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WITHDRAWAL SHEET

Ronald Reagan Library

Collection Name MATLOCK, JACK: FILES

Withdrawer

JET 5/9/2005

File Folder GENERAL 4/5 [1984-1986]

FOIA

F06-114/7

Box Number 26

YARHI-MILO

2610

ID	Doc Type	Document Description	No of Pages	Doc Date	Restrictions
9958	MEMO	WRITTEN IN FOREIGN LANGUAGE [34 - 34] R 7/7/2008 NLRRF06-114/7	1	10/10/1985	B1
9955	MEMO	DOBRIANSKY TO MARTIN RE LETTER FROM CARDINAL LUBACHIVSKY [35 - 35] R 7/7/2008 NLRRF06-114/7	1	11/13/1985	B1
9956	MEMO	MCFARLANE TO PRESIDENT REAGAN RE LETTER FROM CARDINAL LUBACHIVSKY [37 - 37] R 6/25/2009 F2006-114/7	1	11/11/1985	B1
9959	CABLE	041755Z NOV 85 [41 - 43]	3	11/4/1985	B1

Freedom of Information Act - [5 U.S.C. 552(b)]

B-1 National security classified information [(b)(1) of the FOIA]

B-2 Release would disclose internal personnel rules and practices of an agency [(b)(2) of the FOIA]

B-3 Release would violate a Federal statute [(b)(3) of the FOIA]

B-4 Release would disclose trade secrets or confidential or financial information [(b)(4) of the FOIA]

B-6 Release would constitute a clearly unwarranted invasion of personal privacy [(b)(6) of the FOIA]

B-7 Release would disclose information compiled for law enforcement purposes [(b)(7) of the FOIA]

B-8 Release would disclose information concerning the regulation of financial institutions [(b)(8) of the FOIA]

B-9 Release would disclose geological or geophysical information concerning wells [(b)(9) of the FOIA]

C. Closed in accordance with restrictions contained in donor's deed of gift.

WITHDRAWAL SHEET

Ronald Reagan Library

Collection Name MATLOCK, JACK: FILES

Withdrawer

JET 5/9/2005

File Folder GENERAL 4/5 [1984-1986]

FOIA

F06-114/7

Box Number 26

YARHI-MILO

2610

ID	Doc Type	Document Description	No of Pages	Doc Date	Restrictions
9957	MEMO	DOBRIANSKY TO MCFARLANE RE LETTER FROM AMBASSADOR WILSON RE: UKRAINIAN CATHOLIC CHURCH [50 - 50]	1	11/26/1985	B1
		R 6/25/2009 F2006-114/7			
9960	LETTER	MCFARLANE TO WILSON RE UKRAINIAN CATHOLIC CHURCH [51 - 52]	2	ND	B1
		R 7/7/2008 NLRRF06-114/7			
9961	LETTER	WILSON TO MCFARLANE RE UKRAINIAN CATHOLIC CHURCH [53 - 54]	2	10/18/1985	B1
		R 7/7/2008 NLRRF06-114/7			
9962	PAPER	SITUATION OF THE UKRAINIAN CATHOLIC CHURCH IN THE UKRAINE [55 - 87]	33	11/19/1985	B1
		R 7/7/2008 NLRRF06-114/7			

Freedom of Information Act - [5 U.S.C. 552(b)]

B-1 National security classified information [(b)(1) of the FOIA]

B-2 Release would disclose internal personnel rules and practices of an agency [(b)(2) of the FOIA]

B-3 Release would violate a Federal statute [(b)(3) of the FOIA]

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B-9 Release would disclose geological or geophysical information concerning wells [(b)(9) of the FOIA]

C. Closed in accordance with restrictions contained in donor's deed of gift.

NATIONAL SECURITY COUNCIL
WASHINGTON, D.C. 20506ACTION

September 30, 1985

MEMORANDUM FOR W. ROBERT PEARSON

FROM: PAULA DOBRIANSKY ⁽¹⁾

SUBJECT: Letter to the President from Archdioceses of New Orleans re Lithuanian Prisoner of Conscience

I have reviewed and concur with the proposed response (Tab A) to Archbishop Philip M. Hannan, of the Archdioceses of New Orleans. Attached at Tab I is a memorandum to Sally Kelley for your signature noting our concurrence.

^{NOT AVAILABLE}
Steiner concurs.

RECOMMENDATION

That you sign the memorandum at Tab I.

Approve _____

Disapprove _____

Attachments:

Tab I Memo to Sally Kelley
Tab A Proposed response
Tab II Backup documents

NATIONAL SECURITY COUNCIL
WASHINGTON, D.C. 20506

MEMORANDUM FOR SALLY KELLEY

FROM: W. ROBERT PEARSON

SUBJECT: Letter to the President from Archdiocese of New Orleans re Lithuanian Prisoner of Conscience

We have reviewed and concur with the proposed response (Tab A) to Archbishop Philip M. Hannan, of the Archdioceses of New Orleans.

Attachment:

Tab A Proposed response

Department of State

SUGGESTED REPLY

Dear Archbishop Hannan:

I have been asked to respond to your recent letter to the President requesting that the tragic plight of Lithuanian prisoner of conscience, Balys Gajauskas, be raised in the upcoming meeting between President Reagan and General Secretary Gorbachev.

We have consistently condemned Soviet persecution of human rights activists such as Balys Gajauskas. Such measures are contrary to the human rights provisions of the Helsinki Final Act, and we have strongly called for Soviet compliance with their own undertakings in that agreement. In bilateral exchanges with the Soviets, we have made it unequivocally clear that their abuses of individual rights have a serious detrimental effect on US-USSR relations.

Unfortunately, the Soviet Government has not been responsive to our efforts or to those of other concerned Western governments and independent human rights organizations. The Soviets persist in maintaining that incarceration of "criminals" on essentially political grounds is an exclusively internal policy matter. While we condemn

such arbitrary and inhumane behavior, and have often made this known to Soviet officials, we lack the ability to alleviate the circumstances of prisoners in any direct fashion.

At the November meeting between President Reagan and General Secretary Gorbachev we intend to discuss the full range of issues affecting U.S.-Soviet relations, including human rights. As we prepare for the meeting, we welcome hearing your views.

Sincerely,

UNCLASSIFIED
(Classification)

DEPARTMENT OF STATE
EXECUTIVE SECRETARIAT
TRANSMITTAL FORM

S/S 8527506

Date SEP 26 1985

For: Mr. Robert C. McFarlane
National Security Council
The White House

Reference:

To: President Reagan From: Philip M. Hannan

Date: 9/3 Subject: Wants the issue of
the imprisonment of Balys Gajauskas to be discussed in Geneva

WH Referral Dated: 9/19 NSC ID# 328479
(if any)

 The attached item was sent directly to the
Department of State

Action Taken:

- X A draft reply is attached.
- A draft reply will be forwarded.
- A translation is attached.
- An information copy of a direct reply is attached.
- We believe no response is necessary for the reason cited below.
- The Department of State has no objection to the proposed travel.
- Other.

Remarks:

John *Nicholas Platt*
Nicholas Platt
Executive Secretary

8527506

8527506

T H E W H I T E H O U S E O F F I C E

REFERRAL

SEPTEMBER 18, 1985

TO: DEPARTMENT OF STATE

ACTION REQUESTED:

DRAFT REPLY FOR SIGNATURE OF:
WHITE HOUSE STAFF MEMBER

DESCRIPTION OF INCOMING:

ID: 328479

MEDIA: LETTER, DATED SEPTEMBER 3, 1985

TO: PRESIDENT REAGAN

FROM: MOST REVEREND PHILIP M. HANNAN
ARCHBISHOP OF NEW ORLEANS
ARCHDIOCESE OF NEW ORLEANS
7887 WALMSLEY AVENUE
NEW ORLEANS LA 70125

SUBJECT: REQUESTS THAT THE ISSUE OF THE IMPRISONMENT
OF BALYS GAJAUSKAS BE DISCUSSED AT UPCOMING
MEETING WITH PREMIER GORBACHEV IN NOVEMBER

PROMPT ACTION IS ESSENTIAL -- IF REQUIRED ACTION HAS NOT BEEN
TAKEN WITHIN 9 WORKING DAYS OF RECEIPT, PLEASE TELEPHONE THE
UNDERSIGNED AT 456-7486.

RETURN CORRESPONDENCE, WORKSHEET AND COPY OF RESPONSE
(OR DRAFT) TO:
AGENCY LIAISON, ROOM 91, THE WHITE HOUSE

SALLY KELLEY
DIRECTOR OF AGENCY LIAISON
PRESIDENTIAL CORRESPONDENCE

THE WHITE HOUSE
CORRESPONDENCE TRACKING WORKSHEET

INCOMING

EXPEDITE

DATE RECEIVED: SEPTEMBER 05, 1985

NAME OF CORRESPONDENT: MOST REVEREND PHILIP M. HANNAN

SUBJECT: REQUESTS THAT THE ISSUE OF THE IMPRISONMENT
OF BALYS GAJAUSKAS BE DISCUSSED AT UPCOMING
MEETING WITH PREMIER GOBPACHEV IN NOVEMBER

ROUTE TO: OFFICE/AGENCY	(STAFF NAME)	ACTION		DISPOSITION	
		ACT CODE	DATE YY/MM/DD	TYPE RESP	C COMPLETED D YY/MM/DD
CARL ANDERSON		ORG	85/09/05	e	C 85/09/06 TR
REFERRAL NOTE: <u>Linas Kojelis</u>		A	85		
REFERRAL NOTE: <u>Linas Kojelis</u>		A	85/09/06		/ /
REFERRAL NOTE: <u>99 DOS</u>		D	85/09/13 TR		/ /
REFERRAL NOTE:			/ /		/ /
REFERRAL NOTE:			/ /		/ /
REFERRAL NOTE:			/ /		/ /

COMMENTS:

EXPEDITE

ADDITIONAL CORRESPONDENTS: MEDIA: I INDIVIDUAL CODES: _____

PL MAIL USER CODES: (A) _____ (B) _____ (C) _____

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*****
*ACTION CODES:          *DISPOSITION                *OUTGOING                *
*                       *                       *CORRESPONDENCE:        *
*A-A-APPROPRIATE ACTION *A-ANSWERED                *TYPE RESP=INITIALS     *
*C-C-COMMENT/RECOM      *B-NON-SPEC-REFERRAL      *           OF SIGNER   *
*D-D-DRAFT RESPONSE     *C-COMPLETED              *           CODE = A     *
*F-F-FURNISH FACT SHEET *S-SUSPENDED              *COMPLETED = DATE OF   *
*I-I-INFO COPY/NO ACT NEC *                       *           OUTGOING    *
*R-R-DIRECT REPLY W/COPY *                       *                       *
*S-S-FOR-SIGNATURE       *                       *                       *
*X-X-INTERIM REPLY       *                       *                       *
*****

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REFER QUESTIONS AND ROUTING UPDATES TO CENTRAL REFERENCE
(ROOM 75, OEOB) EXT-2590
KEEP THIS WORKSHEET ATTACHED TO THE ORIGINAL INCOMING
LETTER AT ALL TIMES AND SEND COMPLETED RECORD TO RECORDS
MANAGEMENT.

NATIONAL SECURITY COUNCIL
WASHINGTON, D.C. 20506

October 1, 1985

ACTION

MEMORANDUM FOR WILLIAM F. MARTIN

FROM: JACK MATLOCK *JM*

SUBJECT: Citizenship Ceremony for Walter Polovchak

Attached at Tab I is a memorandum from you to Ryan recommending against hosting the oath of citizenship ceremony for Walter Polovchak.

WR Walt Raymond, *NOT AVAILABLE* Steve Steiner, and *JM* Jonathan Miller concur.

RECOMMENDATION

That you sign the memorandum a Tab I.

Approve _____

Disapprove _____

Attachments:

- Tab I Memo to Ryan
- Tab II Backup Documents

NATIONAL SECURITY COUNCIL
WASHINGTON, D.C. 20506

MEMORANDUM FOR FREDERICK J. RYAN, JR.

FROM: WILLIAM F. MARTIN

SUBJECT: Citizenship Ceremony for Walter Polovchak

We have reviewed and recommend against the proposal to host the oath of citizenship ceremony for Walter Polovchak on October 8. First, the President's schedule is very busy at this time; second, there are other events that are under consideration which would also manifest to both domestic and international audiences that we do not intend to compromise human rights and emigration issues at Geneva.

THE WHITE HOUSE
WASHINGTON

7658

MEMORANDUM

September 25, 1985

TO: WILLIAM MARTIN

FROM: FREDERICK J. RYAN, JR., DIRECTOR
PRESIDENTIAL APPOINTMENTS AND SCHEDULING

SUBJ: REQUEST FOR SCHEDULING RECOMMENDATION

PLEASE PROVIDE YOUR RECOMMENDATION ON THE FOLLOWING
SCHEDULING REQUEST UNDER CONSIDERATION:

EVENT: Host the Oath of Citizenship Ceremony for Walter
Polovchak

DATE: October 8, 1985

LOCATION: The White House

BACKGROUND: See attached

YOUR RECOMMENDATION:

Accept ___ Regret ___ Surrogate ___ Message ___ Other ___
Priority ___
Routine ___

IF RECOMMENDATION IS TO ACCEPT, PLEASE CITE REASONS:

RESPONSE DUE October 2, 1985 TO ANN BROCK *ab*

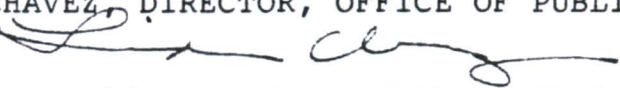
THE WHITE HOUSE

WASHINGTON

SCHEDULE PROPOSAL

September 18, 1985

TO: FREDERICK J. RYAN, DIRECTOR
PRESIDENTIAL APPOINTMENTS AND SCHEDULING

FROM: LINDA CHAVEZ, DIRECTOR, OFFICE OF PUBLIC
LIAISON 

REQUEST: For the President to Host Oath of Citizenship
Ceremony for Walter Polovchak

PURPOSE: To underscore Administration support for
U.S. as a haven for refugees and President's
commitment to human and civil rights

BACKGROUND: The Polovchak family emigrated to the U.S.
from Ukrainian S.S.R. in January 1980. When
the family decided to return to Ukraine later
that year, Walter Polovchak became a cause
celebre for the U.S. civil and human rights
movement, when he announced his intention to
remain in the U.S so he could live in free-
dom. As Walter was only twelve at the time,
a heated court fight ensued, with the Soviets
and the Polovchaks claiming that the parents
had legal custody of Walter, while Walter,
his American relatives and the Justice
Department argued that he had the right to
seek asylum in the U.S. The case has re-
ceived national attention for the past six
years.

Next month, Walter will be eighteen, and of
age to accept citizenship on his own. A
reception for him is planned in the Capitol.
A White House citizenship ceremony would
underscore this Administration's record as a
champion of those fleeing totalitarian rule.
It would also signal the American people that
the U.S. will not compromise on human rights
and emigration issues at the Geneva summit.

PREVIOUS
PARTICIPATION: None

DATE: October 8 DURATION: 10 minutes

LOCATION: The Roosevelt Room

PARTICIPANTS: Walter Polovchak, Natalie Polovchak (his

sister) and 35 representatives of human and civil rights organizations and ethnic community leaders.

OUTLINE OF EVENT: The President enters the Roosevelt Room. The oath of citizenship is administered to Polovchak by a judge. The President congratulates Walter and makes brief remarks. Walter thanks the President and the President departs.

REMARKS REQUIRED: Brief remarks

MEDIA COVERAGE: Press pool

RECOMMENDED BY: Pat Buchanan, NSC Staff

PROJECT OFFICER: Linas Kojelis, x2741

NATIONAL SECURITY COUNCIL
WASHINGTON, D.C. 20506

October 9, 1985

ACTION

MEMORANDUM FOR WILLIAM F. MARTIN

FROM: JOHN LENCZOWSKI *DL*

SUBJECT: Request to Support Miracle Mission of Mercy to Moscow

A former mayor of North Miami is requesting that the President and the Administration assist him in organizing a mission to Moscow to encourage Soviet leaders to free the Jews (Tab II). However worthy his cause surely is, he is asking us to do most of his homework for him. Although he refers to "300 leaders" who will allegedly accompany him, he does not say who they are, nor does he indicate what other support he has for this mission. Since we do not normally set up meetings between private citizens and foreign leaders or encourage foreign parliaments to pass resolutions supporting private citizens, I think his unusual requests are unrealistic.

Jack Matlock, ^{*JH*} Walt Raymond, ^{*WR*} Jonathan Miller, ^{*N.A.*} Steve Sestanovich, ^{*SS*}
Steve Steiner, ^{*N.A.*} Judyt Mandel ^{*N.A.*} concur.

RECOMMENDATION

That you sign the memo to Fred Ryan at Tab I indicating that we do not recommend Presidential involvement in this project.

Approve _____

Disapprove _____

Attachments:

- Tab I Memorandum to Fred Ryan
- Tab II Request and backup

NATIONAL SECURITY COUNCIL
WASHINGTON, D.C. 20506

MEMORANDUM FOR FREDERICK J. RYAN, JR.

FROM: WILLIAM F. MARTIN

SUBJECT: Request to Support Miracle Mission of Mercy to
Moscow

Mr. John Stembridge, a former mayor of North Miami, has made several large and unusual requests for Presidential and Administration support of his proposed mission to Moscow. Although his is a worthy cause, he is not clear about whom he represents, who is supporting his effort, or who the "300 leaders" are who he claims will accompany him. In effect, he is asking us to do most of his homework for him. Since we do not normally set up meetings between foreign leaders and private citizens or encourage foreign parliaments to pass resolutions supporting private citizens, we believe his requests are unrealistic.

In light of all this and since we are already working hard on the very issue he raises, we do not think an appointment for him with the President is necessary.

7751 15

THE WHITE HOUSE
WASHINGTON

MEMORANDUM

September 26, 1985

TO: ✓ WILLIAM MARTIN - PAT BUCHANAN

FROM: FREDERICK J. RYAN, JR., DIRECTOR
PRESIDENTIAL APPOINTMENTS AND SCHEDULING

SUBJ: REQUEST FOR SCHEDULING RECOMMENDATION

PLEASE PROVIDE YOUR RECOMMENDATION ON THE FOLLOWING
SCHEDULING REQUEST UNDER CONSIDERATION:

EVENT: Request support for Miracle Mission of Mercy to Moscow

DATE: December 26, 1985-January 4, 1986

LOCATION: The White House

BACKGROUND: See attached

YOUR RECOMMENDATION:

Accept _____ Regret _____ Surrogate _____ Message _____ Other _____
Priority _____
Routine _____

IF RECOMMENDATION IS TO ACCEPT, PLEASE CITE REASONS:

RESPONSE DUE October 3, 1985

TO ANN BROCK *AB*



JOHN STEMBRIDGE MINISTRIES, INC.

545 N.E. 125 Street
North Miami, Florida 33161

305 - 893-0866

"Ministering to the Whole Man"

September 19, 1985

President Ronald Reagan
White House
Washington, D. C.

Dear Mr. President:

Shalom! Shalom! As one of your contributors to your election and re-election, I am writing to you concerning our Miracle Mission of Mercy to Moscow December 26th to January 4th in which I expect to bring 300 leaders from around the world to meet with Mr. Gorbachev, Gromyko and Shevardnadze concerning Soviet Jewry. Hopefully, you have heard about this through Agnes Waldron in Pat Buchanan's office.

Mr. President, I would like to ask your assistance in the following ways:

1. Together, with Congressman Fascell, Senator Lugar and the Secretary of State, we're asking you as representatives of our government to set up meetings for us with Mr. Mikhail Gorbachev, Mr. Andrei Gromyko and Mr. Edvard Shevardnaze December 30th and December 31st.
2. Write a letter endorsing our people caring for people Miracle Mission of Mercy to Moscow in behalf of Soviet Jewry and their immediate and full repatriation to their homeland.
3. Through the State Department, encourage parliaments in Canada, England and all capitols of Europe and the free world to pass similar resolutions, as well as our own Congress.
4. We are inviting all interested Senators or Congressmen so desiring, to go with us.

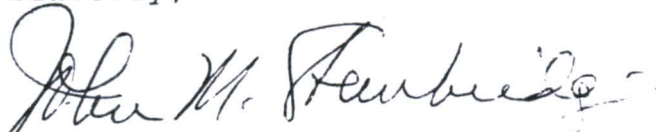
Handwritten notes:
2/1/86
Sept (23-25)
W. R. Alvarado

President Ronald Reagan
Page Two
September 19, 1985

Time is of the essence in setting up our meetings in Moscow. Certainly, with your leadership this should be accomplished expeditiously. I am sure the Soviet desk at the State Department will also be glad to lend their expertise to this project as well.

Hopefully, Mr. Gorbachev's knowledge of these 300 leaders coming to meet with him from around the world concerning Soviet Jewry, will make him more pliable on this issue when you discuss it with him in November. At any rate you and Mr. Gorbachev are in all our prayers for success in your meetings.

Sincerely,



John M. Stemberge
Former Mayor, North Miami, Fl.

JMS:s

P. S. I'm planning to attend your briefing on South Africa, Monday morning September 23rd at the old Executive Office Building. Agnes Waldron has asked me to call her when I arrive concerning the possibility of meeting with you regarding these matters. I'll be in Washington 2 or 3 days. If your schedule permits such a meeting, please let Miss Waldron know and I'll get the time from her or Mr. Buchanan.

NATIONAL SECURITY COUNCIL
WASHINGTON, D.C. 20506

November 1, 1985

ACTION

MEMORANDUM FOR WILLIAM F. MARTIN

FROM: PAULA DOBRIANSKY ↗

SUBJECT: Letter to President from Narutis re Lithuanian
Prisoners of Conscience/Gorbachev Meeting

I have reviewed and concur - as amended - with the proposed Presidential letter (Tab A) in response to a request by The Association of Lithuanian Political Prisoners of Nazi and Soviet Concentration Camps. Attached at Tab I is a memorandum to Anne Higgins for your signature noting our concurrence.

gm Madlock, *wk* Raymond, *ss* Sestanovich, *SM* Mandel concur.

RECOMMENDATION

That you sign the memorandum at Tab I.

Approve _____

Disapprove _____

Attachment:

Tab I Memo to Anne Higgins
Tab A Presidential letter
Tab II Incoming

NATIONAL SECURITY COUNCIL
WASHINGTON, D.C. 20506

MEMORANDUM FOR ANNE HIGGINS

FROM: WILLIAM F. MARTIN

SUBJECT: Letter to President from Narutis re Lithuanian
Prisoners of Conscience/Gorbachev Meeting

We have reviewed and concur - as amended - with the Presidential response to The Association of Lithuanian Political Prisoners of Nazi and Soviet Concentration Camps.

Attachment:

Tab A Presidential Letter

State Department Suggested Reply

Dear Mr. Narutis:

I am writing in response to your October 10 letter asking President Reagan to raise the question of the immediate release of Lithuanian prisoners of conscience during his November meeting with General Secretary Gorbachev.

The issue of freedom of conscience in the USSR, and the rights and welfare of those who have been imprisoned for reasons of conscience, remain matters of fundamental concern to the United States Government. We seek every appropriate means to help the victims of Soviet repression. President Reagan, Secretary Shultz and other U.S. officials have strongly condemned Soviet violations of human rights. At the same time we utilize private diplomatic exchanges to encourage the Soviet authorities to make positive decisions on particular cases and issues. We make clear to the Soviet ~~Government~~ in every forum that its human rights abuses constitute a major obstacle to improved U.S.-Soviet relations. The President has announced

Mr. Pilypas Narutis,
President,
Association of Lithuanian Political
Prisoners of Nazi and Soviet Concentration Camps,
4004 South Talman Avenue,
Chicago, Illinois.

his intention to discuss the full range of issues bearing on U.S.-Soviet relations, including human rights, during his November meeting with Mr. Gorbachev.

If we can be of assistance to you in this or any other matter, please do not hesitate to contact us.

Sincerely,

UNCLASSIFIED

(Classification)

8762

22

DEPARTMENT OF STATE
EXECUTIVE SECRETARIAT
TRANSMITTAL FORM

S/S 8530873

Date October 29, 1985

For: Mr. Robert C. McFarlane
National Security Council
The White House

Reference:


To: President Reagan From: Mr. Pilypas Narutis
Date: October 10, 1985 Subject: Requests President to raise
question of immediate release of Lithuanian prisoners of conscience
with Mr. Gorbachev
WH Referral Dated: October 18, 1985 NSC ID# 355605
(if any)

 The attached item was sent directly to the
Department of State.

Action Taken:

- A draft reply is attached.
 A draft reply will be forwarded.
 A translation is attached.
 An information copy of a direct reply is attached.
 We believe no response is necessary for the reason
cited below.
 The Department of State has no objection to the
proposed travel.
 Other.

Remarks:


Nicholas Platt
Executive Secretary

UNCLASSIFIED

(Classification)

8530873

T H E W H I T E H O U S E O F F I C E

REFERRAL

OCTOBER 18, 1985

TO: DEPARTMENT OF STATE

ACTION REQUESTED:

DRAFT REPLY FOR SIGNATURE OF:
WHITE HOUSE STAFF MEMBER

DESCRIPTION OF INCOMING:

ID: 355605

MEDIA: LETTER, DATED OCTOBER 10, 1985

TO: PRESIDENT REAGAN

FROM: MR. PILYPAS NARUTIS
PRESIDENT
ASSOCIATION OF LITHUANIAN POLITICAL
PRISONERS OF NAZI & SOVIET *
4004 SOUTH TALMAN AVENUE
CHICAGO IL 60632

SUBJECT: REQUESTS PRESIDENT TO RAISE QUESTION OF
IMMEDIATE RELEASE OF LITHUANIAN PRISONERS OF
CONSCIENCE WITH MR. GORBACHEV

PROMPT ACTION IS ESSENTIAL -- IF REQUIRED ACTION HAS NOT BEEN
TAKEN WITHIN 9 WORKING DAYS OF RECEIPT, PLEASE TELEPHONE THE
UNDERSIGNED AT 456-7486.

RETURN CORRESPONDENCE, WORKSHEET AND COPY OF RESPONSE
(OR DRAFT) TO:
AGENCY LIAISON, ROOM 91, THE WHITE HOUSE

SALLY KELLEY
DIRECTOR OF AGENCY LIAISON
PRESIDENTIAL CORRESPONDENCE

C0091

WHITE HOUSE CORRESPONDENCE TRACKING WORKSHEET

O - OUTGOING

H - INTERNAL

I - INCOMING

Date Correspondence Received (YY/MM/DD) / /

Name of Correspondent: Pilypas Narutis

MI Mail Report

User Codes: (A) _____ (B) _____ (C) _____

Subject: Requests President to raise question of immediate release of Lithuanian prisoners of conscience with Mr. Gorbachev.

ROUTE TO:

ACTION

DISPOSITION

Office/Agency (Staff Name)	Action Code	Tracking Date YY/MM/DD	Type of Response	Code	Completion Date YY/MM/DD
<u>PLKOJE</u>	ORIGINATOR	<u>85/10/16</u>			<u> </u> / <u> </u> / <u> </u>
<u>✓ 99 DOS</u>	D	<u>85/10/16</u>			<u> </u> / <u> </u> / <u> </u>
		<u> </u> / <u> </u> / <u> </u>			<u> </u> / <u> </u> / <u> </u>
		<u> </u> / <u> </u> / <u> </u>			<u> </u> / <u> </u> / <u> </u>
		<u> </u> / <u> </u> / <u> </u>			<u> </u> / <u> </u> / <u> </u>
		<u> </u> / <u> </u> / <u> </u>			<u> </u> / <u> </u> / <u> </u>

ACTION CODES:

- A - Appropriate Action
- C - Comment/Recommendation
- D - Draft Response
- F - Furnish Fact Sheet to be used as Enclosure

- I - Info Copy Only/No Action Necessary
- R - Direct Reply w/Copy
- S - For Signature
- X - Interim Reply

DISPOSITION CODES:

- A - Answered
- B - Non-Special Referral
- C - Completed
- S - Suspended

FOR OUTGOING CORRESPONDENCE:

- Type of Response = Initials of Signer
- Code = "A"
- Completion Date = Date of Outgoing

Comments: _____

Keep this worksheet attached to the original incoming letter.
 Send all routing updates to Central Reference (Room 75, OEOB).
 Always return completed correspondence record to Central Files.
 Refer questions about the correspondence tracking system to Central Reference, ext. 2590.

The Association of Lithuanian Political
Prisoners of Nazi and Soviet Concentration Camps
4004 South Talman Avenue
Chicago, Illinois 60632

8530873

October 10, 1985

The Honorable Ronald Reagan
President of the United States of America
The White House
Washington, D.C. 20500

Dear Mr. President:

The Association of Lithuanian Political Prisoners of Nazi and Soviet Concentration Camps are very deeply concerned about continuing violations of national, civil and human rights in Soviet occupied Lithuania and about the fate of 42 Lithuanian prisoners of conscience in the USSR:

- | | |
|-------------------------------|------------------------------------|
| 1. Mrs. Edita Abrutiene | 22. Mr. Petras Lukosevicius |
| 2. Mr. Algimantas Andreika | 23. Mr. Albertas Meskinas |
| 3. Mr. Jonas Bagdonas | 24. Rev. Jonas-Kastytis Matulionis |
| 4. Mrs. Jadvyga Bieliauskiene | 25. Mr. Motiejus Namcevičius |
| 5. Mr. Brikulis | 26. Mr. Jonas Pakuckas |
| 6. Mr. Arvydas Cekanavicius | 27. Mr. Povilas Peceliunas |
| 7. Mr. Vyacheslav Sherepanev | 28. Mr. Viktoras Petkus |
| 8. Prof. Liudas Dambrauskas | 29. Mr. Juozas Rugys |
| 9. Mr. Balys Gajauskas | 30. Mr. Julius Sasnauskas |
| 10. Mr. Kazys Gruzdys | 31. Mr. David Sevelev |
| 11. Mr. Gintautas Iesmantas | 32. Mr. Vytautas Simokaitis |
| 12. Mr. Henrikas Jaskunas | 33. Prof. Vytautas Skuodis |
| 13. Mr. Kaktis | 34. Dr. Algis Statkevicius |
| 14. Mr. Voldemaras Karaliunas | 35. Rev. Alfonsas Svarinskas |
| 15. Mr. Henrikas Klimasauskas | 36. Rev. Sigitas Tamkevicius |
| 16. Mr. Jonas Kurzinskas | 37. Mr. Antanas Terleckas |
| 17. Mr. B. Kvarciejus | 38. Mr. Jonas Vilutis |
| 18. Mr. Vladas Lopenis | 39. Mr. Voveris |
| 19. Mr. Vytautas Lazinskas | 40. Mr. Pranas Zaksauskas |
| 20. Mr. Juozas Laikus | 41. Mr. Zeimavicius |
| 21. Mr. Boleslovas Lizunas | 42. Mr. Romas Zemaitis |

Whereas the Government of the United States steadfastly recognizes the independence of the Republic of Lithuania and refuses to recognize the legality of the Soviet occupation and annexation of the Baltic Republics, thus upholding the basic tenets of international law, we request that when you will meet Mr. M. Gorbachev that the question of the immediate release of the aforementioned prisoners of conscience be brought up.

Sincerely,

Pilypas Narutis
Pilypas Narutis
President

Joseph Slajus
Joseph Slajus
Secretary

Povilas Vaicekauskas
Povilas Vaicekauskas
Treasurer

Enclosure: List of Lithuanian prisoners with adresses of concentration camps.

June 1985

LITHUANIAN PRISONERS OF CONSCIENCE
IN THE USSR

1. Mrs. Edita ABRUTIENĖ. Arrested on December 9, 1982 under Art. 199-1 for applying to emigrate two weeks after her husband completed his 2-1/2 year sentence. Abrutienė, 34 years old, was sentenced in July 1983 to 4 years strict regime camp and 2 years exile for meeting with foreign correspondents. Husband and son (born in 1974). Release in December 1988.

Husband's address: Vytautas Abrutis, Talat-Kelpšos g. 8-11, Vilnius, Lithuania, USSR.

2. Mr. Algimantas ANDREIKA. Born 1953. Arrested on May 25, 1981. Sentenced in early 1982 to 4 years strict regime camp and 3 years exile under Art. 68 for renouncing his Soviet citizenship. Tried again on March 24, 1983 in labor camp and sentenced to an additional half-year on charges of hooliganism. Wife and son. He was physically disabled on his way to labor camp and is now paralyzed below the waist. Release in November 1990.

Camp address: 431200, Mordovskaya ASSR, Tengushevsky r-n, pos. Barashevo, uchr. ZhKh-385/3-5, USSR.

Wife's address: Brolių g. 21-26, Vilnius, Lithuania, USSR.

3. Mr. Jonas BAGDONAS. Arrested 1945 for participation in the Lithuanian national movement. After detention in various camps sent to Kazan Central Hospital and in 1962 to Sychovka Special Psychiatric Hospital. Last reported there in 1976. Release unknown.

Address: 215280, Smolenskaya obl., g. Sychovka, uchr. YaO-100/5, USSR.

4. Mrs. Jadvyga BIELIAUSKIENĖ. Teacher. Arrested on November 29, 1982 for providing religious instruction to youth. Sentenced on May 20, 1983 to 4 years strict regime camp and 3 years exile. Previously spent 8 years in labor camp during Stalinist times for ties to Lithuanian national movement. Release in October 1989.

Camp address: 431200, Mordovskaya ASSR, Tengushevsky r-n, pos. Barashevo, uchr. ZhKh-385/3-4, USSR.

Family address: Petro Cvirkos 41-2, Garliava, Lithuania, USSR.

5. Mr. BRIKULIS. 15 years strict regime camp for participation in Lithuanian national movement. Release unknown.

Camp address: 618263, Permskaya obl., Chusovskoy r-n, pos. Kuchino, uchr. VS-389/36, USSR.

6. Mr. Arvydas ČEKANAVIČIUS. Born April 5, 1949. Arrested on November 6, 1979 for the third time under Art. 208-2. He was tried previously on political charges, but was sentenced on January 4, 1980 to detention in a Special Psychiatric Hospital for alleged criminal offenses (theft and forgery of documents). In 1979, Čekanavičius signed the Baltic 45 memorandum which called for the withdrawal of Soviet troops from the Baltic states. His mother, Pranė Vasiliauskienė, resides in Kaunas, Lithuania. Release unknown.

Hospital address: 238100, Kaliningradskaya obl., g. Chernyakhovsk, uchr. OM-216/st-2, USSR.

7. Mr. Vyacheslav CHEREPANOV. Born 1944. Arrested July 21, 1980 under Art. 62 for attempting to escape to Finland. Sentenced on May 11-15, 1981 to 12 years strict regime camp and 3 years exile.

Mother, sister Klaudija, and daughter Nina reside in Vilnius, Lithuania. Tel. 67 51 15. Release in July 1995.

Camp address: 618801, Permskaya obl., Chusovskoy r-n, st. Polovinka, uchr. VS-389/37.

Sister's address: Anna Belozerova, Vilniaus 218-4, Vilnius, Lithuania, USSR.

8. Prof. Liudas DAMBRAUSKAS. Born April 25, 1921. Chemist, Former Director of Thermo-Insulation Institute. Arrested on March 20, 1984 after his memoirs about prison life under Stalin were confiscated during a search of his home. Sentenced on October 1-3, 1984 to 3-1/2 years strict regime camp and 2 years exile under Art. 68. Suffering from heart condition and tuberculosis. Release in September 1987.

Camp address: 431200, Mordovskaya ASSR, Tengushevsky r-n, pos. Barashevo, uchr. ZhKH-385/3-5, USSR.

Wife's address: Aldona Dambrauskienė, Donelaičio 1-1, 233000 Kaunas, Lithuania.

9. Mr. Balyš GAJAUSKAS. Born February 26, 1926. Electrician. Arrested a second time on April 20, 1977 under Art. 68-2. Sentenced on April 12-14, 1978 to 10 years special regime camp and 5 years exile for translating "Gulag Archipelago" and disbursing aid to prisoners of conscience and their families. Daughter Grazina born on March 28, 1980. Release in April 1992.

Camp address: 618263, Permskaya obl., Chusovskoy r-n, pos. Kuchino, uchr. VS-389/36-1, USSR.

Wife's address: Irena Gajauskienė, Spynų 3-8, Kaunas, Lithuania, USSR.

Wife's sister Laima Šulskienė: 233000, Palangos 18-12, Kaunas, Lithuania, USSR.

10. Mr. Kazys GRUZDYS. Born 1918. Received 15 year sentence in strict regime camp under Art. 62 for involvement in the Lithuanian national movement. Date of release unknown.

Camp address: 431200, Mordovskaya ASSR, Tengushevsky r-n, pos. Barashevo, uchr. ZhKh-385/3-5, USSR.

11. Gintautas IESMANTAS. Born January 1, 1928. Journalist and poet. Expelled from the Communist Party for writing poems advocating the secession of Lithuania from the Soviet Union. Arrested on March 4, 1980. Sentenced on December 15-22, 1980 to 6 years strict regime camp and 5 years exile under Art. 68 with P. Pečeliūnas and V. Skuodis. Wife, son Rimantas. Release in March 1991.

Camp address: 618810, Permskaya obl., Chusovskoy r-n, st. Vsesvetskaya, Uchr. VS-389/35, USSR.

Wife's address: Marytė Iešmantienė, Švyturio g. 8-36, Vilnius, Lithuania, USSR.

12. Mr. Henrikas JAŠKŪNAS. Born February 4, 1927. Arrested third time on December 22, 1976. Sentenced to 10 years special regime camp and 5 years exile on November 24-28, 1977 under Art. 68-2 with J. Daujotas for disseminating anti-Soviet literature and advocating unofficial peace movement. Wife and two daughters - Ina (born 1959) and Laima (born 1962). Release in December 1991.

Camp address: 618263, Permskaya obl., Chusovskoi r-n, pos. Kuchino, uchr. VS-389/36-1, USSR.

Wife's address: Monika Jaškūnienė, 30-mečio g. 25-18, Jonava, Lithuania, USSR.

13. Mr. KAKTIS. Born 1917. Sentenced to 25 years strict regime camp under Art. 58 for

involvement in the Lithuanian national movement. Date of release unknown.

Camp address: 618810 Permskaya obl., Chusovskoy r-n, st. Vsesvetskaya, uchr. VS-389/35, USSR.

14. Mr. Voldemaras KARALIŪNAS. Born 1950. Arrested third time in 1975 under Art. 68 for organizing a factory strike and attempting to leave the country after renouncing Soviet citizenship. Sentenced to 12 years camp and exile. Sent to psychiatric hospital. Release in 1987.

Hospital address: Kuzmos g. 75, Kaunas, Lithuania, USSR.

Family address: 25-mečio 71-25, Kaunas, Lithuania, USSR.

15. Mr. Henrikas KLIMAŠAUSKAS. Born July 1929. Arrested second time on February 11, 1976. Tried on September 13, 1976 and sent to Special Psychiatric Hospital. One issue of the Chronicle of the Catholic Church in Lithuania was confiscated from his home. On September 1, 1978, he was transferred to Žiegždriai Republican Psychiatric Hospital, 4th section. On December 14, 1978 he was transferred to the 3rd section. Address and date of release unknown.

16. Mr. Jonas KURŽINSKAS. Imprisoned for association with Lithuanian national movement. Date of release unknown.

Camp address: 618810, Permskaya obl., Chusovskoy r-n, st. Vsesvyatskaya, uchr. VS-389/35, USSR.

17. Mr. B. KVARCIEJUS. Imprisoned for association with Lithuanian national movement. Date of release unknown.

Camp address: 618810, Permskaya obl., Chusovskoy r-n, st. Vsesvyatskaya, uchr. VS-389/35, USSR.

18. Mr. Vladas LAPINIENIS. About 80 years old. Arrested on January 4, 1985 in Kaunas for writing his memoirs about life in Soviet labor camp. Criminal charges were brought against him almost a year earlier under Art. 199-1. He was jailed for two weeks in February 1984, but released temporarily due to deteriorating health. First arrested in 1976. Served 5 years for duplicating and disseminating the Chronicle of the Catholic Church in Lithuania. Place of detention unknown.

Wife's address: Elena Lapienienė, Gelvonų g. Nr. 27-7, Vilnius, Lithuania, USSR.

19. Mr. Vytautas LAŽINSKAS. Interned in a psychiatric hospital on October 10, 1972 for erecting a cross near Klaipėda, Lithuania. Date of release unknown.

Hospital address: Vasaros g. 5, Vilnius, Lithuania, USSR.

20. Mr. Juozas LEIKUS. Born 1914. Arrested 1971 under Art. 62 and sentenced to 15 years strict regime camp for association with the Lithuanian national movement. Release in 1986.

Camp address: 431200, Mordovskaya ASSR, Tengushavsky r-n, pos. Barashevo, uchr. ZhKh-385/3-5, USSR.

21. Mr. Boleslovas LIZŪNAS. Born April 1920. Agronomist. Arrested May 1979 under Art. 62. Sentenced in November 1979 to 10 years in prison and 5 years exile for association with the Lithuanian national movement. Release in May 1994.

Prison address: 422950, Tatarskaya ASSR, g. Chistopol, uchr. UE-148/st-4, USSR.

22. Mr. Petras LUKOŠEVIČIUS. Born May 15, 1917. Arrested a third time on January 22, 1981 for writing his memoirs about the Soviet gulag. Samizdat literature was also confiscated during a search of his home. Interned in a psychiatric hospital. Date of release unknown.

Hospital address: Vasaros 5, Vilnius, Lithuania, USSR.

Home address: Tulpių g. 21-62, Panevėžys, Lithuania, USSR.

23. Father Jonas-Kastytis MATULIONIS. About fifty years old. Graduate of the underground theological seminary. Assistant pastor of Kybartai church. Arrested on November 9, 1984 after administering last rites to a dying man and accused of being an impostor priest. Sentenced to 3 years general regime labor camp under Art. 199-3 on January 17-18, 1985 in Vilnius for organizing a religious procession. Tried with Romas Žemaitis. Served an earlier sentence for association with the Chronicle of the Catholic Church in Lithuania. Release in November 1987. Place of detention unknown.

24. Mr. Albertas MEŠKINAS. Arrested in 1975 under Art. 62 for association with the Lithuanian national movement. Sentenced to 15 years strict regime camp. Suffers from heart ailment, stomach ulcers and anemia. Release in 1990.

Camp address: 618810, Permskaya obl., Chusovskoy r-n, st. Vsesvyatskaya, uchr. VS-389/35, USSR.

25. Mr. Motiejus NAMCEVIČIUS. Sentenced to 15 years under Art. 62 for association with the Lithuanian national movement. Address and date of release unknown.

26. Mr. Jonas PAKUCKAS. Born in 1940. Arrested summer of 1981 while attempting to cross the Soviet-Finnish frontier. Tried in May-June 1982 to 12 years strict regime camp under Art. 62 with brother Vytautas Pakuckas and his wife Nadezhda. Release in 1993. Address unknown.

27. Mr. Povilas PEČELIŪNAS. Born May 17, 1928. Lithuanian language teacher. Arrested on January 9, 1980 under Art. 68. Sentenced on December 15-22, 1980 to 3 years strict regime camp and 5 years exile in 1980 for allegedly editing the samizdat "Alma Mater". Release in January 1988.

Exile address: 62806 Tyumenskaya obl., Xanti-Manciyskiy nac. okrug., Berezovskii ray., pos. Igrim, ul. Entuziastov 16, kv. 13.

Wife's address: Danutė Pečeliūnienė, F. Žemaičio 1-100, 232042 Vilnius, Lithuania, USSR.

28. Viktoras PETKUS. Born December 30, 1929. An expert on Lithuanian literature. One of the founders of the Lithuanian Helsinki Group. Served two previous terms on political charges. Arrested on August 23, 1977. Sentenced on July 10-13, 1978 to 3 years prison, 7 years special regime camp and 5 years exile under Arts. 68-2, 70. Reportedly suffering from cancer. Wife Natalija in Vilnius. Release in August 1992.

Camp address: 618263, Permskaya obl., Chusovskoy r-n, pos. Kuchino, Uchr. VS-389/36-1, USSR.

29. Mr. Juozas RUGYS. Arrested in 1973 for association with the Lithuanian national movement. Date of release unknown.

Camp address: 618801, Permskaya obl., Chusovskoy r-n, st. Polovinka, uchr. VS-389/37, USSR.

30. Mr. Julius SASNAUSKAS. Born March 18, 1959. Arrested on December 11, 1979 under Art. 68. Sentenced on September 15-19, 1980 to 1-1/2 years strict regime camp and 5 years exile for underground publishing activity. Suffering from back problems. Mother Dalia Sasnauskienė, two sisters and brother. Release in June 1986.

Exile address: 636600, Tomskaya obl., pos Parabel, ul. Sovetskaya, 147a, USSR.

Sister's address: Eleonora Sasnauskaitė, Paberžės g. 16-8, Vilnius, Lithuania, USSR.

31. Mr. David SEVELEV. Born 1926-27. Arrested 1978. Interned in psychiatric hospital. Date of release unknown.

Hospital address: Vasaros g. 5, Vilnius, Lithuania, USSR.

32. Mr. Vytautas SIMOKAITIS. Born 1935. Arrested November 16, 1970 for attempting to hijack an airplane to the West. Sentenced on January 4-14, 1971 to 15 years special regime camp, later transferred to strict regime. Release on November 16, 1985.

Camp address: 618263, Permskaya obl., Chusovskoy r-n, pos. Kuchino, uchr. VS-389/36, USSR

33. Prof. Vytautas SKUODIS. American citizen. Born March 21, 1929 in Chicago, Illinois. Geologist, environmentalist, lecturer at Vilnius University. Suspended from teaching position for "amoral behavior" and arrested on January 9, 1980. Sentenced on December 15-22, 1980 to 7 years strict regime camp and 5 years exile under Art. 68. Member of Lithuanian Helsinki Group and Catholic Committee for the Defense of Believers' Rights, author of "Spiritual Genocide in Lithuania". Wife and two daughters - Giedrė and Daiva Skuodyte. Suffering from heart disease. Release on January 9, 1992.

Camp address: 431200, Mordovskaya ASSR, Tengushevsky r-n, pos. Barashevo, uchr. ZhKh 385/3-5.

Wife's address: Irena Skuodienė, Vandentiekio g. 44-4, Vilnius, Lithuania, USSR.

Mother's address: Elzbieta Skuodienė, Gogolio g. 65-2, Panevėžys, Lithuania, USSR.

34. Dr. Algirdas STATKEVIČIUS. Born April 1, 1923. Arrested third time on February 14, 1980. Tried in absentia on August 8-11, 1980 under Art. 68. Sentenced to compulsory psychiatric treatment for membership in Lithuanian Helsinki Group and for writing on social issues and problems, such as alcoholism. By profession a psychiatrist. Wife and two children. Date of release unknown.

Hospital address: 700058, UzbSSR, g. Tashkent, uchr. UYa-64/IZ-1, USSR.

Wife's address: Čarno g. 18-21, Vilnius, Lithuania, USSR.

35. Father Alfonsas SVARINSKAS. Born January 21, 1925. Ordained a priest in labor camp in 1954. Pastor of Viduklė parish. Arrested a third time on January 26, 1983 for alleged "anti-constitutional and anti-state activities". Sentenced on May 6, 1983 to 7 years strict regime camp and 3 years exile under Art. 68 for his involvement in the Catholic Committee for the Defense of Believers' Rights. Release in January 1993.

Camp address: 618263, Permskaya obl., Chusovskoy r-n, pos. Kuchino, Uchr. VS-389/36, USSR.

36. Father Sigitas TAMKEVIČIUS. Born on November 7, 1938. Ordained a priest in 1962. Arrested on May 6, 1983 at the trial of Father Alfonsas Svarinskas for engaging in "illegal and unlawful activity, the main purpose of which was to discredit the Soviet state.." Among the charges - organizing a Christmas party for parish youth. Founding member of the Catholic Committee for the Defense of Believers' Rights. Sentenced on December 2, 1983 to 6 years strict regime camp and 4 years exile. Release in May 1993.

Camp address: 618263, Permskaya obl., Chusovskoy r-n, st. Polovinka, uchr. VS-389/37, USSR.

37. Mr. Antanas TERLECKAS. Born on February 9, 1928. Economist-historian. Arrested a fourth

201-1

191-1

Offense: Resisting a police officer or people's guard.

208

196

Offense: Acquisition or marketing of property known to have been criminally acquired.

x-x

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351 Highland Blvd., Brooklyn, NY 11207, USA

DECLASSIFIED / RECLASSIFIED

NLRB FILE-114/7 49958

BY AS NARA DATE 7/7/08

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10-10-1955

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P. Jones

4100 W 9302

Dore Law, Inc, 60453

35

NATIONAL SECURITY COUNCIL
WASHINGTON, D.C. 20506

November 13, 1985

~~CONFIDENTIAL~~

ACTION

MEMORANDUM FOR WILLIAM F. MARTIN

FROM: PAULA DOBRIANSKY ↗

SUBJECT: Letter from Cardinal Lubachivsky

Attached at Tab I is the package containing a response to Cardinal Lubachivsky from the President. The President approved the letter but asked "about a line about our belief that he was protecting his parents?". A sentence covering this subject has been included at the end of the third paragraph on the first page of the letter to Cardinal Lubachivsky (Tab A). The change is highlighted in yellow. The copy for disptach through Ambassador Wilson via the Privacy Channel is at Tab B.

gm
Jack Matlock concurs.

RECOMMENDATION

That you approve the amended letter and it be dispatched through Ambassador Wilson via the Privacy Channel.

Approve _____

Disapprove _____

Attachments:

- Tab I Package/ Letter from Cardinal Lubachivsky
- Tab A Highlighted Letter
- Tab B Letter for Dispatch

DECLASSIFIED

NLRR 106-714/7 1995

BY CI NARA DATE 7/7/08

National Security Council
The White House

System # II
Package # 91151
BT

	SEQUENCE TO	HAS SEEN	DISPOSITION
Bob Pearson			
William Martin	<u>1</u>	<input checked="" type="checkbox"/>	<u>A</u>
John Poindexter			
Paul Thompson			
Wilma Hall			
Bud McFarlane			
William Martin	<u>3</u>		
NSC Secretariat			
Situation Room			
<u>Dobriansky</u>	<u>2</u>		<u>A</u>

I = Information A = Action R = Retain D = Dispatch N = No further Action

cc: VP Regan Buchanan Other _____

COMMENTS Should be seen by: _____
(Date/Time)

→ further action

The President has seen 11/12

SYSTEM II
91151 37

THE WHITE HOUSE
WASHINGTON

November 11, 1985

~~CONFIDENTIAL~~

ACTION

MEMORANDUM FOR THE PRESIDENT

FROM: ROBERT C. McFARLANE *RCM*

SUBJECT: Letter from Cardinal Lubachivsky

Received 11/11/85 11:30
DECLASSIFIED
NLRR F06-114/7 # 9956
BY CV NARA DATE 6/25/09

Issue

Letter from Cardinal Lubachivsky regarding the Medvid case (Tab A).

Facts

Ambassador Wilson has forwarded you a message through the Privacy Channel (Tab B) from Cardinal Lubachivsky, Major Archbishop of Lvov of the Ukrainians, Rome. The Cardinal's letter requests that you intervene to prevent Myroslav Medvid, the Ukrainian seaman who jumped ship, from being "sent back to the USSR for a certain death."

Discussion

Attached at Tab A is a proposed reply to the Cardinal. Specifically, it indicates that we had given Mr. Medvid every opportunity to remain in the United States. It also expresses your concern that Mr. Medvid may be severely punished upon his return to the Soviet Union, but notes there is nothing that can be done under current U.S. law to prevent him from leaving, given his expressed intention not to remain in the United States.

Recommendation

OK RR No _____

That you approve the letter to Cardinal Lubachivsky and that it be dispatched through Ambassador Wilson via the Privacy Channel.

Attachments:

- Tab A Letter to Cardinal Lubachivsky
- Tab B Cable from Ambassador Wilson

*How about a line about our belief that he was protecting his parents?
RR*

Prepared by:
Paula Dobriansky

~~CONFIDENTIAL~~
DECLASSIFY on: OADR

cc: Vice President

Your Eminence,

Thank you for your letter regarding Myroslav Medvid. I have been following developments in his case closely.

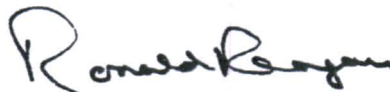
Let me assure you that we have given Mr. Medvid every opportunity to remain in the U.S. We conducted three separate interviews with Medvid. On each occasion, we asked him whether he wished to stay in the U.S. and assured him that if he did so he would not be returned to the Soviets. These interviews were conducted on a U.S. Coast Guard vessel and at a U.S. naval facility on shore.

Medvid was in U.S. custody for almost 24 hours in the presence of U.S. officials and armed U.S. guards. He was interviewed in a non-coercive atmosphere by a State Department interpreter who speaks both Russian and Ukrainian. Nevertheless, throughout the 24 hours he was in our custody, Medvid consistently and unequivocally maintained that he wanted to return to the USSR.

While I fully share your concern that Mr. Medvid may be severely punished upon his return to the Soviet Union, there is nothing

that can be done under current U.S. law to prevent him from leaving, given his clearly expressed intention not to stay in the U.S. To have kept Medvid would have required us to detain him against his own expressed wishes.

Sincerely,

A handwritten signature in black ink that reads "Ronald Reagan". The signature is written in a cursive style with a large, prominent initial "R".

His Eminence Myroslav Ivan
Cardinal Lubachivsky
Major Archbishop of Lvov
of the Ukrainians
Rome

FOR: Cardinal Lubachivsky

THROUGH: Ambassador William Wilson

FROM: The President

SUBJECT: Reply to Cardinal Lubachivsky's Letter to the
President

SEND VIA: Privacy Channel in Rome

INSTRUCTIONS: Ambassador please pass reply from the President to
Cardinal Lubachivsky

Your Eminence,

Thank you for your letter regarding Myroslav Medvid. I have been following developments in his case closely.

Let me assure you that we have given Mr. Medvid every opportunity to remain in the U.S. We conducted three separate interviews with Medvid. On each occasion, we asked him whether he wished to stay in the U.S. and assured him that if he did so he would not be returned to the Soviets. These interviews were conducted on a U.S. Coast Guard vessel and at a U.S. naval facility on shore.

Medvid was in U.S. custody for almost 24 hours in the presence of U.S. officials and armed U.S. guards. He was interviewed in a non-coercive atmosphere by a State Department interpreter who speaks both Russian and Ukrainian. Nevertheless, throughout the 24 hours he was in our custody, Medvid consistently and unequivocally maintained that he wanted to return to the USSR.

~~We believe that his decision was primarily motivated by his~~

~~concern that his parents would suffer grievously should he elect~~

~~to stay in the U.S.~~

While I fully share your concern that Mr. Medvid may be severely punished upon his return to the Soviet Union, there is nothing

that can be done under current U.S. law to prevent him from leaving, given his clearly expressed intention not to stay in the U.S. To have kept Medvid would have required us to detain him against his own expressed wishes.

Sincerely,



His Eminence Myroslav Ivan
Cardinal Lubachivsky
Major Archbishop of Lvov
of the Ukrainians
Rome

FOR: Cardinal Lubachivsky
THROUGH: Ambassador William Wilson
FROM: The President
SUBJECT: Reply to Cardinal Lubachivsky's Letter to the President
SEND VIA: Privacy Channel in Rome
INSTRUCTIONS: Ambassador please pass reply from the President to Cardinal Lubachivsky

Your Eminence,

Thank you for your letter regarding Myroslav Medvid. I have been following developments in his case closely.

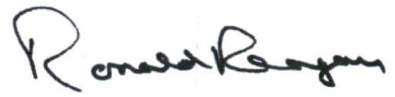
Let me assure you that we have given Mr. Medvid every opportunity to remain in the U.S. We conducted three separate interviews with Medvid. On each occasion, we asked him whether he wished to stay in the U.S. and assured him that if he did so he would not be returned to the Soviets. These interviews were conducted on a U.S. Coast Guard vessel and at a U.S. naval facility on shore.

Medvid was in U.S. custody for almost 24 hours in the presence of U.S. officials and armed U.S. guards. He was interviewed in a non-coercive atmosphere by a State Department interpreter who speaks both Russian and Ukrainian. Nevertheless, throughout the 24 hours he was in our custody, Medvid consistently and unequivocally maintained that he wanted to return to the USSR. We believe that his decision was primarily motivated by his concern that his parents would suffer grievously should he elect to stay in the U.S.

While I fully share your concern that Mr. Medvid may be severely punished upon his return to the Soviet Union, there is nothing

that can be done under current U.S. law to prevent him from leaving, given his clearly expressed intention not to stay in the U.S. To have kept Medvid would have required us to detain him against his own expressed wishes.

Sincerely,



His Eminence Myroslav Ivan
Cardinal Lubachivsky
Major Archbishop of Lvov
of the Ukrainians
Rome

FOR: Cardinal Lubachivsky
THROUGH: Ambassador William Wilson
FROM: The President
SUBJECT: Reply to Cardinal Lubachivsky's Letter to the President
SEND VIA: Privacy Channel in Rome
INSTRUCTIONS: Ambassador please pass reply from the President to Cardinal Lubachivsky

NATIONAL SECURITY COUNCIL
WASHINGTON, D.C. 20506

~~SECRET~~

November 26, 1985

ACTION

MEMORANDUM FOR ROBERT C. McFARLANE

FROM: PAULA DOBRIANSKY ^{TD}SUBJECT: Letter from Ambassador Wilson re: Ukrainian
Catholic Church

Ambassador William A. Wilson sent you a letter which forwards a report, "The Situation of the Ukrainian Catholic Church in the Ukraine," which was authorized by Cardinal Lubachivsky, the head of the Ukrainian Catholic Church. The report (Tab II) provides a detailed assessment of the developments of the Ukrainian Catholic Church from 1981-1985 and addresses the status of the underground bishops, clergy, nuns, and laymen in Ukraine.

Attached at Tab I is a reply from you to Ambassador Wilson thanking him for sharing this report. Given the nature of the document, I recommend that your reply be sent via Privacy Channel to Ambassador Wilson.

^{N/A}
Matlock, Raymond, Cobb concur.

RECOMMENDATION

That you approve the letter to Ambassador Wilson at Tab I and it be dispatched through the Privacy Channel to Ambassador Wilson.

Approve _____

Disapprove _____

Attachments:

Tab I Letter to Ambassador Wilson
Tab II Report

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DECLASSIFY on: OADR

DECLASSIFIED

NLRR F06-114/7 #9957

BY CW NARA DATE 6/25/09

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Dear Bill:

It was good to see you again in Rome. I appreciate your assistance in arranging my meeting at the Vatican.

I read with great interest Cardinal Lubachivsky's report on "The Situation of the Ukrainian Catholic Church in the Ukraine". It documents the selfless and noble character of the Ukrainian clergy as well as believers determined to practice their faith despite the relentless harassment and persecution by Soviet authorities. The report clearly manifests the religious spirit and zeal which is very much alive in the Soviet Union today. This undoubtedly has important ramifications for future Soviet foreign and domestic policy.

Many thanks for sharing this fascinating study with me.

Best wishes.

Sincerely,

The Honorable William A. Wilson
American Ambassador
Embassy of the United States of America
to the Holy See
Rome, Italy

DECLASSIFIED
NLRR F06-114/7 #9960
BY CL NARA DATE 7/7/08

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FOR: Ambassador William Wilson
FROM: Robert C. McFarlane
SUBJECT: Ukrainian Catholic Church
SEND VIA: Privacy Channel in Rome



EMBASSY OF THE
UNITED STATES OF AMERICA
TO THE HOLY SEE

~~8846~~

Rome, Italy

October 18, 1985

OFFICIAL - INFORMAL

SECRET

Dear Bud:

I am writing to send you the enclosed report entitled "The Situation of the Ukranian Catholic Church in the Ukraine". The report, a copy of the original Ukranian document and classified as Secret by the Ukranian Catholic Church, was read by the leader of the Ukranian Church, Myroslav Ivan Cardinal Lubchivsky, at the recently concluded Synod of the Ukranian Church held at the Vatican from September 22 through October 5, 1985. You will recall Cardinal Lubchivsky met with the President in early June of this year.

I met today, together with my DCM, with the Chancellor of the Ukranian Church, Rev. Ivan Dacko, who furnished us with the document. Father Dacko informed us that Cardinal Lubchivsky's report was written as a continuation of the 1980 report of his predecessor, the late Josyf Cardinal Slipyj. In general, according to Father Dacko, the report addresses the situation of freedom of religion in the Soviet Union today. In addition to commenting on the success - or lack thereof - of the circulation of underground Christian publications, the report gives detailed information on the status of the underground bishops, clergy, nuns, and laymen in the Ukraine. The thinking of the Ukranian Church on the question of "legalization", as proposed by the Soviet State, is also examined in detail. Finally the

The Honorable
Robert C. McFarlane
National Security Advisor
The White House
Washington, D.C. 20500

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NLRR F06-114/7 #9961

BY CW NARA DATE 7/7/08

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Cardinal's report outlines the financial assistance which is required to assist the Church in the Ukraine.

I cannot overemphasize the necessity to provide absolute security for the attached material. According to Father Dacko, Cardinal Slipyj's 1980 document of this nature found its way to the Kremlin within four days of its limited issuance to Church authorities in Rome. It was therefore, with great reluctance that Father Dacko obtained Cardinal Lubchivsky's authorization to supply us with a copy of his report.

I hope this material will be useful to the Government in furthering its understanding of the gross violations of human rights in the Soviet Union.

With all best wishes.

Sincerely,

William A. Wilson *Bill*

William A. Wilson
Ambassador

Enclosure: "The Situation of the Ukranian Catholic Church in the Ukraine"

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NLRR Feb-114/7 #9962

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BY CW NARADATE 7/7/08

DEPARTMENT OF STATE
DIVISION OF LANGUAGE SERVICES

ES SENSITIVE 8532543

OFFICIAL TRANSLATION
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(TRANSLATION)

NOVEMBER 19, 1985

LS NO: 117967
Ukrainian
JS/AO

Situation of the Ukrainian Catholic Church in the Ukraine

This report is a continuation, as it were, of the secret report of my predecessor, Iosyf [Cardinal Slipyj] of blessed memory, on November 24, 1980--"The Situation of the Ukrainian Church in Our Homeland, the Ukraine"--which he presented to the Bishops on the occasion of our Synod of November 25-December 1, 1980. What I am giving to the Reverend Bishops today is a supplement to the latest events and needs of our Church in the Ukraine, together with a number of proposals that I should like to submit for your consideration.

General Situation

The fate and history of our Church during the last 40 years are well known to you. The general situation of the Church in the Ukraine in the years 1981-85 has deteriorated. This is the period when new rulers came to power in the Kremlin: Brezhnev, Andropov, Chernenko, Gorbachev. The first three were essentially so old and sick that the KGB held the real power. Since Andropov was head of the KGB, he set himself the goal of suppressing, even eradicating, all dissident, human rights, and religious

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movements. A great many dissidents were expelled from the country, and others were imprisoned, deported, or exiled. Along with the Lithuanian Catholics, the Ukrainians--not only Catholics but also the adherents of other faiths--are the most persecuted nationality in the USSR.

Despite the repressions, since the early 1980's we see a certain revival of religion, primarily Catholicism, in the Ukraine. Thus, on September 9, 1982, there arose the "Initiative Group for Protecting the Rights of Believers and the Church in the Ukraine," whose members include Iosyp Terelya (the head), Father Hryhorij (Hieromonach Herman) Budzins'kij, Father Dionisij, Father Ignatij, and Stefaniya Petrash-Sichko. After Terelya was imprisoned in December 1982, Vasyl' Kobryn became head of the Group. Terelya has remained a member of it and leads the "Central Committee of Ukrainian Catholics" together with other believers, primarily from Galicia and the Transcarpathian Ukraine.

The "Initiative Group" set forth a rather maximalist program in its Appeal to the President of the Central Committee of German Catholics, Hans Meyer, as well as in various other appeals to Catholics and Christians in the West.

In its Memorandum of September 9, 1982, the "Initiative Group" demanded:

1. Unrestricted voting in all the dioceses of the Western and Transcarpathian Ukraine in which the majority of believers profess the Greek Catholic faith, so that ownership of churches, monasteries, and chapels may be transferred to them;

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2. Permission to build their own houses of prayer where members of the Ukrainian Catholic Church constitute a minority in relation to other faiths;

3. Restoration of the academic institutions of the Ukrainian Catholic Church--the religious seminaries in L'vov and Uzhgorod;

4. Permission for 50 theology students to leave to study at the Vatican, and for 10 students to study in Vienna, Warsaw, and Munich;

5. Return of the printing-houses of five dioceses of the Ukrainian Catholic Church that were confiscated earlier by the government;

6. Appointment of a commission to investigate the criminal activity of the organs of the KGB and MVD, which are mainly responsible for persecutions of Ukrainian clergy and believers;

7. Appointment of a commission to investigate the activity of Soviet psychiatrists, who are persecuting active members of the Ukrainian Catholic Church.

8. The Church pledges to respect all state regulations and laws and to encourage believers to comply with them.

9. The head of the Church is His Holiness the Pope, for whom any subordination to the Soviet authorities in Church matters is impossible. The law establishing separation of Church and State shall be observed.

Obviously, in present Soviet conditions one could not expect the Kremlin to meet, even partially, the expectations of the

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"Initiative Group." What is more, the repressions and persecutions intensified. First, it should be mentioned that toward the end of 1982 the secret bishop Nikanor Deneka died in L'vov. Nor must we fail to mention that May 3, 1983, the heroic Bishop-Confessor Oleksander Khira died in Karaganda at the age of 87, after 35 years of imprisonment and exile. In 1982 Fathers Vasyl' Kavatsiv and Roman Esyp were imprisoned; on September 29, 1982, the 28-year-old nun Mariya Shved was murdered by the police in L'vov; and Father Petro Pyrzhok was interned at that time. On October 7, 1984, 37-year-old Valerij Marchenko died in a Leningrad prison infirmary; in November/December 1984 Father Hryhorij Budzins'kij "disappeared"; in that same year (1984) a Ukrainian Catholic nun whose main task it was to prepare children for the First Holy Communion was murdered by drunken hooligans at the main railroad station in L'vov. On March 22, 1985, Vasyl' Kobryn was sentenced to three years in a general-regimen camp, and recently--on August 20, 1985--Iosyp Terelya was sentenced in Uzhgorod to 12 years of deprivation of freedom (seven years in forced labor camps and five years' exile).

In the last two years, however, the western mass media have begun focusing more than ever before on the existence of our underground Church in the Ukraine, thanks to the individual statements and appeals of Terelya, Kobryn, and Father Budzins'kij and to the publications "Khronika Katolytskoyi Tserkvy na Ukrayini" [Chronicle of the Catholic Church in the Ukraine] and "Ukrayins'kiy Katolyts'kiy Visnyk" [Ukrainian Catholic Herald]. We know that so

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far nine ordinary issues of the "Chronicle" have come out, as well as one special issue, which mentions that the police confiscated the tenth issue and other materials for the next issues of the "Chronicle" from Vasyl' Kobryn. One issue of the "Ukrainian Catholic Herald" has also appeared.

The "Chronicle" and its Authenticity

The question arises whether or not the "Chronicle" is an authentic document and exactly whom it represents.

To satisfy your curiosity I can say that a trustworthy person who was in L'vov this summer confirmed the authenticity of the "Chronicle" for me. Another proof, though less cogent than the first, is the fact that the "L'viv'ska Pravda" [L'vov Pravda], no. 64, of April 3, 1985, published an article by A. Lysyuk entitled "Rumble of an Empty Barrel," which mentions the "Chronicle," Kobryn, Terelya, and Father Budzins'kij, and in which we learn that Kobryn bore himself with dignity at his trial. The two sources from the Ukraine--from the Catholic and the Communist side--confirm the authenticity of the "Chronicle." Since then the "Arkhiv Samizdata" [Samizdat Archive] in Munich and the Swiss institute "Glaube in der zweiten Welt" [Religion in the Third World] have affirmed the authenticity of our Catholic samizdat. If in April of this year one could still hear many doubts on this score, they are disappearing today.

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It is more difficult to ascertain whom, or rather, how many believers the authors of the "Chronicle" represent. Officially we know five persons who belong to the "Initiative Group" and contribute to the "Chronicle." It mentions secular priests, Redemptorists, Studites, and laypersons, explains that the "Penitents" are not a sect but devout Catholics, and describes persecutions. We see that in principle the authors of the "Chronicles" reject cooperation with the authorities: as many as 1000 believers (perhaps even 3000) have burned their passports because they do not want to have anything to do with the Soviet regime and have appealed to neighboring and foreign nations and the Church in the West to show their Christian solidarity with them, and so forth. It is evident from this that the authors of the "Chronicle" are speaking on behalf of the great mass of believers. Although the authors of the "Chronicle" are centered in L'vov and Uzhgorod (Galicia and the Transcarpathian Ukraine), they write about the situation of the Ukrainian Catholic Church and believers not only in the Ukraine but also in the entire Soviet Union.

Anyone who is more or less familiar with the situation in the USSR is well aware that all samizdat or underground documents would not see the light of day if they did not enjoy the support among broad segments of the population. The very fact that the "Chronicle" is reaching the West through various channels indicates at least the moral support of the people.

Now, on the basis of the "Chronicle" and other information, I wish to present the following analysis.

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Bishops

There are still about 10 of them in the Ukraine. Their activity is greatly hampered, and they are subjected to searches and blackmail. They perform their work under extremely difficult conditions. Bishop Volodymyr Sternuk (whom we ~~w~~ll asked His Holiness John-Paul II, during our last Synod in February 1983, to appoint as representative of the Galician Metropolitan in the Ukraine) is still living and must remain in hiding, for he is the object of an intense search. The "Chronicle," probably for reasons of caution, does not write anything about the bishops active in the Ukraine today.

Priests

It is impossible to give precise statistics here, but according to our information, we can say with confidence that there are from 500 to 1000 of them in the Ukraine. The second issue of the "Chronicle" states: "In the past three years alone 81 Catholic priests have been ordained in the Carpathian district, of whom only 9 have a secondary-vocational education, while the others have a college education. In the Transcarpathian Ukraine there exists an underground 3-year monastery school, where boys and girls learn the elements of Christian doctrine." This information is quite significant, for it gives

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proof of our Church's dynamism and vitality and of the great selflessness of both bishops and priests, who are persecuted and fined up to 150 rubles for conducting religious services in private dwellings. (See the Letters of Father Budzins'kij.)

Apart from elderly priests, we find young ones such as Father Mikhailo Vynnyts'kyj, a Redemptorist (59), Father Vasyl' Kavatsiv (51), and Father Roman Esyp (34). We know that around 80 of our priests are active in L'vov.

We learn of our Church's vitality from the seventh issue of the "Chronicle," which reports: "On May 5 of this year (1984) in Byelorussia, in the village of Olekshitsy in the Grodno region, the houses of local Catholics were searched. The KGB was looking for 'subversive' Catholic literature. Recently the authorities have launched a campaign of intimidation against Byelorussian Catholics...The Byelorussian Catholic Church of the Eastern Rite was almost completely wiped out by the Muscovite invaders, but in the late 1970's five Ukrainian Catholic priests came to Byelorussia and began difficult, surreptitious missionary work. They restored three deaneries and thirty or so separate parishes. Byelorussians have not forgotten their own faith, nor that they are Byelorussians. Pray for Byelorussia, for its martyred Catholic Church! Ukrainians! Catholics! Through your deeds and prayers help restore the Byelorussian Catholic Church. God is with us. May His love shine upon you and all those who burn with the desire to be a righteous member of the living Church of Jesus."

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If we take into account the total situation, as well as the fact that one deanery consists of at least 10 parishes, there are at least 30 parishes in Byelorussia today, which would enter into the three deaneries and thirty or so separate parishes revived by the five Ukrainian Catholic priests.

The ninth issue of the "Chronicle" writes about the "local Uniates" of Gomel oblast (in Byelorussia), and in the seventh issue we read about the "several dozen Catholic priests who are performing missionary work in the eastern Ukraine, a very difficult and heroic endeavor in not quite favorable soil."

From this we can see not only the vitality and dynamism, but even a certain expansion of our Church, and the wondrous fulfillment of Metropolitan Andrij's vision that the Ukrainian Catholic Church would not be restricted only to Galicia or the Transcarpathian region but would embrace the entire Kievan Metropolitan See, as it did under St. Volodymyr the Great and Yaroslav the Wise.

This is yet another "benefit and boon" that martyrdom has brought us. If our Church is bearing witness for Christ in Galicia, the Transcarpathian Ukraine, and in the central areas of the Ukraine; if the late bishop Oleksander Khira preached the gospel for many decades in Karaganda and Kazakhstan; if 37-year-old Valerij Marchenko wrote in 1983 from the Permskaya prison in Kuchino to Pope John-Paul II that his greatest wish is to become a Ukrainian Catholic priest; if greetings come to



Rome all the way from Inta, then one can say without exaggeration that our Church bears witness for Christ from the Carpathians to Vladivostock.

Monks

In general the male monastic orders are gaining new members, although I do not know the precise figures. All the orders face various difficulties. Unfortunately, there continues to be discord and lack of love, principally between the Vasilians and the Redemptorists, especially in regard to the priests "converted" to Orthodoxy, and in regard to matters of ritual (Easterners and Westerners). Iosyf [Cardinal Slipyj] of blessed memory dealt at length with this phenomenon in his Report of November 24, 1980. I can only add the following request. Let us bishops, and the priors of monastic orders, strive to eliminate these misunderstandings. Let us use our direct or indirect influence so as to achieve unity, let us not repeat the mistakes of our fathers and forebears. We are already under the attack of the enemy and persecutor of Christ. Let us use our good sense and caution, and always be mindful of the words of St. Augustine: "In necessariis-unitas, in dubiis-libertas, in caeteris-caritas."



Nuns

Once again we can speak most highly of nuns of various orders and associations. Recently the metropolitan of Wroclaw, Henryk Cardinal Gulbinowicz, said he knew that there are at least 1,000 of our nuns working in the Western Ukraine. Some people claim that there are as many as 1,200. They work in hospitals, schools, nursing homes, factories, in radio and television, etc., performing their catechismal and pastoral functions in the evening and on Saturdays and Sundays. They live primarily in groups of three or four in private dwellings. It is curious that the "Chronicle" does not mention any of our nuns, although we know from other sources available to us that a completely new generation of nuns has grown up in the Ukraine. The protohugumen (provincial prioress) of one of our orders has not yet had the opportunity to wear a habit, for she was brought up after the war. Sister Mariya Shved was 28 when she was murdered on September 29, 1982, and a nun recently murdered in L'vov was 30 years old.

Laypersons

As we can see from the "Chronicle" and other available documents, laypersons, both men and women, are staunch defenders of the Ukrainian Catholic Church in the Ukraine. Apart

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from such laypersons as Iosyp Terelya and Vasyl' Kobryn (whom the authorities suspect of being secret priests; see the sixth issue of the "Chronicle"), it is sufficient to mention the names of Valerij Marchenko, Oleksa Tikhij, Pavlo Kampov, Polanya Bat'o, Mikhailo, Mariya, and Anna Trykur, Yurij and Mariya Bondar, Ivan and Fedir Vyrsta, Illya Ulihaninets', etc. Laypersons are defending their Church, their bishops, priests, and nuns, at the risk of loss of freedom or imprisonment.

We can see from the conduct of the laypersons that the Ukrainian Catholic Church enjoys great moral authority among the people precisely because it has not collaborated in any way with the Bolshevist regime. As a result, the human-rights movement in the Ukraine is closely connected with the Ukrainian Catholic Church, and they assist each other. Since the mid-1970's, religiosity has spread considerably among Ukrainian youth, and there is a noticeable quest for spiritual and moral values. It has become fashionable to wear a cross on one's chest, to visit graves, to sing carols at Christmastime, although this is punished by the authorities. Young people have found bibles, prayer books, catechisms, icons, and pictures in amazing ways. The young seek the truth, and often find it in Christ, and see their moral support in the Catholic Church, in the Bishop of Rome (the Slavic Pope), in their own Church. How moving are the words of Oles Berdnuk written to Pope John-Paul II

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in 1979: "I was born and raised in a land where atheism is the official doctrine. I came to Christ amid struggles and suffering, conscious of His living presence..." It would be safe to assume that quite a few young Ukrainians share his ideas.

Ecumenism

In his Report of July 28, 1980, for the Congress "The Church in Need" in Königstein (West Germany), Iosyf [Cardinal Slipyj] of blessed memory said the following: "Today the so-called ecumenical dialogue is being conducted with much enthusiasm, but unfortunately it is limited to a narrow circle of higher clergy and specialists. In the West few people are involved in this, and in the Soviet Union, none at all. But in the Soviet Union, owing to the cross of persecution that people bear in common, a true ecumenism has arisen, which, through profound expressions of faith and immersion in the blood of martyrs, attains to the deepest principles of the Gospel: Seek what is God's, not what is man's. For Catholics, members of the Orthodox Church, Baptists, and other faiths are suffering equally for the sake of Christ. This suffering makes them in like manner the children of God and the children of Christ's Church. This is an accomplishment of inestimable value. Modern ecumenists would do well not to lose sight of this state of affairs."



On the basis of the latest information, mainly the "Chronicle," we can see how correct my great predecessor was. Although the "Chronicle" is called the "Chronicle of the Catholic Church in the Ukraine," it does not limit itself at all to enumerating Catholic martyrs and confessors. It speaks of Orthodox Christians, Baptists, Evangelicals (Pentecostals, Seventh Day Adventists, Jehovah's Witnesses), and even Jews and Muslims. The authors of the "Chronicle" enumerate their hardships, repressions, and the violations of their basic rights. The attitude toward the official Russian Orthodox Church is filled with contempt, disdain, and mistrust, for it has sold itself to the authorities. This attitude is reflected to some extent in the convictions of honest Orthodox believers too, emphasizing their closer connection with various Protestant groups, which are proliferating in the Ukraine. Nonetheless, we cannot downplay the fact that our faithful are attending officially open Orthodox churches (mainly because they have confidence in the priests), and that candidates for the priesthood sometimes study in Leningrad or in Moscow, for even the so-called "Furov Report" mentions candidates for seminaries in Moscow who come from the Western Ukraine and who are "infected with the spirit of Uniatism," and that many concealed Catholic priests serve within the official Russian Orthodox Church in order to save and redeem what they can.

We shall be able to resolve these problems only when our Church regains at least some of its freedom. Then we shall



have to show much good sense and caution, and probably apply the principle: "in dubiis Ecclesia supplet."

At any rate, we can draw two basic conclusions from the above-mentioned facts:

1. The Ukrainian Catholic and Russian Orthodox Churches are not the only representatives of religiosity in the Ukraine; other, Protestant groups must be included;

2. On the basis of 40 years of persecution in the Ukraine, the so-called "ecumenism of martyrdom and the cross" is arising. This means that tomorrow, when freedom comes to the Ukraine, the fundamental question will not be whether someone has suffered for the Catholic, Orthodox, or Protestant faith, but rather, whether the believer suffered for Christ and for loyalty to Him. This will be the platform of our unity in Christ in our second millenium. This ecumenism of martyrdom will become the basis of our new Christianity.

Demands of Believers in the Ukraine to
Ukrainian Communities Abroad

In recent years, principally through the sending of packages and correspondence, many contacts have been established with believers in the Ukraine. Here and there in the "Chronicle" we see requests from Catholics in the Ukraine to our emigrant communities. These requests can be reduced to two basic points:

- 1. unity, and 2. subordination to the Head of our Church.

I quote from the seventh issue of the "Chronicle":

"The Soviet empire will continue to exist if we do not unite in emigration, if there is no unity on a religious or any other basis. For if we constitute a nearly united body in the metropolitan see, in our own country, the diaspora is unfortunately disunited. Even in our Ukrainian Catholic Church not everyone obeys the head of the Church, and this may lead to undesirable consequences. Those who had the temerity to disobey Patriarch Iosyf I should remember that we do not understand this, and that people who oppose unification will be mercilessly cast out of the nation. The road to the Ukraine will forever be closed to such people. They have done nothing, I repeat, nothing, to further the cause of Ukrainian liberation. They have harmed and continue to harm it in every possible way... At times we think they are the agents of Moscow." These are harsh but truthful words.

In the fifth issue, when the "Chronicle" deals with the question of the so-called "Penitents," the authors refer the directors of "Radio Liberty" to "Patriarch Iosyf I--the head of our Church." Similarly Terelya, when he discusses so-called legalization with the authorities, states explicitly: "Regarding the fate of the Church, you must speak with Ukrainian Patriarch Iosyf I Slipyj, not with me," and: "I am not authorized to settle such matters, and anyway, I must listen to what my bishop tells me. Secondly, such questions as the legalization of the Church are decided by Patriarch Iosyf I Slipyj--go talk to him."

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Moreover, the "Chronicle" shows the desire for cooperation with our emigrant communities and for solidarity with the Poles (cf. Terelya's Letter to Walesa) and with the Russian human-rights movement (cf. Terelya's Letter in Defense of Yelena Syannikovaya), and for collaboration with Christians in the West (cf. Kobryn's Letter to Austrian Catholics, and Terelya's Letter to the Catholics of Europe and the Two Americas).

The Question of So-Called Legalization

Although the so-called legalization of the Ukrainian Catholic Church in the Ukraine is a very complicated question, I shall attempt to clarify it briefly in a few points. Although this question deeply troubles us here, and especially our persecuted brothers and sisters in the Ukraine, and although it is constantly in our thoughts, we must (and I implore this of the Bishops) stand united in this matter.

1. Our goal is freedom for the Ukrainian Catholic Church in the Ukraine. Religious freedom and freedom and conscience are basic human rights, which are guaranteed even by the Constitution of the USSR. These rights were given special emphasis at the so-called Helsinki Accord of August 1, 1975, which was also signed by the government of the USSR. We do not seek privileges or special treatment; we want to live and worship just as our fathers and forebears lived and worshipped.

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2. We can never accept, in any form, any "legalization" or "registration" at the price of our unity with the Holy See, for which our confessors and martyrs suffered so grievously, or at the price of any "autocephaly" of the Ukrainian Catholic Church (see the sixth issue of the "Chronicle"). The Catholic Church without union with Peter ceases to be Catholic.

3. Our attitude toward the Russian Orthodox Church is the same as toward other Churches or Christian communities. However, we demand the same attitude from the Russian Orthodox Church and the Moscow Patriarchate toward us. We do not understand how the Moscow Patriarchate can speak of any "ecumenism" when it does not even recognize our elementary right to exist.

4. The Ukrainian Catholic Church can never accept the resolutions of the pseudo-synod of March 8-10, 1946 in L'vov. If the Moscow Patriarchate sincerely desires ecumenical ties with the Holy See, it must declare that it regards the resolutions of this pseudo-synod as null and void.

5. Everything that has been said here regarding the Moscow Patriarchate also holds true for our relation with the government of the USSR.

6. In accordance with international law, our Church must receive back all its cathedrals, churches, monasteries, academies, seminaries, printing houses, parish houses, etc. In short, all its property.

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7. Our theology students (seminarians) from the Ukraine should have the right to study in Rome and at other foreign universities.

8. If "legalization" or "registration" (although these terms are not felicitous) means freedom for the Church, we can accept them. However, the authorities, in accordance with the provisions of the Constitution of the USSR separating Church and State, must not interfere in the internal affairs of the Ukrainian Catholic Church, e.g., in appointing new bishops, establishing dioceses, staffing deaneries, parishes, etc.

9. Ukrainian adolescents and children must be guaranteed religious instruction, at least in church.

10. The Ukrainian Catholic Church should have a right to its own, uncensored press and publications.

Reverend Bishops! I have deliberately condensed these questions into 10 points so as not to go into details. I know that my position may seem maximalist or intransigent to some people, but my conscience tells me I must defend these positions, otherwise the martyrdom and endeavors of our bishops, priests, and faithful during the past 40 years would be betrayed. Today in the Ukraine we are outwardly weak, but inwardly we are strong thanks to divine grace and spiritual might, consecrated by the blood of martyrs. Were we to follow the path of bargaining or compromise, we would cease to be this beacon of truth for the Christians of the world.

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In our work we must abide by the resolutions we unani-
mously adopted on February 10, 1985, at the fifteenth session
of our previous Synod: "That part of the Ukrainian Catholic
Church which is now outside the Ukraine feels obliged to help
all Ukrainians achieve complete freedom of development in
their Ukrainian Church on all Ukrainian territory, not confin-
ing their assistance to Galician or Transcarpathian dioceses."

We shall probably not succeed in publishing these reso-
lutions, and perhaps that is not even necessary at this time.
It is important, however, that all of us without exception...
[A line is missing at this place in the text.]

We are aware that on February 27, 1985, Andrei Gromyko,
then the Soviet Minister of Foreign Affairs, called on the
Pope, and one of the subjects of their conversation was the
question of our Church in the Ukraine. During my audience
with Pope John-Paul II on April 13, 1985, I cited the words of
the late Primate of Poland, Stefan Cardinal Wyszynski: "Nihil
de nobis sine nobis," and asked the Holy Father to administer
the affairs of the Ukrainian Catholic Church in the Ukraine
together with us, the bishops of this Church. The Pontiff
gave me a verbal promise that he would respect the will of
the Ukrainian bishops and encouraged me to instruct Arch-
bishop Silvestrini accordingly. I likewise asked the repre-
sentatives of the American Government, both in Washington and
principally here in Rome at the U.S. Embassy to the Holy See,

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who have shown great interest recently in our Church in the Ukraine, and I received a positive but only verbal response.

I think that in connection with the always frequent rumors of a possible visit by the Holy Father to Rome, we should ask the Bishop of Rome not to undertake this in the present situation, so that the person of the Holy Father may always remain "most holy" for our believers in the Ukraine and abroad (see the seventh issue of the "Chronicle"), as well as the highest authority and moral force on Earth.

Assistance to the Ukraine

Before I begin to enumerate the various forms of financial assistance that our brothers and sisters in the Ukraine, the USSR, and Eastern Europe obtain from us, I want to emphasize the urgent need for spiritual assistance and prayer. Our brethren expect us to demonstrate Christian solidarity, above all, through prayers in their behalf. They need our prayers and we must never forget about them. Bishops and priests should call for prayers, sacrifice, fasting, and acts of charity for our persecuted brothers and sisters and for the return of freedom to the Ukrainian Church and people.

Recently a layman, Professor Oleh Hornykevych in Vienna, suggested that I appeal to all Ukrainian bishops, priests, and believers in Ukrainian communities abroad to pray the first

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week of every month for this purpose. I wrote him that I would bring up the matter at our Synod, and that it was impossible to do this once a month because of the clergy's other commitments. But I do believe that it would be feasible for the entire Ukrainian diaspora to pray in synchrony once a year for our "suffering brothers and sisters." Therefore, I propose the first or second Sunday in April as the day for our joint prayer. I chose this date because the Ukrainian Catholic hierarchy of the Galician See was imprisoned on April 11, 1945; let this day become the day of compassion of Ukrainian emigrant communities for the Mother Church! Let the entire Ukrainian diaspora beseech God and pray that He strengthen our brothers and sisters and soon restore us our freedom.

Other assistance to the Ukraine is furnished by the mass media, principally the radio and press. It is vital to expand the coverage of Vatican Radio programs. It would be good, for example, to read something from the "Chronicle" or to provide information about our efforts and the attempts of the Holy See to gain freedom for our Church. It would be advisable to invite more people to participate in Vatican Radio broadcasts, such as specialists, clergy, and laypersons, as in the Polish programs, and to deal courageously with important topics. This cannot be limited to just one group of people.

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We must cultivate (and work is continuing in this direction) contacts with "Radio Liberty," "Radio Free Europe," "Voice of America," the BBC, Nimets'ka Khvylya [German Wave], etc., so as to preserve living contact with our brothers and sisters in the Ukraine and the USSR.

At the UKU I intend to establish a center for the collection of materials relating to martyrology and the religious and human-rights movement in the Ukraine. Ever since the "Visti z Rymu" [News from Rome] began once more to come out almost regularly, there has been a supplement on the situation of our Church in the Ukraine. Beginning January 1, 1986, the UPB (Ukrainian Press Agency) will have another specialist on staff--a reporter whose sole job will be to inform Ukrainians and foreigners about the situation of believers in the Ukraine.

Such research institutes as "Keston College," "Glauben in der zweiten Welt," "Amnesty International," and the Information Service of the organization "Church in Need" are very interested in our problems, and we must remain in contact with them. A large number of our young professionals are interested in the idea of informational work. We should take advantage of their willingness to help, always bearing in mind that if we do not inform the public about ourselves, no one will speak for us.

I should like to inform you now about the ways in which we provide financial assistance to our suffering brothers and sisters.

During the past five years (1981-85), thanks mainly to the financial assistance of the organization of Father Wherenfried van Straaten, "Church in Need," our assistance to the Ukraine has increased considerably. As of August 1, 1984, 100,000 dollars' worth of parcels had been sent annually to our priests, monks, nuns, and believers (grand total: 400,000 dollars). This sum included the parcels, postage, and customs duties. Since August 1, 1984, a new Soviet law forbids shipment of packages to the USSR and payment of customs duties in the West. One can, however, send packages to the Ukraine, but the recipient has to cover the customs duties. To switch to this new procedure, it was decided to send small parcels, but more frequently, so that recipients would not have to pay too much customs tax at one time. The sum of 80,000 dollars has been set aside this year for this purpose. It should be pointed out that personal contact and correspondence are maintained with the recipients, and they declare their willingness to pay the customs duties.

Although it is more difficult to send parcels, it has become possible this year to purchase cars for priests in the Ukraine. Cars are provided only to those who request them, and each case is carefully reviewed. This year we managed to obtain

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three cars for clergymen in the Ukraine. Money was transmitted to family members living in the West, they went to the Ukraine, and in "Kashtan" stores, which are reserved for foreign tourists, they bought cars for their relatives. The price of one car was 5,000 dollars; the total cost was 15,000 dollars.

During the summer our nuns or tourists go to the Ukraine, and through them it is possible to transmit money for purchasing goods in "Kashtan" stores. Almost every year a sum of 10,000 dollars has been allocated for this purpose (grand total: 50,000 dollars).

Owing to this assistance, a whole number of channels have been established, which I cannot discuss here, of course, for understandable reasons. In recent years prayer books, devotional pictures and icons, children's bibles, and New Testaments (approximate total value: 50,000 dollars) have been printed and sent into the Ukraine. We know that the "Bible for Children" has entered the Ukraine in great numbers, as well as prayer books and devotional pictures. Even the fifth issue of the "Chronicle" mentions the "Bible for Children."

In short, during the past five years over 600,000 dollars has been spent on the immediate needs of our Church in the Ukraine.

Assistance to Czechoslovakia, Rumania Hungary, and Poland

Because our episcopal assembly does not yet have a representative for the bishops of Czechoslovakia, Rumania, Hungary, or Poland, I shall take the liberty to describe our assistance to and the needs of the members of our Church in these countries in the 1981-85 period. I shall not talk about Yugoslavia, for the Church there is at least formally not considered persecuted and we have our own bishop there.

Czechoslovakia: About 50,000 dollars is sent there annually (grand total: 250,000 dollars). This sum consists primarily of donations for the Vasilian nuns and Sister-Auxiliaries, for purchasing cars for priests or nuns, repair of churches and parish houses, scholarships for secular and Vasilian theologians, etc.

Rumania: Approximately 20,000 dollars is sent there yearly (grand total: 100,000 dollars), as in Czechoslovakia. Hardly any of our nuns are there, but we do have Vasilian Fathers, who receive donations and occasional assistance (the so-called Existenzhilfe). We also have in Rumania a whole number of our priests, mainly in the border region as far as Bukovina, whom the government regards as priests, but who consider themselves Greek Catholics (Ukranians): they remember the Pope and [Iosyf]

of blessed memory, and want to be in contact with us. In recent years large numbers of prayer books and devotional pictures have been sent there.

Hungary: There are few Catholics in Hungary who consider themselves Ukrainians, but there are Vasilian monks and nuns. They are Hungarians, but some of them still speak Ukrainian because they studied or grew up in Galicia or in the Transcarpathian Ukraine. The Ukrainian budget gives them donations and other assistance (Existenzhilfe), usually 10,000 dollars per year (grand total: 50,000 dollars).

Poland: Poland should be discussed in a separate report, since large amounts have been allocated there for assistance, but at the same time the needs there are constantly growing. On the average, Ukrainian Catholics in Poland receive 80,000 yearly (grand total: 400,000 dollars). I actually think that there is nobody among our clergy in Poland who could not benefit from the assistance of the organization of Father Wehrnerfried van Straaten. A house has been purchased for the Josephite nuns in Komancz and for the Vasilian nuns in Gorlice, and we are in the process of buying a house in Krinice. The Sister-Auxiliaries' house in Holm has been renovated, and students in Lublin were receiving scholarships until this assistance was taken over by the Congregation for the Eastern Churches; in the north, where the Vasilian Fathers and the Sister-Auxiliaries primarily work,

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parish houses have been renovated or purchased. Nuns and novitiates are receiving help. All priests receive 150 donations yearly, sometimes more. Recently I presented, through Cardinal Glemp, 22,200 dollars that I got from the organization of Father van Straaten, for the printing of prayer books for our believers in Poland. Every year his organization gives two or three cars for our clergy, among other things, and I myself contributed 10,000 dollars for two cars.

Nonetheless, a few days before the Synod I received a letter from the Vicar General, Father Mitrat Ivan Martynyak, from which I quote: "The Synod of our bishops is coming up soon, and it would be good to inform them about certain problems of our Church in Poland. There are things that please us: the growth of the Church and of creation of new facilities, and an increase in the number of clergy. We have 80 facilities and 50 priests; in two years we shall have 60. But we now face a number of problems that require an immediate solution. The most important one is a shortage of apartments. They are very expensive here, and it is difficult to work without a place to live. Eight priests have nowhere to live. Father Iosyf Ulyts'kij lived with Father Bohdan Pipka one year in a small room in Gorzhow. Father Ivan Pipka lives in the house of the Josephite nuns in Komancz, which is building a church and cannot help him. Fathers Bohdan Prakh and Bohdan Ohorodnyk, newly ordained

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priests, also have nowhere to stay. Father Yuliyank Hoinyak lives in another person's home in Zielona Gora (there is 5,000 dollars for the purchase of a house, but that is insufficient). Father Myroslav Mikhaillyshyn lives with Father Vodonos in a cramped apartment. Father Stanyslav Tarapats'kij is staying at my place, and since he will soon become an independent parish priest, he needs somewhere to live. Another problem is the lack of cars; we have nothing with which to get around. Fathers Yuliyank Hoinyak, Bohdan Ohorodnyk, and Bohdan Prakh, and in the north, at Father Romanyk's, Fathers Ivan Laikish, Yaroslav Moskalyk, and Petro Hutko have no car at all; how are they to work in such a situation? Our difficult situation is complicated by a lack of facilities; our financial situation cannot be compared with that of the Latin clergy. They have large parishes and thus many people, while we do not even have our own Church. I spoke with Archbishop Marusyn concerning this matter, and asked the Primate about it, but apparently without success. Now the priests have begun appealing to us for help and say 'Let us go to the West.' But who will work in our native Przemysl territory? On 15,000 zlotysX (30 dollars) a month one cannot live and keep a car, rent a car, pay for a Catholic church, and buy food. Two priests have already asked me for permission to work in the Latin Church. We all ask for additional funds and facilities--this is a necessity, not a luxury. I beg you to have someone come and take a look. Things here are not

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improving, they are getting worse all the time. We know that Your Eminence cannot settle everything by yourself, but we ask others to lend us a helping hand. For an apartment each person needs 5-6 thousand dollars, and for a car, 4500 dollars. We know that it is not easy where you are, either, but we are really in a predicament. It is not very pleasant for us to write and ask this, but we see no other alternative. We must have 60,000 dollars immediately for the urgent needs of the Church in my vicarate, and surely Father Romanyk's vicarate in the North needs just as much--120,000 dollars in all. We would be very grateful for any assistance." The letter was written on August 23, 1985.

I deliberately read to you nearly the entire letter, for I believe that we must reach a concrete decision at this Synod regarding our further assistance to the Ukrainian Catholic Church in Poland.

Apart from assistance to our Church in the Ukraine, I believe that we should set up a committee to aid our Church in Czechoslovakia, Rumania, Hungary, and above all in Poland. I think it would be good to coordinate all relief actions of Father van Straaten's organization, the Congregation for Eastern Churches, and our Synod through the Head of our Church.

At the same time, we must bear in mind that one day we may no longer receive aid from Father van Straaten, and we should become self-sufficient. If we are really to be a unique Church, we must be so not only in rights, but also in responsibilities and obligations.

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Conclusion

In conclusion, allow me to present to you, the Synod of the Ukrainian Catholic Church, a number of proposals based on the above-mentioned facts:

1. A general day of prayer should be set in [Ukrainian] communities abroad, on the first or second Sunday in April if possible, for our suffering brothers and sisters in the Ukraine and for the restoration of freedom to our Church.

2. The range and content of Vatican Radio programs in the Ukrainian language should be expanded in order to provide information about the situation of the Church in the Ukraine and in [Ukrainian] communities abroad, and contact should be maintained with other radio broadcasters in America and Western Europe.

3. A center should be established at the UKU in order to collect material about martyrology and the situation of our Church and all faiths in the Ukraine and the USSR; contact should be maintained with other research institutes of this type; information should be regularly provided in bulletin form to the Ukrainian and foreign public; and suitable books and publications should be printed.

4. Our task here in the Free World (and the bishops in particular are charged with this task) is to speak constantly about our silent Church so that the mass media of the world may report on the fate of the Ukrainian Church.

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5. We must seriously consider establishing our own network of contacts with the Homeland, independent of any foreign influences.

6. All contacts with the Holy See and with secular political figures in connection with the fate of our Church should be coordinated with the Head of the Ukrainian Catholic Church.

7. A committee consisting of three bishops, and under the direction of the Head of the Ukrainian Catholic Church, should be appointed. This committee would regularly report to the Holy Father and the competent authorities of the Holy See concerning the situation of our Church in the Ukraine, and would express our wishes and establish contacts with the diplomatic world, mainly in connection with conferences on the Helsinki Accord. The members of this committee should go to the representatives of the eastern patriarchates and the western episcopal conferences to report on our situation and our views. ✓

8. With respect to the so-called legalization of our Church in the Ukraine, we should speak out unanimously, as I have suggested in this report. It is imperative that no one make decisions about us without our participation. Our goal is the freedom of the Ukrainian Catholic Church in the Ukraine, not an artificially imposed and monitored "legalization." In all circumstances we, as the Synod of the Ukrainian Catholic Church, shall abide by our resolution of February 10, 1985.

9. We should especially take into account the requests of our vicars general in Poland and reach concrete decisions on providing them with additional financial assistance.

10. The actions of the Committee for Assistance to the Church in the Ukraine should be coordinated with the relief actions of the Eastern Congregation and the organization of Father Wehrenfried van Straaten ("Church in Need") in order to divide the assistance equitably and to satisfy gradually the most urgent financial needs of our Church in the Ukraine and in the countries of Eastern Europe.

Reverend Bishops! I am aware that my report was long, but the fate of our Church in the Ukraine is surely a matter of deep concern to us all.

I shall conclude my report with a request. Help me, Dear Bishops, through your prayers, deeds, and cooperation, to be a good pastor, Father, and Head of our flock in the Ukraine and in [Ukrainian] communities abroad.

Rome, September 21, 1985 Myroslav Cardinal Lyubachivs'skij
The Nativity of the Virgin Mary

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