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# THE UKRAINIAN WEEKLY

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\$1/\$2 in Ukraine

## Cooper Union claims demapping of Shevchenko Place not necessary

by Andrew Nynka

NEW YORK — In a bizarre twist during a June 28 task force meeting, representatives of The Cooper Union stated that the current suggestion to demap Taras Shevchenko Place is the proposal of New York City's Department of City Planning (DCP) and that the 1,000-student art and engineering school is willing to leave the street alone and continue with the renovation and modernization of its facilities without the demapping.

Although the application for a variance on the Hewitt Building site still calls for the demapping of the byway, The Cooper Union seems to have left the issue for the city's DCP to decide.

Prior to the task force meeting, The Cooper Union's Great Hall had hosted a gathering on May 29 in order to present the school's plans for modernizing and

renovating its current facilities to the community at large. The meeting, which drew close to 700 participants, did have several individuals eager to listen to CU's plans. "At least this school is good enough to meet with us and listen to what we have to say," said a local resident.

But the overwhelmingly large majority of the ethnically diverse crowd had serious reservations about CU's plans. Several participants went so far as to shout vulgarities while school representatives presented the renovation plans, at points drawing hisses and boos from the crowd. Though CU's main goals, holding a general informational meeting with the public and gathering feedback from the community, was achieved, many participants question whether the CU will heed the community's suggestions.

(Continued on page 23)

## Many of Ukraine's Orthodox faithful welcomed visit by Pope John Paul II

by Zenon Zawada

Special to The Ukrainian Weekly

KYIV-LVIV — Orthodox Church leaders in Ukraine and Russia may find a lesson in Christianity from many of their own faithful.

Despite the harsh official rhetoric about the papal visit emanating from the Ukrainian Orthodox Church — Moscow Patriarchate and the Russian Orthodox Church, to which it is subordinate, Orthodox Christians either strolling Kyiv streets or attending papal services welcomed the historic visit, believing it would benefit Ukraine.

"I welcome everyone, because there is one God and every person can choose from herself how to pray," said Tatiana Sydarenko, 75, an Orthodox Christian from Kyiv. "I read the Bible, and I also have Catholic books. I read them all, and

I find them interesting."

The Russian Patriarchate's outrage over the pontiff's visit wasn't apparent on the streets of Kyiv or Lviv. Leaders of Ukraine's two other Orthodox Churches, the UOC of the Kyiv Patriarchate and the Ukrainian Autocephalous Orthodox Church, welcomed the visit and, in fact, met with Pope John Paul II as part of the Ukrainian Council of Churches and Religious Organizations.

During the five-day visit, monks of the UOC-MP sealed themselves off in the historic Monastery of the Caves (Pecherska Lavra), fasting on bread and water until Pope John Paul II left Ukrainian soil.

Most Orthodox Christians repeated the common theme that Catholics and Orthodox believe in the same God, so there shouldn't be any reason for conflict.

(Continued on page 3)

## Minister of culture denounces removal of murals from Ukraine

by Yaro Bihun

Special to The Ukrainian Weekly

WASHINGTON — Ukraine's Minister of Culture Yurii Bohutskyi characterized the secret removal from Drohobych to Israel of murals painted by Bruno Schulz as "shameful" and promised to press for their return to Ukraine.

The fact that fragments of the murals painted by the Jewish-Polish writer and artist in a private home in Drohobych were smuggled out of Ukraine earlier this year in a secret operation by the Yad Vashem

Holocaust Memorial had caused an official uproar in Poland, but Mr. Bohutskyi's comment was the first high-level reaction by a Ukrainian government official.

A report about the artworks' removal was published in The New York Times on June 20, while Mr. Bohutskyi was visiting Washington.

Asked to comment on the matter, he repeatedly stressed that local government officials were to blame for failing to register, as the law requires, those murals, which have historical and cultural significance. He said his ministry had raised the matter with the Security Service of Ukraine, the procurator's office and other appropriate agencies.

"It is now under investigation and, as soon as I return to Kyiv, I'll receive the results of this investigation, and then we'll take appropriate action in order to have these items returned," Mr. Bohutskyi said. He returned to Kyiv on June 22.

Mr. Bohutskyi also stated that he had called on the Lviv Oblast administration to bring to account those "who did not do what they were supposed to do." Otherwise, he added, the ministry will, itself, demand judicial action.

According to an Associated Press report, Bruno Schulz painted these murals in the early years of World War II in what was then a nursery for the son of the Gestapo chief in Drohobych. He was later killed by the Nazis.

The murals, which had been painted over since the war, were discovered last winter and authenticated by Ukrainian and Polish art experts in February. The secret

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## NATO leader praises cooperation with Ukraine

by Maryna Makhnonos

Special to The Ukrainian Weekly

KYIV — NATO Secretary General Lord George Robertson on July 5 praised cooperation with Ukraine, confirming NATO's determination to continue ties with the country, but urged state authorities to provide reforms without delay in order to successfully move toward integration with Europe.

"Let me be very clear: in no way can foreign assistance be a substitute for a nation's own reform efforts," Lord Robertson told a symposium on "The World in the 21st Century: Cooperation, Partnership and Dialogue."

"How fast and how close Ukraine will

(Continued on page 20)



Roman Woronowycz

A scene at Lviv's Hippodrome on Wednesday, June 27. In the background is one of the giant screens that gave attendees a better view of the liturgy and the pope.

## ANALYSIS

## Pope's liturgy in Lviv draws more than 1 million people

by Askold Krushelnycky

RFE/RL Poland, Belarus and Ukraine Report

An estimated 1 million to 1.5 million people turned out in the western Ukrainian city of Lviv on June 27 to see the pope preside over the final liturgy of his five-day visit to Ukraine. The crowd waiting at the horse-racetrack on the outskirts of the city seemed stunned when Ukrainian President Leonid Kuchma unexpectedly turned up minutes before the pope himself arrived.

On June 27, it was the turn of the Greek-Catholics. The racetrack was crowded hours before the pope arrived, and when his familiar white, high-sided popemobile arrived, the air reverberated as people chanted: "We welcome you."

Pope John Paul II was greeted by the head of the Ukrainian Greek-Catholic Church, Cardinal Lubomyr Husar, who thanked the Roman Catholic Church for the support it gave Ukraine and the Greek-Catholic Church during the years of Communist persecution.

**"This Galician soil, which in the course of history saw the development of the Ukrainian Greek-Catholic Church – in the words of the unforgettable Cardinal Josyf Slipyj – was covered by a mountain of corpses and rivers of blood."**

– Pope John Paul II

Stalin banned the Greek-Catholic Church in 1946 and many of its clergy and faithful were executed or imprisoned.

At the June 27 mass, the pope presided over the beatification of 27 people, who are regarded as martyrs because they were executed by the communists or died in prison. All except one suffered at communist hands. The exception was a priest who died in a concentration camp after being arrested by the Nazis for helping Jews in German-occupied Ukraine.

In his sermon, Pope John Paul II spoke of the conflicts and wars that have afflicted western Ukraine in the past. He recalled the words of a former leader of the Ukrainian Catholic Church, Cardinal Josyf Slipyj, who spent 17 years in the Soviet gulag. Patriarch Josyf was the head of the Church from 1963 until his death in 1984.

"This Galician soil, which in the course of history saw the development of the Ukrainian Greek-Catholic Church – in the words of the unforgettable Cardinal Josyf Slipyj – was covered by a mountain of corpses and rivers of blood," the pontiff said.

The pope began his address to the faithful by quoting from the Bible: "Greater love has no man than this, that a man lay down his life for his friends." That state-

Askold Krushelnycky is an RFE/RL correspondent.

ment, he said, was echoed in the sacrifices of those who were beatified.

"Martyrdom is the highest form of serving God and the Church. With this liturgy we want to glorify them [the newly beatified] and thank them for their faithfulness," the pontiff said.

The pope returned to the theme of reconciliation between different religions and peoples that he addressed several times during his five-day trip. At the June 26 Roman Catholic mass – attended by 500,000 people, including tens of thousands from neighboring Poland – the pope made an emotional appeal for historical memories not to tarnish present and future relations between Ukrainians and Poles.

On June 27, he said: "In past centuries, we have accumulated too many stereotypes, mutual insults and intolerance. The only way to free ourselves from this is to forget the past, to ask and grant forgiveness of one another for hurts done and received."

One of the pope's hopes had been to meet with leaders of the Russian Orthodox Church, the largest of three Orthodox Churches in Ukraine. Two of them, both independent Ukrainian Churches, met with the Pope and welcomed him warmly. The Ukrainian Orthodox Church – Moscow Patriarchate virulently opposed the pope's trip before he came and maintained a hostile stance while he was in Ukraine, accusing him of trying to win converts to Roman Catholicism.

But the pope's spokesman, Joaquin Navarro-Valls, announced that one member of the Russian Orthodox Church did come to the June 27 mass and was even up on the stage, close to the pope.

Father Ivan Sveridov, a Russian Orthodox priest since 1995, said he is the head of an Orthodox radio station in Moscow. He said he has met the pope eight times and developed a warm relationship with him. Father Sveridov said that he came to Lviv in a private capacity as a gesture to the pope because he felt that the leader of the Russian Orthodox Church, Patriarch Aleksei II, had been "mistaken" and too aggressive in his remarks about the pope.

Another unexpected visitor at the mass was President Kuchma, who arrived in a car cavalcade just minutes before the pope. It was Mr. Kuchma who had issued the invitation for the pope to visit Ukraine, and he gave him a warm welcome when the pontiff arrived in the Ukrainian capital on June 23.

President Kuchma's arrival at the liturgy site at first seemed to astonish the crowd. People from western Ukraine have been in the forefront of many of the mass demonstrations against the president over the last few months, accusing him of corruption and involvement in the murder last year of an opposition journalist.

Soon after the president entered the racetrack, thousands of people started to shout "Ukraine Without Mr. Kuchma" – the slogan that was the hallmark of many demonstrations in Kyiv and elsewhere.

Before the chant was taken up by tens of thousands of voices, Cardinal Husar defused a potentially humiliating moment for the president. He announced to the crowd that the Greek-Catholic Church was grateful to Mr. Kuchma for issuing the invitation to the pope and making the tour possible.

The pope also added his praise for the president. "I am personally grateful to the president of Ukraine, President Kuchma, for his presence at this solemn liturgy," he said.

## NEWSBRIEFS

### Protest marks Constitution anniversary

KYIV – Some 1,000 protesters marched in Kyiv on June 28, carrying a mock coffin to denounce alleged violations of the Constitution by President Leonid Kuchma, the Associated Press and Reuters reported. The protest was timed to coincide with the fifth anniversary of the adoption of the Constitution of Ukraine. Later, the demonstrators unsuccessfully tried to re-affix a marble plaque commemorating seven journalists, including Heorhii Gongadze, who were slain or disappeared under unclear circumstances in independent Ukraine. They abandoned their efforts after they found that the generator they planned to use to hoist the monument had been stolen. (RFE/RL Newsline)

### Putin seeks closer ties with Kyiv

MOSCOW – In a message to Ukrainian President Leonid Kuchma on the fifth anniversary of the Constitution of Ukraine, Russian President Vladimir Putin said he is "confident" that ties between the two countries will "consistently develop further," ITAR-TASS reported on June 28. Mr. Putin said that Mr. Kuchma "has done a lot for building a stable and prosperous Ukraine which remains committed to democratic ideals and principles as proclaimed in the Constitution." (RFE/RL Newsline)

### Kwasniewski and Kuchma meet

LANCUT, Poland – Polish President Aleksander Kwasniewski and his Ukrainian counterpart, Leonid Kuchma, met on June 28 in Lancut, southeastern Poland, to discuss Pope John Paul II's recent pilgrimage to Ukraine and U.S. President George W. Bush's visit to Poland, Polish media reported. President Kuchma called the pope's trip a historic event, adding that it has greatly contributed to strengthening Ukraine's European aspirations. Mr. Kuchma stressed that it has been a tragedy for Ukraine to be "denied European development for decades," UNIAN reported. "The recent weeks, with Warsaw's speech by the U.S. president and the pope's visit, have been very good for Ukraine and its pursuit of closer ties with Europe. Poland wants to strongly contribute to this process," Reuters quoted President Kwasniewski as saying. (RFE/RL Newsline)

### Kyiv against paying debt with Eurobonds

KYIV – Prime Minister Anatolii Kinakh told Interfax on June 29 that the government is against the idea of transforming the gas debt to Russia – owned formally by the Naftohaz Ukrainy monopoly – into a government debt. Mr. Kinakh was commenting on Moscow's recent proposal that Kyiv should repay this debt with Eurobonds

issued under government guarantees. He said he regrets that former Prime Minister Viktor Yuschenko signed a document obliging the government to repay the gas debt to Russia with state securities. "I think, and I am supported by the government in this issue, that this [gas debt repayment method] is inadmissible and runs counter not only to Ukraine's legislation but also our national economic interests in general," Mr. Kinakh said. He noted that Naftohaz Ukrainy's gas debt to Russia amounts to \$1.342 billion. (RFE/RL Newsline)

### Kuchma: state not responsible for gas debt

KYIV – President Leonid Kuchma told journalists on July 3 that Naftohaz Ukrainy's gas debt to Russia will "in no way" become the responsibility of the state, Interfax reported. "Such questions should not be raised at all. Corporate debts will never become state debts," Mr. Kuchma noted. His statement followed the previous day's rejection by Prime Minister Anatolii Kinakh of the idea of restructuring the gas debt by issuing Eurobonds guaranteed by Ukraine. Last December, Russian Vice Prime Minister Viktor Khristenko and then Ukrainian Prime Minister Viktor Yuschenko had signed an agreement to assure Russian gas supplies for the winter by converting some gas debt obligations into sovereign debt. The agreement has not been ratified by the Ukrainian Parliament. (RFE/RL Newsline)

### Russia, Ukraine to integrate grids

MOSCOW – Unified Energy Systems head Anatolii Chubais, Russian Vice Prime Minister Viktor Khristenko, and Ukrainian Vice Prime Minister Oleh Dubyna have agreed to integrate their two power systems following Kyiv's compliance with a Russian demand that Moscow be allowed to export its electricity via the Ukrainian grid, Kommersant-Daily reported on June 28. (RFE/RL Newsline)

### Moscow to send disaster assistance

MOSCOW – The Russian government has provided 9.1 million rubles (\$300,000 U.S.) for earthquake relief in Azerbaijan and 19.1 million rubles for humanitarian assistance to regions of Ukraine that have suffered natural disasters, ITAR-TASS reported on June 28. (RFE/RL Newsline)

### Yuschenko calls for electoral alliance

KYIV – In a videotaped address to a congress of the Reforms and Order Party in Kyiv on June 30, former Prime Minister Viktor Yuschenko called for forging a union of all reformist and democratic forces

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Editors: Roman Woronowycz (Kyiv)  
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## Petrenko and CCRF visit future site of Odesa ICU for newborns

by Olena Welhasch

ODESA – World and Olympic figure skating champion Viktor Petrenko and a delegation of Children of Chernobyl Relief Fund (CCRF) representatives on June 2 visited the future home of a new state-of-the-art neonatal intensive care unit to be established in his name at the Odesa Children's Clinical Hospital.

A press conference hosted by Chief Doctor Oleksandr Liman and Chief Neonatologist Ihor Semenenko officially inaugurated the launch of the Petrenko Neonatal Intensive Care Unit (NICU). Many government officials and doctors from the hospital, as well as journalists from local television stations and newspapers, attended the briefing.

Following the press conference, the delegation toured the hospital and examined the outdated neonatal unit. The unit is currently undergoing renovation, financed by CCRF, to establish a sanitary and safe environment, including new copper tubing to ensure that the new equipment will best serve its purpose.

The "Viktory for Kids" ice skating show in Connecticut generated over \$100,000 in net proceeds, which are earmarked for the establishment of this new neonatal intensive care unit. CCRF has already purchased three infant warmers, two Bear Cub Ventilators, two compressors, three Novametrix pulse oxymeters, a

blood pressure monitor, four infusion pumps, two aspirators, two scales and two phototherapy lamps. The medical equipment will be assembled by Volodymyr Mitin, a biomedical engineer for the distributor NZ Techno.

To upgrade skills and to maximize the effectiveness of the new equipment, the intensive care staff has begun a special training program in Kyiv. The NICU will be operating and treating infants by July 2001.

Dr. Semenenko has had extensive training in neonatology. He took part in a Neonatal Resuscitation Training Center and has gone through primary neonatal intensive care training at Coney Island Hospital and Henry Ford Medical System Hospital in Detroit. Dr. Semenenko confided that he was especially excited about the new NICU to be established at his hospital through the efforts of Mr. Petrenko, because he and Mr. Petrenko took ice skating lessons together in their youth.

Mr. Petrenko was touched by the opportunity to help children from his hometown. He said he looks forward to the official opening and ribbon-cutting at the unit this fall. For additional information about CCRF or to make a tax-deductible donation, please contact the CCRF National Office, 272 Old Short Hills Road, Short Hills, NJ 07078; telephone, (973) 376-5140; website, www.childrenofchornobyl.org.

## DC seminar focuses on GUUAM alliance

by Nikolas Tysiak

Ukrainian National Information Service

WASHINGTON – A delegation of Eastern and Central European government and non-governmental officials presented their views on "Economic and Military Cooperation in the Newly Independent States" (NIS) at a June 6 seminar. The Kennan Institute for Advanced Russian Studies, part of the Woodrow Wilson Center, sponsored the seminar. Approximately 150 people attended.

The speakers included officials representing five countries: Yuri Shalyt, head of Department of Military Issues, National Security and Defense Council, and rear admiral, Ukraine; Kakha Katsitadze, director, Strategy Planning Department, National Security Council, Georgia; Yuri Pinzaru, former advisor to the president on international affairs, Moldova; Javanshir Mammadov, first secretary, Department of International Organizations, Ministry of Foreign Affairs, Azerbaijan; and Armen Yedigarian, director, Americas Department, Ministry of Foreign Affairs, Armenia.

The seminar mainly focused on the GUUAM alliance (Georgia, Ukraine, Uzbekistan, Azerbaijan and Moldova). The alliance was universally seen by the panelists as a steppingstone toward greater organization for the Black Sea region.

The speakers commented on the inherent similarities of the countries in the region: all have emerging economies, they live in the shadow of their former imperial ruler, they all rely heavily on the West and all have a very strong desire to gain total independence.

The panelists felt that in order to truly succeed, the GUUAM alliance should expand and incorporate all the former Soviet republics, and also include some of former satellite states, such as Bulgaria and Romania. The delegates felt that a regional organization for the resolution of regional differences and the pursuit of common interests could bolster the independence of the countries involved.

According to the Ukrainian representative, Rear Admiral Shalyt, Ukraine has not fully been able to pursue its interests within the GUUAM alliance due to the lack of formality. The GUUAM alliance could have helped remove the Russian military's presence in Ukraine, but Ukraine had already agreed to lease the Black Sea port of Sevastopol to the Russian Navy for 20 years.

When asked by an audience member about the ever-present shadow of Russia in the region, the panelists all expressed their personal wishes to see their respective states establish themselves as economically independent. According to the panelists, the GUUAM nations need to be economically free to trade with whatever country they choose.

The countries involved need to find a way to avoid having different foreign powers (e.g., the United States, Russia, the European Union) compete for dominance within the region. Instead of being subjected to spheres of influence, the GUUAM countries emphasized sovereignty and economic cooperation as the ultimate goals of their alliance, the panelists underlined.

The panelists were confident that the recent GUUAM summit in Yalta would lead to a strengthening of the structure of GUUAM and to the signing of a formal charter. This structure could allow all the goals and interests of the different GUUAM countries, and eventually those of their neighbors, to be fulfilled.

### Quotable notes

"Kuchma is a declared European. He has three and a half years of the presidency remaining. I think that this is the kind of legacy he would like to leave behind, that [Ukraine] will be a democratic country [with] an European orientation, and there will be good relations with Russia. And, of course, he would probably like to behave a little like [former Russian President Boris] Yeltsin, that is, to have an influence upon his successor. Whether he will succeed, I do not know, but he doubtless has such dreams."

– Polish President Aleksander Kwasniewski in an interview with Polish Radio on June 29.



Former Olympic champion figure skater Viktor Petrenko (holding flowers) and representatives of the Children of Chernobyl Relief Fund with officials at the Odesa Children's Clinical Hospital.

## Many of Ukraine's Orthodox faithful...

(Continued from page 1)

"We wanted to be together with the pope for our country," said Antonina Shafranska, an Orthodox Christian from Rivne who decided to attend the Roman Catholic mass in Lviv.

"Apostle Peter once told the Corinthians that there are many beliefs and Churches, but God is one and His Spirit is one," she added.

Anton Maksimov, 24, an atheist from eastern Ukrainian city of Donetsk, where Orthodoxy is dominant, said he was upset about the pope's visit only because it created traffic in Kyiv. He was trying to drop off his girlfriend at Boryspil Airport the day the pope arrived.

If anything, the pope's visit will bring positive publicity to Ukraine, a country that people too often associate with Russia, Mr. Maksimov said.

"It's time for him to come here because he's from Poland," he added.

However, it's those same Polish roots that caused some Ukrainians to refrain from welcoming the pope.

Ukraine's Catholicism has its roots in Polish oppression, said Andriy Imnozemtsev, 22, an Orthodox Christian and a resident of Kyiv. "I don't think it's very good, because this faith came violently," Mr. Imnozemtsev said. "Those who accepted it had suc-

cumbed to violence. But still, it's a personal choice for every individual."

On the other hand, Mr. Imnozemtsev said it's good that Ukrainians are active and excited about something, instead of sitting at home apathetically.

According to Vasyl Bukhalo, 31, an Orthodox Christian from the Zakarpattia region, the pope's visit is bad for Ukraine. "In western Ukraine, we were under Poles, Romanians and Czechs, and they forced Catholicism upon us," Mr. Bukhalo said. "The Catholics destroyed everything."

The Orthodox and Catholic Churches have shown they will never peacefully co-exist in Ukraine, said Dema Bratchenko, 22, a former Orthodox Christian now attending a Pentecostal church in Kyiv.

Religious diversity was apparent at all the papal services. Roman Catholics attended the Byzantine-rite liturgies, and Greek-Catholics attended the Latin-rite masses.

Orthodox, Greek-Catholic and Roman Catholic differences are strictly limited to customs and traditions, said Irina Filusova, 31, a Greek-Catholic from Lviv.

"The most important thing is for Christians to unite," said Ms. Filusova, who attended the Latin-rite mass in Lviv with her Roman Catholic friend.

"I completely don't understand these squabbles and quarrels between faiths," said Katerina Propushynska, 60, a Roman Catholic from Lviv. "There is one God, so why fight?"

## OBITUARY

# Ludmyla Wolansky, long-time editor at Svoboda

KERHONKSON, N.Y. – Ludmyla Wolansky, a long-time editor of the Ukrainian-language daily Svoboda, passed away unexpectedly on June 22 at the age of 79. She was also a member of the Ukrainian Journalists' Association of America for many years, serving as secretary of that organization.

Mrs. Wolansky was born in Ukraine on May 6, 1922, to the Shara family. Her father, a veteran of the battle of Kruty in World War I, was executed by the Soviets in 1930 for "nationalism," forcing her mother to support their three daughters on her own.

When German troops invaded during the second world war, the young Miss Shara moved to Berlin, where she worked in radio and got her start as a newspaper editor. Later she married Dr. Oleh Wolansky in 1943. After the war the young couple lived for a while in the British zone of Germany. Blessed with a nice voice, Mrs. Wolansky performed with the Renaissance theater while in the displaced persons camps. In 1950, Mrs. Wolansky, her husband and two daughters immigrated to the United States where her three sons were later born.

In 1974 Mrs. Wolansky joined the editorial board of Svoboda, eventually assuming responsibility for the editorial/opinion page, which she held for many years. Five years later she took over the editorship of the Ukrainian National Association Almanac, a function she performed until 1999.

Mrs. Wolansky was a dedicated journalist and had a keen interest in literature and politics. She was active in the Ukrainian community and would often write about community and political events. Her articles appeared not only on the pages of Svoboda, but also in other Ukrainian publications.

In recent years she had traveled to Ukraine to do archival research and had been planning a similar trip this summer.

The panakhyda was held on Monday, June 26, in Kerhonkson, and funeral services were held the following day at Holy Trinity Ukrainian Catholic Church also in Kerhonkson.

Mrs. Wolansky is survived by her husband, Oleh, and children, Lileja, Bohdanna, Taras, Ihor and Lev, as well as three granddaughters and four grandsons.



Ludmyla Wolansky at work at Svoboda.

## UNWLA announces site of 2002 convention

by Vira Bodnaruk

NEW YORK – The Ukrainian National Women's League of America (UNWLA) will hold its 26th convention during Memorial Day weekend, May 25-27, 2002, in Sarasota, Fla., at the Hyatt Hotel, 1000 Boulevard of the Arts, Sarasota Bay, Fla. The host of the convention will be the UNWLA's Branch 56 of North Port, Fla.

The convention committee is chaired by Tania Silecky, with Orsya Swystun and Iwanna Holowaty as vice-chairs, Nadia Iwanchuk as recording secretary, Neonillia Lechman as corresponding secretary and Mstyslava Van Meggelen as treasurer.

The following subcommittees have been formed: administration – Lida Bilous, chair; registration – Roxolana Yarmovych, chair; banquet – Slava Maluk, chair; program – Maria Nawarynsky, chair; finance – Maria Mariani, chair; press/media – Halyna Korol (Ukrainian) and Vira Bodnaruk (English), co-chairs; and gift shop – Lusya Harasymiv, chair.

On the occasion of the convention, the UNWLA will publish a convention book. The publishing committee is chaired by Marta Danyluk, with Olga Trytyak as vice-chair, Barbara Bachynsky as secretary, Maria Shtohryn as treasurer and Olha Mochula as member-at-large.

The UNWLA welcomes and invites spouses, families and friends to its convention, as the convention committee is planning a special program for guests. Sarasota is a wonderful city with such attractions as sailing, water skiing, golf, tennis and concerts by the Florida West Coast Symphony.

## UCCA executive board discusses regional conferences, world forum

by Tamara Gallo

Ukrainian Congress Committee of America

NEW YORK – Members of the executive board of the Ukrainian Congress Committee of America (UCCA) met on Saturday, June 9, to confer on several important topics before the start of the summer vacation season.

First on the agenda was a discussion about regional conferences of UCCA branches. Having nearly 75 branches throughout the country, the UCCA executive board found it necessary to implement regional conferences to observe the status and work of various branches. Regional UCCA conferences will be held throughout the autumn months in eight areas: New England, upstate New York, Metropolitan New York/New Jersey, the Mid-Atlantic, West, Southwest, South and Midwest.

Information about the UCCA to be distributed at the regional conferences will include the newest UCCA and UNIS brochures, the UCCA Digest and UNIS News newsletters, as well as a questionnaire about branch activity and membership. It was decided that the UCCA president, executive vice-president, the Ukrainian National Fund (UNF) coordinator and the financial secretary would participate in the conferences.

Following the UCCA regional conferences, the UCCA president will be the featured speaker at a community forum focusing on discuss "The Role of the Ukrainian Community in the 21st Century."

A discussion about the Third World Forum of Ukrainians was the second topic on the agenda. The UCCA president proposed a list of delegates to the world conclave of Ukrainians to be held in Kyiv on August 18-20. Members of the executive board expressed their dis-

dain, however, for the current political situation in Ukraine and recommended that the UCCA, in its official capacity during the world congress, communicate its concerns about the future of Ukraine.

With that in mind, the UCCA executive board also suggested preparation of an appeal to the Ukrainian nation reminding the people that their fate, and the fate of their country and nation, is within their own hands and that only they have the power to effect change (thus encouraging to active participation in the next parliamentary elections in Ukraine in March 2002). The appeal to the Ukrainian nation was to be publicized towards the end of June.

Many issues regarding the 10th anniversary celebrations of Ukraine's renewed independence were also discussed. The UCCA president informed the executive board about various community-wide committees that have been formed with the UCCA's participation and/or initiative. Since the dissemination of information will be crucial throughout the yearlong celebration of the 10th anniversary, the UCCA is creating a packet of information to be distributed to its branches, which will include sample proclamations, a brief history of Ukraine, an overview of Ukraine's 10 years of independence, sample opinion articles, economic indicators for Ukraine, etc.

The UCCA president added that a national commemoration of the independence anniversary is scheduled for mid-September in Washington with a congressional banquet. Details will be announced in Ukrainian American newspapers.

Each year the Ukrainian American community commemorates the anniversary of

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## Ukrainian American Cultural Foundation

Українсько-Американська Культурна Фундація

P.O. Box 418, Glen Spey, NY 12737 Tel.: (845) 858-2524  
www.uacf.net e-mail: ukrafc@aol.com

### UACF has purchased Verkhovyna Now it needs the funds to pay for it!

#### Remember ... Verkhovyna:

- ... is the home of the Ukrainian Youth Festival
- ... is the home of the Roma Pryma Dance School
- ... is the home of the Sitch Sports School
- ... is the home of the future site of the Vasyl Barka Museum
- ... is the future home of a senior citizen complex
- ... is planned to become a year-round Cultural Center

Because of a previous court agreement, Verkhovyna is leased to a non-Ukrainian group until August 24 and will not generate much revenue this summer. The UACF hopes to have a fundraising festival at CYM oselia, an official opening on Labor Day and a Oktoberfest on third weekend of September. Now that Verkhovyna remains in Ukrainian hands, fundraising efforts will continue in order to help offset the expenses and mortgage payments and to proceed with rebuilding and improvements of facilities

Help us by making a tax-deductible contribution (IRS#: 06-15593884).

Send checks to the above address or to:

Ukrainian National Federal Credit Union, Acct.# 6653, 215 2nd Ave., NYC 10003  
or Self Reliance (NY) Federal Credit Union,  
Acct.# 29026-00; 108 Second Ave., New York, NY 10003

### UACF thanks the latest contributors

Dekajlo Ihor and Luba	\$5,000	Ukrainian Civic Committee, Glen Spey	\$1,000
Oparyk Tanasij and Anna	\$1,000	Lozynsky Michael	\$100
Lawlor Irene and Richard	\$500	Thomas John	\$200
Sawchyn Irka and Ron Doll	\$200	Trenkel George	\$200
Lukiw Ihor and Olia	\$100	Swinchuk Michael	\$100
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Mantyka Walter	\$1,000	Ukrainian Association, Branch 437	\$200
St. Peter and Paul Church	\$1,000	Mazurets Leon	\$5,000
Wasieczko Wasyl	\$100	Bisland Roger	\$1,000
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Veterans UPA	\$1,000	Powch Irene	\$100
Kotlar Julian	\$500	Rakowsky Andrij	\$200
Maruszczak Wasyl	\$200	St. Volodymyr Church	\$1,000

# THE UKRAINIAN NATIONAL ASSOCIATION FORUM

## Young UNA'ers



David and Iryna Hrynyk, children of Halyna and Taras Hrynyk of Auburn, N.Y., are new members of UNA Branch 234, whose secretary is UNA Advisor Eugene Oscislawski. The children were enrolled by their parents as a birthday gift.

## Your beneficiaries: Who will get your money?

by Martha Lysko  
UNA National Secretary

All estate planners and financial advisors agree that every prudent individual should periodically review his or her financial portfolio and make necessary changes. This means not only evaluating the performance of your portfolio but also updating personal information. Without correct information your wishes for proper distribution of your assets may not be carried out as you had planned.

Life insurance is bought to protect those we must provide for in case of our unexpected death, provide a burial fund for ourselves, and leave money to charitable institutions of our choice or other reasons. It is most often intended for someone else to receive. To ensure that the proceeds of a life insurance policy go to the person or persons intended, it is important to periodically update the beneficiary file on all your insurance policies. Whether they are individually owned and purchased or they are a part of an employer-sponsored group insurance, everyone

should check, from time to time, the beneficiary listed on his policy.

Please review the beneficiaries on your UNA policies and make necessary changes to best reflect your current wishes. If you have named your parents as beneficiaries and they are no longer alive, you need to name someone else. If you named your children and they no longer live with you, please provide us with correct addresses. If the children changed their names, give us the new name and new addresses. If the beneficiary is divorced from you, consider if you want him/her to continue as your beneficiary. If you named an institution as your beneficiary, review to see that the institution still exists or find out who the successor is. This brief and very basic advice is given based on the experience at the UNA Home Office in the payment of claims.

Each year the UNA publishes a list of claims that it is unable to pay because we cannot find the beneficiary, the owner or the insured of a UNA policy. The reasons we cannot find these people were men-

tioned above. The beneficiary died, the member changed his address and never notified us, children married and moved away, parents died, etc. Often we find ourselves in an unpleasant situation because we are unable to pay the claim to who (or what) seems to be the rightful beneficiary only because the insured during his/her lifetime failed to make the necessary changes.

What happens to the money left in unpaid claims? The answer is quite simple: it reverts to the state. Each state has escheat laws that require financial institutions to hand over the property as early as two or three years if the rightful owner is not found. The length of time varies from state to state, but all have time limits. This year the UNA will be required to pay to the state of New Jersey and other states substantial amounts due to the fact that we have not located the rightful owners of unpaid claims.

To update your file, please complete the beneficiary form on this page or call the UNA Home Office at our toll free number 1-800-253-9862.

## BENEFICIARY DESIGNATION FORM

PLEASE REVIEW THE BENEFICIARIES ON YOUR UNA POLICY(IES) AND MAKE THE NECESSARY CHANGES TO BEST REFLECT YOUR CURRENT WISHES. IF YOU WANT TO MAKE CHANGES, PLEASE COMPLETE THIS BENEFICIARY FORM AND RETURN TO THE HOME OFFICE WITH YOUR PROSPECTIVE PREMIUMS.

I hereby revoke any previous designation of primary and/or contingent beneficiary (ies) and designate as beneficiary (ies):

PRIMARY BENEFICIARY		
Name of Beneficiary	Date of Birth	Relationship
Beneficiary's Full Address		

1. Additional Primary Beneficiary or  
2. Contingent Beneficiary (If not primary beneficiary (ies) please check one, I designate as contingent beneficiary (ies):

Name of Beneficiary	Date of Birth	Relationship
Beneficiary's Full Address		

1. Additional Primary Beneficiary or  
2. Additional Contingent Beneficiary (If not primary beneficiary (ies) please check one, I designate as additional contingent beneficiary (ies):

Name of Beneficiary	Date of Birth	Relationship
Beneficiary's Full Address		

1. Additional Primary Beneficiary or  
2. Additional Contingent Beneficiary (If not primary beneficiary (ies) please check one, I designate as additional contingent beneficiary (ies):

Name of Beneficiary	Date of Birth	Relationship
Beneficiary's Full Address		

1. Additional Primary Beneficiary or  
2. Additional Contingent Beneficiary (If not primary beneficiary (ies) please check one, I designate as additional contingent beneficiary (ies):

Name of Beneficiary	Date of Birth	Relationship
Beneficiary's Full Address		


Name and Address of Issuer (Please Print)

Signature of Insured

Date Signed

Policy(ies) Number(s)

Branch Number



### Mission Statement

The Ukrainian National Association exists:

- to promote the principles of fraternalism;
- to preserve the Ukrainian, Ukrainian American and Ukrainian Canadian heritage and culture; and
- to provide quality financial services and products to its members.

As a fraternal insurance society, the Ukrainian National Association reinvests its earnings for the benefit of its members and the Ukrainian community.

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This way, you'll be sure to enjoy each issue of The Ukrainian Weekly, and will keep yourself informed of all the news you need to know.

## THE UKRAINIAN WEEKLY

### The media's take

Speaking on July 5 during a general audience in St. Peter's Square, Pope John Paul II said his pilgrimage to Ukraine was "meant to be a homage to those people, to their long and glorious history of faith, witness and martyrdom." The pope's overall message in Ukraine, as we noted in last week's editorial, was one of love, unity, service, hope and building the future. But, did the news media reflect the pope's message? Did they try to convey the historic significance of the visit, the significance of this particular pope's visit, the significance of those chosen for beatification?

Much of the news media focused on, what else, "the Orthodox Church's opposition" to the papal visit. The problem was many of them did not explain to their audiences, or perhaps they themselves did not even attempt to understand, that the opposition came from only one of three Ukrainian Orthodox Churches in Ukraine – the one controlled by the Moscow Patriarchate, i.e., the Russian Orthodox Church.

That kind of mindset resulted in The Washington Post reporting that "John Paul headed back to Rome tonight having failed in his trip's main goal: reconciliation between Roman Catholics and Orthodox Christians in this borderland between Christianity's western and eastern traditions" and in The New York Times reporting that the trip stirred up "divisions within the Orthodox Church in Ukraine."

Then there were the media outlets that just had to make the most out of the "Nazi issue." Thus, The New York Times correspondent, Alessandra Stanley, not content to report the significance of the pontiff's visit to two sites of mass executions perpetrated by two heinous regimes – those of Hitler and Stalin – reported that "Some Ukrainian nationalists took part in the mass murder of Jews in Poland and Babi Yar [sic], where the pope visited a memorial" and declared in another story that "local sensibilities also mandated a stop at Bykownia"[sic], thus reducing Bykivnia to a mere "local issue." Totally missing the point, in one news story she described Babyn Yar as "the site of one of the darkest chapters in Ukraine's history" and in an earlier piece about the pope's visit to the mass grave of Stalin's victims in Bykivnia referred to "Ukraine's dark past." Just whose dark past is this?

This same reporter further revealed her ignorance of history by referring to "the infamous Galicia Division of the Nazi SS" and writing, in an attempt to explain why "the Communist government formally abolished the Greek Catholic Church," that "The Church's collaboration with the Nazis was one reason cited for the ban." She also noted that Kyiv "is viewed as the cradle of Russian Orthodoxy."

The best coverage by far was provided by an international Catholic cable TV network, Eternal Word Television Network, which provided live broadcasts of the major stops on the pope's itinerary, as well as rebroadcasts at times more convenient to most viewers. What EWTN also provided was informed commentary. We could not confer enough superlatives on Father Peter Galadza of the Ottawa-based Sheptytsky Institute. Anchor and host Raymond Arroyo also deserves huge credit for his insightful questions, as well as for a job well done under difficult circumstances, including transmission glitches. (Letters of commendation may be sent to EWTN, 5817 Old Leeds Road, Irondale, AL 35210; or via the website [www.ewtn.com](http://www.ewtn.com).)

As a contrast to EWTN's commentary, we can point to ABC-TV's "Nightline," which presented a roundtable on the occasion of the papal visit. Among the featured guests was Vladimir Posner – who certainly cannot be considered an expert on Ukraine, or the pope for that matter. (Why WAS he there?) Mr. Posner's contributions to the discussion included such gems as comparing the relationship between Russia and Ukraine to that between the United States and Canada, and offering the hyperbolic statistic that Russians constitute 40 percent of Ukraine's population.

So, our assessment of the media's coverage of Pope John Paul II in Ukraine: very few earned an "A," some got passing grades, but quite a few failed for egregious errors and disinformation. And we, as readers, viewers or listeners, should feel duty-bound to express our opinions on the caliber of the media's reporting.

July  
10  
1988

### Turning the pages back...

Although last week Pope John Paul II visited Ukraine for the first time, this was not the first time Ukrainians celebrated liturgy with him. Thirteen years ago, on July 10, 1988, Pope John Paul II bestowed his apostolic blessing on more than 7,000 Ukrainian pilgrims gathered at St. Peter's Basilica in Rome for a pontifical divine liturgy celebrating the Millennium of Christianity in Kyivan Rus'-Ukraine.

"... With all my heart I embrace all of you and, together with you, the entire Ukrainian nation; and I embrace all of you with the kiss of peace as your brother and the first pope of Slavic descent in the history of our Church," the pontiff told the faithful.

"Together with you, in spirit I travel to the Kyivan hill overlooking the broad-banked Dnipro River, where St. Volodymyr stands. I fall on my knees, before the icon of the Mother of God, Oranta, in the St. Sophia Sobor in Kyiv, and in her care I place the entire fate of the Ukrainian Catholic community. O, Mother of God, cover us with all of your protection and safeguard us from all evil."

These were the words delivered by the holy father to Ukrainian Catholics gathered in Rome from all parts of the world, including Poland, Yugoslavia, Germany, England, France, Belgium, Austria, Canada, the United States, Brazil, Argentina and Australia, as they celebrated a 1,000-year-old heritage and mourned the continuing religious persecution of their brothers and sisters in Ukraine.

The pope also spoke of martyrs of the Ukrainian Catholic Church, among them Patriarch Josyf, whose crypt the pontiff visited, offering a prayer after the service.

The pope also addressed the faithful: "The Millennium of Christianity is not only the pinnacle of one event, but it also begins the next act. We wish to begin the next 1,000 years of your Church and your people with a new spirit of hope."

Source: "Pope joins thousands of Ukrainian pilgrims at Millennium events," by Marta Kolomayets, *The Ukrainian Weekly*, Sunday, July 17, 1988.

## NEWS AND VIEWS

### Can Communists and Socialists come to power in Ukraine?

by Dr. Olexiy Haran

In Ukrainian political lexicon the term "left" usually means parties which are situated to the left of both social democracy in its traditional understanding and of several Ukrainian social democratic parties. In fact, one of the problems for Ukrainian politics is the absence of a strong social democratic party: the quite influential Social Democratic Party of Ukraine (United) represents the interests of the oligarchs and could discredit the very idea of social democracy; three other social democratic groups are not influential.

The main players among the Ukrainian left are the Communist Party of Ukraine (CPU) and the Socialist Party of Ukraine (SPU). While the non-modernized Communists seem to have no chances of coming to power, the more moderate Socialists could come to power in a bloc with other forces (first, of all centrists) but that would require much more flexible politics and their transformation into a center-left force.

As a result of the initial ban of the Communist Party after the failure of the August 1991 coup, most members of the former Soviet nomenklatura appeared in the non-institutionalized and amorphous "party of power." Now they can be found in various groups of the present Ukrainian elite, competing with each other for resources and power. Thus, the CPU (reborn in 1993) comprised the orthodox Communists; it did not follow the evolution of the former ruling Communist parties in many Central and Eastern European states that transformed themselves into Socialist or Social-Democratic parties. The CPU remains quite orthodox in its "Marxist-Leninist" rhetoric though, in fact, it is losing its anti-system character and it is quite comfortable with the status quo.

However, compared to the situation in other CIS countries, Ukrainian Communists have a serious competitor: the SPU, which is becoming more moderate. The SPU is led by the charismatic Oleksander Moroz, former chairman of the Verkhovna Rada. The further evolution of the SPU towards the left of Social Democracy (and the evolution of Mr. Moroz into a kind of "Ukrainian Kwasniewski") will have a stabilizing effect on Ukrainian politics and Ukrainian independence. The problem for Mr. Moroz is that rank and file members of his party remain more orthodox than the party leadership.

Traditionally, the lists of the left parties combined have been supported by more than one-third of the electorate. The Communists have the strongest faction in the Rada, but they cannot control the Rada. Though the Communists are strong in the Russified areas of Ukraine, during the 1999 presidential elections they were

defeated in several of these key oblasts.

However, it is important to stress that in single-member districts the support for the left is much weaker; moreover, the left controls only 3 percent of the seats in local councils. This fact explains the contradictory debate on the introduction of the purely proportional electoral system in Ukraine: on the one hand, the introduction of this system will definitely stimulate the structuring of the Parliament along party lines, which will have a positive effect on Ukrainian politics; on the other, authorities fear that Ukrainian Communists could follow in the footsteps of the Communist victory in Moldova's 2001 elections after the proportional system was introduced there.

Nevertheless, these fears are deliberately exaggerated by President Leonid Kuchma (who prefers to balance between different factions in the Rada rather than rely on the defined majority) and by the oligarchic factions, which have weaker chances in proportional elections as opposed to elections in the controlled single-member districts.

During the 1999 presidential elections the main rival of Mr. Kuchma was Mr. Moroz, so the president's main aim was to prevent Mr. Moroz from making it into the second round. The authoritarian trends of Mr. Kuchma's policy were revealed during the campaign (i.e., via a crackdown on the freedom of press). Presidential tactics succeeded, and the second round repeated the 1996 Russian scenario: "reformist" Kuchma vs. the "Communist threat."

After the left lost the 1999 presidential elections, the divergence between Communists and Socialists increased. The paradox is that the support of about one-fifth of the electorate keeps the Communist leadership from modernization. With the ongoing political crisis in Ukraine dubbed "Kuchmagate" (or "Tapegate"), these trends are strengthening. The Communists, in fact, united with the oligarchic factions in undermining the position of reformist Prime Minister Viktor Yushchenko, while the Socialists are building ties with some center and even center-right opposition forces. If these trends continue, the Ukrainian democratic opposition will have a good chance to be structured around the center-right (Yushchenko) and the center-left (Moroz).

Ukrainian Communists remain less flexible compared to the Communist Party of the Russian Federation. Moreover, while Russian Communists depict themselves as "patriots" defending the rights of the Russians, Ukrainian Communists use internationalist slogans to appeal to the Russian-speaking population. In some cases, their geopolitical schemes remind us of Huntington's "clash of civilizations." Ukrainian Communists oppose the Catholic and Protestant "threat." Of the three Ukrainian Orthodox Churches Ukrainian Communists support only the Orthodox Church under the jurisdiction of the Moscow Patriarchate.

At the same time, they (as well as

(Continued on page 7)

### MAY WE HELP YOU?

To reach The Ukrainian Weekly call (973) 292-9800, and dial the appropriate extension (as listed below).

Editorial – 3049, 3063, 3069, 3088; Administration – 3041; Advertising – 3040; Subscriptions – 3042; Production – 3052

## LETTERS TO THE EDITOR

### Soyuzivka beckons summer vacationers

Dear Editor:

Well, it's that time of year again: time to head out for summer vacation. Where we live, our choices are: 1. the Lake Erie shore with its quiet beaches; 2. the Jersey Shore with its wild boardwalk and beaches; 3. Disney World (yeah, sure, as if I'd bust the bank to spend time in essentially a crazy house); or 4. Soyuzivka in the Catskill Mountains.

With three kids, you'd probably guess that of the three real choices at least the kids would chose No. 2, the Jersey shore.

But you're wrong. The unanimous choice for the past 10 years plus, has been as the kids call it, Suzy-Q. Keep in mind that our kids are as all-American as our neighbors, the Smiths. They are so all-American they even hate going to Saturday morning Ridna Shkola and Monday night Ukrainian dance classes (well, except our daughter, Eryna).

But, when it comes to summer vacation, Soyuzivka wins unanimously, 5-0 – even with my non-Ukrainian wife.

Our three kids (14, 11 and 11) "live" in the Olympic-sized swimming pool, both day and night. I've actually seen their diving and swimming abilities improve a year in just one week at Suzy-Q. And then we play tennis, hike around (the falls are a favorite destination), bike to our hearts' content and more. The resort is so safe and has so many trails,

the kids can just take off biking and hiking on their own.

And eat ... oh, do we eat! The kids spend 11 months of the year comparing my grilling skills to Suzy-Q's Monday night "Get Acquainted (Steak) Night." According to them no restaurant in Pittsburgh comes close to "Hutsul Night's" prime rib and entertainment. And any time we eat at a Chinese seafood buffet, it is almost always compared to Chef Snake's "Odesa Night" seafood feast every Friday night. (He's got a strange nickname, but a talent for food). About the only food we don't get at Soyuzivka is Chinese, but that's only because the chef hasn't yet found Ukrainian names for Chinese food.

As for my wife and me, it's the entertainment and just the relaxed nature of the resort that makes our vacation.

How many times have you returned to work after vacation more tired than when you left? Then that vacation was not spent at Soyuzivka. The resort has so much to do, yet is so peaceful. If peace and quiet is all you want, once you arrive you never have to get back into your car until you pack to return home.

So if you parents want to return to work after a vacation truly relaxed, Soyuzivka is the place to go. But beware: after one week it will be the kids who will make your plans for Suzy-Q the following summer.

**George "Yurko" Honchar**  
Carnegie, Pa.

### Student volunteer needed for project

Dear Editor:

From a recent issue of The Weekly, I learned of the 135 students who were given scholarships from the Ukrainian National Association. I'd like to express my kudos to them.

At the same time, I would like to know if any of these students would like to be of service? A few years ago, I completed an alphabetical index for the journal Forum, and from the hundred issues, I prepared over 3,500 entries so that presently I have something similar to an encyclopedia.

Now, I have all the issues of The Ukrainian Quarterly and I believe that such an index would be handy since the

Quarterly's present index is by article title and article contributor. It is very difficult to find anything, especially if one is looking for a particular subject.

For example, The Ukrainian Quarterly covered the subject of Rus' and Russia in many issues, but these articles cannot be found, unless one looks through every fourth issue's published index. If a student offered to index issues, according to the many suggested topics, The Ukrainian Quarterly would have a tremendous alphabetical index listing the article's title, its contributor, obituaries, book reviews, etc.

If some ambitious student wants to offer his service, he or she can contact me at 235 Bellevue Road, New Haven, CT 06511-1615.

**Wasyll Gina**  
New Haven, Conn.

### Can Communists...

(Continued from page 6)

Vladimir Zyuganov) are against the slogans of the creation of the united Communist Party of Russia, Ukraine and Belarus. The radical supporters of this idea were excluded from the CPU in early 2001. Thus, the idea of the restoration of some kind of Union with Russia and Belarus seems to be more rhetorical than practical for them.

All the elections showed the limits of electoral support for the Communists. On the eve of the 2002 parliamentary elections the authorities could effectively use their traditional tactics of dividing the Communist electorate using populist "phantom" parties (sometimes with the word "Communist" in the name of the party).

At the same time, the Socialist electorate is much more supportive of the idea of a market economy and of Ukrainian independence (as shown in polls conducted by Kyiv International Institute of Sociology).

It is paradoxical, however, that during the electoral campaign Mr. Moroz could (or even should) use some leftist slogans to attract part of the Communist electorate. Then he could employ the tactics of Francois Mitterand by moving to the center and outflanking the Communists (in fact, that was the fear of the Communists in the 1999 presidential elections).

At present, the SPU reminds one of the Party of Democratic Socialism (from Germany), with chances of moving to the left of social democracy. Ukrainian Communists could move in the direction of Chinese Communists, combining a market economy with "national-communism," but there are serious impediments even to this evolution.

The West could try to support the evolution of left to center, especially educating the young generation of Socialists. Otherwise, a bleak scenario is likely: the continuation of the recent situation where the center-left is split and is squeezed between the non-reformed CPU and the "oligarchic" parties which only pretend to be of the center-left.

## Faces and Places

by Myron B. Kuropas



### Of friends and foes

Let's begin with a pop quiz to refresh your memory.

1. Pope John Paul II, the leader of the largest Christian Church in the world, a man who helped bring down the evil Soviet empire, travels to Ukraine on a mission during which he:

a. emphasizes Christian humility, love, forgiveness, reconciliation, mutual understanding and unity; through a papal spokesman, he explains that his primary purpose is to pay tribute "to a Church which suffered in an indescribable way for years";

b. beatifies 28 martyrs for the faith, most of whom died horrible deaths at the hands of barbaric Bolsheviks; at the same time, he mentions Christians of other denominations who suffered for their faith, and concludes that "their joint martyrdom is a pressing call to reconciliation and unity";

c. celebrates the divine liturgy and speaks to the Ukrainian people exclusively in the Ukrainian language, recognizing in the process their existence as a separate nation; the pope's Ukrainian fluency is superior to that of many members of the Ukrainian Parliament, some of whom speak no Ukrainian;

d. urges Ukrainian youth to remain in Ukraine to help build a just society, emphasizing that Ukraine "is an integral and natural part of European society";

e. all of the above.

2. As a loyal supporter of Patriarch Aleksei II and the Russian Orthodox Church in Ukraine, you:

a. protest the pope's visit with signs, many in Russian, reading "Orthodoxy or Death" and "Defend Orthodoxy from the Pope, Forerunner of the Anti-Christ";

b. declare that Ukrainian Catholics "stole" Orthodox Churches, ignoring the fact that these same churches were Catholic churches prior to 1946; you allege that even today Russian Orthodox priests are "hounded and beaten," and Orthodox believers are "harassed, even killed";

c. dramatically block entrances to Kyiv's Monastery of the Caves and other Christian holy sites in order to prevent "desecration of sacred Orthodox ground" by the pope – this even though none of the sites were on the pope's itinerary;

d. suggest that the pope's secret mission is to somehow force faithful Orthodox into the Catholic fold against their will;

e. all of the above.

3. As an "objective" member of the press corps, you:

a. report that the papal visit to Ukraine is "controversial," "stormy," "disappointing" and "contentious," alluding to the "holy war" between Catholics and Orthodox in Ukraine; you hardly mention the fact that although the Russian Patriarch controls most of the Orthodox churches in Ukraine, there are also two truly Ukrainian Orthodox groups whose leaders welcomed the pope's visit;

b. dramatically emphasize the pope's and Rabbi Yaakov Bleich's visit to Babyn Yar, where some 200,000 Jews and "others" (Ukrainians are rarely, if ever mentioned) were killed by the Nazis, while practically ignoring the pope's visit to Bykivnia where up to 300,000 Ukrainian victims of Stalin were murdered and secretly buried;

c. obliquely suggest, especially if you are a correspondent for The New York Times, that Cardinal Lubomyr Husar's apology for "certain sons and daughters of

the Ukrainian Greek-Catholic Church (who) consciously and voluntarily did evil things to their neighbors, both to their own people and to others" was really about Ukrainian Catholics joining the "infamous Galicia Division of the Nazi SS" as well the "mass murder of Jews";

d. suggest, as did Patrick Cockburn in an article in the British newspaper The Independent, that "The pope's embrace of the Greek-Catholics ... will cause controversy because of the Church's role in the second world war," specifically the actions of Metropolitan Andrey Sheptytsky "who was accused by Russia of supporting the German occupation and a locally recruited SS division, the Galicia" (the article was titled "Pope upsets Ukraine by beatifying priests with Nazi links");

e. all of the above.

If the pope's visit did nothing else, it clearly identified Ukraine's friends and foes. If you answered "all of the above" for the three questions, you should have a pretty good idea of who they are.

One of Ukraine's best friends is Pope John Paul II, who speaks better Ukrainian than President Kuchma, certainly better than Aleksei II, who doesn't speak Ukrainian at all and, like President Kuchma's wife, has no intention of learning it. The pontiff's visit provided positive coverage of Ukraine at a time when Ukraine needs it most. "Land of Ukraine, drenched with the blood of martyrs, thank you for the example of fidelity to the Gospel which you have given to Christians the world over," the pontiff said during his visit. What greater endorsement can any nation get?

Although we are gaining friends in the Western media, far too many correspondents and media mavens are foes, some because they are too lazy to conduct research, a few because of malevolence and a few who will side with Russia no matter what.

As always, however, Ukraine's most destructive enemies are the agents of Russian imperialism and their cohorts, Ukrainian Communists and Russian Orthodox leaders who want to return the Ukrainian people to Moscow's bosom. In their eyes Ukraine has always been an integral part of Mother Russia and has no business being free and independent.

We know that President Vladimir Putin is working hard to bring Ukraine back. So is Ukrainian Communist Party leader Petro Symonenko who bitterly accused unspecified forces (read the West) of exploiting the pontiff's visit to drive Ukraine and Russia apart. And so is that benevolent "Christian," decorated former KGB agent Patriarch Aleksei II and his rabid followers in Ukraine. During the papal visit to Ukraine the patriarch was in Belarus, conferring with President Alyaksandr Lukashenka, condemning the Union of 1596, and urging a new Slavic Orthodox unity of Russia, Belarus and Ukraine. Should we be surprised?

The pope's visit was a learning experience for all Ukrainians, here and abroad. Hopefully, it was also an eye-opener for those members of the Roman curia who still labor under the delusion that meaningful dialogue with the likes of Patriarch Aleksei II is possible.

Myron Kuropas' e-mail address is: [mbkuropas@compuserve.com](mailto:mbkuropas@compuserve.com).

## THE PAPAL VISIT TO UKRAINE, JUNE 23-27, 2001

### "Renewal of the Christian dimension" is key

*Greetings by Cardinal Lubomyr Husar to Pope John Paul II at the meeting with the Ukrainian Council of Churches and Religious Organizations at the National Philharmonic in Kyiv on Sunday, June 24.*

Most Holy Father, It is my great honor, as the current chairman of the Ukrainian Council of Churches and Religious Organizations, to welcome you among us.

Allow me first of all to say a few words about who we are. Present here are the heads of the 16 largest Churches and religious organizations in Ukraine. Together we make up this council, which includes Christians – Catholic, Orthodox and Protestant – as well as Jews and Muslims. In addition, there are 60 smaller religious organizations in Ukraine, many of them established only recently. The Ukrainian law "On Freedom of Conscience and Religious Organizations" ensures for every confession complete freedom of expression, a law that has been greatly appreciated in the international community.

Our council is a very recent organization, having been created only a few years ago. It has been established to provide a forum for encounters, for the discussion of common problems, and to present common concerns to the government. The council also takes measures to ensure that the religious organizations live together in peace and avoid all conflicts in their relations. In this spirit several declarations have already been signed which, in our opinion, have had a positive impact on religious relations in Ukraine. The potential of an organization such as our council has by no means been exhausted.

What challenges do we face? In my opinion, the first is presented by the existence of a true multicultural reality in Ukraine. In the past, some Churches enjoyed a privileged status in those states that governed Ukrainian territory. Others, on the contrary, were declared illegal. Today all the Churches and religious organizations enjoy the same rights and are equal before the law. This is a great achievement of the Ukrainian state, even if some things remain to be done. In particular, the Churches and religious communities that were persecuted, repressed

and exiled from society during the time of the Communist dictatorship await from the state full juridical rehabilitation and the recognition of their educational institutions and other structures that serve society.

For our part, the new circumstances of co-existence of the religious communities compel us to explore more deeply the sources of peace and tolerance that are found within our own religious traditions, and to give them expression in our actions and in our relationships.

Secondly, we have to live in a society where the residue of Communist order and ideology has not been completely forgotten or removed from the conscience of ordinary people. A high percentage of the inhabitants of Ukraine do not belong to any Church or religious organization, and often they are far from God. This situation requires us to work for a renewal of the religious dimension of human life.

Thirdly, even though Ukraine has a thousand-year-long religious tradition (mostly Christian), private and public life in our country in many cases is not based on the universal human values that have always had a religious foundation. Naturally, this difficulty is not ours alone, but pertains to all the former Communist countries and, more generally, to post-modern society. The great challenges that our society faces will be impossible to resolve without the strength of our common moral values, without the development of a broad ethical and religious program, and without theological academic education.

Fourthly, another considerable problem that weighs heavily on Ukrainian religious life, is the lack of unity in the Church of Christ of the Kyivan tradition. Our dream is the restoration of the communion that was once ours, and we are grateful to the world Christian communion for its understanding of the importance of this problem for Ukraine.

In ancient monastic literature we read that when a spiritual master appeared among the monks, they asked him, "give us a word, share your experience with us." In the same way we ask you to sustain us in our efforts. "Give us a word," Holy Father!

### Ukraine: "A bridge between peoples"

*Excerpts of papal address during a meeting with the Ukrainian Council of Churches and Religious Organizations.*

... In the first place I greet you, dear brothers, united by common faith in Christ who died and rose again. The violent Communist persecution did not succeed in eliminating the yearning for Christ and his Gospel from the spirit of the Ukrainian people, because this faith is part of its history and its very life. In fact, in speaking of religious freedom in this land of yours, our thoughts go back spontaneously to the glorious beginnings of Christianity, which for over a thousand years has marked its cultural and social identity. It was with the baptism of Prince Volodymyr and the people of Rus' in the year 988 that the presence of the faith and Christian life began on the banks of the Dnipro. From here the Gospel then reached the different peoples living in the Eastern part of the European continent. I recalled this fact in my Apostolic Letter "Euntes in Mundum," on the occasion of the Millennium of the Baptism of the Rus' of Kyiv, and I emphasized how this event led to a great missionary expansion: "towards the West as far as the Carpathians, from the southern banks of the Dnipro as far as Novgorod and from the northern banks of the Volga ... as far as the shores of the Pacific Ocean and beyond" (No. 4; cf. also the Message "Magnum Baptismi Donum," 1).

At a time when there was still full communion between Rome and Constantinople, St. Volodymyr, preceded by the example of Princess Olga, dedicated himself to safeguarding the spiritual identity of the people, and at the same time to fostering the insertion of Rus' within the totality of the other Churches. The process of inculturation of the faith, which has marked the history of these peoples down to today, was carried out through the untiring work of the missionaries who came from Constantinople.

Ukraine, land blessed by God, Christianity is an inseparable part of your civil, cultural and religious identity! You have fulfilled and continue to fulfill an important mission within the great family of Slav peoples and in Eastern Europe. Draw from the common Christian roots the living sap which will continue to flow through the branches of your ecclesial communities in the third millennium.

Christians of Ukraine, may God help you to look back together to the noble origins of your nation. May He help you to rediscover together the solid grounds for a respectful and courageous ecumenical journey, a journey of coming closer and of mutual understanding, favored by good will on the part of everyone. May the day of restored communion among all the disciples of Christ come soon, that communion for which the Lord ardently prayed before his return to the Father (cf. Jn 17:20-21).

I now greet you, the representatives of the other religions and religious organizations, who work in close cooperation with Christians in Ukraine. This is a typical quality of your land which, on account of its particular position and make-up, is a natural bridge not only between East and West, but also between the peoples who have been here together for several centuries. These are people who differ as regards historical origin, cultural tradition and religious belief. I wish to recall the significant presence of the Jews, who form a community which is solidly rooted in Ukrainian society and culture. They too suffered injustices and persecutions for having remained faithful to the religion of their ancestors. Who can ever forget the immense tribute of blood which they paid to the fanaticism of an ideology propounding the superiority of one race over others? Here, in Kyiv, at Babyn Yar, during the Nazi occupation countless people, including over 100,000 Jews, were killed within a few days. This is one of the most atrocious of the many crimes which the history of the last century unhappily has had to record.

May the memory of this episode of murderous frenzy be a salutary warning to all. What atrocities is man capable of, when he fools himself into thinking that he can do without God! The desire to set himself up in opposition to God and to combat every form of religion showed itself in an overbearing way also in atheistic and Communist totalitarianism. In this city, this memory lives on in the monuments to the victims of the "Holodomor" [the Great Famine], to those killed at Bykivnia, to those who died in the Afghanistan war, to mention but a few. May the memory of such painful experiences help humanity today, especially the younger generation, to reject every form of violence and to grow in respect for human dignity, by safeguarding the fundamental rights rooted in it, not least the right to religious freedom.

To the memory of the massacre of the Jews, I wish to add that of the crimes committed by the political power against the Muslim community in Ukraine. I am thinking in particular of the Tatars deported from the Crimea to the Asiatic republics of the Soviet Union, who now wish to return to their land of origin. In this regard, allow me to express the hope that through open, patient and persevering dialogue suitable solutions will be found, always in a climate of sincere tolerance and practical cooperation for the common good.

In this patient work of protecting man and the true good of society, believers have a particular role to play. Together they can give clear witness to the priority of the spirit with respect to material things, however necessary. Together they can bear witness that a vision of the world founded on God is the guarantee also of the inalienable value of the human person. If God is removed from the world, nothing truly human remains. By not looking to heaven, the creature loses sight of the goal of his journey on earth. At the root of every authentic humanism there is always the humble and trusting acknowledgment of the primacy of God. ...

### "Despite decades of communism ... religious life is being restored"

*Address of Rabbi Yaakov Dov Bleich, chief rabbi of Kyiv and Ukraine, to the pope at the meeting of the Ukrainian Council of Churches and Religious Organizations.*

It is a great honor for me to address the pope on behalf of the Jewish community of Ukraine. I am grateful to live in Ukraine where despite decades of communism, which destroyed the religious infrastructure, religious life is being restored. I am grateful to live in Ukraine, where the Constitution guarantees freedom of religion, and people have the possibility to realize this right.

The late Grand Rabbi Yisroel Spira of Plonch and Bluzhev in Poland was a man who survived five years in Nazi ghettos and slave labor camps. He rebuilt his life and continued his teachings in New York after the war, where he was known as the Bluzhever Rebbe, and where he lived until just a few months short of his 100th birthday. We offer our blessings that God enable the pope to continue inspiring the world for at least as long or "until 120 years," which is the blessing we Jews give

when we wish someone long life.

The Bluzhever Rebbe once made a telling comment about the pope. People wondered why a Polish bishop was elevated to the papacy for the first time in history. Rabbi Spira said that he knew.

During the war, there were Jewish parents who knew they were doomed to be sent to the death camps. To save their precious children, they left them with their Catholic Polish neighbors. Almost none of those parents were still alive after the war. Jewish leaders and survivors came to Poland and wanted to reclaim those children. In most cases, the children were not returned, but in at least one town, it was a different story. There, the priest was a vigorous young man of deep morality and strong convictions. He said that the orphaned children do not belong to the Church. They belong to the Jewish people and they should be returned. That priest's name was Karol Josef Wojtyla.

The Bluzhever Rebbe said that it was because of such courage and integrity that God rewarded that parish priest and made him the great and revered Pope John Paul

II, a man whose morality and spiritual leadership are respected around the world.

Upon this momentous occasion, when the pope honors Ukraine with this pilgrimage we turn to him with the same pleas that he heard and honored in post-war Poland. There are still many Jewish people, who as children were saved by righteous Catholics, and are being raised out of the religion of their ancestors, in Ukraine, in Poland and elsewhere. The pope proved after the war that he understands the heartbreak of his "cousins" who long for their lost children. We ask Pope John Paul II to enable these people to make the choice that they never could, for the future of their lives. Now that he is the leader of many hundreds of millions of faithful, we pray that he will repeat those instructions to his followers.

And in the merit of this act of grace, may the judgment of the Bluzhever Rebbe be ratified by the Almighty, in the form of good health and strengthened moral vigor. And may the masters, lords and rulers in all lands heed the pope's call for morality and respect for the life of the unborn and respect for the living.



THE PAPAL VISIT TO UKRAINE, JUNE 23-27, 2001

**PHOTO REPORT: Ukraine welcomes Pope John Paul II**



Roman Woronowycz

Some of the more than 1 million who came out to see the pope during the Ukrainian Greek-Catholic liturgy at Lviv's Hippodrome on Wednesday, June 27.



Pilgrims pray before the icon of the Mother of God of Zarvanytsia, which was brought to Kyiv to St. Nicholas Ukrainian Greek-Catholic Church.



A trio of children during one of the cloudbursts that occurred during the Latin-rite mass at the Chaika Aerodrome in Kyiv on Sunday, June 24.



A young girl who was to receive her first holy communion prays during the mass celebrated in Kyiv on Sunday, June 24.

## THE PAPAL VISIT TO UKRAINE, JUNE 23-27, 2001

# Biographies of Ukraine's newly beatified martyrs and servants of God

### CONCLUSION

*Following are biographical materials prepared by the Ukrainian Greek-Catholic Church. The information is organized in chronological order.*

### SECOND ASSAULT

The prospect of the return of Soviet power to western Ukraine after the defeat of the German Army on the Eastern Front led the hierarchy and faithful of the UGCC to fear for the fate of the Church. All too painful were the still fresh memories of the violence of the Communist regime against the conscience of the faithful during the previous Soviet conquest of less than two years.

"The Bolshevik Army is approaching ... This news fills all the faithful with fear. Everyone ... is convinced that they are destined for certain death."

– *From a letter of Metropolitan Andrey Sheptytsky to Cardinal Tisserand on March 22, 1944.*

### "Because she was a nun"

Nun and Martyr Sister Tarsykyia Matskiv was born on March 23, 1919 in the village of Khodoriv, Lviv District. On May 3, 1938 she entered the Sisters Servants of Mary Immaculate. After professing her first vows on November 5, 1940, she worked in the convent, sewing clothes for the sisters and teaching the skill to others. Even prior to the Bolshevik arrival in Lviv, Sister Tarsykyia had made a private oath to her spiritual director, Father Volodymyr Kovalyk OSBM, that she would sacrifice her life for the conversion of Russia and for the good of the Catholic Church.

On July 17, 1944 Soviet soldiers surrounded the monastery, determined to destroy it. At 8 a.m. Sister opened the door, expecting a priest who was supposed to celebrate the liturgy. Without warning an automatic shot her dead. All her life she witnessed to the authenticity of the consecrated life. She died a martyr for the faith.

"Suddenly the bell at the gate rang. We thought it was the priest. Sister Tarsykyia opened the door, asked Sister Maria for the key to the front door and went to the main entrance. Then a shot rang out and Sister Tarsykyia fell down dead. The soldier who shot her did not really explain why he did it. Later they said that he said he killed her because she was a nun."

– *From the testimony of Sister Daria Hradiuk.*

### Friendly missionary

Priest and Martyr Father Vitalii Bairak was born on February 24, 1907 in the village of Shvaikivtsy, Ternopil District. In 1924 he entered the Basilian monastery. He was ordained a priest on August 13, 1933. In 1941 he was appointed superior of the Drohobych monastery, in place of the recently martyred Father Yakym (Senkivskyi).

On September 17, 1945 the NKVD arrested Father Vitalii and on November 13 sentenced him to eight years' imprisonment "with confiscation of property"

(though he had none). In life he was distinguished for his friendliness, his activeness in mission and preaching. He possessed the gift of spiritual direction. He died a martyr for the faith just before Easter 1946 after having been severely beaten in the Drohobych prison.

"Living in the territory that had been temporarily occupied by German forces..., he wrote an article with a negative position towards the Bolshevik Party, which had been published in the anti-Soviet calendar Misionar ["Missionary"] in 1942."

– *From the personal file of V. V. Bairak in the archives of the Ministry of Internal Affairs.*

### Father-psalmist

Priest and Martyr Father Roman Lysko was born on August 14, 1914 in Horodok, Lviv District. He finished his theological studies at the Lviv Theological Academy. Possessing special poetic and artistic talents, he and his wife joyfully conducted youth ministry together. On August 28, 1941 he was ordained to the priesthood by Metropolitan Andrey Sheptytsky.

He refused to sign a statement of conversion to Orthodoxy, remaining faithful to his Church and his people. On September 9, 1949 he was arrested by the NKVD and imprisoned in Lviv. Until 1956, according to information given after his family had been turned away many times, it was said that he died on October 14, 1949 from paralysis of the heart. But many witnesses report that they saw him in prison later, or they heard him singing psalms at the top of his lungs. It was reported that they sealed him up, alive, in a wall. He gave his life as a martyr for the faith. "He was imprisoned on Lontskyi Street. His mother brought him some packages. Sometimes his grandmother came from Zhulychi to visit him. At first the packages were accepted. The prisoner always had a right to thank the giver with the same card [with which the package was sent]. These cards were always sent back, even the bags in which they usually put packages. And there were always those cards, on which he wrote, 'Thank you. Many kisses,' and signed it.

"After the murder of Galan [a Communist agitator], they refused to accept the packages. But after six months when they started to accept packages again, then the relatives found a card with 'Thanks' and a signature written, but in a stranger's hand. It was a completely different handwriting."

– *From an interview with his niece Lidia Kupchyk.*

### LIQUIDATION BY THE STATE

Immediately after the Red Army returned to western Ukraine in the summer of 1944 the previous limitations imposed on the Ukrainian Greek-Catholic Church were renewed. But the great authority possessed by the whole Church and its head, Metropolitan Andrey Sheptytsky, forced the state during the first period to avoid direct confrontation. The war with Nazi Germany was finishing, and the spiritual father of the Church and the people, Servant of God Andrey, passed into eternity in the odor of sanctity on November 1, 1944.

Then the Soviet security services prepared a special plan "for detachment of parishes of the Greek-Catholic (Uniate) Church in the USSR from the Vatican and their subsequent unification with the Russian Orthodox Church." This plan carried out Stalin's direct order and received his praise. On April 11, 1945 with no proof of guilt, Metropolitan Josyf Slipyj, Bishops Hryhorii Khomyshyn, Nykyta Budka, Mykola Charnetskyi and Ivan Liatshevskyi were arrested. Soon after that the Bishops of Przemyśl, Josaphat Kotsylovsky and Hryhory Lakota, about 500 priests all over western Ukraine, in addition, almost all eparchial officials, professors of the Theological Academy and seminaries, the most gifted pastors.

With the combined efforts of party and government structures, the police organs and the Orthodox hierarchy, by means of open terror and false demagoguery, the "liquidation of the union" was proclaimed in 1946 in western Ukraine in the so-called "Lviv pseudo-Sobor ["Council"]" and in 1949 in Transcarpathia. Regardless of the persecution, the authorities were not able to break the will of the bishops and to convince one of them to renounce his Church for a career in the Church of the "regime," the Russian Orthodox Church. "...Then you will be handed over to be persecuted and put to death ... At that time many will turn away from the faith and will betray and hate each other, and many false prophets will appear and deceive many people. Because of the increase of wickedness the love of most will grow cold, but he who stands firm to the end will be saved." (Gospel of St. Matthew 24: 9-14)

### Unbending fighter

Bishop and Martyr Hryhorii Khomyshyn was born on March 25, 1867 in the village of Hadynkivtsi, Ternopil District. After graduating from the Lviv seminary in 1893, he was ordained to the priesthood. He continued his theological studies in Vienna (1894-1899), earning a doctorate. In 1902, Metropolitan Andrey Sheptytsky appointed Father Hryhorii rector of the Seminary in Lviv, and in 1904 he was ordained bishop of Ivano-Frankivsk.

In 1939, he was arrested for the first time by the NKVD. His second arrest was in April of 1945, after which he was taken to Kyiv's Lukianivska prison. Bishop Hryhorii remained an example for the Church of the bravery of a soldier of Christ, showing perseverance in God's truth in the most difficult moments of life. He died a martyr for the faith in the infirmary of the NKVD prison in Kyiv on January 17, 1947.

"At the Kyiv prison the interrogations were conducted by Interrogator Dubok. He was a horrible sadist. He investigated my case too... This Dubok told me himself how he had killed the bishop: 'So you, Khomyshyn, spoke out against communism?' The bishop, as always, replied resolutely: 'I did and I will!' 'Did you fight against the Soviet authority?' 'Yes, I did and I will!' Then Dubok became outraged and grabbed some books written by the bishop, which lay on the table in front of him, and started cruelly beating His Excellency with them, on his head and everywhere else."

– *From the testimony of Father Petro Heryliuk-Kupchynskyi.*

### Undying spirit of the Carpathians

Bishop and Martyr Theodore Romzha was born on April 14, 1911, in the village of Velykyi Bychkiv, Zakarpattia to a family of railroad workers. He finished his theological studies at the Papal Gregorian University in Rome. In 1938 he became pastor in the mountain villages of Berezevo and Nyzhnii Bystryi outside of Khust. Beginning with the fall of 1939 he taught philosophy and was spiritual director at the Uzhorod seminary. On September 24, 1944, soon after the arrival of the Soviet Army, he was ordained to the episcopacy.

Because Bishop Theodore bravely refused to cooperate with the authorities in the liquidation of the Greek-Catholic Church and separate from the Roman Apostolic See, government organs decided to destroy him. On October 27, 1947 a military vehicle ran into the bishop's horse-carriage. When the soldiers saw that he didn't die in the accident, they beat him and his com-

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Three of the beatified martyrs (from left): Father Roman Lysko, Bishop Hryhorii Khomyshyn and Bishop Theodore Romzha. (First two photos reproduced from "Martyrology of the Ukrainian Churches," Volume II, The Ukrainian Catholic Church, compiled and edited by Osyk Zinkewych and the Rev. Taras Lonchyna, 1985; third photo from "A Thousand Years of Christianity in Ukraine," compiled and edited by Osyk Zinkewych and Andrew Sorokowski, 1988 – both by Smolokyp Publishers.)

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### Biographies of Ukraine's...

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panions into unconsciousness. On November 1 of that year when Bishop Theodore was beginning to recover, he was poisoned in the Mukachiv hospital by workers cooperating with the security services. He died a martyr for the faith.

"According to the instructions of Khrushchev, a member of the Politburo (Central Committee of the Communist Party) of Ukraine and the first secretary of the same, according to the plan developed by the Ministry of State Security in Ukraine and approved by Khrushchev, Romzha was eliminated in Mukachiv. As the head of the Greek-Catholic Church, he had actively opposed the uniting of Greek-Catholics to Orthodoxy."

— From a letter of Pavlo Sudoplatov, general of state security, to delegates of the 23rd Assembly of the Communist Party of the Soviet Union.

#### "Deported" into eternity

Bishop and Martyr Josaphat Kotsylovsky was born on March 3, 1876 in the village of Pakoshivka, Lemkiv District. He graduated with a degree in Theology from Rome in 1907, and later on October 9 of that year he was ordained to the priesthood. Not long after that he was appointed vice-rector and professor of Theology at the Ivano-Frankivsk seminary. In 1911 he entered the novitiate of the Basilian order. He was ordained a bishop on September 23, 1917 in Przemyśl (Peremyshl) upon the return of Metropolitan Andrey (Sheptytsky) from captivity in Russia.

In September of 1945 the Polish Communist authorities arrested him and on June 26, 1946, after his next arrest, they forcibly took him to the USSR and placed him in a prison in Kyiv. Throughout his life he showed his perseverance of service, to make the Christian faith firm and to grow in human souls. He died a martyr for the faith on November 17, 1947 in the Chapaivka concentration camp near Kyiv.

"I came to Protection Monastery and the hegumena [prioress] told me the story. When they arrested Bishop Kotsylovsky they arrested their Orthodox bishop of Kyiv at the same time. When they brought a package to Chapaivka, that Orthodox bishop said: 'Uniate Bishop Josaphat Kotsylovsky is confined in the same camp with me.' And he asked those nuns, if they could, to bring a package to Bishop Josaphat as well. So they brought a package for the one bishop and for the other ... Once when she brought a package, the bishop said that Kotsylovsky had died. And he asked her, because the dead were all thrown into one hole, if they could borrow some money or get some money somewhere. He asked her 'to bury him in a separate grave, because this was a holy man.'"

— From the testimony of Father Josaphat Kavatsivo.

#### Archpastor in three parts of the world

Bishop and martyr Nykyta Budka was born on June 7, 1877, in the village of Dobomirka, Zbarazh District. In 1905 after finishing theological studies in Vienna and Innsbruck he was ordained to the priesthood by Metropolitan Andrey Sheptytsky. From the very beginning he gave great attention to the ministry for Ukrainian emigrants. The Holy See appointed him first bishop for Ukrainian Catholics in Canada in July 1912, and he was ordained bishop on October 14, 1912. In 1928 he returned to Lviv and became vicar general of the Metropolitan Curia in Lviv.

On April 11, 1945, he was imprisoned together with other bishops and sentenced to eight years imprisonment. He was the embodiment of constant consolation and spiritual support for his fellow prisoners in the labor camp. He died a martyr for the faith in Karaganda, Kazakstan, on October 1, 1949.

"The nurse in the Siberian camp gave the following account: 'When patients died, their hospital gowns were removed. They placed the bodies in paper bags, numbered them and attached a card to the bag with personal data. Then they transported the bodies to the nearest forest where the wild Siberian animals ate them.' According to the nurse's account the bishop foresaw his own death:



Archimandrite Klymentii Sheptytsky (holding cane) and his brother Metropolitan Andrey Sheptytsky with Plast members at the metropolitan's estate in Pidliute in the late 1920s. (Reproduced from "Morality and Reality: The Life and Times of Andrei Sheptytskyi," edited by Paul Robert Magoesi, Canadian Institute of Ukrainian Studies, 1989).

'By sunrise tomorrow I will not be here any more.' And that is what happened. To show his respect and to acknowledge the bishop's dignity, the camp guard left the prison clothes on the bishop's corpse. His remains were taken and left in the forest, just as was done with the bodies of his predecessors. Thinking about the goodness of this man of God, who had served his brothers to the last, many of the convicts got together the next morning to have a last look at this man who was the embodiment of angelic goodness for so many. But all they found was a piece of his shirt sleeve."

— From the words of Archbishop Volodymyr Sterniuk.

#### Angelic bishop

Bishop and martyr Hryhorii Lakota was born on January 31, 1883, in the village of Holodivka, in Lviv District. He studied theology in Lviv. He was ordained to the priesthood in 1908 in Przemyśl (Peremyshl). In Vienna in 1911 he received his Ph.D. in theology. In 1913 he became a professor at the Przemyśl seminary, later becoming its rector. On May 16, 1926, he was ordained to the episcopacy and was appointed auxiliary bishop of Przemyśl.

On June 9, 1946, he was arrested and sentenced to 10 years' imprisonment. In exile in Vorkuta, Russia, he was distinguished for his great humanness, his humility, his desire to take the most difficult labor on himself and to make the unbearable conditions of life easier for others. He died a martyr for the faith on November 12, 1950, in the village of Abez near Vorkuta.

"Exiled to a labor camp, in the middle of human misery, I also met real angels in human bodies, who by their lives were the earthly representatives of the cherubim, glorifying Christ, the King of Glory. Among them was the confessor of the faith, Hryhorii Lakota, auxiliary bishop of Przemyśl. From 1949 to 1950, by his example of Christian virtues, his life witnessed to us who were weakened by life in the labor camp."

— From the written account of Father Alfryskas Svarinskas.

#### Aristocrat of the spirit

Priest and martyr Archimandrite Klymentii Sheptytsky, the younger brother of the Servant of God Metropolitan Andrey Sheptytsky, was born on November 17, 1869, in the village of Prylbychi, Yavoriv region. He studied law in Munich and Paris and received a doctorate at the University of Krakow. He was a legate of the Austrian Parliament and member of the National Council. In 1912 he entered the Studite

monastery as a late vocation; by so doing he renounced his successful secular career. He completed his theological studies in Innsbruck. On August 28, 1915, he was ordained to the priesthood. For many years he was the hegumen (prior) of the Studite monastery at Univ, and in 1944 he became the archimandrite (abbot).

During World War II, he gave refuge to persecuted Jews. On June 5, 1947, he was arrested and sentenced to eight years' imprisonment by a special meeting of the NKVD in Kyiv. He died a martyr for the faith on May 1, 1951, in a harsh prison in Vladimir, Russia.

"Tall, 180-185 centimeters, rather thin, with a long white beard, a little stooped, with a cane. Arms relaxed, calm, face and eyes friendly. He reminded me of St. Nicholas ... We never expected such a rascal in our room ... Some sisters had passed three apples to him, real rosy red and ripe. And he gave one apple to Roman Novosad, who often had stomach problems. He said: 'You need to take care of your stomach,' and the others he divided among us."

— From the memories of Ivan Kryvytskyi.

#### APOSTLES OF THE GULAG

The unbending faithfulness to Christ and His Church of Confessor of the Faith Metropolitan Josyf Slipyj and all the Greek-Catholic hierarchy, their deep certainty in the victory over evil and their special witness of fidelity to the Roman Apostolic See served as an inspiring example and supported the faith and hope of laity and clergy alike who had avoided arrest and exile and had not spent time in prison.

#### Prayerful parent

Priest and martyr Father Mykola Tsehelskyi was born on December 17, 1896, in the village of Strusiv, Ternopil District. In 1923 he graduated from the Theological Faculty of Lviv University. On April 5, 1925, Metropolitan Andrey Sheptytsky ordained him to the priesthood. He was a zealous priest who cared for the spirituality, education and welfare of his parishioners.

After the war he was repressed by the Bolsheviks because he refused to convert to Orthodoxy. Father Tsehelskyi drank deep from the bitter cup of intimidation, threats and beatings. On October 28, 1946, he was arrested, and on January 27, 1947, he was sentenced to 10 years' imprisonment. He was deported to Mordovia, Russia, but his wife, three children and daughter-in-law were taken to Russia's Chytynska region. He lived in extremely horrid conditions, in a camp that was notoriously strict and cruel. He suffered from severe pain due

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to illness, but this did not break his strong spirit. He died a martyr for the faith on May 25, 1951, and is buried in the camp cemetery.

"My dearest wife: the feast of the Dormition was our 25th wedding anniversary. I recall fondly our family life together, and every day in my dreams I am with you and the children, and this makes me happy ... I give a fatherly kiss to all their foreheads, and I hope to live honestly, behaving blamelessly, keeping far from everything that is foul. I pray for this most of all."

— From the letters of Father Mykola Tsehelskyi written in Mordovia.

#### Suffered on Good Friday

Priest and martyr Father Ivan Ziatyk was born on December 26, 1899, in the village of Odrekhiv, near Sianok. After finishing his theology studies in Przemysl (Peremyshl) seminary in 1923, he was ordained to the priesthood. In 1935 he entered the Congregation of the Most Holy Redeemer (Redemptorists). He was a teacher of dogmatic theology and holy scripture, and also known as a good administrator. During the Nazi occupation he was acting superior of the monastery in Ternopil and later in Zboiski near Lviv. After the official liquidation of the UGCC and the exile of Protohegumen Yosyf de Vokhta, Father Ivan took on his duties.

On January 5, 1950, he was arrested and found guilty of "preaching the ideas of the pope of Rome regarding the spread of the Catholic faith among nations of the whole world." At first he was imprisoned in Zolochiv and later was sent to Ozerlah, Irkutsk region, Russia. In all he lived through 72 interrogations. On Good Friday in 1952 he was severely beaten, drenched with water and left to lie in the cold. He died in the prison infirmary on May 17, 1952, a martyr for the faith.

"He stood and prayed the whole day; for whole days he prayed every moment. He was such a pleasant person to talk to. You could hear many wise and instructive words from him; this was especially so in my case, as at that time I was a youngster."

— From an interview with fellow prisoner Anatolii Medelian.

#### A mother to her sisters

Nun and martyr Sister Olympia Olha Bida was born in 1903 in the village of Tsebliv, Lviv District. At a young age she entered the congregation of the Sisters of St. Joseph. In 1938 she was assigned to the town of Khyriv where she became superior of the house. After the establishment of the Soviet regime, she and the other sisters suffered a number of attacks on the convent. She, nevertheless, continued to care for children, to catechize and organize underground religious services (often without a priest).

In 1950 she was arrested by soldiers of the NKVD and taken to a hard labor camp in Boryslav. Eventually she was sentenced to lifelong exile in the Tomsk region of Siberia for "anti-Soviet activities." Even in exile, Sister Olympia tried to perform her duties as superior.

She provided support for her fellow sisters. She patiently endured inhuman living conditions. She died a martyr's death on January 23, 1952.

"God Almighty, God's Providence will not allow His little children to perish in a foreign land. For He is with us here, in the midst of these forests and waters. He doesn't forget about us ... Because of our faith, because of a divine matter, we suffer, and what could be better than this? ... Let's follow Him bravely. Not only when all is well, but even when times are bitter, let us say: Glory to God in all matters."

— From Sister Olympia's letter to her provincial superior, Sister Neonylia.

#### Faith amid hopelessness

Nun and martyr Sister Lavrentia Herasymiv was born on September 31, 1911, in the village of Rudnyky, Lviv District. In 1931 she entered the congregation of the Sisters of St. Joseph in Tsebliv. In 1933 she made her first vows. Together with Sister Olympia, in 1938 she went to the house in Khyriv, and their fates were crossed until death. In 1950 she was arrested by the agents of the NKVD and sent to Boryslav.

Eventually, together with her fellow sister she was sentenced to lifelong exile in the Tomsk region. She was sick with tuberculosis when she arrived to her designated place of exile and so only one family would agree to give her a roof over her head. This was in a room where a paralyzed man lay behind a partition. She prayed much and performed various forms of manual labor. She patiently endured the inhuman living conditions and the lack of medical attention. She died on August 28, 1952, as a martyr for the faith in the village of Kharsk in Siberia's Tomsk Region.

"The NKVD agents attacked our convent. They spent a long time breaking down the door. It was nighttime; the sisters were terrified. Sister Lavrentia ran to the cellar and escaped into the garden through a little window. A cold rain started to fall. When the NKVD broke into the house they immediately noticed the open window and ran to look for her. It was dark and with their bayonets they poked every bush. A few times the bayonet was right in front of Sister's eyes. Not finding her, the NKVD went away, but sister was out in the rain until the morning. She came to the house exhausted and frozen. After this incident she got seriously ill, and lay in bed. They took her to prison when she was infirm."

— From the memories of a relative, Anna Harasymiv.

#### Berlin founder

Priest and martyr Father Petro Verhun was born on November 18, 1890, in Horodok, Lviv District. He held a Ph.D. in philosophy. On October 30, 1927, he was ordained to the priesthood by Metropolitan Andrey Sheptytsky at St. George's Cathedral and was appointed to be the pastor and later the apostolic visitor for Ukrainian Catholics in Germany. Priests and all the faithful, whom fate had brought to a foreign land, gravitated to Father Verhun because they felt he was a good shepherd who would give his life for his sheep.

In June 1945 he was arrested by the Soviet security

services in Berlin and sent to Siberia, sentenced to eight years of hard labor. But even there, amid unbearable living conditions, he knew how to gather the faithful around him, giving his own personal example of perseverance in the faith. He died as a martyr for the faith on February 7, 1957, in exile in the village of Anharsk, in the Krasnoyarsk territory.

"My life is very monotonous. I have enough to eat. I cook for myself. My greatest joy is that I can pray every day without disturbances ... Finally I don't need anything. I feel that my head is tending little by little to my eternal rest. But I really would rather die in the monastery."

— From the letters of Father Petro Verhun written in Siberian exile.

#### Pastor of the East

Priest and martyr Father Oleksii Zarytskyi was born in 1912 in the village of Bilche, in the Lviv District. From 1931 to 1934 he studied at the Lviv Theological Academy. He was ordained to the priesthood by Metropolitan Andrey Sheptytsky in 1936. During his ministry in the village of Strutyna near Zolochiv he gained the special favor of his parishioners. In 1948 he was sentenced to 10 years' imprisonment in the camps of Siberia and Kazakstan for refusing to convert to Orthodoxy.

After his rehabilitation in 1957, he returned to western Ukraine a number of times but again returned to the east. Amid inhuman conditions Father Zarytskyi had a wide field for pastoral ministry to people in a foreign land. He tirelessly took care not only of Ukrainians but Poles, Germans, Russians, Greek and Roman Catholics. He visited Metropolitan Josyf Slipyj in exile.

Father Zarytskyi was sentenced a second time: two years for "vagrancy." The guardian of children, youth, the poor, he will forever remain in people's memory an example of the embodiment in life of the commandments to love God and neighbor. He died a martyr for the faith on October 30, 1963, in a labor camp in a village in Karaganda. His mortal remains were reburied in 1990 in the village of Riasna-Ruska near Lviv.

"That was in 1957 during Lent, on Palm Sunday. Almost the whole village was waiting for him. There were even people who went to the Orthodox Church, who hadn't made their confession; they were still waiting ... And they waited until he came. When we told them that Father Zarytskyi was here, everyone came to us to confess. Confessions started in the evening and lasted almost to the morning. At dawn Father Zarytskyi celebrated the divine liturgy. Very many people took advantage of the opportunity: young and old. They got married, children were baptized. Father Zarytskyi stayed with us the whole summer. But on September 21 he had to leave for Karaganda; he had to return because they were waiting for him there..."

— From an interview with Sister Konstancia Seniuk.

#### LIGHT IN THE CATACOMBS

Stalin's death in March 1953 and Khrushchev's "thaw" began a new period in the way of the cross of the UGCC: the catacombs. The main protagonists of this period of the Church's life were the bishops, priests, monks, nuns and faithful who had returned home from the camps and exile. Having survived unspeakable physical and moral tortures, they encountered a different western Ukraine: bloodless, frightened by the terror, deceived by the atheist-communist ideology, but in spite of all that it was still alive and waiting for the resurrection.

These people who knew how to preserve in their hearts faith in Christ and faithfulness to their Church became little islands around which the gradual renewal of Church structures began. Thanks to the unbending character of the martyr bishops, the perseverance of the clergy and the faithfulness of the laity, the UGCC survived the period of official "liquidation," organized the underground and gave birth to a new generation of Church leaders. For almost half a century it was the largest illegal Christian community in the world and at the same time the largest organism of social opposition to the totalitarian system of the USSR.

(Continued on page 13)



Three of the beatified martyrs (from left): Bishop Nykyta Budka, Bishop Hryhorii Lakota and Father Petro Verhun. (Photos reproduced from "Martyrology of the Ukrainian Churches," Volume II, The Ukrainian Catholic Church, compiled and edited by Osyp Zinkewych and the Rev. Taras Lonchyna, Smolensk Publishers, 1985).

## THE PAPAL VISIT TO UKRAINE, JUNE 23-27, 2001

### Biographies of Ukraine's...

(Continued from page 12)

"And so take up every divine weapon so that you can stand fast during the storms and, overcoming everything, survive. Stand up, therefore, girding your thigh with truth and clothing yourself with the armor of justice ... But above all take in your hands the shield of faith, with which you will be able to defeat the fiery arrows of the Evil One. And take up the helmet of salvation and the spiritual sword, which is the word of God."

– From a letter of Metropolitan Josyf Slipyj, written in exile, February 17, 1961.

#### Healer of souls

Bishop and martyr Mykola Charnetskyi was born on September 14, 1884, in the village of Semakivtsi, Ivano-Frankivsk District. After he completed his studies at the local seminary in Rome, he was ordained to the priesthood in 1909. He obtained his doctorate in dogmatic theology from Rome and became a spiritual director and professor at the seminary in Ivano-Frankivsk. In 1919 he entered the novitiate of the Redemptorist Fathers in Lviv, and in 1926 he was appointed apostolic visitor for Ukrainian Catholics in Volyn, Polissia, Kholm and Pidliashia. A model religious leader and missionary, he zealously worked for the union of the Holy Church. He was ordained to the episcopacy by Bishop Hryhorii Khomyshyn in Rome on February 2, 1931.

He was arrested by the NKVD on April 11, 1945, and sentenced to six years of hard labor in Siberia. According to official data, he underwent 600 hours of interrogation and torture and spent time in 30 different prisons and camps. Terminally ill, in 1956 he was permitted to return to western Ukraine, where he secretly continued to fulfill his episcopal obligations. In the midst of the cruelty and oppression which he suffered in imprisonment and in exile, he was distinguished for his evangelical patience, gentleness and limitless goodness; already during his life he was considered a holy man. As a consequence of his sufferings, he died a martyr for the faith on April 2, 1959, in Lviv.

"I saw him. He was a very humble person. The first time I came for instruction from the bishop, he was sweeping the house. I wanted to help him, to take the broom, but he didn't let me. He himself swept. 'Have a seat,' he said. I was embarrassed that the bishop was sweeping, but I was sitting, because he wouldn't let me. He told how many priests who had signed over to Orthodoxy, came to him to confess ... nearly 300 priests, they repented and came to him."

– From an interview with Father Vasyl Voronovskiy.

#### Discrete member of the underground

Bishop and martyr Semeon Lukach was born on July 7, 1893, in the village of Starunia, Ivano-Frankivsk District. In 1913 he entered the seminary. He finished the seminary in Ivano-Frankivsk and was ordained a priest in 1919. In December 1920 he was appointed professor of moral theology at the seminary where he had earlier studied. He secretly received episcopal ordination in the spring of 1945 before the arrest of Bishop Hryhorii Khomyshyn. On October 26, 1949, he was arrested by the Soviet secret police. Sentenced in August 1950 to 10 years of imprisonment, he carried out hard labor in a lumber camp in Krasnoyarsk. He was freed on February 11, 1955, and returned to his native land. In July 1962 he was arrested for a second time and was sentenced to five years in a severe colony. During his interrogations he showed his unbroken perseverance, discretion and faithfulness to the Catholic Church. In March 1964 because of his critical condition, tuberculosis of the lungs, he was taken to his native village, Starunia. He died a martyr for the faith on August 22, 1964.

"I celebrated divine liturgy in an apartment and in a few houses. From one to 30 people took part in the services ... I also baptized and celebrated marriages ... But conscience does not allow me to mention their names, so that my mistake will not cause those people who sought spiritual help from me to suffer. I acted in good faith, serving God's will, so I was in danger of colliding with state

laws. If the state finds me guilty, I myself will take the responsibility."

– From the autobiography in the court case written after his arrest in 1949.

#### Unbroken "conversationalist"

Bishop and martyr Ivan Sleziuk was born on January 14, 1896, in the village of Zhyvachiv, Ivano-Frankivsk District. After graduating from the eparchial seminary in 1923 he was ordained to the priesthood. He served as a catechist and spiritual director in Ivano-Frankivsk. In April of 1945 Bishop Hryhorii Khomyshyn secretly ordained him a bishop. On June 2, 1945, Bishop Sleziuk was arrested, and a year later he was sentenced to 10 years' imprisonment. He served his sentence in camps in Vorkuta and Mordovia, Russia. Released from prison, he returned to Ivano-Frankivsk and carried out the duties of administrator of the eparchy.

In 1962 he was arrested for the second time, together with Bishop Semeon Lukach, and was sentenced to five years' imprisonment in harsh camps. After his release in 1968 he ordained Basilian Sofron Dmyterko a bishop. Bishop Dmyterko succeeded him in guiding the eparchy. In his final years Bishop Sleziuk was often called to the KGB for regular "conversations." After one of these "conversations" he fell ill and never recovered. He died a martyr for the faith on December 2, 1973, in Ivano-Frankivsk.

"As the deceased himself said, they locked him in a separate isolated area, and no one visited him. He stayed there for two hours. Then they told him: 'You're free to go.' It was difficult for him to walk because, as he himself said, after this he felt dizzy, as if he had a fever, his skin was burning. The Sisters of St. Vincent, who helped him out, also said that the bishop returned from this 'conversation' with a very red face, he felt exhausted, stayed in bed and died two weeks later. There was and still is a suspicion that the KGB used radiation to get rid of one more Uniate bishop."

– From the testimony of Bishop Sofron Dmyterko.

#### Worthy acting head

Bishop and martyr Vasyl Velychkovsky was born June 1, 1903, in Ivano-Frankivsk. In 1920 he entered the seminary in Lviv. In 1925 in Holosko, near Lviv, he took his first religious vows in the Order of the Most Holy Redeemer and was ordained a priest. Father Vasyl became a missionary in Volyn. In 1942 he became the hegumen (prior) of the monastery in Ternopil, where he was arrested in 1945. He was then taken to Kyiv. His death sentence was soon commuted to 10 years of imprisonment and hard labor. He returned to Lviv in 1955, where he continued his pastoral work.

In 1963 he was secretly ordained an archbishop in a Moscow hotel by Metropolitan Josyf Slipyj, who, on his way to exile in Rome, passed Bishop Velychkovsky the responsibility for the catacomb Church. Predicting his own possible arrest, he ordained new underground bishops in 1964. Among them was his successor, Archbishop Volodymyr Sterniuk, who eventually led the Church out of the underground. In 1969 Bishop Velychkovsky was arrested a second time, but after three years of imprisonment he was deported outside the USSR. He died in Winnipeg on June 30, 1973, as a consequence of serious heart disease which began when he was in prison.

"After many years spent in prisons and labor camps, how pleasant it is to be free with my fellow Ukrainians. What joy to go to pray freely in a Ukrainian church, where no one will send you to the camps or prison because of your prayers ... The prisons and camps ruined my health and my strength, but this was my fate, the Lord God placed this cross on my shoulders."

– From the last speech of Bishop Vasyl Velychkovsky to the faithful in Canada, June 17, 1973.

#### IN LIEU OF AN EPILOGUE

"The metropolitan lay calmly with eyes shut and breathed with difficulty, as he had previously. Then he began to pray again. He opened his eyes and began to talk to us: 'Our Church will be ruined, destroyed by the Bolsheviks, but you will hold on, do not renounce the faith, the Catholic Church. A diffi-



Bishop Vasyl Velychkovsky

cult trial will fall on our Church, but it is passing. I see the rebirth of our Church, it will be more beautiful, more glorious than of old, and it will embrace all our people. 'Ukraine,' the metropolitan continued, 'will rise again from her destruction and will become a mighty state, united, great, comparable to other highly-developed countries. Peace, well-being, happiness, high culture, mutual love and harmony will rule here. It will all be as I say. It is only necessary to pray that the Lord God and the mother of God will care for our poor tired people, who have suffered so much and that God's care will last forever.'"

– From an interview with Father Yosyf Kladochnyi about Metropolitan Andrey Sheptytsky's last moments of earthly life.

Source: The official website of the papal visit to Ukraine, [www.papalvisit.org.ua](http://www.papalvisit.org.ua). Oleh Turii, candidate of historical studies and acting director of the Institute of Church History at the Lviv Theological Academy, prepared this text on the basis of materials of the Postulation Center for the Beatification and Canonization of Saints of the UGCC and the archives of the Institute of Church History at the LTA.

## The Beatified

Sister Josaphata (Michaelina) Hordashevska  
 Father Leonid Feodorov  
 Father Mykola Konrad  
 Volodymyr Pryima  
 Father Andrii Ischak  
 Father Severian Baranyk  
 Father Yakym Senkivskiy  
 Father Zenovii Kovalyk  
 Father Emilian Kovch  
 Sister Tarsyia Matskiv  
 Father Vitalii Bairak  
 Father Roman Lysko  
 Bishop Hryhorii Khomyshyn  
 Bishop Theodore Romzha  
 Bishop Josaphat Kotsylovsky  
 Bishop Mykyta Budka  
 Bishop Hryhorii Lakota  
 Archimandrite Klymentii Sheptytsky  
 Father Mykola Tsehelskyi  
 Father Ivan Ziatyk  
 Sister Olympia Olha Bida  
 Sister Lavrentia Herasymiv  
 Fahter Petro Verhun  
 Father Oleksii Zarytskyi  
 Bishop Mykola Charnetskyi  
 Bishop Semeon Lukach  
 Bishop Ivan Sleziuk  
 Bishop Vasyl Velychkovsky

## THE PAPAL VISIT TO UKRAINE, JUNE 23-27, 2001

### "I give thanks ... for the witness given by Catholics in this land"

*Excerpts of pope's address at the Apostolic Nunciature in Kyiv during the Sunday, June 24, meeting with members of the Ukrainian Catholic episcopate.*

... The joy of today's meeting will grow still stronger in the days to come, when together we shall take part in the solemn beatification of some of your brother bishops, who exercised their episcopal ministry in the most dangerous of circumstances. We will pay them the homage of our gratitude for having preserved intact, by their sacrifice, the heritage of Christian faith among the members of their Churches. ...

How can we fail to recall, among them, the Servant of God Metropolitan Andrey Sheptytsky? My revered predecessor, Pope Pius XII, declared that his noble life was cut short "not so much by his advanced age, but by the sufferings of his soul as pastor, struck down with his flock" (AAS XLIV [1955], p. 877). Together with him, I recall Cardinal Josyf Slipyj, first rector of the Greek-Catholic Theological Academy of Lviv, happily reopened in recent times. This heroic confessor of the faith suffered the hardship of imprisonment for 18 long years.

Among you there are still priests and bishops who were imprisoned and persecuted. In embracing you with deep emotion, dear brothers, I give praise to God for your faithful witness. It encourages me to accomplish my own service to the universal Church with ever more courageous dedication.

... in union with you, who have prime responsibility for your Churches, I wish to give thanks to God for the witness given by Catholics in this land, where the Church shows forth her divine and human reality, embellished by the genius of Ukrainian culture. Here the Church breathes with the two lungs of the Eastern and Western traditions. Here there is a fraternal meeting between those who draw from the sources of Byzantine spirituality and those who are nourished by Latin spirituality. Here the deep sense of mystery which suffuses the holy liturgy of the Eastern Churches and the mystical succinctness of the Latin Rite come face to face and mutually enrich each other. ...

### "The Decalogue is like a compass in a stormy sea"

*Excerpts of papal address during a meeting with youth at the Nativity of the Theotokos Church in the Sykhiv region of Lviv on Tuesday, June 26.*

... Today Christ asks you the same question that He asked the apostles: "Will you also go away?" And you, young people of Ukraine, how do you reply? I am sure that with me you too will make your own the words of Peter: "Lord, to whom shall we go? You have the words of eternal life."

Seeing so many of you, and so enthusiastic, my thoughts go back to the World Youth Day which took place in Rome in August last year and at which many of you were present. There I invited the young people of the whole world to open a great "school of faith," a place in which to search for and examine more deeply the reasons for following Christ the Savior. Today we are experiencing a significant moment of the "school of faith" here in your land, where the proclamation of the Gospel arrived more than a thousand years ago. ...

Dear young people, when lived in this way [in accordance with the words of eternal life], history becomes a path to freedom. Do you wish to travel this path? Do you too wish to be part of this adventure? The future of Ukraine and of the Church in this country depends also on your reply. You are not alone on this journey. You are part of a great people of believers who look back to an ancient patriarch, Abraham. He heard the call of the Lord and set out, becoming our "father in faith," because he believed and trusted the Lord Who promised him land and descendants.

From Abraham's faith came the chosen people, who under the guidance of Moses undertook the exodus from slavery in Egypt to the freedom of the Promised Land. At the center of the exodus is the Sinai covenant, based on the 10 words of God: the Decalogue, the Ten Commandments. These are "words of eternal life," because they are always valid, and because they give life to those who observe them. ...

In today's world we see profound and rapid social changes, and many moral points of reference have become shaky, throwing people into confusion and sometimes

despair. The Decalogue is like a compass in a stormy sea which enables us to keep on course and reach land. This is why today I wish to present the commandments of the Decalogue to you anew, young people of Ukraine, in a symbolic way, so that they will be your "compass," the solid point of reference for building your present and your future. ...

Dear young people, your country is going through a difficult and complex transition from the totalitarian regime which oppressed it for so many years to a society at last free and democratic. Freedom however needs strong, responsible and mature consciences. Freedom is demanding, and in a sense is more costly than slavery!

For this reason, as I embrace you like a father, I say to you: choose the narrow path that the Lord is showing you through his commandments. They are words of truth and life. The path that often seems wide and easy later shows itself to be deceptive and false. Do not go from the slavery of the Communist regime to the slavery of consumerism, another form of materialism which, without explicitly rejecting God, actually does deny Him by excluding Him from life.

Without God you will not be able to do anything good. With His help, however, you will be able to face all the challenges of the present moment. You will succeed in making demanding decisions, against the current, as for example the decision to stay confidently in your own country, without giving in to the illusions of an easy life abroad. You are needed here, young people, ready to make your contribution to improving the social, cultural, economic and political situation of your own country. Here the talents in which you are rich are needed for the future of your country, which has such a glorious history behind it.

The future of Ukraine depends in large part on you and the responsibilities that you will undertake. God will not fail to bless your efforts, if you commit your lives to generous service to family and society, placing the common good before private interests. Ukraine needs men and women dedicated to serving society, having as their aim the promotion of the rights and well-being of all, especially the weakest and most deprived. ...

## Farewell to Ukraine, "a crossroads of people and cultures"

*Text of Pope John Paul II's farewell address on Wednesday, June 27, in Lviv.*

Mr. President of the Republic of Ukraine, Your Eminences, Dear Brothers in the Episcopate, Ladies and Gentlemen, Dear Ukrainians:

The moment of farewell has arrived. With affection I greet all of you here present, and through you I greet the people of Ukraine whom I have come to know better during these days. I especially greet the people of the cities of Kyiv and Lviv who welcomed me, and those who came from other cities and regions to meet me. Upon my arrival, I felt embraced by the affection of the city of Kyiv with its golden domes and tapestry of gardens. I then experienced the traditional hospitality of Lviv, a city of famous monuments, rich in Christian memories. I am now sad to leave this land, which is a crossroads of peoples and cultures, where over a thousand years ago the Gospel began the course that led it to spread and take root in the historical and cultural fabric of the peoples of Eastern Europe. To each and every one of you I say again: Thank you!

Thank you, Ukraine, who defended Europe in your untiring and heroic struggle against invaders.

Thank you, civil and military authorities, and all of you who in different ways and with great generosity have cooperated in ensuring the successful outcome of my visit.

Thank you, dear brothers and sisters, who are part of this Christian community, "faithful unto death" (Rev 2:10). It has been my long-standing wish to express my admiration and appreciation for the heroic witness that you have borne during the long winter of persecution in the past century.

Thank you for your prayers and the long spiritual preparation you made for this meeting with the successor of Peter, so that he would be able to confirm you in faith and help you to live in the fraternal love that "bears all things, believes all things, hopes all things, endures all things" (1 Cor 13:7). As I depart from Ukrainian soil I extend respectful and heartfelt greeting to the brothers and sisters and to the pastors of the

venerable Orthodox Church.

I bear you all in my prayers and I greet you all in St. Paul's words of blessing to the Christians of Thessalonika: "May the Lord of peace Himself give you peace at all times in all ways" (2 Th 3:16).

May the Lord give you peace, people of Ukraine, who with tenacious and harmonious dedication have at last recovered your freedom, and have begun the work of rediscovering your truest roots. You are committed to an arduous path of reforms aimed at giving everyone the possibility of following and practicing their own faith, culture and convictions in a framework of freedom and justice.

Even if you still feel the painful scars of the tremendous wounds inflicted over endless years of oppression, dictatorship and totalitarianism, during which the rights of the people were denied and trampled upon, look with confidence to the future. This is the opportune time! This is the time for hope and daring!

My hope is that Ukraine will be able fully to become a part of the Europe which will take in the entire continent from the Atlantic to the Urals. As I said at the end of that year 1989 which was of such great importance in the recent history of the continent, there cannot be "a peaceful Europe capable of spreading civilization without the interaction and sharing of the different though complementary values" which are characteristic of the peoples of East and West ("Insegnamenti di Giovanni Paolo II," XXX/2, 1989, p. 1591).

In this important and significant transition, the Church, conscious of her mission, will not fail to exhort the faithful to cooperate actively with the state in the promotion of the common good. There is in fact a social charity, which is expressed in "service to culture, politics, the economy and the family, so that the fundamental principles upon which depend the destiny of human beings and the future of civilization will be everywhere respected" ("Novo Millennio Ineunte," 51).

Furthermore, Christians know that they are by right an integral part of the Ukrainian nation. They are so by virtue of a thousand-year history, which began with the baptism of Volodymyr and Kyivan Rus' in 988 in the waters of the

Dnipro River; but they are especially so today, because of the baptism of blood which they received in the course of the tremendous persecutions of the 20th century: in those terrible years countless were the witnesses to the faith, not only Catholics but also Orthodox and Reformed Christians, who underwent deprivations of all kinds for love of Christ, in many cases even to the sacrifice of their lives.

Unity and harmony! This is the secret of peace and the condition for true and stable social progress. It is thanks to this combination of intentions and actions that Ukraine, homeland of faith and dialogue, will see its dignity recognized in the community of nations.

The solemn warning of your great poet Taras Shevchenko comes to mind: "Only in your own house will you find truth, strength and freedom." People of Ukraine, it is into the fertile soil of your own traditions that the roots of your future stretch! Together you can build that future; together you will be able to face the challenges of the present time, inspired by the common ideals that form the indelible heritage of your past and recent history. The mission is common to all; may the commitment taken on by the entire Ukrainian people also be common to all!

To you, land of Ukraine, I renew my wish for prosperity and peace. You have left unforgettable memories in my heart! Good-bye, friendly people, whom I embrace with sympathy and affection! Thank you for your heartfelt welcome and hospitality, which I shall never forget!

Good-bye, Ukraine! I make my own the words of your greatest poet and I invoke every blessing of the "strong and just God" upon the children of your land, "a hundred times stained with blood, once a glorious land." Dear brothers and sisters, with your poet and with you I say: May God protect you always, "o holy, holy, land of mine!"

I ask Almighty God to bless you, the people of Ukraine, and to heal all your wounds. May His great love fill your hearts and guide you in the Third Christian Millennium towards a new future. In the name of the Father, and of the Son, and of the Holy Spirit!

**THE PAPAL VISIT TO UKRAINE, JUNE 23-27, 2001**

**PHOTO REPORT: Ukraine welcomes Pope John Paul II**



A sea of Ukrainian and Vatican flags awaits the arrival of the pope for the youth meeting in the Sykhiv area of Lviv on Tuesday, June 26.



Roman Woronowycz

A young girl with her grandmother during the Kyiv mass on Sunday, June 24.



Some of the early arrivals on Sunday, June 24, at the site of the Kyiv mass await the start of the service.

**Prayer to Our Lady of Zarvanytsia**

*Text of pope's prayer on Saturday, June 23, at the Greek-Catholic Church of St. Nicholas in Kyiv.*

O Blessed Virgin Mary, Our Lady of Zarvanytsia, I thank you for the gift of my visit to Kyivan Rus' from where the light of the Gospel spread through this whole region.

Here before your miraculous icon, kept in this Church of St. Nicholas, I entrust to you, Mother of God and Mother of the Church, my apostolic journey to Ukraine.

Holy Mother of God, spread your maternal mantle over all Christians and over all people of good will who live in this great nation. Lead them to your Son, Jesus, Who is for everyone the Way, the Truth and the Life.



Pope John Paul II waves to the crowd gathered near St. Nicholas Ukrainian Greek-Catholic Church at Askold's Tomb in Kyiv on Saturday, June 23.

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**-\$2000**

To mark the end of one millennium and the beginning of another, the editors of The Ukrainian Weekly have 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 in 1933 through 1999.

Volume II, now available, covers events from 1970 through the 1990s. All subscribers to The Weekly will receive a copy in the mail, but additional copies may be ordered from our Subscription Department.

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## St. George Academy graduates 34

NEW YORK – On Saturday, June 19, Bishop Basil Losten of the Stamford Eparchy of the Ukrainian Catholic Church bestowed academic diplomas on 34 seniors at St. George Academy in New York City.

After a 2 p.m. divine liturgy celebrated by the Rev. Mario Dacechen OSBM, at which a sermon was delivered by the Rev. Paul Wolensky, the graduates marched to the school auditorium.

The ceremonies opened with a prayer and the singing of the American and Ukrainian anthems. The salutatory address was given by Yuri Mikhailiv, whose four-year grade-point average was 95.1.

After the commencement address by Bishop Losten, diplomas were awarded and the following awards were given: \$1,000 Turansky Scholarship to Oxana Olach; \$750 Self-Reliance Scholarship to Yuri Mikhailiv; \$500 Anne Frishman Scholarship to Anastasia Khabal; \$100 Academic Scholarship from Arka to Yulia Shulha; \$100 Ukrainian National Women's League Branch 83 awards to Pavlo Batsii and Anastasia Khabal; \$100 Ukrainian American Soccer Association award to Andrij Kosylo; \$100 U.S. savings bonds from Dr. and Mrs. Walter Baron to Larisa Lutsenko, Bohdan Navrotsky, Renata Kot, and Russel Hulsen; and a \$500 member scholarship from the Ukrainian National Association to Yaroslav Dobriansky.

The valedictory address was then delivered by Oxana Olach, whose four-year average was 95.2. The ceremonies ended after closing remarks by the Rev. Lawrence Lawryniuk OSBM, pastor, with the singing of the alma mater and the recessional.

## UCCA executive board...

(Continued from page 4)

the Ukrainian Famine-Genocide. This year, as has been the tradition since the 65th anniversary (1998), the UCCA will sponsor a Ukrainian Famine Remembrance Day at St. Patrick's Cathedral. The annual commemoration will be coordinated with the Ukrainian Catholic and Orthodox hierarchies and will be held in mid-November. Proposals for main speakers included United Nations Secretary General Kofi Annan, U.S. Ambassador to the United Nations Richard Holbrooke, or the newly elected senator from New York, Hillary Rodham Clinton.

UCCA executive board members also discussed ideas about a demonstration and march from Dag Hammarskjold Plaza near the United Nations to St. Patrick's Cathedral.

Several members of the executive board also raised the issue of various Ukrainian delegations which tour throughout the United States, particularly those comprising students, NGO groups or young professionals. The consensus of the executive board members was that the UCCA and its branches should make an effort to meet with as many delegations as possible since they are interested in finding out about the Ukrainian American community and its many accomplishments. An appeal will be sent to all the UCCA branches asking for their cooperation in this matter.

A discussion was also held regarding the future of the Ukrainian American community and its prospects for unity. On the initiative of the UCCA, Ukrainian organizations were invited to participate in a meeting on May 19, in New Jersey to discuss unification of the community. The UCCA stands behind the idea that a strong centralized umbrella organization is necessary to coordinate the work of the Ukrainian American community in the 21st century.



## BOOK REVIEW: Ewanchuk's 12th book on Ukainian Canadian settlers

*"Vertical Development A New Generation of Ukrainian Canadian,"* by Michael Ewanchuk, Winnipeg, Manitoba: Michael Ewanchuk Publishing, 2000, 129 pages, ill.

by Wolodymyr T. Zyla

The Ukrainian Canadian author Michael Ewanchuk of Winnipeg, who is 92 years old, recently published his 12th book on Ukrainian settlement in Canada. Titled "Vertical Development: A New Generation of Ukrainian Canadian," the book appeared in the series on the lives of descendants of the Ukrainian pioneer farmers and railroad workers who through education rose from a pioneer background to become educated Ukrainian Canadians.

This change was not easy because the life of the settlers in Manitoba was difficult. They settled on inferior land in the Parkland region, where they faced the arduous task of clearing the land of trees, stumps and stones. But despite these hardships and great disappointment, they remained there, building schools, churches and community halls. At the same time, they instilled in their children the belief that education was the major factor that could improve their lives. The children followed their parents' advice.

Mr. Ewanchuk's book consists of the following seven parts: "Reaching for the Heights," "Teachers," "Educational Administrators," "Servants of the Church," "In the Field of Science," "Seeking An Opportunity to Advance" and "Women Strove to Succeed." The work provides a valuable introduction and a conclusion; it also contains two appendices and an index.

The author presents 73 accounts of the lives and work of educated Ukrainian Canadians. Being a scholar Mr. Ewanchuk admits that this sample is small. To those whose names are not mentioned he offers an apology and a promise that the next volume will be more inclusive.

Among those who reached the heights are scholars with doctorates in education, medicine, the sciences and engineering. The most outstanding in that group is Dr. Harry Messel, son of a railway worker (who later became section foreman) living in Rivers, Manitoba. There he finished high school. A very talented boy, he was awarded a scholarship to the Royal Military Academy in Kingston, Ontario. During the second world war he served as a paratrooper.

On his discharge from the military, Mr. Messel obtained his Ph.D. at the university in Dublin and became a senior lecturer in mathematical physics at Australia's Adelaide University. When he was 30 years old he was asked to join the science staff at the University of Sydney. There he demonstrated exceptional leadership and scientific competence. His academic rise was meteoric. At the university he was elected director of the Science Foundation for Physics. Under his organization new programs were soon added to the university curriculum. The construction of the first electronic computer and solar energy research attracted students and teaching scientists to the university.

His next important step was undertaken in 1962 with the organization of the first Science School for high school students. A few years later it took on an international character when students came from the United Kingdom, Japan and the United States. In 1966 President Lyndon B. Johnson of the United States visited Sydney and soon 10 American science students were sent to the Science School in Australia. Dr. Messel later visited at the White House for further discussions of the science projects with the president.

Dr. Messel has been recognized with the Commander of the British Empire award. As an Australian citizen and outstanding scientist, he was always in touch with the community. He retired in 1987 after having established 30 international science schools. Though he has long been removed from the Ukrainian Canadian milieu, Dr. Messel never distanced himself from his people. In one of the interviews, he stressed his origin by saying that he is "a pure-bred Ukrainian born in Canada."

Another personality of Ukrainian extraction who has reached the zenith of his profession is Dr. Peter T. Smylski, born in Dauphin, Manitoba, in 1915. Dr. Smylski was engaged in corrective processes for oral deformations. In 1973 the Toronto Star devoted a full page to the work he was accomplishing as an oral/dental surgeon. Now he is retired, lives in Toronto and participates actively in Ukrainian cultural organizations. He is chairman of the St. Volodymyr Institute.

Special mention should be made of the Kondras, who gave the Ukrainian community three generations of university professors. A century has passed since the Kondras arrived in Canada, and the vertical development of their descendants appears beyond comparison.

The pioneer teachers and many who followed them provided leadership among the rural communities. They encouraged the building of community halls, where cultural enrichment took place, and they provided guidance and encouraged young people to attend high schools and universities to study law, medicine, engineering and other disciplines. The success of the first few influenced other young people to follow. A serious change occurred after World War II, when Ukrainian Canadian teachers received placement in town and city schools. This movement contributed to a rapid growth of the vertical development of Ukrainian Canadian teachers.

A good example of a dedicated teacher is Luba Fedoriw, B.A., B.Ed. and M.A. She worked very hard and achieved many important positions. Her teaching ability and dedication were always recognized at all levels. For four years she was a lecturer at the Faculty of Education, University of Manitoba.

Another very competent and dedicated teacher was Ollie Hawryluk. Through the years of her professional work, Mrs. Hawryluk improved her teaching competency in education and music by taking courses at the University of Manitoba. Mrs. Hawryluk attended the Ukrainian Free University in Munich, and the Taras Shevchenko University in Kyiv, Ukraine.

Finally one more very dedicated person needs to be mentioned. Mark G. Smerchanski, B.Sc. (Hon.), M.Sc., made a very impressive contribution to society as a professional engineer, entrepreneur and benefactor. He also contributed significantly to the University of Manitoba. However, his most important contribution, a real monument to his memory, is the foundation of the Ukrainian Holy Family Nursing Home in Winnipeg. He was also interested in politics, contested and won as a liberal member for Provencher. Mr. Smerchanski was the Canadian representative to the United Nations and a member of the prime minister's trade mission to Moscow. He served on several state commissions and boards. Mr. Smerchanski – a son of a Molonton merchant, was well aware of the needs and aspirations of the Ukrainian people in the area. He never lost contact

with his Ukrainian organizations. He was a modest man whose efforts always ended in success.

In the last part of the book, the author deals with a select group of women who had the will to work and the ability to surmount difficulties. The author included in this part those women who had the determination to go to faraway places for self-improvement or in order to see the world.

"Conclusion – The Author" deals with the life and works of Dr. Ewanchuk. Its author, Dr. Borislav N. Bilas, provides the reader with a colorful picture of a teacher, RCAF instructor of navigation, officer in charge of airman-ship and the first Ukrainian Manitoban who received a permanent appointment as inspector of schools.

In each field Dr. Ewanchuk worked with love and great dedication. His contributions are immense in each category. As a teacher he has been recognized as an honorary life member of the Canadian Association of School Administrators and the Canadian College of Teachers. He has received recognition from the Manitoba Modern Language Association, the Ukrainian Canadian Congress and the Ukrainian Academy of Arts and Sciences.

For his many books he has received the Margaret McWilliams Award from the Manitoba Historical Society. For his contribution to education he was awarded a Doctor of Law degree by the University of Winnipeg and a Doctor of Canon Law degree by St. John's College of the University of Manitoba.

In his "Vertical Development: A New Generation of Ukrainian Canadians," Mr. Ewanchuk raises many important questions and provides many significant insights. This latest book is an impressive achievement as it combines solid scholarship and exhaustive research with a love for Ukrainian settlers that reveals itself in the details at which he excels. A short review cannot do full justice to the provocative intelligence and great erudition that characterizes Mr. Ewanchuk's most recent work.

In a recent letter to a colleague Mr. Ewanchuk writes that he has already begun working on the sequel to his latest book: his 13th book will concentrate on the lives of people growing up in a bush homestead.



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## Newsbriefs

(Continued from page 2)

before the parliamentary elections next year. "The main task is to revive economic reforms in order to build a flourishing Ukraine. Therefore we should unite all reformist, patriotic, and democratic forces and reach for an election victory," Interfax quoted Mr. Yuschenko as saying. (RFE/RL Newsline)

### Pro-reform party seeks to create bloc

KYIV – The Reforms and Order Party congress on June 30 approved the previous decision of the party's leadership to form a political bloc with the National Rukh of Ukraine (Udoenko faction) and the Congress of Ukrainian Nationalists, Interfax reported. The congress re-elected Viktor Pynzenyk as the party's leader and authorized him to sign accords with other parties in order to create "an election bloc of reformist, patriotic forces." Mr. Pynzenyk told the congress that the Reforms and Order Party is ready to join an electoral bloc of rightists and centrist forces united around former Prime Minister Yuschenko. (RFE/RL Newsline)

### Moscow hopes to recover influence

MOSCOW – On the 10th anniversary of the dissolution of the Warsaw Pact, Foreign Affairs Minister Igor Ivanov said in a June 29 interview with Pravda that Moscow hopes to recover the influence it lost in Eastern Europe following the dissolution of its military alliance in the Eastern Bloc. Andrei Nikolaev, who heads the Duma Defense Committee, characterized Russia's departure from the region in 1991 as "a flight," Interfax reported on June 29. But Yabloko Duma Deputy Vladimir Lukin told the DPA news agency on the same day that he has no regrets about the end of the Warsaw Pact, only over "the continued existence of NATO." (RFE/RL Newsline)

### Georgia reschedules debt to Ukraine

TBILISI – Having concluded debt rescheduling agreements with Azerbaijan, Iran and Turkey, the Georgian government has now reached agreement with Kyiv on repaying its \$920,000 debt over a period of 20 years, at an annual interest rate of 3 percent, beginning in 2003, Caucasus Press reported. Georgia's total foreign debt amounts to \$1.6 billion. (RFE/RL Newsline)

### Russian patriarch calls for Slavic unity

MIENSK – During a stopover in a village where the borders of Russia, Belarus and Ukraine converge, Russian Patriarch Aleksei and Belarusian President Alyaksandr Lukashenka on June 27 called for the unity of the three Slavic and predominantly Orthodox nations. "There are forces in the world whose soul is against the unity of the Slavic peoples. Those forces, using peaceful rhetoric, want to break that unity apart and are engaged in attempts at spiritual and political expansion," the Associated Press quoted from a joint statement by Patriarch Aleksei II and President Lukashenka. Aleksei II's five-day journey through Belarus was seen by many commentators as a thinly veiled challenge to and protest against Pope John Paul II's historic visit to Ukraine. Polish media reported that Patriarch Aleksei and President Lukashenka failed to gather impressive crowds, adding that the number of presidential bodyguards usually surpassed that of believers willing to see and listen to the Russian patriarch. (RFE/RL Newsline)

### ...decorates Belarusian KGB officers

MIENSK – During his visit to Belarus, Russian Patriarch Aleksei II decorated sev-

eral Belarusian KGB officers, including KGB Chairman Leonid Yeryn, with Russian Orthodox Church orders, Belapan reported on June 27. According to an official announcement, the KGB officers obtained their decorations for their contributions to "spiritual revival, the preservation of interdenominational peace and harmony, and the strengthening of the spiritual foundations of society" in Belarus. (RFE/RL Newsline)

### Kyiv cites EBRD's failed obligation

STRASBOURG – Ukraine's delegation to the current session of the Parliamentary Assembly of the Council of Europe said on June 27 that the EBRD has failed to meet its obligations on funding the construction of two reactors at the Rivne and Khmelnytskyi nuclear power plants, the Eastern Economist Daily reported. The delegation said the EBRD had pledged to assign some \$1.5 billion for closing the Chernobyl plant and completing the two reactors, but had allocated only a small part of the declared amount. EBRD President Jean Lemierre responded that the bank is waiting for an IMF decision on the resumption of its cooperation with Ukraine. Russian Deputy Prime Minister Viktor Khristenko said the same day in Moscow that Russia will allocate \$200 million to Ukraine for the purchase of nuclear fuel and the completion of the reactors. (RFE/RL Newsline)

### Kyiv to collect VAT on Russian imports

KYIV – Finance Minister Ihor Mitiukov on June 27 said the Ukrainian government had decided to introduce a value-added tax (VAT) on all groups of goods imported from Russia to Ukraine as of July 12, the Eastern Economist Daily reported. The decision is in response to Russia's switch as of July 1 to collecting VAT on goods in countries of their destination. (RFE/RL Newsline)

### NATO candidate countries meet

TALLINN – Foreign affairs ministers of 10 countries that aspire to NATO membership – Albania, Bulgaria, Croatia, Estonia, Latvia, Lithuania, Macedonia, Romania, Slovakia and Slovenia – adopted a joint statement in the Estonian capital on July 2 which urged the alliance to extend invitations at the Prague summit in 2002 to all prepared candidates regardless of geography and history, ETA and BNS reported. The ministers praised the speech by U.S. President George W. Bush on European security in Warsaw last month and the positive impact of pro-enlargement statements by many European leaders. The participants agreed on the need for closer cooperation between the candidate countries in the run-up to the Prague summit. To that end, they will hold a summit conference in Sofia on October 5, a prime minister meeting in Bucharest in the spring of 2002 and a high-level meeting in Riga in the summer of that year. (RFE/RL Newsline)

### Kyiv threatens countermeasures over VAT

KYIV – Ukrainian Prime Minister Anatolii Kinakh told journalists in St. Petersburg on June 13 that Ukraine will be forced to introduce "economic countermeasures" if Russia takes an "unconstructive position" regarding the minimization of negative consequences for Ukrainian exports following the introduction of a new principle of VAT collection, Interfax reported. Last month, Russia announced that as of July 1 it will switch to collecting indirect taxes, including a value-added tax (VAT), on goods in countries of their destination. In March Vice Minister of the Economy Andrii Honcharuk estimated that a VAT collection switch by Russia would result in a 20 percent decrease of Ukrainian exports to Russia. (RFE/RL Newsline)



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### In Remembrance

## Alexander G. Blahitka

March 30, 1948-November 28, 2000

Alexander Blahitka was born on March 30, 1948, in Cornberg, Germany, to Eugene and Irene Blahitka, the third of four children: Christine, Andrew, Alexander and Lydia.

He and his family immigrated to the United States in June of 1949. They lived in New York City and then Jersey City, N.J.

He attended Ss. Peter and Paul Ukrainian grammar school, St. Peter's Prep and St. Peter's College.

At the age of 13 his father Eugene Blahitka died, and this began Alex's work in the Ukrainian community.

He started working at Svoboda after school, then summers at Soyuzivka, with many wonderful memories. After two years in the U.S. Army, in January 1971 he began working for the Ukrainian National Association. During these years he worked in the financial department, eventually became head accountant and was elected to the office of "Supreme Treasurer" in 1990 and reelected in 1994. Due to health reasons he had to take a medical leave of absence in November, 1997.

In 1971, while working for the Ukrainian National Association, at the age of 23, Alex became the youngest manager of the Ukrainian Community Center in Jersey City. In 1976, at the age of 27, he was elected president of the same community center and re-elected in 1977. Once again being the youngest member to hold this position.

During the years to follow he was on the Rent Leveling Board in Jersey City and active in the Ukrainian American Democratic Club, and president of UACT – Ukrainian American Community Team. He was always helping with picnics, banquets and festivals, you never had to ask twice!

During these years, Alex and I met at the Ukrainian Community Center in Jersey City and married there on June 10, 1972. We had three daughters; Nadia, Tania and Genia and 28 loving years of marriage. He was a wonderful, loving and caring husband, father, brother and friend who was taken too soon...he is greatly missed by all who knew him.

On March 31, 2001, there was a mass at Sts. Peter and Paul in Jersey City and a breakfast held at the Ukrainian Community Center, organized by Mr. Stefan Czujko, a very special friend. Members and friends honored Alex and put his name on their "Outstanding Members" plaque. My family and I were there and greatly appreciated the thoughtfulness and love shared, "for this was where Alex and I began our lives together!"

Vichna Pamiat!

Written by:  
Mrs. Pauline Blahitka

## DEATH ANNOUNCEMENTS

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## NATO leader praises...

(Continued from page 1)

move toward its European partners will be determined by the seriousness with which Ukraine tackles the double challenge it faces: embarking on international cooperation and moving ahead with genuine domestic reform," he added.

He stressed in particular the importance of defense reform, saying that it carries "both political and social implications," but "delaying painful choices is no solution."

Other issues he addressed at the symposium included dealing with possible regional conflicts and the inevitability of globalization in the future, which the NATO leader said "certainly offers our societies the opportunity to become more prosperous," but also makes them "more vulnerable."

"We all have a stake in each others' stability and well-being," Lord Robertson said. "The Chernobyl catastrophe is a vivid reminder that events in one country can affect many others."

Lord Robertson urged his audience – composed of NATO officials of various levels and Ukrainian government leaders, including Foreign Affairs Minister Anatolii Zlenko, as well as scholars from the Academy of Sciences – "to make the right choices," as interdependence between countries will only increase.

"It is particularly poignant that we are discussing the challenge of integration, globalization and interdependence in Kyiv, today the capital of an independent Ukraine, but just a mere 100 kilometers from the Chernobyl catastrophe," he said.

Lord Robertson, who arrived in Ukraine late on Wednesday, July 4, for a two-day visit, praised Ukraine's flexible foreign policy, its peaceful division of the Black Sea Fleet with neighboring Russia and its accession to the Nuclear Non-Proliferation Treaty. He also placed a high value on the country's peacekeeping efforts in Kosovo.

Ukraine has proclaimed itself neutral and surrendered its Soviet-era nuclear arsenal to Russia, its key trading partner, but also signed a charter on a distinctive partnership with NATO in 1997, participating in joint military exercises

and civil safety programs.

Russia opposes NATO's expansion to the East and is concerned with Ukraine's active cooperative ties with the alliance.

President Leonid Kuchma visited the NATO headquarters in 1995 soon after he won his first term and proclaimed that Ukraine was interested in a "new level" of relations with alliance, according to the Kyiv daily Den.

Kyiv was the first city in Eastern Europe where NATO opened an office, its information and documentation center, which stressed Ukraine's particular importance in the region. Top NATO officials are frequent guests in this former Soviet republic, and this is Lord Robertson's sixth visit to Kiev.

In an article published by Den earlier in the week, Lord Robertson said that NATO's particular criticism of Ukraine and stronger requirements only highlight the country's great role.

Speaking after meeting with Defense Minister Oleksander Kuzmuk, he said the country's "size and pivotal geographic role make Ukraine a key to ensuring Europe's long-term stability."

"That is why NATO has consistently sought to assist Ukraine, as it charts its way into the future," Lord Robertson said.

While trying to maintain good relations with Russia, a key trading partner and its main energy supplier, Ukraine manages to progress in its ties with the West, noted Lord Robertson.

"Ukraine has also demonstrated that a policy of gradual integration into European structures and good relations with Russia are not mutually exclusive," he underscored.

At a meeting with Prime Minister Anatolii Kinakh, the secretary general said bilateral relations between NATO and Ukraine have improved. Mr. Kinakh responded that cooperation with NATO is "an integral part of Ukraine's political and economic integration into world and European systems," Interfax reported.

Also during the visit, Lord Robertson was expected to meet with President Kuchma, Foreign Affairs Minister Zlenko, Verkhovna Rada Chairman Ivan Pliushch and Secretary of the National Security and Defense Council Yevhen Marchuk.



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### *Notice to publishers and authors*

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News items sent without a copy of the new release will not be published.

Send new releases and information (where publication may be purchased, cost, etc.) to:  
The Editor, The Ukrainian Weekly, 2200 Route 10, P.O. Box 280, Parsippany, NJ 07054.

## Center for Ukrainian Canadian Studies offers seven courses in 2001-2002

WINNIPEG – The Center for Ukrainian Canadian Studies at St. Andrew’s College, University of Manitoba in Winnipeg, will offer seven courses for the upcoming 2001-2002 academic year.

The courses include the following:

- “Conversational Ukrainian” (52.127) is a six-hour credit course, taught over both terms (September-April 2002) on Mondays and Wednesdays at 7-9 p.m. at the Ukrainian National Home Association building. It is a basic language course that focuses on developing conversational skills. The course may be of interest to businesspeople, travelers and anyone wishing to improve his or her fluency in the Ukrainian language. The instructor will be Dr. Alexandra Pawlowsky.

- “Ukrainian Canadian Folklore” (52.243) is a three-hour credit course, taught during the second term (January-April 2002), on campus, on Thursdays at 2:30-5:30 p.m. The course is a survey of folk songs, stories, legends, beliefs, customs, traditions and namelore of Ukrainian Canadians in relation to folklore in Ukraine. The instructor will be Dr. Natalia Aponiuk.

- “Ukrainian Literature of the 16th to 18th Centuries” (52.271) is a three-hour credit course, taught during the first term (September-December), on campus, on Tuesdays and Thursdays at 2:30-4 p.m. The course deals with religious polemics, art and ideological thought and expression in the writings of the period. The instructor will be the Rev. Dr. Oleh Krawchenko.

- “Ukrainians in Canada” (11.391) is a three-hour credit course, taught during the second term (January-April 2002), on campus, on Tuesdays and Thursdays at 2:30-4 p.m. The course deals with the history of the Ukrainian community in Canada and includes discussion on such topics as immigration, social and political organizations, churches, cultural assimilation, Ukrainian contributions to Canada and relations with Ukraine. The instructor will be Orest Martynowych.

- “Economy of Ukraine” (18.251) is a three-hour credit course, taught during the first term (September-December), on campus, on Tuesdays and Thursdays at 11:30 a.m.-1 p.m. The course deals with the study of the Ukrainian economy in Eastern Europe: social economic history, state and structure of the Ukrainian economy within the former Soviet Union, and prospects and problems of economic restructuring. Special attention will be given to the problems of corruption and the underground economy. The instructor will be Dr. George Chuchman.

- “History of Eastern Christianity”

(20.135) is a six-hour credit course taught over both terms (September-April, 2001-2002), on campus, Mondays, Wednesdays and Fridays at 9:30-10:30 a.m. This course examines the general history of Eastern Christianity and studies the doctrines and organization of the Churches. The course will place special emphasis on the Ukrainian Eastern Christian religious tradition and its ethos in Canada and the United States. The instructor will be Dr. Roman Yereniuk.

- “Later Byzantine Art and Architecture” (54.329) is a three-hour credit course taught during the second term (January-April 2002), on campus, on Thursdays at 3-6 p.m. The course is a study of later Byzantine art and architecture from the Middle Byzantine period through the final phase into the post-Byzantine period in the 16th and 17th centuries. The instructor will be Dr. James Bugslag.

All course credits are transferable to other universities. Although the University of Manitoba undergraduate calendar may state that there are prerequisites for many of these courses, these can usually be waived at the discretion of the instructor.

The courses can be taken for credit or for general interest, as an option, or as a component of programs in various departments in the Faculty of Arts or in the School of Art. The courses can be taken not only by university students, but also by members of the general public, as they are open to anyone interested in exploring the Ukrainian Canadian heritage.

For students interested in specializing in the area, the center offers interdisciplinary programs in Ukrainian Canadian heritage studies leading to a bachelor of arts degree with a general major, an advanced major or a minor in the field. Several awards are available for undergraduate and graduate study, as well as for highest standing in a course. For details please contact the center.

The Center for Ukrainian Canadian Studies, established in 1981, provides undergraduate courses and interdisciplinary programs of study in areas relating to Ukraine and to the life of Ukrainians in Canada. The center also encourages and promotes research and scholarship in all areas relating to Ukrainian Canadian heritage studies.

For further information contact: the Center for Ukrainian Canadian Studies, St. Andrew’s College, University of Manitoba, Winnipeg, Manitoba, R3T 2N2; telephone, (204) 474-8906; fax, (204) 474-7624; e-mail, cucs@cc.umanitoba.ca. Visit the center’s website at [www.umanitoba.ca/centres/ukrainian\\_canadian](http://www.umanitoba.ca/centres/ukrainian_canadian).

### The Carpathian Ski Club of New York

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## the annual Labor Day weekend SWIMMING COMPETITION

at Soyuzivka

SATURDAY, SEPTEMBER 1, 2001

### Swim meet

Saturday, September 1, 2001, 10:30 a.m.

for individual championships of USCAK

and Ukrainian National Association Trophies & Ribbons

Warm-up at 9 a.m.

Boys/Men	TABLE of EVENTS	Girls/Women
	INDIVIDUAL	
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 20, 2001**, 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 \_\_\_\_\_

Event \_\_\_\_\_ Entry time \_\_\_\_\_

Please send this entry form with entry fee (checks made out to “Ukrainian Sports Federation”) to:  
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Україна 40

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## Cooper Union claims...

(Continued from page 1)

With The Cooper Union seeking variances on both the Engineering Building and the Hewitt Building, the process calls for an application to be filed with the DCP as a Uniform Land Use Review Application (ULURA). Though the Uniform Land Use Review Procedure has many steps, the formal time clock that moves the process along will not start ticking until the DCP certifies The Cooper Union's application. At the moment the process is still waiting for environmental impact statements as well as environmental assessment statements before DCP can make the certification.

Once that certification has been made, the various community boards will gather to listen to the community's concerns and then draw up a recommendation to the City Planning Commission. The second such gathering, a task force meeting, was held on June 28 prior to any ULUR Application certification and was composed of ad hoc community organizations and community leaders from Community Boards 2 and 3. That voice will then advise New York City's DCP on the community's view of the issue.

With a unanimous agreement and diverse representation of the East Village community, the task force, which has decided to look at the Hewitt Building site separately, came within inches of passing a motion to maintain Taras Shevchenko Place. It stopped short, however, due to the willingness of all those present not to pass any motions until all of The Cooper Union's development plans are heard.

The task force has also voiced its intention to specifically include in its next deliberations the future site of a hotel on Astor Place by renowned hotelier Ian Schrager which the school continues to point out is not part of its development plans. According to Lisa Kaplan, chairman of Community Board 3 and chair of the current task force, residents insist that "The Cooper Union owns the land at Astor Place and this comes down to a question of possible development areas for The Cooper Union. This must be a point of discussion."

Ms. Kaplan turned to Robert E. Hawks, vice-president for business affairs and treasurer, and Ronni Denes, vice-president for external affairs, and stressed: "It will disappoint us greatly if you (The Cooper Union) come back on July 17 and say that they've (Ian Schrager) refused to come. So we ask you to use your very persuasive abilities to get him to our next meeting."

The issue has become even more interesting as recent developments have seen the team of Mr. Schrager and the Dutch architectural duo of Rem Koolhaas and Jacques Herzog, of the Swiss firm Herzog and de Meuron, falling out of favor and scrapping the latest plans for the Astor place hotel.

Paul Travis, of Washington Square Partners, a consultant to The Cooper Union, assured the meeting participants that "We will bring our traffic engineer to the next task force meeting when we deal with the issue of traffic in relation to The Cooper Union's development plans. We will absolutely have to consider the hotel in our traffic impact assessment."

The Cooper Union's plans have earmarked the bottom floor of the Hewitt Building, which is adjacent to Taras Shevchenko Place, to house retail facilities. The proposal has angered residents who believe that retail space would raise local rents and push longtime community residents out of the neighborhood. "We

are prepared tonight to commit to both size and type of stores," commented Mr. Travis.

Alex Gross, a resident of the East Village, stated: "We feel like we're a target. We feel like the development of the Hewitt Building, the Engineering Building and this hotel are going to have an enormous environmental and human impact on many of the longtime residents of this community."

When asked if there had been any thought of giving up the idea of demapping and making up the space by building underground, Mr. Travis responded: "That has been one of the options we've looked at, and we certainly could do that instead."

"One thing that I want to make very clear is that the five feet (the amount of extra road space asked for by The Cooper Union in its ULURP Application and the reason for demapping Taras Shevchenko Place) is not a critical issue for us. It was actually City Planning's idea and not our idea," commented Mr. Travis, continuing, "We don't have any need or desire for the five feet. Can I be any clearer on that?"

"The question is will we consider not demapping, not taking the five feet, trying to get the loading dock on Sixth Street: of course those are all 'yes,'" added Mr. Hawks. "This is a process, it's a dialogue as it's supposed to be, and the retail is not a make-or-break issue for The Cooper Union. It's a question of whether or not it can be worked out in a way that's best for the community."

New York State Sen. Thomas Duane, in a four-page letter to The Cooper Union President George Campbell Jr. dated June 6, expressed his concern over the current development plan. He specifically outlined four key issues he viewed as the most crucial: the Engineering site, the Hewitt Building/Taras Shevchenko Place site, the hotel on Astor place and the expansion of Peter Cooper Park to Fifth Street. His representative at the task force meeting, Matt Fox, commented: "Sen. Duane did respond to The Cooper Union in a letter and it's a shame you [Mr. Hawks] say you're listening because the response he got back was a joke. There's been no statement - there continues to be no statement about what actual changes can occur."

The next task force meeting will deal with The Cooper Union's plans for the Engineering Building site and is scheduled for July 17 at 6:30 p.m. at the Jasis Center Senior Home located at 200 E. Fifth St.



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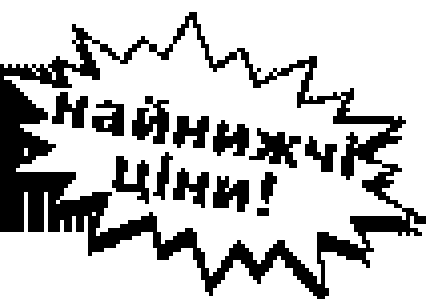
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# Minister of culture...

(Continued from page 1)

operation of their removal began after the arrival in March of a Yad Vashem official, Mark Shraberman, who said he was researching the Holocaust history of the town, which lost some 15,000 of its Jewish population during the war.

In the days following the publication of the report, The New York Times also published a number of letters in reaction to the story.

Some letter writers, like Eli Zborowski, chairman of the American Society for Yad Vashem, supported the clandestine operation.

"Leaving Bruno Schulz's artwork shrouded in a pantry in Ukraine," he suggested in a letter published June 22, "is tantamount to posthumously victimizing this Polish-Jewish artist who perished in the Holocaust."

Others, among them Poland's Ambassador to the United States Przemyslaw Grudzinski, criticized their removal.

"Bruno Schulz was a renowned Polish Jewish writer. His works grew in the soil of Drogobych [sic], Ukraine, part of Poland between the wars. As such, they are an inseparable part of that cultural and historic environment. Could they tell their story in a different environment? Wouldn't that be a lifeless existence?" the ambassador asked. He concluded with his own answer to the question: "Schulz was an artist of a universal



Ukraine's Minister of Culture Yurii Bohutskyi.

dimension whose works were unique because of their local character and roots. Without them, he would seem to be deprived in death of true greatness."

During Minister of Culture Bohutskyi's stay in Washington, he participated in an informal meeting of a bilateral Ukrainian American committee charged with helping preserve the cultural heritage of minorities – primarily Ukrainian – in the United States, and – primarily Jewish – in Ukraine.



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## SUMMER PROGRAM 2001

### Saturday, July 14

1 p.m. - 5 p.m. – Family Day, Chemney's Birthday  
 9:30 p.m. - 1:30 a.m. – Zabava – music by LUNA

### Saturday, July 21

8:30 p.m. – First Place Winners, Makovytska Struna (Eastern Slovakia)  
 10:00 p.m. - 2:00 a.m. – Zabava – music by VIDLUNNIA

### Friday, July 27

10 p.m. – MIDNIGHT BIGUS at Trembita Lounge

### Saturday, July 28

8:30 p.m. – DUMKA  
 10:00 p.m. - 2:00 a.m. – Zabava – music by MONTAGE

### Saturday, August 4

8:30 p.m. – Roma Pryma Bohachevsky Dance Recital  
 10:00 p.m. - 2:00 a.m. – Zabava – music by SWITANOK

### Sunday, August 5

UNWLA Day

### Saturday, August 11

MISS SOYUZIVKA CONTEST  
 10:00 p.m. - 2:00 a.m. – Zabava – music by TEMPO

### Saturday, August 18

8:30 p.m. – Roma Pryma Bohachevsky Dance Recital  
 10:00 p.m. - 2:00 a.m. – Zabava – music by FATA MORGANA

### Saturday, August 25

9:30 p.m. - 1:30 a.m. – Zabava – music by THE LEGEND

### Friday, August 31

9:30 p.m. - 1:30 a.m. – Zabava – music by VECHIRKA

### Saturday, September 1

8:30 p.m. – Yunist Dance Ensemble, Yonkers  
 10:00 p.m. - 2:00 a.m. – Zabava – music by TEMPO, VECHIRKA

### Sunday, September 2

9:30 p.m. - 1:30 a.m. – Zabava – music by ZOLOTA BULAVA

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# UKELODEON

FOR THE NEXT GENERATION

## Youngsters are clean-up volunteers at Ukrainian Cultural Garden

PARMA, Ohio – Members of the sixth and seventh grade Ukrainian classes at St. Josaphat Ukrainian Catholic Cathedral School recently joined together with parents and teachers to clean up and beautify the Ukrainian Cultural Garden in Rockefeller Park near the statue of Lesia Ukrainka.

Under the direction of Lucya Lebid, the students pulled weeds, hauled away debris, raked and swept the area, and then planted yellow marigolds and blue ageratums representing the colors of Ukraine. Wasyl Liscynsky and the

United Ukrainian Organizations of Cleveland donated the money for the flowers.

At the conclusion of the clean-up detail on a very rainy day, students ate their lunches on the bus and then toured the other cultural gardens in Rockefeller Park.

The classes were accompanied by Maryann Bushak, Darrell Cox, Michelle Fatica, Ann Crish, Dr. Maria Strus, Bohdan Danylewycz, Wasyl Kotelewec and his wife, Jim Sigman and Robert Baron (sixth grade homeroom teacher).



Some of the members of St. Josaphat's volunteer clean-up crew at the Ukrainian Cultural Garden. A statue of Ukrainian writer Lesia Ukrainka is seen in the background.

## Ohio school greets visitors from Japan

PARMA, Ohio – Students at St. Josaphat Ukrainian Catholic Cathedral School recently experienced a wonderful lesson in Japanese culture.

Twelve members of a Japanese Cultural Exchange Group came to St. Josaphat School to tell about their country, to sing some Japanese songs and to teach students the basics of origami. Following the formal assembly, the guests went to each classroom and helped each student create either a Samuri helmet or a crane.

While in the classroom, they shared many interesting details about their country and answered questions posed by the students.

The Japanese guests were accompanied by Yuriy Fedkiw, a 1991 graduate of St. Josaphat School. Mr. Fedkiw learned Japanese at Wittenberg University while completing his B.A. in foreign affairs. At present, he is coordinator for international relations in Oita, Japan. Mr. Fedkiw has been awarded the Woodrow Wilson Fellowship to pursue a master's degree at American University in Washington.

The Japanese guests were impressed by the traditional Ukrainian welcoming ceremony of bread and salt performed by the Student Council officers.

**UKELODEON: it rhymes with nickelodeon. Yes, that's a kids' network (spelled with a capital "N"), but the original word referred to an early movie theater that charged a nickel for admission. According to The American Heritage Dictionary of the English Language, the root of the word, "odeon," is from the Greek "oideion," a small building used for public performances of music and poetry. Our Ukelodeon is envisioned as a public space where our youth, from kindergartners to teens, can come to learn, to share information, to relate their experiences, and to keep in touch with each other. Its contents will be shaped by the young readers of the next generation.**

## Jersey teenager's creative essay wins her a trip to Germany

FLORHAM PARK, N.J. – Imagine you are an explorer like Christopher Columbus, but in today's world. Consider how different your journey would be with all of the modern technology today compared to the limited resources Columbus had on his expeditions in the 15th century.

Sixteen-year-old Mary Kleban of Florham Park, N.J., gave a lot of thought to that question and eventually traveled to Germany on an all-expenses-paid trip as a result of winning first place in a statewide essay contest sponsored by The Star-Ledger and Parade magazine.

The contest asked for students to imagine taking an exploratory journey from Christopher Columbus's home in Italy to this year's "Young Columbus" destination, Germany, and compare modern methods of travel to those of Columbus.

Ms. Kleban chose a hot-air balloon as her method of transportation, because this would enable her to see all of the land from the air. Her

detailed essay covered all points that need to be addressed in planning such a journey, from weather considerations and fuel stops to accurate maps, highly trained crews and technical equipment.

Ms. Kleban's essay, which she wrote as an assignment in her history class, was one of three chosen from the 250 entries submitted in New Jersey. After personal interviews with all three finalists, Ms. Kleban was chosen the winner.

In the fall, Ms. Kleban will be a senior at St. Elizabeth's Academy. She is a member of the Spanish Honor Society, is the technical editor of the school newspaper and plays varsity tennis. Ms. Kleban is also a volunteer for the Florham Park Memorial First Aid Squad and plans to pursue a career in physical therapy.

She is a member of Ukrainian American Youth Association (SUM) and Branch 76 of the Ukrainian National Association.



Mary (Marusia) Kleban

# Indiana student focuses school projects on land of her grandparents

SOUTH BEND, Ind. – There may be few Ukrainians in this Indiana city, but the small group here does keep Ukraine in their hearts. Among them are the Zaderejs.

Eleven-year-old Jordan Zaderej, a fifth grade student at the Lincoln School for gifted children, has been brought up by her parents, Andrew Y. and Michelle Zaderej – and especially her grandparents, Andrew and Ludmila Zaderej – with a love of all things Ukrainian.

That is no doubt why Jordan focuses special attention on Ukraine in her school projects. She has done projects on Ukrainian Christmas and Easter, and most recently wrote a paper titled “Ukraine: The Magnificent Country.”

Though she herself has never been to Ukraine and does not know the Ukrainian language, Jordan wrote of this distant land of her grandparents as a beautiful country rich in resources, history and culture. She described some of Ukraine’s illustrious past leaders; its most beloved poet, Taras Shevchenko; the sufferings of the Ukrainian people; and, ultimately, their regained independence in 1991. She also delved into Ukrainians foods, traditional clothing and current lifestyles, as well as sports figures and notable Ukrainian Americans.

Jordan is in the top 1 percent of her class. She is a good writer and a good mathematician, enjoys history and English, and also studies French. She

has two younger siblings, a sister, Andrea, 8, and brother, Aaron, 6.

Dido (Grandpa) Zaderej, 80, who emigrated to the United States, holds a Ph.D. in electrical engineering and has 70 patents to his credit. His three sons and one daughter all are electrical engineers also and one is a professor.

The eldest Zaderej explained to UKELODEON: “I want to leave a footprint of my Ukrainian heritage.” One of the ways he does that is by maintaining a veritable Ukrainian museum in his house that includes paintings of Ukraine and its history. And that is how, he confided, he tries to instill a love for Ukraine in his grandkids. If Jordan is an example, he is succeeding.



Jordan Zaderej

## Mishanyna

Y	A	R	O	S	L	A	V	D	I	S	I	V	K	E
L	S	V	I	A	T	O	P	O	L	K	A	S	Y	P
U	K	A	O	L	E	H	R	T	K	L	H	E	I	E
J	O	P	L	L	S	I	N	R	Y	O	O	V	V	N
O	L	Y	H	S	O	E	U	S	R	P	Y	O	A	I
R	D	L	A	D	G	D	V	K	U	O	T	L	N	A
O	V	Y	I	E	T	S	Y	R	I	R	L	O	R	R
H	K	S	R	A	H	I	D	M	R	A	A	D	U	K
I	Z	I	A	S	L	A	V	I	Y	Y	Y	D	S	U
V	A	L	S	O	T	A	I	V	S	R	O	H	I	M
O	V	I	H	C	Y	V	A	L	S	O	R	A	Y	S
E	V	A	L	S	E	S	V	A	L	S	Y	T	S	M

To solve this month’s Mishanyna, find the words that appear capitalized in the text and list below.

JULY 11 is the anniversary of the death of Princess Olha in 969. She was responsible for bringing Christianity to her people. She was one of many rulers descended from the RIURYK dynasty.

We have listed some ancient rulers for you to find in Mishanyna. This is a bit of a challenge since many letter combinations appear more than once. (Since we know you are on vacation we thought your brains might enjoy the extra exercise.) Good luck with your search for ROYALTY of ancient UKRAINE!

### Founders, princes and grand princes of KYIVAN RUS’

KYI	560
ASKOLD and DYR	860-882
OLEH	882-912
IHOR	912-945
OLHA (REGENT)	945-962
SVIATOSLAV	962-972
YAROPOLK	972-980
VOLODYMYR the Great	980-1015
SVIATOPOLK	1015-1019
YAROSLAV the Wise	1019-1054
MSTYSLAV	jointly to 1036
IZIASLAV	1054-1068, 1069-1073
VSESLAV	1068-1069
Sviatoslav	1073-1076
VSEVOLOD	1093-1113
Volodymyr Monomakh	1113-1125
Mstyslav	1125-1132
Yaropolk	1132-1139

## Myshka heads for the mountains



Mykola Myshka is setting off to do some mountain climbing this summer. How about you? He is going to try and climb Ukraine’s highest mountain.



Can you name this peak which appears on the souvenir sheet on the above? The first person to send in a correct answer will win a special philatelic prize!

### OUR NEXT ISSUE:

UKELODEON is published on the second Sunday of every month. To make it into our next issue, dated August 12, please send in your materials by August 3. (Please include a daytime phone number.)

Send in your articles, letters, photos, etc. to: The Ukrainian Weekly, UKELODEON, 2200 Route 10, P.O. Box 280, Parsippany, NJ 07054; telephone, (973) 292-9800; fax, (973) 644-9510; e-mail, staff@ukrweekly.com.

### OUR EDITORS:

UKELODEON is prepared by the editorial staff of The Ukrainian Weekly working in conjunction with Lydia Smyk, an elementary school teacher at St. John the Baptist Ukrainian Catholic School in Newark, N.J.

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## PREVIEW OF EVENTS

Wednesday - Sunday, July 18-22

**PHILADELPHIA:** The St. Vladimir senior and junior Ukrainian Orthodox League chapters cordially invite the public to attend the 54th annual UOL convention at the Sheraton Society Hill Hotel in Philadelphia. Highlights include: dining and dancing on Thursday evening at the New Jersey State Aquarium; the "First UOL Talent Show of the New Millennium" on Friday evening; the grand banquet and ball on Saturday evening at the Sheraton with music provided by Paul Kauriga and his orchestra; and the hierarchical divine liturgy and farewell luncheon on Sunday at St. Vladimir Parish. For convention information call Mark Bohlen, (610) 254-0248, or Lynn Szafranski, (609) 698-1951.

### REMINDER REGARDING REQUIREMENTS:

There is a **\$10 charge per submission** for listings in Preview of Events. The listing plus payment must be received no later than one week before the desired date of publication. There is also the option of prepayment for a series of listings.

Listings of **no more than 100 words** (written in Preview format) plus payment should be sent to: Preview of Events, The Ukrainian Weekly, 2200 Route 10, P.O. Box 280, Parsippany, NJ 07054. Information sent by fax should include a copy of a check, in the amount of \$10 per listing, made out to The Ukrainian Weekly. The Weekly's fax number is (973) 644-9510.

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 SYMFEROPOL/Bakhtsary (1)  
 YALTA (2)  
 KYIV (4)

**GROUP B**  
 KYIV/KAMIV (4)  
 POLTAVA (2)  
 OBERKARAY/Chystyy (2)  
 ZHERAN (1)  
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## LOT has new frequent flyer promotion

NEW YORK – LOT Polish Airlines is now giving passengers yet another reason to join its frequent flyer program, Qualiflyer, which allows passengers to collect and redeem air miles on 11 renowned European airlines and many cooperating partners.

All Qualiflyer card holders traveling to Central and Eastern Europe between the dates of July 15 and August 31 in business class aboard LOT Polish Airlines will be awarded double the usual amount of air miles on their Frequent Flyer accounts.

The promotion is available to passengers traveling from New York's JFK, Newark International and Chicago's O'Hare airports to Warsaw, Krakow and nine other Polish cities, as well as to many Eastern and Central European destinations: Kyiv, Lviv, Odesa, Moscow, St. Petersburg, Miensk, Berlin, Bucharest, Budapest, Prague, Riga, Sofia, Tallinn, Vienna, Vilnius and Zagreb.

LOT has also introduced another promotion, LOT Sweepstakes, which gives everyone the opportunity to win a gift certificate in the amount of \$250. No purchase is necessary to enter. Twenty winners will be chosen from among entries submitted by July 31. Those who purchase tickets on www.lot.com before the deadline will be entered automatically. Others can enter by mail. Details regarding the sweepstakes are posted on LOT's website.

Travelers who want to become members of LOT's Qualiflyer or want to be notified of any promotions and special offers can log on to www.lot.com.

### Attention, Students!

Throughout the year Ukrainian student clubs plan and hold activities. The Ukrainian Weekly urges students to let us and the Ukrainian community know about upcoming events.

The Weekly will be happy to help you publicize them. We will also be glad to print timely news stories about events that have already taken place. Photos also will be accepted.

MAKE YOURSELF HEARD.

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