

W. BURIANYK

**S.U.S. – ITS MEANING  
AND  
SIGNIFICANCE**



Published by  
**UKRAINIAN SELF-RELIANCE LEAGUE OF CANADA**  
**TORONTO, ONTARIO**

**1967**

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## FOREWORD

*Any Ukrainian organization in Canada which aspires not only to prolong its existence, but also hopes to flourish and expand its membership and activities, must concentrate its efforts on recruiting its prospective members from the ranks of its teen-age and young adults groups. To achieve this desirable objective, the leaders of any such organization must ideologically prepare their young candidates for their role as future full-fledged members by supplying them with all pertinent facts and information about the organization which they are expected to join. This they must do in the clearest and most accessible manner. There is no denying or bewailing the fact that, due to the greatly changed language situation among Canadian Ukrainians during the past twenty years, such information must be given to our young people in the English language.*

*Fully realizing this great need of ideological education of our youth, the Dominion S.U.S. Executive has entrusted the task of compiling such essential informative material to Mr. Wasyl Burianyk, one of S.U.S. original leading members of forty-year standing, who is well known to our Orthodox community all over Canada.*

*The information found in this booklet is of prime importance to each and every young Orthodox Ukrainian in Canada, therefore your Dominion S.U.S. Executive strongly recommends a careful study of its contents by all young Orthodox Ukrainians who value their national heritage and their respected place in the Canadian Society.*

*The S.U.S. Executive is indebted to Mr. W. Burianyk for compiling this informative material.*

Toronto, Ont.,  
July 1st, 1967.

THE DOMINION EXECUTIVE,  
UKRAINIAN SELF-RELIANCE LEAGUE  
OF CANADA.

the 'information' and 'communication' fields. The 'information' field is defined as:

...the study of the processes of information production, distribution, access, use and evaluation, and the study of the social, cultural, economic and political contexts in which these processes take place. (p. 10)

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## PREFACE

### WHAT IS "UKRAINIAN SELF-RELIANCE LEAGUE OF CANADA"?

I have been asked by a group of our young people to answer a series of questions pertaining to the origin, objectives, aims and ideology in general of the Ukrainian Orthodox lay organization, officially known as "UKRAINIAN SELF-RELIANCE LEAGUE OF CANADA". Bare answers to the submitted questions do not present too difficult a task, but, in my judgment, they would not give a true picture or perspective of the development of this organization without first examining its historical background.

We all know that nothing happens in this world without some underlying cause or reason. For example, there must have been some valid reasons why thousands of Ukrainians have left their native land in Europe and migrated to Canada, why a great majority of them settled on the land instead of becoming city dwellers — and that reason was their age-long innate love of the soil which has earned them an honored name "Sons of the Soil", as Illya Kiriak, a Canadian Ukrainian writer, has immortalized them in his book.

They came to this country poor in terms of worldly goods, education, leadership, and even national consciousness, but rich in spiritual qualities of their character, such as love of soil, willingness to work hard, determination to overcome greatest difficulties, and honesty in dealing with their fellow-men. And today, we can state with a great deal of pride and without fear of contradiction that those sterling qualities of our pioneers have paid off big dividends in terms of outstanding achievements in every field of human endeavour.

The above statement, consequently, leads one to ask: who really contributed most to this rapid rise of Ukrainian pioneers from the lowest social stratum to the full equality with other national groups in Canada within a span of a few decades? There can only be one answer to this question: if anyone deserves credit and gratitude for this tremendous progress, this credit justly belongs to few scores of teachers-pioneers of Ukrainian descent of that era. And this is a brief outline of how they appeared on the scene and how they went about to reach their goals.

The main flood of Ukrainian immigration to Canada came at the turn of this century and lasted till the outbreak of the First World War. The thousands of new Ukrainian settlers gave rise to many new settlements in the three prairie provinces and thereby created a grave problem for provincial governments to organize many new school districts and to provide teachers for them. Of the three prairie governments the government of Manitoba faced the toughest problem, because, according to the terms of the Laurier-Greenway agreement which guaranteed bi-lingual schools wherever those terms applied, was bound to supply Ukrainian school districts with Ukrainian-speaking teachers. To meet this need, the government established a special school for training of such teachers under the name of "Ruthenian Training School". This school was founded in 1905 in conjunction with the "Polish Training School" in Winnipeg, but in 1907 the Ukrainian section was transferred to Brandon, where it continued operation until its closing in 1916. The graduates of this school, approximately 150 in number, went to teach in Ukrainian rural districts, and in a relatively short time their efforts, both in the school and in the community, brought many beneficial changes in the life of the communities they served.

Of many achievements of this group of patriotic and dedicated young men, the following are the most far-reaching and important: —

(1) Realizing that without well educated and dedicated leaders the progress of Ukrainians will consequently be a

slow one, those teachers were always on the lookout for bright students and advised the parents of such promising pupils to give their children a chance to acquire higher education. Thanks to their unselfish interest in their charges, many a bright boy or girl was sent to a city High School.

(2) Being aware of the fact that the number of Ukrainian teachers was far too small to fill all Ukrainian school districts, they discussed other means at their conventions whereby the work of enlightenment may be spread to school district lacking Ukrainian teachers. One of them was the founding of a Ukrainian newspaper, fully dedicated to the interests of Ukrainian settlers. The decision to publish such a paper was made at the teachers' convention in 1908. The publishing company, founded on shares sold to Ukrainians only, came into being in 1909 and the first issue of this paper, bravely named "UKRAINIAN VOICE", appeared in March 1910. The great service this paper has rendered to the advancement and progress of the Ukrainian settlers during its 57 years of existence is beyond evaluation.

Not only did "Ukrainian Voice" re-awaken their national consciousness; it also provided leadership and encouraged them to participate fully in Canadian politics and take advantage of educational opportunities. It went into every nook and corner of Canada wherever Ukrainians happened to live, and taught them a better way of life, both as Canadians and Ukrainians.

(3) Another great service that Ukrainian teachers have rendered to their countrymen was the conduct of night classes for the adults at which they imparted to their whiskered pupils the knowledge of basic English, explained to them the workings of the Canadian democratic system of government, the various benefits they could derive from it, warned them against the evils of alcoholism, awakened their national pride by giving lectures on Ukrainian history, appealed to their self-respect to retain and preserve their beautiful language, and their colorful cultural heritage that

they brought with them, conducted choirs and orchestras, staged plays and encouraged their ratepayers to build local community halls which would serve as cultural and social centres.

The people felt the sincerity and unselfishness of their teachers, and followed faithfully and willingly their teachings, and soon noticed the marked improvement and progress of their communities which, in turn, became shining examples for the neighboring communities to follow.

(4) Realizing that the Ukrainian boys and girls who came from the country to the city to acquire higher education were exposed to harmful city influences, the Ukrainian teachers discussed at their conventions the necessity of founding student homes, called "bursas", where the students, besides board and lodging, would also receive careful moral supervision and instruction in such subjects as Ukrainian history and literature, and sound training in conducting country choirs and orchestras and Ukrainian folk dances.

The first of such student homes was opened in Winnipeg in 1915 under the name of "Bursa of Adam Kotzko", in memory of a Ukrainian university student who was shot and killed by a Polish student in the old country, in the struggle for a Ukrainian university. This "bursa" did not last long, mainly because of the fact that the Winnipeg High Schools were too scattered all over the city, and also on account of financial difficulties. But the idea of such student homes remained very much alive, and only a year later two new "bursas" came into being — one in Saskatoon under the name of "PETER MOHYLA UKRAINIAN INSTITUTE", and another in Edmonton under the name of "UKRAINIAN INSTITUTE OF MICHAEL HRUSHEVSKY". Both Institutes conducted well planned Ukrainian programs of studies, and during their 50-year existence they have produced hundreds, if not thousands, of dedicated teachers, doctors, lawyers and other professionals. The work and achievements of these two institutions amply proves the truth of the proverb: "A mighty oak from a small acorn grows".

(5) The annual Ukrainian teachers' conventions which started in 1907 in Winnipeg, served as an example to Ukrainian teachers in Saskatchewan and Alberta. Beginning in 1916, Ukrainian National Conventions came into being, convened by either one of the two Institutes mentioned above, at which the Ukrainian teachers of the three prairie provinces held their separate sessions pertaining to educational matters. These national conventions soon became so popular and numerous with regard to the number of attending delegates that they were justly called "Ukrainian Parliaments", at which delegates from as far east as Montreal met delegates from as far west as Vancouver. Each convention was a three-day affair, with speeches on every matter or issue that in any way affected the problems or aspirations of the Ukrainian community which recognized and followed the leadership and policies of our Institutes. The leading speeches, dealing with various aspects of our life in this country, were in most cases given by teachers or ex-teachers, therefore it can be stated without exaggeration that our teachers, as a group, were the real policy-makers and creators of the Ukrainian creed and ideology which in 1927 became the fundamental ideological creed of Ukrainian Self-Reliance League of Canada.

(6) Although the Ukrainian pioneers were making a very gratifying progress with regard to their economic betterment, and began to participate in local governments, and eventually sought higher education for their children, the prevailing religious conditions presented a sorry picture indeed, though through no fault of theirs. The Ukrainian immigrants from Eastern Galicia, and they were in majority, were of the Greek-Catholic Rite, while those from Bukovina were of the Greek-Orthodox Rite. In the old country both Churches were served by married Ukrainian priests, most of whom took an active part in the temporal affairs of the Ukrainian people and for that reason both Churches were considered as being national in character. Here in Canada, both groups felt a crying need for the Church of their own, the kind they were used to, because

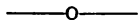
newborn had to be baptized, young people had to be married and the dead had to be buried, but they found great obstacles in their efforts to have these needs satisfied. The Hierarchy of the Roman Catholic Church in Canada looked down upon Ukrainian Greek-Catholics as some sort of Catholic half-breeds who should be Latinized in quick order, while the clergy of the Russian Orthodox Church considered Orthodox Ukrainians as their legitimate prey to be swallowed by the Russian Orthodox Church. Beside these two formidable forces various Protestant Churches and sects looked upon Ukrainians as their fair game and sought to gain converts for themselves, with the result that all of them started a spirited missionary activity amongst the Ukrainians. This brought nothing but chaos and demoralization. Space does not allow to go more fully into the story of religious tribulations of our first immigrants, although it should be gone into, if only for the sake of historical record.

Here again the Ukrainian teachers of that period have shown the way out of the chaotic religious situation. Having discussed the sorry state of the Ukrainian church affairs at their conventions and at other occasional gatherings, they came to a conclusion that only the re-establishment of the national historic Ukrainian Orthodox Church can save Ukrainians in Canada from a religious servitude to other Churches and, consequently, from national obliteration.

To test the public opinion in this matter, they called a conference of Ukrainian lay leaders from the three prairie provinces which took place in Saskatoon, July 17-18, 1918, and to over a hundred of them they presented their arguments why such a momentous and far-reaching step should be taken. The attending delegates, mostly Greek-Catholics, unanimously agreed that this was the only way out of a dangerous religious situation. They immediately founded an organization, called Ukrainian Orthodox Brotherhood, which was entrusted with the organization of the Ukrainian Greek-Orthodox Church of Canada. It may be noted here that some of the Ukrainian Greek-Catholic

priests, who resented their forced subservience to the Roman Catholic Hierarchy, tacitly encouraged their faithful to join the Ukrainian Orthodox Church, because in it they saw the salvation of their own Church. As it was expected, the re-establishment of the Ukrainian Greek-Orthodox Church became a signal for attacks from all sides by other Churches and sects for very obvious reasons, and in this long and bitter struggle Ukrainian teachers again found themselves in the front ranks as defenders of their National Church, thus proving that they always were for and with their people, and therefore worthy of their trust, respect and confidence.

*W. Burianyk.*



#### PERTINENT FACTS ABOUT "UKRAINIAN SELF- RELIANCE LEAGUE"

Before giving pertinent answers to pertinent questions dealing with various aspects of the ideology of Ukrainian Self-Reliance League of Canada, let us first get acquainted with several important facts related to this matter which will make it so much easier for the reader to form a true picture of this League in all its ramifications.

(1) For the sake of brevity, when speaking about Ukrainian Self-Reliance League, we are going to use the name "S.U.S." which is made up of the three initial letters of its name in Ukrainian "Soyuz Ukrayeentzeev Samosteeynykeev".

(2) What is the meaning of the name "*Samosteeynyk*"? In a literal translation, it means "an independent individual, that is, a person who stands on his own feet without any outside help or support". In a wider, metaphorical meaning, "*Samosteeynyk*" is a person who possesses definite convic-

tions, beliefs, precepts, ideals or creed from which he cannot be swayed, by no matter how strong though spurious arguments of his opponents, for the simple reason *because his creed is his way of life*. This creed embodies the rules governing all phases of human life, both physical and spiritual, individual and that of the whole group, and supplies him with a true and ready answer to any problem he may encounter.

Sixty years have passed from the time when the first concepts of this ideology or creed began to formulate and take definite shape and meaning, and forty years have passed since these concepts formally became the fundamental creed of S.U.S., yet to this day nothing has happened which would suggest or make necessary the demand that the S.U.S. ideology be drastically changed or revised. Its organizational methods or approaches to problems may have undergone some changes to conform with the reality of the times, but its basic truths remain as valid and worthy today as they were on the day they were accepted as part of the S.U.S. way of life.

(3) When we call someone "Samosteeynyk", we don't mean by it only a person who is a formal member of the S.U.S. organization with a membership card in his pocket, but this name also applies to any person who has accepted the S.U.S. ideology as his own and tries his best to live and act according to its fundamental philosophy.

(4) S.U.S. is the first and oldest Ukrainian national or dominion-wide organization with its grassroots dating back to the first Ukrainian settlers and their needs in their new homeland. Third and fourth generation descendants of the earliest settlers are today active members of S.U.S., as for example, Mr. Val Eleniak, grandson of Wasyl Eleniak, the first immigrant of 1891, is a member of the Vancouver T.U.S. local.

(5) The S.U.S. complex consists of the following affiliated organizations, with each of them having its con-

stitution and the assigned set of tasks and objectives for all its branches throughout Canada: —

- (a) *Ukrainian Self-Reliance Association* (T.U.S.) with its adult male membership;
- (b) *Ukrainian Women's Association of Canada* (S.U.K.) with its adult female membership;
- (c) *Canadian Ukrainian Youth Association* (S.U.M.K.) consisting of Junior and Senior Sections for different age groups with their membership of both sexes;
- (d) *Union of Ukrainian Community Centres* (S.U.N.D.) which serve as communal centres of the Ukrainian Orthodox congregations;
- (e) *P. Mohyla Ukrainian Institute* in Saskatoon;
- (f) *St. John's Ukrainian Institute* in Edmonton, and
- (g) *St. Vladimir's Ukrainian Institute* in Toronto.

The last three institutions, with traditional Ukrainian Orthodox atmosphere, serve as students' homes for Ukrainian country students attending universities and other schools of higher learning.

(6) The primary purpose for the formation of S.U.S. and its affiliates was three-fold: —

- (a) to unite all Canadians of Ukrainian descent on the basis of sound and loyal Canadian citizenship;
- (b) to preserve and promote Ukrainian language and culture in Canada as our contribution to the Canadian mosaic;
- (c) to raise the standards of Canadian Ukrainians in the social, economic and political spheres of life of this country.

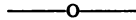
(7) In the matter of religion and Church affiliation, the membership of the component S.U.S. organizations is entirely Ukrainian Orthodox and it is participating very actively in all affairs of their Church. One can find ample proof in support of this statement by checking the part played by S.U.S. members in one's own congregation.

(8) Without going into lengthy elaboration, the S.U.S. ideology is embodied in the following three slogans: —

(a) SELF-RESPECT, which means exemplary and worthy of respect conduct of each individual in all phases of life.

(b) SELF-RELIANCE, which means that each individual, each community and each racial or ethnic group, and particularly the Ukrainian group, should learn to rely upon its own human, intellectual, spiritual and material resources, and to develop them to the fullest extent for the common good. Only such development can lead to a mutual friendly interdependence without servility or a feeling of inferiority.

(c) SELF-HELP, which means that an individual or the group he belongs to is truly free and deserving respect only when, individually and collectively, they have initiative and dynamic will to plan, and to carry out those plans without coercion or outside help.



WHAT SHOULD EVERY YOUNG ORTHODOX  
UKRAINIAN KNOW ABOUT CHRISTIAN CHURCHES  
IN GENERAL AND THE UKRAINIAN GREEK-  
ORTHODOX CHURCH OF CANADA  
IN PARTICULAR?

1. The first Christian Church came into being in Jerusalem after the resurrection of Christ, and it existed as ONE UNIVERSAL CHRISTIAN CHURCH until the year of 1054 A.D., when one of the five Patriarchs, the Patriarch or the Pope of Rome, broke away from the Universal Church and by proclaiming himself Vicar, that is, the successor of Christ on earth, destroyed the unity of the Universal Church which lasted for over one thousand years.

2. During the first millenium the Universal Church has extended its sway over the northern part of Africa,

the whole Asia Minor and over the whole of Europe, including Ukraine or Rus', the homeland of our ancestors.

With the growth of the Church various problems of proper administration appeared which led to the creation of five regional sub-divisions, called Patriarchates, the seats of which were located at Jerusalem, Antioch, Alexandria, Rome and Constantinople. Each Patriarchate was headed by a Patriarch, all five of them being of equal status, rank and ecclesiastic authority. During the first few centuries of the Christian era Constantinople was capital of the mighty Eastern Roman Empire, therefore the Patriarch of Constantinople, in recognition of his importance, was accorded a special exalted title "Primus inter pares" („the first among equals"). Later on, when Constantinople was captured by the Saracens, Rome became capital of what was then known as the Holy Roman Empire, the title "Primus inter pares" passed onto the Patriarch of Rome.

3. Until the date of "The Great Schism" of 1054, the teachings of the Universal Church were the same in all five Patriarchates, because they were based on dogmas proclaimed at the first Seven Universal Church Councils. After the 1054 split in the Universal Church, the four Patriarchates became known as "The Eastern Orthodox Universal Church", while the Rome Patriarchate took on a name of "The Roman Catholic Church", also claiming for itself the distinction of universality. This split remains unhealed to this day, mainly for the reason that the Roman Catholic Church has promulgated on its own several new dogmas which the Orthodox Church refuses to recognize and to accept as part of its own creed, because those new dogmas have no foundation in the Holy Scriptures.

4. Both Churches claim to possess the so called "Apostolic Succession", and, as previously stated, both call themselves "Universal". Besides the differences in dogmas or Articles of Faith, there is another important difference between the two Churches, namely — the Catholic Church does not recognize the right of individual nations to have

separate National Churches, while the Orthodox Church recognizes the principle of nationality and the right of any nation to have its own National Church, yet remaining in dogmatic and spiritual communion with other Orthodox National Churches. Taking advantage of this great principle, we witness in the course of history the formation of such National Churches, as Greek, Armenian, Bulgarian, Serbian, Roumanian, the Ukrainian Orthodox Church of the Kievan period, Russian, and many others. Each one of them is intended to serve its people according to their spiritual needs, yet all of them subscribe to the same dogmas and are part of the Universal Orthodox Community.

5. As stated previously, each one of the above named Churches is autocephalous and self-governing church entity with its own Patriarch, Metropolitan or Archbishop at its head, as the case may be, and with its own administrative code and apparatus to satisfy its temporal needs.

But one outstanding fact must be stressed and emphasized here. It is a well known fact that in the Roman Catholic Church the Pope of Rome is an absolute and despotic ruler over all Catholic Churches in all countries, and his dictum "Roma locuta — causa finita" ("Rome has spoken — the case is finished") is an unassailable law for all Catholics, be they Italians, French, Germans, Poles, and others, who recognize the supremacy of the Pope.

It is a less known fact that the heads of various National Orthodox Churches also are absolute rulers in their own right over the Churches they rule, with a single exception of the *Ukrainian Greek-Orthodox Church of Canada*, to which we belong, and its uniqueness lies in the fact that our Church did not come into being as result of missionary endeavours of some other Orthodox Church. It came into being as result of the re-awakened national consciousness of our people in Canada which taught them to build their Church on a broad and solid democratic foundation — a Church "by the people, of the people, for the people".

6. When the Canadian Ukrainians decided in 1918 to break away from the spiritual bondage of the inimical foreign Churches to re-establish their historical Orthodox Church, they made sure that their Church would be such that it would fully satisfy the spiritual and temporal needs of our people living in a truly free country.

- (a) First of all — they wanted their Church to respect human dignity of its lay members — something exactly opposite to how the Catholic and other Orthodox Churches treat their laity.
- (b) The highest ruling authority in all administrative matters of our Church was vested in the hands of the General Church Council (Sobor), held every five years, and not in the hands of a Ruling Bishop and other members of the Church Hierarchy, as it is customary in other Orthodox Churches.
- (c) The General Church Council is made up of clergy and lay delegates from each parish, elected on a pro rata basis of its membership. Each important matter or issue on the Sobor's agenda is presented in clearest terms to the delegates, then fully and freely discussed by them, and finally voted upon, and passed or rejected by a majority of votes. Such system, as practiced at our Sobors, gives ample proof that laity is the very important and vital part of our Church organization.
- (d) Since the Sobor meets only once in every five years, the current important matters of the Church are looked after by the Consistory, at present consisting of 18 members, elected by the Sobor on a principle of parity — 9 priests and 9 lay members, with a Ruling Bishop as its chairman. Other Bishops of the Church are also members of the Consistory by virtue of their office.
- (e) The full Consistory meets only once a year to discuss and resolve all important Church problems that have arisen during the year, while the current problems

are looked after by the Presidium of the Consistory which consists of two priests and two lay members, headed by the Chairman of the Presidium. These five members of the Presidium, because they meet quite often, are usually residents of Winnipeg. All of them are elected by Sobor and are members of the full Consistory. The Presidium is the executive organ of the Consistory. The Ruling Bishop and other Bishops of the Church may also attend meetings of the Presidium,

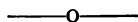
- (f) Any problem found too difficult or too controversial to be decided by the Presidium, or if the Ruling Bishop fails to give his consent, is set aside for the decision of the full Consistory. If any important decision by the full Consistory is not approved by the Ruling Bishop, it may be referred to the regular or especially convened Sobor. The decision of the Sobor is final, because Sobor is vested with supreme authority.

Similarly, when the full Consistory comes up against a problem of some prime importance and either cannot unanimously agree on a solution, or feels that because of the serious nature of the problem or its possible effects, it would like to have the opinion, direction or decision of the supreme authority, then that problem is referred to the next Sobor, or, in case of great urgency, for the decision of a Special Sobor which the Consistory is empowered to call.

- (g) These safeguards, specially provided in order that democratic processes for resolving various Church problems may be fully preserved, are very important, if our Church is to remain as democratic as it was intended to be by its founders in 1918.

Let us remember that our Church started from nothing, — it had no clergy and no organized parishes, but it has grown rapidly to become the second largest Ukrainian Church in Canada, mainly because it respects the human dignity of its laity, cherishes the language, history and

cultural heritage of our people and preserves democratic principles in the conduct of its temporal affairs. Those were the unique features which drew people by thousands to our Church in the past, and it should be a sacred duty of our present and succeeding generations to preserve them intact, if we wish our Church to remain a truly Ukrainian and a truly Orthodox Church.



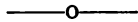
### WHAT IS THE STAND OF THE S.U.S. ORGANIZATION WITH REGARD TO CANADA AND CANADIAN POLITICS?

From the very first, our organization adopted a firm stand that Canada is our permanent homeland, and not a temporary haven or asylum. As our permanent homeland Canada is entitled to our loyalty without any reservations, to our respect for her laws and democratic institutions, and to our diligent and active participation in all phases of Canadian national life.

Although our organization encourages its members to participate fully in political and public life of our country, and some of our individual members have distinguished themselves in this field of Canadian activity, the organization S.U.S. itself has no political affiliation of any kind. Its members have full freedom and right to belong and support any legitimate Canadian political party, — be it Liberal, Conservative, Social Credit or New Democratic Party, — with the exception of the Communist Party which is ideologically bound to Moscow, and whose loyalty to Canada is never certain, as it was amply demonstrated during the Second World War. Before Hitler attacked the Soviet Union, communists in Canada did everything possible to hamper Canada's war effort. It was only after their ideological homeland was attacked that they changed their attitude. Needless to say, S.U.S. is not only strongly anti-

communist, it is also against any and every political or ideological movement that denies the democratic principles and processes.

These were fundamental principles of our organization from its very inception. They are as sacred now, as they were at the beginning, and it is our boast and pride that its members have fully lived up to the lofty ideals embodied in those principles.



### WHAT ARE THE MAIN CHARACTERISTICS OF THE CANADIAN UKRAINIAN ANTI-COMMUNIST ORGANIZATIONS?

No one can deny the fact that mutual understanding, co-operation and unity of purpose of the various Ukrainian groups in Canada would be of great benefit to Ukrainians as Canadians, and to the Ukrainian cause in Europe. Our young people who are on the threshold of mature participation in Ukrainian community affairs are very much baffled by the great number of Ukrainian organizations and the lack of cohesion among them, therefore, quite naturally, they would like to know the reasons for this state of affairs.

Apparently, the common hostility of Ukrainian organizations to communism is not sufficient in itself to weld together various Ukrainian groups to make them act together at all times, therefore one must diligently search for the causes or issues which tend to keep these groups apart. The purpose of this brief outline is to show that these causes or issues are not imaginary or of negligible importance. This is not an easy task to do justice to in a few sentences. On the contrary, it calls for a careful examination of various factors which create ideological differences that keep these groups apart. The only way one can achieve a clear understanding of various factors causing this dis-

unity is to study the basic ideology of each group and to assess its soundness and validity, or the lack of such qualities.

1. *Ukrainian Self-Reliance League of Canada* (S.U.S.)

- (a) It is the oldest and the only Dominion-wide Ukrainian Orthodox mass organization.
- (b) In its Canadian outlook, it is non-political and stresses a full and loyal participation in all phases of the Canadian national life.
- (c) It propagates the perpetuation of the Ukrainian language, cultural heritage and the historical Ukrainian Orthodox Church as safeguards against assimilation and consequent loss of ethnic identity.
- (d) With regard to the Ukrainian cause in Europe, it propagates and supports the idea of liberation of Ukrainian ethnic territories from foreign domination (at present — Russian imperialists under a Communist guise), and the creation of the Ukrainian sovereign democratic National State.

Having taken this stand from its very beginning, S.U.S. supports the Ukrainian National Council, which acts as parliament for the Ukrainian government in exile, the legitimate successor of the original, legally elected Ukrainian democratic government during the short-lived independence of Ukrainian National Republic from 1918 to 1920.

- (e) S.U.S. has never been a part of any political party or organization in Europe. Its leadership resides exclusively in Canada and takes no orders from abroad. It strongly believes that the Ukrainian people in their homeland, once they become free again, will choose a democratic **form of government**, but this is something they will **have to decide for themselves**.

## 2. *Brotherhood of Ukrainian Catholics* (B.U.K.)

- (a) It is a loosely knit organization, almost totally controlled by the Catholic Church and closely affiliated with the world-wide proselytizing lay body, the Catholic Action.
- (b) Though outwardly Ukrainian in its aims, those aims are strictly circumscribed by the Catholic Hierarchy, which allows only such Ukrainian activities that do not collide with or oppose the interests of the Catholic Church.
- (c) As a strictly Church controlled lay organization, it has no freedom of action in Ukrainian issues of national importance. It must follow the orders of its Catholic Hierarchy even in matters which are detrimental to Ukrainian unity. For example, this organization did not protest against forced adoption by many parishes of Gregorian calendar or against other moves to Latinize the Ukrainian Catholic Church.
- (d) Whatever its shortcomings, it should be said that this organization does take a positive stand with regard to the preservation of the Ukrainian language and culture in Canada.
- (e) With regard to Canada and Canadian politics, its stand is quite similar to that of S.U.S., with one exception that its every action is influenced by the Roman Catholic Hierarchy to which Ukrainian Catholic Hierarchy must also be subservient.
- (f) With regard to the Ukrainian question in Europe, B.U.K. does not present a common front because of several splinter groups within it which follow different national ideologies. This rather confused situation will be more fully explained under the succeeding headings.

## 3. *United Hetman Organizations*. (S.H.D.)

- (a) This organization came into being in Canada after the First World War and its membership consists of

the followers of Hetman Pavlo Skoropadsky, who strongly believe that the salvation of Ukraine as a National State can only be achieved through restoration of the Hetman form of government, as it once existed, but this time on a hereditary basis.

- (b) Its membership in Canada is very small and consists almost entirely of Ukrainian Catholics, which is an apparent weakness of this movement, when one considers that the population of Ukrainian ethnic territories is at least 90% Orthodox.
- (c) Since the membership of the Hetman movement in Canada was at least 90% Ukrainian Catholic, it had to follow the dictates of the Catholic Hierarchy whose aim was to use it as an opening wedge to gain access to Orthodox Ukrainians after the restoration of the Hetman rule in Ukraine, for the purpose of converting them to Catholicism.
- (d) The Ukrainian Catholic clergy in Canada threw its full authority and influence in support of the formation of branches of the so called "Hetman Seech", — a male youth organization, the members of which Canadian-born young men of the Ukrainian Catholic faith, had to swear allegiance to Hetman Skoropadsky and **his heirs**.
- (e) The S.U.S. organization strongly disapproved of this stupidity which made sham of our loyalty to Canada, and its opposition to the Hetman movement on the Canadian soil became one of the main causes of strong disagreement between the Canadian Catholic and Orthodox Ukrainians.
- (f) The headquarters of the Hetman movement was located in Europe, and from there the orders were issued to its branches in whatever country they existed.
- (g) The death of Hetman Pavlo Skoropadsky and of his **only son Danilo** contributed to the decline of this move-

ment in Canada almost to the vanishing point. Just recently a new attempt has been made locally to revive the Hetman movement, but its early demise is a foregone conclusion.

#### 4. *Ukrainian National Federation (U.N.O.)*

- (a) This organization went through a two-stage formation process. It came into being in Canada a few years after the First World War, and its membership at that time consisted almost entirely of veterans of the Ukrainian Army of Western Ukraine who, after the lost war against Poles and Bolsheviks, and due to the subsequent Polish persecutions of Ukrainian populace and Ukrainian veterans in particular in Polish-occupied Ukrainian territories, were forced to seek refuge in Western Europe and the countries of the Western Hemisphere.
- (b) At first, in the fall of 1929, these newcomers started the formation of Ukrainian Veterans' branches under the name "*Striletska Hromada*". Realizing that the existence of this organization would be limited to the life span of their already middle-aged members, their leaders decided in 1933 to broaden the base of their organization by adding to it the youth and women's sections. For this they used for a pattern the structure of the S.U.S. organization, and gave their expanded organization a new name — "*Ukrainian National Federation*", (U.N.O.).
- (c) The membership of U.N.O. was then, as it also is now, almost entirely Ukrainian Catholic, and, though not directly, is nevertheless under considerable Catholic influence and pressure which puts them into Catholic grouping.
- (d) Another noteworthy feature of U.N.O. was its close organic affiliation at all times with its parent organization in Europe, that is, the Ukrainian nationalistic organization, known as "*Organization of Ukrainian Nationalists*", (O.U.N.).

The above statement requires some additional information.

Since the majority of members of O.U.N. in Europe and the founders of U.N.O. in Canada hailed from the Ukrainian territories under Austria, their First World War experiences alongside their German comrades-in-arms have greatly influenced their political thinking, and later, the initial successes of Hitler gave rise to a strong belief among them that only a Ukrainian "Fuerer" of Hitler pattern can restore a sovereign Ukrainian National State. This conviction, fully accepted by U.N.O. in Canada, became so strong that, though they lived a free life in a democratic Canada, their press, during Hitler ascendancy, ridiculed "rotten democracies", and took issue with S.U.S. and "Ukrainian Voice" for their democratic stand.

In fairness to Ukrainian National Federation of Canada, it should be said that since joining Ukrainian Canadian Committee in 1940 it has moderated its stand and became a respectable Canadian organization, although it still maintains close ties with O.U.N. (Melnykivtzi) brand of nationalists in Europe.

The past history of O.U.N. in Europe presents a very gloomy and sordid picture indeed. Started in the 1920-s under a highly respected leadership of Colonel Evhen Konovaletz as a genuinely partriotic underground military organization, dedicated to the ideal of liberation of Ukraine, it passed upon the death of its founder in the 1930's through a series of deteriorating changes which have brought much grief and harm to the Ukrainian national cause.

The successor of Evhen Konovaletz, Colonel Andrey Melnyk, also a well-meaning man of moderate views, was too weak to control the radical wing of the organization. This radical wing under Stepan Bandera broke away from the parent organization, to be followed by other splinter groups. This fragmentation of original O.U.N. is so complex that, to go into greater detail would only confuse the reader. Suffice it to say, that Banderivtzi have emerged the stron-

gest in Europe and are challenging Melnykivtzi (Ukrainian National Federation) in Canada. O.U.N. at one time stood for a one-party system in Ukraine. There are some who think that Banderivtzi still cling to this political philosophy. In Canada the official name of their organization is "League for Liberation of Ukraine".

Having found safe refuge after the Second World War in free countries like Canada and the U.S.A., the Bandera group has concentrated its efforts to infiltrate and take over other nationalist groups by a well developed method of "boring from within". Well financed through assessments of its members, this group publishes a few newspapers, magazines and pamphlets in which self-praise and violent polemics with their ideological opponents are predominant.

Because the S.U.S. ideology is diametrically opposed to that of various O.U.N. factions, and because our membership is of Ukrainian Orthodox faith, our organization does not lend itself easily to infiltration, and we have been relatively free from "boring from within" and from frontal clash with their anti-social and anti-democratic ideology. This, as has been already said, is due mainly to the fact that members of the O.U.N. factions belong overwhelmingly to the Ukrainian Catholic Church which bars their access to our Orthodox membership.

But we should neither be too confident nor too complacent that our Church and our democratic beliefs will forever shield and protect our Orthodox community from surreptitious attacks and harm. Recent events at our St. Andrew's College on the University of Manitoba campus give a very sombre warning for unremitting alertness against the stealthy inroads of unscrupulous professional agitators who are past masters in the art of wearing sheep's skins over their wolves' hides.

This brief outline of the history of some nationalistic organizations and their close alliance with European political groups, whose ideology is not always compatible with the ideology of a democratic society and with concepts of

Canadian citizenship, illustrates some of the dangers that are bound to develop when a Canada-based organization is closely allied with the leadership residing abroad. S.U.S. as a truly Ukrainian Canadian organization has never allied itself with any group abroad and thus has avoided many pitfalls into which others have fallen.

##### *5. Ukrainian Workers Organization (U.R.O.)*

As its name implies, this is a labor organization which consists of Ukrainian workers who broke away from the communist-controlled labor movement. After the First World War, this numerically small group was for several years part and parcel of the Ukrainian Labor Temple in Winnipeg which was western headquarters of the Ukrainian Section of the Communist Party of Canada. The story of this break-away group is quite interesting and worthwhile relating for the information of our younger generations.

The Communist Party of Canada appeared on the Canadian scene soon after the First World War. It gained a fairly large number of followers from the ranks of Ukrainian mine and smelter workers who were members of a Canadian labor union, which was the first to fall under the domination of the Moscow oriented communist bosses. It also won over a fairly large number of quite well-to-do Ukrainian farmers, former miners from the Drumheller area in Alberta, and some really poor farmers who, having settled on sub-marginal lands, had a great difficulty to make a decent living, and for this reason became susceptible to communist propaganda.

The initial enthusiasm for the communist way of life which the Ukrainian communist press painted in rosiest colors led to a formation of a Ukrainian commune — kolkhoz — which was granted by the Soviet government a large tract of agricultural land in Ukraine. The Canadian volunteers sold their properties, bought a great amount of the most modern farm machinery, and with a clamorous fanfare sailed to their promised land. With them also sailed two

local prominent communist leaders, — Miroslav Irchan (pseudonym of Andrey Babiuk), a writer and journalist of considerable literary merit, and Ivan Sembay, — a good orator, organizer and propagandist.

The arrival and the first farming experiences of the “Mihayiv” Canadian Kolkhoz were glowingly described in Irchan’s early reports, then the glow of his descriptions began to fade, and then his dispatches completely disappeared from the pages of the Canadian communist press. Meanwhile the letters, written to friends and relatives in Canada, which managed to evade official Soviet censorship told an altogether different story about the “joyous” life of the Canadian commune, — they spoke about long hours of toil, hardships, shortages of the bare necessities of life and various petty persecutions. Finally, during Stalin’s “reign of terror” in the 1930’s, a startling press report came from the USSR — that Irchan and Sembay were arrested, charged with a heinous crime of being camouflaged Ukrainian nationalists, found guilty and “liquidated”. Following the customary pattern, the Canadian communist bosses joined in chorus of condemnation of the two liquidated comrades, proclaiming them “dirty traitors” in the communist press, and, for a full measure, ordered their portraits off the walls of their Labor Temples all over Canada.

After the downfall of Stalin, both men were exonerated, “rehabilitated” and proclaimed innocent by a special Soviet fact-finding commission, soon followed by a similar servile exoneration by the Canadian communist leaders, but even the hanging up again of their portraits on the walls of their Labor Temples didn’t do a bit of good to the hapless victims of the Russian cruelty.

But the two victims had many close friends in Canada who saw through the sham of false accusations which were intended to serve as a screen to hide the true face of the Russian red imperialism and its hatred of everything Ukrainian, so, moved by their re-awakened Ukrainian conscience, they swung into action. They spoke and wrote about

various Russian crimes and persecutions of the Ukrainian people and the duplicity of the communist propaganda. Their attacks against communism resulted in a gradual slowdown of Ukrainian communist activities, reflected in a marked decrease in the Ukrainian communist membership. The proof of their efficient anti-communist propaganda lies in the fact that, while three Ukrainian communist periodicals were then published in Winnipeg, not one of them is being published now.

This concludes the brief review of the Canadian Ukrainian dominion-wide organizations in order of their appearance on the Canadian scene. These organizations, the communist group excepted, of course, formed the *Ukrainian Canadian Committee* in November 1940. For reference, we shall enumerate them again: (1) *Ukrainian Self-Reliance League of Canada*, (2) *Brotherhood of Ukrainian Catholics*, (3) *Ukrainian National Federation of Canada*, (4) *United Hetman Organization* and (5) *Ukrainian Workers Organization*. In 1946 they were joined by the *Ukrainian Canadian Veterans Association*.

And now one more pertinent remark. The third wave of Ukrainian immigrants who came to Canada after the Second World War followed closely in the footsteps of the second wave of immigrants after the First World War; instead of joining and thereby strengthening the existing organizations, they have formed several new organizations with some of their ideologies quite foreign to the Canadian way of thinking, and this caused some confusion and discord in the life of the Ukrainian Canadian community.

We, Orthodox Ukrainians, are proud of our civic record, both as Canadians and as Ukrainians. During the past fifty years we have never found ourselves in a situation which would make it necessary for us to offer excuses or alibis to justify our conduct or activities. The S.U.S. organization can justly claim credit for moulding the general ideology of the Ukrainian Canadian community, because its attitudes and viewpoints have stood the test of times. By adhering to

the S.U.S. ideology, our Orthodox community has chosen the only right path to the honest and honorable fulfilment of our duties and obligations towards Canada.

This Ukrainian Canadian community, developing along the lines advocated by the early Ukrainian leaders and teachers, established a fine record as citizens, and this record was fully recognized by many Canadian leaders and distinguished state dignitaries. Space does not allow us to quote too many opinions, so we will limit ourselves to only one or two.

In the course of his official visit to Western Canada in the fall of 1936, Lord Tweedsmuir, one of the most outstanding Governors-General of Canada, had this to say at Frasewood, Manitoba, about Ukrainian contributions in their new homeland:

...“I am very happy to be among you today. I am among people who have behind them a long historical tradition, for it was your race which for centuries held the south-eastern gate of Europe against the attacks from the East. I can well imagine that this country is home to you, for these wide prairies are very much like the great plains of south-eastern Europe from which you came. During my tour of the prairie I have come across many of your people, and I am glad to see that in short time you have come to be a vital element in Canadian nation. You have played your part in the Great War. Today I find your sons in the permanent and non-permanent militia. Wherever I go I hear high praise of your industry and hardihood and enterprise, even under the most difficult conditions. You have become good Canadians...”

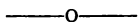
...“The Ukrainian element is a very valuable contribution to our new Canada. I wish to say one thing to you. You have accepted the duties and loyalties as you have acquired the privileges of Canadian citizens, but I want you to remember your old Ukrainian traditions — your beautiful handicrafts, your folksongs and dances and your folk legends. I do not believe that any people can be strong unless they remember and keep in touch with all their past. Your traditions are all valuable contributions towards our Canadian culture which cannot be a copy

of any old thing — it must be a new thing created by the contributions of all the elements that make up the nation... You will all be better Canadians for being also good Ukrainians”.

Thirty years later, on July 17th, 1966, the Prime Minister of Canada, the Right Honourable L. B. Pearson, on the occasion of the 75th anniversary of Ukrainian immigration to Canada, had this to say to some 25,000 Ukrainians at Elk Island Park, near Edmonton:

...“You have continued the faith of your forefathers. Through the years you have maintained your own identity, your culture and your institutions, inside the Canadian nation. You have enriched Canada greatly by your contributions to its political, cultural, agricultural, industrial, professional, educational development. Your love of the land; your passion for freedom, personal and national; your belief in democracy — these have been captured and expressed in your poetry, your songs and dances. These are now part of Canada’s heritage.

“By preserving your own identity, therefore, your own language and traditions, you have added something of value, of strength and colour, to the Canadian character.”



#### THE FORMATION OF “UKRAINIAN CANADIAN COMMITTEE” — ITS STRUCTURE, AIMS AND ACHIEVEMENTS

Ukrainian Canadian Committee (K.U.K.) came into being in the fall of 1940 against the background of ominous historical events which preceded the outbreak of the Second World War. The Spanish Civil War which, in reality, was a test of strength of two extreme ideologies — Russian communism against German nazism and Italian fascism, the fascist attack of Ethiopia, the appeasing surrender of Sudetenland to Germany, the creation of Berlin-Rome-Tokyo axis, the unbelievable treaty of friendship between Germany and Soviet Russia, and, finally, the closing of the

Polish Danzing Corridor which served as declaration of the "undeclared" war against Poland — those were the straws in the political winds of the world which relentlessly pointed to the second world holocaust.

As it was previously explained, Canadian Ukrainians were at that time divided into two uncompromising camps — the numerically small, but very clamorous communist group, and several anti-communist groups of contrasting ideologies — democratic, supported by S.U.S. and B.U.K., and nationalistic, propagated by U.N.O. and S.H.D. The clashing ideologies of the anti-communist groups led to a formation of two Ukrainian Committees — *Ukrainian Central Committee*, formed by Ukrainian Self-Reliance League, United Hetman Organization, United Labor Organizations (later Ukrainian Labor Organization), the Ukrainian National Home Association and the Ukrainian Reading Association. The second committee, called the *Representative Committee of Ukrainian Canadians*, was formed by the Brotherhood of Ukrainian Catholics and the Ukrainian National Federation. Thanks to efforts of a highly respected and influential friend of Ukrainians of long standing, Prof. G. W. Simpson, of the Saskatchewan University, assisted by Mr. Tracy Phillips from London, England, the two committees were persuaded to forego their ideological differences and to form one common committee under the name of *Ukrainian Canadian Committee* (K.U.K.).

The official war declaration by Canada against Germany brought realization to Ukrainian leaders that the time has come "to stand up and be counted". And we can really be proud of the K.U.K. record during the war years. While the communist group raised unholy clamor against the "capitalistic" war and against Canada's participation on the side of Western allies, which resulted in the outlawing of the Communist Party of Canada and the sale of its community centres, the groups supporting K.U.K. bent all their energies to give Canada's war effort a 100% support.

The unstinted and whole-hearted co-operation of K.U.K. with our government was gratefully recognized and appreciated by it, and has won for us the respect of the whole of Canada. For example, the voluntary enlistments of Ukrainian youth was higher than the national average, and it proved to all and sundry that Canadian Ukrainians are not only willing to work for Canada's common weal, but also to sacrifice their lives in defence of freedom and the democratic way of life.

With regard to the structure of K.U.K., it must be clearly understood that *K.U.K. is not an organization*, but, as its name implies, it is *a co-ordinating committee*, formed on a voluntary basis on the terms voluntarily agreed upon at the time of its formation. Here are the most important of those terms:

- (a) The groups forming this committee are joining it on voluntary basis. Any group can relinquish its membership in it by recalling its accredited representatives.
- (b) Any matter or issue under discussion or deliberation becomes binding upon all members of K.U.K. only by a 100% consent of all members, and not by a majority of votes. Any issue, opposed or challenged even by one member-organization of K.U.K., is immediately dropped from the agenda. Due to this precaution, K.U.K. managed to overcome many difficulties, and to continue its work and existence for almost 27 years.
- (c) The assignment of various offices or posts in the founding Presidium of K.U.K. was based on the terms of a voluntary agreement of all groups which was drawn up at its inception. This assignment of offices was established on a permanent basis which has remained unchanged to this day. A position of third vice-president was created for *League for Liberation of Ukraine* upon its joining the Committee in 1959.
- (d) To B.U.K., representing Ukrainian Catholics, the largest segment of the Ukrainian community in Canada,

went the post of the permanent President of K.U.K. and one member-director of the Presidium. To S.U.S., the second largest group, were assigned the posts of First Vice-president and General Secretary. To U.N.O. went the posts of the Second Vice-president and one member-director. To S.H.D. went the post of the Treasurer, and U.R.O. was given the post of Financial Secretary. Later on, towards the end of the war, another post was added to the Presidium which was assigned to the representative of the Ukrainian War Veterans.

- (e) In order to boost the war activities in places of larger Ukrainian concentrations, the Presidium encouraged and sponsored the formation of local K.U.K. branches which considerably expanded the K.U.K. activities in many directions. The planning and supervision of various activities remained in the hands of the Presidium.
- (f) The end of the war revived the Ukrainian immigration to Canada, the so called "third immigration". With it came a rash of new organizations which in time joined K.U.K., and thereby increased its membership to nearly thirty members from the original founding members of five.
- (g) The ideological differences of so many organizations brought together in K.U.K., and especially those of the post-war period, could have led to serious internal squabbles within K.U.K., but the original provision for a 100% consent on any issue under discussion, and especially on some vital issue affecting some fundamental principle, has many times saved the Committee from violent eruptions, which may have destroyed this useful civic body. Though there are many important matters which may never gain the required 100% consent, yet there are good many important issues on which all groups can unanimously agree, — such as the problem of Ukrainian language in Canadian schools and our cultural contributions to the Canadian mosaic.

Such issues fully justify our support and preservation of K.U.K. as national representative of our Ukrainian identity among other Canadians. Its demise would certainly tarnish the respected public image of our people in the eyes of our fellow-Canadians.

- (h) In spite of its limitations due to ideological differences of the K.U.K. component groups, this Committee has in the past rendered many valuable services to the Canadian community as a whole, and the members of S.U.S. may justly be proud of the fact that those services were mainly based on the S.U.S. ideology and on the excellent work of our K.U.K. representatives.

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#### ENGLISH NAMES OF UKRAINIAN ORGANIZATIONS, THEIR UKRAINIAN EQUIVALENTS AND IDENTIFYING ABBREVIATIONS

1. *Ukrainian Self-Reliance League of Canada* — Soyuz Ukrayentzeev Samosteeynykeev — S.U.S.
2. *Brotherhood of Ukrainian Catholics* — Bratstvo Ukrayentzeev Katolykeev — B.U.K.
3. *Ukrainian National Federation* — Ukrayeenske Natzeonálne Obyednannya — U.N.O.
4. *United Hetman Organizations* — Soyuz Hetmantzeev Derzhavnykeev — S.H.D.
5. *Ukrainian Workers Organization* — Ukrayeenska Robeetnycha Orhaneezatzeeya — U.R.O.

The above named Ukrainian organizations are all, to a greater or lesser degree, dominion-wide and of the pre-Second World War origin. With the exception of Ukrainian Workers Organization (U.R.O.), the other four may be called "parent" organizations, because each one of them has its affiliated Youth and Women's Sections.

## WHAT ARE MAIN CHARACTERISTICS OF UKRAINIAN YOUTH ORGANIZATIONS IN CANADA?

The main characteristics of the four affiliated youth organizations under review are as follows: —

- (1) The youth affiliate of S.U.S. is called *Canadian Ukrainian Youth Association* — Soyuz Ukrayenskoyee Molodee Kanady (S.U.M.K.). Its membership is 100% Ukrainian Orthodox, and it is the only Ukrainian youth organization which enjoys full official recognition of the Hierarchy of the Ukrainian Greek-Orthodox Church of Canada and is authorized to form its branches in the parishes of this Church.

Ideologically, it follows the leadership of S.U.S. in all matters pertaining to Canadian and Ukrainian national issues.

- (2) The youth affiliate of B.U.K. is called *Ukrainian Catholic Youth Organization* — Ukrayenske Katolytzhke Yunnatstvo (U.K.U.), the membership of which is 100% Catholic. It is under a strict control of the Catholic Church which concentrates its efforts on turning out good Catholics, and prepares them, on reaching proper age, to join the ranks of the ultra-Catholic lay organization, the Knights of Columbus.

- (3) The youth affiliate of U.N.O. is called *Young Ukrainian Nationalists*, Molodee Ukrayenske Natzeonaleesty (M.U.N.).\* The membership of this organization is also almost 100% Catholic, therefore under a considerable influence of the Catholic Church. Up to the outbreak of the Second World War the ideology of M.U.N. was closely patterned after the ideology of its parent organization U.N.O., in other words, it was ultra-nationalistic. Since the end of the war their ideological orientation has undergone a considerable change for the better with regard to their attitude towards Canada

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\* A few years ago, this organization changed its name to M.U.N.O. — Molod' Ukrayenskoho Natzeonalnoho Obyednannya.

as their permanent homeland. Today, this organization is very much concerned about its survival, as also is its parent organization, U.N.O. Both organizations have been going through a very unpleasant experience of infiltration or "boring from within" by the newcomers of Bandera ideology, who pose as the only true „Nationalists”.

- (4) The youth organization of S.H.D. was called "Hetmanska Seech". At one time it had many branches all over Canada, but the Hetman movement collapsed upon the death of Hetman Pavlo Skoropadsky and his son Danilo. It was a para-military organization, featuring such usual trappings as military uniforms, drills and parades. Its membership was almost 100% Catholic. The aims and ideology of this organization was previously explained under a caption "United Hetman Organizations".

The review of Ukrainian youth organizations in Canada would not be complete without mentioning three other youth organizations which came into being after the Second World War under the guidance of our so called "third" immigration.

- (1) *Ukrainian Youth Association "PLAST"* — Soyuz Ukrayenskoyee Molodee "Plast".

In the old country, this organization was closely patterned after the Boy Scout movement, as we know it in Canada. In fact, it was affiliated with the World Boy Scout Organization and as such, it took part in its World Congresses and Jamborees.

It is a youth organization without any political affiliation, mainly devoted to character building, and to accepted Boy Scout ideals and practical activities. Here in Canada, its membership is open to youngsters of both sexes regardless of church affiliation, and it is ably led by experienced seniors or scoutmasters, dedicated to bringing up their young

charges both as good Canadians and good Ukrainians. Our branches of Junior S.U.M.K. would do well to follow the pattern of "Plast" methods of instruction which, no doubt, would considerably increase the interest of our youngsters in their organization.

(2) *Ukrainian Youth Association — Speelka Ukrayeensko-yee Molodee (S.U.M.).*

This is an O.U.N. - Bandera oriented youth organization which closely follows the ideology, tactics and methods of its parent organization in infiltrating other youth organizations. It seriously rivals M.U.N.O. and "Plast". They even won some converts in Eastern Canada from the ranks of the Ukrainian Orthodox youth. Its para-military trappings, such as brownshirted uniforms, drills and parades seem rather strange in a democratic society.

It may be added that the similarity of the Ukrainian names of S.U.M.K., "Plast" and S.U.M. may have misled good many young people who are not well enough acquainted with the ideological differences of these three organizations.

(3) *Ukrainian Democratic Youth Association — Obyednannya Demokratychnoyee Ukrayeenskoyee Molodee (O.D.U.M.).*

This is a Ukrainian youth organization of the post-Second World War vintage, and its membership consists of young people whose parents hail almost entirely from the territories of Greater Ukraine and who are members of two Ukrainian adult political groups:

(a) *Association of Ukrainian Victims of the Russian Communist Terror — Soyuz Ukrayeentzeev Zhertv Roseyskoho Komooneestychnoho Teroroo — (S.U.Z.E.R.O.).*

(b) *Ukrainian Revolutionary Democratic Party — Ukrayeenska Revolutzeeyna Demokratychna Parteeya (U.R.D.P.).*

The adult members of the two above named groups are almost 100% Ukrainian Orthodox who, upon arrival in Canada, joined the existing Ukrainian Orthodox parishes. The concentration of these people in some of our parishes in Eastern Canada was so large that, in time, they managed to elect church boards from among themselves and to take over the management of parishes.

Candidly speaking, the continuation or the prolongation of existence of these two political groups on the Canadian soil (and in the U.S.A.) is creating a paradox which has no reasonable justification.

The surviving victims of the Russian communist terror must well realize that the physical existence of their group is limited to the life span of their individual members, whose number is relentlessly decreasing from day to day, and the time is not far off when the existence of their organization will become just a bare item of historical record.

As the time passes, the political activity of this group loses its importance to the general Ukrainian cause, and there is no valid reason why it should not join S.U.S. organization, the temporal arm of the Ukrainian Greek-Orthodox Church of Canada, with whose ideology there is hardly any room for disagreement. Such joining of forces would strengthen the Ukrainian Orthodox community and increase its influence in the realm of Ukrainian national politics. After all, the members of S.U.Z.E.R.O. cannot expect that their Canadian-born children will call themselves "victims of the Russian communist terror" just for the sake of prolonging the existence of their fathers' organization!

Similarly, the same arguments apply to U.R.D.P., whose membership in Canada is very small indeed. Loyalty, veneration of tradition and sentimental attachment to one's old party are very fine qualities in themselves, but what of their practical application here in Canada? Ideologically, as far as the Ukrainian national cause is concerned, U.R.D.P.

is in agreement with the ideology of S.U.S., so the only natural and reasonable conclusion one can come to is that U.R.D.P. should join the ranks of truly Canadian S.U.S.

The creation of a separate youth organization, O.D.U.M., oriented towards S.U.Z.E.R.O., was not, in our opinion, necessary. The Ukrainian Orthodox Church which they have joined in Canada, has its own youth organization, S.U.M.K. This organization is the only Ukrainian Orthodox youth organization which has been approved by Church Sobors, enjoys the full recognition and blessing of the Hierarchy of our Church and has authority to form its branches in Ukrainian Orthodox Parishes. With regard to their ideologies, there is hardly any difference between them. There is, however, a difference in approach. While S.U.M.K. is 100% Orthodox, O.D.U.M. admits members regardless of their church affiliation, which is contrary to our Church Charter, our By-laws and the Rulings of our Sobors.

The members of S.U.Z.E.R.O. or any other newcomers to our Church, should bear in mind that, when they became members of the Ukrainian Greek-Orthodox Church of Canada, they did it on condition and clear understanding that they will fully observe and respect the laws and regulations of that Church.

