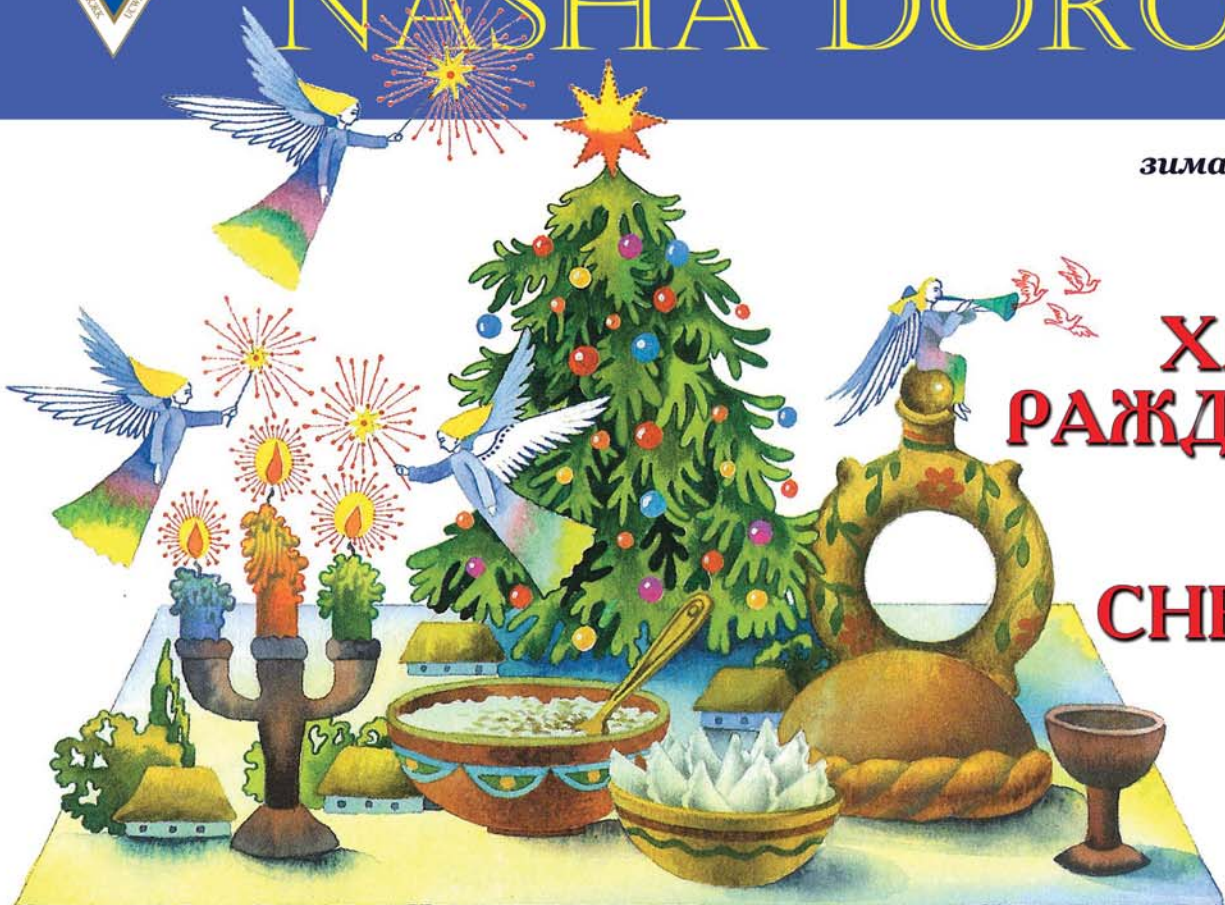




НАША ДОРОГА NASHA DOROHA

зима/winter 5(23)/2006



**ХРИСТОС
РАЖДАЄТЬСЯ!**

**MERRY
CHRISTMAS!**

**Хто/що готує
на св. Вечір**

Вікторія Ковальчук



**ND
Special**

**Ukrainian Youth
Organizations
in Canada**



З РІЗДВОМ ХРИСТОВИМ І НОВИМ РОКОМ

ХРИСТОС РАЖДАЄТЬСЯ! СЛАВІМ ЙОГО!

З НАГОДИ СВІТЛОГО ПРАЗНИКА РІЗДВА ХРИСТОВОГО
ЩИРО ВІТАЄМО

Їх Блаженство Верховного Архієпископа
Кир Любомира Кардинала Гузара

Високопреосвященнішого Митрополита Кир Лаврентія
та усіх Преосвященних Владик Канади і України

Всесвітліше і Всечесніше Духовенство і Монаші Чини

Архієпархіяльну і Епархіяльні Управи, Управи Відділів
та всіх членок Ліги Українських Католицьких Жінок Канади,

Проводи і Членство Українських Католицьких і
Громадських Організацій та весь Український Народ

БАЖАЄМО ВСІМ РАДІСНИХ І ЩАСЛИВИХ СВЯТ

*Як Отець Небесний в цей день дарує нам і всьому світові Свого Сина Єдинородного,
так і ми відкріймо наші серця і будьмо щирі. Несім поміч потребуючому нашої помочі.*

ЗА КРАЙОВУ УПРАВУ
ЛІГИ УКРАЇНСЬКИХ КАТОЛИЦЬКИХ ЖІНОК КАНАДИ

Олена Гедз – Голова

Christmas at Grandma's

By Sonja Pawliw

When I was a child of seven or eight and living with my grandparents, Christmas was a very special time. That was when our whole family—uncles and aunts and cousins—all got together at my grandparents house. It was a very exciting time, getting ready and waiting for the Christmas Eve festivities and Christmas Day.

A week before, Grandpa would bring in a small pot of wheat from the bin. It was my job after school to help my crippled aunt to pick out all the weed seeds and mustard or wild oats. When it was cleaned, it was then washed, and while it was still damp it was put into a 10-pound cotton sugar sack and tied. Then with a wooden mallet we took turns at pounding it on an old wooden chair, turning the sack over and over, continually pounding until all the bran came loose of the kernels. It took us a couple of days; then Grandma would put it into a large bowl with a screen bottom and take it outside, tossing it in the wind until all the bran blew away, and the wheat was left pearled. That way it was cooked up soft, then ground poppy seeds and honey were added to it. This was usually prepared the day before Christmas Eve so it would cool and absorb the honey.

That same day Grandma would bring in a 10-lb. sugar sack of dry mushrooms that hung on a nail on the wall of the porch. She had picked the mushrooms all summer, little by little, and dried them on the reservoir of her stove till she had a sack-full for her family and to share with others. She would soak them along with the dried beans overnight then cook them.

A few days before Christmas the braided bread called the Kolach was baked; that was to be the table centre with a beeswax candle in the centre of it.

My aunt baked a lot of cookies and things mostly with honey because Grandpa kept bees. There were no freezers or refrigerators, so things that could be frozen were put into the porch in boxes or shelves along the outside walls where they would freeze, and the gentler things not freezable were put against the kitchen side of the wall that was warmer and covered with coats.

On the morning of Christmas Eve I was so excited to be the little helper, running for this and that for my Grandma and my aunt. They were busy making two kinds of cabbage rolls in big pots. Besides the regular rice ones, Grandma made buckwheat cabbage rolls with grated raw potato in them. They were made like large triangles, with the filling put on a large cabbage leaf, then folded from three sides and placed folded side down. When the pot was full they were covered with cabbage leaves. Then Grandma would make a paste of flour and the grated potatoes made an airtight sealed lid on the pot. It was then baked in the oven for several hours. At the same time, on the top of the stove, slowly cooking, were the beans and mushrooms for the soup, and prunes and dried apples for the fruit compote. Another big pot with large pieces of fish was put on to cook many hours till the bones were soft like salmon so the children could eat it without choking on bones.

A large frying pan of chopped up onions and Mazola oil was fried and added to the beans and mushroom soup and the fish. The stovetop and the oven were full of pots of all sizes. The house was full of Christmas smells.

While all this was cooking, my aunt was busy making kinds of perogies: potato, cabbage, poppy

seed, and fruit. The fruit and poppy ones were eaten with a honey sauce.

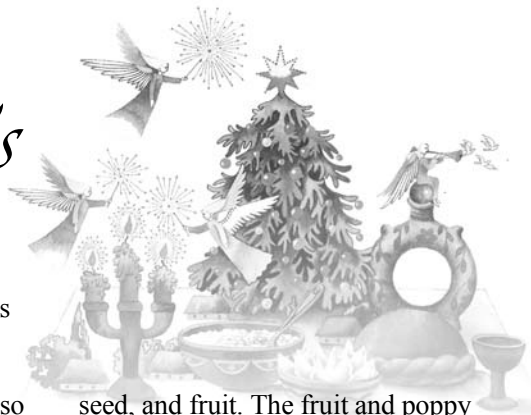
The tantalizing smells of all this food cooking made you feel very hungry. But I knew that it was a day of fasting, so we sacrificed and ate only sardines and bread and tea. We did not eat dairy products, eggs or meat. Mazola oil was used instead of lard or butter.

After lunch, I would leave all this action in the house and go outside to hang around Grandpa for awhile, bringing a load of straw for bedding the cows and horses, hauling away a stone boat of manure from the barn. It was my job to fill the wood-box with firewood. I would also stack some wood close to the house so I wouldn't have to run to the woodpile each time. I also had to make a path in the snow to the doghouse for the dog and clear path to the outhouse.

I skipped along and chatted while Grandpa filled all the mangers in the barn for all the cows and horses for the night. While Grandpa milked the cow, I carried in some snow to fill the reservoir for washing dishes later in the evening.

Then, by four o'clock, I was looking for the first star to appear. I would bring in an armful of nice clean hay to put under the tablecloth and the rest on the floor under the table, for us kids to play in after supper and hunt for nuts. Grandma always dried hazelnuts for the kids—also sunflower seeds for all to enjoy.

Grandpa would bring in a big sheaf of wheat and place it on a stool behind the table beneath the icon that hung on the wall. That sheaf of wheat represented the kinfolk that died and would be with us in spirit to celebrate the birth of Jesus.



Viktoria Kovalchuk

When all the chores outside were done, it was my job to wash and clean the three lamp chimneys and the lantern glass, and fill them all with oil and trim the wicks.

Then when I saw the first star I could light the candle on the Kolach on the table, and the candle on the sewing machine in front of the window. On the machine also was a nativity tabernacle and figurines that I made in school out of coloured paper. That light in the window was to guide anyone that was lost or stranded to come to safety and warmth.

While my aunt set the table I kept running to the door to listen for sleigh bells on the horses that the uncles were driving.

They all seemed to arrive at the same time from every direction. When they came, they unloaded the women and babies first, then the cousins that were wrapped up in

blankets and quilts. When everyone walked in, it was such a house full of happiness and excitement! Everyone talked at once and I don't think anyone understood what the other said. Us kids quickly grouped together off into corners and behind the heater where it was cozy warm to share our excitement and our little secrets, while the grown-ups were still hugging and kissing and sharing of their days work of preparation.

When everyone settled down supper was ready and all the food was placed on the long extended table. To me, it seemed like there was much more food than 12 dishes. As we squeezed in on long benches on both sides of the table, two chairs at each end and babies on knees, we all said the blessing together, then all sang the most loved carol, "God Eternal".

Grandpa would then pick up the dish of wheat and poppy and greet everyone with the greeting: "Christ is born." We all answered: "Glorify Him." Then he would take a tablespoon of the wheat and toss it to the ceiling. If a lot of wheat stuck to the ceiling, then we all knew we would have a bountiful year. The bowl was then passed around and everyone had some for starters. It's a specialty dish made only for Christmas. My Grandma told me there was a myth that if you ate wheat and poppy other than at Christmas, you would get lice!

All the other food followed and everyone enjoyed the meal and the

After the dishes were done, Grandpa would pull out a book. He was a great reader and he would read aloud stories of olden days and of people they left behind in Ukraine and some fairy tale Christmas stories for us kids. With the stories and full stomachs, the little ones, in their warm nooks and corners started to drop off to sleep one by one.

That's when the women would pull out the curling iron and the waving iron and stick them on the hot coals in the kitchen stove to start curling one another's hair for the next day. Christmas day was a day of churchgoing in the company of friends and neighbours, so they all wanted to look their best. We girls that weren't sleeping were fascinated with the waving iron—the way it made your hair so kinky. There was many a burnt ear and forehead that evening.

When all

heads were curly, and stomachs a little settled, everyone dug into the nuts, candy and cookies. The cookies were so good. They were made with honey and homemade marshmallow topping. Candy was also homemade. There were no presents for anyone. We were just happy to be together.

Everyone got wrapped up again, some were carried out sleeping and others were bundled up together in the cutters and sleigh boxes so they would stay nice and warm. Hugs and kisses were exchanged, then they all drove off carolling and sleigh bells jingling. The frosty snow screeched under the sleighs and hoofs of the horses. Then tired, but very happy, I blew out the candles, said a prayer and a thank-you to Baby Jesus and a true Christmas evening came to an end.



Viktoriya Kovalchuk

conversation. The supper seemed to take hours. Everyone was filled to the brim, even if there wasn't meat on the table. The once-a-year specialties were so appreciated.

After the eating was finished everyone just sat around the table singing Christmas carols. The men then moved to the other room and the children got under the table to play in the hay and look for hazelnuts. The women did the dishes at the same time they were carolling. Grandpa would bring in two blocks of wood and a hammer. On the blocks of wood he had made four dents. Into those dents, we put the hazelnuts, then cracked them with the hammer. Sometimes, the hammer came down too heavy and there was no nut left. The older ones usually took charge of cracking the nuts for the little ones.

Ялинка

Богдан Лепкий

П'ята година. Сутеніє.

На майдані, де ще нині рано стояло так багато ялинок, ніби ліс цілий прийшов до міста на свята, тепер лиш перебірки торчать.

Їх ніхто вже не прибере свічками і чічками, і до них діти не будуть підскакувати і плескати в долоні.

Заїде віз, що сміття вивозить з міста і — “будь ласка, сідайте! Поїдемо!”

Але поки що, торг ще не вгває. Продають дешевіше, а все таки продають.

— О, бо то є, прошу я вас, такі, що вмисно до самого вечера чекають, щоб за півдурно дістати.

— Є, і не бідні!

— Гадаєте тая, о, бідна? Два кіло шупака купила, а за ялинку золотого дає. Сорому люди не мають.

— І не бояться гріха.

— Ая, бояться. Ану, лиш відверніться...

Політує сніжок, туляться тіні до мурів.

— Що хочете за тую калічку?

— В мене не шпиталь, я добрий товар продаю.

— Піа золотого беріть. Більше не варта.

— Хто? Ви, чи ялинка?

Гість відходить. Торговець притупує ногами, бо мороз. “Калічка! А щоб ти скалічив ще нині!”

Перша зірка вискакує на небо. Переганяються авта по місті.

*

Під ліхтарнею двоє дітей. Дівчинка літ десять і хлопець шестиліток. З-під хустки і з-під шапки зачервонені носики торчать; світяться очі, її сині, а його чорні, як вуглі.

Ними вони просто їдять одну ялинку.

Лежить у снігу, забута, а така гарна.

Боже! Якби так її дістати! То були б свята раз!... Але в них лиш 35 грошів. Цілий місяць складали. А купець такий сердитий, так лається...

*

Побачив їх.

— А вам чого? — кричить.

Діти поштовхують себе:

— Ну, говори, Ганю!

— Ні, кажи ти, Петрусю!

— Найби я так пішов, то тиб собі купив, правда? — пристає до хлопця купець.

— Я так не хочу, — борониться Петрусь. — Я за гроші.

— За гроші? А кілько ти їх маєш?

Петрусеві страшно казати.

— Ну! Кілько? — кричить купець. — Кажи!

— Тридцять п'ять... — пробубонів хлопчина.

— Золотих?

— Ні, грошів.

— А щоб тобі тридцять п'ять кольок, нездаро. Замість купити собі бараболь та набухатися, щоб свята пам'ятав, таке, о, захочує ялинка. Я тобі дам таку ялинку, що...

І вже замахнувся був на хлопця, як нараз рука опустилася і задеревіла.

*

Він також такого хлопця мав. Три роки тому, якраз на Святий Вечір, зашморгнуло його. Ходив би був до школи, мав би шість літ, як цей. Навіть подібний. Так само дивився і голосок такий.

— Чого втікаєте? — крикнув за дітьми, — Верніться! Ялинка ваша. Возьміть собі задурно.

Боже ти мій, як вони її несуть.

Не несуть, а летять з нею, як на крилах.

— Не лети, Ганусю, бо впадеш!

— Як впаду, то встану, овва!

— Ти, але ялинка...

— Правда.

І вже ідуть поважно і журяться.

— Наша хата мала й низька, може навіть не влізеться ялинка?

— То підітнемо.

— Також!... Таку ялинку!

*

Вбігли в браму, майнули крізь подвір'я і зeszли в сутеревах, як двоє мишенят у норі.

*

Я певний, нині ніде не буде такої пишної ялинка як у них.

*

Ні в тій палаті, де від полудня працює монтер, щоб почіпити сто електричних свічечок, ні в віллі, де на самі цукорки витратили сто золотих, ні в банкира, що за тисячі накупив святочних дарунків, — рішучо ніде!

Бо Петрусь і Ганя приберуть свою ялинку прикрасами, яких за ніякі гроші не купиш, прикрасами, які виходять з рук найбільших мистців: бажання і уяви.

«Під ялинку», Нью Йорк, 1958 р.

Художник Вікторія Ковальчук
«Благослови, Мати», Веселка, Київ, 2001 р.



Viktoriya Kovalchuk

NASHA DOROHA asked prominent Canadians of Ukrainian descent to share with our readers some Christmas thoughts and their favourite Ukrainian Christmas recipe.

Christmas Goodies *for the* Body *and* Soul

Why Christmas is special for me:

Ed Stelmach

MLA Fort Saskatchewan Vegreville, Candidate for the leadership of the Progressive Conservative Party of Alberta

We sing with our church choir and the Christmas carols bring back so many memories of previous Christmases. These memories bring our ever-expanding family closer together. This and having the entire family around for the holidays is the best thing about Christmas.

Favourite Christmas Recipe:

Baba's Christmas Cabbage Soup

1 quart sauerkraut, rinsed if desired water	cream or milk 1 medium onion 2-3 tbsp. butter
1-2 cups of mashed potatoes	potato water
1-2 cups half & half	salt and pepper to taste

Place sauerkraut in large pot. Cover with water and bring to a boil. Simmer for about an hour or until cabbage is tender. While sauerkraut is cooking, boil potatoes in an ample amount of water. Strain potatoes when cooked, saving the water. Mash potatoes. Add sauerkraut and add as much potato water as desired. Sauté onions in melted butter and add to soup. Add salt and pepper. When soup comes to a boil, add cream. Stir and cook briefly until flavours mix. Serve hot.

Note: Any ingredients may be adjusted to desired tastes.

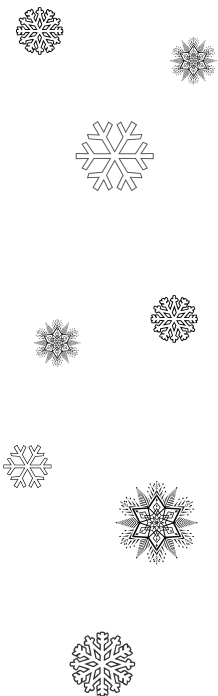


Did you buy a Christmas gift subscription or two of ND for your favourite people? Please see page 34 for details.



(Скоромовка)

Я взяв мішок,
Накрив стіжок.
Пішов сніжок,
Накрив мішок.
Я змів сніжок,
Підняв мішок,
Тоді сніжок
Накрив стіжок.
Я змів сніжок,
Поклав мішок.
І знов сніжок
Накрив мішок.
Я змів сніжок,
Підняв мішок.
Тоді сніжок
Накрив стіжок.
Я змів сніжок,
Поклав мішок...
— Та перестань же
Йти, сніжок!



Кость Дяченко

Why Christmas is special for me:

Gene Zwozdesky

Minister of Education (Alberta), Government House Leader,
MLA for Edmonton Mill Creek

I love Christmas because no matter where in the world any one of us may be, we know we must be home and be together for Christmas-Sviat Vechir. That's our family rule!

We thrive on each other's "presence"—not on our "presents". We sing, pray, remember others, and have a great time.

Favourite Christmas Recipe:

"Sviat-Vechir" Meatless-but-Delicious Borshch

(à la the Hryhor-Zwozdesky family secret recipe book)

6 cups of water (or more)	3 tablespoons of cooking oil
4 cups of shredded beets	1 tablespoon of chopped dill
1 cup of diced potatoes	2 cups of cut-up tomatoes, fresh or canned
1 cup of diced carrots	(additional salt, bay leaf, garlic cloves, and chopped onions are required for white bean preparation, as outlined below)
½ cup of chopped onions	
1 bay leaf	
2 teaspoons of salt	
1 tablespoon of vinegar	
1 cup of pre-cooked white beans	

Put beets, potatoes, carrots, bay leaf, and salt into a large pot filled with 6 cups of water and boil until done. Lower heat to simmer, then add vinegar, dill, and pre-cooked white beans. In a separate pan, sauté the onions in the cooking oil, then add the tomatoes in with the onions. Once sautéed, add to the pot with other ingredients. Stir gently and then taste. Add a pinch of salt or vinegar, or both, if desired, then simmer for 5 more minutes and serve.

Note: For best results, white beans should be soaked in water overnight, then drained and cooked the next day in 4 cups of water along with ½ teaspoon of salt, 1 bay leaf, 2 cloves of garlic, and ½ cup of chopped onions. (Beans not wanted for the borshch broth can be mashed and served separately as a bean-mash sauce with sautéed onions and additional mashed garlic added in, as desired.)

Why Christmas is special for me:

Karen Zaretski-Friesen

Artist, Winnipeg

The Christmas Tree was decorated, Mom's home-made cookies and a glass of cold milk were carefully placed on the kitchen table. Everything was perfect. Minutes seemed like hours as I lay still in my bed; I could barely breathe; Santa Claus was coming—tonight! Suddenly, there was a loud commotion coming from the rooftop. Were those sleighbells ringing? I froze; I panicked; I was excited. Yes! Santa must be here! I wouldn't dare peek. My Dad made it very clear, "Never look for Santa or he will disappear—never to return!"

When I awoke in the morning I discovered an empty plate and drinking glass. Under the Christmas tree was a dollhouse. Outside the back door were reindeer tracks in the fresh snow. Santa really had been at my home.

I will never forget my sixth Christmas because that was the year my parents brought some of the magic of the holidays into our home.

Favourite Christmas Recipe:

"Baba's Christmas Cake"

1 ½ cups candied red and green cherries (halved)	3 cups sifted all-purpose flour
1 cup light raisins	1 cup butter
1 cup candied pineapple	1 cup sugar
½ cup mixed candied fruit	4 eggs
½ cup candied lemon peel	¼ cup light corn syrup
½ cup candied orange peel	¼ cup orange juice
1 cup walnuts	¼ cup white wine

Combine chopped fruit and nuts. Mix with 1 cup of the flour. Cream butter and sugar until light; add eggs one at a time beating well after each. Combine corn syrup, orange juice and wine; add to creamed mixture alternately with remaining flour. Fold in fruits and nuts. Pour into two well-greased 5 ½ cup ring molds or square pans. Bake at 275° for 1 ¼ hours (or until tested done). Makes two, 2-pound cakes. Cool fruitcakes. Cover with Brandy soaked cloth, then in foil. Moisten cakes once a week until ready to serve.



Василь Скуратівський

З церковних відправ мені найбільше запам'яталися ті, що відбуваються 19 січня — на Водохреща, Йордан, Богоявлення Господнє. Рано вранці — а до церкви, що в сусідньому селі, шість з гаком кілометрів, — зодягшись у святкову одіж, ми родиною вирушили на відправу. Тато не забув прихопити із собою «Грійцю» — химерно зроблену напередодні свічку, мама взяла бутлика, а я похідну карафку.

А ось і місток через Кам'янку. На широкому плесі, скованому міцним льодом, возвели-

чувався хрест, що його випиляли сільські парубки із льоду.

Поруч з хрестом стояв престол, також зроблений з льоду й обвитий сосновими гілками — так звані «царські врата».

Довкола ополонки вже стояли люди, чекаючи на відправу. Після молитви священник, нахилившись, тричі вмочив у воду срібного хреста, а дяк прихилив свічки: хор тим часом заспівав величальної: «Величаєм Т'я, Живодавче Христе».

У цю мить над нами один за одним випурхували голуби, що їх принесли селяни. Зробивши

кілька кругів, вони полетіли геть, а мисливці, що навмисне прийшли з рушницями, вчинили несамовиту стрілянину. Од несподіванки я позатуляв пальцями вуха. Ненька нахилилися до мене, прошепотіли:

— Дурненький, не бійся. Це так треба, щоб «застріляти коляду». Патрони у них пусті, лишень наповнені клейтухом. Дивися, он тато вже впіймав кілька шматків паперу — «то для бджіл добре, щоб чужі не заїдали».

Озвичаївшись, я побачив, як люди кинулися до прорубу, щоб якнайшвидше наповнити посудини водою, бо саме вона буде найцілющою. Просовуючись між ними, я також намагався не відстати, та мама схопили мене за полу:

— Обережно, бо там слизько. Не дай, Боже, ще в ополонку впадеш.

Кілька чоловіків, стоячи біля води, остерігали нетерплячих паломників. Набравши свя-

РОЛИ НА ВОДОХРЕЩІ...

*День теплий —
буде хліб темний.*

*А якщо хмариться —
хліба буде вдосталь.*

*Уде лапятий сніг —
на врожай.*

*А якщо зоряна ніч —
вродяться горіхи і ягоди.*

*Бував повний місяць —
бути великій воді.*

*А якщо вдень з'явився іній, то
у відповідний день треба
сіяти пшеницю.*

*А ід час освячення води йде сніг —
добре роїтимуться бджоли і
колотимуться хліба.*

*А опіл після різдвяних свят
не можна зберігати ні в
хаті, ані в дворі, бо буде пожежа;
увечері на Водохреща його треба
винести на річку і висипати на лід.*

*День ясний, сонячний,
то хліба будуть чисті,
а якщо хмурий, небо вкрите
хмарами — у колосках буде
багато «сажки».*

«Святвечір: Нариси-дослідження у двох книгах», Перлина, Київ, 1994 р.

чениці, ми одійшли вбік, тут же посмакували нею, а потім ненька змастила цією ж водою очі — «щоб добре бачили», вуха — «аби чули тільки гарні слова» та лоба — «щоби мудрою була голова». А вже вдома, пообіцяли мама, обітруть ще й тіло, щоб здоровим було, як вода...

Через деякий час до нас підійшов і тато, тримаючи в руках запалену «Трійцю». Три вогники, похотливо похитуючись на морозному повітрі, віддавали присмним восковим запахом. Тим часом біля ополонки, роздягнувшись, два сміливці скочили у воду, занурилися по шию й тут же вилізли; обтерши мокре тіло, що парувало на морозі, натягли одіж і дременули додому. Як я дізнався, той, хто скупався на Йордана — «бо в цей день хрестили Ісуса», — цілий рік не хворітиме.

Йдучи назад, я помітив, що нас одна за одною обганяють дівчата.

— Бачте, як поспішають, — усміхнулися тато. — Хочуть якнайскоріше вийти заміж, бо вважається, хто першим принесе додому свячену воду, тій дівчині судитиметься щаслива доля...

Не заходячи в оселю, ми з татом пішли на пасіку і саморобним кропилом освятили всі вулики. Батько при цьому не забув проказати вже відому мені молитву:

— Мухи Божі, горопахи цілоденні, здоровимо вас зі святами. Зимувиганяємо, лихі сили в голоді залишаємо, вас святою водою благословляємо!

Потім обійшли тік і корівник, окропили хату. Мама тим часом виставила на стіл пісні страви, і вони смакотливо залоскотали ніздрі, адже ми ще не їли. Скуштувавши ще раз свяченої води, сіли за стіл. Тато при цьому сказали:

— Ну що ж, сьогоднішнім днем проводжаємо зимові свя-

та. Дай Боже, діджати їх при здоров'ї та злагоді і наступного року!

Спочатку скуштували пісних, а потім і скоромних страв. Тато з мамою з цієї нагоди підняли чарку, а мені залишилося поринути в сумні спогади, що так швидко зійшли ці веселі різдвяно-новорічні празники — з колядками і щедрівками, з вертепними діями: Колядою, Меланкою, Козою, засіванням, Дідухом, проганянням куті й закликанням морозу на вечерю, всілякими ворожіннями та прогнозуванням...

Усі ті дії, що запам'яталися з дитинства, на все життя залишили незгасну пам'ять загадкового й дивовижного світу, казкової ейфорії, оповитої високою поетикою духовного самоочищення.

«Святвечір: Нариси-дослідження у двох книгах», Перлина, Київ, 1994 р.

ЩЕДРИК, ЩЕДРИК, ЩЕДРІВОЧКА

Щедрик, щедрик, щедрівочка,
Прилетіла ластівочка,
Стала собі щебетати,
Господаря викликати:
— Вийди, вийди, господарю,
Подивися на кошару:
Там овечки покотились,
А ягнички народились,
В тебе товар весь хороший,
Будеш мати мірку грошей.
Хоч не гроші, то полова,
В тебе жінка чорноброва.
Щедрик, щедрик, щедрівочка,
Прилетіла ластівочка.



Художник Вікторія Ковальчук, «Благослови, Мати», Веселка, Київ, 2001 р.



Наша Дорога

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Nasha Doroha

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Lucy ... Letters



Thank you for including me in the recent issue of *ND* (Fall 2006, inside back cover — Ed.). I feel very privileged to have been chosen as one of your young artists. Unfortunately, the write-up used was out of date. This is what I submitted to be published in *ND*:

In June I obtained a Bachelor of Design degree with distinction from the University of Alberta. As President, Bachelor of Design Graduation Society 2006, I lead my class by organizing two very successful silent art auctions and raising over \$30,000 to support our year-end graduation exhibition and catalogue. This past year, I have been employed at an Edmonton-based software development company allowing me to use my talents in graphic design. I also freelance. My main passion is print design, although I have created several websites including non-profit sites for Bridge of Hope (www.ourbridgeofhope.com) and Endure for the Cure (www.endureforthecure.com).

Whenever I have free time, I enjoy spending it with family and good friends. I have discovered that I have a creative spirit and mind, and this is why I have chosen to study and work in a creative field. I practise fine art for personal expression and enjoyment. This brings a balance to my life—creating for work and for pleasure. I give my art away to close friends and family as I feel my art is very personal and evocative, and can be viewed and treasured for years to come. I welcome inquiries about art purchase.

Irene Harasemljuk,
Edmonton, irene@queenirene.com

ND regrets the error.

I am a UCWLC member at Dormition in Saskatoon and enjoy reading through every edition of *ND*. Your summer edition and the article on the Carpathian Wedding was a wonderful read. I did wish to read more about Dzvinika's experience at this wedding. I recently joined the Board of Directors of Yevshan which is a semi-professional dance troupe here in Saskatoon. Yevshan has done two dinner theatre productions and is presently working on their third. The productions are done in thematic wedding performance. Their past performances have been Bukovynian and Poltavskyi weddings. Their third performance will be a Hutsul wedding. On behalf of the board, we would like to contact Dzvinika Kachur. Would you be able to put me in contact with her? We would like to further share her experience of the Hutsul wedding in preparation of our production. Thank you,

Karen Pidskalny

Regrettably ND does not have her coordinates. Please try e-poshta.— Ed.

On the Sunday of the Thanksgiving weekend... after church... after lunch with the family (I have three young children)... I found myself spontaneously and thankfully curled up on 'my spot' of the couch. This was my favourite time of day when the sun filled the room with light and warmth and when I had a rare moment of peace in which to do as I wished. I began reading the latest issue of *ND*. This is usually a quick read for me as I flip through the pages looking for familiar faces and for news of UCWLC activities cross

the country. This time, however, I found myself reading, and reading further, and smiling, and tearing up and ultimately discovering it to be disappointing to come to the end. I wanted more to read!

I must congratulate you on a particularly wonderful issue! (so refreshing in comparison to the mainstream magazines.) I look forward to more in the future!

Natalia Radawetz (fourth generation Canadian Ukrainian and trying very hard to pass the language and culture on to my children), Winnipeg

Прошу прислати спеціальне видання *ND* – Пережиття Української Жінки в Канаді (Зима, 2006). Я залишила свою копію старенькій теті — 88?? літ — яка з зацікавленням слухала дописи, які я їй читала. Помимо того, що уже не бачить, просила, щоб залишити їй рідний журнал.

Марта Корбутяк, Оттава

КОПОТКО



BRIEFLY

- Ukrainian President Viktor Yushchenko announced a program to commemorate the victims of famine and political repression. The Ukrainian government wants the United Nations and individual nations to declare the Holodomor (induced famine, death for millions, genocide) in Soviet Ukraine in 1932-1933, the most heinous crime of Stalin and his Communist regime, officially as GENOCIDE. The designation must come from the UN.

Наша ДУХОВНІСТЬ Spirituality

How would you answer this question? Here are some answers...

“Why I go to the Ukrainian Catholic Church”

From Larysa Tokar, 17

“I enjoy being a part of the Ukrainian Catholic community by participating in the services and various events that take place. The traditions, mosaics and intricate music give a greater depth to the Liturgy that can't be found in any Roman Catholic Church.”

From Ivana Tokar, 15

“Music is my life. At church, I love to listen to the different melodies and harmonies, and on occasion, I make some of my own to go along with everything. I go to Church because, to me, there's no other place in the world where I can be around the people I love, the music I thrive for, and the beauty that undoubtedly is my Ukrainian Catholic Church.”

From some UCWLC Westminster Eparchy members:

- Being raised in the Ukrainian Catholic Church
- Faith in God, as seen through the teachings of our Ukrainian Church
- The feeling of belonging to a group which is of the same ethnic origin and of this very unique Rite
- The choral music and the “samoilka” music, where everyone can participate no matter

where you attend the Liturgy. All feel extra spirituality in the music and find it intensely emotional. This helps them worship to a deeper extent

- For some the strength of their faith helps them cope with great family tragedies and the church community gives them support in that time of need
- Raising our children in our Rite also helped in the development and use of the Ukrainian language, making our children feel really special. Our Ukrainian traditions are so greatly interwoven with our Church that it made it easier to raise children in the framework of our Ukrainian heritage. As adults they often move away to other countries, but they can almost always find a Ukrainian Church and feel comfortable there
- Some of our respondents made a strong reference to coming back to their “roots” by returning to our Ukrainian Catholic Church after years of going to a Roman Catholic Church or to none at all. Some said, “I found a sense of belonging, acceptance, shared cultural values and traditions. My faith is enriched and renewal continues.” Another lady said she actually went “church shopping,” trying the Roman Catholics, Anglicans and even Evangelical

Pentecostal but found the worship lacking even though the people were friendly and welcoming. So she says that she “came home.” She says the worship aspect of our Liturgy is the most beautiful of all the churches she attended and she is grateful that the Ukrainian Catholic Church combines the beauty of Orthodoxy with the faith of Catholicism

- Some expressed the lack of English in parts of our Liturgy to help them deal with the lack of their knowledge of Ukrainian

As to the question of why they belong to the UCWLC, the responses were:

- Feeling connected to the church community
- Making a personal contribution to help the parish and to educate
- Preserve Ukrainian culture and traditions
- Charitable projects which concentrate on projects like orphans in Ukraine and other good works there
- Fellowship, find new friends when they are new to the community and feel that their time spent in helping out is making an impact on someone or somewhere
- To make sure that through our support the whole Church will continue to grow for our children and grandchildren

Compiled by Sophia Trylowsky, Vancouver

From some young people in the Winnipeg Archeparchy

Ever since I can remember, I have attended the Sacred Heart Ukrainian Catholic Parish in Rosburn, Manitoba. My parents were married there, my siblings and I were all baptised and had our first communions there. When we were small, going to church didn't mean much to me, but when Father Edward asked me to write this article, I started to really think about why I continue to go to the same parish today.

Two very important parts of my life are my religion and my heritage, so for these two things to be combined in my parish is very special! Something that is very important to me is not forgetting my roots and where my family came from. Going to church on Sundays keeps that fresh in my memory, because I get to hear the Ukrainian language spoken, as well as English, and witness the traditional Ukrainian Catholic traditions taking place and it makes me proud to know that I am a part of that.

Going to church with my family has always been a good experience for me, because we can all discuss Father's sermon afterwards and find out how it relates to all of our lives. One of the best things about church is the way that Father can make you understand the Bible passages that he reads. Whenever I leave the liturgy on Sundays, I always have a new idea to mull over in my mind. This is very fulfilling for me, because it helps me to grow as a person and become a well-



Sarah Luhowy

rounded individual.

I truly believe that being a member of a Ukrainian Catholic parish and attending church on Sundays has helped me grow into the young woman I have become, both mentally and spiritually. I have a way to keep my Ukrainian roots, as well as a chance to praise God with others who share a similar background with me. I hope to continue attending a Ukrainian Catholic Parish throughout my life, as I see it as a wonderful way to look toward the future, as well as remember the past.

Sarah Luhowy, 17, Rosburn, MB

I've been going to a Ukrainian Catholic Church all my life because it is my religion and upbringing. My parents, grandparents and

great grandparents were all raised in this faith. All of my ancestors came over from Ukraine, and brought with them a deep devotion to God through the Church. They were also instrumental in the building of many of the churches in my area. I was baptized, confirmed and had my first holy communion in the same church where my parents were married—Sacred Heart of Jesus Church in Rosburn, Manitoba. I am the middle son of a family of 5 children (4 boys, one girl), and both of my older brothers, Michael and Joshua, served for many years as altar boys. As well, my sister Sadie-Jo is a Girl of Mary. I am still waiting for my youngest brother, Alexander, to join me as an altar server, once he has his first communion next spring. I myself have been an al-



Clayton Luba

tar boy since I was 7, and for a few years, there were 3 Luba boys serving at the same time. I still enjoy performing these duties during Mass now that I am 13. I have learned something new from every priest that has served our congregation.

We try to attend Mass every Sunday and participate in Catechism classes throughout the year. I have learned a lot about God, the Bible, and the Ukrainian Catholic faith during catechism. I especially look forward to the Children's Nativity Pageant that we put on just before Mass on Christmas Eve. It brings the whole meaning of Christmas closer to my heart. As well, the ladies from the church come and teach us about the symbolism of the wonderful foods of Easter, and help us make delicious Paskas. We take our baskets to church for blessing and look forward to a delicious feast on Easter Sunday morning.

Religion has always been a big part of my family's lives. The traditions and cultures of the Ukrainian Catholic Church are part of our everyday lives, from prayers to Praznyks. I have really enjoyed attending the "100 Year Centennial" celebrations of some of the small rural churches in our area over the past couple of years, such as Lakedale and Olha. Even in these modern times when many young people frown upon religion, I enjoy my faith and it is a very important part of my family's life. My grandparents and parents continue to teach me about my church. Being a Ukrainian Catholic youth is a wonderful experience and I have learned, and will continue to learn, many things about God and the Bible and the wonderful customs and traditions of my religion.

Clayton Luba, 13, Rosburn, MB

Written several years ago, the thrust of the comments remains valid today especially when considered in the context of the outreach and evangelization initiatives of the Ukrainian Catholic Church.

Canadian Ukrainian Churches and Social Services, Immigrant Aid and Aid to Ukraine

By Fr. Peter Galadza



What is it that prevents some of our parishes from getting involved in social services, immigrant aid and aid to Ukraine? Why isn't there more of a *will* to help the deprived, welcome the stranger, and care for the most destitute here and in lands far off? Why are we remiss in areas like counseling—whether family, individual or marital; donation ministries (help in the form of food, clothing or money); seniors and shut in care, most basically a network of volunteers who regularly visit those separated from the community due to age or infirmity? And why in inner city environments don't we have more soup kitchens or structured forms of assistance to substance abusers?

This lack of will that we find in some of our parishes is, of course, symptomatic of a general decline of Christianity, because if there is anyone who *should* be committed to social services, it is those whose Lord and Master will judge them on whether they fed the hungry, visited the sick, and housed the homeless. (One could add one scripture quotation after another to bolster the point.)

But more specifically, I would suggest three basic reasons why we Ukrainian-Canadian Christians ignore some of these obligations. First, we as parishes sometimes suffer from “organizationalist mutation.” In other words, Christian communities that ideally should be fully *in* the world,

but not *of* the world, take on the characteristics of any other social body that owns real estate, manages a physical plant, and cares about social standing. Eventually, churches become simply one more organization among many others and, with time, the missionary *dynamism* and *flexibility* necessary to minister to those who can provide little in return begins to wane. They are replaced by concern for propriety, status, respectability and the “bottom line.”

Another factor is what I would call “ethnic reductionism.” All too often the name “Ukrainian Catholic Church” or “Ukrainian Orthodox Church” is interpreted to mean “Catholic Church for Ukrainians,” or “Orthodox Church for Ukrainians.” Of course, that is ecclesiological heresy, because Christ did not come to confirm the barriers that divide people. The term “Ukrainian Catholic Church” (or “Ukrainian Orthodox Church”) means instead the Catholic, or Orthodox, Church that follows the theological, liturgical, spiritual, canonical heritage of Kyiv, but which is open to everyone—because this heritage is of universal significance.

Now this isn't the place for a discussion of basic teaching regarding the Church, but I mention this aspect of ethno-cultural insularity because it sometimes inhibits the social mission of a church. To begin with, ethnic communities striving to convey an image of

“respectability” will shy away from drawing attention to the problems in their communities. An ethnic community would like others to believe that there is no spousal abuse, alcoholism, or in general, any kind of deviancy to be found in its midst, and so not infrequently it will avoid doing what is necessary to address these issues.

Secondly, an inordinate focus on ethnicity sometimes prevents our parishes from undertaking more basic social ministry, because within a multi-ethnic environment, any pastor or parish involved with universal aspects of the human condition, such as poverty, family breakdown or substance abuse, will inevitably become known beyond the confines of the ethnic group, and with time, will be sought out by those outside the group. Because this apparently does not bolster an ethno-cultural agenda, any church defining itself in narrowly ethnic terms will feel uneasy about such “universalism.”

Finally, there is liturgical reductionism: the mistaken notion that social needs detract from the church's alleged primary goal, which is to gather people for *prayer* and the sacraments. The flaw in this approach is that it presumes a pre-Christian approach to prayer and sacraments. For Christians, the model of authentic worship is not some “religious action” established by Christ, but rather Christ's day-to-

day sacrificial offering. Christ inaugurates a new model of worship not by using incense, hymnography, architecture and vestments in some different way—but by dying on the cross for others.

In other words, for Christians to be involved in liturgy means for them to be involved in *service*. Our Sunday liturgies then are simply more focused, more celebrational and more consecrated forms of the liturgy that we are to be offering daily as empathetic listeners, generous donors and willing volunteers. To put it simply: One cannot hide behind liturgy to avoid social service, because the word liturgy, in fact, means service, *sluzhba*.

Let us turn to our second theme, immigrant aid. Certainly, a great paradox is that churches committed to ethnic agendas are sometimes less than exemplary in their outreach to those emigrating from their homelands. After an initial period of euphoria from around 1990 to 1993, the Ukrainian communities of the diaspora—churches included—developed a certain “reserve” toward new immigrants. And, by the way, lest anyone accuse me of romantic naiveté, I, like many of you, know all too well the problem of relatives from Ukraine taking advantage of people here. If my talk were on “the role of the Ukrainian community” in immigrant aid, I might take a different approach. However, *Christian* communities living a resurrection spirituality should never fear being taken advantage of. But, the organizationalist mutation I referred to above sometimes causes Ukrainian parishes to do just that. We ask: “What will these immigrants bring our parish?” And inevitably there emerges the comparison with the past. People recall the post-World War II days when immigrants packed churches and

joined the *hromada*.

“It is more blessed to give than to receive” certainly should be the guiding motto for treating newcomers, who because of decades of atheistic indoctrination, not to mention the post-Christian ethos of their adopted country, Canada, are not about to rush to church on Sunday morning. Besides, whom should Christians be turning to with outreach if not the unchurched?

And incidentally, even from a pagan “quid pro quo” perspective, it can be demonstrated that in those cities where churches do *actively immerse* themselves in the lives of immigrants many of them become active parishioners.

As regards the last area, aid to Ukraine and other countries of Eastern Europe, one might presume that in light of my comments regarding ethno-cultural insularity I might downplay the importance of aid to Ukraine. In fact, the very opposite is true—and the reason is very simple. If there is such a thing as Ukrainian ethno-centrism there can certainly be—and in fact is—such a thing as Canadian ethno-centrism. Anyone who has an opportunity to travel in poorer countries realizes very quickly how petty, isolated and insensitive are some of our priorities in Canada. Among the possible tasks of Churches of the Ukrainian tradition can be to broaden the perspective of our fellow Canadians so that it includes concern for the misery that engulfs more than 2/3 of the world. At the present rate, parts of Ukrainian society will soon be more destitute than segments of Africa or South America, and so, if anything, the Ukrainian Churches should be at the forefront of helping Ukraine and mobilizing *other* Christian communities to do the same.

Unfortunately, to the present day, there are very few Ukrainian Catholic or Ukrainian Orthodox

parishes in the West that have inaugurated a practice that I have suggested on several occasions, and which incidentally is widespread among North American Protestants: the practice of “twinning” sister parishes. For example, a parish in Ottawa adopts a parish in Ternopil as its sister, and extends aid and support in a *personal* rather than only anonymously institutional manner. Of course, all sorts of safeguards would have to be put in place to help avoid the abuses rampant in post-Soviet Eastern Europe, but the underlying principle is crucial, and it is with a reflection on this principle that I would like to close.

All too often in discussions of social ministry and the Church, one hears the claim that it’s simply easier to let the government do the job. “They’ve got the revenues, they’ve got the professionals and they’ve got the broader focus.” However, just one of the many problems with that approach is the following: Charity that is purely institutional always runs the risk of creating one set of problems while solving another. The anonymous and sometimes quasi-bureaucratic service of a government agency desperately needs to be supplemented by the embrace of a community committed to personal care. A hand-out without a warm hand at the other end, always risks becoming just one more tax deduction. Churches should be ideally suited to providing a more humanizing and healing approach to social services and it is precisely this kind of role that they—or rather we—should be willing to assume.

Fr. Peter Galadza holds the Kule Family Chair in Liturgy, Sheptytsky Institute of Eastern Christian Studies, Saint Paul University, Ottawa. In 1999-2000 he was dean of the Faculty of Theology, Ukrainian Catholic University, Lviv.

A NASHA DOROHA Special

Ukrainian Youth Organizations in Canada

During summer 2006, NASHA DOROHA conducted a survey of Ukrainian youth organizations in Canada. **The purpose:** to acquaint readers with the existing programming for children and youth. ND thanks the respondents and hopes that the information will generate more memberships for the organizations and more friends for our young ones. Here's what we found out.



Survey conducted by Oksana Bashuk Hepburn with the participation of Tamara Lisowski UCY, Julie Strychowsky CYMK, Harry Nesmasznyj UYO-CYM, Taras Babyuk UNF.



Українське Католицьке Юнацтво (УКЮ) Ukrainian Catholic Youth of Canada (UCY)

The Youth and Young Adult Ministry is dedicated to the education and enlightenment of young people in the teachings of the Ukrainian Catholic Church. It has devoted people in their 40s working with the young to strengthen ourselves and the church community in all aspects of Christ's teachings. In the past, we have worked on community outreach, personal growth dealing with social skills, virtues and helping the young people to find and use God's gifts.

UCY started in 1945 in Winnipeg; other provinces followed a few years later. Father Kristalovich was the first spiritual director. It has paid youth directors (Winnipeg, Saskatoon, Edmonton), and volunteer contacts (Vancouver, Toronto). There is no membership list. Whoever is a member of a Ukrainian Catholic Church between the ages of 12 to 40 is a member. The operating language is English.

■ Some Winnipeg Activities for 2004-2006:

- Host the bi-annual Prairie Dog Central "Saint Nicholas Train"
- Young adults Christmas carolling; monthly young adults meetings
- Unity 1996 (Winnipeg), Unity 2004 (Canmore) & Unity 2006 (Muenster)
- "Souper-Bowl of Caring" on Super Bowl Sunday to raise \$ for Welcome Home

- Attend the annual Twilight Retreat for Young Adults on Palm Sunday; Metropolitan's Name Day and New Years Levee; Fast-a-thons/Workshops; the annual Walk for Mary; annual Youth Night Goldeyes Baseball Game; monthly youth and young adult movie club (current movies related to the scriptures); the annual Kiev Pavilion for Folklorama; the annual pilgrimage at Cooks Creek (Immaculate Conception Parish); the annual Memorial Liturgy & Panakhyda for Rev. Mitrat Stephan Semczuk
- Feast day of the Ukrainian Catholic Martyrs Nicholas Charnetsky and Companions and the Annual Pilgrimage celebrations at the Blessed Martyr Vasyl Velychkovsky Shrine
- Counsellors for Ukrainian Park Camp ~ Catholic Children's Camp
- UCY joins together with the Good Neighbours Senior Centre in East Kildonan to have a huge garage sale
- Developing Responsible Young Adults course
- Emmaus

■ CONTACTS for further information and registration

- Tamara Lisowski
Ph: 204-338-7801, Fx: 204-339-4006
youth@archeparchy.ca
- Laurie Friesen
Ph: 306-244-7720, ministry@sheps.ca
- Oksana Atwood
ukryouth@edmontoneparchy.com

*Following is a short update on
Youth Ministry Programs, Edmonton Eparchy
by Oksana Atwood, Youth Coordinator (former).*

■ CAMP OSELIA

This Year Camp Oselia had a different focus than years past, with a program designed specifically for children in grades 2-6. With far fewer youth we had more opportunities to grow closer together over the two weeks and were blessed with wonderful weather, good health and many positive memories. As a group we were able to travel together exploring the mysteries of Egypt. The children came together as a family under the guidance of wonderful teen counsellors and skilled young adult staff.

Our changes were a success and we look forward to seeing each camper and new ones back next year for our next exciting theme. Camp Oselia will once again be open for children finished grades 2-6 and will be held from Sunday, July 15th – Saturday, July 28th which will allow children to attend Camp St. Basil's or other camps if their families wish to extend their summer activities. Registration information will be available in the Spring from the Youth Ministry Office.

■ TEEN SUMMER CAMP

This year the junior high teens who previously went to Camp Oselia took the plunge and went to Jasper for the first ever Junior High Summer Camp. Friendships were renewed and camp traditions remained in a new and challenging environment perfect for growing teens. With the help of amazing leaders the group stayed in rustic cabins in Maligne Canyon, cooking for themselves, and living with no running water for 5 days! Highlights included cold jumps into Horseshoe Lake, hiking, pulling weeds around the Jasper townsite, Banana Splits and the Ice Cream eating contest!

A special thanks to Maligne Canyon Restaurant for donating our lunches, Hostelling International for arranging our accommodations, and Omelian Nahachewsky and Casey Lou our fun and dynamic leaders.

■ UNITY

The summer can't end without an event for Young Adults and UNITY is just around the corner! Patty Faulder is leading this project and organizing young adults (18+) from our Eparchy to travel together to attend this event in Muenster, Saskatchewan August 24-27.

Highlights include a welcome BBQ, Taste of the Eparchies and a Zabava. Sample Break Out Sessions include:

- So You Think You Are Moral!
Fr. Bryan J. Bayda, C.Ss.R.
- God – With a Byzantine Attitude **Fr. Andrij Figol**
- The Maytag Sin Bin: An Extreme Makeover of the Soul **Fr. Mark Gnutel**
- The Birds and the Bees – Connecting with God through Nature **Jessalyn Lastiwka**
- Surfing the INNER-net: Praying with God's Holy Word **Fr. Larry Kondra, C.Ss.R.**
- Being a Lover **Sr. Darleane Pelechaty, SSMI**
- Ultimate Heroes of our Faith – our Martyrs
Fr. John Sianchuk, C.Ss.R.
- The Divine Liturgy's Secret Code
Fr. John Sianchuk, C.Ss.R.
- My Family, My Destiny **Fr. Andre Lalach**
- How to Connect with a Friend on a Spiritual Level **Fr. Bohdan Choly**

The office will be closed until a new youth coordinator is hired. We anticipate some changes with the Youth Ministry office as the direction of our Eparchy will change when a new Bishop is installed. The position of Youth Coordinator is now open and the Eparchy is looking for someone to begin work in the fall. The person best qualified for this position will need to be an active member of our Catholic community and have experience in teaching, facilitation or group development. Life experience is a necessity and a young adult in their 20s–30s would be ideal. Interested applicants should send a cover letter and résumé to the chancery office: Father Bill Hupalo, Eparchial Administrator 9645-108 Ave., Edmonton, AB, T5H 1A3. Or call 780-424-5496





Союз Української Молоді Канади (СУМК) Ukrainian Orthodox Youth (UOY)

Our organization provides a haven for Canadian Ukrainian Orthodox youth to practise culture, religion, language, discuss issues and have fun! CYMK-ivtysi realize the advantage of having a different culture that enhances their Canadian experience. Our aims and objectives:

- To perform and execute all manner of deeds and acts that contribute to the continual growth of the Ukrainian Orthodox Church of Canada and to encourage its members to practise and live by the Christian principles as enunciated by the Ukrainian Orthodox Church of Canada.
- To promote the welfare of and cooperate with the member organizations, institutions and affiliated members associated under the Ukrainian Self-Reliance League of Canada.
- To foster, develop, perpetuate and continue the evolution of the finest cultural elements, traditions, and language of the Ukrainian Canadian people as a distinctive contribution to the national culture of Canada.
- By cultivating amongst its members an understanding and a respect for parliamentary, institution the Rule of Law, and the democratic principle of respecting the rights of others, CYMK creates an environment that fosters the development of leaders within the Ukrainian community and within the greater Canadian society.

CYMK's main objective is to promote religion, culture, leadership and friendship within the Cana-

dian Ukrainian community and beyond. Our members engage in these activities on local, regional, and national levels. From Montreal to Edmonton, members actively participate in the church, learn about the Ukrainian heritage through workshops and meetings, develop leadership skills to become successful and influential members of the community, cultivate friendships, and provide a service to the community by fundraising for a variety of charities. Our members have the opportunity to participate in national events once a year—a national convention or a retreat. Our youth have assimilated into the Canadian fabric as professionals, entrepreneurs, teachers, farmers, tradesmen, and politicians. Involvement in CYMK provides our members with the opportunity to learn the tools that they need to be successful people in society while celebrating and embracing our Ukrainian heritage

CYMK has existed since 1931. It has 15 locals. In 1937, CYMK had 6,500 members, now about 200 ranging in age from 7-25. The operational languages are English and Ukrainian. Program activities focus on religion, leadership, culture, friendship, national and regional conventions, retreats, group meetings, choirs, sports, Ukrainian language

For further information and registration please visit www.cymk.org or contact Julie Strychowsky (National President) at president@cymk.org, 905-637-1093.





Спілка Української Молоді (СУМ) Ukrainian Youth Association (UYA)

This is an international voluntary non-profit youth organization with 10 active branches across Canada in Montreal, Toronto, Etobicoke, Mississauga, Hamilton, St. Catharines, Winnipeg, Edmonton and Calgary. After 58 years of existence in Canada, the UYA, has 1200 members ranging from 5 to 50.

The UYA helps children and youth of Ukrainian background foster an awareness of, and appreciation for the Ukrainian heritage. The program includes cultural and athletic activities, arts and crafts, singing, Ukrainian history, current events, geography, litera-

ture and traditions. Emphasized throughout are the development of Christian ethics, national pride, good character and leadership skills. The operational language is Ukrainian. Weekly programs are complemented with summer and winter camps—recreational, hiking, counsellor training. International jamborees and conferences in countries where the UYA operates—United States, Australia, Argentina, England, France, Belgium, Germany, Ukraine—provide opportunities to foster friendships which span oceans and last lifetimes. Special excursion camps, held in con-

Спілка Української Молоді є добровільна світова молодеча організація, яка начисляє 10 активних осередків по Канаді, а саме: Монреаль, Оттава, Торонто, Етобіко, Міссісага, Гамільтон, Ст. Катеринс, Вінніпег, Едмонтон і Калґари. Метою СУМ є організувати і виховувати українську молодь на характерних, моральних, ідейних, національно-свідомих та активних патріотів великої української спільноти.

СУМ закликає членство зберігати традиції рідного краю, непохитно дотримуватися засад християнської моралі і етики та бути вірним гаслові *Бог і Україна*, здійснювати цю вірність словом і чином.

В сучасну пору зареєстровано 1200 членів СУМ від віку 5 до 50 років. Розговорна мова Спілки є українська.

Юнацькі сходи по відділах відбуваються тижнево програмою, яка включає: гутірки, спорт, спів, самодіяльні гуртки та прогулянки. Гутірки доповнюють знання в ділянках історії, сучасних подій в Україні, географії, традиції, літературі і тим подібне.

Один з найважливіших аспектів виховання — це літні та зимові табо-

ри. В СУМ-і організуються табори різного характеру, наприклад: виховно-відпочинкові, вишкільні, спортові, мандрівні та екскурсійні табори. Найбільш популярними є злети на крайовому або світовому рівні, які організуються у зв'язку із спеціальною імпрезою: Олімпійські ігри, ЕКСПО, Святування з нагоди 1000-ліття Хрещення України, День Незалежності України. Сумівці з Канади мають нагоду зустрічати і пізнавати друзів із Сполучених Штатів Америки, Аргентини, Австралії, Англії, Бельгії, Франції, Німеччини та України під час цих Злетів. Дуже розвинута в Спілці мистецька діяльність. Сьогодні Спілка гордиться хорами, духовими оркестрами, танцювальними гуртками та ансамблями бандуристів.

Дивлячись на працю протягом майже 60-річного існування, можна ствердити, що Спілка виконує надзвичайно важливу роль в розбудові українського суспільно-громадського життя.

За дальшими інформаціями просимо відвідати вебсторінку www.cym.org/ca або звертатися до Крайової Управи тел: 416-537-2007.

Testimonials

"... my friends at work marvel that I never stay in hotels when I travel abroad because I know Ukrainians in every country... I am grateful to CYM for the international exposure and to my parents for sending me to camp instead of making me work in the summers..."

"... I feel that the UYA has helped me grow as a person. I acquired organizational and leadership skills at *skhodyny* (weekly meetings) and *tabory* (camps) that have carried over into both my professional and personal lives..."

"... the best camp I was ever at was Verchovyna Montreal 77. ...that's where I met my wife!"

"... some of my closest friends today at age 40 are people I went to camp with as a child"



junction with special events such as the Olympic Games, Expo, marking the Millennium of the Christianization of Ukraine, and most recently Independence of Ukraine, are very well attended and hugely successful. The cultural sphere of activity is impressive: the UYA takes pride in its choirs, marching bands, dance groups and bandurist ensembles.

UYA plays a major role in the development of the Ukrainian community life in Canada. Through its multi-faceted program and dynamic approach towards the ever-changing demands of Ukrainian-Canadian youth, it aims to accommodate and captivate future generations.

Please visit UYA's website www.cym.org/ca or call 416-537-2007.



Молодь Українського Національного Об'єднання (МУНО) Ukrainian National Youth Federation of Canada (UNYF)

A self-governing organization affiliated with the Ukrainian National Federation of Canada, it aims to involve and organize Ukrainian Canadian youth in order to be conscious of their heritage and contribute to Canadian society. We focus on learning new things, socializing, and having fun.

UNYF was first created in 1934, in Saskatoon. Back then the organization had hundreds of members and branches located in Montreal, Toronto, Sudbury, Windsor, West Toronto, St. Catharines, Oshawa, Hamilton in the Eastern Region and Fort William, Port Arthur, Winnipeg, Saskatoon, Regina, Edmonton, and Moose Jaw in the Western Region. It was very active in these communities organizing numerous cultural events. It even had its own section in the New Pathway Ukrainian weekly newspaper. Unfortunately, by the 1990s, UNYF began disintegrating. Many branches disappeared. Following the 34th National Convention of UNF and Affiliated Organizations in 2003, the UNYF

was once again reestablished with headquarters in Toronto where we are working towards reviving this organization across Canada.

When we revived this organization in 2003, we started with only 5 people. Now we are up to 50 doing business in both Ukrainian and English languages. The UNF Building in Toronto, in which our federation is based, is home to youth organizations such as the *Shotokan Karate Academy*, *Ukraina* dance group, and *Karpaty* sports group, involving many of our members. The UNYF itself organizes dances, social evenings, talent shows, camps (our camp is located at the Ukrainian oselya "Sokil"), group activities for various Ukrainian celebrations. Often we have guest speakers talking about politics in Ukraine. In the near future, UNYF plans to start art and dancing classes.

It is our aim to keep expanding and continuing to work for the benefit of Ukrainian youth in Canada. For more information please call 416-925-2770.

Познайомтеся з мистцем передньої обкладинки

Вікторія Ковальчук

Ярема Гоян
(Уривки)

Світ без чудес,
як земля без неба.

І чудес у нашому великому світі так багато, як і неба над нами, тільки треба вміти побачити їх серед мирської суєти оком небайдужим, душею освітити — і тоді в звичайному відкривється диво.

Природа для малярки — вища сила, її соки життя творять світ, душу нації і єднають їх через вічність у нероздільне диво. Вічна краса природи, звичаї народу, традиції України і день нинішній побраталися в світлі малюнка Вікторії Ковальчук, — і ця щаслива знахідка художниці прихильно оцінена в європейській культурі. Справді щастя для митця знайти в багатобарвній національній палітрі власну барву і органічно вписати її в полотно світового мистецтва.

Ось така вона, художниця-поетеса Вікторія Ковальчук, така її пречиста голубина душа, як її слово і її малюнок. Добра до світу, до людей, до птахів і квітів, до батьків і дітей, до рідного дому і до життя, яке вона має за велике чудо і дарує це чудо нам. А найкраща її дорога — це дорога додому, і найбільше чудо в тому, що вона не звертає з цієї дороги, а йде нею змалечку до рідної оселі, до рідного гнізда, до святинь наших — тож і чекає її на цій дорозі щаслива знахідка.

«Коли багато років тому я побачив її на своїх заняттях з першокурсниками, видалось, що в аудиторії стало світліше, — розповідав про Вікторію мій давній приятель зі Львова Анатолій Попов, відомий мистецтвознавець, доцент кафедри оформлення та ілюстрації книги Української Академії друкарства. — Врало не тільки її волосся — зовсім сиве (як виявилось згодом, від природи), що різко контрастувало зі свіжістю юного обличчя витонченої краси. Широко розплющені очі випромінювали невідбутну жагу до життя, вони вбирали в себе все навкруги так,



ніби побачили це вперше. Пригадую, я тоді ще подумав: «Надто гарна, щоб стати справжнім художником». Але, на щастя, помилився.

Ярема Гоян, лауреат Національної премії України імені Т.Шевченка, заслужений діяч мистецтв України

Уривки з книги «Благослови, Мати», Художник Вікторія Ковальчук, Веселка, Київ, 2001 р.



Познайомтеся з мистцем задньої обкладинки

Наталія Гронська

Народилася на Закарпатті (Україна).

Закінчила Київський державний художній інститут (Національна Академія мистецтв).

З 1988 р. — член Національної спілки художників України.

З 1983 р. — учасниця регіональних виставок.

Твори знаходяться в художніх музеях України та приватних колекціях України, Росії, Польщі, Франції, Австрії, Португалії, Канади, США. Мала понад 10 мистецьких вистав у цих країнах.



Основні виставки:

- 2003 Персональна, галерея *Мистець*, Київ.
- 2001 Персональна, *Апокриф*; галерея *Ірена*, Київ.
- 1996 *10 років свободи*, група *Триптих*; галерея *Триптих*, Київ.
- 1993 Персональна; Міжнародний фонд *Відродження*, Київ.
- 1988 Група *Триптих*; Музей кераміки *Михайлівська трапезна*, Київ.

Художниця використовує авторську техніку розпису на шовку для створення живописних станкових творів.

Теми творів:

- ♦ християнство, прагнення віри, надія на безсмертя та продовження (цикл *Новий Заповіт*);
- ♦ люди та янголи (цикл *Апокриф*);
- ♦ жінка, її краса та духовність, неповторність та таємниця.

Репродукції творів представлені в каталогах: *Українське мистецтво XX століття, Декоративне мистецтво України кінця XX століття. 200 імен.*



Від крайової голови From the National President



Олена Гедз ✧ Olena Gedz

Дорогі Посестри!

Теплі й заспокійливі дні минулого літа давно забуті, і в прекрасних барвах осінньої пори ми повернулися до своїх численних організаційних зобов'язань та діяльностей. Тепер прийшов час готуватися до Різдва. Не забуваймо правдиве значення цього Святого й радісного часу, значення якого повинно зосереджуватися над Новонародженим Ісусом Христом.

Поки ми не заглибились у свої численні заняття, хочу коротенько вас повідомити про дуже важливу подію. Номінаційний Комітет Едмонтонської Епархіальної Управи має кандидата на голову і зможе сформувати Крайову Управу на наступний трирічний термін. Отже, мені приємно повідомити вас, що наш двадцять другий крайовий Конгрес ЛУКЖК відбудеться в м. Торонто з 28 червня по 1 липня 2007 р.

Дорогі Посестри! Конгрес — ваш і для вас. Це нагода висловитися й вислухати один одного, обмінятися думками та ідеями і звернути увагу на справи, які впливають на всіх нас. Це час відновлювати стосунки з давніми друзями і створювати нові стосунки з вашими посестрами.

Ми свідомі того факту, що майже всі — коли не всі — Епархії влаштовують свої З'їзди в цьому ж самому році. Проте я вірю, що більшість відділів мають власні річні бюджети, і що в них включено кошти, пов'язані з участю делегатів і на крайовому конгресі, і на своєму з'їзді. Наші членкині віддано працюють по своїх відділах, але їхня участь у Конгресі дає їм нагоду поширити свою точку зору поза своєю парафією і чітко зрозуміти, що наша організація дійсно працює на три рівні. Делегати мають нагоду зустрічатись і розмовляти з особами, які координують проекти, програми і політику ЛУКЖК. Згідно з нашим Статутом, кожен Відділ має право призначати одного делегата на кожні 10 оплачених членкинь. Просимо заохочувати якомога більше делегатів брати участь у Конгресі. Нам потрібні ваші відгуки на всі рішення, ваша участь у дискусіях,

Dear UCWLC Members,

The warm and lazy days of summer have been forgotten, and with the beautiful fall colours we returned to our many organizational obligations and activities. Now the time has come to prepare for Christmas. Let us not forget the true meaning of this Holy and joyous time by promoting that Christ be put back into "Xmas".

Before we become involved in our many chores, I would like to take a few minutes of your time to inform you of a very important event. The Nominating Committee of the Edmonton Eparchial Executive have a President-elect and will be able to form the National Executive for the next three year term. Therefore, I am pleased to inform you that our 22nd UCWLC National Congress will be held in Toronto from June 28 to July 1, 2007.

Dear Members, the Congress is yours. This is your opportunity to make yourselves heard, to exchange ideas with others and bring your concerns about matters that impact on us all. It is the time to renew old friendships and make new ones with your sister members.

We are aware of the fact that most, if not all, Eparchies will also have their Conventions during this same year. However, I believe that most branches have a yearly budget and the cost of sending delegates to the Congress and Convention was included. Our members are dedicated in their Branch activities, but attending the Congress allows them to look beyond their parishes and realize that we are a 3-tier organization. Delegates have the opportunity to meet and dialogue with the people who coordinate the projects, programs and policies of the UCWLC. According to our Constitution, each Branch is allowed one delegate for every 10 paid-up members. Please do your utmost to send as many delegates as possible. We need your feedback on all decisions, your participation in discussions and most importantly your presence.

In August, the Treasurer and I had the honor of taking part in the CWL Congress in Halifax, N.S.

а найголовніше – ваша присутність.

У серпні ми з касиром мали честь брати участь у Конгресі ЛКЖ в Галіфаксі, НШ. Було зареєстровано 800 делегатів і 44 духовних радників. Скільки буде у нас?

В даний час уточнюються плани з готелем; як тільки завершиться цей процес, інформація буде надіслана головам Архиепархії та Епархії і оголошена на нашому вебсайті.

Очікую нагоди зустрітися з вами на Конгресі. Я впевнена, що з приводу наших дискусій, які стосуються організаційних справ, багато з жінок, які ще не є членкинями, приєднаються до нас, і це значно підвищить наше членство.

Напередодні Різдвяних Свят і торжества торжеств — народження Нашого Спасителя Ісуса Христа – вітаю вас і ваші родини найщирішими побажаннями благословенного і радісного Різдва, Веселості, Щастя, Здоров'я та Добробуту в Новому році.

ХРИСТОС РОЖДАЄТЬСЯ! СЛАВІМО ЙОГО!
З Богом.

Фонд НАШОЇ ДОРОГИ



NASHA DOROHA Fund

UCWLC, St. Josaphat Branch, Edmonton, AB	\$115.00
Anastasia Kozicki, Calgary, AB	100.00
UCWLC, St. Josaphat Branch, Toronto, ON	100.00
Katherine Huculak, Vernon, BC	75.00
Rosalia A. Kaminsky, Saskatoon, SK	75.00
UCWLC, St. Anthanasius, Regina, SK	75.00
UCWLC, Sts. Peter & Paul, Saskatoon, SK	75.00
UCWLC, Sts. Peter & Paul Branch, Toronto, ON	75.00
Mrs. Maria Romankiw, Edmonton, AB	50.00
UCWLC, Protection of Blessed	
Virgin Mary Branch, Edmonton, AB	50.00
UCWLC, Holy Eucharist Branch, Toronto, ON	50.00
UCWLC, St. Basil's Branch, Edmonton, AB	50.00
UCWLC, St. Demetrius Branch, Toronto, ON	50.00
UCWLC, Assumption Branch, Montreal, QC	25.00
UCWLC, Sacred Heart Branch, Ituna, SK	25.00
Marta Romaniak-Dlugosh, Oakville, ON	20.00

Mary Dyma Educational Scholarship Fund

UCWLC Winnipeg Archeparchy branches	\$699.00
Melanie Hall	
(in memory of the late Nell Kozoriz), Winnipeg	25.00

*Щира подяка усім.
Thank-you to all donors.*

There were 800 delegates and 44 Spiritual Advisors registered. How many will we have?

Hotel arrangements are in the process of being made and once completed, the information will be forwarded to the Archeparchial and Eparchial Presidents. This information will also be available on our web site.

I look forward to meeting you at the Congress and I am certain that our discussions pertaining to organizational matters will result in many of the women, who are not yet members, joining our ranks and substantially increasing our membership.

As we approach the Christmas Season and celebrate the birth of Our Saviour Jesus Christ, I send to you and your families my sincerest greetings for a very Blessed and Merry Christmas and much Joy, Happiness, Health and Prosperity in the New Year.

CHRIST IS BORN! LET US PRAISE HIM!
Z Bohom.



КОЛЯДКА

Ой дивнеє народження Господнього Сина,
Породила Ісуса Христа Марія Єдина,
Породивши і сповивши, лягла спочивати —
Зіслав Господь три янголи Христа доглядати.
Ой співали три янголи з неба летючи,
В ясну зорю оповивши, Христа несучи:
“Не жахайся, Божа Матір! Це янгольський глас!
Приймай Дитя Рожене на руки при нас”.
А янголи Божим духом ріки розлили,
Що і к Різду Христовому сади зацвіли.
Ой зацвіло всяке древо й усякї цвіти,
Здивувались старі люди ще й малїї діти.



Від моря до моря ✧ From sea to sea

Edmonton Eparchy

NEW LAND, NEW LIFE, NEW HOPE.
HONOURING OUR NEWCOMERS

was the theme of this year's St. Vladimir's UCWLC annual fall tea in September. St. Vladimir's—existing for over 55 years—is a unique parish with parishioners born in Ukraine, Canada, Poland, Germany, South America, and the former Yugoslavia. Young and old—from various walks of life and places of origin and united by a common faith have blended together to create a vibrant parish community under the spiritual guidance of Germany-born **Very Rev. Fr. Michael Kowalchyk**, the parish priest for over 30 years.

In the early 1990s St. Vladimir's Parish welcomed over 50 refugee families from former Yugoslavia where a civil war was raging. The influx of newcomers into St. Vladimir's Parish has resulted in increased membership, new ideas, new life, and new hope.

Over 200 people attended this special occasion held at St. Vladimir's Hall suitably decorated with sunflowers and yellow and brown colours. Yellow, a Christian symbol of recognition and reward, is also symbolic of light, happiness, hospitality, love, and youth. Brown is symbolic of earth bringing forth its bountiful gifts. The key decorative element was a large "sunflower". All tables were decorated with lit floating candles and packets filled with earth and sunflower seeds—the seeds to be planted in Canadian soil as symbols of peace, new life, and hope.

Tea convenors, youthful tea



Newcomers standing in front of pictorial display. Petar Holovati, Slavka Harasemljuk, Milka Komarnjicki, Ankica Krupenko, Walter Harasemljuk, Andrija Komarnjicki, Franjo Krupenko and Andrija Krupenko.

servers, and other helpers, dressed in Ukrainian attire, wore sunflower and sun pins specially made for this occasion. **Sylvia Maslyk**, UCWLC Branch President and Hostess, welcomed all guests.

The young guest speakers were very special. All came as students from war-torn regions of Yugoslavia in the early 1990s and became members of the parish several years later, after completing their theological studies and being ordained as priests. Currently, **Rev. Janko Herbut** is the parish priest for Redwater and area; **Rev. Stanislav Bjeli** is the parish priest for the Athabasca region of Alberta, while **Rev. Julian Bilyj** is the parish priest of St. Vladimir, Red Deer, AB. Fr. Janko spoke about the early history of the area known as Yugoslavia and the earliest immigration waves—as early as the 1750s—from Ukraine to that area. He related how people lived and prospered in this "new" land. Fr. Stanislav Bjeli touched on the period after World War II—the communist era under Marshall Tito. He then spoke about the religious conflict that resulted in a bitter civil war in the early 1990s in regions of former Yugoslavia causing many families, such as those in our parish, to flee their

homeland and seek refuge in a new land. Fr. Julian reflected on the last ten years in Canada. Despite hardships that were experienced, he informed that the newcomers have adjusted and reached accomplishments in education and material wealth in a very short time. He emphasized spiritually "*As the sunflower follows the sun from the rising of the sun to the setting of the sun, so we are called to follow the Son of God from the morning until the evening, each and every day, each week, each month, each year. If we do this—that will be the greatest accomplishment—for all of us—to be one day eternally with God.*"

The dramatic presentation of "The Sunflower Message" (Повідомлення соняшника чарівні зразки і надії)—a message of peace and hope—in Ukrainian and English with **Natalka Yanitski**, **Rosemarie Nahnybida**, **Ivanka Korceba**, and **Nicole Maas** and the performance by St. Vladimir's Children's Choir, under the direction of **Julian Nahnybida**, were the highlight as was the pictorial display and photo album of the newcomers. **Ellen Ryski** was the tea convenor.

Julian Nahnybida

CHILDREN HELPING CHILDREN

I was privileged to attend Divine Liturgy celebrating “The year of the Ukrainian Child – Nourishing Spiritual Growth” at the Ukrainian Bilingual Program of Elk Island Catholic and Edmonton Catholic Schools held at St. Josaphat Ukrainian Catholic Cathedral in September. It was a response to President Viktor Yushchenko’s “Rik ukrayinskoyi dytyny” initiative. The Patriarch of the Ukrainian Catholic Church, **Lubomyr Husar**, had asked that Ukrainian Catholics expand the dedications to include the spiritual growth as well as bodily health of Ukrainian children in our efforts. The Patriarch mentioned the basic need and right of a child to trust, to learn to pray, and trust in God. In response teachers initiated class-



Vera Oszust (St. Basil the Great UCWLC Branch spearheads Christmas Shoe Box Campaign for Ukraine) and Helen Sirman and students of Ukrainian Bilingual Program. Students present beautiful basket of money (\$1889).

Branch, spearheads this project for the Edmonton Eparchy. Many volunteers and UCWLC Branches take part in its support sending

Bilingual Program for all that you do with our children!

*Helen Sirman, President
Edmonton Eparchy*



Ukrainian Bilingual students of Edmonton and Sherwood Park, AB at St. Josaphat’s Cathedral beginning of school year Divine Liturgy – September 26, 2006.

room discussions about what constitutes spiritual and bodily welfare for children in Canada and abroad, and how we might be able to help our less fortunate brothers and sisters in Ukraine through prayer and good works.

Students brought monetary offering of \$1889.00 which the UCWLC Edmonton Eparchy allocated to the Bridge of Hope Project, Christmas Shoe Box campaign. **Vera Oszust**, member of St. Basil the Great UCWLC

some two thousand boxes to Ukraine in 2005.

It was a beautiful and touching day. As I spoke my thanks to the students, teachers, clergy and parents following the divine worship, I saw a “sea of Ukrainian blouses and shirts” everywhere in the church and that memory will stay with me forever.

Sincere thanks to **Irena Tarnawsky**, teacher at Father Kenneth Kearns School and the staff and organizers of the Ukrainian



Steffie Chmilar (UCWLC Edmonton Eparchy Casino Chairperson) presents Sr. Martha Zulyniak, Superior, St. Joseph’s Home, Mundare, AB with a \$4,000 donation towards the purchase of a Hi-Lo bed for their Nursing Home.



Helen Sirman, UCWLC Eparchial President presents a \$4,000 donation for St. Michael’s Health Group Facility to Christine Teterenko, Marketing Director for St. Michael’s Health Group.

DAUPHIN'S UCWLC RESURRECTION PARISH: UKRAINIAN FESTIVAL PARTICIPATION

Accolades to **Pat Zamrykut** and to **Doris Chaychuk** for presenting the Traditional Ukrainian Christmas Eve Supper Display, a significant public education process about our heritage and ethnic roots.

PARISH PRAZNYK

Our first major event of the season observed on the first Sunday of October is a gala celebration of our Blessed Mother, the Protectress. Worshipers packed the Divine Liturgy with **Rev. Oleg Bodnarski**. Following tradition, the procession ended by the large cross in front of the church where the water blessing service took place. Then everyone filed downstairs to where our President (and cook) **Doris Chaychuk, Ruth Rushinka**, and a dedicated group of helpers prepared a delicious feast. Each year, we begin our Liturgical year with this festive reinforcement of our parish family relationships.

With hardly a break after Praznyk, our League Ladies were back in the kitchen again, preparing for the Annual Fall Supper. They were ably assisted by members of the parish—men and women of all ages and professions, stood shoulder to shoulder, working for the common good of the parish. From Thursday right through Sunday, the hall and the auditorium were beehives of activity. As in previous years, we fed well over a thousand people.

Cassie Merko

50 років — унікальний ювілей Епархії. Багато призабулось того, що було. Наші піонери-основоположники найближче стоять перед нашою уявою, а при святковій нагоді згадуємо ту чи іншу подію. Багато з них вже немає поміж живими, але їх добрі діла живуть з нами.

ПЕРШИЙ ЕТАП СВАТКУВАНЬ

50-ліття Торонтонської Епархії — Відпуст відбувся в червні. Українська громада зібралась на горі Марії Анкастер, щоб віддати пошану тим, які у всіх аспектах нашого життя будували мирянські громади. Основоположники-піонери тяжкою працею, знанням та національною спадщиною творили духовно-культурне середовище. Завдяки позитивним осягам миряни Торонтонської Епархії на поселенні трьох провінцій почувуються повноцінними громадянами Канади, пов'язані з українським народом вартостями нашої релігійно-культурної спадщини та творчою працею. Релігія і церква є невід'ємною частиною розвитку нашого громадського життя. Ми свідомі, що наша Епархія розвиває поняття любові, правди, добра і єдності у щоденному житті. Для членів нашої громади це є запорукою буття української ідентичності.

Процесія почалася біля монастирської школи та під звуки оркестри підійшла до головної каплиці.

Владика відправляли Службу Божу при співслужінні священників і дияконів. Крилос

прислужував до Святої Літургії. Краса молитви дарувала присутнім дорогоцінний дух любові.

Під час Святої Літургії відбулося висвячення диякона і півдиякона. Цей релігійний акт був доказом, що батьки передають дітям цінний скарб — віру в духовне добро християнського виховання.

Владика Степан Хміляр виголосив глибоко змістовну проповідь. Пояснив, що наші релігійні практики, які піонери старанно плекали, є найкращим і найглибшим виявом духовного життя одиниці, родини і народу. Владика закликав присутніх плекати сьогодні релігійно-культурні цінності спадщини власного народу. Спільними силами й обов'язком маємо бути творчим народом. Чинити справедливе та чесне і нести поміч тим, що в потребі.

Сестра-служебниця Тереса Слота передала привіт з нагоди 60-ліття праці чину Сестер Служебниць на горі Анкастер, які стараються будувати реальну базу релігійного життя для нашої спільноти. Владика передав благословення і грамоти призначення за віддану працю на терені Епархії Сестрам Служебницям, організації ЛУКЖК та її 18 відділам в Торонтонській Епархії та організації БУК.

Голова Епархії ЛУКЖК **Оля Караїм** подякувала Владиці і священникам, які часто в нелегких умовах ведуть релігійно-національну виховну працю, а голова БУК **Ярослав Соколик** передав щирий привіт.

В дальшій програмі у шкільнім будинку відбулася виставка народного мистецтва "Краса української нитки у нашій обряді". Враження незабутні — ми вдячні відділу ЛУКЖК Св. Миколая за приготування доказ уведення в життя обряду

та традиції чудових здобутків народного мистецтва, Мистецькі експонати — праця членок ЛУКЖК **К. Свєргун і О. Томків.**

По обіді відбулася зустріч молоді та концерт молодіжних ансамблів. Ювілейний відпуст закінчено молебнем біля підніжжя малої каплиці, де присутні закінчили перший етап ювілейних святкувань 50-ліття Епархії Торонто.

Ірена Вжєсневська

ЕПАРХІАЛЬНИЙ ЧАЙ

У жовтні відбувся Епархіяльний Чайок у Церкві Успення Пресвятої Богородиці на тему «Зберігаймо Нашу Спадщину».

Maria Steventon



Епархіяльний Чай в жовтні. October Eparchy Tea.
 Top: Toronto Eparchy – Maria Steventon, Margareta Shpir, Olha Karaim, Olia Dallimore, Michaeline Bennet, Nadia Dusanowsky. Above: (left) Marta Chomyn, Spiritual Development, daughter Annychka Wasyluk, Granddaughter Aleksandra; (right) Oksana Chornewich Sts Peter & Paul demonstrates making a Didukh to Lillian Leganchuk, Marge Tutkaluk, Yaro Sheremeta of St. Volodymyr – Thornhill.



Многая літа!



The Golden Wedding Anniversary of **Victor and Anna (Chmelyk) Fedyna** of Edmonton was celebrated in June at St. Josaphat Cathedral with Pastor Mihajlo Planchak and Father Gregory Faryna. Susan Romaniuk eloquently led singing. Father Gregory's homily and blessings was incredible. Social reception followed in St. Basil Cultural Centre with a capacity crowd of some 25 organizations. Grandchildren escorted emotional jubilants greeting them with traditional bread/salt. Directors Raymond Lacousta and Michael Fedyna cited messages from 19 families in Ukraine, numerous organizations, elected officials, hierarchs, clergy. Anna emotionally embraced 50 red roses from UCWLC members and President Ksenia Gretzen. On behalf of the grandchildren, Christo-



pher Fedyna cited touching bilingual tributes, love, adventures.

Married in 1956 by Fathers Joseph Skwarok and Eugene Bilyk at St. Josaphat Cathedral, where their parents and their children were also married, they reside in Edmonton, frequently journeying to five continents. Victor served on the National Task Force and forged historic "Barrier Free Design" for Canada.

Together they operate the Victor Fedyna Resources Group. Victor and Anna are members and benefactors of 25 organizations and institutions holding executive positions, over past 48 years, in UCBC and UCWLC, and the Eparchial Museum. Anna has held Vice President and President positions. Victor was a long-serving President UCBC St. Josaphat Branch and three years as UCBC President, National Executive.

They were blessed with four children, who together with the jubilants, objectively cultivate extended family circuit, live their faith and love their family, church, country and fatherland ties. They ceaselessly invest in their dynamic social justice mission as constructive nation builders.

Michael J.V. Fedyna

Вічна пам'ять

Прийдіть, браття, попрощаймося з померлою, і подякуємо Богові, вона бо відійшла від рідні своєї і до гробу спішить. Вже не журиться про суєту світу і про многостасне тіло.

Come, Brothers and Sisters, let us bid a last farewell to her who has passed away, and also let us thank God. She is leaving her relatives and is hastening to the grave.

No longer is she concerned about the vanity of the world and her human passions.

Where are her relatives and friends? Behold we are parting now. Let us pray to the Lord for her repose.

Eternal Peace

✠ Catherine (Bilak) Kirk

17.VI.1908- 08.IX.2006



It is with great sadness that the UCWLC in Vancouver, BC announces the death of a very dedicated UCWLC member, who contributed much to our organization.

Catherine was a founding member of UCWLC in 1949. She was a hard working member who excelled in preparing, cooking and baking traditional Ukrainian dishes. Catherine was a pillar and role model for all of us. She was vice-president of our UCWLC Branch several times and also held positions in UCWLC Eparchial Executive. In 1999, she received a 50-Year Pin and a special Certificate for her outstanding contribution to our League and church.

For many years she was a member of our Parish choir. Catherine will be remembered for her kindness, generous and quiet manner.

Yaroslava Tatarniuk

✠ Mary Wach

3.II.1920 Ethelbert, MB – 4.X.2006, Winnipeg



Born to immigrant parents Joseph and Ksenia Bazylo, Mary came to Winnipeg in 1943 and worked mostly as a cafeteria supervisor. She was a longtime member of the Cathedral of Sts. Vladimir and Olga at Winnipeg and its UCWLC. She served as a secretary for several years. Mary was an active volunteer at the Cathedral and the Holy Family Nursing Home where she and her portable canteen cart became a big hit with the residents. She travelled extensively throughout North America and twice visited her relatives in Ukraine. Mary belonged to many Ukrainian cultural and volunteer organizations and was recognized for her volunteer efforts with special certificates. At Mary's funeral prayers, the parish UCWLC held an honour guard for her, complete with a candlelit procession and the flag.

Nadia Trafananko, Prince Albert, SK

WWW.UCWLC.CA

Світовий Союз Католицьких Жіночих Організацій (ССКЖО)

Мирослава Загребельна

ССКЖО був створений майже 100 років тому, 1910 р. в Брюсселі, Белгії, президентом Патрістичної Ліги Французьких Жінок і провідниць жіночих організацій Європи та Латинської Америки.

Назву ССКЖО офіційно прийнято 1952 р. ЛУКЖК вступила в ряди ССКЖО 1957 р. Голова Крайової Управи ЛУКЖК, Катерина Кравс, була першою делегаткою на Світовому З'їзді ССКЖО в Римі у вересні 1957 р.

Цього року Світовий З'їзд ССКЖО відбувся в Арлінгтон, Вірджинія (США) від 31 травня до 7 червня 2006 р.

Голова Крайової Управи ЛУКЖК Олена Гедз і заступниця голови і з'язкова з світовими надбудовами Мирослава Загребельна взяли участь в Законному З'їзді 5-7 червня, 2006 р.

Тема З'їзду: "Жінки Мироносниці: З'єднані у Вірі і Акції" (Блаженні мироносники Мт. 5, 6).

Ми брали участь, щоби поширити наші горизонти, студіювати перешкоди і як їх запобігти та краще себе закріпити в Католицькій Суспільній діяльності. МИ, вірні дочки одної Церкви, повинні працювати, щоби досягнути з'єднання усіх католицьких жінок по всьому світі. Мати з'язок з організаціями не тільки нашої країни чи округи, але і різних континентів. Будувати мости між організаціями в багатих країнах і тими, де організації мають потреби і не мають доступу до духовних та матеріальних засобів. Дух великих Християнських жінок просвічує нам дорогу життя через століття і часами

спонукав Церкву повернутися до своєї основної місії.

ССКЖО об'єднує 100 організацій світу. Ми стрічали молодих священників з Африки, котрі не мали найменшого поняття, що Українська Католицька Церква існує. Їх вчили, що ми належимо до Московського Патріархату. Вони ніколи не чули про переслідування, руйнування і заборону нашої Церкви існувати. Ув'язнення і заслання в концентріні табори священників і вірних, про штучний голодомор чи арешти. Добре, що ми знали свою історію бо потрібно було багато даних, щоби їх ознайомити.

Ми були делегатами Ліги Католицьких Жінок Канади і мали 3 голоси, ЛКЖК мала 2 а ЛУКЖК мала 1 голос.

Цього разу, була черга ЛУКЖК подати свою кандидатку до Дирекції, але

1) тільки одна кандидатка може бути подана з кожної країни — там де існує 2 або більше організацій з правом подати кандидатку, то між ними мусить бути рішення і згода, котра організація подає кандидатку;

2) організація, що виставляє кандидатку, зобов'язується підтримувати фінансово та іншими способами, якщо кандидатка увійде до Дирекції. Кандидатка мусить бути присутня на З'їзді та кожним річним засіданні Дирекції, по різних частинах світу, де б вони не відбувалися. (Постанова Дирекції ССКЖО 111.)

Тому що ЛУКЖК не може взяти на себе таку велику фінансову відповідальність, ми подали свою згоду на кандидат-

ку ЛУКЖК Гиллян Бабкок.

Всім присутнім делегатам ми роздали наші памфлети, друковані закладки до книжок (спереду кольорова знімка Собору св. Івана Хр. в Оттаві і напис ЛУКЖК в англійській та українській мовах — ззаду наша емблема і наша місія в англійській мові. Карточки з іконою ЛУК, всередині молитва Митрополита Андрея Шептицького за Християнську Родину в англійській і українській мовах.

Присутніх: 97 Крайових Організацій, 5 Світових Орг., 770 делегатів, 65 голосів. Прибуло 9 нових орг., відійшло 8.

Новообрана Президент ССКЖО Керен Гурлей (перша з США) затверджена Апостольським Престолом (Стаття УІЕІ – Статут ССКЖО) і наша кандидатка Гиллян Бабкок Генеральний Секретар.

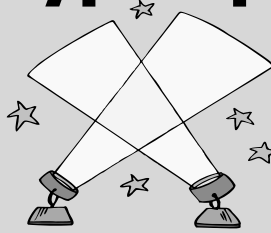
При нагоді міжнародних зустрічей нав'язуємо контакти і здобуємо приятелів.

Резолюції, затвержені законним з'їздом

1. День молитви за тих, хто постраждав від сексуальних домагань
2. Наука (дітей)
3. Дівчата і хлопці в небезпеці
4. Зобов'язання до демократії
5. Жінка збереже довілля
6. Глобальна єдність
7. СНІД
8. Затвердження угоди про кару смерті
9. Кампанія проти виробів, збереження, торгівлі та уживання зброї
10. Поліпшити економічний стан жінки
11. Родина
12. Кінець торгівлі дітьми

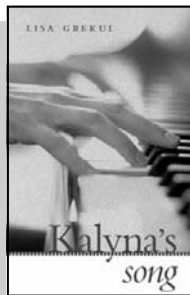
Культура і розвага

Огляд книжок, фільмів,
радіо, телебачення, концертів,
виставок та музики
з українським змістом



A review of books, films,
radio, TV, concerts, exhibits,
music, theatre dealing with
Ukrainian themes

Arts and Entertainment



Q&A with *Lisa Grekul* author of *Kalyna's Song*

“Across the kitchen we can hear the bellowing of Uncle Andy’s voice through the receiver. ‘Since when? Since when do we pay to go to a wedding? Pay to go to a goddamn wedding! Who opened their wallets at my son’s wedding? That was a wedding. Food, drink, music. That was a real wedding, a goddamn real Ukrainian wedding.’” —from *Kalyna’s Song*, page 54

ND: *Why did you choose this passage?*

Lisa Grekul: This passage appears early in the novel, as the narrator (Colleen) shares the build-up to her cousin’s wedding. The extended family is upset because the bride isn’t Ukrainian and Ukrainian customs aren’t going to be followed. Colleen’s Uncle Andy, talking on the phone to her mother, expresses his outrage at the idea of a cash bar.

It’s one of my favourite moments in the novel because Uncle Andy’s words (like so much of the story) are at once genuinely funny and profoundly sad: he’s getting angry about something that might seem insignificant, but his anger speaks volumes about Ukrainian culture (the importance of tradition, how to treat guests properly—“food, drink, music”) and what the loss of that culture actually means (he’s really upset!). Later, at the wedding, Colleen will wonder herself about the nature of tradition, and whether or not the Ukrainian traditions should have been followed by her cousin and his bride.

ND: *What is your view of the Ukrainian organized life in Canada? Has it changed over the years?*

Lisa Grekul: In the past, I’ve been fairly ambivalent about the organized Ukrainian Canadian community (when I say “organized” I mean church-related groups, cultural organizations, political as-

sociations, the various Ukrainian Canadian scholarly institutes, that sort of thing). I felt excluded because I don’t speak Ukrainian and I’m not a churchgoer; I haven’t visited Ukraine and my family has no ongoing contact with family members there. My problem with the organized community is that it—however inadvertently—made me feel somehow not Ukrainian enough. And I think that the vast majority of Ukrainian Canadians are in a similar position. I’m talking here about the third-, fourth-, fifth-generation descendents of the first wave: the grandchildren of assimilation, I call us, and the children of multiculturalism. We’re still Ukrainian, though we might not fit the organized community’s definition. I think it’s important to recognize and value the heterogeneity of the Ukrainian experience in Canada. After writing *Kalyna’s Song* and *Leaving Shadows*, I’ve met a number of “organized” Ukrainian Canadians who have been wonderfully welcoming, accepting, and open-minded—scholars, in particular, from the Canadian Institute of Ukrainian Studies and the Centre for Ukrainian Canadian Studies. But my ambivalence hasn’t entirely gone away because I’ve met many others who are really dismissive of the experience I write about in the novel. They call it “lapsed” Ukrainianism. I object to that. We all experience ethnicity in a different, but equally valid, way.

ND: *You are an expert on Ukrainian writers in Canada. What has / has not been achieved by them collectively and individually?*

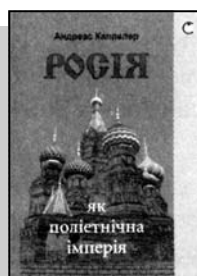
Lisa Grekul: Collectively, Ukrainian Canadian writers have succeeded in developing a distinct literary tradition—two, actually, one in the English language, one in Ukrainian. Over the past century or so, our writers have published an impressive body of work in a variety of genres (drama, poetry, short fiction, novel, creative non-fiction). And what you find in the texts themselves is a broad range of thematic material: our history (in Canada and Ukraine); the struggle to reconcile ethnic and national identity; intergenerational tension and conflict; the fraught legacies of assimilation; critiques of how multiculturalism sanctions “song and dance” expressions of ethnicity; diasporic consciousness and nostalgia for the lost homeland. It’s all there, in stories that are infused with tragedy, comedy, romance, mystery, you name it. Looking to the future, I think we need more novels—as silly as that might sound. Mainstream readers and academic readers—everyone, really—worships the novel right now; it’s the genre that stands the best chance of showcasing the Ukrainian Canadian experience to Canada and to the world. I’m waiting, too, for more writers of my generation to set down their stories. We need to encourage and inspire young Ukrainian Canadian writers.

ND: *Please tell us how you happened to write Kalyna’s Song? Why should it be read?*

Lisa Grekul: I started writing the novel because I was angry and frustrated that no Ukrainian Canadian writers appeared on the reading lists for my university courses in Canadian literature. I was angry, initially, at our ethnic group itself: I assumed that we had no writers—or, I should say, very few; Myrna Kostash was the only Ukrainian Canadian writer whose name I was familiar with. And so I set out to write the Great Ukrainian Canadian Novel. I felt it was my responsibility to tell a story about us, to draw attention to the fact that Ukrainian Canadians have made enormous contributions to the cultural landscape of this country. Of course, the target of my anger changed when I realized that there exists in Canada a rich tradition of English- and Ukrainian-language literature; then I started wondering why it was pushed to the margins of the Canadian literary institution. My second book, *Leaving Shadows*, addresses this problem. I was writing the second book and revising *Kalyna’s Song* at the same time, so I never stopped thinking about the political implications of the novel—how important it is for our stories to be written and to be read.

Lisa Grekul, PhD is an Assistant Professor at the Department of Critical Studies, University of British Columbia, Okanagan

To obtain a copy of Kalyna’s Song visit publisher Coteau Books, www.coteaubooks.com, or your favourite bookstore.



Історія «Неросійської» Росії

Історія Росії Андреаса Каппелера свого часу зробила переворот у написанні історії Східної Європи. Унікальність цього видання полягає в тому, що автор розповідає про історію Росії крізь призму історії всіх національних груп, які будь-коли жили на території Російської імперії.

Українське видання цієї книги «Росія як поліетнічна імперія» здійснив УКУ у співпраці з Інститутом історичних досліджень ЛНУ. Під час презентації видання директор Інституту Ярослав Грицак сказав, що книга Каппелера кардинально змінила сприйняття історії Східної Європи, що вона є «коперніковим переворотом» в історії цього регіону: «У людей на Заході раніше вся Східна Європа асоціювалася з територією, монополізованою росіянами. Мало хто знав не тільки про українців чи поляків; не знали й про казахів, якутів та грузинів». Проф. Грицак додав, що ця книга відновлює історичну справедливість, по-

казуючи історію всіх народів колишньої імперії.

Самому автору «Історії Росії» Каппелеру мультинаціональна ідея є близькою, що частково пояснюється його біографією. Він народився у Швейцарії, більшість часу прожив у Німеччині, а нині є професором Віденського університету в Австрії. Останні два роки Андреас Каппелер активно займався історією України і, як зазначає Ярослав Грицак, цьому вченому також належить один з найкращих описів історії України, створених не українською мовою.

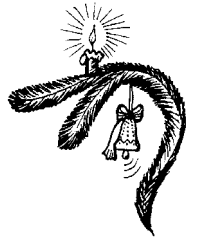
*Український Католицький
Університет, Обіжник № 23, Весна 2006*

Pavlo Hunka & Guests

*Kyrylo Stetsenko,
The Art Songs (MusicaLeopolis.com)*

British-born bass-baritone Pavlo Hunka has been a welcome guest on the Canadian Opera Company stage for several seasons, and was invited to return as the god Wotan in the current production of Richard Wagner's Ring cycle. Taking advantage of his growing Toronto network, Hunka has just released an impressive two-CD set of art songs by Ukrainian composer, teacher, bureaucrat and priest Kyrylo Stetsenko (1882-1922). Hunka uses his lush, operatic voice with great subtlety in helping to revive Stetsenko's total output of 42 songs. The music is typical of the nationalist renaissance in Eastern Europe following World War I: melodically rich, warmly tonal and harmonically simple. In many cases, the songs sound similar to Tchaikovsky's best. The COC's Albert Krywolt accompanies beautifully on piano. Some works are sung by baritone Russell Braun and tenor Benjamin Butterfield. Gryphon Trio cellist Roman Borys also joins in. These easy-listening discs are a treat in all respects.

By now
the rest of the world has thrown away
its Christmas trees cluttering
the backlanes of Winnipeg
with silver icicles by now
it is my Christmas we bring
the fragrance
of freshly cut pines
in to the Senior citizens home clean, sanitary floors
a circle of lonely wheelchairs and as we carol
about happiness
and love
I notice Petro standing apart
at the phone booth just as last year dialing the homes of his three sons
"you know what kids are like
there must be a reason they're not here I'm glad it's not long distance"
It's only
a five minutes distance to the homes
of his three boys with their good jobs and nice houses



Chrystyna Hnatiw

Ukrainian Catholic Women's League of Canada – National Executive

Vera Buczynsky

Ukrainian Studies Scholarship

is offering one scholarship of \$500 to persons of Ukrainian Catholic descent who are planning to enroll in Ukrainian Studies at the post-secondary level.

Applications are available from and should be submitted to

Vera Buczynsky

Ukrainian Studies Scholarship Committee

209-500 Beaverhill Blvd.

Winnipeg MB R2J 4G9

204-256-6569

Mary Dyma

Religious Studies Scholarship

is offering one scholarship of \$1000 to persons of Ukrainian Catholic descent who are enrolled in religious studies at the graduate level.

Applications are available from and should be submitted to:

Mary Dyma

Religious Studies Scholarship Committee

209-500 Beaverhill Blvd.

Winnipeg MB R2J 4G9

204-256-6569

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З України

From Ukraine



Andrei Shevchenko Foundation

Sport is not his only connection to his native Ukraine. The Andrei Shevchenko Foundation raises funds to refurbish existing orphanages, donate modern hospital equipment and train hospital staff, doctors, social workers and qualified psychologists in a battle to help children in need and orphans.

In May 2005, his foundation raised EUR1m (pounds 670,000) through a benefit match in San Siro where Maradona and Richard Gere lent their support and personalities like tennis star Andrei Medvedev, gymnast Yuri Chechi and boxer Vladimir Klitschko appeared.

“The foundation began because so many letters arrived. It was clear people needed help. First we bought a machine for a neonatal hospital, then I visited the hospital and we bought more machines and then ambulances. Slowly but surely you do more. You see that people really needed support.”

Shevchenko is determined to use his fame and reach to build the Andrei Shevchenko Foundation, which raises money for children suffering with leukemia and cancer. The Foundation bankrolled a fully equipped ambulance for newly born babies for Bojarka’s Paediatric Regional Hospital.

Next, it financed a boarding school for orphaned and needy children in Pereyaslav Khmelnytskyi and another in Volodarka, Kyiv Region.

Extracted from Sheva, a biography of Andrei Shevchenko, written by Godfrey Deeny and specially commissioned by Giorgio Armani, who will be donating royalties from the sales of the book to the Andrei Shevchenko Foundation.

The Female Space *(EXCERPT)*

When I am asked, “Are you a feminist,” I am always at a loss what to say. I ask in return, “Which meaning do you put into being a feminist?”

So, am I a feminist? I am a person who wants to respect herself. At the age when I became conscious of myself as a person—some time when I was between seven and ten—I began to feel a great desire to control my own destiny. I wanted to solve my own problems all by myself. I wanted to earn money to support myself, I wanted to be as little dependent on anybody as possible. I have always wanted to make my own decisions, to make my own choices—and be responsible for the consequences. This longing for independence is nothing less than a desire to live my *own* life.

One of the stereotypes about women has it that only women can do monotonous, precise, painstaking work. Maybe there are women who like that kind of work, but I, in spite of being a female, cannot stand any monotonous work, I hate what they call “women’s chores”—tidying, cooking, weaving or needlework. I did do some embroidery in my younger years but did not derive any pleasure out of it—it just annoyed me. I like creative work—anything else for me is just “filling the bottomless hole.”

I was brought up in a family of patriarchal traditions, where women were allotted their traditional roles. My husband comes from a family with similar traditions, and it took me quite some time and a lot of effort to change his opinions—to understand my position and act accordingly. If a woman feels happy cooking, if it gives her satisfaction, if she thinks that’s her calling is to be a housewife, a homemaker, there’s nothing wrong in it either. If such is her *free* choice, she is absolutely welcome to it.

Are Ukrainian women special or different from women of other nations? I don’t know, but I do think that Ukrainian women have what may be described as “hypertrophied sense of duty” which men use to their advantage. Ukrainian women take too much on themselves, and do too much, and in this way they spoil men. Ukrainian women have adapted to the new economic situation and they have learned new trades, they earn money doing so many things, and men are just sitting on their hands. Many women think they are so heroic, so powerful, they can do anything—but subconsciously they want their men to try as hard.



Lyudmyla Taran, poetess, literary critic, journalist; author of Zhinka yak tekst (Woman as a Text, 2002) and Zhinka and Cholovik (Man and Woman, 2002)

Ukrainians need English, not Russian

(EXCERPTS FROM INTERNET)

Stephen Velychenko

Ukraine today faces the threat of Russian becoming its official second language.

At a time when the educated in every country in the world, including China and Russia, are learning English, a small group of Ukraine's neo-Soviet Russophile politicians threaten to isolate the country with their Russian-language legislation. If enacted, the policy would recognize Russian as a second official language, throwing Ukraine back culturally 100 years.

Scholars and intellectuals will learn whatever language they want whenever they want. But most citizens have better things to do than learn languages. If Russian becomes the "second language", it will mean that the average Ukrainian who wants direct contact with the rest of the world will have to learn a third language.

Continued use of Russian for business and in the public sphere

would also send the message that "capitalism and modernity speak Russian." It would reinforce the notion that Ukrainian is only suitable for domestic use.

Russian politicians with neo-imperial ambitions and their Russophile allies in Ukraine consciously obfuscate between Ukraine's Russians and Ukraine's Russian speakers in an absurd attempt to prove "anti-Russian discrimination." Anyone with elementary knowledge of either everyday life or the academic literature realizes such claims are nonsense. At the beginning of this century, in a country where 20 per cent of the population were Russian-speaking Russians, 33 per cent were Russian-speaking Ukrainians and 47 per cent were Ukrainian-speaking Ukrainians; 10 per cent of Ukraine's annual published book titles, 12 per cent of its magazines, 18 per cent of its television programs and 35 per cent

of its newspapers were in Ukrainian.

Although since the spring of 2004 national Ukrainian radio and television broadcasters had to use Ukrainian, almost all of them have continued to use Russian. Much more than the legally permissible 50 per cent of television programming is in Russian. The head of the National Television and Radio Council, Vitaliy Shevchenko, told Radio Free Europe that "Ukraine is becoming a unique country in Europe because it is losing its own language, which is being squeezed out by the official language of another country."

The government does not enforce its current language legislation. According to law, all government employees must speak Ukrainian, but most do not and continue to be paid nonetheless. Foreign corporations are largely left alone: McDonald's does use

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Ukrainian on its menus. Baskin-Robbins does not.

As of 2004, many teachers still used Russian in “Ukrainian-language” schools, some of which also had separate Russian-language classes. Parents picking up their children from “Ukrainian-language” day-cares hear them singing Russian songs.

The Russophile-dominated parliament has refused to follow the lead of the Russian government and abolish taxation on domestic publications, thus keeping Russian-language products in Ukraine cheaper than Ukrainian—or English-language—products.

Mass-circulation Russian-language dailies like Bulvar,

Kievskie Vedomosti and Fakty i Kommentarii are not merely sympathetic to Russophile politicians. They regularly belittle and ridicule things Ukrainian, and highlight Russian rather than Ukrainian pop stars, movies and television programs.

Russian domination of the public sphere, however, does not promote political loyalty to Russia. What it does do is promote Russophile orientations. This reinforces the old imperial Russian tie and impedes the creation of new ties with the rest of the world—which speaks English.

Consequently, to the degree that the correlation between Russian-language use and pro-

Russian political orientations remains high, Russian-language use in business and the public sphere will return Ukraine to its pre-1991 status: a second-rate medium suitable only for folk culture and marketplace bartering.

Fostering public Russian-language use, in short, impedes Ukraine’s integration with the EU and the world. Teaching Russian as a second language in Ukraine’s schools will isolate it from the rest of the world. Teaching English would not.

Stephen Velychenko is a Resident Fellow at the Centre for European, Russian, and Eurasian Studies and Chair of Ukrainian Studies, Munk Centre, University of Toronto.



ПОКРОВОНЬКО, ПОКРИЙ МОЮ ГОЛОВОНЬКУ

Василь Скуратівський

Уоб уникнути переслідувань і покріпачення, не бажаючи бути зняряддям колонізаторського російського царизму, значна частина козаків вирішила переселитись у пониззя Дунаю й започаткувати Задунайську Січ.

Перед тим, як залишити Запорожжя, звитяжці вночі зішлися до Січової церкви, названої на честь Богородиці, щоб востаннє помолитись своїй покровительці. Кожен з присутніх журливо вчитувався в напис, що одзехкував золотими літерами біля царських врат: «Покрий нас чесним своїм покровом і ізбави нас від усякого зла».

Ставши на коліна, козаки в скорботі переказували текст з празникового тропара: «Днесь, благовірні люди, світло празнуємо, отінювані Твоїм, Богоматі, пришестьям і, спозираючи на

Твій пречистий образ, покірно мовимо: покрій нас чесним Твоїм покровом і ізбав нас від усякого зла, молячи сина Твого, Христа Бога нашого, спаси душі наші».

Взявши з собою ікону Покрови, тричі обійшли духовну святиню, і священник востаннє прорік рядки празникового кодака: «Діва днесь предстоїть у церкві із ликами святих невидимо за нас молиться Богу, ангели

з архиереями поклоняються, апостоли з пророками ликують, бо ради нас молить Богородиця Предвічного Бога».

Зі сльозами на очах вирушили в чужий край запорозькі козаки, несучи з собою образ святої Богородиці – Покрови. Ця ікона супроводжувала й оберігала їх у далекій дорозі...

Чому, власне, образ Покрови так припав до вподоби запорожцям? Справа в тім, що Пресвята Богородиця була своєрідним символом і покровителькою не тільки козацтва, але й України. Під час другої світової війни Українська Повстанська Армія теж обрала собі свято Покрови, яке відзначають 14 жовтня, за день Зброї, віддавшись під опіку святої Матері Богородиці.

Уперше, якщо можна так висловитися, національний культ

**Deadline for Spring
issue submissions**

• НАША ДОРОГА •

30.1.2007

**Річенець дописів
на весняний номер**

Богородиці увічнив Ярослав Мудрий при будівництві святої Софії та церкви Благовіщення на Золотих Воротах у Києві. Своєрідним символом національної опіки є величава запрестольна мозаїка Матері Божої Оранти в Софії, на якій Марія, звівши руки вгору (як прообраз Макоші), просить благословення українському народові. В конусі над нею багатомовний напис: «Бог посеред неї і не порушиться, помагає їй день-у-день». Це єдине найдавніше свідчення зображення Богородиці, що дійшло до нашого часу.

Натомість на Запорозжжі культ Покрови з'явився значно раніше, ніж у Гетьманщині, й був суголосний з національними стремліннями. Першу церкву на честь Покрови козаки збудували 1659 року в Чортомлицькій Січі. Як стверджує Д. І. Яворницький, за час існування Січі на Запорозжжі було тринадцять церков Покрови Богородиці, 8 — святого Миколая і 3 — архистратига Михаїла. Тут культ Богородиці високо пошановувався, оскільки її покровительство цілком узгоджувалося з визвольним рухом.

Вартує також згадати і про сумну долю Чортомлицької Січі, яку Д. Яворницький назвав «найзнаменитішою з усіх Січей». Її існування припадає на 1652-1709 роки. Тут запорожці вісім разів поспіль обирали своїм кошовим отаманом Івана Сірка, а по його смерті (1680 рік) поховали на січовому кладовищі. Згодом, цебто 1709 року, за наказом Петра I Січ була зруйнована й спопелена.

Після цього запорозькі коза-

ки заснували 1734 року свою останню столицю — Січ у так званому Красному Куті, яка отримала назву Нової або Підпіленської (Краснокутської). Це був останній острівець національного самозбереження за порогами. Але 1775 року російські війська підступно вдерлися й повністю зруйнували Січ, а Катерина II своїм наказом ска-



Покрова Пресвятої Богородиці з другої половини XVII століття, Київська область

сувала всі «Вольності Війська Запорозького». На місці останньої Січі згодом виникло село Покровське з п'ятибанною дерев'яною церквою, яку згодом перебудували.

Ще на початку п'ятдесятих років нинішнього сторіччя Покровська церква була діючою. Але місцеві чинущі зазіхнули й на цю святиню. Ось що зафіксував у своєму щоденнику О. Довженко: «С. Покровське. 8.X.1954. Останній спогад про церкву. Мені шістдесят років. З п'ят-

надцяти літ я не вірю в бога і відтоді не був у церкві. Але в с. Покровському я пошкодував, що бога нема. Мені страшенно захотілося, щоб він з'явився хоча б на п'ять хвилин і, побачивши зруйнований негідниками пам'ятник давньої архітектури, споруджений на честь його божої матері, покарав лютою смертю темних і підлих

їуд, що скоїли цю мерзенну справу. Прощай, Покровське. Віри в неіснуючого Бога в тебе не змінилося. Змінилося краси».

Ось такий гнівний осуд відомого письменника. Додамо лише, що згодом у зв'язку з будівництвом Каховського моря село Покровське на Дніпропетровщині було знесено, а з ним й історичну пам'ятку нашої духовності.

Ікони, як і церкви, на жаль, майже не збереглися. Одна з них, досить примітивна, знаходиться в Київському образотворчому музеї, що датується XII-XIII сторіччям (її виявлено на Галичині). Маємо також кілька копій: одна в Одеському історико-краєзнавчому музеї, а інша — в музеї-квартирі

Яворницького в Дніпропетровську. Остання зроблена на замовлення вченого. Крім Богородиці, тут присутні Микола Чудотворець та архистратиг Михаїл, а біля військових клейнодів — дві групи козаків, кошовий атаман Калнишевський та військовий писар Глоба. В їхні вуста вкладено звернення до Богородиці: «Молим, покрий нас чесним твоїм покровом і ізбав нас од всякого зла...».

«Святвечір: Нариси-дослідження у двох книгах», Перлина, Київ, 1994 р.

Special to NASHA DOROHA

Stroke Prevention

By Cathy Campbell

Like the more than 50,000 Canadians who experience a stroke each year, Mark was a 'sitting duck' for a disease that, although preventable, is a leading cause of disability and death.



The 45-year-old executive spent most days at a desk and most evenings on a couch. He had a high stress job, high blood pressure and enjoyed a regular diet of hamburgers and fries. Sure, he felt fine, but his arteries were under siege.

When the stroke occurred seven years ago, doctors compared it to "a shotgun blast going off in his head." Thousands of hours of intensive rehabilitation later, he continues to rebuild his life.

Stroke, or 'brain attack', is a sudden loss of brain function caused by the interruption of the flow of blood to the brain or the rupture of blood vessels in the brain, says Dr. Antoine Hakim, Scientific Director of the Canadian Stroke Network.

Depending upon its size and location, stroke can lead to paralysis; communication problems (the inability to speak, write, read or understand speech); the inability to feel, see or hear; memory lapses or difficulty in problem-solving; difficulty swallowing; emotional disorders, dizziness and slurred speech; and dementia.

Many strokes can be prevented if the risk factors are recognized and treated early.

Knowing your risk is the key to stroke prevention:

Risk factors for stroke

The more risk factors a person has, the greater the chance that he or she will have a stroke. Some risk factors are uncontrollable, such as age (the risk of stroke doubles for each decade of life after age 55), family history and prior stroke. However, many other risk factors are life-style-based and can be significantly modified by diet and exercise.

■ High blood pressure

Treatment of hypertension *significantly* reduces the risk of stroke. It's the single-most important thing a person can do. Blood pressure can be lowered by losing weight, exercising, quitting smoking, reducing salt intake and following a low-fat diet. In some cases, medication may also be required to treat hypertension.

■ Smoking

Cessation of smoking substantially reduces the risk of stroke.

■ Diabetes

Diabetes is an independent risk factor for stroke and persons with diabetes should take extra care to ensure hypertension is controlled. Diabetics who have high cholesterol or are overweight face significantly increased risk of stroke.

■ Atherosclerosis

Fatty build-up of plaque on the arteries may result in the formation of a blood clot that causes stroke. Individuals should follow treatment plans provided by their physicians to minimize risk.

■ Heart disease

People with heart problems have more than twice the risk of stroke

than people with healthy hearts. Atrial fibrillation, a condition indicated by the rapid, uncoordinated beating of the heart's upper chambers, is particularly dangerous.

■ Transient Ischemic Attacks (TIAs)

TIAs are 'mini-strokes' that produce stroke-like symptoms but cause no lasting damage. As TIAs are strong predictors of stroke, people who experience them should be closely monitored by a physician.

■ Alcohol intake

Excessive alcohol intake and binge drinking can lead to stroke. It also raises blood pressure and contributes to obesity, both of which are significant risk factors for stroke.

The 5 major warning signs of stroke:

- **Weakness:** Sudden weakness, numbness or tingling in the face, arm or leg
- **Trouble Speaking:** Sudden loss of speech, or trouble understanding speech
- **Vision problems:** Sudden loss of vision, particularly in one eye, or double vision
- **Headache:** Sudden, severe, and unusual headache
- **Dizziness:** Sudden spinning, dizziness, vertigo, and loss of balance and coordination, especially with any of the above signs

It is vital to call 9-1-1 or the local ambulance immediately if you experience any of the warning signs of stroke, or you recognize these signs in anyone else. Regardless of the type of stroke, **time is brain**. Rapid and appropriate emergency management during the first few hours after a stroke can substantially improve health outcomes.

Cathy Campbell is the Director of Communications, Canadian Stroke Network in Ottawa



Останнє слово ... last word

Dear Friends, Дорогі читачі,

Моя маленька трилітня онучка найкраще любить бавитися в подарунки. І ще що? Уродинки. А незадовго напевно почнуться ігри у святого Миколая. Всі ці ігри мають одне спільне — несподівану приємність.

Дорослі теж люблять сюрпризи, спеціально коли надходять свята. Які несподіванки падали б на нас в Новому Році?

Може цікавить кінець війни в Іраку? Мир між Ізраїлем і палестинцями? Чи повернення канадських військ з Афганістану? А хто хотів би домів і нормального харчу для чотирьох мільйонів бездомних в Дарфур? Так, то були б дійсно гідні несподіванки. Але це все таке далеке від нас.

Може ближча ситуація в Україні. Напевно ніхто з нас не є байдужий до долі українців в сьогоднішній день. Хто ж би не радів новою радістю, коли б бідним і найбіднішим покращилося життя? Кому з нас було б зле, якби їм було краще?

Що за великі справи, що за бездонні потреби. Чи в силі світ? Чи Україна? Чи ми можемо вплинути, а тим більше взятися за них?

У Різдвяний час я найбільше чекаю на важні розмови про такі великі справи з найменшими онуками. В них усе дуже просте — Бозя народився нам допомогти; бабцю, як хочеться — то можеється! В них нема безвихідних ситуацій. І дійсно, у світі теж безви-

хідних нема. Треба лиш докласти старань і з часом справа розв'язана. Подумайте, чи не так? Навіть в особистому житті хто з нас ще турбується тим, що було кілька літ тому? А тим більше з десяти-двадцять років назад? А здавалося не до розв'язання!

В Новому році візьмімся до розв'язання чогось нового, вартого наших сил. І не забуваймо — якби воно не було в цей момент вдома, в нашій громаді, в Україні, чи в світі — разом нас багато і нас не подолати. Зробім собі велику несподіванку і захотім зробити щось великого — бо праці багато, а робітників мало; але якщо ми це дійсно захочемо, то зробимо.

Від Нашої Дороги мир Вам і Вашим дорогим на Різдвяні Свята. Нехай Дитя Боже поблагословить усі Ваші задуми і мрії в Новому Році. Вірте.



It's fun to look back and assess our lives; be thankful that things turned out well. Or, perhaps, wish for the road not taken. How many of us, then, had any idea that life would turn out as it did? There is no way to buy a life's plan or to guarantee its track. It has to be lived.

Those of us lucky to have children and grandchildren marvel at their confidence. It seems that the younger they are, the more entrepreneurial. It's the little ones who want to do everything—with gusto, energy and enthusiasm. And, they are so sure that they can do it all. There is a slowing down with age,

a realization of life's limitations. However, it's the young-at-heart who never cease to strive, to achieve and motivate us to get on with it. How many women do you know who are like that? Whether it's exercise classes, courses at the local learning institution, some major trip or a new enterprise, a new idea for our community, it is stimulating to meet them and hear what they're up to. Regardless what it might be, it's the twinkle, the up, up, up of their soul that appeals.

There is no reason to be mere observers and admirers of the ones that venture out. Let me be the first to say that this year I will undertake some new initiatives that will take me to new places. I don't necessarily mean geographical ones, although that is always a stimulating endeavour. No, this year I will meet a few new people who want to do things that I have always wanted to do and I will allow myself to mingle with their lives and see if our efforts will take root. Also, I will finish one or two things that I have meant to finish all these years. Yes, I will. And find time to contemplate, to seek peace that, I am told, happens to those who seek it. And what might you do with the entire fresh New Year just ahead? Let's take a cue from our young ones and our young-at-heart. Let's do it.

З Рождеством Христовим!

З Новим Роком!

A wonderful Christmas.

And don't forget those new dreams in the New Year!



Конкурс фото ЛУКЖК Переможці
(Зимовий пейзаж)
Евгенія ПАЛЮК (зліва), Марія ВІЛСОН (знизу)



UCWLC Photo Contest Winners
(Winter Scenes)

Jayne PALUCK (left), Marie WILSON (below)



UCWLC Photo Contest winners will be profiled
in the spring 2007 issue.



Переможці фото конкурсу ЛУКЖК одержать
нагороди в весняному, 2007 числі НД.

Різдво 1915 р.

Немов далекий, гарний сон
Село ввижається мені.
Хати стоять в вінку сосон
І квіти на шибках вікон
Мороз малює чарівні.

Крізь квіти видно: білий стіл,
Родина при столі сидить,
В куті сніп хилиться у діл
І дідухом прикритий піл
І пісня гомонить.

Старинна пісня! Про похід
В невідомі краї
По шуби, золото і мідь, —
Похід по славу, аж на схід
У теплі вирії.

Старинна пісня! Ніби дзвін
З забутих цвинтарів,
А в ній, дивись, який розгін,
Великий гін, гень, аж над Дін
Окрилених мечів!

І щастя сміх і долі глум,
Розбурханих надій,
А в ній, чи чуєш? — грає шум
І гомін предковичних дум,
І зойк розбитих мрій.

Все, що нам снилося колись
У гордім слави сні,
Й пропало, ділося кудись,
Забулося, нараз — дивись!
Вертають нам пісні.

*

Велика пісня давніх днів,
Мов дзвони з-під могил,
Мов брязк окрилених мечів,
Мов предків зойк, мов крик дідів:
„Добудьте решти сил!“

„Добудьте сил, бо Господь вість,
Чи ще далекий день,
Що злий за злочин відповість,
Що згине кривда, щезне злість,
Настане правди день!“

*

**

Немов далекий, гарний сон
Село ввижається мені,
Хати стоять в вінку сосон,
І квіти на шибках вікон
Мороз малює чарівні.

Богдан ЛЕПКИЙ
«Під ялинку», Нью Йорк, 1958 р.





Наталія Гронська