

**“Ad maiorem
Poloniae
gloriam”**

966 — 1966

Julian Tarnowycz

Before a Tribunal of History

"I hereby swear to tell the truth, and nothing but the truth, so help me God."

The Poles are presently celebrating the 1000th anniversary of the establishment of Christianity in Poland. It is to them an historical event of the first magnitude, an occasion for rejoicing, because Christianity proved to be the most effective means of building their nation. They have been one of the pillars of Roman Catholicism, and the hope of the Holy See in quest of the conversion of Eastern Europe and Asia to Roman Catholicism.

Poland was unofficially referred to as the "antemurale Christianorum" (outer bulwark of Christianity). Its ecclesiastical primates were more than mere men of the cloth; they had the distinction of being the "interrex" and possessed the political power equal to that of the ruling princes or kings. They actually ruled the realm during the period of the so-called "interregnum" (between kings).

The Poles were fully aware of the fact that they had the distinction of being the "first-class Catholics," one of the most favoured peoples of the Catholic world. They therefore never missed an opportunity of making all others aware of it ("Know ye, barbarians, who we are and fear us!"). Of course they endeavoured to live up to their superior level; they attended their Church most faithfully, prayed fervently for salvation of their souls and partook in Holy Communion at every opportunity. The home of, practically, every Pole was and still is adorned with replica of the miraculous Icon of the "Mother of God of Czestochowa," the patroness of Poland, which Icon presently reposes in the Polish Catholic Church of Czestochowa.

The fact, that this miraculous Icon of the Mother of God was purloined from the Ukrainian Church by the illustrious

Polish nobility several centuries ago, does not bother the Poles the least bit. They just took it away, and renamed it the "Mother of God of Czestochowa," the patroness of Poland. Insofar as they were concerned, this wasn't a theft at all, but rather a noble act of emancipation of the miraculous Icon from the "unworthy," the lowly, ignorant peasants, the feudal serfs whom they owned. It was a sheer sacrilege to let the miraculous Icon repose in the Church of those who could hardly be called human beings, therefore it simply had to be taken away from them.

Of course the "lowly" Ukrainians never did stop to complain about the theft. They were able to endure the Poles stealing their lands, their natural resources, and even endure the Polish soul-grabbers stealing their people, but a theft of a sacred object was simply too much to bear, especially if it was to be used for the sake of Polish political expansion. Unfortunately the Ukrainians were but simple, subjugated toilers of the soil, people in bondage, so nobody bothered to listen to their complaints.

Although the Poles regarded the Ukrainians as heathens, or at best referred to them by a "mild" term of "schismatics," the Ukrainians were, nonetheless, very pious and devout Christians. Perhaps they were not as aristocratic and sophisticated in the practice of their religion as the Poles were, but they sincerely did the best they could in their humble and illiterate way. However this did not mean anything to the Poles; insofar as they were concerned, the Ukrainians were nothing but "bydlo" (cattle); "kabanie" (hogs); "lotry" (scoundrels), unfit to belong to the human race. Therefore taking away from them the miraculous Icon of the Mother of God was, in reality, an act of charity. The proper place for it was in the Polish Church, amongst the Poles, because they knew how to pray and worship God properly. They were the ones to beseech the mercy of God by praying and ending these prayers with supplication: "Mother of God of Czestochowa, Queen of Poland, Pray for us."

One has but to scan the Polish literature to see that nowhere it contains a kind or even a tolerant word for the Ukrainians. If they are mentioned at all, it would be with scorn and disdain, and at best called "Rusini," "chlopy," (peasants) or some other derogatory term. Ukraine is not recognized as being a distinct domain but as a part of Poland. "Polska od morza do morza" (Poland from sea to sea) is their dominant nationalistic slogan. Poland from the Black to the Baltic Sea. This includes the entire Ukraine and some Baltic states.

The Poles are obsessed by an extremely acute pathological hatred towards the Ukrainians, hatred that surpasses that which may be ordinarily attributed to a sadistic or other biological instinct. The Poles are not sadistic by nature; usually they will not be cruel to an animal or one of their own. As individuals, they may differ in their opinions on almost any matter. How-

ever, when it comes to the Ukrainians, there abounds such a unanimity of malignant hatred that has no parallel in the history of civilized society. Each and every cell in their bodies is so imbued with hatred that they are simply unable to tolerate anything even remotely connected with the Ukrainians, much less the Ukrainians themselves. For a Pole to pronounce the word "Ukrainian" is tantamount to an act of crass self-abuse; tantamount to pronouncing the vilest of words in any language. Subconsciously they regard the extirpation of the Ukrainians as the supreme fulfilment of their lives; as their supreme national mission.

The Ukrainians are, perhaps, the only people in the world who are aware of the cause of such acute pathological disorder of the Polish people. The cause may be found in the very origin of the Poles as a distinct ethnic group. Although this origin is shrouded in the unrecorded antiquity, historical sources, other than Polish, logically maintain that they are a splinter group or tribe of peoples that broke away from the main body of Slavic people that lived along the Dnieper River Basin (centre of the Ukraine), and settled to the West in the marshlands of Mazowice. As a result of separation from their basic roots, and the influence of the peoples from the West, this splinter group evolved a certain variation in their language, variously designated as Mazurian, Lech, and later became known as "język Polski" (Polish tongue).

Living in a comparative safety from the plunders by various Asiatic hordes, this minor principality of Mazowice, above Vistula River, gradually developed into a sufficient political stature that enabled it to begin spreading to the East; to the lands already occupied by the Rus (Ukrainian) peoples, the principalities of Halychyna, Lemkivshchyna, Polissia, Pidliasha, Kholm and Volyn. The gradual acquisition of these lands was facilitated by the degenerate Rus (Ukrainian) landed aristocracy which was easily coerced into forsaking its people, religion, language and customs, and becoming Poles. This gave the Poles a built-in package deal of all sorts of dukes, lords, barons, colonels, squires, etc., that boosted their political power. This became known as the "Conversion of the East to Roman Catholicism."

The Poles made an extremely effective use of Roman Catholicism for their nationalistic purposes by integrating it with their political aspirations. Only a Pole had the right to call himself a genuine Roman Catholic. For an Ukrainian to become a Roman Catholic, it automatically meant the acceptance of the Polish nationality. In such wise the Ukrainians were not only forced to be proselytes but renegates as well.

It is safe to assume that a large portion of the contemporary Polish nation is comprised of such renegade Ukrainians. It could also be assumed that the Poles have absorbed certain

quantities from other ethnic groups. However the number of those was nominal in comparison to the number absorbed from the Ukrainians. Therefore, the Ukrainians are the prime target of the pathological hatred. It is a well-known fact that the renegade will always endeavor to extirpate anything connected with his past; to conceal from the view all traces of his origin. To this end the Poles, not only severely exploited the subjugated Ukrainian territories, but exerted every effort to assimilate the Ukrainians by force, coercion and bribery, or failing that, to destroy them. This then explains the serious disorder of the Polish nation — the hatred obsession.

The Ukrainians became Christians a hundred years or so before the Poles did. They accepted the Byzantine Rite, and, to all intents and purposes, were no lesser Christians than were the Poles. When the pressure upon the Ukrainians became almost unbearable, a certain section of the Ukrainian Orthodox Church concluded a union with Vatican, hoping thereby to appease the Poles, and gain some measure of protection from the Holy See. Unfortunately, this had no effect. The Ukrainian Catholic Church was regarded as the Church of "chlopy" (peasants), and the Polish Catholic Church as the Church of "pany" (masters). The Church of "chlopy" was but a chattel in the private holdings of the feudal lords, and treated by them with contempt and disdain.

Rome was fully aware of this Polish perfidy. The Ukrainian Catholic hierarchy made numerous complaints over the centuries, but apparently there was nothing that could be done about it. The rape of Ukrainian peasantry, their Church and their culture continued unabated, and at times reached unprecedented ferocity. Monsignor A. M. Durini, Papal Nuncio to Poland in 1768, describes such ferocity, and concludes his description as follows: "Nothing but ruined monasteries, burnt out villages, devastation and corpses are to be seen in Ukraine. Two thousand Parish Churches were sacked and burned. Forty thousand people murdered."

A prominent Ukrainian Church historian, Dr. Hryhor Luzhnytsky, in his monumental work — THE UKRAINIAN CHURCH BETWEEN THE EAST AND THE WEST — in describing the period following World War I, when a large part of Western Ukraine was ceded to Poland for a twenty-five year occupation by the Lord Curzon Declaration, has this to say: "The Ukrainian Catholic Churches were destroyed with the aid of imported Polish labourers, under the supervision and protection of the Polish police. Age-old cemeteries beside the Churches were desecrated. The remains were dug up and strewn about with impunity. Trees were cut down..." (and further):

"...The Polish government regarded the Ukrainian Catholic clergy as the most dangerous element of the subjected Ukrainian populace. As the danger of the Second World War increased,

the Polish government began mass arrests of the Ukrainian Catholic priests. Thus commenced a new leaf in the persecution of the Ukrainian Catholic Church, and was completed by a total liquidation of it by the Russians in 1946."

"The Polish Catholic clergy did nothing to alleviate the plight of their persecuted Ukrainian brethren. As a matter of fact the Polish Roman Catholic clergy actively assisted the Russian Communists in the liquidation of the Ukrainian Catholic Church and its clergy. The price of protection from the Russian Communist persecution was to renounce the Ukrainian Catholic Rite, become a Pole and join the Latin Rite Church."

As the Russians began the wholesale roundup and slaughter of the Ukrainian Catholic clergy and its hierarchy, the Poles could have easily intervened on behalf of many of them, and thus save them from "liquidation." They did not do this because it wasn't at all in their national interest. "I am not going to fight Stalin!" cynically yelled Polish Cardinal, Sapieha, of Cracow, when two Ukrainian Catholic priests from Lemkivshchyna (Ukrainian territory ceded to Poland by Roosevelt-Stalin-Churchill deal) begged him to intervene on behalf of His Excellency Kyr Josaphat Kocylowsky, Ukrainian Catholic Bishop of Peremyshl, Sanik and Sambir. His Excellency Kyr Josaphat had just been arrested by the Polish police, and held for delivery to the Russians. He was brutally beaten when he refused to leave his Episcopal Throne, and was carried out from his palace with the Throne. Cardinal Sapieha refused to lift a finger in defence of His Excellency Kyr Josaphat, and he died in the Russian prison in 1947, after having been cruelly tortured.

As a result of the nefarious Roosevelt-Stalin-Churchill deal, whereby the Poles gained large blocks of Ukrainian lands, almost 1000 Ukrainian Catholic Churches were, either desecrated or destroyed by the Poles. Most of those Churches were of immense architectural, historic and artistic value. The desecration consisted of the destruction of Iconostas and other ritual symbols, and converting them into "kosciols" (Polish for Church).

In the districts of Sanik, Lisko, Ustryky and Peremyshl 514 Ukrainian Catholic Churches were so desecrated. In the district of Riashiw (Rzeszow), including Bereziw, Dyniw, Korosno, Horytsi, Nowyj Sanch, and continuing to the foothills of Mali Peniny, 311 Ukrainian Catholic Churches were so desecrated. This, is in addition to the 79 Ukrainian Catholic Churches desecrated prior to that period by the ignominious "reformation mission" of one Katarzyna Wapowska, a zealous soulgrabber.

In the so-called Sandecky Beskyd, commencing at Pywnychna and Korostenka in the valley of Poprut and Dunayets, all ancient Ukrainian Catholic Churches, built in the days when the Ukrainian princes ruled the land, had been desecrated and converted into the Polish "kosciols", already at the beginning of

the XIX century. They were renamed, for example, from Saint Olha to some kind of "Kinga", from Saint Wolodymyr to some kind of "Boleslaw" or some "Mieszko." One hundred and twenty Ukrainian Catholic Churches were totally destroyed in the Pere-myshl and Sanik districts alone during 1949 and immediately thereafter.

There is absolutely no record of a single word written or spoken by the Polish Catholic hierarchy, pointing out to their faithful that the murders of innocent, defenceless Ukrainian peasants, their women and children, desecration and destruction of the Ukrainian Catholic Churches is inconsistent with the basic principles of Christianity. The only thing that these poor peasants were guilty of was that they wanted to remain, as the Almighty had created them — the Ukrainians, and not to be renegades.

It is indeed a sad state of affairs when the spiritual leaders of the nation, whose duty it is to give moral leadership to the people, are corrupting them by fostering the obsession of hatred. Such Polish "missionaries" as priests Walenty Sobowski, Jan Obara and Andrzej Kuzniarz of the district of Bereziw; the priest Tencza of Duklia; the priest Krukarz of Sanik; the priest Wilczewski of Zmiyhorod; the priest Twardzicki of Lubnia; the priest Kazimierz Lach of Dydnia; the priest Wujcik of Zahiria; the priest Rompala of Yaslyska, and many of higher and lower stations in the hierarchy are guilty of spreading the poison of hatred amongst their faithful. In addition to fostering hatred, the priests named here were instigators of atrocities committed against the Ukrainian Catholic clergy and the Ukrainian peasant population.

The ignominious history of all such soulgrabbers as priests Rompalas, Lachs, Twardzickis, etc. did not commence recently or in not too distant past; it commenced centuries and centuries ago, throughout the periods of Jan Sobieskis, Kazimierz Boleslaws and other spoilers of everything Ukrainian. All kinds of Mieszkos, Jadwigas, Katarzyna Wapowskis spent all their lives fighting the Ukrainian Catholic Church and forcing the Ukrainians to become Poles. Perhaps the greatest devastation wreaked by the Polish soulgrabbers took place in the ancient pure Ukrainian districts of Riashiw (Poles renamed it Rzeszow), Tarniw and the Bereziw-Dyniowsky belt.

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Cardinal Sapiuha of Cracow could have easily saved many Ukrainian Catholic priests by simply including them in his eparchy. Unfortunately, due to an innate pathological hatred of the Ukrainians, he refused to do so despite numerous pleas. No better, or perhaps even a trifle worse was the Polish Cardinal Glad, also of Cracow, who had an additional "achievement" to his credit. Long before the Second World War this venerable

primate tried to undermine the Ukrainian Catholic Church by aiding and abetting the propagation of the Russian Orthodoxy amongst the Ukrainian Catholics of Lemkivshchyna.

The Polish bishop, Stepa, of Tarniw displayed a great zeal in the efforts to liquidate the Ukrainian Catholic Church. He made frequent trips to the Ukrainian villages in Lemkivshchyna, such as Kniaze (Ruske) Ustie, Hanchowa, Mylyk, Zlotske, Shchawnyk, Leliukhiw, Labowa, Zhegestiw, Krynytsia and others where he delivered "sales talks" on the advantages of forsaking the Ukrainian Catholic Church, and joining the Poles and their Church. He made it plain enough that all those who would not avail themselves of such advantages would suffer serious consequences. This zealous Polish soulgrabber 'forgot' or was not aware of the fact that he was not the first one to appear in such an opprobrious mission. Long before him the history of the Ukrainian Catholic Church recorded ceaseless efforts of the chauvinistic Polish clergy to "convert the East" by using their Church as an instrument to assimilate the Ukrainians.

The fact stated in the foregoing, and those to follow, are but random sketches of a tragic situation created by an obnoxious nation upon its ancestors. The Poles are a psychologically sick nation; sick because the obsession of hatred blinded them to such an extent that they could not foresee that murders and persecution will come out in all their stark nakedness. They could not foresee that the present, and many, many of their future generations will be compelled to answer countless questions about the misdeeds of their forefathers, if they, as a nation, shall last so long.

We are not attempting to pass judgement upon the Poles; it is not our prerogative. We are hoping that this article will give the Poles some food for thought, and that, as a result of this, some of them will commence some action to rid the nation of this morbid obsession of hatred. We are hoping that this article will reach the priests in Poland, who are mentioned here, and remind them that the outside world knows of their "good" deeds. We are hoping that it will reach the Polish priest, Roman Duchiewicz in Krynytsia to tell him that the world knows that he personally led a squad of the Polish police to seize the keys, and close the following Ukrainian Catholic Churches:

The Church of Epiphany in Krynytsia, built in 1872, and restored in 1930;

The Church of St. Dmytriy in Leliuchiw, built in 1861;

The Church of St. Mary the Protectress in Labowa built in 1784;

The Church of St. Mary the Protectress in Matiyewa built in 1830;

The Church of Sts. Kosma and Damian in Mylyk, built in

1792; The Church of Archangel Michael in Zhegestiw, built in 1920, and many others.

All of those Churches should have been spared even if it was only for the sake of their architectural value alone. The priest, Roman Duchiewicz, is said to have performed some sort of absolution ceremony before closing or wrecking the Church. Unfortunately we were not able to obtain a text of same.

Of the six Ukrainian Catholic Churches in the ancient Ukrainian princely town of Sanik, only the Church of Holy Trinity, built in 1774, still stands, but is padlocked, and the services there are forbidden. All of those Churches were of immense historical value, however, to the barbarians this had no meaning.

We are hoping that it will reach such Polish priests as Jozef Gabar, Stanislaw Kruczek, Walenty Rompala, Franc Prokop and many others like them that refused to hear the confessions of Ukrainian Catholics or allow them to receive Holy Communion simply because they were Ukrainians. The people who were refused the privileges, were later reported by these priests as being the enemies of the Polish Communist regime.

We are hoping that it will reach a certain pastor of the Polish Catholic Church in Yaslyska, who was very happy when he learned that an assassin's bullet ended the life of an ardent servant of God, Rev. Yaroslaw Shchyryba, pastor of the Ukrainian village of Shkliari, at the very moment when this martyr was reading his missal.

There wasn't a breath of regret voiced by any Polish priest when Rev. Stepan Shalash was murdered in Mystsowa-by-Duklia, nor was there for Rev. Osyp Yakhymowych near Riashiw. Nobody came to the aid of Rev. Mykhaylo Lemtsio, Ukrainian Pastor of Pawlokoma who was beaten to death with wooden poles, together with 600 members of his Ukrainian Catholic Parish.

Eighty year old Rev. Iwan Demianchuk, Pastor of the Ukrainian Catholic Parish in Skopiw, his curate, Rev. Osyp Konkoliowskyj, five members of his family, and 75 members of his Parish were knifed to death by the Poles in the most barbaric manner.

We are hoping that the Polish priest, Andrzej Witko of Bosko will be reminded of his "noble" act of provoking the round-up by the Nazis, who occupied the village in 1939, of about a hundred Ukrainian peasants, together with their Pastor, Rev. Mykhaylo Welychko, placing them along a ditch and shooting them. Priest Andrzej Witko observed the execution with apparent delight. Later on he had a hand in the murder of the remaining Ukrainian Catholic priest of that village, Rev. Mykola Holowach.

We are hoping that the Polish priest, Ignacy Niewczynski

of Komancha will find out that the world is aware of the fact that he did nothing to restrain his parishioners from entering the local Ukrainian Catholic Church at the time when Rev. Orest Wenhrynowych was conducting Holy Mass. This armed band of barbarians shot Rev. Wenhrynowych right on the spot, then shot his teen-age son, Alexander, dragged them out of the Church, threw the bodies into a barn and set it afire.

Forcibly dragged away from the altar, while conducting a Holy Mass in the village of Surokhiw, Rev. Mykhaylo Plakhta, his wife, and their little son, Yurko, were shot to death by the Poles. The Church, once a grand three-domed temple of St. Paraskevia was "remodelled" and converted into a Polish "kosciol."

Forcible entries by the Polish police, soldiers or armed bands into the Ukrainian Catholic Churches, during the religious services, beating or slaughter of the clergy and the faithful found therein, is not something that occurred solely during the Second World War. Such occurrences were commonplace for centuries back, so much so that they have been accepted as a sort of 'normal' relations between the Poles and the Ukrainians.

By their malignant hatred of the Ukrainians, and other nations of Eastern Europe, the Poles have seriously impaired the image of the Roman Catholic Church, particularly because they integrated it with their chauvinistic aspirations right from the start. Throughout the history of their Church, the Poles cannot point to a single priest of theirs who had a tiny bit of respect from the Ukrainians. They were all regarded as pests and even scoundrels; as soulgrabbers deftly using the Church to boost their nation.

The malignant hatred of the Ukrainians is the dominant attribute of the Polish national character. It was nurtured in the souls of the people by their leading forces from the dawn of their history until today. It could be that the Poles are being punished by the Almighty for some reason, otherwise, He would not have allowed the attribute of hatred to pervade their very being, thereby making them a spiritually sick nation.

The Ukrainians, as Christians, cannot and do not bear any malice towards the Poles. They are to be pitied. It is safe to assume that every Ukrainian priest, murdered by the Poles, never cursed them, but prayed for them, prayed that God, in His infinite mercy, would remove the curse of hatred from their hearts. So must have prayed the innocent women and children that were murdered by the Poles.

We are hoping that this article will be of some assistance to the Poles in starting the new millenium of their Christianity with a resolution to free themselves of the pathological obsession of hatred. We realize that it has very deep roots, and that the recovery will be of considerable duration. We realize that it

will take centuries for the Poles to evolve themselves into a type of Christians, who would be "their brother's keepers," instead of being "their brother's killers." We don't expect them or need them to be our keepers. We can very well take care of ourselves so long as we are not molested.

It is regrettable that the present generation of Poles, as well as many succeeding generations will have to answer for the nefarious deeds perpetrated by their inconsiderate, short-sighted leaders in the past. Those leaders have left this and the future generations with the blood on their hands, the blood of the people of Lemkivshchyna and other Ukrainian territories. It is the blood of the innocent, and therefore very difficult to wash off. We, as Christians, and as brothers of those whose innocent blood was spilled, have no right to forgive the Poles; only the innocent ones who were murdered have this right. But we have the right to speak about it, and speak we shall.

IN ETERNAL MEMORY

They gave their lives for their people and thereby earned eternal praise and a grand monument, not where rest their remains, but in the hearts of descendants will their glory eternally abide.

Below is a partial list of the Ukrainian Catholic clergy, murdered between the years 1943-1945.

Before presenting the names of the martyrs, we wish to pay our humble respects to the noble son of Lemkivshchyna, *His Excellency Kyr Josaphat Kocylowsky, Bishop-martyr of Pere-myshl, Sambir and Sanik*, who was arrested by the Poles, beaten and dragged with his throne to the prison, and delivered to the Russian NKVD in 1945, there to be imprisoned and subjected to all manner of inhuman torture until he passed away November 17th, 1947. (Born March 3, 1876 in the Ukrainian village of Pakoshiwka, near Sanik in Western Ukraine).

Rev. BILYK Alexander, Pastor of Berezky, — tortured to death.

Rev. DEMIANCHUK Ivan, Pastor of Skopiw, — shot.

Rev. FEDEWYCH Ilia, Pastor of Krekhowychi, — shot.

Rev. HAYDUK Ivan, Administrator of Lubna, — tortured to death.

Rev. HOLOWACH Mykola, Catechist of Bosko, — shot with 5 exploding bullets.

Rev. HUCHKO Wasyl, Pastor of Radruzha, — shot and then nailed to a fence.

Rev. KALUZHNIACKY Orest, 75 year old Pastor of Izdebky, — thrown into a cellar, sealed off, and left to die.

Rev. KAMINSKY Tadey, Pastor of Myrotyn, — murdered.

Rev. KNEYCHUK Yaroslaw, Administrator of Belzets, — shot.

Rev. KOLTUNIUK Myron, 70 year old Pastor of Zhukiw, — shot.

Rev. KONKOLIOWSKY Stepan, Pastor of Lishchowate, — shot.

Rev. KRYSA Yosyf, Pastor of Kinske, — tortured to death.

Rev. LEMTSIO Wolodymyr, Pastor of Pawlokoma, — beaten to death with poles.

Rev. MACIUK Mykola, Administrator of Woloskiw, — tortured to death.

Rev. NIMYLOWYCH Dmytro, Pastor of Hrabiwka, — tortured to death.

Rev. NISEWYCH Mykola, Pastor of Dobrowytsia, — tortured to death.

Rev. PLACHTA Mykhaylo, Administrator of Surochiw, — tortured to death.

Rev. RYDOSH Wolodymyr, Administrator of Welchyshchowychi, — killed.

Rev. SEMBRATOWYCH Anatole, Pastor of Bakhiw, — shot.

Rev. SEMKIW Bohdan, son of a priest, curate of Woroblyk, near Romaniw, — shot.

Rev. SHALASH Stepan, Pastor of Mystsowa-by-Duklia, — shot.

Rev. SHUMYLO Rostyslaw, of Zawadka Romaniwska — tortured to death.

Rev. SHCHYRBA Yaroslaw, Pastor of Shkliari-by-Duklia, — assassinated.

Rev. SLUSARCHUK Adam, D. D., Administrator of Nowyi Lublynets — shot.

Rev. SOHOR Lew, Administrator of Ruska Kobylnycia-by-Yaworiw — killed.

Rev. SOROKEWYCH Ivan, 80 year old Pastor of Uykowychi, Honorary Counsellor of Episcopal Consistory — shot in the Rectory together with his wife.

Rev. SYWAK Hryhoriy, Pastor of Bukowa, tortured to death.

Rev. WELYCHKO Mykhaylo, Pastor of Bosko — shot.

Rev. WENHRYNOWYCH Orest, Pastor of Komancha, shot.

Rev. WENHRYNOWYCH Stepan, Cathechist of Sanik, died in a Russian concentration camp, after being delivered to the Russian by the Poles.

Rev. WOWK Petro, Administrator of Horynets — shot.

Rev. WOYTOWYCH Petro, Pastor of Nehrybky, drowned in a well.

Rev. YAKHYMOWYCH Osyp, Pastor of Dubetsko — shot.

MAY THE EARTH IN THEIR GRAVES BE LIGHT OVER THEM.

R E S O L U T I O N

We, citizens of the United States and Canada, members of the Organization for the Defence of Lemkivshchyna, gathered at our Sixth National Convention on October 23rd, and 24th, 1965 in Passaic, New Jersey, USA., on the occasion of the 20th anniversary of the heinous Polish atrocities and mass genocide of our dear brothers and sisters, the autochthonic dwellers of the Ukrainian ethnographic lands of Lemkivshchyna, Nadsiania with Yaroslavshchyna, Pidliasha and Kholmshchyna, unanimously adopted the following resolution:

1. We hereby express our sincere gratitude to the United States and Canada for permitting our brothers and sisters to settle in these free lands where there is no terror and persecution.
2. We are hereby greeting all Ukrainians, particularly our brothers under Polish occupation, who have been repatriated from their native districts.
3. We greet His Eminence, the Gracious Cardinal Kyr Yosyf Slipyj, the Supreme Archbishop of the Ukrainian Catholic Church, on the occasion of his being granted the dignity of a Cardinal, and beg him to extend a special paternal solicitude to our brothers and sisters presently living in Poland. We particularly humbly request His Eminence to exert his influence in the direction of halting the liquidation of memorials of the Ukrainian Christian culture in Lemkivshchyna and other Ukrainian lands under Polish occupation. At the same time we humbly request him to take steps in appointing a Bishop of the Byzantine Rite to care for the faithful in Poland.
4. We wholeheartedly desire that, by the gracious blessing of Holy Father, Pope Paul VI, a Ukrainian Kievan-Halych Patriarchate be created, as this would have an immense historical significance.
5. We hereby appeal to all Ukrainian political and community organizations, particularly to the Ukrainian Congress Committee of the United States, and the Ukrainian Canadian Committee to exert definite efforts in the awakening of world opinion, and especially the United States and Canada,

and in such wise compel the Poles to stop terrorizing the subjected Ukrainian population, and halt the destruction of the relics of Ukrainian culture in Lemkivshchyna. We are happy to concur the resolution of the 8th Congress of the Canadian Ukrainian Committee, with its concrete proposal of assisting our brothers in Poland, and to aid the Lemko people, who have been displaced by the Poles, to return to their own lands, and for the reconstruction of their villages that have been razed.

6. We hereby enjoin the Polish settlers, settled on the lands of displaced Lemko people, from blindly following the policy of the Polish-Muscovite Communist regime of terrorizing the Lemko people, who remained on their lands, having escaped displacement, or those who had returned. We further enjoin them from destroying Christian cultural objects in Lemkivshchyna, from demolishing Ukrainian Catholic Churches, and from destroying gravemarkers and monuments in the cemeteries of our forefathers. Such acts of vandalism are not in keeping with the character of the Christian nation, and calls for retribution. It is not in the interest of the Poles nor the Ukrainians.
7. We emphatically protest against the idea of creation of the so-called "skanzen Church Museum" in the village of Smilnyk-on-San, by moving 40 of our still remaining Churches from various places in Lemkivshchyna and settling them up in that village. We consider this to be a heinous and barbaric act of the Polish authorities, having as its aim to eradicate all traces of these lands being Ukrainian for untold centuries.
8. We protest against the forcible displacement of Ukrainians from their native lands of Lemkivshchyna, Nadsannia, Kholmshchyna and Pidliasha where they have abided from times immemorial.
9. We deem it to be the sacred duty of all Ukrainians outside of their native land to exert all efforts in order to make possible a free reentry of our brethren to their native land of Lemkivshchyna, and provide them with freedom of economic and religious life.
10. We hereby emphasize that there shall be no peace in Europe without free and independent Ukraine, and that Lemkivshchyna is an inseparable part of Ukraine.

Additional Note

**DESTRUCTION OF UKRAINIAN ORTHODOX AND CATHOLIC CHURCHES
ON UKRAINIAN TERRITORIES UNDER POLAND**

DESTRUCTION OF UKRAINIAN ORTHODOX AND CATHOLIC CHURCHES ON UKRAINIAN TERRITORIES UNDER POLAND

After the end of World War I, a great part of the Ukrainian lands — Galicia, Volynia, Kholm, Pidlyashshya and the Lemko region — came under Polish rule.

In the Kholm and Pidlyashshya regions — the westernmost — there were 389 Ukrainian Orthodox churches in 1914. By September 1, 1939, the Polish government had burned or destroyed 189 churches, and forcibly transferred 149 churches to the Roman Catholic Church; thus, only 51 Ukrainian Orthodox churches remained in the regions.

After World War II, the Polish Communist government did not destroy Ukrainian Orthodox churches (with very few exceptions); Ukrainian Catholic churches, however, were frequent victims

On the Ukrainian territories now under Poland — Lemko and Peremyshl Regions — there were, in 1945, 514 Ukrainian Catholic churches, 311 of which were declared architectural monuments. Six churches were destroyed during the war. The Polish Communist government destroyed 158 churches during 1946-1956, 101 of which were architectural monuments. 57 churches were transferred, by the government, to the Roman Catholic Church 34 were converted into warehouses, 13 were maintained by the faithful, while the fate of 246 is not determined as yet. Of the 175 Ukrainian Catholic churches on other territories under Poland, especially in the Lemko Region, almost all were destroyed, transferred to the Roman Catholic Church or converted to other uses.

UKRAINIAN ORTHODOX CHURCHES DESTROYED BY THE POLISH AUTHORITIES IN 1938

(The year of construction in parentheses.)

Bartatycki (1886); Berezno (1914); Bila Pidlyaska (1929); Bisha (1930); Cherniyiv (1912); Chortovycki (1908); Depulatycki (1908); Holube (1876); Hoya (1936); Holovno (1881); Horoshchytsi (1913); Husynne (1905) and (1909); Khmelok (1936); Kholm (1908); also Holy Spirit and former Military churches; Kmichyn (1892); Knyazhopil (1937); Kolekhovycki (1882); Kornytshya (1578); Klyatvy (1910); Kryliv (1911); Kulakovychi (1884); Kyivets (1902) and (1936); Lahivtsi (1906); Lashchiv (1878); Laskiv (1980); Leshchany (1908); Lomazy (1889); Lykoshyn (1908); Lypynky (1936); Lyuben (1938); Malkiv (1907); Mezhylystya (1907); Modryn (1596); Mohylnytsya (1912); Nabrozh (1907); Obsha (1937); Oshchiv (1909); Ostriv (1890); Perehorile (1907); Pidhirya (1596); Rozvadivka (1910); Silets (1877); Sharovolya (1902); Shebreshyn (1184); Tarnovatka (1930); Topilcha (1912); Turkovychi (1930) and (1903); Turobyn (1882); Uhnyn (1911); Ukhanye (1883); Vilkhovets (1912); Vytychno (1930); Yaniv Lyublynsky (1879); Yaroslavets (1596); Yuriv (1912); Zabirtsi (1914); Zahorovo (1909); Zakrovets (1906); Zamkh (1936) Zberezhe (1908); Zernyky (1893).

UKRAINIAN ORTHODOX CHURCHES FORCIBLY TAKEN OVER BY THE POLISH CATHOLICS

(The year of construction in parentheses.)

Berizka (1890); Bila Pidlyaska (1582); Bishcha (1911); Bukovychi (1806); Hansk (1882); Hdeshyn (1899); Honyatychi (1896); Horbiv (1904); Horodok (1914); Horyshiv Polsky (1907); Khlopkiv (1890); Khodyvantsi (1911); Kholm Cathedral (16th century); Kodon (16th century); Kurmaniv (1907); Lysiv (1881); Maydan Knyazhy (1905); Monastyrok (1885); Mshana (1914); Neverkiv (1889); Ortel Knyazhy (1879); Pashenky (1894); Radche (1892); Radyn (1882); Sahryn (1878); Sedlyshche (1910); Shistka (1890); Tarnovatka (1890) and (1897); Tuchapy (1877); Voskrenychi Velyki (1902); Voyin (1893); Zamostya (1589).

A total of 66 churches were destroyed and 34 forcibly transferred to the Roman Catholic Church in 1938.

UKRAINIAN CATHOLIC CHURCHES DESTROYED BY THE POLISH COMMUNISTS 1946-1956

Listed below are 101* churches destroyed by the Polish Communists during 1946-1956. All these churches were historical architectural monuments. The year of construction is given in parentheses.

Bakhiv (1848); Balnytsya (1856); Besko (1892); Bircha (1829); Bukovets (1865); Bystre (1825); Chertyzhne (18th century); Deshna (1738); Dmytrovychi (1634); Dovzhytsya (1840); Dusivtsi (1641); Dvernyk (1765); Dzvonyach Dolishniy (1800); Fredropol (1866); Habkivtsi (1833); Horodok (1790); Hrab (1808); Hulske (1820); Izdebky (1660); Kalnyt-

sya by Tisna (1842); Kaminka (1854); Karlykiv (1840); Kelchava (1837); Khrevt (1670); Kolonytsi (1832); Kopysko (1821); Korenytsya (1649); Kotan (early 19th century); Krayna (1882); Kryve (1842); Kryve by Tisna (1845); Kvashenytsya (1777); Lishna (1833); Lisko (16th century); Lobozyv (1844); Lodynka Dolishnya (1824); Lopenka (1757); Luh (1864); Lupkiv (1820); Maniv (1841); Monastyr, County Lyubachiv (1723); Monastyr, County Yaroslav (1719); Moshanets (1834); Mshana (1865); Myakysh Novy (1869); Nebeshchany (1854); Novosilky Dydynski (1740); Orly (18th century); Ozhenna (1857); Polyany Surovychni (1728); Preluky (1831); Prusy (1793); Prybyshiv (1840); Pulavy (1831); Radava (1850); Rozstayne (17th century); Ruske (1848); Serednye Velyke (1810); Serednytsya (1765); Shcherbanivka (1857); Sinyavka (1877); Smerek (18th century); Stankova (1888); Strubovyska (1843); Stuposyany (1787); Stuzhnytsya (1826); Sukovate (1826); Tarnavka (1834); Telesnytsya Oshvarova (1826); Tisna (1825); Trostyanets (1822); Tsarynske (1778); Tvorylne (1876); Tykhanya (1790); Tysovets (1830); Uherts (1834); Ustiyanova Horishnya (1790); Veremen (1850); Volkovyia (1853); Volosate (1837); Volya Chervona (1753); Volya Sukova (1864); Volya Tseklynska (1768); Vyshovatka (18th century); Vyslochok (1818); Vyslok Horishniy (1834); Vysochany (1805); Yamna Horishnya (1843); Yankivtsi (1850); Yasel (1825); Yavirets (1846); Yavirnyk (1843); Zaluzh (1807); Zatornytsya (1774); Zavadka, County Syanik (1856); Zavadka, County Ustryky (1838); Zaviy (1868); Zharnivka (1860); Zhernytsya Nyzhnya; Zhydivske (16th century); Zubenko (1789).

* Compiled from: Ryszard Brykowski, *W sprawie architektury cerkiewnej województwa rzeszowskiego (On the church architecture in the Rzeszow Region)*. "Ochrona Zabytkow," Warszawa, 1957, No. 2 (37).

Additional Note:

The preceding information is taken from pages 271 and 272 of the book titled

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