The *New York Times* correspondent has just emerged from an interview with the Fuhrer. It is an exclusive. His editor will be pleased. On the way home the *Times* man passes a looted synagogue, and the broken bodies of those who were worshipping there. Elsewhere, homes and businesses are being ransacked, and their occupants are under attack. Other victims are rounded up and dragged to the concentration camps from which far too few will ever emerge. Filing a report that night, the journalist prefers not to dwell on such distasteful events. Instead he contents himself with a comment that stories of a Kristallnacht pogrom had been exaggerated. Yes, there had been some scattered excesses, but they had been the work of a few hotheads, nothing more.

Delighted by the coverage, the Nazi hierarchy gives the correspondent privileged access. He becomes the doyen of the Third Reich's foreign press corps, the essential contact for every new visitor to Berlin. In the ultimate accolade the journalist wins a Pulitzer Prize for the "scholarship, profundity, impartiality, sound judgment and exceptional clarity" of his reporting from Germany.

In the years that follow, of course, it becomes impossible to deny the reality of Hitler's charnel-house state. The reporter is revealed for what he really was, evil's enabler, a greedy, venal man, whose soothing words had done much to calm the fears of an outside world that might otherwise have tried to step in to stop the slaughter. Amazingly, however, more than 60 years later his Pulitzer still stands, and with it, his distinguished place in the history of the *New York Times*. Last month, the newspaper, as it does once every year, proudly published the honor roll of its Pulitzer-winning writers. It is not difficult to find the name of the dictator's apologist. It is right up there near the top, fitting company, in the view of the *New York Times* for the other journalists on the list: Walter Duranty is still, it is clear, a man with whom the Grey Lady is in love.

It is a remarkable, and disgusting, story. Sadly, it is also true, with only one qualification. The journalist, Walter Duranty, was a propagandist for Stalin not Hitler, the evil that he was to witness took place in the Soviet Union, not Nazi Germany.

For well over a decade, Duranty's influential reports from Moscow described a Soviet Union run by a tough, but dedicated, elite, who could, he conceded, be cruel, but only in the cause of improving the lives of the people. As the *Times* man liked to say, "you can't make an omelet without breaking eggs."

To Duranty, Stalin ("the greatest living statesman") represented progress and the chance of a better future for the once benighted masses. In one typical passage he gushed that, "Stalin and his associates have carried with them the strongest and most intelligent elements of the Russian people, and have created a national unity and enthusiasm which the Tsarist Empire never knew. They have learnt by their

own errors and pulled themselves up by their own bootstraps, and the nation has followed them." It was, he wrote, "a heroic chapter in the life of humanity."

That this "heroic chapter" was to prove fatal for large numbers of that same humanity did not seem to trouble Duranty too much. "I'm a reporter," he explained, "not a humanitarian." In fact, he was neither, something that can be seen most clearly from his treatment of the Ukrainian famine of 1932-3. This man-made famine, a deliberate attempt to break the Ukrainian peasantry, is one of history's most terrible episodes (In his "Harvest of Sorrow" Robert Conquest estimates the death toll in the Ukraine and neighboring regions at seven million). Walter Duranty of the *New York Times*, however, did what he could to cover it up.

It was behavior that puts the Pulitzer winner in the same moral category as the present day's Holocaust deniers, if not somewhere worse. Today's revisionists, I suppose, can at least claim the excuse that they were not there. By contrast, Duranty was right on the spot, in Moscow and briefly, even, in the killing fields of Ukraine itself. He knew. Privately, he told British diplomats that as many as ten million people might have died, "The Ukraine," he admitted, "had been bled white."

Publicly, however, his story was very different. He claimed that tales of a famine were "bunk," "exaggeration," or "malignant propaganda." There was "no actual starvation." As other accounts of the tragedy filtered out, Duranty was forced to backpedal a little: his reports still avoided references to famine, but he conceded that the annual death rate in the affected areas might have trebled from its normal level of around one million to a total of three million. These unfortunates had perished not so much from "actual starvation as from manifold disease." It is an absurd distinction, as grotesque as any made by those revisionists who argue that many of the deaths in the Nazi camps were the product of typhus. Typically, such people will then sidestep the issue as to why it was that those victims were in the camps in the first place. Duranty took a similar approach. The increase in the death rate by two million was presented to his readers as an almost passive tense disaster: it just happened, nobody was really responsible.

In reality, of course, the famine was, as Duranty well understood, the organized product of a murderous regime. Had he told the truth, he could have saved lives. When today's revisionists deny the Shoah, their lies, thankfully, have little or no impact. They are simply irrelevant. Duranty's distortions, by contrast, helped mute international criticism of Stalin's lethal project at a crucial time, criticism that might, perhaps, have made the killing machine at least pause. Instead, the "Great Duranty" kept quiet, pocketed his Pulitzer, and crossed the Atlantic the following year in the company of the Soviet foreign minister, who was on his way to Washington to sign off on U.S. diplomatic recognition of the Stalinist state. Within four years an emboldened Stalin had launched the Great Terror.

As I said, it is a disgusting story, but not a new one. Back in 1974, Joe Alsop used his final syndicated column to attack Duranty's pro-Soviet stance, and Robert

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## Ps & Bs convention to focus on diversity

OTTAWA – The next convention of the Ukrainian Canadian Professional and Business Federation (UCPBF) will be held on October 4-5 in Winnipeg at the Fairmont Hotel one day prior to the conclave of the Ukrainian Canadian Congress (UCC).

The highlight of the one-and-a-half-day convention will be a town hall discussion on diversity to be carried nationally on CBC. The secretary of state for multiculturalism has been invited to participate.

Eugene Uzwyshyn, the chair of the organizing group, said "We are trying to prepare a convention that will contribute to policy development, organizational effectiveness and expose visitors to some outstanding experiences."

The UCPBF convention will celebrate 40 years of the organization's work since its founding in Winnipeg in 1961. It will focus on the national consultation results that the UCPBF has been conducting in several cities across Canada, including Ottawa, Winnipeg and Edmonton. Dr. Myroslav Shkandrij will present a synopsis of the findings Thursday, October 4.

"We have held national consultations and prepared a road-map of what needs to be done about diversity in Canada and our relations with Ukraine," said Oksana Bashuk Hepburn, president of the UCPBF. "Now it's time to implement. The convention will vote on the matter."

The UCPBF's prestigious Nation-building Awards will be presented at the

Winnipeg Art Gallery on the evening of October 4. "Some of the previous winners include such notables as Lloyd Axworthy, Roy Romanow, Ivan Fecan and Terry Ewanshan," said Peter Sorokan, vice-president, who is coordinating the awards. "We have many worthy members in the community who contribute to Professional Achievement, Business Achievement – Achievement by a Youth and Humanitarian Achievement, the four categories of awards. It's time to honor them."

The awards will be presented against the backdrop of a preview of the "Phenomenon of the Ukrainian Avant-Garde 1910-1935 featuring 70 works from the National Art Museum of Ukraine in Kyiv which are being shown outside of Ukraine for the first time.

The UCPBF embraces 17 clubs and associations across Canada. It has been dynamic in policy formulation in the last few years, principally in two areas: Canadian diversity and Canada-Ukraine relations.

"Policy guides our life. The only way we can influence important issues is by speaking up; silence does not produce leadership," said Ms. Bashuk Hepburn, who is stepping down as the president. "We have established a national reputation of stating clearly our positions, be it on the situation in Ukraine, internment or Canadian diversity. We have made these views known to the Ukrainian community and to the government. I am sure the momentum will continue with the next executive," she added.

## National Review...

(Continued from page 4)

Conquest covered the same ground in rather more detail a few years later. 1990 saw renewed focus on this subject with the publication of Stalin's Apologist, S. J. Taylor's invaluable biography of Duranty. The New York Times responded with a favorable review of Ms. Taylor's book and an editorial comment that Walter Duranty had produced "some of the worst reporting to appear in [the] newspaper," citing, in particular his "lapse" in covering the Ukrainian famine.

That, at least, was a start, but eleven years later Duranty's name still features in the paper's annual honor roll of Pulitzer winners (the only change has been that he is now described as having won the award for his "coverage of the news from Russia," previously he was lauded for his "dispassionate interpretive reporting" of the news from Russia). For a journal that prides itself on its sensitivity this is another remarkable "lapse," one

made stranger still by the Times's understanding in other contexts that the symbols of the past can still hurt. Its attacks on, say, the continued display of the Confederate flag might have more moral force if the paper could bring itself to stop its own annual celebration of an employee who was, in effect, a propagandist for genocide.

Nobody should ask the Times to rewrite history (that's something best left to Stalinists), but a Pulitzer Prize has, in the past, been withdrawn. It is a precedent that the paper should urge be followed in the case of Duranty, not for his opinions (loathsome though they may have been) but for the lies, evasions, and fabrications that characterized the reporting that won him his award. Beyond that, the paper should ask itself just what else it is going to do to make some amends to the memory of the millions of dead, victims whose murder was made just that little bit easier by the work of the man from The New York Times.

An apology might be a start.

## The Ukrainian Weekly's collection of materials about the Famine-Genocide of 1932-1933

The Ukrainian Weekly's official website contains the largest collection of materials on the Internet dedicated to the Great Famine of 1932-1933 in Ukraine.

Located at [www.ukrweekly.com](http://www.ukrweekly.com), the special section includes a chronology of the Famine years, eyewitness accounts, editorials, media reports, stories about observances of the Famine's 50th anniversary in 1983, scholarly articles, interviews with journalists who reported on the Famine, transcripts of testimony on the Famine commission bill ultimately passed by the U.S. Congress, texts of statements before the U.S. Commission on the Ukraine Famine, references and other documentation, as well as the full text of The Ukrainian Weekly's special issue on the Great Famine published on March 20, 1983. The section is completely searchable.

## PERSPECTIVES

BY ANDREW FEDYNSKY



## Telling the stories of World War II

"Suddenly, they advanced on our position! We moved up ... bullets ... the fire ... enemy... mumble ..."

The story faded into the distance as I walked past a group of five or six elderly men at a park bench in Lviv. I heard neither the beginning nor the end, just a few phrases signaling that this was one of tens of millions of similar stories that have been told since the end of World War II.

Here in America, you see them on TV, now old and stooped, reminiscing about Pearl Harbor or D-Day. Recently, the occasion, more often than not, has been the release of a movie with glamorous stars acting out what ordinary people did more than half a century ago. For Americans, World War II was "the good war;" now, with all the resources of mass media, we're celebrating the triumph over evil and honoring the heroic men and women who made that possible.

We didn't always feel quite as upbeat about World War II. A generation ago, Americans looked more critically at their conduct of the war. Emblematic were books like Kurt Vonnegut Jr.'s "Slaughterhouse Five" about the Allied firebombing of Dresden or Joseph Heller's "Catch 22," a devastating and often hilarious critique of the military's bureaucratic stupidity. Both went on to become popular movies.

Americans also looked at wartime attitudes toward African-Americans or Japanese-Americans who were forced into "relocation camps," and debated the morality of President Harry S. Truman's decision to drop atomic bombs on Hiroshima and Nagasaki. All this, to be sure, reflected the civil rights movement and the ambiguity many felt about the war in Vietnam and Cold War nuclear doctrine. Nonetheless, the examination of America's role in World War II was sincere, and it served a national purpose.

Like others, Ukrainian Americans contributed to the war effort. A 1944 commemorative book from a single parish in Cleveland – St. Peter and Paul Ukrainian Catholic Church – lists 482 who were serving in the armed forces. Another Ukrainian from Pennsylvania's Anthracite Region helped raise the flag at Iwo Jima. For Ukrainian Americans, there was never any question about serving in the armed services.

For Ukrainians in Ukraine it wasn't that simple. For them, the option of good or evil did not exist. There was only evil. Few remember that World War II effectively began on August 23, 1939, when Germany and the USSR signed the Ribbentrop-Molotov Pact, dividing Europe between them. A week later, on September 1, Germany invaded Poland. Two weeks after that, the Soviet Union invaded from the East.

The story of Hitler's aggression is familiar. Stalin's record in World War II was similarly vile, but much of it is now forgotten. As Hitler's partner from 1939 to 1941, he seized western Ukraine, Estonia, Latvia, Lithuania, Bessarabia (present-day Moldova) and parts of Finland. Typically, Soviet police conducted mass arrests, massacres and deportations of "bourgeois" elements: teachers, writers, journalists, clergy, political leaders, artists and lawyers.

Stalin also presided over the mass deportation of entire nations within the

Soviet Union: the Crimean Tatars, Chechens, Volga Germans, Ingush, Kalmyks, Karachay and others. (Ukrainians, he told Churchill at Yalta, were too numerous to deport.) Like the Nazis, Stalin's henchmen created many mass graves, most notoriously at Katyn Forest, where thousands of Polish officers were murdered.

Stalin's collaboration with the Nazis ended in June 1941, when Hitler double-crossed his partner and invaded the Soviet Union. Stalin couldn't believe it. Millions of his subjects, though, were overjoyed, naively thinking that they had been liberated at last. Hitler, of course, turned out to be every bit as brutal as Stalin, and he soon lost whatever goodwill he had with the oppressed Soviet peoples. Stalin, for his part, initiated a tactical retreat politically, allowing for more religious and national expression. With enormous sacrifice on the part of the Soviet peoples and massive material support from America, the USSR ultimately defeated Germany on the Eastern Front.

During the war and after, the Soviets worked to turn themselves into the good guys. The Allies obliged by forgiving Stalin his collaboration with Hitler and covering up his war crimes. In one of history's greatest ironies Andrei Vyshinsky, Stalin's chief prosecutor during the purge trials, also presided over war crimes trials at Nuremberg.

Afterwards, the Soviets cultivated an idealized version of their conduct in what they called the "Great Patriotic War." That myth is perpetuated to this day with annual May Day parades, Victory Day commemorations, etc. Veterans with rows of medals on their lapels march behind red banners and portraits of Stalin. Personally, I find this offensive – but understandable. All of us are shaped by a critical decade. The veterans, like the ones in the park in Lviv, will always remember how the enemy advanced on their position and how bravely they fought back. No one can deny them that.

What I find astonishing, though, is how the current Russian government clings to the Soviet version of World War II. Last year Lithuania approached Russia – the legal successor state to the USSR – seeking compensation for the damage done to the country by Soviet occupation. The Russian Foreign Affairs Ministry replied that the Baltic Republics "voluntarily" joined the Soviet Union. In March of this year, the Russian deputy foreign affairs minister reiterated that position, insisting that Soviet troops entered the Baltics only after its leaders requested it. There was no occupation or annexation, he said.

America is far from perfect, but we do have a moral gyroscope that keeps adjusting the country's direction. World War II was clearly a justified war, yet Americans still examined their collective conscience and came to terms with many of the country's shortcomings during the war. Apologies were offered, reparations paid and posthumous medals awarded. For Russians and many Ukrainians, in contrast, there appears to be little effort to come to terms with the past, even though it is important for their respective futures as democracies that they do so.

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# Washington conference focuses on Ukraine as world's marketbasket

by Olenka Dobczanska

WASHINGTON – The U.S.-Ukraine Foundation and the Congressional Ukrainian Caucus co-sponsored a one-day conference, "Ukraine: From Breadbasket of Europe to Marketbasket for the World," at the Russell Senate Office Building on Capitol Hill on May 9.

The roundtable, which is the first in a series of conferences that the U.S.-Ukraine Foundation (USUF) will sponsor this year to mark its 10th anniversary as well as Ukraine's independence, focused on the challenges and successes experienced in the food-producing and food-processing sector of Ukraine's economy with the aim of positively impacting further U.S.-Ukraine economic development through greater private investment in Ukraine, as well as changes in public policy.

E. Morgan Williams of the Ukraine Market Reform Group, the moderator for all the conference panels, sounded the major theme of the day by saying, "The future of Ukraine is not in being a granary, not in being a breadbasket – the future of Ukraine lies in developing its food system."

Reps. Marcy Kaptur (D-Ohio) and Bob Schaffer (R-Colo.), co-chairpersons of the Congressional Ukrainian Caucus, were on hand to help open the proceedings. In her introduction to the conference Rep. Kaptur said that two huge hurdles block the unleashing of the tremendous untapped potential in the food-processing system in Ukraine – the policy of the United States and the policy of Ukraine.

Since 1991 through September 2000, the United States has through all of its programs given a total of \$2.6 billion in aid to Ukraine. Of that amount, \$240 million (or 9 percent) has been for agriculture, and only \$74.3 million (less than 3 percent) has been for agricultural development. "It takes more than a lecture to bring about development," Rep. Kaptur said. "It's kind of like telling your children to watch a film and learn how to drive a car. Then they go out and crash the car."

Rep. Schaffer also stated that it is easy for Westerners to become frustrated with Ukrainians' lack of reform. We would want Ukraine to learn now because the benefits seem so obvious to us, he said, but we tend to underestimate the devastating impact communism has had on the psyche of Ukrainians. For a more sympathetic understanding of the situation and the reluctance of Ukrainians to trust laws, he recommended reading the "Black Book of Communism."

Ukraine's ambassador to the U.S. Kostyantyn Gryshchenko talked about how Ukrainians have always been tied to the



Sen. Richard Lugar addresses the conference "Ukraine: From Breadbasket of Europe to Marketbasket for the World."

land. He also felt that Ukraine has been the victim of some negative press. "We also have to appreciate the success stories," he said.

Mary Chambliss, deputy administrator of export credits and the Foreign Agricultural Service of the U.S. Department of Agriculture, gave the opening address. She defined food systems as that part of the economy that is concerned with food products – from producing raw materials to delivering them to consumers for consumption. She noted that 23 percent of people in Ukraine are employed in the production of food. There are no reliable statistics for identifying the percentage employed by the entire food system, she explained, adding that clearly the percentage could go up as high as perhaps even a third of the workforce.

She identified a number of areas on which the Ukrainian government could focus in order to attract greater foreign investment: predictable and stable laws, clear land titles and a rural credit system. She ended her presentation by saying that the USDA is hoping to have an agricultural specialist at the U.S. Embassy in Ukraine in the very near future.

USUF President Nadia K. McConnell spoke about the U.S.-Ukraine Foundation's 10-year commitment to fostering change in Ukraine. She credited the foundation's suc-

cess in part to its integrated or holistic approach to aid. Individual programs and projects cross-fertilize each other by sharing resources and establishing personal relationships between participants and by reaching down to the grassroots level.

The first panel focused on the topic "Current Activity in Food Systems Development in Ukraine." Attendees heard current practitioners in the field describe their companies and what they are doing in Ukraine. Participants in this panel were: David Holpert of WJ Grain Company Jim Asher of Massey Ferguson of ADKO (the largest tractor supplier in Ukraine); Harry Walters, former USAID agriculture specialist; Volodymyr Avramenko of AVK (the second largest confectionery company in Ukraine); and Andrei and Kenneth Hartt of United Spirits Import Company (which imports Soomska Vodka to the United States).

These entrepreneurs have seen their businesses prosper and expand, especially during the last five years. Each representative acknowledged that there are problems inherent in the Ukrainian system, but each maintained that it is possible to overcome them creatively and honestly.

The second panel zeroed in on "Financing Food Systems Activities in Ukraine." Natalie Jaresko of the WesNIS Enterprise Fund, Mr. Holpert of WJ Grain Company, John Costello of the Citizens' Network for Foreign Affairs, Iain Shuker of the World Bank and Richard Shriver of the CIME Endeavor Group all spoke about the scarcity of available financing in Ukraine and the importance of land reform and reducing rampant corruption in order to increase the level of investment in Ukraine.

Mr. Holpert said that it is important to know that "there are real people doing real business honestly in Ukraine and that not everyone has to surround himself with bodyguards." Mr. Shriver, noting that although Western investment in Ukraine is a tenth of what it should be, stated that in the last five years there has been a vast increase in the number of small businesses that have been created and that consumer spending is up, even in western Ukraine (the poorest part of Ukraine).

Ms. Jaresko summarized, and most panelists agreed, that "money goes where money grows." The Western press focuses on problems in Ukraine. The growing number of success stories also must be made known to attract greater investment.

The keynote speaker, Ambassador Bill

Taylor, coordinator of U.S. assistance to the NIS at the U.S. Department of State, began by saying that he was humbled to be in the room with such a variety of successful entrepreneurs and people associated with the food-processing sector in Ukraine – the fastest growing sector of Ukraine's economy due in large part to the efforts of the conference participants.

According to Ambassador Taylor the big question is: Will Ukraine's commitment to reform continue in light of recent political developments there? The United States is very concerned, and the U.S. government, along with many potential investors, will be evaluating what kinds of signals the Ukrainian government sends with regard to its future course, especially who is selected as the new prime minister, how the investigation of the murder of Heorhii Gongadze proceeds and what the International Monetary Fund decides in its dealings with the banking system of Ukraine.

One of the highlights of the day was the appearance and presentation of Sen. Richard Lugar (D-Ind.), who underscored the strategic importance of Ukraine and the value the United States places on having a viable strategic relationship with Ukraine.

"As a friend of Ukraine, I am concerned by the recent developments in Kyiv," he said. "Ukraine has made such important progress that we must all redouble our efforts to ensure that Ukraine does not lose ground during this time of political upheaval."

He gave Ukraine high marks for voluntarily dismantling its nuclear missiles and noted that Ukraine is making progress in the political arena, citing such things as the new Constitution, elections and interest in NATO and joint military exercises. The results in the economic sector are mixed, and the recent exit of Prime Minister Viktor Yushchenko is probably not a positive development, Sen. Lugar said, but he added that the United States must remain committed to assisting Ukraine in pursuing market economic reforms.

"Not only must Ukraine be prepared to make difficult choices and implement challenging economic policies, but the U.S. must be prepared to expand its role in assisting reform implementation," declared Sen. Lugar.

The last panel was devoted to the future of food systems activities and opportunities for the small producer/businessperson in Ukraine. Representing successful Ukrainian



Ambassador Kostyantyn Gryshchenko of Ukraine with Rep. Marcy Kaptur of Ohio.

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## FOCUS ON PHILATELY

by Peter Cybaniak, Roman Dubyniak and Inert Kuzych

# Postcards recall Ukrainian heroines of World War I

We are constantly amazed by the fascinating information that can be gleaned from examining postcards. Austria led the way by introducing postal cards (blank pieces of thin cardboard without a picture but with a pre-printed postage stamp design) in 1869. Picture postcards followed just a few years later. Their low price made them extremely popular, and they became the e-mail of their day.

Many of our best depictions of late 19th and early 20th century Ukrainian life come from postcards, particularly those mailed from the lands of western Ukraine (Halychyna), then part of the Austro-Hungarian Empire. These cards are not only valuable historical records of places, but also of people, and this month's article will describe three prominent Ukrainian women who took part in the first world war and who were eventually depicted on postcards.

The first two ladies are relatively well-known, for when the semi-military Sich Riflemen (Sichovi Striltsi) unit was formed in Lviv in March of 1913, these were two of the first female students to join in a special women's platoon. With the outbreak of the war in 1914 and the

formation of the Ukrainian Legion, there was suddenly a severe lack of Ukrainians with any military experience. Although it was forbidden in the Austrian army for women to fight as front line troops and to join a formation such as the Ukrainian Legion, these two girls volunteered and managed to join the legion using their own names. Their previous military experience undoubtedly contributed to their acceptance.

Other brave girls also managed to join the Ukrainian Legion, changing their Christian names to male equivalents. For example, Pavlyna Rys joined the Ukrainian Legion as Pavlo Rys. The Ukrainian Legion was the only formation in the Austro-Hungarian army where women – wearing the same clothes and undergoing the same hardships as their male counterpart – fought as regular troops in the front lines.

Shown in Figure 1 is a well-known portrait postcard of Olena Stepaniv (perhaps most famous for its Mona Lisa-like smile). Born in Vyshnivchyk (today in Khmelnytskyi Oblast) in 1892, she joined the legion at the outset of the war in 1914 and fought at the battle for



FIGURE 8

Makivka. Decorated for bravery, Ms. Stepaniv was promoted to second lieutenant, but then languished in a Russian POW camp in Tashkent for two years (1915-1917). She served on the legion's Supreme Military Board, which organized the audacious (and bloodless) takeover of Lviv from Austria on November 1, 1918. She next commanded a platoon of the Western Ukrainian National Republic's military force, the Ukrainian Galician Army (1918-1919).

During the 1920s Ms. Stepaniv completed a Ph.D. in history and geography at Vienna University and then taught at the Basilian Sisters Gymnasium in Lviv. Forbidden to teach by the Polish authorities in 1935, she participated in various community organizations including the

Ridna Shkola guidance department. During the 1939-1941 Soviet occupation she resumed teaching, and during 1944-1946 lectured at Lviv University. Her Ukrainian nationalistic outlook caused her to be arrested and incarcerated in a Mordovian labor camp from 1949 to 1956, where her health was seriously undermined. She died in Lviv in 1963.

We have been able to locate three other postcards that show Lt. Stepaniv in full-figure views. A somewhat formal photo in Figure 2 shows her wearing a sword; Figure 3 depicts her with her brother Ananii, also in the uniform of the Austro-Hungarian army; and Figure 4 presents her in a rather pensive pose, seated on a bench next to a battle-scarred

(Continued on page 22)



FIGURE 1



FIGURE 2



FIGURE 3



FIGURE 4



FIGURE 5



FIGURE 6



FIGURE 7



FIGURE 9



## THE PAPAL VISIT TO UKRAINE, JUNE 23-27, 2001

### *The arrival of Pope John Paul II "on the beloved soil of Ukraine"*

*Address by Pope John Paul II at the welcoming ceremony at Kyiv's Boryspil International Airport on Saturday, June 23.*

Mr. President, Distinguished Civil Authorities and Members of the Diplomatic Corps, Venerable Brother Bishops, Dear Brothers and Sisters:

I have long awaited this visit and have prayed fervently that it might take place. Finally, with deep joy, I have been able to kiss the beloved soil of Ukraine. I thank God for the gift which today He has given me.

History has recorded the names of two Roman pontiffs who, in the distant past, came this far: St. Clement I at the end of the first century and St. Martin I in the mid-seventh. They were deported to the Crimea, where they died as martyrs. Their present successor, however, comes to you in an atmosphere of festive welcome. He is eager to make this pilgrimage to the renowned Churches of Kyiv, the cradle of the Christian culture of the whole of Eastern Europe.

I come among you, dear citizens of Ukraine, as a friend of your noble nation. I come as a brother in the faith to embrace all the Christians who, amid the severest of tribulations, have persevered in their fidelity to Christ.

I come in love, to express to all the sons and daughters of this nation, to Ukrainians of every cultural and religious background, my esteem and my cordial friendship.

I greet you, Ukraine, brave and determined witness of adherence to the values of faith. How much you suffered in order to vindicate, in difficult times, the freedom to profess this faith!

I am reminded of the words of the Apostle St. Andrew, who according to tradition said that he saw the glory of God shining brightly on the hills of Kyiv. And this is what happened, centuries later, with the baptism of Prince Vladimir and his people.

But the apostle's vision does not concern only your past; its light shines also on the future of your country. With the eyes of my heart, in fact, I seem to see a new radiance spreading over this blessed land: the radiance that will spring from the renewed confirmation of the choice made in the distant year 988, when Christ was accepted by the Ukrainian nation as "the Way, and the Truth, and the Life" (Jn 14:6).

If today I have the joy of being here among you, I owe it to the invitation made to me by you, President Leonid Kuchma, and by all of you, my venerable brother bishops of the two traditions, Eastern and Western. I am most grateful to you for this kind gesture, which has enabled me to set foot for the first time as the successor of the Apostle Peter on the soil of this land.

My gratitude goes first of all to you, Mr. President, for your warm welcome and for the courteous words which you have just addressed to me also in the name of all your fellow citizens. Through you I wish to greet the whole Ukrainian people. I congratulate them on their re-won independence and give thanks to God for the fact that this took place without bloodshed. A wish for the future rises up in my heart: that the Ukrainian nation may continue on this road of peace, thanks to the harmonious contribution of the different ethnic, cultural and religious groups! Without peace, no shared and lasting prosperity is possible.



**Pope John Paul II and Ukraine's President Leonid Kuchma are surrounded by Ukrainian children in national costumes pontiff's arrival at Kyiv's Boryspil Airport on Saturday, June 23.**

My thanks go now to you, my venerable brother bishops of the Greek-Catholic Church and of the Latin Catholic Church. I have kept in my heart your repeated invitations to visit Ukraine, and I am happy that I am now able finally to do so. I am filled with joy and anticipation at the thought of the various opportunities which we shall have in the coming days to be united in prayer to Christ, our Lord. To the faithful of your communities go my affectionate greetings.

What an immense burden of suffering you have had to endure in years past! But now you are responding enthusiastically and re-organizing yourselves, seeking light and comfort from your glorious

gave his life for the salvation of the world.

In this spirit I extend a cordial greeting to the dear brother bishops, the monks and priests and all the faithful of the Orthodox Church, who form the majority of the citizens in this country. I recall with pleasure that down the course of history relations between the Church of Rome and the Church of Kyiv have known periods of light: as we remember these, we feel encouraged to hope for a future of ever greater understanding on the road to full communion.

Unfortunately, there have also been sad times, when the image of Christ's love has been obscured: bowing before

the diversity of your religious and cultural backgrounds, beloved people of Ukraine, there is one element that unites you: you share the same history and the hopes and disappointments which it has brought.

Down the centuries, the Ukrainian people has known harsh and exhausting trials. How can we fail to recall, remaining in the context of the century just ended, the scourge of the two world wars, the recurring famines, the disastrous natural calamities – extremely sad events that in their wake left millions dead? In particular, under the oppression of totalitarian regimes such as Communism and Nazism, the people risked losing its national, cultural and religious identity; it saw the destruction of the intellectual elite, the custodians of the nation's civil and religious heritage. Most recently, there was the radioactive accident at Chornobyl, with its tragic and pitiless consequences for the environment and the lives of so many human beings. But it was precisely at that moment that the definitive change for the better began. That apocalyptic event, which led your country to repudiate nuclear weapons, also brought your citizens to a vigorous re-awakening, inspiring them to set out on the road to a brave renewal.

It is difficult to explain as the result of merely human dynamics the epoch-making changes of the last two decades. But whatever the interpretation given, it is certain that from these experiences a new hope has been born. It is important not to disappoint the expectations which now fill the hearts of so many, especially among the young. With the contribution of everyone it is now urgently necessary to promote in the cities and villages of Ukraine the blossoming of a new, authentic humanism. This is the dream that your great poet Taras Shevchenko expressed in the famous verse: "... enemies will be no more, but there will be the child, there will be the

***I have long awaited this visit and have prayed fervently that it might take place. Finally, with deep joy, I have been able to kiss the beloved soil of Ukraine. I thank God for the gift which today He has given me.***

past. Your intention is to continue courageously in your resolve to spread the Gospel, the light of truth and love for every human being. Do not lose heart! This is an undertaking that honors you, and the Lord will certainly not fail to grant you the grace to bring it to completion.

As a pilgrim of peace and brotherhood, I am sure that I shall be welcomed with friendship also by those who, although they are not Catholics, have hearts open to dialogue and cooperation. I wish to assure them that I have not come here with the intention of proselytizing, but to bear witness to Christ together with all Christians of every Church and ecclesial community, and to invite all the sons and daughters of this noble land to turn their eyes to him who

our one Lord, let us recognize our faults. As we ask forgiveness for the errors committed in both the distant and recent past, let us in turn offer forgiveness for the wrongs endured. The most fervent wish that rises from my heart is that the errors of times past will not be repeated in the future. May their memory not be a hindrance on the way to mutual knowledge, the source of brotherhood and cooperation.

The world is rapidly changing: what was unthinkable yesterday is within our reach today. Christ exhorts us all to renew in our hearts feelings of brotherly love. If we rely on love, it is possible – with God's help – to transform the world.

Finally, my greetings extend to all the other citizens of Ukraine. Notwithstanding

(Continued on page 10)



## THE PAPAL VISIT TO UKRAINE, JUNE 23-27, 2001

### Meeting with Ukraine's leaders: "I come to you as a pilgrim of peace"

*Text of the pontiff's address on June 23 at the Mariinskyi Palace during a meeting with the worlds of politics, culture, science and business.*

Mr. President, Honorable Representatives of the Government and Parliament, Distinguished Authorities, Ladies and Gentlemen:

I offer respectful and cordial greetings to one and all. With great pleasure I accepted your invitation, Mr. President, to visit your noble country, a cradle of Christian civilization and a homeland where people of different nationalities and religions live together in peace. I rejoice that I now find myself on Ukrainian soil. I consider it a great honor to meet at last the people of a nation which, in these difficult years of transition, has succeeded in ensuring conditions of peace and tranquillity for its inhabitants. I thank you most cordially for your kind reception and your courteous words of welcome.

With great esteem I greet the deputies and the members of the government, the authorities of every rank, the representatives of the people, the diplomatic corps, the men and women of culture, of the sciences, and all the vital forces which contribute to the welfare of the nation. I embrace in sincere friendship the Ukrainian people, the majority of whom are Christian, as is evident from your culture, your native traditions, the numerous churches dotting the landscape, as well as the countless works of art found everywhere in your country. I greet a land which has known suffering and oppression, while preserving a love of freedom which no one has ever managed to repress.

I have come among you as a pilgrim of peace, impelled solely by the desire to testify that Christ is "the Way, and the Truth, and the Life" (NJ 14:6). I have come to pay homage to the shrines of your history and to join you in imploring God's protection upon your future.

With joy I greet you, splendid city of Kyiv, lying midway along the river Dnieper, cradle of the ancient Slavs and of Ukrainian culture, so deeply imbued with Christian values. On the soil of your land, a crossroads between Western and Eastern Europe, the two great Christian traditions, Eastern and Latin, met and were given a favorable welcome. Over the centuries, there have been tensions between them, resulting in conflicts harmful to both sides. But today there is a growing openness to mutual forgiveness. There is a need to overcome barriers and mistrust, in order to join in building a country of harmony and peace, drawing, as in the past, from the wellsprings of your shared Christian faith.

Yes, dear Ukrainians! It is Christianity that has inspired the greatest figures of your culture and art, and richly nourished the moral, spiritual and social roots of your country. I gladly recall here the words of your fellow countryman, the philosopher Hrigorij Skovoroda: "Everything passes away, but love remains after all else is gone. Everything passes away, save God and love." Only someone profoundly imbued with the Christian spirit was capable of such an insight. In his words we hear an echo of the First Letter of John: "God is love, and he who abides in love abides in God, and God abides in him" (4:16).

Throughout Europe the word of the Gospel took deep root and in the course of the centuries brought forth wonderful fruits of civilization, learning and holiness. Tragically, the choices made by the peoples of the continent have not always been consistent with the values of their respec-

tive Christian traditions, and history has thus been marked by painful episodes of oppression, destruction and sorrow.

The older among you remember with nostalgia the time when Ukraine was independent. After this fairly short time came the terrible years of the Soviet dictatorship and the dreadful famine at the beginning of the 1930s, when Ukraine, "the breadbasket of Europe," was no longer able to feed its own children, who died by the millions. And how can we forget the host of your fellow citizens who perished during the war of 1941 to 1945 against the Nazi invasion? Unfortunately, liberation from Nazism did not also mean liberation from the communist regime, which continued to trample on the most elementary human rights, deporting defenseless citizens, imprisoning dissidents, persecuting believers, and even attempting to erase the very idea of freedom and independence from the consciousness of the Ukrainian people. Happily, the great turning-point of 1989 finally permitted Ukraine to regain her freedom and full sovereignty.

Your people attained that greatly desired goal peacefully and without bloodshed, and they are now firmly committed to a courageous program of social and spiritual reconstruction. The international community cannot fail to admire the success which you have had in consolidating peace and in resolving regional tensions with due consideration for local differences.

I, too, encourage you to persevere in your efforts to overcome whatever difficulties remain and to guarantee full respect for the rights of national and religious minorities. A policy of wise tolerance will surely win respect and goodwill for the Ukrainian people and ensure you a particular place in the family of European peoples.

As shepherd of the Catholic Church, I sincerely appreciate the fact that the Preamble to the Constitution of Ukraine reminds citizens of their "responsibility before God." Surely this was the viewpoint of your own Hrigorij Skovoroda, when he encouraged his contemporaries always to make every effort to "understand man," seeking paths which would enable humanity to emerge definitively from the dead end of intransigence and hatred.

The values of the Gospel, which are part of your national identity, will help you to build a modern, tolerant, open and fraternal society, in which individuals can make their own specific contribution to the common good, while at the same time finding the support they need to develop as fully as possible their own talents.

Here I appeal especially to the young people: as they follow in the steps of those who sacrificed their lives for lofty human, civic and religious ideals, may they preserve unchanged this heritage of civilization.

"Do not allow the powerful to destroy mankind," wrote Volodymyr Monomakh (+ 1125) in his book "Instruction to My Children." These words remain as valid today as when they were first written.

In the 20th century, the totalitarian regimes destroyed whole generations, by undermining three pillars of any authentically human civilization: recognition of God's authority, from which come binding moral rules of life (cf. Ex 20:1-18); respect for the dignity of the human person, created in the image and likeness of God (cf. Gn 1:26-27); and the duty to exercise power as a means of serving every member of society without exception, beginning with the weakest and the most vulnerable.

Denial of God did not make man any more free. Rather, it exposed him to vari-



AP/Gabriel Bouys/Pool

**Pope John Paul II prays on Sunday, June 24, in Bykivnia, in the forest near Kyiv where 100,000 Ukrainians were killed during Stalin's Great Terror.**

ous forms of slavery and debased the vocation of political power to the level of brutal and oppressive force.

6. Men and women of politics! Do not forget this earnest lesson of history! Your task is to serve the people and to ensure peace and equal rights for all. Resist the temptation to exploit power for personal or group interests. Always be concerned for the needs of the poor, and work in all legitimate ways to ensure that every individual is guaranteed access to a just degree of prosperity.

Men and women of culture! You are heirs to a great history. I am thinking in particular of the Orthodox archbishop of Kyiv, Metropolitan Peter Mohyla, who in the 17th century founded the Academy of Kyiv which is still remembered as a beacon of humanistic and Christian culture. It is your responsibility to apply a critical and creative intelligence in every sphere of knowledge, by linking the cultural heritage of the past to the challenges posed by modernity, in such a way as to contribute to authentic human progress under the banner of the civilization of love. In this context I express the sincere desire that the teaching of theology would receive appropriate recognition also from the civil authorities.

And in a special way for you, men and women engaged in scientific research, may the fearful social, economic and ecological catastrophe of Chernobyl serve as a permanent warning! The potential of technol-

ogy must be wedded to unchanging ethical values, if the respect due to man and his inalienable dignity is to be guaranteed.

Men and women of business and finance in the new Ukraine! The future of your nation depends also on you. Your courageous contribution, inspired always by the values of competence and honesty, will help to relaunch the national economy. This, in turn, will restore confidence to all those who are tempted to leave the country in order to seek employment elsewhere. In your activities always keep in mind the general good and the just rights of all. See the human person and not profit as the goal of each economy so that human dignity will be respected. Always act legally, which is a guarantee of fairness.

Distinguished authorities, ladies and gentlemen! Humanity has entered the third millennium, and new prospects are appearing on the horizon. A global process of development is taking place, marked by rapid and radical changes. Everyone is called to make his own contribution in a spirit of courage and confidence. The Catholic Church stands at the side of all people of good will and supports their efforts in the service of the common good.

For my part, I will continue to accompany you with my prayers, asking God to watch over you and your families, your undertakings and the aspirations of the whole Ukrainian people. Upon all of you I invoke the abundant blessings of Almighty God.

## THE PAPAL VISIT TO UKRAINE, JUNE 23-27, 2001

### Pope concludes...

(Continued from page 1)

they liked this Pole who had done so much to bring about the fall of the Soviet system that had ruled them for so long.

It can safely be said that those who were unsure or indifferent developed respect for the pontiff, even if of a begrudging sort, and those who already admired him came to love him more.

The visit, which lasted from June 23, when Pope John Paul II arrives at Boryspil Airport under sunny skies not long after noontime, and ended on June 27 at Lviv Airport when he boarded a Ukrainian airliner for Ciampino Airport, in Rome as yet another thundercloud gathered over Lviv's skies, had a rhythm much like Wagner's "Die Walküre" – a slow steady climb to a soaring crescendo – but one that did not become fully perceptible until the pope was in Lviv.

It was a beat that began with a slow, ponderous and even dark rhythm in Kyiv, where law enforcement officials discouraged residents and visitors from crowding the streets and balconies to view the already legendary holy father and his renowned popemobile amid rumors of terrorist plots; where leaders of the Russian Orthodox Church and its UOC-MP affiliate had organized mass demonstrations and continued to shrilly condemn the visit with outlandish insinuations of his evil intentions to steal their faithful and destroy their Church in Ukraine. In many ways such manifestations overshadowed the moves and words of the holy father in the first few days. Some even accused the pope of being the Anti-Christ.

Attendance was low at the two divine liturgies offered during Pope John Paul II's stay in Kyiv because, not only was the weather threatening, but people were put off by the tight security and a belief that more of the same would make it difficult to get to the Chaika Aerodrome. The distance to the aerodrome, located

### The arrival...

(Continued from page 8)

mother, there will be people on the earth!"

I embrace you all, beloved Ukrainians, from Donetsk to Lviv, from Kharkiv to Odesa and to Symferopol! In the very name Ukraine there is a reminder of the greatness of your country which, with its history, bears witness to its unique vocation as the frontier and gate between East and West. Down the centuries this country has been the privileged crossroads of different cultures, the meeting place of the spiritual treasures of East and West.

Ukraine has a clearly European vocation, emphasized also by the Christian roots of your culture. My hope is that these roots will strengthen your national unity, bringing the life-blood of authentic and shared values to the reforms now under way. May this land continue in its noble mission, with the pride expressed by the poet just quoted when he wrote: "Nowhere in the world is there another Ukraine, nowhere is there another Dnipro." You who live in this Land, do not forget this!

These are the thoughts that fill my heart as I take my first steps on this visit, eagerly awaited and today happily begun. God bless you, dear people of Ukraine, and may He always protect your beloved homeland!

eight miles from the city center, also did not help.

There were bright spots, however – first and foremost at the meeting of the Ukrainian Council of Churches and Religious Organizations, where the holy father was quite unexpectedly greeted with hugs and kisses by the leaders of two of three Orthodox confessions in Ukraine, not once but twice. Warm words by the chief rabbi of Kyiv and Ukraine and the head mufti of the Crimean Tatars gave further reason to believe that not all of Ukraine's many religions were against the pope and his journey to Ukraine.

Pope John Paul II won over many Kyivans with assertions that he recognizes the ancient city as the "cradle of Eastern Christianity," a statement he used during several appearances and one repeated by his press secretary during a meeting with journalists.

He also gave Ukrainian Greek-Catholics great pleasure by stopping at St. Nicholas Church, their tiny church located at the site of the Askold's Tomb shrine in Kyiv. There the pontiff prayed to the Our Lady of Zarvanytsia, whose icon had been brought to Kyiv from the tiny village in western Ukraine especially at the pope's request. A cloudburst greeted the holy father as he drove onto the church grounds, but, as if on cue, the rain suddenly stopped when he entered the chapel-like structure. As he exited, the sun broke through the clouds leading, not surprisingly, to assertions by some of those present that the miracle-giving icon had done it once again.

The rhythm of the visit markedly quickened and took on a soaring element when the pope's Ukrainian airliner touched down in Lviv. There the mood of Pope John Paul II, who had acted soberly and with restraint during the first part of his trip, lightened considerably.

He was greeted by hundreds of thousands of enthusiastic supporters and well-wishers as his entourage and his popemobile wound through the narrow, cobblestone streets of this medieval town. It gathered more momentum during the first mass, celebrated in Polish in the Latin Rite and largely attended by Poles from across the border – more than 100,000 of whom had crossed the border on the previous day.

The trip began to reach its climax that afternoon at a youth rally attended by a crowd estimated at 250,000 to 500,000 mostly young people. As what seemed like a never ending downpour continued to drench and chill the crowd, the holy father interrupted his homily and spontaneously broke into song. For more than a minute, with an unusually sure and steady voice, he sang several stanzas of a Polish folk song calling for the rain to stop. The solo caused squeals of delight and laughter, and raised the spirits of the drenched multitudes.

The ultimate crescendo, however, occurred the next day, when between 1 million and 1.5 million people descended on the Lviv Hippodrome for the Ukrainian Greek-Catholic liturgy and the beatification of 27 martyrs of the faith and the foundress of a religious order.

Jeffrey Wills, spokesperson for the UGCC press service, called it "the largest gathering of people in history for a Byzantine liturgy." Father Borys Gudziak, rector of the Lviv Theological Institute, referring to the Byzantine tradition in which everybody takes part in singing the liturgy, called it the "largest choir ever assembled."



Pope John Paul II greets the President Leonid Kuchma of Ukraine after a liturgy at the Lviv Hippodrome on Wednesday, June 27. With them is Cardinal and Archbishop Major Lubomyr Husar of the Ukrainian Greek-Catholic Church.



Pope John Paul II listens to Yaakov Dov Bleich, chief rabbi of Kyiv and Ukraine, upon his arrival at Babyn Yar, a ravine where nearly 200,000 Jews and others were gunned down by the Nazis and buried in mass graves during World War II. The pontiff visited the site, located in Kyiv, on Monday, June 25.

## THE PAPAL VISIT TO UKRAINE, JUNE 23-27, 2001

# Biographies of Ukraine's newly beatified martyrs and servants of God

*Materials for the Beatification of 28 martyrs and servants of God during the Byzantine-rite Ukrainian divine liturgy on Wednesday, June 27, in Lviv.*

by **Father Borys Gudziak, Ph.D.**

### HOLINESS IN LIFE

Pope John Paul II's solemn proclamation of the new martyrs and faithful servants of God of the Ukrainian Greek-Catholic Church as blessed is another divine manifestation to our people. During more than 1,000 years of salvation history on our land, Ukrainian Christians have rejoiced in various signs of God's presence. The Word has become incarnate among us has been changed into visible sacraments: the healing water of baptism, the oil of the Holy Spirit, the bread and wine of the Lord's paschal feast. They lead us to the divine life. "God is with us!"

He has built His house here. Great Church councils throughout the ages and quiet little chapels speak to us. The warm and hospitable face of the Lord looks into our souls from childhood. His image is embroidered on our decorative cloths at home. The feasts of the liturgical year sanctify our time, invite us to overcome our lack of faith and our doubts, and to feel that we live in the age of the Kingdom of God.

We receive this mercy of the Lord through the blessing of hierarchs and priests, on whose heads we can still feel the warm hands of the priests and martyrs Hryhorii, Theodore, Josaphat, Nykyta, Hryhorii, Mykola, Semeon, Ivan and Vasyl. We celebrate together with monks and nuns who still today remember the sanctifying righteousness of Sister Josaphata and the "aristocracy of spirit" of priest and martyr Klymentii. They remember these fathers and sisters of their communities – kind, welcoming and, at the same time, brave and constant in the faith. We rejoice with Neonila Lysko, who can still today tell us about the eyes of her good husband, full of troubles: Neonila who for such a short time was comforted by his close presence ... but his glory will last. Together with Father Emilian Kovch's children, who are with us, we pass on his testament of love of neighbor and love of enemy.

From now on from our midst, for us and for the world, the universal Church raises them up as examples of holiness, as heavenly friends of the Lord, humble figures of mortal human beings. Yesterday they lived among us or among our parents in our cities and villages, bravely fought with the greatest tyrants of human history, against wrongs and injustices done to their brothers and sisters. They also struggled with their own imperfections and with the simple worries of daily life. Their presence here was and now is, incredibly, still felt.

They walked our streets and rode on our roads, sat on our episcopal thrones and in our confessionals. They gave lectures at solemn conferences and reports from their professorial chairs, and studied in our Theological Academy and seminaries. They probably did not think that the terrible trial of martyrdom and its everlasting crown was waiting for them. They wore priestly vestments and the habits of our religious communities and heard stirring words from their spiritual directors about self-giving and self-dedication, which we often hear but receive as something everyday, as an abstraction, something unreal and far away in time and space.

Now their figures are strangely close, visible. Through them holiness itself is closer. They bring heaven closer to us – sometimes so unattainable – heaven, where they have gloriously found their place at the hand of the Almighty Father and Our Creator. And the land on which they walked only yesterday has itself become holier, receiving their hot blood and tortured bodies. Walking on this same earth we feel the grandeur of this holiness and the depth of this drama which they lived through and to which the Lord can call you and me.

Finally, we were all called long ago-called to love our neighbor, forgive our enemies, feed the hungry, tend to the wounded, comfort the weary, give hope to the hopeless and die to self in order to live for others. Today on our earth and in our Ukraine there is no lack of opportunities to dedicate yourself to God.

Through these blessed and martyrs, whom we are honoring today, the Lord has shown us that for us mere mortals, who are neighbors, fellow workers or students, relatives and family members or just friends, for us such accomplishments are possible. God reveals Himself always and everywhere: in the quiet of a monastic cell and in an inspiring sermon in church, among the Siberian snows and in the burning oven of Majdanek, in the joy of motherhood and in the cries of an orphaned child ...

Will we be able here and now, and then tomorrow and

elsewhere, to respond to this appearance of our Lord? Are we ready to give witness to Christ in everyday life or, God forbid, in the face of mortal danger? We hope in the Lord that this is so. And our first step in this direction is our joyful celebration of these abundant blessings which have come to us through the solemn glorification of the new martyrs and faithful servants of God. Let us be glad with them and with certainty follow in their footsteps!

*Father Borys Gudziak Ph.D. is rector of the Lviv Theological Academy and director of the Institute of Church History.*

### CHURCH OF THE MARTYRS

*Following are biographical materials prepared by the Ukrainian Greek-Catholic Church. The information is organized in chronological order.*

#### Sanctifying righteousness

Sister Josaphata (Michaelina) Hordashevskaya was born in Lviv on November 20, 1869. At the age of 18, influenced by the retreats of the Basilian Fathers, she felt the call to consecrate her life to God. Together with Father Kyryl Seletskyi, pastor in Zhuzhel, and Father Yermia Lomnytskyi OSBM, she established a new congregation, the Sisters Servants of Mary Immaculate, called to an active apostolate among the people. Today the Sisters Servants is the biggest female religious community in the Ukrainian Greek-Catholic Church.

Sister Josaphata's holiness showed itself in her total dedication to her calling, in constantly embodying in her life Christ's command to love God and neighbor and in humbly bearing all her difficulties and sufferings. She died on April 7, 1919, after a long and severe illness, prophesying the day of her death, which she accepted consciously, with prayer on her lips.

"She showed her love for her people through her heart-felt desire to lift them up morally and spiritually: she taught children, youth and women, served the sick, visited the poor and needy, taught liturgical chant and looked after the church's beauty."

– *From the testimony of Sister Filomena Yuskiv.*

#### Apostle of unity

Priest and martyr Father Leonid Feodorov was born to a Russian Orthodox family on November 4, 1879, in St. Petersburg, Russia. In 1902, he left his studies at the Petersburg Spiritual Academy and went abroad. In Rome he converted to Catholicism. He studied in Anagni, Rome and Friburg. Contact with Metropolitan Andrey Sheptytsky had a great influence on Father Leonid's spiritual development. On March 25, 1911, he was ordained a Greek-Catholic priest. In 1913 he became a monk of the Studite order in Bosnia.

After his return to tsarist Russia, in connection with the beginning of World War One he was exiled to Tobolsk, Siberia because he was a Catholic. In 1917 he was released and appointed head of the Russian Greek-Catholic Church, with the title of exarch. His second imprisonment came in 1923, now by the Bolsheviks, for 10 years. From 1926 to 1929 he served his term in Solovky and later in exile in Pinieza, Kotlas and Viatka. He died as a martyr for the faith and Church unity on March 7, 1935.

"We expect that the exarch is on the road to glorification through beatification. Of course, it is much too early to talk about this, but all of us were strongly impressed by his holiness, strengthened by the crown of martyrdom and death; this certainly supports our expectations. On the other hand, as a Russian Catholic, as exarch, as someone who died at the hands of the Bolsheviks, it seems to us that he will be right in the center of attention of the entire Church."

– *From Metropolitan Andrey Sheptytsky's letter to Prince P. Volkonski of May 4, 1935.*

### BLOODY UNIFICATION

Stalin's attack on the Ukrainian Greek-Catholic Church (UGCC) began immediately after the first occupation of western Ukraine in September 1939. This occupation was in accordance with the Soviet-Nazi Molotov-Ribbentrop Pact and lasted until June 1941. In this period all UGCC property was confiscated, and schools and hospitals were nationalized. Church publications and religious organizations were forbidden, religious educational institutions

and presses were closed, the activities of religious congregations were limited, brutal atheist propaganda and mass terror, and the deportation of a peaceful population began.

"It is absolutely clear that under the Bolsheviks we all felt destined for death; they did not conceal their intention to destroy, to strangle Christianity, to erase its smallest traces."

– *From Metropolitan Andrey Sheptytsky's letter to the nuncio, Rotti, of August 30, 1941.*

#### Patron of students

Priest and martyr Father Mykola Konrad was born on May 16, 1876 in the village of Strusiv, Ternopil District. He finished his philosophical and theological studies in Rome, where he defended his doctoral dissertation. In 1899, he was ordained to the priesthood. He taught in a high school in Berezhany and Terebovlia. In 1929 in Lviv he founded Obnova (Renewal), the first Ukrainian association of Catholic students.

In 1930 Metropolitan Andrey Sheptytsky invited him to teach at the Lviv Theological Academy and later appointed him to be a parish priest in the village of Stradch, near Yaniv. There, as in previous years, he showed his great diligence and responsibility, fulfilling his pastoral duties, in particular, spiritual guidance for youth. Returning from visiting a sick woman, who had requested the sacrament of reconciliation, he died tragically as a martyr for the faith at the hands of the NKVD on June 26, 1941, near Stradch.

"Doctor Konrad, a professor at the academy, my catechist ... O, he was a distinguished person. An ideal man. He was very involved with youth; he had a heart for youth – and for his people. He wanted us to be patriots, to be good and aware students. That was Father Konrad..."

– *From an interview with Father Mykola Markevych.*

#### Sacrificial cantor

Martyr Volodymyr Pryma was born on July 17, 1906, in the village of Stradch, Yavoriv District. After graduating from a school for cantors he became the cantor and choir director in the local church. He took active part in the life of his parish. Always and in everything he respected human dignity and built his life on the principles of the gospel. On June 26, 1941, agents of the NKVD mercilessly tortured and murdered him along with Father Mykola Konrad.

(Continued on page 12)

## The Beatified

Sister Josaphata (Michaelina) Hordashevskaya  
 Father Leonid Feodorov  
 Father Mykola Konrad  
 Volodymyr Pryma  
 Father Andrii Ischak  
 Father Severian Baranyk  
 Father Yakym Senkivskyi  
 Father Zenovii Kovalyk  
 Father Emilian Kovch  
 Sister Tarsyia Matskiv  
 Father Vitalii Bairak  
 Father Roman Lysko  
 Bishop Hryhorii Khomyshyn  
 Bishop Theodore Romzha  
 Bishop Josaphat Kotsylovsky  
 Bishop Mykyta Budka  
 Bishop Hryhorii Lakota  
 Archimandrite Klymentii Sheptytsky  
 Father Mykola Tsehelskyi  
 Father Ivan Zietyk  
 Sister Olimpia Olha Bida  
 Sister Lavrentia Herasymiv  
 Father Petro Verhun  
 Father Oleksii Zarytskyi  
 Bishop Mykola Charnetskyi  
 Bishop Semeon Lukach  
 Bishop Ivan Sleziuk  
 Bishop Vasyl Velychkovsky



## THE PAPAL VISIT TO UKRAINE, JUNE 23-27, 2001

### Biographies of Ukraine's...

(Continued from page 11)

"Father Konrad went with the holy sacraments to fulfill his sacred obligation, hearing a woman's confession in the neighboring village. He felt he had to go, though he was stopped. I know that they stopped him and said: 'Father, don't go. Look what's happening: the war has started, anything could happen.' He said that this was his sacred duty and he had to go. He got dressed and left together with Volodymyr Pryima, the cantor. They didn't come back. After a week they were found there, murdered. People thought something was wrong. So they went to look for them and they found them there. It was awful. The cantor's wife had two children. One was three, the other was four. Mama told me how when they were found everyone was overcome by what they saw. The cantor was especially cut up, his chest stabbed with a bayonet many times."

— From an interview with Yuriy Skavronskyi.

#### Professor and pastor

Priest and martyr Father Andrii Ischak was born on September 20, 1887, in Mykolaiv, in the Lviv District. He finished his theological studies at the universities in Lviv and Innsbruck (Austria). In 1914 he received his Ph.D. in theology and was ordained. Beginning in 1928 he taught dogmatic theology and canon law at the Lviv Theological Academy.

He was able to combine his professorial duties with his pastoral work in the village of Sykhiv near Lviv, where he met his death. Even under the threat of great danger he did not leave his parishioners without spiritual guidance. He was faithful to the end. On June 26, 1941, he died a martyr for the faith at the hands of soldiers of the retreating Soviet army.

"As the war began, the priest was taken at Persenkivka, the neighboring station. Sometime in the afternoon they took him, detained him until the evening, then they let him go. My dad, because they knew each other well, told him: 'Father, when they let you go, I would advise you to hide for a few days.' Because it was already clear that the Germans were coming and the Bolsheviks would be fleeing. 'Hide yourself and we'll survive.' But the priest said: 'Ivan, the shepherd doesn't abandon his flock. And I can't leave my parishioners and conceal myself.' In two days the military came and took him from his home. It was overgrown there with bushes, some distance from the parish, maybe a half-kilometer. They brought him there and killed him. They shot him in the stomach, and it looked like they also stabbed him with a knife."

— From the testimony of Ivan Kulchytskyi.

#### Benevolent prior

Priest and martyr Father Severian Baranyk was born on July 18, 1889, place of birth unknown. On September 24, 1904, he entered the monastery of the Basilian Fathers in Krekhiv. He was ordained to the priesthood on February 14, 1915. In 1932 he became the hegumen (prior) of the monastery in Drohobych. In life he was noted for his special kindnesses to youth and orphans. He inspired all with his joy and was famous for his preaching.

On June 26, 1941, the NKVD arrested him. They

brought him to a prison in Drohobych, after which he was never seen alive again. His body, mutilated by tortures, was found among other dead prisoners. He died a martyr for the faith at the end of June 1941.

"Behind the prison I saw a big hole which had been covered up, filled with sand. When the Bolsheviks retreated the Germans came and people rushed to the prison to find their relatives. The Germans allowed people into the area of the prison in small groups to claim their murdered relatives, but most people stood by the gates. I was a little boy and didn't see anything from the gates, so I went to the side and climbed a tree. There was a terrible stink ... I saw how the Germans sent people to uncover the hole which was filled with sand. The hole was new, because the people uncovered it with their hands. They dragged out the murdered bodies. There was a little covering near the hole, and under it I saw the dead body of Father Severian Baranyk, Basilian, with visible marks of his prison tortures; his body had unnaturally swelled, black, his face terrible. Dad later said that on his chest the sign of the cross had been slashed."

— From the testimony of Yosyf Lastoviak.

#### Loving monk

Priest and martyr Father Yakym Senkivskyi was born on May 2, 1896, in the village of Hayi Velyki, Ternopil District. After completing his theological studies in Lviv, he was ordained as a priest on December 4, 1921. He received a Ph.D. in theology in Innsbruck (Austria). In 1923 he became a novice in the Basilian order in Krekhiv. After professing his first vows he was assigned to serve in the village of Krasnopuscha, and later in the village of Lavriv, in the area of Starosambir. From 1931 to 1938 at St. Onufry monastery in Lviv he was chaplain of the Marian Society, he ministered to children and youth and organized a Eucharistic Society. In 1939, he was appointed proto-hegumen (abbot) at the monastery in Drohobych.

He was arrested by the Bolsheviks on June 26, 1941. According to the testimony of various prisoners, he was boiled to death in a cauldron in the Drohobych prison on June 29. Because of his righteous life the faithful held him up as a model of service to Church and nation. He died a martyr for the faith.

"From the first days of his time in Drohobych he became the favorite of the whole town. He gained the affection of the population with his remarkable talent, his ability to speak to the scholar and the laborer, young and old, and even to the little child. He was always polite and with a warm smile on his face. In your soul you felt that this person had no malice, and in addition to the impression of humility and dignity, a true servant of Christ was evident."

— From the memories of Father Orest Kupranets.

#### Fearless preacher

Priest and martyr Father Zenovii Kovalyk was born on August 18, 1903, in the village of Ivakhiv near Ternopil. He entered the Congregation of the Redemptorists and on August 28, 1926, he made his religious vows. He received his philosophical and theological education in Belgium. He returned to Ukraine and on September 4, 1937, was ordained to the priesthood. He served as a missionary in Volyn.

On December 20, 1940, he was arrested in church

while giving a homily. After terrible tortures he was murdered by the Communists in a mock crucifixion against a wall in a prison on Zamarstynivska Street, in Lviv in June 1941. He died a martyr for the faith.

"[His] sermons made an incredible impression on the listeners. But in the prevailing system of denunciations and terror this was very dangerous for a preacher. So I often tried to convince Father Kovalyk ... that he needed to be more careful about the content of his sermons, that he shouldn't provoke the Bolsheviks, because here was a question of his own safety. But it was all in vain. Father Kovalyk only had one answer: 'If that is God's will, I will gladly accept death, but as a preacher I will never act against my conscience.'"

— From the memories of Yaroslav Levvitskyi.

#### A NEW ORDER

The beginning of the Nazi-Soviet war on June 22, 1941, for many western Ukrainians meant, first of all, the liquidation of the hated Bolshevik domination and led to unfulfilled expectations for the revival of religious freedom and the achievement of their national aspirations. However, it was soon apparent that changing one bloody regime for another would not change the essence of totalitarianism.

"... The terror is growing. During the last two months in Lviv more than 40,000 Jews were murdered. The authorities conducted searches in the church, in my residence and in parts of the monastery ... Two monks were imprisoned, and perhaps there will be attempts to create some 'show trials.' The arrests continue. This is a regime of raving madmen."

— From a letter of Metropolitan Andrey Sheptytsky to Cardinal Tisserand of December 28, 1942.

#### Rescuer of the doomed

Priest and martyr Father Emilian Kovch was born on August 20, 1884, in Kosmach near Kosiv. After graduating from the College of Ss. Sergius and Bacchus in Rome, he was ordained to the priesthood in 1911. In 1919 he became field chaplain for the Ukrainian Galician Army. After the war and until his imprisonment he conducted his priestly ministry in Przemyśl (Peremyshl), at the same time tending to his parishioners' social and cultural life. He helped the poor and orphans, though he had six children of his own.

During World War II he bravely carried out his priestly duties, preaching love to people of all nationalities and rescuing Jews from destruction. He was arrested by the Gestapo on December 30, 1942. He displayed heroic bravery in the concentration camp, protecting the prisoners sentenced to death from falling into despair. He was burned to death in the ovens of the Majdanek Nazi death camp on March 25, 1944. He was recognized as a "Righteous Ukrainian" by the Jewish Council of Ukraine on September 9, 1999.

"I understand that you are trying to free me. But I am asking you not to do anything. Yesterday they killed 50 persons here. If I were not here, who would help them to endure these sufferings? I thank God for His kindness to me. Except heaven this is the only place I would like to be. Here we are all equal: Poles, Jews, Ukrainians, Russians, Latvians and Estonians. I am the only priest here. I couldn't even imagine what would happen here without me. Here I see God, Who is the same for everybody, regardless of religious distinctions which exist among us. Maybe our Churches are different, but they are all ruled by the same all-powerful God. When I am celebrating the Holy Mass, everyone prays ... Don't worry and don't despair about my fate. Instead of this, rejoice with me. Pray for those who created this concentration camp and this system. They are the only ones who need prayers... May God have mercy on them..."

— From Father Emilian Kovch's letters written in the concentration camp to relatives.

NEXT WEEK: More biographies of the beatified martyrs.

Source: The official website of the papal visit to Ukraine, [www.papalvisit.org.ua](http://www.papalvisit.org.ua). Oleh Turii, candidate of historical studies and acting director of the Institute of Church History at the Lviv Theological Academy, prepared this text on the basis of materials of the Postulation Center for the Beatification and Canonization of Saints of the UGCC and the archives of the Institute of Church History at the LTA.



Three of the beatified martyrs (from left): Fathers Severian Baranyk, Yakym Senkivskyi and Zenovii Kovalyk. (Photos reproduced from "Martyrology of the Ukrainian Churches," Volume II, The Ukrainian Catholic Church, compiled and edited by Osyp Zinkewych and the Rev. Taras Lonchyna, Smoloskyp Publishers, 1985).

## THE PAPAL VISIT TO UKRAINE, JUNE 23-27, 2001

### At Kyiv mass: a recognition of the "cradle of the Christian faith"

*Text of papal address during the Latin-rite holy mass at Kyiv's Chaika Airport on Sunday, June 24.*

"The Lord called me from the womb, from the body of my mother He mentioned my name" (Is 49:1).

Today we celebrate the birth of St. John the Baptist. The words of the Prophet Isaiah are well-suited to describe this great biblical figure who stands between the Old and the New Testaments. In the long line of Israel's prophets and just men and women, John "the Baptizer" was placed by God's providence immediately before the Messiah, in order to prepare the Lord's way by his preaching and by the witness of his life ...

Dear brothers and sisters! John the Baptist was the messenger, the forerunner: he was sent to prepare the way for Christ. How does the figure of St. John the Baptist speak to us here, in Kyiv, at the beginning of this pilgrimage in your country? Is it not in some way providential that this figure speaks to us precisely here in Kyiv?

This is the place of the Baptism of Rus'. From Kyiv there began that flowering of Christian life which the Gospel first brought forth in the land of the ancient Rus', then in the lands of Eastern Europe and, later, beyond the Urals, in the lands of Asia. In a certain sense, then, Kyiv itself played the role of a "precursor of the Lord" among the many peoples who would receive the proclamation of the Gospel from here.

St. Volodymyr and the inhabitants of Rus' were baptized by missionaries sent from Constantinople, the greatest center of Christianity in the East. Thus the newborn Church entered the sphere of the exceedingly rich patrimony of faith and culture of the Byzantine Church. This was at the end of the first millennium. While living according to two different traditions, the Church of Constantinople and the Church of Rome were still in full communion. As I wrote in my Apostolic Letter "Euntes in Mundum": "We ought to thank the Lord together for this fact, which today represents a good omen and a hope. God willed that Mother Church, visibly united, should welcome into her bosom, already rich with nations and peoples, and at a moment of missionary expansion both in the West and in the East, this her new daughter on the banks of the Dnipro" (No. 4). ...

The Baptism which took place here, in Kyiv, inaugurated the thousand-year history of Christianity in the lands of today's Ukraine and in the whole region. Today, having the grace of coming to this historic place, my thoughts go back through the more than 10 centuries in which the gift of that first Baptism has continued to be poured out upon successive generations of the sons and daughters of this nation. What a flowering of spiritual, liturgical and ecclesial life developed from the meeting of different cultures and religious traditions! This splendid inheritance is now entrusted to you, dear brothers and sisters. During these days of my pilgrimage to your country, I join you in praying that your own generation, at the beginning of a new millennium, will prove worthy of the great traditions of its past.



AP/Misha Japaridze

**A priest gives communion to parishioners during mass at the Chaika Airport on Sunday, June 24.**

From this city, the cradle of the Christian faith for Ukraine and for the whole area, I greet and embrace with heartfelt affection all the men and women living in these lands. In a special way I greet Cardinals Marian Jaworski and Lubomyr Husar, together with the beloved bishop of Kyiv-Zhytomyr, Jan Purwinski, my venerable brothers from the Ukrainian Episcopal Conference and the Synod of Bishops of the Ukrainian Greek-Catholic Church. I greet the clergy, the men and women religious and the lay faithful of your glorious and sorely tried Churches; with great courage they were able to keep alight the lamp of faith even in the dark times of persecution. ...

People of God, you who believe, hope and love in the land of Ukraine, joyfully savor once more the gift of the Gospel which you received over a thousand years ago! Look today to John the Baptist, an enduring model of fidelity to God and his Law. John prepared the way for Christ by the testimony of his word and his life. Imitate him with docile and trusting generosity. ...

Land of Ukraine, drenched with the blood of martyrs, thank you for the example of fidelity to the Gospel which

you have given to Christians the world over! So many of your sons and daughters walked in complete fidelity to Christ; many of them remained constant even to the supreme sacrifice. May their witness serve as an example and a stimulus for the Christians of the third millennium. ...

City of Kyiv, may you be a "light to Ukraine." From you there set out the evangelizers who down the centuries have been "John the Baptists" for the peoples dwelling in these lands. How many of them, like John, suffered in order to bear witness to the truth, and by their blood became the seed of new Christians. May future generations never lack men and women of the mettle of these, your glorious ancestors.

Most Holy Virgin, Protectress of Ukraine, you have always guided the Christian people on their pilgrim way. Continue to watch over your children. Help them never to forget the "name," the spiritual identity which they received in Baptism. Help them to rejoice always in the priceless grace of being followers of Christ (cf. Jn 3:29). May you be the guide of each one. You, Mother of God and our Mother, Mary! Amen!

### At Kyiv liturgy: a call for all Christians to once again be "one"

*Excerpts of pope's address on Monday, June 25, during the Byzantine-Rite divine liturgy at Kyiv's Chaika Airport.*

... "That they may all be one." This is the mystery of the Church willed by Christ. Unity founded on revealed Truth and on Love does not nullify man, his culture or his history; rather it makes him part of the communion of the Trinity, in which everything authentically human is enriched and strengthened.

This is a mystery that is well represented also in this liturgy, concelebrated by Catholic bishops and priests of the Eastern and Latin traditions. In the new humanity, born from the Father's heart, and having Christ as its head, and living through the gift of the Spirit, there is a plurality of traditions, rites, canonical disciplines which, far from undermining the unity of the Body of Christ, on the contrary enrich it with the gifts brought by each one. In this, the miracle of Pentecost is continuously repeated: people of different languages, traditions and cultures feel united in the profession of the one faith within the one communion that is born from on high.

With these sentiments, I greet all here present. I greet especially Cardinal Lubomyr Husar, major archbishop of Lviv of the Ukrainians, and Archbishop Marian Jaworski, metropolitan of Lviv of the Latins, and the bishops of the respective rites, the priests and the faithful. I greet every representative of the ecclesial commu-

nity which shows forth its array of riches in a unique way in this land, where the traditions of East and West meet. Your living side by side in charity should become a model of a unity that exists within a legitimate pluralism and has its guarantee in the bishop of Rome, the successor of Peter.

Since the beginning, in effect, your Church has benefited from different cultural relationships and from a Christian witness coming from various sources. According to tradition, at the dawn of Christianity it was the Apostle Andrew himself who, visiting the places where we are gathered today, spoke of the holiness found here. In fact, it is told that, as he contemplated the cliffs of the Dnipro, he blessed the land of Kyiv and said: "On these mountains will shine the glory of God." Thus he foretold the conversion to the Christian faith of the great prince of Kyiv, the holy baptizer Volodymyr, thanks to whom the Dnipro became as it were the "Jordan of Ukraine," and the capital Kyiv a "new Jerusalem," the mother of Slav Christianity in Eastern Europe.

What testimonies to holiness have followed one upon another in your land since the day of its baptism! Standing out at the beginning are the martyrs of Kyiv, Prince Borys and Prince Hlib, whom you call "bearers of passion," who accepted martyrdom at the hand of their brother without taking arms against him. It is they who formed the spiritual features of the Church of Kyiv,

where martyrdom in the name of brotherly love, in the name of Christian unity, showed itself to be a truly universal charism. The history of the recent past has also amply confirmed this. ...

Your re-won independence has opened a new and promising period which commits your country's citizens, as Metropolitan Andrey Sheptytskyi liked to recall, to the goal of "rebuilding their own home," Ukraine. For 10 years your country has been a free and independent State. These 10 years have shown that, despite the temptations linked to crime and corruption, its spiritual roots are strong. My heartfelt hope is that Ukraine will continue to draw strength from the ideals of personal, social and ecclesial morality, of service of the common good, of honesty and sacrifice, not forgetting the gift of the Ten Commandments. The dynamic quality of your country's faith and its Church's capacity for rebirth are surprising: the roots of its past have become a pledge of hope for the future.

"Ut unum sint!" We wish to join in the prayer of the Lord for the unity of his disciples. It is a heartfelt appeal for the unity of Christians. It is an unceasing prayer, which rises from hearts that are humble and ready to feel, think and work generously so that Christ's desire may be fulfilled. From this land, sanctified by the blood of whole hosts of martyrs, I raise with you my prayer to the Lord that all Christians may once again be "one" ...

## THE PAPAL VISIT TO UKRAINE, JUNE 23-27, 2001



AP/Efrem Lukatsky

Pope John Paul II arrives at Kyiv's Boryspil Airport on Saturday June 23. The pope is followed by Cardinal Angelo Sodano; on the right is Bishop Piero Marini.



AP/Pool/Valeriy Soloviov

Pope John Paul II kisses a cup with Ukraine's soil offered by children in traditional costumes upon his arrival in Kyiv.

### At Lviv liturgy: a recognition of the martyrs of Ukraine

Address by Pope John Paul II at the Byzantine-rite liturgy at Lviv's Hippodrome on Wednesday, June 27.

"Greater love has no man than this, that a man lay down his life for his friends" (Jn 15:13).

This solemn statement of Christ echoes among us today with particular eloquence, as we proclaim Blessed a group of sons and daughters of this glorious Church of Lviv of the Ukrainians. Most of them were killed in hatred of the Christian faith. Some underwent martyrdom in times close to us, and among those present at today's divine liturgy there are some who knew them personally. This land of Halychyna, which in the course of history has witnessed the growth of the Ukrainian Greek-Catholic Church, has been covered, as the unforgettable Metropolitan Josyf Slipyj used to say, "with mountains of corpses and rivers of blood."

Yours is a living and fruitful community which goes back to the preaching of the holy brothers Cyril and Methodius, to St. Vladimir and St. Olga. The example of the martyrs from different periods of history, but especially from the past century, testifies to the fact that martyrdom is the highest measure of service of God and of the Church. With this celebration we wish to pay homage to the martyrs and to thank the Lord for their fidelity.

With this evocative rite of beatification, it is likewise my desire to express the whole Church's gratitude to the people of God in Ukraine for Mykola Charnetskyi and his 24 companion martyrs, as well as for the martyrs Theodore Romzha and Emilian Kovch and for the Servant of God Josaphata Michaelina Hordashevskya. Just as the grain of wheat falls into the ground and dies in order to give life to the new plant (cf. Jn 12:24), so too did the Blessed offer their lives so that the field of God would bear fruit in a new and more abundant harvest.

As we remember them, I greet all who are taking part in this concelebration: Cardinals Lubomyr Husar and Marian Jaworski, with the bishops and priests of the Greek-Catholic and Latin Churches. As I greet the present major archbishop of Lviv of the Ukrainians, I recall his predecessors, the Servant of God Andrey Sheptytsky, the heroic Cardinal Josyf Slipyj, and the late lamented Cardinal Myroslav Lubachivsky who died only recently. As I recall these pastors, my heart turns with affection to all the sons and daughters of the Greek-Catholic Church of Ukraine, including those in other cities and countries who are following this event by radio and television.

I am especially grateful to Leonid Kuchma, the president of Ukraine, for his presence at this solemn divine liturgy.

The Servants of God who are today inscribed in the Book of the Blessed represent all categories of the ecclesial community: among them are bishops and priests, monks, nuns and laypeople. They were tested in many ways by the followers of the infamous Nazi and Communist ideologies. Aware of the sufferings which these faithful disciples of Christ were undergoing, my predecessor Pius XII, sharing in their anguish, expressed his solidarity with those "who are persevering in faith and resisting the enemies of Christianity with the same unswerving fortitude with which their ancestors once resisted." He praised their courage in remaining "faithfully joined to the Roman pontiff and their pastors" (Apostolic Letter "Orientales Ecclesias," 15

December 1952: AAS 45 [1953], 8).

Strengthened by God's grace they traveled the path of victory to the end. This is the path of forgiveness and reconciliation, the path that leads to the brilliant light of Easter, after the sacrifice of Calvary. These brothers and sisters of ours are the representatives that are known out of a multitude of anonymous heroes – men and women, husbands and wives, priests and consecrated men and women, young people and old – who in the course of the 20th century, the "century of martyrdom," underwent persecution, violence and death rather than renounce their faith.

How can we fail to recall the far-sighted and solid pastoral activity of the Servant of God Metropolitan Andrey Sheptytsky, whose cause of Beatification is proceeding and whom we hope to see one day in the glory of the saints? We must refer to his heroic apostolic activity if we are to understand the humanly inexplicable fruitfulness of the Greek-Catholic Church of Ukraine during the dark years of persecution.

In my youth I myself was a witness of this kind of "apocalypse." "My priesthood, even at its beginning, was in some way marked by the great sacrifice of countless men and women of my generation" (Gift and Mystery, p. 39). Their memory must not be lost, for it is a blessing. We admire them and we are grateful to them: like an icon of the Gospel of the Beatitudes which they lived even to the shedding of blood, they are a sign of hope for our times and for the times to come. They have shown that love is stronger than death.

In their resistance to the mystery of evil, the strength of faith and of the grace of Christ was able to shine brightly, despite human weakness (cf. 2 Cor 12:9-10). Their unconquered witness has shown itself to be the seed of new Christians (cf. Tertullian, Apol., 50, 13: CCL 1, 171).

(Continued on page 15)

### Quotable notes

"There is also another detail which should not be overlooked on this occasion. Blessed Archbishop Bilczewski was consecrated by Cardinal Jan Puzyna, bishop of Krakow. With him as co-consecrators were Blessed Józef Sebastian Pelczar, bishop of Przemyśl (Peremyshl), and the Servant of God Andrey Sheptytsky, the Greek-Catholic archbishop. Was this not an amazing event? At that moment, the Holy Spirit brought together three great pastors, two of whom have been beatified and the third will be with God's help. Truly this land deserved to see them together at the solemn ordination of a successor of the Apostles. It deserved to see them united. Their union remains a sign and a call for the faithful of their respective flocks, summoned by their example to build the communion which remains threatened by the memory of past experiences and by the prejudices stirred up by nationalism."

– Pope John Paul II in his address at the mass celebrated on Tuesday, June 26, at the Hippodrome in Lviv, during which two Polish clerics, Archbishop Józef Bilczewski and Father Zygmunt Gorazdowski, were beatified.



## THE PAPAL VISIT TO UKRAINE, JUNE 23-27, 2001

### The pontiff's Ukrainian roots

by Roman Woronowycz  
Kyiv Press Bureau

KYIV – Although it seems to be one of the most closely guarded secrets of the Vatican, the head of the Vatican's press service admitted in very convoluted language on June 24 that indeed Pope John Paul II has Ukrainian blood on his mother's side.

During a press conference the holy father's press secretary, Joaquin Navarro-Valls, told hundreds of reporters that one of the reasons the pope placed special significance on his trip to Ukraine was because he has roots here.

"I believe that there is a reason, and it is the biological element of his biography," explained Mr. Navarro-Valls somewhat obtusely.

But his statement, along with assertions by other sources, makes the matter clear: the pope's mother was Ukrainian and that makes him at least partly so.

Emilia Kacharowska, the mother of Karol Wojtyla Jr., who would become Pope John Paul II in 1978, was born in

a village outside of Drohobych. During the tsarist effort to rid Ukraine of the "Uniate" element in Ukraine, that is the Ukrainian Greek-Catholic Church, the Kacharovskys moved into the Krakow area, according to materials released by the Ukrainian Greek-Catholic Church's press service. In time, the Kacharovsky clan, which had spoken both Ukrainian and Polish, became completely Polonized.

In Krakow, Emilia met Karol Wojtyla Sr., and they were married. In 1920 the future pope was born. At the age of 8 young Karol lost his mother, when she died of heart problems.

The holy father has never denied his Ukrainian roots, although he refers to his mother as a Rusyn rather than a Ukrainian. The Ukrainian government news organ, *Uriadovyi Kurier*, in a June 23 story claimed that Pope John Paul II made such an assertion at Harvard University in a speech he gave at the Ukrainian Research Institute. The newspaper did not mention the date of the speech but cited a book by Prof. Isidore Nahaievsky as the source of the information.

### At Lviv liturgy...

(Continued from page 14)

Together with them Christians of other confessions were also persecuted and killed on account of Christ. Their joint martyrdom is a pressing call for reconciliation and unity. This is the ecumenism of the martyrs and witnesses to faith, which indicates the path of unity to the Christians of the 21st century. May their sacrifice be a practical lesson of life for all. This is certainly not an easy task. During the last centuries too many stereotyped ways of thinking, too much mutual resentment and too much intolerance have accumulated. The only way to clear the path is to forget the past, ask forgiveness of one another and forgive one another for the wounds inflicted and received, and unreservedly trust the renewing action of the Holy Spirit.

These martyrs teach us to be faithful to the twofold commandment of love: love of God, and love of our brothers and sisters.

Dear priests, religious, seminarians, catechists and students of theology! For you in particular I wish to emphasize the shining example of these heroic witnesses to the Gospel. Like them be faithful to Christ unto death. If God blesses your land with many vocations and if the seminaries are full – and this is a source of hope for your Church – that is surely one of the fruits of their sacrifice. But it is a great responsibility for you.

For this reason I wish to say to those in charge: give careful attention to the training of future priests and of those called to the consecrated life, in line with the principles of the Eastern monastic tradition. On the one hand the value of celibacy for the Kingdom of Heaven ought to be emphasized, on the other the importance of the sacrament of matrimony with its connected responsibilities ought to be made clear. The Christian family – as the Council reminds us – is like a "domestic church," in which parents must be the first proclaimers of the faith to their children (cf. "Lumen Gentium," 11).

I encourage all the Church's sons and daughters to seek with constant commitment an ever more genuine and profound knowledge of Christ. May the clergy be always eager to give serious evangelical and ecclesial formation to the laity. May the

spirit of sacrifice never fail among Christians. And may the courage of the Christian community in the defense of those hurt and persecuted never grow weak, as it pays great attention to discerning the signs of the times in order to respond to the social and spiritual challenges of the moment.

In this context I wish to assure you that I will follow with interest the development of the Third Session of the Synod of your Church, which will take place in 2002 and will be devoted to the Church's reading of the social problems of Ukraine. The Church cannot remain silent when the safeguarding of human dignity and the common good are at stake.

"Greater love has no man than this, that a man lay down his life for his friends" (Jn 15:13). The martyrs declared Blessed today followed the Good Shepherd to the end. May their witness not be simply a boast for you: rather, may it become an invitation to imitate them. In Baptism, every Christian is called to holiness. Unlike the newly beatified martyrs, not all are called to undergo the supreme trial of shedding their blood. But everyone is entrusted with the task of following Christ with daily and faithful generosity, as did Blessed Josaphata Michaelina Hordashevska, co-foundress of the Sisters Servants of Mary Immaculate. She lived her daily dedication to the Gospel in an extraordinary way, in the service of children, the sick, the poor, the illiterate and the marginalized, often in difficult situations marked by suffering.

May holiness be the desire of all of you, dear brothers and sisters of the Ukrainian Greek-Catholic Church. On this journey of holiness and renewal, may you be accompanied by Mary "who precedes" us all at the head of the long line of witnesses of faith in the one Lord" ("Redemptoris Mater," 30).

The Saints and Beati, who gained the crown of justice in this land of Ukraine, and the Beati whom we celebrate in a particular way today, all intercede for you. May their example and protection help you to follow Christ and faithfully serve his Mystical Body, the Church. Through their intercession, may God pour upon your wounds the oil of mercy and consolation, that you may be able to look with confidence to what awaits you, knowing in your hearts that you are the children of a Father who loves you tenderly.



AP/Misha Japaridze

Pope John Paul II blesses the faithful upon his arrival at the Lviv Hippodrome on Wednesday, June 27.



AP/Misha Japaridze

Pope John Paul II blesses children in national costumes in Lviv on Tuesday, June 26, as they receive the pontiff's gifts after they performed folk dances.

## THE PAPAL VISIT TO UKRAINE, JUNE 23-27, 2001

### Joyously welcomed by faithful...

(Continued from page 1)

ices, the crowds clapped, cheered and waited in relative patience for the appearance of the popemobile and its passenger, while waving Polish, Ukrainian and Vatican flags to keep themselves occupied.

Central to both liturgical ceremonies in Lviv were the beatifications of those elevated to the status of "blessed." On this first day, the pope certified two Roman Catholic priests, Archbishop Josef Bilczewski and Rev. Zygmund Gorazdowski. He called the beatification of Archbishop Bilczewski "a personal joy" because he was of the direct apostolic lineage from which the pope received his episcopal elevation.

During his third sermon on Ukrainian soil, the holy father called on Poles and Ukrainians to forget the past and to work together to better their lives and build their faith. "It is time to leave behind the sorrowful past," said the pope. "The Christians of the two nations must walk together."

An equally large crowd gathered before the recently completed Nativity of the Mother of God (Theotokos) Church in the Sykhiv area of Lviv to hear the pope during his traditional meeting with youth. More than 250,000 people – some estimates put the number at closer to half a million – jammed the open spaces around the new church located in a still-developing area of Lviv.

After the pope made a quick stop to bless the future site of the Ukrainian Catholic University, he made his way to Sykhiv, where a huge thunderstorm broke just as he arrived. The rain did not deter the enthusiastic crowd, which greeted him with chants of "Slava" (Glory), "Vitayemo" (Welcome) and "We love the pope."

Seated on stage and obviously enjoying the opportunity to meet with the youth of Ukraine, the pope told the crowd, "The pope loves you very much," which elicited approving shrieks and the response, "We love you too, pope."

A prayer service and the pope's homily took up the first part of the two-hour rally, which was followed by a presentation of Ukrainian and Polish dance by several youth dance ensembles from the region.

During his talk to the crowd, the holy father stressed the need to return to the basic elements of moral Christian behavior as espoused in the Ten Commandments.

"In today's world we see profound and rapid social changes and many moral points of reference have become shaky, throwing people into confusion and, sometimes, despair," explained the pontiff. "The decalogue is like a compass in a stormy sea which enables us to keep on course and reach land."

As the rain continued with little let-up, the crowd, even though covered by a sea of umbrellas, became increasingly wet, and quiet, until the pope unexpectedly stopped his speech as he was nearing its end and began to sing a Polish folk song: "Rain do not fall, do not fall, but return through the forest and the mountains, from the heavens from which you came." As the pope sang in a sturdy voice, quite unlike the tremulous tone of his readings, the people first looked at each other in disbelief and then broke into loud ovations.

Having raised the spirits of the throng, the pope finished his speech and then bid farewell to the young people in three languages: Ukrainian, Polish and Russian.

Before his departure he spent another hour in obvious glee watching an exhibition of traditional Ukrainian and Polish folk dances presented by various dance ensembles from western Ukraine.

And just as the rain marked his arrival, the sun broke out to record the end of his stay, which caused another unexpected outburst from the pope: "In the end, the sun," he said. The crowd replied with another roar and thunderous applause. The pope added: "That's enough for today."

Although the rain that poured down on the people for a good portion of the youth rally left most wet and muddy, the pope's performance, and the spontaneity of his comments, for which he has become known, left the participants thoroughly upbeat.

"I had never cried because of happiness, but I did when I saw him in the papamobile," said Hanusia Melnyk, 44, of Ivano-Frankivsk.

Zhanetta Lototska, 12, of Lviv was unequivocal in her praise. "He is the greatest person ever," she said.

The final day of the pope's visit marked the emotional culmination of his five-day visit to Ukraine and the largest turnout for any event. The grounds of the Hippodrome, which officials said had been developed to easily hold a million people for the pope's visit, were nearly packed. Officials and the media gave various estimates on the turnout for the final liturgy, which ranged from 1 million to 1.5 million. It was the largest gathering ever for a Byzantine-rite liturgical service, explained Jeffrey Wills, a spokesperson for the UGCC.



AP/Alexander Zemlianichenko

**Pope John Paul II blesses the faithful as his popemobile passes through the center of Lviv on Monday, June 25 .**

The Rev. Borys Gudziak, rector of the Lviv Theological Academy, who warmed up the crowd before the arrival of the popemobile said that, given the Byzantine-rite tradition of the laity singing the responses to the liturgy, it could also be considered the largest choir in history.

The highlight of the service was the pope's declaration of the beatification of 27 martyrs for the faith and one foundress of a religious order, the largest single group to achieve the status of "blessed" in the more than 500-year history of the UGCC.

The 28 blessed, 27 of whom perished as a result of Soviet persecution and one who died at the hands of the Nazis, consist of eight bishops, eight priests, seven monks, four nuns and one layperson. Their faces were displayed on two large screens on either side of the stage on which the altar stood as their biographies and the grizzly details of some of their deaths were read prior to the liturgy.

The Rev. Gudziak reminded the faithful that the UGCC, which was banned by Soviet authorities and forcibly joined with the Russian Orthodox Church in 1946, was once the largest banned Church in the world, as well as the largest social organization in opposition to the Soviet system.

President Leonid Kuchma was present at this final liturgical service as he had been at the first one in Kyiv. As the president arrived, the Rev. Gudziak pleaded with him from the pulpit on the stage, to have the Cabinet of Ministers recognize theology as a legitimate area of study.

During his meeting in Kyiv with representatives of poli-

tics, science, business and the arts, Pope John Paul II also had appealed to "the men and women of culture" to recognize the study of theology and expressed his "sincere desire that the teaching of theology would receive appropriate recognition also from the civil authorities."

Neither the UGCC's Lviv Theological Academy nor any other Catholic or Orthodox theological institution officially can confer degrees in theology because the government does not recognize that specialty.

In his final sermon, the pope spoke of "the victory of love over death" in the acts of the 28 persons beatified. While expressing his admiration for them and their ultimate sacrifice, he also said that the tragic past must be forgotten.

The holy father also mentioned Metropolitan Andrey Sheptytsky in his sermon and expressed hope and confidence that the leader of the UGCC for a good portion of the past century would soon join those beatified.

As the pope pronounced the beatifications of the martyrs, a depiction of 24 of them grouped with Bishop Mykola Charnetsky, along with separate ones for Sister Josaphata (Michaelina) Hordashevskya, the Rev. Emilian Kovch and Bishop Theodore Romzha, were blessed by the pontiff and put on display at the head of the stage.

At the end of the liturgy the pope blessed the cornerstone of the soon-to-be-built Ukrainian Catholic University before leaving for lunch at the residence of Cardinal Husar and afterwards for Lviv Airport, where a Ukrainian airliner flew him back to Rome.

## THE PAPAL VISIT TO UKRAINE, JUNE 23-27, 2001

### Greeted as head of state...

(Continued from page 1)

Orthodox Church (ROC), had charged that the papal visit was an overt and bold attempt to proselytize and convert some portion of the Ukrainian population, a majority of which belong to the UOC-MP. The Church has lost a good portion of its faithful to two separatist Orthodox Churches that arose after Ukraine declared independence with the collapse of the Soviet Union in 1991. Others returned to the Ukrainian Greek-Catholic Church (UGCC), to which they or their parents had belonged before the Church was absorbed into the ROC by government order in 1946.

The pope would repeat his words of accommodation and conciliation to the ROC and the UOC-MP in different forms as one of three central tenets of his visit, the other two being: a call for return to basic Christian morals in the quickly changing world of the 21st century; and recognition of the suffering and sacrifice of the UGCC during the years of Soviet domination.

He also repeatedly referred to the need for Ukrainians to achieve cooperation and unity, while reminding them of the heralded history of Kyiv, which he referred to as the "cradle of Eastern faith of this region" in several addresses.

His visit caused unprecedented security precautions, which some organizers explained had led in part to unexpectedly small turnouts at the two planned masses in which the holy father participated.

In the days before the pontiff's arrival, state militia forces had sent notices to apartment dwellers residing on the streets the papal motorcade would cover during its stops at various points within the city center that they should not open windows or balcony doors facing those streets, should remove heavy objects on balconies and stay indoors as the motorcades passed.

While Minister of Foreign Affairs Anatolii Zlenko, who headed the state organizing committee that laid the plans for the papal visit, assured reporters prior to the pope's arrival that he had spoken with militia officials about the matter, nothing evidently changed.

Kyivans were never told where or when they might greet the pope during his movement around the city. The streets on which the pope traveled were for the most part bare except for those pedestrians who happened to be walking the streets at the time. And those who were coming out of subways were often stopped from moving out onto the street until the motorcade had passed even as the pope sat in his glass enclosed pope-mobile waving to almost no one.

Presidential Administration Chief of Staff Volodymyr Lytvyn explained on June 25 that law enforcement officials had decided to keep security tight and access to the pope limited due to various terrorist threats it had received.

"Our law enforcement officials received many faxes, telephone calls and anonymous letters and they were such that they decided the highest security levels were required," explained Mr. Lytvyn.

The pope's low profile led directly or indirectly to low turnouts at both services celebrated with the holy father in attendance, which were the two main opportunities for the public to see Pope John Paul II and hear him speak.

The Rev. Ken Nowakowski, spokesman for the UGCC press office said that the low turnouts resulted from a combination of reasons.

"There was less turnout than expected for three main reasons," explained the Rev. Nowakowski. "First the weather had been threatening and was not very cooperative. Second, it was difficult for many people to make their way out there, and third because it was publicized that security was very tight. So many people simply decided it would be better to stay at home and watch it on television."

Even with the barriers, real and imagined, some 100,000 managed to get to the Chaika Aerodrome, some eight miles from Kyiv's city center. Many of them began arriving at about 2 a.m. Although city officials provided free transportation from the furthest outgoing subway stop, attendees still had to trudge nearly two kilometers, part of it through open fields.

After waiting for hours, sometimes sitting on small stools or lying on blankets they brought with themselves, but just as often simply standing, they saw Pope John Paul II arrive at the aerodrome and proceed up the elevator especially built to accommodate him. The magnificent stage resembled a large wooden ship with large sails made of cloth that gave life to the structures as

they flapped in the wind of the open field. While its designers, a Kyivan theatrical design firm that won an open competition, said the stage symbolized Noah's Ark, Catholic officials explained that for them it represented the Church as it carries its faithful through the turbulent waters of life.

In cold drizzly rain, the faithful waved the national flags of Ukraine, Poland, Belarus and Russia, and clapped and sang, while repeatedly chanting "We love you, Your Holiness," "You are Peter," and "Ukraine loves the pope." An announcer said that pilgrims from Hungary, Poland, Lithuania, Latvia, Belarus, Russia, Uzbekistan, Kazakstan, Georgia, Germany, Italy, France, Romania, the United States and all the regions of Ukraine were present.

As with three of the four liturgies and masses the pope celebrated, the first mass was in Ukrainian as was the pope's sermon. Recently named Roman Catholic Cardinal Marian Jaworski, archbishop of Lviv concelebrated the Mass with the holy father. UGCC Cardinal Lubomyr Husar observed from the side, but did not take an active part in the Latin-rite liturgy.

In his 20-minute talk, Pope John Paul II stressed Ukraine's links to both the East and the West, while drawing parallels of the sacrifice that Ukrainian Catholics have endured to the sacrifice made by St. John the Baptist.

"Land of Ukraine, drenched with the blood of martyrs, thank you for the example of fidelity to the Gospel which you have given to Christians all over the world," said Pope John Paul II.

At the end of the nearly three-hour service the pope greeted the pilgrims in seven languages, telling them "Jesus needs your faith and service."

Attendance fell for the second liturgy, celebrated in the Byzantine Rite of the UGCC. But the crowd, estimated to be between 30,000 and 50,000, was just as exuberant.

Hundreds of blue-and-yellow banners flapped above the crowd on another blustery day as Winnipeg Metropolitan Michael Bdzal, Philadelphia Metropolitan Stephen Soroka, Bishop Mykhailo Sobrykha of the Ternopil Eparchy and Archbishop Vasylyi Medbit of the Kyiv-Vyshhorod Exarchate joined Cardinal Husar, the primate of the UGCC, before the altar erected at the Chaika Aerodrome.

Looking drawn and tired, the pope watched from his chair at the back of the altar below the icon to Our Lady of Zarvanytsia. The icon is believed to have healing powers and had been brought to Kyiv especially at the pope's request.

During his second sermon the pope cited the grand Christian history of Kyivan Rus', whose capital, Kyiv, he called the "new Jerusalem," and the "mother of Slavic Christianity in Eastern Europe," while referring to the Dnipro River that cuts through the city as the "Jordan of Ukraine."

He continued his call for unity among Ukrainians. He also honored the UGCC for the sacrifice it endured during its years underground and the renaissance it has seen in the last decade.

"From this land, sanctified by the blood of a whole host of martyrs, I raise with you my prayer to the Lord that all Christians may once again be one," said the holy father.

The icon of the Our Lady of Zarvanytsia held a special place in the pope's visit to Kyiv. He had requested that it be made available so that he could pray before it, and it became his first stop after he landed at Boryspil Airport.

The pope arrived at the St. Nicholas Church of the UGCC at the shrine of Askold's Tomb, where the icon was on display just as the second cloudburst of the day began. Vatican and Ukrainian security personnel escorted the smiling and waving holy pontiff from the limousine in which he rode into the small, chapel-like church. He spent 10 minutes venerating the Blessed Virgin Mary, who he has said for years holds a special place in his heart.

While the pope was inside, the rain stopped rather quickly, and just as he was exiting the sun broke through the clouds, causing some of the faithful on hand to quietly mutter that it was the blessed icon performing another miracle.

Outside, the pope entered his popemobile and began the short journey to the city center.

During his two and a half days in Kyiv, Pope John Paul II made quick and quiet side trips to honor those murdered by the two totalitarian regimes that scourged this country through much of the 20th century.

On June 24 in the woods outside Bykivnia, a small

village bordering Kyiv, the pope memorialized and paid tribute to the thousands of Ukrainian religious and political leaders, artists, writers and teachers who were executed there during Stalin's Great Terror.

On June 25 he paid his respects to the 32,000 Jews massacred by the Nazis at Babyn Yar in a 72-hour time period and to the tens of thousands of Jews and Kyiv residents of other nationalities murdered there.

The pope also visited St. Alexander's Roman Catholic Church on the last day of his Kyiv trip and met with political and business leaders at Mariinsky Palace. On the first day of his stay in the capital, his most anxiously awaited meeting came during his time with the Ukrainian Council of Churches and Religious Organizations, a group of leaders representing all the mainstream faiths practiced in Ukraine.

Sixteen of the 17 leaders of the largest religious confessions met with the head of the Catholic Church on June 24 at Kyiv Symphony Hall. Not present was Metropolitan Volodymyr Sabodan of the UOC-MP, which had said from the outset that its leader would not meet with the pope.

Calling the meeting a "family gathering" and again underscoring the single Christian roots from which Catholicism and Orthodoxy sprang, the pope also cited the tragedy of the Jews at Babyn Yar and the deportation of Crimean Tatars – most of whom were Muslims – after World War II, as well as the Bykivnia massacre and the Great Famine of 1932-1933.

However, the most interesting moment occurred at the very beginning of the hourlong meeting, when during introductions the leaders of the other two Orthodox confessions, Patriarch Filaret of the Ukrainian Orthodox Church – Kyiv Patriarchate and Metropolitan Mefodii of the Ukrainian Autocephalous Orthodox Church kissed the holy pontiff on both cheeks. At the end of the meeting they repeated their actions, clearly in response to threats from ROC Patriarch Aleksei II that any private discussions between what his Church considers illegal, non-canonical elements of Ukrainian Orthodoxy and the pope could lead to a breakdown in relations between Moscow and the Vatican.

Patriarch Filaret managed also to stir up the controversy a bit when he told the pope in his official remarks that "the Moscow patriarch is frightened by proselytization."

"We believe that your visit to Ukraine will help to advance the development of an Orthodox-Catholic dialogue and will not deepen the divide, as Moscow foresees" he stated.

Pope John Paul II did not visit the Monastery of the Caves or St. Sofia Sobor – this country's two most sacred religious shrines – during his stay in Kyiv. His press secretary, Joaquin Navarro-Valls, explained that St. Sofia is a museum and the holy father never intended to make a stop there because he only visits active shrines. Nonetheless, some 20 activists of the UOC-MP stood guard outside the church's main bell tower on the first day of the papal visit to Kyiv.

His visit to the Monastery of the Caves also was never seriously considered because the UOC-MP headquarters are located there. However, on June 23, as the pope paid a visit to the Tomb of the Unknown Soldier, which stands several hundred meters from the Monastery of the Caves complex, he turned toward the golden cupolas that dot the hillside marking the site of one of the oldest monastic retreats in the world and made a sign of the cross while reciting a prayer.





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## Washington conference...

(Continued from page 6)

entrepreneurs, Mr. Avramenko of AVK said that he is optimistic about the future for a number of reasons. Among the numerous factors he listed were the fact that young Ukrainians with management skills are appearing in greater numbers in Ukraine and that the vast majority of Ukrainians believe that going back to the past is unimaginable.

Ms. Jaresko said she foresees investment from Russia, Greece, Turkey and Eastern Europe in the near term, with greater Western investment to follow. John Shmorhun added that he believes the future for Ukraine's food systems sector is good because it has had to face the shock therapy of competition from European neighbors right from independence.

John Block, Former U.S. secretary of agriculture, said he was very encouraged by what he heard at the conference and believes that things will get better for Ukraine if reforms reach the whole system. Dennis De Santis of ACDI/VOCA and Brad Beeler, former project manager of the Ohio Farm Project, both expressed their belief that a long-term, integrated approach, targeting individual businessmen and farmers, will create growth and ultimately transform Ukraine.

Doug Campbell of the USUF, with help from Motrya Mac, planned and coordinated the conference. Richard and Sophika Smith of Foresight Publishing Services, Inc. of Kensington, Md., provided the creative display boards showing the work of the foundation in Ukraine, the components of the food system and the products made in Ukraine.

The conference was punctuated by coffee breaks that featured examples of Ukrainian confectionery products. The Embassy of Ukraine provided stuffed dumplings (varenyky) and stuffed cabbage (holubtsi) - foods that were not unfamiliar to the participants were but nonetheless big hits. Various Ukrainian products were available for sampling, including ketchup and other condiments from the Chumak Companies, various chocolates from AVK Confectionery Co. and Kraft Foods Ukraine (Svitoch), assorted non-alcoholic drinks from the Obolon Brewery in Kyiv, bags of potato chips (including a mushroom-flavored variety) from Kraft Foods and the world-class Soomska horilka (vodka) from United Spirits Import Co.

For more information contact the U.S.-Ukraine Foundation, 733 15th St. NW, Suite 1026, Washington, DC 20005; telephone (202) 347-4264; fax, (202) 347-4267; e-mail, [usuf@usukraine.org](mailto:usuf@usukraine.org); home-page, [www.usukraine.org](http://www.usukraine.org).

## Telling the stories...

(Continued from page 5)

This is particularly critical for Ukraine. Caught between Stalin's horrors and Hitler's atrocities, no nation in World War II endured a longer occupation, suffered greater destruction or weathered more long-lasting combat. Ukrainians served in the Red Army, the Insurgent Army, the Vlasov Army (the Russian Liberation Army) and the Galicia Division, and wound up in Nazi and Soviet concentration camps. Millions ended up in anonymous graves or no graves at all.

Countless narratives have been spun to describe aspects of that tragic era, but an overriding framework that would synthesize these stories into one that is specific to Ukraine does not yet exist. That task awaits historians, artists and statesmen of the future.

One thing is certain: the old Soviet lie about the Great Patriotic War is grossly inadequate. It accommodates Hitler's evil. Room has to be made for Stalin's.

## Congratulations, Graduates!

***Congratulations, Andrew Stephen Liteplo, M.D.***

***We wish you continued success in the speciality of Emergency Medicine at Kings County Medical Center.***

*Надя і Роман Літепло, брати Василь і Данило,  
дідо і бабці: Оля і Семен Літепло, Уляна Пилипишин*

Andrew Stephen Liteplo received the Doctor of Medicine degree from the New York University School of Medicine on May 10, 2001.



***Congratulations, dear Vanessa.***

***Best wishes for a happy and successful future.***

*Nana, great-grandmother*

Vanessa Barone, 18, great-granddaughter of Mary Andreyko, completed her senior year of high school at Colonie Central High School, Albany, New York, in January 2001. Vanessa will be attending Union College, Schenectady, New York, in September with a \$20,000-a-year academic scholarship, and the privileges and title of a Union Scholar. She will be studying biology and/or psychology. Vanessa also received the President Bush Education Award for Outstanding Academic Excellence.



***Лярисо!***

***Бажаємо тобі щастя і здоров'я.***

*Мама, Тато, Ева, Наталка, Микола;  
Баба і Дідо Шиш*

Larysa C. Panchyshyn received the degree of Bachelor of Science cum laude from the University of Hartford, Connecticut, on May 20, 2001. She is continuing her education towards a Doctor of Chiropractic degree at New York Chiropractic College.



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***Гратулюємо, Степане!***

*З любов'ю,  
Мама, Тато й Дам'ян*

Stepan Vasyl Kolodiy received a Bachelor of Arts magna cum laude in economics (with a major in business) from Drew University, Madison, New Jersey, on May 19, 2001. He was recognized with membership in the Economics Honor Society and received the Intramural Service Award.



***Congratulations on this exceptional achievement!***

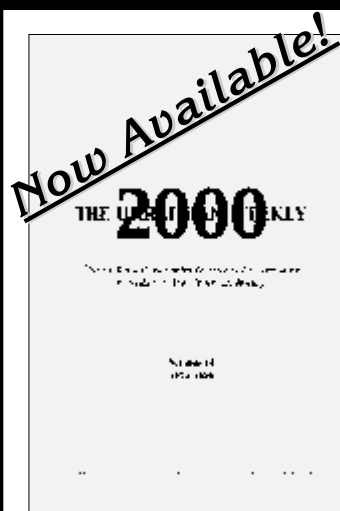
***We wish you a lifetime of success and happiness.***

***Mnohaya Lita!***

*With lots of love and pride,  
Mom, Dad, Natalie and all the family*

Stephen Mark Sendeki received the degree of Bachelor of Electrical Engineering from Villanova University, Villanova, Pennsylvania, on May 20, 2001.

## The Ukrainian Weekly 2000 Volume II



To mark the end of one millennium and the beginning of another, the editors of The Ukrainian Weekly have prepared "The Ukrainian Weekly 2000," a two-volume collection of the best and most significant stories that have appeared in the newspaper since its founding in 1933 through 1999.

Volume II, now available, covers events from 1970 through the 1990s. All subscribers to The Weekly will receive a copy in the mail, but additional copies may be ordered from our Subscription Department.

New subscribers to The Weekly who may not have received Volume I, published last year, may order it now.

To order additional copies, send \$15 per copy/per volume to: The Ukrainian Weekly, Subscription Department, 2200 Route 10, P.O. Box 280, Parsippany, NJ 07054. Additional donations to The Ukrainian Weekly Press Fund will be welcomed.

# Metro Detroit's Immaculate Conception High School graduates 21



Commencement exercises at Immaculate Conception Ukrainian Catholic Church in Hamtramck, Mich.

HAMTRAMCK, Mich. — Commencement exercises for the Class of 2001 of Immaculate Conception Ukrainian Catholic High School began after divine liturgy concelebrated by the Very Rev. Roberto Lucavei OSBM, pastor and superior of Immaculate Conception Ukrainian Catholic Church; the Very Rev. Basil Salkovski OSBM, pastor of St. Josaphat Ukrainian Catholic Church; and the Rev. Daniel Schaicoski OSBM, on Sunday, June 3, here at Immaculate Conception Ukrainian Catholic Church.

The Rt. Rev. Msgr. Stephen Chrepta, the guest of honor, conferred a special blessing upon the graduating seniors, congratulated them on their accomplishments and conferred diplomas.

Pastor Lucavei told the seniors to "Go with God and remember he loves you... Make us proud of you." Michaeline Weigle, principal, distributed scholarships awarded to the Class of 2001.

Special honors were conferred on valedictorian Angela Maciejewski and salutatorian Mary Ann Gruda, who both received full, four-year academic scholarships — Ms. Maciejewski to Kettering University and Ms. Gruda to Wayne State University.

Certificates of Recognition awarded by the Michigan State Board of Education and the Michigan Higher Assistance Authority recognized five students who scored above the 90th percentile in the State of Michigan Competitive Scholarship program: Heather Horan, Daria Hreha, Taras Kurta, Mark Tamavsky and Jan Zarzycki.

Additional city, county and academic scholarships were awarded, including private scholarships granted by numerous Ukrainian organizations including the following: Buhay Chapel (Christopher Buhay); Ukrainian Future Credit Union; Ukrainian Selfreliance Michigan Federal Credit Union; Haliw Charitable Foundation; family of Stephan Nymyshyn; family of Edward and Linda Hakim; Ukrainian Engineers' Society; Ukrainian American Coordinating Council, Metropolitan Detroit Branch; Immaculate Conception Ukrainian Catholic High School Parents Club; Zenon Wasylkevych, in memory of wife Martha; Ukrainian National Women's League of America, Branch 76; Betty Knapp, in memory of the Rt. Rev. Msgr. Stephen V. Knapp, Ph.D., S.T.L.; St. Josaphat Ukrainian Catholic Parish; and Immaculate Conception Ukrainian Catholic Parish.

As the 39th graduating class of 21 seniors leaves Immaculate Conception Ukrainian Catholic High School, it is replaced by 22 freshmen who have registered for the upcoming 2001-2002 academic year.

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## Attention, Students!

Throughout the year Ukrainian student clubs plan and hold activities. The Ukrainian Weekly urges students to let us and the Ukrainian community know about upcoming events.

The Weekly will be happy to help you publicize them. We will also be glad to print timely news stories about events that have already taken place. Photos also will be accepted.

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## New York-New Jersey Ukrainian studies schools honor 14 graduates

EAST HANOVER, N.J. – Fourteen graduates of the Ukrainian studies schools in the Metropolitan New York-New Jersey area were honored here at a dinner-dance on Saturday, June 2, for successfully completing their “matura” – the comprehensive written and oral examinations that are the finale to their years of studies.

Five graduates of the Lesia Ukrainka School of Ukrainian Studies in Morris County, New Jersey, and nine from the New York Selfreliance School of Ukrainian Studies were formally presented their diplomas during the event, which took place here at the Ramada Hotel with the students’ families, teachers, fellow students and guests in attendance.

The program was opened by Dr. Bohdan Vitvitsky, a leading member of the Parents Committee of the Morris County school, who pointed out the significance of this gathering being attended by a grandson of Ukrainian immigrants who had arrived in Canada 100 years ago, a reference to the Rev. Bohdan Lukie, pastor of St. John the Baptist Ukrainian Catholic Church in Newark, N.J., who delivered the benediction, as well as by more recent émigrés, including a diplomat from Ukraine.

Remarks were delivered by Dr. Eugene Fedorenko, president of the Educational Council of the Ukrainian Congress Committee of America and director of the Morris County school, as well as by Olha Kekish, director of the New York school, who underlined how immeasurably richer are students of Ukrainian studies schools because they know two languages and can boast of two cultures.

A special highlight was the participation of an official from Ukraine’s Consulate General in New York, Deputy Head of the Business and Economic Mission Yuriy Chyrkov, who briefly addressed the gathering and commented on this “special occasion in the life of the Ukrainian community.” He told the graduates: “We are happy for you, the young generation that studies and respects its Ukrainian heritage.”

An address on behalf of the graduates was delivered by Bohdan Yaremko of Livingston, N.J., who expressed thanks to all those who had helped the students achieve their goal.

The graduates also received gifts from the Ukrainian National Association, presented by Treasurer Stefan Kaczaraj; the Self Reliance New York Federal Credit Union, presented by Genya Kuzmowycz Blahy; and the Selfreliance Ukrainian American Federal Credit Union, presented by Andrew Hrechak.

Dancing followed to the music of the Vidlunnia band.



Graduates of the Lesia Ukrainka School of Ukrainian Studies in Morris County, New Jersey, with their teachers: (front row, from left) Oksana Lishchynsky, Mark Vitvitsky, Volodymyr Salamaha, Olga Maryn, (back row) Roman Brukh, Andriy Brukh, Yuriy Kosachevich, Paul Jarymowycz and Bohdan Yaremko.



Graduates of the New York Selfreliance School of Ukrainian Studies: (front row, from left) Yulia Kaploun, Laryssa Wozniak, Dianna Shmerykowsky, (back row) Justin Matijcio, Ivan Durbak, Paul Mulyk, Taras O’Connell, Oleksander Semeniuk and Ivan Kinal.

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## Watchdog group...

(Continued from page 2)

we believe that the verdict was a form of retribution for Liachko's critical reporting on official corruption. It sets a negative precedent for other independent journalists who have endured years of official harassment.

The Procurator General's office had originally filed defamation charges against Liachko in July 1997, following the June publication in the independent weekly Polityka of articles in which Liachko criticized the then prime minister, Gen. Vasyl Durdynets, and the Internal Affairs Ministry chief for the Odesa Oblast, Gen. Hryhorenko.

Almost a year later, in June 1998, Liachko was formally charged with defamation under Section 2 of Article 125 of the Ukrainian Penal Code. In November, the case was finally submitted to Kyiv's Pecherskyi District Court. On December 23, Judge Mykola Zamkovenko acquitted Liachko on the defamation charges, after determining that his articles had not violated Ukraine's mass media laws.

Liachko's ordeal did not end there, however. A year later, in November 2000, the Kyiv Municipal Court nullified Judge Zamkovenko's acquittal and sent the case to the Minsk District Court in

Kyiv for a retrial. This trial resulted in the June 7 verdict against Liachko.

As a non-partisan organization of journalists dedicated to the defense of our colleagues around the world, CPJ is deeply disturbed that the Ukrainian government has deprived a journalist of his right to practice journalism because he published politically controversial views. As Your Excellency is well aware, democracies depend on the free exchange of information and ideas. It is therefore incomprehensible to us that the peaceful expression of an opinion could ever be classified as a crime.

In light of the still unresolved investigation into the September 2000 disappearance and murder of Internet journalist Heorhii Gongadze, the verdict against Liachko reinforces the pervasive insecurity of journalists who criticize government officials in Ukraine. We call on Your Excellency to ensure that Liachko's case is reviewed by independent judicial authorities, that the politically motivated criminal prosecutions of journalists cease, and that the criminal defamation law is repealed.

Thank you for your attention to this urgent matter. We await your reply.

Sincerely,  
**Ann K. Cooper**  
Executive Director

Committee to Protect Journalists



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## Postcards recall...

(Continued from page 7)

building.

The young lady in Figure 5 is Lt. Sofia Halechko, who was born in Novyi Sanch in 1891. After serving in the Sich Riflemen, she volunteered for the Ukrainian Legion where her front line bravery brought her to the rank of second lieutenant. When the Austrian army authorities began to remove women in earnest from the Ukrainian Legion in 1916-1917, she was released from the legion. She died in 1918.

The sad rumor in Lviv was that after she left the legion she planned to marry but was let down by her lover, who had left her with child. The shame caused her to take her own life by drowning. If true, this would indeed be a tragic end to a brave heroine.

Figure 6 shows a profile view of Lt. Halechko on another postcard, while Figure 7 depicts her carrying a rifle. Interestingly, this latter bilingual postcard was not printed in Austria or by the Ukrainian Legion; instead it was published by the American Ukrainian Exchange, whose New York City address appears on the reverse. So, the fact of Ukrainian women serving in the Austrian armed forces was known in America. The inscription states: "Sophie Halechko, a Ukrainian girl in Austrian army."

Figure 8 is a unique Ukrainian Legion postcard titled "Ukrainian Sich Riflemen in the Carpathians." Shown second from the left is Olena Stepaniv; Sofia Halechko appears on the far right. The photograph was made on March 8, 1915, on Mount Makivka.

Our final heroine was also the youngest. Rosa Zenokh (Zenoch) was only 12 or 13 (the accounts differ) in the fall of 1914 when, during the Russian offensive on Lviv, the front line moved up to the vicinity of her father's farmhouse near Rava Ruska (about 50 kilometers, 30 miles, north of Lviv). Ignoring the bursting of shells and machine gun strafing, she supported the defending Austrian army soldiers in the trenches by bringing them food and water until she herself was badly wounded by a bursting shell that ripped her left side.

Some of the soldiers that she had shortly before assisted (most of whom

were probably fellow Ukrainians serving in the Austrian army) came to her aid and rushed her to a field hospital. Although the doctors were able to save her life, she had to have her left foot amputated.

The gallant actions of Rosa Zenokh did not go unrecognized. She was decorated personally by the Austrian Emperor Franz-Joseph with a war decoration, received a silver medal of merit from the Red Cross, was given the title of Samaritan, and became known as "Rosa Zenoch, the Heroine of Rava Ruska."

A full-color drawing of Rosa assisting the troops was made into an official Red Cross postcard that was sold to raise funds (Figure 9). The card was printed in 1915 by the Alb. Berger Print Shop in Vienna and was in use for the duration of the conflict. We have used examples with dates ranging from January 7, 1916, to May 14, 1918.

Unfortunately, we have not been able to find out what happened to Rosa after the war. Can any reader supply more information?

*Inger Kuzych may be contacted at P.O. Box 3, Springfield VA 22150 or at his e-mail address: [ingert@starpower.net](mailto:ingert@starpower.net)*

## The Battle of Mount Makivka

Makivka is a mountain (altitude: 958 m) in the Carpathians near the village of Slavske (Lviv Oblast). It was here that the first major battle of the Ukrainian Legion took place between April 29 and May 2, 1915. The legion's victory against the overwhelming forces of the Russian army raised the morale of the Ukrainian populace and established the reputation of the Ukrainian Legion as an elite fighting force.

Following Ukraine's struggle for independence, the battle was commemorated annually with pilgrimages to the site and memorial services. Discontinued under Soviet occupation, this tradition was rekindled in 1989.

— Inger Kuzych

# New Yorkers protest demapping



Andrew Nynka

**Members of the UNWLA and the Ukrainian Art and Literary Club protest the proposed demapping of Taras Shevchenko Place in New York City.**

by Lavrentia Turkewicz

NEW YORK – On May 29, prior to a public meeting on the development plans of The Cooper Union in New York City, a group of Ukrainians gathered in protest in front of the main building at Cooper Square. The protest action was organized by the Ukrainian National Women's League of America Branch 127 in cooperation with the Ukrainian Art and Literary Club.

The main issue of concern to the Ukrainian community is the proposed removal of Taras Shevchenko Place from official New York City maps, that is, its demapping. Oksana Lykhovyd, president of UNWLA Branch 127, along with other members of the branch, sang songs to the poetry of Taras Shevchenko. In the kobzar tradition, Lavrentia Turkewicz played the bandura in accompaniment to the songs.

Protest participants held placards in their hands. One featured a portrait of Taras Shevchenko; others included copies of the

front cover of the Daily News Magazine (May 1978) featuring a glasspainting by Yaroslava Surmach Mills, illustrating a tradition that persists to this day: Ukrainian youth performing hahilky (ritual spring dances) in front of St. George Ukrainian Catholic Church on the corner of Taras Shevchenko Place on Easter Sunday.

Still other placards bore slogans such as "Taras Shevchenko Place 'Yes!' Demapping 'No!'" and "New York City – You are destroying the culture of the Ukrainian community!"

The placards were designed and made by artist Slava Gerulak, director of the Ukrainian Art and Literary Club and the Mayana Gallery.

At the meeting in the Great Hall of The Cooper Union, attended by approximately 600 persons, Jaroslaw Kurowyckyj, chairman of the Shevchenko Place Preservation Committee, thanked the UNWLA branch for staging the protest.

# Yara Arts Group celebrates Kupalo

NEW YORK – Yara Arts Group has planned three great events to celebrate Kupalo, the Ukrainian pagan midsummer night in New York City this summer. So far it has presented workshops in Ukrainian ritual midsummer songs with Mariana Sadovska, and an indoor concert celebrating Kupalo. Next the group will present as evening of outdoor midsummer night rituals, songs, poetry and art in a beautiful garden in the heart of New York.

On Saturday and Sunday, June 16-17, Ms. Sadovska conducted workshops in traditional Ukrainian ritual midsummer songs. The workshops were well attended by both Ukrainians and people of other heritages.

Ms. Sadovska, 28, was born in Lviv and worked with Gardzienice Theatre. For the last 10 summers she has been traveling through the villages of Ukraine collecting folk songs and rituals. This year she is Yara's resident artist, appeared in two shows with Yara and conducted a series of workshops in ritual songs that included winter songs, early and late spring songs, as well as midsummer songs.

On Saturday, June 23 Yara presented a concert "New Traditions For Midsummer Night." The evening was held at La MaMa Galleria and began with Odarka Polanskyj Stockert's renditions of traditional Kupalo songs on harp.

Soon the mood shifted from the lyrical to the boisterous when the Budmo Musical Ensemble took over the stage. The group, which includes Valeryi Zhmud on violin, Roman Galynsky on accordion, Mykhailo Gnatyuk on second violin and Petro Gorganyuk on tymbaly, performed rousing renditions of traditional dance tunes from various regions of Ukraine that were enthusiastically received by the standing-room-

only audience.

Then the women of Yara Arts Group led by Ms. Sadovska took over. They included Laura Biagi, Marina Celander, Akiko Hiroshima, Allison Hiroto and Meredith Wright. Their first songs conveyed the magical night atmosphere of Kupalo. The trilling high tones of Ms. Celander's and Ms. Sadovska's calling songs gave way to the powerful solos of Iryna Hrechko and Alla Kutsevych.

Songs from Sweden, Japan and Italy were woven into the presentation of other Kupalo tunes, as was a section by the Experimental Bandura Trio which includes Julian Kytasty, Mike Andrec and Jurij Fedynsky. After their version of "Kupala na Yvana," Yara ended its section by toasting and teaching the audience one of the songs.

Just as it seemed there was no way to top the event, Eugene Hutz, the rocker who put ethno-avant-garde on the map, did just that with a wild short set that included the Budmo musicians and Paula Henderson on baritone sax.

On Friday, July 6, at 8:30 p.m. in the Community Garden at Sixth Street and Avenue B Yara will present "Kupalo Freakout – Midsummer Night Rituals, Songs and Anarchy." The above-mentioned artists will be joined by singer Alexis Kochan from Winnipeg, wreath-maker Roksolana Luchkan, food artist Olesia Lew, film maker Joel Schlemowitz, poet Wanda Phipps, Yara actors Jina Oh and Zabryna Guevara and many others. The event is free.

Yara is a resident company at the internationally renowned La MaMa Experimental Theatre and is directed by Virlana Tkacz. For information or to volunteer call (212) 475-6474 or visit the website <http://www.brama.com/yara/>.

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### UKRAINIAN FOLK DANCE CAMP II – SUNDAY, AUGUST 5 - SATURDAY, AUGUST 18

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*Further details about the UABA Convention program and  
activities will appear in The Ukrainian Weekly*

## Ukraine's economy...

(Continued from page 3)

gates could open wide, and very quickly.

U.S. Ambassador Carlos Pascual, who spoke briefly at the forum, said Ukraine's recent growth is encouraging but that it cannot be sustained unless more reforms are made and the pre-eminence of the rule of law is accepted.

"Unless some changes are made, Ukraine will hit a glass ceiling," said Mr. Pascual.

He noted that Ukraine still needs judicial reform, a new tax code, a land code and intellectual property rights enforcement before it becomes an appealing investment point for foreign entrepreneurs and businesses.

Michael Bleyzer, chairman of SigmaBleyzer, introduced a study developed by his firm in conjunction with the Thunderbird Corporate Consulting Group by agreement with the Ukrainian government. A nine-point plan developed by the project, called the International Private Capital Task Force (IPCTF), strongly encourages the Ukrainian government to proceed with an intensive reform process. At a minimum, the report emphasizes that Ukraine's government should liberalize and deregulate business activities; provide a stable and predictable legal environment and improve corporate and public governance; and eliminate corruption.

Ideally the project would like to see all nine points implemented, including the liberalization of capital and foreign restrictions; banking sector reform; enforcement of anti-corruption measures; reduction in the political risks for foreign investors, including creeping expropriation and preferential treatment for government-owned companies; the elimination of investor "incentives," which often are simply subsidies to special firms or economic sectors, to level the competitive playing field; and a strong public relations campaign to promote Ukraine and the changes it will have made.

The study showed that Ukraine is receiving only a small portion of the potential flow of international private capital, which could reach \$3.4 billion annually by 2005 if the policy changes are minimally implemented, and up to \$6.4 billion if done so at an optimum level.

President Kuchma set his own reform priorities, however, when he met with the representatives of FIAC on June 19. In most aspects, these were not contrary to what the IPCTF report proposed. He told the group that Ukraine's chief priorities are radical tax reform, macroeconomic stabilization, lower inflation, a stable and secure hryvnia, a stronger and better developed banking system, transparency

of the privatization process and further land reform.

He added that measures already undertaken would continue as well, including ongoing democratic reform, the development of a more stable legislative process, elimination of the shadow economy and additional anti-corruption efforts.

"We expect that our steps in this direction will be supported by the growing presence and acceleration of efforts by foreign businesses in the Ukrainian market, primarily in the implementation of large-scale international projects, especially in the field of high technologies," said Mr. Kuchma.

The Ukrainian president said he would like to see extensive participation by both European and Russian companies in the privatization of Ukraine's gas transit system. He said he believes a three-way configuration must be developed for private ownership of the natural gas line. While he acknowledged that Russia would like to have 51 percent ownership, he envisioned a scenario in which an equal, tripartite arrangement is reached, to include Russia, the supplier of the natural gas, Ukraine, the country through which it flows, and Western Europe, the chief consumer of the commodity.

Mr. Kuchma also invited foreign investors to help modernize Ukraine's coal industry. He noted that experts believe Ukraine has sufficient coal to last more than 400 years, with an annual output of 120 million tons - nearly double the current level. Ukraine extracted 62.5 million tons of coal last year, down by 2.5 percent from 1999.

Prime Minister Anatolii Kinakh, who spoke at both the forum and at the FIAC annual meeting, told the foreign businessmen that although his government would not cancel the special economic zones that it had created throughout the country, which largely benefit the Ukrainian entrepreneur, it would begin to narrow the focus of the zones and to move away from large demarcations to the creation of industrial parks.

He gave as an example the Japanese firm Sumitomo, which is developing an idea for a high-tech commercial park in Vyshhorod, just north of Kyiv. Mr. Kinakh said the new high-tech zone could lead to \$1 billion in additional foreign investments.

The recently appointed prime minister also said that tax reform remains a priority for his government and that he expects to prepare the 2002 national budget on the basis of the new tax parameters. He explained that tax reform is in the interest of the country's national and economic security and is needed to raise the competitiveness of the Ukrainian economic sector.

The \$3.9 billion invested in Ukraine thus far comes from investors in 112 countries. Leading the pack are U.S. investors, who had committed \$644.4 million as of April 2001. The Netherlands (\$367.2 million) and Great Britain (\$310.7 million) are next, followed by Cyprus (\$357.8 million), Russia (\$284 million) and Germany (\$241.3 million).

The recent unexpectedly strong growth of the Ukrainian economy has caused the government to increase its economic growth forecast to 6.2 percent for 2001. Industrial production now is expected to grow by 10.7 percent, while the agricultural sector is expected to expand by 6.5 percent.

## Correction

The byline in last week's story on the Vesnivka Choir of Toronto was inexplicably "gobbled up" and thus, Sonia Solomon's last name was shortened to Solon.

## Connecticut medical manufacturer helps Children of Chernobyl Relief Fund



During a tour of the Novamatrix Medical Systems manufacturing plant, Donald Horbaty (left) and Maria Wysowskyj, treasurer of the New Haven Chapter of the Children of Chernobyl Relief Fund, with Patty Osowecki and Thomas Patton, president of Novamatrix. In the foreground are three of the five new pulse oxymeters valued at nearly \$20,000 that will be installed in CCRF's neonatal intensive care units in Odesa and Rivne.

WALLINGFORD, Conn. – Novamatrix Medical Systems, based in southern Connecticut has provided five Oxypleth pulse oxymeters to the Children of Chernobyl Relief Fund (CCRF) to help combat infant mortality in Ukraine. The New Haven Chapter of the CCRF purchased two of the oxymeters for the discounted price of \$5,000, and Novamatrix contributed three additional new units at no cost to the fund. The manufacturer also provided a large quantity of infant care products for the model neonatal intensive care units being established or modeled by CCRF in Odesa and Rivne.

Two of these pulse oxymeters will be assigned to the Viktor Petrenko Neonatal Intensive Care Center at the Odesa Regional Children's Hospital. CCRF has forged a partnership with Mr. Petrenko, an Olympic skating champion to establish a state-of-the-art neonatal program in his hometown. In March of this year Mr. Petrenko led an all-star cast of skaters in a special charity show for the Children of Chernobyl at the International Skating Center in Simsbury, Conn. The two sold-out performances helped raise \$120,000 for the CCRF program in Odesa.

"Our chapter is very proud to be able to support this life-saving effort in Ukraine," said Gloria Horbaty, a resident of Wallingford who is the current president of the New Haven Chapter. "It's very gratifying to be able to work with a highly respected company like Novamatrix that is located right here in southern Connecticut, but distributes medical technology all over the world."

CCRF has installed Novamatrix instruments in Poltava, Vinnytsia, Lutsk, Rivne and other Ukrainian cities where they have helped local doctors dramatically reduce infant mortality – in some cases by as much as 50 to 80 percent. Last year, Novamatrix was honored by a visit from U.S. Rep. Rosa DeLauro and author Irene Zabytko, whose Chernobyl novel "The Sky Unwashed" has been well received by literary critics.

"We're just happy that we can help in

this important humanitarian mission," said William LaCourciere, CEO of Novamatrix who welcomed the CCRF delegation to the manufacturing plant. "Our company is glad to know that its products are helping to make a real difference in the lives of these unfortunate kids and newborns who are still being stricken with the long-term effects of the nuclear disaster."

CCRF Executive Director Alexander Kuzma thanked Mr. LaCourciere and plant manager Joel Maynard, as well as the director of international sales, Patrick Shannon, for arranging the donation of additional pulse oxymeters to the fund.

In previous years, the New Haven Chapter of CCRF has been a strong contributor to the fund's medical relief efforts. In 1995 the chapter hosted a special dinner honoring U.S. Sen. Joseph Lieberman and two Yale physicians, Dr. Jack van Hoff and Dr. Peter Beardsley, for their leadership in providing aid to Chernobyl victims.

More recently, volunteers from New Haven helped raise over \$7,000 at the OpSail 2000 festival of tall ships in New London to help purchase a neonatal respirator for CCRF's partner hospital in Rivne. This year, former President of the New Haven Chapter Christine Melnyk also helped secure a donation of \$26,000 worth of medical journals from the Yale Medical School's Harvey Cushing/John Hay Whitney Medical Library.

"We're very grateful for all the creative efforts and initiatives that have been launched in support of the Chernobyl children here in the New Haven area," said Orest Dubno, a member of the CCRF board of directors. One year ago, CCRF opened a New Haven office with the help of local businessman Edward Harms.

Anyone interested in volunteering at the office or wishing to make a tax-deductible contribution is urged to call (203) 387-0507 or to write to CCRF, 1358 Whalley Ave., New Haven, CT 06515.



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## SUMMER PROGRAM 2001

**Friday, June 29**

10 p.m. – MIDNIGHT BIGUS at Trembita Lounge

**Saturday, June 30**

9:30 p.m. - 1:30 a.m. – Zabava – music by MONTAGE

**Friday, July 6**

10 p.m. – MIDNIGHT BIGUS at Trembita Lounge

**Saturday, July 7**

9:30 p.m. - 1:30 a.m. – Zabava – music by FATA MORGANA

**Saturday, July 14**

1 p.m. - 5 p.m. – Family Day, Chemny's Birthday

9:30 p.m. - 1:30 a.m. – Zabava – music by LUNA

**Saturday, July 21**

8:30 p.m. – First Place Winners, Makovytska Struna (Eastern Slovakia)

10:00 p.m. - 2:00 a.m. – Zabava – music by VIDLUNNIA

**Friday, July 27**

10 p.m. – MIDNIGHT BIGUS at Trembita Lounge

**Saturday, July 28**

8:30 p.m. – DUMKA

10:00 p.m. - 2:00 a.m. – Zabava – music by MONTAGE

**Saturday, August 4**

8:30 p.m. – Roma Pryma Bohachevsky Dance Recital

10:00 p.m. - 2:00 a.m. – Zabava – music by SWITANOK

**Sunday, August 5**

UNWLA Day

**Saturday, August 11**

MISS SOYUZIVKA CONTEST

10:00 p.m. - 2:00 a.m. – Zabava – music by TEMPO

**Saturday, August 18**

8:30 p.m. – Roma Pryma Bohachevsky Dance Recital

10:00 p.m. - 2:00 a.m. – Zabava – music by FATA MORGANA

**Saturday, August 25**

9:30 p.m. - 1:30 a.m. – Zabava – music by THE LEGEND

**Friday, August 31**

9:30 p.m. - 1:30 a.m. – Zabava – music by VECHIRKA

**Saturday, September 1**

8:30 p.m. – Yunist Dance Ensemble, Yonkers

10:00 p.m. - 2:00 a.m. – Zabava – music by TEMPO, VECHIRKA

**Sunday, September 2**

9:30 p.m. - 1:30 a.m. – Zabava – music by ZOLOTA BULAVA

*VIDLUNNIA will play for you every Friday evening from July 13 to August 24 from 9 p.m. to 1 a.m.*

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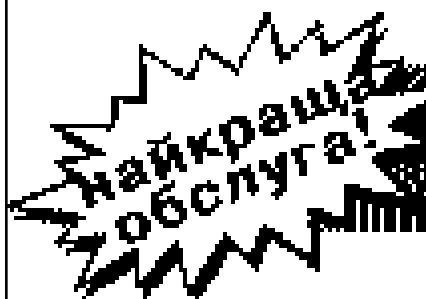


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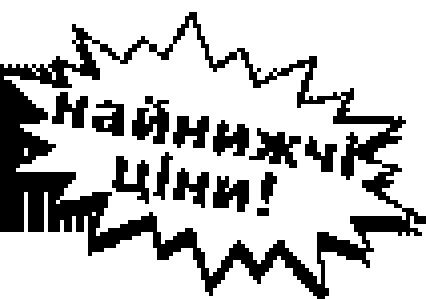
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## Newsbriefs...

(Continued from page 2)

Vatican are taking place but are proceeding very slowly. As to when such a visit might take place, Mr. Gorbachev said that the question should be addressed to President Vladimir Putin, who would have to issue any invitation. (RFE/RL Newsline)

### IMF cites conditions on lending

KYIV – Following the visit of an International Monetary Fund mission to Kyiv on June 11-20, the bank issued a statement saying that the resumption of its loans to Ukraine is dependent on the country's further trade liberalization and observation of budget discipline, the Associated Press reported. According to Interfax, the IMF also is demanding that Ukrainian authorities reorganize or liquidate the loss-making Ukrayina Bank, the country's largest bank. (RFE/RL Newsline)

### Rada OKs laws on budget and judiciary

KYIV – The Parliament on June 21 approved a Budget Code and an Entrepreneurial Code, the Eastern Economic Daily reported. Interfax reported that the same day the Parliament also passed a package of laws to regulate the functioning of the judicial branch after the so-called transitory provisions of the Constitution expire on June 28. (RFE/RL Newsline)

### Rada: Ukraine not yet a democracy

KYIV – The Ukrainian legislature on June 20 held hearings devoted to the fifth anniversary of the adoption of the country's Constitution, Interfax reported. In a draft document including conclusions from the hearings, lawmakers said Ukraine has so far failed to fulfill the main constitutional tenet of becoming a democratic country ruled by law. The document also noted that human rights in Ukraine are violated on a massive scale. (RFE/RL Newsline)

### Kuchma notes EU's "positive signal"

KYIV – President Leonid Kuchma on June 20 said the European Union had sent an "unambiguously positive signal" with regard to Kyiv for the first time in Ukraine's 10 years of independence, Interfax reported. Mr. Kuchma was commenting on his meeting with Swedish Prime Minister Goeran Persson in Kyiv, who told the Ukrainian leader that the recent EU summit in Goteborg decided to offer Ukraine broader political cooperation. President Kuchma added that he assured Mr. Persson of Ukraine's determination "to follow the path of European choice." (RFE/RL Newsline)

### Nineteen charged for March riots

KYIV – The Security Service of Ukraine has concluded its investigation into the anti-presidential protest on March 9 and charged 19 people with the organization of and participation in mass disorders that led to many injuries among both protesters and police officers, Interfax reported on June 20. The 19 people, who are currently under arrest, face up to 12 years in prison if found guilty in court. Those arrested include Andrii Shkil, leader of the Ukrainian National Assembly-Ukrainian Self-Defense Organization. (RFE/RL Newsline)

### Crimean lawmakers resort to fisticuffs

SYMPEROPOL – Crimean Prime Minister Serhiy Kunitsyn on 20 June refused to report to the legislature of the Crimean Autonomous Republic on the

performance of his Cabinet, saying that he had delivered such a report earlier this year, Interfax and the Eastern Economist Daily reported. In response, 55 lawmakers in the 100-seat Crimean legislature endorsed an appeal to Ukrainian President Leonid Kuchma to dismiss Mr. Kunitsyn. The voting was preceded and followed by turmoil and fist fights among Mr. Kunitsyn's opponents and supporters. The peninsula's Acting Vice Prime Minister Oleksander Riabkov and Acting Economy Minister Hennadii Hovorushenko were injured while Mr. Kunitsyn, who remained seated during the fracas, left the session hall unscathed. (RFE/RL Newsline)

### Ukraine to repay debt with Eurobonds?

MOSCOW – Aleksandr Lebedev, head of the National Reserve Bank of Russia, said on June 18 that Ukraine could pay its gas debt to Russia via a Eurobond float with a 10-year maturity period and 7 percent return, Interfax reported. Mr. Lebedev made this comment after a meeting with Ukrainian Prime Minister Anatolii Kinakh in Kyiv. "We would act as underwriters and would buy this debt, while the Russian budget would receive money, not state bonds with an ephemeral possibility of converting them into property," Mr. Lebedev noted. He said Mr. Kinakh reacted well to this proposal, adding that they had agreed to set up a working group to discuss the possible Eurobond issue. (RFE/RL Newsline)

### Odesa has two Chinese publications

ODESA – Interfax-Ukraine on June 6 ran the following report in Ukrainian: "A second publication in the Chinese language has appeared in Odesa. [Odesa's] Chinese community started to issue a newspaper called Land of China with a circulation of 2,000 copies. According to what Interfax-Ukraine was told by Editor-in-Chief Dmytro Chan, the inauguration of the second newspaper was prompted by the need to draw Odesa residents toward China's culture, traditions and customs. Despite the fact that the Chinese community in Odesa is not numerous and amounts to no more than 300 people – that is, there are six newspaper copies for each Chinese – both publications are distributed free of charge in Chinese restaurants, at outdoor vendor markets, and at the so-called Chinese Market. The new newspaper, according to kiosk keepers, sells pretty well [even] among Odesa residents who are absolutely unfamiliar with the Chinese language." (RFE/RL Poland, Belarus and Ukraine Report)



## 54th Annual Ukrainian Orthodox League Convention

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**Thursday Evening, July 19th**  
A NIGHT AT THE N.J. STATE AQUARIUM  
Dining and dancing with the fishes  
Music provided by D.J. Al Shinn

**Friday Evening, July 20th**  
THE "FIRST UKRAINIAN ORTHODOX LEAGUE  
TALENT SHOW OF THE NEW MILLENNIUM"

**Saturday Evening, July 21st**  
GRAND BANQUET AND BALL  
Music provided by Paul Kauriga and his orchestra

**Sunday, July 22nd**  
HIERARCHIAL DIVINE LITURGY  
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### HELP US SEND AN ORPHAN TO CAMP

This summer *Help Us Help the Children*, a project of Children of Chernobyl Canadian Fund, will hold its sixth annual summer camp for orphans in Ukraine. Over 425 children, ages 12-18, from orphanages throughout Ukraine will participate in the *Help Us Help The Children Summer Camp 2001* – "Children for Children." Once again, the camp will be held in the town of Vorokhta, in the Carpathian Mountains. The program is designed to raise the children's awareness of the power they hold in shaping their lives. They will take part in workshops intended to develop their self-confidence, independence, team-work and self-esteem. *Help Us Help The Children's* North American and Ukrainian volunteers will continue to instill in the children an understanding of Ukraine's history and culture and to cultivate a sense of belonging and pride in their country.

Once again, we appeal to you to assist *Help Us Help The Children* and sponsor an orphan to Summer Camp 2001. It costs \$150.00 for one child to attend camp. This includes their transportation to camp, accommodations, three meals a day, new shoes, socks, a hat, T-shirts, pants, towels and hygiene items such as toothpaste and shampoo. With a minimum donation of \$50.00 you will receive a picture of the child you helped to sponsor and a thank-you letter from the child as well as a tax receipt. Please help us in creating an unforgettable two weeks for an orphan in Ukraine this summer!

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## PREVIEW OF EVENTS

**Friday, June 29**

**NEW YORK:** The Shevchenko Scientific Society is sponsoring a presentation by Dr. Oleh Romaniv, a member of the National Academy of Sciences of Ukraine and president of the Shevchenko Scientific Society in Ukraine, on the topic "The Recent Manifestations of Russification in Ukraine." The presentation will be held at the Shevchenko Scientific Society, 63 Fourth Ave. (between Ninth and 10th streets) at 5 p.m. For additional information call (212) 254-5130.

**Saturday, June 30-Sunday, July 1**

**KERHONKSON, N.Y.:** An exhibit of Ukrainian ceramics and pysanky by New York artist Sofika Zielyk will be on display and available for purchase in the library of the main building and Soyuzivka at 11 a.m.-6 p.m. The exhibit will include over 250 pysanky on chicken, goose, rhea and ostrich eggs. For further information call (212) 533-6419.

**Friday, July 6**

**NEW YORK:** In celebration of the Rusalka-Kupalo season, the Ukrainian Art and Literary Club and the New York Bandura Ensemble present "Rusalka Sat on the White Birch Tree," an evening of Ukrainian ritual music featuring Lavrentia Turkewicz, who will sing water sprite and summer solstice songs to the accompaniment of the bandura. Time: 7 p.m. Donation: \$10. "Rusalia: Fertility Rites of Spring," an exhibit of photo reproductions featuring the ancient ritual celebrations as depicted on Ukrainian bracelet jewelry from the Kyivan-Rus' period (12th-13th centuries) will be on view through July 8. Gallery hours: Friday 6-8 p.m.; Saturday, 1-5 p.m. The Mayana Gallery is located at 136 Second Ave., fourth floor. For more information call (212) 260-4490 or (212) 777-8144; visit the website <http://www.brama.com/mayana>; or e-mail [ukrartlitclub@aol.com](mailto:ukrartlitclub@aol.com).

**Monday-Thursday, September 10-13**

**KERHONKSON, N.Y.:** The 12th reunion of all former faculty, students and friends of Regensberg High School will be held at the Soyuzivka estate. The motto for the reunion is - "Aby Shche Raz" (If Only One More Time). For more information and to register contact Vasyl Luchkiw: 49 Windmill Lane, New City, NY 10950; telephone, (845) 634-9353; fax, (845) 634-5370. For accommodations contact Soyuzivka: telephone, (845) 626-5641; fax, (845) 626-4638.

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- Kindly make checks payable to The Ukrainian Weekly.

### PLEASE NOTE REQUIREMENTS:

Preview of Events is a listing of Ukrainian community events open to the public. It is a service provided at minimal cost (**\$10 per submission**) by The Ukrainian Weekly to the Ukrainian community. Payment must be received prior to publication.

To have an event listed in Preview of Events please send information, in English, written in Preview format, i.e., in a brief paragraph that includes the date, place, type of event, sponsor, admission, full names of persons and/or organizations involved, and a phone number to be published for readers who may require additional information. Items should be **no more than 100 words** long; all submissions are subject to editing. Items not written in Preview format or submitted without all required information will not be published.

Preview items must be received no later than one week before the desired date of publication. No information will be taken over the phone. Items will be published only once, unless otherwise indicated. Please include payment of \$10 for each time the item is to appear and indicate date(s) of issue(s) in which the item is to be published. Also, please include the phone number of a person who may be contacted by The Weekly during daytime hours. Information should be sent to: Preview of Events, The Ukrainian Weekly, 2200 Route 10, P.O. Box 280, Parsippany, NJ 07054.

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**TOUR I**  
Aug. 10 - 25

**15 days**  
\$2850 double  
\$320 sgl. sup.

**TOUR II**  
Aug. 20 - Sept. 4

**RESERVE EARLY**    **SPACE LIMITED**

**GROUP A**  
 KYIV (4)  
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 Ky. Frankivsk/Strymbok (2)  
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 ODESA (1)  
 Kherson (1)  
 SYMEFERPOL/Bskichysaraj (1)  
 YALTA (2)

**GROUP B**  
 KYIV/KANIV (4)  
 POLTAVA (2)  
 CHERNYKHIVSKYI (2)  
 UMAN (1)  
 ODESA (1)  
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