



НАША ДОРОГА NASHA DOROHA

PM40007760 ♦ весна/spring 1(36)/2010

*Христос
Воскрес!*

*Christ
is Born!*

**А Ви як
печете
паску?**

**Where does
our aid go?**

**How does a
Soviet child turn
into a Ukrainian?**

*Наші
Мами*

**WHEN IS TRUST
DANGEROUS?**



Писанки

(Народне повір'я)

А з четверга, темної нічки,
Без місяця і без свічки
Оливная гора сіяє:
Бо там Син Божий у слізоньках потопає.
К землі припадає, Господа благає:
— Не дай мене, Боже,
На ті муки тяженькії...
А може, — йой, Боже! —
Може, така мені доля
Від тебе судилась?
Нехай буде твоя воля,
І царство, і сила.
А може б, мож тую чашу
Від мене узяти?..
Не мож було. Замучили.
А Божая Мати,
Та бідна, нещаслива мати
За Русалимом, в крайній хаті
Сидить собі коло печі,
Вощик крас, в череп мочє
І в новенькім черепочку
Топить його на жарочку.
І вощику натопила,
І золоту кісточку купила,
І покладків свіженьких, біленьких узяла.
Воском уписала,
Ще й намалювала,
Відтак в кошелік поскладала,
Та й до Пилата поспішала,
За Пилатом навколішки ходила,
Писаночки носила,
І курочку в даруночку,
Та все благала-просила:
— Пилатію, воеводо,
Славний государю,
Пусти мені мого сина...
Одного і маю,
Лиш одного, мій паночку,
їй Богу, одного!
Я ще кращих понапишу,
Ще кращих, — їй Богу,
Ще я кращих понапишу...
Одного і маю...
— Не плач, не плач, Пречистая!
— Його вже немає:
Уже жиди замучили.
К землі повалилась,
Мов убита — а писанки
У світ розкотились.

Ю. Федькович



Микола Корнилович Пимоненко

(9 березня 1862 р. — 26 березня 1912 р.)

Український художник-живописець, автор багатьох картин на сільську та міську тематику.

Народився Пимоненко у Києві 1862 року, навчався у художній школі М. Мурашка та петербурзькій Академії художеств, яку через хворобу легенів та матеріальні нестатки залишив у 1884 році. Повернувшись до Києва, викладав у малювальній школі М. Мурашка.

З 1899 року і до кінця свого життя — дійсний член Товариства пересувних художніх виставок. 1883 року одружився з дочкою В. Д. Орловського, жив у окремому будинку на території садиби.

У 1912 році, знаходячись у розквіті творчих сил, М. Пимоненко помер. Поховано його на Лук'янівському цвинтарі.



To view more art and learn more about the artist please visit <http://www.batckivchina.uaforums.net/--vt478.html>.



Від Крайової Голови From the National President



Впродовж наступних двох років ми будемо щасливі разом вітати Христове воскресіння.

Дорогі Членкині!

Багато з нас стрінуться у липні в Едмонтоні на нашому Конгресі, і моє бажання є незмінне — щоб ми могли сісти разом до столу і застановитись над нашою Лігою Українських Католицьких Жінок Канади та винести нові напрямні на добро усіх.

Наша Ліга — це спільна творча сила для добра нашої Церкви. Наші Владики обіцяли прийти і з нами провести цю зустріч, і це означає, що вони дуже турбуються про наше майбутнє.

Сповіщаючи цю чудесну подію Христового воскресіння для світу, всі радіймо, що Христос воскрес із мертвих, і ми вдячні Йому за це!

Христос Воскрес! Воістину Воскрес!

Завжди з Вами,

Люба Ковальчик, Крайова Голова ЛУКЖК

In the coming two years the calendars will unite us in celebrating Christ's Resurrection.

Dear Members!

Many of us will be meeting in July in Edmonton at our Congress. My desire remains the same: may we sit down united in our Ukrainian Catholic Women's League of Canada and come up with new, creative proposals.

Our League is our common strength for the well-being of our Church. Our Eparchial Bishops will be joining us—visible sign of their wish to see us grow in the future.

Announcing the joyous event of Christ's Resurrection to the world, may we also enjoy in Christ who has risen from the death and be always thankful to Him!

Khrystos Voskres—Voistynu Voskres!

Christ is risen—Truly He is risen!

Always with you all,

Luba Kowalchuk, National President of the UCWLC

Easter Reflections

By Helen Steiner Rice

With OUR EYES we see
The beauty of Easter
As the earth awakens once more.

With OUR EARS we hear
The birds sing sweetly
To tell us spring again is here.

With OUR HANDS we pick
The golden daffodils
And the fragrant hyacinths.

But only with OUR HEARTS
Can we feel the MIRACLE of GOD'S LOVE
Which redeems all men.

And only with OUR SOUL
Can we make our 'pilgrimage to God'
And inherit His Easter Gift of ETERNAL LIFE.

Fasting/Feasting

Fast from Anger
Fast from Criticism
Fast from Greed
Fast from Gossip
Fast from Selfishness
Fast from Impatience

Feast on Love
Feast on Support
Feast on Acceptance
Feast on Tolerance
Feast on Charity
Feast on Prayer

Then Easter will truly
be a celebration of
Jesus' Love and
Redemption for us.

With thanks to Helen Sirman

Holy Week

And after the gaiety of *loza bje ne zabje...*
The somber mood demanding
Introspection

Till sometime—after mid-week—
The scent of babka baking,
The mood changer,
Coupled with freshly laundered and
pressed *vyshyvanky*

Allow anticipation.

The baskets fill with expectations
The showy *pysanky* insist on prime locations.
And it is done.

Khrystos Voskres!

Oksana Bashuk Hepburn

Remembering Easter

By Terri Tomchyshyn

I am sitting in the kitchen looking out the window at the front yard. It's a beautiful bright winter morning with the snow sparkling like gemstones in the sunshine—a hint of spring in the depths of the winter months. And yet, as I glance at the calendar, Lent, the precursor of spring, is here, and Easter, my favourite holiday, just over the horizon with promises of warmth. At many of our churches around Canada annual teas and spring bazaars confirm spring is definitely coming.

Many people feel that the “new year” starts in September, not January. For me, it starts with Easter. Indeed, our liturgical calendar starts after Easter Sunday. Easter, more than any other holiday, symbolizes a time of fresh starts.

As a grad student living away from home in Halifax, I attended a Roman Catholic church—there wasn't a Ukrainian Catholic one in town—and realized how much our rituals and traditions were imprinted on me. Lenten Sundays with *poklony* at the end of the Liturgy and Palm Sunday pussy willows were not part of this Roman church. I missed them terribly. And there, in Halifax, at the young age of 21, Savella Stechishin served me well by providing baking directions to my very first *babky* and the list of foods I needed to create a *sviachenne*—brunch—to share with my new non-Ukrainian friends that first Easter away from home.

I find the Lenten season leading up to Easter comforting and necessary. I reflect on my life and how I live it. Fasting, given how fashionable vegetarianism is these

days, is almost a non-sacrifice: it is not difficult to feed my family nutritious meals during the Wednesday and Friday fasts.

The Sundays during Lent leading up to Palm Sunday create anticipation to the most important day in the Christian calendar—the resurrection of Jesus Christ. The stories, songs, liturgical services make me reflective and contemplative while each Sunday of Lent brings us closer to spring and that sense of renewal and “New Year” feeling.

My daughters, perhaps irreverently, referred to Holy Week as the “all church weekend” when they were young. While they did complain a little, we would attend church for Good Friday services, for Blessing of the Food on Saturday and for the ever-so-early-in-the-morning matins service and Liturgy on Easter Sunday. If the priests could feel the kiss of spring, then we would often start out of doors. But if the remnants of winter persisted, then inside we stayed! The tradition of the gospel being read in as many languages as there were priests is something I love to hear, and feel a disappointment if I don't see at least five priests at the altar ready to proclaim the Gospel in Ukrainian, Old Slavonic, Greek, English and, I think, even French. We stand for a long time but the telling of the Beginning is for me the Easter story—a rich tradition in my life.

Easter is a no-stress holiday. First of all there is no gift-giving pressure. I see a secular trend of buying “Easter gifts” and extravagant Easter baskets. This is not a tradition in my family. On Easter

Sunday, as the girls were growing up, we had a little Easter egg hunt with chocolate eggs hidden around the house culminating in the finding of “one” chocolate bunny for each daughter. My daughters knew that Baba and Deedo had also sent treats, including *pysanky*, from Winnipeg.

Secondly, the holiday meal is a much simpler one than what is expected at Christmas time. Think about the kneading and chopping at Christmas! With *Sviat Vechir* and Christmas Day there is so much to do. It takes serious project planning. As much as we love it, there is some exhaustion in cooking, baking and creating a lovely table and food for guests at parties and meals.

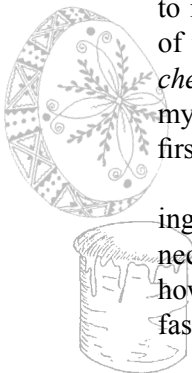
Easter does not cause this kind of panic and stress. The *babkas* and *paskas* are baked in advance while breakfast is simple, easy and ready in time for a robust *Khrystos Voskres* after Easter Liturgy. Knowing this, I enjoy the Liturgy.

The ringing of the bells, the joy of the resurrection and knowing that spring is nigh is for me the truest of the holidays—the best time of the year. *Д*

Terri Tomchyshyn is a librarian with the Department of Defence in Ottawa. She is a member of the St. John's the Baptist UCWLC. Her mother was one of the League's national presidents

Я в храм зайду
Lubovik

Я в храм зайду покаяться, простити.
Помолюся і запалю свічу.
В молитві буду Господа просити
Здоров'я й щастя тим, кого люблю.



Vesnianky

spring songs, many dealing with the
awakening of Mother Earth and love

Ой кувала зозуленька

Ой кувала зозуленька,
Сівши на лелії,
Співай, співай, товаришко,
Минає неділя.

Ой кувала зозуленька,
Сівши на барвінок,
Співай, співай, товаришко,
Минув понеділок.

Ой кувала зозуленька
Та й кувала сорок,
Співай, співай, товаришко,
Минає вівторок.

Ой кувала зозуленька,
Сіла на віконце,
Співай, співай, товаришко,
Бо заходить сонце.

Співай, співай, товаришко,
Бо вже не будемо,
Та не знаєм, товаришко,
Чи на рік діждемо.

Весно

Ой весно, весно, днем красна,
Що ж ти нам, весно, принесла?

Принесла я вам літечко,
Ще й запашненьке зіллячко,

Вам, дівчатка, — по віночку
З хрещатого барвіночку.

Парубонькам — по кийочку,
А бабусям — по ціпочку.

Парубкам — товар гонити,
Бабусям — внучат глядіти.



Календар і малюнок — учні Малої академії мистецтв Ганнусі Решитар (Веснянка) — із книги
Весняний Благовіст: гаївки, легенди, вірші. Видавництво «Коло», Дрогобич, 2003 р.

Baking babka without baba

By Lidia Wasylyn

Recently, three young professional women were admiring the glistening multi-level braided Christmas kolach centered on a table, anxiously waiting to cut into the fragrant loaves.

Although each grew up surrounded by Ukrainian traditions and talented Ukrainian cooks, they lamented their inability to bake a kolach like mama does or babtsia used to.

"No way am I taking a day off work to mix, knead, wait, knead some more and bake just to have a fancy loaf on my table," one moaned.


"What would I do with a dozen pasky or babky if I use mother's recipe? I only need one for my family."

"Not to worry," said another finally "you can always buy one at church."

Dismayed, I admitted their words reflected today's working women's realities.

It would be sad to have another lovely tradition disappear because we are short on time. Between work obligations, family commitments, involvement in our communities and parishes—not to mention "second jobs" most have—driving our children to Ukrainian school, dancing, soccer, music lessons, who can afford to spend the day baking paskas?

So let's put some of our modern conveniences to work for us. At right is a recipe for a babka and paska I developed for my bread machine. It is a huge time-saver requiring much less elbow grease than traditional methods. The recipe makes 2-3 medium-sized loaves, enough for today's family. And what's really wonderful is that the end product is one you can be proud of!

While never a substitute for mama's or babtsia's beautiful baking, I offer readers this simplified, contemporary version of our Ukrainian Easter breads. *Smachnoho!* 

LIDIA'S BREAD MACHINE BABKA

¼ cup lukewarm water + ½ cup warm milk
3 whole eggs + 2 egg yolks at room temperature, well beaten
¼ teaspoon salt
1 teaspoon vanilla extract
½ teaspoon almond extract
3¾ cups white flour
⅔ cup white sugar
½ cup softened, unsalted butter cut into small pieces
1 tablespoon orange or lemon rind or a combination of the two
1 tablespoon + ¼ teaspoon dry yeast for bread machines.

Put ingredients in bread machine according to manufacturer's directions; however, generally put in the wet ingredients first followed by the dry. The yeast goes in last.

Combine the water, milk, beaten eggs and yolks, salt and extracts in the mixing tub in the machine. Add the flour, sugar, unsalted butter and rind. Top off with yeast. Set the bread machine **on the dough cycle**.

In the meantime, prepare baking tins or cans. Spray insides with PAM then butter the insides with some unsalted butter. Line the tins with wax paper if that is your practice and spray again. Crack an egg into a small dish; beat well with a teaspoon of water and bring to room temperature. You will use this to glaze your babka before baking.

When the dough cycle is complete, remove the dough and divide among baking tins. Let the dough rise until about double in size. Preheat oven to 350° F. Brush the beaten egg over the top of each babka. Bake for about 15 minutes. Turn temperature down to 325° and bake for about 30-40 minutes more. If the tops start to darken too much, cover the babkas with aluminum foil and continue to bake. The babkas will be done when they sound hollow when lightly tapped.

Let the babkas cool in the tins on a wire rack for no more than 5-10 minutes and then gently remove and lay them on their sides on a clean kitchen towel set over the wire rack. Decorate with a sugar glaze of 1 cup powdered sugar and 2-3 tablespoons of liquid such as lemon juice or rum to make a thick, spreadable paste.



Paska variation:

Increase salt to 1 teaspoon; reduce sugar to ¼ cup. Decorate paska with traditional dough designs—braids, leaves, crosses and rosettes.

Lidia Wasylyn is a Human Rights Officer at the Alberta Human Rights Commission, has two sons and volunteers as a vykhovnyk, youth counsellor, in CYM.



Наша Дорога

XL – 1(36)/2010

Nasha Doroha

Квартальний журнал Ліги Українських
Католицьких Жінок Канади

Quarterly publication of the Ukrainian Catholic
Women's League of Canada

La Journal de la Ligue des Femmes
Catholiques Ukrainiennes du Canada

National Executive mailing address:

Luba Kowalchuk, President
15317 131 St NW, Edmonton, AB T6V 1B5
Phone: 780-478-7683
lembergm@shaw.ca

We welcome your letters and written contributions.
Вітаємо співучасть. Просимо пересилати листи,
листи до редакції. Please send to:

РЕДАКТОР/EDITOR

ОКСАНА БАШУК ГЕПБУРН

OKSANA BASHUK HEPBURN

1360 ch. d'Aylmer Rd, Gatineau, QC J9H 7L3

Phone: 613-769-5996

oksanabh@sympatico.ca

ТЕХНІЧНА ОБРОБКА/TECHNICAL PRODUCTION

Ігор Кодак • Ihor Kodak

234 Cochin Cres, Saskatoon, SK S7K 4T2

Phone: 306-934-7125

ikodak@sasktel.net

**УКРАЇНОМОВНИЙ КОРЕКТОР/
UKRAINIAN LANGUAGE PROOFREADER**

Люба Андріїва • Luba Andriyiv

**МАРКЕТИНГ ТА АДМІНІСТРАЦІЯ/
MARKETING & ADMINISTRATION**

Р. Нагнибіда • Rosemarie Nahnybida

20 Greystone Cres, Sherwood Park, AB T8A 3E4

Phone: 780-467-4710

uscjulian@telus.net

Петруся Дець • Patrice Detz

110 Toronto St, Regina, SK S4R 1L7

Phone: 306-543-1740 Fax: 306-924-5961

pnnetz@sasktel.net

Висловлені погляди не конечно відповідають
Редакції. Матеріали не повертаються. Opinions of
authors are not necessarily those of the Editorial
Board. Material will not be returned.

People in photographs are identified left to right.

Copyright © UCWLC. All rights reserved.

RETURN UNDELIVERABLE

CANADIAN ADDRESSES TO

NASHA DOROHA

110 TORONTO ST

REGINA SK S4R 1L7

ISBN 1-894022-75-0

PRINTWEST
Western Edition Lake Region

Printed by PrintWest Communications
1150 8th Avenue, Regina, SK S4R 1C9
Phone: 306-525-2304 Fax: 306-757-2439

Верхня обкладинка / Front cover

Дух України з Державного Музею Українського
Образотворчого Мистецтва в Києві.

Spirit of Ukraine from the State Museum of
Ukrainian Art organized by the Winnipeg Art Gallery
in honour of the century of Ukrainian settlers
in Canada, Winnipeg, 1991.

Зміст ✧ Contents

8 Letters ✧ Листи 10 Коротко ✧ Briefly

Великодня частина ✧ Easter Section

- 3 Easter Greetings from the National President
✧ Великодні привітання від Крайової Голови
- 4 Remembering Easter *Terri Tomchyshyn*
- 5 Vesnianky: Spring songs
- 6 Baking babka without baba *Lidia Wasylryn*

Спеціальні статті ✧ Special Features

- 11 Український вінок
- 13 3 України ✧ From Ukraine
How I Grew Up to Be a Ukrainian in Ukraine *Taras Kovalenko*
✧ My Orphans in Lviv *Molly Anne Warring*
- 17 Mothers & Children ✧ Мами і діти
On Being of Ukrainian Descent in Canada *Patricia Sawadsky*
✧ A Tribute to Our Mother *Katya Adamov and Stephanie Adamov*

Organizational Items ✧ Організаційні справи

- 20 Q&A ~ Запити та відповіді
Глорія Ленюк, Крайова Голова-Номінат ЛУКЖК
✧ Meet President-Elect Gloria Leniuk
- 21 Від моря до моря ✧ From sea to sea
- 26 Eternal Peace ✧ Вічна пам'ять
- 27 Seeing the Fruits of Our Labour *Elsie Liwiski*
- 29 Многая літа!
- 31 Особистості ✧ Profiles

Closing Features ✧ На кінець

- 32 Здоров'я жінок ✧ Women's Health
- 34 Arts and Entertainment ✧ Культура і розвага
- 35 To Friends Who Still Don't Understand *Oleh Chornohuz*
- 38 Останнє слово ✧ Last Word
- 39 The UCWLC and the Olympics *Susan Lazaruk*

Листи



... Letters

З великою приємністю завважую, як ви вміло відгукуєтеся на духовні потреби членок ЛУКЖК — читачок із двох світів, двох поколінь, різних культурних середовищ, різних підходів до життя, а також і двох мов.

Знайти рівновагу у такій хиткій ситуації — це справжнє мистецтво. До того ж подаєте щораз більше справді цікавих українознавчих матеріалів для тих, хто має бажання це читати. Ці матеріали, безперечно, дуже інформативні і підкреслюють саме ті прикмети українського стилю життя, які можуть бути загальноцікаві.

З великою „егоїстичною” приємністю я особливо вдячна, що не залишаєте поза увагою і нашого скромненького, „пристаркуватого” відділу у Лондоні; містите те, що присилаємо. А це для нас так важливо!

Леся Храплива-Щур, Лондон

I wish to express my appreciation and thanks for including my poem, “The Empty Bread Basket 1932-1933,” in the fall issue of ND. Heaven Bless You and the great work you are doing!

I have beautiful memories of you and the other Ukrainian ladies who attended the writers’ program at Humber College during the summer of 2007.

Mary Pankiw, Winnipeg

Переглядаючи фотоальбом, в котрому старанно закладені фото з 1950-60 років моїм батьком (помер 1972 р.), знайшла вірш „Плакучій Вербі” Тоні Шалапай, Англія, копію прикладаю.

Якщо можливо, було б цікаво більше знати про цю жінку-поетесу.

Дарія Паранюк

(Якщо в читачів є інформація про автора, прошу надіслати. Ред.)

ПЛАКУЧІЙ ВЕРБИ

Стоїш самотня край села,
І віття умивають сльози,
На захід дивишся, чи я
Не плутаюсь де по дорозі.

Зажди! Я вернусь ще колись —
І ми немов маленькі діти —
Я сяду біля тебе на спориш,
Твої щоб цілувати віти.

Згадай, як тато лозу ту
Приніс з Милянської церкви
І посадив тебе — святу,
Як символ непомерклий.

Розрадою була мені —
На все життя ти мила згадка,
І снишся все мені у сні —
Тебе ж садила рука батька.

Вернусь! Подруго, не хились,
Не умивай сльозами віття,
Пішла зима, мороз, сніги, —
Мине і наше лихоліття.

Тоня Шалапай, Англія

It is with great interest that I have read the letter from the UCWLC president Ms. Luba Kowalchuk in the fall 2009 issue of NASHA DOROHA (“From the National President”, pp. 14-15). The conference on Life, Family and Development, organized by the Pontifical Council for Justice and Peace, in Rome is a great welcome, since it addressed perhaps the most pressing issues of global modern society.

The incredible advances that technology has provided mankind in the past decades has opened a vast array of serious questions that need to be addressed by all Christians of the world. The initiative that the Catholic Church has taken in addressing these issues is of utmost importance. By involving major social organizations in this process, the Pontifical Council for Justice and Peace has demonstrated that it is seriously involved in leading mankind into the 21st century prepared and well informed.

Technological advances have given people unprecedented means of exploring, studying, modifying and tailoring our lives and environment. However, for the most part we have been so excited about what we can do, that we rarely stopped to think whether we should actually do it. As a result, we have degraded men and women to biological systems, a collection of biochemical reactions in the confines of a cellular organism. All aspects of our lives, from procreation to death, are increasingly determined by biological formulas. Whether it be artificial insemination, genetic screening of human embryos, human cloning, stem cell experimentation and euthanasia, moral guidelines have been eliminated or, at least, seriously restricted.

The assault on bioethical issues has been increasing in the past years, and the majority of people consider that only government should determine what medical procedures are to be allowed in a country or province. National policies on such issues as abortion, euthanasia, in vitro fertilization, freezing of embryos and their elimination are usually determined by select lobby groups, which do not necessarily, if ever, reflect Catholic or even Christian views.

Recently, the Ukrainian Catholic University in Lviv has taken the initiative in this field and set up

a Chair in Bioethics, headed by the Rev. Ihor Boyko. It is the first such Chair in the entire post-Soviet bloc of nations, and it has already started to provide services to the Ukrainian nation. For example, last year Rev. Boyko was called to work out guidelines in bioethics for the government of Ukraine in order to help draw national policies and regulations in this field. These would formalize Ukraine's laws on such issues as in vitro fertilization, abortion, stem cell research, organ harvesting and donation, euthanasia, care for the elderly, the mentally challenged, among others.

The UCU's Chair in Bioethics has also set up a Certificate in Bioethics, an educational curriculum for physicians, nurses, health care providers, social workers

and teachers. This curriculum spans 240 hours of academic activities by specialists from around the world, given over a period of several weeks. Furthermore, this Certificate has been approved by the Ukrainian Ministry of Education. Over 20 health care workers have begun this curriculum in October 2009 in Lviv only, but the



Dr. Yury Monczak at the Faculty of Theology and Philosophy, Ukrainian Catholic University in Lviv, Ukraine

aim is to make this program available throughout all of Ukraine.

I have been involved with the UCU's Chair in Bioethics since its conception a few years ago, and I think it is worth the support of the entire Ukrainian community. A few handbooks on bioethics have been already published, and more scientific documents and materials are to be prepared in the near future. The Ukrainian Catholic University, in general, is playing a vital role in the education of future generations not only of priests, but also social workers, theologians, health care providers and teachers. There are few things that seem to be going right in Ukraine these days; the Ukrainian Catholic University is one of the few institutions that gives great hope for the future of

Babusia's Hands

By Raissa Chernushenko

Wizened and worn with work
seized at the joints by the chill
of picking sugar beets
daybreak to dusk

Tanned and spacked in fine white flour
pinching the filling into plump varenyky
lowered appallingly close to scalding bubbles

Removing uppers and lowers, both
toothbrush waving madly
grinning gummy smile—cackling witch-like
as we run shrieking in horrified glee

Splattered with primary colours
helping littler hands dip egg-laden spoons
into bowls of Easter dye
caressing shoulders in admiration

Hands catching hold of us
with fierce intensity that was—perhaps
love borne of fear—perhaps
of losses too innumerable to bear

Liver-spotted, with the sheen of stretched skin
opening stubborn jars of sauerkraut
borsch, pickles, jams
sure grip belying arthritic joints

Rubbing care into the bunions of feet
confined too long within the prison
of childhood shoes
the shoemaker's daughter

Unrolling bristly curlers
teasing tightly permed curls
into church hair
or catching into a net—stray pieces
misbehaving over the frying pan

Applying with practised precision
the slick and chiselled remnant
of a 1950s scarlet red—still encased
in original silver tube

Hands held aloft in reverie—seldom joyous
fingers pointing blame—wagging grim reminder
that I should marry first
and always foremost for love

Soft doughy hands
clapping old country rhymes into song
bouncing on her lap—her first great grandchild
would that it were mine

Hands with scars and secret shames
etched into their lines
passed down until perhaps forgotten
but never gone

Hands last seen held clasped
across her breasts
unrecognizable to me as she
whispers in my ear
Don't let me go

My hands—now resembling hers—
setting the empty place
dusting the photos
that will always hold
her story

I keep the gift of measuring in pinches and palms
of attention to detail
and finding within the walls of my own chest
the courage to speak
and to love—until it hurts

*From The Wisdom of Old Souls,
with thanks to Victoria Karpiak, Ottawa*



Листу ... Letters

Ukraine and the Ukrainian nation. Moreover, the UCU is deeply ecumenical and integrates all major Christian denominations and rites.

Hopefully, with our support, the incredible work of the Ukrainian Catholic University and of its Chair in Bioethics will have a big impact on the Ukrainian society and help it choose the right path in the present state of confusion of our global

society. The Ukrainian Catholic Education Foundation (UCEF) in Canada and in the United States provides information and support for the UCU, and serves as a link between Ukrainian communities in the diaspora and Ukraine. Should you wish to obtain more information about the Ukrainian Catholic University, its academic programs, and how you could provide assistance, please visit www.ucef.ca.

Yury Monczak, Ph.D.

КОРОТКО ✧ BRIEFLY

- Viktor Yanukovich won the second round of the presidential elections in Ukraine by 3.5% over Yulia Tymoshenko. Some 300 Canadian election observers found that, overall, the elections met international standards. Canadians will be watching how democracy in Ukraine develops under the new leader.
- The Ukrainian World Congress has informed that President Yanukovich failed to invite leaders of all faiths to assist at his swearing-in ceremony. The Patriarch of Moscow was the exclusive officiant. This is the first time such a dismissal of religious leaders has occurred in post-independent Ukraine.
- “Стабільна Європа та її зростання не існуватимуть при нестабільній і небезпечній Україні. Спільне усвідомлення взаємної залежності і взаємної необхідності — ключ до правильних дій”, — йдеться в листі, якого підписали экс-секретар РНБО Володимир Горбулін, правозахисник Євген Захаров, письменник Юрій Андрухович, директор Фонду “Демократичні ініціативи” Ілько Кучерів, заступник Голови Меджлісу кримськотатарського народу Рефат Чубаров, доктор політичних наук Олександр Литвиненко. — “Українська правда”
- The Ukrainian nation is a religious one: nearly 90% of the population identifies with a certain religious confession or trend and only 10% calls themselves atheist or agnostic.
— *Religious Information Service Ukraine, 2009*
- **Московський патріарх не може зустрітися з Папою через Україну.** Головною перешкодою для зустрічі патріарха Московського Кирила з Папою Римським є ситуація в Західній Україні. Мова йде про ситуацію, коли понад 500 парафій були відібрані у православних і повернуті греко-католикам.

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'ЇЗД
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.

Each Ukrainian wreath, vinok, is a story; each flower or greenery woven into it—a symbol; and woe to the maiden that disdains the order in which to attach the ribbons in her head wreath!

Український вінок



За дозволом мистця © Вікторії Ковальчук, 2001 р. Видавництво «Веселка», Київ, 2002 р.

Є багато звичаїв, пов'язаних з віночком. Коли останній сніп з поля жінці приносили в село. Несла його найгарніша дівчина.

Цей сніп прикрашали віночком, як символ наступного врожаю. Є весільний звичай — одягати молодій на голову віночок з барвінку, зроблений на дівичвечорі. Після весілля свекруха знімає вельон в молодій разом з віночком, який молода зберігає все своє життя. Вважається, що зберігати віночок потрібно за образами (щоб шлюб був міцним).

Також кожна дівчина повинна була знати, в якій послідовності вплітати стрічки у віночок та що означає колір стрічки. І сором був тій дівчині, що не знала, яка за якою мала бути вплітена стрічка.

Скажімо, найпершу у віночку — посередині — в'яжуть світло-коричневу стрічку — символ землі-годувальниці. Пообіч від коричневої — жовті стрічки — символ сонця, за ними світло-зелені — символ краси і молодості. Потім голубі, сині — символи неба і води, що дають силу й здоров'я, далі в'яжуть жовтогарячу — символ хліба, фіолетову — символ мудрості людини, малинову — символ душевності, щирості, рожеву — символ достатку. В'язали до строю й білу стрічечку, але тоді, коли кінці її були розшиті сріблом і золотом. На лівому кінці вишивали сонце,

а на правому — місяць. Якщо стрічка не була вишита, то її не пов'язували, бо це символ пам'яті про померлих.

Наші предки вважали, що віночки наділені якоюсь магичною силою, можуть впливати на їхнє майбутнє та керувати теперішнім. Тому віночки навіть розділили на певні категорії.

Найбільшої уваги приділяли “вінку кохання”.

Цей віночок вплітали дівчата віком від 13 років і до заміжжя.

Основу такого вінка складають ромашки — символ юності, доброти і ніжності. Поміж ромашками вплітають цвіт яблуні і вишні. Над чолом — квітуче гроно калини. Поміж квітами вплітають вусики хмелю — символ гнучкості та розуму. →

Вінок відданості

Його виплітають з любистку і волошок. Основою вінка є волошки, а поміж ними вплітають квітучий любисток.

Колись давно жили в Україні два птахи: Любисток і Волошка. А що були вони дуже гарними від природи, то люди винищили їх до пня. Знайшли собі притулок у гущавнику гаю останні двоє з тих пташенят, і недоля здружила їх настільки, що всі ставили їх у приклад.

— Дай Боже вам такої злагоди і відданості, як у Любистка і Волошки, — благословляли у життя матері своїх дітей. До кінця своїх днів вчили Любисток і Волошка всіх любити й оберігати одне одного, шанувати, бути щирими у розмовах. А як померли, то проросли двома пахучими квітками. Дорогі вони нам не тільки за красу. Ними миють волосся, купують немовлят, освіжають помешкання. Колись дівчата дарували вінки з любистку і волошок коханим у хвилину розлуки. І возив козак такий засушений віночок у шовковій хустці коло серця по далеких світах. Але скільки б не носила його недоля по

світу, він твердо знав, що його чекають, про нього пам'ятають, його кохають.

Чернечий вінок

Його готує своїми руками дівчина, яка ступає на стезю служіння Богові, тобто готується до чернечого постригу. Колись давно у черниці йшло чимало люду, бо сплюндрована Україна була багатою хіба що на дітей-сиріт. Коли яка з дівчат голосилася до черниць, то ввечері, перед її відходом, до хати збиралися дівчата. Кожна несла з собою білі лілії — символ чистоти. Дівчина-господиня у квітковому вінку і вишитому строї стрічала гостей. Відбувався обряд прощання Господньої нареченої з дівочтвом. Останні світські пісні, останній танець. Тоді приходили старші жінки з родини і перевдягали дівчину у довгу темну сукню. Дівчата знімали віночок з дівчини і вкладали на голову вінок з білих лілій.

На сході сонця дівчина у вінку з лілій у супроводі подруг прощалася з селом, низько кланяючись кожній хаті, кожному зустрічному, і йшла до монастиря. Тут її зустрічали черниці.

Ставши на коліна, дівчина складала обітницю служіння Господові, скидала вінок, цілувала його і передавала найкращій подрузі. Черниці натомість пов'язували дівчину наміткою послушниці.

В іншому випадку вінок з білих лілій виплітали на смерть дівчини. Подруги в'язали його і вкладали на голову небіжчиці.

Вінок надії

Цей віночок виплітали дівчата, яким не пощастило у коханні, або для того, щоб освідчитися нерішучому парубкові.

В'язали вінок з волошок і польового маку. Волошка — символ простоти і ніжності, мак вселяє надію. Вважали, що любов прийде сама, коли такий вінок дівчина власноруч одягне на голову своєму обранцеві.

Вінок розлуки

Дарувала його дівчина парубкові у тому випадку, коли в них не складалася доля. Наприклад, ходив хлопець до дівчини, а тут почав стрічатися з іншою. Отож покинута дівчина виплітала вінок з первоцвіту і вересу. Перша квітка — символ кохання, що минає, друга — самотності і безнадії, що настає. Про значення такого вінка знали колись усі парубки.

В іншій ситуації, коли причиною розлуки ставала дівчина, вона дарувала парубкові вінок з вербових китичок, барвінку й айстр. Вербка — символ правдивості, айстри — суму. Барвінок у поєднанні з айстрою означає німе благання: “Вибач, але я кохаю іншого.”

Такі цікаві і барвисті наші звичаї та вірування, тому не цурайтесь свого та вміймо мудро жити з природою. **Д**

Інтернет сайт Гарбуз

Значення квітів у віночку

Безсмертник	символ здоров'я
Деревій	нескореності
Барвінок	життя й безсмертя людської душі
Цвіт вишні та яблуні	символ материнської відданості
Калина	символ краси та дівочої вроди
Любисток і волошка	відданості та вірності
Ромашка	символ дівочої чистоти
Ружа, мальва та півонія	віри, надії та любові
Хміль (вусики)	символ гнучкості та розуму
Мак	символ печалі і смутку

Цвіт маку долучають у вінок ті дівчата, у чий родині хтось загинув у боротьбі з ворогом



How I Grew Up to Be a Ukrainian in Ukraine

By *Taras Kovalenko*

All my life I've lived in one place: Kyiv. But I've lived in two countries.

I spent the first 11 years in the Ukrainian Soviet Socialist Republic, part of the USSR. Since then I've lived in Ukraine—an independent, fledgling, post-Soviet state. I'm almost 30 now and Ukraine's independence coincided with my adolescence. That, and my parents' non-Russified values in the ranks of Soviet Ukrainian intelligentsia, provided a roller-coaster transition from a Soviet to a Ukrainian identity.

Think of it as a microcosm of Ukraine's resurgence after centuries of foreign domination. Think of it as a relatively bloodless resurgence that followed centuries of failed attempts in which millions of Ukrainians had died.

No such transition has ever occurred in any Western country except East Germany, whose reunification with West Germany occurred overnight. But East Germany had already been a country, despite four decades of Soviet presence. No matter how obedient to Russia, East Germany had remained a country with an established German identity. By contrast, Ukraine resembled a colony; its identity transformed over centuries in the Russo-Soviet melting pot.

I must add one important detail. According to the Soviet Five-Year plans, true Communism—"from each according to his ability, to each according to his needs"—was to emerge by 1980. It never did. And that's when I was born, during the so-called *zastoi*, a Russian word for stagnation of the late Brezhnev era. The USSR moved on Afghanistan, prompting 64 countries to boycott the 1980 Moscow Olympics. The Cold War raged, keeping thousands of nukes on hair-trigger alert.

I think I owe this sense of time and place to my parents' education. They come from Korets, a small

town in Rivne oblast—part of Poland until 1939. Born in the '40s, they met in Kyiv while studying there.

Education, urbanization and Russification roughly meant the same thing in the USSR. Educated and urbanized, my parents managed not to get fully Russified despite the growing inferiority complex Soviet authorities attached to all things Ukrainian. Unlike their siblings—some went to Moscow and never taught their kids a word of Ukrainian—mine went to the capital of Soviet Ukraine. Mama studied foreign languages; tato—art. Their fields offered a degree of liberty that exceeded the average prescribed for the then Soviet way of life.

We didn't have a colour television but we had a generous library with many Ukrainian-language books, including "Kobzar" and the Great Soviet Encyclopedia. Tato, a WW II kid, often recalled childhood experiences under German occupation. His bedtime stories, powered by his photographic memory, expanded my horizons and humanitarian perspective.

My parents often spoke Ukrainian to me and, unlike my monolingual Russophone cousins, I grew up bilingual, speaking Russian with friends in Kyiv, but Ukrainian in Korets, where I spent every summer in my grandparents' place, including the post-Chornobyl summer of 1986.

As perestroika was gaining ground in the USSR I began first grade in a Russian-language school. After school, I immersed myself in a Russian translation of Mark Twain's "The Adventures of Tom Sawyer," unaware of my own adventures ahead.

In April 1989, I did my parents proud making top three in my class and was promoted to the rank of pioneer (the Soviet equivalent of a boy scout). We leapfrogged a whole grade and proudly wore red ties at a time when the USSR was leapfrogging decades of totalitarianism. Stalin's repressions became public knowledge and the first anti-communist protests swept the country.

In 1990, tato started taking me to Rukh rallies, where I found myself among people carrying pro-Ukrainian signs, waving blue-yellow and red-black banners. On August 24, 1991, thousands of us rallied

“On December 1, 1991, I followed my parents to the polling station located in my school. In a nationwide referendum they—along with some 90.32% of Ukrainians—voted the USSR into oblivion.

outside the Verkhovna Rada as the Declaration of Independence was being passed. By then, few kids wore red ties in Kyiv. Some even burned theirs.

On December 1, 1991, I followed my parents to the polling station located in my school. In a nationwide referendum they—along with some 90.32% of Ukrainians—voted the USSR into oblivion. However, Ukraine's formal independence didn't automatically translate into full independence and for many the joys of building a new nation couldn't compensate for the woes of the crumbling economic reality: living on \$15 a month!

We were both critical and optimistic. In August 1992, tato and I attended the 50th anniversary of UPA here in Kyiv. We often talked politics at home. Tato and mama strongly opposed Presidents Kravchuk's and Kuchma's shadowy privatization policies and their outrageous concessions to Moscow and Washington. Neither got their vote.

Ukraine's independence coincided with my adolescence and my conquest of English. Mama's English came in handy. Her books and dictionaries were a good start. Inspired by Western music and movies, English became my key to the American Dream, as reality was breadlines and hyperinflation.

Ukraine's independence also led me to explore my own culture and history on an extracurricular basis. Again, my parents' library was instrumental. It deepened my knowledge of everything that had happened on this side of the Black Sea since Herodotus, the father of history, first mentioned the land now called Ukraine. I learned about the ancient Greek colonies on our Black Sea coastline and their booming trade with the local Scythian tribes.

In early 1994, I fell in love with Valentyn Chemerys' "Olvia," a patriotically romantic novel about a Scythian leader who has an arranged marriage with the daughter of a Greek archon. It turns into passion as Persia's Darius I invades Scythia in 512 BC. The Scythians' valour and scorched earth policy repels the Persians, but the beloved is lost.

Much has happened since then. I mastered English. I gave up on my American Dream. I now have a Ukrainian Dream yet to be realized. I'm not happy with Ukraine's current situation and I don't know what will happen tomorrow. Regardless, I'm here to stay. I want to travel, see the world. But it's here in Kyiv that I want to grow old and have kids. ♪

Taras Kovalenko, a translator, lives in Kyiv and campaigns for his home city to be referred to as "Kyiv", not "Kiev", in the Western media.



My Orphans in Lviv

By Molly Anne Warring

It's my pleasure to be given the opportunity to write an article in the *NASHA DOROHA* publication. My family's involvement with the UCWLC goes back to 1952 when my mother, Nellie, and my Baba, Palahia Zarusky, were two of the founding members of a newly created chapter of the League. That was at St. Onufry's Ukrainian Greek Catholic Church at Smoky Lake, Alberta. This is the humble little church, which I attended through my youth. I was baptized in this church and sang in the choir. Oh, how I remember that choir. It was as cold as a granary in the winter months and as hot as hell in the summer, as there was very little insulation and only a small wood and coal heater located on the main floor used to heat the whole church during winter. I used to sing soprano so my position was at the very end of the choir loft, next to the cold and/or hot wall. St. Onufry was a small church by comparison to some. 30 people would fill up the place. The church, fortunately, was selected as a typical pioneering church of the prairies and is now famous as it currently is housed in the Canadian Museum of Civilization at Ottawa, and proudly represents Alberta in this beautiful complex. Perhaps some of you may have seen our little church in the museum. Next time you're there, look up in the choir and you'll see where I sang... at the very end of the loft.

I am currently an author in my old age. My working career consisted of broadcasting (I was the first female TV news beat reporter in Edmonton). However, I spent most of my working life as a Public Relations Practitioner. The reason I became an author was because I promised my Baba Palahia that I would write a book and dedicate it to her. Why... you ask? Because when I was growing up on a dirt poor farm 7½ miles northwest of Smoky Lake, I spent most of my days with Baba. Every night after supper I would crouch at her chair as she rubbed my bony back and I would ask her to tell me stories. She was a vivid storyteller and I loved to listen to her. She used to repeat many of the stories, but they were always interesting. I loved her with all my heart. She would tell me about the "old country" and about their little village of Sosnitcha. My grandparents were of

Ukrainian descent, but were Austrian citizens when they immigrated to Canada at the turn of the 20th century. Then she told me all about the pioneering days... how tough it was to survive and how they became dependent on the aboriginal people, learned their lifestyles, to survive on those cold, miserable winter days on the prairies. The Indians also taught Baba how to administer various roots and herbs for medicinal purposes. She became a medicine woman and attended to the sick in the area and helped to deliver many babies. When I was around 20 years old, Baba asked me if I remembered the stories she told me. "Of course I do, Baba." She then asked me if I'd ever write these stories on paper. "Someday, I will write a book and dedicate it to you, Baba," I promised her. This promise took me almost 40 years to fulfill, but fulfill it I did.

It took me many years to formulate a plan for a book that many people of different backgrounds would like not only to read and enjoy the plot and characters, but also to learn from the stories. I knew it couldn't be a family history because it would only be of interest to our family. I wanted many people to want to read the books. So, I figured that the best way to do that was to write fiction... using the seeds of Baba's stories and creating characters to play the roles in the novels. So I created Evan and Tainka Stry-Ker as my main characters along with their six children. I added 23 more characters in each of my three books. The genre is historical fiction, so that all the history is accurate as well

as the geography. However, the plot and characters are fictional. I have woven into the story all the Ukrainian customs and traditions as well as many other important historical events that occurred during the 93-year period of this trilogy. The story starts in 1903 and ends in 1996. The trilogy is an epic, many people have said, or a saga! Anyone with immigrant roots enjoys my novels as do the aboriginal as they play a major role in the story. Other characters are from diverse backgrounds, including Chinese, Finnish, Polish, Greek, black, Jewish and Muslim—in other words, a united nations of characters.

In 2005 *Paradise Acres* was released. It is dedicated to Baba Palahia and my late father, who was also a great storyteller. *Paradise Acres* became a bestseller and was a Governor General Literary Award nominee. It was nominated by my publisher, Borealis Publishing of Ottawa. The second book is entitled *Lost Paradise*, also a Governor General nominee. With these two books I was supporting a little girl in Kenya and a boy in Ethiopia.

My last book, *Return to Paradise*, ends in Ukraine, so I wanted to travel to Ukraine to complete my research. I also wanted to walk on the soil of my Baba and Gido. Their village was 40 kilometres away from Lviv. When they left for Canada, they boarded the train in Lviv for Hamburg, Germany.

While in Lviv, I asked the tour guide whether he could recommend an orphanage where I could choose

НАША ДОРОГА ✧ NASHA DOROHA – **Subscription Form**

1 year/рік \$20 2 years/роки \$40 (or equivalent in international funds plus \$10 postage)

Ось мій список. Here's my list. I understand each friend will receive a card announcing the gift subscription.

I've enclosed \$ _____ for _____ gifts at \$20 each (\$25 US for USA and overseas*).

MY NAME

Name _____

Address _____

City _____

Prov. _____

Postal Code _____

Gift #1

Name _____

Address _____

City _____

Prov. _____

Postal Code _____

Gift #2

Name _____

Address _____

City _____

Prov. _____

Postal Code _____

**Mail cheques payable to
Publishing, NASHA DOROHA
110 Toronto Street
Regina, SK S4R 1L7**

**Enrich the women
in your life with a
ND subscription!**

* to be paid as American Money Order or Foreign Draft in Canadian Funds



Molly Anne's children. Back row: Yuri and Natalia Yarosh and Baba Helen, Natalia's mother who helps to look after the group.

a little girl that I wanted to sponsor as I did with my first two books. This time my reasoning was that it would be a child from where my grandmother came. The tour guide then revealed that the state-run orphanages in Ukraine are terrible places. He also told me about families at his Ukrainian Catholic church that take the orphans out of the state-run facilities and bring them up as their own. The orphanage makes sure that the families get the children with the most health problems, psychologically and physically. He told me he would arrange for me to meet a family who had nine children from the orphanage. That day was a God-sent one when I met the Yarosh family, Yuri, Natalia and Baba Helen and their two sons, along with the nine beautiful children that they are raising. It changed my life forever as the joy of giving was genuinely fulfilled. The little angels ranged in ages 3 to 13: six girls and three boys. (Last year they added another young girl to make it 10 children they now raise.) Each one has some health problem. For example, Zoriana was five at the time I met her. She was only three when she witnessed her father beating her pregnant mother to death. He kicked her so savagely that she died along with the baby she was carrying in her womb. She was in her 7th month of pregnancy. Zoriana came out of this ordeal with severe psychological problems, which affect her bladder control. My other angel is Olanka who was three when I met her. She has a hole in her heart and needs a serious operation by heart specialists in Kyiv. The Yarosh family must pay for this operation. And all the others have some damage caused by their sad plight in their young lives. The Ukrainian

Government pays the family the equivalent of Can. \$40 per month per child. This amount must cover the cost of food, shelter, and clothing and most importantly, the cost of all medical related expenses. While they were in the orphanage, the bureaucrats running the orphanage used to receive equivalent of Can. \$80 per child. They explained that they are keeping in reserve \$40 a month per child who lives away from the orphanage until they reach the age of 18 years. Now if you believe that yarn, then you may believe that there is a bridge for sale in Arizona! And the family was told now that because the country is in such bad debt, they will not be paid even the \$40 until possibly in April, if the economy in Ukraine improves! Thus, I help every month by sending all the profits from my book sales. Many months I don't make enough off the book sales so I subsidize from my pensions. My aunt, Cassie Ceilin, helps when she can as does my cousin Pat Stogrin and my friend, Inga Small. With our help, the Yaroshs are able to keep the children in the most loving home with outstanding nurturing.

Should any of you be interested in helping by buying my books, I'm available on my website at www.mollyannewarring.ca or email at: mollyw@shaw.ca or snail mail at: 11126 173A Avenue, Edmonton, AB T5X 3J9. My phone number is: 780-456-8989.

Thank you for reading my story and may God bless you all! *℞*

Molly Anne Warring (nee Zarusky) is the author of a trilogy about a fictional Ukrainian family named Stry-Ker. Titles: Paradise Acres (2005), Lost Paradise (2007) and Return to Paradise (2008).

Molly Anne resides in Edmonton with her husband, Lou.



On Being of Ukrainian Descent in Canada

By Patricia Sawadsky

Reflection carries me to memories of our affectionate teacher grandfather, Jacob Mayowsky, my brother on his right knee, I on his left, his arms around us as he guided our three- and four-year-old hands into penciled Cyrillic and English alphabets, his kisses on the tops of our heads, his beautiful tenor voice filling that log and plaster 1917 house, which still shelters holiday times. I see my grandmother's sure hands fashioning Ukrainian foods, keeping the fire going, a kettle whistling on the stove, dill and sauerkraut fragrance in the air.

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

Ukrainians remain almost a silent group in Canada and regrettably of little interest to others. There are any number of intelligent members doing well in the upper echelons of learning, who have mastered positions in many disciplines, but sometimes show a propensity for Anglicizing surnames. The fourth generation is separated from the immigrants by time. Lives are filled with modern matters that do not include honoured traditions, and mixed marriages water further.

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

We have betrayed them. We have betrayed the young over the last forty-plus years. Taking our comforting and comfortable heritage for granted we ignored the forces that struck society about us. It is not difficult to review these forces as they continue unabated and increasingly evil.

Everywhere one is assailed by the unmelodic cacophony referred to as sensational "music" by

"amazing" musicians, a seeping discord. Is it a known fact that top rock and roll performers follow the edict of Alisdair Crowley, a Satanist? The Beatles are one example. In the name of inclusion we have embraced many kinds of politically correct issues; we are coerced into embracing them no matter the incredible or outlandish standards involved. Unbelievably, the Bible is more and more referred to as a hate book, Christians cruelly mocked, derided. Schools have lowered the standards of education—known in the United States as the "dumbing down of America." Why should pupils receive marks for the expected in coming to

class on time, or handing in work on time? Modesty in dress and verbal discourse has deteriorated due to the unrelenting determination of Hollywood leaders to reduce humanity to the gutters. A murderer, given Canada's highest honour in 2008 is, essentially, a declaration: receiving millions of dollars for

killing the unborn is a good way to earn an honest living. To speak of the wisdom of abstinence and giving careful thought to marriage is considered to be quite mad. Any number of reasons exists for the loss of innocence, the loss of belief in life and God's mercy and goodness, the threat of losing salvation for all eternity.

What do we do? Unable to turn back the clock there must be formulated in the homes a heart-felt desire to provide an atmosphere whereby learning can take place. Parents must, of necessity, inform themselves in order to pass information to the children. If there are grandparents close by who know the prayers and songs in Ukrainian, then teach the little ones. They have a natural aptitude for languages in the elementary years. Avoid the

““ If there are grandparents close by who know the prayers and songs in Ukrainian, then teach the little ones. They have a natural aptitude for languages in the elementary years.

English Liturgies. Sing the beautiful Liturgical hymns in our language at any time and a good voice is not necessary. Pray together as a family. Turn off the baby sitter television. Stay away from adult fare, which passes for entertainment, when the children are there. The young must be taught from the very beginning in order to have the family's strong belief/morals/values system as an indelible portion of their beings. Good books are available with accompanying tapes, all happy and funny and with excellent art work. There are also tapes and CDs with traditional music for all ages.

It would be nice to reach the older youth by advertising "Ukrainian night" if possible, at least once monthly, in an available hall where caring people would provide Ukrainian foods and music and invite a dance group in to perform. An inspired speaker could talk of one's culture and heritage for a set number of minutes, explain some important historical facts, ask for questions, have a simple, amusing song to teach

in the Ukrainian language. We have to do something; it is our responsibility, and food and music are nice lures. It is important to have young men and women meet each other in a shared background.

What the Ukrainians properly need are their own schools with their language a major factor therein, along with religious studies, which are the same in both our belief systems, the Orthodox and the Catholic. Yes, cost is a factor.

Prayer is available and God is a listener. With Him all things are possible.

God bless our Ukrainian heritage and culture. The Holy Bohorodytse envelopes us in Her protective robe. May the Son and the Mother guide us as we struggle on our worldly path and inspire those who have the ability to do so, to produce the ways we may follow and retain the wonder left to us by our trusting ancestors. *✚*

Patricia Sawadsky strives to keep up with the industrious members of Vernon, BC's St. Josaphat's Church

Bayka

Mala Mama 4 Sons

Four Ukrainian brothers left the selo for the universytet.

They became successful doctors and lawyers, and prospered.

Some years later after a nice dinner together they discussed the gifts they had presented to their dorohen'ka Mama who lived far away in the misto.

The first said, "I had a big house built for Mama."

The second said, "I had a hundred-thousand-dollar theatre built in the house."

The third said, "I had my Mercedes dealer deliver an SL600 to Mama."

The fourth said, "You know how Mama loved reading the Bibliya. Alas, she can't read anymore because she can't see very well.



"I met our priest who told me about a parrot that recites the entire Bibliya. He told me it took the Konsystoriya 12 years to teach him. I pledged a \$100,000 a year for three years to our church, but it was worth it. Now, Mama just has to name the chapter and verse and the parrot will recite it."

There was no shortage of congratulations to all from all.

After Rizdvo Mama sent out her thank-you notes. She wrote:

"Ivantsu, the house you built is so big. I live in only one room, but I have to clean the whole house. Thanks, dear, anyway."

"Slavtsu, you gave me an expensive theatre with Dolby sound. It holds 50 people but all of my friends are dead, I've lost my hearing and I'm nearly blind. I'll never use it. Thank you for the gesture just the same."

"Myrontsu, I am too old to travel. I stay home, I have my groceries delivered, so I never use the Mercedes. The thought was good. Thanks."

"Dearest Andrijku, you were the only son to have the good sense to give a little thought to your gift. The Kurka was delicious! Thank you and have a great day. Mama." *✚*



a TRIBUTE To Our Mother

By Katya Adamov and Stephanie Adamov



Stephanie, Carol and Katya

Throughout the years, our mother, Marianna Carol Hryniuk-Adamov, has nurtured us—mind, body and soul. Our mom is an influential national leader in language arts and literacy education and a passionate, award-winning Manitoba educator. She has been recognized by the International Reading Association for her teaching expertise and literacy leadership. She was the Manitoba winner of the Canada Post Award for Literacy Educators in Canada. Even with her many responsibilities, Mom takes time to share her gifts in her community outreach to improve literacy. She has fostered our intellectual development all our lives. As children she routinely read bedtime stories and since then has helped us edit essays and review lesson plans. She has always taken an avid interest in our education and continues to encourage us to be independent thinkers and lifelong learners.

As we have struggled with inevitable heartaches, she demonstrated an unwavering ability to listen and to transform our burdens into blessings. Our mother has given both of us great inner strength and has

taught us the necessity of nurturing the whole person.

Ukrainian culture and traditions remain cornerstones of our lives since childhood. Through dance classes, family paska-baking, preparing the traditional twelve Christmas Eve dishes, and storytelling, our mother fostered our knowledge of our heritage. Mom has taught us that faith is the most important ingredient for life. Through her active role in church life, she is often helping to prepare parish meals, just as her mother Stephaniea Skrypnyk Hryniuk did before her. She has immersed us in religious rituals, explained traditions and has fostered our spirituality. Mom is an inspirational woman. Through her professional, spiritual and family life, she selflessly reaches out to nurture mind, body, and soul. We are honoured to call Carol Hryniuk-Adamov our mother. ♪

Katya Adamov teaches Grades 1-2 at Faraday School in Winnipeg and Stephanie Adamov is a University of Winnipeg student.

In Age of ‘Sexting,’ Parents Weigh Options

As cell phone use becomes common place among children, parents express growing concerns about the content and quantity of material transmitted via the devices. One major concern is “sexting,” in which sexually explicit material is shared via text messages, photos or video transmitted between cell phones.

A recent report by the C.S. Mott Children’s Hospital National Poll on Children’s Health shows that 41 per cent of parents are either “very” concerned or “somewhat” concerned with the amount of time their children spend text messaging.

Some 27 per cent of pre-teens, ages 9-12, and 75 per cent of teens, ages 13-17, have their own cell phones. Among these children,

87 per cent send and receive text messages and 23 per cent access the Internet through their phones.

“parents guard against inappropriate cell phone activity by limiting the time children can use their cell phone

“We found that 55 per cent of parents guard against inappropriate cell phone activity by limiting the time children can use their cell phone,” says Matthew Davis, M.D., director of the poll and associate professor of general pediatrics

and internal medicine at the U-M Medical School. “Time limits are used substantially more often by parents of preteens than by parents of teens.”

Some 33 per cent of parents block the transmission of images on children’s cell phones. Many parents may not be aware of the various options for blocking inappropriate content or the potential risks of sexting.

For parents not already doing so, most national cell phone companies will block image content for a monthly fee (usually \$5-\$10). ♪

www.positivechangemedia.com



Q&A ~

ЗАПИТИ І ВІДПОВІДІ

З Глорією Ленюк

Крайовою Головою-Помінатом ЛУКЖК

НД: Чому Ви зацікавлені в зайнятті посади Крайової Голови ЛУКЖК?

ЛУКЖК є благородною і широко визнаною організацією на місцевому, провінційному, крайовому та міжнародному рівнях. Ліга вкрай дорога моему серцю, є радше життєвим устроєм. Вважаю, що можу дарувати їй свій скромний внесок.

НД: Чого б Ви хотіли досягти протягом вашого терміну?

Я піклуватимусь про добробут Ліги на всіх трьох рівнях. На початку року епархіальним та місцевим Головам буде розповсюджено річний календар ЛУКЖК, аби всі епархії були однаково обізнані та проінформовані про діяльність організації. На першій зустрічі проведитиметься спільне обговорення проектів.

НД: ЛУКЖК існує протягом 65 років. На Вашу думку, в чому полягає її доречність для сьогоденної української жінки в Канаді?

Впродовж років Ліга піддавалась змінам та розвитку. І хоча питання і виклики сьогодення дещо відмінні, проте її мета залишається актуальною. Діяльність ЛУКЖК забезпечить збереження українсько-канадської ідентичності.

НД: Чимало членкинь Ліги знайомі з Вами, проте не всі. Розкажіть, будь ласка, коротко про себе.

Ось уже впродовж 24 років я є членкинею відділу ЛУКЖК парафії Успіння Пресвятої Богородиці у Мус Джо, провінція Саскачеван. Займала посаду Єпархіальної Голови протягом перебування Крайової Управи на теренах Саскачевану. З тих пір очолила конституційну та організаційну комісії нашої епархії. Дуже приємно було співпрацювати з багатьма досвідченими членкинями Крайових Управ. За фахом я викладач початкових класів, відтак спеціалізувалась у навчанні дітей з особливими потребами, зараз на заслуженому відпочинку. Одружена, разом з чоловіком Яковом маємо трьох дітей та двох чарівних онуків. У літню пору захоплюємось відпочинком на природі, риболовлю, а з настанням зими подорожуємо у теплі околиці Мексики.

Наша організація процвітатиме, коли кожна членкиня стане прикладом відданої посвяти, саме завдяки якій ЛУКЖК цьогоріч святкувала 65-річчя заснування.

То ж пишаймося, що належимо до такої славної організації, щиро та самовіддано працюймо задля великої мети під ласкавим покровом Пресвятої Богородиці, котра як Всеблага Мати щедро благословить усіх нас і кожне подання. Д

Meet President-Elect Gloria Leniuk

■ Twice branch president in Moose Jaw

■ Eparchial President 1996-1998; re-elected 1998-2000, and 2000-2002

■ Instrumental in developing a Funeral Protocol for deceased members; *Installation of UCWLC Officers* booklet; video of the *Installation* (accepted at the National level); "Branch President and Executive" workshops across the province; *Blessed Endeavour II* (a sequel to *Blessed Endeavour*) its co-ordinator and editor—being published.

■ Organizational Committee Chair, National Executive, 1998-2001—initiated the revision of several forms; designed UCWLC bookmark; revised criteria for National Membership trophy award; involved with introduction and design of the 30-, 40-, 50-year UCWLC recognition pins.

■ Received Honorary Life Member Award, 2005

In the non-Ukrainian community

■ President of the Saskatchewan Teachers' Federation, Moose Jaw Chapter 1992-95. Initiated activities that were carried on until 2005 including supper meetings, members' newsletter *Just A Minute*, and a BBQ to start the new school year. Received an Appreciation Award.

Gloria Leniuk was born in Yorkton, SK, and graduated from the University of Regina with a B.Ed. She is married to Jacob. They have 3 children and 2 grandchildren. Her favourite quote comes from Henry Ford: "Coming together is a beginning. Keeping together is progress. Working together is success."



Edmonton 34th Eparchial Convention was held October 16-18, 2009 with the theme as the ultimate destination to discover the treasures within, the hardships we share and the storms we face as we learn that “God is Love.”

This gathering served as an opportunity for delegates and guests to become active learners. The presenters and the sessions assisted the members to re-discover the treasures of our Eastern Catholic church through music, liturgy, culture and language.

The Convention opened with a procession of flags by Branch Presidents followed by prayers and a Memoriam service for our deceased members organized by the Spiritual Committee and led by **Fr. Michael Kowalchyk**, Spiritual Advisor.

Seventy delegates and thirty-one guests were in attendance.

Friday afternoon sessions dealt with all the necessary business items and Saturday sessions were dedicated to spiritual development with four dynamic speakers:

- **Most Rev. Bishop David**, inviting all organizations and every individual to evangelization beginning with the family, friends and neighbours.
- **Suzette Phillips**, sectional lecturer for Newman Theological College in Edmonton, with two topics: “We are created in the likeness of God” and “Each person is a Pilgrim on the journey of life, making choices.”
- **Rosabelle Daugela** spoke on “Finding Fortune in Misfortune.”
- **Rev. Fr. Slavko Dumec**, current pastor of the Camrose and district Parishes in Alberta, member of the Eparchial Catechetical Commission and contributor to development and delivery of many youth programs, spoke on the disciplines of faith.

Our Cultural and Museum Committees organized a very interesting display of traditional carved artefacts brought by attending members.



Mary Porenchuk, Evelyn Cook, Nadia Cyncar, Maria Pastuszenko, Maxine Zakordonski

A very successful baking contest of Ukrainian Traditional Tortes took place with prizes awarded. This was followed by tasting and judging by delegates and members, a most enjoyable task. The Convention honoured Branch Treasurers and the Eparchial Treasurer with a Certificate and thanks for dedicated service.

Barbara Hlus was welcomed for another term as President with thanks to outgoing and incoming Executive. The Convention was concluded with a wonderful banquet.

Helen Sirman, ND Rep.



Sophie Werbitski receiving 50 years of service pin. The three generations of UCWLC members in her family are daughter Elsie Christie, Sophie Werbitski, Joyce Chrunik-Rudiak, President of St. Nicholas UCWLC, granddaughter Janis Wade and Jolene Warawa granddaughter-in-law.

ANNOUNCEMENT!

The Assumption of the Blessed Virgin Mary, Ukrainian Catholic Parish, Radway, Alberta will be celebrating their 100th Anniversary and the UCWLC Branch, their 60th, Sunday, August 22, 2010.

We welcome all whose roots may be from the Radway area and everyone who would like to join us in this special event.

His Excellency, Bishop David Motiuk will celebrate the Divine Liturgy with a dinner and program to follow as well as fellowship throughout the afternoon.

We look forward to seeing everyone.

Sylvia Wengryn, UCWLC, President

Торонтонська Епархія

50-ЛІТТЯ ЛУКЖК СВВ. АПОСТОЛІВ ПЕТРА І ПАВЛА У (ЖАРБОРО)

розпочалось Святою Літургією, яку очолив Єпископ Торонто та Східної Канади, **Владика Кир Стефан Хміляр** у супроводі священників. Під час бенкету було багато теплих слів подяки за жертвенну працю на благо церкви і народу, за їхню материнську любов і допомогу потребуючим, особливо сиротам на Україні та у Південній Америці.

Спеціального відзначення удостоїлась **Марія Гарасим** врученням грамоти за віддану довголітню працю в організації та **Олена Гедз**, колишня Крайова Голова ЛУКЖК, яка була нагороджена грамотою і медаллю від Івана Павла II Папи Римського. Приємною була участь Голови Крайової Управи пані **Люби Ковальчик** та колишньої Голови Єпархіяльної Управи пані **Марти Хомин**.

Протягом 50-ти років ЛУКЖК при парафії Свв. Апостолів Петра і Павла була і є найосновнішою прицерковною організацією, яка dbає про добробут парафії, збереження



українських традицій, подаючи яскравий приклад своєю самовідданістю. І хоча число багато зменшилось, все ж таки ЛУКЖК є надзвичайно активною і продовжує місію своїх попередниць, організовує парафіяльні свята, dbає про церковну утвар, допомагає матеріально потребуючим, частує смачними варениками та іншими традиційними стравами сеньйорів у Резиденції Свв. Апостолів Петра і Павла.

Добродійка Ольга Двірник



Люба Ковальчик, Марія Гарасим і онучка пані Гарасим, Калина.

SILVER FOR ST. ATHANASIOS, \$100,000 FOR THE COMMUNITY

St. Athanasios Branch UCWLC celebrated its Silver Anniversary last September with nearly 100 guests and a table of honour with **Bishop Bryan Bayda**; **Sr. Theodosia Papirnik**, Eparchial Spiritual Advisor to the UCWLC for 25 years; **Geraldine Koban**, UCWLC Eparchial President; **Rt. Rev. Len Romanow**, Branch Spiritual Advisor; **Rt. Rev. Rudolph Luzney**, founding pastor of St. Athanasios parish; and, **Rev. Fr. Walter Kostuk**, first Spiritual Advisor. Following moleben and panakhyda services, guests attended the program at celebrations emceed by **Josie Vantour**, President and **Holly Paluck**, Past President.

Festivities included congratulatory messages from the greater Ukrainian communities of Regina and Saskatoon. The Branch history was captured in an interesting DVD presentation entitled "Our Story" and offered as a memento to guests. During its existence St. Athanasios Branch raised and dispersed approximately \$100,000 to causes aligned with

The \$100,000 was spent on...

- ♥ The Parish Building Fund and ongoing parish needs
- ♥ Beautification of St. Athanasios Church
- ♥ Humanitarian Aid to Ukraine
- ♥ Youth programs: local, provincial and national
- ♥ Spiritual development, cultural endeavours (Ukrainian language and the arts)
- ♥ Health related charities

PHOTO: D. KLIMCHKO



St. Athanasios Branch Past Presidents in attendance.
Standing: Holly Paluck, Eleanor Bernakevitch, Olga Klewchuk, Fran Soroski, Lena Bihun, Jayne Paluck, Marie Wilson. **Seated:** Rose Hill, Bernadette Lukey, Anne Churney, Joanna Mazyn and Denise Soroka.

UCWLC spiritual, cultural, and organizational values.

As well, its members have initiative and courageously try new ideas. They served at Eparchial and National levels, and were instrumental in the success of the Chernobyl Relief Effort, and later the Gift of Hope projects, the multi-million dollar humanitarian aid initiatives to assist the sick, the poor, and the destitute in Ukraine.

Asked whether the UCWLC has been a lot of work, one member responded, "Of course! But it has also been a lot of fun!"

Jayne Paluck

ST. BASIL'S UCWLC DONATES TO THE BREAST ASSESSMENT CENTRE

On Wednesday, November 25, 2009, St. Basil's UCWLC members toured and presented a cheque in the amount of \$6,326.00 to the Breast Assessment Centre at the Pasqua Hospital in Regina. This donation was the proceeds from a silent auction and numerous draws at a Mother-Daughter Banquet held on November 8. This Centre is very near and dear to our members, as numerous have been touched by breast cancer.

Anne Krenosky, President



St. Basil's UCWLC members Jean Orenchuk, Alvena Krushelniski, Anne Krenosky, Anita Chorneyko, Shirley Stadnyk, Pat Detz, Nadia Burse, and Olga Kiryluk.

THE UCWLC DAUPHIN BRANCH HELD ITS AGM

in January. **Doris Chaychuk** completed her two terms as president. She transferred the League pin to incoming President **Mary Procyshyn**. While the League congratulated Mary for taking on this new responsibility, it applauded Doris for four years of dedicated work within the League and church community presenting her with a ceramic sculpted *The Last Supper*.

The League, with its spiritual advisor and supporter **Father Oleg Bodnarski**, does many charitable



Outgoing President Doris Chaychuk (centre) holds *The Last Supper* sculpture presented by incoming President Mary Procyshyn, with Pastor and Spiritual Advisor for the League Rev. Father Oleg Bodnarski.

works and fund-raising. The biggest undertaking was the financial support for the sanctuary painting by **Sviatoslav Makarenko**. It adorns the wall behind the altar. Comprising two sections the upper features one of the most endeared icons of the Mother of God—the icon of the Sign. The lower section is the icon of the Resurrection depicting Christ's descent into Hades.

Last November, the auditorium of the Ukrainian Catholic Church of the Resurrection in Dauphin



Newly-completed sanctuary painting behind the altar of the Church of the Resurrection Dauphin, MB.

was filled with well-wishers celebrating the 10th anniversary of priesthood and the 10th anniversary of Holy Matrimony for Rev. Father Oleg Bodnarski and his wife **Zoryana**, who were married in Ukraine. Father Oleg was ordained as a priest by **Bishop Michael Sabryha** at the Immaculate Conception Cathedral in Ternopil, Ukraine, in December 1999.

The celebration put on by the UCWLC featured a lovely luncheon, musical entertainment, and many presentations and greetings from the Dauphin area and also the twelve Mission Parishes which Father Oleg serves.

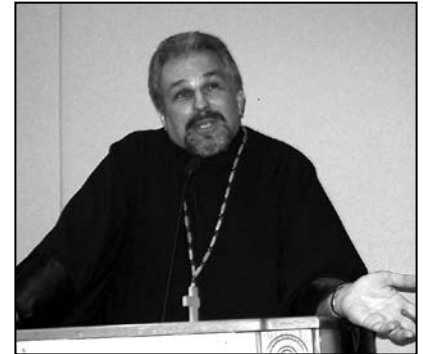
Kay Slobodzian



Rev. Father Oleg Bodnarski and Dobrodiyka Zoryana at the celebration tea held in their honour.

UCWLC ARCHDIOCESE OF WINNIPEG – 130 AT THE PRAYER BREAKFAST

On January 23, the UCWLC Archeparchy of Winnipeg sponsored a Prayer Breakfast held at the Canad Inn. **Shirley Lisowski**, spiritual convenor, welcomed 130 guests



and introduced **Rev. Dr. Michael Kwiatkowski** who spoke about the role of women in Ukraine. Father Kwiatkowski, Pastor of Holy Eucharist Ukrainian Catholic Church in Winnipeg, formerly served as the Chancellor of the Patriarchal Curia in Lviv.

He began his talk by emphasizing what a gift women are to the Church and the world. Ukraine is influenced by the modern world and family life; marriage and the work force are affected. Organizations, like Nashi and Caritas Ukraine, provide awareness and work with other agencies to address the concerns such as human trafficking, AIDs, women marginalized by society, the elderly, orphans and women in prison.

The L'Arche Movement in Ukraine is slowly changing attitudes about the mentally handicapped. Through the church in Ukraine, under the Archeparchial Commission, seminars are conducted to educate women and empower them in leadership roles.

Marilyn Krochak



\$5,500 TO NEEDY IN CANADA AND UKRAINE

The fundraising capabilities of the St. Anne UCWLC members are benefitting young and old in Canada and Ukraine. Through wholehearted, industrious application of members' countless talents, this dynamic branch of the UCWLC is able to financially assist the Sisters Servants of Mary Immaculate (SSMI) in the orphanage and safe home projects in Ukraine. A recent donation of \$2,000 was presented to **Sister Darlene** to support two worthy initiatives.

Sister Frances Byblow, formerly Superior General SSMI, coordinates Canadian charity outreach to Ukraine. She described the need to support orphanages in her article published in the Spring 2009 issue of *ND*: "Without interrupting their already well established work in state orphanages, the Sisters Servants in Ukraine now also *own* an orphanage in Zolochiv. What began as an unfinished building donated by the Basilian Fathers opened in 2007, after much fundraising and renovation, as a home to the first five little dwellers. The orphanage is a family type of home where staff and children form one community. House duties are shared, all

partake of a common table, on occasion the children shop with staff, and in spring they will plant a garden. They are waiting for a dog and a cat. Maybe even goldfish!"

Sister Frances' article also noted the need for a safe home. Her update confirms that: "The property has been bought, ownership already transferred to the Sisters Servants, a master plan for expansion and renovation is long ready, but there is a delay due to bureaucracy and red tape from the state building authorities, for certain permissions..."

The UCLWC applauds such humanitarian efforts and, with generous hearts, is ready to lend a hand. Members hope that their support will invite and encourage the generosity of other caring organizations and individuals.

Closer to home the St. Anne Branch donated \$2,500 (through **Sister Teresa**, SSMI, Winnipeg) to support a safe home for young girls in Winnipeg who are at risk of exploitation. To help them escape the dangers of life on the street, this facility provides food, shelter, counselling, tutoring and job placement. As well, the Branch spearheaded a highly successful clothing and furnishings campaign for the safe home. All St. Anne parishioners were able to

support directly this very worthwhile effort.

The members of the St. Anne Branch are also delighted to have helped the Sisters with a donation of \$1,000 to the Holy Family Home Residents' Recreation Program. These funds are intended for tours and excursions for the elderly residents and for recreation program equipment.

While recognizing that their financial support is significant, the members of the St. Anne Branch of the UCWLC have not lost sight of the fact that often times little things in life contribute much to its quality: they have provided the residents of HFN with traditional Ukrainian *perishky*, much-appreciated and lovingly prepared treats, for their ward Christmas get-togethers.

Elsie Marykuca

Winnipeg Archeparchy
UCWLC members

Recipients of the *Pro Ecclesia et Pontifice* Medal

1963 Jean Sahan
1963 Olga Paschak
1983 Mary Dyma
1983 Vera Buczynsky
1983 Anastasia Kozoriz

Вічна пам'ять

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

Come, Brothers and Sisters, let us bid a last farewell to her who has passed away, and also let us thank God. She is leaving her relatives and is hastening to the grave. No longer is she concerned about the vanity of the world and her human passions. Where are her relatives and friends? Behold we are parting now. Let us pray to the Lord for her repose.

Eternal Peace

✠ Ann Sawchyn

3.XII.1922–19.XII.2009



Born in Birmingham, SK, to Wasyl and Ann Turchak. Married Russel Sawchyn in 1944. Lived on a farm, moved to Melville, SK in 1956. Ann worked at the hospital. In 1959 they moved to Regina, where she worked for 25 years at the Regina General Hospital. She was an active member of St. Basil Parish and a UCWLC member. Ann is survived by two sisters, one brother, and numerous nieces and nephews.

Helping the Bereaved

Practical Tips That Say You Care

- Be available. Offer support in an unobtrusive but persistent manner.
- Listen without giving advice.
- Do not offer stories of your own. This can have the effect of dismissing the grieving person's pain.
- Allow the grieving person to use expressions of anger or bitterness, including such expressions against God. This may be normal behaviour in an attempt to find meaning in what has happened.
- Realize that no one can replace or undo the loss. To heal, the individual must endure the grief process.
- Allow him/her to feel pain.
- Be patient, kind and understanding without being patronizing. Don't claim to "know" what the other person is feeling.
- Don't force the individual to share feelings if he/she doesn't want to.
- Physical and emotional touch can bring great comfort to the bereaved. Don't hesitate to share a hug or handclasp when appropriate.
- Be there later, when friends and family have all gone back to their routines.
- Remember holidays, birthdays and anniversaries, which have important meaning for the bereaved. Offer support during this time. Don't be afraid of reminding the person of the loss; he/she is already thinking about it.
- Invite him/her to pray with you.

*American Hospice Association.
With thanks to Helen Sirman.*

Що скаже Маргаритка?

Перед негодою її квітка нахилиється так низько, що майже торкається поверхні землі.

Deadline for summer issue submissions

• НАША ДОРОГА • 15.V.2010

Річенець дописів на літній номер

Follow-up

Seeing the Fruits of Our Labour

By *Elsie Liwiski*

Last September, a group of seven volunteers from International HOPE Canada Inc. travelled to Ukraine to follow up on five containers of humanitarian medical supplies and equipment sent between 2006-2008. One container to Borshchiv, western Ukraine, had been sponsored by the UCWLC Winnipeg Archeparchy.

Arriving in Kyiv, we also followed up on three shipments to eastern Ukraine. One recipient hospital was in Nedryhayvil, President Yushchenko's birthplace. Construction of the 35-bed hospital lasted from 1987 to 2007. Our equipment was labelled and noted. Surprise! Only four inpatients! Hospital staff advised it was harvest time and "elective" surgeries were on hold.

“Our equipment was labelled and noted. Surprise! Only four inpatients!”

Sumy Regional Hospital, a 400-bed facility employing 300 doctors for 22 orphanages—in an area with a high incidence of infant cerebral palsy—received a container, too. It was overwhelmingly appreciated. The supplies had recently (*the shipments went out some 2 years ago!*) cleared Customs and were quarantined for inspection and approval of the Federal Agency for Control of Medical Equipment and Supplies, which controls standards and purpose of equipment. We were

shown the inside of the warehouse storing our donations. Most of the equipment will be transferred to the Children's Hospital, a complex



Donated birthing table (above left) in the soon-to-be-completed Labour and Delivery unit of the 300-bed Central Region Communal Hospital in Borshchiv. At right, hospital beds and a wheelchair in the newly renovated surgical unit.

one microscope and chipped glass specimen holders. Medical personnel were weeding flower beds due to lack of work. (*Why is there*



where a very high percentage of children are mentally and physically challenged.

In Kyiv we met with Ambassador Daniel Caron at our Canadian Embassy. He commended us for the good work and willingness to take on worthwhile projects. There is a great need here, he agreed, and acknowledged that it is not easy to ship to Ukraine.

En route to Borshchiv we toured a hospital near Ternopil with heart-wrenching needs. The century-old hospital is in serious disrepair—leaking roof, chipped paint, mouldy walls, curled up linoleum on cracked floors. The operating room equipment dates from the 1950s or earlier; an operating room table with a sagging cracked vinyl mattress is over 60 years old. There are chipped enamel basins, bare supply shelves, antique operating room stretchers. The lab department consisted of

an underutilization of medical facilities?—Ed.)

At the 300-bed Central Region Communal Hospital in Borshchiv we were greeted by the mayor, hospital director and administrative staff and escorted to the boardroom to the applause of some 70 staff. Following a banquet we toured while the staff pointed out—with considerable excitement—our labelled equipment. Surgeons voiced great appreciation for the donated equipment, especially the new OR table and overhead lamp. “Our” new birthing table will become a “show-piece” in the soon-to-be-completed Labour and Delivery unit. We noted 16 patients; most were occupying our beds. No maintenance staff. (*It appears renovations take very long. Who is using the equipment in the meantime?—Ed.)*

The Hospital Director said: “We have never received a container of

such great magnitude. You have provided a great service to us and great comfort to our patients. For the first time, each surgeon has his own set of instruments; no need to share. We now have a special complex for traction beds, complete with pulleys/bars/weights/blocks. I bow to the volunteers who assembled all this equipment. We have now been rated as the finest facility in the Ternopil Oblast. We are so grateful and thankful to the Canadian organizations, International HOPE and UCWLC Winnipeg Archeparchy for their donations.”

An exquisite seven-course luncheon followed with entertainment by an exceptionally harmonious male doctors quartet. *(The gratitude is there but are the sick benefitting?—Ed.)*

Then we visited a walk-in clinic in a nearby selo, Skala Podilska. The paucity and condition of existing equipment were a sight to behold! Toured a home for 40 young adults—most mentally challenged—and one housing 40 elders. Premises very tidy but cold/damp and sparsely furnished, limited bedding, laundry facility with one semi-operational washer from Stalin era, no dryers.

We had an opportunity to tour a pediatric hospital in Chernivtsi as well as the new facility, which also remains uncompleted. We also toured a 300-bed hospital in Rozhnativ near Ivano-Frankivsk. It is in such dire need! There were puddles of water in hallways due to leaking roof and many, many more signs of decrepit conditions.

En route to Lviv for our departure, we stopped at an orphanage in Rozdil—home to 80 cognitively impaired males—12 being waxen



New Operating Room table at the 300-bed Central Region Communal Hospital in Borshchiv.

“When we commented on the scarcity of patients, we were again told that it was harvest time; surgeries were postponed. We asked ourselves: are services really free of charge?”

coloured hydrocephalic infants lying on three-inch mattresses. We walked away with heavy hearts!

Requested by a pastor to tour a 200-year-old dilapidated hospital in Drohobych—10 beds per cold, mouldy, unventilated rooms for people who can’t afford to pay for medical services. Allocation of 30 cents per person per day for meals! When we commented on the scarcity of patients, we were again told that it was harvest time; surgeries were postponed. We asked ourselves: are services really free of charge? If so, we should have seen a line-up in Emergency. Was this dismal building staffed adequately?

Minimal improvements noted since 2007 visit. Hospital grants

are rare, if they exist at all. Conflicting stories about medical care abound. Medical personnel claim their services are free. Patients say otherwise. We were told if you want faster, better services, you pay for them. Patients have to purchase all necessary supplies for tests. While in hospital, they are charged for all supplies and medication used for their treatment. A pensioner receives \$76-\$109 US per month. After the rent, food, utilities and medication are paid, can they afford an additional fee for medical services? Doctors earn \$90-\$300 US per month, nurses receive \$70 US. Kitchen and laundry aids earn \$30 US.

As in the past, we are left with heavy hearts. Everyone was so gracious, but are our gifts well used? The people in the villages and small towns are sheltered from the outside world. Their living conditions are so primitive. If they weren’t self-sustaining they would surely perish. Yet they are thankful for what little they have. Ukraine is such a beautiful country and so rich in natural resources. Why could factories not be reopened, jobs created—give the citizens an incentive to work and achieve? Will this ever come about? Will things ever change? The educated young are leaving the country to seek a better life. This will have a huge impact on the country down the road. *✍*

Elsie Liwiski is a UCWLC member and International HOPE volunteer in Winnipeg.

www.ucwlc.ca



Многая літа!



Tillie Andruchow Celebrates 100!



October 10, 2009, Edmonton, AB — St. Vladimir’s parishioners, relatives, and friends gathered at the parish hall to celebrate the 100th birthday of a very special lady.

Tillie (Techlya) was born October 6, 1909 to Ann and Harry Andruchow, immigrants in the late 1890s from Slobedka, Ukraine, who settled in St. Michael, AB. She was married to Harry Andruchow, same name but no relation, for 68 years. They had a son, daughter, six grandchildren and four great grandchildren.

Farming in the St. Michael area, Tillie, Harry’s right hand around the yard and field, stoked, pitched sheaves and shovelled many loads of grain. Without electricity until 1960, housework was time-consuming. The Andruchows were members of St. Nicholas and St. John parishes in St. Michael and Lamont, and active members of St. Vladimir’s Parish, Edmonton,

since 1971. Tillie joined the UCWLC in Lamont, AB, enjoying the League functions, conventions, and hosting annual teas and bazaars. For over 30 years she was very active catering and cooking at various functions. In May 2009 Tillie received her 60-year pin.

Tillie, avid gardener until 97, loved to bake and cook, and still continues to read. In good weather she takes half-hour walks near her house aided by walker and daughter.

Known for her kindness to others, good humour, boundless generosity and beautiful smile, she attends church almost every Sunday—depending on health—and often during the week. *Д*

St. Vladimir’s UCWLC

Mnohaya Lita! Married for 50 Years...

Last October, Emil and Ellen Ryski of Sherwood Park, Alberta, together with their family and close friends, celebrated their 50th Wedding Anniversary at Chateau Louis Hotel, Edmonton.

Emil and Ellen were married by Rev. A. Lozinski at the Holy Ghost Ukrainian Catholic Church in Holden, AB, on October 17, 1959. They settled in Edmonton and later moved to Sherwood Park, AB, in 1993. They have three children: Marlane (Darren) Pentelechuk of Sherwood Park, Terry (Marie) Ryski of St. Albert, AB, and Mark (Corine) Ryski of Edmonton, AB. There are seven grandchildren: Erin (Matthew), Nicholas, Jennifer, Carlee, Zachary, Taylor and Cole.

Emil and Ellen have been members of St. Vladimir’s Ukrainian Catholic Parish, Edmonton, since 1969. Ellen has been an active, hardworking member of the UCWLC for 40 years. She served at the branch level, at various capacities, including president. Ellen



also was involved at the Eparchial level serving on various committees. For over 20 years, Ellen has been St. Vladimir’s Branch Nasha Doroha contact. Wishing you both many more happy and healthy years! *Д*

St. Vladimir’s UCWLC

100th Birthday Celebration

Mary Measor celebrated her 100th birthday October 9, 2009. Born in Wasal, Alberta, to parents Polferia and William Yaceyko, she had five sisters and four brothers.



In 1911, the family moved to Stry, Alberta, and in 1927 at the age of sixteen, Mary left for Edmonton along with her father's blessings and the \$10 he gave her to start a new life.

As a young girl, Mary worked hard, mainly in restaurants and as a housekeeper.

In 1929, Mary met and married Bill Measor and in 1939 she gave birth to their only son, Arthur.

In 1941, her husband joined the Canadian Army and went to serve overseas. He returned in 1945, and in 1948 they moved to Banff. Mary's husband died in 1960 and in 1975 Mary moved back to Vilna, Alberta, to be close to her roots where she enjoyed good health and became involved with helping her community.

Mary joined the Holy Eucharist Ukrainian Catholic Parish and the UCWLC Branch in Stry, where, proud of her Ukrainian heritage, devoted, generous, and hardworking, she has been a source of inspiration to all.

Over the years, Mary spent many volunteer hours at the Stry Parish Hall and the Vilna senior's centre making pyrohy and holubtsi for the many functions. Financially, she donated to her parish, UCWLC and many other charitable organizations.

To honour her day, the UCWLC executive—Pauline Kucher, Karen Tchir, Joyce Carter, and Connie Sirant—visited Mary at the long-term facility. They presented her with a beautiful bouquet of flowers and enjoyed a wonderful visit.

We have been truly blessed to have this wonderful special friend in our midst for all these years. Многая Літа! ☩

*Pauline Kucher, President, UCWLC
Holy Eucharist Branch, Stry, Alberta*

ФОНД НАШОЇ ДОРОГИ NASHA DOROHA Fund

Sylvia Wasylyshen, Dauphin, MB \$20.00

UCWLC Branches

St. Vladimir's Branch, Edmonton, AB \$325.00
All Saints Branch, North Battleford, SK 285.00
Sts. Peter & Paul, Canora, SK 125.00
Goodwill Club, St. Josaphat's Cathedral,
Edmonton, AB 100.00
Sacred Heart Branch, Wynyard, SK 75.00
St. George's Branch, Prince Albert, SK 75.00
Dormition of Blessed Virgin Mary Branch,
Saskatoon, SK 50.00
St. Mary's Branch, Mississauga, ON 25.00

Vera Buczynsky Ukrainian Studies Scholarship Fund

UCWLC, Toronto Eparchy \$100.00
UCWLC, St. Athanasius Branch, Regina 75.00

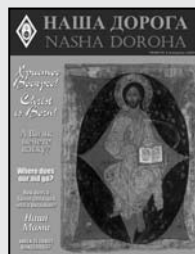
Mary Dyma Religious Studies Scholarship Fund

UCWLC, New Westminster Eparchy,
Vancouver Branch \$100.00
UCWLC, New Westminster Eparchy, Vernon Branch.. 100.00
UCWLC, Saskatoon Eparchy, Yorkton Branch 100.00
UCWLC, St. Athanasius Branch, Regina 75.00

Emergency Relief Fund

UCWLC, New Westminster Eparchy,
Vancouver Branch \$100.00
UCWLC, New Westminster Eparchy, Vernon Branch.. 100.00
UCWLC, St. Athanasius Branch, Regina 75.00

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



**Did you buy a gift
subscription or two of
NASHA DOROHA
for your favourite people?
For their birthday
or anniversary?
Please see page 15.**

ОГОБИТОГТИ PROFILES



The Children's Sister

By Lena Sloboda, HLM

Last September St. Basil Ukrainian Catholic parish in Edmonton paid tribute to Sister Petronella Dybka, SSMI, on her 60th Anniversary of religious life.

The special celebration began with a thanksgiving Divine Liturgy with a smiling Sister Petronella walking to her pew in a candlelight procession with Children of Mary and Sodality girls, dressed in capes of blue, and singing the hymn, Immaculate Mary. A banquet followed the Liturgy. The Master of Ceremonies, Daryl Chichak, was a former student of Sister's Sadochok. Sister Martha, Superior of Mundare, Alberta, spoke on behalf of Sister Servants. Father Zazula, OSBM, said, "there is much that we can all learn about dedication, love and patience from Sister Petronella."

Born in Winnipeg to Michael and Katherine Dybka, Sister Petronella entered the novitiate of the Sister Servants of Mary Immaculate in Ancaster and right from the start chose to devote her life to the spiritual formation of children. Because of her dedication in this important mission, Sister Petronella is known as "A Children's Sister."

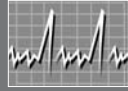
In 1968, she accepted the challenge to be the first teacher of Ukrainian Sadochok at the newly built St. Basil parish complex. Her 40 years' service among

children has resulted in unrivalled achievements at St. Basil's parish. For some forty years now Sister Petronella has provided enrichment programs to over 1,500 Sadochok children, and prepared over 1,800 St. Basil parish children as well as those in rural parishes—Calmar and Thorsby—for First Holy Communion. In 1984, Sister assumed responsibility for yet another children's group: teaching the Children of Mary, a Marian organization, whose program is for young girls of Grades 1 to 6. And she spends summers teaching at St. Basil's camp at Pigeon Lake.

Sister Petronella demonstrates her love of children in many ways. She teaches them to pray and to love their Ukrainian heritage. She teaches them the Ukrainian language through prayers and songs. Sister prays with the children in church, and directs their songs and dances on the stage. In summer, she plays with them at the picnics, and joins them for the winter sleigh rides. The annual Mother's Day concert by the Sadochok children is unforgettable. It brings tears of joy and happy memories to parents, grandparents and guests alike, while the Christmas concerts with the Holy Nativity scene have been the highlight of the pre-Christmas season of St. Basil parish.



The Children's Sister expressed gratitude for this day of prayer, thanksgiving and celebration, and said, "Today, I am very glad that I chose to devote my religious life ministering to children." This memorable occasion gave the parishioners, and especially the many young children and youth, an opportunity to express gratitude and to say that they love her just as she loves them. ❧



Перша жінка-науковець — внучка Мономаха

Першою українською жінкою-лікарем, яка написала наукову працю (“Аліма”, або “Мазі”, грецькою мовою), була онука Володимира Мономаха Добродія-Євпраксія Мстиславна.

Народилася Євпраксія у 1108 р. Батьками її були майбутній князь київський Мстислав Великий та принцеса Христина, дочка шведського короля Інре Стенкільссона. З дитячих років захопилася вона вивченням лікарського мистецтва, а надто гомеопатії. Напевне осередками, де вона навчалася, була школа для дівчат при Андрієвому монастирі, заснована у 90-х роках XI ст. бабусею Євпраксії Анною (Янкою) Всеволодівною, та лікарня Києво-Печерської лаври, між ченцями якої знаємо непересічних лікарів Антонія, Агапіта, Пимена...

Занадто лаконічні рядки літопису повідомляють, що з січня 1122 р. Добродія втратила матір, а незабаром “одведено” її “в Греки за цесаря”. У Візантії вона, прибравши ім'я Ірини, стала дружиною Олексія Комнина, сина і співправителя імператора Іоанна II Комнина. Тут вона мала можливість ознайомитися з творами античних авторів, арабською медичною літературою. Набуті знання, власні спостереження та практичний досвід були викладені Добродією-Євпраксією-Іриною у вищезгаданому творі з п'яти частин.

Померла Добродія у 1172 р.

Її забуті ім'я і працю повернув Україні та людській цивілізації проф. Х. Лопарьов. У 1912 р. він знайшов рукопис “Аліма” в бібліотеці Медичі у Флоренції. Рукопис із портретом авторки, викуплений російським урядом, зберігається нині у Санкт-Петербурзькій бібліотеці ім. Салтикова-Щедріна. **Д**

Історичний Календар 1998 р., Київ, 1997 р.

The Harvard Heart Letter features 10 tips for getting your blood pressure under control and keeping it in check

Hypertension is a silent killer. People with high blood pressure rarely have symptoms.

Healthy adults should have a blood pressure of 120/80 or better.

- 1. Measure it.** You can't do much about your blood pressure unless you know what it is. Almost 50 per cent of Canadians with high blood pressure don't know.
- 2. Get moving.** Exercise can prevent the onset of high blood pressure, lower blood pressure by 10 points and result in a lowering of the need for blood-pressure medications.
- 3. Eat right.** A diet rich in fruits, vegetables, low-fat dairy products, whole grains, poultry, fish and nuts can lower blood pressure.
- 4. Control your weight.** Overweight? Lose weight and lower your blood pressure.
- 5. Don't smoke.** Period!
- 6. Drink alcohol in moderation.** Consuming more than one drink a day can contribute to higher blood pressure.
- 7. Shake up your salts.** Aim for less than 1.5 grams of sodium a day, and at least 4.7 grams of potassium from fruits and vegetables.
- 8. Sleep on it.** Get at least six hours a night.
- 9. Reduce stress.** Mental and emotional stress can raise blood pressure. Meditation and deep breathing can lower it.
- 10. Stick with your medications.** Taking prescribed medication can keep you from having a stroke or heart attack, but compliance is generally poor.

9 “НІ!” спотворенню тіла

Подолати целюліт не так просто — появу “апельсинової шкуринки” простіше упередити. Але для цього слід суворо дотримуватися певних табу:

НІ! їжі, що ускладнює роботу печінки й виведення шлаків. До неї належать солоні та жирні страви, зокрема майонез, ковбаси, копченості, смажена картопля (і взагалі все смажене).

А також соління, ікра, штучні бульйони, шоколад, алкоголь, пиво й вино. Така їжа погіршує травлення.

НІ! непорушності. Помірні фізичні вправи й спорт допоможуть уникнути целюліту, оскільки сприяють належному кровообігу й лімфообміну.

НІ! високим підборам. Ступня за нормальних умов працює як насос, що полегшує обіг венозної крові до серця. Високий підбор перешкоджає цьому й уповільнює кровообіг.

НІ! затісному одягу. Еластичні пояси, корсети, стискаючі талію паски — усе, що уповільнює кровообіг, внаслідок чого й розвивається целюліт.

НІ! неправильним позам. Ноги, покладені одна на одну, опущені плечі уповільнюють кровообіг. Якщо ви впродовж робочого дня надто довго сидите на стільці, це викликає затискання стегон. Вихід — щоденне виконання кількох гімнастичних вправ, особливо для стегон та ніг.

НІ! частому й поверховому диханню. Навчіться дихати, максимально використовуючи весь об’єм легенів, щоб у кров надходила достатня кількість кисню. Це важливо для запобігання целюліту.



НІ! стресам і дратівливості. Реакція на всі події в нашому житті, зокрема й та, що відбувається на підсвідомому рівні, залежить від мозку. Повторення і накопичення негативних факторів — неприємних емоцій, розчарувань, незадоволення — пригнічує мозкову діяльність. При цьому можливі порушення життєво важливих процесів, що перебувають під контролем мозку, наприклад, кровообігу.

НІ! курінню. Куріння підсилює схильність до целюліту, оскільки, як і атмосферне забруднення, погіршує постачання клітин киснем.

НІ! шкідливій звичці пити якомога менше рідини, щоб не повнішати. Людське тіло складається майже на 70% з води, і вона необхідна, аби розчиняти й виводити з організму солі, що накопичуються у тканинах та органах. Вживана нами вода сприяє виведенню продуктів обміну, перешкоджає дегідратації тканин, вона має пряме відношення до важливої функції шкіри — виділення шлаків з потом. Тому випивати потрібно близько 2 л. на день у проміжках між прийомами їжі і рівномірно впродовж усього дня. *Д*

Аби не старіти

1. Мало їжі, але здорової.
2. Багато руху й спорту.
3. Мало алкоголю, нікотину й прянощів.
4. Багато сну й відпочинку.
5. Праця й улюблені заняття.

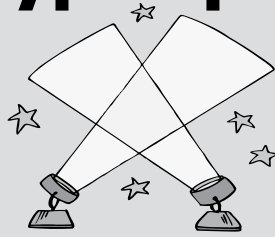
Виявляється...

- ... шкіра краще засвоює ліки та креми під дією ультрафіолетових променів
- ... діти набувають залежності від алкоголю в чотири рази швидше, ніж дорослі
- ... вірус герпесу провокує імунну систему людини до самознищення

Перша чарка — на здоров'я, друга — на веселощі, третя — на сварки.

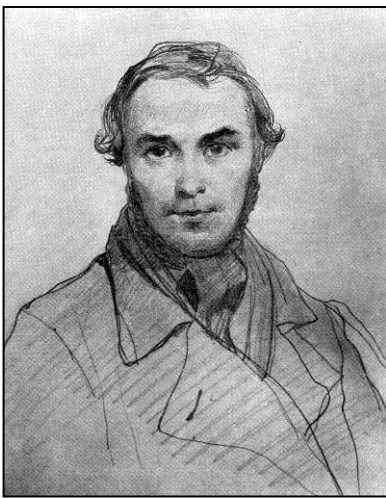
Культура і розвага

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



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

Arts and Entertainment



Тарас Шевченко

ІРЖАВЕЦЬ

Наробили колись шведи
Великої слави,
Утікали з Мазепою
В Бендери з Полтави.
А за ними й Гордієнко...
Нарадила мати,
Як пшениченьку пожати,
Полтаву достати.
Ой пожали б, якби були
Одностайне стали
Та з фастовським полковником
Гетьмана еднали.
Не строміли б списи в стрісі
У Петра у свата.
Не втікали б із Хортиці
Славні небожата,

Не спиняв би їх прилуцький
Полковник поганий...
Не плакала б Матер Божа
В Криму за Україну.
Як мандрували день і ніч,
Як покидали запорожці
Великий Луг і матір Січ,
Взяли з собою Матер Божу,
А більш нічого не взяли,
І в Крим до хана понесли
На нове горе-Запорожжя.

Заступила чорна хмара
Та білу хмару.
Опанував запорожцем
Поганий татарин.
Хоч дозволив хан на пісках
Новим кошем стати,
Та наказав запорожцям
Церкву будувати.
У наметі поставили
Образ Пресвятої
І крадькома молилися...

Боже мій з тобою!
Мій краю прекрасний, розкошний, багатий!
Хто тебе не мучив? Якби розказать
Про якого-небудь одного магната
Історію-правду, то перелякать
Саме б пекло можна. А Данта старого
Полупанком нашим можна здивувать.
І все то те лихо, все, кажуть, од Бога!
Чи вже ж йому любо людей мордувать?
А надто сердешну мою Україну.
Що вона зробила? За що вона гине?
За що її діти в кайданах мовчать?

* * *

Розказали кобзарі нам
Про війни і чвари,
Про тяжкеє лихоліття...
Про лютії кари,
Що ляхи нам завдавали —
Про все розказали.
Що ж діялось по шведчині!
То й вони злякались!
Оніміли з переляку
Сліпі небораки.
Отак її воєводи,
Петрові собаки,
Рвали, гризли... І здалека
Запорожці чули,
Як дзвонили у Глухові,
З гармати ревули.
Як погнали на болото
Город будувати.
Як плакала за дітками
Старенькая мати.
Як діточки на Орелі
Лінію копали
І як у тій Фінляндії
В снігу пропадали.
Чули, чули запорожці
З далекого Криму,
Що канає Гетьманщина,
Неповинно гине.
Чули, чули небожата,
Чули, та мовчали.
Бо й їм добре на чужині
Мурзи завдавали.
Мордувались сіромахи,
Плакали, і з ними →

Заплакала Матер Божа
 Сльозами святими,
 Заплакала милосерда,
 Неначе за сином.
 І Бог зглянувсь на ті сльози,
 Пречистії сльози!
 Побив Петра, побив ката
 На наглий дорозі.
 Вернулися запорожці,
 Принесли з собою
 В Гетьманщину той чудовний
 Образ Пресвятої.
 Поставили в Іржавиці
 В мурованім храмі.
 Отам вона й досі плаче
 Та за козаками.



While incarcerated in the Gulag for nationalist activities **Iryna Senyk** (9.VI.1921–25.X.2009) learned how to embroider. She was taught by a cellmate, a nun. For thread they unravelled bits of the prison uniform and Iryna's kerchief. Fish bones served as needles. Here is her quote—from memory—from Taras Shevchenko's *Irzhavets*.

More about this exceptional freedom-fighting woman in the next issue of ND.

With thanks to readers who submitted this exceptional summary of Ukraine's history under Russia. ... Думайте, читайте!

To friends who still don't understand

By Oleh Chornohuz

For me, the Russian language is

- the unstoppable flow of Ukrainian blood spilled by our “elder Russian brother” who, according to his birth records, is by far the younger brother. With this blood we, Ukrainians, have written our history. And when we read our bloody history, we have to take sedatives and ponder the question: why was (is) this relationship called the “friendship of fraternal nations?”

- robbery committed in broad daylight before the eyes of the entire civilized world: the co-opting of the name of a neighbouring country (Kyivan Rus'-Ukraine) and its inclusion in all the maps of the world by supplanting the term “the state of Muscovy” with the words “Russian Empire” (1713).

- the condemnation and anathema proclaimed by the Synod of the Russian Orthodox Church against the “new Kyivan books” of the Ukrainian theologians Petro Mohyla, Kyrylo Stavrovetsky-Tranquillon, and Simeon Polotsky (1690).

- the deliberate burning of all the original Ukrainian historical annals, the literary heritage of Kyivan Rus', the treaties of hetmans Bohdan Khmelnytsky and Ivan Vyhovsky—our historical memory.

- the ukasy, edicts, issued by Tsar Peter I, prohibiting the printing of books in the Ukrainian language and the excision of passages from liturgical books.

For me, the Russian language is

- the crucifixion of Ukraine. It is the millions of bones of Ukrainian Cossack prisoners of war, which are literally immured in the foundations of St. Petersburg, the capital of Muscovy (1703); the all-out

massacre of the Ukrainian population (over 17,000 men, women and children) of Baturyn, the capital of the Ukrainian Cossack Hetmanate, after the Battle of Poltava (1709); the devastation of Zaporozhian Sich Cossack outposts; and the use of Ukrainian forced labourers on the White Sea Canal and other artificial channels.

- the command issued by Tsar Peter III to rewrite, from Ukrainian into Russian, all government decrees and regulations.

- the decree issued by Tsarina Catherine II, forbidding instruction in the Ukrainian language at the Kyiv-Mohyla Academy (1753).

- the closure of Ukrainian schools attached to regimental Cossack offices and the uninterrupted spilling of Ukrainian blood by the bayonets of their Muscovite “brothers” (1775).

For me, the Russian language is

- “the conquest of Siberia and the subjugation of the Crimea” (a line from Russian playwright Alexander Griboyedov's play *Woe from Wit*) as promoted by Russia's poets and painters.

- the sentiment expressed by Russia's pre-eminent poet Alexander Pushkin: “Humble thyself, O Caucasus, for Yermolov is coming.”

- the deportation of the larger and smaller nations of the Muscovite Empire to “unexplored Siberia.”

- the intensification of the brutal persecution of the Ukrainian language and culture in the 19th century, as exemplified by the prohibition of the finest works of Ukrainian writers.

- the circular issued by Peter Valuev, tsarist Russia's Chief of

Gendarmes, banning the printing of spiritual and educational books in Ukrainian because “there never was, is not, and never will be a separate Ukrainian language” (1863-1876).

For me, the Russian language is

- the declaration of Dmitry Tolstoy, tsarist Russia’s education minister: “The end goal of the education of all foreigners should be their complete Russification” (1870).

- the Ems Ukase of Tsar Alexander II, which banned Ukrainian performances, the singing of Ukrainian songs, and even the printing of music notes accompanied by Ukrainian-language texts (1876).

- the prohibition against the translation of Russian literature into Ukrainian and the ban on publishing Ukrainian children’s books (1892).

- the closure by tsarist Russia’s Prime Minister Petr Stolypin of all Ukrainian cultural centres, associations, and printing houses; the prohibition against giving lectures in Ukrainian and organizing any kind of non-Russian clubs.

- the resolution passed by the 7th Noble Assembly in Moscow concerning the exclusivity of Russian-language education and the inadmissibility of using other languages of instruction in schools throughout the Russian Empire (1911).

For me, the Russian language is

- the interdiction against commemorating the 100th anniversary of Ukraine’s national poet Taras Shevchenko and the liquidation of the Ukrainian press (1914).

- the Russification campaign in western Ukraine, the prohibition on Ukrainian letters, education, and the church (1914-1916).

- the occupation of Ukraine by the Russian Bolsheviks and their red terror, organized by Lenin, Trotsky, and Stalin.

- the summary executions of Ukrainian civilians in Kyiv by the cutthroats

led by Soviet commander Mikhail Muravev simply because they spoke Ukrainian and some were wearing Ukrainian embroidered shirts (1918).

- the phenomenon of cannibalism during the first and second of the three famines that took place in Ukraine in the twentieth century (1921, 1932-33).

For me, the Russian language is

- the genocide, known as the Holodomor, which killed at least 10 million Ukrainian peasants, the finest farmers in the world, as Stalin informed Churchill during a conversation by indicating all the fingers of his two hands (1933).

- a crime without punishment. It is the Stalin-ordered deaths of tens of thousands of my innocent countrymen in the first days of the Second World War in the park named after the Soviet Russian writer Maxim Gorky in my native city of Vinnytsia.

- the poorly clothed, fed, and armed Ukrainian troops who were used as cannon fodder during World War Two to fend off the Nazi occupiers, who were armed to the teeth; ditto for the Soviet war in Afghanistan.

- the millions of Ukrainian refugees who fled to the West before the second Soviet invasion of western Ukraine (1943).

- the wholesale deportation of the Chechens and Ingushetians from their native lands during the Second World War.

For me, the Russian language is

- the complete assimilation of the peoples of the Muscovite Empire, be it tsarist, communist, or post-Soviet.

- the pledge “to kill, slaughter, hang, drown, and exile those ‘khokhols,’” the derogatory term with which our “fraternal” neighbours, the Russians, refer to Ukrainians.

- the political assassinations of the finest sons of my nation not only in Ukraine but outside its borders.

- Siberia, Kolyma, the Solovetsky Islands, and the hundreds of other death camps in the Soviet GULAG, where the most brilliant Ukrainian intellectuals of the twentieth century—poets, including blind ones, writers, scholars, academicians, scientists, and clergymen, bishops, and archbishops—met their untimely end.

- 21 January 1978, the day that Oleksa Hirnyk from the city of Kalush went to the gravesite of Ukraine’s national poet, Taras Shevchenko, in Kaniv, where he scattered a thousand handwritten leaflets protesting the Russification of the Ukrainian people. Then he doused himself with gas and raised a lighter to his chest. Hirnyk’s death marked the year of the building of the “single Soviet people.”

For me, the Russian language is

- Vladimir Putin’s notorious pledge to eradicate the Chechens’ age-old struggle for independence: “We’ll get them anywhere—if we find them sitting in the outhouse, we will rub them out there” (1999).

- the executions of Ukrainian patriots who stood up for their right to speak and write in Ukrainian.

- the language of a fascist, a racist, a chauvinist—and my bitterest enemy.

- the continuing threats made by the Putins, Zhirinovskys, Zatulins, and Luzhkovs of Russia to launch preemptive nuclear strikes at Ukraine.

- the continuing cruelty and disrespect shown to my nation by the installation or maintenance of monuments honouring the tsarist and Soviet oppressors of Ukraine (2008).

- the language of an oppressor, a conqueror, and an occupier.

For me, TODAY, the Russian language in independent Ukraine, if Ukraine is indeed independent, is the death of my Ukrainian language and Ukraine’s final enslavement. ☞

From the Internet

After All That, He's Not Sharing

Kenzie Potter, director of parliamentary affairs in government House leader Jay Hill's office, desperately needed to get her hands on some Stawnichy sausages. They're made in Mundare, Alberta, 75 kilometres east of Edmonton. She wanted to surprise her father, Dale Potter, a former Edmonton Eskimo who, in his 12-year career, helped the team win six Grey Cups. Her father, now living in Ottawa, hadn't had a Stawnichy sausage in years and was craving them. She thought it would be the ideal birthday present and asked Labour Minister Rona Ambrose, who's from Edmonton, for help. Ambrose wasn't going to be in Edmonton but agreed to do what she could. She tried to have the sausages sent by mail but the shop said it couldn't

do that. Could they freeze the sausages, Ambrose asked, and she would have someone pick them up and fly them to Ottawa. For that, she was told, she would need special permission from the manager: Stawnichy rarely freezes its sausages for fear it will affect the taste. She got the special permission, but then she needed to find someone to bring the sausages back. She started asking her fellow Edmonton MP colleagues. Mike Lake wasn't sure he had room in his freezer to store them but MP Brent Rathgeber came to the rescue. Ambrose's assistant's husband picked up the sausages, gave them to his wife, who went and hung the bag on Rathgeber's mailbox. The MP took them to the Edmonton airport, where they caught the attention of the security



people when they went through the scanners. "We'll have to look at your sausage," he was told. (Apparently sausages have been used for transporting contraband.) After arriving safely in Ottawa, the sausages were presented to Kenzie Potter at the Conservatives' question period prep. She took them over to the Senate, where her mother, Jan Potter, is the mace bearer. When Dale Potter got his present, he yelled with joy: "Where did you get this?" That was rapidly followed by: "I am not sharing these with anyone." ❧



Ukrainian Catholic Women's League of Canada National Executive

The Vera Buczynsky Ukrainian Studies Scholarship

The National UCWLC is offering one scholarship of \$500 to a person of Ukrainian Catholic descent who is planning to enroll in Ukrainian Studies at the post-secondary level. Applications are available from and should be submitted to

**The Vera Buczynsky Ukrainian Studies
Scholarship Committee**
Barbara Olynyk, Chair
3457 Hillview Cres.
Edmonton, AB T6L 2C9

The Mary Dyma Religious Studies Scholarship

The National UCWLC is offering one scholarship of \$1000 to a lay woman of Ukrainian Catholic descent who is planning to enroll in Religious Studies at the graduate level. Applications are available from and should be submitted to

**The Mary Dyma Religious Studies
Scholarship Committee**
Barbara Olynyk, Chair
3457 Hillview Cres.
Edmonton, AB T6L 2C9

Deadline for receipt of complete applications is October 1

Останнє слово

... last word

There is much to reflect on in this spring issue of ND. And where best to start than with Velykden'—Easter—a time of rebirth of the physical and spiritual.

How do you personally rejuvenate yourself? Is it by workouts at the gym? Taking new courses? Finding peace in a book? Having a quiet prayer in church or on a walk? Each of us has our way.

Did you enjoy the stories that our readers shared with us? Appreciate the road of a Soviet kid, nearly deprived of his identity, back to his Ukrainian self after years of near denial of his Ukrainianism in his own country? Might it help to understand how Ukrainians—both there and those deprived of contacts with their roots in the diaspora—might not understand the value of identity or simply not know that such a phenomenon exists? What about the importance of our older generations—in many cases that's us—in the development of our young ones? Did Molly Anne Warring's and Pat Sawadsky's stories speak to you? Are we present in our grandchildren's lives? Too often, distance and sometimes strained relations in the family keep the young away from the old. I hope this is not true in your case. And how blessed we feel when we are able to help little ones, in particular those who have no parents, like many of you are doing in Ukraine. But please remember: there is no protection for them once they leave the orphanages and are exposed to human traffickers. Surely, we need to address that matter soon.

And, of course, there were the elections in Ukraine. It is to our credit that Canada sent some 300 observers to see whether the presidential elections were proper. Ukraine now has a new president. How will the situation change in Ukraine under Viktor Yanukovich? Will he respect democracy, independence, human rights and Ukrainian values such as language? For those interested, it is easy to follow developments in Ukraine on the internet. Go to UNIAN or Ukrajinska Pravda or Maidan—to name three sources.

Дочекалася Україна нового президента. Поки що невідомо, як буде Віктор Янукович керувати країною. Чи буде поворот у сторону Москви? Тиск на політичне зближення? На одну церкву? Дуже важливо, щоб ми в Канаді та в широкому демократичному світі спостерігали за процесами і гостро виступали в засобах масової інформації та зверталися до нашого канадського уряду з питань порушень, які шкодять демократії та добробуту українців, а також світовій безпеці. Бо якщо в Україні виникнуть негаразди, то українцям буде тяжко відстоювати цінності, справедливості чи офіційну українську мову. Але, можливо, це передчасно. Президент Янукович обіцяв простягнути руки до політичних опонентів. Все ж таки, щоб забезпечити незалежність та стабільність, треба обережно спостерігати за справами, як це робили близько 300 спостерігачів під час виборів.

А яка ваша реакція щодо подарунків членів ЛУКЖК Вінніпегу в українську лікарню? Вони правильно використовуються для хворих чи службовці у приватних інтересах вважають їх особистою власністю?

Як перевіряти? Один спосіб — це перевірка на місці, як радить Елсі Левицька. Інший — це вимагати звіти використання обладнання. Або мати довірених осіб на місцях, як наприклад членів церковного жіноцтва, з якими б ЛУКЖК чи інші харитативні організації співпрацювали. Яка ваша думка?

Браво! Канаді за проведення прекрасної Олімпіади, за стільки золотих, срібних та бронзових медалей. А нашій громаді у Ванкувері та всім, які гостили спортсменів та гостей з України та інших країн в Українському Домі при парафії Непорочного Серця Марії, належить теж сказати велике *БРАВО!* І чи не найбільше членам з ЛУКЖК! Напевно, залишиться багато гарних споминів, а може і нових знайомств, на довгі літа. Не забувайте поділитися ними на сторінках НД.

А як будете справляти Великдень? Щасливі ті, які святкують з родиною. Тяжко на самоті співати *Христос Воскрес* без сліз! Не забувайте про самотніх. Запросіть їх до себе. Навіть якщо відмовлять зі своїх причин, їм буде приємно, що їх пам'ятають. Не забувайте про самотніх священиків, які далеко від рідних виконують духовні служби. Або старших, які не в силі приготувати великоднє свячене. Як би не було, не будьте самі. Поділіться паскою навіть з не українськими сусідами, натіштеся весняним сонцем і веселіться, що Христос Воскрес! Що надія є!

Бажаю Вам Великодньої радості. Христос Воскрес!

A joyous Easter to all!



MYRON PARZEI



The UCWLC and the Olympics

By Susan Lazaruk



A joyous moment at Ukrainian House!



Christina Anthony: "Next to being married and giving birth to three, nearly four, children, this is the best day of my life."

St. Mary's Church in Vancouver and UCWLC got into the Olympic spirit by helping around Ukraine House, the official headquarters for Ukrainian Olympians at the church's hall. And one member, 91-year-old Olga Kotelko, and the daughter of another, Christina Anthony—whose mother is Olesia Myckatyn and whose father is St. Mary's parish council president, Dr. Michael Myckatyn—were official Olympian torchbearers.

Mrs. Kotelko is a track star in her own right, having won more than 500 gold medals at various track meets around the world since she took up the sport at age 77. And Mrs. Anthony, a Certified Financial Analyst with Odum Brown, ran less than a month before she was scheduled to give birth to her fourth child.

"It was the best day of my life," said Mrs. Kotelko, who ran in her home city of West Vancouver.

"All I can say is WOW!" said Mrs. Anthony. "They say you cannot begin to imagine how cool it feels to be an

Olympic torchbearer and they are right. You really feel like you are carrying something very special and that only you are doing this in the world at this time—a very proud and awesome day for me and my family."

Ukraine House, which offered locals and visitors a place to watch the Games on big-screen televisions and eat food prepared by a chef from Ukraine (and drink pyvo and horilka), couldn't have happened without the UCWLC, who volunteered during the 14 days it was open, working the ticket tables, serving food and, of course, peeling potatoes for the dozens of pyrohy enjoyed by hundreds.

The League volunteers also provided daily breakfast and lunch—for eight days—to the CYMivtsi from the U.S., Australia, Germany and other parts of Canada who held their jamboree in Vancouver during the Olympics.

"We had a wonderful time feeding them," said member Barbara Ballhorn. "We were sort of like the Babas for the kids. It was a wonderful feeling to be of service."

UCWLC members also volunteered throughout the day at St. Mary's (official name: Protection of the Blessed Virgin Mary) so that the normally closed church could be open to the public during the Olympics.

The ladies greeted the many visitors who came to look at the beautiful iconography, attend one of the several extra Divine Liturgies, Molebens or Stations of the Cross offered by the B.C. Eparchy's priests and Bishop Ken Nowakowski as well as a Ukrainian Orthodox priest. St. Mary's pastor, Fr. Daniel Wach, OSBM, even conducted a few informal tours of the church.

It was great exposure for St. Mary's, the only gold-domed Ukrainian Catholic Church in B.C. ☩

Susan Lazaruk, a professional journalist, is the ND Rep for the Eparchy of New Westminster.

Below: Holly Paluck, UCWLC Eparchy of Saskatoon V-P and Past President of St. Athanasius Branch, Regina, wore her Ukrainian blouse and a UCWLC Pin under her Olympic gear.



"I wanted to have my faith and culture with me," she said to her family and UCWLC friends who came to support her. "All of you ran the 300 yards with me."



Olga Kotelko: "I am so very happy and so overwhelmed to have this once-in-a-lifetime experience. Carrying the Torch represents inspiration, dedication, hope, perseverance and community spirit. To me, this Flame is a shining symbol saluting good health and well-being."

Писанки

Виводить мати дивним писачком
по білому яйці воскові взори.
Мандрує писанка по мисочках
із цибулинним золотим узваром,
з настоями на травах і корі,
на веснянім і на осіннім зіллі —
і писанка оранжева горить
у філіграннім сплеті ліній.
То вже вона, як дивовижний світ,
то вже дзвенить, як згусток сонця,
буяють буйно квіти у росі,
олені бродять в березневім сонці.
І стилізовані сплітаються сади
у маєві густих обрамлень,
мереживом найтоншим мерехтить
геометричний космацький орнамент.
... І я поплив у світ дитячих мрій,
на білі колискові оболоні:
котились писанки з гори —
ясні сонця у мамині долоні.

Ігор Калинець