



НАША ДОРОГА NASHA DOROGA

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65-ЛІТТЯ ЛУКЖК



ОСІННІ ОБРЯДИ нашого народу

ЩЕ У ДАВНИНУ склалося таке прислів'я:

“Осінь наша мати — і жебрака нагодує”.

*І дійсно, осінь завжди буває багата: у селянина
повна стодола хліба; повні погребки городини
та садовини — яблук, груш; пасічники мали
на осінь у достатку меду і воску.*



Т. Голомбієвська «Свято урожаю», Історичний Календар 1998 р., Київ, 1997 р.

Поруч з приємностями, осінь таки має сумний образ поступового в'янення та завмирання природи: жовкне та падає листя з дерев, в'януть і відцвітають квіти, рослинність цілком зупиняє ріст, небо затягнене хмарами, завивають сумні вітри і наганяють якусь тугу і якийсь невимовний сум.

Ця пора року, з точки зору етнографії, була в давнину дуже цікава, багата на своєрідні звичаї, специфічну народну творчість, в чому саме й виявилась тодішня культура та світогляд. Треба сказати, що лише село з давніх давен є тим споконвічним джерелом народної творчості та звичаїв, які відображують стародавню дохристиянську культуру. Восени відбуваються численні свята і своєрідні заборони.

Осінь мала багато святкувань та обрядів: свято урожаю, шанування покійників, організацію родинних зв'язків-шлюбів і добросусідських родових взаємин. На жаль, вони збереглися найслабше. Пройшов довший час,

наша культура була під впливом інших численних культур. При зміні світогляду та при активній боротьбі християнського світу з поганством надолужувалась наша народна творчість, звичаї прийняли інші назви, змішались одні звичаї з іншими, а врешті багато і зовсім забуто, втрачено назавжди.

Український народ ще здавна опоетизував жнива, створив про цей період року численні звичаї, приповідки, казки, пісні і величну врочистість, що пізніше вилася у релігійний ритуал "свято урожаю".

Саме свято обжинок виглядало приблизно так — дожинаючи ниву, жінці чарують її своїм співом, величаючи за добрий урожай цьогорічний, накликають майбутній, господарям бажають здоров'я і щасливо спожити: "Судив нам Біг діждати, суди Боже і спожити, миром, в спокою в добрім здоров'ю" (цей запис із Полтавщини). У деяких місцевостях, а в тому числі і на Буковині, брали з поля

"останній сніп", квітчали його волошками та іншим польовим зіллям, перев'язували двома перевеслами й урочисто несли його до господаря, співаючи: "Добра нивонька була, сто кіп жита зродила, і ще ся похвалила, копу причинила."

Дуже багато тих цінностей нашої пракультури назавжди втрачено, хоч у загальному звичаї обжинок — безмежно-веселих, а поруч і журно-сумних, хвальних, благальних — відбивається і нинішня душа українського народу, його віра, бажання мрій і його культура.

Світової і вічної слави геніальні мистці — Леонардо да Вінчі, Мікель Анджело, Тиціан, Кореджіо й багато інших творців-малярів подали нам картини обжинкового ритуалу. Цим і допомогли нашій уяві краще зрозуміти, оцінити її, відчути безмежну людську радість кінця праці людини — урожаю. *Д*

*Марія Комарницька, ПДЧ,
колишня Крайова Голова ЛУКЖК*

President Victor Yushchenko made the following declaration on the occasion of the 18th anniversary of the Independence of Ukraine. His rating is under 5%, primarily for squandering the promises of the Orange Revolution—a better life without official corruption. In Canada as well as in Ukraine politicians are measured by deeds rather than words.

ВІРЮЮ

- що є українцем, і хочу добра своїй Батьківщині.
- у наше національне «я» і хочу поширювати його рідною землею, як добрий і мудрий господар, поважаючи і оберігаючи кожну іншу самобутню культуру, що її народжено тут, на нашій землі.
- у приналежність до великого Українського народу, його тисячолітніх символів, історії, долі, перед якими відчуваю й особисту відповідальність, бо вона стосується мого життя і життя моїх дітей і моїх онуків.
- і шаную нашу державу і власним зусиллям дбаю про її зміцнення та безпечне і заможне життя рідної нації, моїх співвітчизників і наших сімей.
- у нашу соборну здатність досягати великих цілей.

Президент України, Віктор Ющенко

Наша Духовність Spirituality

Свято Покрови

Покрова Пресвятої Богородиці — одне з найшанованіших в Україні календарних свят — припадає на 14 жовтня. Встановлене воно в пам'ять події, що відбулася у Візантії за царювання Льва VI Філософа 910 р., коли сарацини вторглися до імперії. Під час всенощної у Влакхернському храмі Константинополя юродивий Андрій і його учень Єпіфаній побачили на небесах чудесне з'явлення Божої Матері в оточенні ангелів і апостолів. Вона опустила додолу біле покривало (омофор) і накрила ним християн. Підбадьорені підтримкою Заступниці, греки-християни перемогли напасників.

Прославляючи свою небесну Заступницю, православні співають: “Сьогодні ми, православні люди, радісно святкуємо, осяяні Твоїм, Божа Мати, явлінням і, здіймаючи очі до Твого пречистого образу, уклінно просимо: покрій нас чесною Твоюю покровою і вивольни нас від усякого зла, благаючи Сина Твого Христа, Бога нашого, щоб спас душі наші!” В цей день церква слухить акафіст Покрові Богоматері, в якому повторюються слова: “Радуйся, радосте наша, покрій нас від усякого зла чесним своїм омофором!” Відомий приклад заступництва Божої Матері під

час турецької облоги Почаєва, що оспівано у відомій пісні про Почаєвську Божу Матір.

Запорозькі козаки, ідучи в похід, неодмінно брали з собою ікону Божої Матері, яку вважали своєю заступницею. Церква

День Зброї. Таким чином Покрова набула значення не тільки релігійного, а й національного свята. Його урочисто відзначає і нинішнє Українське козацтво.

Покрова була на Запорожжі найбільшим храмовим святом.

Колись цього дня молодих козаків виряджали на Січ, на Покрову вони давали військову присягу.

Дослідники вважають, що культ Покрови сформувався на основі давніх культів слов'ян-язичників на честь жіночого божества, продовження роду плодючості (Лади: Живи). Відголоски цього культу простежуються в дівочих заклинаннях-молитвах, приурочених до цього свята. Якщо дівчину сватали до Покрови, то можна було ще протягом трьох тижнів до початку посту (пилипівки) зіграти весілля.

Будуючи хату, намагались завершити всі роботи до 14 жовтня, щоб до свята увійти під дах — покров. До Покрови намагались зібрати весь урожай і посіяти озимину.

Святу Богородицю зображують на іконах в увесь зріст, у витягнутих руках вона тримає білий покров над мирянами чи військовими. **Д**



Козацька ікона Покрови Пресвятої Богородиці
18-го століття із зображенням
Богдана Хмельницького, *Історичний
Календар 1998 р., Київ, 1997 р.*

Святої Покрови була головним храмом запорозьких козаків. Після зруйнування Січі 1775 р., ідучи за Дунай, козаки також взяли з собою образ Пресвятої Покрови.

Українська повстанська армія (УПА) обрала свято Покрови за

*Лідія ОРЕЛ
Історичний Календар 1998 р.,
Київ, 1997 р.*

The Spiritual and Cultural Union of *Pokrova*

By Lidia M. Wasylyn

Sviato Pokrovy, the Feast of the Protection of the Mother of God, is an extensive topic. First, some historic background; then, some of the rich folk traditions associated with this post-harvest feast day.

Spiritual and symbolic, rich with Christian and folk traditions preserved over the last millennia, it is a testament to our deep and lasting faith in the grace of God, love of Christ and his mother, the Most Holy Mother of God.

Rooted in early Ukrainian Christianity, it originated in 10th century Constantinople. Under siege by Turkish Muslims, the Emperor, clergy and commoners sought sanctuary in a church, praying for salvation from the invaders. It is said the Mother of God appeared above the city covering it with her *pokrov* or *omofor*, the shroud. Through prayer to her Son she interceded on behalf of the faithful. Encouraged by the apparition, the Greeks fought off the enemy. In memory of this miracle they established a feast honouring the Protection of the Mother of God.

With the introduction of Christianity to Kyivan-Rus'—Ukraine—in 988 by Kniaz Volodymyr Velyky (Volodymyr the Great), this feast was enthusiastically embraced and integrated into cultural traditions. Over the centuries *Sviato Pokrovy* evolved into a tradition vividly illustrating the unity, and inseparability, of our deeply-rooted religious and cultural heritage.

Since its beginnings, our church has believed in the protection the Mother of God offered people. Venerating and honouring her became an integral part of life, regardless of wealth, position or education. This is evidenced by the thousands of churches in Ukraine built in honour of Pokrova. Recently, 2008, one of these churches was revived from ashes in the old kozak capital of Baturyn.

There have been countless icons written over the centuries depicting Pokrova. And there's the Moleben, a special service honouring the Mother of God. Songs have been composed to praise her and holy places throughout Ukraine are sources of heavenly inspiration.

In 1037, the Kyivan monarch, Yaroslav Mudry (Yaroslav the Wise), author of Ukraine's first written constitution *Rus'ka Pravda*, built Ukraine's most famous church, St. Sofia Cathedral, and placed the Ukrainian nation under the protection of the Pokrova. Having successfully defended Kyiv against the invading Pechenihy tribe, he thanked Pokrova for her protection. From that day Pokrova is the Protectress of Ukraine—the spiritual queen of our people.

Kniaz Volodymyr Monomakh, who triumphed over the invading Polovtsi, paid tribute to Pokrova for



Pochaiv Icon of the Mother of God.
Courtesy of the Embassy of Ukraine in Canada.

protecting his armies and securing victory. Later, Kniaz Ihor Sviatoslavovych, the hero of the ancient epic work *Slovo o Polku Ihorevim*, after escaping captivity, pays homage to the miraculous icon of the Pokrova of Perehoshchi.

Historic and legendary events testify to the ancient roots of the Pokrova veneration in Ukrainian Christian tradition. The wonder of this deep faith lies not in the earthly or human, rather it's in the spiritual—in the heavenly protection offered us. Since our history is replete with invasions, occupations and devastations by foreign armies, it's no wonder Ukrainians have always sought divine protection and turned to Pokrova for help and intercession.

For the Ukrainian kozaks, *Sviato Pokrovy* was an important feast. They believed Pokrova was their protectress, selecting this day to elect the *otaman* (supreme leader). More, their church at the Zaporizhian Sich was named in her honour. There, the Icon of

the Pokrova protects the kozaks with her *omofor*. This veil draped across the outstretched hands of the Mother of God symbolically provides a cover for the faithful. The kozaks are at the feet of the Holy Mother offering inscribed ribbons.

"We beseech you, cover us with your righteous Pokrov and deliver us from all evil"

The powerful kozak march, *Numo khloptsi do zbroii*, calls out:

"Help us St. Yuri and also Holy Mother, to conquer the Turks."

Pokrova is the subject of many poems and traditional Ukrainian songs, *dumy*, narrating *kozaky* stories. Perhaps the most famous miracle of divine protection is the scene at the Pochaiv Monastery—western Ukraine, July 1675—besieged by Turkish invaders. As monks and faithful prayed, Pokrova, accompanied by angels and saints, appeared and with her *omofor* sheltered the monastery. The Turks, seeing the apparition, fled. A monastery chapel commemorates this event while her miraculous intervention is remembered in a song sung universally by Ukrainians, *Oj ziyshla zoria vechorovaya, nad Pochaevem stala*.

Renowned Ukrainian researcher and ethnographer Oleksa Voropay, in *The Traditions of our People*, states that after the destruction of the Zaporizhian Sich in 1775, kozaks who emigrated westward, beyond the Danube, took with them the Icon of the Pokrova. Due to the kozaks' historic veneration *Sviato Pokrovy* became associated with a secondary name, *Kozats'ka Pokrova*, while the day became known as Ukrainian Kozak Day.

While centuries passed, traditions surrounding Pokrova were not forgotten. Ukrainian armed forces in World War I, *Sichovi Striltsi* (the Sich Sharpshooters), and the Ukrainian Insurgent Army (UPA) during World War II, venerated Pokrova seeking her protection as they fought for their nation and holy church. When on October 14, 1942, the UPA Supreme Commander General Taras Chuprynk-Roman Shukhevych declared the establishment of the Ukrainian Insurgent Army, he declared *Sviato Pokrovy* as a holy day of the Protectress of the Ukrainian people and her armed forces.

There are many traditions, sayings and beliefs surrounding *Sviato Pokrovy*. It is closely tied to the end of the harvest and the beginning of autumn forewarning people to prepare for winter. Our agricultural ancestors would note wind direction at this time attempting to predict the severity of the winter ahead: northerly foretold a cold and snowy winter; southerly, a mild one.

Our forefathers knew their fields had to be winter-seeded before Pokrova to ensure grain in the coming year; those who failed would be forced to buy it. Since grain that would be turned into bread was a measure of a *hospodar's* (landowner's) success and wealth, not seeding on time was bad.

Spring and summer were busy, hard-work periods for women. By autumn, they got a little break. Food production was done and attention turned to happier, celebratory events. *Sviato Pokrovy* signalled the season of betrothals and weddings, a time of merriment, songs and dance embraced by young and old.

Young women believed their chances of finding a husband were

better if they practised devotion to Pokrova; obedient girls who learned *hospodarka*—home and farm management—and maintained their virtue would be rewarded with good husbands. Those disdain the virtuous path would suffer the pain of being single.

Single young women would pray to the Pokrova for her help in getting married:

"Holy Mother, Pokrova, cover my little head, at least with a rag just so that I do not remain a spinster."

"Sviata Maty, Pokrovonko, nakryi moiu holovonku, khoch hanchirkoiu aby ne zostatysia divkoiu."

Sviato Pokrovy has remained a part of Christian Ukrainian traditions for over 1,000 years. Its symbolism has evolved through centuries. However, the essence remains unchanged: our people's faith in Pokrova remains steadfast. The two halves of our cultural identity—spiritual and cultural—are inseparably bound providing a foundation on which to build contemporary lives.

Sviato Pokrovy reminds us about the necessity to strengthen spiritualism in our lives, families and communities. Today, we don't face threats of foreign invaders as did our ancestors. But other threats to our families need to be dealt with. Like our forefathers, we ask Holy Mother of God to protect our children, our families and our communities from the many contemporary dangers we face and allow Pokrova to enter our lives as part of our family traditions. ❧

Lidia M. Wasylyn is a lawyer with the Alberta Human Rights Commission, a counsellor in SUM, and mother of two sons.



Наша Дорога

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Nasha Doroha

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Верхня і задня обкладинки

Фото з архіву НД

Front and back covers

Photos from ND files

В українську державність ми віруємо, українську державність ми
сповідуємо, в її неминучості ми переконані. Для нас вона є до
певної міри живою реальністю, бо ідею її ми носимо в серці, бо її
духом, потребами овіяно все життя. **Симон ПЕТЛЮРА**

Якщо після всього, що Україна зазнала, якщо після поколінь роз-
стріляних, депортованих, замучених по тюрмах та концтаборах,
народ іще зберіг себе, якщо наш дух не занепав і воля до життя не зни-
кла, якщо сьогодні на зміну тим, що були, стають до дії, до праці нові
покоління роботящих, безстрашних, здатних піднятися до найвищої
єдності душ, то віряться: такому народові — жити! **Олесь ГОНЧАР**

З привітального слова на відкритті
Установчого з'їзду Народного Руху України 8-го вересня 1989 року

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ND SPECIAL

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Листи



... Letters

After our long wait to receive ND in Thornhill due to shipping and delivering complications, we are finally caught up with our ND. Thank God!

How proud I was to see our ND Editor recently on the Ukrainian Program TV KONTAKT, as one of our Ukrainian Canadian and American journalists meeting at Soyuzivka. My congratulations to all.

Also, kudos for the articles in ND both in Ukrainian and English. Keep up the good work.

*Mary Gregorish,
Past president,
Thornhill, ON*

We were delighted with the article, Little Miracles in a Wee Parish With a Big Heart (ND Spring 2009), and the layout. Imagine getting front-cover billing! We could hardly believe it. And three whole pages as well! We were thrilled to say the least.

If there was any downside, it would be the fact that most of the people in our parish cannot read the Ukrainian letters from our new families, which, of course, is a shame but the reality in our area. We bought extra copies to give out to parishioners and others who may be interested. They were pleased to get them.

We will bring the article to the attention of the folks who will be

attending our Parish 25th Anniversary Celebration on November 15th as well.

*Sylvia Lozynsky
St. Vladimir UCWLC Branch,
Red Deer, AB*

Briefly (ND summer issue) refers to the “First Ukrainian Greek Catholic Bishop Ordained Since Independence.” Some twenty bishops of the Ukrainian Greek Catholic Church have been ordained since independence in Lviv.

Kyr Yosyf Milian is the first bishop of the UGCC to be ordained in Kyiv in nearly 200 years.

Божена Іванусів, Торонто

Дякуємо за висвітлення. — Ред.

2-ий КОНКУРС ЛУКЖК ДИТЯЧОГО МИСТЕЦТВА



Хочу вам щиро подякувати за те, що я виграв другу нагороду у конкурсі дитячого мистецтва! Моя бабця, Стефанія Солтикевич, є довголітньою членкинею

ЛУКЖК при парафії Св. Юрія Переможця в Едмонтоні. Тут моя бабця довгі літа була головою Марійської Дружини. Моя бабця часто мені показує цікаві статті у журналі НД або розповідає мені жарти. Моя бабця є для мене дуже дорогою, й через неї я мав нагоду виграти цей конкурс! Дякую усім.

Адам Вархола, Едмонтон



В минулому номері НД (літо, 2009 р.) на обкладинці з'явилися соняшники з невідомою жінкою. НД з'ясувала, що соняшники-гіганти вирощувала Ева Томюк, Едмонтон. Ось вона знову! — Ред.

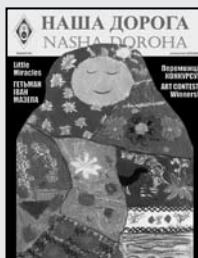
KOPOTKO ✧ BRIEFLY

- In his recent trip to Kyiv, Vice President Joseph Biden assured Ukrainian leaders that the U.S. does not recognize any “sphere of influence” as Russia claims to have over Ukraine. He said that President Obama’s goal to “reset” relations with Russia “... will not come at Ukraine’s expense.”
- «З початку року ми виявили 22 випадки торгівлі дітьми. Переважна більшість потерпілих віком 16-17 років, яких змушували надавати сексуальні послуги. Ми вживаємо всіх заходів для притягнення до кримінальної відповідальності злочинців», — зазначив начальник у справах неповнолітніх МВС України Володимир Ярошинський. За останні 9 років у рамках європейських програм допомогу отримали 5639 українців, які стали жертвою торгівлі людьми, кожен десятий з них — неповнолітній.
- Russia ordered a Ukrainian diplomat to leave the country in retaliation for Kyiv’s expulsion of a Russian diplomat responsible for the Black Sea Fleet, according to *Reuters*. Then, in a letter to President Victor Yushchenko, Russia’s counterpart, Dmitri Medvedev accused Ukraine of “anti-russianism” — supporting Georgia, creating the energy crisis (!), and seeking greater control of its Black Sea. In consequence, the appointment of an ambassador will be delayed until a “new government” is formed in Ukraine. International press, including Canada’s *Globe and Mail*, called his letter nasty, crude and meddling in Ukraine’s affairs.
- Watch for issues in Crimea and Russia’s attempts to control the Black Sea and thereby access to the Mediterranean and Atlantic Ocean. — *Ed.*

Deadline for winter issue submissions

• НАША ДОРОГА • 10.XI.2009

Річенець дописів на зимовий номер



**Did you buy a gift subscription or two of
NASHA DOROHA
for your favourite people?
For their birthday or anniversary?
Please see page 35.**

Ukrainian Catholic Women’s League of Canada NATIONAL CONGRESS 2010

“WOMEN IN THE
CHURCH”
(Firm in Our Faith)

Ramada Hotel
and Conference Centre
11834 Kingsway
Edmonton, Alberta

Monday, July 5 –
Thursday, July 8, 2010

Start planning now to attend
our 2010 Congress!

Come a few days early or stay a few extra days to explore and enjoy Alberta. Take the opportunity to visit family, enjoy Ukrainian culture in Alberta and experience our beautiful mountain resorts of Jasper and Banff.



Ліга Українських
Католицьких Жінок Канади
КРАЙОВИЙ З’ІЗД
2010

“ЖІНКА У ЦЕРКВІ”
(Впевнені в Нашій Вірі)

Рамада Готель і
Конференційний Центр
11834 Kingsway
Едмонтон, Альберта

Від 5 – 8 липня 2010 р.

Приготовляйтеся до
крайового з’їзду 2010 р.
Приїжджайте кілька днів скоріше
або лишіться довше, щоб
стрінутися з родиною і приятелями
та пізнати нашу українську
культуру в Альберті.

Greetings! Вітання!

Від моря до моря ✦ From sea to sea



Dear UCWLC members,

On behalf of UCWLC National Executive I extend greetings on the occasion of UCWLC 65th Anniversary. On June 14, 1944 the League was nationally organized and on September 9, 1980 incorporated in Canada. We became members of the following umbrella organizations:

- Ukrainian Canadian Women's Council, National Executive – founding member of 1944.
- World Federation of Ukrainian Women's Organizations – founding member of 1948.

- World Union of Catholic Women's Organizations, 1957.
- Ukrainian Canadian Congress, 1993.

The UCWLC motto, For God and the People, is still what drives us to exist. We are not for ourselves in this organization but rather we are following the footsteps of those before us who have dedicated their lives for God and the people. The UCWLC did not belong to a small number of women but, as today, it belongs to each member, to each one of us. We all need to be concerned with its welfare and direction. Times have changed since we first became organized. Today's issues are different; technology changed so much that I wonder what our founders would have done had they had the opportunities we have today.

Will our daughters and granddaughters continue after us? Will they celebrate the next anniversaries? Each UCWLC member must use her God-given talents in whatever capacity she can to ensure we prosper in Canada. Each of us has to think: what gifts were given to me by God and how can I best use them for God and the people? If each of us is truly involved in our organization and not only partially we can change UCWLC's future.

I would like to extend my congratulations to all UCWLC branches that are celebrating their anniversaries this year. Many Gods Blessings to each UCWLC member. May Mary Mother of God protect us all.

Luba Kowalchuk
UCWLC National President

The Ukrainian Catholic Women's League Australia extends a warm "Pryvit" and jubilant congratulations to the Ukrainian Catholic Women's League Canada on the occasion of your celebration of the 65th Anniversary.

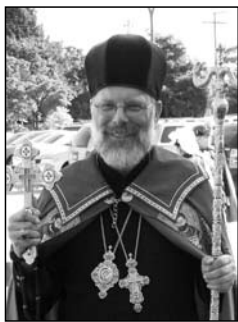
This is a very special celebration, and one most worthy of commemoration, as it confirms the enormous success and strength of the UCWLC, its Christian spirit inspiring the many women over the years. We applaud and thank all the members in Canada for

giving the Australian-Ukrainian Catholic women the inspiration to start up yet another Ukrainian Catholic Women's League down under, where the seed was planted four years ago in Sydney. It has now been transformed into strong religious and cultural initiatives which have taken root, grown and flourished. Women, with a strong vision, are working in faith and friendship as participants in the Ukrainian Catholic Church in Australia.

Our sincerest and warmest wishes for every success in

your plans and future endeavors. May you continue to inspire the Ukrainian Catholic women throughout the world. When you draw strength from your past, you give tremendous witness to others. May our heavenly Mother of God, guide all the members of UCWLC in their mission of service to the Ukrainian Catholic Church and humanity into the next millennium.

Olya Kolomyjec
President, Ukrainian Catholic Women's League Australia



On the joyful occasion of the 65th Anniversary of the Ukrainian Catholic Women's League of Canada, I am honoured to send the membership greetings on this landmark anniversary.

The UCWLC in my own Eparchy of New Westminster precedes the founding of the

Eparchy. The UCWLC on our parish level has contributed to the feeling of family between our parishes that find themselves located great distances from each other with physical barriers of mountains and ocean waters.

When I visit our parishes for major feast days and other special occasions, along with our current Eparchial UCWLC president, Mrs. Lil Saranchuk, we discuss the modern-day challenge to this dear organization. This seems to be to find ways of meeting the spiritual needs of its membership as well as finding new ways of bringing its legacy of love, care, hospitality and support to the parish and the faithful of our Eparchy.

May Our Holy Theotokos, Patroness of the UCWLC continue to guide the members of the UCWLC to her Son and always unfold her mantel of motherly protection over them. With prayerful best wishes, and assurance of my own Episcopal blessings, I remain,

Sincerely yours in the Lord,

† **Ken Nowakowski**
Eparch of New Westminster



Вітаю Вас із радісною подією — 65-літтям заснування Ліги Українських Католицьких Жінок в Канаді.

Роздумуючи над роллю членкинь ЛУКЖК впродовж останніх 65-ти років в Канаді, мені приходять на думку слова святого апостола і євангеліста Івана в Книзі

Одкровення: І сказав той, хто сидить на престолі: От нове творю все. (Од. 21, 5). Ісус Христос є той самий — вчора, сьогодні і навіки. Та у Господа є динаміка — сила, яка підтримує і в премудрості відновляє Всесвіт.

Дорогі членкині! Впродовж вашого 65-літнього існування ви старалися втілити євангельську новість вашою відданою працею по наших парафіях. Новий формат вашого журналу "Наша Дорога" є свідченням ваших старань знаходити нові, живі способи служіння Церкві і Христові, лишаючись вірними незмінній проповіді Христа.

Отож молитовно долучаюся до святкування вашого ювілею і складаю щиру подяку за вашу працю і посилаю моє архиерейське благословення.

† **Стефан Хміляр**
Єпарх Торонта і Східної Канади



God has blessed the Eparchy of Saskatoon with women that have expressed the love of God in very real and tangible ways. The Ukrainian Catholic Women's League of Canada has for years now been an essential part of the life of the church. Its contribution has directly and indirectly impact-

ed the lives of the faithful in their homes, parish communities and across the eparchy since they support educational, cultural and spiritual programs. Their charity beyond our borders is edifying. We pray God continues to bless us with their dedicated membership and hope they continue to inspire not only other women to join them in their ministry but inspire all the faithful to be good stewards in Christ.

In Christ,

† **Bryan Bayda, CSsR**
Eparch of Saskatoon

▶▶▶ **Attention! Увага!**

<p>Крайова Екзекутива ЛУКЖК бажає кращого контакту з молодшими членами нашої церкви і спільноти. НДІ пропонує місце на сторінках для молодшого пера. Любите писати? Чекаємо на ваші дописи...</p>	<p>May 2009, the UCWLC National Executive Plenary called for greater participation of the Ukrainian Catholic Youth on the pages of ND. In the next issue, ND will focus on the younger members of our community. A story or a poem? ND is keen to hear from you at:</p>
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oksanabh@sympatico.ca

FORMER UCWLC NATIONAL PRESIDENTS SHARE THEIR THOUGHTS



**Jayne Paluck, HLM
1998-2001**

Fond Memories

I have always maintained that in some unforeseen way, we must have received special blessings from the Holy Spirit and our patroness the Blessed Mother because, with the appointment of Rev. Methodius Kushko, CSsR as the Spiritual Advisor, everyone quickly melded into a productive group, a pleasure to work with and who brought enthusiasm and professionalism and, in so many ways, opened the doors to thinking “outside the box”. In addition, the staunch and energetic support offered by the Sisters of St. Joseph, Saskatoon helped us cope with a multitude of needs and was truly another blessing.

The National Executive of 1998-2001 was a truly remarkable package of talented, dedicated people coming together from all parts of the province—some with many years of experience, some with little experience even at the Eparchial level, but all confident that we could and would make constructive impact on the Organization. Together we took a leap of faith and together our team brought leadership of vision and excitement to the Ukrainian Catholic Women’s League of Canada.

Although my term ended with the election of a new National President on July 8, 2001, I can

say with sincere honesty that those three years will always be of foremost importance in my memories. I am proud we were able to finish so many goals, items that were designed to benefit the League short term and long term. Certainly the reorganization of Nasha Doroha was a major one, as were the spiritual projects (Icon Corners, Prayer Partners and Family Camp ideas), and a number of initiatives in public relations that were meant to—and did—raise the profile of the League not only locally, but nationally and internationally as well. Many other changes streamlined the day-to-

day workings of the UCWLC. In addition, we encouraged the use of modern technology. This improved communication between the eparchies.

With the support of a progressive team and members across the country, we were ready and excited to see the opening of a new chapter in the League’s history. It was an experience that really made me appreciate the countless number of achievements and history of this wonderful organization and gave me tremendous hope for its future possibilities—in short, an amazing sense of love and pride not only in the organization, but also

UCWLC NATIONAL PRESIDENTS AND ACTING PRESIDENTS*

- 1944-1946 Mary Dyma (Winnipeg)
- 1946 – Spring 1947 Mary Bowden
- Spring 1947 – July 1948 Luba Wall*
- July 1948 – February 1950 Luba Wall
- February 1950 – July 1951 Anastasia Semotiuk*
- July 1951 – July 1953 Mary Dyma (Winnipeg)
- July 1953 – October 1955 Michalene Woytkiw (Edmonton)
- October 1955 – July 1956 Anna Pryma*
- July 1956 – June 1958 Catherine Crouse (Toronto)
- June 1958 – July 1961 Dr. Stephanie Potoski (Saskatoon)
- July 1961 – July 1964 Mary Dyma (Winnipeg)
- July 1964 – July 1968 Irene Pawlykowska (Edmonton)
- July 1968 – July 1971 Irene Malychka (Toronto)
- February-December 1970 Alexandra Kowalska*
- July 1971 – July 1974 Dr. Stephanie Potoski (Saskatoon)
- July 1974 – July 1977 Vera Buczynsky (Winnipeg)
- July 1977 – June 1980 Lena Sloboda (Edmonton)
- June 1980 – July 1983 Maria Doliszny (Toronto)
- July 1983 – June 1986 Adeline Dudar, Saskatoon
- June 1986 – July 1989 Yaroslava Tatarniuk (New Westminster)
- July 1989 – July 1992 Evhenia Sherman (Winnipeg)
- July 1992 – July 1995 Catherine Chichak, Edmonton
- July 1995 – June 1998 Maria Komarnycky (Toronto)
- June 1998 – July 2001 Jayne Paluck (Saskatoon)
- July 2001 – July 2005 Shirley Lisowski (Winnipeg)
- July 2005 – July 2007 Olena Gedz (Toronto)
- July 2007 – Luba Kowalchyk (Edmonton)

Prepared by Lena Sloboda

in the members of past, present and future.



Shirley Lisowski, HLM
2001-05

*I*t seems that only yesterday, as President of the National Executive situated in Winnipeg, I was involved with the Eparchies in producing the 60th Anniversary Edition of *Nasha Doroha*. How much we all learned by going back over past Congress and Convention minutes and compiling the history of the League over those sixty years.

I am glad to see that the Goodwill Project—the Mammography Machine for Ukraine—has been completed by the Toronto National Executive. Thank you to our technical support person for putting issues of *Nasha Doroha* on the website.

These past five years have seen many of the UCWLC members who were major leaders and advisors in the League called to Eternal Rest—Catherine Chichak, Mary Koltek, Pat Warren, just to name a few—that I had the honour of working alongside.

Although many of our Leagues, especially in the rural areas and smaller urban parishes, are declining, there are still many Branches that are adding new members and have many people willing to take on positions at various levels. We need to identify younger members who have the potential for leadership and to mentor them so that when positions become available

at the Eparchial and National levels, we can nominate them for those positions. Also we need to get more involved in social issues that concern our country and community as well as continue working on good-deed projects in Ukraine. We may need to involve ourselves with other organizations such as Caritas Ukraine, Hope International and Bridge of Hope to carry out some of these projects.

May God continue to bless our endeavours and our Holy Mother and Patroness pray for our continued success as we still have the people and the potential to be active and involved and to be around to celebrate our 75th.



Олена Гедз, ПДЧ
2005-07

*Ідімо з вірою до
нашої майбутності*

*Н*аша майбутність залежатиме від нашого бажання підвищити до сьогоднішнього рівня стиль способу, яким ми організаційно працюємо. В цей спосіб виявляємо наше бажання заохотити молодше покоління вступати в ряди нашої організації. Дорогі посестри, ми маємо найбільший вплив на жінок у парафії. Ми можемо бути тим інструментом, котрий заохочує їх вступити в ряди ЛУКЖК. Ми переконані, що участь молодшого членства у дружній співпраці з довголітніми заслуженими членками є запорукою нашого організаційного буття.

We are an organization under the guidance of an elected National Executive. If we are to continue to exist, we must not forget our founding structure and act solely in an Eparchial or Branch mentality. This individuality will not move us into the future, but will cause us to revert back to a parish sisterhood.

As in a dance, when two people try to lead, the movement doesn't flow with the music. We must allow our National Executive to lead while taking gentle cues from the Eparchies. This will require willingness and attentiveness from one and gentle guidance and skill from the other. I believe that the outcome will benefit our Organization and its membership far into the future.

We have a caring and generous membership. This has been proven time and time again, an example being the completion of our "Good Deed Project" where mammography equipment was purchased for the needy women in Ukraine.

My term of office taught me many valuable lessons, the most important being that we learn as we work with others. There is an abundance of God-given talents in our Organization ready to be shared with others. Let us take advantage of these gifts to further the Aims of the UCWLC and to enable us to celebrate our 75th diamond Anniversary.

З нагоди 65-літнього ювілею ЛУКЖК складаю Вам, дорогі посестри, мої найщиріші побажання. Хай відкриються нові дороги дружби, сильної єдності та духовного багатства. А ми сьогодні із глибини душі приносимо молитви подяки Всевишньому за його опіку над нами. Продовжуймо нашу працю для слави Божої і добра Христової церкви і Українського народу. Щастя нам Боже! З Богом *Д*

Від крайової голови ✧ From the National President



It was an honour to represent the UCWLC and to be invited by the Pontifical Council for Justice and Peace

in Rome to participate in the first International conference focusing on Life, Family, and Development: the role of women in the promotion of human rights. This also was the first time our Ukrainian Church was invited at the international level meeting for women in Rome. The Ukrainian Catholic Women's League of Canada was recognized by the Universal Church for its role in the Ukrainian Catholic Church. Along with 60 other Catholic women from around the world, I participated in many discussions on current issues that impact our faith. We were not brought to Rome to solve problems, but to share challenges Catholic women face working in our own communities and sharing Catholic Faith.

While attending the conference, I found myself among Catholic women with deep faith who truly cared, first about the Catholic Church and then women's issues in their own countries. Each of them came to this conference asking the Universal (Catholic) Church for guidance in areas of bioethics, family, motherhood, poverty and human trafficking.

Today's world is becoming more materialistic and egoistic with many people having the attitude "as long as I am happy" is what is important, even if it means turning away from Christ's teaching. This was strongly echoed at the conference. "It is a 'me only' world!" In some cases the governments of countries that were Catholic for hundreds of years are today introducing laws totally

opposing Christian principles. Marriage can be between two individuals of the same sex and often such a couple insists on having children. Catholic women in developing countries are faced with strong cultural traditions that prevent them from education and being actively involved in their community. Young girls are condemned to stay at home and often marry very early. Abortion is a form of birth control and human trafficking with men, women and children is happening all around the world. The traditional family is in danger of being extinct. Outside forces are bombarding us with advertising on billboards, radio and TV with messages that are contrary to Catholic teachings. How are the faithful planning to live in this ever-changing society?

Today, more than ever, the Church needs to support and help families. This message came clear across from all corners of the world. The church community is based on traditional family and if families are falling apart, our parishes will get smaller and

eventually close. Where will our children and our grandchildren go to meet other like-minded souls and people of Catholic faith?

If a woman is staying at home looking after children she is often viewed as less valuable than a mother that works outside of the home. In today's society young girls in schools are taught to be career-oriented and independent. Motherhood is planned for later in life after financial and professional goals are achieved. By that time the biological clock comes into play and with scientific advancements in new technology available a baby can be laboratory-created according to parent's request. As a keynote speaker, Dr. Mateike Klekamp, Professor of Bioethics at Osnabruck University, Germany, had indicated that in order for one "Designer Baby" to live, hundreds of embryos and lives are destroyed in the process. The Universal Catholic Church is asking Catholic women to join the new movement "A feminism through Motherhood."

The participants of the first International conference all agreed that Catholic men and women

RECIPIENTS OF THE TARAS SHEVCHENKO MEDAL

The Ukrainian Canadian Congress established the Taras Shevchenko medal on the occasion of the 100th Anniversary of the death of Ukraine's national poet. The Medal is awarded to deserving individuals for service to the Ukrainian community in Canada.

UCWLC RECIPIENTS: НАГОРОДЖЕНІ

New Westminster Eparchy

1989. Ярослав Татарнюк

Edmonton Eparchy

1977. Анна Прийма

1992. Лена Слобода

1995. Ірина Тереса Варениця

1995. Катерина Чічак

Saskatoon Eparchy

1980. Анна Марія Баран

Winnipeg Archeparchy

1962. Марія Дима

1980. Віра Бучинська

Торонтоńska Епархія

1974. Катерина Кравс

1977. Євгенія Янківська

1989. Марія Доліжна

1995. Марта Небережна

Submitted by Stephanie Bilyj

need to work together. Our problems are universal and affect men and women equally. In Canada we are facing similar global challenges; we need to stay firm in our faith-filled work, and the UCWLC needs continued representation at such events.

After leaving the conference and reflecting on the issues and work of the many women around the world, I was proud in knowing our UCWLC recent achievements. We will be celebrating our 65th Anniversary and our role in the Church has been changing over the years. We helped with building churches across Canada and financially supporting many humanitarian causes. We have preserved the Ukrainian culture and traditions while practising our Eastern Catholic Faith. Today the UCWLC still plays a vital role in the life of the parish and church community. Our Holy Father is calling Catholic women to play a larger role in church life.

The next UCWLC Congress will be held from Monday, July 5 to Thursday, July 8, 2010 in Edmonton. The Congress Theme is "Women in the Church" which is in line with the Holy Father's appeal.

I am extending an invitation to all of you, Bishop David, clergy and religious of the Edmonton Eparchy to attend our Congress. The dates were chosen keeping you, the dates were chosen keeping you, the clergy, in mind. We need to work together in sharing and promoting our faith. The Church needs us all to be united and understanding towards each other. I wish to thank our Bishop David and the clergy of Edmonton Eparchy for the support you are giving to our UCWLC.

Let's work together for the good of our Ukrainian Catholic Church and the glory of Jesus Christ. **✚**

*Luba Kowalchuk,
National President, UCWLC*

New Westminster Eparchy

UCWLC Honorary Life Members

Victoria Kuzik, Vancouver
Rose Kuzik, Vancouver
Yaroslava Tatarniuk, Vancouver
Mary Beley, New Westminster
Catherine Huculak, Vernon
Olga Kotelko, Vancouver

Shevchenko Medal Winner

1992 Yaroslava Tatarniuk,
Vancouver

Submitted by Susan Lazaruk

Edmonton Eparchy

UCWLC Edmonton Eparchy National Presidents

1953-55 Michalene Woytkiw
1955-56 Anna Pryma
1964-68 Irene Pawlykowsky
1977-80 Lena Sloboda
1993-95 Catherine Chichak
2007- Luba Kowalchuk

UCWLC Honorary Life Members

1961 Anna Pryma
1961 Michalene Woytkiw
1964 Catherine Petaske
1968 Anne Burtnik
1968 Maria Sawchukewich-Demchuk
1971 Olena Roslak
1971 Olha Fedak
1974 Helen M. Hrabar
1974 Antonina Kucher
1980 Michalene Malko
1983 Lena Sloboda
1983 Mary Elchen
1992 Anna Bomback
1995 Catherine Chichak
1995 Mary Necyk
2001 Natalka Yanitski
2005 Mary Porenchuk
2007 Olha Savaryn

Eparchial UCWLC Past Presidents

1943-44, 1949
. Michalene Woytkiw
1945-49, 1954-56, 1958-60
. Anna Pryma
1950-51, 1953-54
Maria Sawchukewich-Demchuk
1951-52, 1960-64, 1969-71
. Catherine Petaske
1956 Emilia Swist
1956-58, 1968-69 Anne Burtnik
1964-66 Xenia Shklanka-Turko
1966-68 Helen Salewich
1971-73 Lena Sloboda
1973-77 Natalka Yanitski
1977-81 Josephine Kuleba
1981-83 Emilie Sirman
1983-87, 2001-03
. Catherine Chichak
1987-89 Olga Savaryn
1989-93 Mary Necyk
1994-95 Mary Dembicki
1995-97 Diane Sorochan
1997-99 Maria Pastuszenko
1999-2001 Josephine Vantour
2001, 2003-07 Helen Sirman
2007-09 Barbara Hlus

Submitted by Lena Sloboda

**RECIPIENTS OF THE
PRO ECCLESIA ET PONTIFICE
MEDAL**

Saskatoon Eparchy

1963 Dr. Stephanie Potoski
1982 Anna Maria Baran

Winnipeg Archeparchy

1983 Mary Dyma
1983 Nell Kozoriz

Toronto Eparchy

1977 Katherine Crouse
Order of Canada (1979)
1983 Vera Buczynsky
2005 Tetiana Diaczynsky
Helen Gedz
Myroslava Zahrebelny

Saskatoon Eparchy

**UCWLC Saskatoon Eparchy
National Presidents**

Dr. Stephanie Potoski . . . 1958-61
1971-74
Adeline Dudar 1983-86
Jayne Paluck 1998-2001

Never abandon an old friend. You will never find one who can take their place.
With thanks to Marika Nosyk

Adeline Dudar – National UCWLC President 1983-1986

Highlights of her term as president:

1983 – the 50th anniversary of the Ukrainian Famine Genocide of 1932-1933 was commemorated.

1984 – three anniversaries were celebrated:

- 100 years of the Ukrainian Women’s Movement
- 40 years of the UCWLC
- 40 years of the Ukrainian Canadian Women’s Committee

1985 – Mrs. Dudar attended the laying of the cornerstone ceremony, St. John the Baptist

Church, Ottawa, National Shrine of Canada.

During her presidency we were on the threshold of the Millennium of Christianity in Ukraine, which was the theme for the 15th Congress of the UCWLC, concluding her term.

UCWLC Honorary Life Members

1968. Anna Shudlik
1971. Anastasia Zuck
1971. Petronella Chepyha
1974. Dr. Stephanie Potoski
1980. Anna Maria Baran
1986. Adeline Dudar
1995. Jean Saranchuk
2001. Jayne Paluck
2001. Emelia Panamaroff



National Executive 1998-2001

Spiritual Advisors of the UCWLC National Executive in the Saskatoon Eparchy

1958-61 Rev. Volodymyr Korba, CSsR
1971-74 Rt. Rev. Mitrat John Olynyk
1983-86 Rev. Dr. Vladimir Mudri
1998-2001 Rev. Methodius Kushko, CSsR

Spiritual Advisors of the UCWLC Saskatoon Eparchy

1951-52 Rev. Julian Habrusevich
1953-54 Rev. Wolodymyr Iwaszko
1955-57 Rev. Myron Pylypchuk
1983. Rev. Michael Hrynchyshyn, CSsR
1957-58 Rev. Gregory Novak, CSsR
1959-62 Rev. Volodymyr Korba, CSsR
1963-65 . . . Rev. Gregory Shyshkowych, CSsR
1966-79 Rev. John Olynyk
1982. Rev. Michael Bzdel, CSsR
1980-82, 1983-84 . . . Rev. Leonard Romanow
1985-. Sr. Theodosia, SSI

В 1973 р. в Канаді існувало 182 відділи ЛУКЖК, розміщених в шістьох провінціях з числом 10 тисяч членів; у 2009 р. — 5 тисяч членів.

**Eparchial UCWLC
Past Presidents**

1951 Micheline Malko
 1952
 . . . Maria Herrick (Hryhoriak)
 1953-54 Petronella Chepyha
 1955-56, 1962-64
 Anna Maria Baran
 1957, 1959-61
 Katherine Hnatiuk
 1958 Anna Shudlik
 1965-66 Katherine Pohoreski
 1967-71 Anna Babey
 1972-73 Jean Saranchuk
 1974-78 Adeline Dudar
 1979-80 Anastasia Stakiw
 1981-82 Marie Woytowich
 1983-84
 Anastasia Nahachewsky
 1985-87 Angeline Chrusch
 1988-92 Jayne Paluck
 1993-94 Sonia Pawliw
 1995-96 Rosalie Kitz
 1997-2002 Gloria Leniuk
 2003-05 Alice Derow
 2006-09 Geraldine Koban

**Total membership
Eparchy of Saskatoon**

2002 1,250
June 2009 1,051

**Year Branches established
and operating***

1944 – Cudworth*	1954 – Ituna*
1945 – Arran	1955 – Humboldt
1946 – Canora*	1955 – Wakaw*
1946 – Yorkton #1*	1955 – Alticane
1947 – St. George, Saskatoon*	1955 – Preeceville
1948 – North Battleford*	1955 – Rama
1948 – Hafford*	1956 – Moose Jaw*
1949 – Radisson-Borden	1956 – Lanigan
1951 – Krydor	1956 – Tway
1951 – Speers	1956 – Montmartre
1951 – Alvena	1956 – Bruno
1952 – Yorkton #2*	1956 – Meath Park
1952 – Kamsack*	1956 – Meacham
1952 – Stenen	1956 – Candiac
1952 – St. Basil, Regina*	1958 – Swift Current
1952 – Vonda	1964 – Dormition, Saskatoon*
1952 – Buchanan	1968 – Wynyard*
1953 – Prud’homme	1983 – St. Athanasius, Regina*
1953 – Prince Albert*	1983 – Hodgeville*
1954 – Ss. Peter & Paul, Saskatoon*	

Branches in 2009

Canora	Saskatoon Dormition
Hafford	Saskatoon St. George
Ituna	Saskatoon Ss. Peter and Paul
Kamsack	Wakaw
Moose Jaw	Wynyard
North Battleford	Yorkton (Branch #1 and Branch
Prince Albert	#2 amalgamated in 2004)
Regina St. Athanasius	
Regina St. Basil	

*Submitted by Dorothy Lazurko
with Jayne Paluck*



Current UCWLC Eparchial Executive 2009

Winnipeg Archeparchy

WINNIPEG'S ARCHDIOCESE
CONTRIBUTES NATIONAL PRESIDENTS

By Stephanie Bilyj



Mary Dyma, HLM
National President
1944-46, 1951-53, 1961-64

As we honour our National Presidents for their leadership, we should take the time to honour the founder and benefactor of this great organization, the late Rt. Rev. Msgr. Stefan Semczuk.

The UCWLC National Executive was formed June 1944 with Mary Dyma as the first National President, a position she held until the first congress June 1946. She was re-elected as National President in 1951 and 1961. During her first two years in office, along with Anastasia Semotiuk and Anna Yakimischak, she formed nine Branches in Manitoba, devoting time to many charitable deeds, sending parcels overseas, the Red Cross and helping displaced persons coming to Manitoba from Europe.

Mary's enthusiasm to develop the organization inspired the first National Executive to become members of other organizations like the Ukrainian Canadian Women's Council of which she was the first president. Eventually UCWLC affiliated with the World Federation of Ukrainian Women's

Organizations and the World Union of Catholic Women's Organizations. In 1953 Mary Dyma represented Ukrainian women at the coronation of Queen Elizabeth II and, the same year, represented Ukrainian women at the World Congress of Mothers in Brussels, Belgium.

For her work she was recognized as one of the women who made an outstanding contribution in Manitoba. She was bestowed the title of Honorary President and Honorary Life Member by the UCWLC. In 1962 she was honoured by the Ukrainian Canadian Congress with the Shevchenko Medal and in 1983 received the Pro Ecclesia et Pontifice Medal from Pope John Paul II.

In 1989, at the UCWLC National Congress in New Westminster, the *Mary Dyma Educational Fund* was established offering scholarships to Ukrainian Catholic laywomen pursuing religious studies through an accredited program.



Vera Buczynsky
National President
1974-77

In 1971, as Archeparchial President, **Vera Buczynsky** initiated a project designed to assist financially the education of Ukrainian Catholic girls in Brazil and the sponsoring of seminarians in studies abroad. Also, countless parcels of clothing and medication were sent to the villages there. This project continued until 2001 when the Archeparchy executive re-directed financial aid to Ukraine.

As National President, 1974-77, her dedication was phenomenal. She mentored many members who eventually held important

Honorary Life Members

Mary Dyma	1964	Марія Дима
Anastasia Semotiuk	1964	Анастасія Семотюк
Anna Yakimischak	1964	Анна Якіміщак
Mychalina Bednarska	1968	Михайлина Беднарська
Paraskevia Kusenko	1968	Параскевія Кузенко
Martha Homik	1968	Марта Гомик
Maria Corniat	1971	Марія Корнят
Nell Kozoriz	1971	Анастасія Козоріз
Mary Koltek	1974	Марія Колтек
Patricia Warren	1980	Петруся Воррин
Evhenia (Jean) Sherman	1992	Евгенія Шерман
Evhenia (Jean) Michalishyn	1992	Евгенія Михайлишин
Martha Lewicki Kostiuik	1992	Марта Левицька Костюк
Eva Kissick	1995	Ева Киссик
Mary Tomchyshyn	1998	Марія Томчишин
Stephanie Bilyj	2001	Стефанія Біла
Victoria Adams	2005	Вікторія Адамс
Shirley Lisowski	2005	Ширлі Лісовська
Pauline Dyrkacz	2007	Павліна Диркач

Submitted by Stephanie Bilyj

positions on Archeparchial and National Executives.

Vera was appointed as the *Nasha Doroha* editor in 1974 and remained in this position until 2000. She initiated the *Nasha Doroha* Reserve Fund to ensure there would always be sufficient funds for the journal and wrote a book on the first 25 years' history of the UCWLC National and Winnipeg Archeparchy.

Vera represented the League in the Ukrainian Canadian Congress holding many positions, the World Federation of Ukrainian Women's Organizations and was National President of the Ukrainian Canadian Women's Council. At the 50th Anniversary Banquet of WFUWO she was honoured for her outstanding contributions to the organizations of the Ukrainian community and for her work as Editor of *Nasha Doroha*.

At the Plenary Conference, May 2004 in Winnipeg, the National Executive established *The Vera Buczynsky Ukrainian Language Scholarship Fund*, which offers funding to persons wishing to study the Ukrainian language.

**Spiritual Advisors UCWLC
Winnipeg Archeparchy**

Rev. Msgr. Stefan Semczuk

Auxiliary Bishop
Neil Savaryn, OSBM

Auxiliary Bishop
Andrew Roborecky

Metropolitan
Maxim Hermaniuk, CSsR

Auxiliary Bishop
Myron Daciuk, OSBM

Metropolitan
Michael Bzdel, CSsR

Submitted by Stephanie Bilyj



Jean Sherman, HLM
National President
1989-92

Jean Sherman joined the UCWLC in 1959 at Blessed Virgin Mary Church in Winnipeg. After holding positions at the Branch and Archeparchial levels she was elected National President in 1989. During her presidency Jean initiated a project to commemorate the 100 years of Ukrainian settlers to Canada by engaging an artist to design all occasion cards with Ukrainian motifs, a hugely successful across Canada initiative. Also, she launched a UCWLC embroidering project with sample squares representing different regions of Ukraine. The work is available for viewing in the National UCWLC Archives, Winnipeg.

As National President she attended a World Union of Catholic Women's Organizations (WUCWO) North American conference in Montreal in 1990 and brought greetings on behalf of the UCWLC to 500 delegates. She also attended the WUCWO World Assembly in Guadalajara, Mexico in 1991 and the Ukrainian World Congress in New York. She was a UCWLC representative from the Winnipeg Archeparchy to the World Federation of Ukrainian Women's Organizations for five years and participated in annual conferences.

She served three years on the Audit Committee, Ukrainian Canadian Congress, five years on the Taras Shevchenko Foundation and held various positions on

the Ukrainian Canadian Women's Council, National Executive during her nine years as a UCWLC representative.

She was awarded Honorary Life Membership in 1992.



Shirley Lisowski, HLM
National President
2001-05

To commemorate the 60th Anniversary of UCWLC the National Executive at a Plenary Conference in 2004 made a decision to purchase and install a mammography machine in a hospital in Lviv. This became the "Good Deed" project. The Branches donated over \$40,000 towards the purchase. It was installed in the Lviv hospital in May 2007.

Shirley initiated the 60th Anniversary of the UCWLC, 1944-2004, to be celebrated in all the Eparchies on day June 13, 2004. An Anniversary Rosary with a UCWLC crest was created and given to each delegate at the 21st Congress, 2005, in Winnipeg.

During Shirley's term the National Executive approved the Vera Buczynsky Ukrainian Language Studies Fund at the May 2004 Plenary Conference in Winnipeg. A booklet, *The Ukrainian Catholic Church*, was written providing a brief overview of its origin and ecclesiastical practices. This booklet is very popular within the Ukrainian Catholic community and was distributed to the WUCWO delegates attending the North American Conference in Winnipeg, 2008. D



Regional Convention with Rosa, Sundown and Tolstoi Branches in Tolstoi, MB.
Seated: Olga Kozak, Rose Fedorchuk, President UCWLC Winnipeg Archeparchy Olesa Kalinowich,
Dr. Fr. Gregory Zubacz, Helen Bially, Eva Bially, Elsie Kolodzinski.
Standing: Rose Tkachuk, Adele Mayberry and Pat Beyak.

INTO THE FUTURE

The National Executive (2009) Questionnaire: My Observations

By Evhenia Sherman, HLM

The survey *How to Revitalize & Strengthen the Organizational Base of UCWLC* results convey to us that a majority of the members joined UCWLC because they felt that UCWLC was an honourable, prestigious and well-respected organization in the church deserving of their membership. The aims of the organization have merit to enhance their spiritual needs and provide an opportunity for them to grow as individuals and a church family. However, as I continued to assess the responses to further questions, I sense that we, the UCWLC, need to refocus our priorities and concentrate on providing more leadership

and direction to our members on how to carry out the aims.

To that end, the League needs to provide workshops on:

- structure of UCWLC, who we are, and what is our mission (invite non-League members, too)
- leadership approaches; understanding executive and committee roles and responsibilities
- promote use of Branch Handbook by ensuring availability to executive and committee members
- recognize members' talents and provide opportunities to use them

- ensure meetings are preceded with liturgy, moleben and other spiritual programs and maintain a friendly atmosphere
- use every opportunity to promote UCWLC and its aims; participate in community charitable/social development events and publicize activities and ND

We are proud of the many past accomplishments of our Branches. What you do, you do well! Thanks for a "Good Job." Now we look forward to revitalizing and strengthening our organizational base and attract new members to our great organization. D

Торонтонська Епархія

Про Еклезія ет Понтіфіче одержали:

Олександра Ковальська
Оксана Микитюк
Татіяна Дячинська
Марта Хомин
Марія Долішна
Ірена Малицька
Марія Данкович
Лідія Скрипук
Анна Катерина Малик
Катерина Норрис
Наталія Кавуля

Бенемеренті отримали:

Олена Глібович
Ірена Вжесневська
Олена Боднар
Олена Гедз
Тамара Волощук
Мирослава Загребельна

Почесні Довічні Членки

1961... Катерина Кравс
1968... Іванна Петрів
1968... Ольга Федорик
1968... Марія Ліниця
1968... Анна Сороколіт
1971... Софія Барабаш
1971... Анна Полос
1971... Анна Чайко
1971... Татіяна Дячинська
1974... Марія Мудрик
1980... Іванна Бригідер
1980... Євгенія Янківська
1980... Віра Бучинська
1992... Марія Долішна
1992... Марія Бочар
1992... Ярослава Винницька
1995... Галина Кріса
1998... Марія Комарницька
2001... Дарія Гошуляк
2005... Ірена Вжесневська
2007... Ярослава Шеремета
2007... Олена Гедз

Духовні Провідники Крайової та Епархіяльної Управи

Преосвященні Владики
Кир Ізидор Борецький
Кир Корнилій Пасічний
Кир Стефан Хміляр

Духовні Дорадники (Епархіяльної Управи)

о. Ярослав Бенеш
о. Володимир Жолкевич
о. Іван Барщик
о. Марко Зазуля
о. Петро Двірник

Подала Анничка Василик

The first National Executive comprised of 45 members; three original members from Winnipeg are still living — Olga Lewicki, Anne Kowal and Anne Krucik.



ЛУКЖЖ ДОПОМАГАЮТЬ!

Отець Іван Барщик вірно служив як духовний дорадник для

Торонтонської Епархії з 1982 р. до 2005 р., і також для Крайової Епархії з 2005 р. до 2007 р.

Протягом 25 років радо допомагав і дораджував нам виконувати цілі нашої організації. З ентузіазмом і гумором він ділився своїми думками і брав участь у наших дискусіях та вмiло пояснював і навчав нас про український обряд, традиції і свята. Він своєю

скромністю, любов'ю, прикладом та наукою для нас був справжнім джерелом духовного піднесення.

З нагоди 65-ліття ЛУКЖЖ ми щиро дякуємо о. Івану за науки, якими збагатив нас релігійно, національно та організаційно. Ми цiнимо його приязність, теплоту і дбайливість і бажаємо отцеві подальших успіхів у важливій душпастирській праці. Нехай Пресвята Богородиця, наша Покровителька, тримає його під своїм омофором. Д

Ольга Караїм
Колишня Голова, Епархіяльна Управа



Smile ✨
Усміхнися

Батько розповідає своєму маленькому сину історію Адама і Єви. Хлопчик питає:

— Тату, а як звали тещу Адама?

Батько:

— Не було в Адама ніякої тещі!!! Адже він жив у РАЮ!



Крайова Управа ЛУКЖК – 2005-2007 – UCWLC National Executive

**Голови Крайової
Управи ЛУКЖК – з
Торонтонської Епархії**

1956-58 Катерина Кравс
1968-71 Ірина Малицька
1980-83 Марія Долішна
1995-98 Марія Комарницька
2005-07 Олена Гедз

**Голови Епархіяльної
Управи ЛУКЖК –
Торонтонської Епархії**

1946-61 Катерина Кравс
1961-63 Катря Гарасевич
1963-66 Катерина Кравс
1966-72 Анна Чайко
1972-75 Оксана Микитюк
1975-81 Анна Чайко
1981-85
. Мирослава Загребельна
1985-89 Олена Гедз
1989-93 Марія Комарницька
1993-97 Ірена Вжесневська
1997-2001 Надія Дусановська
2001-03 Тамара Волощук
2003-05 Олена Гедз
2005-07 Оля Караїм
2007-09 Марта Хомин

Подала Анничка Василик

ЛУКЖК І 60 РОКІВ СФУЖО

Ірина Паттен

Наприкінці 2008 р. в Торонто Світова Федерація Українських Жіночих Організацій (СФУЖО) відзначала 60 років заснування. ЛУКЖК була однією із заснованих організацій СФУЖО, і відтоді членки ЛУКЖК працюють на різних провідних постах для розвитку організації, яка об'єднує українські жіночі організації діаспори.

Визначні членки, які працювали в рядах СФУЖО: К. Кравс — заступниця голови, Ір. Малицька — фінансова комісія, І. Вжесневська — голова фінансової комісії, В. Бучинська — редактор журналу “Українка в світі”, О. Соколик — 10 років голова СФУЖО, почесна голова, ми ще й тепер читаємо її статті в журналі “Українка в світі”, Е. Янківська, М. Загребельна, М. Долішна, Т. Волощук, Я. Шперемета,

І. Кушпета, М. Набарезна, І. Паттен, О. Даниляк та інші.

Відзначення 60-ліття СФУЖО почато вшануванням пам'яті жертв Голодомору з участю духовенства обох віросповідань, делегаток, голів складових організацій та багаточисленних представників громади. В залі на центральному місці стояла ікона ЛУКЖК Торонтонської Епархії “Пресвята Прескорбна Богородиця”, а голови та делегатки складових організацій СФУЖО вносили на вишитих рушниках хлібини і запалені свічки та ставили їх біля ікони. Голова СФУЖО М. Шкамбара підкреслила трагедію Геноциду для Українського народу.

М. Шкамбара зазначила, що жіночі організації є Берегині українського життя, що СФУЖО нараховує

27 складових організацій на 4-ох континентах. Святкову доповідь виголосила лужівка, почесна Голова СФУЖО О. Бризгун-Соколик. Вона цікаво переплітала вагомі моменти історії СФУЖО своїми спогадами. А редактор журналу “Українка в світі” Галина Ковалевич — також лужівка, розповіла про розвиток журналу від брошурки до журналу, який нині виходить по цілому світі. Після привітів Генконсула України в Торонто, достойного О. Данилейка, та депутата Канади Б. Вжесневського, при смачній вечері і дружній атмосфері пройшло відзначення 60 років організації СФУЖО та 45 років журналу “Українка в світі”.

На річних нарадах відбулася цікава сесія “Праця СФУЖО в наступній декаді”, яку провела колишня голова Централі КУК О. Сушко. Жвава дискусія виділила ряд конкретних потреб, над якими треба працювати: забезпечити фінанси, заохотити молодших до співпраці, посилити організаційний зв'язок та вибирати цікаві проекти. Подано ряд конкретних ідей та пропозицій для опрацювання та включення в план роботи.

Відбувся Круглий Стіл на тему “Співпраця жіночих організацій діаспори — приєднання Четвертої хвилі”. Це актуальна тема багатьох організацій. Тут виступили три жінки “четвертої хвилі”. Перша, *Анна Кісіль* — голова “Четвертої хвилі” — зробила аналіз іммігранта четвертої хвилі: це здебільшого одна особа з родини, освічена або професійна, яка з різних причин “не мала

можливості самоутвердження і достойного життя в Україні”. Виїхавши на заробіток, спочатку вона планує дати краще життя родині в Україні, а потім зрозуміти життя в новій країні та влаштувати своє життя. А чому еміграція не приєднується до організацій? Причини — брак часу через працю, родинні обов'язки, відмінність інтересів від тих, які приїхали давніше, та оформлення життя в новій країні. Одиниці, що працюють в організаціях, працюють над цікавими для них проектами.

Друга доповідачка *Оксана Сидорчук-Соколик* — членка ЛУК, директор “Школи Української Спащини” та керівник радіопрограми “Пісня України”. Вона навела приклад впливу советської влади на розуміння жіночого чи громадсько-організованого життя. В часи советської влади всі громадяни примусово були членами політичної організації — від жовтенят, піонерів, комсомольців аж до комуністів. Про альтернативи не було мови. Тепер більшість не включається в громадське життя через брак часу чи бажання або тому, що мало знають про цілі організацій, через брак зв'язків з громадою. А громада не рекламує свої організації — немає зв'язку між організацією та еміграцією, не дає відчуття, що нові члени потрібні для середовища та що тут є змога самовираження і що старше покоління заохочує молодших до співпраці. Певне те, що багато членів нової еміграції є патріотами, що ностальгія до свого виявиться з часом. Існуючі організації натомість повинні більше інформувати про

себе та допомагати інтегрувати нових членів.

Марія Кушук — духовна референтка Свято-Миколаївського відділу ЛУКЖК — зосередилася на темі “Еміграція — зло чи Божий план”. Вона подала приклади із Старого Завіту, коли народи відступали від Божих законів, їх брали в полон і так з'являлася нова еміграція. Якщо еміграція входить в “Божий план” то нам треба аналізувати зміни в Україні між третьою і четвертою хвилями. В часі радянської влади молодь виростала без віри, без Християнської моралі. Люди жили одним життям вдома, другим поза домом. Це оправдувало неправду, неправда проникала у родинне життя та морально розкладала родину. А поняття комунізму, що “все належить всім”, відбирало особисту відповідальність — і ще більше занепадала мораль. Доповідачка закликає до відродження здорового родинного життя, до пошуків спільних елементів, які об'єднують давнішу та нову еміграцію. Перше — це те, що ми всі українці. Друге — це турбота жінки про добро родинного життя. На цих елементах можна починати будувати основу співпраці.

Вважаю, що зауваги доповідачок дали нам краще розуміння жінок “четвертої хвилі” та подали доцільні ідеї, які варто включити в план праці наших Відділів. Краще взаєморозуміння є кінцевим до співпраці, а згодом прийде приєднання жінок до організації. **D**

*Ірина Паттен, член ЛУКЖК
Торонтонської Єпархіяльної Управи,
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FATHER JOHN TATARYN – A JUBILANT JUBILARIAN

In May Father John Tataryn joyfully celebrated his 50th Anniversary of Ordination to the Holy Priesthood and was able to look back on half a century of dedication, commitment and perseverance.

In 1933, countless little children were dying of starvation in Ukraine. But thousands of miles away in the small Ukrainian Catholic community in Sydney, Nova Scotia, God blessed a young immigrant couple, Hryhorij Tataryn and Mary Markiw, with their fifth child, John. Twenty-six years later he was ordained by Bishop Isidore Borecky. But first, John Tataryn graduated with a B.A. (summa cum laude), Francis Xavier University, then answered the call of God by entering St. Josaphat's Seminary in Washington, D.C. and completing theological studies at the Catholic University of America.

Father John's first assignment was assistant pastor to Msgr. Basil Filevich, rector of St. Josaphat's Cathedral in Toronto and establishing a new parish in Weston—West Toronto—as many young Ukrainian families were attracted to this area.

In 1961, four acres of land were purchased on La Rose Avenue. Father John encouraged the parishioners to plant vegetables. The sales provided the first funds for the new church. When Father John was officially appointed pastor in 1964, he already had a core of enthusiastic women working with him. They became the St. Demetrius UCWLC Branch

and supported his every project and rejoiced when, on October 25, 1970, the church, church hall and rectory were blessed.

Through all the years as Spiritual Advisor, we welcomed Father John's wise guidance and constant encouragement. It is easy to work with a priest who sets a splendid example and uses well the talents that God bestows on him. In 1975, his dream of a full-time heritage language school became a reality. In recognition, His Beatitude Patriarch Josyf Slipyj elevated our pastor to the rank of Mitred Archimandrite.

In 1982, Father John's vision for the seniors was fulfilled with the blessing of St. Demetrius Residence. As parishioners aged, he became keenly aware of the need for a nursing home and launched a mammoth fundraising campaign culminating, in 1995, in a three-floor Ukrainian Care Centre. An additional fourth floor and tower were completed and blessed in 2008—truly, an administrator *par excellence*.

Yes, Father John undertook many projects, but his primary focus was to increase the spirituality of parishioners. He never ceased to provide many and varied church services and devotions, excellent missionaries for parish missions, catechetical workshops, faith enquiry classes, marriage preparation courses, workshops on Eastern theology and iconography, bible study classes and retreats. He encouraged vocations to the priesthood by initiating training for deacons and sub-deacons. He faithfully provides inspiring messages in our monthly newsletter, *Keeping In Touch*.

Under Father John's leadership, St. Demetrius Church gained international acclaim for the 1981 publication of the children's *Guardian Angel* prayerbook. More recently, the 2008 book *Windows to Heaven* describes the stained glass windows of our church. We also saw various charity programs develop within our community and beyond as he persuaded us to support the St. John the Compassionate Mission, churches and causes in Ukraine, and send aid to catechists in Brazil and the poor in India.

In 1989, Father John heartily approved our plans to publish Iryna Senyk's *White Aster of Love* even though some thought it conflicted with the parish's fundraising for the Care Centre. He commended us for publishing UCWLC's popular cookbook, *Ukrainian Cooking – Then and Now*.

Father Ed Evanko readily admitted that it was Father John who convinced him to create and perform the dramatic presentation on *Holodomor*.

Father John has spent his priestly life as pastor of St. Demetrius deepening our faith, spiritually enriching lives, teaching us to cherish our Byzantine Rite. We thank him, congratulate him and pray that God will bless him with many more healthy, fruitful years in the service of the Lord.

We proudly announce the formation of the "Father John Tataryn Legacy Scholarship" to commemorate his 50th ordination anniversary along with the 50th Anniversary of our parish. *✚*

Lillian Dzurman Yuryk,
St. Demetrius UCWLC,
Toronto Eparchy

ST. NICHOLAS UCWLC AND A PARISH OF SERVICE

By Joyce Chrunik-Rudiak

Our St. Nicholas UCWLC, though small, has truly taken on the mission of serving others—our children, youth, parishioners, people in our community of Edmonton, as well as those in Ukraine and elsewhere.

As do all other Branches, I'm sure, our UCWLC recognizes the importance of children and youth to our parish and, therefore, supports them in every way possible. Every year it provides prayer books and other material for the First Solemn Communion Program. Last spring, our UCWLC sponsored a children's pysanky workshop. Our Branch supported our Youth Choir on two trips to "Malanka in Jasper," a wonderful Canadian resort where the choir was invited to perform. We provide monetary support for our Junior Youth and their projects. Most recently, our UCWLC supplied groceries for a breakfast our UCY prepared and served. The proceeds were donated to the UCY for their revitalization. Earlier in the year, the UCWLC sponsored a fundraising pancake breakfast with the funds going to the Eparchial youth pilgrims who travelled to Australia and participated in World Youth Day '08. Each year our organization sponsors scholarships for grade 9 and grade 12 students who achieve honours in their respective grades.

Our UCWLC supports our parish by paying for one month's utilities, purchases and repairs in our hall kitchen, and for half of the new hymnals purchased for the parish. Besides preparing and serving breakfasts, lunches and dinners for various parish functions, our organization has also invited guest speakers, not only to benefit the ladies of our Branch, but for the benefit of our whole parish.

To provide some support and comfort for parishioners who are ill or suffer a loss, a member of our organization

visits them with a small gift and our best wishes. When members are unable to attend UCWLC meetings and functions because of ailing spouses, we remind them that they are not forgotten with arranged visits or phone calls.

Beyond these in-parish needs, our UCWLC has found ways of helping others in our community. The organization purchased 16 Divine Liturgy CDs recorded by our Youth Choir, donating them to hospitals in Edmonton for patient use. Several years ago, 10 backpacks filled with pyjamas, socks, toiletries, etc., were donated to the Prostitution Awareness and Action Foundation of Edmonton, which helps girls reverse dangerous living-on-the-streets lifestyle. For several years now, members have donated Christmas gifts of pyjamas and other necessities to a safe house for women. This year, the ladies held a collection and presented a refugee family that attends our parish with a monetary gift, and Christmas gifts for the children. Some UCWLC members have helped at the Ukrainian Pavilion during Heritage Days, a big multicultural festival held in Edmonton. Our organization donates to various organizations, one of which is Ukrainian Social Services. Four times a year, our UCWLC prepares and sometimes serves sandwiches to inner city people in need through the Bissell Centre.

Our UCWLC has fulfilled an Eparchial request by making a donation towards the breast cancer machine in Ukraine. Our UCWLC is also a strong advocate against human trafficking locally, in Ukraine and abroad.

This mission of service extends to our youth and the entire parish.

Every year, before Christmas, the junior youth take part in a Shoebox project where parishioners fill shoeboxes of various items—pens, pencils, crayons, notebooks, toothbrushes, socks, small toys—donating them for shipping to orphanages in Ukraine through the Bridge of Hope organization. The youth puts together a Christmas hamper for delivery

to a family in need. Before Christmas, the UCY request parishioners to donate mitts, toques and socks which then are donated to the Youth Emergency Shelter. Recently, our UCY auctioned off a silent-auction item, a gourmet dinner for 10. These proceeds will be donated to the Bridge of Hope for the shipping of shoeboxes destined for Ukraine. Our UCY will be teaching the (God's Children) program to children aged 3 to 7 years. As grads of the program, they are eager to share their experience.

Our Youth Choir has sung Liturgies at several neighbouring churches, performed at Teas, Eparchial functions, concerts, Heritage Days, etc. All youth help at various parish functions such as running the games at the family dance, coat checking, selling raffle tickets, serving, cleanup, etc.

In recent years, the parish has been involved in preparing and serving food to inner city individuals and families through the Mustard Seed Church. Meals include chili, stew or sandwiches. In 2007, our parish held a masquerade family dance with a silent auction, the proceeds going to a youth from our parish, who participated in World Youth Day '08 in Sydney, Australia. Our parish also helps parishioners faced with misfortunes like a home fire. Throughout the year, our parish collects non-perishable food items for a food bank.

Our Past UCWLC President, Barb Olynyk, recently returned from Burundi, Africa, where she spent three months teaching young children English. Our UCWLC sponsored a breakfast, raising funds to help with the cost of shipping educational supplies there.

Perhaps some of the above ideas are new to you and you may consider using them in your parish. ❧

Joyce Chrunik-Rudiak wrote the article to illustrate UCWLC's service to others and to encourage Branches to share their projects in Nasha Doroha. "This will broaden our scope of service," says the St. Nicholas UCWLC, President

◆◆◆ ПОЗНАЙОМТЕСЯ... МІЄТ SOME MEMBERS... ◆◆◆



MARY NOGA FOUND THE TIME

In today's fast-paced society we frequently hear "I have no time." No time to spend with family, to read, to have a friendly chat. No time to volunteer... Mary Noga—despite trials, tribulations, and rigorous demands of daily living—made time.

Born almost 88 years ago in New Kiew, Alberta—her baba, a midwife assisting the birth at home—Mary grew up on a farm. From her father, born in Ukraine and mother born in Calmar, Alberta, Mary learned early about hard work. She also acquired from them the love of their Ukrainian Catholic faith and the Ukrainian culture.

During World War II her young husband, who served in the air force as an aero mechanic, sustained a war injury and eventually became an invalid. Mary cared for him and raised four children on a war veteran's pension. But she also made time for her church, her UCWLC organization, and her community.

In 1949, at 28, Mary became a founding member of the women's league at Sts. Volodymyr and Olga Parish in Two Hills. Moving to Edmonton in 1958, she immediately joined what is now called the

Dormition Parish, where in 1959 she helped to form the UCWLC once again.

Her involvement with the League was deeply satisfying. She always made "time" to serve: branch president, vice-president, social committee member convening teas and other activities, giving time to the hospital, flower or archives committees. She particularly enjoyed being the Food Chairperson of the Ukrainian Pavilion at Canada's largest multicultural festival, Edmonton's Heritage Days.

Mary has always admired the military. Both her grandfather and father served in the armed forces. Her *dido* was in the Austro-Hungarian army, her father fought in World War I, and her husband and his three brothers—in World War II. Consequently, Mary was involved with the Canadian Legion and in 2010 will celebrate 60 year as Ladies' Auxiliary member. She has often been a flag bearer at branch and eparchial functions, but Mary is most proud of organizing in her parish the first Remembrance Day services held during Divine Liturgy falling closest to November 11th.

On the eparchial level, Mary served as Nasha Doroha representative, and on the museum and archives committees and on the national level served on the phoning committee.

For 39 years, Mary has been a devoted reader of Nasha Doroha. She has always loved it and has always been interested in what other Branches are doing across Canada. Now legally blind, she has others read it to her whenever possible. Recently, not satisfied with this

arrangement, she bought herself a magnifying glass so that she can read Nasha Doroha on her own.

Presently, her health does not permit her to continue actively in the UCWLC, but she has many happy memories serving with fellow League members. She says it has been fulfilling and enlightening, and encourages all women to join this worthwhile organization. "What could be more important than following the league motto: for God, our community and Canada?" she asks.

Rosemarie Nahnybida



ЛЕСЯ МИНДЮК. ПРИКЛАД.
ПІДНИЙ ДЛЯ НАСЛІДУВАННЯ

Важливий рік 2009-й, бо в ньому ми святкуємо ювілей 65-річчя заснування ЛУКЖК. У пошані дякуємо нашим піонерам відділу Св. Миколая, котрі колись і тепер є джерелом моральної сили та витривалості у організаційній діяльності.

Члени ЛУКЖК і миряни нашої парохії свідомі, що кожна організаційна ідея, спланована проводом ЛУКЖК, вимагає багато праці. Робота наших голів відділу — це обдумані плани праці, котрі чітко висвітлюють і плекають основні духовно-

релігійні, національні вартості і цікавими засобами передають їх наступним поколінням. Їхня праця була у минулому і сьогодні є цементуючою силою і дорогою діяльності ЛУКЖК.

Упродовж років прикладом успішної діяльності у відділі Св. Миколая є активна членкиня Леся Миндюк. Донька Галицької землі, у Львові вона здобула середню освіту, була членкинею Марійської Дружини та активно включалася у діяльність молодіжних культурних товариств. Перейшла тернистий шлях Другої світової війни, а відтак з родиною виїхала до Північної Америки. Поселилась у Торонто в 1952 році, стала членкинею Свято-Миколаївської парафії і зразу активно включилась у працю відділу ЛУКЖК. Була кілька разів головою, старалась будувати конкретні організаційні програми та проекти. Провід церкви та миряни парохії відчували її доброзичливість, жертвенність та ентузіазм. І так організаційна праця ЛУКЖК як прицерковної організації стала тим здоровим паростком на рівні із церковним проводом, священниками і мирянськими родинами, завдяки якому здалося релігійно-національну ідентичність.

Сьогодні маємо гарні українські родини і молоде високоосвічене покоління, котрі в дусі християнських ідей допомагають своїй церкві та спільноті в Канаді, а тепер і в Україні. Їх єднає один народ із сильною духовністю віри та історичною культурою.

Молоде покоління відчувало змістовну релігійну, організаційну та мирянську діяльність — вони бачили добрий приклад. І так здобули свідомість

християнсько-національних почувань. Віримо, що від свідомості нашого мирянського загалу — родин — наші осяги у майбутньому будуть зростати.

Праця отців-капелянів у прицерковних організаціях проходила і проходить на високому рівні, а також приєднує ширше коло мирян. Саме наші піонерки, такі як пані Леся, подарували нам досвід — спадщину, що скріплює нас єдністю, взаєморозумінням допомоги та пошаною, що є непохитною силою “Любові до Бога та любові до ближнього”.

*Управа відділу ЛУКЖК
Св. Миколая, Торонто*



PATRICE (PATZERNUK) DETZ

To me, for a long time, Pat Detz was the dedicated “Nasha Doroha lady”. A decade ago, as Treasurer for the UCWLC National Executive, she was also appointed as Financial Administrator for Nasha Doroha. I met her at the 21st UCWLC Congress in Winnipeg. Her fiscal expertise amazed me. I also learned she distributed thousands of Nasha Doroha issues to Branches.

I assumed she was a financial institution manager. After hearing “the rest of her story,” I learned that Pat was employed at various jobs. Her most interesting years were spent at the University of

СМЕРТЬ ВІД РАДОСТІ

Кажуть, що від щастя не помирають. Але історія з цим не погоджується. Від надмірної радості померли:

- Цар Ксеркс — від сміху.
- Софокл — під аплодисменти натовпу на його честь.
- Племінниця Лейбніца — коли знайшла на смертному ложі свого дядька шістсот тисяч франків.

Regina as departmental secretary in the Extension and English departments. A most rewarding job was with Saskatchewan Labour where she was a Worker’s Advocate for 14 years, then an Employment and Education Coordinator in the Disabilities Department.

Patrice grew up in the Dnipper Saskatchewan area, northeast of Yorkton. Today, residing in Regina, SK, Pat has worn many hats: wife, mother, homemaker, career woman, volunteer, devoted member of St. Basil’s Ukrainian Catholic Church, long-serving UCWLC member. A very talented embroiderer, she has accomplished much with this amazing skill, yet she also enjoys knitting, sewing, gardening, researching and reading Saskatchewan pioneer histories, baking Ukrainian dainties, catering to banquets, and raising funds for causes such as the Breast Assessment Centre, a cancer section mainly for women.

“I have met many wonderful ladies—interesting, hardworking ones—who have devoted much of their time to the UCWLC organization and contributed much to its strength—provincially and nationally. I am glad I had that experience,” she says.

Rosemarie Nahnybida

Чи Ви могли б стати членом ЛУКЖК?

Do You Qualify for UCWLC Membership?

By Helen Sirman. Translated by Lidia Wasylun.



**Ukrainian Catholic Women's League of Canada
National Executive**
**Ліга Українських Католицьких Жінок Канади
Крайова Управа**

Дорогі читачі!

Прошу підкреслити відповіді, які стосуються Вас.

- Мені подобається брати участь в українських культурних справах
- Я хочу знати про свій Український Католицький Обряд
- Мене цікавить особистий розвиток
- Бажаю посилити своє відношення до Бога
- Я хочу захистити родинне християнське життя
- Мене цікавлять програми і заняття для дітей і молоді
- Бажаю знати про наші українські звичаї
- Маю бажання поділитися своїм знанням і талантом
- Мені подобається спілкуватися та обмінюватися думками
- Я люблю молитися і співати
- Я хочу бути оціненою
- Маю бажання робити добрі послуги громаді
- Бажаю робити добрі справи
- Мене цікавлять традиційні ручні роботи
- Цікавлюся традиційним куховарством

Dear readers,

Please check those that apply to you.

- Like to participate in interesting Ukrainian cultural projects
- Want to learn about my Ukrainian Catholic rite
- Am interested in personal development
- Want to strengthen my relationship with God
- Want to safeguard family Christian life
- Am interested in children's and youth programs
- Want to learn about my Ukrainian traditions
- Want to share my talents and gifts with my community
- Like to socialize and share ideas
- Like to pray and sing
- Want and need to be valued
- Want to give back to my community
- Need to make a difference
- Am interested in traditional arts and crafts
- Am interested in traditional cooking and baking

Якщо Ви підкреслили щонайменше 3 (три) пункти — то Ви є добрим кандидатом на членство в Лізі Українських Католицьких Жінок Канади. Ми Вас запрошуємо у наше коло. Разом можемо багато досягнути. Просимо звернутися до будь-яких членів ЛУКЖК або отця пароха за подальшою інформацією.

If you have checked any three of the above, you are a good candidate for membership in the Ukrainian Catholic Women's League of Canada. We are there for you and we need you to be there for us. Together we can accomplish much. Please approach any of our League members in your parish for further information or your parish priest.



SOPHIA [SUSAN] PISIAK—60 YEARS OF SERVICE TO UCWLC, ST. MARY'S

Susan Pisiak moved to Yorkton from Dauphin with husband Ned of two years and joined the UCWLC. She was invited by another member. That was 1949. Susan recalls there was only one Branch at that time. Susan's time was limited at first as she worked full-time at the Metropolitan Store until 1971. Then she served as President of St. Mary's UCWLC, Yorkton Branch in 1973, 1974, and again in 1986. She served as Treasurer from 1963-1966 and as Secretary for one year.

"And I was convenor or co-convenor for many Bazaars and Teas," she says, "and spent numerous hours baking paskas and babkas for sale."

She also taught the art of paska-decorating to others. She attended UCWLC Conventions in Vancouver and Saskatoon.

She recalls that the meetings were held in Ukrainian. Later, when a second branch was formed, it conducted business in English and St. Mary's became Branch I and II.

Branch I organized the Spring Tea & Bazaar; Branch II—the Fall event. When the membership in Branch I declined they reunited. Susan feels the two groups have blended well together.

Susan was invited to St. Mary's School to teach students the art of pysanky-writing. She embroidered a full set of altar cloths for St. Mary's Church as well as many Ukrainian blouses. She has dressed about 30 dolls—couples—in Ukrainian costumes. These have found their way to homes in Ireland, Hamilton and Calgary as well as Yorkton.

After 60 years, Susan is still a very active member and helps at all our fundraising events. She attends our meetings regularly and is a valuable asset to our branch.

Gwen Bilyk

Mary is known for her hats. Rarely does a Sunday go by without Mary wearing one of her beautiful hats. We consider her a wonderful mother, wife, baba, friend, church sister, Christian and a lady.



MARY (YAROSLAVA) SHERMETA

MARY (BIDCHUKA) GREGORISH

St. Volodymyr's Parish in Thornhill, ON—just north of Toronto—started as a missionary parish in 1972 by the late Fr. Vlad Shewchuk, OSBM. Soon after, Mary started organizing the ladies: first the church and parish residence housekeeping, then organizing ladies in the kitchen for the church opening. Mary realized that the best way to do this was to establish a UCWLC Branch. She became the first president and has been on the executive ever since.

To get anything accomplished you need a dedicated person. That is our Mary! She is always busy with her family and community. Mary has volunteered for every imaginable position. She is a source of resource material for our League and parish. Not only is she active in the Ukrainian church community, she works in the Thornhill community as a volunteer for cancer drives, hospice sales and heritage programs.

How does one describe a UCWLC member who makes an outstanding difference? Do we stress that she began her commitment as a teenage member of the Ukrainian Youth Community in Toronto at Our Lady of Perpetual Help? Or that she joined the UCWLC Branch in 1954 as a contributing member and has continued to this day? Or that in 1959, as a delegate to a an Eparchial Convention, she was influenced and encouraged by the words, charisma and enthusiasm of Mrs. Katherine Crouse? Or highlight her membership in Eparchial Executives since 1959, on the National Executive for four terms beginning back in 1968 and working on Nasha Doroha in 1970?

Or is it her membership and two terms on the Executive of the Ukrainian World Federation and the World Congress of Free Ukrainians that define this quality of making a difference in her? It is readily apparent that the common thread through all her dedicated involvement is the very depth of

her love for and involvement in work to support the Ukrainian community.

From 1954 until the present, Yaroslava Sheremeta has never just joined and stood by, but rather gave her time to many undertakings and frequently took on demanding executive positions.

It would be easier to understand Yaro's contributions to our Ukrainian organizations, especially her commitment to the UCWLC, if she had a flexible, unencumbered life. But Yaro is a loving and devoted wife to (now Sub-deacon) Walter Sheremeta, mother to four successful sons and ten grandchildren with whom she enjoys spending time, especially at the family cottage. Also, for over 50 years Yaro has taught in the Catholic School Board ending her career only this past year as a part-time teacher.

For her long-standing and exceptional contribution to our Ukrainian Catholic community, Yaroslava was honoured with a Certificate of Recognition, 1987 and Honorary Lifetime Member of the League in 2007. All this... and she has time to enjoy reading, crocheting and working with young children.

These are not the only reasons that I, or many others, have been or are drawn to Yaro. Always willing to contribute in the best way she can, she conscientiously taught my sons and many, many other children catechism in our parish in preparation for First Communion. Her supportive, open invitation to participate encouraged me to join our UCWLC. Even to this day, if I need assistance on a difficult decision or open-minded, generous support in my role as Branch President, I am pleased and fortunate to be able to call her.

For all the accolades that she has and should further receive, the greatest one is that she has, with humility, led and supported so many of us by example. In this way, she has drawn many to love and respect our UCWLC heritage. As with a great number of our long-standing members of the UCWLC, who voluntarily gave and give endlessly in any way they can, when this upstanding member of our Ukrainian Catholic Church, wife, mother, teacher and friend—Yaroslava Sheremeta—was born, “they broke the mould!”

*Irene McLellan, UCWLC President,
St. Volodymyr's Ukrainian
Catholic Church, Thornhill*



MARY DUNETZ—100 YEARS OF LIVING!

Last December, UCWLC Holy Eucharist Branch celebrated the 100th birthday of Maria Dunetz, a member since 1967, with a luncheon in the parish hall. In attendance were Maria's late husband's nephew and his wife, Ivan and Paulina Szajda. A greeting and well wishes were received from the Eparchial UCWLC President, Marta Chomyn, and read by our Vice-President, Natalie Mayall. It was a joyous occasion!

Who is Maria Dunetz? In want of a better life, Maria came to Winnipeg from Western Ukraine in 1930. She was 22 and became

involved in the Ukrainian community by joining the newly formed Ukrainian Women's Organization—OYK.

She moved to Toronto in 1934 and married Proctor Dunetz who had come to Canada at the same time. Together they assisted in founding the Ukrainian Credit Union to make it easier for our people to get credit to start businesses. Proctor headed the first credit committee.

Maria got involved with the publishing of an OYK monthly Ukrainian journal, *Women's World*. Having completed business college in Ternopil, Ukraine, she was well suited to setting up an office, doing accounting and taking care of subscriptions.

In 1967, Mrs. Dunetz joined the UCWLC, Holy Eucharist Parish in the east end of Toronto near to where they owned a store. Fluent in Ukrainian and English, she held recording/correspondence secretary positions for many years and was Ukrainian Cultural and Educational representative. She was also a Representative to Toronto's Ukrainian Canadian Women's Committee and the Ukrainian Social Services. She took part in UCWLC National Congress as a delegate and served as Archivist for the Eparchial UCWLC and took many photos. She was involved in the presentations of the Ukrainian “Christmas & Easter Table Around the World” displays sponsored by KYK in the City Hall by the Community Folk Arts Council of Metro Toronto and also *Sviato Heroin'* celebrations of the hero-women in Ukraine's struggle for independence—sponsored by the UCWC – Toronto Branch.

She is still keen to help with events of all kinds. What a blessed life! ☩

Michaeline Bennet, President

Q&A ~ ЗАПИТИ ТА ВІДПОВІДІ

UKRAINIAN CATHOLIC EDUCATION FOUNDATION



Retired pediatrician, Dr. Maria Fischer-Slysh, donated \$1,000,000 to the Ukrainian Catholic University in Lviv. The largest gift the University has yet received will endow two permanent professorships and provide scholarships at the fledgling university where most students are unable to afford tuition. A member of the UCWLC, she has a long history of charitable contributions to Ukrainian causes. In the past, Dr. Fischer-Slysh and her late husband, Dr. Rudolf

Fischer, contributed \$100,000 toward publication of the Encyclopedia of Ukraine, and \$5,000 to support a history of the Holodomor. Recently, she also undertook to sponsor part of Mykhailo Hrushevsky's History of Ukraine-Rus'. She is dedicating the volume to the memory of her parents, Dr. Adolf and Olha Slyz. Both were from well-established families forced to flee Ukraine as Soviet authorities declared them "enemies of the people" in the 1940s.

ДР. МАРІЯ ФІШЕР-СЛИШ ПОДАРУВАЛА \$1,000,000

НД: Докторе Слиш, недавно Ви подарували \$1,000,000 на Український Католицький Університет у Львові. Це дуже щедрий дар. Чому Ви це зробили?

Др. М. Ф-С: Я вихована у релігійній і патріотичній родині. Хотіла зробити дарунок ще за життя. Чому на УКУ? Бо УКУ виховує священників, які підуть в народ і будуть вчити людей жити по-християнськи і любити Україну.

Мої батько і мама були дуже побожні і виховали шестеро дітей у релігійному і патріотичному дусі.

Батько др. Адольф щодня перед працею ходив на Службу Божу, а мама, Ольга з Жолкевичів, пригадую, вела мене маленьку за руку до церкви на маївку. Я вдячна Всевишньому, що поміг родині жити у вільному світі.

Я відчуваю, мій обов'язок допомагати Україні, що я роблю від часу Незалежності України. Коли тисячі людей мого віку, друзі, знайомі, воїни УПА, дивізії "Галичина" й інші патріоти України мучилися у тюрмах, на засланні, на тяжких каторжних роботах — це мій внесок українській вільній державі. Нехай моя допомога Україні буде у Їх пам'ять.

НД: Як відбувався процес Вашого рішення? Чи готувалися довго чи це сталося в один момент?

Др. М. Ф-С: Це сталося, коли я робила заповіт.

НД: Який у Вас зв'язок зі Львовом?

Др. М. Ф-С: Моя родина жила у Львові. Я народилася в Коломиї, але мала 1 рік, як родина переїхала до Белза, де мій батько, суддя, був призначений на працю.

Белз, колись княже місто у складі Київської Русі, недавно святкувало 1000-ліття. Отже дитячі роки я провела в Белзі, а юнацькі — у Львові, де батько др. Адольф, суддя, одержав посаду в 1933 р. Ходила до Академічної гімназії де, між іншими, учнями були Роман Шухевич-Тарас Чупринка та багато інших патріотів, бо дух гімназії був патріотичний.

НД: Скільки років працюєте лікарем? Чи пережили неймовірне виздоровлення/чудо?

Др. М. Ф-С: Я закінчила медичні студії в Німеччині. Довгі літа вела практику в Америці. Лікарська праця була надзвичайно цікавою. Останніми роками переїхала до Канади з особистих причин. Тепер на пенсії. Неймовірного виздоровлення я не пережила.

НД: Ви часто буваєте на Україні?

Др. М. Ф-С: Часто. Маю багато зацікавлень там.

НД: Які подібності/контрасти зауважуєте?

Др. М. Ф-С: В діаспорі молоді люди асимілюються і не зацікавлені в допомозі Україні. В Канаді, а тим більше в Америці, майже кожний лікар чи дантист є мільйонером, а допомоги не аж такі видні. В Україні, головню східній, велика русифікація.

НД: Ви дивитесь оптимістично чи песимістично на українське життя в Канаді, в Україні?

Др. М. Ф-С: В Канаді — оптимістично, і в Україні також, але Росія зазіхає на Україну, тому велика небезпека. D

“What Does Being a Canadian of Ukrainian Descent Mean to You?”

THE IDENTITY QUESTIONNAIRE FINDINGS...

SOME OVERALL FINDINGS

- Most did not provide names, profession, place of birth or residence.
Of those who did, most were Canadian-born professionals—teachers, financiers, designers, and of pioneer stock.
- The oldest was 83; the youngest—10. Several men responded. Only two replied in Ukrainian. Most were from British Columbia.
- **Some 30% were optimistic** about surviving as Ukrainian Canadians. Tradition, friends, family, food, church, belonging to organizations, Ukrainian schools will ensure the preservation of identity.
Professionals and those with children in Ukrainian bilingual programs comprises this category.
- Young respondents were optimistic.
- **Over 60% were pessimistic about the future of Ukrainians in Canada.** Inter-marriage, loss of language, pressure to assimilate, no incentives in Canada’s public life to promote identity, the daily environment undermine preservation of national heritage.
- A handful preferred to be other than of Ukrainian descent: Italian because of the food; one Greek because they have fun. No one indicated preference for belonging to the official languages groups—Anglo-Celtic or French.
- Most associate being Ukrainian with traditions, church, food, music and dance; subsequent generations will be different, but culture will survive through traditions.
- Some indication of concern for lack of government support like that offered by law to official languages with huge government resources.
- Need to be more forceful in seeking rights as Ukrainian Canadians: need a REASON to be Ukrainians in Canada.



BLESSED ENDEAVOUR II

RESPONSES TO QUESTIONS

1. What best expresses being a Canadian of Ukrainian descent to you?

- Freedom to be yourself in a larger multicultural society. Being a founding people with a history of contributing to Canada and surviving here. Belonging to the Ukrainian church.
- Being different from other Canadians makes Ukrainians appreciate all immigrants and the values different Canadians bring to Canada. Hard work is a trait of most new immigrants.

2. How is being a Canadian of Ukrainian descent different from being any other Canadian?

- Traditions, church, food, celebrations make us different. Other than that, there is little difference as we have the same rights and opportunities.
- We paved the way to Canada’s multiculturalism.
- We tend to put greater emphasis on education.
- We have strong ties with Ukraine even though some of us have never been there. We need to reach out to Ukraine to be strong here and there.
- We are strong patriots of both Canada and Ukraine.

Several months ago ND initiated its first print and web readers’ questionnaire. It asked serious questions concerning the Ukrainian identity in Canada. On the 65th anniversary of the UCWLC, here are the results to guide the League into the future. Thank you to all respondents.

SOME RESPONDENTS WERE YOUNG: 10-15. HERE’S WHAT THEY SAID...



- *If I couldn’t be Ukrainian I’d like to be Italian because of the food.*
- *Ukrainian makes me unique. I LOVE Ukrainians!*
- *Being Ukrainian*
 - *gives me a great feeling!*
 - *means dance and church*
 - *lets you have all the traditions and you don’t even have to live in Ukraine*
- *I’m optimistic about the future of Ukrainians in Canada because young families are sending their children to Ukrainian bilingual programs.*
- *Ukrainians rock but I am sad because I think people will stop encouraging Ukrainian culture.*

3. *Are you optimistic/pessimistic about the future of Ukrainians in Canada? Why?*

Optimistic:

- Easier to preserve one's Ukrainian heritage in larger communities.
- There was a time when people were fearful of demonstrating their roots—discrimination, job loss, even beatings. People changed names and tried to hide or erase their heritage. That time is gone!
- There is a tendency to return to one's roots with age.
- There is a renewed sense of pride among the young in history, culture and traditions.

Pessimistic:

- Without the church and lay organizations assimilation is inevitable; both losing members.
- Language will become further diluted without the kind of support government provides to the French and English languages in Canada.

4. *One hears that being Canadian of Ukrainian heritage refers to religion, language, and/or cultural dimensions such as food and the arts—primarily dancing. What about politics, science and technology, theatre, movies and TV, sports, jobs, etc.?*

- We are undereducated in who we are—our roots—and underinformed about all the opportunities offered us in Canada. Every Canadian of Ukrainian heritage must develop an interest in politics, science and technology in order to understand Canada as a country that leads and influences others in the world, and to participate in these aspects.
- The powerful people in Canada have predominantly Anglo-Celtic or French names. Does that mean that Ukrainians changed their names and are in positions of influence or that Ukrainians don't get the big jobs?
- Being informed makes you culturally strong.
- We are not ambitious enough, pushy enough and connected enough.
- There are many successful Ukrainian people but most fail to contribute to our community.

5. *Other comments.*

- Need healthier pride—more than now—in Ukrainian ethnicity.
- Need to stem loss of children to official cultures when inter-marriage takes place.
- Other Canadians see Ukrainians through pyrohy, holubtsi, kubassa, pysanky, kolomeyka. That's okay... but we are MORE; study Ukrainian history so that we understand WHO we are, WHAT we are, and WHY we are.
- Promote our deep, rich culture that has spanned many, many centuries and our Christianity has been strong even through persecution.
- Heritage provides stability.

© Developed and analyzed by Oksana Bashuk Hepburn

QUOTES

"Hundreds of years of proud Ukrainian blood courses through me. Threads bind to ancestors unknown... the soul feels their agelessness. How can one be anything else?"

"Ukrainians developed Canada and forged the way for other immigrants."

"Canada allows us to practise our culture but reluctance to speak up publicly holds us back."

"Most integrate without losing our cultural identity."

"Anglo or French names dominate the powerful of Canada. Just look at the titles. Does that mean that Ukrainians changed their names or that they don't get the big jobs?"

"Ukrainians remain almost a silent group in Canada and (that makes them) of little interest to others. Fourth generation is separated from new immigrants by time. Lives are filled with modern matters that do not include honoured traditions and mixed marriages water down identity further."

Child of a Ukrainian father and English War Bride: "... Easter meant travelling 30 miles to church and spending the whole day there... When I don't see younger people in church I feel they are drifting away."

"In my family, not one of the 4th, 5th and 6th generation speaks Ukrainian."

"We have enjoyed Canada's flowered grace, fulfilling the early quest of a 'better life' for the progeny, with the consequence of a laxity regarding national heritage. And the petals are, sadly, falling."

"Be proud Ukrainians. You're as good as anyone else, if not better."

"There must be a REASON to celebrate and take pride in our ethnic heritage. As I see it, that REASON is growing dim among many of our second, third or fourth generation Ukrainian-Canadians. Should this continue, we will lose our identity and culture in this country."

"Our culture will survive but in different forms."

Billy Graham's daughter, Anne Graham, was interviewed on a TV show and asked: "How could God let something like this happen?" (regarding the attacks on Sept. 11), but it could have been about any number of disturbing events occurring around us regularly.

She replied, "I believe God is deeply saddened by this, just as we are, but for years we've been telling God to get out of our schools, to get out of our government and to get out of our lives. And being the gentleman He is, I believe He has calmly backed out. How can we expect God to give us His blessing and His protection if we demand He leave us alone?"

I think it started when Madeleine Murray O'Hare (she was murdered, her body found recently) complained she didn't want prayer in our schools and we said, OK. Then someone said you better not read the Bible in school... the Bible says thou shalt not kill, thou shalt not steal, and love your neighbour as yourself. And we said, OK.

And Dr. Benjamin Spock said we shouldn't spank our children when they misbehave because their personalities would be warped and we might damage their self-esteem (Dr. Spock's son committed suicide). We said an expert should know what he's talking about. And we said, OK.

Then the school administrators said no faculty member in this school better touch a student when they misbehave because we don't want any bad publicity, and we surely don't want to be sued (there's a big difference between disciplining, touching, beating, smacking, humiliating, kicking, etc). And we said, OK.

Then some wise school board member said, since boys will be boys and they're going to do it anyway, let's give our sons all the condoms they want so they can have all the fun they desire, and we won't have to tell their parents they got them at school. And we said, OK.

Then someone said, let's let our daughters have abortions if they want, and they won't even have to tell their parents. And we said, OK.

Then the entertainment industry said; let's make TV shows and movies that promote profanity, violence, and illicit sex. Let's record music that encourages rape, drugs, murder, suicide, and satanic themes. And we said it's just entertainment, it has no adverse effect, nobody takes it seriously anyway, so go right ahead.

Now we're asking ourselves why our children have no conscience, why they don't know right from wrong, and why it doesn't bother them to kill strangers, their classmates, and themselves.

Probably, if we think about it long and hard enough, we can figure it out. I think it has a great deal to do with "*We reap what we sow.*"

Funny how lewd, crude, vulgar and obscene articles pass freely through cyberspace, but public discussion of God is suppressed in the school and workplace. Are you laughing?

Funny were you to forward this message via e-mail, you will not send it to many on your address list because you're not sure what they believe, or what they will think of you for sending it. Funny how we can be more worried about what other people think of us than what God thinks of us. D

With thanks to Slava Bey

MARY'S LAMB



Mary! Had a little Lamb,
Its fleece was white as snow.
And everywhere that Mary went,
The Lamb was sure to go.

It followed her to school each day,
T'was even the rule.
It made the children laugh and play,
To have a Lamb at school.

And then the rules all changed one day,
Illegal it became;
To bring the Lamb of God to school,
Or even speak His Name!

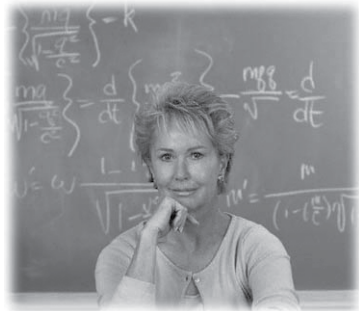
Every day got worse and worse,
And days turned into years.
Instead of hearing children laugh,
We heard gun shots and tears.

What must we do to stop the crime,
That's in our schools today?
Let's let the Lamb come back to school,
And teach our kids to pray!



Although the majority of
Canadians believe in God,
why does minority rule? D

FOR ALL TEACHERS AND THOSE WHO HAVE BEEN ONES



After being interviewed by the school administration, the prospective teacher mused.

“Let me see if I’ve got this right. You want me to go into that room with all those kids, correct their disruptive behavior, observe them for signs of abuse, monitor their dress habits, censor their T-shirt messages, and instill in them a love for learning.

You want me to check their backpacks for weapons, wage war on drugs and sexually transmitted diseases, and raise their sense of self esteem and personal pride.

You want me to teach them patriotism and good citizenship, sportsmanship and fair play, and how to register to vote, balance a cheque-book, and apply for a job.

You want me to check their heads for lice, recognize signs of antisocial behavior, and make sure that they all pass the all final exams and state mandate tests.

You also want me to provide them with an equal education regardless of their handicaps, and communicate regularly with their parents in

English, Spanish or any other language, by letter, telephone, newsletter, and report card.

You want me to do all this with a piece of chalk, a blackboard, a bulletin board, a few books, a big smile, and a starting salary that qualifies me for food stamps.

You are asking me to do all this, and then you tell me *I can't pray?* ☺

From the Internet

Scholarship Donations

Vera Buczynsky Ukrainian Studies Scholarship	
Archeprarchy of Winnipeg.....	\$725.00
Mary Dyma Scholarship Fund	
Archeprarchy of Winnipeg.....	\$744.00
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*Steffie Chmilar, Treasurer
UCWLC, National Executive*

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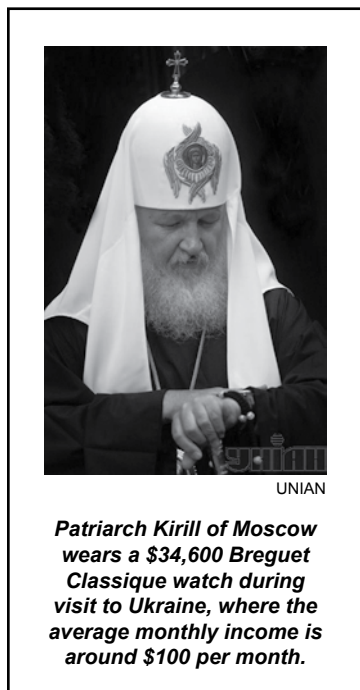
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The Orthodox Church in Russia is closely associated with the policies of the Kremlin and serves to expand Russia's control over Ukraine. Here are some brief shots of the Moscow Patriarch's recent visit to Kyiv.

Візит Московського Патріарха Кирила в Україні



Patriarch Kirill of Moscow wears a \$34,600 Breguet Classique watch during visit to Ukraine, where the average monthly income is around \$100 per month.

НHEAD OF THE Kyiv Patriarchate Ukrainian Orthodox Church Patriarch Filaret refuted the words of the head of the Russian Orthodox Church, Patriarch Kirill, about the existence of a united (Ukrainian) Orthodox Church in Ukraine. “Speaking about the united local church in Ukraine, Kirill meant the Russian Orthodox Church, but Ukraine has to have its own Orthodox church.” He also said, “Everything based on untruth will be destroyed sooner or later because God’s patience may give out.”

— Excerpts from *Unian*

«**П**АТРИАРХ Кирил, й інші архиєреї Московського Патріархату не раз говорили про те,

що вони вважають нас своїми братами і сестрами, що вони мають любов до нас і прагнуть подолати розділення. Але справи їхні досі свідчили про інше.» Патріарх Філарет наголосив, що в УПЦ КП не втрачають надії: «Ми стукаємо до дверей їхнього (Москви) серця, вірячи, що не наша неміч, а Божа сила відкриє їх. Тільки єдина Помісна Православна Українська Церква, автокефальна у своєму устрої та визнана іншими Церквами рівною собі, є тим шляхом, через який буде подолано церковне розділення. Ця єдина Церква — мета нашої праці і прагнення наших сердець.»

— *Українська Правда*

МОСКВА — Одразу наступного дня після повернення з України — 6 серпня — Предстоятель РПЦ зустрівся з Дмитрієм Медведевим, Президентом Росії. Під час зустрічі Патріарх розказав про результати візиту в Україну. Дмитрій Медведев наголосив, що підтримує Предстоятеля РПЦ в його переконанні щодо необхідності зберегти єдність російського та українського народів.

— *RIUS*



St. Sophia Cathedral in Kyiv is under the control of the Moscow Patriarch

СЛОВО У ВІДПОВІДЬ (АПОКРИЗИС)

православних християн України на міжконфесійні чвари, суспільні біди, спокуси й випробування (Вибране)

Людині насилаються біди й спокуси, щоб перевірити й випробувати її. Сьогодні одним з найтяжчих випробувань для України є розділ її духовного тіла між різними православними конфесіями. Цей розділ штучно підтримується з-за кордону, а подекуди й усередині нашої країни, тими, хто не хоче єдності нашого народу і нашої Богом береженої України.

Московські патріархат і влада заважають утвердженню єдиної Помісної Православної Церкви в Україні. Між тим, на таку Церкву має право кожен православний народ, так само й український народ, на землі якого проповідував апостол Андрій та з землі якого було просвітлено хрещенням більшу частину Східної Європи.

Московське князівство виникло 1276 року, через три століття після хрещення Київської Русі. Першу кам'яну церкву Москви було закладено 1326 року, через три з половиною століття після величних київських соборів.

Ми це говоримо для того, щоб застергти Московський патріархат і Російську державу від порушення Восьмої Божої заповіді — «Не вкради».

Довгі століття іноземні поневолювачі намагалися переконати український народ, що він ніхто і в нього немає нічого — ні віри, ні історії, ні Церкви. А коли український народ доводив, що в нього все це є, його вбивали.

Протягом сотень років імперія «вбивала через душу»,

використовувала Церкву на згубу українському народові. Українська Автокефальна Православна Церква в 1927-33 рр. була тотально знищена не лише в тисячах священників, але й у мільйонах вірян. Натомість Московська Церква, як і в попередні століття, в руках влади перетворилася на інструмент нищення й руйнування українства.

Рік тому в церкві Московського патріархату під Петербургом з'явилася ікона із зображенням на ній Сталінім — найкривавішим убивцею в багатостраждальній історії людства.

Розмовами про «канонічність» і «неканонічність» Україні намагаються підкинути ідею, що канонічною може бути лише Церква, затверджена КДБ (колишнє КГБ).

Попри все, вірте — Господь милосердний до нашої землі! Підтвердженнь цьому безліч. Ще двадцять років тому «реалістам» здавалося, що Україну назавжди поховано. Наш український народ хотіли стерти й знищити з лиця землі, а нашу землю й історію загарбати собі. Та Бог не попустив цього. Вогонь віри не згас. У ті часи українці вітали один одного словами: «Христос воскрес — воскресне Україна!». Історія показала, наскільки правдивою була ця віра.

Сьогодні нам потрібна така ж за силою віра та максимальні зусилля.

Ми закликаємо всіх православних християн України припинити міжконфесійні суперечки на засадах миру й любові,

служіння Богові та своїй земній Вітчизні.

Закликаємо тих, хто підтримує висловлене в цьому Слові, підтримати його своїм підписом, ділами й приєднатися до молитви нашого стародавнього князя Володимира Мономаха за Київ, який за благочестя дістав розквіт і славу «Другого Єрусалима»:

«Град Свій [Київ] сохрани, Діво-Мати чистая, який під [покровом] Твоїм незмінно царствує! Хай Тобою він зміцнюється і на Тебе надіється, перемагає в усіх бранях, повергає супротивників і заставляє [їх] покоритися». Ж

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Останнє слово ... last word



I hope you enjoyed the special 65th anniversary issue. Much of the work—researching, calling for input, initial assembly of submissions—was done by the eparchy ND representatives. You might wish to tell them what you think of their work. I thank them and others who contributed to ensuring the record of UCWLC work in Canada rests not only in our archives, but is shared with members.

In reviewing material, it struck me that no UCWLC member has received a Taras Shevchenko medal since 1995. That's twelve years of our organization not having anyone contributing to the Ukrainian community in Canada! Surely this is not so; surely League members from sea to sea have worked hard in this time and deserve recognition within our community and beyond. The last League members of the Pro Ecclesia et Pontifice medal award occurred in 2005 after a gap of more than 20 years. I am aware of only two members receiving the Order of Canada—Mary Dyma and Katherine Crouse—many, many years ago.

Perhaps that should change? One way is to have an awards person/committee attached on eparchial and the national executives to follow what awards—not only those mentioned here—are coming up. And to make sure UCWLC members are nominated.

On another note, I was fascinated with responses to the ND survey *What Does Being a Canadian of Ukrainian Descent Mean to You?* Your comments were insightful; we're not confident enough, we will survive if we have a strong church and organizations; our bilingual schools are key to survival; we need more than dancing and food to remain a vital group in Canada; we need to be ourselves and main street at the same time—were ideas you offered up. I hope the survey replies on pages 32-33 will be discussed over coffee and at meetings to evolve into an action plan at all levels of our community from the individual, to the branches and parishes and other local organizations, to the provincial and eparchial structures, and all the way to national entities and the Ukrainian Canadian Congress. Our future is at stake.

Зваших відповідей на запитання на сторінках 32-33 можна передбачити, що наша майбутність у Канаді під загрозою. Ви вказуєте на мішані подружжя, зменшення присутності в церквах та організаціях, байдужість ширшого суспільства до плекання українства в Канаді, брак приналежності до громади успішних та високопоставлених діячів українського походження, які піднялися на найвищі щаблі канадського суспільства. Так, є винятки, але це лиш доказ факту, що більшість не відчуває себе частиною українства. І тут виникає питання — вони не хочуть чи не потребують нас? Можливо, ми їх обминаємо, бо не знаємо, як з ними працювати? Велика віддаль між нашим суспільним життям та їхніми успіхами беззаперечна. А нам, як ви вказуєте у відповідях, вони такі потрібні, щоб у Канаді йти з ними вперед, а не залишатися позаду.

Як це зробити? Як заангажувати славних та впливових українців до розв'язання наших громадських справ? Тут є прекрасне місце для обдумання цієї справи — епархіяльні та крайові конгреси. Це ключова справа для запевнення майбутності наших дітей в Канаді, як канадців українського походження, а не лиш як англомовних чи французькомовних громадян.

Це велике завдання, але Ліга присвячена до цієї справи, бо цього потребує наша церква, культура, родина, традиції... Починаймо вже, бо порятунок потрібен, як вказують ваші відповіді на запитання.

І коли краще, як не з нагоди нашого 65-літнього існування? Хто знав у 1944 р., якою буде ЛУКЖК сьогодні? Які будуть потреби і хто буде їх задовольняти? Наші засновники були відважні і працюючі. І нам потрібна відвага для нової ери нашого буття в Канаді. Якщо не ми, то хто? Якщо не тепер, то коли?

А яка ваша думка?

The Empty Bread Basket 1932-1933

Mary (Hrenchuk) Pankiw

In the beginning stretched Ukraine's golden steppes
Where fertile fields of wheat and rye waved on high
Nature's beauty to the eye and music to the ear
As nightingale and cuckoo sang songs in the sky.

The bread basket of the world was empty
Not a kernel of grain stood in sight
For evil had befallen a land of plenty
Like a plague it hovered day and night.

Granaries and bins were hollow
Storehouses and cupboards lay bare
Silence and stillness reigned supreme
No songs from birds filled the air.

No songs filled the air for no birds sang
Only the wail of a babe at mother's breast
Tiny lips pressing and sucking in vain
For mother had entered the land of eternal rest.

Once full of dewey droplets warm and white
No milk from breasts to hungry lips flowed
Once enclosed in skin smooth as satin and silk
Only protests of hunger's heart-wrenching ode.

Cheeks sunken, the young mother lay still
Her once youthful form swelled in size
Unable to press her sucking babe to her breast
Joined the ranks of the starved, deaf to its cries.

Mother Earth wept and went into mourning
Everything wore black and was bare
The mournful wind wailed its warning
As Death stalked its prey for fare.

Skeletal frames haunted the bare fields
Complained bitterly of scarcity and woe
Neither seed nor stubble crept into view
Famine forced upon them by oppressing foe.

"Blessed Virgin Mary, save us,"
The pious peasants prayed with a cry
"Oh my God, our heavenly father hear us
Look down and have mercy from on high."

Some had bees and soothed hunger pains with honey
Others ate salt to satisfy stomachs demanding to be appease
Tormented stomachs that rumbled endlessly like empty engines
Crying out for food and begging not to be teased.



Like balloons the human forms swelled
Shuffling on feet as heavy as lead
Wizened faces and sunken eyes
Seeking food to stay away from ranks of the dead.

Hands reached out for a crust of bread
Eyes searched for crumbs as if for gold
Mouths savoured the bark from growing trees
To deaden hunger endless, gnawing and bold.

Not a cat or dog roamed the haunted streets
Even the mangiest cur was not seen around
Starving peasants captured mice and rats
With pets and rodents gone, cannibalism did abound,

Who can listen to a child's hungry cry
In a land where the golden grain waved high
On the steppes broad and bountiful
Where songbirds sang 'neath azure-blue sky?

A father summoned his skeletal offspring
"My children, we have no food or meat
I cannot bear to see you starve
I will give up my arm so that you can eat."

Another said, "My body will provide food for you
I cannot accept starvation's continual plight,"
And tearfully took his own life away
For his eyes no more could witness grim sight.

Bony hands, gnarled hands, twisted hands
Fought like dogs over a human bone
Bared of its flesh by gnawing teeth
For human hearts had turned into stone.

And flesh ate flesh, and eyes shed tears
Where a monster lurked and ruled the land
For golden dreams turned into nightmare's fears
Stalin wielded sickle and hammer with weighty hand

Like an ominous cloud, famine hung with gloom
Filling the air with moans, groans and cries
Overtaking the peasants with fear and despair
Seven million starved and died like flies.

Not a fowl on land or bird in the air
Not an animal on the green to be seen
Ruin, hunger and graveyard silence prevailed
The years were hollow, hungry and lean.

The rich fertile black soil had not changed
A dragon invaded the fruitful land around
Its cavernous pit devoured all in sight
And ravaged everything to the ground.

Entire towns and villages were depopulated
Collectivization only bestiality brought
Deliberate famine was procreated
Stalin's scheme the kulaks caught.

Not a bird on high; not a song in the sky
Not a grain on land; not a crust in hand
Humanity enslaved wept with justice outraged
Sorrow and starvation joined death and desolation.



65th
Anniversary
of the
UCWLC

