

Ukraine and the World Congress of Free Ukrainians



CONGRES MONDIAL DES UKRAINIENS LIBRES
CONGRESO MUNDIAL DE UCRANIOS LIBRES
WELTKONGRESS DER FREIEN UKRAINER
CONGRESSO MUNDIAL DOS UCRANIANOS LIVRES

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Introduction

On Jan 22, 1918 in Kiev, the Ukrainian people proclaimed the independence of the modern Ukrainian state, the Ukrainian People's Republic, after more than 200 years of Russian rule. This state was founded on the principles of liberty, tolerance and democracy, much like the present day democratic countries of W. Europe and N. America. However, even as the declaration of independence was being read, Ukraine was attacked by its neighbours, principally by the newly established Soviet Russian regime of V. Lenin.

After nearly three years of fighting, the Ukrainian People's Republic fell to the invading forces, and Ukraine was divided up among its neighbours, the principal part (over 75% of Ukrainian territory) falling to Soviet Russia. The victorious communist regime of V. Lenin set up a puppet state on Ukrainian territory, the Ukrainian Soviet Socialist Republic, which, after a few years of "independent" existence, "voluntarily" joined the Russian-dominated Union of Soviet Socialist Republics. This puppet state was embellished with some nominal trappings of sovereignty, and as such the Ukrainian SSR has been a charter member of the United Nations since its founding in 1945. In reality, the Ukrainian SSR has much less real power within the highly centralized USSR than any state of the USA or province of Canada.

In 1948 the United Nations adopted the Universal Declaration of Human Rights which, among others, guarantees the right of self-determination to all the peoples of the world. This right has been exercised by many nationalities of the third world, as a result of which many newly established African and Asian sovereign states emerged on the world scene. Such has not been the case with many nations of Eastern Europe and Central Asia, which continue to exist under Soviet Russian subjugation.

The proclamation of Ukraine's independence in 1918 and the proclamation of the UN Universal Declaration of Human Rights continue to inspire the Ukrainian people in their struggle for liberty and independence, even though this struggle has cost them millions of lives. The World Congress of Free Ukrainians was established in the Western World for the purpose of aiding this struggle of the Ukrainian people, and to voice their demand for the restoration of their sovereign rights, as is guaranteed to them by international covenants.

PRESENT-DAY UKRAINE

Geographic Location, Area, Population and Resources

Ukraine is located in the southeastern corner of Europe. It borders Moldavia, Romania and Hungary on the southwest, Poland and Czechoslovakia on the west, Byelorussia on the north, and Russia on the north, east and southeast. It borders on the Black Sea in the south.

According to Ukrainian ethnographers (cf. Ukraine: A Concise Encyclopaedia), the Ukrainian ethnographic territory, embraces 289,000 square miles. The Ukrainian SSR, which does not encompass all the Ukrainian ethnographic territory, comprises 232,000 square miles. Over 57,000 square miles of the Ukrainian ethnographic territory are outside the political borders of the Ukrainian SSR, specifically: in Russia (the regions of the Belgorod, Kursk and Voronezh oblasts, as well as the regions in the Don and Kuban areas), in Byelorussia, Poland, Czechoslovakia and Romania.

Population: According to official Soviet population estimates of January 1, 1977, the Ukrainian SSR had a total of about 50,000,000 people, of which number Ukrainians constituted 77 percent and Russians 17 percent, with the remaining 6 percent consisting of national minorities such as Jews, (1,025,800), Poles, Germans, Greeks, Bulgarians, Romanians and Tartars.

At least, 8,000,000 Ukrainians are now living outside the compact Ukrainian ethnographic territory: in the USSR, with many in Central Asia and the Far East. There are Ukrainian national minorities in Poland (500,000), Czechoslovakia (200,000), Romania (150,000) and Bulgaria (60,000). There are some 150,000 Ukrainians in Yugoslavia, settled there during the Austrian rule at the end of the XVIIIth and in the XIX centuries.

Racial Origin: Ukrainians belong to the Eastern Slavic family of peoples. They speak a distinct Slavic language and possess a centuries-old culture, literature, art, music, folklore, architecture, national customs and traditions, and the traditions of political statehood.

Religion: The overwhelming majority of the Ukrainian people that is 76 percent, are Orthodox, 13.5 are Catholics of Eastern Rite, 2.0 percent are Jewish, while Protestants, Baptists and other Christian denominations and Muslims make up the remaining 8.5 percent.

Economic Resources: Ukraine possesses great natural resources such as coal, coke, and manganese. It produces a large quantity of pig iron and steel; it supplies sugar, preserved food and vegetable oils and over 25% of the entire grain supply of the USSR. In the industrial area Ukraine provides a great number of products, such as locomotives, trucks, cars, tractors, ships, various agricultural machinery and electrical equipment.

Recent History: The Independent Ukrainian State

In historical perspective, Ukraine has had three distinct periods of national independence and sovereignty:

1) The first, the "Princely Era," with Ukraine known as *Kievan Rus'* or the *Kievan State*, lasting from the IXth to the XIVth centuries. After the decline of *Kievan Rus'*, the *Galician-Volhynian State* developed in western areas of Ukraine as the continuation of the Kievan State.

2) The *Kozak period*, from the middle of the XVIth to the end of the XVIIIth centuries.

3) The third or *modern* period of Ukrainian statehood, beginning with the fall of the Russian and the Austro-Hungarian empires and ending in 1920, when the independent Ukrainian National Republic was conquered and occupied by Communist Russia.

ROAD THROUGH NATIONAL REVOLUTION TO INDEPENDENCE

The fall of Russian Czardom was the signal for bursting enthusiasm throughout the whole of Ukraine; despite the systematic attempts of the Russian government to suppress Ukrainian ideals and aspirations, the dream of freedom and independence had survived.

On March 17, 1917 the Ukrainian Central *Rada* was established in Kiev under the presidency of Prof. Michael Hrushevsky, Ukraine's foremost historian.

Within a period of ten months the *Rada* through a series of important acts, led Ukraine through a turbulent period, establishing first an autonomous state and then a full-fledged independent and sovereign state of Ukraine.

On January 22, 1918 the *Rada* issued its Fourth *Universal* in Kiev, proclaiming the full and unqualified independence of Ukraine.

On February 9, 1918, Ukraine concluded a peace treaty with the Central Powers in Brest Litovsk, whereby it received full-fledged *de facto* and *de jure* recognition as a sovereign state from Germany, Austria-Hungary, Turkey and Bulgaria, which powers also provided military assistance to Ukraine against the Russian Bolsheviks in exchange for food supplies and other economic aid. France, Britain and other countries also granted *de facto* recognition to Ukraine.

On November 1, 1918, Western Ukraine (formerly under Austria-Hungary) proclaimed its independence and established the Western Ukrainian People's Republic, which was forced immediately to wage a defensive war against newly-born Poland, which coveted this Ukrainian ethnographic territory.

On January 22, 1919, the Western Ukrainian People's Republic, including Carpatho-Ukraine and Bukovina, was united by the Act of Union with the Ukrainian People's Republic into one sovereign state of the Ukrainian people.

Thus, during almost three years of independence, Ukraine was first under the government of the Ukrainian Central *Rada* (March 1917 to April 1918), then under the monarchist government of *hetman* Paul Skoropadsky (April to November 1918), and finally under the government of the Directorate of the Ukrainian People's Republic, headed by Simon Petlura (from November 1918 to the summer of 1920), when this last government of free Ukraine was forced to retreat from Ukraine.

PARTITION OF UKRAINE

In March, 1921 the Treaty of Riga between Communist Russia and Poland put an end to the Ukrainian People's Republic.

The greater part of Ukraine, i.e. Eastern Ukraine, with some 37 million people, was made a Ukrainian Soviet Socialist Republic under a puppet Ukrainian Communist government.

Western Ukraine (Galicia and part of Volhynia and Polisia) was ceded to Poland; Bukovina and part of Bessarabia to Romania, and Carpatho-Ukraine to Czechoslovakia. In 1939 Carpatho-Ukraine proclaimed its independence, but Hungary swiftly invaded the tiny country.

The freedom and independence of Ukraine were lost, but not the desire and aspirations of the Ukrainian people to regain them. The will to reestablish the independent statehood was manifested in the unsuccessful effort to establish a free Ukrainian state during World War II and the struggle of the Organization of Ukrainian Nationalists (OUN) and the Ukrainian Insurgent Army (UPA) against the Germans and Russians during and after World War II.

At the close of World War II the fate of Ukraine, as well as that of other non-Russian nations in Eastern Europe, was sealed in February, 1945 at the Yalta Conference, where Roosevelt and Churchill agreed with Stalin on "spheres of influence" in Europe. As a result, Western Ukraine and the Ukrainian parts of Bukovina and Bessarabia as well as Carpatho-Ukraine were incorporated into the Ukrainian SSR. To dupe the world, Moscow even arranged for Ukraine to become a charter member of the United Nations in 1945 in San Francisco. It is to this day a full-fledged member of the U.N.

PERSECUTION AND OPPRESSION

The record of Communist Russia's inhuman treatment and persecution of the Ukrainian people is appalling and terrifying.

What has the alien Soviet Russian regime brought to Ukraine since the incorporation of Ukraine into the USSR in 1922?

Here are the particulars:

- **Genocide**, the physical destruction of millions of Ukrainians through man-made famines, executions, arrests and deportations;

- **Ethnocide**, through the systematic Russification of the Ukrainian language and educational system, and the obliteration of the Ukrainian national identity;

- **Suppression** of Ukrainian culture and distortion of Ukrainian history and literature;

- **Decimation** of the Ukrainian intelligentsia through the physical destruction of thousands of Ukrainian writers, artists, scholars, scientists and other intellectuals;

- **Wanton "liquidation"** of the Ukrainian Orthodox and Catholic Churches through arrests, deportations and executions of their hierarchies, priests, monks and nuns and church lay leaders, and through confiscation of church properties and the closing down of the church as an established organization;

- **Economic exploitation** of Ukraine's natural resources for the purpose of Moscow's totalitarian expansion and aggression;

- **Destruction of the political structure** (political parties, associations) of the Ukrainian people.

- **Violation of national and human rights** in Ukraine on a massive scale.

THE WORLD CONGRESS OF FREE UKRAINIANS: ITS MEMBERSHIP AND OVERALL OBJECTIVES

The Ukrainian emigration from Ukraine to overseas countries dates back to the middle of the XIXth century, when thousands of Ukrainian emigrants from Ukrainian lands under Austria-Hungary came to the United States, Canada, and to Brazil and Argentina in South America, where they established their national, religious and social organizations. A number of them came to North and South America between the First and Second World Wars (1920-1939). Finally, after the end of World War II, especially in the years 1946-1950, at least 250,000 Ukrainian displaced persons and refugees settled in the United States, Canada, Australia and the countries of South America – Brazil, Argentina, Venezuela, Chile, Uruguay and Paraguay. At least 100,000 of them found homes in West Germany, France, Great Britain and, in smaller numbers, in Belgium, the Netherlands, Luxembourg, Switzerland, Austria and Italy.

In all the countries of their resettlement, Ukrainians formed their own flourishing organizations, as well as religious and social life. The second and third generations of the Ukrainian emigration have produced scientists, doctors, dentists, college and university professors, engineers, journalists, priests, musicians, artists, lawyers, teachers, veterinarians and librarians, in addition to industrialists, merchants, building contractors, hotel, motel and restaurant owners, exporters and importers, owners of small retail and large commercial concerns and factories, as well as civil service workers. *While loyal to the countries of their birth or adoption, Ukrainians and their progeny adhere to their Ukrainian national and religious traditions and heritage, and are keenly interested in their country of origin, Ukraine. They are trying to enlist the assistance and sympathetic understanding of their fellow citizens toward the aspirations of the Ukrainian people for freedom and national independence.*

The spokesman for the vast majority of Ukrainian communities in the diaspora, numbering over three million people, is the World Congress of Free Ukrainians. Established in 1967 by delegates from 230 organizations in twenty countries, the Congress represents all facets of religious, social, political, economic, cultural and educational life of Ukrainians outside Ukraine.

COUNTRIES OF THE WESTERN WORLD WITH UKRAINIAN POPULATIONS

a) United States: The Ukrainian community in the U.S. numbers over 2 million and dates back to the second half of the XIXth century.

b) Canada: Ukrainian Canadians number over 700,000 and are settled primarily in the province of Ontario and the three western provinces of Manitoba, Saskatchewan and Alberta.

c) Australia: The Ukrainian immigration in Australia numbers over 20,000 and is of post-World War II vintage.

d) Western Europe: Substantial Ukrainian communities exist in *France* (over 50,000), *West Germany* (over 20,000), *United Kingdom* (over 30,000), *Belgium* (over 3,000) and in smaller numbers in the Netherlands, Austria, Italy, Sweden and Switzerland.

e) South America: The largest Ukrainian communities are in *Brazil* (over 200,000) and *Argentina* (about 225,000), with smaller groups in *Venezuela*, *Paraguay* and *Uruguay*.

There are very substantial numbers of Ukrainians living in parts of the USSR other than the Ukrainian SSR, primarily in the RSFSR (Siberia, Central Asia and the Far East (Zeleny Klyn). According to Ukrainian non-Soviet demographers, they number from 7 to 10 million persons. In contrast to those Ukrainians living in the countries of the Western world, Ukrainians in the USSR outside Ukraine are not allowed to have their Ukrainian organizations or schools, or any access to Ukrainian-language media, such as TV, radio and newspapers.

There are substantial numbers of Ukrainians in the Soviet satellite countries of Central and Eastern Europe: *Poland* (about 500,000), *Czechoslovakia* (200,000), *Romania* (over 150,000) and *Bulgaria* (60,000). Ukrainians in these countries enjoy a limited degree of freedom, maintain their government-controlled organizations, issue some publications, and enjoy some religious practices.

There is also a vibrant Ukrainian minority in *Yugoslavia* numbering over 150,000. It is one of the oldest Ukrainian settlements outside Ukraine, dating back to the end of the XVIIIth century.

Activities of the world Congress of Free Ukrainians

The overall activities of the WCFU are based and outlined in its Constitutional Aims, specifically:

- a) To aid the Ukrainian people in their struggle for freedom and national independence;
- b) To work toward the realization of the rights of the Ukrainian people as set forth in the U.N. Universal Declaration of Human Rights;
- c) To coordinate the activities of member organizations in accordance with the resolutions of the First (1967) and subsequent Congresses of the WCFU;
- d) To preserve the national identity and heritage of the Ukrainian people and to develop and pass from generation to generation the Ukrainian language, cultural and national traditions.

These activities are carried out by the Presidium of the WCFU, as well as the Councils and Commissions of the WCFU. The Presidium is the executive body of the Secretariat which is a representative organ of the member organizations and acts as the legislative arm of the WCFU.

The permanent Councils are autonomous coordinating bodies elected by representatives of member organizations that have an interest and responsibility in a specific area; for example, the Council for Cultural Affairs, the Educational Council, the Council of Youth Organizations, the Council on Ukrainian Churches, and the Commission on Human Rights.

One of the most important and immediate objectives of the WCFU is the mobilization of all organizations whose countries of origin have been enslaved by Communist Russia toward a concerted drive and effort for the decolonization of the Soviet Union through the General Assembly of the United Nations.

The World Congress of Free Ukrainians, in conjunction with its counterparts from the Lithuanian, Byelorussian, Latvian and Estonian communities, as well as those of other non-Russian nations in the USSR, is striving to bring the problem of Soviet Russian colonialism before the United Nations.

HIGHLIGHTS OF RECENT ACTIVITY OF THE WORLD CONGRESS OF FREE UKRAINIANS

Much of the regular activity of the WCFU is carried out by its Secretariat and by its Commissions and Councils. This activity is reported on in the bimonthly "Ukrainian Newsletter" of the WCFU, published in English, and also in the Ukrainian-language "Visnyk" (Herald) of the WCFU, published once a year.

Among the most important recent activities of the WCFU was its initiative and assistance in the establishment of the International Commission of Inquiry into the 1932-33 Famine in Ukraine. The Commission, which is made up of seven prominent jurists from the United States, Sweden, France, Belgium, the United Kingdom, Argentina and Canada, is conducting an independent investigation into allegations that the Soviet Government deliberately starved to death seven to ten million Ukrainians in 1932 and 1933. The first session of the Commission of Inquiry took place in Brussels in the spring of 1988, and another session is scheduled to be held in New York in the fall of 1988.

Representatives of the WCFU Commission on Human Rights have taken part in a number of international conferences on human rights, including, in particular, the most recent Follow-up Meeting of the Conference on Security and Cooperation in Europe, which was held in Vienna in April, 1987, and the Conference on Human Rights and Religious Freedom in Europe, held in Venice in February, 1988. The efforts of the Commission, along with those of many other agencies, and of the representatives of Western Governments, were instrumental in securing the release of a large number of Ukrainian prisoners of conscience, including Danylo Shumuk, Josyf Terelia, and many others.

On the occasion of the first anniversary of the nuclear accident in the Ukrainian city of Chernobyl, the WCFU Chernobyl Commission published a report on this tragedy. The report relates the details of the Chernobyl disaster, and underscores the incompetence and irresponsibility of the Soviet authorities in dealing with this tragedy.

The Scholarly Council of the WCFU sponsored a learned conference on the occasion of the Millennium of Christianity in Ukraine. The conference was held in Munich, W. Germany in April, 1988, and consisted of 14 sessions, attended by dozens of scholars from Europe and North America who presented 38 papers dealing with the Millennium.

The World Council of Free Ukrainians took an active part in initiating the annual Black Ribbon Day commemorations of the infamous pact between Soviet Russia and Nazi Germany on the eve of WWII – the so called Ribbentrop-Molotov pact. These commemorations are intended to focus the attention of the world on the criminal conspiracy between

Stalin and Hitler, which resulted in the outbreak of WWII and, ultimately, in the domination of most of Central and Eastern Europe by Soviet Russia.

In addition to its regular publications, the "Ukrainian Newsletter" and the "Visnyk", the World Congress of Free Ukrainians published a number of books and documents. These include the Chornobyl Commission Report, a Source Book on the Occasion of the Millennium of Ukrainian Christianity, and the Proceedings of the Second World Congress of Free Ukrainians, which was held in November, 1973 in Toronto, Canada.

COMMISSIONS AND COUNCILS OF THE WORLD CONGRESS OF FREE UKRAINIANS

Commission on Human Rights

The main purpose of the Commission on Human Rights of the WCFU is to monitor, study and defend the human rights of the Ukrainian people living in the USSR, its satellites and elsewhere. As such, it cooperates with those international governmental and non-governmental organizations and institutions, as well as the media, that are concerned with human rights. The Commission is actively involved in the Helsinki Agreement process, and participates in its follow-up conferences. The Commission supports the human rights movement in Ukraine, defends Ukrainian prisoners of conscience in the USSR, and publishes materials relevant to this activity.

The Council on Culture

The WCFU Council on Culture coordinates the activities of those Ukrainian associations of the Free World which are concerned with matters of art, literature, theater, music, architecture, scholarship and journalism, for the purpose of stimulating the development of Ukrainian culture. The Council's activities are carried out by various committees, which deal with specific areas of cultural activity, including, in particular, fine art, film and television, museums and galleries, belle-lettres, archives and communication.

The World Educational Coordinating Council

The task of the World Educational Coordinating Council is to coordinate the activities of Ukrainian organizations and institutions that are concerned with education. The Council stimulates cooperation and mutual assistance among Ukrainian educational institutions in various countries of the Western World, particularly in the areas of text-book publication as well as programme and curriculum development.

The Social Services Council

The Social Services Council of the WCFU coordinates international Ukrainian charitable activities. It also initiates special assistance projects, such as the Chernobyl victims aid project, the project in aid of needy Ukrainian communities in South America, and aid to Ukrainian prisoners of conscience in the USSR. The work of the Social Services Council of the WCFU is carried on in cooperation with branches of the Council in various countries of the Free World.

The Commission on National Rights

The WCFU Commission on National Rights bases its work on the principle of the right of the Ukrainian people to have their own free and independent state. In this regard the Commission supports the Ukrainian people in its efforts to achieve liberty and sovereignty, based on the United Nations resolution of Dec. 14, 1960, which states that "all peoples have the right of self-determination; by virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development . . .".

World Congress of Ukrainian Cooperatives

The World Council of Ukrainian Cooperatives is the international coordinating body for the Ukrainian cooperative movement in the Free World. It coordinates the activities of its members in stimulating the economic development of Ukrainian communities, particularly in the area of international cooperation and mutual assistance.

Scholarly Council of the WCFU

The Scholarly Council of the World Congress of Free Ukrainians in the umbrella organization of Ukrainian scholarly and higher educational institutions in the Western World. Its principal task is to coordinate Ukrainian scholarly activity in the Free World, and to represent Ukrainian scholarly and higher educational institutions in the international arena. The Council organizes learned conferences and undertakes special scholarly projects.

Ukrainian Family Decade Commission

The Ukrainian Family Decade Commission was formed by the World Congress of Free Ukrainians in response to the United Nations' declaration of the "Decade of the Family" in 1980. The Commission's purpose is to foster the idea of the Ukrainian family as the crucible for the preservation and development of the Ukrainian language, traditions and culture. To achieve this purpose, the Commission carries on an active

programme of conferences and publication, in cooperation with the Ukrainian Churches, the Ukrainian media, and the World Federation of Ukrainian Women's Organizations.

Ukrainian Youth Organizations Commission

The task of the Commission is to coordinate the activities of Ukrainian youth organizations in the Western World, in cooperation with the Central Union of Ukrainian Students. The Commission supports and stimulates contacts and cooperation among Ukrainian youth organizations, serves as a forum and intermediary for such cooperation, and organizes international conferences to this end.

MILLENNIUM OF UKRAINIAN CHRISTIANITY

In 1988 Ukrainian communities throughout the world are celebrating one thousand years of Ukrainian Christianity. According to the chronicles it was in 988 A.D. that Volodymyr the Great, ruler of the medieval Ukrainian state centred in Kiev, had his subjects baptized in the Dnieper River, thus accepting Christianity as the state religion. Since that time Christianity has continued to be the dominant moral base upon which Ukrainian society is founded.

Throughout these thousand years Ukrainian Christianity has had to contend with many burdens. It suffered grievously from the Mongol invasion of Ukraine in the 13th century, and then had to contend, increasingly, with the political aggression of its neighbours, as Ukraine came under the domination of foreign powers. In 1596 the Ukrainian Church divided into two jurisdictions, Ukrainian Orthodox and Ukrainian Catholic.

As Russian rule increasingly supplanted Polish rule in Ukraine in the course of the 17th to 19th centuries, both the Ukrainian Churches became absorbed by the czar's Russian Orthodox Church. It was only in South-Western Ukraine, which was under Austrian dominion, that the Ukrainian Catholic Church maintained its existence.

After a vigorous revival during the short period of Ukrainian independence (1917-1920), the Ukrainian Orthodox Church was ruthlessly suppressed by the Soviet Communists during the late 20s and early 30s. The same fate befell the Ukrainian Catholic Church in the late 40s, when Western Ukraine came under Soviet domination.

Today Ukrainian Churches in the USSR, be they Orthodox, Catholic or Protestant continue to be largely suppressed and denied a legal existence. They have, however, a vigorous unofficial existence in the USSR, and they flourish among the Ukrainian communities in the Western World.



988 – 1988

Millennium

of Christianity in Ukraine



ADDRESSES OF WCFU ORGANIZATIONS AND FORMATIONS:

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Тисячоліття
Християнства
в Україні 988 – 1988

Millennium of Christianity
in Ukraine
Millénaire de Chrétienté
en Ukraine
Das Jahrtausend
des Christentums in der Ukraine
Milenio del Cristianismo
en Ucrania
Milénio da Cristandade Ucranica

