



НАША ДОРОГА NASHA DOROHA

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Христос Раждаеться! Merry Christmas!



ТРЕБА ВІДВАГИ!
Where Do Charity \$\$ Go?

Escargot
Exotic Pyrizhky



Christina Saj Artwork

Christina Saj's style reflects "aspects of her training—a use of abstract form and colour which draws on the heritage of early twentieth-century modern art, and the use of some of the forms, conventions and themes in icon painting. This combination is startling... Saj's great achievement is to create a kind of synthesis between these traditions, rather than simply borrow motifs or techniques of each. She has creatively combined two spiritual artistic traditions and through them expressed a Christian narrative in a way in which is neither kitsch pastiche nor nostalgic reference but a 'meant' religious symbol. It is an intriguing postmodern achievement that has broken the bounds of each tradition (an abstract painting

with a figure in it, an icon without a face) yet preserved and combined something of the heart of them." From Rachel Nicholls, in her recent book *Walking on Water*.

The painter, holds a B.A. from Sarah Lawrence and an MFA from Bard College. Initially trained in the technique of Byzantine Icon painting, Christina Saj's style has evolved to embrace modern influences. Her contemporary interpretations of icons have been widely exhibited including such venues as the American Bible Society, Union Theological Seminary, The Ukrainian Museum in New York, Museum of Cultural Heritage, Kyiv Ukraine, the American Embassy in Qatar as well as at the White House. More of her work can be seen at www.christinasaj.com.



Від крайової голови From the National President

Різдво є одним з найважливіших свят у році. Радісні колядки та інші традиції, відвідини родини і друзів, поєднані

з глибоким почуттям благоговіння і очікуванням приходу Божої дитини, Ісуса Христа, роблять цей час особливим у році.

Як ми готуємось відзначати свято Різдва Господа Нашого цього року, багато хто з нас думає і молиться за народ України. Ми є свідками справжньої боротьби за душу країни, за правдиву свободу і християнські цінності. Нехай цей час святкування буде також і часом вдячності за наших сусідів і за привілей жити разом в мирному суспільстві.

Нехай диво Божої любові торкнеться Вас цього Різдва і принесе Вам мир і щастя в Новому Році.

*Христос Раждаеться!
Славимо Його!*

*Глорія Ленюк,
Голова Крайової Управи ЛУКЖК*

The Christmas holiday is one of the most important times of the year. The joyous carolling and other traditions, visiting family and friends, combined with a deep sense of awe and anticipation associated with the coming of the Christ child, make this a special time of the year.

As we prepare to celebrate the Feast of the Nativity of our Lord this year, many of us are thinking and praying for the people of Ukraine. We have been witnessing a real struggle for the soul of the country, for true freedom and Christian values. May this time of celebration also be a time of appreciation for our neighbours and for the privilege we have of living together in a peaceful society.

May the wonder of His love touch you this Christmas and bring you peace and happiness in the New Year.

*Christ is Born!
Let us praise Him!*

*Gloria L. Leniuk,
National President, UCWLC*



З нами Бог!

Мвидкий темп сьогодняшнього життя часто стає на заваді плекання різдвяних традицій, які ми так приємно згадуємо з нашого дитинства.

Традиція, яка для мене найбільше зворушила і радісна – це наші колядки. Співаючи разом Бог Предвічний, ми спільно еднемося з Новонародженим Спасителем. Інші колядки розказують нам про початки Християнства та навчають основ християнської віри.

Заохочую докласти всіх старань, щоб наші діти, беручи участь в колядуванні, мали можливість плекати і відчувати пошану до цієї давньої традиції. Допоможімо співати, вивчити слова та радо пригощати колядників, які дарують свій час. Звичайно різдвяні концерти з дітьми це дуже добре – але найкраще допомогти їм відчувати традицію коляди у

самому радісному празнику Різдва Христового. А коли ідете колядувати – беріть дітей. Дозвольте їм відчувати втіху тих, які радісно празникують, аби зазнати задоволення, коли з усмішкою на обличчі вони поздоровлятимуть самітних і забутих.

Нехай вифлеємська зоря супроводжує вас від хати до хати! Покажіть світові, що Христос, наш Спаситель, народився, і Він живе в наших українських серцях!

В імені Торонтонської Епархії прошу прийняти наші щирі побажання Божої ласки, доброго здоров'я, успіхів у всіх ваших починах та радості, коли в колі ваших рідних і близьких проголосуватимете – «З нами Бог!»

*Маруся Барщик,
Голова Епархіяльної Управи ЛУКЖК,
Торонтонська Епархія*





Christmas is the time of our Saviour's birth, and "Peace on earth, goodwill to men," proclaimed by the angels centuries ago, is a fitting tribute to the teachings of Christ and our Holy Church.

On behalf of the Eparchial Executive, I would like to wish you all God's Blessings in the work you have done

in our organization and church. May Christ the Child bring you and your families peace, joy, health and happiness throughout the year as we celebrate our Saviour's birth.

What I like about our Ukrainian Christmas tradition is that Sviata Vecheria brings family and friends together to enjoy and share the traditional foods, carolling and a reminder of the Baby in Bethlehem Manger whose Birth Day we celebrate every year. Fond memories include the warm feeling of peace and joy received when attending midnight Divine Liturgy, watching the joy on the children's and grandchildren's faces as they open their gifts on Christmas Day and sharing the Christmas season with all.

Merry Christmas and a Joyous New Year.



*Lil Saranchuk
UCWLC Eparchial President,
New Westminster Eparchy*



A Magic Box

by
Anastasia Sawadsky

*I will put in my box
the rays of the sparkling sun
soft fluffy colourful clouds
glittering shiny stars.*

*I will put in my box
a rabbit's foot
an ancient magic carpet
a genie's lamp*

*I will put in my box
sounds of a rippling creek
a lightning bolt from a thunderstorm
angels singing*

My box is fashioned of Christmas wrapping paper, a wreath of pine, and golden bells.



Українська Канадська Фундація ім. Тараса Шевченка

*щиро вітає усіх жертводавців і прихильників
з нагоди Різдва Христового та Нового Року!*

Христос Родився!

Рада Директорів:
Андрій Гладивський Q.C., Олег Герус,
Богдан Галькевич, Софія Качор, Борис Балан,
Христина Бідяк, Ернест Палюк

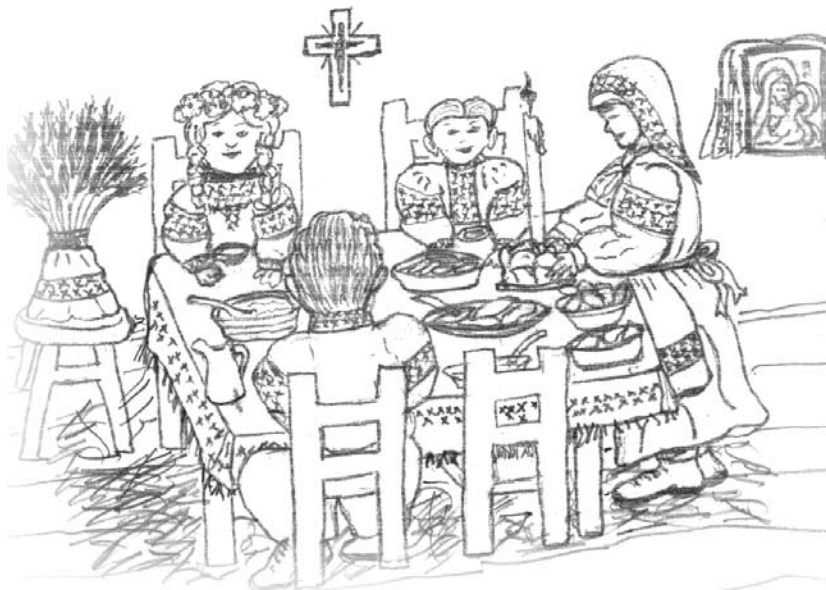
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Різдво Христове

Свята різдвяного циклу розпочиналися ще 2 січня в день Гната. Дівчата ретельно прибирали оселю та готували різноманітне святкове спорядження – “Павучки”, “Їжачки”, “Дідух”. До 4 січня, дня Анастасії, оселя повинна бути святково прибрана. Саме в цей день заготовляють сировину для приготування майбутньої святкової вечері. Нерідко на Анастасію кололи свиню, тобто проводили “свіжину”. І, нарешті, кульмінація свята – Святвечір, або ж Багата кутя (6 січня). За традицією кожен член родини в цей вечір повинен бути вдома, причому не можна спізнюватись до святкового столу, бо будеш весь рік блукати. Під час цієї вечері не можна виходити з-за столу та голосно розмовляти.

Святковий стіл повинен вражати своїм різноманіттям, але не треба забувати, що ще триває піст, тому любителям чарки доведеться трохи зачекати. Найголовнішою стравою на столі цього вечора є, безумовно, кутя. Рецептів її приготування існує декілька. Різдвяна кутя готується з пшениці, меду, горіхів та ін. Протягом усіх свят, аж до Хрещення, кутя повинна стояти на найпочеснішому місці у Вашій оселі. Прийнято на Багату кутю поминати душі померлих родичів. Після закінчення вечері діти несли обід до своїх хрещених, дорослі готувалися до вечірньої церковної служби. Лише дівчатам, які завжди хочуть дізнатися про свою долю, не було спокою. Серед способів існує такий, дещо дивовижний



SONJA PAWLIV, HLM

зараз: треба помити посуд, а потім, взявши чисту тарілку, вибігти на вулицю і почати стукати по ній ложкою – з якої сторони озветься собака, з тої і буде наречений.

Поступово закінчується вечір і наступає чарівна різдвяна ніч, під час якої не можна спати, бо все щастя проспшиш. Проте навіть при великому бажанні заснути просто неможливо – церковні дзвони, ватаги колядників створюють урочисто-святкову гаму звуків. Обряд колядування досить давній – він походить іще з дохристиянських часів, коли наші пращури вшановували Сонце святом Коляди. Найбільше серед колядників зустрічаються діти, і це зрозуміло. Колядувати і заходити першими до оселі господаря в день Різдва можна лише хлопцям, які, згідно зі звичаєм, несуть в домівку мир та спокій.

Після закінчення церковної відправи родина знову збирається на святковий обід, який

вже не є пісним. Сало, печінка, ковбаса, різні смаженості та копченості – все, за чим сумувала під час посту душа, повинно стояти на столі. Ну і звичайно ж... Проте навіть і в цей день треба міру знати. По обіді наступає час заслуженого відпочинку. В гості ж потрібно йти вже після обіду. Одружені діти, як правило, йдуть до своїх батьків. На вечір гуляння розпочинаються з новою силою. Хлопці влаштовують вертеп – своєрідну виставу, головними дійовими особами в якій є “Коза”, “Пастух” та інші. Наступний після Різдва день – це день Богородиці. Треба вшановувати матерів та жінок, категорично забороняється працювати вагітним жінкам. До речі, жінкам у цей день, аби не нудьгували, дозволяється колядувати.

Якщо на Багату кутю іній або сніг – то літо мокрим буде.

Зелене Різдво – білий Великдень. Д

З інтернету

“Baba’s Babushka: A Magical Ukrainian Christmas” (Excerpts)

By Marion Matula

Natalia looked around the room, taking in other details. A wedding photograph hung on the wall. This, too, seemed familiar.

Hey, she realized with some surprise, *the people in that picture are my great grandparents!*

She’d just seen this same photograph the day before in Baba’s old photo album. *Perhaps the people around the table are my relatives!* Natalia looked at each of them with interest. The little girl had bright blue twinkling eyes.

The oldest man at the table spoke, “The three loaves of the *kolach* represent the Trinity: the Father, the Son and the Holy Spirit. The *kutia*,” and here he held up a sweet grain pudding made from wheat and honey, “represents prosperity, peace and good health.”

This was the first dish of a traditional Ukrainian Christmas Eve meal. Natalia remembered Baba telling her that *kutia* was eaten from a common bowl as a

symbol of unity. She had friends whose families followed the tradition of throwing a spoonful of the sweet, syrupy stuff at the ceiling: the more wheat kernels that stuck to the ceiling, the more prosperity the New Year would bring.

Natalia giggled a bit thinking about it. Her dido always wanted to throw the *kutia* and her baba had always said, “Sure, if you’re going to clean it up!” Another bowl on the table held *uzvar*, a fruit compote traditionally made of twelve different kinds of fruit. It would be served last as dessert.

...

“Yoi,” Natalia exclaimed softly. This wasn’t just any supper; this family was celebrating Christmas Eve, too!

Of the twelve dishes on the table none was made with meat other than fish—it was a Ukrainian tradition to take part in a forty-day fast before Christmas Day and no meat was allowed until then. Natalia knew that the

twelve dishes on the table represented the last supper Jesus shared with his twelve apostles.

Natalia noticed something else. Just like they would be at home, three loaves of round, braided *kolach* bread had been stacked on top of each other and placed specially in the centre of the table, each shaped in the circle of God’s unending love.

In the corner beside a small Christmas tree stood a *didukh*, a sheaf of wheat bound by an embroidered ribbon—a reminder of the farming heritage shared by many Ukrainians.

Natalia could just make out the tiny spider and silver of web placed on the Christmas tree for luck. A bit of hay under the table symbolized Jesus’ birth in a manger. Natalia hoped she’d have a chance to look for the special candies and coins hidden in the straw. ♪

Baba’s Babushka: A Magical Ukrainian Christmas is available for \$14.95 by calling 1-306-244-1562 or email baba1@sasktel.net.



Дарунок різдвяної казки. Видавництво «Коло», Дрогобич, 2002 р.

Наталія Любиченко

Щиро колядую

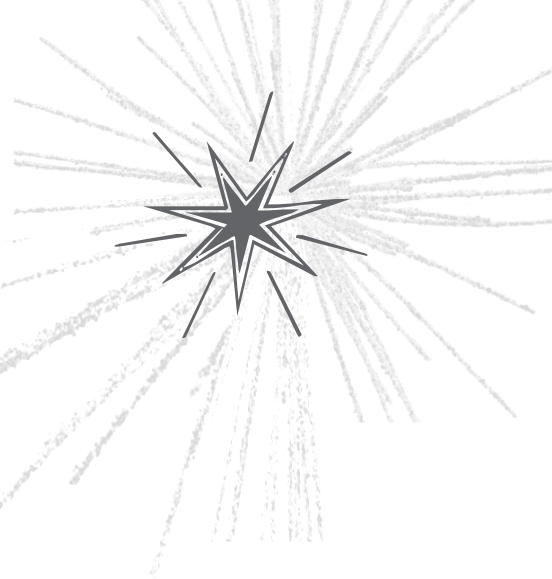
Я в матусі донечка —
Мов краплинка сонечка.

Щиро колядую,
Новину віщую:

“Ісус народився!
Світ благословився!”

Ви радійте новині,
А гостинчики — мені.

And behold, the star they had seen in the East went before them, until it came and stood over the place where the Child was. And when they saw the star they rejoiced exceedingly. And entering the house, they found the child with Mary his mother, and falling down they worshipped him. [Matthew 2:9-11]



On Becoming Special

By Rev. Yurij Lazurko

Do you want to be a star? That question has captivated thousands of people: the hopeful actors, the aspiring young athletes.

God has plans for you to become a shining star in your world! There are men and women living around you who are on a journey of faith—seeking ultimate truth, security and the like—and God intends for you to be the ‘star’ which guides them on their journey, just as a star guided the three kings.

The wise men certainly made a journey of faith. But perhaps the most significant part of their journey is not the beginning nor the end, but rather what happened in between. And what happened in between is simple yet profound. They were led by a star.

The star was an essential tool which God used in order to carry the wise men to their goal. Could it be that God wants to use you as such an instrument on this day? Consider a few important details about the star.

The star was distinctive. The wise men would later say, “we saw it at its rising.” In other words, as soon as the star became visible it grabbed their attention. Certainly this star’s appearance would have been accompanied by thousands of other stars. Yet there was something distinctive about this star which set it above and apart from the other stars. Can the same be said about your life? Are you living a life of distinction? Are you living a life that is filled with the qualities of holiness, ethical behaviour, sensitivity and love, and emptied of the worldly qualities of greed, selfishness, self-gratification and indifference? Are you living a life that is different enough that it is guaranteed to grab the attention of a person who happens into your life, such that they, like the wise men,

actually decide that this is an example worth following?

The star was directed. This star moved with purpose and confidence. It was abundantly clear to the Magi that this star was following instructions from a divine source, so clear that they were willing to take their lives into their own hands and follow that star! Does your life inspire that kind of confidence? Are you directed? Is it abundantly clear to the world that you are moving each and every day to the beat of a divine drum?

The star was deliberate. The star not only moved but it was very careful to stop at the right time. It stopped in exactly the spot it needed in order to direct the wise men precisely to their final destination. Do you know that in order to have the kind of impact God desires you to have on a person who is on that faith journey you must make a conscious effort to do so? Be deliberate.

The world says: follow me and fit in. Jesus patiently invites: follow me and stand out.

Are you ready to be a star? **Д**
*Хай ця зірничка в Різдвяні Свята
Несе все щастя до вашої хати!
Здоров'я, втіхи, пошани від світа,
Багатства, долі та Многая Літа!*

*Rev. Yurij Lazurko is the UCWLC's
National Spiritual Advisor.*

Зоряна Живка

Різдвяне диво

Ось воно — диво спасіння:
відтепер не в далекому небі,
а в вертепі
в пелюшках на сні
Бог.

Цілий світ
вернувся на виворіт,
і тепер до неба один крок.
Й хоча невгасно
танцюють зорі
і янголи в хорі,
але Бог — це Дитя у яслах.
Незбагненною тайна здається:
Бог завжди на небі...
але Небо в вертепі,
а вертеп у моему серці!

There is no "Ukrainian Christmas" without traditional dishes. Over time, however, they evolve. Margaret Dickenson (read more about her on page 34) of "The Ambassador's Table" fame does wonders with good old pyryhky. For probably the best pyrizhky you may have ever tasted in your life, indulge yourself with her exotic escargot variety. Or serve to your favourite carollers. **Wow!**

LARRY DICKENSON



Exotic Escargot Pyrizhky

By Margaret (Boyko) Dickenson

Makes about 50 hors d'oeuvre pyrizhky

1 can escargots (can size: 4 oz; about 25 escargots)
 1 tbsp (15 mL) butter
 ½ tsp (3 mL) finely chopped fresh garlic
 ½ tsp (3 mL) peeled and grated fresh ginger root
 1 tsp (5 mL) instant beef bouillon powder
 To taste crushed black peppercorns

Dough

1¼ cups (300 mL) all-purpose flour
 ½ tsp (2 mL) salt
 5 tbsp (75 mL) crème fraîche (or sour cream)
 1 egg
 2½ tbsp (38 mL) unsalted butter, very soft

Garnish

1½ tbsp (20 mL) garlic butter (or butter)
 2 tbsp (30 mL) Chive Sour Cream¹ (or sour cream)

1. Drain and rinse escargots. Drain well again; check for and discard any pieces of shell.
2. Melt butter in a small skillet over medium heat. Add garlic and ginger; stirring constantly, cook for 1 minute.
3. Add escargots, sauté for another minute. Sprinkle with instant beef bouillon powder and crushed black peppercorns; reduce heat to medium-low and cook for 2 or 3 more minutes

stirring frequently. Cover skillet, remove from heat and allow escargots to cool. Cut escargots in half vertically, return to skillet, toss; set aside.

4. To prepare dough, stir together flour and salt in a medium-large bowl. Make a well in the centre of dry ingredients. Add the crème fraîche (or sour cream).
5. Break the egg into a small bowl (e.g., ramekin dish) and beat thoroughly with a fork. Add **only 2½ tbsp (38 mL) of beaten egg** to well in centre of dry ingredients. Drop soft butter in small dollops over contents of bowl.
6. Using your hand and working from the centre gradually combine ingredients. Work the dough until it forms a stable mass. Transfer dough to a clean dry counter top (**not dusted with flour**) and knead for about 5 minutes to produce a smooth, soft and tender texture. Wrap dough in plastic wrap and allow to rest at room temperature for at least 30 minutes.
7. Roll out dough very thinly (thickness: about ⅛ inch or 0.3 cm). Using a glass (diameter: about 1¾ inches or 4 cm), cut out circles of dough; gather up left-over pieces and enclose in plastic wrap.

8. Work with one circle of dough at a time and keep others covered with plastic wrap. Place the circle of dough in the palm of your left hand and with the index and middle fingers of your right hand, press the circle into a larger form.² To one half of the circle (careful to avoid perimeter of dough), add half of a sautéed escargot. (Note: If escargot half is too large, trim it slightly.)
9. Fold remaining half of dough circle over escargot to form a half moon shape; pinch edges securely together. (Repeat the pinching process several times.) Arrange pyrizhky individually in a single layer (avoid crowding) on a parchment lined tray and keep well covered with plastic wrap.

10. Working in batches, drop pyrizhky into a pot of an abundant amount of boiling water. Stir carefully with a wooden spoon to prevent pyrizhky from sticking to bottom of pot or to each other. Once they rise to surface, allow them to cook for another minute.
11. Drain well. Sprinkle lightly with salt; toss with garlic butter, then with Chive Sour Cream³. Serve promptly. (Don't forget cocktail forks and an empty glass to "catch" the used forks.)

¹ To make Chive Sour Cream, stir together ½ cup (125 mL) of sour cream and 1⅓ tbsp (20 mL) of finely chopped fresh chives.

² Note: Circles made with the "rerolled" ends of dough are not as delicate/tender and will need to be stretched into a larger shape with your fingers.

³ Alternatively, serve the Chive Sour Cream as a dipping sauce in a separate bowl.

UKRAINIAN BORSCH

5 medium beets
 2 cups shredded raw cabbage
 1 tablespoon salt
 1 large onion
 1 bay leaf
 6 whole black peppers
 1 cup cooked white beans or limas
 1 tin tomato soup
 1 medium carrot
 1 pt. sour cream (dairy type not commercial)
 2 lbs. pork shoulder, spareribs or hock

Wash meat, put in large kettle cover with 2-3 quarts of cold water, bring to a boil, skim the substance that comes to the top during boiling. Add the chopped onion and seasonings and let cook for a good ½ hour. In the meantime, prepare the vegetables. Clean and shred with a knife the beets and carrots. Add them to the pot. Let this cook again and lastly add the cabbage. Shred the cabbage with the core, this adds to the flavour. Now add the drained beans, which were previously soaked overnight and cooked separately. By this time the borsch should be cooked. Add the tomato soup. Now take a small onion, chop it fine and fry in 2 tablespoons butter until golden brown. Add the sour cream to the fried onions and cook for a few minutes. Add a few tablespoons of borsch to the cream mixture, mix well and now add the cream mixture to the pot of soup; mix well, taste for seasoning, and the borsch is ready to serve. Sounds complicated? No. But, oh so good. Serve with rye bread or baked potatoes. Serve the meat separately or it can be served together.

Make Ahead TIPS:

1. **Steps 1 to 3:** The seasoned escargots may be prepared, placed in an airtight plastic container and stored refrigerated for up to 3 days or frozen for a couple of months.
2. **Steps 4 to 6:** The dough may be prepared and stored refrigerated for up to a day. Bring the dough to room temperature before using.
3. **To end of Step 9:** The pyrizhky may be prepared to this point. Place the tray of uncooked pyrizhky in an airtight plastic bag and freeze them. For convenience, when the pyrizhky are frozen, spill them into an airtight plastic bag of appropriate size and return to freezer. (Pyrizhky may be stored frozen for months.) To cook, drop frozen pyrizhky into boiling water as outlined in **Step 10** and continue as outlined in **Step 11**.

Extra Flavour TIP (optional):

In each pyrizhok, I usually include just less than ¼ tsp (1 mL) of traditional pyrohy potato-cheese mixture along with the escargot half, to render flavours excitingly more complex. 🍴

Charitable Donations

Christmas is a time for giving but be careful! Some charities are more self-serving than generous. Make sure you know how your money is spent before donating. The compensation of some major charity institutions' leaders should help you decide.

The worst offender—11th year in a row—is **UNICEF**. The CEO receives \$1,200,000 per year, plus car and a generous expense account that is rumoured to be well over \$150,000. Approximately 14 cents of the donated dollar goes to the victims.

The second worst offender this year was President and CEO of the **American Red Cross** with a salary of \$651,957 plus expenses; 6 weeks of fully paid holidays including all related expenses during the holiday trip for spouse and kids. About 39 cents goes to related charity causes. In 1998, the leader of the Canadian Red Cross, one of the highest paid executives among Canadian charities, received \$185,000. Now, it would be considerably more.

The third worst offender, Brian Gallagher, President of the **United Way** receives a \$375,000 base salary (U.S. funds), plus so many numerous expense benefits it's hard to keep track as to what it is all worth, including a fully paid lifetime membership for 2 golf courses (1 in Canada, and 1 in the USA), 2 luxury vehicles, a yacht club membership, 3 major company gold credit cards for his personal expenses... and so on. This equates to about 51 cents per dollar of income going to charity causes.

In their report "Public Sector Salary Disclosure 2009," the Ontario Ministry of Finance lists a

“ the lowest salary for heading up a charity in Canada was the Salvation Army's Commissioner

base annual salary of \$176,538.42 with additional taxable benefits of \$11,956.29 for Al Hatton, the President and CEO of the **United Way of Canada**.

World Vision President (Canada) receives \$300,000 base salary, plus supplied—a home valued in the \$700,000-\$800,000 value range, completely furnished, completely paid all housing expenses, including taxes, water/sewer, telephone/fax, HD/high speed cable, weekly maid service and pool/yard maintenance, fully paid private schooling for his children, upscale automobile and a \$55,000 personal expense account for clothing/food, with a \$125,000 business expense account. Get this: because it is a “religious based” charity, it pays little to no taxes, can receive government assistance, and does not have to declare where the money goes. Only about 52 cents of earned income per dollar is available for charity causes.

Of the sixty-some-odd “charities” we looked at, the lowest salary for heading up a charity in Canada was the Salvation Army's Commissioner Todd Bassett. He receives a salary of only \$13,000 per year (plus housing) for managing this \$2 billion organization. Which means about 93 cents per dollar earned is readily available and goes back out to local charities. Well done, “Sally Anne”! 🍀

Internet with OBH.
With thanks to Olya Danylak.



A Carol for Christmas Campaign

The Ghost of Christmas

I hope you can forgive me
For my radical request.
A Christmas song for Christmas
Seemed to put you to the test.
It seems these days it's seen as strange
To want to say or sing
That Christmas is a time
When we are welcoming a King.
The juggernaut of spending,
Binging, taking things too fast,
Makes me wonder where it's going
How long can it last,
The ghost of “Christmas present”
Or a ghost of “Christmas past”
Or is it just the ghost —
Of Christmas?

And there are those who say “But
It's a pagan season too,”
And yes they have a point
There was a time that it was true,
But even then those “pagans”
Had a faith or a belief
Be it in a tree or branch
Or just the branch's leaf.
They knew there might be more to life
Than living day to day
Which made them just like
Christians in an interesting way,
Which brings me back to asking you
Just how long can it last.
The ghost of “Christmas present”
Or a ghost of “Christmas past”
Or is it just the ghost —
Of Christmas?

Stepan Pasicznyk, 10/12/2009
<http://www.the-ukrainian.co.uk>
<http://www.christmasnumber1.org.uk>



НАША ДОРОГА

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I was saddened to see the comment in the fall ND issue questioning the appropriateness of the Ukrainian national anthem at our Congress. Our Constitution consistently endorses our Ukrainian Catholic roots and does not identify any national anthem—only our Hymn—to be sung in Ukrainian at all meetings, Conventions and Congresses. However, I am aware that it has been customary to have both Canadian and Ukrainian flags as well as both national anthems at our Congresses. I sincerely hope that the practice will continue.

*Marusia Barszczyk,
President, UCWLC Toronto Eparchy*

Від імені Світової Федерації Українських Жіночих Організацій сердечно вітаю усіх вас з 40-ю річницею видання журналу „Наша дорога”.

Квартальник вже 40 років є невід’ємною частиною в житті української греко-католицької громади в Канаді. Читачі „Нашої дороги” є не тільки жінки, але і чоловіки, і молодь, і діти. На сторінках читач знаходить цікаву статтю для себе, яка повчає християнської моралі, способу планування земного життя на Божих заповідях, вчить бути справедливими і добрими мирянами, вірними своїй церкві, обрядам, традиціям. Читачі з нетерпінням очікують на кожне нове число квартальника. Через друковане слово в „Нашій дорозі” досягнуто значних успіхів у багатьох сферах діяльності ЛУКЖК, а саме: в інформаційній — у збереженні нашої святої християнської віри та традицій в

греко-католицькому обряді, нашої української культури, мови тощо. Ви є однією із найчисленніших жіночих організацій Канади, ви зробили великий вклад в розбудову наших церков, парохій; як добрі самаритянки ви завжди допомагали потребуючим як в Канаді, так і в Україні; ваша праця є великим вкладом до українського світового суспільства, плодами якої користуються співвітчизники та світова спільнота. Все це записано у вашому журналі „Наша дорога”, який варто і достойно назвати Літописом ЛУКЖК. Честь і хвала вам!

*Марія Шкамбара, голова
Світової Федерації Українських
Жіночих Організацій*

The NASHA DOROHA increasingly presents a sophisticated purview of such broad interests, and in both languages to reach all readers. It is a pleasure to experience. Gratitude for your work and that of your staff and, of course, for those who send their items for publication.

So saying, I thank you for including my offering in the Spring issue. I am humbled by the unsparing love Molly Anne Warring demonstrates in her desire to be of such unselfish assistance to the family of adoptees parented by Yuri and Natalia Yarosh in Ukraine. I pray many will purchase her authored trilogy and join her in this charitable mission. I don't know how many times I have read Mala Mama 4 Sons and giggled all over again. The fall periodical with similar informative deliveries I am presently absorbing.

*Patricia Sawadsky, St. Josaphat
Ukrainian Catholic Church,
Vernon, BC*

OVERHEARD AT THE CONGRESS ABOUT NASHA DOROHA

■ The teaching ministry of Jesus is also carried out in church bulletins, through publications such as NASHA DOROHA, and through websites... Even I read NASHA DOROHA.

— *Metropolitan Lawrence*

■ NASHA DOROHA is a gem. Keep up the great work.

— *Pat Sirski, Winnipeg*

■ I was enlightened about what goes into the publishing of NASHA DOROHA after meeting Editor Oksana Bashuk Hepburn. I much better appreciate what I'm reading now, knowing about what guidelines are followed to put together the magazine.

— *Nadiya Smigel, Vancouver*

■ It was great to hear all the good reviews regarding ND. Everyone waits for the arrival of our worthy journal, an avenue for keeping in touch and knowing what goes on in our organization—in branches and with members. But I remember the opposition. Some were not prepared for a change. Thanks to National President Jayne Paluck (1998-2001) and her Executive for their determination to change NASHA DOROHA in 2001. Jayne, your persistence is serving us well!

— *Elizabeth Hnylycia
(Kelowna) St. Josaphat's UCWLC
Branch Delegate, Vernon*

■ A few years ago Reader's Digest was my favourite publication. Today it's number two. NASHA DOROHA is number one.

— *Violet Kully, Edmonton*

KOPOTKO ✧ BRIEFLY



- What the Prime Minister wrote in the book of the Memorial Museum Dedicated to Victims of Occupying Regimes “Tsurma na Lontskoho”:

“This is a grim and moving symbol of Ukraine’s oppression. It is important that the terrible things here not be forgotten or repeated. We are reminded that the heart can be broken, the body can be destroyed but the spirit of the oppressed is eternal and grows stronger.”

*Signature of Stephen Harper
Prime Minister of Canada
October 26, 2010*

(Weeks ago the computer and documents of the Museum’s Director were confiscated by the secret police and he was accused of working for a foreign regime. PM Harper’s visit to the prison was an important gesture of support for human rights in Ukraine which are being threatened by its current government. On a personal note, my mother, Natalia Leontowych Bashuk and father, Petro Bashuk, were incarcerated in the Lonsky Prison by the Polish and later German regimes as were numerous others now in Canada. It was a hellhole for Ukrainian patriots during the Soviet era as well. – Ed.)

- Eleven Russian students are among 20 people detained in the United States on suspicion of working for an international group of hackers who stole at least \$70 million from bank accounts worldwide and tried to steal another \$150 million from accounts of medium-sized companies, towns and even churches.

The FBI called the hacker ring “one of the largest cyber criminal cases we have ever investigated.” The hackers e-mailed their victims a Zeus Trojan virus, sometimes disguised as an invitation to the LinkedIn social network, the FBI said. The virus stole passwords to users’ bank accounts, allowing the criminals to transfer the money to their own accounts, opened under fake names.

- Національна премія України імені Тараса Шевченка встановлена для нагородження за найвидатніші твори літератури і мистецтва, публіцистики і журналістики, які є вершинним духовним надбанням українського народу, утверджують високі гуманістичні ідеали, збагачують історичну пам’ять народу, його національну свідомість і самобутність, спрямовані на державотворення і демократизацію українського суспільства.

Тепер представляти свої твори на здобуття премії можуть деякі відомства, які не мали такої можливості раніше: це Державний комітет телебачення і товариство «Просвіта».

- The parliament of Ukraine, Verkhovna Rada, has established a new dress code: crosses must be worn under clothing. The Leader of the Opposition, Yulia Tymoshenko’s response: “When they do not know

how to carry out reforms they start introducing dress codes.”

- In 1876 Alexander Mozhaysky flew 20 metres in steam-powered, heavier-than-air aircraft of his own design in Voronovytzia, Vinnytsia region, Ukraine. He flew again twice in 1886. That is why Ukrainians call Voronovytzia the cradle of aviation.

- The secretary general of Reporters Without Borders Jean-François Julliard noted the rapid degradation of press freedom. “I’ve got the feeling that in Ukraine all information that would criticize authorities is silenced,” he said at a press conference this summer.

- Сад закордонних українців складається з 45 яблуневих та вишневих дерев, які були висаджені навесні студентами вищих навчальних закладів Львову; ці дерева представляють українські діаспори з різних країн світу. Усі дерева укорінилися, що вважається гарним знаком. Сад буде розширюватися. А ідея про створення Саду закордонних українців була запозичена від Українського товариства Татарстану, члени якого висадили у себе калиновий гай.

- УГКЦ покликані привернути увагу до проблем освіти та науки, до потреб соціально незахищених та ув’язнених, сиріт, та підтримати тих, хто щодня розв’язує соціальні питання.

«Суспільні дні повинні стати одним з елементів розвитку громадянського суспільства», сказав Глава Української Греко-Католицької Церкви Патріарх Любомир на круглому

столі, присвяченому цій акції, в Житомирі. «Ми не прагнемо зараз загорнути до себе якнайбільше людей. Але ми шукаємо греко-католиків – і тут, на Житомирщині, де є наші громади, де є сестри-василіянки, і в Південній Україні, і на Донбасі – скрізь, де є наші вірні. Зараз лише в Київській архієпархії – понад 60 наших громад!» Кореспондент Житомир-Онлайн, УНІАН

- Українська греко-католицька церква засудила знищення меморіальної дошки Патріарху Йосипу Сліпому у Харкові. Владика Донецько-Харківський УГКЦ висловлює здивування, кому було потрібно розбивати дошку на приміщенні колишньої пересильної харківської тюрми де в 1960-х роках перебував «блаженної пам'яті наш архіпастир і страдалець, 18-літній в'язень за віру Патріарх Йосип Сліпий», якого звідси в 1961 році етапом було відправлено в мордовські табори на подальше ув'язнення.

- Metropolitan Ahafanhel wants only the Orthodox of the Moscow Patriarchate to be the dominant religion in the Odesa Region, whereas the Greek Catholics, who total over ten thousand in Odesa and its suburbs, should be denied “even a prayer house.”

According to the bishops of the Ukrainian Greek Catholic Church the Metropolitan's statement fails to pay attention to the provisions of Article 35 of the Constitution of Ukraine, which says that “the Church and religious organizations are separated from the state.” His statements put pressure on state authorities to discriminate and perpetrate an “unreasonable and very dangerous” act.



ALEXANDER33/WWW.PHOTOGRAPHIC.COM.UA

- UNESCO is concerned about the state of the Kyiv Cave Monastery and the National Reserve St. Sophia Cathedral and is considering adding them to the list of monuments in danger. Too much construction surrounding St. Sophia's and the constant reconstruction of the Cave Monastery is compromising authenticity. Consequently, these churches may be excluded from the UNESCO World Heritage List.

- Ukraine is one of the world leaders to respect religious freedom, said Yurii Reshetnikov, the then Chairman of the State Committee on Nationalities and Religions at the beginning of 2010. He has been replaced by President Yanukovich.

- In January 2010 in Ukraine there were 35,184 religious organizations, including: Ukrainian Orthodox Church – Moscow Patriarchate – 12,082, Ukrainian Orthodox Church – Kyivan Patriarchate – 4,415, Ukrainian Autocephalous Orthodox Church – 1,234 parishes, Ukrainian Greek Catholic Church – 3,765 parishes, and Roman Catholic Church in Ukraine – 1,079 parishes. Protestant churches comprise nearly 8,500 religious organizations, Baptists – 2,725, Pentecostals – 1,692, Seventh-day Adventists – 1,069. In comparison with January 2009 we observe a slight increase. – *RISU*

- The Canadian memorial to victims of Communism will be located on a piece of land in the Garden of the Provinces and Territories in Ottawa. The memorial will “commemorate the losses and hardships of all those who suffered under Communism, and will pay tribute to Canada which was and is a land of refuge for those who seek liberty.” The design will be selected through open competition in 2011.

Tribute to Liberty is a registered charity and can issue tax receipts for donations to the Memorial to Victims of Totalitarian Communism – Canada, a Land of Refuge. Tribute to Liberty's grassroots fundraising campaign, the Pathway to Liberty, allows donors to tell a story of a victim of Communism or make a dedication with their donation. The campaign is online at www.tributetoliberty.ca.

- Українці на провідних військових постах Росії: Головнокомандуючий Військово-морським флотом Росії адмірал Володимир Висоцький народився в селі Комарно (це буде цікаво громадянам Комарно, Манітоба!) Львівської області. Родом із села Покошичі Чернігівської області командувач Космічними військами РФ генерал-майор Олег Остапенко, а зі Львова – замголовнокомандуючого Сухопутними військами генерал-лейтенант Олександр Студенікін.

**Deadline for spring
issue submissions**

•• НАША ДОРОГА ••
10.III.2011

**Річечень дописів
на весняний номер**

Нове століття закликає нас до відновленої відваги

Владика Стефан Хміляр



На початку двадцять першого століття і третього тисячоліття Господь нас поблагословив обходити ювілеї століття від заснування деяких наших парохій. Недавно, у місяці серпні, я був присутній на святкуванні століття від заснування парохіяльної громади Спаса – храму, присвяченому Переображенню Господньому, у містечку Москалик, провінція Альберта. Святкуючи цей Ювілей Архиерейською Божественною Літургією, моя молитовна думка переноситься сто років назад і згадує моїх прадідів, які засновували парохію, та перших піонерів-поселенців в Канаді.

Саме вони перші возносили цими самими словами молитву прослави до Триєдиного Бога. Були це наші рідні українські селяни, які прибули в Канаду через скрутні економічні обставини, шукаючи кращого майбутнього не

так для себе, як для своїх синів, дочок і онуків. Вони основували перші парохії, школи, доми просвіти на початку двадцятого століття. Після Архиерейської Літургії я перейшов із храму на цвинтар, і тут я пережив промовисту мовчанку цвинтарної тиші, яка свідчила про життя, віру, послідовну витривалість, відвагу і любов тих, які там є поховані. Мене зустріла могутня картина мовчанки гробів, які грімким голосом до мене промовили, і які рівно ж промовляють до всіх нас свідченням минулого, прожитого у глибокому довір'ю до Господа.

Вернувшись до своєї Торонтонської Єпархії, я продовжую переживати і застановлятися над цією Ювілейною дійсністю. Минулої осені парохія Покрова Пресвятої Богородиці в Судбурах, Онтаріо відсвяткувала свій столітній Ювілей.

Наталія Любиченко

Приймай вітання

Тримаю ручки я на серці,
Моя душа – як у люстерці,
Зігріта теплотою Бога,
У ній любов, а не тривога.

Повітря ніжно обіймає,
Бо Сам Господь благословляє
Мої думки, мої прохання.
О Господи! Приймай вітання!

По різних місцях Торонтонської Єпархії громади пригтовляються до відсвяткування столітнього Ювілею власної парохіяльної громади. У 2012 році при кінці літа відбудеться Синод Владик УГКЦ у Вінніпеґу з нагоди призначення першого єпископа для українців-католиків в Канаді, блаженного Кир Никити Будки. Цього року сповнилося сто років від часу, коли Слуга Божий митрополит Андрей відвідав громади наших вірних в Канаді, переїхавши її на поперек від Атлантичного до Тихого океанів. Рік пізніше Слуга Божий пише пастирський лист до своїх вірних, перших українських поселенців в Канаді. У цьому посланні митрополит Андрей звертає увагу на дві потреби перших іммігрантів.

Якою, на думку митрополита Андрея, є найбільша потреба віруючої людини? Пише Слуга Божий: «Не знати, мої дорогі браття, мої дорогі сестри, чи може бути на світі щось, чого би більше чоловікові було потреба, як світла Божої науки і тепла Божої любови. Так, як для тіла то ясне сонечко на небі, що дає світло і тепло, є так для життя потрібним, що, если б загасло, ніхто з нас ні одної днини на світі не пожив, так для душі потреба Божої благодати, що розум просвічає і загриває серце. →

У кого в душі світить небесне сонце Божої благодати, той щасливий і безпечний, хоча й би не знати, як тяжке мав життя.”

Якою, на думку митрополита Андрея, є найбільша потреба канадських українців?

“А если світла і тепла Божої благодати всюди на цілім світі християнам потреба перед усім іншим, то Вам, в Канаді, є ще більше потреба так жити і так о Богу благодать старатися, щоб Вам ніколи не забракло Божого світла, святої віри і Божого тепла, любови. (...) Але у Вас, в Канаді, як же легко так умирати, що ані висповідатися, ані запричащатися не можна. Хоча й би зі старого краю до Канади виїхало і сто, і двіста священиків, — а дай Боже, щоби так було, — але і тогди кілька буде еще людей, що і по сто миль будуть мусіли їхати до найближчого священика.”

Ось погляд у наше історичне минуле. Митрополит Андрей журиться доступом наших вірних до священика, до Пресвятих Тайн. Від того часу майже кожне містечко, де наші українці поселилися, мало хоч малу церковцю, у якій місцева церковна громада збиралася на молитву. Серед трудних, не раз несприятливих обставин, творилися великою жертвенністю

убогих вірних церковні парохіяльні громади.

А тепер перенесімся у сьогоднішнього дня. Нам передано бути управителями священної столітньої церковної спадщини. Сто років пізніше, що Слуга Божий митрополит Андрей промовив би до нас? Наші церковні громади зменшуються, а інколи зникають. Ми не маємо достатньо місцевих покликань, помімо столітньої присутності. Наша молодь не завжди прагне церковного життя. Що сталося? Ми маємо легендарне свідчення жертвенности і прив'язання до рідної Церкви наших піонерів та імміграції після першої і другої світової воєн. А далі? Куди ми грядемо, чому ми духовно ослабли?

Відповідь є проста і складна в цей самий час. Нам забракло відваги. Папа Іван Павло II розпочав свій понтифікат у 1978 році словами воскреслого Христа, словами євангелія: “Не бійтесь!” Це стало рушійним гаслом Папи Івана Павла II при оголошенні про потребу нової євангелізації. Над питанням потреби євангелізації застановлялися минулі Синоди нашої УГК Церкви.

В місяці вересні цього року відбулися відвідини Святішого Отця Венедикта XVI до Великої Британії. З цієї нагоди був беатифікований знатний церковний муж кардинал Джон Генрі Ньюман. Минулий британський прем'єр-міністр Тоні Блیر, який недавно став членом католицької Церкви, так пише про постать кардинала Ньюмена: “Він чинив це, що він знав, що є правильним і ставив духовну правду понад усі вартості. Його інтелектуальне підпорядкування католицькій вірі є подиву гідне. Інші ходять цією самою дорогою, але у менш подиву гідний спосіб. Стверджую це, говорячи в першу

“... великі довготривалі духовні будівлі будуються не одним блискавичним зривом моменту захоплення, але щоденною невидимою муравлиною працею.

чергу про себе,” — пише колишній британський прем'єр-міністр.

А ми? Святкуємо ювілеї століття, радіємо, дякуємо Господа за Його благодіяння. З подивом споглядаємо духовну відвагу наших предків. Та чи ми знаходимо відвагу і довір'я до Ісуса закинути сіті у глибину? До цього закликає нас Христос Господь. Нова євангелізація є нічим іншим, як сповняти вірно Слово Євангелія у звичайних щоденних обставинах, ставлячи духовну правду понад усі вартості. Того ж навчає Слуга Божий митрополит Андрей, що великі довготривалі духовні будівлі будуються не одним блискавичним зривом моменту захоплення, але щоденною невидимою муравлиною працею. Ось євангелізація у практичному застосуванні у щоденному житті, яка приведе до духовного оновлення нашої Церкви, вступаючи у нове століття тут у Канаді, а рівночасно і у нове тисячоліття. **Д**

Превосвященніший Владика Кир Стефан Хміляр, Єпарх Торонто і Східної Канади, був призначений Єпархом Торонто Слугою Божим Папою Іваном Павлом II у травні 2003 року. Єпископську хіротонію прийняв з рук Патріарха Любомира Гузара 23 липня 2003 року в Соборі Успення Пресвятої Богородиці в Миссиссага. Торонтонська Єпархія начисляє 55 парохій, 75 священнослужителів і 27 Відділів ЛУКЖК.

“Наші церковні громади зменшуються, а інколи зникають. Ми не маємо достатньо місцевих покликань, помімо столітньої присутності. Наша молодь не завжди прагне церковного життя.

Moscow's Patriarch is seeking alliances. Ukrainian churches need to press on. Catholic Bishops have invited Pope Benedict XVI to the Eucharistic Conference in 2011.

Orthodox and Catholic Churches Become Closer

Last December, the Western Press once again wrote about the possibility of a personal meeting between Pope Benedict XVI and Patriarch Kirill, but the Russian Orthodox Church and secular analysts refused to make forecasts. The reconciliation of the two churches seemed unlikely then, but the situation has changed and a historical meeting may take place soon.

Patriarch Kirill of Moscow and All Russia has a positive view of the pontiff, as evidenced by his recent interview with the Ukrainian media. Journalists asked the patriarch about dialogue between the Russian Orthodox Church and the Catholic Church.

"We are optimistic about the position of Pope Benedict XVI," Patriarch Kirill told Ukrainian journalists. "Liberal theologians and the Western media may criticize him, but his stance coincides with the opinions of the Orthodox Church on many social and moral issues."

The staff of the Patriarchy is searching for venues of practical cooperation with western Christians. Recently, Hegumen Philipp (Ryabykh), deputy chairman of the Moscow Patriarchy's Department for External Church Relations, met with Rev. Adolfo Nicolas, the Superior General of the Society of Jesus, to discuss the possibility of joint efforts to promote Christian values in Europe, including with the Jesuit experience in religious education.

One more opportunity for rapprochement between the Russian Orthodox Church and the Vatican

is the working group of the Russian Orthodox Church and the Catholic Church established in Poland to prepare a document on the two churches' contribution to Russian-Polish reconciliation.

A new stage in relations between Polish Catholics and the Russian Orthodox Church began in April 2010, after the death of President Lech Kaczynski in an air crash near Smolensk. Patriarch Kirill said then that the memorial at Katyn is a place for a common prayer.

The Russian authorities, which are fighting the falsification of World War II history and the attempts to use Stalin's crimes to scale down Russia's influence in Europe, have proposed that the Russian Orthodox Church should lead the European movement for reconciliation and also provide an adequate assessment of the Soviet heritage to wring the weapon from the Polish, Ukrainian and other nationalists.

"Some fear that recognizing the sins of the Soviet past would affect the dignity of modern Russia," Hegumen Philipp said before the 70th commemoration of the tragedy at Katyn, where the NKVD secret police executed about 22,000 Polish officers and intellectuals in 1940.

"But modern Russia is a different country; it made its choice in 1991 and changed the course of its history," Hegumen Phillip said. "It was an instance of historical repentance, when Russians denounced state atheism and monopoly on ideology." ☩

NG-religii, July 21, 2010

IT IS DANGEROUS to be Russia's neighbour. Here is a list of countries it invaded not all that long ago. As the world asks for peace at Christmas, Catholics the world over should pray for friendly relations with neighbouring countries. Russia might wish to look at the Canada/United States model for some 200 years of peace and friendship.

Польша—1939—Poland

(Western Ukraine was under its rule at the time)

Фінляндія—1940—Finland

(Managed to fight it off)

Країни Прибалтики—1940—Baltic States

(Obtained independence in 1991)

Молдова—1940—Moldova

(Still under Russia's domination)

Угорщина—1956—Hungary

(Independence in 1991)

Чехословаччина—1968—Czechoslovakia

(Independence in 1991)

Афганістан—1979—Afghanistan

(Independence in 1989)

Чечня—1994; 1999—

Chechnya (Brutally obliterated; still fighting)

Грузія—2008—Georgia

(Independence in 1991. Illegal invasion of South Ossetia and Abkhazia. Has failed to heed UN calls for withdrawal of troops.)

Україна—1922—Ukraine

(Independence in 1991)

Moscow Orders: Liquidate the Ukrainian Catholic Church

Last March marked the anniversary of the end of the pseudo-synod. In 1946 the Ukrainian Greek Catholic Church was liquidated in the USSR. The UGCC web site, with reference to the director of the Institute of Church History of the Ukrainian Catholic University Fr. Andrii Mykhaleiko, reports the synod of 1946 was held by joint efforts of the Communist party leadership and state security services in cooperation with the Russian Orthodox Church according to historic documents.

One is a telegram from the State Security of USSR Merkulov to the People's Commissar of the State Security of Ukrainian SSR Savchenko of January 25, 1946, containing instructions on the organization of the council in Lviv.

"To ensure the successful organization of the synod, [USSR] agents should make up at least 60-70% of the composition of the delegates. Also ensure agents make up a sufficient percentage of the invited lay representatives of the intelligentsia. Check all the other delegates and guests beforehand in order not to admit hostile or unreliable elements," read the instructions.

According to NKVD instructions, a series of arrests of representatives of the leadership of UGCC and "active Uniates" was to be made and the press was to be informed of the arrest and the legally defined crimes of the arrested within 10-15 days. Д

(With RISU)

З історії української церкви

■ Перша ліквідація
Української
Греко-Католицької Церкви

Д. Степовик, професор

Після того як Москва купила Київську православну митрополію в Константинополі за 120 собориних шкур і 200 золотих монет (1686 р.), настав час для українських греко-католиків. УГКЦ була як більмо на оці для царського уряду і вищої ієрархії російської церкви. Третій поділ Польщі 1795 р. і ліквідація Польської держави були сигналом для «воссоединення» греко-католиків силоміць із російським православ'ям. Уже 1807-го в Росії скасовано Київську греко-католицьку митрополію. Але українські єпископи домоглися від тодішнього папи римського відновлення натомість Галицької митрополії (на українських землях Австро-Угорщини) з тими ж правами, що й ліквідована Київська. Проте цар Микола I хотів цілковито знищити уніатство на території імперії. 1839 р. в Полоцьку (Білорусь) скликано «собор» греко-католиків, який прийняв акт «про воз'єднання» греко-католицької церкви з Російською православною. Насильницький характер цього «воз'єднання» відзначали навіть передові росіяни, не кажучи вже про українців. О. Герцен у статті «Секущее православие» писав, що цар Микола «з благочестивою люттю усікав уніатів у православ'я».

■ Три відродження
православної церкви

Д. Степовик, професор

Здавалося, що після відкуплення Київської православної митрополії Москвою у Константинополі 1686 р. за 120 собориних шкур і 200 золотих червінців, православ'я в Україні назавжди втратило свої обрядові особливості – мову, пісні славі, колядки, щедрівки, обряди вінчання, родин, хрестин тощо. Але як тільки 1917 р. знову відродилася українська державність (Українська Народна Республіка) – ожила й наша тисячолітня церква. Вона набула форми автокефалії, тобто незалежності ні від якого закордонного духовного центру. Перший період відродження українського православ'я тривав 12 років (1918-1930 рр.) і головним його діячем був митрополит Василь Липківський.

Друге відродження Української православної церкви припадає на роки другої світової війни. На чолі його стали митрополити Полікарп Сікорський та Іларіон Огієнко. Після війни діячі цього відродження оживили український православний рух у західній діаспорі. Третє ж сталося на наших очах: 5 червня 1990 р. у Києві на Всеукраїнському православному соборі було проголошено вперше в тисячолітній історії України Київський патріархат. Провідники цього третього відродження – патріархи Мстислав Скрипник і Володимир Романюк.

Ми є! Були! І будемо ми! Й Вітчизна наша з нами!
– Іван Багряний

■ Переписуючи історію Української Католицької Церкви

Єпископ Петро Стасюк (CSsR)

Ше перед тим, як у 1946-му році Українська Католицька Церква була офіційно ліквідована, радянський уряд у квітні 1945-го року через свого агента Ярослава Голана (також званого як Володимир Росович), почав процес дискредитації Української Католицької Церкви в Україні. Голан був лише агентом чи працівником НКВД...

Деякі з його тверджень, які він висунув, тепер здаються просто смішними, але на той час його роботу було сприйнято дуже серйозно. Впродовж багатьох років його вислови нав'язувалися учням шкіл та іншим. Врешті решт він помер при загадкових обставинах, як це часто ставалося в ті часи. В його честь було споруджено пам'ятник у Львові, це була лише одна з перших жертв української незалежності.

З його допомогою НКВД

зображувало церкву як “польський та австрійсько/німецький інструмент...” нібито для розколу “єдності та дружби українського та російського народів”. Митрополита Шептицького представляли як добровільний інструмент конспірації Ватикану з німецьким імперіалізмом і його було звинувачено “в організуванні змови проти Православної Церкви”.

Голан мав друзів, співпрацівників НКВД Сергія Даниленка, Кліма Дмитріка та ще одного, якого звали І. Шабатін. Вони твердили, що греко-католицькі єпископи разом з іншими ворогами українського народу заховалися в американській та англійській окупаційних зонах в Німеччині у 1944-му році.

10-го жовтня 1949-го року Хрущов надіслав звіт до Сталіна про “завершення процесу об'єднання Греко-Католицької і Православної (Московського Патріархату – Ред.)

Церков в Західній Україні та Закарпатській області Української РСР”. Він розказав Сталіну, що об'єднання відбулося внаслідок масового руху духовенства та вірних проти “ворожих настроїв Греко-Католицької Церкви – агента Ватикану”.

Нічого не було згадано про депортації, тортури, вбивства та звірства радянських органів. У протоколі Львівського Собору 1946-го року було записано, що це була “масова самоліквідація” Брестської Унії.

Документи мінялися багато разів з метою приховання брехні, але ніхто не звертав на це уваги. Фальсифікації продовжувалися аж до 1990-их років. На жаль, після довгих років наклепів та брехні уряд вже сам почав вірити в цю брехню.

Врешті-решт, коли на початку 1990-их років наша Церква була признана в Москві, уряд був певний, що Церква більше не існує. Коли мільйони людей вийшли з підпілля, то це звичайно було шоком для влади. Теперішні вороги Церкви і на сьогодні не можуть змиритися з цим. Ми і далі чуємо різного роду видумки про історію нашої Церкви. І виглядає, що ці наклепи ще будуть продовжуватися. Потрібні роки, аж поки отрута очиститься.

Нас повинна тішити одна думка, що Бог не забув про нашу Церкву. Він любить нас і далі нас благословляє. Всі повинні знати правду про нашу Церкву, але і нашим обов'язком є також її знати. Тільки таким чином ми не дозволимо історії повторитися. D

*Reprinted with permission,
Поступ, August 10, 2010*



THE SNEEZE

The long procession of graduates filed into the crowded auditorium. With their rich maroon gowns flowing and the traditional caps, they looked almost as grown up as they felt. Dads swallowed hard behind broad smiles, and Moms freely brushed away tears.

This class would not pray during the commencements, not by choice, but because of a recent court prohibition.

The principal and speakers carefully stayed within the ruling. They gave inspirational and challenging speeches, but no one mentioned divine guidance and no one asked for blessings on the graduates or their families.

The speeches were nice but the final speech received a standing ovation.

A solitary student walked confidently to the microphone. He stood still and silent for just a moment, and then all 92 students, every single one of them, suddenly SNEEZED!

The student on stage looked at the audience and said, “God bless you,” and walked off.

The audience exploded into applause.

200-Year-Old Muslim Centre Uproar

By Paul Vitello

Many New Yorkers were suspicious of the newcomers' plans to build a house of worship in Manhattan. Some feared the project was being underwritten by foreigners. Others said the strangers' beliefs were incompatible with democratic principles.

Concerned residents staged demonstrations, some of which turned bitter.

But cooler heads eventually prevailed; the project proceeded to completion. And this week, St. Peter's Roman Catholic Church in Lower Manhattan—the locus of all that controversy two centuries ago and now the oldest Catholic church in New York State—is celebrating the 225th anniversary of the laying of its cornerstone.

The Rev. Kevin V. Madigan, who is the pastor of St. Peter's, said that when he began reading about the history of his church early this year in preparation for the October 5th anniversary, he was not initially struck by the parallels between the opposition it had faced and what present-day Muslims have encountered in proposing a community centre and mosque near ground zero.

"There was no controversy when they first proposed it, and we were just pleased to have a new neighbour," said Father Madigan, whose church, at Barclay and Church Streets, sits two blocks from 51 Park Place, the site of the proposed Islamic centre. Both are roughly equidistant from the construction zone at ground zero.

But as an uproar enveloped the Islamic project over the summer, the priest said he was startled by how closely the arguments and parries of the project's opponents mirrored

those brought against St. Peter's in 1785.

Father Madigan detailed those similarities in a letter to parishioners over the summer, in two sermons he delivered at an interfaith gathering last month and at a special Mass last Sunday marking the church's anniversary.

For starters, he said, there was the effort to move the church project somewhere else.

City officials in 18th-century New York urged project organizers to change the church's initial location, on Broad Street, in what was then the heart of the city, to a site outside the city limits, at Barclay and Church. Unlike the organizers of Park51, who have resisted suggestions they move the project to avoid having a mosque so close to the killing field of ground zero, the Catholics complied.

Then there were fears about nefarious foreign backers. Just as some opponents of Park51 have said that the \$100 million-plus project will be financed by the same Saudi sheiks who bankroll terrorists, many early-American Protestants saw the pope as the sworn enemy of democracy, and feared that his followers' little church would be the bridgehead of a papal assault on the new United States government.

The Park51 organizers say they will not accept any foreign backing. But with about only 200 Catholics in New York in the late 1700s, most of them poor, St. Peter's Church would not have been built without a handsome gift from a foreigner—and a papist at that—\$1,000 from King Charles III of Spain.

The angry eruptions at some



MARCUS YAM / THE NEW YORK TIMES

The Rev. Kevin V. Madigan outside St. Peter's Church, the oldest Roman Catholic church in New York State.

of the demonstrations this summer against the proposed Muslim centre—with signs and slogans attacking Islam—were not as vehement as those staged against St. Peter's, Father Madigan said.

On Christmas Eve 1806, two decades after the church was built, the building was surrounded by Protestants incensed at a celebration going on inside—a religious observance then viewed in the United States as an exercise in "popish superstition," more commonly referred to as Christmas. Protesters tried to disrupt the service. In the melee that ensued, dozens of people were injured and a policeman was killed.

"We were treated as second-class citizens; we were viewed with suspicion," Father Madigan wrote in his letter to parishioners, adding, "Many of the charges being levelled at Muslim-Americans today are the same as those once levelled at our forebears."

The pastor said that Park51's organizers would have to "make clear that they are in no way sympathetic to or supported by any ideology antithetical to our American ideals, which I am sure they can do." But he said Catholic New Yorkers have a special obligation to fulfill.

The discrimination suffered by the first Catholics in America, he said, "ought to be an incentive for us to ensure that similar indignities not be inflicted on more recent arrivals." ❧

The New York Times, October 7, 2010

... and wasn't suspicion and prejudice the greeting in Canada for different peoples and religions? In Ottawa, as late as the 1980s neighbours protested the building of the St. John the Baptist Shrine.—Ed.

Дні України в Римі *Raccontare Ucraina*

Тарас Семенюк

В Римі розпочались дні української культури і триватимуть до 12 грудня. Захід відбувається в рамках міжнародного проекту Міської ради «Майбутні громадяни міста Риму» (*I Futuri Cittadini di Roma Capitale*). В рамках проекту країни чотирьох континентів (Африки, Східної Європи, Латинської Америки та Азії) знайомлять один одного зі своєю культурою, традиціями та освітніми програмами. Учасники на рівні громадських організацій шукають шляхи вирішення проблем інтегрування в італійське суспільство.

Дні української культури в Римі проходять вже вдруге. Разом з Міською радою Риму до організації залучені також Посольство України в Італійській Республіці, українські громадські організації та Греко-Католицька Церква.

Радник міської ради міста Риму по Європейському континенту Тетяна Кузик зазначає, що пріоритетом днів української культури в Римі є молодь та діти. «Для них ми створюємо можливість глибше пізнати багатство української культури та традицій. Але головним нашим завданням залишається освітнє виховання молоді».

Станом на сьогодні в Італії функціонують школи в Неполі, Местре та в Римі. «Як правило діти українських іммігрантів навчаються в італійських школах, але ми їм даємо також нагоду отримати й атестат зрілості української загальноосвітньої програми. З цими двома документами молодь зможе обрати свій професійний шлях в Італії чи в Україні», – зазначає Кузик Тетяна.

Цього року недільна школа «Свята Софія» святкує свою сьому

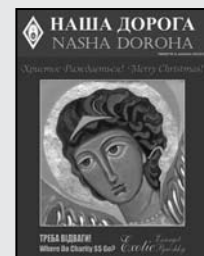
річницю заснування. З цього приводу в Українському Католицькому Університеті Риму відбулось свято «Родинної світлиці». Директор школи Свята Софія Мирослава Горбенко наголошує, що в школі виховання дітей українських іммігрантів проходить з вивчення катехизації, української культури, мови та літератури. «Навчання в нашій школі базується на народному та церковному календарях. Вивчаємо творчість українських поетів, традиції, забави», – сказала Мирослава Горбенко.

Актуальним залишається питання інтеграції українських іммігрантів в італійське суспільстві. Як зазначає Тетяна Кузик, українські іммігранти так званої четвертої хвилі імміграції приїхали останніми до Італії після інших націй континенту Азії, Африканського та Південно-Американського континентів. «За останніх п'ять років велика кількість молоді приїхала на проживання до Італії до батьків, звідси постає проблема інтеграції цих людей в італійське суспільство. Тому ми створюємо громадські організації, які організують для них освітні та культурні проекти».

На думку голови «Асоціації українських жінок-робітниць в Італії» Світлани Ковальської, важливо впроваджувати навчальні програми з інформатики, соціології, медицини для іммігранток, щоб вони могли сміливо долучатись до громадського життя міста. «Жінка повинна себе поважати, не тільки працювати домашнім працівником, але й долучатись до культурного, виховного процесу української молоді в Італії», – сказала Світлана Ковальська.

На завершення першого дня української культури в Римі відбувся концерт та вистава театру «Берегиня» «Золота осінь», в якій було представлено українські традиції збору урожаю. Як зазначають організатори, на ці заходи були запрошені представники чотирьох континентів, які беруть участь в проекті «Майбутні громадяни міста Риму». «Хочемо наголосити, що інтеграція – це взаємний процес. Закритість між групами та національностями створює ворожість та недовіру. Ми відкриті до діалогу. Про нас італійське суспільство повинно дізнатись більше. Хочемо закликати також інші національності до взаємної співпраці та інтеграції», – наголосила Тетяна Кузик. *Д*

Тарас Семенюк, студент факультету соціальних комунікацій Григоріанського Університету, Рим, Італія, e-mail: talian@bigmir.net



**Did you buy a gift
subscription or two of
NASHA DOROHA
for your favourite people?
For their birthday
or anniversary?
Please see page 29.**



New Westminster Eparchy

VINTAGE WEDDINGS



The church hall at the Protection of the Blessed Virgin Mary in Vancouver was transformed into an elegant salon for the UCWLC's High Tea and Vintage Bridal Gown Fashion Show.

Young women of the parish and beyond modelled carefully preserved, beautiful wedding gowns from years past at the sold-out event last September.

Some 200 guests, mostly women, sipped tea out of fine china cups brought from home by the League ladies and lunched on fancy sandwiches and sweet dainties during the show that covered bridal fashions spanning 70 years.

The event was organized by committee chair **Sophia Trylowsky**, assisted by St. Mary's UCWLC President **Ann Kvitka Kozak** and committee members **Marlayne Adrijaszyn**, **Barbara Ballhorn**, **Olga Kochan** and **Bonnie Marchinkow**. Mrs. Trylowska (in Ukrainian) and Mrs. Ballhorn (in English)

served as commentators, giving the audience a little story about each dress.

Amelia Myckatyn, daughter of **Olesia Myckatyn**, modelled her grandmother's white satin "princess" gown, worn by **Pearl (Dilna) Tomicki** in 1939 at St. Josaphat's in Edmonton.

Larisa Tokar showed off another satin dress with bead and lace detail, in which **Rose Kuzik** was married at St. Mary's (on Princess Street in Vancouver) in 1949 and in which Mrs. Kuzik's daughter was also married years later.

Verle Kaweski's dress—for which she remembered paying \$100 in 1960—was modelled by her daughter, **Maryanne**, who also wore the dress at her wedding, after removing the original hoop and embellishing the dress with pearls and lace.

The dress of Mrs. Kozak—the first one she tried on when she was married in 1966—was worn on the catwalk by **Iryna Shyroka**. Mrs. Kozak was married by her father, **Rt. Rev. B. Hanushevsky** and two Basilian parish priests.

Toni Didier's goddaughter, **Alex**, modelled her dress, decorated with hand-knotted macramé, which took Mrs. Didier's mother six

months to complete before her 1988 wedding in Mexico.

The final "gown" was modelled by **Diana Stashuk**, a traditional Ukrainian wedding outfit that **Lesia Polujan**, a former Shumka dancer, wore to her 1968 wedding in Edmonton. The wedding, only the third traditional Ukrainian wedding in modern times, attracted considerable press coverage.

The models were assisted by two flower girls, **Saffron Kozakova** and **Katherine Kostur**.

The show included a display of beautifully decorated traditional Ukrainian wedding wreaths worn years ago by brides in Ukraine, as well as a number of gowns too fragile to be worn, and photos of others.



OBZHYNKY HIGHLIGHT EDMONTON'S CONFERENCE

Mrs. Kozak said she got the idea for the tea after hearing about similar shows while at the Edmonton plenary last year.

The show was a crowd pleaser. *Solovei Magazine* editor **Cheryl Andrichuk** of Coquitlam, attending with her teen daughter, said it was

wonderful to see the beautiful gowns and how styles had changed over the generations and she enjoyed the anecdotes about each of the 18 gowns.

"The Ukrainian wedding costume at the end was just beautiful and a good way to end the show," she said.

Susan Lazaruk

In October, the 12th UCWLC Bi-Annual Edmonton Eparchy Conference drew 84 representatives with Eparchial Executive and branches from across Alberta—as well as two members of UCY—in attendance.

Following Moleben at the Blessed Mary of God at St. George Ukrainian Catholic Church, Celebrant **Very Rev. Fr. Anton Tarasenko** offered a very informative *Holy Women of the Bible* iconographic presentation with displays of saints.

The opening ceremony of greetings with bread and salt was followed by organizational business proceedings and an informative leadership development session led by **Helen Sirman**,



M.M. MYCKATYN, M.D.

Vintage Bridal Gown Fashion Show in Vancouver last September



Participants at the 12th UCWLC Bi-Annual Edmonton Eparchy Conference in October

Past UCWLC Eparchial President. The session provided valuable information for presidents, executives and branch members. Helen stressed that Branches need assistance to be successful and that there is a need to enhance leadership to stimulate our shrinking Branches. She emphasized the importance of taking care of existing members, supporting them, and practising prayer, perseverance, and patience.

Following a delicious luncheon, Helen Sirman presented information contained in the Branch Executive Handbook, recently collated and printed by National Executive, How to be in the Leadership Role. Eparchial Inventory Clerk, **Betty Gresiuk**, reported on available items. Nasha Doroha Representative, **Rosemarie Nahnybida**, spoke about the recently compiled Nasha Doroha Handbook, and the enhanced UCWLC website (www.ucwlc.ca) with its Nasha Doroha section. She encouraged the ladies to submit personal stories for the 2nd Nasha Doroha Anthology to commemorate the 120 years of Ukrainians in Canada in the Fall issue of 2011.

A highlight of the afternoon's program were the Obzhynky Customs with **Nadija Szram** giving an overview of the symbolism and meaning of Ukrainian Thanksgiving. **Lilea Wolanska** encouraged a sing-along by introducing some Obzhynky songs. **Darlene Atamaniuk** and **Marie Hontaryk** expressed appreciation to God. The successful Bi-Annual Conference culminated with the singing of *Де згода*

в родині and the UCWLC Hymn *О спомагай нас.*

*Rosemarie Nahnybida,
Nasha Doroha Representative*

OUTSTANDING DUAL CELEBRATION IN RURAL ALBERTA

Over 250 people gathered at Assumption of the Blessed Virgin Mary Ukrainian Catholic Church, Radway, AB for a dual celebration—the 100th year of the church's existence and the 60th anniversary of its UCWLC—last August.



Mary Kuzik, Jr., Olga Cherkowski, Rose Strimbiski, Eileen Litwin, Helen Kondro (deceased), Virginia Wyrstiuik, Pat Zuk, Helen Kruk, Donna Kuzik, Vivian Berry, Jeanette Kruhak, and Sylvia Wengryn. (2007 Easter Bake Sale)

Blessed with fine weather, the special occasion commenced with the traditional bread-and-salt greeting to **Bishop David Motiuk**. At the Divine Liturgy, sung by the choir from Exaltation of the Holy Cross Church, Skaro, AB, Bishop David spoke on the faith and tradition planted within us generations ago. He used the analogy of the monarch butterflies that migrate 3,100 kilometres without navigational assistance to reach their destination.

A banquet and program

followed the beautiful Divine Liturgy, and gathering by the graveyard cross for a short ceremony to remember and pray—with thankfulness—for all ancestors who helped build and maintain, and worshipped at this church. Master of Ceremonies was **Richard Homik**. Greetings, donations, and plaques from various organizations and individuals were given. Highlights of this special occasion were the entertainment by accomplished bandurist and singer, **Andrij Hornjatkevyc**, the presentation of the church history by **Jerry**

Zubick and Audrey Fodchuk (Petryk). **Sylvia Wengryn**, UCWLC President, highlighted the League's history. **Mary Kuzik, Sr.** (61 years), **Alice Petryk** (49 years), and **Olga Cherkowsky** (44 years) were recognized for their long service.

The historic occasion—uplifting the spirit of the parish and League—culminated with the singing of the League hymn “O Spomahay Nas.”

*Sylvia Wengryn,
President, UCWLC Radway*

The monarch butterflies migrate 3,100 kilometres without navigational assistance to reach their destination. Four or five generations separate the monarch populations making the migration. The butterflies that complete the trip are great, great grandchildren of those who started out. So are we. Our Ukrainian Catholic seed has been planted generations ago all of which nourish and develop this seed and bring us home.—*After the words of Bishop David Motiuk.*

20 STUDENTS AWARDED FOR UKRAINIAN PROFICIENCY

On June 22, I was honoured to attend the Annual Award's Day Celebration at Immaculate Heart of Mary School in Winnipeg where I presented awards to twenty students.

Each year, the UCWLC of the Winnipeg Archeparchy provide scholarships to students in grades five to eight for progressing well with their studies in Ukrainian. This year one thousand dollars was distributed to recipients.

The Ukrainian Catholic School is owned and operated by the Sister Servants of Mary Immaculate.

*Pat Sirski, Vice President,
UCWLC Archeparchy of Winnipeg*



Back row: Mrs. Pat Sirski (UCWLC rep.), Mira Villegas, Nina Semchyshyn, Dayna Konopelny, Riane Kandia, Orycia Karpa.
Third row: Mikhaylo Mocherad, Zenya Michno, Claire McCarvill, Gabriela Karabin, Paulina Berezanska. Second row: Andrij Tkaczyk, Maria Lazar, Maksym Khoma, Alexander Karpa, Petro Hrynda.
First row: Kylie Tokariwski, Sophie Anya Steur, Kaitlyn Hanson, Nestor Baranjouk. Missing: Maksym Hutsulak.

▶▶▶ УВАГА! Call for manuscripts!

120-year Anniversary of Ukrainian Canada

Next year the 1.2 million Ukrainian community of Canada will be celebrating its 120th birthday. To mark this event ND hopes to publish

The 2nd Nasha Doroha Anthology

with your stories and poems representing the different experiences of the four immigration waves from Ukraine.

The deadline is Canada Day, **July 1, 2011**. Start writing now!

120 років історії українців Канади

Щоб гідно відзначити 120-літнє існування українців в Канаді в 2011 р., НАША ДОРОГА заохочує всіх до писання споминів, оповідань, віршів з пережиття 4-ох імміграційних хвиль, які опинилися в Канаді з України. Твори помістимо

в 2-ій Антології *Нашої Дороги*.

Річенець День Канади, **1-го липня, 2011 р.**

Оксана Башук Гепбурн, редактор
oksanabh@sympatico.ca



Show and Tell

A kindergarten teacher gave her class a "show and tell" assignment. Each student was instructed to bring in an object to share with the class that represented their religion. The first student got up in front of the class and said, "My name is Abdul, I'm Muslim and this is a Crescent."

The second student explained, "My name is Mary. I'm a Catholic and this is a Rosary."

The third student got up in front of the class and said, "My name is Tommy. I am Presbyterian, and this is a casserole."

Goat for Dinner

The young couple invited their elderly pastor for Sunday dinner. While they were in the kitchen preparing the meal, the minister asked their son what they were having. "Goat," the little boy replied.

"Goat?" replied the startled man of the cloth, "Are you sure about that?"

"Yep," said the youngster. "I heard Dad say to Mom, 'Today is just as good as any to have the old goat for dinner.'"

Lord, please keep your arm around my shoulder and your hand over my mouth.

With thanks to Olya Danylak



THE TIMES, THEY ARE A-CHANGING:

HOW TO REVITALIZE AND STRENGTHEN THE LEAGUE

By Orysia Hull

We lament the decline in UCWLC membership. Branches struggle to maintain membership numbers and continue activities commonly practised for years.

The issue was raised at the 2007 Congress and, once again, at the 2010 Congress. This dilemma sparked a resolution, a follow-up survey and another resolution. As president of a branch that is slowly growing, I have been pondering all this.

When League membership peaked, life was different for women. For many, the church and the Ukrainian language were integral to their lives. That is not the case today: we are so integrated and assimilated into Canadian society so as to be hardly visible. Individuals may identify their Ukrainian ethnicity in a census form but their participation in the community is minimal. They are not available to contribute.

Today's life has intensified. Parents no longer expect children to walk safely to school, cycle or bus to after-school activities unlike in my generation when it was commonplace for children to get from one place to another by themselves. Now, safety or distances require an adult (most often the mother) to do this. Consequently, large blocks of time are spent chauffeuring leaving less time for other undertakings.

Today, women do far more than ever before. Once, a League event meant an outing away from the house. Women looked forward to meeting with one another. Now women are away from the house so often, they look forward to

spending time at home.

Today's women are in demanding professions demanding time and energy. There are few free evenings for other interests. Some are furthering their education while working and looking after families. Others juggle two or more jobs in order to be self-supporting and to become established in their chosen field. Women are totally occupied.

So what is to be done?

The young women at church have taught me that they are interested in volunteering on special projects that involve their specific skill sets. These highly skilled women, with leadership qualities and numerous, well-developed interests, like to handle worthwhile projects with a beginning and end rather than repetitive tasks over the whole year. It is very important to accept this: we must function differently if we want young women to join us. And the impetus for revitalizing our membership must occur at the grassroots level.

Over the last few years, I have observed a few factors that contributed to our growth.

- Leadership is not aligned to any group or clique. As a newcomer I did not have allegiances to any established friendships within the Branch and was open to working with everyone. I cannot overstate the importance of this factor.

- Being fair is very important when chairing meetings. Even if I do not agree with someone, I want her to know that she has been heard. I make a point of repeating back

what was said so that it is clear that I understand the speaker's intent.

- Summarizing discussion and repeating a motion before a vote is taken allows everyone to know what is happening and to be a part of the action. I come with a printed agenda distributed to attendees with an FYI summary, on the back, of the month's events. Everyone is informed.

- Work with the spiritual committee or chair and the pastor to experiment with spiritual discussions at the beginning of most meetings. We examined four different articles on eastern spirituality. We will refine this process in the coming year.

- Focus on worthy causes. We have supported our church outreach program. The Welcome Home, The Holy Names House of Peace, Esk-Omi Missions, an orphanage in Ukraine and a young man in Ukraine who has proceeded from the orphanage to a college, Holy Family Home, and visits to members in local hospitals. This has been the culture of our Branch for a long time. Word is out in our church community: we do good things.

- Make a personal point of talking to potential members and following up with a written invitation to join. For this past League Day in May, we invited women interested in hearing our guest speaker to attend Liturgy with us and then join us for the presentation and lunch. This way, potential members get a feel for what we do and how we interact. If they wish, they can state

their commitment to join without any special effort on their part. (It helps to have designated persons assist potential members in filling out forms and collecting fees. Make it easy for them to join!—Ed.)

■ Think of fund-raising that doesn't involve working in the kitchen, preparing vast amounts of food for large groups. Many women no

longer have the stamina for this. We have undertaken a "lotto-style" fund-raiser instead of a tea or food event.

The changes we have made have been uncomfortable for some. If we are to welcome new members we need to re-evaluate what we do and how we do it. The culture of the group says a lot about who we are:

the more positive the culture, the greater our chance of encouraging others to be part of the UCWLC's contribution to our Ukrainian community in Canada. 2

Orysia Hull is the caregiver for her 90-year-old parents, a retired educator who draws on her experiences in staff leadership and team-building as President, St. Joseph Branch in Winnipeg.



VALUING OUR ORGANIZATION – VALUING OURSELVES

By Helen Sirman, UCWLC National Executive member, 2010

When I was asked to join the panel for this session, I thought about what kinds of insights, and value I could bring to the table. I thought about my personal leadership role in our organization on the three levels and the observations I have made throughout that time.

And so I will venture into the unknown—the future of our organization and what kind of steps we can take to prepare ourselves.

Reading from the Epistle of St. Paul to the Romans: 12:6-14:... Let love be without pretense. Hate what is evil. Hold to what is good. Love one another with fraternal charity, being the first to honour the other. Be not slothful in zeal; be fervent in spirit, serving the Lord, rejoicing in hope...

What can we do now to prepare for the future of our organization?

1. Continue to serve our current members

- Know your members—keeping in touch works with regular meetings and events, keep your members involved and interested in the operation of the organization.

2. Develop a mentorship/leadership program

- Encourage members to take on different positions or serve on different committees which correspond to their talents and interests. Stand by them as they develop and “grow”.
- Schedule leadership workshops with themes

3. Be true to the mission of the organization

- Be firm yet compassionate when it comes to explaining who we are, what our job is. Evaluate activities you ask the members to be involved in—these must reflect the mission of the organization. Say no—if necessary.

4. Support those in leadership roles

- Attend meetings, planned events, give a pat on the back,

show appreciation. If guidance is needed, make it gentle and in private.

5. Good ambassadorship

- Always speak well of the organization, most new members come through positive messages.
- Invite visitors to meetings; they are potential members.

6. Visibility

- Be seen as an active, happy, energetic organization in the community. Have representation at events and celebrations.

7. Prayer—Patience—Perseverance

- Pray—for the strength, growth and guidance for the organization.
- Be patient—keep doing what is right and good things will continue to happen (we're celebrating 65 years!) and new members will come.
- Persevere—don't give up, keep positive and don't lose perspective.

And God in His infinite wisdom will continue to bless our organization *na mnohi i blahi lita.* 2

Вічна пам'ять

Прийдіть, браття, попрощаймося з померлою, і подякуємо Богові, вона бо відійшла від рідні свої 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

† **Jennie Richardson**
13.II.1937 – 24.VI.2009



was born to Nick and Anna Wladyka in Toronto. She was a dedicated and hardworking member of Christ the Good Shepherd at St. Michael's Ukrainian Catholic Church in Toronto.

Jennie was a Past President of our UCWLC and also held a position on the executive of the Toronto Eparchy.

Jennie was proud to be of Ukrainian descent and fulfilled her dream of visiting her parents' homeland. Her family always came first, her husband Dennis, her son Matthew and his wife Tracy and their children Kaitlyn and Danielle were the joy of her life. Aliya was born after Jennie passed away.

† **Catherine Harbus**
8.VIII.1919 – 12.IV.2010



One of ten children, Catherine was born in Hatherleigh, SK to William and Rose (Woytowich) Demyon. She settled in North Battleford with her husband Richard where they were active members of All Saints Parish. Catherine served on various committees of the parish Sisterhood. She was a founding member of the UCWLC in 1963. She is survived by four children, ten grandchildren, seventeen great-grandchildren, two sisters, a brother and their families.

*Anna Prystupa, North Battleford
All Saints UCWLC Branch*

† **Marion Anne Skwara**
3.XI.1938 – 30.V.2010



Born in Orlow, SK to Peter and Nettie (Swystun) Bazarke-wich, Marion was a dedicated member of All Saints Parish in North Battleford. She joined the UCWLC in 1979 serving on many executive and committee positions. She is survived by her husband of fifty years, Mervin, one daughter, two sons, five grandchildren, a great-granddaughter, her mother, two brothers and a sister.

*Anna Prystupa, North Battleford
All Saints UCWLC Branch*





Многая літа!



Three Canora UCWLC members celebrate 90!



Helen Brodziak
born January 19, 1920



Mary Fransishyn
born May 7, 1920



Olga Tymiak
born November 5, 1919

www.ucwlc.ca

How to Preserve a Husband

First, use care and get one. Not too young, but tender and with a healthy growth. Make your selection carefully, and let it be final. Otherwise they will not keep. Like wine, they improve with age. Do not pickle or put in hot water. This makes them sour. Prepare as follows: Sweeten with smiles according to variety. The sour, bitter kind are improved by a pinch of salt of common sense. Spice with patience. Wrap well in a mantle of charity. Preserve on a good fire of steady devotion. Serve with peaches and cream. The varieties may improve by the process and keep for years in any climate.

Favourite Ukrainian Dishes Cook Book
Ukrainian Women's Association



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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 \$30 US for overseas*).

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City _____ Prov. _____ Postal Code _____

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Address _____

City _____ Prov. _____ Postal Code _____

Gift #2

Name _____

Address _____

City _____ Prov. _____ Postal Code _____

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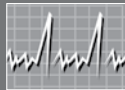
387 Betts Avenue

Yorkton, SK S3N 1N3

A gift for the heart and soul.



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



To a NURSING HOME or not to a NURSING HOME?

Here are two options.

OPTION 1

No nursing home for me. I'm thinking of checking into a hotel!

With the average cost for a nursing home care at \$188 per day, there is a better way to get old and feeble.

A combined long-term stay and senior discount in some hotels is \$49.23 per night. That leaves \$138.77 a day for breakfast, lunch and dinner in any restaurant we want, room service, laundry, gratuities and special TV movies. Plus, there's a spa, swimming pool, a workout room, a lounge and washer-dryer. Most have free toothpaste and razors, and all have free shampoo and soap. TV broken? Light bulbs need changing? Need a mattress replaced? No problem. They fix everything, and apologize for the inconvenience.

Tips—say \$5 a day—will have the entire staff scrambling to help you. They treat you like a customer, not a patient. There is a city bus stop out front, and seniors ride free. The handicap bus will also pick you up (if you fake a decent limp).

To meet other nice people, call a church bus on Sundays.

For a change of scenery, take the airport shuttle bus and eat at one of the nice restaurants. While you're at the airport, fly somewhere. Why get stuck in one place forever? You can move from inn to inn, city to city, or see the world. They have hotels everywhere. It takes months to get into decent nursing homes. A hotel will take your reservation today.

Hotels have a night security person and daily room service. The maid checks to see if you are okay. If not, they call the undertaker or an ambulance. If you fall and break a hip, some hotels will upgrade you to a suite for the rest of your life.

And no worries about visits from family. They will always be glad to find you, while checking-in for a few days' mini-vacation. The grandkids will love the pool.

What more can you ask for?

*With thanks to
Vera Bodnaruk, Venice, Florida*

OPTION 2

If you're a sick senior citizen and there's no nursing home available for you, this plan gives anyone 65 years or older a self-help kit on how to commit a crime! Of course you will be sent to prison. There you will get three meals a day, a roof over your head, central heating, air conditioning and all the health care you need!

New teeth—no problem. Need glasses? Great. New hip, knees, kidney, lungs, heart? All covered. And your kids can come and visit you as often as they do now.

And who will be paying for all of this? The same government that just told you they can't manage your admission into a senior's home.

Plus, because you are a prisoner, you don't have to pay any income taxes anymore! Just kidding!?

With thanks to Shirley Lisowski

The Happiness Quiz?

Please answer yes or no to each question.

1. Have you saved sufficient money for the rest of your life?
2. You are clear about your goals in life and are pursuing them keenly.
3. You have no major conflicts in your relationships.
4. You are fit and healthy except some minor problems.
5. You have lots of friends and meet them regularly.
6. You know what gives you happiness.
7. You feel your career is going in the right direction.
8. When you relax in the evening, you truly relax without any worries.
9. Do you have a good night's sleep and wake up refreshed?
10. Do you know yourself?

The more "yes" answers, the happier a person you are.

From the Internet

Поділились думками



Дід Макар захворів тяжко.
Шепче бабі він: — Прости.
Я помру... Живи, Палажко...
Мо, ще й заміж вийдеш ти...
Залилась Палажка слізьми:
— Треба я комусь тепер —
Хто мене, стару вже, візьме?
От якби раніш ти вмёр!...

— Іван Немирович



5 ways to beat loneliness

By Meredith Dault

From time to time, we all experience the odd bout of loneliness. For some people, however, loneliness is more than a fleeting feeling. It can be a near steady state with long-term consequences. "I'd say it was a persistent sense of marginalization and exclusion, and a lack of intimacy," says Emily White. She recently described her experience with loneliness in a book called *Lonely: Learning to Live with Solitude*, where she says prolonged loneliness eventually began to have physical effects, disrupting her sleep and her health.

According to White, roughly 10 per cent of North Americans struggle with chronic loneliness—a condition more prevalent than depression (and, it's important to note, different from depression), though harder to understand and less frequently talked about.

While some people may be more predisposed to chronic loneliness than others, it can be overcome. Keep loneliness at bay with these tips:

✿ *Don't isolate*

When you're feeling lonely already, it can be hard to think about trying to engage with other people, but keeping your own company may only make the problem worse.

✿ *Keep busy*

Though it may be the last thing you want to do if you're feeling isolated, join a group—a book club, a sports team, choir or a gardening group—to meet people who share your own interests.

✿ *Be kind to yourself*

If you're chronically lonely, you may be fearful of letting people get close. First, learn to love yourself! Fixing a negative view of yourself takes a lot of gentle self-care and nurturing. Being happier with yourself will make it easier to reach out to others.

✿ *Get educated*

Emily White started writing her book on loneliness because she was curious to know more about her condition. Her research actually helped her to feel less lonely by making it less mysterious, which made it easier to deal with.

✿ *Find someone to reach out to*

Whether it's a friend, a family member or a therapist, finding someone to talk to about your situation can make a huge difference. **D**

Editor's note: Most communities have a variety of groups and organizations that will allow you to step out of yourself. Volunteer. Help in hospitals, nursing homes, schools, or work on issue-related projects. Join a Ukrainian organization. Create your own group. Remember the words of Pope John Paul II: "Don't be afraid!"



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

Geraldine Koban, Chair
160 Sunset Drive South
Yorkton, SK S3N 3R9

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

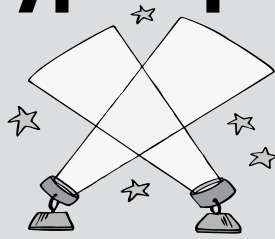
The Mary Dyma Religious Studies Scholarship Committee

Geraldine Koban, Chair
160 Sunset Drive South
Yorkton, SK S3N 3R9

Deadline for receipt of complete applications is November 1st

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

You will be moved by the poems depicting the rise and fall of the great Ukrainian Canadian hockey legend, Terry Sawchuk. ND offers a narrative by the 2010 winner of the Shevchenko Foundation's Kobzar Literary Award and some brief excerpts from the poems to whet your appetite.



"Night Work: The Sawchuk Poems"

By *Randall Maggs*

My book has become fairly widely known across this country since its launch at the Hockey Hall of Fame in February 2008 and, in no small part, because of its acceptance by the Canadian Ukrainian community. Winning the 2010 Kobzar prize represents for me a welcome and a highlight of my very full experience with the book since its launch. The gala at the Palais Royale where the prize was announced—not just the financial award but also a small superb Leo Mol sculpture of the kobzar—represents one of the great events of my life.

Night Work moves in several directions but at its heart the collection of poems represents an attempt to explore the life and complex personality of an extraordinary man who grew up as part of the Ukrainian community in Winnipeg's North End. At the Kobzar gala, a woman

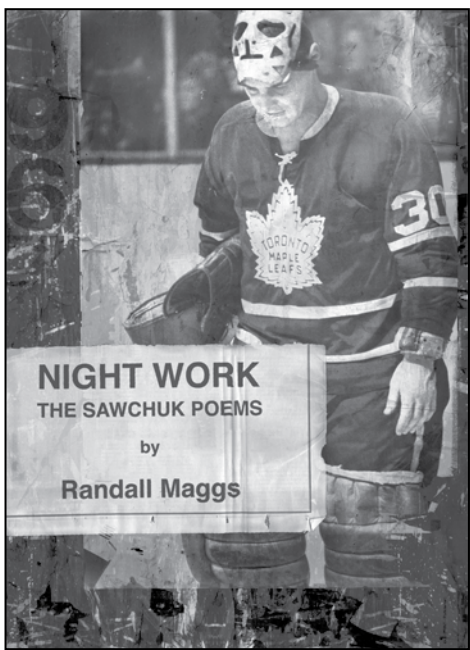
whose upbringing was fairly close to what Terry would have known, said to me that what she enjoyed most in the book were the poems which dealt with his inner thoughts. You can imagine how gratifying and reassuring that was. A similar memorable moment occurred in Edmonton when the woman who organized the 2010 Sawchuk family reunion said members considered it a "great gift to the family."

You never quite know with a work like this. You never know how close you've got to where you wanted to be however much time you've put into researching your project (in this case ten years). You never know how insiders will react to a portrayal that reflects their own experience. Neither is the portrait of Terry in these pages particularly flattering. He was dark and complex, at times not easy, not altogether admirable. But there were times when he was entirely

“By then, Terry had had those first five magnificent years in Detroit in which he'd begun to transform the way goalies played their position. When we went up into Winnipeg's north end, we were acutely conscious of the fact that we were playing on the same outdoor rinks where he had played and honed his considerable skills.”

admirable and brilliant and courageous and generous. Typically western, perhaps typically Canadian, he kept his troubles and his side of the story to himself. What I have tried to do in these poems was to present a clearer, fairer view of him, to approach the whole story, through imagining his thoughts and through suggesting how the game and position he played in that period turned him into what he had become at the time of his tragic, too early death.

Admittedly, I did feel like I was in on the ground floor here. I'd been familiar with Sawchuk's story and legendary status from the beginning, playing most of my own boyhood hockey in the mid-Fifties in Winnipeg. By then, Terry had had those first five magnificent years in Detroit in which he'd begun to transform the way goalies played their position. When we went up into Winnipeg's north end, we were acutely conscious of the fact that we were playing on the same outdoor rinks where he had played and honed his considerable skills. We knew nothing then about his troubles.



It's my hope too that the book has a cultural focus of some value as it deals very much with the game as a Canadian game. In my view, hockey has grown out of our physical environment and reflects the Canadian personality which has been shaped in no small part by that environment. As well, the game reflects our brief history, which has been one of pretty constant immigration. The book deals in an undercurrent manner with that theme as well, in particular the way in which our various immigrant groups have interacted and the way in which members of certain immigrant communities have turned toward the game for what it offered or appeared to offer to them. D

"Night Work: The Sawchuk Poems"

from *Windscape*

Growing up in southern Saskatchewan, a world as blasted and bright as a mid-winter moon, goal was where he shone in those glittering endless games, something in all this openness a person could manage, a zone defined by lumps of ice pushed carefully into place. Four foot by six. Surely this wasn't too much to ask, order in such a small space.

from *Ascension*

"Yes, toss a cup of rice at Terry and he'd catch it all," says Ted. "But he could be one son of a bitch, and kept the other guys on edge."

Even in photographs over the years when they won, the guys hastily gathered, grinning and half undressed, dripping champagne, you see his gradual ascension, his drifting up toward the top, far from where you want your goalie, front and centre, rumped and content. In 1961, after they take out Toronto, everyone around him seems to turn away. You see his hands rest heavily on Howe's and Ullman's shoulder pads, but Gordie ooo's the other way with Sid, and Normie leans toward the lens. The two beside him turn away, re-rumpling happy team-mates' hair. Bemused, the guy behind leans further back as if to cock an ear at noises in the vent above his head. Left to himself, Terry's dreamy, miles away, his mind perhaps on how to scale that wall, as captured heroes do, and pry the grating off and get away.

from *A Clever Dog*

And Jack was Jack, and well aware of what Terry could do. So why give a horse's fart what happened on the southern side? And south of the river, that's where Terry was in that moment, looking across at the lights, though he'd have said Windsor was north of Detroit. Tricky geography here, easy to get turned around. What the skyline blotted out was Canada.

Tomorrow, he'd take the train across to Detroit. Laboured cough, lurch and clank, trains were the noise of the world to him. Up on the trestle, something rat-shaped rippled over the ties, inking out lights as it went. While Jack across the river signed a check and closed his door.



Ukrainian Roots International Profile!

Ottawa Life magazine, in naming Margaret (Boyko) Dickenson one of the “Top 50 People in the Capital” (2010), referred to her as “Ottawa’s Julia—a culinary Ambassador for Canada.” That is a long way from her modest Ukrainian roots on a dairy farm near Thunder Bay. Margaret’s appreciation of good food and its importance in building loyal family and personal relationships originates with her energetic and hard-working Ukrainian mother who was widowed at the age of 33. Margaret was five years old at the time.

While still in her teenage years, Margaret became linked with the food industry, winning the titles as Ontario and Canadian Dairy Princess.

En route to an unanticipated international lifestyle, Margaret obtained a degree in Foods & Nutrition from the University of Guelph where she met her husband, Larry. But food is more than science and nutrition for Margaret, it is her “art”. With her husband having been accepted into Canada’s foreign service, Margaret and Larry proceeded directly from university to Ottawa to start their international diplomatic adventure. They lived in eight different countries for a total of 20 years abroad. Larry was ambassador during their last two postings. Over the years, as Larry says, Margaret entertained thousands. At each stop, Margaret expanded her impressive repertoire of personally created recipes/menus/food styling and décor. However, everything she did was her own personal creation; everything had its own innovative



LARRY DICKENSON

Margaret (Boyko) Dickenson

and fascinating appeal. From their earliest days abroad, guests from all walks of life—indeed from rogues to royalty, clamoured to attend the Dickensons’ functions.

To share her talent, Margaret has written two multi-international award-winning cookbooks, *From the Ambassador’s Table* and *Margaret’s Table*. Both have won four international awards and have been recognized as the Best Cookbooks in the World (for their particular year of publication) in the entertaining category. In fact, *Margaret’s Table* was honoured at the Frankfurt Book Fair as “the Best of the Best Cookbooks” published world-wide in the past 12 years in the entertaining category. Margaret has received many international culinary awards and, in 2009, Margaret was named “Culinarian of the Year” by the Cordon d’Or – Gold Ribbon Academy of Culinary Arts.

To broaden her reach, in 2000, Margaret turned to television. Her first 26-episode series, *Margaret’s Sense of Occasion*, and her 30 *Margaret’s Entertaining Minutes* are now available on her website

www.margaretstable.ca. As of this fall, those with Rogers Cable will be able to see her latest TV cooking/lifestyle series, *Margaret’s Table*.

Margaret is always delighted to meet a fellow “Ukrainian”. Despite her international successes and recognition, Margaret has never forgotten her Ukrainian heritage. Perhaps the most unique culinary example is a new twist on an old standard Ukrainian recipe, created on the margins of war. Larry was Canada’s Ambassador to Kuwait before, during and after the first Gulf War. Returning to a ravaged but liberated Kuwait, food ingredients were in short supply. Using her philosophy of “Get what you want out of what you have,” Margaret created “Dickenson’s Fast-Track Borshch.” Her trick was to use canned beets and canned corned beef supplied by Canada’s military—plus, you guessed it, fresh garlic and sour cream. Indeed, Margaret cleverly succeeded in developing a quick and delicious recipe from what was available, when fresh ingredients were virtually non-existent.

Tiny, delicate dessert pyrizhky have long been a family favourite in the Dickenson home. To make her delectable version of this Ukrainian staple, Margaret stuffs hers with a succulent dried apricot filling, glazes them with that truly Canadian icon, maple syrup, before sprinkling them with freshly grated lemon zest.

But her latest creation takes the traditional pyrizhky in a new direction. “Exotic Escargot Pyrizhky” intrigue family and guests alike. D

For further information, please visit www.margaretsenseofoccasion.com.

Now is the winter we are most content: Canadian art treasure comes home

A little-seen winter scene by Canadian painter William Kurelek had its Canadian premiere last November in Winnipeg after being in a private collection in England for 50 years.

King of the Castle, valued at \$300,000, was bought by Winnipeg's Mayberry Fine Art last year after its unnamed owner in Britain had sought an appraisal of it from the dealer.

Last seen in public in 1990 at Canada House in London as part of an exhibition devoted to work Mr. Kurelek completed in England, *King of the Castle* will be at the Mayberry dealership November 14-28.

In 2011, it will be among 80 paintings featured in the first substantial Kurelek retrospective in more than 25 years, at the Winnipeg Art Gallery. ✎

James Adams,
The Globe and Mail, November 6, 2009

A LIFE IN PICTURES

1927

William Kurelek is born near Whitford, AB, the oldest of seven children in a farming family.

1952

Mr. Kurelek goes to Britain, seeks psychological help for emotional problems and chronic pain. He is hospitalized.

1958

Around this time, Mr. Kurelek painted this quintessential prairie scene *King of the Castle* in England.

1959

Just before Mr. Kurelek returns to Canada, *King of the Castle* is given as a farewell gift to the now-deceased wife of the current owner.

1977

Mr. Kurelek dies in Toronto.

Mayberry Fine Art

Новий журнал «Християнин і світ»

На Україні з'явився новий журнал для християн, фахівців своєї справи



Віктор
Жуковський

«Християнин і світ». Головний редактор Віктор Жуковський, доктор богослов'я, кандидат філософських наук. Закінчив радіотехнічний факультет Львівського політехнічного інституту, філософсько-богословський факультет Українського католицького університету (Львів).

Мета журналу – бути середовищем для свідчень християн,

які працюють у різних галузях і дають гідну відповідь викликам цього світу; мати нагоду заглибитись в основи християнської духовності, як джерела людської зрілості і ефективності праці.

«Християнин і світ» покликаний давати компетентні, базовані на біблійно-патристичних джерелах, на церковних документах і авторитетних думках церковних провідників, фахівців-християн відповіді на непрості запитання, які ставить перед сучасною людиною професійна діяльність у найрізноманітніших галузях. ✎



зі задньої обкладинки журналу

Журнал «Християнин і світ»: мета і завдання — це бути, а тоді діяти. Основні тематичні напрямки публікацій журналу:

Біблія, Передання, Церква про світ: економіки, політики, екології, науки, освіти, культури, здоров'я, мистецтва, технології тощо.

З життя. Інтерв'ю, статті-свідчення та аналітичні статті про досвід втілення християнських цінностей у професійній діяльності відомих і невідомих широкому загалу християн.

З історії думки. Філософське осмислення проблем сучасності через призму християнських цінностей.

З історії духу. Духовно-містичне життя — основа правдивої ефективності професійної праці християнина.

Духовні глибини української поезії та прози.

• За критеріями
Світового банку 70%
українців перебувають
за межею бідності

• Якщо у світі фінансова
криза додасть близько
100 мільйонів бідняків,
то частка України складе
від 6 до 8 мільйонів

• Прибутки 7,423 тис.
громадян України
в 2008 році перевищили
1 мільйон грн,
що на 400 осіб більше,
ніж у попередньому році

Art as Protest

Shadows of Forgotten Ancestors 45 years later

By **Viktorija Skuba**

On September 4, 2010, 45 years passed since the Kyiv premiere of Sergei Parajanov's legendary film, *Shadows of Forgotten Ancestors*. Incidentally, the film's premiere was allowed in Ukraine only a year after the film was shown in cinemas worldwide and received international acclaim. The reason for such a delay was that director Parajanov categorically refused to show *Shadows of Forgotten Ancestors* in Russian translation, explaining this by the fact that language is one of integral artistic elements of the film. Both the film and its premiere were deeply symbolical. *Shadows of Forgotten Ancestors* is a high-quality film, showing masterly work by the director and revealing the previously obscure Hutsul traditions and folkways—a film which, in its time, conquered the world. (The Polish magazine *Ekran* wrote in 1966: “This is one of the most amazing and refined films that we have seen in recent times.”) Parajanov's film is a rare phenomenon, which shows an integral and authentic ethnic culture with the help of art, thus becoming a bright manifestation of this culture.

Kyiv's premiere of the film is linked with the young Ukrainian intellectuals who openly stood against the state totalitarian system. In commemoration of the 45th anniversary of the event the civic organization Young People's Movement organized a showing of Parajanov's film in the Kinopanorama Cinema. It began with a reenactment of the events that took place in early September 1965.



A scene from the film
Shadows of Forgotten Ancestors

“On September 2 we first learned that Svitlychny, the Horyn brothers, and a whole number of young composers and artists were detained,” the participant and witness of the protest action, former political prisoner Oles Serhienko explained. “That was the authorities' reaction to the partial awakening of civic consciousness among Ukrainians—a result of the democratization processes that took place during the Khrushchev Thaw. Ivan Dziuba decided to use the premiere of the film *Shadows of Forgotten Ancestors* to speak publicly about the arrests. The hall was full before the film started. After the speech of Parajanov, Dziuba went on stage, and after several cheers started speaking about the mass

arrests among the Ukrainian intelligentsia and announced the names of detained persons. Someone tried to push Dziuba off the stage. Then Viacheslav Chornovil called upon those who disagree with such policy to rise in protest. One-third of the audience stood up. Then—in 1965—after the film Vasyl Stus approached the microphone. Though he was not supposed to take part in the action, he publicly declared his support for Dziuba and Chornovil, emphasizing that ‘everyone should rise in protest, today Ukrainians are arrested, tomorrow it will be Jews or Russians.’”

After the actions Dziuba and Chornovil were fired, whereas Stus was expelled from his postgraduate course. Soon after that a new wave of arrests began. According to dissident Vasyl Ovsienko, it was during the premiere of Parajanov's film that Stus first made his civic stand. That moment marked the beginning of Stus' 20-year period of hardships, which ended with his death in a concentration camp on September 4, 1985. ⚡

The Day, Kyiv, September 23, 2010

Ukrainian-theme film with Russian credits *Прихватання історії: тактика Росії*

“Ярослав. Тисячу років тому” — російська стрічка, присвячена до тисячоліття міста Ярославль. Фактично сюжет крутиться довкола створення міста, розповідаючи про молодого князя Ярослава, що правив на початку другого тисячоліття у Київській Русі. Ярослав намагається

завадити розбійникам, що учили на його територіях торгівлю, перепродаючи киеворуських селян хазарам. Але задля цього потрібно припинити релігійні та етнічні конфлікти. Чи зможе молодий князь об'єднати руські народи і припинити безчинство?

Ukrainian Idioms

Було два пани ...
А НАЙ БИ ТЕБЕ ...
Щось в лісі ...

Compiled by Rosemarie Nahnybida

These Ukrainian idioms were taken down when women, making pasky and babky at St. Vladimir's Parish Hall, Edmonton, started reminiscing about some of the unusual expressions they remembered using in their youth with their families. Here are some of them:

- ▶ *А най би тебе качка копнула.*
May a duck kick you... said after a joke.
- ▶ *А най тебе шлак трафив.* May the devil get you.
- ▶ *А най би тебе грім розколов.*
May the lightning split you in two.
- ▶ *Біда з бідую і біда без біди.*
Trouble with trouble and trouble without trouble.
- ▶ *Яка ти пуджело.*
Boy! You have bed head, bad hair day.
- ▶ *Але ти скисла нині.*
Boy! You're of sour disposition today.
- ▶ *Котрий бік не оберну, то все вітер віє (або вітер в очі).* Every which way you turn, the wind blows in your direction.
- ▶ *Крутиться як тиле на мотузку.*
Twisting like a calf on a rope—hyper child.
- ▶ *Що правда то не гріх.* What's true isn't a sin.
- ▶ *Щось в лісі здохло.* Something unusual has happened.
- ▶ *Баба з воза, коням лекше.*
Tough luck—if there's a troublemaker and she's gone (off wagon)—rest of group can work better.
- ▶ *Як нема то ши обійде/як не уминеться, як нема обійдеться.* If you have something you can do it, if you don't have you can go without.
- ▶ *Вогори до гори, а гора горюв.*
Talk to someone—a mountain—and a mountain is a mountain—you can't communicate.
- ▶ *Вовна не вовна, аби кишка була повна.*
Doesn't matter what you eat as long as your belly is full.
- ▶ *Щоби був вовк ситий, а коза ціла.*
The wolf would be well nourished and the deer whole—not eaten; have your cake and eat it too.
- ▶ *На сметані навіть тріска добра.*
With cream everything tastes good.
- ▶ *Недавно оглухла, а тепер не чую.* Not long ago I lost my hearing and now I still can't hear.
- ▶ *Що не дочула, то приклала.*
What I didn't hear, I made up—added on.
/ *Що глухий не дочує, то вигадує.*
What a deaf person doesn't hear, he makes up.
- ▶ *Яке їхало, таке здибало.*
Birds of a feather stick together.
- ▶ *То за тії самі гроші.* It's all for the same money.
- ▶ *Де грам, то я там.* Any place something's going on, I'm there; where the action is, I'm there.
- ▶ *Хто високо літає, низько сідає (падає).*
Who flies high, often falls.
- ▶ *При компанії і смерть лекша (не страшна).*
With others, even death is easier.
- ▶ *Мовчи, глуха, менше гріха.*
Be quiet because then you won't sin.
- ▶ *Було два пани, а їдні штани, котрий скорше встав, той штани вбрав. Котрий запізнив, той голий ходив.* The early bird gets the worm.
- ▶ *Як собі постелиш, так ся виспиш.*
How you make your bed, that's how you will sleep; how you live your life, that's how it will turn out.
- ▶ *На тобі, Боже, що мені не гоже.*
Here God—take what I don't want.
- ▶ *Навчила біда в карти ворожити, як не було що до писка вложити.* Beast/trouble taught to play cards—gamble—when there was nothing to eat.
- ▶ *Лиши дідька зрідка, щоби гладкий був.*
Don't deal with the devil... he's very smooth(?).
- ▶ *Що накрив, за то Бог покарав.*
God has punished me for what I stole.
- ▶ *Мішком прибитий.*
Stunned!, slow-witted, simple person.
- ▶ *Якби кішка не скакала, то би ножку не зломала.* If the kitten hadn't jumped, it wouldn't have broken its leg—consequences of our actions.
- ▶ *Не зачіпай, бо смердить.*
Don't bother it because it's smelly/means trouble! ☹



Останнє слово

... last word



MYRON PARZEI

Дорогі читачі,

Наша Церква на Україні обороняє свої права включно з вимогами повернути відібрані церкви, пригорнути колишніх віруючих до себе, відстоювати права людини. Тому “браво!” прем’єр-міністрові Канади Гарперу за його позицію в Україні. Його слова в криміналі на Лонцького – символ репресій всіх трьох окупантів України – Польщі, німецького нацизму і російського комунізму – та в Католицькому Університеті у Львові прозвучали по світі, а візити до пам’ятників Голодомору і до Бабиного Яру впливатимуть на поставу інших. Пригадаймо, недавно лідери держав згадували лише Голокост євреїв, не зважаючи на Геноцид українського народу.

Україні потрібно багато друзів у цей час, бо вже іде критика в бік пана Гарпера, що його позиція не на користь Канади. І саме тут ми всі важливі. Підтримка прем’єр-міністра в формі телефонування до наших членів парламенту дасть їм знати, що ми підтримуємо позицію Канади.

Потім стоїть питання, а що далі? Провід нашої Церкви висловив необхідність діаспорі працювати з українськими установами. Так, ЛУКЖК допомагає сиротинцям і лікарням. Та чи не прийшов час допомагати нашим сестрам в Україні створити свою власну Лігу Католицьких Жінок України і в той спосіб допомогти їм працювати самим для себе? Це не нова думка, але було б новим починанням, якби в 2011 році ми розпочали діяти. Якщо наш прем’єр-міністр працює на користь українців, чому б нам теж це не робити?

Dear Friends,

Would you not agree that getting coverage in *The New York Times*—some four pages!—is a coup? Well, that’s what our own League member, Olga Kotelko, from Vancouver did. With snappy photos depicting “The Incredible Flying Nonagenarian” the author wrote, “She (Olga Kotelko—*Ed.*) is considered one of world’s greatest athletes, holding some 23 world records, 17 in her current age category, 90-95.” How old does she feel? “I still have the energy I had at 50,” she says. And wouldn’t most of us wish for the same?

Perhaps she might share her “secrets” with us? Might she agree, for instance, to a cross-country speaking tour organized by UCWLC for all local women’s organizations—Ukrainian and non—with proceeds split for youth sports centres here and in Ukraine. Or be a motivational speaker at a Canada-wide leadership initiative? Or there may be other ideas for a 2011 action plan where the League can showcase this remarkable woman who refuses to act her age!

During the Christmas and New Year season, treat your family to Margaret Dickenson’s exotic pyrizhky. Like Olga Kotelko, Ms. Dickenson is a Ukrainian Canadian treasure. And there are more out there! ND would love to hear about them from you for profiling in ND.

On another note, giving with confidence means knowing how your money will be spent. The administration of some charities, as you have read on page 10, is excessive and little is left over for the truly afflicted. During this giving season please note the good work Ukrainian Canadian institutions are doing and consider them. And if you don’t know—ask.

On behalf of all of us at ND let me wish you a fine Christmas with your loved ones, friends and neighbours. Try to diminish loneliness. Open your hearts by inviting others to share some of the traditional soul foods of our Ukrainian Christmas.



*Нехай Дитячко Боже
тримає Вас і Ваших дорогих
у своїй опіці.*

*Від нас усіх в НД щире
Христос Раждається
and a Happy New Year!*

Лісова Пісня Song of the Forest

by Lesya Ukrainka from *Down Singing Centuries* translated by Florence Randal Livesay, Hyperion Press Ltd., 1981, Winnipeg, Canada. Illustrations by Stefan Czernecki.

One of Lesya Ukrainka's (Larysa Kosach-Kvitka, 1871-1913) best known and loved plays, *Song of the Forest*, is a *tour de force* between love and greed depicted through nature's inability to survive when confronted by avaricious social climbing. The idyllic love between a fairy, Mavka, and a human, Lukash, is doomed. He betrays her to accommodate day-to-day realities, which are stronger than love. Or are they?

Here is the final scene from the play.



LUCASH. Is it you? Did you come down here as a vampire to suck my blood? Then, drink, drink!

(and he leaves his breast open)

It should be so, because I caused such danger to you.

MAVKA. No, my beloved, thou gavest me a soul; just as a sharp knife gives voice to the dumb branch of the willow.

LUCASH. Did I give you a soul? ... But I caused you peril of the flesh. What is left of you? A shadow? A ghost?

(Lucash looks at Mavka with unmeasured sorrow.)

LUCASH. Care not about my flesh. It blazed up with bright flame, With pure, burning flame, like good wine set alight, It flew up with free sparks.

Light floating ash it will, in its turn, lie down on native ground.

With water's help, it will produce a willow:

My end – and my beginning!

Rich and poor, gay and sad, will go by,

Bringing to me gladness, bringing sorrow.

To them my soul shall speak; I shall give answer

With quivering leaves, with murmuring willow branches,

With delicate voice of a slender flute,

With the sad dew from my branches.

I shall sing to them everything,

All that thou once didst sing so long ago

In Uray's spring, as once was heard the song,

Finding in forest depths right melodies.

Beloved, play, play I do beseech thee!

Lucash starts to play; at first his playing is sad as the winter wind, as sorrow for something lost and never forgotten. But soon the unconquerable song of Love overcomes the grief.

In the same fashion that the music changed, so the winter scenery was transformed. The birch began to quiver with her curly leaves; the spring songs re-echoed in the flowering forest; the dark winter day changed into the bright moonlight of a spring night. Mavka appeared with her former beauty in her starry wreath.

Lucash ran to her in ecstasy of happiness. The wind scattered the white blossom of the flowering trees; it fell and fell, and covered the lovers from sight, then turned into a heavy snowfall.

When the wind had died down, the surrounding scenery became visible, trees covered in heaped-up snow.

Lucash sat alone, leaning against the birch's trunk, the flute in his hand. His eyes were closed, and on his lips there lay a happy smile. Motionless, he sat. Snow, like a cap of fur, covered his head and powdered all his figure, and fell and fell, endlessly.

The End



Stefan Czerniecki, international visual artist and writer of some thirty books, lives in Vancouver. When it first appeared, comments on *Down Singing Centuries*—now a collector's item—from which Mr. Czerniecki's art has been taken to grace the back covers of ND included:

"... The book is beautifully illustrated by Canadian Ukrainian artist, Stefan Czerniecki.

... a book to read, to savour, and to collect." — Quille & Quire

"Czerniecki's illustrations are brilliantly colourful and give a haunting frozen-in-flight enhancement to the dramatic overall effect." — CM Magazine