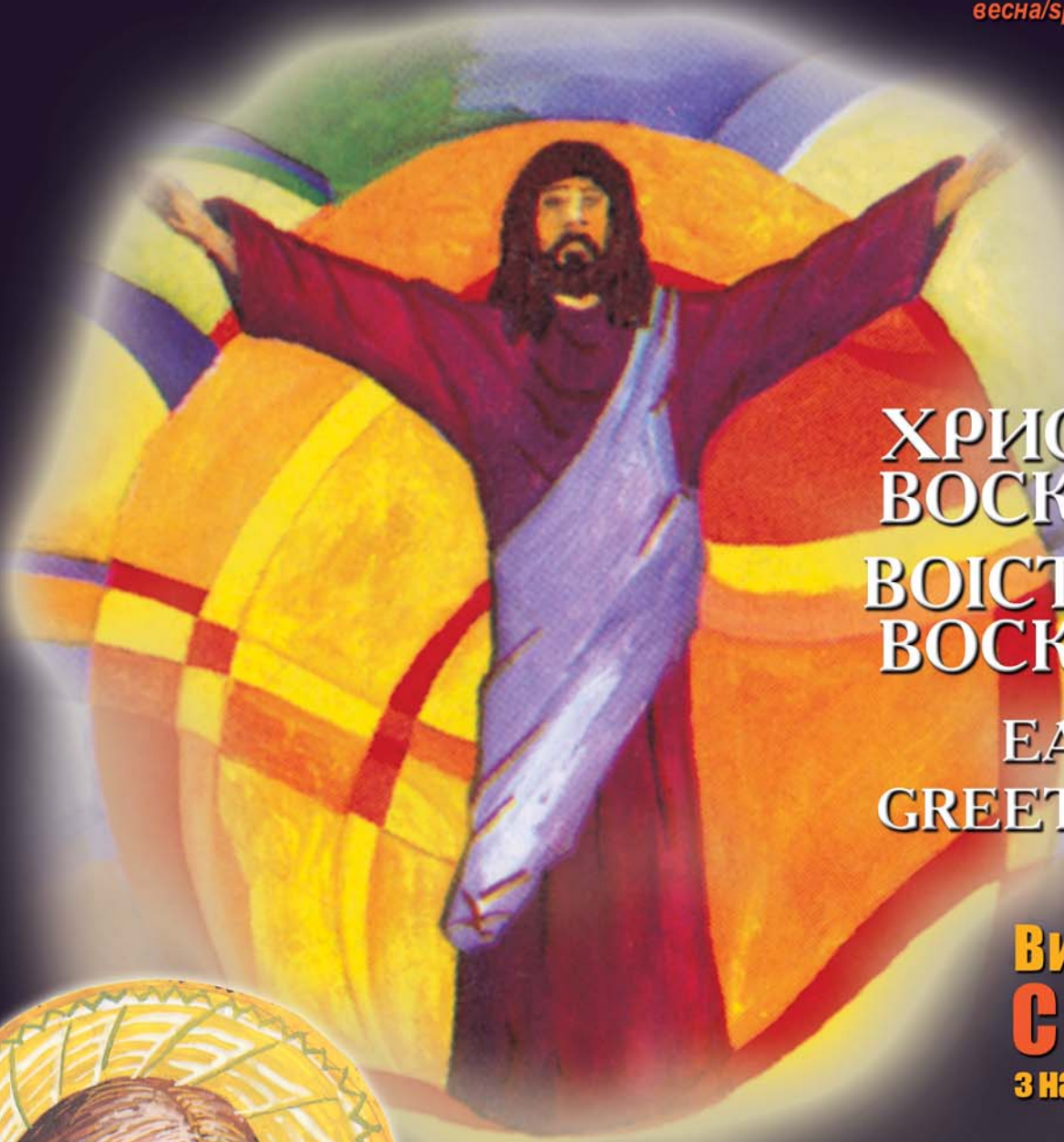




НАША ДОРОГА NASHA DOROHA

весна/spring 1(24)/2007



ХРИСТОС
ВОСКРЕС!
ВОІСТИНУ
ВОСКРЕС!

EASTER
GREETINGS!

**Вивіз на
СИБІР**
з нашого села

**Who are
these people:**

- **The Sputnik Inventor?**
- **Canada's most powerful woman?**
- **Our men in Kyiv?**



**З НАГОДИ СВІТЛОГО ПРАЗНИКА
ХРИСТОВОГО ВОСКРЕСЕННЯ
ЩИРО ВІТАЄМО**

**Їх Блаженство Верховного Архієпископа
Кир Любомира Кардинала Гузара**

**Високопреосвященнішого Митрополита
Кир Лаврентія**

та усіх Преосвящених Владик Канади і України

**Всесвітліше і Всечесніше
Духовенство і Монаші Чини**

**Архієпархіальну і Епархіальні Управи,
Управи Відділів та всіх членок
Ліги Українських Католицьких Жінок Канади,**

**Проводи і Членство Українських Католицьких
і Громадських Організацій**

та весь Український Народ

**ПЕРЕСИЛАЄМО ВАМ УСІМ
НАЙЩИРІШІ ПОБАЖАННЯ
РАДІСНИХ І ЩАСЛИВИХ СВЯТ**

**ХРИСТОС ВОСКРЕС!
ВОІСТИНУ ВОСКРЕС!**

**CHRIST IS RISEN!
INDEED HE IS RISEN**

**ЗА КРАЙОВУ УПРАВУ
ЛІГИ УКРАЇНСЬКИХ КАТОЛИЦЬКИХ
ЖІНОК КАНАДИ**

Олена Гедз – Голова



Великий піст — це час покутничий. Тому Церква запрошує нас піти на пустиню, подібно як вибраний народ, вийшовши з єгипетської неволі, сорок років мандрував по пустині, поки не дійшов до обітованої землі. Обітована земля — це тільки прообраз вічної батьківщини, до якої провадить нас пасхальне таїнство.

*Із Повчань
Папи Івана Павла II*

Піст

**Час роздумування,
молитви, посту і діл
миłosердя**

Святіший Отець Іван Павло II



Церковна педагогія пропонує нам три речі, щоб з успіхом відбутися цю духовну мандрівку, а саме: молитву, піст і діла милосердя до ближнього.

1. Роздумуванням слова Божого і молитвою затісняємо нашу любовну єдність з Богом.

2. Постом перемагаємо спокуси та звільняємося з неволі захланства, щоб учинити вільним наше серце.

3. Ділами милосердя стаємо близькими до тих, які потребують нашої помочі, і стаємо живими свідками Божої доброти. Такими внутрішніми почуваннями оздоблені, і за допомогою Божої ласки зможемо з успіхом вибиратися у великопосну мандрівку, долаючи принади лихого і доходячи до празника Пасхи в Господній радості.

Передпасхальний піст — це спогад про смерть і спогад про життя. Ще при сотворенні, після падіння в гріх, Господь сказав до Адама: “Ти є порох і вернешся в порох” (Бут.3,19). І вже саме ім’я “Адам” означає “взятий з пороху”. Смерть — це на-

слідок гріха, як написано: “Бог сотворив людину безсмертною і чинив її за образом власної природи”. А через заздрість диявола “смерть увійшла в світ, скуштують її ті, що йому належать” (Мудр.2,23-24). “Але сучасна людина всілякими способами намагається стерти сенс гріха із своєї пам’яті та зі свого життя. Людина намагається не називати зло злом, а добро добром, бо “брехун і батько лжі, сатана” шептає прародичам і шепче кожній людині: “станете, як Бог, що знає добро й зло” (Бут.3,5). Отож, у Великому пості треба визнавати з Давидом: “Очисти мене від гріха мого, бо провини мої я знаю, і гріх мій завжди є переломною. Тобі єдиному я згрішив, і зло на очах твоїх я учинив” (Пс. 51,4-6).

У Великому пості треба також роздумувати про життя і воскресіння, як напоумляв Христос, кажучи: “Сповнився час, і Царство Боже близько; отож покайтеся і вірте в Євангелію” (Мр.1,15). Євангеліє — це настійний заклик до добра, чини-

ти добро заради самого добра. Його треба чинити завжди, але з більшою наполегливістю під час Великого посту, бо, як каже апостол Павло: “Ось тепер час сприятливий, ось тепер час спасіння” (2 Кр.6,2). Тому “не дозволей, щоб зло тебе перемогло, але перемагай зло добром” (Рим. 12,21). Христос своїми стражданнями і смертю відкупив нас від гріха, а своєю смертю дарував нам життя, бо “всі ми, що в Христа Ісуса охристілися, у смерть Його хрестилися. Ми поховані з Ним через хрещення на смерть, щоб, як Христос воскрес із мертвих славою Отця, і ми теж жили новим життям. Бо якщо ми з’єднані з ним подобою Його смерті, то будьмо і подобою воскресіння” (Рм.6,2-5). “Перший чоловік Адам став душею живою, а останній — Христос, духом животворним. І як в Адамі всі вмирають, так у Христі всі оживуть” (1 Кр.15,22,45).

СВІТЛО, February 2002, Toronto

With thanks to Nadia Dusanowsky,
National Executive Spiritual Chair

СТРАСНИЙ ЧЕТВЕР

*Ой Сину мій, Ісусе, куди від мене йдеш?
А як Ти у неділю празникуватимеш?*

В неділю буду, Мамо, як князь сі величати
Вербов мені дорогу всі будуть вистеляти...

*Ой Сину мій, Ісусе, куди від мене йдеш?
А як Ти в понеділок празникуватимеш?*

У понеділок буде зо мною самота —
Обступлять злії люди Твого Сина Христа.

*Ой Сину мій, Ісусе, куди від мене йдеш?
А як Ти у вівторок празникуватимеш?*

В вівторок научати добра буду людей,
До неба отворяти шлях ясний і святий...

*Ой Сину мій, Ісусе, куди від мене йдеш?
А як Ти у середу празникуватимеш?*

У середу зачнєсі мій найстрашніший час
У середу ня Юда мучителям продасть...

*Ой Сину мій, Ісусе, куди від мене йдеш?
Скажи, як у четвер Ти празникуватимеш?*

В четвер усе сі зробит, як хоче наш Отець:
Вечера буде Тайна... Я — жертвенний агнець...

*Ой Сину мій, Ісусе, куди від мене йдеш?
А як Ти у п'ятницю празникуватимеш?*

У п'ятницю я буду розп'ятий на хресті,
Ти будеш сі дивити на муки мої ті...
Хотів би я закрити для Тебе днину цю,
Та буде, як завгодно Небесному Отцю...

*Ой Сину мій, Ісусе, куди від мене йдеш?
А як Ти у суботу празникуватимеш?*

В суботу ще не верну, хоч біль сі верне з ран,
Я буду, як те зёрно, що сієсі на лан.

*Ой Сину мій, Ісусе, куди від мене йдеш?
А як же Ти на Пасху празникуватимеш?*

Воскресну, Мамо, з мертвих, життя по смерті дам —
Хто буде йти за мною — на Небо возьму сам.
Тим Днем Великим, Мамо, возрадуєсі світ,
І Ти будеш зо мною до безконеччя літ...



**Did you buy a gift subscription or
two of ND for your favourite people?
Please see page 13 for details.**

І ЗНОВ ВЕЛИКДЕНЬ

І знов Воскресний День настав,
Осяяний натхненними думками,
В байдужий світ противоріч
Прийшов тернистими шляхами.

Важким терпінням на Голгофі
Позначені Христові страстні дні
Його офірні муки і страждання
Спливли святою кров'ю на хресті.

Ти не відкинув нас від себе — Ти просив
Прости їм, Боже, бо не тямлять своїх діл.
Своєю смертю й світлим воскресінням
Ти нам дорогу в вічність промостив!

Зміцни нас, Боже, у Христовій вірі,
Зніми з нас сумніви й нікчемний гнів,
Щоб чистим серцем ми могли відчути
Воскресних дзвонів переможний спів!

Ірина Чайковська-Павлів
квітень, 2000 р.

The **Twenty-Second Congress of the Ukrainian Catholic Women's League of Canada**

will be held at

**Holiday Inn Select
Toronto, Ontario
June 28 – July 1, 2007**

For further information, please
contact your Branch President.



Двадцять другий Конгрес Ліги Українських Католицьких Жінок Канади

відбудеться

в приміщенні **Голідей Інн Селект
Торонто, Онтаріо**
з **28 червня** до **1 липня 2007** року

За додатковою інформацією просимо
звертатися до Голови вашого Відділу.



Вербна неділя

Цього дня освячується верба, адже вважалося, що, освячена, вона набуває магічної сили. Хлопці намагалися ще біля церкви доторкнутися нею до дівчини, яка подобалася, бо вірили: хто першим доторкнеться — той буде її нареченим. Якщо в хаті була дівчина на відданні, батьки “били” її, аби “собі хлопця знайшла і скоріше заміж пішла”.

По селах ворожили на гілочках. Брала найкращу, потім лічили, скілький на ній бруньок. При цьому загадували: “Вийду заміж — не вийду заміж”, “Оженюся — не оженюся”, “Буду мати дітей — не буду мати дітей”, “Дочекаюся онуків — не дочекаюся онуків”, “Помру — не помру”. Хтось знімав ті бруньки та з’їдав, щоб сильним та здоровим бути.



Батьки несли вербу додому, злегка били нею дітей, щоб “швидко, як верба, росли і гарними були”, били нею й худобу, коли вперше виганяли на пашу, “щоб купи держалася і не розбігалася”, “аби не хворіла і добре доїлася!” За повір’ям, до Вербної неділі й Великодня хату можна було підмітати лише березовим віником, бо, мовляв, тільки він вимітає з оселі всю “нечисть, що набралася за рік”, не можна було й прати білизну праником, щоб “град збіжжя не вибив”.

The Easter Basket

By *Connie Bilinsky*

Lesya could hardly wait to go home. The long Easter Liturgy was over. Mama and Tato were mingling with their friends outside the church, amid a gay chorus of greetings: “Khristos Voskres; Voistynoo Voskres!” Lesya’s brother, Michael, was amusing himself with his friends on the church steps. But Lesya’s eyes were carefully guarding the Easter basket which she and Mama had so lovingly prepared. She peeked under the embroidered cover and sniffed the wonderful mouth-watering smells!

There was the bowl of hard-boiled eggs, glistening white, surrounded by the ham and kobassa; the piece of horseradish showing off its crown of green sprouts; the little crystal dish full of creamy white cheese decorated with cloves and parsley; the sweet yellow butter, which Mama had deftly shaped into a pretty lamb; the huge *paska* ornamented with a cross, swirls, rosettes, and little doves; and the fat little *babka*, studded with raisins. Lesya smiled as she remembered the fragrant loaves cooling on the kitchen table and how she had picked out the raisins when Mama wasn’t looking. She wasn’t supposed to eat any of these foods until Easter breakfast.

“When your Baba was a little girl, people didn’t eat eggs, cheese, butter, or meat for 40 days during the Great Fast,” Mama had explained to her.

Forty whole days! Lesya could hardly imagine it! It had been hard enough on Good Friday when there didn’t seem to be anything to eat but sardines and plain rye bread. But now it was Easter Sunday, the basket had already been blessed, and soon the feast would begin.

She knew just how it would be! The dining room table had already been set with the best tablecloth and china and a centerpiece of spring flowers. Mama would lay out the food and the whole family would gather around and sing: “Khristos Voskres!” Then Tato would take the little silver dish that contained a blessed egg cut into little pieces, and would share a piece with everyone, along with a kiss and a special blessing. Lesya didn’t ordinarily like eggs much, but the blessed egg never tasted like an ordinary egg. It tasted like ham and kobassa and *paska* all at once. It tasted like an *Easter egg*.

Finally it was time to go. Tato carried the big basket to the car and the whole family settled in. tantalizing smells wafted from the basket as they rode home.

“Why does Easter food taste so good?” asked Lesya, who was sitting next to the basket.

“Maybe it’s because it’s been sprinkled with holy water,” suggested her father.

“I think it’s because we’re all so hungry!” said Michael. “It seems like we haven’t eaten for a whole week, you know!”

“Easter food tastes so good,” explained Mama, “because we’re so full of joy on Easter morning. When we share this blessed food, we’ll be sharing our joy with one another.”

“Rejoice, be glad, for Christ is risen,” Father began to sing, and everyone, including Lesya, joined in: “risen in glory from the grave...”

Dobrodiyka Cornelia Bilinsky teaches catechism and assists her husband, Fr. Bohdan Bilinsky, in pastoral ministry at the Church of St. George the Great Martyr in Oshawa, Ontario.

“Wonderful ladies of the UCWLC, this is your vocation. This is your vocation before God and the world. This is your vocation in the Church. Glory to God who has called you to such an exalted and vital task! And thank you for answering that call with your lives this day and all the days to follow,” says Rev. Richard Soo, SJ, in his Easter message

“Echo-Feast” the Sunday of the Myrrh-bearing Women

The Great Feasts of our Church often are associated with what can be described as an “echo-Feast”, celebrating one of the saints that played an important role in the Great Feast on the day before.

Pascha, being celebrated during the entire week of Bright Week, and indeed the entirety of the Paschal Season’s fifty days, is echoed by the Sunday of the Myrrh-bearing Women.

On this day we celebrate the central role of these women in our faith.

These were the women that despite all the violence, cruel oppression, the mockery of the crowds and all the fear that must have seized them for being associated with a crucified criminal; despite having their hopes in the Messiah dashed; despite having all their love for the Messiah nailed to the cross, these women stood at the cross. More, on the third day they went to anoint the corpse.

Did they have faith? Not the kind most of us would normally recognize. Did they have love? It could only have been a divine love, beyond the capacity of what mortals can usually muster.

What did they find? A vision of angels, who according to the Divine Services for Pascha, says: “Why do you seek among the dead, as though he were mortal, the One who exists in everlasting



light. See the grave clothes.”

What were they given? From death and despair, they were given New Life and Hope ineffable. What were they given? As part of the healing from their hurt and sorrow, a vocation. The Angel said to them: “Run and proclaim to the world that the Lord has been raised, and has put death to death; for he is the Son of God, who saves the human race.”

This was not just any commandment, neither was it just any vocation. It was, in fact, THE vocation, the vocation of every woman, of every Christian woman—that of proclaiming the Resurrection and Lordship of Jesus the Christ to the WORLD! The Ypakoi does not say proclaim merely to the disciples—rather to the World! The message does not say “when you feel comfortable, at your own leisure,

sometime in the next while,” rather the command is “Run and proclaim!”

This is the essence of what it is to be a Christian: to Run and Proclaim that the Lord is risen, that He has slain death by death, and He, the Son of God, is the Saviour of the human race.

This basic and fundamental Christian vocation we all have received through Women, these Myrrh-bearing Women, who braved their own fears and the world’s cruelty to love God and received their own life back—infused and taken up into Divine Life.

*Rev. Richard Soo, SJ, is the
Spiritual Director of the
UCWLC Winnipeg Archeparchy*

НАРОДНА МУДРІСТЬ

День за днем збігає...

“Немає такої днини, щоб не дала щось людині.”

Багато примовок склав народ про день:

- День біжить,
а тиждень летить.
- День за днем — і все далі.
- І оком не моргнув,
а день минув.
- Не кожний день —
Великдень!
- Кожному дню прийде ніч.



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Nasha Doroha

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Further to NASHA DOROHA's exposé of Ukrainian Bilingual Programs, you might be interested to know that the Ukrainian Bilingual Program in the Edmonton Catholic School district, after 30+ years, continues to be a model program for other language programs across western Canada. Edmonton Catholic Schools now offers full Ukrainian Bilingual programming, kindergarten to grade 12, in two elementary schools, a junior high and a senior high, with ~500 students. Many graduates excel in continued studies and are valuable resources and participants in the Ukrainian community. Miss Tammy Komarnisky, one of them, is a model of success of the program. After graduating from the Ukrainian bilingual program she received a Bachelor of Education, majoring in Ukrainian language and Literature, she was Ukrainian Catholic Youth President, Edmonton Eparchial Youth Ministry coordinator, delegate to Ukraine for the Ukrainian Catholic Sobor in 1996, dancer/choreographer and a recipient of the Alberta 2005 Excellence in Teaching Award. Recently, Tammy summed it up this way:

"We, the graduates of the Ukrainian Bilingual Program have become well respected and very involved in the Edmonton community as well as around the world... I believe that the Ukrainian Bilingual Program is a key factor. From kindergarten, the program educates each student to embrace lifelong learning, Ukrainian culture and heritage, proactive citizenship and our faith. Each piece is carefully woven into the fabric of our being over the course of the twelve years, and it continues throughout our lives."

*Barb Hlus, Past President,
ECS Ukrainian Bilingual Parent
Advisory Society*

Nucnu ... *Letters*

In a recent edition of the UCWLC NASHA DOROHA there appeared an article about the 25th anniversary of the Ukrainian Bilingual program in Sherwood Park Alberta. In this article a chronology was provided which stated that there were two programs, one in the public system—Strathcona County No. 20, and one in the Catholic system—Sherwood Park Catholic, which merged or became jointly operated in 1983. In the interests of historical accuracy and justice to those involved in the public program (including at least three teachers of the Ukrainian Catholic faith), this information needs to be clarified. The program in the public system did not become a 'joint' program until after the lead class had graduated from grade 6 in 1987 from Brentwood School.

I trust the necessary corrections will appear in a forthcoming issue of NASHA DOROHA. This will maintain the high journalistic standards and integrity which are evident with your editorship. Thank you in advance for your attention to this matter.

*Ihor Kruk,
Supervisor Second languages
(1983-1990)
Strathcona County No. 20*

I look forward to receiving and reading ND. It is interesting to know what other UCWLC branches are doing. I would like to see recipes, especially Ukrainian ones.

*Pat Turkula, President
St. Nichlolas, Winnipeg*

Looking through the Winter 2006 edition of NASHA DOROHA, I couldn't help but wonder why in the description of Ukrainian Youth Organizations, Plast was omitted. Having been a member of the 1st Kurin' (troupe) in Canada, the one in Montreal named after Metropolitan Sheptytsky, I thought it a disservice to your readers not to have mentioned the Ukrainian Scouting organization. Why the omission?

Roman Kravec, Edmonton

Last summer NASHA DOROHA invited prominent Ukrainian youth organizations in Canada, including Plast, to participate in the survey intended to showcase their programming and stimulate further interest in this community resource. All organizations, which chose to respond, were included. — Editor

NASHA DOROHA is well received by members of St. Michael's. They find the articles very interesting both in English and Ukrainian. The displays and illustrations are good and well thought out.

*Josephine Lopuck, President,
Winnipeg*

KOPOTKO



BRIEFLY

- "Global Focus: The New Environmentalists", hosted by Robert Redford, Sundance TV Channel, covers ordinary individuals defending the environment. The first installments span six continents telling stories of six men and women, including Olya Melen, a young environmental lawyer who took on the Ukrainian government to halt its potentially catastrophic plans for the Danube River. For more, please visit <http://www.sundancechannel.com>

New Bishop named for Ukrainian Catholic Eparchy of Edmonton



His Holiness Benedict XVI named Most Rev. David MOTIUK, Auxiliary Bishop of the Archeparchy of Winnipeg, as Bishop

of the Eparchy of Edmonton.

The installation of Bishop David is tentatively scheduled to take place at 10:00 am on Saturday, March 24, 2007 at St. Basil the Great Ukrainian Catholic Church, Edmonton, Alberta, by His Grace Lawrence Huculak, OSBM, Metropolitan-Archbishop of Winnipeg, in the presence of His Grace, Archbishop Luigi Ventura, Apostolic Nuncio to Canada.

Born January 13, 1962 in Vegreville, Alberta, he was ordained to the priesthood in 1988. He served in several parishes in Alberta and was associate rector of the Cathedral of St. Josaphat in Edmonton. Bishop David completed a licentiate in canon law at Saint Paul University in Ottawa and obtained a doctorate in canon law from the Pontifical Oriental Institute in Rome. He was Rector of Holy Spirit Ukrainian Catholic Seminary in Ottawa from 1996 to 2001. On June 11, 2002 in Edmonton, Bishop David was ordained as Auxiliary Bishop of the Archeparchy of Winnipeg and Titular Bishop of Mathara in Numidia.

Author of the book, *Eastern Christians in the New World: An Historical and Canonical Study of the Ukrainian Catholic Church in Canada* and several articles, he was a member of the senate of Newman Theological College in Edmonton, and a consultor with the Episcopal Commission for Canon Law/Inter-Rite of the Canadian Conference of Catholic Bishops. Currently, he is a consultor with the Episcopal Commission for Theology.

The Eparchy of Edmonton has a Ukrainian Catholic population of 28,750, 87 parishes and missions, 39 diocesan and religious priests, 4 deacons, and 30 women religious.

The anonymous end of Dmytro Zacharuk

Mr. Dmytro #32643
1916-2000
Place of birth: Ukraine
Date of Willard admission: 1953
Length of stay: 24 years
New American

Mr. Dmytro #32643 was born into a poor Ukrainian farm family in 1916; his father died two years later. Under Nazi occupation during World War II, Dmytro and countless others were forced into slave labor. At the end of the war, he tried to make his way home, only to be captured by Soviet forces and sent to an internment camp in Hungary. Escaping, he made his way to Vienna and took refuge in an American displaced-persons' camp. There, he met and married a Polish woman named Sophia, and they emigrated to America in 1949. They settled in Syracuse, where they found good jobs and a welcoming Ukrainian immigrant community. Dmytro started building them a house. Sophia became pregnant and their future looked very promising.

To express his gratitude to his adopted country, Dmytro built a model of the Ukrainian church in his home village and delivered it to President Truman; the church was displayed in a government office in Washington for several years. However, soon after that, Sophia died during a miscarriage, and Dmytro's life began to crumble.

A Painting A Day

In his grief over his wife's death, Dmytro came to believe that he was supposed to marry Margaret Truman, the President's daughter. He visited Wash-

ington, DC in 1952, and attempted to visit her at the White House. The U.S. Secret Service detained him and sent him to St. Elizabeth's Hospital in Washington. He was returned to Syracuse and committed to Syracuse Psychopathic Hospital before being sent to Willard in 1953.

For several years, Dmytro languished at Willard. The staff had trouble understanding his thick Ukrainian accent, and he was given 20 electroshock treatments, which did not improve his condition. In the early 1960s,



Dmytro & Sophia Zacharuk

he began to attend occupational therapy sessions, and it became apparent that he had a passion and talent for expressing himself through painting. According to staff, for years Dmytro painted a painting a day, chronicling the story of his life. His artwork was displayed locally and at an exhibit of patient art in Washington, DC, but few of his paintings have

been found, as he generously gave them away to staff who admired his work. Dmytro remained at Willard until 1977, when he was discharged into a county home. At this facility, and at a nursing home to which he was later moved, he continued his painting, decorating the walls with murals. Mr. Dmytro #32643 died in 2000 at the age of 84, and was buried in Norwich, NY.





Оповім вам, дорогі подруги...

Марія Романків

Я хочу описати про висилку людей на Сибір в 1947 році з мого села. А діялося це в день Святої Покрови 14 жовтня. В моїм селі Мужилів є празник, бо і церква має таку назву.

Почалася в той день моя мандрівка по муках. Приїхали енкеведисти, чуть світ. Обступили нашу хату і об'явили нам, що нас висилають за те, що мій чоловік “ворог советської влади”. Мій чоловік вже тоді був у підпіллі.

Ми почали брати зі собою, що вже було під руками. Та не давали багато брати. І повезли до станції Потутори. А було нас дуже багато — позвозили зі всіх сіл. З мого села було 28 родин.

Везли нас у товарних вагонах, як скотину, майже цілий місяць. Давали нам раз на день їсти якоїсь баланди ріденької. І так нас привезли туди, в Кемеровську область. З поїзда везли вантажною машиною, відкритою при сибірським морозі.

Прийшов, усіх нас позаписував, а було нас багато зі всіх сіл. Ми бідні, вимучені тою дорогою; голодні поплентались крок за кроком за тим чоловіком, прийшли до будинку, де стояли коні. Дивимось — вже пороблені нари в два ряди, і до такого “сальону” нас помістили.

На другий день знова пишуть, дають нам робочий одяг і ведуть нас до шахти, де добували вугілля. Всі молоді пішли ми до праці. Ми боялися, бо йшли ми пішки під землею. Робота була тяжка, але молилися Богу, щоби нам давав силу то все витримати.

Люди почали вмирати — і старі, і молоді, і діти. Що комуністи робили з народом нашим! Була в тім будинку окрема кімната. Там скидали покійників і вони замерзали, і знову привозили свіжих і кидали на купу, як дрова. Мій Тато помер, мав 53 роки, і його там кинули. Я щодня рано йшла до клозету — бо був збудований надворі, один для всіх. Я відкривала двері тої кімнати і дивилась на свого вже покійного Тата і молилась зі сльозами. Можете собі уявити, дорогі, як було тяжко то все витримати.

Мій Тато був уже накритий іншими покійниками, але ще не багато. З сусіднього села, Мирне, два хлопці мені говорять: “Марійко, ми тобі поможемо твого Тата вложити в пачку, яку зро-

бить Дубовський”. Він зробив примітивну домовину. Хлопці поклали Тата, забили цвяхами, а зверху хімічним олівцем намалювали великого хреста, а тоді ми втрюх помолилися.

Тату мій, минуло багато років, як тебе нема, але останні слова твої, мій Тату, залишились у моїй пам'яті на все моє життя.

Востаннє уперто шептали опалені твої уста: “Козаки, сідлайте коні, визволяйте народ...”

І душа твоя пішла до Бога, очі твої замкнулись назавжди.

Вам дзвони не грали у чужій сибірській стороні, а серця мої і Мами морозили сибірські льоди. А тінь твоєї смерти замітали сніги.

Я знаю, дорогі мої подруги, ви народились у Канаді і ви не знаєте, яким ворогом для нашої країни і для нашого народу є комунізм. Хто пережив те знущання — ніколи того не забуде. Часом у сні бачу Татову примітивну домовину.

Не знаю, де поховали тих бідних покійників. Досить довго вони лежали в тій купі.

І так само робили з покійниками, як нас везли поїздом — помидали люди і скидали їх до окремого вагону, і там також був кинутий Тато мого чоловіка. Тих покійників у місці Отюбінську всіх скинули, і не знати, де спочивають їхні тіла.

Ой, а скільки погинуло молодого нашого цвіту — дівчат, хлопців, які працювали для нашої України. Розкинуті вони всюди, багато пройшло боротьби, мої дорогі подруги.

Хочу, щоб люди знали, як комуна ставилась до українців. Як ми стояли увечері біля магазину в черзі за хлібом, а малі хлопчики кидали на нас камінцями і називали нас “бандьори”. Багато такого подібного треба було перенести.

Ще про один випадок напишу. Одного Великодня дівчина несла в кошику святочну паску. В селі був гарнізон, і ту дівчину злапали і завели до хати мого вуйка. В хаті була тільки моя бабуся, бо всі інші повтікали. Вони вигнали бабусю з хати, а ту дівчину били і робили з нею все, що їм подобалося. Потім ту дівчину, що мала великі коси, вивели з хати. Один чекіст прискочив до тієї дівчини і вирвав з її голови жмут волосся. Вони, ці комуністи, були п'яні, бо то був Великдень. Вже тоді, як та дівчина була замордована, вони кинули її на віз і накрили соломною, а тоді

ще той комуніст сів на ту дівчину. Її повезли до районної поліції, а хтось дав знати її мамі, і мама йшла за возом три кілометри і, бідна, плакала і кричала. То був сум на ціле наше село, але мама домоглася, щоб видали тіло вже замордованої дівчини. Як привезли її, то всі побачили, що вони з нею зробили, бо і в хаті залишилася її кров на стінах.

І ще, мої дорогі, багато такого подібного можна писати, що робила советська власть з нами за те, що ми хотіли волі на своїй землі. Боже, вислухай наші молитви, дай Україні мир і злагоду!

I had a good chat with Maria Romankiw on the telephone. She must be quite elderly, very patriotic. She was born in the Ternopil Region, Ukraine and came to Canada in 1972 after a 30-year separation from her husband. He managed to get to Canada after the War. He was a member of UPA (Ukrainian Insurgent Army, which fought a resistance guerrilla war against the Polish, German and Soviet occupation forces 1942-1951. — Ed.), ended up in Belgium and then in Canada after seven visa attempts. She worked as a seamstress in Canada. They had two daughters. Both died in Siberia. She has a young Ukrainian student, Natalia, living with her who is quite fluent in English. — Rosemarie Nahnybida



THE REALITY CLOCK

What Will Matter?

by Michael Josephson

Ready or not, some day it will all come to an end.

There will be no more sunrises, no minutes, hours or days.
All the things you collected, whether treasured or forgotten
will pass to someone else.

Your wealth, fame and temporal power will shrivel to irrelevance.
It will not matter what you owned or what you were owed.

Your grudges, resentments, frustrations
and jealousies will finally disappear.

So too, your hopes, ambitions, plans and to-do lists will expire.
The wins and losses that once seemed so important will fade away.

It won't matter where you came from
or what side of the tracks you lived on at the end.
It won't matter whether you were beautiful or brilliant.
Even your gender and skin color will be irrelevant.

So what will matter?
How will the value of your days be measured?

What will matter is not what you bought
but what you built, not what you got but what you gave.

What will matter is not your success
but your significance.

What will matter is not what you learned
but what you taught.

What will matter is every act of integrity,
compassion, courage, or sacrifice
that enriched, empowered or encouraged others
to emulate your example.

What will matter is not your competence
but your character.

What will matter is not how many people you knew,
but how many will feel a lasting loss when your gone.

What will matter is not your memories
but the memories that live in those who loved you.

What will matter is how long you will be remembered,
by whom and for what.

Living a life that matters doesn't happen by accident.
It's not a matter of circumstance but of choice.

Choose to live a life that matters.

МАММІ І ДІТТІ

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My roots are not only Ukrainian

By Mariana Dzus

I was born in England in the early 1960s, during a time when it was disgraceful to have a child out of wedlock, or shameful if married couples were not able to have a one at all. I didn't realise that I had a connected with both categories until I became an adult, which led me to unearthing quite a few very interesting facts.

Four decades ago, the Ukrainian community in Nottingham, England, was one of the biggest in Britain. My late father, Mychailo Dzus, and my mother, Rozalia, brought me into this community. I grew up bilingually, learning Ukrainian arts and traditions. I felt Ukrainian, and I was proud.

One day, at the age of eight, my whole world was moved out of perspective, as I found out from a stranger that my parents had adopted me. I felt betrayed, unable to cope with this fact for a very long time.

The whole story came to light years later, when I decided to brave the odds to find the answer. My real name turned out to be Caroline Ann Glynn, and I was born to an Irish mother and a Hungarian father. This information proved to be quite ground breaking, having grown up in my little Ukrainian world.

Soon more information began to pour in from the adoption agency in Nottingham, and I began to make a picture for myself. It was a familiar story; Irish Catholic girl, gave birth

out of wedlock at a young age, and was afraid to inform her family in Ireland of the birth. Strangely enough, I was touched by the words that were unfolding before my eyes, as I read document after document. She cared for me, and that was so important. I stayed with her until I was two months old, during which she registered my birth, organised my baptism. The words: "On 19th of June you were placed with Mr. and Mrs. Dzus, your adoptive parents. Theresa left St. Joseph's (*mother and baby home*) the same day" moved me so much, prompting me to begin my four-year search for her.

In 1999 I received the first letter. A year later we met for the first time in Munich, where I now live. One beautiful day in early October I walked into a hotel room, and saw her standing at the other end by the window, frightened of how I was going to react. I walked straight up, hugged and kissed her. We talked for a very long time, during which she told me of the longing that she had felt during the years, and how she always kept and often looked at the only two photos that she had of me.

In April 2000 Theresa and I celebrated my birthday together for the second time, 37 years after the first one, which was a very moving experience. Many visits to Ireland followed, during which I met countless members of my new

family, and taught half of them to make varenyky...

Theresa also travels to Munich on a regular basis, and has already celebrated Ukrainian Easter and Christmas with us, which she enjoyed very much.

I found my roots at last, and now have the best of both worlds.

Mariana Dzus
Taufkirchen, Germany



Mariana Dzus, of Irish-Hungarian descent, was adopted into a Ukrainian family at a very young age. She grew up in the Ukrainian community in Nottingham, England, was a pupil in the local Ukrainian school and member of 'SUM' – Ukrainian Youth Association in Great Britain. Her great love for Ukrainian music and culture was discovered at the age of 3 during an appearance on stage as a dancer. From then on she became a member of a girls' vocal ensemble, theatre and dancing groups, later of mandolin and accordion orchestras and the Nottingham Ukrainian Folk Choir.

After moving to Munich, Germany, at the age of 17, she became involved with the community there, becoming a member of the dancing group "Berkut", later taking over children's dancing classes in Munich's Ukrainian school. A trained singer/vocalist, she became a member of the Ukrainian church choir from 1985 until 2001. She sings soprano in the Ukrainian Catholic Byzantine Quartet. At this moment in time she is the conductor of a women's vocal ensemble of the Ukrainian Youth Association in Germany, which consists of singers from Germany, Belgium, Holland, England and Ukraine.

A part time journalist and trilingual interpreter/translator, she works mainly as a teacher of music and English/German for pre-school and handicapped children in Munich, and is once again teaching and choreographing Ukrainian folk dances. She is also in the process of writing bilingual (English and German) children's stories, together with illustrator **Hanna Schavoir**, which are to be used for early-learning English and music classes.

Are women getting better looking?

Satoshi Kanazawa, a researcher at the London School of Economics, says yes. His argument isn't based on his own observations, but on an evolutionary theory that says parents who possess a trait that will increase the reproductive success of female offspring are more likely to have a daughter than a son.

Dr. Kanazawa argues that being beautiful helps girls eventually find a partner and have children more than it helps boys. His study, published in a recent edition of the Journal of Theoretical

Biology, found that attractive individuals are 26 per cent less likely to have a son.

"If beautiful parents have more daughters and physical attractiveness is heritable, then, over evolutionary history, women should gradually become more attractive than men," he says.

His earlier research found that big, tall parents are more likely to have boys, and that engineers have more sons, but nurses have more daughters.

*Anne McIlroy
Globe & Mail*

Irene Maxwell, Beresford, NB, raised five daughters all of whom graduated from Harvard University. How did she do it? She says that at their home

- the table was set; the kids came in and for 1½ hours each day there would be conversation about what was happening in their world and the world around them with everything open for discussion
- foul language was not tolerated; high expectation that the girls would be ladies and scholars
- formative years were spent learning the values of the family, limited emphasis on material "stuff", plenty of time to just "sit" and work things through rather than extra-curricular packaging

ПЕРЦЯ КОЛИСКОВА

Спи, моя дитино золота,
Спи, моя тривого кароока.
В теплих снах ідуть в поля жита,
І зоря над ними йде висока.

Спи, моя гіллячко голуба,
Тихо в моїм серці і щасливо.
За вікном хлюпочеться плавба
Твоїх літ і долі гомінливої.

Спи, моя дитинко, на порі.
Тіні сплять і сонна яворина...
Та як небо в нашому Дніпрі,
Так в тобі не спить хай Україна.

Хай вона не спить в тобі повік,
Бо вона — для тебе і для світу...
Люлі, мій маленький чоловік.
Капле сон сріблястий з верховіту.

Микола Вінграновський

Лист від матері

То нічого, синочку,
Що в листі три рядочки,
Що до мами багато
Ти не встиг написати.

Я твої три рядочки
По чотири разочки
Буду, рідний, читати,
І їх буде... багато.

Василь Василяшко

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This story was inspired by NASHA DOROHA's Special Anthology Edition, winter, 2005.

I remember my mother

By Marie (Wytrykush) Gellata

In my opinion my mother stands out as a brave, devout, hard working pioneer woman. She arrived from Ukraine in 1929, with my oldest sister, about two then. They joined my father, who had come to Canada two years earlier. He was living and working as a farmhand in the Melville, Saskatchewan area. Soon after, the family moved to the Beavertdale area. Here they endured all the hardships of pioneer days, including the Depression.

I am the fifth oldest of the eleven children born to Anna and Michael Wytrykush. Being in the middle I could relate to events behind me and ahead. We lived in a one-room log cabin with one-half wood floor and the other half of compressed clay. The house was situated on a corner of a farmer's field. Quite often my mother would carry two pails of drinking water on a neck yoke from a well about a mile away. I remember one day when I was stepping up on a stool, looking for something, I accidentally tipped over a pail of water. Besides being very frightened, I also got a spanking. Now I can understand why.

In the winter she helped with the cutting of wood for the cook stove. In summer she would help with haying. Sometimes she would even be pregnant with the next child. As a preschooler, I remember many times being with my mother and other siblings while she was digging Seneca roots, which would be sold for additional income. In the fall months we would play in the

farmer's field while she was stooking. Quite often my father would be working as a farm hand in different areas. Therefore my mother was left with the big responsibility of looking after the children, including a large garden



Circa 1941. Anna Wytrykush at the back with children: Stella, John, Peter & Anne. Seated: Marie & Lena. In the back is the corner of the one-room house lived in until the move to Yorkton.

in the summer. I remember that she enjoyed working in the garden. Now I can understand that it was a good outlet for her, away from the pressures of raising a large family.

The hardships were eased when we moved to a house on the outskirts of Yorkton. My older sister started high school in the city and did part-time work in a restaurant. It was a real luxury, moving from a one-room house to a two-room house with an upstairs.

Eventually mother joined the UCWLC branch in Yorkton and helped the ladies in the kitchen whenever possible until her passing in 1979.

After a busy day of hard work, I remember mother on her knees whispering prayers. They seemed to last a long time. To me, it was a good example of the power of prayer. She had eleven of us to pray for. She was instrumental in seeing that we received a good Christian education from the Sister Servants of Mary Immaculate and the Christian Brothers. Three members of the family were fortunate enough to receive a university education with help from the older brothers and sisters. My oldest brother succeeded in serving as Mayor of Yorkton, Saskatchewan for nine years, and as alderman for five. One grandson is currently an alderman in the city of Yorkton. Descendants of Anna Wytrykush include forty-one grandchildren and sixty-four great grandchildren.

Marie (Wytrykush) Gellata worked in various commercial art fields and as a librarian.

**Deadline for Spring
issue submissions**

•• НАША ДОРОГА ••

15.V.2007

**Річечень дописів
на весняний номер**

In 2002 I began helping my mother, Vera Oszust, with this Bridge of Hope program, founded in 2001 by Luba Kowalchuk. Operated through the Ukrainian Catholic Eparchy of Edmonton, donors sponsor needy children in Ukraine at a cost of \$30 a month. The money provides children in orphanages and villages to receive basic necessities in a country that, at this time, is in great need. The program is administered by the Sister Servants

I believe that God puts certain people in our lives for a reason. At one of the orphanages, handing out candy from class to class, I was drawn by the smile of a lovely young girl. She stood out. Her name was Natalia. She was the same age as our eldest daughter Christina. Then we learned something that was very disconcerting. In Ukraine, children over 16 can no longer live in orphanages. There are no social programs to support them, no safety

Sisters information about the adoption. Things didn't feel right.

During this time our family spent much time praying for her. It was a terrible feeling not knowing what had happened and at the same time knowing the situation of human trafficking in Ukraine.

Again, Luba Kowalchuk used her connections. After several months Natalia was found. She was living in a house with other girls that was run by a minister and his wife. The Sisters in

NATALIA IS IN DANGER

By Bernie Mandrusiak

of Mary Immaculate in Ukraine.

Bridge of Hope also runs a summer camp for such children allowing them to experience a wonderful holiday in the Carpathian mountains. There is also the shoebox and backpack campaign. Filled with school supplies, clothing, candies and toys, they are distributed in orphanages and poor homes at Christmas.

In 2004 Mrs. Kowalchuk organized a tour to Ukraine for some of the people involved with Bridge of Hope to experience first hand the impact of our work. For my husband and me it was the trip of a lifetime. The orphanage visits were touching and emotional. The little ones stole our hearts, but I was affected in a most unexpected way.

nets in place when they leave. Many end up on the street. I kept thinking about my children. I couldn't fathom them fending for themselves on the streets with no hope for their future. I kept thinking about Natalia. She was fourteen, nearly fifteen. In less than two years she would be out.

We returned home to Canada; Christina wrote to her. There was no response. A number of months later, I wrote to Natalia. Still we heard nothing. We were concerned and spoke to Luba Kowalchuk. On her next trip to Ukraine she was informed that Natalia had been adopted. This was very strange. By now she would be 16. How often are 16-year-old girls adopted? The administrators at the orphanages refused to give the

Ukraine visited her. They felt that it was a safe place.

What a relief to hear that she was safe! The Sisters had told her of our concern. They asked her to write to us. We are still waiting; we are still praying for her.

This story seems to have ended well. But not all do. There are many Natalias out there. Where will they go? They are perfect targets for human trafficking, for prostitution, and for a life of drug or alcohol dependency: a life with no hope.

The Bridge of Hope is currently working on a program that has the potential to change the futures of some of these girls' lives. With the help of those of us that have so much, this program can become a reality. There are many Natalias that need our help.

***In Ukraine, children over 16 can no longer live in orphanages.
There are no social programs to support them, no safety
nets in place when they leave. Many end up on the street.***

Memories of Ukraine

The sad and the rewarding

By *Elsie Liwiski*

Our trip to Ukraine, September 2004, will be etched forever in our minds! The opportunity to visit this vast beautiful country of 48 million people surfaced when four of us volunteers from International Hope decided to follow up on a container of medical supplies sent from our warehouse to Zaporizhia, Eastern Ukraine.

Our mission began in Lviv. We were accommodated at the Andrew Sheptytsky Hospital—across from St. Georges Cathedral for only \$5 US per night—no hot water, four flights of stairs (10 suitcases), no lights on after 9 PM. This hospital is a charitable organization of the Ukrainian Catholic Archeparchy managed by Caritas, Ukraine. The main aim of the hospital is to provide medical and social care to the most vulnerable citizens of Lviv and region regardless of their ethnic background or religious beliefs. The medical director showed us a donated eye laser machine—totally dismantled due to corrosion received while waiting for customs clearance.

We toured the Lviv National and Gynecological and Perinatal Centre. The building is in dire need of repair—cold, damp, dimly lit and so few patients. We were astounded by the paucity and outdated equipment. Most hospitals are state-owned and budgeted but

fees are charged—“unofficially” as the state system does not work. Elderly are not treated—considered a burden, they stay home to die. Life expectancy of a male is 57, female 60. There are two private hospitals in Lviv for the rich. Private health insurance exists, is affordable by the wealthy. Many institutions visited were reluctant

brick houses—loans unaffordable—45%. Remains of collectives noted in rural areas. As we passed tiny villages it was as if time stood still—bicycles, horse-drawn wagons filled with hay and fall vegetables—females pasturing cows and geese. What a contrast from city to “selo”; here it’s downright poverty!

Travel is cheap—a taxi for the day is \$20 US. (I would always get seated in front with the driver as my companions felt I was more fluent in Ukrainian!) Highways are in bad need of repair. Dodged many a cow and geese!

We visited two orphanages that receive financial support from my parish, Sts. Peter & Paul Branch, Winnipeg, MB. In Perehinkse, 60 miles outside of Ivano-Frankivsk, the very old complex is home to ninety-two orphans 7-14 years of age. It is very cramped, cold and damp. The children are well groomed but lean, very polite and disciplined. School supplies were presented.

The other orphanage, in Yabluniv at the foothills of the Carpathian Mountains, consisted of four very old army barracks—brightly painted—home to one hundred fifty children 7-14 years of age. Again, the rooms were small, cold, damp, but immaculate; classrooms, sparsely furnished with very limited learning mate-



Donna Dunford, Endoscopy Nurse at Seven Oaks Hospital, International Hope Volunteer; David Dunford, RCMP Officer (retired), International Hope Warehouse Director; Elsie Liwiski, Nurse at St. Amant Centre, International Hope Volunteer, Sts. Peter & Paul UCWLC President; Sylvia Mann, Endoscopy Nurse at St. Boniface Hospital, International Hope Volunteer.

to admit their humiliating situation and sugar-coated parts of it. Birth rate is very low—one child per family—premature mortality very high. Ukraine faces a huge population decline.

Lviv is a beautiful city with winding cobblestone streets, many unique shops, exquisite mosaics and frescoes, kiosks and bazaars. One could not help but notice the many beggars (elderly-disabled) scattered throughout. Visited the beautiful Opera House—\$1 US and the museum of preserved homes and churches of western Ukraine.

Ivano-Frankivsk is a beautiful drive through the low rolling hills, rich farmland, many unfinished

rial if any at all. The little faces lit up when a Canadian pin and candy were placed in their tiny palms. How we wished we could have brought more for these abandoned children who receive so very little in their young lives. They are so starved for love, affection and food. We can only provide financial assistance. At fourteen years of age these children who are only trained in sewing and carpentry have to leave and find employment. Unable to support themselves many become victims of human trafficking.

Sylvia and I share the same paternal grandparents. Their birth place, Skala Podilska is in this region. What a beautiful site as we descended upon the very serene village nestled in a valley. Just like Baba had described! It will never be erased from our minds. The church where they were baptized and married was quickly located. Luckily, restoration was in progress and we were taken inside by the parish priest. Icons were riddled with bullet holes from the activities of World War II. An elderly parish secretary found the ancient birth records of our ancestors. We were on cloud nine! A huge resort was being built by German apple pickers in the middle of the village—very affordable—\$20 US per night.

Wanting to experience every mode of travel we took the Grand Tour train to Kyiv, the largest political, economic and cultural centre of Ukraine. Secured a suite on Independence Square via contact for \$70 US—hot water and election speeches included. This city of Gothic, Byzantine and Baroque architecture is built on seven majestic hills crowned with gold domed orthodox churches and remains of ancient castles with many beautifully manicured parks and gardens. Air pollution is a

problem—water not potable; resources few—needs are great. Tobacco and drug consumption is high. We took in a grand walking tour of seven hours (rain included) for only \$10 US each touring Pecherska Lavra (underground monastery), St. Sophia Cathedral built in 1047 and Chernobyl museum.

Travelled from Kyiv to north-eastern Ukraine where Russian is predominantly spoken. Stayed with Donna's family members in Hlukhiv, Sumy and Shostka. Such poverty yet such hospitality!

Took a much-to-be-desired bus to Poltava—flat tire on the way. Toured a dialysis unit—empty of patients. One must pay for every syringe, needle, bandage, etc. People simply cannot afford medical treatment.

We travelled to Zaporizhia in high-style—drivers in leather jackets and a hostess serving refreshments (non-alcoholic of course).

The respite care co-ordinator of the Mennonite Family Centre arranged a very busy schedule for us. This program was initiated by Bethania Nursing Home and Mennonite Benevolent Society in Winnipeg. How rewarding it was to actually see our equipment—beds / walkers / hoier lifts/ wheelchairs / pressure mattresses being utilized. All this had been destined for the garbage dump back home!! If only one could have seen their frail arms hug us with gratitude. They could not believe that total strangers would provide them with these luxuries.

Also toured Trauma Centre #1 where an ICU had been renovated and activated using all our equipment. Administrators, patients / staff were so grateful and remarked on the quality.

Highly trained medical personal, but poorly paid. Doctors earn \$40-\$60 US per month—nurses earn \$20-\$30 US.

Accompanied a nurse on five home care visits of clients who were recipients of our equipment. Sleepless nights followed thinking about the deplorable living conditions of the elderly who only receive a pension \$6-\$7 US per month.

We arrived home emotionally and physically exhausted. Many tears were shed, embraces shared, words exchanged. Every hour of volunteering does make a difference in someone's life. The rewards are a hundred-fold!

Elsie Liwski is Pres of Sts. Peter & Paul Branch, Winnipeg, et al are volunteers with International Hope, a charitable non-profit voluntary organization. It provides medical supplies and equipment to impoverished and developing countries. Shipping costs are supported by donations from the public, businesses and charitable organizations.



ОЙ З-ЗА ГОРИ КАМ'ЯНОЇ

Українська народна пісня

Ой з-за гори кам'яної

Голуби літають.

Не знала розкошоньки —

Вже літа минають.

Запрягайте коні в шори,

Коні воронії,

Доганяйте літа мої,

Літа молодії!

Ой догнали літа мої

На калиновім мості:

"Гей, вернітесь, літа мої,

До мене хоч в гості!"

"Не вернемось, не вернемось —

Не маєм до кого:

То було б нас шанувати,

Як здоров'я свого!"



Від крайової голови

From the National President

Олена Гедз ✧ Olena Gedz

Дорогі Посестри!

Конгресове гасло “Віра в дії”

З великою приємністю передаю сердечні запрошення всім членам прибути на Конгрес ЛУКЖК, який відбудеться в Торонті. Офіційне відкриття буде в четвер 28 червня 2007 р. о 7:00 год. вечора. Сесії будуть відбуватись 29 і 30 червня 2007 р., закінчуючись бенкетом в суботу увечері. В неділю 1 липня 2007 р. завершимо наш Конгрес св. Літургією подяки за всі нам дані ласки, а опісля прощальний полуденок. Приміщення зарезервовані в готелю Голідай Інн Селект, Торонто Літовище. Докладніші інформації будуть подані Вам в обіжниках від Архiepархії та Епархіяльних Голів.

Дорогі Посестри, щоб Конгрес був успішним, важливо мати між нами відкритий обмін думок. Так, брати участь в Конгресах і З'їздах досить дорого, але це найкращий форум висловити свої думки, зауваги і поради, як нам далі діяти. Що ми робимо добре і успішно? Що треба змінити? Де наша Організація буде за десять років? Маємо серйозні справи до вирішення. Тепер на це час! Після Конгресу Крайова Управа переходить до Епархії Едмонтону. Я певна, що вони будуть раді почути, як їм дали поступати під час своєї каденції. Кожний Відділ має право вислати одну делегатку на десять членок. ЛУКЖК начисляє близько 5,000 членок, це значить, що можна сподіватися 500 делегаток. Стараймося якнайближче прагнути до цієї мети. Ми повинні бути свідомі, що коли делегати не прибувають на Конгреси і З'їзди, де створюються теми на майбутнє, то тоді важко знати, як продовжувати працю. Я вірю, що Ви розумієте важливість брати участь у Конгресі. Зустрінемося в Торонто 28 червня, де будемо вирішувати напрямки нашої Організації.

В час Великого Посту відновім себе духовно, беручи участь в чудових церковних

Dear UCWLC Members,

Congress Theme: “Faith In Action”

It gives me great pleasure to extend a warm invitation to all members to attend the UCWLC National Congress to be held in Toronto. The official opening will be on Thursday June 28, 2007 at 7.00 p.m. Working sessions will be June 29th and 30th, concluding with a banquet on Saturday evening. On Sunday, July 1st we will end our Congress with the celebration of a Divine Liturgy in thanksgiving for our many blessings, followed by a farewell brunch. Accommodation has been reserved at the Holiday Inn Select, Toronto Airport. Detailed information will be forwarded to you in a newsletter from your Archeparchial or Eparchial President.

Dear Members, in order to have a successful Congress, it is important to have open dialogue with all of you. Yes, attending a Congress or a Convention is costly, however, this is the most advantageous forum to express our opinions and relay suggestions on how to proceed. What are we doing right? What needs to be changed? Where will our Organization be in 10 years time? These are serious matters that should be addressed. Now is the time. Your National Executive will relocate to the Eparchy of Edmonton and I am sure that they will appreciate hearing on how to proceed during their term of office. Each Branch is allowed to send one delegate for every 10 members. With a UCWLC total membership of approximately 5,000, we could see 500 delegates. Let us strive to get as close as possible to meet this goal. We should always be aware of the fact that if our members fail to attend congresses or conventions, where future plans are formulated, knowing how to proceed is difficult. I believe that you will be understanding in the importance of attending, and we will meet in Toronto on June 28th where the guidelines of our Organization will be decided.

During this Lenten season, let us renew ourselves spiritually by attending the many beautiful

відправах, які підготовляють нас до Світлого Воскресення Христового. Не забуваймо про хворих, старших і немічних. Відвідини, а ще важніше, молитви, викличуть їхню велику вдячність.

З надходженням найбільш Святого Дня із Святих Днів — Воскресення — я щиро вітаю усіх членок з їхніми родинами. Хай душевне піднесення, що приходить до нас через любов нашого Господа і Спасителя, Ісуса Христа, принесе нам мир і радість.

З прощенням і любов'ю, обнімім один одного і радісно заспіваймо “Христос Воскрес! Воістину Воскрес!”

church services that prepare us for that most glorious of celebrations—the Resurrection of Our Lord Jesus Christ. Let us not forget our sick, elderly and shut-ins and those who are less fortunate. Visitations, and more importantly our prayers, will be greatly appreciated.

As we prepare for the Holiest of Holy Days—Easter—I extend heartfelt greetings to all our members and their beloved families. May you find peace and happiness in the spiritual uplift brought to us all through the love of our Lord and Saviour, Jesus Christ.

“With forgiveness and love, let us embrace one another and joyously sing” Christ Is Risen!—Indeed He is Risen!



Міркування на порозі Конгресу ЛУКЖК та З'їзду ЛУКЖК Епархії Торонто

Ірена Вжесневська

На терені Торонтонської Епархії відбудуться Конгрес ЛУКЖК з 28 червня по 1 липня 2007 року в Торонто та з'їзд ЛУКЖК з 19 по 21 жовтня 2007 року в Анкастері.

На здобутках минулого будемо майбутнє. Наші основоположники прищеплювали молодому поколінню велику любов до рідної віри, культури і мови. Помагали дітям здобути відповідну освіту та науку, переконували їх в тому, що саме вони — майбутні провідники української громади та канадської спільноти, і що в їхніх руках доля Канади та країни їхніх предків — України.

Ми з гордістю та пошаною згадуємо матір-піонерку членкиню ЛУКЖК, яка виховала дітей, свою зміну — молоде покоління — у нашій вірі, традиціях, культурі, жертвенності, посвяті та готовності до безкорисного служіння українській церкві, громаді та канадській спільноті, а також новоприбулих матерів, які в нових обставинах перемагають труднощі.

Бути канадкою українського походження — значить вміти любити рідну церкву, громаду, шанувати рідну мову, обряд, традиції, звичаї, своє коріння та збагачувати надбання нашої спадщини. Наші відділи дотримуються завдань нашого статуту. У мирянському житті діють з пошаною до релігійно-громадського проводу і заохочують до організаційної праці. Наші отці, духовні дорадники, сіють зерна любови, пошани до ближнього та добрих діл. Членкиня ЛУКЖК знає, що любов є підставою єдності і запорукою розвитку релігійно-громадського життя.

У теперішніх часах українська дійсність не легка, і тому у нас не може бути збайдужіння. У процесах нашої підготовки до Конгресу та з'їзду мусимо розуміти і відчувати, що від нас залежить майбутня доля ЛУКЖК — ми зобов'язані з ентузіазмом працювати на кожному клаптику землі нашого канадського поселення.

Час приносить нові завдання та проблеми. Сучасне життя

ставить перед нами вимогу пошуку розв'язки в світлі різних обставин та нових технологічних засобів. У членства є бажання придбати “щасливі” резолюції та рекомендації. Це принесе збагачення релігійно-національної духовності членства.

Ми знаємо — наша віра має силу, коли вона жива у наших думках і почуваннях, а плекання релігійних практик розвиває творчу силу у всій нашій культурі та організаційній праці. Відомо, що свідомість національних почувань-переконань виростає там, де вона плекана: у ріднім середовищі, атмосфері родини, організаціях та в мирянській громаді.

Віriamo, що при допомозі Конгресу та з'їзду ЛУКЖК зможемо здобути сучасні напрями для дальшої діяльності ЛУКЖК та для виходу на найвищий рівень нашої релігійно-національної духовності.

Ірена Вжесневська, почесна членкиня ЛУКЖК, часто застановляється на майбутньому організації.



Від моря до моря ✧ From sea to sea



Edmonton Eparchy

BIANNUAL EDMONTON EPARCHIAL CONFERENCE IN PICTURES



Above: Edmonton Eparchy UCY. President Margaret Batty. With UCY youth Rev. Myron, Eparchial UCWLC President Helen Sirman and Vice-President Barbara Hlus.



Saskatoon Eparchy

AN EVENING OF REFLECTION

sponsored by St. Athanasius and St. Basil Branches, Regina, fol-

protecting, guiding and loving us all along.”

Flo Hook, St. Athanasius and **Alvena Krushelniski**, St. Basil’s planned the evening.

Alvena Krushelniski & Flo Hook

the community. A tribute to grandmothers, mothers and daughters came from **Lorraine Senko**, **Anne Krenosky**, UCWLC Branch President surprised **Irene Obuck** with a “Mother of the Year” award.

Standing ovation entertainers were **Sarah & Cammy Romanuck**, champion fiddlers from Saskatoon, and **Donna Sanders**, a comedienne from Regina.

The penny parade and silent auction brought \$1,500. The UCWLC added another \$1,000 as a donation to the Breast Assessment Centre in Regina.

Anne Krenosky

St. Basil UCWLC Branch President



Flo Hook and Alvena Krushelniski. Olga Klewchuk. Fr. Andrei Kachur & Anne Krenosky.

lowed Divine Liturgy. **Fr. Andrei Kachur** of Montmartre spoke on “Living Faith in Today’s World”, defining faith as the complete trust and confidence, a firm belief without logical proof. “Faith is the foundation of Christianity. Faith is a belief in God’s presence. We often struggle to feel His presence. Eventually, we realize that God has been with us,

SOLD-OUT MOTHER-DAUGHTER BANQUET SUPPORTS BREAST ASSESSMENT CENTRE

was held at St. Basil’s Parish Centre, Regina, last November. **Sheila Cameron**, MC welcomed the crowd and praised the UCWLC for supporting a worthy program in



Lorraine Senko. Anne Krenosky presenting “Mother of the Year” to Irene Obuck



UCWLC Canora Branch – Celebrating 60th Anniversary – December 10, 2006
Executive 2007 Spiritual Director: Fr. Joakim Rac; Past President: Nettie Okrainetz; President: Patricia Marchinko;
1st Vice Pres.: Debb Dutchak; 2nd Vice Pres.: Sonja Bodnarchuk; Recording Sec.: Fran Uhryn; Treasurer: Alice Derow.

SOME 200 APPLAUD THE UCWLC CANORA BRANCH 60TH ANNIVERSARY

celebrated with liturgy, panachyda, banquet and program last December.

Lillian Kobrynsky recalled the way it was. “The Branch was organized on December 8, 1946, during the pastorate of **Fr. Myroslav Kolodey**. **Anna Baleshta** chaired the meeting of parish women, who voted unanimously on a motion made by **Anne Kowbel** and seconded by **Grace Shabbits** to organize a branch of the UCWLC.” The first executive comprised **Ola Kowal**, President; **Evodukia Roseborsky**, 1st Vice-President; **Teklia Tyshko**, 2nd Vice-President; **Grace Shabbits**, Secretary; **Anne Kowbel**, Treasurer; **Anna Baleshta** and **Ann Witwicki**, Auditors; **Anne Kutney** and **Magdaline Gushulak**, Sestrytsi. Fr Myroslav Kolodey was the Spiritual Director. Thirty members paid 50-cent dues: half was sent to the National Executive.



Patricia Marchinko
MC and Branch President

Eparchial President **Geraldine**

Koban’s theme was “God’s love shines though us.” **Frances Romanow**, charter member, was presented with a 60-Year membership pin. The only other charter member is **Ola Kowal** in Saskatoon. A 50-Year membership pin was presented to **Stella Diakow**; new member, to **Jane Tkachuk**. **Bishop Michael Wiwchar** paid tribute to the



Geraldine Koban,
Eparchial President, was the
guest speaker

UCWLC dedication and service. **Lorne Kopelchuk**, Deputy Mayor of Canora said, “You are needed and appreciated by your church and your community.” **Premier Lorne Calvert** sent a Certificate of Recognition. MLA **Ken Krawetz** wrote, “It is a tribute to the hard work of your organization that God’s word and Ukrainian culture carries on to this day. Let me assure you that I share your hope that our tradition, rites and culture continues for generations to come.”

Alice Derow, Publicity

CANORA BRANCH UCWLC MEMBERS RECOGNIZED AT ANNUAL PRAZNYK

Receiving awards from the President **Maria Marchinko** were:

- Frances Romanow** Charter Member, 60-Year Pin
- Marge Shewchuk** 40-Year Pin
- Kay Baron, Frances Bartko, Patricia Marchinko** and **Nettie Okrainetz** 30-Year Pins
- Hattie Berlinski** 25-Year Pin

Unable to attend:

- Stella Diakow** 50-Year Pin
- Helen Pikula** 40-Year Pin
- Bernice Homeniuk** 30-Year Pin
- Anne Ostafichuk** and **Pauline Rakochy** 25-Year Pin
- Lillian Kobrynsky** Certificate of Appreciation

Alice Derow, Publicity Committee

UCWLC REGIONAL CONVENTION IN DAUPHIN

was hosted by the Holy Resurrection Branch in Dauphin in October. Thompson, The Pas, Ethelbert, Rossburn, Grandview, Bran-

ten branches. Guest speaker was **Dr. S. Potoska**, National President. In 1962, the Oakburn-Brandon Region was formed in Brandon which included eight branches. Today there are only ten branches. The Convention decided to amalgamate the two regions.

Cassie Merko

To Archeparchial & Eparchial Presidents

Please submit by **May 1** forms of new members and deceased members to

**Ollie Evanyshyn,
UCWLC Archivist
233 Scotia St
Winnipeg, MB R2V 1V7**



North West Regional Convention in Dauphin, Winnipeg Archeparchy

don, Portage La Prairie and Dauphin were represented by 63 delegates.

Fr. Oleg Bodnarski welcomed the participants and expressed appreciation to the UCWLC in promoting our culture and faith. There is a need for a solid foundation of good Christian upbringing to help children withstand the evils of today's world. Recruit new members through personal contact."

Discussions included Constitution and By-Laws, UCWLC Executive Handbook, clean water, drug abuse, farmer safeguards against genetically altered seeds, **NASHA DOROHA**, the Mammography machine for Ukraine, function and status of the obligatory funds, human trafficking, and orphanages in Ukraine. The Convention will be proposing resolutions to the National Congress based on the discussions.

In 1960, the first rural convention took place in Dauphin. The 130 members represented

\$500 SCHOLARSHIP AND PINS

At the St. Nicholas UCWLC membership dinner **Irene Romaniw** presented a \$500 Scholarship to **Justin Mitchell Bretecher** presently enrolled in university. His future plans include teaching and physical education. Justin spends hours volunteering at local retirement and

community organizations.

Three members received the 50-Year membership pins.



Top: Irene Romaniw (Scholarship Chairperson), Justin Bretecher, Pat Turkula (President St. Nicholas UCWLC).

Above: 50-year UCWLC service pins were presented to Jean Sahan, Elsie Kruk and Stella Suchynsky. Stephanie Bilyj and Pat Turkula are at right.

З нагоди свята, Епархіяльна Управа ЛУКЖК приготувала вечір “Зустріч” в присутності членів двох управ. Голова Епархіяльної Управи **Оля**



Four student seminarians being presented with gifts by Olya Karaim – Toronto Eparchy President, Marta Chomyn – Spiritual Development and Irena Wrzesnewskij – Cultural/Educational – Toronto Eparchy.

Епархіяльна Управа ЛУКЖК у свято Святого Миколая запросила Крайову Управу та студентів-стипендістів теології на зустріч для скріплення духовно-культурної спадщини з нагоди золотого ювілею нашої Епархії. Членство ЛУКЖК, за статутом, має помагати релігійно-громадським установам. Особливе завдання — це поміч українській науці, освіті та виданням, в уділення стипендій. Цього року ми передали до Крайової Управи ЛУКЖК суму \$47,267 доларів для реалізації медичного проекту “Добре діло” на закуп мамографічної машини.

Караїм провадила зустріччю. Духовний дорадник Епархіяльної Управи **о. Петро Двірник** і духовна референтка **Марта Хомин** провели духовне відкриття. На “Зустріч” завітали чотири студенти-стипендіати, яким вручено стипендії по \$500 та книжкові дарунки. Студенти ділилися споминами про свої обов’язки і науку, а духовна референтка висловила студентам признання за богословську академічну працю та побажала бути активними творцями релігійно-громадського життя в Епархії.

Ірена Вжесневська

НАЙСТАРШІ ЧЛЕНКИНИ ЛУКЖК

Відмічено небувалі уродини — століття. **Марія Комісар-Равич** за фахом фармацевтка, завжди чудово одягнена, усміхнена, своєю присутністю вносить привітний настрій, і навіть сьогодні бере участь у громадських активностях. Завжди опікувалась тими, що були в потребі, особливо своєю родиною, та стала взірцем для других.

Після Другої Світової війни з Німеччини емігрувала до Канади, 50 літ належить до ЛУКЖК, Пласту і Лікарського Товариства — завжди повна ентузіазму.

Святочне слово “Життєвий шлях Марії Комісар-Равич” з фоторепортажем передала **док. проф. Дарія Даревич**. Привіти зложили **от. док. Роман Лобай** — парох церкви Св. Миколая. Від ЛУКЖК п. **Таня Когут**, як голова відділу, передала привіт та вручила відзначку 50-ліття приналежності до організації. Від родини вітав п. **Ю. Барановський** та **док. В. Медвіський**. Від Пласту — **Таїса Ружицька**, а від Лікарського Товариства — **док. Люба Комар**. Гарний музичний виступ пластової молоді щиро втішав присутніх. Всі були захоплені словом ювілярки Марії Комісар-Равич “У 100-ліття людини” — особливо її поглядом на те, як в організаційній праці повинні мати одну мету.

Ірена Вжесневська



Smile ✦ Усміхнися

ALGORITHM FOR A LONG LIFE: SPEAK UKRAINIAN!

- (A) The Japanese eat very little fat and suffer fewer heart attacks than Canadians, Brits or Americans.
- (B) The French eat much fat and also suffer fewer heart attacks than Canadians, Brits or Americans
- (C) The Japanese drink very little red wine and suffer fewer heart attacks than the other three
- (D) The Italians drink generous amounts of red wine and also suffer fewer heart attacks than the Canadians, Brits or Americans

Conclusion: Eat and drink what you like. It's speaking English that kills you.

Вічная 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 многострасне 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

✠ Оля Брус

— 31.XII.2006



Китиця думок на могилу Олі.

Сьогодні ми мали нагоду помолитись за спокій душі Олі. Покійна заслуговує на особливу вдячність зі сторони організованого жіноцтва. Оля провела багато праці для добра української громади у нашій місті. Належала до жіночої організації ОУК в Торонті та ЛУКЖК в Міссісага. Довгі роки була представницею до КУК, Торонто.

Була скромна, але в часі потреби проводила жваву працю. Записалася добрими ділами на Українському Дні на Онтарійському Острові, під час Епархіальних свят на Онтарійській Площі, громадською активністю

на літніх оселях "Київ", "Веселка" та "Гактсон". Була щира, близька і будувала атмосферу громадської ввічливості, жінка українського серця та виплеканого організаційного обов'язку.

Коли помер її муж, прийшла до неї важка, невиліковна хвороба, яка привела її до шпиталю хворих, де перебувала 5 років. Співчуття синові, рідним та подругам з організаційної діяльності.

*Комітет Українок Канади
— Відділ Торонто*

✠ Sofia "Sonia" Sagasz

4.II.1925 — 24.X.2006



Born in Zhirova, Ukraine, at the age of 18 Sonia fled her homeland from the Nazi and Russian Communist

occupation forces. After six years of refugee life in Germany she arrived in Regina in 1949.

At 27, she became the founding president of St. Basil's UCWLC, a position she held five more times. She was a visible, active member, executive or committee even after receiving her 50-year UCWLC membership pin.

Sharing the richness of her Ukrainian culture, she instructed Ukrainian embroidery and language, and demonstrated the baking of our heritage food. Her torte became renowned! She found time to direct Ukrainian youth camps in Saskatchewan, Manitoba and the USA. During visits of dignitaries, religious or civic, her protocol expertise and impromptu remarks were indispensable.

A strong community minded individual, Sonia's involvement included St. Basil's Church and choir, the Ukrainian Canadian Congress, the Kyiv Pavilion, the Folk Arts Council (as a founding member), the Regina Multicultural Council, the Ukrainian Co-operative Association Ltd., World Federation of Ukrainian Organizations. She initiated the concept of the Saskatchewan Ukrainian Science Park.

In memoriam donations to the MARY DYMA RELIGIOUS STUDIES SCHOLARSHIP FUND and to the VERA BUCZYNSKY UKRAINIAN STUDIES SCHOLARSHIP FUND gratefully accepted.

Donations to both Scholarship Funds should be sent to:

UCWLC National Treasurer, 977 Lemar Rd, Newmarket ON L3Y 1S2

Income tax receipts issued on request

For her involvement internationally, nationally, and provincially, Sonia was awarded the Shevchenko Medal in 1995 and the UCC-SPC Nation Builders Award in 2001. Sonia's life reflected her closing words in an article she wrote in *Blessed Endeavour*, "Commitment, dedication, effort."

*Anne Krenosky,
Branch President, St. Basil's UCWLC*

✠ **Olga (Hymanyk) Iskiw**
7.VI.1924 – 28.I.2006



was born in the district of Plain Lake, Alberta. She had six brothers and two sisters. After marrying John in 1948, they moved to Vernon, BC where they resided until their passing.

Olga worked as a dietician at the Vernon Jubilee Hospital for 37 years. After retirement she became an active member of St. Josaphat's Ukrainian Catholic Church and the UCWLC. Olga's gift of leadership and dedication has left a void in the community and in the church family. Olga had no children but whoever knew her felt her kindness and generosity.

Olga loved her garden and small orchard, keeping it immaculate until her sudden passing.

*Mary Lesiuk,
St. Josaphat's UCWLC, Vernon, BC*

✠ **Annie Melnyk**
17.VIII.1917 – 17.VIII.2006



was the second of seven children. As a child, she learned to read and write in Ukrainian and attended the local farm school up to Grade 11. She helped her parents with farm work and looking after her brothers and sisters. With husband Peter Melnyk they worked the farm and raised two children. Active members of the Assumption of the Blessed Virgin Mary Ukrainian Catholic Church in Myrnam, Alberta, they sang in the church choir and were staunch practitioners of Ukrainian language, heritage, and work ethic.

Annie held the position of President of the Myrnam UCWLC Branch for 18 years. She was an award-winning cross-stitcher, proficient in cooking, sewing, quilting, knitting. An excellent speaker, she delivered interesting and provocative speeches in Ukrainian and English. In later years, she left the farm to live in the senior citizens' home, attending Divine Liturgy, supporting the UCWLC and encouraged young women to join.

Annie was predeceased by her husband and son. She is survived by a daughter, three grandsons, and six great grandchildren.

Phyllis Kalynchuk

Радуніця, або поминання

Проводами називають тиждень, коли згадують тих, кого вже немає з нами. В Україні традиція поминання померлих зведена до прибирання могилок рідних та близьких, прикрашання їх квітами і зібрань гуртом на кладовищі.

А колись цього дня не можна було говорити "небіжчик", бо вони усе чують, а називати покійних на ім'я. По могилці котили крашанку, христосуючися з померлими, а вже потім починали трапезу, промовляючи: "Тут моя родинонька, тут батько й мати, тут і мені спочивати. Дай нам, Боже, довго на цім світі проживати, в добрім щасті панувати, а померлим царства Божого діждати".

На могилку виливали горілку, подавали милостиню прохачам, називаючи імена родичів, за яких просили помолитися. Вважалося, що в цей день предки оцінюють нащадків, тому на майдані біля цвинтаря влаштовувалися молодечі ігри. Потім усією громадою йшли до храмів, священики служили молебень за здоров'я парафіян.

Тоді й народилася приказка "Почали за упокій, кінчили за здоров'я". Молодь напередодні прибирала могилки тих, у кого серед живих не залишилося опікунів, дівчата садили квіти, хлопці носили дерен, оновлювали хрести. Згадували епізоди з життя покійних, які свідчили про їхню доброту, мудрість чи мужність.

TO THE DEAD, TO THE LIVING, AND TO THOSE YET
UNBORN, MY COUNTRYMEN ALL
WHO LIVE IN UKRAINE AND OUTSIDE UKRAINE,

MY FRIENDLY EPISTLE

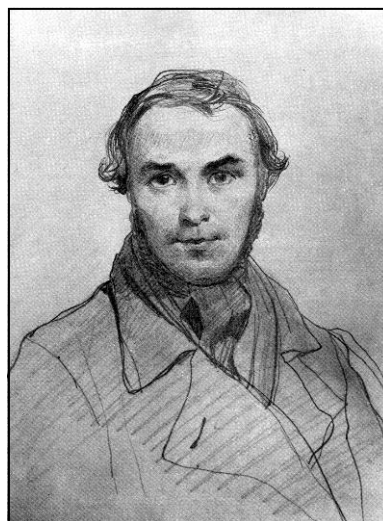
By *Taras Shevchenko (1814-1861)*

*If a man say, I love God, and
hate his brother, he is a liar.
1 John iv. 20*

Day dawns, then comes the twilight grey,
The limit of the live-long day;
For weary people sleep seems best
And all God's creatures go to rest.
I, only, grieve like one accursed,
Through all the hours, both last and first,
Sad at the crossroads, day and night,
With no one there to see my plight;
No one can see me, no one knows me;
All men are deaf, no ears disclose me;
Men stand and trade their mutual chains
And barter truth for filthy gains,
Committing shame against the Lord
By harnessing for black reward
People in yokes and sowing evil
In fields commissioned by the Devil...
And what will sprout? You soon will see
What kind of harvest there will be!
Come to your senses, ruthless ones,
O stupid children, Folly's sons!
And bring that peaceful paradise,
Your own Ukraine, before your eyes;
Then let your heart, in love sincere,
Embrace her mighty ruin here!
Break then your chains, in love unite,
Nor seek in foreign lands the sight
Of things not even found above,
Still less in lands that strangers love...
Then in your own house you will see
True justice, strength, and liberty!

...

Gain knowledge, brothers! Think and read,
And to your neighbours' gifts pay heed, —
Yet do not thus neglect your own:
For he who is forgetful shown
Of his own mother, graceless elf,
Is punished by our God Himself.
Strangers will turn from such as he
And grudge him hospitality —
Nay, his own children grow estranged;
Though one so evil may have ranged
The whole wide earth, he shall not find
A home to give him peace of mind.



Self portrait August 28, 1845.
(Pencil, paper)

Sadly I weep when I recall
The unforgotten deeds of all
Our ancestors: their toilsome deeds!
Could I forget their pangs and needs,
I, as my price, would then suppress
Half of my own life's happiness...
Such is our glory, sad and plain,
The glory of our own Ukraine!
I would advise you so to read
That you may see, in very deed,
No dream but all the wrongs of old
That burial mounds might here unfold
Before your eyes in martyred hosts,
That you might ask those grisly ghosts:
Who were the tortured ones, in fact,
And why, and when, were they so racked?...
Then, O my brothers, as a start,
Come, clasp your brothers to your heart, —
So let your mother smile with joy
And dry her tears without annoy!
Blest be your children in these lands
By touch of your toil-hardened hands,
And, duly washed, kissed let them be
With lips that speak of liberty!
Then all the shame of days of old,
Forgotten, shall no more be told;
Then shall our day of hope arrive,
Ukrainian glory shall revive,
No twilight but the dawn shall render
And break forth into novel splendour...
Brother, embrace! Your hopes possess,
I beg you in all earnestness!

Viunishcha, December 14, 1845
Translated by C. H. Andrusyshen & Watson Kirkconnell

Congratulations to the winners of the First NASHA DOROHA Photo Contest

1

ND Summer 2006 № 21



ZENIA DMYTERKO
First Prize \$100

People/Group category
"Tavria Dance Ensemble,
Ukraine, 1996"



A 20-year member of St. Athanasius UCWLC, Regina Branch, wife, mother, grandmother. Photography is one of her hobbies.

Many thanks are extended to the members who submitted photo entries to the NASHA DOROHA Photo Contest. All entries were of high quality and indicated a creative treatment of the subject. Selecting the winners was difficult.

The Photo Committee would like to thank the Editor, Oksana Bashuk Hepburn for agreeing to select the three winning photos.

Marie Wilson,
Photo Committee Chair

2



MICHELLE PALSITT
Second Prize \$75
People/Group category
"Children in Wheat Field"

Member of the Ukrainian Catholic country church in New Kiew. Picture taken while riding a combine during harvest time. "I am shocked and honoured to win."

ND Fall 2006 № 22

3



ND Winter 2006 № 23

JAYNE PALUCK
Third Prize \$25 co-winner
Scenic category
"Winter Morn Sunrise"



Member of St. Athanasius Branch in Regina. "I qualify as an amateur photographer with a relaxing hobby." Her first-time photo contest entry win surprised her!

3



ND Winter 2006 № 23

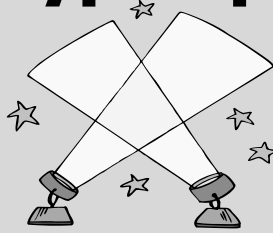
MARIE WILSON
Third Prize \$25 co-winner
Scenic Category
"Nature's Crystal"



Member of St. Athanasius Branch, Regina, the inspiration behind the contest. "I am a member of Regina Photo Club and have participant in its competitions and in the Saskatchewan Amateur Competitions."

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 **Marsha Forchuk Skrypuch**

Editor of



ND *Why did you create this anthology?*

MFS After *Silver Threads*, *Enough* and *Hope's War* were published, people began to contact me by e-mail, telephone, and letter. *Thank you for writing my story*, one letter said. *It is time that the record has been set straight*, said another. Others wrote, *I have a story, too*. After a while, I gathered together people who had stories and started up a small e-mail critique group. It was through this group that most of the stories in this collection have emerged.

ND *Why did you call the anthology Kobzar's Children?*

MFS We wanted something that accurately conveyed what the stories were about. The word “kobzar” appealed to all of the contributors because of the rich layers of meaning — a symbol of our beloved Shevchenko of course, but also the storytelling tradition in Ukraine, and of repressed stories. It was a term that non-Ukrainians were not familiar with. By using the word in our title, it gave us the opportunity to educate readers about Stalin's murder of the kobzars in the 1930s. The title exactly reflects what we are doing. We are reviving a storytelling tradition that was wiped out by murder and repression. We are doing that in memory of the kobzars and in honour of the great Kobzar — Shevchenko.

ND *How did you organize the anthology?*

MFS *Kobzar's Children* contains twenty-four entries, which are arranged in roughly chronological order, beginning with a homesteading memoir from 1905 and ending with a story set during the 2004 Orange Revolution. For each story or memoir, there is a poem that matches the story either in theme or chronology. The photographs are not direct illustrations of the stories, but again match the text either in theme or chronology. It was a huge exercise to put this anthology together. I could have written three novels in the time it took me to do this. But I am passionate about mentoring new writers and I am determined to get Ukrainian stories heard.

ND *Did you have trouble getting this anthology published?*

MFS Yes. I submitted the manuscript to a number of publishers and most wanted to cherry-pick my own stories out and publish them. It was good fortune that my picture book publisher, Fitzhenry & Whiteside, began to expand their program into books for older audiences. When I mentioned the anthology to Gail Winskill, the children's publisher at F&W, she gave me a contract immediately. Gail chose the cover photograph and also chose the subtitle, “A Century of Untold Ukrainian Stories”.

ND *Who are the contributors?*

MFS Olga Prychodko, Danny Evanishen, Kim Pawliw, Brenda Hasiuk, myself, Linda Mikolayenko, Sonja Dunn, Stefan Petelycky, Natalia Buchok, Larry Warwaruk, Cornelia Bilinsky, and Paulette MacQuarrie.

ND *Is there anything else that you would like to mention?*

MFS The royalties of this anthology go to the Ukrainian Canadian Civil Liberties Association. What this means is that neither myself nor the contributors make money on this book. For every book sold, UCCLA gets 10% of the retail price of the book.

Canadian composer's **Vespers** premiered in Kyiv



By Myroslaw Kohut

A new sacred-music choral work by Canadian composer Roman Hurko received its world premiere on September 24 in Ukraine. The Vydubychi Church Chorus sang Hurko's *Vechirnia* (*Vespers*), under the direction of conductor Volodymyr Viniar, at the Sviato-Uspensky Sobor as part of the International Kyiv Music Fest.

The concert was supported by the Canadian Embassy in Ukraine

The Kyiv Music Fest is an annual festival, now in its 16th year. It took place from September 24 to October 1. The festival is conducted under the aegis of Ukraine's Ministry of Culture and Tourism, the National Association of Composers of Ukraine, and the Centre of Musical Information. Other important sponsors are the General Directorate of Culture and the Arts, City of Kyiv Administration; The National Philharmonia; and The Tchaikovsky National Music Academy of Ukraine. It is organised by a committee of well-known Ukrainian composers, this year headed by Yevhen Stankovych, Myroslav Skoryk, Lesia Dychko and others.

The Fest features choral, orchestral, instrumental and vocal chamber-music performances by a range of groups and artists from Ukraine. The music ranges from sacred choral works and established and contemporary classical music to jazz and experimental compositions, performed by Ukrainian and international artists.

This year, two programs, "Musical Dialogues of Ukraine-

Estonia and Ukraine-USA", explored contemporary offerings from these countries.

A chamber group from Seattle comprising a string trio augmented by flute, clarinet and percussion, presented contemporary sounds. Master classes and scholarly music conferences brought composers, academics, performers and audiences together at the event notable for the degree of participation by youth.

The performance of the Vydubychi Church Chorus opened the 2005 Fest. Founded in 1990, the choir consists of professional singers and graduates of music conservatories and institutes.

Under the artistic direction of Volodymyr Viniar, who obtained his degree in musical education at the M. Drahomanov Pedagogical University of Kyiv, the choir has gained international recognition and has performed on stages and in churches in Belgium, Holland, Germany and Australia.

The choir's performance of *Vechirnia* was magical because Hurko's work is infused with spirituality. Melodious, yet with a hint of modernism, it has the ability to lift the listener to worship.

The 24 voices of the choir deeply touched the audience who came to hear them in the majestic, yet small, Sviato-Uspensky Sobor of the Kyiv Pecherska Lavra. The 80-plus audience, consisting of professional musicians, music scholars and members of the public, continued their applause long after it might have been expected to stop.

Lesia Dychko, the well-known Ukrainian composer and energetic

motor behind the Kyiv Music Fest, offered moving, sincere words of praise to the composer and the choir after the completion of the one-hour performance. When the choir sang "Bozhe Velykiy Yedyniy" as an encore, the air was electric.

Vechirnia was recorded last May and is being currently mastered for production. The CD is scheduled to be released in early 2006. A DVD of the Kyiv performance is also in production.

Vechirnia's composer, Toronto-born Roman Hurko, has written several other compositions of Ukrainian sacred choral music, including *Liturgy 2000*, *Requiem for the Victims of Chernobyl* and *Liturgy No. 2*. He was accepted last year as a member of the National Association of Composers of Ukraine.

The performance of *Vechirnia* was historic for two reasons. Firstly, it marked the premiere of this work by Hurko. Secondly, the church the choir usually sings in, the Vydubysky Monastery, is under the jurisdiction of the Kyiv Patriarchate. On September 24, the choir sang in a holy place that is under the jurisdiction of the Moscow Patriarchate, and did so with the blessing of the Metropolitan of the latter church. The soloist performing with the choir was a Ukrainian Catholic priest from Drohobych, dressed in a *pidryznyk* (vestment) with a cross of St. George.

The premiere of *Vechirnia* was truly memorable. Beautiful music was performed and majestically served to bring all together to praise the Lord as one.



Success Story!

Christina (Myckatyn) Anthony

One of Canada's 100 Most Powerful Women

By *Sophia Trylowsky*

Christina Anthony, Director and Portfolio Manager of Odlum Brown, and Founder and President of the Forum for Women Entrepreneurs, in Vancouver, has been named one of Canada's Top 100 most powerful women of 2006 by the Women's Executive Network (WXN), a Toronto-based group dedicated to advancing and recognizing women executives in the workplace.

Christina won in the Champions category. This award is given to "Women who have made a distinct and desirable difference to the advancement of women in the Canadian workplace by helping to achieve greater opportunities for women in traditional careers or acting as "an agent of change" on a national level." She did this primarily based on her encouragement, recruiting and leadership of women in the financial markets and through non-profit organiza-

tion which she founded: The Forum for Women Entrepreneurs which helps women entrepreneurs to build companies by mentoring and educating them.

The awards were handed out at the fourth annual "2006 Canada's Most Powerful Women: Top 100" in the Metro Toronto Convention Centre last November. The Vancouver presentations were handed out in February in Vancouver with keynote address by Premier Campbell. Other BC winners included Olympics gold medal winner Silken Laumann and Jessica McDonald, Deputy Minister to the Premier and Cabinet Secretary, Government of British Columbia.

Christina is married to Mathew Anthony and has a one-and-a-half-year-old, Victoria. She is the daughter of Dr. Michael and Olesia Myckatyn, active members of St. Mary's Parish in Vancouver.

Did you know ???



The father of the Soviet space program was a Ukrainian scientist **Serhii Korolov**, born in 1907 in Zhytomyr, west of Kyiv. After studying engineering in Odesa, Kyiv and Moscow, he designed gliders and aircraft at the Central Aerodynamics Institute. By 1933 his interest in rocketry led him, with F. Tsander and others to launch the first Soviet liquid-fuelled rocket, the GIRD-09.

Arrested in 1938 for "subversion in a new field of technology" and was severely treated as a prisoner in the Siberian Kolyma Gulag, (where the expected survival rate was only 2-3%) until his transfer, thanks to the intervention of one of his professors, A. Tupolev, to a Sharaga, as special work camp for scientists. There he worked on rocket boosters for airplanes. After the war he headed many research and design teams developing ballistic missiles, launch vehicles, and spacecraft.

Rockets developed by him launched the first artificial earth satellite, Sputnik, the first astronauts in earth orbit, the world's first probes to the moon, Mars and Venus and the first unmanned soft landing on the moon.



ОСОБИСТОСТІ

PROFILES



Anne (Chmelyk) Fedyna

Woman With An Embroidered Heart and Soul



The Last Supper, embroidered by Anne Fedyna

Born in 1936 in Mundare, together with her husband she raised four children to love what she loves: the Ukrainian Catholic faith, the Ukrainian language and its rich culture.

Anne Fedyna is a master embroiderer and cross-stitcher. Her skilled hands have created countless masterpieces. She has embroidered over 100 blouses and shirts and several dance costumes. She has created wedding blouses and shirts and many a priest has worn with pride her embroidered shirts. She was sewn dresses and embroidered them. She has made her own kiptar, Hutsul jackets, and beaded many gerdans. She has made a variety of Christmas décor—with a Ukrainian flair—such as embroidered Ukrainian peasant girl angels, Ukrainian embroidered folding star ornaments, St. Nicholas scepters, and Sviatyj Mykolaj dolls.

Her altar cloths are found in many churches. Anne has made special wall hangings for anniversaries and given them as gifts. She is recognized for her cross-stitching of poppies and roses in pictures and icons as well as in her shirts and blouses. Over the years, many young women have benefited from her embroidery and cross-stitching lessons.

In addition to all her cultural achievements, she has worked outside the home doing clerical work for several businesses and has assisted her husband in his accessibility construction business for the disabled and handicapped. She has been an active member of the Royal Canadian Legion and in recent years has been an active member and participant in the Alberta Seniors' Citizens Sport Recreation Zone 6 Association and as well in the Marigold Seniors' Rec-

reation Society. Since 1995, her considerable artistic abilities led her to become the coordinator and administrator of the visual arts and crafts division at these two institutions.

While volunteering at her parish hall, she collapsed in June 2000 suffering a brain aneurysm. After a lengthy surgery, a stroke, recurring bouts of pneumonia, and eating and swallowing difficulties, Anne

survived her traumatic ordeal.

Through painful rehabilitation and a slow recovery, she has demonstrated and continues to display unfaltering faith and true courage. She, despite many obstacles, has persevered and has continued to serve her Ukrainian community and the community at large. Anne is a survivor and a truly beautiful, humble Ukrainian Canadian lady with an “embroidered heart and soul”.

recreation Society. Since 1995, her considerable artistic abilities led her to become the coordinator and administrator of the visual arts and crafts division at these two institutions.

Why, Why, WHY??????

- ? Why do we press harder on a remote control when we know the batteries are getting weak?
- ? Why do banks charge a fee on “insufficient funds” when they know there is not enough?
- ? Why does someone believe you when you say there are four billion stars, but check when you say the paint is wet?
- ? Why doesn't glue stick to the bottle?
- ? Whose idea was it to put an “S” in the word “lisp”?
- ? How come you never hear father-in-law jokes?

*With thanks to
Laryssa Talpash Zyla, Internet*

UCWLC 2006-2007 Scholarship Winner

The Ukrainian Catholic Women's League of Canada offers scholarships annually on the basis of high academic standing in University studies, and noteworthy involvement in the Ukrainian community, the Ukrainian Catholic Church and the parish community. This year, one student was the recipient of a \$500 scholarship award.

Breanne Korban received the Vera Buczynsky Ukrainian Studies Scholarship. Breanne is a lifelong member of Holy Eucharist Ukrainian Catholic Church, Winnipeg. She is presently a 3rd year student at the University of Manitoba, enrolled in the Faculty of Science, specializing in microbiology and botany. Previous awards received include The University of Manitoba Entrance Scholarship, Maria J. De-Fehr Science Scholarship, Carpathia Credit Union Scholarship, the University of Manitoba Chown Scholarship, the Senior 4 Citizenship Award and the Knights of



Columbus Youth Winter Games Sportsmanship Award. Breanne is an avid volunteer in the Ukrainian community. She volunteers annually at the Kyiv Pavilion (Folklorama), serves as a counsellor

at Ukrainian Park Camp, is a museum tour guide at the Blessed Martyr Vasyl Velechkovsky Shrine-Museum and instructs and dances with the UNF School of Dance Academy where she is also Assistant Costume Director. She hopes to improve her communication skills in Ukrainian with the goal of working with orphans in Ukraine.

We are delighted with and

proud of the achievement and ideals of our scholarship recipient. It is gratifying that we can play a role in the development of such a promising future. It is hoped that she will draw motivation from the life of the distinguished woman, whose legacy of excellence inspired the awarding of this scholarship.

The National Executive of the Ukrainian Catholic Women's League of Canada extends congratulations, best wishes and prayers to Breanne Korban. We wish her continued success in her studies and in future endeavours.

Pauline Dyrkacz

(For the biography of Vera Buczynsky please refer to NASHA DOROHA Journal, Issue #4/ 1999.)



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



I. Vrubel "Mother of God", 1884 fragment

12th Century Relic in Ukraine Threatened

by Olenka Z. Pevny, Ph.D.

Scholar fears Church of St. Cyril in Kyiv is the latest victim of political intrigue.

Alarming news has come from Kyiv regarding the destruction of Ukraine's most important twelfth-century monument — the Church of St. Cyril of Alexandria (Kyrylivs'ka tserkva), part of the Cultural Preserve of the Cathedral of St. Sofiia, a UNESCO site. Apparently, it is being deprived of its protective/architectural status leading to the possible over painting of murals by such prominent nineteenth-century artists as M. Vrubel and M. Murashko, and, even more significantly, the desecration of unique 12th century frescoes.

The church is considered to be the most important 12th century monument in Ukraine. Its medieval frescoes are unparalleled in the Middle Byzantine art.

Apparently, the crisis began in 2004 when the Church of St. Cyril was quietly removed from the highly protected list of the Cathedral of St. Sofiia Cultural Preserve, clearing the way for its transfer to the Ukrainian Orthodox Church of the Moscow Patriarchate. In a recent church newsletter an official of the UOCMP complained about the Vrubel oil paintings not being 'iconic' enough, and that museum restrictions prevent the

burning of candles required for proper Orthodox services.

The hierarchy also expressed displeasure with the frescoes claiming that they are not inspiring enough and are not reflective of the UOCMP dogma: repainting might solve the problem. It appears Ukrainian laws governing historical sites can be manipulated so as to allow the church building to be removed from the list of historical sites following an official assessment and inventory of its worth. This, apparently, already has taken place as a sum of 998 hryvnias (about \$200) is cited as the amount the UOCMP would need to pay the Ukrainian government for the building. Once this sum is paid the UOCMP would have the authority to remodel the venerable site.

Expressions of concern from abroad and from ecclesiastical, cultural, academic and scholarly communities may be of some help to those in Ukraine attempting to preserve the monument.

Dr. Olenka Pevny is a faculty member at the University of Richmond, Department of Art & Art History, specializing in Late Antique, Byzantine and Medieval art history.

Shortened from Brama.com Jan 11, 2007



Християнське виховання є найбільшим добром від усіх дібр світ
— Митрополит Андрей Шептицький

Перша початкова католицька Школа святої Софії була заснована у Львові. Ідея створення школи визрівала одночасно в обох людей, ще незнайомих на той час — в пані Оксани Кочерган та отця Тараса Гринчишина.

Пані Оксана на початку 90-х працювала завідуючою дитячим садком. Коли її діти підростали, вона дуже хотіла, щоби вони перебували в дошкільному закладі, який би базувався на християнських цінностях. «Не бачу іншого шляху до щастя дітей, як прагнути їхньої єдності з Творцем, а зернята цього треба посіяти ще в дитинстві», — говорить пані Оксана. Так був створений садочок св. Миколая. Діти підростали до початкової школи, пані Оксана очікувала шосту дитину. Одного разу, під час сповіді, вона сказала молодому священникові, що мріє про створення греко-католицької школи, а у відповідь почула: «Я теж!» Ось тут і почалась робота над відкриттям школи — пошук приміщення, працівників та учнів. «Було надзвичайно важко, — розповідає директор Оксана Кочерган. — У нас не було коштів, щоб винаймати приміщення, не було вчителів та чітко розробленої програми навчання». Неоціненну допомогу надали сестри Святопокровського жіночого монастиря Студійського Уставу УГКЦ, які виділили велике приміщення монастиря. ➤

Школа Божої Премудрості (прод. з ст. 33)

Школа святої Софії була створена у 2001 році. У ній навчалось 14 дітей та було 5 працівників. «Взимку приміщення, де були діти, ми нагрівали дровами — і це в XXI столітті, в центрі Львова!!» — ділиться спогадами духівник школи о. Тарас Гринчишин. Сьогодні тут налічується 240 учнів, які навчаються в 15 класах. Також у 3 гімназійних класах в орендованому приміщенні сусідньої, державної школи, є 60 учнів. Керівництво школи, завдяки благодійній допомозі із Німеччини, Австрії, змогло обладнати власні опалення та кухню, тим самим створюючи максимально комфортні умови для дітей.

Школа святої Софії ставить перед собою завдання — допомогти дитині стати гармонійною та щасливою особою шляхом християнського виховання. «Для нас важливо, щоби вже змалку дитина навчилася сприймати Бога не як суддю, що карає, але як Батька, котрий завжди з нею», — говорить пані Оксана. День в школі розпочинається зі спільної ранкової молитви учнів і вчителя. Це молитва подяки, намірення або ж просто розмова — розважання, а також загальноспільнотна молитва щоп'ятниці. Одною з основних цілей школи є виховати дітей добрими християнами, щоби вони високо цінували віру і жили за її вказівками. Шляхи здійснення цілі реалізуються через цікаві уроки катехизму та християнської етики, сарепти, які щотижня проводить о. Тарас (духівник школи) в післяобідній час. Вершиною християнського виховання є Боже-



ственна Літургія (в понеділок для других класів, у вівторок для третіх і т.д.) із проповіддю, відповідною до дитячого світосприйняття. В школі прагнуть, щоби християнські цінності та етика були не лише частиною навчальної програми, а способом співжиття шкільної спільноти (учнів, батьків, вчителів, працівників), хочуть, щоби діти були добрими практикуючими християнами.

«У нашій школі навчаються діти з сімей середнього та вищого за середній рівень достатку. Є учні з малозабезпечених та багатодітних сімей, сироти та напівсироти, а також діти з особливими потребами, — каже пані Оксана Кочерган. — Наша школа приватна, і жодної матеріальної підтримки від держави немає. З батьківської оплати за навчання виплачуються податки, комунальні послуги та нараховуються зарплати вчителям і працівникам, купуємо підручники та обладнання. Є багато хороших християнських родин, котрі хочуть, щоби їхні діти вчилися в нашій школі, та не можуть собі цього дозволити. Тому весь час перебуваємо в пошуках стипендій. Вагому допомогу отримуємо від почесного консула Канади в Україні доктора Оксани Винницької. Від започаткування школи вона сприяє отриманню стипендій із Канади.

Кожен із меценатів має свого учня, який протягом чотирьох років вчиться на стипендію в нашій школі. Також добродіями з-за океану є п. Іроїда та д-р Іван Винницькі, письменниця п. Леся Храплива-Щур, п. Богдана Мончак, доктор Юрій Мончак, п. Христина та п. Зенон Татарські, ЛУКЖК єпархіяльна управа Торонської єпархії, відділи ЛУКЖК з Торонта: ЛУКЖК при кафедрі свщм. Йосафата, ЛУКЖК відділ св. влкм. Димитрія, ЛУКЖК Святомиколаївський відділ, ЛУКЖК при церкві Христа Доброго Пастиря. Багато жертводавців допомогли в обладнанні та умеблюванні школи, фінансуванні виїзних реколекцій для працівників, обладнанні для кухні. За їхнє розуміння та матеріальну допомогу щиро дякуємо.

Ми вдячні всім, хто зміг би відгукнутися на наші заклики про допомогу дітям, батьки яких неспроможні повністю оплачувати навчання в школі.»

У вересні 2006 року Школі святої Софії виповнилось 5 років. Вона є молодшою від своїх вихованців та ще попереду має багато праці та планів. «В перекладі Софія означає любов до мудрості, а мати мудрість у житті — це великий Божий дар, — каже директор школи пані Оксана Кочерган. — Віра, Надія, Любов — це християнські чесноти, які намагаємося прищепити дітям, а той, хто їх має, той є щасливою людиною».

There are many professional Canadian men and women of Ukrainian descent making a difference in Ukraine. Some of our women have already appeared on our pages. Nasha Doroha invited several young men to share their experiences with us.

Canada's Kyiv Men

By Oksana Bashuk Hepburn

ILLARION SHULYAKEWYCH is the President and CEO of Inter-mobil Services Ltd., a company focused on delivering Internet solutions to small-



and medium-sized businesses. Its primary focus is setting up Wi-Fi hotspots throughout Kyiv. What is Wi-Fi? That's where your kids and grandchildren go to use their electronic gadgets—locations, usually cafés or restaurants, where almost every laptop or new cell phones can be used.

Illarion was living in Edmonton when he decided to go to Ukraine in 2005.

"I came for two months for a much needed vacation. With this kind of time frame, I delved a little deeper into life here than the average tourist. I started seeing business opportunities around every corner. With a little coaxing from friends and family, I decided that I would regret not staying in Ukraine and developing my Wi-Fi project."

He's twenty nine. His answers to what he likes best about being in Ukraine are optimistic and energetic.

"Life here is dynamic and can't be compared to Canada's generally well established pace. I enjoy the lack of monotony. Every day brings a new challenge and with it personal growth. I've learned more this year than in the last three combined. However, I miss Canada, especially family and friends. Fortunately in

this age of technology, keeping in touch is sometimes too easy."

He says that valuable IT services are needed in Ukraine. Things are changing there, but slowly. For instance, concepts like customer support are abstract ideas. To Ukraine's business the cost of customer support is more of a liability than an investment. This is something that he hopes to address.

"I am not only providing needed services but helping people with their needs."

Before moving to Kyiv, he completed a B.Sc. degree at the University of Alberta and worked as a programmer. Married?

"Not yet, but I think the Ukrainian women are gorgeous. I'm trying to convince my cousin from Ottawa to come over for a look."

Dr. ROMAN ZYLA says that work



as a project manager with the International Finance Corporation, the investment side of the World Bank, has been very satisfying. He came to Ukraine with his wife and son after completing doctoral studies at the University of London, in the UK. Their fifth generation Ukrainian Canadian daughter was born in Kyiv. During their five year-stay, they renovated a tsarist-era apartment and made many friends among Ukrainians and ex-pats.

In the Ukraine Corporate Governance Development Project,

Roman has managed over 30 Ukrainian legal and finance professionals across Ukraine. The project was designed to help Ukrainian companies adhere to internationally accepted corporate governance principles and attract multi-million dollar investments from local and international sources. Others are learning what it takes to run a business according to global standards. The project is funded by the Governments of Canada and Switzerland.

"One of the best things in this job is being able to make a difference—to work hand in hand with Ukraine's corporate leaders—to watch them understand the next steps of their work and then watch them move successfully. I see this forward momentum nearly every day."

In December the project brought a business mission to Saskatchewan and Alberta. Ten directors of Ukrainian companies met with Canadian companies with a view to making links and exploring potential investment opportunities. Several companies happened to be run by Ukrainian Canadians.

"It was great to show the Ukrainian directors how their Ukrainian-Canadian "brothers" are so much a part of Canada's success. Whether at the Agribition in Regina, visiting farms and industry in Edmonton, meeting Ukrainian businesses through the Canada Ukraine Development Association, walking corporate corridors in Calgary, or touring Banff and seeing the internment monument—everywhere the presence of Ukrainians in Canada was felt."

The businessmen returned to Ukraine with a sense of admiration for their Canadian Ukrainian colleagues' achievements. They spoke of being inspired to work harder at building the same success in Ukraine.

"They told me they will be looking to Canadian counterparts to co-operate on deals. However, simply to see how Canada works and to take back some lessons has been very worthwhile."

Like other Canadian ex-pats, Roman misses Canada, his family and friends. He also misses the forests and the countryside, but returns to Canada several times a year to get his fill and then returns to work in Kyiv, where he thrives on Ukraine's pace and drive.

"Despite its problems, most people I know here are looking for solutions—and that gives me optimism. There have been some amazing changes in Ukraine during my time here. "

MYRON SPOLSKY is one of the "godfathers" among the Canadians of Ukrainian descent in Kyiv, perhaps in all of Ukraine, having lived there since 1990. Born in Toronto, 1952, he obtained a B.A. Honours from Glendon College at the York University, in political science. Even while in Canada he devoted his energies to the community.



"I worked for the Ukrainian Canadian Committee (Congress), Ukrainian Cultural and Educational Centre, and the organization of the Ukrainian bilingual program in Manitoba."

In 1987, he joined the Manitoba Government and a year later a new era began.

"In August 1988 I incorporated Svit International Ltd. in Tallinn,

Estonia. Then, it was still a part of the USSR. I started to deal in the commodity trade business selling and buying metals, carbon products and such."

In 1990, he received permission from the Soviet Ukraine government to establish a branch in Kyiv. Now, Svit is registered exclusively in Ukraine and continues its work in the trade area.

In 1992, Myron turned his business interests to food. He established Vesuvio Ltd. Ukraine's first western-style pizza operation. He even had to get a Ukrainian company to manufacture boxes for the pizza as there were none in existence. Vesuvio has several outlets in Kyiv and produces frozen pizzas sold in supermarkets throughout Ukraine.

Why did he come to Ukraine?

"As a respite from community and political work in Canada."

Winds of change were blowing through the USSR.

"I became enthralled with the changes. They were happening everywhere. Perhaps the most exciting was the period leading up to the dismemberment of the former Soviet Union. The declaration of independence in Ukraine was a unique historic occasion. Probably the most dramatic was the October 1993 putsch in Russia and the aftermath. Imagine where would Ukraine be if things had gone the other way?"

He witnessed the magnificence of Ukraine's Orange Revolution.

"It was evidence of the growth of a new Ukrainian middle class."

Like many, he senses the people's disappointment with the results that followed.

"The betrayal was a blow to the people. However, Ukraine will endure."

Note: All three men were brought up in active Ukrainian Catholic families. At least one of their mothers belongs to the UCWLC.

The Horsewoman of Chernobyl

My blood aches.
My blood family is sickened
Crouched humble to a supper
Of bread
They have wrestled
From Her arms

(She is Holy, Holy)

A new kind of seasoning
Spills across the table
By the gate, our horses
Shudder in their flaming skins.

In our Mother country
Bread and salt are offered as welcome
To the stranger or
The weary expatriate returning home
There shattered, here poisoned.
Grains of wheat are human souls
Grain ground into bread, community.

(We are Holy, Holy)

Salt is antidote to nuclear sickness.
We are sprinkled liberally
With one
And dying from lack of
The other.

Always from my Cossack grandfather
And now
Through bright atomic haze
I dream the horses
Red gold black.

(They are Holy, Holy)

They gallop the steppes
Tails flagged glorious
Higher than the melting towers
Older, swifter than melting time.
With my grandfather's saber
With my words
I wage war
With our hard rain.

© 2006
Reisa Stone





WHY NOT JOIN US THIS SUMMER?

By Jay Korban

It's Fun to Be Ukrainian was a song that seemed to be in everyone's head at Ukrainian Park's Church Camp on the shores of lake Winnipeg. It was the camp's theme: It's Fun to Be Ukrainian! Over 175 kids from ages six to fifteen attended this year over a two week period. The first week of July was for kids finishing grade six to teens finishing grade nine; and the second week was for children from kindergarten to those just finishing grade five.

With numbers like these, there just had to be a great staff of counsellors and a coordinator to head it all. And that's exactly what we had in Joan Lewandosky-Kuzia,

the camp co-ordinator for the past five years and her amazing staff of counsellors and parent volunteers. Lou Bowman come out for the two weeks as well. For a man of his age, he sure has a lot of energy to bring out and set up his climbing wall, complete with zip line, and to teach all those kids how to climb properly.

Throughout the week, numerous activities keep the many campers occupied every minute of the day. In a typical day at camp, the kids wake up to a great breakfast prepared by a family which owns a catering company and takes their holidays to come out to camp. Then the cabins are

Above: Joan Lewandosky-Kuzia (camp co-ordinator) conducting the counsellors in *It's Fun to Be Ukrainian* at the talent show.

Insets: Metropolitan Lawrence during his homily and Joan with kids in the background during the talent show.

split and the boys go to religion in the chapel with a priest from the Winnipeg Archeparchy, to learn about a different topic each day. Meanwhile, the girls are learning about a different oblast in Ukraine, and getting Ukrainian language lessons. Then after lunch there is time to get some of the many crafts done before everyone heads off to the beach for the afternoon. Every kid gets canteen time in the afternoon during beach time. After dinner, there is free time, camp fire, or activities like a scavenger hunt. On both Wednesdays, Metropolitan Lawrence and Bishop David come to camp for morning Liturgy. Metropolitan Lawrence also made the trip for both Sunday Liturgies and the closing ceremonies.

So from sleeping out in tents, to making one's own breakfast, by the fire some mornings, to learning about Ukraine, and going to church, the campers were educated in their faith, culture and still had a great time at camp!



Smile ✧ Усміхнися

Два приятелі розмовляють у кав'ярні:

- Ти знаєш, я помітив, що всі люди мають свої дивацтва.
- Не може бути! І навіть я?
- Так.
- І яке ж дивацтво у мене?
- Ти цукор розмішуєш правою рукою.
- То й що?
- А більшість людей використовують для цього ложечку.



Останнє слово ... last word

Dear Friends, Дорогі читачі,

This issue has several items dealing with the upcoming UCWLC Congress in Toronto this summer. What is its purpose? Above all, to elect a new leadership and to chart the League's direction for the next three years. Here are some ideas that have been surfacing in the last three years in *NASHA DOROHA* and in conversations which you might consider when drafting resolutions:

■ There is considerable interest in orphans and human trafficking in Ukraine. How can the League contribute to resolving this issue? A petition to Ukraine's government calling for follow-up programs for kids who are left on the streets after their orphanage years? A meeting with the Canadian officials to admit them here as caregivers to families with elderly or infant care needs?

■ The Catholic Church is engaged in discussions around human cloning, stem cell research, same sex marriage. What needs to be done at the national, eparchial and branch levels?

■ The Ukrainian Catholic Synod supports the sharing of our faith with others. This means a welcoming and openness to others in all our institutions. This was the message behind the More Members and Readers (MMOR) resolution at our last Congress. Is enough being done?

■ The ongoing women's issue begs the question: are we providing the right education and direction to our girls? Are we reaching the young

women with our messages of family, love and community spirit? Is the League a training ground for community leaders? A nurturing ground for new bold ideas? Or do we prefer repeating that which is familiar and comfortable?

Allow me to continue in Ukrainian.



Продовжую українською мовою про справи, які виринають в *НАШІЙ ДОРОЗІ* або в розмовах, і які можна обговорити на Конгресі та ввести в резолюції як працю на майбутнє.

■ Наші церковні приміщення часто пустують у темряві. Отже, можна використовувати та організувати додаткові програми. Наприклад — для самотніх мам, осіб старшого віку, розлучених та інших, які потребують уваги, а не знаходять людського контакту у великому світі. (Минулої подорожі до Львова мені імпонували такі ж програми під керівництвом Комітету Родини в структурі УКЦ. Там працюють програми по підготовці до шлюбного життя, гуртки для мам і дітей, кухні для бездомних, а також програми для багатодітних родин. Яка корисна гуманна і соціальна праця! Багато церков у Канаді теж присвячують увагу таким родинним справам. А ми?)

■ З іншого боку, наші посестри в Україні не мають подібної організації при церкві, як Ліга, а кажуть, що це було б дуже корисно для церковного, суспільного і особистого життя. Може в наступні три роки зуміємо прище-

пити модель нашої організації в Україні? Чому ні? Інші це уже зробили, а наші посестри чекають на нас уже 15 років.

■ Може варто застановитися над розробленням програми для організаційного розвитку Ліги? Інші прогресивні організації це роблять. Ми використаємо обмін думок на Конгресі з цього приводу, але одноденна програма по Епархіях або більших містах дала б значно більше.

■ І моя улюблена тема: *НАША ДОРОГА*. Знаю, що між нами є голоси, які воліють, щоб журнал був внутрішньою публікацією для членів. Я за те, щоб опублікувати наші програми і здобутки, і вірю, що це робиться. Але вірю теж, що добра праця Ліги може мати ширший вплив і зацікавлення. Не забуваймо, що до Ліги належить всього близько 5,000 членів. А самих українських католицьких жінок в Канаді близько 80,000. Отже, є місце до зросту, а *НАША ДОРОГА* — це засіб оголошення про те, хто ми, що робимо, над чим застано-вляємося і який вклад вносимо в наше українське католицьке життя в Канаді. Тож чому б не розширюватися? “Ми собі, самі, для себе” — це не поняття сучасної жінки і не відповідає потребам нашого оточення.

Ось кілька думок для Вашого розмірковування. До зустрічі на Конгресі!

Well, there they are, some thoughts for your consideration on the eve of the Congress. See you there.

Cover Artist Zonia Pryma



It took Zonia Pryma a long time to find her new passion: writing icons. She began her career as a commercial artist. This changed in 1959 with the establishment of a family photography business which she operated with her husband Jerry for 35 years.

They had to do it 'all'. Receptionist, stylist, darkroom technician, photographer, retouching artist and finishing artist, Zonia learned the intricacies and skills of a successful photography industry. The Academy Photo Studio, a mere block from St. Josaphat Cathedral, gave Zonia many opportunities to hone her artistic abilities.



Jesus, the Teacher

Then, retirement gave her free time to realize a life-long dream—to paint in oils and acrylics. Training under the direction of artists Joseph Novak and Frank Haddock, she demonstrated a gift for making still life come alive. She exhibited her work in numerous places including the Northgate Lions Senior Citizen Centre Art Show, the Edmonton City Hall Spring and Fall Art Show and the Eparchial UCWLC Convention.

In 2002, Zonia was commissioned to paint the fiftieth anniversary book cover for the Alberta Eparchy Museum. Encouraged by numerous UCWLC members, her three children and friends, Zonia began to explore her love for art and religion through iconography.

The commissioning of several iconostases in Edmonton brought several renowned iconographers. Most notably, Father Damian Higgins and Mariana Savaryn served as mentors as she learned the techniques of icon writing. Using several different styles and media including oil and the more traditional egg tempera, Zonia connected two of her life foci: art and church. A relaxed retirement has been placed on hold while she paints for herself, her family and the occasional commission.



Mother & Child

ПОСЛІДОВНІСТЬ ВИГОТОВЛЕННЯ ПИСАНКИ STEP-BY-STEP PYSANKA ART



Давня писанка княжої доби. Знайдена під час розкопок решток церков на Царинці (с.Кринос — давній Галич) 1992 р. (Галицька археологічна експедиція, керівник Ю. Лукомський).

Писанка виявлена у шарі Г-5, який датується XII-XIII ст. Розміри 2,5х4,0см. Знахідка керамічна, виготовлена із звичайної глини, покрита брунатною матовою поливою, поверх якої жовтою поливою нанесено орнамент. На товстшому кінці у керамічного яйця є отвір діаметром 3-4 мм., у середині калатало.

