

INSIDE:

- Interview with Patriarch Filaret — page 3.
- Ambassador to Kyiv addresses TWG forum — page 8.
- Soyuzivka opens 44th summer season — centerfold.

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Orthodox parishes in the U.S. ask to join Kyiv Patriarchate

by Irene Jarosewich

PARSIPPANY, N.J. — The division among Ukrainian Orthodox faithful in the U.S. regarding the vision and future of their Church deepened recently when the request of several parishes in the U.S. to be accepted under the omophorion of the Ukrainian Orthodox Church — Kyiv Patriarchate (UOC-KP) was granted. On May 29, at a meeting of the Synod of the Kyiv Patriarchate, a statement was issued officially accepting the parishes of St. Sophia of Chicago, St. Stephen Church of the Millennium of Brunswick, Ohio, and St. Nicholas of Cooper City, Fla., under the jurisdiction of Kyiv.

On July 12-13, via teleconference that hooked up clergy and representatives of the parish councils of the three parishes, The Committee of Ukrainian Orthodox Parishes of the Kyiv Patriarchate, a new Church structure, was established and the Rt. Rev. Stephan Posakiwsky appointed its administrator. A fourth parish, Holy Trinity of North Royalton, Ohio, which was accepted by Kyiv shortly after the first three, was also included in the new organization.

Though individual parishes on separate occasions had appealed to Patriarch Filaret of the UOC-KP to accept diaspora parishes, an organized request from sev-

eral parishes was submitted this past spring from an ad hoc coalition of parish councils, The All-Ukrainian Committee "Coalition of Parishes in the Diaspora for the Kyiv Patriarchate," which had been founded in 1997, and is headed by Wasyl Kosohor of Chicago.

According to the Rev. Posakiwsky, the decision of the parishes to leave the Ukrainian Orthodox Church of the U.S.A. was due to the "betrayal of the clergy and faithful by the hierarchs of the UOC-U.S.A., who promised loyalty to Constantinople."

"They did this beyond the knowledge of our faithful and clergy," he continued, "we are, our Church is, 'sobornopravna' [governed by hierarchs, clergy and laity]. Only our bishops joined Constantinople — they gave [Patriarch] Bartholomew their approval, they did not give him our approval."

According to Lubomyr Husak, head of the St. Nicholas Parish Council, "Our parish changed its parish statute in February, so that the spiritual alliance is determined by the parish. For almost two years we have been discussing this move. Bound Brook acted outside authority of the existing statute in 1995 when it went to

(Continued on page 3)

Toronto's Ukrainian Catholic Eparchy subjected to major reassignments

by Andriy Kudla Wynnyckyj

Toronto Press Bureau

TORONTO — Three weeks after the Ukrainian Catholic Eparchy of Toronto celebrated its 50th anniversary, both major players in the contentious dispute that had divided it in recent years have been removed. The Bishop of Saskatoon has been relocated and appointed as eparch of Toronto.

The Canadian Council of Catholic Bishops on July 2 issued a press release announcing that the eparchy had been declared vacant by the Vatican on June 24, with Bishop Isidore Borecky in retirement and Apostolic Administrator Bishop Roman Danylak reassigned to "special responsibilities in Rome."

As of July 1, Bishop Cornelius Pasichny, 72, a Basilian, is the new eparch. No mention was made of who might succeed Bishop Pasichny in the western Canadian eparchy, nor was there any elaboration on what Bishop Danylak's "special responsibilities" might be.

In his own press release, also issued on July 2, Bishop Pasichny expressed regret that he was leaving Saskatchewan after just over two years of service with "a number of promising renewal initia-

tives ... unfinished," but added that he is looking forward to returning to an eparchy in which he has served for 25 of his 45 years of priesthood.

The Winnipeg-born Bishop Pasichny was consecrated as Saskatchewan's eparch in January 1996. Ordained as a priest in Rome in July 1953, he returned to Canada the next year to pursue studies in philosophy at the University of Ottawa and in 1958 became interim pastor of the parish in the Canadian capital.

In 1959-1973 he was first assistant superior then superior at the Basilian monastery in Ottawa, and lectured in philosophy at the University of Ottawa. For the next nine years he served as editor of the Basilian order's official organ, The Beacon, and served as assistant superior to the order's monastery in Weston, a suburb of Toronto.

In 1982 he returned to Ottawa for a three-year stint as spiritual director of the Holy Spirit Ukrainian Catholic Seminary and assistant pastor at the St. John the Baptist Church. In 1985 he returned to his home town, Winnipeg, to serve as pastor at St. Nicholas Church, among other duties. He was appointed eparch of

(Continued on page 15)

Verkhovna Rada elects vice-chairs Committee chairmanships divided among factions

by Roman Woronowycz

Kyiv Press Bureau

KYIV — Ukraine's Verkhovna Rada elected two vice-chairpersons on July 10, and approved the chairpersons of its 22 parliamentary committees.

The national deputies agreed to the candidacies put forward by the Verkhovna Rada's recently elected chairman, Oleksander Tkachenko, after four days of discussions among the eight factions that make up the Parliament.

Adam Martyniuk, the second secretary of the Communist Party, which holds more than a quarter of all parliamentary seats, was given the nod as the first vice-chairman. Viktor Medvedchuk, a leading figure of the Social Democratic Party (United) was elected second vice-chairman.

Mr. Martyniuk, 47, is a former first secretary of the Lviv Oblast Communist Party and secretary of the Kyiv City Committee of the Communist Party, while Mr. Medvedchuk, 44, was a presidential advisor on tax policy issues and is currently president of the Ukrainian Barristers Union and president of the law BIM firm.

In the biosketch he submitted prior to his election as vice-chairman, Mr. Medvedchuk reported 1997 earnings of 1,880,308 hrv (approximately \$940,000). Mr. Martyniuk did not report any earnings.

A majority, 235 national deputies, supported the candidacies.

The Verkhovna Rada also agreed, after heated discussions, that the chairmanships of its 22 committees should be divided up according to the proportion of deputies who belong to each of the eight factions.

Accordingly, the Communists, with 121 members, received six committees; the National Democrats, who number 91, five committees; Hromada, with 45 members, four committees; Rukh, with 47 members, took three committees; the 35 members of the Left-Center faction (Socialists and

Agrarians) received two committees; and the Social Democrats (United), with 25 members, took one committee, as did the Greens, with 24 members. The Progressive Socialist faction, which has 16 members, was not voted a committee chairmanship.

Chairman Tkachenko has said the first order of business for the newly seated Parliament, which took two months to elect a chairman, would be to review and endorse the new 1998 budget that President Leonid Kuchma has resubmitted. The president has altered the budget in order to reduce the deficit from 3.3 percent to 2.5 percent. Mr. Tkachenko has agreed to keep the Parliament in session past its scheduled July 17 recess date to the end of the month.

Mr. Tkachenko also told the president that he supports the economic decrees that Mr. Kuchma has issued and would work to get them passed by the legislature.

NATO chief sees Ukraine as supplier

by Roman Woronowycz

Kyiv Press Bureau

KYIV — NATO Secretary-General Javier Solana made his fourth visit to Ukraine on July 8-9, which included a visit to a formerly top secret Ukrainian military installation to explore the country's potential as a supplier of military equipment for NATO's vast military arsenal.

The NATO secretary-general spent part of one day at the PivdenMash rocket factory in the city of Dnipropetrovsk, once directed by the current president of Ukraine, which is now deeply involved in developing rockets for the Sea Launch satellite-launching project in a joint ven-

(Continued on page 15)

Kuchma-Gore committees meet in D.C.

by Yaro Bihun

Special to The Ukrainian Weekly

WASHINGTON — Two high-level Ukrainian government delegations held talks here on July 8-10 with their American counterparts in preparation for the second meeting of the Kuchma-Gore Binational Commission to be held in Kyiv on July 22-23.

They were participating in the executive sessions of two of the commission's committees, one dealing with sustainable economic cooperation and the other with trade and investment.

The economic committee was chaired by Ukraine's Vice Prime

Minister for Economic reforms Serhii Tyhypko and U.S. Deputy Treasury Secretary David Lipton. The trade and investment committee was headed by Minister of Foreign Economic Relations and Trade Serhii Osyka of Ukraine, and U.S. Commerce Department Counselor Yan Kalicki.

Both committees worked to narrow the gap between the two countries on a number of issues — some long-standing and some new. Neither side would say how they fared, but sources say the overall impression among the participants was positive.

(Continued on page 15)

ANALYSIS

Moldova, Ukraine squabble over oil transfer terminal

by **Stefan Korshak**
RFE/RL Newswire

KYIV – Plans to build an oil transfer terminal in Moldova are stirring opposition in Ukraine, which is worried about its adverse environmental impact.

The \$38 million project is scheduled for completion next year. The European Bank for Reconstruction and Development (EBRD) is providing a \$25.5 million credit for the construction of the terminal, which will allow Moldova to transfer petroleum to and from tankers plying the Danube, bringing considerable savings for the small landlocked country.

"This is just the kind of project we need," noted Moldova Deputy Premier Minister Ion Gutsu at a recent EBRD conference. "It will create critical infrastructure ... and enable our economy to grow."

Ukraine sees the terminal in a very different light. "Our experts recently went to the site and inspected the project," said Odesa Regional Administration spokesman Yuri Shiroparov, "and they found many things wrong with it."

Situated on the Danube's left bank, south of the village of Dzhurdzhulesht and snug up against the Ukrainian border, the terminal could transfer 2.1 million tons of oil annually, giving Moldova an alternative to Russian energy deliveries.

Ukraine has no problem with that.

Stefan Korshak is an RFE/RL correspondent based in Kyiv.

Pivdenmash, Case set up joint venture

Eastern Economist

KYIV – Yuri Alekseev, director general of the huge Pivdenmash manufacturing facility, and Jean-Pierre Rossaue, president of U.S.-based Case, signed an agreement on June 22 creating the joint venture DniproCase. The JV will use Case's technology to make 250 HP tractors in Dnipropetrovsk.

The JV hopes to roll out 500 new tractors by the end of 1998 and DniproCase hopes to manufacture 4,000 to 4,500 tractors per year within five years. Within three to four years these tractors will be assembled using Ukrainian-made parts. The JV will also market, sell and service Case tractors in Ukraine.

However, Kyiv is arguing that because the terminal is only a few kilometers upstream in the middle of Europe's largest wetland, the project endangers the environment. "One of the most important problems our experts found is that [the terminal] threatens our ecology and vulnerable wetlands," Mr. Shiroparov said. "We need to make sure that our interests are protected."

The Danube Commission, composed of representatives from countries bordering the river, could have been a forum to iron out differences about the environmental impact of development in the basin. This proved, not to be the case, however.

The Ukrainians charge that the Moldovans may have misled them and brought to near completion a major industrial project without providing full information on the scope of the work.

Moldovan project managers counter that Kyiv has had ample opportunities to learn about the Dzhurdzhulesht Terminal, as far back as 1994.

"Ukrainian and Moldovan commissioners met in Chisinau on November 3, 1994, to discuss the problems of the terminal," said Deputy General Director of the Terminal Yakov Mogorian, in a recent newspaper article. "Results of [an independent Dutch] study were presented in Chisinau on December 9, 1994...[and] on November 23, The Moldovan side invited [Ukrainian ecological representatives] ... but no one came and no one made any comments."

There were several permutations of the project before it was finalized into a Greek/Moldovan/EBRD joint venture. The first funds were obtained in late 1996, and by 1997 Dutch general contractor Fredric R. Harris had begun construction.

Kyiv now demands that Harris's blueprints be approved by its Ministry of Environmental Protection. Protests have been made to the Danube Commission and, more recently, Ukraine has tightened border control near the frontier town of Reni. Dotted with woodlands, lakes and swamps, the Danube frontier near Reni and Dzhurdzhulesht once was a place where hunters could shoot ducks and fishermen could hook pike without much attention to passports. This is no longer the case.

"The Ukrainian border troops' defensive works and barbed wire opposite the terminal construction site are more intense than what you would see on the Tajik-Afghan border," said Mr. Mogorian.

There is little prospect that the dispute will end any time soon.

Kuchma chats with Tkachenko

KYIV – According to Presidential Press Secretary Oleksander Maidannyk, President Leonid Kuchma spoke by phone with newly elected Rada Chairman Oleksander Tkachenko and told him that he is looking forward to "constructive cooperation with the, legislature." The two discussed ways of strengthening relations between the legislature, the president and the Cabinet of Ministers. President Kuchma said it is necessary to form a majority in the Verkhovna Rada "that would assume responsibility for the situation in the country, for the urgent reform of the budgetary and tax systems, and for approval of the civil, tax, criminal and land codes, the economic draft laws which were submitted to the Verkhovna Rada by the Cabinet, and the state budget for 1999." (Eastern Economist)

Tkachenko optimistic about prospects

KYIV – Oleksander Tkachenko, newly elected chairman of the Ukrainian Parliament, told journalists on July 8 that he is optimistic about the legislature's potential and prospects, Ukrainian Television reported. "The current Parliament is able to function and it will prove this in practical work,"

he commented. In his opinion, the Parliament's main task is to pass legislation to overcome the economic crisis. He expressed his belief that Ukraine's three branches of government will find "deep state understanding." He added that he believes a parliamentary majority will be formed by September. He also announced that he does not intend to run in the 1999 presidential elections. (RFE/RL Newswire)

Rukh to stay in opposition

KYIV – Vyacheslav Chornovil, leader of Rukh, has said the Verkhovna Rada is controlled by a "nomenklatura-leftist majority," Ukrainian Television reported on July 13. Mr. Chornovil expressed his opinion that Peasant Party representative Oleksander Tkachenko became chairman because of "betrayal" among right-centrist deputies. "Thus, hopes for a coalition government have been buried," Ukrainian Television quoted him as saying. Mr. Chornovil announced that Rukh will remain "in opposition to all branches of power." A Communist deputy told Ukrainian Television that Rukh "is trying to play [being in] opposition" because it has been

(Continued on page 17)

Parliament elects committee chairs

Embassy of Ukraine

WASHINGTON – On July 10, the Verkhovna Rada approved a resolution electing the following national deputies as heads of its permanent committees:

Vasyl Sirenko (Communist Party) – Committee on Legal Reform; Oleksander Kushnir (Communist Party) – Committee on State-Building, Local Self-Governance, and Local Councils; Yevhen Marchuk (Social Democratic Party - United) – Committee on Social Policy and Labor; Serhii Shevchuk (National Democratic Party) – Committee on Health, Mothers and Children; Ivan Kyrlyenko (Hromada) – Committee on Youth, Physical Culture and Sports; Volodymyr Semynozhenko (National Democratic Party) – Committee on Science and Education; Les Taniuk (Rukh) – Committee on Culture and Spirituality; Stanislav Hurenko (Communist Party) – Committee on Economic Policy, Economy Management, Property and Investment; Yulia Tymoshenko (Hromada) – Committee on the Budget; Valerii Alioshyn (Rukh) – Committee on Finance and Banking Activities; Anatolii Kinakh (National Democratic Party) – Committee on Industrial Policy; Mykhailo Kovalko

(National Democratic Party) – Committee on Energy, Nuclear Policy and Nuclear Safety; Yurii Kruk (National Democratic Party) – Committee on Construction, Transportation and Telecommunications; Oleksander Moroz (Socialist Party - Peasants' Party faction) – Committee on Agriculture Policy and Land Relations; Borys Oliinyk (Communist Party) – Committee on Foreign Affairs and Relations with the CIS; Yurii Samoilenko (Green Party) – Committee on Environmental Policy, Natural Resources and Elimination of the Consequences of Chernobyl; Yurii Karmazyn (Hromada) – Committee on Legal Basis for Law-Enforcement Activities and the Fight Against Organized Crime and Corruption; Heorhii Kriuchkov (Communist Party) – Committee on National Security and Defense; Viktor Omelych (Hromada) – Committee on Rules, Deputies' Ethics and Organization of the Verkhovna Rada; Ivan Chyzh (Socialist Party - Peasants' Party faction) – Committee on Freedom of Speech and Information; Hennadii Udovenko (Rukh) – Committee on Human Rights, National Minorities and Interethnic Relations; Victor Lutsenko (Communist Party) – Committee on Pensioners, Veterans and Disabled Persons.

International Trade Commission rules on magnesium from Ukraine

WASHINGTON – The United States International Trade Commission (ITC) on June 24 made a negative determination in connection with the remand of its final anti-dumping investigation of imports of pure magnesium from Ukraine.

The commission found on remand that an industry in the United States is not materially injured or threatened with material injury by reason of imports of pure magnesium from Ukraine that the U.S. Department of Commerce determined are sold in the United States at less than fair value. The negative determination resulted from a 2-1 vote. Vice Chairman Marcia E. Miller and Commissioner Carol T. Crawford voted in the negative. Chairman Lynn M.

Bragg voted in the affirmative.

The case involving this product was remanded to the ITC on April 28 by the U.S. Court of International Trade (CIT). The ITC had previously made an affirmative final determination of material injury in May 1995.

The ITC's public report "Magnesium from Ukraine" [Views on Remand, Inv. No. 731-TA-698 (Final) (Remand), USITC Publication 3113, June 1998] will contain the views of the commission. Copies of the report are expected to be available without charge after July 21 by calling (202) 205-1809, or from the Office of the Secretary, 500 E St. SW, Washington, DC 20436. Requests may also be faxed to (202) 205-2104.

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Orthodox parishes...

(Continued from page 1)

Constantinople."

Both Mr. Husak and the Rev. Posakiwsky claim that the decision of the hierarchs of the UOC-U.S.A. to join with Patriarch Bartholomew is not only an issue of breached loyalty, but brings with it a host of questions, such as: the disposition of Church property; allocation of parish and Church funds; the right of liturgical concelebration with hierarchs and clergy from the various Orthodox Churches in Ukraine; church governance; and the form and nature of the relations among the hierarchs, clergy and laity, none of which were fully answered.

The Ukrainian Orthodox Church in Canada accepted the omophorion of Constantinople in 1990, but, claims Mr. Husak, "They had a reason. There was no independent Ukraine at the time. ... Their Sobor voted to change their statute, and then went to Constantinople. Beforehand, they printed in full the proposed agreement. In the U.S., it's the opposite. The full text of the official agreement was never published."

The Ukrainian Orthodox hierarchs in the West responded to the May 29 statement made by the Sobor of the Kyiv Patriarchate with their own statement issued from the third annual meeting of the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine, held June 12-14 in Winnipeg.

The hierarchs categorically deny that they ever agreed to not promote the autocephaly of the Ukrainian Orthodox Church in Ukraine – a denial in response to accusations that have been leveled at the bishops by the Kyiv Patriarchate, as well as faithful in the U.S., based on a ubiquitous document, the so-called Protocol 937.

The protocol, ostensibly a letter from Patriarch Bartholomew of Constantinople to Patriarch Aleksei of Moscow, states that Ukrainian Orthodox bishops, as part of their agreement with Constantinople,

agree to refrain from advocating an independent Ukrainian Orthodox Church in Ukraine. The protocol, dated June 11, 1995, appeared on the Internet on the website of the Orthodox Press Service.

The bishops of the Permanent Council remind the Kyiv Patriarchate that an original of the alleged document has never been provided and in their statement allude to the possibility that the document could be viewed as deliberate misinformation. The bishops claim that they have not swayed from their position of convincing the leaders of world Orthodoxy of the right of Ukrainian Orthodox for an independent Church in Ukraine.

The bishops' statement of June 14 also addresses the inconsistencies in the actions of the Kyiv Patriarchate, most notably in efforts to create a unified Church in Ukraine, as well as the hostile attitude of the Kyiv Patriarchate towards the hierarchs of the Church in the West.

The statement calls into question the wisdom, legality and canonical status of the action taken by the Kyiv Patriarchate in accepting the parishes from the West – none of which have yet been officially released from the UOC-U.S.A. In fact, the bishops from the West request that the Synod of the Kyiv Patriarchate rescind its May 29 decision regarding the U.S. parishes and that it provide a written statement promising that in the future it will not accept parishes from the West and will focus exclusively on creating a unified Church in Ukraine.

However, organizers of the movement in the U.S. to unite with the Kyiv Patriarchate, such as Messrs. Husak and Kosohor, and the Rev. Posakiwsky, remain undeterred. The Rev. Posakiwsky said he believes many more parishes in the U.S. will join the movement to unite with the Kyiv Patriarchate.

The new committee has already broached the idea of inviting Patriarch Filaret to travel to the U.S. later this fall, after the Sobor in South Bound Brook scheduled for October, and claim to have agreement in principle from the patriarch that he will do so.

INTERVIEW: Patriarch Filaret on Ukrainian Orthodoxy

by Roman Woronowycz

Kyiv Press Bureau

KYIV – Patriarch Filaret (Denysenko) was appointed the third patriarch of Kyiv and all Rus'-Ukraine by the Synod of Bishops of the Ukrainian Orthodox Church – Kyiv Patriarchate in October 1995 after the sudden death of Patriarch Volodymyr Romaniuk in July. Until then Patriarch Filaret had been assistant to the patriarch.

In the spring of 1992, Filaret, then a metropolitan, had sought autocephaly from Moscow for Ukraine's Orthodox – a request that was rejected. His continued advocacy of an autocephalous Ukrainian Orthodox Church led to his excommunication by the Russian Orthodox Church in June 1992.

The following interview includes the controversy that has arisen from the UOC-KP's recent acceptance of Ukrainian Orthodox parishes in the United States after they announced their withdrawal from the Ukrainian Orthodox Church of the U.S.A.

PART I

Your Holiness, please explain the decision taken by the Synod of the Ukrainian Orthodox Church – Kyiv Patriarchate on May 29, 1998, to accept Ukrainian Orthodox parishes in the United States.

Our decision was tied to an issue involving a few parishes in the United States who found themselves outside of the Ukrainian Orthodox Church of the United States of America (UOC-U.S.A.) and turned to us. They were part of the UOC-U.S.A. but then left it. ...We were faced with a decision whether to accept or reject their membership in our Church.

For us it was a difficult question because we realized that it could influence our rela-

tions with the leadership of the UOC-U.S.A. ...We want our diaspora to maintain its unity internally and in its relations with Ukraine.

However, [the three parishes] had already left the UOC-U.S.A. and even had begun to blame us to an extent because we were not accepting them. They said that they had continuously supported the Kyiv Patriarchate and had fought for Ukraine, for an autocephalous Church. Now that such a Church exists, one for which they had fought their whole lives, this Church was not ready to accept them, they claimed.

We decided that morally we could not reject them once they found themselves outside the boundaries of a Church.

This, however, does not mean that we will be interfering in the matters [of the UOC-U.S.A.]. We maintain today that only the hierarchy and spiritual leadership of that Church can change the situation that has developed in the United States.

It is not simply that these parishes do not want to subordinate themselves to Constantinople. They want to be under Kyiv because Patriarch Mstyslav, who led the Church in the United States also became the Kyiv patriarch.

Since he was the patriarch of Kyiv they became part of that Church. Today they do not want to split from the Kyiv Patriarchate and subordinate themselves to a different patriarch, the patriarch of Constantinople. This is the main issue.

A second issue is that many priests were not allowed to serve divine liturgy because of their views. That only added fuel to the fire.

Did the parishes make their request together or separately?

Separately. At first they gave notice that

(Continued on page 14)

Remarks on the history of Ukrainian Orthodoxy in Ukraine and North America

by Frank Sysyn

The current debate about the decision of the Ukrainian Orthodox Churches of the United States and of Canada to submit to the authority of the patriarch of Constantinople (the U.S. in 1995, Canada in 1990), and the implications of these decisions for relations with the Ukrainian Orthodox Churches of Ukraine, has attracted the interest of wider circles of the laity and the Ukrainian community in Church affairs. As all polemics, the current one contains much information, but is selective in its presentation and unlikely to provide a balanced picture for the unengaged. While some of information about the Ukrainian Orthodox Churches is readily available in reference texts such as Ukraine: A Concise Encyclopedia and the Encyclopedia of Ukraine, not to speak of numerous monographs and articles, it would seem useful to outline some of the major questions involved in the current debate for readers of The Ukrainian Weekly and to direct those who are interested to further readings.

Orthodoxy in Ukraine

In 1686 the Kyiv Metropolitanate, which encompassed Ukraine and Belarus, was transferred from the jurisdiction of the Patriarchate of Constantinople to the Patriarchate of Moscow. This transfer reflected the growing Russian political influence in Ukraine after the Pereiaslav Agreement of 1654 between Hetman Bohdan Khmelnytsky and the Russian authorities and removed the Kyiv Metropolitanate from the position of limited administrative subordination to the Mother Church of Constantinople to a position directly under the Russian Church.

Dr. Frank Sysyn is the director of the Peter Jacyk Center for Ukrainian Historical Research at the Canadian Institute of Ukrainian Studies and editor-in-chief of the Hrushevsky Translation Project.

The Russian state soon dismantled the Kyiv Metropolitanate as a distinct Church and integrated it into the Russian Orthodox Church. By the 19th century the Russian Empire and the Russian Orthodox Church propagated a world view that saw Ukrainians as a mere regional group of Russians with no significant Church and cultural traditions of their own. This viewpoint never fully prevailed, in part because some Ukrainians lived outside the Russian Empire and because the existence of Uniates, or Orthodox Ukrainians united with Rome, created a group that could not fit in this model.

The political liberation of many Orthodox peoples (Greeks, Serbs, Bulgarians and Romanians) in the 19th century resulted in the establishment of new autocephalous or independent Orthodox Churches and the erection or re-establishment of patriarchates. These trends also affected Ukrainians, but in the Russian Empire the state and Church persecuted the Ukrainian national movement, even forbidding publication of the Bible in Ukrainian. The church services were in Old Slavonic, and therefore were largely incomprehensible to both Ukrainians and Russians; however, the Russian Orthodox Church used Russian exclusively in preaching and writings.

By the early 20th century many of the Orthodox bishops and higher clergy in Ukraine were becoming more and more Russian nationalist in their orientation, but a movement of lower clergy and laity emerged that strove to use Ukrainian in the Church and to restore the traditions of the Kyiv Metropolitanate.

The history of Orthodoxy in 20th century Ukraine has reflected the striving to establish a Ukrainian Orthodox Church and the opposition to this movement by groups that see Ukraine and its Orthodoxy as properly Russian. Political factors have largely determined this struggle, above all the failure to establish an independent Ukrainian state in 1917-1920.

In Church affairs, the crucial moment arrived in 1921,

when, despairing at the continued antagonism of the Russian and Russified bishops to the Ukrainian Church movement, a group of priests and laity decided to establish a Ukrainian Autocephalous Orthodox Church (UAOC), reviving an ancient Alexandrian rite that did not require having bishops consecrated by other Orthodox bishops. However, many Orthodox in Ukraine and abroad rejected this radical step (called by its enemies the "self-consecration") and considered the Church and its hierarchs to be illegitimate.

The Soviet destruction of the UAOC in the late 1920s and early 1930s after only a few years of the Church's existence gave the Church the aura of heroic martyrdom to many Ukrainian patriots, while its principles of autocephaly, Ukrainianization and conciliar government influenced subsequent Ukrainian Orthodox movements. When Ukrainian Autocephalous Orthodox Churches were re-established in 1942 (in the areas of western Ukraine that passed from Soviet to German control) and again in 1989 in Ukraine, they reaffirmed the traditional Orthodox practice of consecration of bishops, thereby eliminating the argument that the Church hierarchs were not legitimate. However, most of the Orthodox world still considered the Church to be illegitimate.

While the Soviet government opposed all religious groups, after World War II, they did permit the Russian Orthodox Church to function in Ukraine, forcing Ukrainian Orthodox and Uniate (Ukrainian Greek-Catholic) believers to belong to that Church. Therefore, the national movement in Ukraine in the late 1980s paid considerable attention to Church affairs. For the Ukrainian Greek-Catholic Church, this meant support of the emergence of the Church from the underground and the restitution of its properties. For the Orthodox Church, issues were more complex, in particular because the bishops of the Russian Orthodox Church

(Continued on page 16)

Two hierarchs agree to serve as spiritual advisors to foundation

GLEN ROCK, N.J. – Archbishop Antony of the Eastern Eparchy of the Ukrainian Orthodox Church and Bishop Michael Wiwchar CSsR, pastor of the Chicago-based St. Nicholas Eparchy of the Ukrainian Catholic Church, have shown their support for the efforts of Ukrainian Gift of Life Inc. by agreeing to become spiritual advisors to the organization.

George Kuzma, president of the non-profit foundation that is dedicated to providing the opportunity for life-saving heart surgery for children in Ukraine, made the announcement.

Bishop Wiwchar, the national spiritual director for promotion of prayer for canonization of Metropolitan Andrey Sheptytsky, is currently a member of the Aid to Eastern Europe Committee of the National Council of Catholic Bishops.

Archbishop Antony, who has supported the development and stabilization of the newly reborn Ukrainian Orthodox Church in Ukraine, has spiritual and material oversight over the 45 parishes that comprise the Eastern Eparchy.

Archbishop Antony and Bishop Michael bring with them the ability for the Ukrainian Gift of Life foundation to continue to successfully meet its program goals of identifying children in Ukraine with congenital heart disease for potential life-saving surgery in the United States. Through fund-raising and a network of volunteers, it provides air transportation for mother and child, as well as translation services at key times in the medical process.

The program works closely with other philanthropic organizations, such as Rotary International's Northern New Jersey District, which arranges for host families and the operation itself.

To date, 16 children ranging in age from 15 months to 13 have come to America for surgery at Montefiore Hospital in the Bronx.

The expanding role of Ukrainian Gift of Life Inc. includes funding the printing of a diagnostic textbook to be distributed to doctors in the 25 regional hospitals throughout Ukraine and supporting other technological advancements so that these surgeries can eventually be done in Ukraine.

During the past year it has become increasingly evident to the trustees of the organization that the healing process includes responding to the spiritual needs of the child and mother. To meet that need, arrangements are made to ensure worship in the Ukrainian language and to encourage hospital visitations from Ukrainian priests and deacons.

Both Bishop Wiwchar and Archbishop Antony have expressed desire to take an active part in the direction of the organization. Welcoming their participation Mr. Kuzma said, "These two vibrant spiritual leaders of our Ukrainian Churches add the vision and support necessary to more fully serve the needs of our Ukrainian children."

Tax-deductible contributions may be sent to: Ukrainian Gift of Life Inc., Suite 333, 233 Rock Road, Glen Rock, NJ 07451.

Well-wishers greet Cardinal Lubachivsky on the occasion of his 84th birthday

Press Service of the Patriarchal Curia of the Ukrainian Greek-Catholic Church

LVIV – Cardinal Myroslav Ivan Lubachivsky, primate of the Ukrainian Greek-Catholic Church (UGCC) celebrated his 84th birthday on June 24. His day began with the celebration of the divine liturgy in his chapel with his auxiliary Bishop, Lubomyr Husar, and the chancellor of the Patriarchal Curia, the Rev. Michael, concelebrating.

Throughout the day guests and well-wishers stepped in to bring him greetings and various gifts. Among them was Archbishop Antonio Franco, the Vatican's papal nuncio to Ukraine, who had flown in from Kyiv the previous night to attend the celebration. He presented the cardinal with a cake he had brought from Kyiv and greetings on his own behalf as well as from Pope John Paul II and the Vatican secretary of state, Cardinal Angelo Sodano.

Telegrams, cards, letters and massive bouquets of flowers were brought to Archbishop Major Lubachivsky who graciously accepted them all, making comments with his trademark wry sense of humor. Other greetings, coming from Rome, Australia and Germany, included messages from the Council of Episcopal Conferences of Europe and various Greek-Catholic and Roman Catholic bishops from around Ukraine.

The representative of the Ukrainian Greek-Catholic Church for external affairs, Msgr. Dr. Iwan Dacko, sent a greeting from Bavaria. He wrote:

"... By the will of God, Your Beatitude became the head of the Ukrainian Greek-Catholic Church at the time when Ukraine became sovereign and freedom was restored to our Church. You lead this Church at a turning point in time when [the

UGCC] is coming into itself and realizing its potential as foreseen by your predecessors, the Servant of God Metropolitan Andrey and Patriarch Josyf.

"You worthily fulfill your duties and, with the humbleness and patience, which the Lord now grants you, you have become an example for us all that great accomplishments require great sacrifice and adversity.

"[We] thank Your Beatitude for this good example..."

Sheptytsky museum to be built in Prylbychi

Press Service of the Patriarchal Curia of the Ukrainian Greek-Catholic Church

LVIV – The acting protosyncellus of the Archeparchy of Lviv, the Rev. Yaroslav Chukhnii, has directed all the deans to have their clergy announce a special collection for the erection of a new church and museum in honor of the late Metropolitan Andrey Sheptytsky in his home village of Prylbychi.

The original church is now in the possession of one of the Ukrainian Orthodox jurisdictions. The local Orthodox authorities refuse not only to return the church to the Greek-Catholic community, but will not even permit a sharing of the premises for religious services. Thus, the decision was made a year ago to simply build a new church building in the village for the Greek-Catholic community. The actual process was initiated with the blessing of the cornerstone on December 14, 1997.

OBITUARY: Claudia Olesnicki, 92, leading member of the UNWLA

ST. LOUIS – Claudia Nadia Olesnicki, a leading member of the Ukrainian National Women's League of America (UNWLA), died on July 2 in St. Louis at the age of 92. She was born May 20, 1906, in Luka Mala, Ukraine, daughter of the Rev. Andriy and Leontyna (Petrasewycz) Hawryszczak.

She had been a member of Ukrainian National Association Branch 19, of which her late husband, attorney Roman Olesnicki, was president.

Mrs. Olesnicki studied law in Krakow and was particularly drawn to women's legal issues early in her professional career.

She became concerned with conditions confronting Ukrainian women in America from the time of her arrival in the United States in 1936, and headed UNWLA Branch 1 in the early 1940s. From 1944 to 1946 she was the founding editor of the

women's journal *Our Life* (Nashe Zhyttia) published by the UNWLA.

During the 1940s and '50s, Mrs. Olesnicki's commentaries were published in the *Svoboda* daily newspaper.

She earned a Master of Social Work degree from Hunter College in 1959, and was a social worker with the Children's Aid Society and the New York City Bureau of Child Guidance.

Mrs. Olesnicki was predeceased by two of her sisters, Irene Koltuniuk and Oksana Rak. Survivors include her daughter, Anne Larsen of Brooklyn; son, Mark of O'Phallon, Mo.; sister, Marta Jarosz; six grandchildren and seven great-grandsons.

Funeral arrangements have been completed in Missouri. Memorial services on the 40th day following her death will be held in New York and New Jersey.

Architect of Vatican's policy toward Communist East dies

by Jan de Weydenthal
RFE/RL Newswire

ROME – Cardinal Agostino Casaroli, who was widely considered an architect of the Holy See's policy of rapprochement with the Communist East, died during the week of June 7 in Rome. He was 83.

In a commemorative message to the College of Cardinals, Pope John Paul II said that Cardinal Casaroli was "a passionate builder of peaceful relations between individuals and nations and, by employing the utmost diplomatic sensitivity, made brave and significant steps, especially in improving the situation of the Church in Eastern Europe."

Cardinal Achille Silvestrini, head of the Vatican's Congregation for Eastern Churches, said that Cardinal Casaroli "managed to extract concrete, tangible results" in bilateral dealings with individual communist regimes.

Cardinal Casaroli came to prominence in the early 1960s, when Pope John XXIII initiated a policy of gradually expanding contacts with Communist countries.

In 1988 Cardinal Casaroli visited Moscow again. He was subsequently credited with successfully persuading the Soviet officials to allow greater religious freedom for Catholics in Lithuania, Latvia, Belarus and Russia itself. A year later, in December 1989, the last Soviet leader Mikhail Gorbachev and Pope John Paul II met at the Vatican. Less than four months later the Vatican and Moscow exchanged ambassadors.

In December 1990 Cardinal Casaroli resigned as the Vatican's secretary of state.

Cardinal Casaroli was universally acknowledged as a consummate diplomat and skillful negotiator who was absolutely loyal to the Church. His role was essentially that of a facilitator – expanding the Church's work in the ideologically hostile Communist environment, while negotiating a place for the Church under those difficult conditions.

The election of Pope John Paul resulted in major changes to that approach. This became particularly noticeable during the papal visit to Poland in 1979.

The impact of the visit on Poland was dramatic, undermining the authority of the established leadership and encouraging popular self-organization. In 1978 the first popular social movement, Solidarity, had risen to prominence through a popular rebellion against the power of the state. While that movement was subsequently crushed by force, the spirit of public independence and social autonomy from state control survived and spread to other countries and societies.

Following Cardinal Casaroli's retirement, the pope was reported to have said that it was "providential" to have worked with him during the times of "historic" change in European and world politics.

Speaking in Moscow on June 9, Anatolii Krasikov, former head of Russian President Boris Yeltsin's press office, said Cardinal Casaroli was a statesman of international stature "who like few others left his own mark on the time in which we live."

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THE UKRAINIAN NATIONAL ASSOCIATION FORUM

Young UNA'ers



Carly Anne Prowe, 3, daughter of Donna and Mark A. Prowe, is a new member of the UNA. She was enrolled by her grandparents George and Katherine Prowe, who is the secretary of Branch 26 in Toms River, N.J.



Dylan M. Roberts and Stephanie M. Roberts, children of Nancy M. and Glen Roberts, are new members of UNA Branch 267 in Westbury, N.Y. They were enrolled by their mother. The secretary of the branch, Gloria Tolopka, is their grandaunt.



Jennifer M. Bilyk, seen above at the age of 3 months, is the daughter of George and Sharan Bilyk. The new member of UNA Branch 170 in Jersey City, N.J., was enrolled by her grandparents Wolodymyr and Halyna Bilyk.



Matthew Alexander Handzy, son of Damian and Renata Handzy, is a new member of UNA Branch 88 in Kerhonkson, N.Y. He was enrolled by his grandparents Dr. Jerry and Lesia Handzy.



Victoria E. and Ronald McCarthy, children of Anastasia and Kevin McCarthy of Wawarsing, N.Y., are new members of UNA Branch 88. They were enrolled by their grandparents Victor and Eva Nowicki.



Paul Matthew Bylen, son of Peter and Lillian Bylen of Westchester, Ill., is a new member of UNA Branch 17. He was enrolled by his father, who is branch secretary.

Sisters who fled war-torn Bosnia look forward to new life in U.S.



Oksana and Tatjana Bobrek


KNOXVILLE, Tenn. — Sisters Oksana and Tatjana Bobrek, formerly of Potocani (near Banja Luka), Bosnia, became members of the Ukrainian National Association soon after their first steps on American soil. They say they have been blessed by the realization of a dream they thought would never come true.

Soon after the war began in Bosnia, the sisters, then still teenagers, escaped to Lviv (Tatjana in 1992 and Oksana in 1994) and were granted the status of refugees. There they completed two

years of nursing college and improved their knowledge of the Ukrainian language. Once they were in Ukraine, however, they had great difficulty obtaining refugee visas in order to be reunited with relatives in the United States.

Their uncle Peter Bobrek of Tennessee filed all the necessary papers to sponsor the girls. Oksana and Tatjana appealed to the International Rescue Committee, which ultimately came to an agreement with the U.S. Immigration

(Continued on page 12)



СОЮЗІВКА • SOYUZIVKA
 Ukrainian National Association Estate
 Foxchment Road Kerhonkson, New York 12446
 914-626-6641 FAX 914-626-6648

SUMMER PROGRAMS 1998

Saturday, July 25
 8:30 p.m. CONCERT – Songs of Ukraine
 TARAS PETRYNENKO, TETIANA HOROBETS, ANDRIY SOLODENKO
 10:00 p.m. DANCE – music provided by ZOREPAD

Saturday, August 1
 8:30 p.m. CONCERT – UKRAINIAN CLASSICAL MUSIC
 10:00 p.m. DANCE – music provided by FATA MORGANA

Saturday, August 8
 8:30 p.m. CONCERT – Ensemble KAZKA
 10:00 p.m. DANCE – music provided by LUNA

Saturday, August 15
 8:30 p.m. CONCERT – Soprano LUBA SCHYBCHYK
 10:00 p.m. DANCE – music provided by ZOLOTA BULAVA
 11:45 p.m. Crowning of “MISS SOYUZIVKA 1999”

Sunday, August 16
 UNWLA DAY

Saturday, August 22 UKRAINIAN INDEPENDENCE DAY CELEBRATIONS
 8:30 p.m. CONCERT – SOYUZIVKA DANCE WORKSHOP RECITAL
 Director: ROMA PRYMA BOHACHEVSKY
 10:00 p.m. DANCE – music provided by BURYA

Saturday, August 29
 8:30 p.m. CONCERT – Violist HALYNA KOLESSA; Pianist OKSANA RAWLIUK PROTENIC
 10:00 p.m. DANCE – music provided by VIDLUNNIA

LABOR DAY WEEKEND CELEBRATIONS
 CONCERTS, DANCES, EXHIBITS, TENNIS TOURNAMENT, SWIMMING COMPETITION
 (Details TBA)

THE UKRAINIAN WEEKLY

Rada's new chairman

After a two-month election marathon, Ukraine's Verkhovna Rada finally has a chairman. He is Oleksander Tkachenko, the 59-year-old head of the Peasant Party, which is aligned with Socialist Oleksander Moroz's Left-Center faction in the Verkhovna Rada. Mr. Tkachenko is the new leader of the Parliament, a person who will guide the daily plenary sessions and formulate the agenda, a person whose views and beliefs should make an impression on the 450-member Parliament and guide it in developing legislation that will finally bring economic and social reform to this long-suffering country.

So what kind of leader is the new chairman?

He can't be called a leader by the example he sets. An organization he heads, the Land and People Agro-Industrial Association, owes the government \$75 million for a loan from Citicorp on which the association reneged and which the government of Ukraine as the guarantor of the loan had to repay. Land and People was ordered to pay back the money (which was used to buy U.S. corn seed that turned out to be useless, along with foreign automobiles and industrial equipment) to the government after an investigation by the Procurator General's Office found the association liable.

In the last Verkhovna Rada convocation, as the first vice-chairman he was the silent member of the Presidium, rarely heard from except when he chaired the proceedings in the absence of Chairman Moroz. So he does not lead by his words.

However, when he does speak, what comes out can startle. During his first nomination to the chairmanship, which failed, he responded to a question on the repayment of the money he owes the government by calling the national deputy who asked the question "a representative of the CIA." That national deputy happened to be Roman Zvarych, newly elected to the Verkhovna Rada from the Rukh faction, who gave up his U.S. citizenship in 1995 to become a Ukrainian citizen. And the statement was made from the podium of the Verkhovna Rada session hall before national deputies, the press and a national radio audience. Mr. Zvarych has denied the charges and filed a 150 million hrv (\$75 million) slander suit against Mr. Tkachenko.

As the newspaper Den stated on July 8, one day after Mr. Tkachenko's election, "He is to a great extent a compromise choice. He is not altogether a leftist, but also not a centrist, and he is not a leader — that is certain."

The election of Mr. Tkachenko gives his colleague in the Verkhovna Rada, former Chairman Moroz, a puppet to carry out the agenda he had planned, after Mr. Moroz's attempt to re-take the chairmanship for himself was blocked by Rukh and the National Democrats. The two factions approached the elections of the chairman with the view that anybody was better than Mr. Moroz.

Rukh and the National Democrats worked closely with President Leonid Kuchma, who some say made every effort to block the election of Mr. Moroz because that would have given the former chairman a soapbox, almost literally, from which he could have begun his presidential campaign.

Mr. Tkachenko, like Mr. Moroz before him, strongly opposes the private sale of land, distrusts the International Monetary Fund and believes that the powers of the Office of the President must be curtailed and those of the Verkhovna Rada expanded — a general blueprint for maintaining the status quo, which would leave Ukraine as it is today, neither Soviet nor inclined towards the West.

So, Ukraine — which needs fresh, dynamic blood and new approaches to its myriad economic and social problems — now has a Parliament chairman, generally agreed to be the third most important political post after the president and the prime minister, who was chosen after 20 rounds and some 90 other candidates failed. The new chairman is a not very eloquent man who has a history of controversial financial schemes and who, to a large extent, may simply execute the political wishes and agenda of a man who wanted to use the same post as a springboard to higher office.

And for this Ukraine's citizens waited two months?

July
22
1898

Turning the pages back...

Osyp Krilyk Vasylykiv was a fascinating figure of the western Ukrainian Communist world. He was born on July 22, 1898, in Krakovets, Yavoriv county, about 40 miles west of Lviv.

While a law student at Lviv University, he founded and led one of the "drahomanivky" (named after Mykola Drahomanov) or International Revolutionary Social Democracy groups that were springing up in Galicia, and joined the Ukrainian Galician Army. Interned in Czecho-Slovakia in 1920, he began to organize Communist circles in the camps and established the Committee to Aid the Revolutionary Movement in Eastern Galicia (based in Prague) and the Foreign Committee of the Communist Party of Eastern Galicia (based in Vienna).

Late in 1920 he returned to Lviv to head the party's Central Committee and to organize partisan opposition to the Polish occupation of Galicia. In 1921 he was tarred within the Communist movement as a "secessionist" for advocating the independence of the Communist Party of Eastern Galicia from Poland's Communist Workers' Party (KPRP).

In the fall of 1921 he was arrested together with 39 others by the Pilsudski government and brought up on charges of treason. The trial, which became known as the St. George Trial, lasted for 14 months, and Vasylykiv was one of the few to admit any ties to the Communist Party. Given a sentence of three years in jail, he did not serve any time and was released on bail.

In 1923, the Communist Party of Eastern Galicia was renamed the Communist Party of Western Ukraine and Vasylykiv became secretary of its Central Committee and a member of the Central Committee of the Communist Workers' Party of Poland, despite strong opposition from Moscow's man in the area, Volodymyr Zatonksy.

(Continued on page 12)

DISCUSSION PAPER

The Ukrainian Canadian community on the eve of the new millennium

by John Boyd

PART I

Prior to and during the 1991 centennial of Ukrainian immigration in Canada, much was written about the history of the Ukrainian Canadian community in articles, memoranda and books. Not very much attention, however, has been given to how assimilation has affected the community over the years, especially in the latter part of this century, and what that portends for it in the new millennium.

All the ethnic groups that came to Canada after the French, English, Scottish and Irish, have been subjected to the assimilation process. That process has taken on different forms at different times. For the first wave of Ukrainian immigrants, who came to Canada between 1891 and the start of World War I, that process was anything but normal or tranquil. From the very start they were the victims of bigotry, prejudice and outright discrimination by a substantial part of the Canadian population.

There was a period, too, just prior to the war, when government officials, educators and church leaders sought to impose a policy of forced assimilation and Canadianization on them, and during the war thousands of them were wrongly interned as "enemy aliens." The new immigrants resisted and fought back against these policies, unfortunately with little success.

All of these experiences have been well documented and recorded by writers among those early immigrants, as well as by later historians.

While the new immigrants tried from the very beginning to adapt to life in the new land, they also sought ways to resist assimilation and counteract the discrimination. Very soon after their arrival they founded churches and reading clubs where

John Boyd is a resident of Toronto.

His surname was Boychuk, but, as he notes in his paper, he changed it in 1933, at the age of 20, to Boyd. In his earlier years, he was a Communist and an active member in Ukrainian pro-Communist organizations — most of those years as an editor.

He left the Communist Party in 1968, immediately after the Soviet armed forces invaded Czecho-Slovakia, where he lived briefly at the time as a correspondent. For him, he explains, this was the last straw after a long period of disappointment and disillusionment in the policies and practices of the Soviet regime and the Communist movement. He adds that he finally realized (somewhat late, he admits) that "these were an utter distortion and betrayal of the ideals of a just and compassionate world to which I had naively dedicated myself in my youth."

A few years later, in the early 1970s, he became persona non grata with the leaders of the left-wing Ukrainian organizations for critical remarks he made about them. He has not been a member of these organizations since, but he did agree, at the personal request of Peter Krawchuk, to edit the latter's book, "Our History: The Ukrainian Labour-Farmer Movement 1907-1991."

Now, in what he calls his "vintage years" (he is 85), he is very concerned that young people of Ukrainian origin are rapidly losing touch with their cultural heritage. That prompted him to produce this paper, in the hope that it will stimulate some discussion on the subject.

they could be together "with their own," speak their own language, read (or have read to them) the works of Taras Shevchenko, Ivan Franko and other Ukrainian writers, and generally socialize, relax after their days of hard labor and have fun. They organized choirs and drama groups. They subscribed to papers from the old country to find out what was happening "back home" and later founded their own Ukrainian newspapers and published their own books.

Speakers at meetings, concerts and banquets informed their audiences, and the newspapers informed their readers, about what was happening in the Ukrainian community, as well as in Canada and the world.

They also set up a network of Ukrainian children's schools, where their offspring were taught how to read and write Ukrainian and were introduced to Ukrainian music, songs and folk dances, and in some cases Ukrainian literature and history. At weddings and banquets children joined with their parents in singing the traditional songs.

Continuation of prejudice

Although the earlier policy of "Canadianization" was eventually abandoned, the bigotry, prejudice and discrimination, both within the government bureaucracy and among the general public, continued throughout the 1920s and 1930s; though more subtle in form they were even more intensive and pervasive. This had a particularly negative effect in those earlier decades on the first generation of the Canadian-born. Although the immigrant parents resented the prejudice and discrimination they encountered, most of them "learned to live with it," to accept it reluctantly as "their lot in life" in this country.

Their Canadian-born children, however, did not. After all, they went to the same schools as the other children, learned the English language, and many even excelled in their studies. But they were made to feel uncomfortable with their "foreign" names, and the customs and lifestyles of their parents. Therefore, they were not fully accepted in society. They were made to feel like second-class citizens, much as the children of visible minorities are often made to feel today. For many it left a mark that lasted for the rest of their lives.

[Author's Note: I am of that generation. I was born in Edmonton on January 26, 1913. My maternal grandfather, Todor Popowich, came to Canada in 1900, when my mother was 6 years old. He settled on a 160-acre homestead, near what is now the town of Willingdon, and lived there all his life. My father, Ivan Boychuk, came in 1908 at the age of 23; he worked for the first four years as a coal-miner in Hosmer, British Columbia.]

It was during those earlier decades that many Canadians of Ukrainian origin changed their names; some for business or professional reasons, but most of them hoped it would be easier to find a job.

[Author's note: I changed mine in 1933, at the age of 20.]

Thus a Vasylykiv became Bill Andrews, or an Ivan Chorney took the name John Black, while some went for a total change, and so a Stepan Zradowsky became Steve Hill, a Mykhailo Pesklyvec became James Larkin, and so on. Young women of Ukrainian origin who married husbands with names that sounded less

(Continued on page 18)

LETTERS TO THE EDITOR

We should demand real recognition

Dear Editor:

As evidenced by the many letters published in The Weekly, the "recognition" of the UOC-U.S.A. by the patriarch of Constantinople and subsequent events have caused great concern to many individuals and parishes. In reality this was not a recognition, but a subordination, which effectively made the UOC-U.S.A. a metropolia or diocese of the Ecumenical Patriarchate. Bound Brook sold this "recognition" by stating that in return it has achieved what the late Patriarch Mstyslav always wanted: recognition. This claim was and is a gross falsehood. The late patriarch wanted recognition of an independent UOC, or UAOC to be precise. He had many opportunities to accept the jurisdiction of the ecumenical patriarch (and others) and refused them all.

To further underscore the vast difference between recognition and subordination, note that there are many recognized Orthodox Churches in the diaspora: Russian, Serbian, Bulgarian, Romanian, etc. None of these are under the jurisdiction of the ecumenical patriarch. In fact, even the Greek Orthodox Church in Greece is not under his jurisdiction. All of the aforementioned Churches are either autocephalous (totally independent) or under the jurisdiction of the Church in their native land. Only the Ukrainians and the Carpatho-Rusyns have achieved "recognition" by accepting a foreign jurisdiction.

Compounding the "recognition" reality, Protocol 937 came to light, the Odesa meeting between Patriarchs Alexei and Bartholomew, and it became painfully obvious that in spite of our "recognition" Moscow was still viewed as the only canonical jurisdiction in Ukraine. In fact, when individuals directly objected to the ecumenical patriarch, they were informed that Patriarch Alexei is "Ukraine's friend" that "he is not responsible for history," and that until we learn to love our enemies we do not deserve an independent church.

Bound Brook's response (not officially, but via the Rev. John Nakonachny) has been: everything is a lie; Bound Brook supports our Church in Ukraine; who's paying attention to Protocol 967 anyway?; trust your hierarchs; the individuals voicing concerns are troublemakers and friends of Moscow; Bound Brook is not responsible for what occurs in Ukraine; etc.

Perhaps Bound Brook did not officially respond to the voiced questions and objections because it was confident that the concerned individuals and parishes could not do much. Where could they go? Also, it knew that planned changes to the Church Constitution would further incapacitate the faithful, for these changes moved the UOC-U.S.A. towards a synodal Church structure.

However, recent developments in Ukraine have placed the UOC-U.S.A. in a precarious situation. Specifically two major events have occurred: 1) two out of the three major jurisdictions of the Ukrainian Orthodox Church in Ukraine have signed a proclamation stating their intent to unite, and 2) the UOC-KP has changed its previous stance and has started to accept parishes from the diaspora under its jurisdiction.

In April of this year Patriarch Dimitri (UOAC) and Patriarch Filaret (UOC-KP) formally declared their intention to create one Ukrainian Orthodox Church in

Ukraine. (In a recent interview broadcast on Kontakt, Patriarch Dymytri claims to have backed away from declared intentions – Ed.) Within the past few weeks, more than a dozen parishes in the diaspora (four from the U.S.) were formally accepted into the jurisdiction of the UOC-KP. Now the parishes that want spiritual communion with Kyiv have an option.

The parishes that left the jurisdiction of Bound Brook did so with reluctance, but did so because their concerns, objections, and questions were criticized, unanswered and ignored. How many other parishes will leave? Are we destined to have two Churches in the U.S., one under the ecumenical patriarch and the other an independent "unrecognized" Church under a Ukrainian primate?

If this sounds familiar, it should because this is precisely the situation we had for decades, except Bound Brook was the independent "unrecognized" Church. This "unrecognized" Church had the most parishes, the most clergy, and the greatest number of faithful. It built the Memorial Church, opened a seminary, museum, etc. For decades this "unrecognized" church nurtured the Ukrainian Orthodox spirit and tradition not only in the U.S. but for the entire diaspora. And in its hallowed ground lie thousands of Ukraine's faithful sons and daughters, including its first "unrecognized" Patriarch.

The healing and noble option is for the hierarchs of the UOC-U.S.A. to admit that they were sold a bill of goods, to demand real recognition, to leave the jurisdiction of the foreign Church, and to enter into spiritual communion with our mother Church in Kyiv. This would prevent a major split in the UOC-U.S.A. and would allow Ukrainian Americans to worship with their brothers and sisters in Ukraine. In addition, it would ensure that Bound Brook remains the symbol of Ukrainian Orthodox spirit and tradition in the diaspora.

The other options are simply too tragic for our Church and community.

Simon T. Nahnybida
Basking Ridge, N.J.

About alliances and political realities

Dear Editor:

Many letters have been published in The Ukrainian Weekly concerning the alliances of the Kyivan Churches. I am sure some grumble, "much ado about nothing." On the contrary, these non-political alliances focus our perspective on political realities.

What homage must we (Ukrainians) continue to pay for "legitimacy" from the three hierarchs of the old empires: Rome, Constantinople and Moscow? Each of our Churches' alliances must be scrutinized for their costs and ramifications.

Prolonged alliances with, and loyalty to, centers of old empires bring forth a variety of questions for which our Ukrainian community in America has The Ukrainian Weekly to moderate discourse on these topics and to serve as a forum to question, analyze and discern. Thank you, Ukrainian Weekly.

Michael Jula
Carnegie, Pa.

The Ukrainian Weekly welcomes letters to the editor. Letters should be typed (double-spaced) and signed; they must be originals, not photocopies.

The daytime phone number and address of the letter-writer must be given for verification purposes.



The things we do...

by Orysia Paszczak Tracz

Mama's war: echoes from the past

The article below was written in 1986 and won third place in the Winnipeg Free Press/Canadian Author's Association Non-Fiction Writing Competition that year. It was published in a slightly different format in "Echoes from Ukrainian Canada," a special issue of the Canadian literary journal Prairie Fire, (Vol. 13, No. 3, Autumn 1992).

Sofia Mazepa Paszczak died peacefully and painlessly on June 9, 1997. In her last year she was no longer as described in this article, but in her version of reality was happy and at peace. This was read by the author, her daughter, at the panakhyda (memorial service).

As I kiss my sleeping children at night, my thoughts involuntarily flash back 40-some years to another mother and child an ocean away. Could I have done as well had I been in her place? Would I have survived the war? I cannot answer. But over the years, as I watch my own children grow, so grows my admiration for my mother. She did survive, paying a great price for that survival. Only now the 50-year-old war is claiming one of its final victims, and chalking up one of its final victories.

When I was a child I listened to my parents and their friends reminisce about the war years. In the early 1950s the new immigrants, the DPs, visited each other often, clinging together for security and companionship in a new land. Playing nearby, I absorbed the stories. They did not seem that strange to me; each was equally weird and scary.

To someone who did not live through it, the adventures of ordinary people during World War II may seem invented. After the premiere of "The Great Escape" in 1963, the film critic of The New York Times wrote that the writers must have made up the story, because it was just too incredible. The newspaper was deluged with letters from furious veterans who had lived through it all and had even stranger stories to tell. Many times I heard my mother sigh that if she had stopped to think of the consequences of her actions, she would have been dead many times over.

When Nazi tanks poured into western Ukraine, then under Polish rule, my mother was 17 years old. When Soviet Russian forces began advancing sometime later, the fear of them was so great that my mother decided to leave home and head west. After what Stalin had done to Ukraine in the previous decades, the Nazis seemed the lesser (and still unknown) of two evils. Even though she went willingly, she joined the over 2 million young Ukrainians who had been corralled in village and city markets and herded onto cattle cars for Germany. These were the Ostarbeiter, the eastern laborers, the forced slave labor of German factories, mines and farms. Along with workers from other occupied lands, they freed the Aryan race for more important service to the fatherland.

Mama was placed on a farm. She was lucky. Factories and railroads got bombed – farms didn't. That's where she met my father, an Ostarbeiter in a dairy. At first their life wasn't so bad; there was plenty to eat and they were in a relatively safe area. But it was not home. My future parents were idealistic, as were most of the other Ukrainian forced laborers. They wanted a free Ukraine, free from Polish,

Russian and now German rule.

Soon, in the confusion of war, a Ukrainian underground began operating among these forced exiles. They served as agents, couriers and forgers. False documents were needed to provide them with new identities to facilitate travel throughout the expanding Nazi-occupied territory.

Mama traveled from Germany to Ukraine (by then a German colony) with her new papers. She was petite, beautiful, blue-eyed and blonde. By that time she had learned German so well that the natives were sure she was German, but just couldn't tell from which province. On a few occasions she was almost caught.

Once the military border had changed overnight, and she had the wrong pass. Being found out could have meant execution on the spot. The officer questioned her sharply, but she pleaded ignorance: "I thought this was ALL Germany now, and borders don't matter anymore." With that she even got a ride across the border bridge. Mama could have had it easy by accepting one of the many officers' propositions. But that would have meant disgrace, to herself, her family and her nation.

One vivid recollection of a trip home to her village was of the gallows in the square, with resisters and members of the underground (including a friend) left hanging for days by the Gestapo as an example to others. Mama did spend some time in a labor camp of some kind, and once, only once, mentioned seeing the dogs chase escapees into the woods.

I don't mean to think of Mama's past, but certain things I see or hear immediately remind me of her wartime experiences. In the country, whenever I notice a railroad track, in my mind's eye I see a young woman bending down in the pitch dark to feel the surface of the steel – is the rail smooth or corroded, used or abandoned? She needed to know, because she was in Bavaria on her way to steal her brother out of a stone prison carved into the Alps. He had been imprisoned because of his nationalist anti-Nazi activities; he was one of many.

Mama planned this escape in advance, even writing to her mother back home on a postcard that she would be getting "X" out of prison. She knew that letters were censored, postcards were not. By train, at night, she reached the town. There she even asked passers-by where the caves were located. They told her, and reassured her that "du bist deutsch, du findest alles" – you are German, you'll find everything. My details are sketchy, but Mama gained entry, slipping in via the rivulet running through the center of the stone floor and hiding under a bunk. She even remembered she was irritated that her coat got dirty.

Because of the remoteness of the area, security was lax. Mama got her brother and his compatriots out, and had false papers and some clothes ready for them as they dispersed into the night. My uncle had to travel back with Mama, because he knew no German at all. On the train, full of military personnel, he placed his head in Mama's lap, and she covered his forehead with a scarf. They were a couple and he had a terrible headache, so Mama spoke for both of them when necessary. The few times Mama told me this story she ended it by shaking her head: "It was

(Continued on page 17)

Ambassador Pifer speaks on recent developments in Ukraine

by Yaro Bihun

Special to *The Ukrainian Weekly*

WASHINGTON – Ukraine has to bite the bullet on economic reform or face the possibility of a financial crisis within the next year, losing up to \$6 billion in potential low-interest international credits and defaulting on its ballooning domestic and foreign financial obligations.

U.S. Ambassador to Ukraine Stephen Pifer balanced these words of caution with an expectation that President Leonid Kuchma's recent decrees dealing with the economy is an indication that his government realizes this precarious situation and is finally willing to act on it.

Ambassador Pifer discussed recent developments in Ukraine at a Friday Evening Forum on June 26 sponsored by The Washington Group (TWG), an association of Ukrainian American professionals, and the International Research and Exchanges Board (IREX), a non-profit organization that fosters academic exchanges with the new independent countries in Eastern Europe.

Before an audience of TWG members and representatives of institutions involved in U.S.-Ukrainian relations, Ambassador Pifer focused on what he saw as the three major challenges facing Ukraine: the restructuring of its economy, its political system and foreign relations. He also answered questions on related issues, including the reportedly high refusal rate for Ukrainian visa applicants in Kyiv.

The U.S. ambassador said that Ukraine's greatest challenge today is its economy. If there were to be another Asian and Russian financial crisis, he said, Ukraine would find itself in a position of not being able to borrow any money internationally or sell hardly any of its treasury bills domestically. At the same time, it would have to keep redeeming its high-interest monthly treasury bills and service its foreign debt.

For Ukraine the best way out of this situation is through the Extended Fund Facility (EFF) credit program offered by the International Monetary Fund, which insists on reducing government expenditures and deficit spending and increasing revenues. This would lessen Ukraine's dependency on its costly domestic T-bills that pay 45 to 50 percent on an annual basis.

"You can't maintain that for long before you run into a situation where virtually all revenues are going to be consumed by treasury bill redemption and servicing the foreign debt," Mr. Pifer said. "So there is a very fragile situation now, and it needs to be addressed."

The investment climate

Another important problem facing Ukraine is its investment climate, he said. "And, unfortunately, it's a very poor image," he said, pointing to the latest Harvard Institute for International Development survey of 53 emerging world economies which lists Ukraine in last place.

"And it is scaring investors off," he added. Ukraine has about \$2 billion of foreign investment – "a paltry sum," the ambassador pointed out, for an economy the size of Ukraine, when, by comparison, neighboring Poland expects to get \$10 billion in foreign investment this year alone.

Ukraine must work to eliminate excessive regulation, rationalize its tax systems, find a way to enforce contracts in order to win over foreign as well as Ukrainian investors and businessmen, he added.

"It's very clear that President Kuchma wants foreign investment," setting a target of \$40 billion over the next eight years, Ambassador Pifer said. But for an American businessman in Ukraine, he added, "what counts is what the customs official says, what DerzhStandard says, what the tax auditor says. And right now, at the middle and lower levels, those people are telling foreign business: 'You're not welcome in Ukraine.'"

The American ambassador said that on June 16 he was "fairly pessimistic" about which way Ukraine was headed because even though there were statements about the government's economic reform plans in line with what would be needed to obtain the needed EFF credits from the IMF, the U.S. Embassy "did not see any dedicated push to bring that plan to fruition."

Reaction to Kuchma decrees

The situation changed dramatically two days later, he added, when President Kuchma stated that he could not wait any longer for the Verkhovna Rada to pass his economic initiatives and began issuing presidential decrees, among them one that halved the 10 percent Chernobyl payroll tax.

"We hope that what we've seen over the last eight days is a real signal that the government is committed and is going to push forward on this."

This decision has had a favorable impact on the last IMF mission to Ukraine, he said. If the IMF approves the EFF credits, Ukraine would get more than \$2 billion over the next three years "at very, very easy terms," and that, in turn, could get Ukraine another \$4 billion in World Bank loans, he said.



Ambassador Stephen Pifer addresses a Friday Evening Forum hosted by The Washington Group.

"So there is a lot of money at stake here," noted the ambassador "and it comes at far cheaper rates than Ukraine now is having to pay either for domestic T-bills or for Eurobonds."

Progress in the economic area will depend in large measure on how the relationship between the executive and legislative branches of government develops, he said. Unfortunately, this already is complicated by posturings for next year's presidential elections, as is evident from the inability of the Verkhovna Rada to elect a chairman from among the potential presidential candidates vying to head the Rada.

Ambassador Pifer said that Ukraine has done a good job over the past year and a half in building its relationships with its neighbors, including Russia, and with the West, and especially over the last half year with the United States.

Secretary of State Madeleine K. Albright's visit to Kyiv in March resolved "the single biggest political dispute" in the bilateral relationship, over the issue of nuclear cooperation with what the United States sees as pariah states, including Iran, he said, and this enabled the signing of a bilateral Peaceful Nuclear Cooperation Agreement and increased cooperation in space, including an expanded role for Ukraine in the commercial satellite launch market, he said.

The issue of visas

Asked why the refusal rate for Ukrainians seeking visas to visit the United States is higher than for citizens of other countries in that region, Ambassador Pifer said he did not have statistics comparing his Embassy's refusal rate with other consular posts in the region. The only comparison he could point to was to the refusal rate for Ukrainian visa applicants at the U.S. Embassy in Moscow which was four to five times higher than to other applicants.

He added, however, that a few inspection teams had looked into this problem in Kyiv and that they and he have found the refusal rate "justified by the circumstances."

He pointed out that the consular officers have the difficult task of working within the guidelines of a law "that is essentially 'un-American,'" mandating the presumption – until proven otherwise – that each visa applicant intends to break the conditions of the visa he requests.

There is a "very high fraud rate" in visa applicants from Ukraine, he said, and the fraud is becoming "very sophisticated," which has forced the Embassy to apply more scrutiny and, unfortunately, "raise the bar" for all applicants, he explained.

Ambassador Pifer said that it's much easier for a Ukrainian to get a visa to Germany because Germany has a system of internal registration and control for foreigner visitors and workers. That kind of system does not exist in the United States, which puts more pressure on the visa officer "to make the right call."

With no control system in place there is now way of knowing how many visa holders overstay their visas or get a job in the United States, Mr. Pifer said. The only indication of fraudulent intent of visa holders can be deduced from the number of those who try to adjust their status while in the United States, "and there's a fairly large number of those," he added.

Ambassador Pifer was introduced to the audience at the Friday Evening Forum by newly elected TWG President Orest Deychakiwsky and IREX President Daniel C. Matuszewski.

Statistics show serious problems for small businesses

Eastern Economist

KYIV – Three different sets of statistics released on June 30 paint a bleak picture for Ukrainian entrepreneurs.

Speaking on behalf of members of the Ukrainian Union of Small and Medium-sized Businesses, President Vasyl Kostytskiy said that 4,000 entrepreneurs in Ukraine are forced into at least some illegal activities. The current tax system, he argued, effectively imposes a 75-90 percent tax rate on businesses, "preventing them from operating normally and properly paying taxes."

He also spoke in support of some of the economic decrees recently signed by President Leonid Kuchma, including one that simplifies procedures governing the registration of enterprises. Mr. Kostytskiy added that the Cabinet of Ministers is preparing decrees to regulate tax officials, an idea which also has the support of the UUSMB.

Meanwhile, according to a study conducted by the Ukrainian Foundation for New Economy, 41 percent of heads of large- and small-scale privatized enterprises say they are having serious problems operating in Ukraine's marketplace. According to the questionnaire, which was answered by 441 enterprise directors in 25 oblast centers, 79 percent of respondents feel that the business environment is unfavorable.

A similar number – 73 percent – believe that having personal connections is the best strategy for defending one's interests before central and local government representatives. The state's privatization program – which allows citizens to exchange privatization certificates for shares in enterprises – was characterized as a failure by 63 percent of respondents.

Finally, the Ministry of the Economy reported that the number of JVs operating in Ukraine has shrunk by 212 companies in 1998. About 3,500 joint ventures are operating in Ukraine. Ministry experts confirm that there are 133,000 functioning small businesses in the country, although the number of registered small business companies is 2.5 times larger. Small and medium-sized companies employ 1.2 million Ukrainians. There are about 900,000 one-man businesses in Ukraine.

Ukraine pledges to repay Gazprom

RFE/RL Newswire

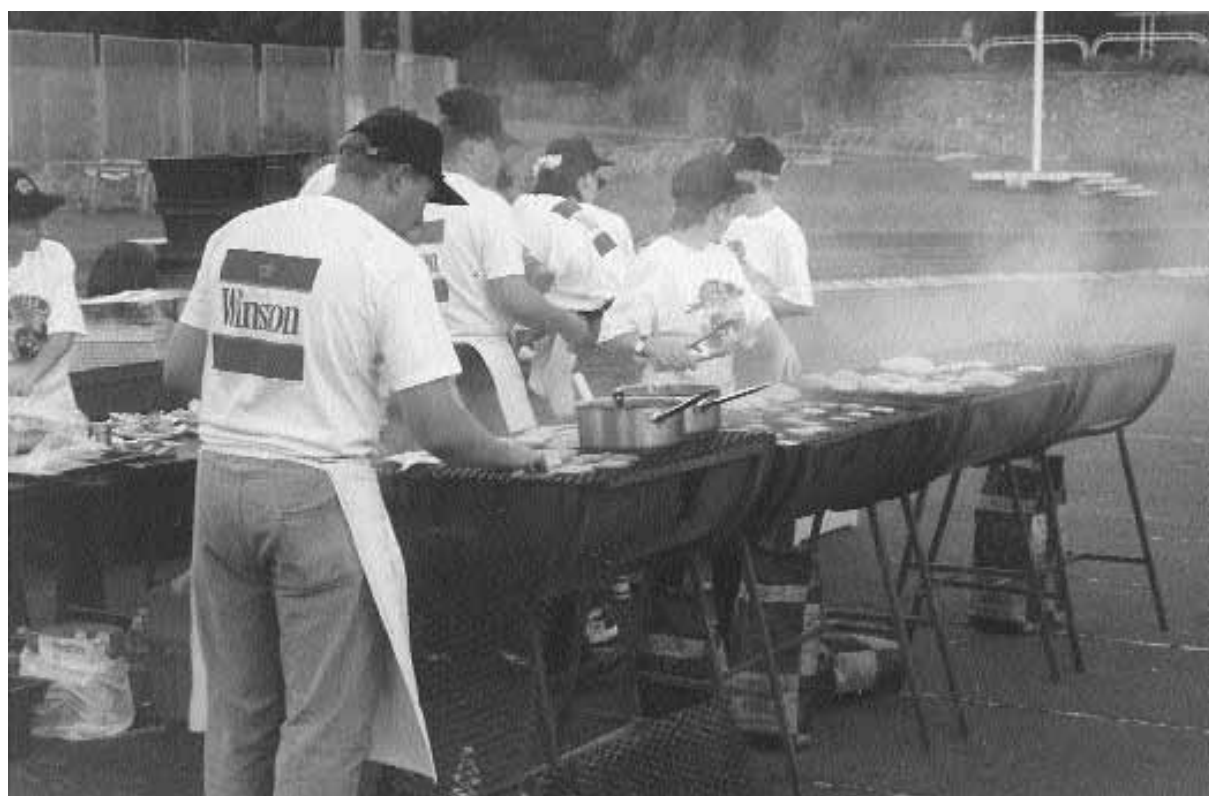
KYIV – First Vice Prime Minister Anatolii Holubchenko has said Ukraine will pay its debt to Gazprom for gas supplies by the end of 1998, Ukrainian Television reported.

Mr. Holubchenko's statement followed a meeting between Gazprom chief executive Rem Viakhirev and Ukrainian Prime Minister Valerii Pustovoitenko in Kyiv on June 24. The two men discussed payments for Russian gas supplied to Ukraine last year and joint use of Ukrainian underground gas storage facilities.

Mr. Holubchenko added that Ukraine is interested in signing a long-term agreement on Russian gas transit through Ukrainian territory. He said such an agreement would guarantee that Russia will not build an alternate pipeline bypassing Ukraine. Ukraine's gas debt to Gazprom amounts to some \$700 million.

July 4 celebrated American-style in Kyiv

KYIV – The U.S. Chamber of Commerce in Ukraine organized a Fourth of July picnic in Kyiv at the Spartak Stadium. Approximately 1,000 persons arrived to take part in the festivities, among them U.S. Ambassador Stephen Pifer and his wife, Marilyn (seen in the photo on the left). The event was open to the public, but most of the attendees were Americans, primarily expatriates, employees of the U.S. Embassy and Peace Corps volunteers. As seen in this photo report, the picnickers listened to a jazz performance by a Kyiv band; enjoyed a barbecue featuring good ol' American hamburgers, hot dogs, baked beans, potato salad, etc.; and played volleyball and Frisbee. There were special treats for children, too, such as face-painting and myriad games. The party overflowed onto the streets of Kyiv as revelers dressed in red, white and blue waved American flags to passers-by.



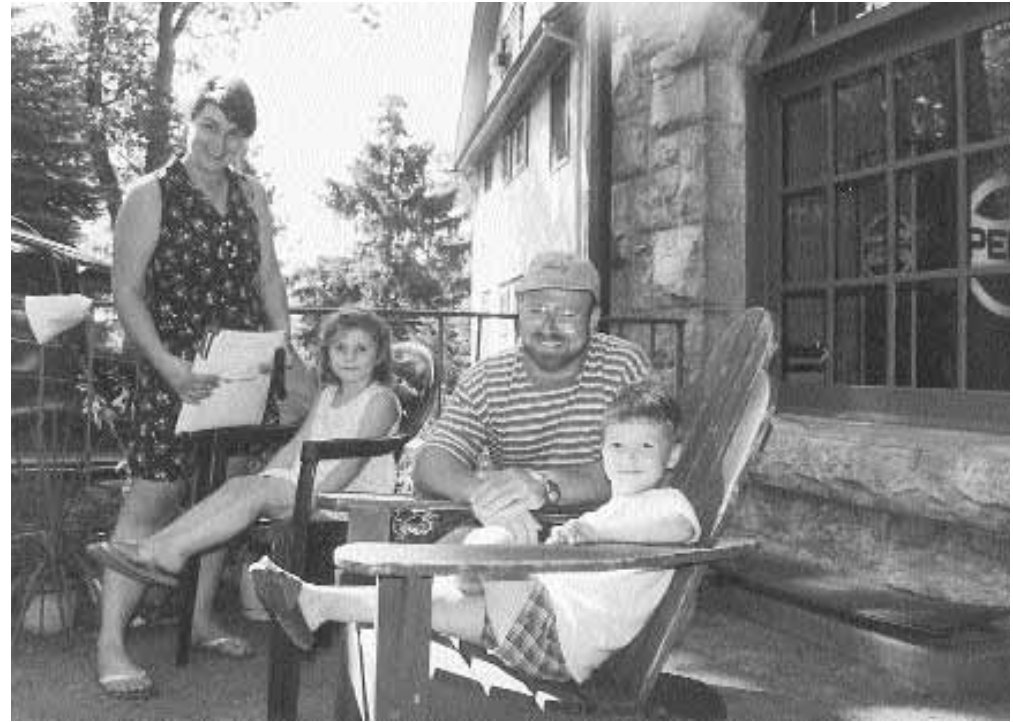
Summer season – the 44th – opens at Soyuzivka



KERHONKSON, N.Y. – Soyuzivka, the upstate New York resort of the Ukrainian National Association, officially opened its 44th summer season over the Independence Day weekend, July 3-5. Traditionally the weekend includes entertainment, dances and a tennis tournament, and this year's Fourth of July was no different.

Guests began arriving for the long holiday weekend at the resort already on Thursday evening, July 2. As seen in the photos here (counterclockwise, beginning with photo on left), it was a lovely summer weekend as young and old enjoyed Soyuzivka's beautiful pools; Peter Iwasivka, the assistant to our intrepid photographer, took some time off to enjoy a Q-Café hot dog and then to play with friends at the resort's playground; and the Zacharczuk family from Worcester, Pa., (from left) Xenia, Sofia, Luka and Danylo, arrived for the second round of the incomparable "Tabir Ptashat," the preschoolers' day camp organized by the Plast sorority "Pershi Stezhi" and run with the active input of campers' parents.

Photos by Roman Iwasivka and Roma Hadzewycz





The Saturday evening concert program featured the Dunai Ukrainian Dance Ensemble, seen above taking a bow during the performance in the Veselka auditorium. The Ontario troupe's artistic director and choreographer is Orest Samitz. Also on the program was bandurist Julian Kytasty (right) of New York.

After the concert and during the previous evening, guests enjoyed dancing to the music of Luna, Tempo and Burlaky. A special treat was the performance on Friday night of the Midnight Bigus band, which played into the wee hours of the morning to the delight of denizens of the Trembita lounge.



"Tabir Ptashat," meanwhile, concluded its first week of activities with a birthday party celebrating the camp's 10th anniversary. In the photo on the left, Borislav the Clown (who speaks Ukrainian) entertained the 4- to 6-year-olds as camp director Marusia Borkowsky looked on. Above, the campers and counselors pose for a commemorative photo in their 1998 camp T-shirts. Below, Neonila Sochan, the "mother of Tabir Ptashat," i.e., the founder and organizer of these Plast camps for preschoolers which have been held at Soyuzivka since 1988, receives a 10th anniversary gift from a troop of campers.



SOYUZIVKA closes over my dead body, and I'm U.N.A. insured!!!

In a more serious vein, a group of young professionals who are former summer employees of the resort have resolved to save Soyuzivka. Setting up a table at the Veselka pavilion under a banner reading "It's now or never... Help preserve Soyuzivka" (as seen in the center photo), the group urged resort guests to "invest in

(Continued on page 12)



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Turning the pages...

(Continued from page 6)

Vasylkiv's faction, known as the Vasylkivtsi, advocated a national Communist platform and somewhat anarchistically questioned the need for common goals with other revolutionary groups throughout Poland. Support from the Communist Party (Bolshevik) of Ukraine and leaders such as Mykola Skrypnyk and Oleksander Shumsky, as well as strong popular support in Volhynia, managed to keep the Vasylkivtsi, the majority faction, in a position of leadership until 1928.

At the Comintern congress that year, the Stalinists led by Zatonsky managed to get the Vasylkivtsi expelled from the Communist International (democracy was never the movement's strong suit), mirroring the repressions that had begun to descend on Shumsky and others in Ukraine.

Left exposed by his own party, Vasylkiv was arrested by Polish authorities in 1929 and was incarcerated until 1932. Thereupon he emigrated to Soviet Ukraine and worked in Kharkiv at the Chief Administration of Literary Affairs and Publishing. In May 1933 he was arrested, and was last seen in a concentration camp in Karelia, in northwestern Russia, in 1938. His further fate is unknown.

Sources: "Communist Party of Western Ukraine," "Vasylkiv, Osyp," *Encyclopedia of Ukraine*, Vols. 1, 5 (Toronto: University of Toronto Press, 1993).

Sisters who fled war-torn Bosnia...

(Continued from page 5)

and Naturalization Service. The INS conducted interviews with the girls in Vienna, and subsequently the girls received permanent residence status.

Finally, after five years of attempts and many days and nights of prayer, in February the girls arrived in Knoxville, Tenn., where they joined the family of their uncle. They have begun to intensively study the English language in order to take the next big step in their lives. They have taken the exams required to be certified

nursing assistants and plan to take the TOEFL exam (Test of English as a Foreign Language) in August. Then they hope to enroll in college to continue their nursing studies.

The sisters have found work as nursing assistants at a Knoxville nursing home. Both Oksana, 23, and Tatjana, 21, say they want to participate in Ukrainian community life in this country.

The girls are new members of UNA Branch 83, the Philadelphia-based Ivan Franko Society, whose secretary is Stefan Hawrysz, a member of the UNA Auditing Committee.

Summer season...

(Continued from page 11)

Soyuzivka" by joining a new branch of the Ukrainian National Association which will be based at the resort and will help support its activities. All commissions from the sale of UNA policies to members who belong to this branch will be donated to Soyuzivka.


Seen in the photo on the bottom left of page 10 are: (from right) Soyuzivka Manager John A. Flis, Andrew Cymbal, Stephen Barankewicz, Andrij Olync and Roman Bilewicz. On sale were T-shirts bearing the slogan "Soyuzivka closes over my dead body, and I'm U.N.A. insured!!!"; on the back of the shirt were the words "Being Ukrainian shouldn't be a seasonal thing. Help preserve

Soyuzivka." The message: if you really want to save Soyuzivka, you should be a UNA member.

The ad hoc group, which includes Messrs. Barankewicz, Olync and Cymbal, Nataalka Barankewicz and Tanya Singura - all members of the UNA - met with the fraternal organization's executive officers at the UNA Home Office in Parsippany, N.J., on June 25.

In the works are other events and promotions to help preserve Soyuzivka, which in accordance with a decision of the 34th Convention of the UNA is to have its 1999 season curtailed to the three-and-a-half-month period between June 1 and September 15. (Look for more on this group of young activists in future issues of The Weekly; or e-mail Savesuzyq@aol.com.)

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We greatly appreciate the materials - feature articles, news stories, press clippings, letters to the editor, and the like - we receive from our readers. In order to facilitate preparation of The Ukrainian Weekly, we ask that the guidelines listed below be followed.

- ✦ News stories should be sent in **not later than 10 days** after the occurrence of a given event.
- ✦ All materials must be typed (or legibly hand-printed) and double-spaced.
- ✦ Photographs submitted for publication must be black and white (or color with good contrast). Captions must be provided. Photos will be returned only when so requested and accompanied by a stamped, addressed envelope.
- ✦ Full names (i.e. no initials) and their correct English spellings must be provided.
- ✦ Newspaper and magazine clippings must be accompanied by the name of the publication and the date of the edition.
- ✦ Information about upcoming events must be received one week before the date of The Weekly edition in which the information is to be published.
- ✦ Persons who submit any materials must provide a phone number where they may be reached during the work day if any additional information is required.

Plast hosts 285 youths at six camps

EAST CHATHAM, N.Y. – Camps of the Plast Ukrainian Youth Organization are currently taking place at several venues throughout the United States and Canada. One of the largest sites, the “Vovcha Tropa” (Wolf’s Path) campsite here in upstate New York is hosting six camps – and a total of 285 youths between the ages of 7 and 17 – during the month of July.

Four educational/recreational youth camps are taking place at the 365-acre site nestled between the Catskill and Berkshire mountains.

The largest camp during the summer of 1998, in terms of the number of participants and staff, is the one for girls age 7-11 (novachky). Called “Treasures of the Centuries” (Skarby Stolit), it comprises a camp command and staff of 15 and 71 campers. The camp director is Oliia Redka Stasiuk.

The camp for boys (novaky) is named “Wonders of the Sea” (Morski Dyva). A staff of 12, led by Nadia Redka Haywas, directs the program for 58 campers.

“Protectors of Fire” (Berehyni Vohniu) is the name of the camp for older girls age 11 and up (yunachky). It has 11 members in its camp command, led by Nusia Horchakiwsky, and 68 participants.

The camp for older boys (yunaky), “Black Gates,” has a staff of seven and 39 campers. The camp director is Vasyly Liteplo.

In addition, there are two one-week tours of a camp for 7-year-old first-time campers, whose directors are Petrusia Paslawsky and Marta Torielli, and a specialized two-week co-ed camp for older youths who have completed at least their freshman year in high school. Directed by Christine Stawnychy, the program for older youths encompasses more specialized activities such as canoeing and hiking.

Campers at “Vovcha Tropa” will celebrate their annual “Den Plastuna” (Day of the Plast Member) with special programs, including performances by the individual camps and bonfires, during the weekend of July 18-19.

The first camps were held at “Vovcha Tropa” in 1953. That first year a total of 580 campers participated in Plast activities at their new camp, located 30 miles southeast of Albany, N.Y., and close to the train station in Chatham, N.Y. Since then, thousands more have enjoyed the camp’s fields and woodlands. The campsite also hosted international Plast jamborees in 1962, 1972, 1982 and 1992.

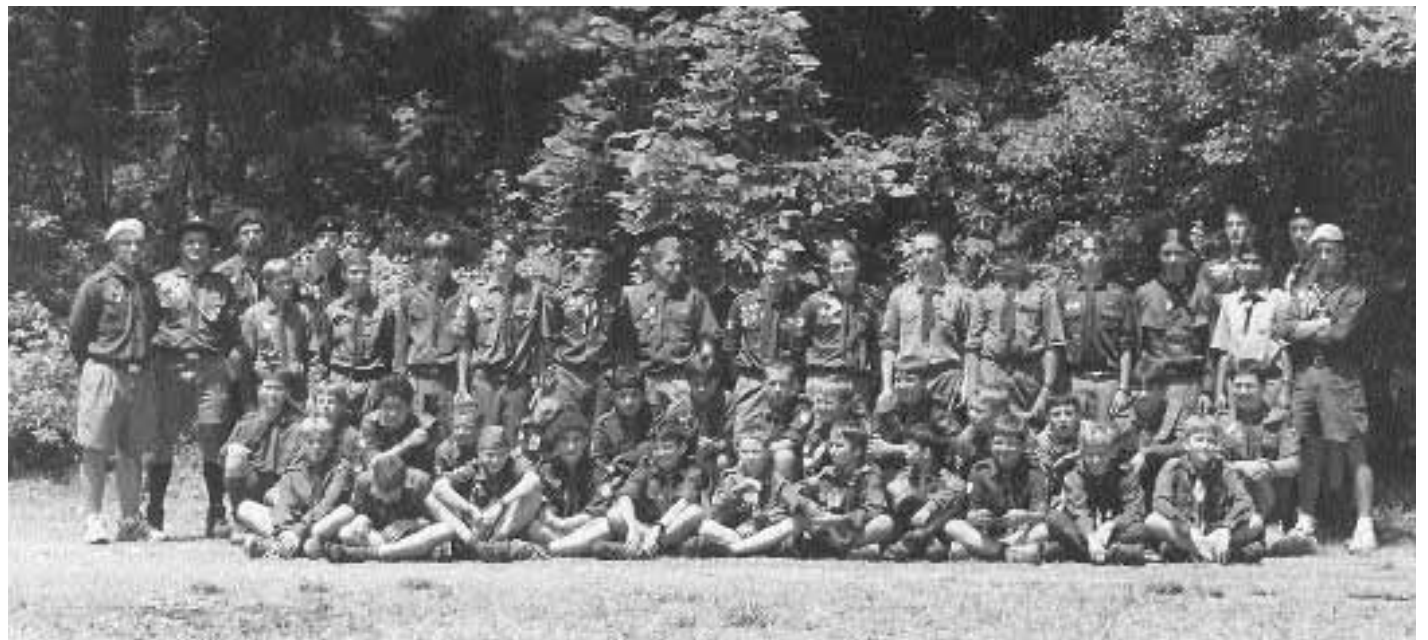
“Vovcha Tropa” marked its 40th anniversary in 1994 by honoring its founding fathers during special ceremonies held at the campsite and during an anniversary banquet held in the fall. The anniversary was an occasion also for the camp to embark on a major fund-raising drive aimed at renovating and improving the camp for current and future generations of Plast members.

The camp is directed by an executive board of volunteers, composed of both Plast members and supporters of the organization; the executive board is headed by George Huk.

For information about the camp contact: Ukrainian Plast Camp, Sayre Hill Road, East Chatham, NY 12060; (518) 392-5801; or check the website at www.plast.org/KTK/oseli/VovchaTropa.



Four of the Plast camps currently being held at the “Vovcha Tropa” campsite in East Chatham, N.Y.: staffers and participants of the camp for “novachky” (girls age 7-11), ...



... the camp for older boys (“yunaky”), age 11 and up, ...



... “yunachky” with their camp command and counselors, ...



... and the camp for “novaky.” All photos were taken on the camps’ opening day, July 5.

Patriarch Filaret...

(Continued from page 3)

they were leaving the UOC-U.S.A. After they had officially left that body, they turned to us.

How do you view what is occurring today in the UOC-U.S.A.?

Last year I canceled plans to visit the United States, so that they would not blame us for inflaming the situation. I did this to avoid any suggestions that I wanted to intrude. Our position is not simply neutral, it is to maintain good relations with the UOC-U.S.A.

However, from another point of view, we will not abandon those Ukrainians who find themselves outside that Church. I spoke of this earlier when our misunderstandings began. But under no circumstances will we interfere.

We will do all in our power to maintain good relations. That is why I propose that we meet with the leadership of the Ukrainian Orthodox Church of the U.S.A., with Metropolitan Constantine or Archbishop Antony, here in Kyiv. With this in mind, I sent an invitation to Archbishop Antony to come to Kyiv to meet and discuss these problems, but we have not yet received a reply.

If he cannot come to Kyiv to resolve these questions, I am ready to travel to America to resolve these issues, so that there are no misunderstandings between us, so that we can continue to work for the glory of the Ukrainian Church.

Then what is the state of relations today between the UOC-KP and the UOC-U.S.A.?

Up to the time when the hierarchy [of the UOC-U.S.A.] came under the patriarch of Constantinople we celebrated [divine liturgy] together. We were in eucharistic union.

Archbishop Antony would come to Kyiv and celebrate divine liturgy with us. After the death of Patriarch Mstyslav, it was even proposed that he become the patriarch of Ukraine. In 1993 he was here at the Sobor as a candidate. But he declined the nomination for election as patriarch after he realized that the situation in Ukraine was fairly serious.

After [the UOC-U.S.A.] subordinated itself to the ecumenical patriarch of Constantinople, our eucharistic union was halted because the Patriarchate of Constantinople banned concelebration. This caused bewilderment among our hierarchy and the spiritual leadership of the diaspora. While Patriarch Mstyslav was alive we concelebrated, but after Patriarch Mstyslav's death and their subordination [to Constantinople], we became non-canonical and all contact ceased.

They have forgotten that they were in the same situation in which our Church finds itself today. Until their subordination to the ecumenical patriarch they also did not have eucharistic union with other Churches. Now they have it, but have broken those ties with us. This causes us consternation.

Maybe this is a question better asked

of the UOC-U.S.A. Was it aware that by accepting the jurisdiction of Constantinople it would have to break all ties with the UOC-KP?

Patriarch Bartholomew wrote of this in a letter to the Moscow patriarch in which he expressed himself in this way:

(Quotes from a document) "Those accepted under our omophorion have the obligation to formally declare that they will not strive for autocephaly for the Ukrainian Church or use even in part the methods of the autocephalists who operate using all possible methods.

"From another point of view, it is no longer possible for them to cooperate or maintain relations with the schismatic Ukrainian groups that do not belong to the community of the Ukrainian Church without doing damage to themselves; if they truly accept this as a principle of relations in the canonical community of Orthodox Churches with other non-canonical [entities], without saying it goes that not upholding this would mean their withdrawal from the Church community."

These are the words of the ecumenical patriarch in a letter to the Moscow patriarch, in which he clearly states that the UOC-U.S.A. accepts an agreement that it will not strive for the autocephaly of the Ukrainian Church, that it will not maintain relations with us.

We found out about this later. Ukrainian Americans discovered this letter [Protocol 937].

The UOC-U.S.A. has halted relations with us, has stopped concelebrating the divine liturgy with us. But, they do raise the question of an autocephalous Ukrainian Church before the ecumenical patriarch. It is an objective effort, and we cannot blame them for lack of effort. When Patriarch Bartholomew was in the United States and Canada those questions were raised.

The diaspora Churches claim that they joined Constantinople for two main reasons: first, to get worldwide recognition and legitimacy, and, second, to get support for a legitimately recognized independent Orthodox Church in Ukraine. Please comment.

Truly, they were not in eucharistic union with the Orthodox community. Now they find themselves with this eucharistic union, but at what cost?

At the cost of subordination to the ecumenical patriarch. With their entry into the eucharistic union they promised that they will not work for recognition for the Ukrainian Orthodox Church as an autocephalous Church.

From one point of view they seem to be declaring [that they will work for recognition]. We know from the press that they did turn to the ecumenical patriarch, but these declarations have remained simply declarations.

The ecumenical patriarch when he was in Odesa, however, made another declaration that damaged our situation greatly because in it he said that he recognized only the Moscow Patriarchate.

It turned out this way: instead of recognizing the Kyiv Patriarchate after the union [of the UOC-U.S.A. with Constantinople], the ecumenical patriarch did the opposite after the union.

Instead of helping, the patriarch did damage. He is being blamed for twice selling-out Ukraine: in 1686 the Kyiv Metropolia was handed over [by Constantinople] to the Moscow Patriarchate. But in 1990 Ecumenical Patriarch Demetrios, in a letter to Moscow Patriarch Pimen, said that Constantinople recognizes the jurisdiction of the Moscow Patriarchate according to the boundaries of 1593, that is with the exclusion of the Kyiv Metropolia, minus Ukraine.

So we have a situation where one patriarch says he recognizes one set of boundaries, and then [a few years later] another

one states that he recognizes another. In Ukraine this has caused great indignation.

In your opinion, why was the UOC-KP not invited to Odesa to meet with Patriarch Bartholomew?

The two patriarchs met to resolve their own matter. That matter was the Estonian Orthodox Church and involved the break in eucharistic union between Moscow and Constantinople after the union of the Estonian Orthodox Church [with Constantinople].

The patriarchs of Constantinople and Moscow began searching for a way out of this problem. They found a solution, but to do so they came to Ukraine.

So what did the ecumenical patriarch achieve on the territory of Ukraine? He made peace with the Moscow patriarch, but at what cost? At the cost that the ecumenical patriarch announced that he recognizes only the Moscow patriarch in Ukraine.

So the two patriarchs made peace at the expense of Ukrainians, and not in any old place, or on the territory of Russia, but on the territory of Ukraine.

Today, are there any relations between Patriarch Bartholomew and yourself.?

There are no relations. I met with the ecumenical patriarch in 1992, at which time he said that Ukraine has the right to its "pomisna" (particular) autocephalous Church inasmuch as it has become a state. However, there were obstacles because the Ukrainian Church is divided, so he said that we should unite and then he would recognize us.

But everything is being done so that union does not take place. From one side, one says unite and we will recognize you, but Moscow does all in its power so that union does not take place. And if union does not take place, neither will recognition.

The process of unification has begun in Ukraine, but the Moscow bishops in Ukraine are doing everything not to allow for recognition of the Kyiv Patriarchate by the other "pomisni" Orthodox Churches.

So, then, how do you look at the Moscow Patriarchate which more than once has called your Church non-canonical?

The point here is that we toss aside as ridiculous all the declarations that the Kyiv Patriarchate is non-canonical. Our Church maintains the Orthodox faith, is ruled by Orthodox canons, but is not recognized today.

However, other national Churches have not been recognized. The Russian Church was not recognized for 141 years, but it existed all the same as a Church. The Bulgarian Church was not recognized for 70 years, the Romanian Church for 34 years, the Serbian Church for 28 years, the Greek Church for 18 to 20 years.

The Ukrainian Church is not the first to go through this. The process of recognition is a fairly protracted process, but we exist as a Church because we maintain the Orthodox ecclesiologies of the Church that all Orthodox Churches profess.

Specifically what are Orthodox ecclesiologies? Where there is a bishop and where the Eucharist takes place, a Church exists. We have an episcopate, the Eucharist is celebrated, that means we are a Church. And if we are a Church, we can only be canonical. There cannot be a non-canonical Church because if Christ is present among us and there is a Eucharist, then we are a Church and there is salvation.

Another matter is recognition, and I have told you about the problems concerning that. Whatever our relations with the Moscow Patriarchate, there is opposition [on their part]. We want to unite into a single Church in Ukraine. Moscow does much to interfere in this effort.

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Born May 5, 1906 in Luka Mala, Ukraine

Died July 2, 1998 in St. Louis, Missouri

FOUNDING EDITOR OF THE UKRAINIAN WOMEN'S JOURNAL, OUR LIFE

The second of four daughters of Rev. Andrij and Leontyna (Petrasewycz) Hawryszczak, she completed the study of law in Cracow before coming to the United States in 1936. She later earned a Master of Social Work degree from Hunter College and was a Certified Social Worker in New York until her retirement.

Survivors include a daughter, Anna Larsen of Brooklyn, NY; a son, Mark of O'Phallon, MO; her sister, Marta Jarosz; six grandchildren and seven great-grandsons.

NATO chief...

(Continued from page 1)

ture with the United States, Norway and Russia.

"Until quite recently PivdenMash was in a restricted zone, but I stand here and this is convincing evidence that there must be no restricted zones in Europe in the 21st century," said the NATO secretary-general, according to Interfax-Ukraine.

Mr. Solana stressed the vast private-sector potential of PivdenMash, the one-time producer of the SS-18 rocket that carried the Soviet nuclear arsenal on its tips. He cited the Sea Launch project as one example of that potential.

Mr. Solana was in Ukraine at the invitation of President Leonid Kuchma on the occasion of the first anniversary of the signing of the special charter between Ukraine and NATO, and to outline plans for the future development of relations.

Those discussions included talks on the restructuring and conversion of Ukraine's defense industry, vocational training for de-commissioned military officers, strategies for dealing with emergency situations and economic security.

"The stability, security and prosperity of Europe cannot be attained without stable relations between the member-states of NATO and Ukraine, as much as Ukraine plays a key role in ensuring these factors," said Mr. Solana at a press conference at NATO's Information and Documentation Center in Kyiv on July 9.

During his two-day visit he met with President Kuchma, Minister of Foreign Affairs Borys Tarasyuk, Secretary of the National Security and Defense Council

Volodymyr Horbulin, Minister of Defense Oleksander Kuzmuk and Verkhovna Rada Chairman Oleksander Tkachenko.

After meeting with the NATO secretary-general, Mr. Horbulin said Ukraine would work to make its military equipment meet NATO standards, which he hoped would pave the way for increased cooperation in the military sphere and allow Ukraine to secure orders for military equipment from the Western defense alliance.

Ukraine's representative to NATO, Kostiantyn Morozov, who was independent Ukraine's first defense minister, explained in an interview with the newspaper Den that Mr. Solana visited Dnipropetrovsk to get a first-hand look at Ukraine's potential as a supplier of military hardware.

"Right now the talk is limited to political recognition for possible cooperation with Ukraine," said Mr. Morozov. "Today NATO's interest in Ukraine's defense complex has become more concrete. NATO needs to modernize the military potential of those countries that have been invited to take membership in the alliance. And, as we know, they use military equipment and technology that is similar to ours."

Mr. Morozov stressed that Ukraine's modernized T-72 battle tank, which is currently being produced for Pakistan, is well-suited to the needs of Poland, the Czech republic and Hungary, the three countries that have been invited to join NATO.

During the meeting with Defense Minister Kuzmuk, Mr. Solana was also offered the use of military training grounds in western Ukraine for NATO military exercises. NATO is currently looking for a primary training site in Eastern Europe; a site in Macedonia is also under consideration.

Toronto's Ukrainian...

(Continued from page 1)

Saskatchewan in November 1995.

On July 2 the Ukrainian Catholic metropolitan of Canada, Archbishop Michael Bzdel, presided over a meeting of over 60 of the Toronto Eparchy's clergy at the Church of the Holy Protectress with Bishops Borecky, Danylak and Pasichny in attendance, to deliver the formal announcement.

At the meeting Bishop Borecky spoke about the need to preserve the Old Church Slavonic Language and the Eastern Rite liturgical tradition. Bishop Danylak did not address the gathering.

At the Ukrainian Catholic Church's Synod in Lviv in September 1997, Bishops Borecky and Danylak apparently both agreed to step down if a third party could be found to fill their seemingly joint post. Bishop Pasichny was approached to accept the position of eparch of Toronto by the acting head of the Church, Bishop Lubomyr Husar, but Bishop Pasichny asked that the appointment be delayed due to his health problems. Bishop Pasichny underwent coronary bypass surgery in February.

At the synod, Metropolitan Bzdel suggested that deference be shown to the upcoming 50th anniversary of Bishop Borecky's episcopate (he had been consecrated on May 27, 1948).

These recommendations were forwarded to the Vatican's Congregation of Eastern Churches, which then arranged for the issuance of the appropriate bullae at the appropriate time.

A source in the eparchy told The Weekly that on July 30 Bishop Pasichny will preside over a "healing day" for the eparchy's clergy to be held at the Mount Mary Retreat Center in Ancaster, Ontario.

To be sure, the acrimony sparked by the Vatican's appointment of an apostolic administrator in December 1992 has largely faded into the background, as Vatican representatives had ceased issuing demands for Bishop Borecky's immediate resignation (the last one coming in 1996), and Bishop Danylak had moderated his erstwhile pursuit of dissidents within the eparchy. The modus vivendi the two hierarchs established muted dis-

content among the faithful and the clergy.

Indeed, at the 50th anniversary celebrations held on Toronto's Canadian National Exhibition grounds on June 14, harmony appeared predominant. Bishop Danylak joined Bishops Husar, Metropolitan Bzdel, Metropolitan Stephen Sulyk of Philadelphia, Bishop Severian Yakymyshyn of British Columbia and Bishop Julian Gbur, secretary of the Bishop's Synod in Lviv, in congratulating Bishop Borecky for his extraordinarily long years of service.

Soon after the celebrations Metropolitan Bzdel told the Edmonton-based Ukrainian News weekly that "no new bishop has yet been named to serve the Toronto Eparchy," adding that "perhaps one will be named following the next synod in Lviv."

One priest, on condition of anonymity, offered that while the latest moves in the Toronto Eparchy dealt superficially with an obvious source of friction, the Curia in Rome continued to ignore calls to appoint a bishop's adjutor, or auxiliary, whose presence would make the eparchy easier to rule and make the question of succession less controversial. The clergyman added that the new appointee would himself soon be up for retirement (if he chooses to accede to the Vatican-mandated age limit of 75), and that someone more youthful would have been more appropriate.

The Rev. Bohdan Lukie, a Toronto-based member of the Redemptorist order, described the incoming hierarch as the ideal man to reconcile the opposing factions in the eparchy, and underlined that this is the most important consideration at this point. The Rev. Lukie told The Weekly that Bishop Pasichny is "a gentle, kind and caring man of God. He truly is a mediator and reconciliator."

Metropolitan Bzdel said, "the Toronto Eparchy desperately needs ... a comforter, a healer; someone with the wisdom of Solomon, the patience of Job and the strength of King David."

September 24 has been scheduled for the incoming bishop's consecration as eparch of Toronto and eastern Canada, but a venue has not yet been chosen.

Kuchma-Gore committee...

(Continued from page 1)

High on the agenda was the need to improve Ukraine's investment climate by resolving remaining investment disputes with American businessmen. This issue found itself in an amendment to this year's U.S. foreign assistance legislation, requiring Secretary of State Madeleine K. Albright to "certify" that Ukraine was making progress in these disputes before releasing some \$200 million in aid for Ukraine.

The secretary announced her certification earlier this year, stating that "significant progress" was made. But she held back some \$25 million as an incentive for Ukraine to resolve the remaining disputes. Otherwise these funds, earmarked for Ukrainian government reform programs, would be redirected to private-sector programs in Ukraine.

The committees also addressed the need for reforming Ukraine's energy sector, especially in getting consumers to pay for the energy they use.

Privatization and reform in agriculture were on the agenda, particularly the need for Ukraine to rid itself of agricultural monopolies and privatize Khib Ukrainy and grain elevators, and to stop the government practice of buying up the grain harvest.

Among the new items on the agenda was a Ukrainian proposal to have the huge deposits of Caspian oil and gas traverse to Central and Western Europe through Ukraine. This places Ukraine in a high-stakes competition with other proposed pipeline routes, among them through Turkey, Iran and Russia.

The Ukrainian delegation included Finance Minister Ihor Mityukov, Economics Minister Vasyl Rohovyi, National Bank of Ukraine Chairman Viktor Yuschenko, and Roman Shpek, who heads the National Agency for Development and European Integration.

The delegation arrived in Washington as Ukrainian Foreign Affairs Minister Borys Tarasyuk was concluding his series of talks with U.S. officials, covering political, security and economic issues.

His schedule included meetings with Secretary of State Albright, Defense Secretary William Cohen and Sen. Mitch McConnell, the Republican chairman of an appropriations subcommittee that earmarks much of the U.S. aid for Ukraine.

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Remarks on the history...

(Continued from page 3)

opposed the Ukrainian national movement and the formation of a Ukrainian Orthodox Church, even more vehemently an autocephalous one.

In recent years, readers of The Ukrainian Weekly have been informed of the re-establishment of the Ukrainian Autocephalous Orthodox Church in Ukraine in 1989; the renaming of the Russian Orthodox Church in Ukraine as the Ukrainian Orthodox Church – Moscow Patriarchate and granting of autonomy in 1990; the failed attempt by Metropolitan Filaret to obtain autocephaly in 1991, and the creation of the Ukrainian Orthodox Church – Kyiv Patriarchate in 1992 by a union of Filaret's supporters and most of the UAOC. These complex actions have now resulted in three Ukrainian Orthodox Churches in Ukraine, with the largest under the Moscow Patriarchate recognized by the Orthodox world. The Ukrainian Orthodox Church–Kyiv Patriarchate and the UAOC are headed by patriarchs but not recognized by other Orthodox Churches despite frequent overtures to the Patriarchate of Constantinople.

Ukrainian Orthodoxy in North America

The Ukrainian Orthodox Churches in Canada and the United States were founded primarily by Ukrainian emigrants and their children from Galicia who were discontent with the situation of the Greek-Catholic Church (the name then used for the historical Uniates and present-day Ukrainian Catholics). The hostile reception that many Roman Catholic clergy gave the Greek-Catholics, the demand that church properties be controlled by the Roman Catholic hierarchy, the attempts to have Polish and other Roman Catholic clergy serve the Ukrainian Greek-Catholics, as well as the Vatican order permitting only unmarried clergy to serve or be ordained greatly disturbed the Ukrainian Greek-Catholics who began arriving in the 1870s in the U.S. and the 1890s in

Canada. After the arrival of Greek Catholic bishops (1907 in the U.S. and 1912 in Canada) tensions did not abate, in part because of the desire of newly arrived bishops to take full control of parish life and to have a decisive voice in community life.

The struggle for Ukrainian independence during the years 1917-1920 hastened the growth of Ukrainian national consciousness in North America. In Canada, the Ukrainian intelligentsia, many of whom had been educated in Canada, came into conflict with the Greek-Catholic bishop, and led the movement to establish the Ukrainian Greek-Orthodox Church of Canada in 1918. In America the Ukrainian Orthodox Church of the U.S.A. was established in 1920.

The success of the Ukrainian Orthodox Churches was a result of their independence from Rome or St. Petersburg-Moscow, their association with the Kozak past, their use of comprehensible Ukrainian instead of Church Slavonic in the liturgy, parish ownership of property and conciliar forms of government. The Church in the U.S. declared itself part of the UAOC established in Ukraine, and in 1924 Bishop Ioan Theodorovich arrived from Ukraine to lead the North American Ukrainian Churches. However, whereas the Church in Canada accepted him as its bishop, it nonetheless maintained for itself a separate Canadian entity administered from Winnipeg. The Canadian Church from its beginning combined Ukrainian and Canadian patriotism.

In the U.S. a group of Orthodox clergy and laity were dissatisfied from the start with the legitimacy of episcopal orders of Bishop Theodorovich and when a new group decided to convert from the Greek-Catholic Church in 1928, they joined forces and established the Ukrainian Orthodox Church of America (UOCA) and accepted the jurisdiction of the Patriarch of Constantinople.

After World War II, the arrival of large numbers of Orthodox bishops, clergy and

faithful from Europe, most of whom belonged to the Ukrainian Autocephalous Orthodox Church (UAOC) that had been re-established in 1942 in Poland, changed the face of Ukrainian Orthodoxy in North America. Most of these believers were from pre-1939 Soviet Ukraine, Volhynia and Bukovyna, and had very different traditions from the Galician immigrants and their children in North America. Beyond conflicts in mere cultural terms, the question of the "legitimacy" of Bishop Theodorovich's original consecration in the 1920s under the original UAOC was also an issue.

The desire to heal the breach among Ukrainian Orthodox in North America resulted in Bishop Theodorovich accepting reconsecration in 1949. As a result a number of Ukrainian Orthodox parishes of the Constantinople Patriarchate, (the UOCA), transferred to the Ukrainian Orthodox Church of the U.S.A., which after 1951 was centered in South Bound Brook, N.J.

The Orthodox Church in Canada did not take part in these discussions. In 1947 the Church had replaced Bishop Teodorovych with Archbishop Mstyslav Skrypnyk of the UAOC who arrived from Europe. Conflicts between the consistory and Archbishop Mstyslav led to his resignation in 1950 and transfer to the Ukrainian Orthodox Church of the U.S.A.

Since many of the bishops who arrived in North America after the war had been consecrated by bishops of the Polish Autocephalous Orthodox Church, in Church terms the events after World War II had resolved the question of legitimate episcopal consecration in both the U.S. and Canada. However the Ukrainian Churches were still not accepted as legitimate by the Orthodox groups in the U.S. or by the world Orthodox community. The Ukrainian Orthodox Churches rejected subordination to Constantinople and, unlike groups of Serbs or Bulgarians or Russians, they were not subordinated to a recognized Church in their home country. In addition, unlike emigré churches such as the Russian Synod Abroad, they did not accept a unified hierarchical administration. The Ukrainian Orthodox Church of the U.S.A., the Ukrainian Orthodox Church in Canada, and the Ukrainian Autocephalous Orthodox Church (Europe, South America and Australia) were three separate metropolitanates with merely spiritual unity.

In the late 1990s the Ukrainian Orthodox in North America are racked by controversy and stymied as to how they should deal with independent Ukraine and the Church there.

A major reason for the change has been linguistic and cultural assimilation in North America and the passing of generations. Third- and fourth-generation parishioners, frequently of mixed families, no longer find the dedication to Ukraine and its customs so compelling. They frequently do not understand the Ukrainian language that drew their grandparents to the Church. In many cases, they wish the Church to be more active in general Orthodox affairs. Some have transferred to English-language parishes such as the Orthodox Church of America to meet these needs. By the same token, many of the Orthodox clergy found their exclusion by other Orthodox bodies troubling.

Paradoxically, it has been during a period of Ukrainian independence and the rebirth of Ukrainian Orthodoxy in Ukraine that the crisis has occurred in North America. Indeed the failure to establish a united autocephalous universally recognized Ukrainian Orthodox Church in Ukraine has been a catalyst in some ways for the decisions taken in Canada and the U.S.

Recent history of the Church in

Canada and in the U.S. has been very different. The Ukrainian Orthodox Church in Canada began its negotiations with Constantinople in the late 1980s. Unlike the American Church, the Church in Canada had never aspired to form one Ukrainian Orthodox Church in the diaspora. It limited its involvement in Ukrainian Orthodox affairs in Ukraine in the late 1980s and early 1990s. Given the smaller proportion of post-World War II immigrants in its flock, the Ukrainian Orthodox Church in Canada had a smaller constituency emotionally tied to Ukraine than did the Ukrainian Orthodox Church in the U.S.

In contrast, under the leadership of Metropolitan Mstyslav, the Ukrainian Orthodox Church in the U.S. sought to establish one Church throughout the diaspora. After he became metropolitan of the UAOC in the West, the Church in the U.S. became closely tied to that in Europe, South America and Australia. The election in 1992 of Metropolitan Mstyslav as patriarch of the UAOC in Ukraine bound the faithful more closely to the Church in Ukraine. In addition, many more priests in the U.S. than Canada are new immigrants from Ukraine and Eastern Europe. These factors help explain why the resistance to submitting to Constantinople by the Church in the U.S. has been much greater than in Canada.

The Churches in Canada and Ukraine have varied constituencies and have espoused various viewpoints in the past. Many questions are being asked at present. How "Ukrainian" should the Churches remain? How integrated should they be with other Orthodox bodies? How closely should the faithful here be tied to Ukraine? How should they balance their traditional goal of Church independence with their desire for recognition by other Orthodox Churches? What is the respective role of the laity and the clergy?

A study of the past does not provide answers, but it should assist informed discussion. In addition to the encyclopedias mentioned above, readers may wish to consult some of the following publications, many of which are available from the church book stores in South Bound Brook and Winnipeg, from the Ukrainian book store in Edmonton, and from the Canadian Institute of Ukrainian Studies and the Harvard Ukrainian Research Institute.

Early History:

Ivan Wlasowsky, "Outline History of the Ukrainian Orthodox Church," two volumes (Bound Brook); Ihor Sevchenko, "Ukraine between East and West" (CIUS Press).

Church in Ukraine:

Frank E. Sysyn, "The Ukrainian Orthodox Question in the USSR" (Harvard Ukrainian Studies Fund); Bohdan Bociurkiw, "Soviet Religious Policy in Ukraine: Two Case Studies" (Harvard Ukrainian Studies Fund).

Ukrainians in North America:

Orest Martynovych, "Ukrainians in Canada, 1891-1924" (CIUS Press); Myron Kuropas, "The Ukrainian Americans: Roots and Aspirations" (University of Toronto Press).

Ukrainian Churches:

Paul Yuzyk, "The Ukrainian Greek-Orthodox Church of Canada, 1918-1951" (Ottawa).

Numerous articles on the situation of the Orthodox Church in Ukraine have appeared in the last few years. A selection by Serhii Plokhly and Frank E. Sysyn has been assembled in the collection, "Church and Nation in Contemporary Ukraine," which has been submitted to CIUS Press.

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Mama's war

(Continued from page 7)

crazy, it was suicidal. I can't believe I did it, but I had to."

When Mama still talked about the war, I was too young or too involved with other things to listen more intently or to ask questions. Now, there is no way I can ask, and so much that I still need to learn.

I know very little about my older sister, my parents' first baby, who was born probably in 1943. Often Mama had to travel with the baby on trains that no longer had any windows. She thinks the infant got sick from the cold trains, and what Mama believes was her cold breast milk. Only Germans and Volksdeutsche (ethnic Germans in occupied territories) were permitted access to medical assistance. For the Untermenschen (subhumans, the Slavs)

there was no help. This time, it was too late for false papers.

My sister died of pneumonia at 14 months. Mama's only tangible memory of her first-born, Lesia, is a brown photograph of a beautiful baby girl, dressed all in white, in a white coffin. I don't even know where she is buried. Mama lost touch with reality then, wandering Bavarian city streets with an almost-shaved head.

The war did not end for her in 1945. The rest of her family was still in Ukraine. She and my father could not return because they had been in the underground, working against two enemies, one now defeated, one victorious. They and I lived in a DP (displaced persons) camp for four years, until a new land an ocean away welcomed us.

Only after Stalin's death in 1953 was postal contact resumed with the Soviet Union. Both my parents then learned,

within a week of each other, that their remaining parents had died in the post-war years. It was a delayed mourning. Mama's beloved younger brother, Mykhanio the doctor, had been released from Siberian imprisonment only to die in his mother's arms upon return. My grandmother died soon after.

Mama never got over the traumatic final separation from her family. She lost her family and homeland to Stalin and Hitler.

When I was in high school, Mama finally fell apart. The war came back to haunt her - the bombs, the voices, the dogs, the gallows, the officers and her baby. She was hospitalized a few times, underwent electrical shock treatments, and has been on medication ever since.

The pills help only so much; she is still not all there. It's worst when she forgets to take her medicine, and yet gets so offended if we remind her. Her mind

racess, she thinks that everything everyone does is wrong, and even evil, and she is obsessed with the minutest details of all our lives. If only we would listen to her and do things Her way - we, she, and life itself would be just fine. Why, if her mother were alive, she would listen to her every word, because her mother was always right, her mother was a saint, her words were pure gold. If only. ...

Mama's condition will not improve. We have to struggle very hard to maintain our own sanity in dealing with her. Soon, she will find her peace. For now, when she's not ranting and raving and worrying, Mama sits with her arms folded across her chest. There's a grim half-smile on her lips, as her unblinking eyes either stare or dart about, seeing something wonderful or terrible from long, long ago.

It's all right. Mama has seen more than enough reality for one lifetime.

Newsbriefs

(Continued from page 2)

"excluded ... by those whom it brought to power." (RFE/RL Newsline)

Cargo plane goes down in Persian Gulf

KYIV - A Ukrainian IL-76 cargo plane bound for Kharkiv exploded soon after take-off from Saudi Arabia's Ros El Heim airport late on July 13. The plane fell into the Persian Gulf, killing all eight persons on board. The plane was leased by the Kyiv company ATI. As of July 14, six bodies had been found. An investigation is under way. (Eastern Economist)

Kuchma urges approval of revised budget

KYIV - President Leonid Kuchma appealed to the Parliament on July 10 to approve a revised 1998 budget draft, submitted by the Cabinet of Ministers earlier this month. The draft reduces the budget deficit to 2.3 percent of GDP. The government has faced difficulties in raising funds to finance the 3.3 percent deficit for which the original budget provided. The revised budget must be passed "to alleviate tension in view of the acute economic crisis in the country," Ukrainian Television quoted Mr. Kuchma as saying. The president also asked the Verkhovna Rada to refrain from passing bills that "require additional budget assignments or reduce budget revenues." (RFE/RL Newsline)

Concert tours must be registered

KYIV - The president signed a decree on July 7 stipulating that as of December 1, 1998, organization of concert tours in Ukraine will require a registration certificate issued by the state. Organizers of concert tours are to submit their state concert tour certificate and tickets for the concert/show to the local state tax service at least 10 days before the event is to be held. If these requirements are not fulfilled all proceeds from the concert/show will go to the state budget. In addition, fines will be levied. (Eastern Economist)

Foreign investment may be in hryvni

KYIV - Foreign investments can now be made in the national currency, the hryvnia, purchased at the interbank currency market or received as profit as a result of investments made in Ukraine, according to a presidential decree of July 7. Regular representatives of non-residents and Ukrainian residents, and financial agents servicing the operations of non-residents without regular representatives in Ukraine must submit statistical reports on foreign investments. The procedure for foreign investments through purchase of state promissory notes and their volumes are to be determined by Ministry of Finance and the National Bank of Ukraine. (Eastern Economist)

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The Ukrainian Canadian...

(Continued from page 6)

"foreign" found a more serendipitous "solution" to this problem.

Some had their first experience with prejudice while still in elementary school, as a result of which they changed their good Ukrainian first names to spare themselves the taunting of their classmates, and in some cases of their teachers. Boys with names like Myroslav, Volodymyr, Ihor or Taras, and girls with names like Vasylyna, Nastasia or Oksana, took on names that were more acceptable by the general community. The irony is that today's generation, especially girls and young women, love to have some of these "different" and "exotic" names.

This blatant prejudice and discrimination lasted through the first four decades of the century, until World War II, after which it subsided a great deal, at least toward the older, more established ethnic groups. It continued, however, against people of the visible minorities, the Chinese, Japanese, Pakistanis, Filipinos, Jamaicans, Arabs, etc. While, on the whole, fewer Canadians are showing bigotry and prejudice against minorities than in the past, ironically and sadly, these include not a few young Canadians of Ukrainian origin, who ignore or are unaware of the fact that the same attitude was once shown towards their immigrant grandparents – 75 and 100 years ago.

The post-war years

The postwar generation of Canadian-born Ukrainians, who became part of the so-called "baby boom" generation, found a totally different atmosphere from the one in which their parents and grandparents lived. Many Ukrainian Canadians have since made a name for themselves, as scientists, writers, teachers, physicians, lawyers or leaders in business. Many have been elected to federal, political and municipal offices; several became cabinet ministers in both federal and provincial governments, one was for many years a provincial ombudsman, one became a provincial premier and one a governor general.

In the more recent decades, ethnic names have become totally acceptable among most Canadians, especially the very young. So reading or hearing about a governor-general named Ramon Hnatyshyn, a TV producer named Slawko Klymkiw, or a soprano named Joanne Kolomyjec doesn't even raise an eyebrow among young Canadians today, as it most certainly would have in generations past. In sports, "foreign" names have been accepted since as far back as the mid-1920s.

Further changes in the attitude of many Canadians toward ethnic groups took place after 1971, when the federal and provincial governments adopted specific policies on multiculturalism. While these policies have not been totally successful, in that they have not met the needs of all immigrants – especially the more recent immigrants and those of the "visible minorities" – they have helped some of the older and more established ethnic groups, like the Ukrainians, to win greater recognition and acceptance as integral members of Canadian society.

They have not, however, done much to help these groups pass on their heritage to the very young. In this respect, these ethnic groups are strictly on their own.

The left vs. the right

One of the tragedies of history is that the Ukrainian community in Canada has

been divided through all the past 100 years into two hostile camps: the "left" and the "right."

When the first new immigrants came to Canada at the turn of the century, they were divided in their outlook from the very beginning. Those who were religious founded their own churches and secular clubs and societies, which at first were not very political, but in time became distinctly right-wing. Those who were non-believers formed socialist and radical societies and secular cultural societies and clubs with decidedly left-wing views and policies.

This right-left split in the new community became even deeper after the 1917 revolution in the Russian tsarist empire, especially after 1922, with the establishment of a Soviet regime in Ukraine. It resulted in an even deeper division in the Ukrainian Canadian community, a division that continued through all the decades and persists, especially with the older, immigrant sector of the community, to this day.

Those in the "right-wing" sector of the community founded a variety of organizations with different policies, programs and objectives over which they often had sharp disagreements, but they were always united in their opposition to the Soviet regime in Ukraine and to any communist, socialist or small "I" liberal policies or ideas.

Those in the "left-wing" sector of the community, who in the first two decades belonged to various socialist groups and parties, in 1918 founded a secular cultural organization, called the Ukrainian Labor-Farmer Temple Association (ULFTA), and in 1922 a benefit organization, the Workers Benevolent Association (WBA).

In 1921, when the Communist Party of Canada was born, the leaders of these Ukrainian organizations were among the most active in launching it and encouraged a substantial number of their members to join. In time, this made it possible for the party to influence and eventually control and direct the policies of these organizations, which it did for most of their history.

Through all the decades, both the right and left sectors of the community have been served by their own newspapers.

The late 1920s and early 1930s saw a new wave of some 70,000 Ukrainian immigrants arrive in Canada. They came largely from the same regions as did the first wave: from Halychyna and Bukovyna. Whereas the immigrants who came at the turn of the century fled chiefly from economic and national oppression by the Austro-Hungarian regime, these new immigrants fled from similar, if not harsher, oppression by the Polish and Romanian occupiers of their lands.

However many of them were also political refugees, having taken part in bitter struggles against that oppression. Many of these immigrants joined various existing organizations and gave them an added impetus. Those who were anti-Soviet joined the right-wing organizations, but many joined the left. Indeed, the latter helped form a new organization, the Association to Aid the Liberation Movement in Western Ukraine, which existed up to 1939, when, under the terms of the Molotov-Ribbentrop pact, the western Ukrainian regions became part of Soviet Ukraine.

After the ULFTA was banned by the federal organization as a "subversive" organization, it was succeeded by the Association of United Ukrainian Canadians (AUUC).



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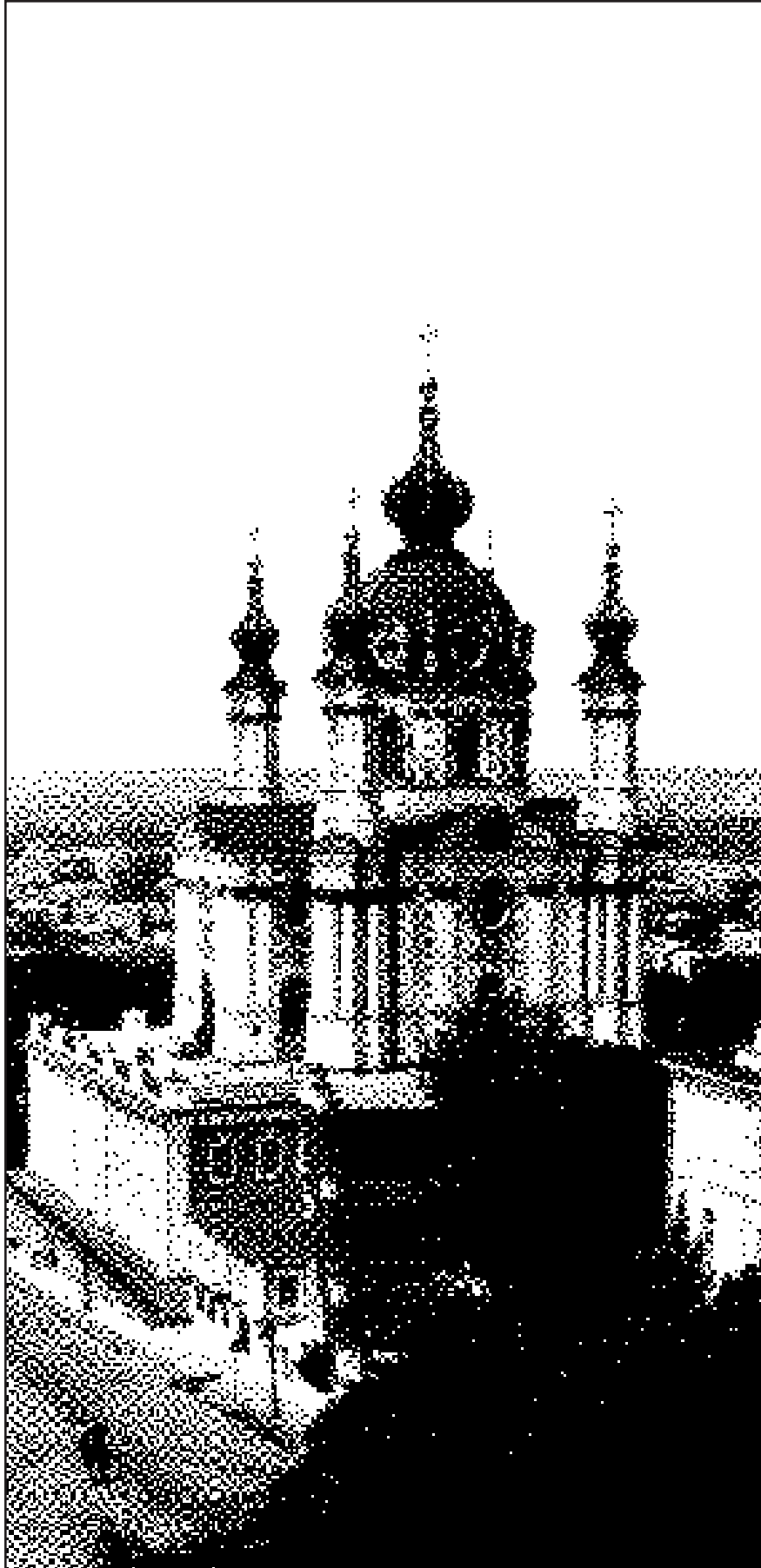
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PREVIEW OF EVENTS

Friday, July 31

EAST HANOVER, N.J.: Project Harmony is sponsoring a farewell banquet for a delegation of 20 Ukrainian officials and professionals who are participating in a two-week program called "The Project Harmony Training Program to Combat the Trafficking of Women in Ukraine." The goal of this program is to provide participants with practical skills and techniques in carrying out anti-trafficking initiatives in Ukraine and contributing to international efforts in this area. Participants are provided with networking opportunities and access to U.S. and international resources. Project Harmony is a non-profit organization based in Vermont that facilitates educational and professional exchanges between the new independent states and the United States. Attendees will have an opportunity to meet with delegates from Ukraine at the Ramada Hotel and Conference Center. The cost is \$25 per person and reservations are required by July 25. Contact Renee Berrian at Project Harmony, (802) 496-4545.

Saturday, August 1

SANDY HOOK, N.J.: The Ukrainian National Women's League of America, New Jersey Regional Council will celebrate "Soyuzianka Day" with a picnic and entertainment at Sandy Hook Gateway National Recreational Area, Fort Hancock, Building 11. The guest speaker will be Olha Trytyak, UNWLA vice-president, honorary president of the New Jersey Regional Council, and administrator of UNWLA contest for youth "Nature and Us." Entries submitted by winning contestants will be on display. Fee for admission is \$10 per adult and \$5 per child. For information, please call Ulana Kobzar, (201) 438-1252, or Lida Kramarchuk, (973) 773-4548, no later than July 29.

**ADVANCE NOTICE
Sunday, August 23**

LAC NEWCOMB, Quebec: A "Ukrainian Day Celebration" on the occasion of the seventh anniversary of Ukraine's independence will take place from 10 a.m. to 10 p.m. at St. John's Ukrainian Camp. Various games, sports and leisure programs will take place. All church organizations, schools, youth groups, choirs, dance ensembles and anyone interested is invited to help organize or prepare their own pro-

grams for this celebration. Admission is \$10 per car. Bring your own picnic basket and refreshments. For further information contact: Ukrainian Canadian Congress - Ottawa, telephone: (613) 771-0723, fax, (613) 775-9488; or Ukrainian Canadian Professional and Business Association - Ottawa, telephone, (613) 728-5409; fax, (613) 728-5409.

Saturday-Sunday, September 19-20

BALTIMORE: The 1998 Ukrainian Festival will take place at the Baltimore Inner Harbor, Market Place. Entertainment and events to take place are as follows: performances by Lyman Ukrainian Folk Dancers, live orchestra both days, Ukrainian Easter egg demonstrations, exhibits of wood-carving and crafts by local artists, silent auction/raffles, games and rides in the new children's area, and food and refreshments. Vendors and merchants will be selling various items. For information please contact Jullie, (410) 687-3465. For program advertisement (due by August 3) please contact Yvette, (301) 435-4413.

Saturday, September 26

BALTIMORE: The Post-Festival Dance-Zabava will take place at 8 p.m.-2 a.m. at St. Michael's Ukrainian Catholic Church, 2401 Eastern Ave. at Montford. The event will feature a live orchestra, light buffet, silent auction and raffles. Tickets may be purchased in advance at the Ukrainian Festival information booth (see above). For information on the dance, call the festival chairperson, Jullie Humeniuk, (410) 687-3465.

ONGOING

HUNTER, N.Y.: The 1998 annual exhibition of Ukrainian artists in the U.S. is being held at the "Grazhda" Ukrainian Cultural Center. Taras Schumylovych will be exhibiting four of his works: "Cape Henry Lighthouse, 1784"; "Penfield Reef Lighthouse, 1871"; "U.S. Coast Guard Small Boat No. 30602;" and "Spring." This exhibition will run through Sunday, September 6.

ASPEN, Colo.: A display of recent work created by artist Larysa Martyniuk may be viewed at the Aspen Fine Art Gallery, located at 410 E. Hyman Ave. For further information please contact the gallery at (970) 920-0044.

PLEASE NOTE PREVIEW REQUIREMENTS:

- To have an event listed in Preview of Events please send information written in Preview format (date, place, type of event, admission, sponsor, etc., in the English language, providing full names of persons and/or organizations mentioned, and listing a contact person for additional information). Items not written in Preview format or submitted without all required information will not be published. Please include the phone number of a person who may be contacted by The Weekly during daytime hours.

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At Soyuzivka: July 25-26

KERHONKSON, N.Y. - Songs of Ukraine will be in the spotlight at Soyuzivka, the upstate New York resort of the Ukrainian National Association, during the weekend of July 25-26.

Taras Petrynenko of Hrono fame, will be visiting from Ukraine to provide the latest popular hits from Ukraine during the 8:30 p.m. concert on Saturday. Rounding out the ensemble of singers and musicians will be Tatiana Horobets and Andriy Solodenko.

After the concert there will be a dance to music by the Zorepad band, beginning at about 10 p.m.

For information about Soyuzivka accommodations, entertainment programs, art exhibits and other special features, call (914) 626-5641.



Taras Petrynenko