

СТУДЕНТ

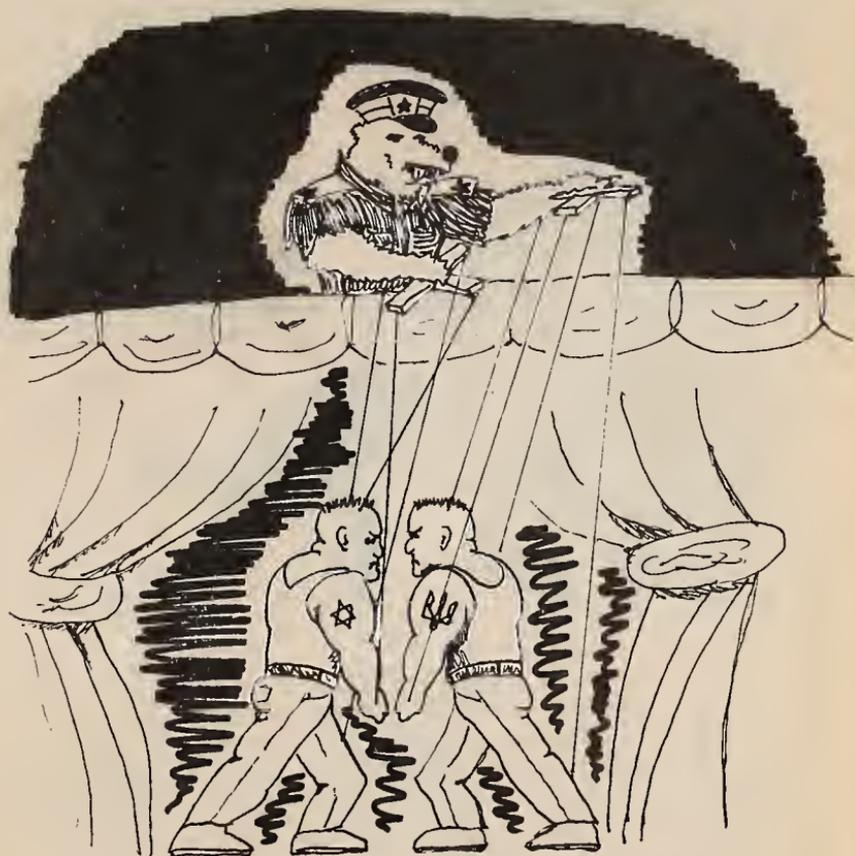
November-December 1985

STUDENT ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

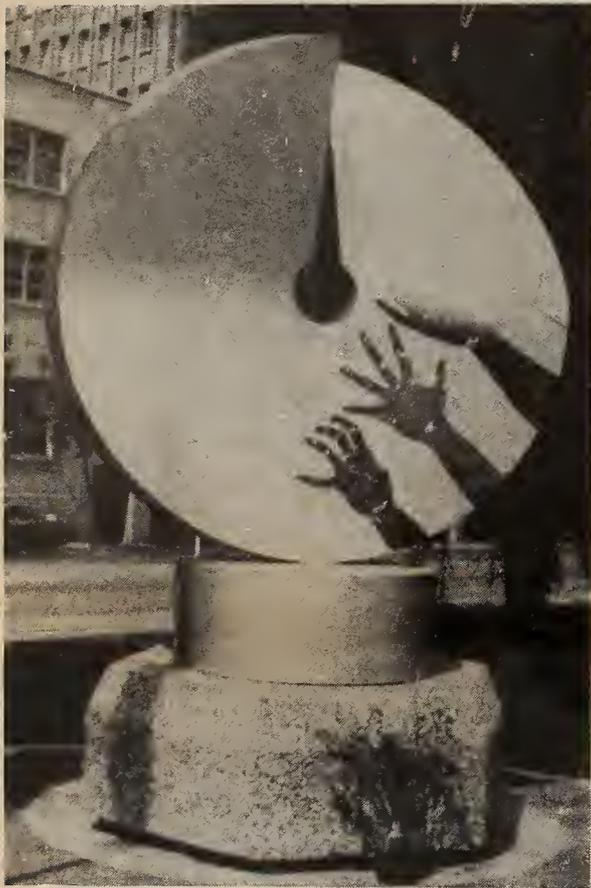
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CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS



ІВАН 85

EDMONTON FAMINE MONUMENT DEFACED



Edmonton's monument to victims of the Great Famine.

EDMONTON—A monument dedicated to the millions of people who died during the 1932-33 Great Famine in Ukraine was defaced here sometime during the Veteran's Day weekend.

The word "Lies" was painted across the base of the monument, which is located in front of City Hall in downtown Edmonton.

It was unveiled on October 23, 1983, and bears the inscription: "In memory of the millions who perished in the genocidal famine inflicted upon Ukraine by the Soviet regime in Moscow 1932-33."

The monument, designed by Ludmilla Temertej of Montreal, features a wheel called "The Broken Life Cycle."

At a Ukrainian community seminar on the war criminals issue held November 16 in Winnipeg, speakers suggested the defacement of the famine monument was linked to other attacks against the Ukrainian community for allegedly harboring war criminals.

A spokesperson for Edmonton Mayor Laurence Decore said the mayor was angered by the defacing of the monument.

"It's a very great desecration to a very important monument," said Alec McDonald, the executive assistant to Mayor Decore.

Mr. McDonald added it is unlikely the incident is related to other attacks against Ukrainians.

Andriy Semotiuk, the president of the Alberta branch of the Ukrainian Canadian Committee, said his organization "strongly condemned this appalling profanation" of the Edmonton famine monument.

STUDENT CITY NIGHT

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RENDEZVOUS IN MONTREAL: MID-TERM BLAHS CURED BY CONFERENCE

They came from across the nation. Some came in search of power, others came in search of romance. They sought the culture, the history, the night-life — and they got it. Some were left with beautiful memories; others were left wanting more. But that's the city of Montreal — the excitement, the mystery, the magic.

On a more serious note, the SUSK Eastern Conference seemed to be enjoyed by all. Apart from the usual, perhaps unavoidable foibles in scheduling, the conference ran very smoothly thanks to the conscientiousness of the Concordia and McGill organizers. I particularly appreciated Andre Rudnicki and Roman Wynnycky's concerted

efforts to get everybody up in the morning (it takes guts to knock on people's doors on "the mornings after").

Among the highlights of the conference were Dr. Lubomyr Luciuk's report on the Deschenes Commission, the plenary session on CeSUS, the banquet and zabava, and Orest Novosad's grey double-breasted suit. Quite a few of the students also managed to see the Picasso exhibit at the Musee des Beaux-Arts de Montreal (an added bonus for art lovers, who should refrain from criticizing other people's opinions about Picasso). And, though I wasn't present at the time, I heard that Bohan Czolij (and his mother) made quite an impact during the

"Significance of the Millenium" session. (I'm not surprised, Bohdan's wit can turn a long bus ride into an intellectually engrossing experience.)

Among the less interesting parts of the conference, from my point of view, was the discussion on bilingualism, which went on far too long and didn't seem to interest more than a few outspoken individuals. Some people also thought that the films were a little boring. The one entitled "Ukrainians in Quebec", however, was thoroughly enjoyable (and would have been enjoyable even if my grandmother hadn't appeared in one of the group photos).

At this point you're probably wondering what actual SUSK

business was accomplished at the Conference. In a nutshell: plans were made to lobby federal M.P.'s with regard to the Deschenes Commission, Marta Dyczok answered some questions about CeSUS (and a committee was set up to look into the matter more deeply), the executive had lunch together twice, and I admonished the clubs for not sending articles into STUDENT. For more detailed information on these important matters consult Danylo Dzikewicz. (I didn't record all the details, that's the executive's job.)

To wrap things up, the conference in Montreal was enjoyable and constructive. It smoothed out some rough edges and provided some in-

spiration. On behalf of all the participants, I'd like to take this opportunity to thank the organizers for their warm hospitality. It's wonderful to see such energy and conscientiousness. Well done Concordia and McGill!

Christine Mushka

See what fun it can be to write for STUDENT! Don't let your literary talents go to waste! Make friends and influence people! Find true love and happiness! Write an article for STUDENT now... before it's too late.

Christine Mushka



An American President, over 20 years ago made a statement that would become the rallying cry of an entire nation, and, more importantly, the young generation of that time. Sadly, the act of aging, will lessen the optimism that a person holds, and this generation has changed the opinions not only of themselves, but of society as a whole. But, what does this have to do with STUDENT? It was during the 1960's that a new optimism arose, with people doing things to better their communities. Today it seems that people have lost this concern, and now only seem interested in themselves. Students today are more concerned with personal development, than community development, and in so doing a number of important areas have suffered. There is nothing wrong with individual pursuits, but in so doing people are missing out on a number of life skills, and a great deal of fun.

STUDENT, like any other Ukrainian organization has undergone a number of problems. But it is the nature of any organization to undergo evolution. It is also a characteristic of many Ukrainian organizations to have a specific set of problems. Luckily the major political infighting that occurs in most organizations does not exist at STUDENT, this could be some quirk of the staff, or maybe, some of the old wars have finally ended.

The problems that plague STUDENT, are more serious, simply because they affect the product that we produce. These problems can be classified into two sub-areas. The first is that of ego. People all will have this problem, but there exist a number of people where it is more pronounced than normal. These people feel that no decision can be made without them, and that the

paper wouldn't exist without them. As such they will be at every meeting, and then force the rest of the staff to their way of thinking, if this doesn't occur, then they will leave. The second type of problem is that of the person who claims to be too busy to help. Being a student requires a large amount of time, but this person type, while complaining about time commitments, will know the story line of the entire fall T.V. season, as well as every new movie that has been released. A subgroup of this bunch is the person who will promise to work on the paper, but call a meeting and this person is writing an assignment that was due yesterday.

The people left are over-extended, and yet we still have fun putting the STUDENT together. So much fun in fact that if the government ever finds out they'll tax it.

STUDENT offers a wide range of possibilities for people to get involved, and the real good news is that you don't have to leave home to get involved. Just write us an article about what's happening in your part of the country, a letter to the editor, telling what a great job we're doing, or constructive criticism. How about future information about what's going to happen, so we can tell the rest of the student community. A special note here is to the Clubs and their executives, we really need your updated addresses of club members so that we can mail out copies to them. Also many members who want to develop sales skills, why not sell advertising for STUDENT in your city, write us for more information.

Remember it's not what STUDENT can do for you (and believe me it can do a lot) but more importantly what you can do for STUDENT!

STUDENT

DESCHENES

Now that the Deschenes Commission has announced its intention to explore the possible evidence available in the Soviet Union in its effort to track down Nazi War Criminals in Canada we have to ask some tough questions of both the government, ourselves and our community leadership:

— Why did the Mulroney government REALLY establish this commission?

— Do the Conservatives believe that the Ukrainian community in Canada will forget all the negative media coverage that arose as a result of this commission?

— Can our "multicultural" society withstand the strain which has now emerged between two of the most prominent ethnic cultures in Canada?

— Do you perceive yourself to be anti-semitic?

— Why is Soviet evidence coming so cheaply?

— Can anyone define SOVIET JUSTICE?

— Has Mulroney realized that he has screwed up?

— Whose votes do they want in the next election?

— What have you done to put pressure on the aforementioned rulers of our land?

— How many letters to the editor have you written?

— Have you told your M.P. how you feel about this matter?

— Do you know all of the issues involved here?

— Do you honestly care about all of this?

— Who are you voting for in the next election?

— How much information have you received on this issue from the Civil Liberties Commission, or from any

Ukrainian community leaders? — What has SUSK done on this issue so far?

— Are you satisfied with our community's media image?

— What is the official Ukrainian Canadian Committee position on this whole issue? Is there one?

— Do you sleep soundly at night knowing that our "good name" is being defended by a group of people on personal vendettas against one another?

Think about it. Are you proud to say that you're a Ukrainian Canadian? Do you feel as though you are a Canadian citizen as much as anyone else? Then why put up with all of this BULLSHIT?

Roman Dubczak

OLD NEW NEW OLD

As you probably know by now, having read this and past issues of STUDENT, a delegation from SUSK will be attending the CeSUS conference in December. Although the relationship between SUSK and CeSUS has historically been stormy at best, this year's SUSK executive is taking the whole idea of entering into an International Ukrainian Students' network quite seriously.

You'll note that I am using the term CREATING and not RESURRECTING. Nor did I use this term in reference to the organization commonly referred to as CeSUS, that organization no longer exists. I can also say here that SUSK will not emerge from the December conference as members of an organization

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DOUBLE TALK IS NOT THE REALITY

My thoughts after the wrap up of the 18th TYCM Congress in Cleveland, are very optimistic. Sitting here watching my friends mingle and chat, it strikes me that these folks have their act together. Everybody here has such a positive, energetic spirit. People are constantly discussing ideas, possibilities, and action. They use each other as a forum for their devotion to Ukraine. There are no petty squabbles, politics or infighting, this organization and I think it's because every person knows what the aim is. They don't need to constantly redefine their goals, they know what they want to do.

I'm not going to bore you with the details or politics of this Congress, suffice it to say that it was productive. Their ideas are similar to the ideas of Canadian Ukrainian students. In some areas they are ahead of us in other behind, i.e., although they are becoming quite adept at lobbying politicians to aid them, they still have difficulty organizing their members into a large cohesive group, such as SUSK, although this may change soon.

TYCM has been an organization that people have been afraid of. This fear is groundless. Certain people have often criticized and chastized TYCM calling them extremists. These critics have not taken the time to actually sit and talk with the members of this organization, but instead have spread rumours and have tried to frighten Canadian Ukrainian students with double talk about TYCM.

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STUDENT is a national monthly newspaper for Ukrainian-Canadian students, published by SUSEK (Ukrainian Canadian Students' Union).

STUDENT is an open forum for fact and opinion, reflecting the interests of Ukrainian-Canadian students on various topics — social, cultural, political and religious. The opinions and thoughts expressed in individual signed articles are the responsibility of their authors, and not necessarily those of the STUDENT staff. STUDENT's role is to serve as a medium through which discussion can be conducted on given issues from any point of view. Letters to the editor are welcome. We reserve the right to edit materials for publication.

STUDENT

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КАНАДИЗАЦІЯ І УКРАЇНСТВО — ДЕ КОНФЛІКТ?

Недавно появилася в першому числі "Студента" стаття, яка розглядала і порівняла асиміляційний процес української громади в Канаді з Українським Народом в Україні.

Автор статті під назвою "Русифікація й англізація — котре більш ефективне" розпочинає свій аргумент, кажучи, що при русифікації український наріччя приподібності до російського наріччя і втрачає свою ідентичність. Це правда до певної міри на Україні, але, коли автор поширює свій аргумент, включаючи Канаду, як загрозу асиміляції української громади в цій державі, тоді він поповняє грізну і безлічну помилку. Внутрішня політика канадського уряду від 1971 року — це політика багатокультурності. Кожний наріччя і кожна етнічна група в нашій державі має повне право і безмірні нагоди плекати, розвивати і поширювати свою культуру.

Українці в Канаді мають право і нагоду публікувати українські книжки, газети, журнали; можуть творити і випускати без цензури свої радіопередачі і телетелівізійні програми. Можуть влаштувати власні школи, фундації, кредитівки, інститути, культурні ансамблі і політичні організації. Як цього ще не досить — Федеральний уряд навіть готовий постачати фінансову поміч, щоб закорінити і зберегти українську культуру в Канаді. Кожного року масові фонди живаються для підтримки українських хорів, танцювальних ансамблів, студентських організацій і університетських студій.

Канадський уряд не має жодного бажання принижувати або нівелювати українську культуру. Навпаки — уряд бачить, що багата і розвинена українська культура в Канаді, разом із сильною українською громадою, може тільки збагатити канадське суспільство і допомогти в розвитку унікальної канадської культури.

Є також і проблема України — де відбуваються масові репресії, арешти, заслання, де замкають українські школи, де жорстко контролюють тиражі українських книжок і платівок, де при кожній нагоді придушується розвиток української культури й національної свідомості.

Беручи все це до уваги, хіба можуть бути які-небудь порівняння асиміляції між русифікацією і "англізацією"? А якщо далі піти і запитати, яке більш ефективне — це вже дорівнює ідіотизмові.

В Канаді розвиток культурн залежить від загального потенціалу народу. Уряд в Оттаві заохочує і підтримує будь-яку ініціативу "українських" письменників, мистців і художників. На Україні справа не питання ініціативи. Розвиток української культури є строго контрольований, повністю залежний від настрою Москви. Є велика різниця.

Правда, через масовий тиск і вплив русифікації Україна поволи підпадає під вплив російської культури і уподібнюється до неї. Але, коли автор уживає термін "англізація", щоб описати асиміляційний процес української громади в Канаді — стає дивно. Англізація? — Ми не в Англії. Може автор має на увазі канадизацію — але це також неможливо, бо, по-перше, українська культура сама по собі частина канадської культури, а по-друге, канадська культура є під величезним впливом американської і постійно бореться проти неї.

Висновки автора, що 95% усіх телетелівізійних програм представляють англійський стиль життя в англійському дусі — неправда. Тому, що приблизно 80% усіх програм на телетелізії роблять в Америці і тим представляють американський стиль життя, не англійський.

А з тих програм, які зроблені і продуковані в Канаді, всі представляють чисто канадський дух — чи то англо-канадський, франко-канадський чи україно-канадський.

Правда, що основно канадська культура є англо-французька, з додатками різних інших культур, які всі разом творять унікальну канадську мозаїку.

Помнімо того, що вплив Англії і Франції були сильні і далекосіяні, вони не змінили нашу роллю або вплив нашої культури на канадське життя.

Ми є мала громада, яка може відігравати велику роллю в розвитку цієї держави.

У справі "англізації" — автор каже, що українці в Канаді уподібнюються до англосаксонців в дусі і в стилі життя. По-перше, ми не є українці в Канаді — ми є канадці українського походження. Канада — це рідний край, не чужина. Кленовий листок рівно з тризубом є дорогим для нас символом. По-друге, ми не уподібнюємося ні до кого. Ми — народжені канадці, горді з нашої Канади і з наших українських коренів.

Не може бути обов'язком української імміграції зберегти українську мову і плекати чисту українську культуру і чистий український дух, бо ми не українці — ми канадо-українці. Обов'язок збереження мови лежить не на розвинутому населенні діаспори, а радше на концентрованому 50-мільйоновому українському народі на землях України. Так само, як не обов'язком квебекських громадян є зберегти французьку мову і культуру — це робота і обов'язок французів у Франції. Фрайко-канадці можуть тільки творити квебекську і з тим канадську культуру. Обов'язок канадців українського походження — це творити канадську культуру з сильними українськими впливами.

Висновок автора про те, що українська культура в Канаді затирається і зникає, також неправда — вона лише пристосовується до часу, соціально-економічних впливів і до загально-канадського суспільства. Щоб пропонувати українській культурі розвиватися в Канаді беззовнішніх канадських або північно-американських впливів — це все одно, що пропонувати абсурд. Українська культура переходить через природний процес еволюції Дарвіна. З українців утворюються україно-канадці тим самим способом, як через 200 років зриваються американці від англійців, мексиканці від єспанців або квебекці від французів.

Канадо-українці цілком відмінні від українців на Україні. Ми маємо інакші перспективи, інакші цінності, інакший спосіб думання і інакше виховання. Через це політична перспектива канадця може тільки бути канадською. Людина, народжена і вихована в Канаді, може дивитися на світ тільки з перспективних систем, в котрій вона вихована. Канадська система базована на принципах волі, демократії, справедливості, толеранції, рівності і багатокультурності. Перспективи її громадян плекані на тих принципах.

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On November 18, 1985, the Deschenes Commission finally announced what to the vast majority of Ukrainian Canadians had already become a foregone conclusion; that the Commission would travel to the Soviet Union to collect evidence against alleged Nazi war criminals living in Canada. The announcement was made, as expected, with considerable media coverage, upstaged only by pre-Summit hoopla emanating from Geneva. The admirable efforts of the Ukrainian community in Canada to mobilize itself and combat this evidence-seeking excursion proved futile, although few Ukrainians in Canada could, with all honesty, have actually believed that this trip would not take place. One only had to compare the available resources and abilities of the Ukrainian and Jewish communities in Canada to draw such a conclusion.

Despite efforts at urbanization, the Ukrainian community still possesses a rural background and mentality, unable as yet to fully integrate into urban North American society and use the machinery of an urban society to its greatest advantage. The Jewish community, throughout history, has led an urbanized existence; attempting to always be at the political/commercial forefront, exerting influence on decision making processes to benefit themselves wherever possible. The appointment of the Deschenes Commission is but one result of their efforts.

The Deschenes Commission's appointment serves the Jewish community several purposes. The Jewish community in Canada had grown somewhat complacent over the last several years, setting the Holocaust atrocities aside while living quite comfortably in their North Toronto or West Montreal communities. In order to awaken their dormant countrymen in Canada and shift attention away from Israel's unstable political situation and teetering economy, certain members of the Jewish community acted. Their Solomonic solution? Capitalizing on the Progressive Conservative government's naivete in the matter, they intensified their lobbying efforts and brought the issue of Nazi war criminals in Canada to the forefront through clever manipulation, reminding younger Jewish generations and Canadians as a whole of the Holocaust tragedy. Their urbanized machine sprung into action,

with daily media coverage on the outside and intensive lobbying efforts from within leading to the Commission's formation and subsequent decision to travel to the Soviet Union. This machine is also operating behind the Iron Curtain with an "send us Balts/Ukrainians and we'll send you some Jews" agreement with the Soviet Union undoubtedly already in place. The Baltic and Ukrainian communities were greatly mismatched from the outset; unable to shift into first gear against a well-oiled machine already well into overdrive.

The Deschenes Commission's appointment has rudely awakened the Ukrainian community in Canada, forcing it to use an urbanized society's tools to play an urbanized society's game with which it is largely unfamiliar to try and defend itself. Media coverage has presented this Commission's appointment as a conflict situation, pitting the Ukrainian community against the Jewish community. Conflicts within the Ukrainian community have also resulted including first generation Ukrainians seeking to stop the Soviet Union excursion pitted against third and fourth generation Ukrainians who may not understand the motivation behind the Commission's appointment and who may simply want to see criminals brought to justice. A divisive community has become even more fragmented. Ukrainian/Jewish relations have also regressed dramatically, especially among young people, as have some Ukrainians' faith in the "unsullied honor and unimpeachable integrity" of the Progressive Conservative government and our Canadian judicial system.

The few Ukrainians in any position to speak out on this matter with any degree of credibility on behalf of the Ukrainian community have, for the most part, been effectively silenced for fear of backlash from within their professional lives. They are well aware of the formidable Jewish presence in all areas of employment and avoid biting the hand that feeds them. They are, quite understandably, reluctant to speak out on this issue for fear of reprisals from within their professional community. This predicament has also extended to potentially influential non-Ukrainians as well. For example, Don Blenkarn, a Toron-

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ABORTION: CHANGING REALITY

Jeffrey Stephaniuk

Have you ever stopped to think about who Ukrainians have happened to become neighbours with here in North America? For example, in Philadelphia, there is a huge Ukrainian Catholic Cathedral in the heart of an overwhelmingly black and poor neighbourhood. Ukrainians first settled there, but most moved out when they could afford to. Now the Cathedral is in a very awkward location.

Here in Canada, the Orthodox Church has two Ukrainian Institutes right beside Presbyterian churches (in Saskatoon and in Toronto). It may be insignificant now, but there was a time when the Presbyterian church made a concerted effort at proselytization among the Ukrainians. That period of history is not without its memories of hostilities on both sides.

For most of us now, the presence of a particular racial or religious group in our neighbourhood has little impact on our lives. St. Vladimir Institute in Toronto, however, neighbours an interesting institution that does affect us all in some way: I am referring to the Morgentaler Abortion Clinic.

On one hand, the geographic proximity does not mean much: demonstrators representing both sides of the issue are out there daily, and we're in our institute going about our daily business. Rarely is the topic of abortion brought up amongst ourselves. Working with the Ukrainian Students Club, I know that its priorities do not include this topic; at least not now. This is legitimate. Human Rights, the famine film, Ukrainian Week, and the Deschenes Commission rightly consume our attention and energies.

On the other hand, we shouldn't fool ourselves that this concern is totally beyond our scope of interest or responsibility. I am not referring here to the single issue of abortion; many inter-related issues are involved. An individual's view on issues such as abortion, and the direction in which society is developing, legally and otherwise, implies a certain way of looking at life. It implies a certain world view. We are affected because the tenets of this world-view may not be compatible with ours, or the direction in which we would like to see our culture develop.

First, no individual lives in a vacuum, and whether we realize it or not, we are always being influenced by other's opinions to some extent. Second, no individual operates from a perspective that is broad enough, or experienced enough to enable him to reach a definitive stand on this matter by themselves. Appeals must be made to other people, to other perspectives, to the "wisdom of the ages". Not only do I affirm that we as youths do in fact have a great resource in this wisdom, but also that our Ukrainian culture, in its optimism and commitment to people, embodies such wisdom.

Whatever we do, we can find nourishment in our culture, in the form in which we have received it, and in the form in which we would like it to develop.

The crux of the abortion issue, as I see it, is whether the human embryo contains life. This is a complex scientific and philosophical question. The current focus on scientific analysis of the issue, however, is reflective of our society's excessively technological and scientific approach to life in general. This is to the detriment of the very human understanding of life as sacred and mysterious. To cultivate this latter sense of human life means being respectful of life in all its dimensions. In this regard, our Ukrainian heritage is a rich source of insights, to which we should turn when confronted with issues of such gravity.

For example, our Ukrainian traditions most often express optimism, vibrancy, life, and solidarity with people. Take a look at the vigour of our dances, the multi-coloured pysanky (which are partly a fertility symbol), our wedding and our funeral rites. The rich customs of these rites show the complexity and depth of life on one hand, and a sense of respect and gratitude on the other. Hence, when the "Ukrainian world view" points us in a certain direction, how should we respond to attitudes and actions that not only oppose, but may even threaten the insights about life contained in our heritage?

I submit that it indeed our Ukrainian culture emphasizes the dignity of people and solidarity with one another, if our traditions are generally optimistic and life-centred, then whatever is a threat to this dignity, any action of pessimism and death, must be stood up against. Abortion on demand and the consideration of the fetus as a non-person are, in my opinion, examples of such threats.

I am aware that mentioning an issue such as abortion amongst ourselves often elicits responses such as "this is a touchy issue", or "I'm not sure where I stand on this issue." Granted, this is a very sensitive political and philosophical issue, and no one on either side should be scorned for their opinions. However, though the notion that people must make up their own minds regarding the abortion question may be true to a degree, it needs qualification.



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1985-86 Executive C.V.'s

Name: Lydla Hladyshevsky
Position: Regional Vice-President, Mountain.
Course of Study: Completed B. Sc. In Psychology at the University of Calgary. Now completing B. Sc. in Zoology. Planning to begin a Bachelor of Education in 1986.
Past Experience: — Founded the University of Calgary Ukrainian Students' Club (1983)
 — President of Calgary USC (1983-1985)
 — SUSK V.P. Communications and Publications (1984-1985)

Name: Daria Skidanluk
Position: Secretary of SUSK.
Course of Study: Currently in fourth year of a Bachelor of Arts degree at the University of Toronto. Specializing in History, and majoring in Urban-Economic Geography.
Past Experience: Secretary of the University of Toronto Ukrainian Students' Club.
Ambitions for SUSK: I plan to maintain communications and help SUSK get back on its feet.

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Name: Zirka Kudla
Position: Human Rights Committee (Civil Liberties Commission Representative)
Course of Study: Completed Honours B. Sc. at the University of Toronto. Now attending School of Graduate Studies, U of T, Masters of Health Sciences.
Past Experience: — Social Director for U of T Ukrainian Students' Club.
 — Vice-President, Human Rights in SUSK National Executive 1984/85.
Ambitions for SUSK: The main objective in creating this new position is to maintain close contact with the Civil Liberties Commission. We have already been approached by the CLC to assist them in lobbying the Federal M.P.'s. Each local club will be receiving more detailed information explaining the presentation of this important issue to the M.P.'s. Constant updates on the work of the CLC will be provided. It is vital that we take this action seriously and make ourselves heard.

Name: Chrystina Chudczak
Position: Past President of SUSK
Course of Study: Bachelor of Arts: Social Sciences, Institute of Soviet and East European Studies (fourth year), Carleton University, Ottawa.
Past Experience: — President of Carleton USC and Congress Co-ordinator (1982-1983)
 — Executive Vice-President of SUSK and STUDENT editor (1983-1984)
 — President of SUSK (1984-1985)
Ambitions for SUSK: In the upcoming year I plan to maintain continuity from the previous executive, and attend as many SUSK/USC functions as possible to encourage participation in the organization.

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DESCHENES COMMISSION OVERVIEW:

The issue in its present context is the fruit of many years of effort on the part of the Canadian Jewish community, including lobbying campaigns in the last two elections, a meeting between the Solicitor General Robert Kaplan and Simon Wiesenthal in April 1980, and a rally in Toronto in May of that same year. Early in 1985, Joseph Mengele, dead or alive, was prime news. Other contemporary news was U.S. President Reagan's visit to the Bitburg cemetery in Western Germany, where some Weffan S.S. soldiers are buried. Finally, there is the ongoing John Demjanjuk trial in the United States, held in March.

Such is the contemporary setting within which the issue of war criminals in Canada caught fire. In time, East Europeans who immigrated to Canada after World War II, became the focal point of those accused. Initially, the now well-known Deschenes Commission was established with a more general focus. To quote the press release of February 7, 1985, announcing the establishment of the Commission:

"Whereas concern has been expressed about the possibility that Joseph Mengele... may have entered, or attempted to enter Canada; whereas there is also concern that other persons responsible for war crimes related to the activities of Nazi Germany during W.W.II... are currently resident in Canada; and whereas the government of Canada wishes to adopt all appropriate measures necessary to ensure that any war criminals currently resident in Canada or hereafter found in Canada, are brought to justice..."

It was public statements made by Sol Littman, Canadian representative of the Simon Wiesenthal centre, that singled out Ukrainians as one of the groups of alleged East European war criminals.

A discussion paper presented to the Deschenes Inquiry by the Minister of Justice in July 1985 (known as the Martin Low Report) stresses the ambiguity of the numbers involved. Figures that were given ranged from 37 names, (submitted by the Soviet Embassy), to a maximum of 100 individuals. This paper discredited the view that there were many war criminals in Canada, since that view "appears to be based merely on inference that a proportion of the large numbers of immigrants to Canada between 1945 and 1960 must be assumed to be persons who committed war crimes." Those alleged to be involved were part of the Waffan S.S., the Ukrainian division formed in 1943 after the Germans retreated due to their losses at Stalingrad.

In the terms of reference to the newly formed commission, the following is stated concerning access to information pertinent to the issue, available outside of Canada:

"The committee of the Privy Council further advises that the commissioner be authorized

to adopt such procedures and methods as he may from time to time deem expedient for the proper conduct of the inquiry and to sit at such times and such places within or outside of Canada as he may decide from time to time..."

Further on, a type of protection clause was included: "The commissioner be directed, in making his report, to consider and take all steps necessary to preserve a) the secrecy of sources of security information within Canada; b) the security of information provided to Canada in confidence by other nations."

By early autumn, this question of receiving foreign evidence, especially Soviet evidence, against specific cases of alleged war criminals, became the most burning issue of the whole investigation. Numerous debates were held, like the one in Toronto on October 3, between Mr. David Matas, attorney for the League for Human Rights, B'nai Brith Canada, and Mr. Paul Zumbakis, a U.S. attorney. One of the points favoring a trip to the Soviet Union was that Canadians should trust the Canadian justice system's competence to discern between credible and infactual information. On this same point, the impeccable reputation of Justice Deschenes was praised. On the other side of the argument was the refusal to accept anything offered by the Soviets, stemming from a fear and categorical mistrust of their system. They have a history of being master deceivers, the argument runs.

Dr. Lumomyr Luciuk, Research Director for the Civil Liberties Commission of the Ukrainian Canadian Committee, also emphasized that no one doubts Justice Deschenes' integrity. He did voice grave concerns, however, of the very real possibility of trumped-up evidence. Further, Soviet "evidence", he noted, is often geared to serve the interests of the state. The people in question, belonging to the category of displaced persons, by virtue of being eye-witnesses to the nature of the Soviet system, are a threat to them, since they can tell their fellow citizens in the West what communism is really like. Now, Soviet "evidence" may be used in an attempt to discredit them.

This is also the point of a *Globe and Mail* article of November 4, 1985, by Professor Ron Vastokas: "The persons on the list submitted to the Canadian government by the Soviet Embassy are not perceived by Moscow as 'alleged' war criminals — they are simply war criminals, and the courts are there to punish them, not to try them." It would seem, too, that there is a fundamental difference between the Canadian definition of war criminal, and that of the Soviets.

That same article quotes Alexander Solzhenitsen on the philosophy of Soviet law: "The

law of our country, in its might and in its flexibility, is unlike anything called 'law' elsewhere on earth." The bottom line is that Soviet evidence, inasmuch as it reflects the goals of Soviet law, is simply incompatible with the legal criteria and structures in Canada.

The acceptance of such evidence thereby serves as a sign that Canada accepts as legitimate the structures of government. Does our country really want to do that?

The next question is why must the Canadian immigration and legal procedures of the 1940's and 1950's that allowed these people into Canada, now be considered untrustworthy? In those days, according to the Justice Minister's submission, "Citizenship judges asked no questions about the personal history of the applicants prior to their arrival in Canada..." In the Citizenship Act of 1974-75-76, revocation of citizenship because of misrepresentation was articulated. However, the Justice Minister's submission notes that "the Act provides no basis for action against persons who obtained citizenship prior to the date of its entry into force." Later, the same submission notes that the required retroactivity, "applied to persons whose demeanour while in Canada over a lengthy period may have been exemplary, might be quite controversial." In addition, former Justice Minister Chretien is reported to have called such retroactive justice "repugnant".

Legally, extradition to an East European country would be virtually impossible because of an absence of extradition treaties between Canada and those other countries. The Criminal Code of Canada does not apply here either, since the crimes in question were not committed in Canada.

Another legal factor complicating the war criminal issue, is article 15 of the UN International Covenant on Civil and Political Rights, which is a principle of non-retroactivity of penal law. Canada adheres to this U.N. principle and this point will be incorporated into the proposed Canadian Charter of Rights and Freedoms, according to the Justice Minister's submission.

One route for prosecution, though, would be the War Crimes Act of 1946. Objections here include questioning the application of this action to civilians, and for crimes not committed within Canada. Then there is the question of fulfilling the criterion of proof beyond a reasonable doubt, which would depend on a case-by-case basis. In the Justice Department submission, they "concluded that a prosecution under the War Crimes Act could not be expected to succeed."

In response to modifying the War Crimes Act, it must be remembered that it was only intended for military use, and

possible deportation. (However, these are possible punishments to be handed out if and when someone is indeed convicted. They are not procedures by which to determine innocence or guilt.) The authority would be given to a Federal Court. Legislation that is retroactive would be needed. The assumption here is that "the legislation would be seen as temporary in character. In addition, the nor-

mal civil rights of the accused would have to be unacceptably intruded upon. Finally, "the necessary changes would be so extensive that it seems more appropriate to speak of completely new legislation," the Justice report said.

There are other options in the Justice report: revocation of Canadian citizenship and have to be made applicable to war criminals and to no other



AT WHAT COST JUSTICE?

Jeffrey Stephanluk



que of the OSI, concerns what their position is on those involved from September 1939 to June 1941, when the Nazis and the Soviets were allies. Don't the Soviets also become members of the that group of "individuals who allegedly assisted the Nazis...?" Proponents of an OSI model of investigation to handle the Canadian affair, see it as a systematic process of prosecution. Mr. Matas, in the debate with Mr. Zumbakis, mentioned that such an institution would be a protection against the need to "re-discover the wheel" in every case.

There are reasons for questioning this institutionalizing of war criminal investigations. The passing away of the accused generation is only a matter of a few more decades. Yet, this inevitable happening does not guarantee that the issue will likewise die: there are elements within the world Jewish community to extend compensation to "Holocaust survivors and their children". If this is the case, the suggestion has been made that the children of alleged war criminals might be stigmatized, some of them simply by virtue of being Ukrainian.

Such is the complexity of the war criminal issue. As concerns over the Deschenes Commission developed in the spring of 1985, B'nai Brith asked for, and received special standing before it. Dr. Luciuk sees this as a mistake on the part of Justice Deschenes, arguing that it was a mistake to allow anyone to have special standing, a sentiment shared by the Judge's lawyers, Messrs. Meighen and Fortier. Allowing first one Jewish group, then two Ukrainian-Canadian organizations and finally yet another Jewish-Canadian body to acquire such special status made it appear, incorrectly, in Dr. Luciuk's view, that the entire issue is a Jewish-Ukrainian conflict. "It is not," he said, "although the media's more shallow commentators have painted it that way."

At this point, it is appropriate to reflect for a moment on who the real winner of all this will be, the Soviet Union. No matter how appropriate and well-intentioned either Jewish-Canadian lobbying or the response of the Canadian government may have been, (and Dr. Luciuk is among those who agree to the appropriateness of the Deschenes Commission), it is very unlikely that either of these two groups will benefit. The re-opening of old wounds between the Canadian-Jewish community and the Canadians of East European descent, has already manifested itself. The damage is long-term.

Only the Soviet Union stands to benefit. The displaced persons who left Europe after World War II are dangerous eye-witnesses to the real nature of the Soviet government. The communists have kept tabs on these people since 1945, and even if they

were about to give up on them as being out of their reach, this issue has the potential to put them back into the lap of the Soviets. How? By being asked for evidence against them. Obviously they will have evidence to offer, of their own style, of course. As Dr. Luciuk phrased it, "The Soviet interest in discrediting activists in the diaspora is longstanding, professional, and will be with us for years to come."

What are the consequences? The Soviets have twisted a legitimate concern of our Jewish fellow citizens and have capitalized on certain tendencies of the media to reach younger generations of Ukrainian Canadians. For SUSK, these consequences are clear: In their submission to the Deschenes Commission we read: "We believe that young Ukrainian Canadians will be forced to flee from organized Ukrainian life in order to secure a successful personal future for themselves and for their children." This holds true for all young Ukrainians, no matter whether they live in Eastern Canada, and come from a post-WWII immigrant family, or if they come from Western Canada and from a third or fourth generation family, possibly where their fathers even fought with the Canadian forces against the Nazis.

Such a goal on the part of the Soviets is not evident at a superficial glance, and neither is its impact. The impact is psychological, and comes to fruition over a period of years. Inversely, the attitude of the general public becomes stronger in solidarity with the Jewish cause, even without the influence of Soviet disinformation. For example, every Remembrance Day activity, which honors those from Canada and the Commonwealth who have died, at least indirectly affirms the legitimacy of the Jewish cause and efforts to help that cause against the Nazis, be it in the 1940's, or in the 1980's. This is legitimate, understandable, and to be supported. But when East Europeans are made out to be anti-semitic to any degree, this is a dangerously small step away from associating the whole community as being war criminals, instead of making the critical distinction that it was only a few individuals and not the whole community which may have been involved. Every nation has such individuals, even the Jewish nation. Nor is it inconceivable that such Jewish individuals harmed or even killed Ukrainians. The membership of some Jews in the ranks of the NKVD, the predecessor of the KGB, which caused the killing of many Ukrainians in the 1940's, is just an example.

Barbara Amiel, speaking in the context of the controversy of President Reagan's visit to the Bitburg cemetery, supports the position that behind controversies involving Jews, there stand the Soviets, and

only the Soviets stand to win. In her column in Maclean's magazine, May 13, 1985, she writes:

"Who are the people currently oppressing Jews, funding their enemies, imprisoning Jewish dissidents, such as Anatoly Shcharansky, and pursuing aggressive military adventures? Obviously, the Soviets."

Further on she writes:

"I do not believe for a moment that those Jewish organizations who protested the Bitburg visit were trying to help the Soviet Union. But they should understand that it is the consequences of their actions."

In Canada, it is not the intention of Jewish Canadians to help the Soviets, but the impact of their lobbying before the Deschenes Commission can only do so.

Finally, the goal of the Ukrainian community's responses since the inception of the Deschenes Commission has not been to defend those who have persecuted Jews, or to cover up any real guilt (although that may have been the false impression given to some by the Ukrainian community protesting the use of Soviet evidence). Their real motivation all along has been to protect the good name of Ukrainians, to prevent the victory over self-interest that the Soviets can all but taste. This was emphasized by the Civil Liberties Commission in their appeal to Ukrainians for funds in February of this year, and has been held throughout the course of events. Such, for example, was the point of the Ukrainian National Youth Federation (UNYF) in their response to misrepresentations of their position by Sol Littman. (see *New Perspectives*, August, 1985.)

To conclude, a fundamental difference of world views underlies the conflicting parties. It has to do with understanding the past, and what its bearing is on the present and future. One side dutifully accents the pains of the past. The key words here are "retribution", and "justice". The negative consequences, though they may be unintended, are what East Europeans in Canada are experiencing now. The other side acknowledges the pains, mistakes and evils of the past committed by some, including members of its own community, and disassociates itself from those involved, but strives to move beyond. It cries out for "evenhandedness" and "objectivity". The keyword here is forgiveness. If a man, a Ukrainian nationalist, now living in Kingston, Ontario, who suffered through the very same horrors that the Jews experienced in the Nazi concentration camps, but at this point in his life forgives those who persecuted him, then it can indeed be done. Ukrainians and Jews are not enemies. But for both peoples, can forgiveness become their mutual key word?

class of persons, and presumably its application should extend to wrong-doers from any war or conflict." (Would the Jewish community live with the enstatement of such a law knowing full well that Jewish individuals may fall under the law as well?)

This, in conjunction with deportation, following the American OSI model, raises problems. The American Of-

fice of Special Investigations was formed in 1979, "to detect, investigate and take legal action against individuals who allegedly assisted the Nazis between March 23, 1933 and May 8, 1945." Before even getting into the specific East European issue, in Canada, the first question to be asked in criti-

DOES THE CURSE PREVAIL?

A few months ago during the weekly student-faculty liturgy at St. Michael's College, the Liturgy of St. John Chrysostom — which is the proper Eucharistic Liturgy of the Orthodox and Greek Catholic churches — was celebrated in English on the Feast of the Three Holy Hierarchs, John Chrysostom, Basil the Great and Gregory the Theologian. After a short explanation of the Liturgy to the primarily Roman Catholic crowd, the entire congregation together celebrated and sang the service in the true Eastern spirit in which it was intended. I believe the goal which was aimed for was achieved — the mystical and real transformation of the worshipping community into the Body of Christ, which occurs (or at least should occur) at every Eucharistic celebration. The day before the Liturgy, I ran into an acquaintance of mine and invited him to attend, indicating to him that one of the purposes was for the Ukrainian students at the Toronto School of Theology to share their particular form of Christian worship (this, by the way, was accomplished; one Roman Catholic student was heard to comment: "Where do I sign up?"). My acquaintance immediately declined the invitation, objecting to the use of English as the language of worship. He also indicated he felt that there was no need for

non-Ukrainian speakers to participate, but that they should rather simply let the atmosphere flow over them.

This attitude raises a question in my mind; if the point is not to participate, why did the atmosphere flow over them. This attitude raises a question in my mind; if the point is not to participate, why did the Ukrainian Catholic and Orthodox churches bother translating the liturgy from Church Slavonic — the ancient language of the Kievan and Gallician churches — in the first place? Surely, if one is not meant to understand, much less participate in public worship beyond experiencing the atmosphere, then the effort was a wasted one. However, the introduction of the vernacular was intended as a means of increasing participation and understanding. Otherwise, we would still be using Greek, the language of the Church of Constantinople, whence our form of Christian faith and worship comes. Furthermore, the tradition of the Eastern churches has always been to use the vernacular. Arabs and Palestinians use Arabic, in the last 20 years the Churches of Serbia and Bulgaria have begun printing service books in their native language, and the Orthodox and Greek Catholic Hungarians had vernacular service books at least as far back as 1882.

Without being there to see it, I can visualize some of my readers bristling at the conclusion they see me driving at:

"We can't possibly allow English in our churches — they'll cease to be Ukrainian!" This is followed by the statement "If we're going to use English, we might as well go to English (i.e. R.C., Anglican, United, etc.) churches!" I get the impression that this is where our people who don't understand what's going on are going anyway. It's an interesting fact that the pastor of one of the largest Protestant churches in Toronto is Ukrainian.

The above conclusions betray a lack of understanding as to the nature of the church, particularly of the Ukrainian churches. Many times the word "orthodox" is used in our worship. "Orthodox" does not mean "correct nationality" or "correct language"; it comes from the Greek words *ortho* (correct) and *doxe* (worship). Our church is the one which offers the correct way of giving glory to God, which is the duty of every human being. Jesuits at the John XXIII Center at Fordham University recognized this. Franciscans at the Monastery at Chevetogne, Belgium, who have adopted the Eastern Rite, recognize this. Look through the stacks of records in any store that offer Byzantine Liturgical chant — most of the choirs are composed of people whose ethnic background is not generally associated with orthodox.

I am not proposing a wholesale switch to the use of English in our churches. Even the minimal introduction of English in those areas where it is truly needed is not necessarily a solution to the problem we are facing. In an interview in *New Perspectives* last year, Fr. Robert Anderson, pastor of Immaculate Conception Ukrainian Catholic Church in Chatham, Ontario, was quoted as saying that young people who claim they avoid church because they don't understand Ukrainian are only using this as an excuse. He found this out when he did start offering English language services. The problem is precisely understanding what the primary function of the church is. The function of the church is to bring the Word of God, the teaching of the Gospel to the people of God. To this end, cultural peculiarities are useful and necessary. But the function is most emphatically not the opposite. The church, no church, exists or dare exist for the overwhelming purpose of preserving a language or culture.

The Word of God, the Gospel message is the injunction for us to take up our crosses and follow Christ, emulating His love, justice, mercy and compassion. The Christian's mission is to the marginalized, to speak for those who cannot speak for themselves. Our constant speaking out on behalf of our persecuted brethren in Ukraine and in the prison camps of Siberia is an expression of this mission. The church's mission, however, is never to marginalize. When we

turn people away from hearing the Gospel message, whether through an unwillingness to explain, a fear that their presence will dilute the ethnic purity of our community, or by ignoring their problems because they have nothing to do with our cultural community, we are marginalizing.

We are living in Canada in 1985, not Halychyna or Volyn in 1930. We cannot, dare not, forget our responsibility to our brothers and sisters in Ukraine. We must continue to make their plight known to the world. But similarly, we dare not ignore the needs of our people and those close to them here. We must be willing to explain the importance of the orthodox faith to those

who do not fully comprehend it. We cannot go to church simply because it is a good, solid middle class thing to do. And we must minister to those who are in danger of abandoning the faith. If that means a greater use of English, or sitting down with someone to explain to our children why we sing "Hospodi, pomiluj" x-hundred times during the liturgy (or what we mean by it, for that matter), or maybe even sitting down and thinking about how our faith enjoins us to approach the injustices and problems of our society, so be it. Otherwise, someday our churches will stand empty as testimony to the fact that once there were people in them who thought themselves to be Christians.



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NOTES FROM BRAZIL

The following is an open letter sent to Toronto USC on January 15th, 1985. It has been edited and is being reprinted for the purpose of informing Ukrainian students across Canada about Ukrainians in Brazil, and sparking their interest.

Dear members of USC:

Although I don't know many of the new members, everyone else will remember me as the student who left to meet Ukrainians in Brazil. Well, I'm still here, and I thought I'd give you an idea of the work I do here and of how our people live in South America.

When I finished school last June, I wanted to do something different before going back to school to work on my Master of Divinity — some thing to do with Ukrainians. A good friend suggested that I do a few months of volunteer work in Brazil, so I took PRT 100Y and prepared to leave in late September.

Most Ukrainians in Brazil live south of the state of Rio de Janeiro. The highest concentrations are in the state of Santa Catarina, and in Parana. They live mainly in small settlements, farming soya and black beans. In the town of Itapara, where I taught for a week, there was no electricity, there were no paved roads, and they had only had running water for three weeks. The Sister Servants had the only telephone in town (which was solar powered) and the only television in the colony (which ran on a car battery).

The diet is very high in starches. Lunch, for example, usually starts with a vegetable soup, followed by rice, bread, potatoes, black beans, macaroni, and either fried chicken or pork. In Prudentopolis (a town of 5,000, the centre of Ukrainian life in South America and my first placement), every family has a garden. In the college where I was living, all the vegetables we ate were grown in a huge garden which the girls maintained to defray their living expenses. They also kept 40 chickens and ten cows.

Collegia Santa Olga is an all-girls' residence which houses over 80 girls of high school age. They come from poor Ukrainian families in various colonies. Their living expenses are paid for by North American sponsors, and their clothing is donated by North American Ukrainians. In return, the girls devote all their spare time to teaching Ukrainian language, embroidery, folk singing, dancing and Catechism (religion).

January is the height of summer, but it is also the month when the girls do their most intensive cultural work. From eight o'clock in the morning to 5:30 in the afternoon everyone is involved in the Ukrainian cultural blitz. Here in the state capital of Curitiba there are about 200 children from four to 13 years old learning about their heritage.

I've been teaching Ukrainian folk dancing almost non-stop since I arrived. In Prudentopolis I taught three classes a week in the "internat", or orphanage. I also taught five classes a week at the "Ridna Shkola" and took charge of the town dance troupe, "Vesselka". On Friday nights I lead a group of ten in singing some lesser known folk songs so that they'd be able to pass them on in their colonies.

While it was a wonderful experience culturally (who hasn't dreamed of doing nothing but dancing and singing all day?), living in a town of 5,000 was a little trying. There is nothing to do at night! I was very happy to come to Curitiba. The members of the dance troupe "Poltava" are very enthusiastic about our culture. They're keeping me very busy teaching new dances and polishing their old ones.

You, as members of USC, can do a lot to help spread Ukrainian culture here. All of the Ukrainian music is sent from North America. They love

the same bands as we do: Solovey, Burya, Promin, Veseli Chasy. All of the patterns in use here are also from North America. The Ukrainians here would dearly appreciate any patterns that you could send, and they would be well circulated. There is also a great need for books of Ukrainian music, church music and "narodni pisni".

Any money that USC raises for youth in Brazil could also be spent by sponsoring a particular student through school. These are young Ukrainians who need our help. Education is the only way of improving life here in Brazil.

Have a successful school year! I'll see you in the beginning of May.

Yours,
Christina Sklepkowycz

M.P.'s Receive Letter

The following letter is one which is being sent out to each and every Member of Parliament by the SUSK executive. It serves as an example of both SUSK's stand on the Deschenes Commission and also as a brief reminder to our members that we are indeed taking an active role in this issue.

1 December 1985

The Honourable Warren Allmand, M.P.
House of Commons
Ottawa, Ontario
K1A 0A6

Dear Mr. Allmand,

On behalf of the Ukrainian Students' Union, would like to bring to your attention a matter which has created a great deal of concerned discussion within the Ukrainian Canadian student community.

As you are no doubt aware, the Deschenes Commission of Inquiry on Nazi War Criminals in Canada has recently served notice that it intends to examine the possibility of using evidence from the Soviet Union in its efforts to fulfill its mandate. Although the Ukrainian Canadian Students' Union wholeheartedly supports the mandate of the Commission and its efforts to find war criminals in Canada, we are vehemently opposed to the use of any Soviet-produced evidence in this process.

Our national organization believes that evidence obtained from the Soviet Union should not be used because the Soviet judicial system is one which has been openly proclaimed by the Soviets themselves to serve state political interests. For us, as Canadian citizens, we are astonished to learn that a Canadian judicial inquiry would consider obtaining evidence from such a system when our own democratic society draws such a clear distinction between the courts and parliament.

The history of Soviet manipulation of evidence so as to ensure the incarceration of any voices of opposition is a long and disturbing one. Perhaps the best example of such perversion of the judicial process is the case of the Soviet scientist, Anatoly Scharansky. This well-documented trial serves as a textbook study of how evidence can be fabricated, how witnesses can be manipulated into lying before the courts, and how one more voice of freedom within the Soviet system can be silenced. If you would like to examine the brief on this case prepared by Professor Irwin Cotler, and see examples of how blatantly justice was perverted, our organization will be happy to provide you with it.

As members of the largest, and most highly organized, Ukrainian community outside of the Soviet Union we are concerned that the Soviets will use this opportunity to provide fabricated evidence — as they have often been proven to do in war crime trials in the United States — so as to try and weaken our community by creating an image of Ukrainians being regarded as war criminals. This is not an irrational fear on our part as our community has already been subjected to a trial, of sorts, by the Canadian media.

In brief, the Ukrainian Canadian Students' Union would like to pose the question to you, a responsible parliamentarian of a democratic nation, of whether you are ready to allow the Canadian judicial system to become tainted by association if Soviet evidence is used in the pursuit of justice in Canada. If not, then please ensure that any recommendations made by the Deschenes Commission on the use of Soviet evidence is opposed by yourself and your caucus.

Thank you.

Sincerely,
Roman Dubczak
Executive Vice-President
Ukrainian Canadian Students' Union

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continued from page 3

to MP, was quoted in the Globe and Mail as saying that Deschenes had no business going to the Soviet Union to speak with the KGB. However, after the November 18 announcement, Blenkarn appeared on Global News saying that he supported the trip to the Soviet Union as long as Canadian standards of evidence were complied with. Obviously, he knew which side his bread was buttered on, restricted by caucus collegiality, adhering to policies dictated from above. Blenkarn was one of many MPs initially opposed to any evidence-gathering trip to the Soviet Union altogether.

While the Deschenes Commission lawyers collect evidence from within the Soviet Union ("and other European countries" the media is quick to add), some members of the Ukrainian community will probably intensify their efforts at home to ensure that Canadian standards of evidence will apply, so as to avoid the sham that occurred in the United States when the Office of Special Investigations (OSI) sought evidence from within the Soviet Union. Others argue that the trip to the Soviet Union opened the floodgates for inadmissible evidence to be obtained and wrongly applied against innocent Canadians of Eastern European extraction. Whatever the outcome of the Deschenes Commission hearings, some conclusions.

It is obvious that a crisis situation was that which was required to awaken the Ukrainian community from its dormant state and force it to play the game other groups have been playing for decades; lobbying and exerting influence on the decision makers of this country. While it is quite unfortunate that the Ukrainian community was forced to learn at such great expense, perhaps this is what was needed to jolt it from that (humble) rural mentality it has floundered in since immigrating to Canada. While it is highly unlikely that the Ukrainian community will, in the near future, achieve the clout of the Jewish community's influence peddling machine, at least this could serve as an example for the future. Presently, we must use the structure laid out to counter the Deschenes Commission as a framework for future lobbying activities. Ukrainian community lobbying up until this crisis arose was almost non-existent. For this, the Ukrainian Canadian Committee is to blame. However, the Civil Liberties Commission and other bodies can effectively be used in the future as a mechanism for promoting the Ukrainian community's views, staffed by full-time, well paid and informed lobbyists.

The community can also use its numbers to achieve some political leverage. Many political ridings in Canada have at least 25% Ukrainians residing in them. By voting as a block "for a native son or daughter", the community can ensure political representation both federally and provincially. "Ukrainian power" was an important factor in the recent Alberta Progressive Con-

servative leadership campaign. Also, note the continued support of the Liberal party by the Italian community in Toronto. The Italian community can ensure the Liberals several seats both federally and provincially and are now successfully demanding political favours in exchange for their continued support.

If there is at all a bright side to the appointment of the Deschenes Commission, it may rest in the "crash course" the community has received in how influence is successfully exerted in the corridors of power in Canada today. The community has emerged far better acquainted with the Canadian decision making apparatus and should now continue to make inroads. While we may not immediately overcome the rural upbringing our ancestors have passed down to us, we can strive to achieve credibility as a factor to be considered when options are being discussed by today's decision makers. At least when a potentially damaging issue such as Nazi war criminals in Canada arises again, all Canadians will know that the Ukrainian community will this time be equal to the challenge.

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В Канаді "українці" вільні говорити, писати, творити, сходитися, молитися, робити і організовувати, що бажають.

Держава, яка дозволяє і дає можливості вільного розвитку — це держава, сприяє для "української" духовності. Людина мусить бути вільною, щоб бути повноцінною людиною. Так само українець мусить бути вільний, щоб бути повноцінним українцем. Воля і українство — нерозлучні. Тут, в Канаді, ми ту волю маємо, і через те маємо більшу нагоду виявляти наше українство, ніж наші брати в Україні. Ми є галузка того самого дерева, з'єднані спільною історією, культурою і мовою, але так само ми і відмінні іншою історією, культурою і перспективою.

Українці, які сюди приїхали, зробили це з власної волі. Вони мали вибір: жити під терором і депресією, або зачати нове життя тут, в Канаді. Вибір цей не був тяжкий. Висновок автора про те, що "давати своїй дитині все найкраще — розуміється в матеріальному сенсі" — зовсім не є правильний. Наші батьки, діди і прадіди мали вибір і добре вибрали. Вони дали своїм дітям не тільки матеріальний добробут, але також і волю, можливості і майбутнє, щось таке, про що на Україні діти можуть тільки мріяти.

Українці в Канаді ніколи не повинні забувати свої коріння і свою спільність з Україною — але час взятися до роботи і здати собі справу, що ми канадці. Думки і згадки можуть бути звернені на Україну, але перспектива і енергія — на Канаду. Тут є аж забагато можливостей вільного і практичного розвитку, щоб маривувати час мріями визволення України — це робота українського народу, не діяспори. Наша робота — розвивати нашу культуру, інституції, політичну і фінансову силу тут, в Канаді. Коли український народ рішуче визволиться, ми мусимо бути достатньо сильними й зорганізованими, щоб корисно допомогти.

Українська громада не може дозволити постійно тримати політичну перспективу на Україну. Ми мусимо влаштувати політичну силу на Заході, щоб мати вплив на розвиток і майбутнє нашої громади і нашої держави. Час розвивати україно-канадську еліту. Українці мусять себе влаштувати в "бізнесі", політиці і журналістиці. Нам треба "українських" адвокатів, учителів і професорів, які би мали найбільший вплив на розвиток нашого суспільства. Сильна і зорганізована громада може і Україні допомогти, і Канаду збагатити.

Через те, що перспектива деяких "українців" в Канаді є внутрішньо звернена на Канаду, "українці" дотепер мали деякі успіхи в різних ділянках. Федерально і провінційно українські політичні кандидати і міністри працюють для добра громади і недавню Алберта мало що не перевела "українського" прем'єра до влади. Кожний українець повинен бути гордим не тільки нашою багатю українською історією, але також досягненнями і історією нашої громади тут, в Канаді.

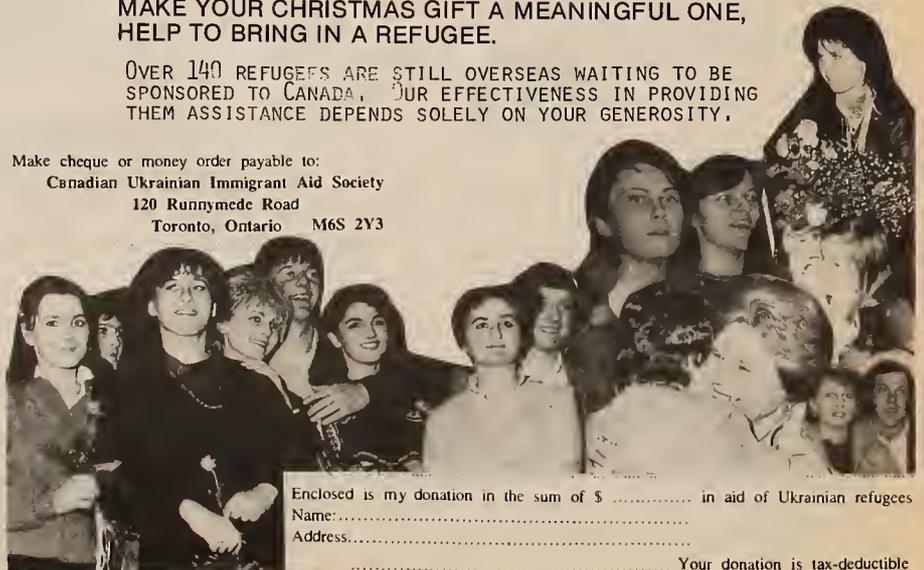
Жодна інша держава не дає українській громаді до такої міри свободи, підтримки і нагоди вільного розвитку, як наша рідна Канада. Жодна інша держава світу не дозволяє своїм меншостям відігравати таку велику і важливу роль в культурному розвитку і в політичному процесі держави.

Канада — це земля волі, свободи, демократії, толеранції, рівності і багатокультурності. Система і держава, яка дозволяє на вільний розвиток людини, це система і держава, сприяє для української духовності. Тут в Канаді можна бути і канадцем, і українцем, так само, як в Парижі громадянини може бути французом і європейцем. Доки Канада дозволяє, підтримує і заохочує безмірний розвиток нашої культури і громади, треба питати таке — канадизація і українство — де конфлікт?

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which structurally resembles the old CeSUS, it didn't work before nor will it work again. This is not merely my own belief, it is also the consensus which emerged from the open meeting held by the SUSK executive in Montreal on November the 3rd of this year. SUSK will only consider involvement in a fresh approach to the effort to link Ukrainian students worldwide. In this sense we should approach this issue with open minds and positive ideas if the concept is to come to life at all.

In order to develop this fresh approach to the issue all of you who are interested in this issue should take some time to develop a model of what you imagine an international Ukrainian student network should be, and what purpose it should serve. Please remember not to let the past political squabbles get in the way of your initial thinking. Once you have an idea of what you think such an organization should be, then look at the bigger picture — will such an organization effectively reflect the best interests of you as a Ukrainian Canadian? Or as a Ukrainian living in Canada? Or simply as a Canadian or a Ukrainian? As you can imagine, it gets confusing when you look at this issue in the bigger picture.

If you feel that you can contribute to the process of developing a position for SUSK prior to this exploratory conference please either contact me directly or send me your written position statement. I look forward to both hearing from you on this matter and to attending this historic attempt at linking Ukrainian students across the world.

Roman Dubczak
SUSK Executive Vice-
President (External)

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It is no wonder that Canadian Ukrainian students mistrust TYCM when these critics which are themselves extremist, have in fact set back the progress of unifying the Ukrainians in the Diaspora.

One of the major criticisms of TYCM, and American Ukrainian students in general, is that they were in part responsible for the disintegration of CeSUS. We all know what happened at that infamous Congress in '76, and I along with a large group of people think that it is time to forgive and forget. CeSUS is a noble idea, and credit must be given to the group of individuals who are trying very hard to get this organization active and working again. We must unite and give full support to them. If we criticize, CeSUS let it be constructive, not destructive, (Re, Naciuk's letter Volume 18, issue No. 86).

I have at length discussed CeSUS with American Ukrainian students, and their response is and I quote "We have a moral responsibility to help recreate that which we have destroyed." Let's put the past disagreements behind us, and start anew, after all we don't want to tread in our parents' footsteps, and start new feuds amongst our organizations. Moscow would just love us for that. It's time to act with a little dignity, grace and maturity; let's cooperate and try and create something that works. We all need the challenge.

Ivan Antoniv

GREETINGS FROM "THEM-DAMN YANKEES"



Upon reading Greg Naciuk's letter to the editor regarding CeSUS in STUDENT (Oct. '85), the TUSM National Executive is prompted to reply. In some respects, we actually agree with Greg's analysis of CeSUS' infamous history. On other points, we are offended by Greg's allegations against the new generation of TUSM leadership. In formulating our response, TUSM hereby puts all of its cards out openly on the international Ukrainian student table.

First, let's talk history. On this score, Greg is largely correct. Anyone who has any sense of what happened to CeSUS in 1977 agrees that it died as a result of stupid and pointless party politics. The now-infamous "bus story" is the prime example of what can happen if Ukrainian students let themselves be afflicted by the disease of petty political and personal rivalries. In travelling the contemporary CeSUS path, we all have to remember the shameful past in order that we arrive at a more constructive common ground.

Secondly, let's talk about how Greg pissed us off. He implies that TUSM is somehow manipulated by mysterious parental overlords. Greg, that's sort of silly. Do you really think we would work as hard as we do on Ukrainian human and national rights questions if we were merely taking orders? Do you actually believe that we are a bunch of automatons who can only act on the okay of the Big Ukrainian Nationalist in the Sky? Do you really want to tell us that we are unhuman political machines incapable of democracy? Greg, these are the horrible implications of your rhetoric.

It's precisely this kind of misconception about each other that CeSUS is the answer for. When people of diverse backgrounds and outlooks talk to each other on an intelligent level, guess what happens? Mutual respect, friendship, an underlying common belief in the value of debate; these and more all emerge. That's why TUSM representatives took part in the very successful SUSK Eastern Conference in Montreal. We're not comforted by the thought that some Ukrainian Canadian students imagine us to be myopic ideological warriors. We also wanted to get a sense of what concerns Ukrainian Canadian students have and how they act on them. In the latter respect, we came away with

an extremely positive impression and more than a few helpful ideas concerning our own activism.

Greg, with our initial hurt feelings put aside, we can still respect you because you took the time to state your view. We hope you can respect us for stating ours; we are all flesh-and-blood Ukrainian students. We need the chance to meet, to talk, to party, and, most importantly, to become aware of our own uniqueness. As a generation of students, we are special in that we are capable of building dialogue despite differences. Let's demonstrate this to ourselves, to our community, to the folks watching us from behind the Kremlin's walls who fear precisely this kind of democratic exercise. We hope to meet you at CeSUS.

with regards,

Jerry Halatyn,
President

Mykola Hryckowian,
Vice-President

Paolo Makar,
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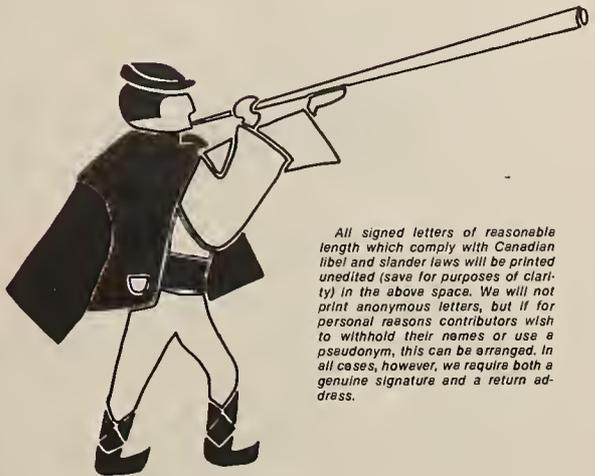
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