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THE UKRAINIAN WEEKLY

Published by the Ukrainian National Association Inc., a fraternal non-profit association

Vol. LXX

No. 27

THE UKRAINIAN WEEKLY SUNDAY, JULY 7, 2002

\$1/\$2 in Ukraine

Patriarch Filaret of Kyiv enthrones Bishop Stephen Bilak in Florida



Patriarch Filaret with newly enthroned Bishop Stephen Bilak.

COOPER CITY, Fla. — The Very Rev. Stephen Bilak, 83, was ordained a bishop of the Ukrainian Orthodox Church — Kyivan Patriarchate during a pastoral visit to the United States of Patriarch Filaret of Kyiv and All Rus' — Ukraine, the Church's primate.

The Rev. Bilak, former pastor of St. Nicholas Ukrainian Orthodox Church in Cooper City, Fla., was enthroned as a bishop of the UOC-KP on Sunday, May 19. Present at the ceremony, in addition to Patriarch Filaret, were Bishops Dymytrii and Alexander (Bykovetz). A banquet followed the church services.

James D. Davis, religion editor of the Sun Sentinel, wrote on May 19: "Father Stephen Bilak was happy as a husband and a pastor in Cooper City. And a retiree for three years. He never expected to become a bishop. But a bishop he will become today, when several prelates ... welcome him as a fellow shepherd. ... His Holiness Patriarch Filaret, head of the Church

body, will ordain the 83-year-old cleric, along with other bishops from America and Ukraine."

"This is an honor," the church's current pastor, the Rev. Victor Poliarny, who succeeded the Rev. Bilak at St. Nicholas in 1999, told the Sun Sentinel. "Whenever someone comes from Ukraine, we feel super-good about it."

Patriarch Filaret and his entourage were welcomed at the entrance to the church by the head of the parish community, Leonid Husak. Once inside the church, they were greeted by the Rev. Poliarny, who extended felicitations on behalf of Ukraine's faithful children in the diaspora and called on all present to pray for the development of the Ukrainian Orthodox Church and for God's blessings for the Ukrainian nation.

After the enthronement ceremony, Bishop Stephen humbly addressed his fellow bishops, clergy and faithful,

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3,000 attend inauguration in Lviv of Ukrainian Catholic University

by Roman Woronowycz
Kyiv Press Bureau

LVIV — Toga-clad trumpeters, students, scholars and diplomats joined Lviv residents and the Ukrainian Greek-Catholic Church (UGCC) to celebrate the inauguration of the first Christian university in Ukraine in the modern era when the Ukrainian Catholic University (UCU) was formally opened on June 29.

With a crowd of more than 3,000 Lviv residents watching on a sun-splashed Saturday afternoon, UCU Vice-Rector Myroslav Marynovych, acting as master of ceremonies, read the proclamation that announced the inauguration of the UGCC's new university in Ukraine.

Also seated on the stage erected before the famous Lviv Opera House on Lviv's Freedom Square were Cardinal Lubomyr Husar, UGCC archbishop major and the head of the Church who is also UCU chancellor; the newly appointed UCU rector, the Rev. Dr. Borys Gudziak; Archbishop Vsevolod of the Ukrainian Orthodox Church of the U.S.A.; the Vatican's papal nuncio to Ukraine, Archbishop Mykola Eterovic; ambassadors from Great Britain, Germany and France; as well as Lviv Mayor Lubomyr Buniak and rectors of several prominent Ukrainian universities.

Cardinal Husar noted in his address that the opening ceremony was purposely conducted very publicly. "Our university, just as all universities, should not hide behind the walls of its buildings, but must be close to the society it serves," explained the primate of the UGCC, who

added that "there must be a lively exchange between the university and the community, which becomes the foundation for new ideas."

Cardinal Husar emphasized the need for a Christian university in Ukraine as a center for Christian thought and of Christian values. He called this the unique aspect of the new institution's work.

"If a university is supposed to seek truth, beauty and goodness beyond the façade of the obvious, then the university that is being born today must uphold this standard as well and search for these eternal values, but in addition it must do so through the eyes of a Christian," he stated.

The head of the UGCC presented Rector Gudziak with a scholar's toga, which the late Patriarch Josyf Slipyj, the founder of St. Clement's Ukrainian Catholic University, located in Rome, had ordered made even before the doors of that institution opened. As Cardinal Husar explained, it was symbolic of the patriarch's inability to see anything but success in his endeavors.

In his remarks, the Rev. Gudziak, who had been unanimously elected to lead the new university by the St. Clement Fund that oversees the educational institution, reviewed the century-long effort to establish a Ukrainian Catholic university in Lviv, and the vision of Metropolitan Andrey Sheptytsky and determination of Patriarch Slipyj that led to its realization.

He noted that seven of the Ukrainian

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Cardinal Lubomyr Husar (left) presents a historic toga ordered by Patriarch Josyf to the Ukrainian Catholic University's rector, the Rev. Dr. Borys Gudziak.

ANALYSIS

Denial of Great Famine continues a decade after collapse of USSR

by Taras Kuzio

RFE/RL Poland, Belarus and Ukraine Report

In April and May, a curious and, at times, highly charged discussion raged over the "Internet List H-Russia" on the 1932-1933 Great Famine in Ukraine that led to the deaths of anywhere from 5 million to 10 million people. The discussion is curious in that it was taking place a decade after the USSR collapsed and Ukraine established itself as an independent state.

The continued denial in this discussion of the artificiality of the 1932-1933 famine in Ukraine reflects widespread double standards.

First, there is a strong refusal among academics and journalists to place Soviet and Nazi crimes against humanity on the same level. The ideological preferences of some academics are allowed to interfere with their scholarly research. How else can we understand Western scholars whose decadeslong infatuation with economic changes in the 1930s has included trying to explain away Stalinist crimes against humanity and the 1932-1933 famine as neither "artificial" nor part of a drive against "Ukrainian bourgeois nationalism?" The Soviet project, unlike the Nazi one, allegedly had "good intentions" that were warped by Stalin.

Second, objective discussion of the Ukrainian Famine suffers from continued Russophile domination of Western history writing on Russia and in Western European post-Sovietology (primarily area studies). As with recent Ukrainian studies of the Famine, Western historians have largely ignored the radical changes in post-Soviet Ukrainian historiography and continue to be influenced by 19th-century Russian nationalist writing where Ukraine (and Belarus) are treated as subsidiaries of the Russian (read East Slavic) nation.

Oral memoirs on the Famine collected from Ukrainian émigrés "are highly unreliable," West Virginia University Prof. Mark Tauger claimed in the "Internet List H-Russia" discussion. Yet, scholars do not deny the authenticity of oral memoirs for studies of the Holocaust.

The Communist Party of Ukraine (CPU), then still a republican subsidiary of the Communist Party of the Soviet Union, came under pressure in 1987-1990 from the cultural intelligentsia, informal groups such as Rukh and Memorial, and investigative journalists in Moscow and Ukraine who sought to unveil "blank spots" in Soviet Ukrainian and Ukrainian history. Finally, in February 1990, the CPU acknowledged that a famine had taken place in Ukraine that it blamed on "Stalinism." The cover-up of the Great Famine, the CPU claimed, had "hindered scientific understanding and an objective, moral, and political assessment of a national tragedy."

After Ukraine became an independent state in January 1992, the Famine question became the subject of countless books and scholarly articles, memoirs, and documents based upon hitherto closed CPU archives. A "Black Book on Ukraine" consisting of 1,000 pages of documents was published by Prosvita in Kyiv in 1998. In the first half of the

1990s, Ukrainian scholars redefined the famine as "genocide" or "terror-famine," and a monument was erected in central Kyiv. In September 1993, then-President Leonid Kravchuk called the death of one-fifth of Ukrainians "genocide." In November 2001, on the Day of Remembrance for these crimes, President Leonid Kuchma talked of "tens of millions" of Ukrainians who died in war, the "famine-terror" and the gulag.

American-born Prof. James Mace, who formerly headed the Washington-based U.S. Commission on the Ukraine Famine in the 1980s and is currently at the National University of Kyiv-Mohyla Academy, wrote in 1995 that the famine was "the central question" for Ukrainian history. Dr. Mace remains convinced that the famine was primarily directed at Ukrainians. After the U.S. commission closed, Dr. Mace was unable to obtain academic employment in the United States; his cards had "been marked" as a "biased Ukrainian nationalist émigré."

Many Western academics at that time, and at present, continue to see studies of the famine published in the 1980s by Dr. Robert Conquest as "replete with errors and inconsistencies" and as "another expression of the Cold War," Prof. Tauger argued in the "Internet List H-Russia" discussion. Dr. Mace responded in the discussion by describing Prof. Tauger's "baseless statistical circumlocutions" as "garbage."

Reading the "Internet List H-Russia" and Western, English-language academic publications on Eastern Europe leads to the impression that the large number of post-Soviet Ukrainian studies on the Famine listed in the 2001 book "The Famine-Terror in Ukraine, 1932-1933: A Bibliography" published in Odesa-Kyiv are mainly ignored by Western scholars working on the Stalin era. The fact that these works are in Ukrainian, and not in Russian, the traditional language of Sovietology and post-Soviet studies, is no excuse not to use them. Unfortunately, there is still a stubbornly held view that Russian is sufficient for research into, and writing on, Ukraine (and Belarus).

Famine denial fails to deal with the question of why, if the famine took place throughout the former USSR, it has only left an imprint on Ukrainian consciousness. Ukraine was sealed off by the authorities, foreign journalists were prevented from visiting famine areas, foreign assistance was refused, and grain continued to be exported during the famine. Why is such a memory of the famine not present in the Russian consciousness if it was not just directed at Ukrainians?

On the 60th anniversary of the Great Famine, President Kravchuk described the aims of the Famine as an attempt "to uproot the entire Ukrainian soul," adding that "unacceptable living conditions were created to destroy a nation." Western scholars have yet to appreciate the extent to which denationalization in contemporary Ukraine and Belarus is the product of the Famine and Stalinist terror in the 1930s to 1950s.

In a 1991 book published in Kyiv, Lidia Kovalenko defined the Famine as "dukhovna ruina" (spiritual ruin). The destruction of the Ukrainian village, the national Communist intelligentsia, and the Ukrainian Autocephalous Orthodox Church; an end to "indigenization"

Dr. Taras Kuzio is a resident fellow at the Center for Russian and East European Studies, University of Toronto.

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NEWSBRIEFS

Russia, Ukraine agree on gas

KYIV – Meeting in Kyiv on July 1, Ukrainian First Vice Prime Minister Oleh Dubyna and Russian Vice Prime Minister Viktor Khristenko signed a protocol agreement on Russian natural-gas transit via Ukraine and use of Ukrainian underground gas-storage facilities, Interfax-Ukraine reported. According to the agreement, which is valid until 2003, Russian natural gas transiting Ukraine will amount to a total of 128.7 billion cubic meters, of which 110 billion are earmarked for Western Europe and the rest for Moldova and Russia. The Ukrainian state company Naftohaz Ukrainy will charge \$1,093 per 1,000 cubic meters per 100 kilometers of transit. Russia's Gazprom will pay the transit costs by subtracting them from gas sales to Ukraine, charging \$50 for 1,000 cubic meters in 2003, the same price charged in the first half of 2002. The difference will be paid in cash by Ukraine. The two countries also reached agreement that Ukraine store 5 billion cubic meters of Russian gas in 2002, and more in subsequent years. Russia is to pay for the storage in cash, but the two sides did not disclose the price. Ukraine currently has 13 underground gas-storage facilities capable of storing 30 billion cubic meters. (RFE/RL Newsline)

NATO, Ukraine to review relationship

BRUSSELS – The upcoming meeting of the Ukraine-NATO Commission to be held in Kyiv on July 9 will focus on the current state of Ukraine-NATO relations, according to NATO Secretary-General George Robertson. Interfax-Ukraine reported on June 28 that, speaking to Ukrainian journalists in Brussels, Mr. Robertson announced that he plans to meet with President Leonid Kuchma, Prime Minister Anatolii Kinakh and other members of the Cabinet of Ministers during his weeklong stay in the Ukrainian capital. When asked about the basing of the Russian Black Sea Fleet on Ukrainian territory and its future if Ukraine were to join the alliance, the NATO chief said that this is a "strictly academic question," as Ukraine has not formally requested permission to join NATO. However, there is no set rule on such a matter. Mr. Robertson went on to say that "Ukraine's recent declaration and the letter from the National Security and Defense Council announcing its decision of May 23 to seek Ukrainian integration into NATO" raises the prospects of a "distant possibility of membership, but today the matter of submitting a request to join is not on the table." (RFE/RL Newsline)

Police, tax officers pool efforts

KYIV – Leaders of the Internal Affairs

Ministry and the State Tax Administration held a joint session in Kyiv on June 27 at which they pledged to combine their efforts in combating money laundering, the UNIAN news service reported. Internal Affairs Minister Yurii Smirnov noted that the problem of money laundering and outflow of capital from Ukraine results from the fact that 50 percent of economic activity in the country takes place in the shadow zone. State Tax Administration chief Mykola Azarov said that 356 offshore companies own stakes ranging from 10 to 98 percent in "basic Ukrainian enterprises" in the power industries, as well as the metallurgical and mining branches. A survey by the State Tax Administration has shown that a majority of those offshore companies are not even registered as entities conducting economic activities. (RFE/RL Newsline)

President speaks on Constitution Day

KYIV – President Leonid Kuchma said in a solemn statement that the adoption of the Ukrainian Constitution of Ukraine on June 28, 1996, was the most important event in the history of independent Ukraine, UNIAN reported. But he added that the Constitution "already requires some improvements to bring it into line with societal demands." Mr. Kuchma cautioned, however, against "hasty and non-systemic" changes in the country's basic law. "Let us learn first to respect and inflexibly obey the Constitution, and begin a constitutional reform only after that," he proposed. According to a poll conducted by the Oleksander Razumkov Center of Economic and Political Studies between June 17 and 25, 47.1 percent of Ukrainians think the Constitution should be changed since it does not meet societal requirements. (RFE/RL Newsline)

Kuchma sees army reform as key task

KYIV – President Leonid Kuchma said on June 26 that "improving the structure and functions of Ukraine's armed forces and other military formations is a primary step in the implementation of a stage-by-stage process of deepening Ukraine's cooperation with NATO, which is to end with Ukraine joining the alliance," the UNIAN news agency reported. (RFE/RL Newsline)

Kyiv patriarch receives state medal

KYIV – On June 26 President Leonid Kuchma decorated Patriarch Filaret, the head of the Ukrainian Orthodox Church – Kyiv Patriarchate, with the Order of Yaroslav the Wise Order (4th degree), UNIAN reported. Patriarch Filaret said at the ceremony that his Church supports

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THE UKRAINIAN WEEKLY

FOUNDED 1933

An English-language newspaper published by the Ukrainian National Association Inc., a non-profit association, at 2200 Route 10, P.O. Box 280, Parsippany, NJ 07054.

Yearly subscription rate: \$55; for UNA members — \$45.

Periodicals postage paid at Parsippany, NJ 07054 and additional mailing offices. (ISSN — 0273-9348)

The Weekly: UNA:
Tel: (973) 292-9800; Fax: (973) 644-9510 Tel: (973) 292-9800; Fax: (973) 292-0900

Postmaster, send address changes to: Editor-in-chief: Roma Hadzewycz
The Ukrainian Weekly Editors:
2200 Route 10 Roman Woronowycz (Kyiv)
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Parsippany, NJ 07054 Ika Koznarska Casanova (part time)

The Ukrainian Weekly Archive: www.ukrweekly.com

The Ukrainian Weekly, July 7, 2002, No. 27, Vol. LXX

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INTERVIEW: Cardinal Husar speaks on UGCC's new projects

LVIV – Though it was the close of a hectic week marked by celebrations of the inauguration of the new Ukrainian Catholic University (UCU), and with the opening of the Ukrainian Greek-Catholic Sobor (a gathering of the Church's laity and clergy) only hours away, Cardinal Lubomyr Husar, archbishop major of the UGCC, nonetheless found time to meet with *The Ukrainian Weekly's* Kyiv editor, Roman Woronowycz. The two discussed the myriad projects that the reinvigorated Church is undertaking and how it plans to see them to fruition. Following is an edited transcript of the interview, which was held in the Patriarchal Palace of St. George Cathedral in Lviv on June 30.

What does the new Ukrainian Catholic University (UCU) in Lviv mean for the Ukrainian Greek-Catholic Church (UGCC) and for Ukraine overall? What has changed with the opening of this newest institution of higher learning in Ukraine?

As was said yesterday, there are 106 universities functioning in Ukraine, this is the 107th. This is the only one that is Christian at its base. My intention is not to insult people of other universities, to say they are godless and atheistic, because this is far from true. In the eastern provinces of Ukraine there are good and God-believing people at the universities, rectors, professors and students who attend them.

But what type of university is this? What is the difference between a Catholic university and a secular university? All universities have the same goal: to serve truth, to search for the truth, to teach the truth, to develop the intellect maximally and to prepare people for life.

Catholic universities throughout the world, – I believe there are 900 of them in all – are universities just like all others, with the exception that they address matters from a Christian point of view. They take under consideration religious truths as well. There are those who suggest that this lowers the value of the university, that this type of university cannot serve the truth because it must serve religious goals.

We respond to this by saying that there are no differences between religion and intellect. These are simply two different ways of looking at the truth. You can say that this is a fundamental basis for the existence of Catholic universities: that between faith and knowledge there are no differences.

And this means what in terms of the UCU being the first Christian university in Ukraine?

The Kyiv-Mohyla Academy during its earlier existence was not called a university, but it had all the attributes of a university. It was an institution of higher learning with a theology faculty. The various fields were titled differently, but it was truly a great institution, not some sort of seminary. People from the various Slavic nations traveled there to study. It was the only institution of higher learning during those times in the Slavic Orthodox world.

Today it is private, but still partly government-controlled. Yesterday, as I sat next to the president of [the National University of] Kyiv-Mohyla Academy (Dr. Viacheslav Briukhovetsky), I told him that perhaps he should consider making his school a center of Orthodox study, a center of theology. He told me that he is very interested in doing so, but it is a matter of money.

The [Orthodox] need their own school, just as our Protestants need a good theology school – not just a seminary to train the purveyors of the faith, but a real university. It is needed for Ukraine in general. We need to speak with them about doing so.

If the Catholics, Orthodox and Protestants had higher educational schools, I believe there would be more desire for peaceful co-existence and cooperation, for a search for God's common roads. Some declare that if there is a Catholic university, an Orthodox university and a Protestant university, hatred will rise to new heights.

However, real, sincere education leads to the opposite. It leads to calm, erudite conclusions that do not inflame, but calm passions.

When can we expect that the various branches, buildings, faculties, territories, etc. of the new UCU will be completed and functioning?

We must understand that we cannot do everything at once. We must proceed in stages, and for a very straightforward reason. We receive a lot of support from our [diaspora communities], especially from North America. But we cannot bury North America with 10 projects at once and expect to gather the needed funds. People simply cannot afford it; they do not have that

much money.

We hope shortly to develop an overall plan by which we will ask for funds in stages. We will finish one [project] before going on to the next one, and then the third one, and so on. We are not that well off, either here in Ukraine or beyond it.

And that plan is in the works?

Well, it is being considered, but is neither completed nor approved.

This is an exciting time for the UGCC, both in its spiritual and physical development. A symbol of this is the planned move of the patriarchal, or archiepiscopal, center from Lviv to Kyiv. When will it happen, how will the move look and first of all, when will the cathedral be completed?

We have chosen a construction firm and in the last days have been working on a contract. The sooner we begin the better.

Are we talking days, weeks, months?

If the contract were to be signed today, construction could begin tomorrow, you see. We have all the documentation. It's been a matter of bureaucracy. Just as we thought we finally had everything, a new law appeared forcing us to redo some matters. Now, however, we have everything: all the signatures, all the necessary stamps.

We have accepted a tender. There was a competitive bid during which various firms presented their projects. Of the seven that took part, we considered four workable. We picked one from those four. All four were Kyiv companies. Now we are moving to complete a contract.

A requirement of the tender was that the project be completed within two years, and all the firms said they could comply. If money flows steadily, there is no doubt that it can be completed within two years.

Therefore, in two years you will slowly begin the move to Kyiv?

The situation is like this: within two years we expect a completed church ready for use. It will not be decorated, simply ready for use. At the same time, we will be constructing another building, which will take slightly



Cardinal Lubomyr Husar

longer because the concentration will be on the sobor [cathedral], but no more than three years all together.

Our move to Kyiv is not really tied to this. When some money appears, I will be looking for a place in Kyiv where I will be able to work and host people. It will be a residency, but a limited one, yet still the beginning of a center.

The move will be gradual. It will not be a situation where one day we bring in the trucks, load them up and tomorrow we are in Kyiv. That will not happen, more so, because Lviv has its needs as well. We do not have the right to leave Lviv without securing its future. This

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Film about life of Patriarch Josyf premieres

by Roman Woronowycz

Kyiv Press Bureau

LVIV – Residents of this city had the chance to view a movie on the life of one of the great historical personages of 20th century Ukraine and former resident of Lviv, when the full-length documentary film, "Patriarch," debuted here on June 29.

The film on the heroic life of Cardinal Josyf Slipyj, the first leader of the Ukrainian Greek-Catholic Church to have been commonly referred to by the designation "patriarch," premiered only hours before one of his most strident dreams – a Ukrainian Catholic University in Lviv – became a reality.

It was the third premiere for the film, after an initial showing in Kyiv on June 21 to a packed house, and one in Chicago in April. The film debuted first in the United States after parishioners of Chicago's Ss. Volodymyr and Olha Ukrainian Catholic Church

financed much of the project.

The 90-minute movie chronicles the life of Patriarch Josyf from his elevation to primate of the UGCC with the death of Metropolitan Andrey Sheptytsky and his arrest by Soviet authorities and banishment to Siberia in 1945, to his release in 1963 and the remainder of his life and work in Rome.

"Patriarch" is divided into two segments, with the first half addressing Cardinal Josyf's life in Ukraine and subsequent prison time in Siberia, and the second part detailing his activity in Rome after his exile and his travels abroad.

The film interweaves still images and contemporary as well as historic black-and-white footage of Lviv, Kyiv and Siberia, with interviews of individuals who knew and worked with the Ukrainian Catholic patriarch. It creates a compelling story of a life of love, strength, determination and, finally, triumph in the

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Reproduction of an invitation to the premiere of "Patriarch," a film about the life of Patriarch and Cardinal Josyf Slipyj.

Ukrainian American Veterans attend celebration of Veterans History Project

NEW YORK – Sponsored by the Library of Congress and its American Folklife Center, as well as the American Association of Retired Persons (AARP), the Veterans History Project was officially opened on June 6 aboard the U.S.S. Intrepid.

The mission of the Veterans History Project at the Library of Congress is to collect the memories, accounts and documents of veterans of World War I, World War II and the Korean, Vietnam, and Persian Gulf wars, and to preserve these stories of experience and service for future generations.

Among the invited guests were representatives of the Ukrainian American Veterans: Matthew Koziak, UAV national commander; Anna Krawczuk, UAV national vice commander; UAV Post 30 Commander Bernard Krawczuk; and UAV Post 30 Past Commander Jurij Jacus.

Ceremonies started with a presentation of the colors and the singing of the national anthem. Opening remarks were made by Ellen McCulloch-Lovell, director of the Veterans History Project, followed by Dr. James H. Billington, Librarian of Congress; James Parkel, president of the AARP; Peggy Bulger, director of the American Folklife Center; and Dr. Sam Billison, president of the Navajo Code Talker's Association.

A student interviewer, David Dombroski, demonstrated how to hold an interview.

Final remarks were delivered by both Lt. Col. Lee Archer (Ret.), a member of the Five Star Council, and Dr. Billington.

The Ukrainian American Veterans had started their own historical registration project back in 1998, with special emphasis on registering Ukrainian Americans who have served in the U.S. armed forces. They appealed to the Ukrainian American community to register anyone who has served honorably in the U.S. military, past or present.

To this date over 600 men and women have registered, from enlisted men and women to high-ranking officers, from most of the branches of the military. All have very interesting stories to tell and histories of service and sacrifice to reveal.

Many interesting documents were rediscovered from 1943 parochial publications with honor roll listings of the names of servicemen and women at that time. This added 2,300 names of Ukrainian Americans to the Ukrainian American Veterans register.

However, thousands more served during World War II and other conflicts, thus the UAV has once again appealed to the Ukrainian American community in the United States to help in this endeavor. Anyone having information about any publications, listings, honor rolls, church records, is asked to notify the UAV.

The goal of the Ukrainian American Veterans is to eventually publish the names of all registrants, to record the input of Ukrainian Americans soldiers to the history of the United States of America and to honor and give them the recognition that they deserve.

The first Ukrainian immigrants came to American shores more than 110 years ago; others soon followed. They served their adopted country with honor in all the wars and conflicts of the 20th century, as they are serving presently in the Middle East.

Persons who served or are on active duty in the U.S. armed forces are asked to register themselves; registrants do not have to be members of the Ukrainian American Veterans organization in order to register.

For the UAV Registration Form and more information please write to: UAV Registration, P.O. Box 172, Holmdel, NJ 07733-0172; or e-mail UAV.REG@worldnet.att.net.

Commemorative plaque is unveiled at site of Mara Lake internment camp

by Marko Preston-Horin

VANCOUVER – During Canada's first national internment operations of 1914-1920, thousands of Ukrainians and other Europeans were needlessly imprisoned as "enemy aliens" in Canadian concentration camps. Seven out of the 24 internment camps established following passage of The War Measures Act were located in British Columbia, including the Monashee-Mara Lake camps, operated between June 2, 1915 and July 29, 1917.

As a result of the efforts of the Ukrainian Canadian Civil Liberties Association, supported by the Ukrainian Canadian Foundation of Taras Shevchenko, the District of Sicamous and the Ukrainian Canadian community of British Columbia, a trilingual historical marker was unveiled at the original site of the camp, Two Mile, near Sicamous, British Columbia, on Saturday, June 8.

Over 70 people attended to show their sympathy for the victims of this unhappy episode in Canada's history. Opening remarks were by UCCLA's local representative, Andrea Malysh, who began and ended with a reference to the promise made in June 1993 by Prime Minister Jean Chrétien, in support of redress for Ukrainian Canadians who were subjected to internment and loss of freedoms during the first world war.

Among others speaking at the event were Mayor Fred Busch of Sicamous, who noted: "This plaque will remind Canadians about past injustices and urge them not to let them happen again."

Susan Anderson, parliamentary assistant for Member of Parliament Darrel Stinson (Okanagan – Shuswap) presented the UCCLA's representative, Ms. Malysh, with a House of Commons Certificate of Recognition, "to express

my sadness for the unjust internment (1914-1920) of Ukrainian Canadians and to recognize their many contributions to Canada." Jay Schlosar, executive assistant to member of the Legislative Assembly George Abbott, (Shuswap), the provincial minister of multiculturalism, expressed the deepest sympathy and sadness of the premier of British Columbia about a chapter of history that "left a scar on our province."

Other dignitaries attending included Gena Crowston, representing Betty Hinton, MP (Kamloops); Rhona Martin, Columbia Shuswap Regional District; Maureen Kalynchuk for Teresa Hebert, trustee of School District No. 83; and Gordon Mackie, Sicamous and District Museum and Historical Society.

Kari Moore, the UCCLA's representative in Victoria, brought greetings from the Provincial Council of the Ukrainian Canadian Congress and read her poem, "Internment."

The Rev. Stefan Basarab from St. Josephat's Ukrainian Catholic Church of Vernon, the Very Rev. Pawlo Berezniak and Subdeacon Paul Malysh of the Ukrainian Orthodox Church of the Assumption of St. Mary in Vernon consecrated the monument. Subdeacon Malysh also led in the singing of both the Canadian and Ukrainian national anthems.

A reception was held after the ceremonies at The Red Barn in Sicamous, hosted by the Sicamous and District Museum and Historical Society, where photographs from the Mara Lake camps were displayed for viewing. The local Ukrainian community also displayed Ukrainian artifacts and books.

The plaque in Mara Lake was the 18th placed by the UCCLA to date. Another historical marker is to be unveiled at the Badlands Historical Centre in Drumheller, Alberta, on August 5.



At ceremonies marking the official opening of the Veterans History Project (from left) are: Jurij Jacus, Matthew Koziak, Bernard Krawczuk and Anna Krawczuk of the Ukrainian American Veterans.

USCAK officers discuss plans for sports events, publication

NEWARK, N.J. – Executive officers of the Ukrainian Sports Federation of the U.S.A. and Canada, better known by its Ukrainian acronym of USCAK, met at the home of the Chornomorska Sitch sports club on June 13 to discuss future plans.

The meeting was opened by USCAK President Myron Stebelsky, who presented as the first order of business a plan to convene a general meeting of the federation. Although such a convention of USCAK had been tentatively scheduled for October of this year, and registration forms as well as questionnaires pertaining to it were sent out to all the Ukrainian youth and sports organizations, the response has been postponed until the spring of 2003.

Omelan Twardowsky, the press officer of USCAK, reported on the imminent publication of the book "USCAK and Sports in Ukraine," of which he is the compiler. This book is a collection of the most significant newspaper and magazine articles as well as other documents pertaining to the activities of USCAK over the period from 1956 to 2001. The majority of the materials are in Ukrainian, but there is an English-language section as well.

The publication will be financed by USCAK alone, without any advertising

revenue, according to Alexander Napora, the USCAK financial secretary. It is reportedly being eagerly awaited by sports historians in Ukraine.

USCAK has reacted positively to a request from the Lviv Regional Chess Federation for financial support for its third Stepan Popel Memorial International Chess Tournament to be held in Lviv in the fall. USCAK had co-sponsored the first two Popel Memorials as well. Chessmaster Popel was a pre-war champion of Lviv and Halychyna and won the USCAK title in 1969. Thus, honoring his memory is viewed as a symbolic bridge between Ukraine and the diaspora. It is also notable that in 1997 USCAK sponsored the current world chess champion, Ruslan Ponomaryov of Kramatorsk, Ukraine. He was one of several outstanding Ukrainian chess players who received financial support from USCAK.

Finally, plans were confirmed to hold the annual USCAK tennis championship at Soyuzivka over Labor Day weekend. This year the traditional tournament, however, will be dedicated to the memory of Zenon Snylyk, former editor of "The Ukrainian Weekly" and "Svoboda," soccer star and avid tennis activist, who passed away in January. The tournament will be run by George Sawczak, USCAK tennis director.

MAY WE HELP YOU?

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THE UKRAINIAN NATIONAL ASSOCIATION FORUM

UNA Home Office employees bid farewell to officers Diachuk and Lysko

by Roma Hadzewycz

EAST HANOVER, N.J. – Employees of the Ukrainian National Association bid farewell to two of the fraternal organization's executive officers – President Ulana Diachuk and National Secretary Martha Lysko – during a surprise luncheon here at the Ramada Inn on Friday, June 28.

That day was the last working day of the four-year term of the UNA General Assembly, which includes executive officers, auditors and advisors, elected back in 1998. The new UNA General Assembly officially takes office on July 1, and on that date, the UNA Home Office would welcome its new full-time executive officers: President Stefan Kaczaraj, National Secretary Christine Kozak and Treasurer Roma Lisovich.

But first came the heartfelt farewells for the outgoing officers.

Mrs. Diachuk was leaving the UNA after working at the Home Office for 52 years – serving for the last 12 of those many years as president and the 18 years before that as treasurer.

Mrs. Lysko was departing from the UNA headquarters after 16 years of service, half of them as national secretary; however, she remains on the UNA Executive Committee as the organization's first vice-president.

Their colleague, Treasurer and President-Elect Kaczaraj, delivered farewell remarks at the reception to "two persons who made large contributions to the UNA in the course of many years."

He cited in particular the accomplishments of the last four years, which he said were not easy ones for the UNA, as the UNA overcame financial difficulties. All this was done, he emphasized, under the leadership of President Diachuk, who deserves to be considered the "president-emeritus" of the UNA. He also noted that Mrs. Diachuk will go down in history as the first female chief executive officer of the UNA.

As for Mrs. Lysko, who is a professional in the field of life insurance, Mr. Kaczaraj pointed to her various innova-

tions in the realm of the UNA's insurance offerings. It is no wonder, he said, that the recently concluded UNA convention elected her to the post of first vice-president.

The president-elect concluded his remarks by stating that he was pleased to have had the opportunity to work with both President Diachuk and National Secretary Lysko during the previous term. He also bid all the UNA's employees, including the personnel of Svoboda and The Ukrainian Weekly, good fortune, success and harmony during the next term (2002-2006). "May we be united by our dedication to our dear Batko Soyuz," said Mr. Kaczaraj.

Messages of best wishes to Mrs. Diachuk were read from Ukraine's Ambassador to the United Nations Valery Kuchinsky; UNA Auditor and Advisor-Elect Stefan Hawrysz; outgoing Auditor William Pastuszek and his wife, Theodosia; and re-elected Auditor Alexander Serafyn.

Afterwards, gifts of Lladro figurines were presented to Mmes. Diachuk and Lysko on behalf of the UNA's employees and members of the General Assembly by, respectively, Daria Semegen and Maria Zaviysky. In addition, a specially engraved Tiffany clock was bestowed upon the outgoing president in recognition of over five decades of service to the UNA.

Mrs. Diachuk acknowledged the fond farewell by noting that "in every ending, there is also a beginning" and underlining that the UNA is "a family in which I grew up." She pledged to always keep the UNA in her heart.

Mrs. Lysko stated that for her the event in reality was not a farewell, as it did not mark her departure from the UNA, but merely her transfer to another office, albeit not a full-time office at the UNA's Corporate Headquarters building.

The afternoon reception concluded with personal exchanges of farewells between the two officers and the UNA staff.



Roma Hadzewycz
President Ulana Diachuk (right) and National Secretary Martha Lysko at a farewell luncheon held in their honor.



Ulana Diachuk receives the UNA employees' gift from Daria Semegen. Looking on is Mrs. Diachuk's husband, Volodymyr.

UCCA supports The Weekly's Copies for Congress project

PARSIPPANY, N.J. – The executive board of the Ukrainian Congress Committee of America, meeting on June 8 in New York, unanimously agreed to sponsor one issue of The Ukrainian Weekly for members of the U.S. Congress.

Two weeks later, The Ukrainian Weekly received a check for \$1,000 toward its "Copies for Congress" project, along with a note stating that the UCCA wishes to sponsor an issue of the newspaper in celebration of the 25th anniversary of the Ukrainian National Information Service, the UCCA's Washington office.

UCCA President Michael Sawkiw Jr. wrote in a letter to Editor-in-Chief Roma Hadzewycz: "As the Ukrainian American community celebrates the 125th anniversary of the first Ukrainian mass immigration to the United States, the Ukrainian

Congress Committee of American would like to applaud you and your colleagues at The Ukrainian Weekly for your dedicated coverage of our community and Ukraine. It is important to note that your reporting of such affairs has spurred greater activity not only within our ranks but also within the greater community at large."

Mr. Sawkiw added that "many non-Ukrainian subscribers have recognized The Ukrainian Weekly as an integral course of their information regarding Ukraine and the Ukrainian community."

The Ukrainian Weekly has now received \$11,100 in donations in response to its letter of November 16, 2001, soliciting support for the "Copies for Congress" project. The total annual cost of the program to The Ukrainian Weekly is over \$50,000 per year.

Please note:

The Ukrainian National Association's
new e-mail address is
una@unamember.com.



Maria Zaviysky presents a gift on behalf of UNA employees to outgoing National Secretary Martha Lysko.

THE UKRAINIAN WEEKLY

The pariah president?

Last week we reported on an unusual and significant event on Capitol Hill: the showing in the Dirksen Senate Auditorium of a BBC documentary titled "Killing the Story," which deals with the murder of muckraking journalist Heorhii Gongadze back in autumn 2000 in Ukraine. Sponsored by the Congressional Ukrainian Caucus and the National Endowment for Democracy, the screening was attended by members of Congress, their staffers, the news media and others. Why is the case still in the news?

The Gongadze case, you see, has never been solved. What's worse, it has never even been the subject of a serious investigation by the authorities in Ukraine. Readers who have been following the case in this newspaper can probably recite the details of this sordid case. The key elements are the allegations of involvement by the Kuchma administration and/or its sycophants or lackeys, and efforts to impede the investigation, as President Leonid Kuchma and his cronies have been stonewalling in the hopes that this case, like others before it, will just fade away. But this one hasn't.

And the reason goes beyond Gongadze himself, as the ramifications of the case touch on so many other issues: high-level corruption, lack of freedom of the press, the absence of the rule of law. The now infamous Melnychenko tapes have extended the case's reach even further, as the recordings appear to implicate the Kuchma administration in unsavory arms deals. Add to that charges of manipulation of the parliamentary elections and you have a not-so-pretty picture of independent Ukraine's leaders.

The aforementioned issues have created a rift in the relationship between Ukraine and the United States. Rep. Christopher Smith, co-chairman of the Helsinki Commission, recently stated that U.S. official and international institutions "repeatedly have raised this case and urged President Kuchma and the Ukrainian government to undertake a speedy, serious, open and transparent investigation into the Gongadze murder case"; he added that back in December of 2002 he urged the authorities in Ukraine "to resolve this grave matter in a timely and just manner before the case further tarnished their credibility in dealing with fundamental human rights."

The Ukrainian government responded with obfuscation and outright obstruction of justice. Rep. Smith's warning went unheeded.

The result: The United States has quietly distanced itself from President Kuchma, and Ukraine. In the meantime, signals have been sent to Ukraine via various means and messengers. Most recently they surfaced in a presentation in Kyiv by Dr. Michael McFaul of Stanford University's Hoover Institution, who cited a distrust within the Bush administration that has developed as a result of the various controversies that have sullied the Kuchma administration. He explained that in the highest echelons of the U.S. government it is believed that, even if Mr. Kuchma is not a criminal, he is guilty of not being candid. Dr. McFaul pointed out that it is no happenstance there have been no meetings between the presidents of the United States and Ukraine.

So, is there no hope for Ukraine, burdened as it is with less than reputable leaders?

No. There are some positive signs on the horizon. Despite government interference in the recent elections, Ukraine's voters demonstrated a strong independent streak with a pro-democratic, pro-European orientation. Clearly, a substantial portion of the Ukrainian people wants change. Still, so many do not feel empowered.

U.S. Ambassador Carlos Pascual, speaking at the commencement ceremonies of the Lviv Theological Academy (his remarks appear on the right), attempted to instill that sense of empowerment in his young listeners. Gone are the days of "blind acceptance of a totalitarian state," he said. "Today, each of you is blessed to live at a historic moment where your actions will shape the future of your families, your communities and your country. Never before has Ukraine had a better chance of realizing its destiny as a sovereign, independent European state. For decades the concepts of freedom, initiative and incentive were criminal. Now they are the lifeblood to prosperity. How those concepts will be exercised in real life – in Ukraine's political, economic and cultural world – depends on you."

And therein lies Ukraine's hope for the future. Not with a president whom many avoid like a pariah, but with the new generations of future leaders.

July
11
1953

Turning the pages back...

Forty-nine years ago, on July 11, 1953, The Ukrainian Weekly reported that the Ukrainian National Association formally dedicated Soyuzivka, a year-round mountain resort and home for the aged in Kerhonkson, N.Y. Soyuzivka, eagerly anticipated by the Ukrainian community, gave every Ukrainian the ability to live the resort life while staying immersed in familiar company and Ukrainian culture.

Nearly 2,000 UNA members and friends, who traveled from all over the eastern United States by car and charter bus, attended the two-day festivities on July 4-5, which consisted of formal dinners, concerts and a field mass on Sunday morning. Between events, the guests took full advantage of Soyuzivka's tennis and volleyball courts, and found time to relax by swimming and sunbathing at Soyuzivka's full-length concrete pool.

The Very Rev. Volodimir Lotowycz of Jersey City, N.J., delivered the invocation before the Main House, with the participation of a chorus of UNA employees, led by Eugene Kruk. Dmytro Halychyn, supreme president of the UNA, followed the invocation with a brief but stirring talk. "Our Soyuzivka," he said, "represents a fragment of enslaved Ukraine transplanted here upon the American soil."

In her column in the July 11, 1953, issue of The Ukrainian Weekly, Josephine Gibajlo Gibbons drew parallels between the establishment of the UNA and the recent completion of Soyuzivka. She wrote: "Those pioneers, our fathers and mothers ... put their shoulders to the wheel, and as one pushed the UNA into progress. Yes, indeed, it is a comforting thought to know that the same UNA spirit prevails today."

Source: "Soyuzivka – UNA Estate Dedicated," *The Ukrainian Weekly*, July 11, 1953; "UNA Spirit at the 'Soyuzivka'" by Josephine Gibajlo Gibbons, *The Ukrainian Weekly*, July 11, 1953.

FOR THE RECORD

U.S. Ambassador Carlos Pascual speaks at Lviv Theological Academy commencement

Carlos Pascual, U.S. ambassador to Ukraine, delivered the address at the 2002 commencement ceremonies for the Lviv Theological Academy (LTA) held on June 22. Below is the English-language text of his remarks, which were delivered in Ukrainian.

Reverend bishops, Reverend fathers, sisters and brothers, dear graduates and students, ladies and gentlemen:

I am honored to be here on a momentous day that marks your graduation from the Theological Academy and bridges toward the birth of a Ukrainian Catholic University. You came here in pursuit of an education that would help you transcend the pursuit of knowledge and explore the meaning of life. Inherent in this pursuit are questions we can each answer for ourselves, but which no one can answer for another: Who is God? How do I relate to this being? What role has this God had in my history? How will this God affect my future?

For decades, such questions, much less the freedom to answer them, were excluded from Ukraine's educational life. They border on the spiritual, on the realm of self-discovery. These were notions that threatened the blind acceptance of a totalitarian state. Your educational and spiritual journeys within the halls of this academy may seem personal – and indeed they are. But they are also historic. You have paved the way for others to explore faith, philosophy and the meaning of life – questions once seen as extraneous to education.

The realization of this education is itself the realization of a dream, first sparked by Metropolitan Andrey Sheptytsky, then kept alive throughout years of exile by Metropolitan Josyf Slipyj. In their hearts burned a truth they knew they must realize: to open the pursuit of spiritual life in Ukraine, in a way relevant to people, and cognizant of the joys and hardships that passed before them each day. Their dreams sparked a passion for education and a commitment to touch others, knowing that if not realized in their lifetime, others would pursue the quest.

There is a great lesson in this story: dreams have meaning. Principles such as faith and freedom have value. Their realization occurs in one human being at a time – in the hope that, collectively, the realization of these dreams and the pur-

suit of these values will make life better for those we love.

I was blessed with learning the meaning of freedom at an early age. When I was 3 years old, my parents took me from Cuba to the United States with not much more than a suitcase in hand because they wanted me to grow up in a

... each of you is blessed to live at a historic moment when your actions will shape the future of your families, your communities and your country.

free country. Through their sacrifice, I had the gift of a good education, one that taught me to question and analyze, to value knowledge, but even more so, to treasure its application.

Little did my parents realize that the concept of freedom they held so dearly was a gift of life for their son. Little could they, or I, have imagined that I would have such an opportunity to serve other people or my own country. The lessons I learned have stayed with me. Faith is a powerful tool when transformed into action. The gifts we receive have greater meaning when we share them with others. One person can make a difference in the lives of others, even if only through one person at a time.

Today, each of you is blessed to live at a historic moment when your actions will shape the future of your families, your communities and your country. Never before has Ukraine had a better chance of realizing its destiny as a sovereign, independent European state. For decades the concepts of freedom, initiative and incentive were criminal. Now they are the lifeblood to prosperity. How those concepts will be exercised in real life – in Ukraine's political, economic

(Continued on page 15)



Carlos Pascual, U.S. ambassador to Ukraine, with a graduate at the 2002 commencement ceremonies of the Lviv Theological Academy. The LTA had 57 graduates this year, 29 from Holy Spirit Seminary in Rudno and 28 laypeople and religious from the Lviv city campus.

LETTER TO THE EDITOR

Negatives must not be ignored

Dear Editor:

Roman Kupchinsky's thoughtful – and thought-provoking – letter in the June 23 issue goes a long way in addressing how the Ukrainian American community is confronting the “Melnychenko tapes,” released in November 2000 which reveal deeply disturbing conduct by high-ranking Ukrainian officials.

Allow me a few further observations. I, too, am uneasy by the reactions of some in the community who are so concerned with Ukraine's image that they choose to downplay or even deny some troubling realities of serious wrongdoing. They fail to recognize that pervasive, high-level corruption, murders of journalists and other human rights violations, and contempt for the rule of law keep Ukraine from becoming a genuine member of the Euro-Atlantic community of nations. More importantly, they harm the average Ukrainian citizen.

Some of our patriots seem to forget that true independence is not just some noble ideal, but that it has to have content and substance. First and foremost, the government of independent Ukraine has to serve the interests of the Ukrainian people. Unfortunately, numerous actions by high-ranking Ukrainian officials belie any concern for the people they are obligated to serve.

Second, I've noticed a generational divide within the Ukrainian American community over this issue. It needs to be emphasized that there is a very important difference between criticizing the government of Ukraine and the Ukrainian state and its people. Middle-aged and younger Ukrainian Americans, as well as many from the Fourth-Wave of immigrants, tend to be more critical of the Kuchma regime, the older tend to be more defensive and concerned about Ukraine's image, even when they acknowledge the current realities.

This is perhaps understandable. Many of these staunch patriots spent their lives dreaming of and struggling for an independent Ukraine and many come from the tradition of integral nationalism – where the ideal of an independent state was valued above all, and the question of what kind of an independent Ukraine was secondary. It is very painful for them to see an independent Ukraine that does not match their ideals. In any event, those who diminish or deny the wrongdoings eventually may come to see that it is only when Ukraine becomes a part of democratic Europe, with all that entails, including its government's respect for human rights and the rule of law that its

independence will truly be ensured.

Third, I've often seen a tendency recently to “kill the messenger” when Ukraine is criticized, even mildly, or when wrongdoing is exposed. I experienced this personally in connection with the March resolution on the Ukrainian elections that called for free, fair, open, transparent parliamentary elections which was overwhelmingly passed by the U.S. House of Representatives and Senate. Not only was this resolution condemned or criticized by President Leonid Kuchma, the Embassy of Ukraine in Washington, Communist Party Chairman Petro Symonenko, various Ukrainian oligarchs and Russian Ambassador to Ukraine Viktor Chernomyrdin, but also by some diaspora leaders. Fortunately, most Ukrainian Americans, as well as the democratic forces in Ukraine, understood the true motives behind these resolutions and other expressions of U.S. interest in the recent elections.

More significantly, I've noticed a tendency to “kill the messenger” with respect to Mykola Melnychenko for helping to expose serious wrongdoing – and I say “helping” because these tapes are not the only source of information about official misconduct in Ukraine. While skepticism about Mr. Melnychenko is not in and of itself unhealthy, one should not a priori dismiss his accusations. Frankly, one should be equally skeptical about his detractors.

There is, for example, an almost automatic assumption by some Ukrainian Americans that a foreign power must be behind Melnychenko. One could ask why could it not be an internal Ukrainian power struggle or the work of individuals troubled by what's on the tapes, if indeed one assumes that Mr. Melnychenko did not act alone. Some argue that Mr. Melnychenko could not have possibly acted on his own, say, out of principle and integrity. Indeed, I've actually heard from one patriot the denial of that possibility because “very few people in Ukraine have principles.”

Furthermore, there may be legitimate reasons of safety and security that may explain why Mr. Melnychenko is choosing not to reveal everything at once. Yes, the revelations on the tapes have proved to be painful, but it will be far, far more painful for Ukraine and its people should the powers that be in Ukraine continue along their present course.

Undoubtedly, there have been positive developments in Ukraine over the course of the last 11 years. These should be highlighted and celebrated. At the same time, the negatives should not be downplayed, ignored or covered-up, for to do so does not serve the ultimate interests of Ukraine.

Orest Deychakiwsky
Washington

Community's buses ready to roll for ceremonies at Drumthwacket

NEWARK, N.J. – As a result of the enthusiastic response of the New Jersey Ukrainian community to Gov. James E. McGreevey's invitation to celebrate Ukrainian Independence Day at his official residence, Drumthwacket, in Princeton on August 24, the steering committee has arranged for buses to transport participants to and from the celebration from various towns in New Jersey.

Buses will be boarding at 7 a.m. and leaving by 7:45 a.m. from Newark, Elizabeth, Passaic, Whippany and Wildwood. The cost will be \$11 per person from the North, and \$15 per

person from Wildwood, which has two buses reserved.

The buses will be organized as follows.

- Newark – St. John the Baptist Church parking lot, Sandford Avenue; for reservations call Volodymyr Waskiw, (908) 688-5818;

- Passaic – St. Nicholas Church on President Street. For reservations, call ComputoPrint, (973) 772-0435 (after 5 p.m.);

- Elizabeth – St. Vladimir Church parking lot, at Grier and Grove street; for reservations, call Elizabeth Jacus,

(Continued on page 21)



The things we do...

by Orysia Paszczak Tracz

“My Mother's Village”: What was left unsaid

“In a documentary spanning two continents and several generations, acclaimed director John Paskievich delves into the experience of exile and its impact on the human spirit. Almost 50 years after his family fled Ukraine for freedom in Canada, the filmmaker visits his parents' homeland. It's a place both familiar and foreign. Drawing on his years growing up in Winnipeg, Paskievich explores how children of refugees and immigrants are caught between two worlds. While they struggle to put down roots in a new country, they must also preserve traditions of a distant land they have never known. Paskievich's journey through Ukraine is interwoven with stories of displacement from other prominent Ukrainians – authors George Melnyk and Fran Ponomarenko, broadcaster Bohdana Bashuk, [film] director Halya Kuchmij and dancer Lecia Poluyan. A rich tapestry of memory and history, ‘My Mother's Village’ brings to light the humor, anger, joy and complexity of living between borders.”

– National Film Board of Canada

I so wanted to like the film “My Mother's Village,” to have it be about my parents, and me and my generation. I wanted someone to tell our story, how we got here from across the ocean after the war, and why. Of course, it could not be my story exactly, because my family came to the United States, not Canada, but the DP (displaced persons) experience was practically the same.

Instead, this film has left me uneasy. I want it to be different from what it is. Obviously, this is unfair and presumptuous of me, because this is not my film, but John Paskievich's. It is, ostensibly, his story. But if it were just a bit different, it would have, could have told the story of so many more of us. Instead, while called a documentary, it is more a very personal, very subjective telling of how Mr. Paskievich lived the DP experience, and its effect on him.

And yet, even that it is not, because he actually tells us so little about himself in the film. The blurb from the National Film Board of Canada at the beginning of this review, most probably from his words, reveals something about the filmmaker. “... Children of refugees and immigrants are CAUGHT [my emphasis] between two worlds ... they STRUGGLE to put down roots in a new country ... they MUST also preserve traditions of a distant land they have never known ... [these are] stories of DISPLACEMENT...”

Already we sense that Mr. Paskievich himself is not comfortable with his Ukrainian DP experience or even in being Ukrainian. He is the one “caught” between the two worlds, the one struggling with displacement (and not just being displaced as a DP). His personal experiences in growing up as a child of a struggling single mother (the father left them soon after their arrival in Canada) have had their effect on the adult Paskievich. Maybe he was also affected by the cruel attitudes of some other DPs, the very class-conscious intelligentsia who looked down their noses at the “prosti,” the people of peasant stock, and the earlier immigrants. This did happen in many communities and organizations, and had a long-lasting impact on some

families, especially the children.

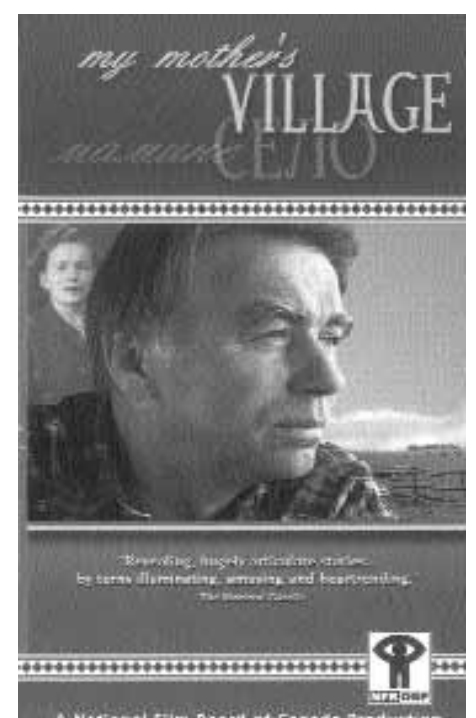
Perhaps the film should have been two films instead, one in his mother's village with those left behind, and one here in Canada with the children of the people who experienced the war while escaping Ukraine or as forced, slave laborers in Germany.

The villagers, including Paskievich's relatives, tell us about their own experiences during the war, and this is amazing, strong, riveting material. It is photographed beautifully, and the people, young and old, are striking. This is documentary material at its best, and I do not know if these scenes and stories have ever before been shown to a mainstream North American audience. We hear from them of their lives under both the Nazi and Soviet war occupations, the executions, the hiding, the escapes, the survival, the everyday, hour-to-hour struggle between life and death, the post-war and Soviet years.

Mr. Paskievich said that after a pre-screening, someone at the National Film Board commented that what these villagers said was not to be believed, that it was more like fiction. If this film carries the story of these Ukrainians to the people in the NFB “establishment,” and they remember and acknowledge what they heard, it already has accomplished much. In the film, Fran Ponomarenko talks about the double standard of the West, that while Nazi crimes are condemned, “the outrage against the crimes of communism just is not there.” She says we must get the Ukrainian story out to the mainstream, that “we owe this to our parents.”

The title of the film in Ukrainian, “Mamyne Selo,” is so much more poetic than the English. And this is one village of thousands, with the people in each having their own survival stories. In spite of all, they persist, and the traditions once secretly practiced are now celebrated openly. These are magical scenes, and Mr. Paskievich filmed them so well. The score, by Julian Kytasty and Richard Moodie, is perfect. Combined with the singing of the villagers, young and old, the film score would make a wonderful album.

(Continued on page 22)



Cover of the video release of “My Mother's Village.”

Congratulations, Graduates!

Larissa Marie Szczupak, a member of the National Honor Society, graduated from Ward Melville High School in Setauket, Long Island, N.Y., on June 30, 2002.

In November, she submitted a year's worth of neurology research titled "The Role of BAX, BCL-X and BCL02 in Huntington's Disease Transgenic Mice" to the Intel Science Talent Search.

Larissa is also a member of the Tri-M Music Honor Society and has played the violin since fourth grade in symphony orchestras at her schools.

She was one of only three seniors awarded the five-year Varsity Achievement Award. She has been a singles starter on the varsity tennis team since eighth grade and has played first singles for every match since ninth grade. In her junior year she was the conference champion. Larissa won All-County honors for four years, All-League for five years and MVP for three years. She also earned the Scholar-Athlete award each year. Outside of school, she was ranked in the Eastern USTA in the 16s and 14s, and on Long Island in the 14s.

Every Saturday for eight years, Larissa attended the New York School of Ukrainian Studies in Manhattan. She took part in Plast scouting meetings and camps, and has been a lifelong member of St. John's Ukrainian Catholic Church in Riverhead, N.Y. Larissa has been active as an emergency room volunteer at St. Charles Hospital in Port Jefferson, N.Y. She was also active on the yearbook staff and History Club.

Larissa has two brothers, Mikhaylo, 11 and Wolodymyr, 17. Her father is Dr. Walter Szczupak, a pulmonologist and Chief of Medicine at St. Charles Hospital. Her mother, Anna Szczupak, is a physician's assistant who has spent many years at home with the three children.

Who's Who Among American High School Students has included Larissa for the past several years, as has the U.S. Achievement Academy. She has been selected to attend the U.S.-Ukraine Leadership Program in August 2002 in Washington, D.C., and has also been chosen for conferences in China, Cuba and America, as well as throughout Europe.

Larissa will attend the beautiful Georgetown University College of Arts and Sciences, where she hopes to participate in programs in linguistics, Ukrainian studies, biology, violin, tennis, research and community service.

Larissa is a champion with many distinctive talents!

Congratulations!



Congratulations on completing your long and difficult road.

We are proud of you!

*With lots of love and pride,
Mom, Dad, Luba and Monica*

Alexander Voinov receive his Doctor of Pharmacy degree on May 21, 2002, from Philadelphia College of Pharmacy, Philadelphia, Pa. He was on the Dean's List in Fall 2001 and Spring 2002.



Congratulations, Sonia, on a wonderful and successful college career.

We wish you the very best in your future endeavors!

Your loving family

Sonia Alexandra Kap received a Bachelor of Arts magna cum laude in Political Science and French from Denison University, Granville, Ohio, on May 12, 2002. She was a member of the Phi Sigma Alpha political science honor society.

The Ukrainian Weekly 2000

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To mark the end of this millennium and the beginning of a new one, the editors of The Ukrainian Weekly prepared "The Ukrainian Weekly 2000," a two-volume collection of the best and most significant stories that have appeared in the newspaper since its founding through 1999.

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Ми дуже щасливі і горді із твого значного досягнення і бажаємо Тобі здобв'я, щастя та дальших успіхів у професійному та особистому житті.

Габа, габа, гей!

Мати Дая Рихтицька, Тамара Ксеня, Микола, Володя, Віктор Олесь

Нестор Вичинський одержав докторат із комп'ютерознавства (Штучний Інтелект) від Вейн Стейт Університету, в Дітпайті, Мічиган, в травні 2001 року.

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3,000 attend inauguration...

(Continued from page 1)

martyrs for the faith that Pope John Paul II beatified last year had attended the Lviv Theological Academy, the UCU's predecessor. He also underscored the leading role the UCU must play in uniting Ukrainians through knowledge, understanding and tolerance.

The inauguration finale took place with trumpeters heralding the arrival of a new Ukrainian university, while students representing the various institutions of higher learning in Ukraine held a knotted rope, each tie symbolizing their school. When two student representatives of the UCU attached the UCU's banner to the final knot, adding it to the unbroken rope that binds the universities together, a new university had been born.

The inauguration of the UCU took place over the course of several days. It was preceded by a conference on "The Identity and the Mission of the UCU," which reviewed the effort to establish a Catholic university in Ukraine, the history of the UGCC's higher educational institutions and the future of the new Lviv school.

On the day prior to the official inauguration ceremony, some of the new UCU students – now former students of the UGCC's Lviv Theological Academy, which the UCU has absorbed – twice paraded through the streets of Lviv in celebration of the opening of their new university.

During the day they presented a restored icon of the Stritennia (Presentation of Christ) to the Lviv National Museum after carrying it through the city and into the major churches located there. In the evening, the students gathered at a local park to symbolically re-enact the founding of the UCU before again taking to the streets and bearing torches in a solemn procession, led by a frisky white horse with a rider and trumpeters in medieval costumes.

The final day featured an archiepiscopal divine liturgy, followed later in the day by the blessing of a cornerstone of the first building to be erected on a 17-acre plot of land, which eventually will be the location of the UCU's theology faculty and the UGCC's seminary. The location, which was obtained from the local government, will be the site of six buildings when construction is completed. The project is a joint effort of the UGCC and the Lviv Eparchy, along with the Studite and Redemptorist religious orders.

The German-based foundation Aid to the Church in Need, whose mission is to help the once-persecuted Churches of Eastern Europe, will cover some 50 percent of the costs.

The UCU will also have two other campuses in Lviv, after all the projects on the university's drawing board are completed in several years. In addition to the current home of the Lviv Theological Academy, which the UCU will transform after the theological faculty moves into its new quarters, the university will undertake the completion and renovation of a seven-story building donated by the city at minimum cost.

The uncompleted construction, which was supposed to be the cultural center for the local Communist Party in a new city center it had begun to build just before the Soviet Union disintegrated, has stood idle for more than a decade. Completion of the building, whose principal occupant will be the university's main library, could cost up to \$10 million. Jeffrey Wills, a member of the UCU Senate, explained that the building symbolizes the Soviet legacy and the effort by the UGCC to undo the aftereffects of that tragic history.

"It represents the transformation we are trying to conduct in Ukraine today. We are taking something unfinished and ugly, and turning it into something beautiful and useful," explained Mr. Wills.

The establishment of the UCU in Lviv came after a century-long effort begun by Metropolitan Sheptytsky, which gained life with nurturing from Patriarch Josyf. As early as 1905 Metropolitan Sheptytsky had dreamt of building a university for the UGCC. He had obtained permission for an academy from Austro-Hungarian authorities in Vienna in 1914, but the outbreak of World War I put those plans on hold. Permission finally was granted in 1928 by Polish authorities for a theological academy, which became the Lviv Theological Academy led by the Rev. Dr. Slipyj. In 1939 Poland finally extended permission for a full-fledged university, but within weeks Nazi Germany had invaded Poland and the world was once again at war.

It was not until 1963, after Cardinal Slipyj was released from Soviet prison and exiled out of the empire to Rome that the dream of a Ukrainian Catholic university was finally realized, albeit outside of the primate's homeland.

The Rev. Ivan Muzychka, former rector of the UCU in Rome, explained during one session of the confer-

ence that preceded the inauguration of the Lviv UCU that for Patriarch Slipyj a Ukrainian Catholic university was an ardent and urgent mission after he was released.

"From his student days, the patriarch was an enthusiastic devotee and a fan of the idea of a Lviv Catholic University," explained Rev. Muzychka.

Patriarch Slipyj, however, had to settle for a Rome-based Ukrainian Catholic University, which was found-

ed in 1969.

The Rev. Gudziak, 41, who grew up in Syracuse, N.Y., told The Weekly during an interview that St. Clement's UCU in Rome will remain directly linked to the new UCU in Lviv, in historical development and otherwise. He explained that St. Clement's will become an affiliate of the Lviv UCU and contacts between the

(Continued on page 15)



Roman Woronowycz

UCU students display the restored icon of the Stritennia (Presentation of Christ) that was donated to the National Museum in Lviv.



Students representing all the universities of Ukraine greet the country's new Ukrainian Catholic University, as they hold a rope on which each knot symbolizes the universities and the ties that bind them.



Trumpeters hail the proclamation of the inauguration of Ukraine's newest university. At the microphone is the master of ceremonies, UCU Vice-Rector Mykola Marynovych; guests of honor are seated on stage.

"Language and Identity" are themes of conference in Toronto

by Oksana Zakydalsky

TORONTO – Language and identity: How important is one for the other? The Ukrainian language: Who in Canada is speaking it? Who is learning it? These were some of the questions addressed at the one-day "Language and Identity" conference held in Toronto on April 27 at St. Vladimir's Institute.

The organizers of the conference included: the Educational Council of the Ukrainian World Congress, the Shevchenko Scientific Society of Canada (NTSh) and the Ukrainian Canadian School Board – Toronto Branch. It attracted a large audience – the organizers had expected about 30 to 40 persons, but there were over 80 registrations. The program included a statistical examination of Ukrainian language speakers in Canada and three presentations on language use research.

The keynote address was delivered by Prof. Jim Cummins, Ontario Institute for Studies in Education, University of Toronto. Prof. Cummins is one of Canada's foremost experts on second language acquisition; he has published widely and has served as a consultant to many international organizations on questions of language policy. In his address, he focused on the benefits of mother tongue retention and pointed out that the education system in Ontario does not build upon the rich language and cultural heritage of Ontario's multicultural society.

He emphasized that children who have fluent use of a second language (particularly one that is used in the home) are better at learning other languages. Although there seems to be no doubt about the positive conclusions of second language research and the benefits of second language fluency, this information has not yet fully filtered



Conference organizers and participants: (back, from left) Nadia Luciw, Oleksandra Jawornicka, Daria Darewych, Tania Onyschuk, Halyna Dytyniak, (front, from left) Bohdan Kolos, Oksana Zakydalsky, Edward Burstynsky, Roma Chumak-Horbatsch, Olenka Bilash, Mirka Werbowy-Onuch, Iroida Wynnyckyj and Wsewolod Isajiw.

down to the curriculum policy and teaching levels.

A presentation of Dr. Oleh Wolowyna's census-based research on the situation of the Ukrainian language (originally prepared for the Ukrainian Canadian Congress) was made to provide a demographic foundation to the language question in Canada. Dr. Wolowyna's study pointed out that, when one speaks of "over a million Ukrainians

in Canada," this figure, although rising, includes persons of multiple ancestry (only one out of up to four immediate ancestors is Ukrainian). On the other hand, the number of Ukrainians of single ancestry (both parents Ukrainian) has fallen from 581,000 in 1971 to 332,000 in 1996, a decrease of 43 percent. Thus, although the proportion of persons of single Ukrainian ancestry with Ukrainian mother tongue (language first learned and still understood) has remained around 50 percent in the last 25 years, the absolute number has fallen.

Furthermore, the percentage of single Ukrainian ancestry persons speaking Ukrainian at home has declined from 25 percent in 1971 to 12 percent in 1996 and, because it is age-related, is decreasing rapidly. Between 1991 and 1996 the number of persons who spoke Ukrainian at home declined by 20 percent, from 50,000 to 40,000, mostly due to mortality. The effect of persons of the so-called fourth wave immigration on the language situation has so far been largely unknown, although probably minimal, as the number of immigrants is small. Comparisons are difficult because, up to the 1996 Census, Statistics Canada did not keep separate data for immigrants from Ukraine.

Dr. Wolowyna's study stated that the components of Ukrainian identity of the 700,000 persons of multiple Ukrainian ancestry are not known other than the fact that they are ready to declare their ethnic origin on the census questionnaire. Their understanding of identity would have to be studied separately from the language issue as, of all persons of Ukrainian ancestry (single and multiple) under 30 years of age, less than 2 percent declared Ukrainian as their mother tongue.

The other presentations at the conference related to specific research topics. Prof. Roma Chumak-Horbatsch, Ryerson University, Toronto, spoke about her research on "Language Change in the Ukrainian Home." Ten years ago, she studied 10 families in Toronto, each with a 3-year old child, where special effort had been made to keep the home Ukrainian-speaking. She recently did follow-up interviews with six of the 20 ini-

tial sample families, speaking to the now 13-year-old subjects. Her interviews did not yield any dramatic conclusions about the Ukrainian identity of the children involved partly because the complex processes of identity and self-image in the teenage years make it difficult to isolate a single factor.

Prof. Olenka Bilash, associate dean, Faculty of Graduate Studies and Research, University of Alberta, is also a researcher in the field of second language studies. She is the award-winning author of the NOVA series of guides to Ukrainian language teaching and her areas of interest include classwork, second language acquisition and development, and the training of language teachers. Her paper dealt with a study of Grade 6 children and where they are comfortable in using the Ukrainian language, which turned out to be in situations that are not judgmental.

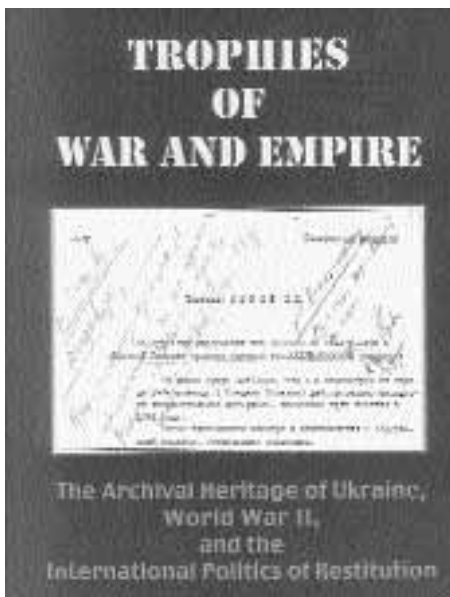
Prof. Oleksandra Jawornicka, whose presentation dealt with the linguistic and national assimilation of Ukrainians in Poland, is a sociologist and demographer and lecturer at the Zielonogorski

(Continued on page 11)

BOOK NOTES

New publication considers problems of defining Ukraine's archival heritage

"Trophies of War and Empire: The Archival Heritage of Ukraine, World War II and the International Politics of Restitution" by Patricia Kennedy Grimsted. Cambridge, Mass.: Harvard University Press, 2001, 798 pp., \$19.95 (paperback).



(among many topics) the problems of defining the archival heritage of Ukraine vis-à-vis Russia; international precedents for post-imperial archival devolutions and postwar restitution; intentional Soviet archival destruction in 1941; the Ukrainian component of Soviet library and archival trophies in Moscow and Kyiv; Russia's bitterly disputed 1998 law nationalizing cultural trophies; pending issues regarding cultural treasures (especially libraries and archives) between Poland and Ukraine; recent international negotiations regarding displaced cultural treasures; and post-1991 restitution policies of Ukraine.

Containing significant new revelations about cultural treasures previously thought lost, "Trophies of War and Empire" will be of interest to all those studying the contemporary rebuilding of cultural and intellectual institutions in Eastern Europe, historians of Ukraine and Eastern Europe, and specialists on the retrieval of assets lost to the Nazis or Communist regimes.

Dr. Grimsted is a senior research associate at the Ukrainian Research Institute at Harvard University and coordinator of ArcheoBiblioBase, an archival directory database on Ukraine and Russia.

The collapse of the Soviet Union and the 50th anniversary of the end of World War II have brought attention to the displaced cultural and archival heritage of many nations. The situation of Ukraine provides a striking example of the many international problems involved in questions of restitution.

Patricia Kennedy Grimsted considers



Keynote speaker Prof. Jim Cummins

Roundtable examines the state and future of Ukrainian studies in Canada

by Oksana Zakydalsky

TORONTO – A chain of chairs of Ukrainian studies at universities coast-to-coast had long been one of the dreams of Ukrainian scholars, academics and the Ukrainian community in Canada. There is no doubt that dream is dead, but are Ukrainian studies “a remembrance of things past” as Dr. Yarema Kelebay titled his paper on Quebec? Or can Ukrainian studies be preserved or even develop? In what direction should changes be made? Where can Ukrainian studies find a place in the new Canada?

These were some of the issues discussed at the round table organized by the Ukrainian Free Academy of Sciences (UVAN) with the Shevchenko Scientific Society (NTSh) to discuss the state and future of Ukrainian studies in Canada. The round table was held at the KUMF gallery on May 25 and, as the Canadian Congress of Social Sciences and the Humanities was in session in Toronto that week, the round table was able to attract participants from all across Canada.

The event was chaired by Prof. Marko Horbatsch, York University, and it was led off by Andriy Makuch, CIUS, who provided an overview of Ukrainian language teaching at Canadian universities. Using updated data (1983/1984-2001/2002) initially compiled by Dr. Frances Swyripa, he showed that the only university that has maintained a level enrollment figure in Ukrainian language courses has been Alberta. Enrollment at other universities has fallen today to an average of one-third of the figure 20 years ago. Currently, only the universities of Alberta, Manitoba and Saskatchewan in the west and Toronto in eastern Canada have any students in Ukrainian language courses. (The Universities of Calgary, Regina and British Columbia in the west and Ottawa, Waterloo and York in the east provided no courses in Ukrainian in the past year.) The three western universities also augment Ukrainian studies enrollment by giving courses in folklore and



Dr. Oleh Krawchenko (left) and the Rev. Petro Galadza at the roundtable on the state of Ukrainian studies.

culture studies while Toronto has students enrolled in Ukrainian literature courses. One of the reasons Alberta has managed to hold on to Ukrainian language students is the fact that the university has a second language requirement for graduation.

Dr. Oleh Krawchenko (St. Andrew's College, University of Manitoba), Dr. Roman Yereniuk (department of Slavic studies, University of Manitoba), Dr. Alla Nedashivska (University of Alberta) and Dr. Natalia Shostak (University of Saskatchewan) outlined the Ukrainian courses offered at their institutions and, although there is still some choice in the subjects offered and individual Ukrainian-related research projects in the works, enrollment in most of the courses is declining.

The Rev. Petro Galadza spoke about Ukrainian studies at the Metropolitan Andrey Sheptytsky Institute, which moved from Chicago to become part of St. Paul's University in Ottawa in 1990. Although Ukrainian studies are taught under the wider subject of Eastern Christian studies, the institute has enough

control over the curriculum that it can implement policy to ensure its Ukrainian component. All full time staff (of which there are currently three persons, with eight sessional lecturers) must be able to function in the Ukrainian language, and the funding is in the hands of the Metropolitan Andrey Sheptytsky Fund, which functions under the aegis of the Ukrainian Catholic eparchies of Canada.

Dr. Kelebay's paper on Ukrainian studies in Quebec began with the observation that there are no formal Ukrainian programs or courses at any Quebec universities and, although this was not always the case, their number was always minuscule. The existence of Ukrainian studies in Quebec was dependent on what he calls “more personal, entrepreneurial Ukrainian studies endeavors” – in other words, several strong personalities.

The two discussion participants who focused on the future of Ukrainian studies were Dr. Taras Koznarsky, who teaches Ukrainian literature at the University of Toronto and Dr. Olya Andriewsky, associate professor of history, University of Trent, Peterborough, Ontario.

Focusing on language and literature, Dr. Koznarsky said that Ukrainian language programs need to be made more flexible and should take into consideration the requirements of long-distance learning and the use of electronic programs on the Internet. Ukrainian topics should be included in interdisciplinary studies such as, for example, courses in translation for non-Ukrainians or in general literature courses such as women in prose or the Ukrainian and Russian avant-garde. He pointed out that there exists a potential for more involvement from Fourth Wave immigrants, some of whom have come to Canada with a highly developed interest in Ukrainian university programs.

Dr. Andriewsky said she considers the term “Ukrainian studies” to be an archaic one. She pointed out that it is not merely things Ukrainian that have undergone enormous changes in the last decade, giving examples from her field of history. History is now studied differently. It is shedding its Euro-centrist approach; interest in post-Soviet studies is waning and the study of world history is taking its place. The study of national history is a dying subject; research is now being done on general, global problems rather than national ones. Furthermore, the place of the university in society has undergone a transformation. University administration is now run on the business model, and in this new university there is less support or space for “small” courses such as Ukrainian studies, with Alberta being an exception in this case.

Therefore, Dr. Andriewsky said, the future of Ukrainian studies is in specific projects, not chairs. She gave three examples of possible history projects. The first should be the 1932-1933, famine which has not been thoroughly researched as the documentation is only now becoming accessible. Another topic that needs attention is World War II in Ukraine as a scholarly research project, not a popularization. Thirdly, as society has become more urbanized, the Ukrainian pioneer experience has become of less interest to contemporary Canadian society, and, she said, “Ukrainians have fallen off the pages of the history of Canada.” Thus, the history of Ukrainians in Canada definitely needs attention.

In conclusion, one can say that declining student enrollment in Ukrainian studies and courses is challenging academics to re-evaluate the field of Ukrainian studies. As the university which enjoys administrative and government support, Alberta is currently the functioning center of Ukrainian studies in Canada. The two other western universities – Manitoba and Saskatchewan – continue to hold their own and, although their enrollment numbers are falling, they are not yet considered to be at a crisis level. Although the Metropolitan Sheptytsky Institute has developed a niche for Ukrainian studies within Eastern Christian Studies, other Ontario universities need a variety of creative approaches to positioning Ukrainian courses and topics within the new societal and academic constellations.



Dr. Taras Koznarsky



Andriy Makuch



Dr. Olya Andriewsky

“Language and Identity” ...

(Continued from page 10)

University in Poland. She provided a different perspective to Ukrainian language acquisition and retention, as Ukrainians in Poland are an official minority and not, as in Canada, part of the multicultural fabric. Furthermore, Ukrainians in Poland are not an immigrant but an autochthonous population even though most of them no

longer live on their actual ancestral lands.

Prof. Jawornicka's paper outlined her research with students age 15 to 19 at two Ukrainian lycees – Legnica and Gorowo Ilaweckie. Although the students come to these schools from all over Poland, 81 percent are from families of single Ukrainian ancestry and hence exhibit a fairly high commitment to language retention, although this is falling. Data on Ukrainians in Poland is very dif-

icult to isolate as no question on ethnic identity is asked in the census, although, in this year's census, it was possible to write in this information.

The chairs of the three sessions at the conference included: Nadia Luciwi, president of the Educational Council of the Ukrainian World Congress; Prof. Emeritus Edward Burstynsky, University of Toronto; and Tania Onyschuk, president, Ukrainian Canadian School Board-

Toronto Branch. Prof. Emeritus Wsevolod Isajiw, University of Toronto, provided a summation of the sessions.

Although the conference did not delve deeply into the connections between language and identity or the influences of one on the other, it delineated several areas where such questions should be studied: demographics, education policy, language acquisition research and immigrant vs. autochthonous experience.

Ukrainian National Museum hosts "Cultural Connection" program in Chicago

by Christina Taran
and Orest A. Hrynewych

CHICAGO – The long and rich history of Ukrainian immigrants to America as well as their lives and activities in this new land can be found in the archives of the Ukrainian National Museum in Chicago. The priceless old photographs, albums, magazines, newspapers and bulletin board notices speak of a hardy people who left their homeland for an uncertain future in the new world.

These risk-takers, mostly uneducated farmers, without a formal literary language and only a fierce desire to better themselves and make a better life for their progeny, built a community that included churches, choirs, insurance companies and fraternal and youth organizations. Most importantly they organized Saturday school to teach their children the history, culture and religion of their ancestors.

Almost immediately upon their arrival in America, Saturday schools were organized in both the Catholic and Orthodox parishes. It seems almost a miracle that these illiterate immigrants were perceptive enough to understand that without passing on to their children their culture and a history, they would have been exposed to rapid assimilation that would have wiped out, in one generation, all that they stood for and all that was dear and important to them.

Many immigrants changed their names, intermarried and became a part of the great American melting pot. It was difficult enough just to earn a living, take care of old parents and educate their children. Why bother with keeping up the old ways and the old language?

Yet there was a core group that wanted to save that which was valuable and important. At the heart of this group were the Ukrainian Saturday school teachers and the parents. They had to overcome many obstacles to send their — not always very enthusiastic — children to Saturday school. With little money and no support from local, state or federal agencies, these Saturday schools established an enviable record of educating generations of Ukrainian Americans. Graduates from these schools would greatly benefit the



At the Ukrainian National Museum (from left) are: Rosa Cabrera, Maria Klimchak, Lydia Tkaczuk, Orest Hrynewych, Christina Taran and some of the participants of the program "The Cultural Connection of Chicago."

Ukrainian community and America.

One could write volumes about these dynamic humble schools that operated unseen and unheralded for so many years and the teachers who sacrificed their time and energy in order to preserve Ukrainian culture and heritage and inculcated the new generation in the values of the old world.

It is indeed only fitting that American educators and cultural anthropologists should show an interest in the way we Ukrainians were able to maintain our language, culture and religion. The Ukrainian National Museum in Chicago was honored in hosting, for the third time, an educational program sponsored by the Chicago Field Museum of Natural History called "The Cultural Connection of Chicago." "The theme of this year's program for the Ukrainian National Museum was "Ukrainian Saturday School, Culture for Homework," or ethnic education in the Ukrainian community.

The participants in the program were cultural anthropologists, teachers of secondary schools and college teachers. Christina Taran pointed out to the visitors that Ukrainian Saturday schools in Chicago are celebrating their 50th anniversary and are an outgrowth of earlier Saturday schools that had existed since the early 1900s.

Rosa Cabrera, public involvement manager of the Center for Cultural Understanding and Change of the Chicago Field Museum, welcomed the participants to the UNM and challenged them to reflect on the universal need to

understand their own identity as individuals, as a community and as a society. She also emphasized that culture is dynamic and the program would deal with how the Ukrainian community addressed the need to preserve its culture and pass it on to future generations under new circumstances.

There were two sessions on Saturday, April 6. It was impossible to accommodate all of the participants at one time in the UNM, which is currently undergoing a major building expansion program. Chicago Access Network Television recorded the program for cable TV.

Orest Hrynewych, the executive director of the UNM, gave the participants a brief history of Ukraine and of the Chicago Ukrainian National Museum, including its role in preserving the cultural heritage of the Ukrainian immigrants and as a resource for all people interested in Ukrainian history and culture.

Mrs. Taran, former principal of the "Ridna Shkola" Ukrainian Saturday school; Lydia Tkaczuk, the UNM tour guide; Maria Klimchak, a teacher of Ukrainian culture at "Ridna Shkola"; and Nadja Chojnacki, the current principal of "Ridna Shkola" — did a magnificent job of engaging the guests in a lively discussion and answering the many questions about the Saturday school.

Mrs. Taran explained the exhibits prepared by the students and UNM members. She outlined the history of the school and its current curriculum, and stressed the fact that because of the close cooperation between parents and teach-

ers, the school is flourishing and growing. She explained that the school environment helps in maintaining social contact among the students and encourages them to maintain their culture and heritage as well as learning the Ukrainian language.

The guests viewed the family trees prepared by Mrs. Klimchak's students, as well as a photo exhibit of graduates of "Ridna Shkola" who have gone on to achieve success in their chosen fields. The photo exhibit of some graduates from 1957 through 1975 included responses to questions on what affect "Ridna Shkola" had on their lives and careers. The answer: the greatest affect was on building self-confidence and developing a desire to help the Ukrainian community.

Books and other educational material used in the Saturday school were also viewed and examined by the participants. The guests enjoyed a traditional Ukrainian lunch at the Ukrainian Cultural Center and were entertained by singing first graders dressed in embroidered costumes and several very talented young pianists.

The program concluded with a spirited discussion on similarities between Ukrainian and the guests' respective cultures. Jaroslaw Hankewych, president of the UNM, ended the session.

Mrs. Cabrera warmly congratulated the UNM and "Ridna Shkola" for performing an important role as guardians of Ukrainian culture and traditions in America.

UCC reps participate in Ethnocultural Council

WINNIPEG – The Ukrainian Canadian Congress (UCC) participated in the biennial general meeting of the Canadian Ethnocultural Council (CEC) held in Toronto on May 25-26. The UCC was represented by President Eugene Czolij, former President W. Oleh Romaniw and First Vice-President Paul Grod.

The CEC unites 32 ethnic congresses, including the UCC, and promotes the multicultural character of Canada. During the meeting Mr. Czolij reported on the activities of the UCC over the course of the last two years.

The delegates at the biennial general meeting re-elected Art Hagopian as CEC president, as well as UCC's representative, Mr. Romaniw, as CEC vice-president.

The general meeting also called upon the federal government to apply the basic principles of the Canadian Multiculturalism Act in supporting ethnocultural organizations through core funding to enable them to continue to develop a cohesive and just Canadian society.

CONCERT NOTES: The Zuk Duo at the University of Toronto

by Doreen Allison

TORONTO – The Zuk Duo, guest piano soloists with the Vesnivka Choir and the Toronto Ukrainian Male Chamber Choir, performed in a concert held at the MacMillan Theater of the University of Toronto on April 21 in a program featuring works by contemporary Ukrainian composers.

Doreen Allison is a musicologist who has enjoyed programs by the Zuk Duo for several years in Canadian cities as well as in London. She resides in Mississauga, Ontario.

The Zuk Duo, who actively promote music by Ukrainian and Canadian composers, commissioned and performed works for two pianos by four living composers who studied in Kyiv at the National Music Academy: Lesia Dychko, Zhanna Kolodub, Halyna Ovcharenko and Hennady Lashenko. All the compositions were written during the 1990s.

The contemporary style treated the piano as a percussive instrument as the performer struck the keys or plucked the strings inside the piano. Most notable was the glissando on the keyboard echoed by the second performer by plucking the strings inside the piano.

National elements of folk music and dance contributed to the energetic and rhythmic movement, to which the audience responded with enthusiasm.

In 1998 Prof. Luba Zuk, member of the McGill Faculty of Music in Montreal, and Dr. Ireneus Zuk, director at the School of Music, Queen's University, in Kingston, Ontario, were awarded medals and the title "Merited Artist of Ukraine."

Prof. Luba Zuk also was awarded the Shevchenko Medal by the Ukrainian Canadian Congress in recognition of her research and numerous first performances of Ukrainian music in North America and Ukraine.



FOCUS ON PHILATELY

by Inger Kuzych

Ukrainian connections on 2002 Canadian

There are a number of reasons I collect stamps from Canada in addition to those of Ukraine. First off, I think it's a great country. I grew up in Detroit and visits to neighboring Windsor (just across the river) or Toronto (several hours east on the 401 expressway) were common excursions as a youngster, teenager and college student. The people were/are always very friendly and the ubiquitous cleanliness and natural beauty of the country always made for a favorable impression.

Secondly, in my opinion, Canadian stamps are some of the best-designed in the world. It's obvious that a lot of thought and planning goes into their composition, yet the stamps always seem fresh and original.

Finally, there are well over a million citizens of Ukrainian heritage in Canada and they have had a substantial impact on the growth of the Dominion. Many of their contributions have been (and continue to be) recognized on postage stamps. Over the past decade, almost every year, one or two stamps have had a Ukrainian connection.

This year, however, Canada Post has outdone itself with Ukrainian-related depictions on several different postal products and all in just the first six

months of the year!. The four items honor five different men in the fields of sport, government and art.

Hockey tie-ins

It all began on January 12 with the release of two ice hockey-related products. The first was a special envelope honoring the 75th anniversary of the Toronto Maple Leafs hockey club. Although founded in 1917, the team first went by the nickname Arenas (until 1919) and then the St. Patricks before switching to Maple Leafs in 1927. In addition to the team crest on a jersey, the souvenir envelope features a photo of the most famous goal ever scored by a Maple Leafs player (Figure 1). It occurred in the 1951 Stanley Cup finals, when William "Bashing Bill" Barilko scored while airborne in sudden-death overtime against the Montreal Canadiens to win the game and the series. It was the last goal the Ukrainian-Canadian from Timmins, Ontario, ever scored. Just a few months later the plane carrying the 24-year-old player and a pilot friend on a private fishing trip in northern Ontario disappeared. The largest air search in Canadian history failed to find the plane, and it was not until 15 years later that the wreckage was finally discovered.

Although he played only five seasons as a pro – and as a defenseman was never a high scorer – Barilko played on, and was an integral part of, four championship Toronto teams.

For this year's Winter Olympic Games in Salt Lake City, Canada Post issued a pre-stamped postcard worth \$2 (Canadian). Sponsored by various organizations, the card was prepared to raise funds for amateur hockey. Half of the funds raised by the sale went to the Canadian Hockey Association.

The postcard allowed mailers to send their best wishes to the men and women of Canada's national hockey teams participating in the Olympics. The scheme seems to have brought luck to the Canadian teams as they both won gold medals in the finals over the U.S.

One side of the card showed a painting of boys playing hockey on a frozen pond (Figure 2). The other carried the reproduction of the Wayne Gretzky All-Star stamp from 2000. Mr. Gretzky's Ukrainian background and many accomplishments as a player have been well documented on the pages of The Ukrainian Weekly. Now retired, Mr. Gretzky served as the successful general manager of the 2002 Canadian men's Olympic hockey team and thus added another page of success to his already bulging résumé.

Governors general

On February 1, Canada issued a stamp marking the 50th anniversary of a Canadian first becoming governor general. When Adrienne Clarkson was sworn in as Canada's 26th governor general in 1999, she not only became the ninth Canadian to hold that office, but she continued a tradition that began when Samuel de Champlain became governor general of New France in 1612. The post of governor general has survived the French regime, British colonial rule, and Canada's Confederation as a country in

1867 to become the nation's oldest public office. As representative of the monarch, the governor general is responsible for carrying out the duties of head of state for Canada.

The earliest governors general were members of the British aristocracy. In 1947, with implementation of the Canadian Citizenship Act, Canadians were no longer British subjects. So, when Vincent Massey took over as governor general in 1952, he did so as a Canadian. Nine persons have served in the position over the past five decades; all of their names appear on the stamp, which also shows the lion crest from the governor general's standard and an outline of Rideau Hall, the governor general's residence in Ottawa (Figure 3).

Two of the nine governors general listed on the stamp are of Ukrainian background. Edward Schreyer (Figure 4) was born in Manitoba of a pioneer Austrian farm family, which traces its origin to Pidhaysi county in Halychyna, Western Ukraine. This area was under

(Continued on page 16)

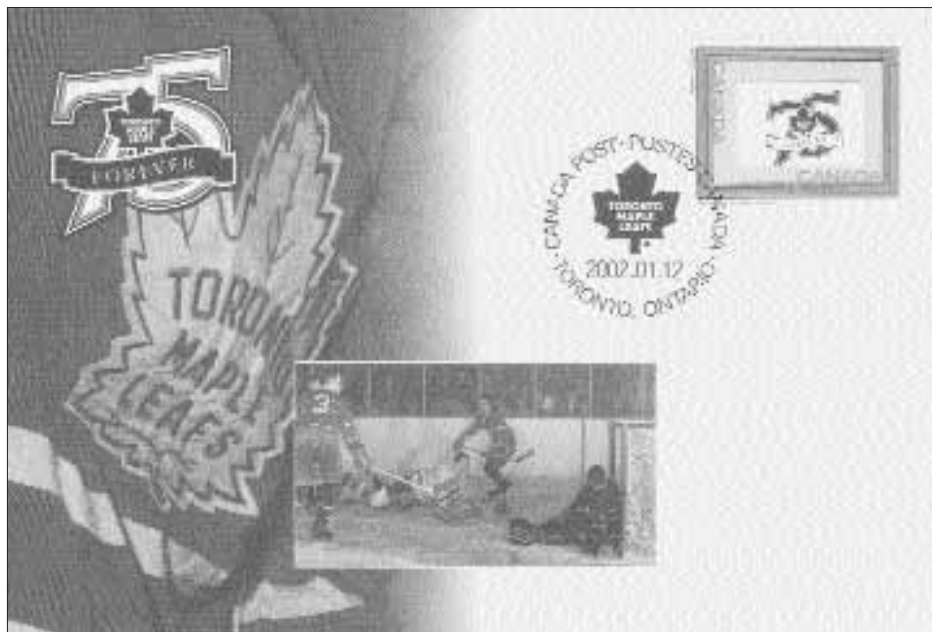


Figure 1. The commemorative envelope honoring 75 years of the Toronto Maple Leafs also shows a flying Bill Barilko.

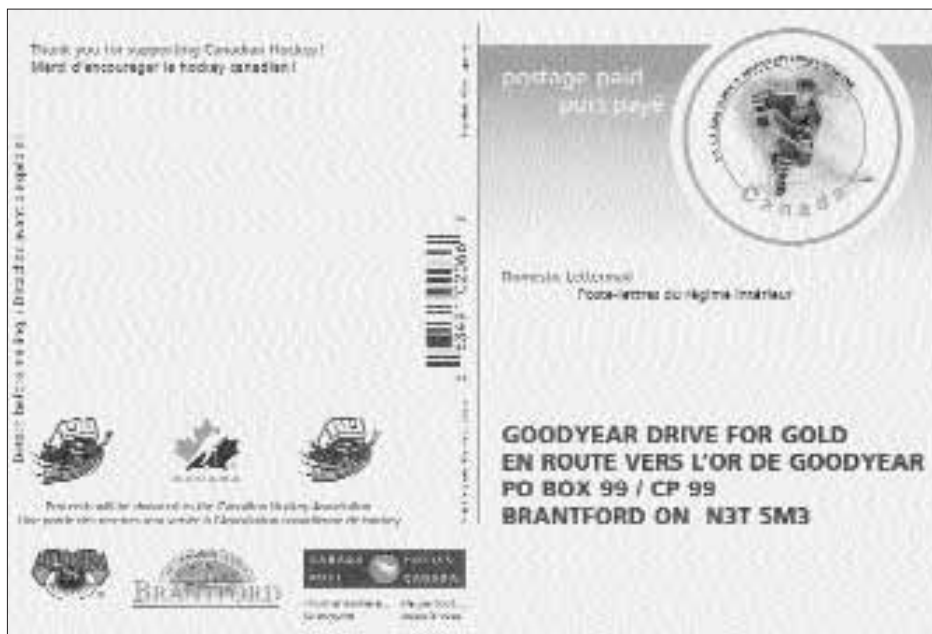


Figure 2. The special postcard sending words of encouragement to the Canadian men's and women's Olympic hockey teams carried a pre-printed Wayne Gretzky stamp.



Figure 3. The governor general stamp carries the names of two men of Ukrainian extraction who held this post: [Edward] Schreyer and [Ray] Hnatyshyn.



Figure 4. Edward Schreyer was the youngest Canadian to ever hold the position of Governor General. He assumed the post at age 43.

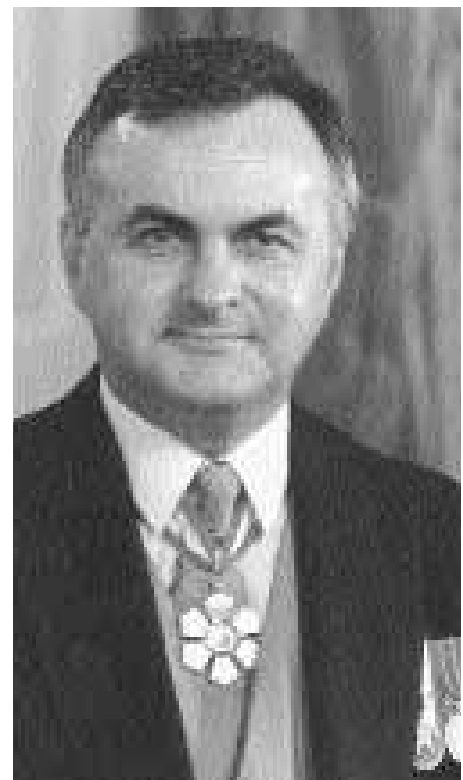


Figure 5. Ray Hnatyshyn in the ceremonial garb of Canadian governor general.



Figure 6. A pair of stamps honoring masters of Canadian sculpture featured "Lumberjacks" by Leo Mol.

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Cardinal Husar...

(Continued from page 3)

process is happening slowly, but it is happening. There are problems that still need to be ironed out. Lviv is an archiepiscopate, and it must have an appropriate person responsible. It is not such a simple matter.

It is difficult to say [how long the move will take]. We do not have concrete plans as to what comes after what. We are in a difficult phase, what with our new university, the sobor, etc. At some point we need to sit down and carefully calculate who should move when and when I should move. I don't have all that much to move myself, but we have our archives and we have the offices.

Have the Orthodox expressed negative attitudes to the announced move?

There are various attitudes. There are those who are terribly against it. They say it is aggression – not simply by us, but by the Vatican – and an invasion of Orthodox canonical territory, that we are pushing into areas not ours.

On the other hand, there are many Orthodox, who, unofficially, tell us they cannot wait for us to move. They say that the center is supposed to be in Kyiv.

The reaction of the Orthodox has varied. For instance the Moscow Patriarchate desperately does not want us there for various reasons – I would guess maybe they are scared of us – I don't know, for many reasons.

However, the Orthodox intelligentsia is amenable. Many people of various walks of life – whether from politics, the sciences, the arts or social sciences – are the ones asking: “when are you moving? The sooner the better.”

What about the Ukrainian Orthodox Church – Kyiv Patriarchate? What's its stance?

They are not negatively disposed, as far as I know. I have not heard any declarations that they are against it.

How is the process of fund-raising moving along?

We made an initial decision that we would be very careful with fund-raising until we were sure that we were going to be able to do this and had found a place. We needed to make sure our plans were certain because this is the third time we are attempting this in Kyiv. At one point we had even blessed the land. We are being very wary this time.

Nonetheless, for about a half-year now we have been fund-raising. I wrote an address to notify people and suggested that those who have a desire to donate should do so through their local bishops. On the other hand, we also urged the bishops to organize something. Unfortunately, the response from North America, in particular, has been very poor. Nothing was organized. Bishop Vasyl and I get telephone calls here and in Kyiv telling us that people want to contribute but do not know where to do so. The bishops did a bad job organizing a fund-raising drive.

Every project has its individual characteristics. For example, the seminary and the theology academy to a large extent, while not exclusively, are an all-Ukrainian project, although I am excited that we will be sufficiently strong that our bishops [from the diaspora communities] may be sending their students to us, for higher studies at least.

However, the construction of the sobor in Kyiv has a very different nature. I believe this project is not limited to the territory of Ukraine. This will be the seat of the head of the Church. The whole Church should support this.

It doesn't matter if individuals give a thousand dollars, or a single dollar or a

hryvnia or a single coin. What matters is that everyone contributes something, within his means, to this. It is important that this is a Church-wide effort.

The sobor in Kyiv is supposed to be a symbol. It is the patriarchal cathedral. It is in the capital city. It has a very special character.

I would like to move to another topic. On July 1 the Patriarchal Sobor of the UGCC's laity and clergy began. What would you like to see this gathering resolve, propose or approve?

I want to bring attention to the social aspects of Christianity. This means that people must realize their social responsibilities. We, as Christians, must live within society and care for the common good. We must keep our social environment sacred and keep it worthy of humans. This is what the social teachings of the Church are for. They touch on all aspects of human life in society. We want to bring attention to some of the problems in our social life and to propose to people a concrete and simple program for realization.

What type of citizen should a Christian be? Should he maintain that his house is on the perimeter, that only heaven concerns him? Should he maintain that what happens on Earth does not interest him, and so he feels no responsibility to help his fellow man? Can he expect to fold his arms and wait for something to occur, or must he actively work to help better life within society.

We hope to make progress in this part of our life. This is very important? Life is based on daily mundane details. The Church should not leave this alone. It must take these issues up. The Church should be where people work and where they relax. The Church must be with its people everywhere and always.

Is this directed at life in Ukraine or in the entire Church?

Everywhere. This was merely one example. Another example is the problem of the family. There are Ukrainians in America, Argentina, Brazil, Australia and Ukraine, and they all have family problems. How should a Ukrainian family look? What values should it uphold?

Or, what type of priests do we want? In Ukraine, America, Canada, Australia. There is a certain accent, undoubtedly.

Shouldn't our Ukrainians in America be more active in societal matters? Not just as Ukrainians, but as Christians, to take part in the social environment in which they live and to be active within the social services of their communities, and not simply to live within their ghettos. Here I mean both priests and laypeople. It is expected that people be creative, industrious and helpful within the societies in which they live.

Turning to the sensitive matter of pedophilia and sex abuse, which has become the source of anxiety and pain within the larger Catholic Church and particularly in the United States, has there been a review to determine whether there are sex abuse and pedophilia problems within the UGCC?

Absolutely. We as bishops have become a lot more cautious – I would say sensitive – because without a doubt this plague, as I will call it, is everywhere in the world. Just because a person is married, whether clergy or a layperson, does not mean they are not subject to such difficulties. They can still become the initiators or the victims of such crimes. We have become more sensitive, and we understand the difficulty of the matter.

In America the matter has been greatly overblown. If there are 90,000 instances [of child abuse] in America annually,

(Continued on page 15)

U.S. Ambassador...

(Continued from page 6)

and cultural world – depends on you.

The face of Europe is changing faster and perhaps more deeply than at any time since World War II. Where once the task of great nations was to create dividing lines and defend them to the death, today our challenge is to tear down those barriers and secure a Europe whole and free, a Europe that recognizes the importance of every democratic nation aspiring to peace and stability, a Europe made secure through integration rather than exclusion.

To the west of Ukraine, virtually every country has joined or aspires to join NATO and the European Union. To the east, Russia has forged new relations with NATO, the United States and the EU. Some may fear that Ukraine will be lost in this realignment of Europe's political map. I believe these changes offer Ukraine a unique opportunity to define its place as a nation, based on its own aspirations. To those who once claimed that Russia was a barrier to Ukraine's embrace of the West, we can now point to Russia's own aspirations for integration. To those once skeptical of Ukraine's commitment to the Euro-Atlantic community, now is the time to dispel that skepticism through Ukraine's own actions.

On May 23, Ukraine's National Security and Defense Council said that Ukraine would aspire to full integration in Euro-Atlantic structures, including membership. NATO's answer, in effect, was given by NATO's foreign ministers even before Ukraine's announcement when they met on May 15 in Reykjavik: "We have decided to give new impetus and substance to our partnership with Ukraine ... and bring our relationship to a qualitatively new level. We expect to deepen and expand our relationship ... and cooperation on political, economic and defense issues." The United States has welcomed Ukraine's aspirations for closer ties to Euro-Atlantic structures. Our policy was most clearly stated a year ago in Warsaw by President Bush: "The Europe we are building must include Ukraine, a nation struggling with the trauma of transition. Some in Kyiv speak of their country's European destiny. If this is their aspiration, we should reward it."

How Ukraine advances down the road to integration will depend on the actions it takes internally to shape its own future. One colleague of mine called NATO the military expression of an alliance of shared values. The key to this phrase is

"shared values." The only way that an organization of 19 (and soon to be more) nations can operate by consensus is if they have common beliefs in democracy and market economics. Too often people think of NATO and focus on military issues. But the core requirements for joining NATO are most importantly political and economic. These political and economic values define the character of a nation. It is only when nations understand each other's characters that alliances can endure.

History has shown that throughout its evolution, political and economic issues have most fundamentally affected NATO's enlargement. Turkey and Greece had to accept peace and co-exist as neighbors. Spain had to overcome fascism. Poland had to demonstrate intolerance of anti-Semitism. Among today's aspirants, the Baltic countries must demonstrate the protection of minority rights. Romania must fight corruption and protect the rights of children. One can only surmise that the issues on Ukraine's agenda will include rule of law, independence of the media, strengthening civil society and fighting corruption.

To be European is not a choice of foreign policy, but a question of how a country shapes itself from within – whether its people are free, whether the courts are fair, whether civilians control the security structures and whether the economy is open and competitive. The answers to these questions will be answered most definitively by your generation. In this sense, you are entrusted with a unique responsibility – a responsibility that you will answer to in your careers, in your communities and within your families.

Often people forget the power of a dream and the impact of a simple act. Not that long ago, in 1991, Ukrainians joined hands across the country to create a human chain symbolizing a commitment to freedom. Months later, the Soviet Union collapsed. By the end of the year, Ukraine had become an independent state.

Every one of you has pursued an education that is the fulfillment of a dream born with Metropolitans Sheptytsky and Slipyj. You are part of a tradition. Recognize its power and treasure it. Build a bright future upon its solid foundation.

Today, I wish every one of you both the courage to dream and the conviction to turn those dreams into reality. You are Ukraine's prosperity. Believe this in your hearts. Pursue it with your souls.

Congratulations on this momentous day.

ity. It has its history, its causes in sick people, who perform terrible acts of abuse.

Is the problem a reflection of modern society, in your opinion?

To a degree, yes. We have a society today, let's say in Europe, for which human life has come to have no meaning. You can kill an unborn child. You can kill yourself. You can help another person die or ask him to help you die, in other words, euthanasia.

When homosexuality is generally recognized as something almost good and when on an official level same-sex marriages are allowed, and it is accepted that these couples can not only live together but can legally adopt children, in this type of society – where pornography is extensive as well – we cannot be surprised that very serious temptations arise. Any type of person can succumb to them. This is a time that requires extreme sensitivity by a person over himself, first of all, and then a great sensitivity to those with supervisory responsibility over their subordinates.

3,000 attend inauguration...

(Continued from page 9)

two will remain close.

"In a global context, the affiliate can become a point of contact with Ukrainian Christian culture," said the Rev. Gudziak, who explained that the UCU in Rome could be utilized by Ukrainians visiting there and also by religion students from around the globe who come to study in Rome.

However, the Rev. Gudziak's emphasis will remain on developing the UCU in Lviv. Within three years the young rector hopes to see the humanities faculty more fully developed, with departments of social sciences, psychology, sociology, political science and perhaps a philosophy section. He also hopes that a school of social work will be functioning, as well as a catechetical-pedagogical institute, which should eventually develop into a full-fledged faculty.

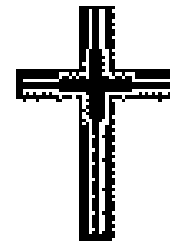
The buildings of the theology faculty and seminary will be completed and ready for use in 2004, while the first stage of the seven-story library building will be completed in 2005.

The Rev. Gudziak said that expansion of the faculty will take place as needs arise and that the UCU intends to maintain

a diversified teaching collegium. He noted that today there already are Roman Catholic, Orthodox Jewish and Orthodox Christian professors on staff – a tradition of diversity he intends to maintain.

The Rev. Gudziak echoed the sentiments expressed by Cardinal Husar, that the UCU in Lviv is a special university with a special mission – one that must be carefully crafted. He also eloquently noted the unique situation of the UGCC in European history, which bodes well for the future of his university.

"I am very enthusiastic about this mission," explained the Rev. Gudziak. "I think that the Ukrainian historical experience, the Eastern Catholic spiritual legacy, its openness to both East and West, its tradition of high level scholarship, its social involvement, which was at the root of the modern Ukrainian social awakening in the 19th century; its singular fortitude in resisting the great ideologies of the 20th century and standing up to the culture of death and negation of human dignity that was forced on the people of Ukraine, this legacy of positive, constructive proposals and strong resistance to totalitarianism with an openness to the riches of global culture – all of this is very fertile ground for developing critical and creative responses to the questions of the 21st century."



Marika Macko

Born May 11, 1950
Died May 14, 2002

Daughter Andrea
Sister Lesia
Fiancée Volodymyr Kotsiouruba
Family in USA and Canada

Burial: Holy Trinity Ukrainian Catholic Cemetery, Hamptonburg, N.Y.

The parishioners of Protection of the Mother of God Ukrainian Catholic Church and the members of the Ukrainian American Cultural Club of Houston, Ukrainian Dancers of Houston, Ukrainian School of Houston, Saints Cyril & Methodius Slavic Heritage Day Committee, and the Slavic Heritage Alliance of Greater Houston extend condolences to Marika's family and mourn the lost of a pillar of our community.

Prior to moving to Houston in 1976, Marika was a parishioner of St. George Ukrainian Catholic Church, member of CYM and its Ukrainian Dance Ensemble directed by Mr. & Mrs. Genza, and member of "Jaivoronky" choir.

Donations in Marika's memory can be made to the American Cancer Society or Protection of the Mother of God Ukrainian Catholic Church.

Cardinal Husar...

(Continued from page 14)

there are only 400 priests allegedly involved. There is a directed concerted propaganda effort going on against the Church – this is quite obvious. Why and how is another matter.

However, the fact remains that the problem did not begin with propaganda, negative or positive, it has its roots elsewhere. It has been overblown without a doubt; nonetheless the positive element is that the problem has been identified, and we are now more sensitive to it.

The situation is very, very delicate. It is not easy to work in this situation.

While I believe you answered this already in passing, please elaborate on whether the fact that the UGCC has a married priesthood lessens the problem for it.

It is very difficult to say. I do not think this is necessarily connected to marriage, or non-marriage or that this is necessarily an integral part of the problem of homosexual-

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Ukrainian connections...

(Continued from page 13)

Austrian Hapsburg rule in the 19th century when Mr. Schreyer's ancestors came to Canada.

Upon his installation as governor general, he inserted some Ukrainian text into his speech, the first time such a symbolic act was ever carried out by a Canadian Head of State. Mr. Schreyer served as governor general from 1979 to 1984, having earlier held the position of premier of Manitoba from 1969 to 1977. Interestingly, his popular wife, Lily, has a similar bi-cultural origin tracing her roots to Bukovyna, which also was a Ukrainian province in the Austrian Empire.

Ramon (Ray) Hnatyshyn (Figure 5) served in Canada's highest post from 1990 to 1995, after having held various offices including Canadian minister of justice and attorney general. His tenure as governor general coincided with the centenary of Ukrainian immigration to Canada celebrated in 1991. He also visited Ukraine in an official capacity in 1994. Mr. Hnatyshyn himself is the son of another prominent Ukrainian from Saskatchewan, the late Sen. John Hnatyshyn.

Sculpture

The most recent postal issue (June 10) with a Ukrainian connection is part of a two-stamp set (Figure 6) honoring renowned Canadian sculptors Leo Mol (with his figures of "Lumberjacks") and Charles Daudelin (and his abstract creation "Embrace").

Leonid Molodozhanyan, who shortened his name to Leo Mol, was born in Volyn

in Ukraine in 1915 and learned the art of ceramics in his father's pottery workshop. He studied at art academies in Berlin and the Hague before emigrating to Winnipeg in 1948. He held his first exhibition the following year and quickly developed a reputation for his realistic sculptures as well as fine stained glass windows. The beautiful Taras Shevchenko monuments in both Washington and Buenos Aires are his creations, and Mr. Mol is now recognized as one of Canada's finest-ever sculptors.

In 1992 the Leo Mol Sculpture Garden, spanning some three acres, was officially dedicated in Assiniboine Park, Winnipeg. The garden and associated gallery came into being when Mr. Mol donated more than 200 bronze sculptures to the city. The immaculately landscaped park with figures of prominent people, religious leaders, the human form and wildlife – has won several awards. It is the only sculpture garden in North America dedicated to the works of a single artist. Completed in 1990, "Lumberjacks" is depicted on the stamp in its sculpture garden setting.

Epilogue

The above-described postal products are excellent examples of Ukrainian topics or thematics in philately. Many Ukraine collectors, including myself, search out foreign stamps with Ukrainian connections. Such Ukrainian-topic issues can form a fascinating (and yet quite inexpensive) adjunct to a regular Ukraine collection. Perhaps such postal releases are something you should consider adding to your own philatelic holdings.

Patriarch Filaret...

(Continued from page 1)

thanking Patriarch Filaret for his trust and asking all gathered for their prayers to help him carry out his weighty obligations as the newest, although far from youngest, bishop of the UOC-KP.

The Sun Sentinel reported that the consecration "caps a productive life for Bilak, who will celebrate his 60th anniversary as a priest in October. He has built three churches – in Oklahoma and Pennsylvania besides Cooper City – during his 50 years in America."

Bishop Bilak is known also for his activity with the Ukrainian National Association, which he served as an auditor. Since 1990 he has been an honorary member of the UNA General Assembly.

Speaking on the eve of his enthronement, the Rev. Bilak told the Sun Sentinel: "I never thought this was going to happen. I was a married priest, and a married priest cannot be ordained."

Earlier this year, in February, the Rev. Bilak's wife, Olena, died. "After His Holiness [Filaret] knew that I was by myself, he contacted me. And the people were willing to see me as bishop," the Rev. Bilak explained.

Prior to his consecration as bishop, the Rev. Bilak was required to become a monk, a ritual he underwent on Friday, May 17. In the second phase of the process, on Saturday, May 18, he was formally asked to accept the bishop's role. On Sunday, May 19, he was officially installed as bishop during ceremonies at St. Nicholas Church, which will now will be designated as a cathedral.

Present at the ceremony, according to the local newspaper, were many of the 87 families who belong to St. Nicholas Parish and the Rev. Bilak's daughter, Irene, a teacher and counselor at a public school in Miami. Also in attendance were faithful from the Church's parishes in the United States and Canada.

The website of the Vicary of the Ukrainian Orthodox Church-Kyivan Patriarchate in the USA notes that Bishop Bilak, former president of the Consistory of the Ukrainian Orthodox Church of the USA, which is headquartered in South Bound Brook, N.J., was a long-time member of the hierarchy of UOC-USA.

However, after the UOC-USA leadership decided to come under the omophorion of the Ecumenical Patriarchate in Constantinople, the Rev. Bilak opted for the jurisdiction of the Ukrainian Orthodox Church – Kyivan Patriarchate.

The vicary's website also said of Bishop Bilak's enthronement: "This is a momentous occasion, for it firmly establishes the Kyivan Patriarchate within the borders of the United States and Canada and unites all parishes which have declared their allegiance to the Ukrainian Orthodox Church – Kyivan Patriarchate, under one central leadership."

The site went on to explain that Patriarch Filaret had formally established a Vicary of UOC-KP for the United States and Canada headquartered in Cooper City, Fla., with Bishop Stephan as its spiritual leader. On Monday, May 20, a Vicary Constitution was reviewed and formally adopted, and a Bishop's Council, consisting of four clergy and four laypersons, was elected.

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St. John's students and parishioners bid farewell to the Rev. Leonid Malkov

NEWARK, N.J. – Representing St. John the Baptist Ukrainian Catholic School, its faculty and graduating eighth graders, students Anna Skuza, Diana Rakowsky, Ivan Litosch and George Cpin on Friday, June 14, bid farewell to the Rev. Leonid Malkov CSsR, presenting him flowers and a plaque to show their appreciation for his eight years of service and dedication to St. John's School and parish.

Miss Skuza read a farewell speech at the school's end-of-the-year assembly, thanking the Rev. Malkov for his many contributions to the school community. She said: "My first memories of Father Leonid are those of him teaching us religion. Father made our weekly religious classes events to look forward to. With brightly hued illustrations and captivating Bible stories, Father Leonid created a welcome learning atmosphere."

"Father was also very active in our innumerable fund-raisers. On nearly every such occasion, father played a pivotal role in gathering funds to aid our school," she continued. "Father Leonid never hesitated to chaperone our numerous field trips. ... My graduating class particularly would like to thank Father for supervising our trip to Florida. Father Leonid ensured the success of this unforgettable excursion."

She concluded by stating: "In these years we have grown to love and respect Father Leonid as a priest, mentor, teacher, and most importantly, friend. ... We would like to wish Father success and joy in his next parish and wherever else life may lead him. May God's blessings shine upon him in the years to come."

On Sunday, June 23, the entire parish gathered to bid the Rev. Malkov a tearful "bon voyage" as he was about to journey to his new assignment.



The Rev. Leonid Malkov with schoolchildren and faculty of St. John the Baptist Ukrainian Catholic School on the final day of classes before summer vacation.

He responded with his own farewell: "I vividly remember the day when I first arrived to Newark. This was the month of May. Everything was in bloom and I especially remember the beautiful cherry blossoms in the church yard next to the rectory; however, somehow my mood was dark and somber. I could not appreciate all of this beauty. I found myself in a very foreign country. I could not speak a word of English and the American customs were so unfamiliar to me. I admit that I was confused and even frightened.

And how very homesick I was! I did not yet realize that I had come to live and work with a very close family, a community that would embrace me with love and warmth."

Father Malkov, who arrived in Newark eight years ago from Ukraine, departs on July 29 to become pastor of the Ukrainian Catholic parishes in Wynyard and Foam Lake, Saskatchewan, located in western Canada.

The pastor of St. John's Church, the Rev. Bohdan Lukie wrote in the church

bulletin: "The Redemptorist Provincial Council has expressed a great vote of confidence in his priestly abilities and have promoted him to a pastorship of two Ukrainian parishes in western Canada as of August 1. The gifts of this man of God of which we have abundantly received will now be shared with new parish families in a new harvest. Truly, Father Leonid, we are so grateful for all you have done, and we will sadly miss your happy presence. Our parish's loss is another's parish's gain."



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UMANA's New York chapter offers advice to newly arrived physicians from Ukraine

by George Hrycelak

NEW YORK – The New York Metro Chapter of the Ukrainian Medical Association of North America held the first of a planned series of discussions, "How to enter the medical mainstream: Ukraine to U.S. – the success stories," with newly arrived Ukrainian physicians on Saturday, May 11, at the Selfreliance Association building at 98 Second Ave. in Manhattan.

NY Metro officers, President Dr. Alexandra Kushnir, Vice-President and session moderator Dr. Artur Hryhorowycz, Secretary Dr. Marta Kushnir and Special Events Coordinator Dr. Ihor Magun, hosted a gathering of enthusiastic and inquisitive health care professionals from Ukraine seeking to learn about the process of accrediting their skills for acceptance and use in the United States.

The process of U.S. accreditation for international medical graduates can be lengthy and convoluted. Hearing from colleagues who have successfully navigated these turbulent waters can help orient prospective physicians. The New York Metro Chapter convened a panel of professionals from various health care specialties to present their individual stories of professional adjustment to the new environment.

Ukrainian-born speakers Dr. Lesia Muraszczuk, Dr. Victor Gribenko and Dr. Petro Lenchur graciously shared their own stories of professional transition into the U.S. medical mainstream. Tania Rakowsky, who holds a doctorate in pharmacy, discussed opportunities within the pharmaceutical field. They explained what channels are open to newly arrived health care specialists, how to prepare for the inevitable series of examinations, as well as various



Members of the New York Metro Chapter discuss issues confronting newly arrived medical professionals from Ukraine during a special meeting at the Selfreliance Association headquarters.

job options within the medical professions. Many questions followed the presentations, and despite the beautiful warm spring afternoon, the exchange of ideas went on for over four hours of eager discourse.

This was the first of a series of meetings representing a new initiative spearheaded by the New York Metro Chapter to make UMANA an association more relevant to its members, and more sensitive to the needs and concerns of Ukrainian-born colleagues. The unexpectedly large turnout

for this career counseling session is expected to serve as an example to the other 18 chapters of UMANA in the United States and Canada on how to extend similar offers of informational support to their potential members.

The New York Metro Chapter has undertaken the goal to serve as a trailblazer in the area of raising awareness and presenting a range of possible solu-

tions to newly arrived health care professionals from Ukraine.

The chapter extended special thanks to the Selfreliance Association for its kind hospitality and assistance with the logistics and locale of the meeting.

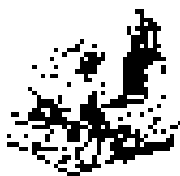
Further information can be obtained from New York Metro Chapter's secretary, Dr. Marta Kushnir, at (508) 855-2245.

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SUMMER PROGRAM 2002

Saturday, July 6	Concert Zabava	Cheres 8:30 PM Montage 10 PM
Saturday, July 13	Zabava	Vechirka 10 PM
Saturday, July 20	Zabava	Chemney Day Chornozem 10 PM
Saturday, July 27	Concert Zabava	Dumka 8:30 PM Svitanok 10 PM
Saturday, August 3	Exhibit Concert Zabava	Kozak Family - Paintings Caberet – celebrating the 50th anniversary 8:30 PM Vorony 10 PM
Sunday, August 4		UNWLA Day
Saturday, August 10	Exhibit Concert Zabava Crowning	Dycia Hanushevsky - Ceramics Lvivyany 8:30 PM Tempo 10 PM Miss Soyuzivka 11:45 PM
Saturday, August 17	Recital Zabava	Roma Pryma-Bohachevsky Dance Camp Fata Morgana 10 PM
Saturday, August 24		Music in the Trembita Lounge
Friday, August 30	Zabava	Luna – 10 PM
Saturday, August 31	Concert Zabava Zabava	Syzokryli 8:30 PM Tempo 10 PM Fata Morgana 10 PM
Sunday, September 1	Zabava	Montage 10 PM

Wednesday evenings, from June 26 to August 28, enjoy the sounds of Hryts & Stepan at Hutsul Night.
Friday evenings, from July 5 to August 16, enjoy the Sounds of Vidlunnia.

Ukrainian school graduates receive financial awards



EAST HANOVER, N.J. – Financial awards were offered at the joint graduation ceremonies of schools of Ukrainian studies in New York, New Jersey and Connecticut held on June 1 at the Ramada Inn. From the left are Michael Celuch, Self Reliance (NJ) Federal Credit Union; Michael Koziupa and Andrew Hrechak, Selfreliance Ukrainian American Federal Credit Union; and Stefan Kaczaraj, treasurer of the Ukrainian National Association. The awards were presented to students who successfully completed their comprehensive exams (matura).

NEWSBRIEFS

(Continued from page 2)

Ukrainian statehood and does everything in its power to avoid religious confrontation in Ukraine. He presented an icon to President Kuchma. (RFE/RL Newline)

Pakistan seeks to buy Ukrainian arms

KYIV – A delegation from Pakistan, headed by Zafir Jaffer, the head of the weapons purchasing department of the Pakistani military, arrived in Ukraine on June 26. According to the Associated Press, the delegation is looking to modernize its tanks and aircraft with Ukrainian technology and know-how. Pakistan is one of the largest buyers of Ukrainian arms. In 1996-2000 Pakistan spent some \$800 million on Ukrainian arms and military equipment – the bulk of it on 300 T-80YD tanks. According to Interfax, Pakistan is seeking to refurbish its T-69, T-72 and unspecified U.S.-built tanks, and to modernize its fleet of aircraft, including U.S. F-16s and Russian CY-27s. (RFE/RL Newline)

Rada delegates reps to OSCE assembly

KYIV – Verkhovna Rada Chairman Volodymyr Lytvyn has authorized the make-up of a Verkhovna Rada permanent delegation to the OSCE Parliamentary Assembly of the Organization for Security and Cooperation in Europe, the UNIAN news service reported on June 26. The delegation is composed of Oleh Bilorus from the Yulia Tymoshenko Bloc; Mykola Zlochevskyi from the Social Democratic Party (United); Oleksander Masenko from the Communist Party; Ihor Ostash and Oleksander Tretiakov from Our Ukraine; and Yulii Ioffe, Mykola Kruhlov and Serhii Shevchuk from United Ukraine. (RFE/RL Newline)

Kuchma meets with Mongolian leader

KYIV – President Leonid Kuchma and his Mongolian counterpart, Natsagiin Bagabandi, signed agreements in Kyiv on July 1 aimed at improving bilateral economic ties, the Associated Press reported. Mr. Kuchma said Ukraine is interested in Mongolian exports of copper and rare metals, while Mongolia is interested in help from Kyiv in modernizing its military hardware and mining industry. Trade turnover between the two countries was just \$7.11 million in 2001. Officials from the two countries signed several agreements, including one on avoiding double taxation and others on cooperation in science and education. President Natsagiin was scheduled to meet with Prime Minister Anatolii Kinakh, Verkhovna Rada Chairman Volodymyr Lytvyn and other officials before leaving on July 3. (RFE/RL Newline)

Odesa Philharmonic gets national status

KYIV – President Leonid Kuchma on June 13 signed a decree granting national status to the Odesa Philharmonic Orchestra. The orchestra thus becomes the first organization in the performing arts in Ukraine outside of the nation's capital to acquire such status. In 1993 the orchestra was granted federal status by the Cabinet of Ministers of Ukraine, becoming the first regional organization in the performing arts in Ukraine to acquire federal status. The new national status will provide for a 100 percent raise to the musicians' salaries. The orchestra's music director and principal conductor for the past 11 years has been Hobart Earle, the first U.S. citizen to become music director of an orchestra in Ukraine. Having first conducted the orchestra in 1991 before the independence of Ukraine, in 1994 Mr. Earle became the first foreigner in the history of independent Ukraine to be awarded the title of "Distinguished Artist of Ukraine." (Odesa Philharmonic)

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Film about life...

(Continued from page 3)

patriarch's successful effort to save the UGCC after its destruction in Ukraine at the hands of Soviet officials by re-establishing much of its infrastructure in Rome.

The movie developed from an idea by ex-journalist Marta Kolomayets and her husband, Danylo Yanevsky, a Kyiv television host. The two decided to move forward on the project after a lively night of conversation with their friend, the Rev. Myron Panchuk, pastor of Ss. Volodymyr and Olha, on the dearth of great men in Ukrainian history, during which the name of the patriarch cropped up in conversation as one of the few the country did have.

"It particularly affected me because I knew Patriarch Slipyj from my time at the summer courses of the UCU," said Ms. Kolomayets.

She had attended courses during the 1970s offered by St. Clement Ukrainian Catholic University in Rome, which was founded by Cardinal Slipyj and where he taught. She remembered discussions the late patriarch would lead on various subjects. "Afterwards, he would give us money for ice cream," explained Mrs. Kolomayets. "He loved kids."

The Rev. Panchuk believed he could gather needed financial backing from his parish to get the project off the ground, and the three decided to move on an unexpected plan to make a film. Less than four months after the night of conversation that sparked the idea, a contract was signed with Kontakt Film Studio in Kyiv and noted Ukrainian television director Oleksander Frolov. Ms. Kolomayets became the film's executive producer and chief interviewer.

The film took just more than a year to make, which Mr. Frolov, who earlier directed a documentary on the life of Metropolitan Sheptytsky, said was his longest project to date, but ultimately his most satisfying.

"I cannot say that I worked hard in developing this film, it was interesting and exciting work, not a difficult job,"

explained the director before the Kyiv premiere.

While noted academic Yurii Shapoval scoured KGB archives in Kyiv, Mr. Frolov reviewed miles of historical footage. New York filmmaker Yaroslav Kulynych provided documentary footage of the patriarch during his U.S. visits from his personal archives, and Ms. Kolomayets did historical research and interviewed various individuals connected to Cardinal Slipyj.

While production team members remember the work as gratifying, the most vivid recollections are of the ironies in how key dates in the life of the Ukrainian Church leader coincided with key dates in the project's development.

Three significant moments that coincided, according to Ms. Kolomayets, were January 25, which was the date the patriarch was released from Soviet exile in 1963, and the date the contract to make the movie was signed with Kontakt Studios in 2001; February 9, the date in 1963 on which Cardinal Slipyj arrived in Grottoferata, the monastery outside Rome where he first stayed, and the same day in 2001 on which the Kontakt film crew arrived there to begin filming those sequences; and finally April 11, the date on which Cardinal Slipyj was arrested in Lviv and also the date on which filming was completed in 2002.

Ms. Kolomayets had a straightforward explanation for the many coincidences. "I believe he guided us during the making of the film," she said.

The film's producer said she would spend the summer developing English-language subtitles before releasing the film in the United States in the fall to be shown in New York, Washington, Cleveland and Detroit. The film will also travel through Ukraine's oblast capitals for viewing. There are plans to air the documentary on Ukrainian television on September 7, the 18th anniversary of the patriarch's death.

"Patriarch" is available on NTSC (U.S. system) videotape from Ss. Volodymyr and Olha Parish in Chicago for \$25 and in Ukraine on PAL (European system) for 50 hrv.

with the names of persons for whom the reservation is being made, their address and phone numbers. Checks should be written to: "Selfreliance Ukrainian American Federal Credit Union" ("August 24 bus" in the memo field).

Those who reserve a place by check will be given preference over those who do not reserve in advance. Space cannot be guaranteed to those who do not register and prepay. If sufficient reservations are made by July 25 additional buses may be rented, if available.

Community's buses...

(Continued from page 7)

(908) 241-8649;

- Whippany – St. John's Church parking lot, Route 10; for reservations call Jerry Kuzemchak, (973) 644-4920;

- Wildwood – Park Lane Motel, East Crocus Road and Ocean Avenue; for reservations call Nestor Olesnycky, (201) 286-5228.

Contact persons will provide an address to which checks should be sent, along

To The Weekly Contributors:

We greatly appreciate the materials – feature articles, news stories, press clippings, letters to the editor, etc. – 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 (originals only, **no photocopies or computer printouts**) submitted for publication must be accompanied by captions. 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 daytime phone number** where they may be reached if any additional information is required.
- Ⓢ Unsolicited materials submitted for publication will be returned only when so requested and accompanied by a stamped, addressed envelope.

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at Soyuzivka

SATURDAY, AUGUST 31, 2002

Swim meet

Saturday, August 31, 2002, 10:00 a.m.

for individual championships of USCAK

and Ukrainian National Association Trophies & Ribbons

Warm-up at 9 a.m.

TABLE of EVENTS

Boys/Men	INDIVIDUAL	Girls/Women
1 13/14	100m im	13/14 2
3 15 & over	100m im	15 & over 4
5 .. 10 & under	25m free	10 & under .. 6
7 11/12	25m free	11/12 8
9 13/14	50m free	13/14 10
11 15 & over	50m free	15 & over 12
13 .. 10 & under	50m free	10 & under .. 14
15 11/12	50m free	11/12 16
17 13/14	50m back	13/14 18
19 15 & over	50m back	15 & over 20
21 .. 10 & under	25m back	10 & under .. 22
23 11/12	25m back	11/12 24
25 13/14	50m breast	13/14 26
27 15 & over	50m breast	15 & over 28
29 .. 10 & under	25m breast	10 & under .. 30
31 11/12	25m breast	11/12 32
33 13/14	100m free	13/14 34
35 15 & over	100m free	15 & over 36
37 .. 10 & under	25m fly	10 & under .. 38
39 11/12	25m fly	11/12 40
41 13/14	50m fly	13/14 42
43 ... 15 & over	50m fly	15 & over 44
RELAYS		
45 .. 10 & under	4 x 25m free	10 & under .. 46
47 11/12	4 x 25m free	11/12 48
49 13/14	4 x 50m free	13/14 50
51 15 & over	4 x 50m medley	15 & over 52

Swimmers can compete in three (3) individual and one (1) relay events. Relay teams will be established by team coaches or representatives.

Entry deadline: Entry forms, provided below, must be submitted by August 21, 2002, to Marika Bokalo, Swim Meet director. There will be no registration at poolside. Registration fee is \$5.00 per swimmer.

Name: (English)

(Ukrainian)

Address

City

Zip

Telephone

Age

Male

Female

Club/Youth Association

Event _____ Entry time _____

Event _____ Entry time _____

Event _____ Entry time _____

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“My Mother’s Village” ...

(Continued from page 7)

What is missing is some explanation of what is going on, either with voice-overs or with subtitles. What is a non-Ukrainian supposed to figure out, seeing villagers in the winter taking bottles and pails of water from a frozen river? Or kids splashing themselves with water from plastic soda bottles? Or the family around a table, all ceremoniously eating something out of one bowl? Of course, these are “Yordan,” “Oblyvanyi Ponedilok” and “Sviat Vechir” (eating kutia) – but without an explanation these actions are confusing to the non-Ukrainian viewer.

I wonder if the filmmaker researched the history well enough, because some details are sketchy, and others just plain wrong. For example, the UPA (Ukrainian Insurgent Army) is given in the subtitles as the Ukrainian Patriotic [sic] Army. Mr. Paskievich starts out on his journey to Kamiana Hora on the train, as if he just materialized in the countryside outside of Lviv. It would have been more informative, maybe even interesting, to show the start of that train ride in Lviv. The non-Ukrainian viewer would then have seen the vibrant Ukrainian city, contrasted with a small, out-of-the-way village still decades away from the modern world.

The film alternates between the village and stories told by the DP Ukrainian Canadians. Sometimes it is difficult to follow, because the filmmaker’s technique has village scenes with voice-overs from the interviewees. I could not always tell who was speaking, and was confused as to why particular comments were carried over unconnected scenes.

As for the five now adult children of the DPs interviewed in this film, I wonder if all of them are satisfied with their stories as shown here. I also wonder how Mr. Paskievich selected them out of the 30 to 40 he filmed. I was told that each person spent about five or six hours

being interviewed on film. Of this, each of the five appears in the documentary for about five to 10 minutes. Considering what each told about his/her parents’ experience during the war, coming to Canada, and the interviewee’s experience growing up in a new place, I was left with my first thought of “nedoskazane” – what was left unsaid, or incomplete. It probably was said, but was left on the cutting-room floor by the filmmaker. I wondered why, out of five to six hours, these parts of the stories were selected for the film, while so much else apparently was not included.

Of all things, why was there not more about what the children remember their parents going through, while there is so much about present and former spouses, both Ukrainian and non-Ukrainian? To me, in the context of the purpose of the film, this was not relevant (and none of my business, really). I am sure that during the interviews, the people may not have even expected some of their comments on their personal lives to be included. I know most of the interviewees, and suggested some of them to Mr. Paskievich when he was still planning the film. Deep in my heart I know that they had said so much more that would have been more important, more telling than what was selected out of their hours of reminiscences. The interviewees were used by Mr. Paskievich; he selected segments from their interviews to tell his own story, to convey his own perceptions, more so than theirs.

I do not understand why, as the filmmaker told a Winnipeg Free Press reporter, he specifically did not want to interview the parents, the actual DPs. Thus, the whole middle of the story is missing. The villagers talk about what happened in Ukraine after their parents escaped during the war, or were taken as forced laborers. This is not the DP story. The time during these years is what our parents wondered about and could not know about until correspondence was permitted after Stalin’s death. The interviewees talk about their own childhoods, and fleetingly about their parents’ lives in Europe and in Canada. How much more dramatic and significant it would have been to also include one or two individuals remembering their own wartime, DP camp and emigration experience – instead of just having it retold by their children. That was left unsaid.

There are some poignant moments: Halya Kuchmij describing her father’s “spratsiovani ruky” (work-worn hands) and how she appreciated him too late; Bohdana Bashuk talking about her father’s Auschwitz tattoo, and her mother’s reaction to Bohdana cutting off her braid; Ms. Ponomarenko describing her father, a survivor of the Great Famine, not smiling the way Canadians so freely did, and her parents seeking out any person from the same village or even region, because he or she could be surrogate family (my parents did the same); Lecia Poluyan talking about longing for home, as an actual place.

One interviewee whose contribution to the story is questionable is George Melnyk. I found myself getting more irritated and angrier at him as the film progressed. And the more I thought about him and his comments, the sadder I got. He seems to blame his life and his failures on growing up Ukrainian. His great trauma of childhood, that turned him off on all things Ukrainian, was reciting a Shevchenko poem on stage at “Ridna Shkola” (the school of Ukrainian studies) and forgetting the words. It caused his stuttering later and other miseries in his life, it seems.

Maybe Mr. Melnyk’s Ukrainian back-

(Continued on page 23)

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Denial of Great Famine...

(Continued from page 2)

(Ukrainization); and a return to Russian nationalism in historiography all occurred at the same time in the first half of the 1930s.

According to a study by Raphael Lemkin published by the Carnegie Endowment for International Peace, genocide can also refer to selective state actions “aiming at the destruction of essential foundations of life of national groups” in areas such as language, culture, religion, national feeling and dignity. This view of genocide directed against Ukrainians in the 1930s was presented at the 50th anniversary of the United Nations Convention for the Prevention and Punishment of Crimes of Genocide in 1998 by Ukraine’s Permanent Representative to the United Nations Volodymyr Yelchenko.

“To deny the genocide of Jews quite rightly brings opprobrium. Surely to deny the Terror-Famine of 1932-1933 ought to provoke the same response,” Prof. Elizabeth Haigh of St. Mary’s University argued in the “Internet List H-Russia” discussion. Famine denial, however, continues unabated. This is a fact that led Canadian Dr. Bohdan Krawchenko, vice-rector of the Academy of Public Administration in Kyiv which functions under the aegis of the president of Ukraine, to describe the discussion on “Internet List H-Russia” as “absurd and fundamentally immoral” and a “total abrogation of the responsibilities of intellectuals.”

"My Mother's Village" ...

(Continued from page 22)

ground did cause him difficulties in life. He recalls how he was told he did not get a government job because his name was "Melnyk." Perhaps. I am surprised that with all the angst his parents and his Ukrainianism caused him, he has not become George Miller by now. What about the rest of the people in the world, or just in Canada, living unhappy or unfulfilled or unsuccessful lives? Is all this the result of their ethnic backgrounds? What about the supposed establishment? Are they all happy, successful, non-stuttering, and unashamed of their parents?

Because this turned out to be such a personal film rather than a documentary, Mr. Paskievich's childhood experience must be acknowledged for what it was. For some DP kids, the pressure of conforming to being "Canadian" (whatever that is) combined with parental pressure to be Ukrainian was too much.

Because I never felt the conflict between the two worlds (or don't remember ever thinking like that), I did not know when I was growing up that being Ukrainian was a "burden," as one interviewee said. If I even thought about it, it was more a willing obligation. Our parents were so afraid of their children becoming lost in their new Canadian world and forgetting their heritage that they did "force everything Ukrainian down their kids' throats" or, as Mr. Paskievich says, wanted us to be "obligated to remember this [far-away] place." How many kids were turned off completely by this we don't know. But how many survived this perceived abuse and are now proud and active members of the Ukrainian Canadian and Ukrainian American communities?

In the early 1950s, my father was so afraid of the American "contamination" of his little "donia" (daughter) that Ukrainian and English books could not occupy the same shelf. I don't remember this, but my mother told me about the time I came home from playing outside (I was just 4) and spoke to Mama in English. She said she almost froze inside. After all she had lived through, to have her child speak to her in English was too much. She says she told me that I can speak English to others, but to Mama and Tato I must speak only Ukrainian. I do not remember this being terribly traumatic for me. But because of this, I know Ukrainian, as do my sons; when I travel to Ukraine or anywhere else, I can communicate with my own people.

My parents also instilled in me - they did not force it upon me in any way - a pride, an interest and a love of my heritage. I probably picked it up through osmosis. My parents were not of the intelligentsia, but they were patriotic Ukrainians from the countryside. If times had been different, further education could have been in their future. But forced labor in Germany, the DP camps, and settling in a new country were their teenage and young adult education instead.

I am sure there are that many more assimilated former DPs than I know. If they are out there being just "Canadians" and "Americans," that is their life and

their decision. I wish them well. I just do not understand the ones who are so bitter or angry with their parents for trying to keep that tenuous connection to that distant land the kids had never known. I do know there are some DP kids who wallow in their misery of being Ukrainian, and yet use it so effectively in their careers. Their "burden" has been turned into a lucrative crutch.

"My Mother's Village" has prompted much discussion in the Canadian cities where it was shown. This is good, because people are sharing their experiences, telling their parents' and their own stories to each other. I hope they will be prompted by this to record them in film or print. From a number of descendants of the earlier immigrations to Canada (the pioneers and the mid-war generations), I heard comments about the discrimination experienced by the DPs mentioned in the film. This was nothing new, as the earlier immigrants certainly bore their share; this was not just a DP experience.

The viewer gets from the film what she or he sees in it. The comments of the interviewees can be taken as just stories (although out of context) or as observations of what it was like growing up as a DP kid, with no judgments attached. We can take them at face value, as they were presented, or we can read into the comments what was left unsaid or what we think they meant.

In any circumstance, what is and is not said, or what was edited out, makes the film fall short.

The film left this writer sad and empty, because while there were a few acknowledgments by the interviewees of how hard their parents worked in this new land, the filmmaker left out what I am sure was said somewhere in all the hundreds of hours of interviews. Our parents, in spite of their horrible lives during the war and the cruel, difficult beginnings in a new country, instilled in us the Ukrainian spirit, and pride in our heritage and culture.

Very many of us are not "caught" between two worlds. We are in two worlds, we are grateful that we have those two worlds and that we are not

"just" Canadian or American. We want to "preserve traditions of a distant land we have never known. So many of our children, the grandchildren and great-grandchildren of the DPs born in Canada and America, are proud and happy to be Ukrainian and are good citizens in our countries. That pride was left unsaid.

I guess Mr. Paskievich has not worked out the turmoil of his own childhood, selectively editing the film to project more of that, rather than a broader spectrum of the DP experience. This is his story, beautifully filmed. I hope there are other films to be made, to say what was left unsaid here.

A biography of John Paskievich released by the National Film Board of Canada notes that he is an award-winning documentary filmmaker and stills

photographer. His films for the National Film Board include "The Gypsies of Svinia" (1998), "The Old Believers" (1988), and "Ted Baryluk's Grocery" (1982). He also co-produced with the NFB "If Only I Were an Indian" (1996) and "Sedna: The Making of a Myth" (1992). Mr. Paskievich directed and produced "The Actor" (1990) with Zemma Pictures. He wrote, directed and produced with Michael Mirus, "The Price of Daily Bread" (1985). He also wrote and narrated "Cityscapes - Winnipeg" for the CBC. Mr. Paskievich served on a five-person directorial team for the 1987 IMAX production "Heartland."

To order the 101-minute video "My Mother's Village," call 1-800-267-7710 (Canada) or 1-800-542-2164 (United States) or check the website www.nfb.ca.





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The next issue of The Ukrainian Weekly's

Wedding Announce

will appear in September.

Along with wedding announcements, we will include greetings from friends, family members, bridesmaids and ushers – from all those who wish to share in the excitement of a new marriage.

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Visit www.ukrweekly.com to view a wedding announcement sample page.

PREVIEW OF EVENTS

Ongoing through Sunday, September 15

DETROIT: The Ukrainian American Archives and Museum of Detroit invites the public to view the exhibit titled "The 'Tree of Life' Motif in Embroidered Ritual Cloths (Rushnyky) of Central Ukraine." The exhibition, which will include original antique ritual cloths from the Kyiv, Poltava, and Chernihiv regions dating from the 19th and early 20th centuries, will be on view at the Ukrainian American Archives and Museum, 11756 Charest St., Hamtramck, Mich., through Sunday, September 15. Exhibit hours: Wednesday through Saturday, 11 a.m.-4 p.m.; Sunday, 10 a.m.-3 p.m. Admission: adults, \$3; stu-

dents and seniors, \$2; children age 12-18, \$1; museum members, no charge. For more information call (313) 366-9764.

Sunday, July 14

CLIFTON, N.J.: St. Mary the Protectress Ukrainian Orthodox Church, located on 81 Washington Ave., will sponsor its annual picnic, rain or shine, at noon-5 p.m. Ukrainian food, including stuffed cabbage, varenyky, kovbasa and other delicious treats will be sold. Entertainment for the day will include a raffle and music. Admission is free; all are welcome. For more information, contact Mary, (973) 365-1762.

PLEASE NOTE REQUIREMENTS:

Preview of Events is a listing of Ukrainian community events open to the public. It is a service provided at minimal cost (\$10 per submission) by The Ukrainian Weekly to the Ukrainian community. Payment must be received prior to publication.

To have an event listed in Preview of Events please send information, in English, written in Preview format, i.e., in a brief paragraph that includes the date, place, type of event, sponsor, admission, full names of persons and/or organizations involved, and a phone number to be published for readers who may require additional information. Items should be no more than 100 words long; all submissions are subject to editing. Items not written in Preview format or submitted without all required information will not be published.

Preview items must be received no later than one week before the desired date of publication. No information will be taken over the phone. Items will be published only once, unless otherwise indicated. Please include payment of \$10 for each time the item is to appear and indicate date(s) of issue(s) in which the item is to be published. Also, please include the phone number of a person who may be contacted by The Weekly during daytime hours. Information should be sent to: Preview of Events, The Ukrainian Weekly, 2200 Route 10, P.O. Box 280, Parsippany, NJ 07054.

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At Soyuzivka: July 12 - 14

KERHONKSON, N.Y. – Soyuzivka, the upstate New York resort of the Ukrainian National Association, continues its schedule of summer season dances with two during the weekend of July 12-14.

On Friday night, July 12, the resort's house band, Vidlunnia, will play for Soyuzivka guests' enjoyment.

The next evening, Saturday, July 13, will feature a dance to the music of the

appropriately named Vechirka band. The dancing begins at 10 p.m.

For information about Soyuzivka programs, including special events dedicated to the resort's 50th anniversary, or to make reservations for accommodations at the UNA estate – located in the scenic Shawangunk Mountains of New York state – call (845) 626-5641. Information is also available on Soyuzivka's official website, www.soyuzivka.com.

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