



# НАША ДОРОГА NASHA DOROHA

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## Христос Раждається! Christ is Born!

**Члени Ліги  
запрошують на  
Святу Вечерю!**

**WOMEN IN  
THE CHURCH**  
*different voices*

**3 WOMEN**  
of Ukrainian  
descent making  
breakthrough films

**ПЕРШИЙ ФІЛЬМ  
В УКРАЇНІ**  
Коли і про що?

**THE PRIME  
MINISTER'S  
LETTER**



# Дзелень Дзень!

(Моїм дітям і їхнім)

сл/муз Оксана БАЩУК ГЕПБУРН  
Оттава, Канада 1973 р.

Ой лю - лю гар - но спи  
А - ні мур - мур не ка - жи  
Як ти бу - деш моц - но спа - ти  
Ми - ко - лай прий - де до ха - ти  
При - не - се за - ба - воч - ки  
Мо - же ля - лю і книж - ки?  
Мо - же по - їзд ві - зок?  
Ці - лу ку - пу за - ба - вок!  
Слу - хай! Чу - еш дзві - ноч - ки?  
І - дуть срі - блі са - ноч - ки  
Дзе - лень дзай, дзелень дзай  
І - де свя - тий Ми - ко - лай.  
Дзе - лень дзень, дзелень дзень  
Зав - тра бу - де гар - ний день.

Ой люлю  
Гарно спи  
Ані мур-мур  
Не кажи  
Як ти будеш  
Моцно спати  
Миколай прийде до хати

Принесе забавочки  
Може лялю і книжки?  
Може поїзд і візок?  
**Цілу купу забавок!**

Слухай! Чуєш дзвіночки?  
Ідуть срібні саночки

Дзелень дзай, дзелень дзай  
Іде святий Миколай.  
Дзелень дзень, дзелень дзень  
Завтра буде гарний день.

Дзелень дзай, дзелень дзай  
Іде святий Миколай.  
Дзелень дзень, дзелень дзень  
Завтра буде гарний день. *(Що раз тихше до слуху)*  
Шшшшшшшшшшшшшшшш...



## ОЙ ХТО, ХТО МИКОЛАЯ ЛЮБИТЬ

Ой хто, хто Миколая любить,  
Ой хто, хто Миколаю служить,—  
Тому святий Миколай,  
На всякий час помагай.  
Миколаю! } (Двічі)

Ой проси долі для України,  
Ой нехай встане із руїни.  
Доля й щастя хай витає,  
В славі й волі хай засяє.  
Миколаю! } (Двічі)



# Коляди звіщають!

Міркування Духовних Дорадників ЛУКЖК



# Messages in Christmas Carols



from Spiritual Advisors from across Canada

**W**e are into the Christmas atmosphere. For weeks radio and TV have been beaming messages of carols that are proclaiming many commercial attractions without even mentioning Jesus the Newborn. From my childhood, the Ukrainian *koliada Nova radist' stala* (Нова Радість Стала), sung throughout most of Ukraine, is my *koliada*. It's a *koliada* for the little ones and for the adults. And this is why:

- ✦ Our joy appears with the coming of the Star that enlightens the whole world—a powerful light that shines through Christ's birth.
- ✦ The shepherds out of respect are kneeling in Bethlehem—a sign of faithful people accepting the light.
- ✦ We adore Christ born from the Virgin Mary—a very strong image of the Messiah.
- ✦ May the Newborn Jesus bring back the freedom to Ukraine—a loud prayer and a petition of the oppressed and persecuted nation.

*Nova radist' stala* was—and still is, today—a reminder during the Christmas season to a nation that was forced to hide her aspirations, was not helpless. The Christmas celebration was a dynamic boost to keeping the faith in the heavenly justice burning. Through the centuries it brought hope to the afflicted; it was a duty to a better future to remember the holy words.

Thank God we are living a peaceful life in Canada. But we must remember that every day we are witnesses of injustice where Christ's birth is not respected.



## НОВА РАДІСТЬ СТАЛА    THERE WAS GREAT REJOICING

*Нова радість стала,  
Яка не бувала.  
Над вертепом звізда ясна,  
Світу засіяла.*

*Де Христос родився,  
З Діви воплотився.  
Як чоловік пеленами,  
Убого повився.*

*Ангели співають,  
Славу возвіщають.  
Як на небі так на землі,  
Мир проповідують.*

*І ми теж співаймо,  
Христа прославляймо,  
Із Марії родженого,  
Смиренно благаймо.*

*There was great rejoicing,  
On the first Christmas morning  
O'er the manger softly glowing  
The bright star was shining.*

*Christ was born in glory  
Of the Virgin Mary.  
Let us humbly, like the shepherds,  
Kneel in adoration.*

*Angels softly singing,  
Glory, praise proclaiming:  
From the heavens to the manger,  
Praising the dear Saviour.*

*O Great Lord God above,  
O Christ, Infant of love,  
Give us our needs, daily measure,  
You are our only treasure.*

When you look into the first *koliadas* printed in Canada, you will find the very *koliada* I mentioned. It was in the veins of our pioneers. Some six thousand miles away from Ukraine, our faithful were singing the words of Christ's glorious appearance in their midst. Our people continue to be hungry for justice and national respect, Christian values and understanding.

May you, seated at the Sviat Vechir table, sing the *koliadas* glorifying Jesus and the justice that provides every human being with pride to exist, to worship and to enjoy Christ.

Христос народився! Christ is Born!

*Rev. Michael Kowalchuk  
Spiritual Advisor UCWLC Edmonton Eparchy*



**A**s we enter into this happy, holy tide of Christmas, I am delighted to be able to embrace you and yours with warmest greetings of the season. Together with my heartfelt expressions of love and peace, I wish to share my thoughts about Christmas as Community.

If we take a close look at, and meditate on, the individuals who were present at the birth of Christ we will quickly recognize a Community of people not unlike our very own. Celestially called together from varying distances and directions to participate in a family's greatest joy, the old and young, rich and poor, black and white, ruler and subject, shepherd and sheep were united through faith into one, equal, worshipping body. No longer divided or inhibited by position or possession, they became as one in expressing their belief that the unassuming newborn laying before them was, in fact, a King, the Son of God made man, Jesus Christ. Through their presence, and presents, they proved and proclaimed their acceptance of His meaning and mission.

Christmas could and should be looked upon as the first greatest example of Community (Congregation or Church)—a Community to which we are all called as equals regardless of our social status, and a Community in which we are all expected to be contributors according to our abilities. Christmas, then, is 'common unity' with Jesus Christ as its centre. Let us celebrate it in that spirit, now, and throughout the coming New Year.

To you and yours my prayer-filled best wishes for a joyful, peace-filled and blessed Christmas.

*Sister Theodosia  
Spiritual Advisor, Eparchy of Saskatoon*

## НОВА РАДІСТЬ

Нова радість стала,  
Яка не бувала.  
Над вертепом звізда ясна  
У весь світ засіяла.

Де Христос родився  
З Діви воплотився,  
Як чоловік пеленами  
Убого повився.

Пастушки з ягнятком  
Перед тим дитячком  
На колінця припадають  
Царя-Бога вихваляють.

Ой ти, Царю, Царю  
Небесний Владарю  
Даруй літа щасливії  
Сего дому господарю.

Сего дому господарю  
І сій господині,  
Даруй літа щасливії  
Нашій славній Україні.

This carol, with its simple yet profound words and almost primitive and mystical melody, always instantly transforms me when I hear it. Whether it is sung by a child, or a babtsia or didus with a voice worn by life's journey, or a whole choir in four-part harmony, it carries an invincible power all its own. I recall the great consolation, warmth and hope that this carol brings me in trying times—being far from home at the Redemptorist College in Roblin or further at the seminary in Rome. That Christmas in Lviv during the Orange Revolution, still three days before the election results were finalized, we sang together with hope that the “new joy” of the Nativity of the one Lord and Saviour Jesus would prevail.

Today, this gentle, haunting carol inspires us to pause to enjoy the awesomeness of Ukrainian Christmas Liturgy and traditions and then to go out to bring this good news to the world around us that so anxiously awaits.

Rev. Dr. Michael Kwiatkowski  
Spiritual Advisor, Archeparchy of Winnipeg

З Новим Роком та Різдвом Христовим!



Веселих Свят!  
Христос Родився! Славімо Його!

Прихід у світ Спасителя “ІЕШОА”, Месії, Помазанника Божого, “Христа” було передбачене пророками з давніх-давен. Після гріхопадіння наших прародичів, Бог дає їм надію, що сім'я жінки зітре голову змія (Буття 3,5).

Пророк Ісаїя (7,14), коли Цар Ахаз не хотів просити знака від Бога, надіючись на свої сили, пророкував, що оце Діва, зачне і народить сина, і ім'я його буде Емануел, що означає “з нами Бог”.



Ця визначна подія, Втілення Сина Божого, оспівувалася в колядках новозавітної Церкви, зокрема серед нашого українського народу. Колядки вводилися в Богослуження вечірні, утрєні та повечер'я. На літії Різдва Господа нашого Ісуса Христа в притворі церкви, коли диякон виголошує три прошення, замість Господи помилуй “кіріє елейсон”, уся церква радісно колядує “Бог предвічний народився”.

“Прийшов Днесь із небес, щоб спасти люд свій увесь”. Ця коляда в доступній літургічній мові сповіщає людям добру новину, що вони не покинуті, що Бог з радістю їм допомагає пройти всі біди, що небо і земля в цей час єдині і разом торжествують.

Друга колядка “Нова радість стала, яка не бувала, над вертепом звізда ясна світлом засіяла”. Люди оспівують подію, що природа, створена Богом, бере участь і радіє приходом в світ Месії. Небо дає зорю, земля – печеру, тварини своїм подихом зігрівають Новонароджене Дитяtko.

Третя коляда, що співається на літії Різдва Господа нашого Ісуса Христа, це “У Вифлеємі нині новина, Пречиста Діва породила Сина”. Ця коляда наголошує, що пророцтво сповнилось. Вифлеєм – місто, що в перекладі означає “Дім хліба” – стає джерелом духовної поживи, і що, як пророк Ісаїя сповістив, Діва народить Сина, так і стається, Бог сповняє свої обіцянки. Бог є любов, і ця любов приходить у наші доми, у наші душі.

Пам'ятаймо у цей передріздвяний час слова апостола Івана Богослова – 1 Івана (5,12): “Хто має Сина, той життя має, хто ж Сина Божого не має, той життя не має. Я вам писав це, щоб ви знали, що маєте життя вічне, ви, що віруєте в ім'я Сина Божого”.

Отець Петро Двірник  
Духовний Дорадник ЛУКЖК, Торонто́нської Епархії

Як політика впливала на релігію в Україні до 1991 р.  
А які сьгоднішні впливи там і в Канаді?

## До Різдва Христового



Клара Гудзик, «День»

Мало, мабуть, знайдеться з-поміж нас людей, які не вважали б Різдво святом. Навіть невіруючі, навіть нехристияни відчують поезію і містичну радість цього дня, причетність до чогось важливого, що відбувається в космосі.

Тепер неможливо собі це уявити, але свято Різдва Христового, на відміну від Воскресіння, не відзначалося ранніми християнами, воно не входило до церковних календарів. Тільки в IV столітті Римська церква почала святкувати Різдво. Невдовзі ця традиція була запозичена іншими церквами Вселенської християнської церкви, тоді єдиної. Дата народження Ісуса стала назавжди пов'язаною з днем повороту сонця на літо, коли починає збільшуватися день, коли в душах людей острах перед прийдешньою зимою і темрявою поступається місцем сподіванню близької весни, світла. Так Ісус Христос набув образу духовного Сонця — джерела світла і правди для кожної людини.

Попередній режим зробив багато зусиль для того, щоб люди забули про Різдво. Аби його витіснити, радянська влада пішла на те, щоб відновити попередньо заборонене — цією самою владою — свято «міщанського» Нового року, який, зауважимо, в багатьох християнських країнах Заходу ледве згадують: його повністю заступає собою Різдво. Усіляко обмежувалась участь християн у різдвяних богослужіннях, заборонялося концертне виконання колядок, не кажу-чи вже про колядування.

### Ольга Вербецька

Бажаю Вам добра,  
Від Різдва і до Різдва,  
Щоб здоров'ям, щастям в хаті,  
Ви були завжди багаті.  
Спокій в домі, сонце ясне,  
Хай ніколи не погасне,  
Хай у добрі проживає  
Вся ваша родина.  
Колядуйте, веселіться,  
Бо весела днина.  
Я щиро бажаю веселих вам свят,  
Куті, пампушків, українських коляд.  
На столі Свята вечерея, вся родина за столом.  
Відкриває Ангел двері позолоченим крилом.  
Пахне снігом і кутею, сяє зірка, сніг рипить.  
І колядка над землею з добрим Ангелом летить.



**Христос народився! Веселих свят!**

Однак наші колядки є, безумовно, одними з найбільш яскравих ознак цього свята. Колись Тургенєв написав, що в часи тяжких роздумів про долю свого народу єдиною втіхою для нього залишається російська мова. Для мене такою втіхою є стародавні українські колядки. Важко сказати, що в них первісне. Чи надзвичайна краса, що спричиняє магічний вплив на душу слухача, чи, навпаки, містика наївної віри наших предків робить колядки таким дивом. Проте коли їх слухаєш, зникають сумніви, народжується надія.

Насамкінець перекажу одну благочестиву різдвяну легенду. Колись у давнину глухої ночі проходив мимо Вифлеєма бродячий циркач. Чоловік був стомлений, похмурий, адже був він чужинцем і не мав ані притулку, ані надії на якийсь заробіток, бо виявилось, що в правовірній Іудеї мистецтво акробата зовсім не цінувалося; доходило й до того, що артистів побивали камінням.

Обходячи темні околиці Вифлеєма, він раптом побачив світло й одночасно почув співи, такі ніжні й радісні, ніби їх співали вищі істоти. Чужинець обережно, непомітно підійшов ближче. Виявилось, що світло випромінювалося з отвору печери, в якій на духмяному сіні лежала Мати із щойно народженим Немовлям. Циркач нічого не знав ні про пророцтва Старого Заповіту, ні про Благовіщення, ні про поклоніння волхвів. Однак душа його вмить сповнилася радістю і надією, а чому — він сам собі не міг пояснити. Йому дуже захотілося чимось ушанувати Матір із Дитям. Але що він міг зробити для них? У нього не було східних скарбів, як у трьох королів, він не вмів співати гімнів, як це робили ангели, не знав молитов, звичаїв, навіть мови цього народу.

Тоді втомлений, голодний циркач поставив на великий камінь ящик, в якому носив свої речі, скинув старий плащ з овечої вовни й переодягнувся в яскраві шати вуличного акробата. І, розстеливши при вході печери килимок із витертим східним орнаментом, почав натхненно виконувати найскладніші, найнебезпечніші акробатичні трюки. Артист довго показував своє мистецтво, не звертаючи уваги на ворожу похмурість присутніх тут місцевих пастухів. Він не помітив навіть, що обличчя Дитини, яка уважно спостерігала за ним, осяяла весела усмішка. А потім, знесилений, упав додолу. І ось Мати легко піднялася з ясел, підійшла до чужинця, який лежав горілиць, нахилилася над ним і своїм блакитним омофором лагідно витерла піт із його чола. **Д**





# Свята Вечера

приготовлена членами ЛУКЖК  
від моря до моря Канади.  
Хай Дитятко Ісус благословить!

The  
UCWLC presents a Canada-wide  
**Sviata Vecheria**  
Christmas Eve Feast



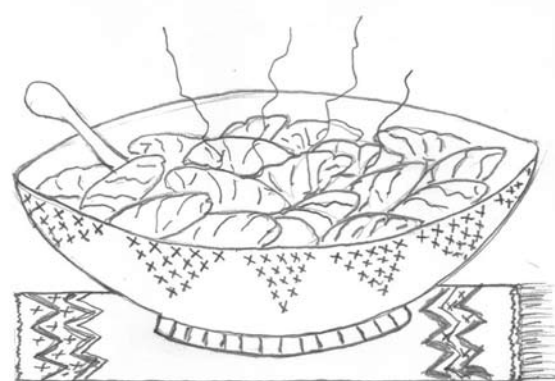
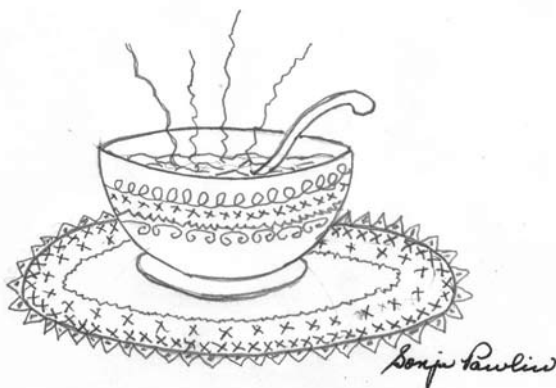
## EDMONTON EPARCHY

### \* CHRISTMAS EVE BORSCH

1 cup grated carrots	6½ cups cold water
1 cup diced celery	2 cups tomato soup
2 cups grated beets	2 tablespoons flour
1 cup shredded cabbage	3 tablespoons butter
½ cup canned or dried mushrooms	or vegetable oil
2 medium onions, chopped fine	salt and pepper to taste
	1 tablespoon lemon juice

Mix carrots, celery, beets and one chopped onion with the water, add salt and pepper and simmer for a half hour. Fry remaining chopped onion in vegetable oil until transparent. Add cabbage and mushrooms. Simmer about 5 minutes. Add to borsch. Cook until vegetables are tender. Stir in tomato soup and lemon juice. Dissolve the flour in ¼ cup cold water and add to the borsch. Bring to a rapid boil and remove from heat.

*Mary Ksionzyk, Trembowla Centennial Cookbook*



### \* VARENKY OR PYROHY

#### Dough

2 whole eggs	5 cups flour
½ cup oil	1¾ cups hot water
a pinch of salt	

Combine and knead until smooth.

#### Filling (sauerkraut & potato)

½ cup chopped onions	1 cup cooked mashed potato
2 tablespoons butter or margarine	¼ teaspoon pepper
2 cups sauerkraut	

Sauté onions in butter until transparent. Combine with remaining ingredients. Mix. Chill.

*\* Sauerkraut filling is easier to work with when with potato. Potato does not affect the taste of the sauerkraut.*

*Marie Hontaryk & Darlene Atamaniuk*

## SASKATOON EPARCHY

### ✦ THE ULTIMATE MEDIVNYK (HONEY CAKE)

1 cup honey	2 teaspoons baking soda
½ cup butter	½ teaspoon baking powder
1 cup brown sugar	1 teaspoon cinnamon
4 eggs, separated	¼ teaspoon salt
3 cups sifted flour	1 cup sour cream

Preheat oven to 325°F.

Sift flour with dry ingredients. Set aside.

Bring honey to boil. Cool. Cream together butter and sugar. Add egg yolks, one at a time. Beat until light and fluffy. Blend in honey. Add dry ingredients alternately with sour cream. Beat egg whites until stiff. Fold into batter. Turn into greased tube, bundt, or 2 standard loaf tins. Bake at 325°F for 50-55 minutes, or until tested done. Heat should be lowered to 300°F after about 35 minutes to prevent honey from burning. Parchment paper is excellent for lining pans to prevent burning.

*\* I also add 1 teaspoon allspice and ½ teaspoon nutmeg to the dry ingredients.*

*Dorothy Lazurko*

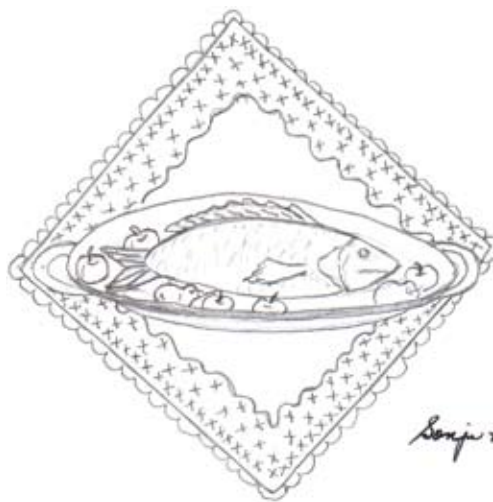
### ✦ BUCKWHEAT HOLUBTSI

2 cups whole buckwheat	salt and pepper to taste
4 cups boiling water	1 medium head sour cabbage
1 medium onion, chopped	¼ cup oil
4 tablespoons margarine	1 cup boiling water

Clean buckwheat and rinse. Place in roaster and dry in slow oven (300°F) about 15 minutes. Add boiling water and bake in oven (350°F) until water is absorbed. Sauté onion in margarine and mix with buckwheat. Season with salt and pepper. Set aside to cool.

To prepare cabbage, take leaves apart carefully. Cut away hard veins from the centre. Rinse leaves and drain. Cut each leaf into 2 to 4 sections, depending on size of leaf and desired size of finished roll. Place a spoonful of buckwheat filling on cabbage section and roll. Place in layers in greased casserole or roaster lined with cabbage leaves. Pour ¼ cup oil and 1 cup boiling water over cabbage rolls. Cover with more cabbage leaves. Cover with foil wrap. Bake at 350°F for 2-3 hours. Heat can be lowered to 300°F in last hour of baking. Can be topped with sautéed onion when serving.

*Submitted by Olga Bomok, Saints Peter & Paul UCWLC, Saskatoon*



## ARCHDIOCESE OF WINNIPEG

### ✦ KAPUSTA AND PEAS

2 cups sauerkraut	½ cup dried peas
¼ cup vegetable oil	1 garlic clove crushed
½ cup water	1 medium onion chopped
salt and pepper	2 tablespoons flour

Soak peas overnight. Rinse and drain. Cover with fresh water and cook until tender. Drain.

Rinse sauerkraut in cold water. Drain. Add water and cook for 15 minutes.

Combine peas and sauerkraut. Save the liquid.

Sauté onion in oil. Sprinkle flour over onions and brown lightly.

Pour in liquid from cooked sauerkraut and peas.

Add crushed garlic and stir until sauce thickens.

Add sauce to sauerkraut and peas, stir.

Add salt and pepper (to taste), simmer for 30 minutes and serve.

*Jean E. Sydor, UCWLC Cookbook Dauphin*

### ✦ CHRISTMAS EVE PIDPENKY

pidpenky	margarine
onion	browned flour
garlic	

Soak dried mushrooms (pidpenky) overnight. Rinse well in several different waters. Add fresh water and bring to boil. Drain. Add fresh water again and boil about 20 minutes. Drain again.

Fry onion and garlic in margarine. Sprinkle browned flour on onion and garlic.

Add enough water to make gravy. Add mushrooms and more boiling water to make desired thickness. Simmer on low heat.

*Helen Lesiuk, Mary Procyshyn, UCWLC Cookbook Dauphin*

# ТОРОНТОНСЬКА ЕПАРХІЯ

## ✧ КУТЯ ТРАДИЦІЙНА

2 склянки пшениці      200 г родзинок  
200 г маку              2 ложки меду  
200 г товчених        цукор за смаком  
грецьких горіхів

Пшеницю помийте у кількох водах, залийте окропом у рівень із зерном, накрийте і варіть на легкому вогні кілька годин до готовності (якщо вода википатиме, доливайте окропом). Вона повинна бути м'якою, але водночас і не розвареною.

Мак помийте, залийте окропом і залишіть на 2-3 години, щоб набухнув. Після того воду злийте, а мак розітріть у макітрі без цукру або змеліть його на м'ясорубці з дуже густим ситком (2-3 рази), щоб "пішло молочко".

Родзинки теж залийте окропом і залишіть на деякий час у воді.

Горіхи почистіть і подрібніть.

До втертого маку додайте пшеницю, горіхи, родзинки, влийте переварену воду, додайте мед і цукор за смаком. Залиште її на декілька годин, щоб настоялась.

*Саме такий рецепт зберегли мої батьки в Західній Україні і приємно, що моя родина в Торонто, проживши тут більше 60 років, теж дотримується його. Недаремно у конкурсі на кращу кутю, яку організувала українська амбасада в Оттаві на Різдво 2010 року, наша традиційна кутя була визнана однією з кращих. Доктор Осташ урочисто вручив нам цінні подарунки на пам'ять про цю перемогу.*

*Богдана Овчінікова, Торонто*

**У куті кожна складова має своє значення:**

**МАК** зорі на небі, молодість  
**ПШЕНИЦЯ** життя  
**МЕД** здоров'я  
**ГОРІХИ** багатство  
**РОДЗИНКИ** життя та любов,  
боже провидіння

## ✧ УЗВАР

½ фунта сушених сливок      ½ фунта сушених абрикосів  
½ фунта сушених грушок

Дати води до сушених овочів (1 до 3 міри), намочити на 6 годин. Додати 3 ложки цукру, або до смаку. Коли звариться вкинути 2 кружальця цитрини.

## ✧ КОЛАЧ

2½ фунта муки              ½ фунта масла  
¾ склянки цукру            1 склянка молока  
2 пачки цукру ванілі        шкірку ½ цитрини  
1 кістка дріжджів            втерти  
(можуть бути сухі)

Втерти цукор з жовтками до білоти та з цукром ванілі. Дріжджі розпустити в ½ склянці теплої води з 1 ложечкою цукру. Загріти молоко і масло. Пересіяти муку і ¼ ложечки соли. Влити молоко, розтоплене масло і дріжджі, втерту цитрину і все замісити. Тісто готове коли появляться пухирці. Коли підросте перемісити, нехай ще раз підросте. Пекти при 350°F.

## Страви на 12 місяців

### Валентина та Ярослав Теплі

Беремо дванадцять місяців року і добре очищуємо їх від заздрості, ненависті, смутку, жадності, впертості, егоїзму, байдужості.

Кожен місяць розрізаємо на три рівні частинки, при цьому уважно дотримуємося пропорції, щоб кожен день був заповнений роботою

не більше ніж на третину, а решта – дві третини – була заповнені радістю, гумором і веселістю.

Додаємо три повні (з верхом) ложки оптимізму, велику жменю віри, ложечку терпіння, декілька зерен терпимості і, нарешті, щіпку ввічливості і порядності.

Всю суміш, що вийшла, заливаємо зверху любов'ю! Тепер, коли страва готова, прикрашаємо її пелюстками квітів, доброти і уваги.

Подавати щодня з гарніром з теплих слів і сердечних усмішок, що зігрівають серце і душу.

Смачного! ☺



## Від Крайової ГОЛОВИ From the National President

**Н**а Різдво всі дороги ведуть додому. Заповнені літаки, заповнені поїзди, переповнені автобуси, все говорить про поворот додому. Незважаючи на скупченість, затримки, плутанину, ми вхоплюємо наші яскраві пакунки і випромінюємо наші очікування. Ми, як птахи, обумовлені інстинктом, розуміємо, що повинні бути з нашим власним народом. Які щасливі ті люди, які можуть бути вдома, з друзями і близькими під час різдвяного сезону!

З іншого боку, згадаємо тих чоловіків, які покинули будинки, родину і країну, все, тому що вони побачили світло, яке привело їх далеко, щоб знайти Дитину. Знаходячись далеко від дому, в далеких місцях, якщо наші серця вдома разом з Ним — задовольнімося цим.

З нагоди Різдва Господа нашого і Спасителя Ісуса Христа і Нового 2012 року, Крайова Управа ЛУКЖК передає щирі вітання і найкращі побажання Його Високопреосвященству Архiepіскопу Святославу, Преосвященному Митрополиту Лаврентію, всім нашим Єпископам і всім членам нашої релігійної громади, а також Єпархiальним Управам Нью-Вестмінстера, Едмонтону, Саскатуну, Архiepархії Вінніпегу і Торонто, і всім членам Ліги Українських Католицьких Жінок Канади та Духовним Дорадникам.

Нехай ваше життя наповниться спокоєм, миром і радістю, нехай той дух любові, що зійшов на Різдвяний ранок, знайде постійне помешкання в серцях ваших протягом кожного дня Нового року. Дякуємо Вам за співпрацю, вашу важку працю і вашу дружбу, оскільки ми продовжуємо наші спільні зусилля для слави Божої та нашого народу!

*Христос Раждається! Славимо Його!*

Глорія Ленюк, ПДЧ  
Голова Крайової Управи ЛУКЖК



**У**явімо собі пастухів, які спішилися до царського міста Давида і пригляньмося до їх радісних облич біля ясел. Вгорі видніється зоря, що провадила трьох мудреців зі Сходу. Її промені падають на дари, що вони приготували малому Дитяткові — золото, кадило й ладо.

Серед таких зворушливих сцен, переповнених вірою й любов'ю, Свята Родина приходить до нас і захоочує всі християнські родини прославляти Спасителя світу за прикладом ангелів і пастухів.

*У цей великий день Різдва Христового  
Прийміть наші найщиріші побажання!  
Щоб щастя і радість з вами царило,  
Сонце із неба вас благословило!  
Христос родився, радість для світа,  
Мир в вашім домі і многії літа!  
Христос Раждається! Славім Його!*

о. Юрій Лазурко  
Духовний Дорадник Крайової Управи ЛУКЖК

**A**t Christmas, all roads lead to home. The filled planes, packed trains, overflowing buses, all speak eloquently of a single destination: **Home**. Despite the crowding and the crushing, the delays, the confusion, we clutch our bright packages and beam our anticipation. We are like birds driven by instinct we only faintly understand—the hunger to be with our own people. How fortunate are the people who can be **Home** or with loved ones during the Christmas season!

On the other hand, let us remember those men who left home, family and country, all because of seeing one certain light that led them from far to find the **Child**. Let us be content with being away from home, in places far away, if our hearts are at home with **Him**.

On the occasion of the Nativity of our Lord and Saviour Jesus Christ and of the New Year 2012, the National Executive of the UCWLC extends sincere greetings and best wishes to His Eminence Major Archbishop Sviatoslav, His Grace Metropolitan Lawrence, all our Bishops and all members of our religious community, and Eparchial Executives of New Westminster, Edmonton, Saskatoon, Archeparchy of Winnipeg and Toronto, and all the members of the Ukrainian Catholic Women's League of Canada and the Branch Spiritual Advisors.

May your lives be filled with calmness, peace and joy and may the spirit of love that is evident on Christmas morn find a permanent home in your hearts as you live each day of the New Year. Thank you for your cooperation, your hard work and your friendship as we continue our combined efforts for the glory of God and country!

*Christ is Born! Glorify Him!*

Gloria L. Leniuk, HLM  
National UCWLC President



*The Fifth Session of the Patriarchal Sobor (Council) of the Ukrainian Greek Catholic Church (UGCC) was held in Prudentopolis, Brazil from August 31 to September 4. The theme of the Sobor was "Vocation to Religious Life."*

## Some Key Messages



**His Beatitude Sviatoslav with the Canadian and Canadian-born delegates at the Fifth Session of the UGCC Patriarchal Sobor in Prudentopolis, Brazil, August 31 to September 4, 2011. Standing:** Bishop Peter Stasiuk (Australia), Sr. Janice Soluk, SSMI, Bishop Paul Chomnycky, OSBM, Evelyn and Orest Eveneshen (Edmonton), Nestor Zacharko (Edmonton), Jacqueline Tait (Edmonton), Betty Zacharko (Edmonton), Serge Cipko (Edmonton), Fr. Janko Kolosnjaji (Saskatoon), Srs. Theodosia and Sophia, Sisters of St. Joseph (Saskatoon), aFr. Andrew Onuferko (Spiritual Director of Holy Spirit Seminary, Ottawa), Motria Koropecy (Victoria), Fr. Renaldo Kekis, OSBM (Toronto). **Seated:** Bishop Bryan Bayda (Saskatoon), Bishop Stephen Chmilar (Toronto), Sr. Theresa Slota, SSMI (General Superior), Metropolitan-Archbishop Lawrence Huculak, OSBM (Winnipeg), His Beatitude Sviatoslav, Metropolitan-Archbishop Stefan Soroka (Philadelphia), Bishop Michael Hrynchyshyn, CSsR (Apostolic Exarch-Emeritus of France), Bishop Ken Nowakowski (New Westminster), Bishop David Motiuk (Edmonton).

UGCC representatives from thirty Archeparchies, Eparchies and ecclesial centres in the Americas, Europe, Asia and Australia attended the Sobor.

His Beatitude Sviatoslav (Shevchuk), Head of the UGCC, called it a very important all-church gathering bringing together bishops, priests, religious and lay people from all Eparchies of our Church from all around the world.

"The whole Church will be reflecting upon the theme 'Vocation to religious life.' What religious life is about, what it should be like, what the Church expects from monks and nuns, from those who dedicated themselves entirely to God."

Stating that vocation to religious life is the strength and the nucleus of the Church, His Beatitude referred to the "constituents of vocation": asceticism; educational ministry, bearing of the Word of God; and, the monastic life.

The Sobor's formal agenda comprised discussion on "God's vocation," "Mission of religious people" and the "Formation of religious people."

His Beatitude Lubomyr (Husar) noted that for the Church to live, grow up and serve its people, it needs people with moral authority. Religious people should be such as to serve as an encouragement to a truly Christian way of life. He also underlined that "moral authority is not an honorary title, but a result of a very persistent and consistent toil on ourselves."

Ms. Eugenia Osatchuk, in her presentation on the expectations of lay people from religious people, stressed that religious people should be "an example of life, people of prayer enlightened by the light of Christ's Gospel" in order to encourage lay people to a better life.

The Sobor was followed by a meeting of the Synod of the UGCC Bishops. ☩

*Excerpts from Progress Ukrainian Catholic News, October 2, 2011*

## БЕСЕЛА ЦЕРКВА ✧ CHURCH FUNNIES

- ☺ Dobrodijka was mailing a Bible to a parishioner.  
"Is there anything breakable in here?" asked the postal clerk.  
"Only the Ten Commandments," replied the sharp-witted dobrodijka with a smile.

- ☺ Somebody has said there are only two kinds of people in the world: There are those who wake up in the morning and say, "Good morning, Lord"; and, there are those who wake up and say, "Good Lord, it's morning."

- ☺ On Sunday, Otets Mykhailo announced to his congregation: "I have good news and bad news. The good news: we have enough money to pay for our new building. The bad news: it's still in your pockets."  
*With thanks to Bohdan Shulyakewych*



# НАША ДОРОГА

XLI – 4(43)/2011

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Icon of the Nativity, 19th century, from the  
collection of the Basilian Fathers Museum,  
Mundare, Alberta. Photo: Karen J. Lemiski.

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### **For the record**

ND received several letters disputing some positions offered in the fall issue dealing with women and the Church. We appreciate the interest of the letter writers and share their views with our readers. ND is pursuing the recommendation to provide further material on these matters. – Ed.

While reading through ND, Fall 2011 (p. 9), I read “Church rules do change” and the statements that I read were not all Catholic.

■ Latin Masses—and also Greek, Old Slavonic and other language Masses—have changed to the languages used in the different countries and ethnic communities.

■ Purgatory is still a Catholic doctrine of faith—Catechism of the Catholic Church ## 1030-1032.

■ Divorce-Annulment. This statement is too brief to be properly understood. The Catholic Church allows “separation” with divorce, because the marriage is also a civil act that must be healed in civil courts for the sake of the spouses and the children.

■ Abstinence. The statement is for the Latin Rite Catholics. It confuses the Ukrainian Catholics and therefore they don’t keep their practices correctly. Lent in the Ukrainian Catholic Rite has its own norms. You may find them in “Календар Світло” 2011, pp. 20-21.

■ Confession to a priest. This statement is quite protestant. This Holy Sacrament was instituted by Jesus Himself on the evening of His Resurrection (John 20:22-23) and was practised even more strictly in the early Church.

Please study the Catechism of the Catholic Church ## 1422-1470.

May I advise ND to get someone who knows Theology, Scripture and Canon Law, etc. to check the materials that touch upon these subjects.

*Bishop Severian Yakymyshyn, OSBM  
– Emeritus*

The Fall 2011 issue of NASHA DOROHA contained an article on p. 9 entitled “Church rules do change.” This was printed without identifying any author or context. Unfortunately this article leads to much confusion and misinformation. People reading this might conclude that these rules and statements are policy and practice of the UGCC. Nothing could be further from the truth.

May I suggest that in the future, if articles of such nature are being contemplated for publication, that the authenticity of such statements be reviewed and verified. Otherwise we may be doing more harm than good.

*Fr. Yuriy Lazurko  
National UCWLC Spiritual Advisor*

A few members of the UCWLC spoke to me in the days after they received the Fall 2011 issue of NASHA DOROHA. Some found some of the articles “controversial” and others “provocative.” I had not yet read the latest edition, but as I serve as spiritual director for our parish branch of the UCWLC, and now as the spiritual advisor for the Archeparchial Executive, I found a copy to review. I was quite impressed. I have read NASHA DOROHA before, of course, but this issue seemed to show that the journal was moving to a whole new level. The professional layout, the attempt to maintain a bilingual character that probably proportionately reflects the League’s membership and the wide variety of articles that surely provide

something for every member combine to make a periodical of which the UCWLC can be very proud.

I came across articles that some would deem as controversial and, yes, some were surely provocative. However since they were found on the ND “Discussion” pages, one presumes that they were meant to stimulate discussion and they hopefully will be studied and talked about. I, for one, would like to enter the discussion.

Anne Sochan’s article about the Church Fathers’ understanding of God is admittedly a report on the position of one Orthodox patristic theologian. However, the findings of the lecturer, at least as presented by Sochan, seem to suggest challenges to long-held attitudes in the Church with regard to the expression of Trinitarian theology that would have significant ramifications for various aspects of our Catholic Faith. Sochan rightly points out the danger of becoming too excited about the “positioning and writings of select theologians and philosophers” in the long history of the Church. The topic of the seminar about which Sochan reports is one that is surely worthy of study and comparison with other researchers in the field.

Some of the other more significant items that were obviously included to provoke discussion are the two small boxes placed on p. 9 with no relative background or explanation. One box mentions the fantasy of a local synod of Bishops that allegedly debated the rationality and humanness of women. There is no mention of any historical context or that the *Davinci-Code-esque* myth built around the council of a French town is based on a few threads of historical note. Furthermore, even if such a debate had taken place (which it didn’t) it in no way could be attributed to “the Church” anymore than a resolution of one branch of the UCWLC can be considered as the position of the entire

UCWLC. Then the juxtaposing of the Macon story with Blessed John Paul's regret for the unfair marginalization of women in the Church and the wider society unfairly manipulates the Pope's intent. Not only is the excerpt from his historic letter on the occasion of the 1995 Beijing Conference specifically edited, it does not reflect the overall point of the letter. The Church needs to renew itself in the light of the Gospel and the living presence of Christ in all matters. Only then will the unquestionable dignity and invaluable contribution of *all* women be realized and celebrated.

The other disconcerting box lists five changes of varying value that the anonymous author suggests have taken place in the "Church." The list, obviously cut and pasted from an American Roman Catholic source, poses a few issues that beg for clarification. The author unfortunately confuses what might possibly be local trends (or inclinations?) with actual Church Dogma. First of all, the translation of liturgy from Latin to the vernacular touched nothing of Church teaching (except perhaps due to poor translations). It was purely a practical change to make the liturgy more easily accessible to all the faithful. We saw this in the East already in the 9th century with the Slavic translation of Sacred Scriptures and liturgical texts. Furthermore, as Ukrainian Catholics, "Purgatory" is still part of our Faith [cf. 2011 Catechism of the UGCC, n. 250] and abstaining from meat on Fridays always was and continues to be our practice. A Sacramental Confession is only possible by approaching a licit priest (with certain conditions). Divorce is not recognized in the Church today and licit annulments are not given, but *recognized by decree* after certain criteria have been met to warrant such a declaration.

My direct manner in dealing with the above-mentioned matters should in no way be misinterpreted as confrontational. I was surprised to see certain ideas posited as fact with no apparent attempt for clarification and this begged for a discussion to be opened or, in the very least, for a response to be made. I am quite sincere in saying that I found the magazine stimulating. There are so many other matters raised directly and indirectly that will hopefully inspire reflection and action on the part of the readers.

For instance, Metropolitan Lawrence's reflection on the role of women in today's Church. He offers many beautiful examples. However, are there others in the area of administration and consultation, where some women can and need to make a contribution?

The article about the expanding activity of "dobrodijky" raises, among other questions, the future role of women religious in the Church in Canada. Women called to the "consecrated life" traditionally involved themselves with many activities described in the article. What is the direction both groups need to take, especially together with the great number of laywomen who *belong to neither group*, but are also called to action in the Church and world?

The great amount of material by our youth attending World Youth Day was so encouraging to read! The question now is what role will we give them in our parishes and organizations? What will the UCWLC do to support them and to fan the flames of the enthusiasm with which they returned? Discussion is essential indeed.

God bless the UCWLC! God bless NASHA DOROHA!

*Rev. Dr. Michael Kwiatkowski  
Spiritual Advisor,  
Archeparchial Executive UCWLC*

My mother, Beth, has been involved in the past with the Women's League, but, unfortunately, we no longer have a branch here. A copy of the recent edition of the UCWLC magazine was given to me after Divine Liturgy this morning. What I found inside was very disturbing and I wanted to bring this to your attention.

The article "How did the Early Church Fathers view God?" by Anna Sochan on p. 7 reads like a renegade Catholic with a feminist mindset. The guest speaker at the Sheptytsky Institute Study Days, Dr. Valerie Karras, is a Protestant. They absolutely reject the Church's Magisterial teaching of Scripture and Tradition—for them it is only Scripture—*Sola Scriptura*. Also, the question on women and the priesthood has already been settled by previous Popes: it is *no*.

I have a question and critique of the small write-ups on p. 9: "Attitudes towards women by the Church" and "Church rules do change." As for the first, the Synod of Marcon was a regional one and, as such, does not represent official Church teaching Magisterium. Some regional councils said erroneous things that were later condemned.

As to the piece on "Church rules do change," there are things that the Church can change such as language and fast laws. True, but Purgatory is not a rule! It is a defined doctrine of the Catholic Church which the faithful must and are bound to accept. Also, the Sacrament of Penance is defined doctrine of the Church. It does not change. Confession to a priest is Biblical and it is found in the New Testament with Christ giving the Apostles and their legitimate successors the power to absolve sins. Also, this is evident in the Acts of the Apostles, etc. Catholics are also bound to accept this.

*Amy Blythe  
Holy Protection Parish, Sudbury*

The St. Mary's Ukrainian Catholic Choir in Vancouver was one of the participating choirs in the Vatican during the Millennium Celebration of Christianity in Ukraine held in Rome during the beginning of July in 1988. Over 600 voices from all over the world sang a Pontifical High Mass in St. Peter's Basilica. It was a most momentous occasion; the excitement was joyous and evident among the thousands gathered for the Celebration.



St. Sophia's Cathedral, July 1988, Rome  
with the Holy Father officiating.

A second Mass was celebrated at St. Sophia's Cathedral the next morning with a multitude of clergy, faithful and choir members from all over the world. The day was extraordinarily hot, 35°C, a clear blue sky and a bright blazing sun. The multitudes surrounding the outdoor altar set up in front of the Cathedral at 7:30 a.m. was feeling the oppressive heat. Those who didn't have hats or umbrellas covered their heads with handkerchiefs and Mass programs. I started to pray for a breeze as did many others around me, to cool

the intense, stifling heat. Half an hour went by. Then, as we sang the Mass, I noticed the bottom of the capes on the clergy started to sway ever so slightly and I could feel a gentle breeze, enough to provide a measure of relief from the intense heat. "A miracle," I thought, as we all thanked God for His great benevolence for the throngs of faithful who attended that blessed service on that Sunday morning.

*Julia Stashuk, Vancouver*

Congratulations! I have been impressed with ND for a number of years, and get "excited" when I am about to receive a new issue of NASHA DOROHA. I love everything about ND; the cover, illustrations/pictures, the articles (especially spiritual); letters, brief news items and special features. Especially the "celebrating 65 years" in the fall '09 issue. The pictures and list of past presidents was informative and interesting.

I was particularly excited to read about Mary Noga, born in New Kiew almost 88 years ago. That was my parish; my mother had been president.

Mary Noga and her family lived just north of my family (Sayko) farm. In the '40s, her family owned a threshing machine and, along with a crew of volunteer farmers, threshed/harvested our crops. It was all free labour—in exchange for threshing the crops on each farm for all who participated.

I vividly recall marvelling that amongst the men was one Mary (née Shyslak) pitching and hauling bundles working alongside the men, often in the hot blazing sun.

I am so proud of Mary Noga and all the women who have dedicated their lives in following the League

motto, "For God, our community, and Canada." God Bless everyone!

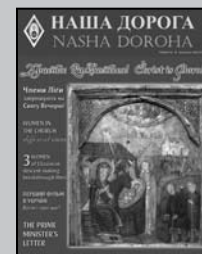
*Violet Kully, Regina*

ND wishes to apologize to the author for the delay in sharing her letter with the readers. It was misfiled.

It is with keen interest that we noted the article on the 25th Anniversary of the Metropolitan Andrey Sheptytsky Institute of Eastern Studies (Ottawa) in your fall edition of NASHA DOROHA.

On October 14th at the conclusion of our opening ceremony for the Tsentralia 2011 Eparchial Convention for Eparchy of Saskatoon at Regina, SK we were most pleased to have Rt. Rev. Mitred Archpriest Andriy Chirovsky as our honoured guest to help the Metropolitan Andrey Sheptytsky Institute celebrate their 25th Anniversary jointly with our UCY, UCWLC and UCBC members as well as Bishop Bryan Bayda, CSsR and Emeritus Bishop Michael Wiwchar, CSsR.

*Elizabeth Zahayko  
UCC-SK (Tsentralia) President  
(Eparchy of Saskatoon)*



**Did you buy a gift  
subscription or two of  
NASHA DOROHA  
for your favourite people  
at Christmas?  
They will remember you  
all year long!  
Please see page 33.**

# An Experience Beyond Learning and Prayer

By Mary-Anne Zubrycky



The Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies at St. Paul University holds an annual conference for Eastern and non-Eastern Christians. As a Ukrainian Catholic interested in my rite, the roots of the Ukrainian Catholic Church, what we as a church believe, as well as my personal exploration of faith, this conference had been on my list of things to do for some time.

Summer 2011 was my year to take the plunge. When asked, “What was it like, what did you get from it, can you share your thoughts with others?”, my first dilemma was how to put into words my deep experience.

When trying to explain something, it is typical to describe what something is, rather than what it is not. I shall break that rule and begin defining the Sheptytsky Institute Study Days by what it was not. It was not a vacation, it was not a spa weekend, and it was not an academic course credit. But in a strange way, Study Days had many properties and qualities of these experiences, but much, much more.

Our days were filled with lectures and presentations by experts in the field of theology from around the world. Many presenters and organizers were clergy and professors from our own Ukrainian backyard, so to speak, others from a variety of religious traditions. Sessions revolved around the theme of Relativism, and included topics such as Meaning of Worship, Tolerance and Heresy, Jesus and Muhammad, Early Christian Teachings, the Jesus Prayer, and Interfaith Family Issues. Fr. Stephen Wojcichowsky, Director of the Institute who organized the event, balanced with perfection the lectures, worship, singing, fellowship and sharing of meals.

The overall theme of the weekend was “The Challenge of Relativism Today.” Relativism is the philosophical theory that truth and moral values are not universal or absolute, but rather relative to an individual’s situation, culture, environment and individual judgement. This topic is timely as we live in a society where we as women, wives, professionals and mothers, grapple with relativism daily, and we see our children struggle with these issues in their schools and circles of friends. We need only to surf the internet, open the newspaper and listen to the news to find daily examples of relativism in our society.

Gaining a better understanding of relativism was life changing—a seismic shift. The furniture is still in the same place, but somehow the landscape changed for me.

It made me realize how weak and inadequate our knowledge can be at times and how dangerous this is. All we need is one tempting or appealing idea of New Age or secularism to take us only slightly off course. Understanding of biblical teaching, writings of our venerable bishops and early Church Fathers are all essential to our spiritual diet. I came away from the experience buttressed by clearer understanding. But more than my own new understanding, I realized a deep feeling of strength and support, knowing that these scholars, priests and professors in our midst are praying for all of us.

We were fed and nourished. As a mother and wife, I appreciated that all our needs were taken care of completely. Three meals a day were provided. The food was nourishing but not so distractingly good that one would trade consumption over talking with your fellow diner at length about that day’s session. The meal hours and coffee breaks were nice and long, allowing all of us time to linger with our fellow participants from across Canada and around the world. These breaks allowed us to share our thoughts, our faith and to learn from one another. This provided an uninterrupted experience of growth in faith. It was probably the closest I may get to a monastic experience.

The worship and services were the most beautiful I have ever attended. The services were complete, prayerful and inspiring. It was wonderful learning about the roots of our faith, our Divine Liturgy, Matins, Vespers, tropars, and prokeimenons sung in prescribed numbered tones and distinct melodies which are not only Ukrainian, but universally Eastern. The length of services reminded my body that liturgy from the Greek *leitourgia* is, indeed, “the work of the people”.

So, more than a vacation where one comes home restored and a little changed from new experiences. More than a spa, where heart, mind and body connections are made. More than just an academic course with new ideas, knowledge and skills obtained. Beyond! A lifelong journey begun! I wholeheartedly recommend Sheptytsky Institute Study Days weekend to Ukrainian women of all ages, and stages of life and faith. *✠*

*Mary-Anne Zubrycky is a Speech-Language Pathologist. She owns and operates The Speech Voice and Language Clinic in Ottawa, where she lives with her husband, Walter, and their three children.*

# The Emerging Crisis in Ukraine

By George Weigel

The October 11th sentencing of former prime minister and Ukrainian opposition leader Yulia Tymoshenko to seven years in prison may or may not stand. Miss Tymoshenko has appealed the sentence and several western governments, including the Obama administration, have lodged stiff protests over Tymoshenko's prosecution with the government of Ukrainian president Viktor Yanukovich. But irrespective of Miss Tymoshenko's legal fate, a marker has been laid down. That the Ukrainian government would conduct, publicly, a trial on trumped up and politically motivated charges, and that the court would return a guilty verdict with a heavy penalty (including a \$190 million fine on top of the prison sentence), makes quite clear that the current authorities have little regard for justice or democratic norms of governance.

And that is a problem far beyond Kyiv.

A brief review of some recent history helps explain why.

An independent Ukraine emerged from under the rubble of communism with the crack-up of the Soviet Union in 1991. Throughout the previous seven decades, the repository of Ukrainian national self-awareness and aspiration was the Ukrainian Greek Catholic Church [UGCC], Byzantine in liturgy and polity but in full communion with Rome since the 1596 Union of Brest. In keeping alive the idea of a free and independent Ukraine, the UGCC played a role similar to that of the Catholic Church in Soviet-occupied Poland. And the Ukrainians were persecuted even more severely, for in 1946 the Russian Orthodox Church and the Soviet secret police "dissolved" the UGCC and forcibly incorporated it into the Russian Orthodox Church. The UGCC gave its full measure of martyrs to Christ during decades of persecution, and emerged from underground in 1991 to launch, among many other initiatives, the only Catholic university in the former Soviet space: a beacon of light and decency in what is still a deeply wounded land. UGCC faculty and students played leading roles in the pro-democracy "Orange Revolution" that kept Viktor Yanukovich from power in 2004-05: a revolution whose positive effects Yanukovich now seems determined to reverse.

**The UGCC is thus fated by history to play the role** of the canary in the coal mine. A thriving Greek Catholic Church in Ukraine would be a sign that religious freedom is alive and well in the former Soviet space. A UGCC being choked by state pressure would be a disturbing sign that the political air in Ukraine is becoming too toxic to support democratic life.

On the strategic side of the historical ledger, a brief look at the map will suggest what is at stake here. Ukraine is the land bridge between Russia and central Europe. Russian strongman



Vladimir Putin's insistence that the collapse of the Soviet Union was a geopolitical catastrophe, and Putin's recent announcement that he would return to the Russian presidency after a four-year pause as prime minister, suggests that the next Putin administration will do whatever it can to reconstitute the old Soviet Union, *de facto* if not *de iure*.

Bringing Ukraine ever more closely into the Russian embrace is the key to that strategy. The dissolution of Ukrainian independence could be, at first, economic—a *de facto* economic alliance with Russia to go along with Viktor Yanukovich's reinstatement of Soviet-style politics, as exemplified by the Tymoshenko verdict. But it is not difficult to imagine a Muscovite strategy aimed at breaking up independent Ukraine, leaving a small Ukrainian mini-state around Lviv in western Ukraine while absorbing the rest of the country back into Greater Russia.

Were the Russian Orthodox Church to acquiesce in such maneuvers, it would deal a severe blow to the ecumenical future by demonstrating that dialogue with it is virtually impossible, given that the ROC had become a department of Putin's autocratic state rather than an independent ecclesial body.

So there is a great deal riding on the future of Ukraine: religious freedom in the former Soviet space; Putin's success or failure in building a Greater Russia that will threaten Europe, strategically and by its control of oil and gas supplies; Christian ecumenism between East and West. — RISU ☩

*The Guardian, 13 May 2011*

## УВАГА!

# Московський патріархат хоче змінити Конституцію України

**М**осковський патріархат хоче запровадити у школах православну освіту і відкрити у Києві університет. Про це заявив голова синодального інформаційно-просвітницького відділу Української Православної Церкви МП Георгій Коваленко.

З цією метою УПЦ МП ініціює зміни до Конституції України та Закону України “Про освіту”, а також хоче внести поправки до закону “Про свободу совісті та релігійні організації” та низки інших законодавчих актів, “пов’язаних з життям релігійних організацій і громад”.

Георгій Коваленко: “Конституція України дає можливість вільно сповідувати свою віру, розповсюджувати про неї знання”. Проте, наголосив він, церква досі не має можливості засновувати учбові заклади. Розмежування церкви з державою та школами, записане у Конституції, тлумачиться неправильно.

“Ми намагаємося не змінити Конституцію, а повернути увагу. Частина про відокремлення школи від держави до сих пір розуміється в радянсько-атеїстичному сенсі, коли це повна заборона церкви мати власні вузи, школи, повноцінно співпрацювати з державою над вихованням і освітою людини”, – зазначив Георгій Коваленко. – *Радіо Свобода/RISU* **Д**

## БОЖЕ ВЕЛИКИЙ, ЄДИНИЙ

*Слова Олександра Кониського  
Музика Миколи Лисенка*

Боже Великий, Єдиний  
Нам Україну храни,  
Волі і світу промінням  
Ти її осіни.

Світлом науки і знання  
Нас усіх просвіти.  
В чистій любові до Краю  
Ти нас, Боже, зрости.

Молимося, Боже Єдиний,  
Нам Україну храни,  
Всі Свої ласки, щедроти  
Ти на люд наш зверни.

Дай йому волю, дай йому долю,  
Дай доброго світа.  
Щастя дай, Боже, народу  
І многая, многая літа!

## ATTENTION:

*The Moscow Patriarchate is working to establish its presence in Ukraine's schools. The UCWLC needs to follow the issue and advise its members of how the Ukrainian Catholic Church, in conjunction with the Ukrainian Orthodox Church in Ukraine, are dealing with this issue.*

## Коментарі в Інтернеті:

- ▶ Московський патріархат в Україні є і буде чужим. Ми знали всі, що церква в московії залежить від КГБ та іншої погани, але щоб так нахабно лізти в суверенітет іншої держави – це занадто.
- ▶ Християнська етика й мораль – це справді потрібно. Але ж хто її нам пропонує? Бійтесь вовків в овечих шкурах...
- ▶ В незалежній державі має бути своя церква. А Московський патріархат вже вважає Україну своєю і не хоче, щоб Українська церква мала автономію. А чому взагалі МП діє на Україні? Київ був хрещений за 300 років до заснування Москви. То можливо треба щось переглянути.

Народе мій, замучений, розбитий,  
Мов той електорат на роздорожжю,  
Вождів риторикою, ніби струпом, вкритий!  
Твоїм будучим душу я тривожу,  
Від сорому, який нащадків пізних  
Палитиме, заснути я не можу.  
Невже тобі на таблицях залізних  
Записано в бандитів бути гноєм,  
Тяглом у мінівенах бистроїзних?  
Невже повік уділом буде твоїм  
Укрита злість, облудлива покірність  
Усякому, хто зрадою й розбоєм  
Тебе скував і заприсяг на вірність?  
Невже на те стільки сердець горіло  
До тебе найсвятішою любов'ю,  
Щоб ти офірував гаман і тіло  
Чужинцям духом, мовою і кров'ю,  
Тим вуркаганам, що плювають хотіли  
На волю твою, віру і надії?...

*За Іваном Франком, eugenaz, Internet, Українська Правда*

# Ivan Hel

Ukrainian Journalist and Human Rights Activist

By Michael Bourdeaux

The door of the drab Moscow apartment opened suddenly to reveal a blaze of colour inside. The room was full of bishops of the Ukrainian Catholic Church, crammed into a small space, and every one dressed in full regalia. It would have been an amazing sight under any circumstances, but here, in 1988, every cleric was “illegal,” representing a church which had been suppressed by Stalin forty years earlier.

The only layman in the room was Ivan Hel, who has died, aged 74. His early activism in the cause of human rights and of Ukrainian independence had led to sixteen years in prison camp and five years in internal exile. As a young man, he risked all for what he believed in, apparently lost, but survived with immense dignity and courage. When I met him, he was bursting with confidence that, at last, his sacrifice was on the point of realizing the goal for which he had been imprisoned: the legalization of his church. He became the principal spokesman for religious liberty in Ukraine just at the time when there seemed to be hope at last.

Far from being totally suppressed, the Ukrainian Catholic Church, unbeknown to the world outside—and to only a select circle

in the Vatican under the influence of the exiled Cardinal Josyf Slipyi—had survived underground. There were clandestine ordinations, ensuring the apostolic succession, the circulation of *samizdat* keeping isolated cells of activists in touch with each other and even rumours of a secret seminary. But with the advent of Mikhail Gorbachev and his new policy of change, the church leaders began to feel that their cause was realizable at last. So, in June 1988, they came to Moscow in strength, hoping to contact world Christian leaders who had assembled to celebrate the Millennium of the baptism of the Eastern Slavs (from which celebrations Ukrainians were significantly excluded, unless they embraced the cause of the Moscow Patriarchate, which took all the glory from the great series of events).

So Ivan Hel led his clerical mission to Moscow, hoping for contact with the Vatican delegation, which was there at the invitation of the Patriarchate. It was my privilege to pass on the message that the Ukrainian Catholic Church had come in more than symbolic force.

A year and a half later the mission would more than fulfil its purpose. The “Ukrainian Catholic Action Group,” of which Ivan Hel was the leader, soon announced that there were now no fewer than ten underground bishops to lead some four to five million clandestine believers. They achieved their first objective when Gorbachev visited the Vatican on December 1, 1989, bringing news of the legalization of the Ukrainian Catholic Church as a kind of offering to Pope John Paul II.

IVAN ANDRIYOVYCH HEL

Born July 17, 1937

Died March 16, 2011

The rest truly is “history.” The restored church played a major part in unifying Western Ukraine, which, in turn, became the spearhead of the drive towards independence, achieved just before the collapse of the Soviet Union in 1991.

Ivan Hel was born near Lviv in 1937, a time when Western Ukraine was precariously under Polish rule, following the collapse of the Austro-Hungarian Empire. Successively to be occupied by the Nazis and then the Red Army, the region became the cradle of Ukrainian nationalism. In post-war years, this influenced Hel to such an extent that he became a leading activist in what at the time seemed a hopeless quest for independence. Prison prevented him from developing his chosen career in journalism, but, in 1987, now fifty years old, he was at last able to benefit from Gorbachev’s political changes and he became a leading staff member of the magazine *Ukrainian Herald*.

After the Moscow events of the previous year, he played a major role in organizing a demonstration in Lviv which brought out no fewer than 300,000 people on to the street to draw attention to a five-month hunger strike by Ukrainian believers on Moscow’s Arbat. No doubt this influenced Gorbachev, who hated to be the target of demonstrations.

After independence, Hel became an active politician and, in 2009, Ukrainian President Viktor Yushchenko awarded him the Order of Liberty for his “significant contribution to the revival of the Ukrainian Catholic Church.” ☩

All things in life are temporary. If going well enjoy it, they will not last forever. If going wrong don't worry, they can't last long either.

With thanks to Rosemarie Nahnybida

# An Excellent Gesture by Canada

*The Prime Minister's letter  
to the President of Ukraine*



CANADA

PRIME MINISTER · PREMIER MINISTRE

Dear Mr. President:

Canada and Ukraine enjoy a special partnership forged through generations of Ukrainian migration to Canada. I am therefore deeply concerned by recent developments in your country, in particular by the apparent political motivation behind the trial of former Prime Minister Yulia Tymoshenko.

The conduct of the Tymoshenko trial, as evaluated by numerous international experts, does not reflect accepted norms of due process or fairness. Canada believes that a fair and independent judiciary is an essential branch of democratic governance. You will recall that during our joint press conference in Kyiv when I visited in October 2010, I encouraged Ukraine to stand firm on its commitment to democracy. I cannot overstate the potential negative impact of the current judicial proceedings against Yulia Tymoshenko both on Ukraine's

future relations with Canada and others, and on Ukraine's long term democratic development.

Our positive bilateral relations since Ukraine's independence have been built on a shared respect for democracy, human rights and the rule of law. Canada remains a strong supporter of efforts to build a peaceful, democratic and prosperous Ukraine. We are committed to continue to work with Ukraine to achieve that goal.

Yours sincerely,

Stephen Harper  
Prime Minister of Canada



Prime Minister Stephen Harper  
and Andrew Wodoslawsky.

## Meeting the Prime Minister of Canada

*By Andrew Wodoslawsky*

community in Canada and for his stand on freedoms and rights in Ukraine.

The Prime Minister's acceptance speech conveyed genuine care for many of the issues our community advocates—internment, Holodomor, and human rights in Ukraine. (Please see above the Prime Minister's letter to the President of Ukraine, which he announced he was sending during his speech. — *Ed.*)

After dinner, the UCC presented three finalists with a Youth Leadership Award recognizing admirable work in the Ukrainian community.

I am proud to have been called up as a finalist. Despite having prepared some ideas to discuss with the PM, I really only had a couple of seconds to say, "Thank you, Prime Minister" as we shook hands. Next time...

Although community projects bring their own rewards, receiving recognition in such a special way energizes a person to continue working for the community. *D*

*Andrew Wodoslawsky is a mechanical engineer designing hydrogenerators. He spends free time developing and promoting his educational, but fun, strategy card game, "For Freedom!" (www.paintedfoxproduction.com).*

**I**n October I had the privilege of being invited by the Ukrainian Canadian Congress to the tribute dinner for the Right Honourable Stephen Harper, who was presented with the Taras Shevchenko Medal for contributing to the development of our

*"The Quiz has gained respect as a valid measure of a person's political leanings."*

– *The Washington Post*

*"... ready to help you determine your political identity. Quick and relatively painless."*

– *USA Today*

## World's Smallest Political Quiz

### (Original Internet Political Quiz)

*Take the Quiz and find out where you fit on the political map from left to right. Since 1995, some 19 million people have taken it.*

#### Personal Issues (Disagree/Maybe/Agree)

- Government should not censor speech, press, media, or internet.
- Military service should be voluntary. There should be no draft.
- There should be no laws regarding sex for consenting adults.
- Repeal laws prohibiting adult possession and use of drugs.
- There should be no National ID card.

#### Economic Issues (Disagree/Maybe/Agree)

- End "corporate welfare." No government handouts to business.
- End government barriers to international free trade.
- Let people control their own retirement; privatize Social Security.
- Replace government welfare with private charity.
- Cut taxes and government spending by 50% or more.

To score please visit:

<http://www.theadvocates.org/quiz>. ↻

### The genius of children!

A five-year-old was busy drawing. The teacher came over and asked what she was drawing.

"God."

"But no one knows what God looks like."

"Well you will in a minute."

## Political Philosophies

### Left (Liberal)

Liberals usually embrace freedom of choice in personal matters, but tend to support significant government control of the economy. They generally support a government-funded "safety net" to help the disadvantaged, and advocate strict regulation of business. Liberals tend to favour environmental regulations, defend civil liberties and free expression, support government action to promote equality, and tolerate diverse lifestyles.

### Libertarian

Libertarians support maximum liberty in both personal and economic matters. They advocate a much smaller government: one limited to protecting individuals from coercion and violence. They tend to embrace individual responsibility, oppose government bureaucracy and taxes, promote private charity, tolerate diverse lifestyles, support the free market, and defend civil liberties.

### Centrist

Centrists prefer a "middle ground" regarding government control of the economy and personal behaviour. Depending on the issue, they sometimes favour government intervention and sometimes support individual freedom of choice. Centrists pride themselves on keeping an open mind, tend to oppose "political extremes," and emphasize what they describe as "practical" solutions to problems.

### Right (Conservative)

Conservatives tend to favour economic freedom, but frequently support laws to restrict personal behaviour that violates "traditional values." They oppose excessive government control of business, while endorsing government action to defend morality and the traditional family structure. Conservatives usually support a strong military, oppose bureaucracy and high taxes, favour a free-market economy, and endorse strong law enforcement.

### Statists (Big Government)

Statists want government to have a great deal of power over the economy and individual behaviour. They frequently doubt whether economic liberty and individual freedom are practical options in today's world. Statists tend to distrust the free market, support high taxes and centralized planning of the economy, oppose diverse lifestyles, and question the importance of civil liberties. ↻



# Our world? Our values?

By *Natalya Schturyn*

The 21st century has brought with it a new set of challenges to our fidelity to Christianity. Relativism, an unwelcome fruit of the Enlightenment, is the doctrine which denies the existence of any absolute values, promoting the concept that all ideas of what is “good” or “right” are equally valid. The second great provocation to our Catholic faith today is the doctrine of materialism. This states that matter is the only reality in the world and that a spiritual realm is an illusion. These two false ideas have spawned a plethora of contemporary social ills in our current cultural battleground.

We are told by those who uphold abortion that the product of conception, the new human life, is simply a “blob of tissue,” while the heartbeat is “fetal sounds.” This is the materialist point of view in which spirit does not exist. Their other, oft-repeated slogan is “My body, my choice.” In other words, the only reality that exists is one’s own satisfaction, there being no objective worth in another human.

April 2010 saw an attempt to introduce a radical sex-education curriculum into Ontario public schools. From a materialist standpoint, if the body is simple matter, the concept of the innocence of a child does not exist and thus, the only criterion for suitability of the curriculum is the intellectual capacity of the child. Any objections that parents have to this curriculum are irrelevant to the authority and desire of the Ministry of Education. It is similarly possible to see

pornography, euthanasia or human trafficking as societal challenges that arise from positions of relativism and materialism.

We must open our eyes to the pervasiveness of these threats. They exist in our parishes, the schools which our children and grandchildren attend, in the midst of our families. We are called, like the myrrh-bearing women, to enter the very darkest places—to witness at Golgotha and to crawl into the dead, dark tomb. These statistics may help you to see the scope of these issues more clearly.

Human trafficking is an age-old corruption and exploitation of persons which thrives in many nations today. As a rough estimate, it is thought that at least 800,000 people are transported cross-border annually for slavery. About 80 per cent of these are women and children destined often for sexual exploitation. It is sobering to think that perhaps down the street at a “gentleman’s club” there may be one or more young Ukrainian women lured away from home and forced into sexual slavery.

Since its legalization in Canada in 1969, there have been 3.2 million abortions performed. One out of four pregnancies this year will be aborted, rising to one-half if the mother is teenaged. Especially chilling is the hostile stance many modern-day societies take against the disabled unborn. In Denmark, a push by the government to completely eradicate Down Syndrome by the year 2030 has been recently

touted as highly successful. To compare, Canadian parents abort over 90 per cent of their own unborn children diagnosed with this chromosomal disorder.

The numbers for pornography are perhaps the most horrifying. Seventy per cent of young men aged 18-34 visit pornographic websites at least once per month. Children are used in producing 20 per cent of pornography. A survey reported in the magazine *Christianity Today* has one-third of Christian clergy admitting to viewing pornography while 12- to 17-year-olds are the greatest consumers of Internet pornography. The acclimatization and passivity of our culture to these images is reflected in the prevalence of what used to be called “soft porn” on television (even during prime-time), in videos and ads. With repeated exposure we gradually begin to forget the person behind the image; the woman (or sometimes, man) pictured is someone’s daughter, brother, son or mother.

We must remember something else, however, when we ponder these things. With the example of the myrrh-bearing women and the Most Holy Mother of God before us, we must firmly enter the battle with the knowledge that many of our sisters have faced similar and worse atrocities. I encourage each of you in your branches to reflect on these social challenges, and to discern constructive ways to meet them. *✠*

*Natalya Schturyn is  
Social Development Convenor of the  
UCWLC Toronto Eparchy Executive.*

## Від моря до моря ✧ From sea to sea

Edmonton Eparchy

### EDMONTON'S 35TH EPARCHIAL CONVENTION ATTRACTS 69 DELEGATES

120 years ago our Ukrainian people brought with them their religious faith and customs to Canada. The first Ukrainian priests, and Canada's first Ukrainian Greek Catholic Bishop, Mykyta Budka, nourished their spiritual needs. Many seeds were sown by these outstanding people; we must tend to the seeds of faith, language, tradition, and social justice, and ensure that the next generation may grow in Christ and be nurtured by their roots. With that focus in mind, the theme of the Convention was "Continuing Our Voyage... Planting the Seed through Faith and Leadership."

The Convention opened with the Procession of Flags, followed by a Memorial Service, led by **Very Rev. Fr. Michael Kowalchyk**, Eparchial Spiritual Advisor, for deceased members.

#### Highlights:

■ **Deacon Jim Nakonechy**, known for his love of the Ukrainian Catholic faith and his dedication to the people in his country parishes (Borschiw, Krakow, New Kiew, St. Michael), spoke

about links between the past and future. "The 120th anniversary of Ukrainians in Canada is our legacy. We must tell our story."

■ **Rev. Fr. Athanasius McVay**, commissioned in 2008 by Ukrainian Catholic Bishops of Canada to research and write a biography of Blessed Mykyta Budka, said that "our forefathers, mostly Galician, a devout people, wanted their own priests to serve them."

■ **Irene Topolnitsky** highlighted Ukrainian wheat traditions such as the *didukh* and *kutia*.

■ **Valentina Amalraj**, Law student, explained fair trade and the philosophy behind Fair Trade Certification.

Other highlights included traditional bread display, set up by the Eparchial Cultural Committee, the Eparchial Museum's display of members' traditional and contemporary aprons, and a baking contest of traditional *syrynk*. The samplings were outstanding! The Convention honoured the Branch Pastoral/Hospital Committees with a certificate of thanks for dedicated service. **Lena Sloboda**, HLM, and Past National President, presented her book *The UCWLC: Builders of Home, Faith, and Community* showcasing the history of the UCWLC in Alberta.

Rosemarie Nahnybida



### NEW UCWLC PRESIDENTS

#### EVELYN EVENESHEN PRESIDENT EDMONTON EPARCHY



Evelyn Eveneshen has served six years on the Eparchial Executive as Vice-President and on the organizational committee. She

chaired the "Good Deed Project," successfully raising over \$32,000 for the purchase of the mammography machine for women in Ukraine. A member of St. Basil's Branch for 40-plus years, she has held various positions, including President, 2004-2005.

Evelyn finds League work rewarding. It enriches spiritually and culturally, and offers new friends. It is a helping hand to our Church and community. Her "once-in-a-lifetime experience" was attending the Patriarchal

Below: Participants of the Edmonton Eparchy's 35th Eparchial Convention



## Edmonton Eparchy Executive & Committees 2011-2013

Spiritual Advisor .....	Very Rev. Michael Kowalchuk
Past President .....	Barbara Hlus
President .....	Evelyn Eveneshen
Vice-Presidents .....	Steffie Chmilar, Rosemarie Nahnybida, Joyce Chrunek-Rudiak
Recording Secretary .....	Olga Hlus
English Corresponding Secretary .....	Virginia Sharek, Theresa Hlus
Ukrainian Corresponding Secretary .....	Lilea Wolanska
Treasurer .....	Shirley Rudnitski
Spiritual Committee .....	Theresa Lamb, Natalka Mitchell, Lilea Wolanska
Cultural/Educational Committee .....	Darlene Atamaniuk, Marie Hontaryk, Nadija Szram
Social Development .....	Barbara Hlus, Bernie Mandrusiak
Youth Liaison .....	Barbara Hlus
Organizational .....	Krystyna Sendziak, Virginia Sharek, Theresa Hlus
Constitution .....	Helen Sirman, Barbara Riley
Archives .....	Helen Sirman
Nasha Doroha .....	Rosemarie Nahnybida
Controllers .....	Rose Pesklewis, Olga Balko, Susan Bawol
Verification .....	Theresa Hlus, Roseann Kobylko, Zirka Kohut
Fundraising Committee .....	Steffie Chmilar, Shirley Rudnitski
Phoning Committee .....	Betty Gresiuk
Inventory .....	Betty Gresiuk
Museum Committee .....	Maria Pastuszenko (Chair), Nadia Cyncar (Curator), Evelyn Cook, Joyce Sirski-Howell, Irene Onuferko, Grace Yanda

### SURPRISE!

Attendees of the Edmonton Eparchy Convention were surprised to find a special, on-theme gift from “Baba” in their Convention package: a tiny “куфер” or “скриня”, decorated with red poppies or yellow sunflowers. Inside the miniature trunk, along with the item samples, was the following message:

*“Heritage is like soil. And soil is nothing without seeds. So I give you those memories as seeds. I hope you will honour them and cherish them and pass them along so they may grow and ripen and nourish you, your*

*daughter, and her daughter forever...”*

— Lesia’s Dream by *Laura Langston*

**Wheat** with the wish that your family lives and surrounds itself with prosperity.

**Honey** so that your life remains sweet through happy and sorrowful times.

**Garlic** so that you stay healthy and to protect you from all spells and evil spirits.

**This trunk, holy picture, and cross** to live, laugh, and love God. Hold them, keep them, treasure them, and show them. They’re all you will need to be happy.

**An old superstition** *Leaving an empty bottle on the table brings financial bad luck* – to ponder and reflect upon.

With lots of love,  
Baba \*

\* the creative Eparchial Cultural Committee (**Darlene Atamaniuk, Maria Hontaryk, Nadija Szram**).

*Submitted by Rosemarie Nahnybida*



### NEW UCWLC PRESIDENTS

(continued from p. 22)

Sobor of all the Ukrainian Catholic bishops held in Brazil in September with Major Archbishop Sviatoslav Shevchuk presiding.

As President of the dynamic UCWLC of Alberta, her goals are to increase membership and strengthen our organization by offering programs that attract younger women in our parishes and being aware of the “needs of others” to support the Eparchial project of a “safe house” for teenage girls in Ukraine.

She has great devotion to the Blessed Virgin Mary and complete faith and trust in God our Saviour. Evelyn and husband Orest have four children and nine precious grandchildren, who love Baba’s potato soup.

### JAYNE PALUCK

#### PRESIDENT SASKATOON EPARCHY



Jayne grew up on a farm north of Pelly, Saskatchewan. After her marriage to Ernest Paluck, Regina became home to them and their four

daughters.

By profession Jayne was an educator. Her career involved classroom assignments Grades 1-12, conducting Ukrainian language labs at the University of Regina and serving as an Intern Supervisor with the Faculty of Education.

Dedicated and community minded, Jayne has been involved with numerous Ukrainian, cultural and



Participants of the Saskatoon Eparchy's 34th Eparchial Convention

*Саскатунська Епархія*

**HIGHLIGHTS OF THE 34TH CONVENTION**

The theme of the convention, which was held October 14-16, 2011 in Regina, in conjunction with the conventions of the Eparchy's Ukrainian Catholic Brotherhood and the Ukrainian Catholic Youth, was "120 years of Ukrainian Settlement and Beyond: Women in the Church."

Friday afternoon opened with a prayer and spiritual message from Eparchial Spiritual Advisor **Sr. Theodosia**, SSJ. Reports of the Eparchial Executive were presented and discussed. Friday evening was the joint official opening with the Brotherhood and Youth. Following the procession of UCWLC Eparchial and Branch flags, **Rev. Dr. Andriy Chirovsky** gave a very dynamic and passionate presentation on the past, present and future of the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies in Ottawa.

Saturday continued with business sessions. A joint panel discussed "The Future of Organizations." Eparchial President **Eileen Yaworski** gave a presentation on "Women in the Church." Sr. Theodosia, SSJ displayed a copy of the newly published *Catechism of the Ukrainian Greek Catholic Church*, the official catechism for our

Church which was unveiled at the Sobor of the UGCC in Brazil 2011. It took many years to compile this catechism. It is in the Ukrainian language and currently in the process of being translated into several languages.

**Sr. Suzanne Kukurudz**, SSMI addressed the UCWLC with a poignant presentation "The 120 Years of Ukrainian Settlement Through the Role of Women in the Church."

A new Eparchial Executive for the next three years was elected. Saturday evening a joint banquet was held. Participants viewed the video "Speak to Me," a tribute to our Ukrainian pioneers and to those who have preserved our heritage.

The weekend ended on Sunday with a Pontifical Divine Liturgy, brunch and Annual General Meeting of the Ukrainian Catholic Church Council of Saskatchewan.

*Dorothy Lazurko*



Participants of the Winnipeg Archeparchy's 35th Convention



**NEW UCWLC PRESIDENTS**  
(continued from p. 23)

youth programs. She has served on the Taras Shevchenko Board and the Canadian Foundation for Ukrainian Studies as well as many local boards and advisory committees. In addition she was a grant adjudicator for Sask Culture and the Museum Associations of Saskatchewan. She is a member director of Musée Ukraina Museum in Saskatoon.

Throughout her life her passion has been the Ukrainian Catholic Women's League. She has served as President at the Branch, Eparchial and National levels.

With the coming of 2012, she will begin her term as Eparchial President of the UCWLC Eparchy of Saskatoon. ✨

## 35TH CONVENTION ARCHDIOCESE OF WINNIPEG: HIGHLIGHTS

Seventy five participated in the Convention under the theme “A Call to Holiness – Walking in the Footsteps of Christ.” His Grace, **Metropolitan Lawrence Huculak**, OSBM reaffirmed the UCWLC’s role in the Church, reminding that we are called to walk in the footsteps of the One we admire. **Olesia Kalinowich**, Archeparchial President, spoke of the gifts in Church that have been given to each one of us to help us to grow more fully in holiness.

**Bishop Paul Chomnycky**, OSBM of Stamford gave a very interesting presentation on Ukrainian immigration to Canada, Britain and the United States, pointing out the differences in the approach to where people settled and to the

creation of women’s organizations. In the UCWLC we are blessed to be organized as we are and able to speak with one unified voice to help the Church grow by speaking from the same moral stand. This does not exist elsewhere; this uniqueness needs to be shared with others.

**Dr. Rev. Michael Kwiatkowski**, Spiritual Advisor, stated that God calls us to keep building and planting seeds. We need courage, humility and love of God and of our neighbour. We must be willing to hand over the reigns to others and to support them and the next generation. We may have to change radically and to be able to think outside the box to save the Church or to see it grow. The UCWLC has won the admiration of the entire Church with the extraordinary ways in which it serves.

Brief greetings were brought from the guests from representatives from the CWL, connecting us to our sisters in Christ who share the same values. →

### New Winnipeg Archeparchy Executive

Spiritual Advisor .....	Dr. Rev. Michael Kwiatkowski
President .....	Pat Sirski
First Vice-President .....	Sophie Manulak
Secretary .....	Evelyn Ferens
Treasurer .....	Bertha Stoyko



### NEW UCWLC PRESIDENTS

(continued from p. 24)

#### PAT SIRSKI

PRESIDENT WINNIPEG ARCHDIOCESE



I thank the delegates of the 35th Convention for electing me.

Both my parents, John and Nell Kozoriz, worked hard within the Ukrainian Catholic Church to build organizations, which is one of the reasons I accepted the position.

I joined the League in 1989 and served on committees, as Branch President for two years, and as volunteer with the Polson School breakfast program. On the Winnipeg Regional Executive, I served as an auditor and Recording Secretary. From 2009-2011, I was First Vice-President for the Archeparchy and represented the UCWLC on the Ukrainian Catholic Council.

I want every member of the UCWLC to see herself as valuable, whether they pinch perogies, plan huge fundraisers, write resolutions, march and pray in peaceful vigils, call upon someone who is shut-in, or pray for one another.

I look forward to meeting, praying and working together. Many have worked hard to build our Ukrainian Catholic organizations; my parents are part of that history. The previous executives were competent and dedicated. I thank them. As we go forward, I plan to continue their fine work. Several committees are already set up and working. I plan to communicate with executive members and the presidents of the local branches through regular meetings and through a newsletter.

My passions are my family, husband Andy, our children and their families, especially our three granddaughters Anastasia, Genevieve and precious new baby Emelia, and directing the Ukrainian Community Choir at Holy Family Home. ☩

**Jean Sherman**, HLM (Blessed Virgin Mary Branch) offered highlights from the Plenary Conference in Moose Jaw (June 2011) underlining some important challenges for our local UCWLC projects.

Committee reports were presented. The Executive has done a wonderful task of keeping our projects in union with the goals of our UCWLC and making our organization vibrant in the Province of Manitoba.

Prayer Breakfast raised \$25,168.95 for Nadvirna and Bukiv Orphanages in Ukraine. **Elsie Liwiski** (Sts. Peter and Paul Branch), Chairperson for Ukrainian Charities, travelled there in August and reported on the wonderful transformation that has taken place in the orphanages.

**Elsie Marykuca** (St. Anne Branch), Legislation Chair, presented drafts of briefs to the Manitoba Government on housing, On-Site Services for Mentally Ill, and a brief on Palliative Care and Hospice.

There are 13 Branches of the UCWLC in Winnipeg and 13 in the rural areas of Manitoba.

*Marilyn Krochak, Winnipeg*

## Торонтоњска Епархија

### UNDERSCORING ACHIEVEMENTS

Sixty-one delegates from 13 Branches and six guests attended the XXVIIIth Toronto Eparchial Convention on October 14-15, 2011 at Sts. Peter and Paul parish in Scarborough. We were exceptionally blessed to have our National President, **Gloria Leniuk**, HLM, as well as six of our Eparchial HLMs (**Daria Goshulak**, **Irena Wrzesnewskyj**, **Maria Komarnycky**, **Yaroslava Sheremeta**, **Olena Gedz** and **Tamara Woloschuk**) participating at this Convention. With enthusiasm, we celebrated accomplishments from the past term, such as the reintroduction of single days of reflection in addition to our silent retreats, as well as our significant support for charitable causes in Canada (\$518,147.48) and abroad (\$43,896.75). We also reminisced about our personal journeys and organizational experiences in this the 120th anniversary of Ukrainian settlement in Canada and the 65th

anniversary of UCWLC Toronto Eparchy. What a congenial walk down memory lane that turned out to be!

Then, we got down to the business of considering our priorities and planning for our future. With the help of **Dobr. Tanya Choly** (Sts. Cyril and Methodius, St. Catharines) and **Natalia Schturyn** (St. Nicholas, Toronto), we looked at our options as practising Ukrainian Catholic women facing the challenges of the changing Canadian social and political environment. Our resolutions and recommendations reminded us to pray, to support pro-life and catechetical efforts, as well as to foster greater organizational connections/relations in order to support current members and to attract new members.

It is also a pleasure to report on our contribution towards the successful initiation of Youth Ministry in Toronto Eparchy at our annual pilgrimage to Mount Mary. We are certainly pleased to acknowledge that "Arise" has begun, a new venture for our youth.

As well, it is an honour to acknowledge that members of the



Participants of the Toronto Eparchy's 28th Eparchial Convention



Youth Ministry at annual pilgrimage to Mount Mary

Branch at Holy Eucharist, Toronto, celebrated their 65th anniversary on October 30, 2011 with considerable emphasis on the foundational work of UCWLC at this parish. We pray that God continues to bless all with strength and success in the years to come!

In closing, we, in Toronto Eparchy, greet our sisters across

Canada with best wishes for enjoyment in your “work for the greater glory of God.” May Our Blessed Mother support us in our mutual resolve to be active members of UCWLC—not just in words.

*Marion Barszczyk, President  
UCWLC, Toronto Eparchy*

## 136 CELEBRATE 50 YEARS OF SERVICE

at UCWLC’s St. Demetrius (La Rose) Branch.

The church was auspiciously decorated with a bouquet of 50 red roses. Our flag bearer, **Mary Shewchuk**, led the members carrying candles and singing *O Spomahay Nas Divo Mariye*. Many Past Presidents—**Kay Boyko, Stella Wizniak, Olga Krawec, Sonia Slobodian, Irene Thompson,**

**Mary Szyпка**—attended. Spiritual leader **Rt. Rev. Fr. John Tataryn** gave a congratulatory homily. **Mykola Tanchak** and his violinist son, **Peter**, entertained at dinner. Other speeches were given by Eparchial President, **Dobrodijka Marusia Barszczyk** and guest speaker, **Dobrodijka Tanya Choly** of Sts. Cyril and Methodius in St. Catharines. She spoke on the benefits of membership and the future of our League.

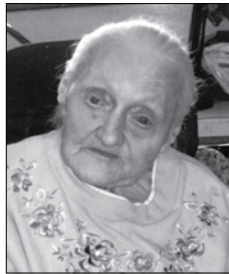
Some founding members—**Mary Kmit, Mary Tymosko, Maria Koroscil**—attended the jubilee banquet. Mary Tymosko read a short branch history. The women of St. Demetrius established themselves on May 10, 1961 in a group called the “Ladies League” in the home of **Mary Blahut**, and continued meeting in members’ homes until our Youth Centre was built in 1963. It served as the first place for Sunday services. The June 8, 1971 General Meeting unanimously voted to join the UCWLC. Welcomed by the Toronto Eparchy that September, the now St. Demetrius Branch (LaRose) of the UCWLC (Toronto Eparchy) immediately prepared ourselves to participate in our first Eparchial Convention that October.

From our initial 13 members of **Sophie Lucyk, Mary Kmit, Pauline Lucyk, Mary Tymosko, Marion Didic, Joanne Cottes, Nellie Cottes, Maria Koroscil, Hope Ivanyshyn, Muriel Zahrebelny, Elsie Kociuba, Zenna Stefaniuk,** and Mary Blahut, we have grown to 114, but there is always room for new members. We encourage them to bring forth their energy and new ideas, as well as to enjoy and reap the satisfaction of membership.

*Nadya Stasyna  
Archivist and Coordinator*

### Toronto Eparchy Executive, 2011-2013

Spiritual Advisor .....	Rev. Peter Dvirnyk
President .....	Marion Barszczyk
Past President & Museum .....	Marta Chomyn
1st Vice-President .....	Dzvinika Haba
2nd Vice-President .....	Olia Dallimore
3rd Vice-President .....	Oliha Karaim
Recording Secretary .....	Lyubov Lafrovich
Corresponding Secretary .....	Vera KostECKI
Treasurer .....	Stephanie Nyznyk
Constitution .....	Olia Danylak
Spiritual Development .....	Zenia SymaniW
Social Development .....	Natalya Shturyn
Organizational/Membership & Cultural/Educational .....	Stephanie Shymko
Vidpust .....	Nadia Dusanowsky
Archives .....	Tamara Woloschuk, HLM
Archives .....	Maria Komarnycky, HLM
Nasha Doroha Co-ordinator .....	Tania Kohut
Retreats .....	Catherine Korchinsky
Charitable .....	Bozhena Iwanusiw
Inventory .....	Mary Olia Sabat
Information Coordinator .....	Sonia Solomon
Audit Committee .....	Annychka Wasylyk
Audit Committee .....	Irene Wrzesnewskyj, HLM
Audit Committee .....	Margorie Burtnick
Audit Committee & Website Co-ordinator .....	Christina Tatarsky
Audit Committee .....	Christine Bazylewycz



## *A Career Woman Before Others*

**By Stephanie Bilyj**

Centenarian Olga Memrick was born in Kryvenke, Povit Husiatyn, Ukraine, on December 18, 1910 to Theodore and Tekla Baydack. She had three sisters, Katerina, Antonia and Malania and two brothers, Millan and Robert.

When she was six months, the family came to Canada and settled in the north end of Winnipeg. Olga went to St. Nicholas School, King Edward School and graduated from Isaac Newton High School.

After completing a paralegal course at Success Business College, she acted for Mary A. Wawrykow, who later became a Provincial Court Judge. She also worked as a paralegal for Myron J. Ogaranko for several years.

Olga Baydack and Maxim John Memrick were married on October 3, 1931 and had one son, John Robert. Maxim passed away suddenly on April 30, 1963 when the child was only 11. Although a single parent, Olga found the time to be active in the Ukrainian community. A founding member of the St. Vladimir College (Roblin) Parent's Committee, President and life member of the Canadian Ukrainian Athletic Club (CUAC), she was a president of Progress Credit Union Board of Directors and a member of the Holy Family Nursing Home Ladies Auxiliary.

Interested in politics, she was elected and served for two terms as School Trustee of the Winnipeg School Division, 1969-1971, and represented the School Division on the Greater Winnipeg Safety Council, Chaired the Board's Manitoba Centennial Committee and made many other contributions.

Olga, an active member of the Blessed Virgin Mary Parish in Winnipeg, sang in the church choir and, in 1966, joined the UCWLC. Olga was proud to be a UCWLC member and served as Branch President for one year 1969-1970 and was President of the UCWLC Winnipeg Region for two years 1974-1976.

December 18, 2010, Olga celebrated her 100th birthday with family members. Blessed Virgin Mary

UCWLC Branch President Barbara Kutcher and Vice-President Irene Pilipowicz brought greetings on behalf of the branch members. Domnica Stupak, President of the UCWLC Winnipeg Region, also brought greetings, and various dignitaries sent theirs.

Now in her 100th year, she still lives in her own home with her son John, who looks after her along with the assistance of homecare workers.

## *Celebrating a Life of Service*

*St. Mary's UCWLC Branch,  
Yorkton, SK*

**Submitted by  
Yorkton UCWLC Branch**



Anne was born in Wroxton, SK on December 22, 1916, the second oldest of fourteen children born to Michael and Maria Beck. She attended Scotland School. While working at the Queen Victoria Hospital in Yorkton, Anne joined St. Mary's Ukrainian Catholic Youth Club. Here, she had the honour of meeting Father Achille Delaere, CSsR, the Belgian Redemptorist priest who adopted the Eastern Catholic Rite to serve the Ukrainian people and is the founder of the Yorkton Province of Ukrainian Redemptorists, as well as the founder and builder of St. Mary's Church in Yorkton.

Anne married Stephen Abrametz in 1939; they made their home on the family farm for the next forty years and raised six children. Anne encouraged her children to follow their dreams because she believed anything could be achieved through hard work and perseverance.

Anne joined the UCWLC in 1947. She served four terms as President and four terms as Recording Secretary. She was the League Archivist for St. Mary's UCWLC Branch #1, compiling the history of the Branch into three journals six inches thick. She guided and supported the cultural development in her community; her biggest achievement was spearheading the development of the "cultural rooms" at St. Mary's Cultural Centre. With the assistance of Lillian

Kobrynsky, showcases were designed to feature costume designs, artwork and crafts from many regions of Ukraine. Anne organized *Ridna Shkola* for children and adults, and was zealous in applying for grants to assist in the promotion of Ukrainian language and culture. In 1975, she was a nominee for the Ukrainian Canadian Committee's "Woman of the Year."

Anne assisted in setting up the display room to depict early Ukrainian pioneer life at the Yorkton Branch of the Western Development Museum. She personally donated artwork and embroidery items, ensuring a true portrayal of the Ukrainian pioneer experience. On a float for a festival parade, Anne built a thatched roof house, typical of the type built by our pioneers. This house is now in the collection of the Oseredok Ukrainian Cultural and Educational Centre in Winnipeg. In addition to her parish work, Anne held positions on the Yorkton Housing Authority and the Yorkton Arts Council. She and her husband also travelled extensively throughout North America, Europe, Asia and Australia.

Anne made many sacrifices to promote the importance of language and culture and share it with the broader community. Her artistic talents include watercolour and oil painting, pen and ink sketching, crushed glass design, dried floral arrangements and dough art. She is also known for making ritual breads, especially "korovai," and has demonstrated this art at schools and community centres.

Anne has gifted many of her creations to family, friends and institutions. Musée Ukraina Museum in Saskatoon is extremely fortunate to be a recipient of a number of her pieces. She has taken her traditional understanding, bringing colour, uniqueness and expression to her art. In her 95th year, Anne Abrametz humbly thanks God for her blessings of life and family.

### UCWLC Members Honoured by UCC Saskatchewan Provincial Council

Two longtime UCWLC members were honoured on November 6, 2011 at the Ukrainian Canadian Congress – Saskatchewan Provincial Council Nation Builders and Community Recognition Awards ceremony. Olga Kotelko, HLM, born and raised in Saskatchewan, currently residing in West Vancouver, received the Nation Builders Award, and Anne Abrametz of Yorkton, SK was honoured in the Community Recognition (Cultural Preservation/Volunteerism) category. — *Dorothy Lazurko*

## Awards! Awards!

By **Anne Hrenchuk**

Dr. Mary Pankiw (Hrenchuk) is the 2011 recipient of The Eira "Babs" Friesen Lifetime Achievement Award. The award was created "to honour a woman, who, like Babs, has demonstrated courage and persistence, and has made a unique contribution to women's equality in Winnipeg."

The award, the night's first honour, was presented to Dr. Mary Pankiw by the Hon. Jennifer Howard, Minister Responsible for the Status of Women, at the 35th Anniversary of the Women of Distinction Awards at the Winnipeg Convention Centre on May 4, 2011.

An educator, for over 42 years, of all levels of the public school system, she also taught English as a Second Language to immigrant women and children as well as Ukrainian heritage classes. Commencing her teaching career at age 19, she has taught, mentored and inspired generations of students and young women.

Dr. Mary Pankiw spent her life to expand opportunities and promote human rights through education, community service and advocacy.

A voice for women and seniors, she worked through local and national organizations to create awareness and make change.

A lifetime choir member of Holy Ghost Ukrainian Catholic Church, Brooklands, Winnipeg, Dr. Pankiw has served as President, 1994-99. Since 2008, she has served as Secretary. She wrote the history of Holy Ghost Church for the celebration of its 75th Anniversary in 2007.

A longtime member of the Ukrainian Catholic Women's League of Canada, she served as Editor on the Committee that compiled its 50th Anniversary Book for the Winnipeg region. Her leadership includes serving as the Winnipeg Regional President, 1997-1999.

Her community leadership includes serving as President of the Ukrainian Canadian Women's Committee/Комітет Українок Канади (including being the representative to the Ukrainian Canadian Congress – Manitoba Provincial Council), Manitoba Society of Seniors, Council of Women of Winnipeg, and Councils of Women of Manitoba: Life Members Association. →



DAN HARPER PHOTOGRAPHY

A lifelong learner, she studied at the Taras Shevchenko State University in Kyiv, Ukraine, then under the USSR, and at the Ukrainian Free University in Munich, Germany.

As an elected delegate of the National Council of Women of Canada, she attended and participated in the International Women's Conference held in Kyiv, Ukraine in 2006.

She has received numerous honours including a YMCA-YWCA Women of Distinction Award in 1998 and is profiled in Chatelaine's Who's Who of Canadian Women, 1998, 1999. One of her latest honours in 2010 includes the University of Manitoba's Distinguished Alumni Award for "outstanding contribution and service to the Canadian and Ukrainian Canadian community."

Active in more than a dozen organizations, she really never retired. Her continuous organizational involvement in the community includes annually volunteering at Ukraine's Kyiv Pavilion.

She has five children and 11 grandchildren.

Dr. Mary Pankiw looks forward to continuing her volunteer work for women's equality.

### *Handmade Valentine*

Fashioned from love,  
Moulded with care,  
Given in sincerity,  
Love's message to share.

Handmade valentine,  
Presented with pride,  
Shown with breathlessness,  
Love and kisses inscribed.

Framed with a frill,  
Trimmed with a bow,  
Adorned with a scrawl:  
I love you so.

Fingered with innocence,  
Layered with design,  
Crayoned a message:  
Dear valentine, be mine.

February child's creation,  
Handmade valentine,  
Messenger of Cupid,  
Reminding me you're mine.

*Mary (Hrenchuk) Pankiw, 1999*

### *A Tribute to a Mother's Faith*

**By Joyce Chrunik-Rudiak**



Анна Хруник (Качмар)

Two years ago, at our Eparchial UCWLC Convention in Edmonton, the issue of declining membership and a lack of interest, amongst some ladies in joining our UCWLC or being active, was once again raised. Members recalled a time when things were different: most women in a parish belonged and were active members. I thought back to our pioneers and more specifically to my mother (Anne Chrunik, née: Kachmar). Why did they and she belong and why were they and she so dedicated?

My mother's life was faith-based. It was very evident that God was the centre of her being. Icons and crosses were hung reverently inside the home. Though going to church (Plain Lake Parish) was only once a month, because that was how often the priest came to the local country church to celebrate the Divine Liturgy, her faith prevailed every day. She prayed daily without exception: just before she sat down to eat breakfast and the last thing before laying herself down to sleep. Even these daily prayers were not just recitations of words. It was evident that these couple of minutes were personal times of deep devotion. Mom also prayed in times of thanksgiving for God's graces and in times of need, when a horrific storm was brewing or the wind was blowing grass fire flames towards the direction of the family home. Sundays were kept Holy and all Feast Days and days of obligation were observed. She saw to it that her family did the same. When it was a church Sunday, there was no complaining that we didn't want to go or that we had to sit quietly in church. We knew it was expected of us. The only kind of work that was done on the farm on Sundays, as well as Feast Days, were daily chores, cooking and doing dishes. I remember not being allowed to use scissors on Sunday. Sundays were days of rest and mom and dad often took a nap in the afternoon. We children played. During Lent, mom prayed with us, showing us how to do поклони (deep prostrations) before and after our prayers. Easters, especially, rekindle special memories. I recall getting up very early in the morning on Easter Sunday, when it was still dark outside,

getting dressed in our new Easter clothes and being at church by 6:00 a.m. Sometimes, the sun was just beginning to rise. Getting up that early wasn't easy, but the anticipation of the rest of the day was wonderful, especially enjoying the delicious Blessed foods and getting together with family. When her grandchildren were young, mom prepared an Easter basket for each to take to church to be Blessed. Everyone gathered around баба as she lit the candle in each of their baskets. These traditions and the true significance of these Holy days were passed on in this way. Later, after moving to town (Two Hills, Alberta) and becoming a member of the parish there, she joined the UCWLC and was President for eight years. She had an awesome working relationship with the ladies and supported the youth of the parish. The ladies catered many weddings and other functions. They worked hard, but also enjoyed the time together. Mom had a way of sharing her God-given talents of humour and song with others. Whether it be a monthly meeting or a special event planned by the youth, her support was always there. She recalled how important her youth days in her parish were to her.

So, where did this faith come from?

No doubt, my mother's faith stemmed from her mother's faith. When дідо (Wasył Kachmar) left the homeland for Canada in 1928 in search of a better life for his family, баба (Sofia Kachmar) and her three small children were left behind. Life was not easy. In 1930 they, too, began their journey to Canada. With three small children and all the unknowns—strangers to deal with, unfamiliar cities, a long trip by ship across the vast Atlantic, her sickness during the trip, different languages and culture in Canada—баба's faith, prayer and hope sustained them. Their safe journey to their destination and reunification with their husband and father were considered a gift from God. This accomplishment did not lead them away from God, but brought them closer to Him. Remembering that these good fortunes—though not monetary or materialistic—were gifts from God helped them to further develop their spiritual lives. The family attended church (New Kiew/Kyiv Parish) regularly, walking four miles to church and another four miles back home. All church days of obligation were observed, Sundays were kept Holy and Ukrainian customs and traditions were practised. Church was their spiritual life and also their social life. As children, my mother and her siblings performed

songs and recitations at various concerts and later, as youth and young adults, sang in the choir and acted in plays put on in the parish. All the while, through the hardships and uncertainties and the better times, God and the church were that common thread. Everything that they achieved or accomplished in their lives was devoted to God. Even as life got easier and better, God was not forgotten as He is so often today. Too often today, people get so involved in "making it," measuring their successes by their material possessions, that they forget about God. Sometimes, when disaster strikes, they return, hoping God will help because all those material things can't.

That faith did not end with my mother when she passed away over two years ago on April 13, 2009. It was passed on to her children who are passing it on to theirs. As teenagers and later as young adults, some were active in the Ukrainian Catholic Youth and now, as older adults, attend church regularly and are active members in their respective parishes.

Recently, I attended a Day of Reflection at which the presenter was asked, "How can we help our children develop their spirituality?" The brief, yet significant reply was, "By example." That was how our family's faith endured and was passed on from generation to generation: by example.



### Аби почути...

Дружина подає каву чоловікові, який заглибився в читання газети. Після першого ковтка чоловік роздратовано каже:

— Адже ти добре знаєш, що я п'ю каву без цукру!

— Знаю, але я хотіла почути твій голос.

### З мене досить!

Знервований чоловік до дружини:

— З мене досить! Повертаюся щодня з роботи голодний, як звір, а вечері немає!

Піду до ресторану!

— Коханий, заспокойся і зачекай лише п'ять хвилин...

— Невже щось приготуєш?

— Ні, зберуся й піду разом з тобою...

## Вічная пам'ять

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

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

## Eternal Peace

✠ **Alice Syrota**  
8.V.1926–4.V.2011



With much sadness we announce the passing of our member Alice (Richlark) Syrota. Born in Kelliher, SK, Alice

attended high school in Saskatoon and pursued a career in finance at St. Paul Hospital and at the federal government's Custom and Excise Branch. She and husband Gordon were founding members of Ss Peter & Paul Ukrainian Catholic Church in Saskatoon and after moving to Regina they became founding members of St. Athanasius Church.

A community builder in the UCWLC Organization, she was first President of Ss Peter & Paul Branch and she served on the first Eparchial Executive in the Eparchy of Saskatoon. Upon

moving to Regina she continued to be a loyal and active member supporting Branch initiatives with her time and talent. She served five years as Treasurer, Eparchial Executive.

UCWLC members remember her for creating beautiful Ukrainian embroidery, always willing to help and lending her soprano voice to the church choir.

Our Branch and our Eparchy has lost one of those special members who helped make our Organization what it is today.

*Jayne Paluck, St. Athanasius Branch*

### З історії української церкви

## ХРЕЩЕННЯ

Неправильно вважати, що до 988 р. – офіційного прийняття християнської віри в Русі-Україні – наша Батьківщина не знала Біблії, не мала церков. Навпаки, християнство проникало на землю сучасної України ще з першого століття н. е., тобто коли ще були живі учні Ісуса Христа – апостоли. У літопису розповідається, як у середині I ст. на місце, де тепер стоїть Київ, прибув Дніпром учень Ісуса Христа – апостол Андрій і сказав пророчі слова, що тут буде місто велике і Бог підніме багато церков. У наступні століття багато християнських громад виникло на Півдні України, зокрема в Криму, де навіть була єпархія Сурозька, і туди

приїздили два папи Римських – Климент у I ст. і Мартин у середині VII ст.

У IX ст. християнство на західноукраїнські землі поширювалося з Великої Моравії (тепер Чехія), де проповідували болгарські місіонери науки Христової Кирило і Мефодій. Того ж століття хрещення прийняли київські князі Аскольд і Дір, а в середині десятого охрестилася княгиня Ольга – бабуса Володимира Великого, який, нарешті, увів християнство як державну релігію по всій Україні. З 988 р. українська церква є матірною церквою: від неї через кілька століть прийняли цю віру Московське князівство (майбутня Росія) і Білорусь. **Д**

*Д. Степовик, професор*

# Why I didn't attend Malanka

By Emil Bandriwsky



On January 22 the annual Malanka, a traditional Ukrainian New Year's party, was held at the "Dnipro" Ukrainian Cultural Center in Buffalo, NY. The Dnipro building is historically unique and significant, and is increasingly appreciated by non-Ukrainian lovers of history, architecture and culture. Everyone who attended the Malanka this year had a fantastic time. Unfortunately, the main dance hall—which served immigrants from the 1950s and 1960s and took several years for them to lovingly hand-paint in exquisite Ukrainian detail—was about two-thirds empty.

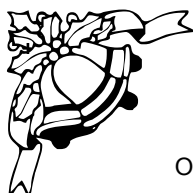
Some reasons why local "Ukrainians" didn't attend this year's Malanka (or almost any other community event) are offered in a tongue-in-cheek fashion:

- The only Ukrainian events I go to are rallies to support President Viktor Yanukovich.
- I thought \$30 per person for live dance music, great snacks, champagne, and great family fun time was too expensive—so I went to the mall instead and spent several hundred dollars.
- I can't get off the couch.
- I don't like to dance, or do any physical activity.
- I'm afraid to go into the city.
- My father had an argument with some guy 30 years ago at Dnipro (the Ukrainian hall – Ed.) and I carry a grudge.
- I belong to the "other" political party, even though I don't know the difference.
- I have no excuse. I just like to complain that "the hromada is falling apart."
- I didn't like last year's band

because they were "too American" and I didn't like this year's band because they were "too Ukrainian."

- I only interact with people on my computer or cell phone.
- I only go to parties at people's houses that are "free."
- I am "an American (Canadian) now."
- My spouse and I are too old (or fat or lazy) and our children do not socialize with any Ukrainians.
- I don't support SUM or Plast, or any other youth or cultural organization, because I don't think they are important to raising nationally conscious Ukrainian Americans (Canadians) (like me). ☺

*Excerpts from  
The Ukrainian Weekly, March 6, 2011.  
The "Canadization" is ours. – Ed.*



## НАША ДОРОГА ✧ NASHA DOROHA – Subscription Form

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

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

I've enclosed \$ \_\_\_\_\_ for \_\_\_\_\_ gifts at \$20 each (\$25 US for USA and \$30 US for overseas\*).

### MY NAME

Name

Address

City

Prov.

Postal Code

### Gift #1

Name

Address

City

Prov.

Postal Code

### Gift #2

Name

Address

City

Prov.

Postal Code

**Mail cheques payable to  
Publishing, NASHA DOROHA  
387 Betts Avenue  
Yorkton, SK S3N 1N3**

  
**Feed their  
Ukrainian roots with  
a fine Christmas  
gift!**

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

## VERA FARMIGA MAKES IT AN AWESOME TRIO

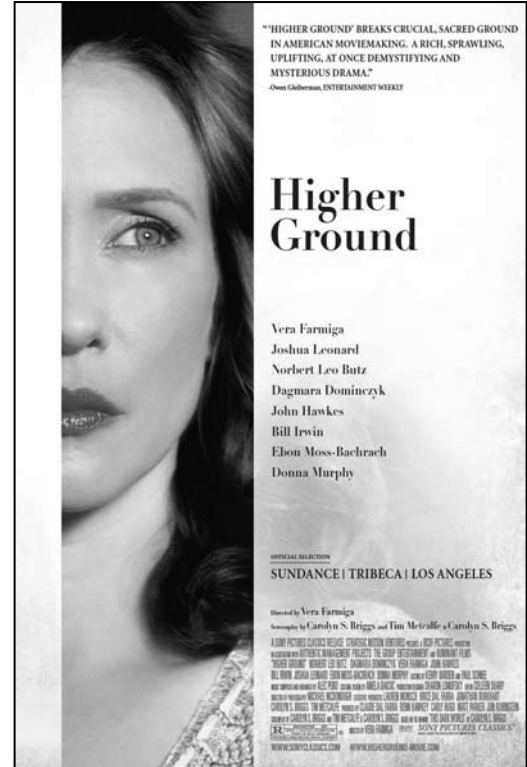
Women of Ukrainian descent have been making great films in Canada and the United States. Olya Onyshko's *Three Stories from Galicia* and Larysa Kondracki's *The Whistleblower* have been widely and favourably reviewed. (For NASHA DOROHA's reviews please see the last two issues.) The third outstanding contribution to the impressive lineup of young talent of Ukrainian descent is Academy Award winner Vera Farmiga's *Higher Ground*.

Smooth and gentle in style and delivery, it is an intelligent woman's search for faith. In her film, Vera Farmiga tackles a

very profound subject too often mocked by non-believing minds or overstated by pop evangelizers. She offers no easy answers. If one embarks on a personal search, it is a difficult journey. It may be particularly complicated today as many stay away while empty churches convert to condominiums.

The film is a gem and she does us proud.

The three films could be offered as a series of Friday night film events followed with a guest-moderated discussion. Invite the neighbouring parishes—don't need to be Ukrainian—and have a fine evening. — OBH D



### 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

## READING VIEWING PLAYING КНИГИ ФІЛЬМИ ГРИ

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

## Ukrainian Radio in Canada

By Paulette MacQuarrie

Canada is blessed with radio programs serving Ukrainian communities across the country. These programs broadcast on a wide variety of stations, ranging from commercial to community and campus radio.

Many programs have been on the air for decades. Others are more recent. With few exceptions, they are produced and hosted by unpaid (and often unrecognized) broadcasters who continually pump out their programs as a “labour of love.”

The funny thing about radio, however, is that once the radio “bug” bites, you tend to be a lifer. That’s certainly been the case for me, despite a four-year hiatus in the late 1990s when I tried (unsuccessfully) to put radio behind me.

In decades past, Ukrainian Canadian radio programs had limited audiences, for a variety of reasons. Some smaller stations had low-power transmission towers with weak signals. Commercial stations, whether mainstream or multicultural, generally did not (and still don’t) perceive Ukrainian programs as able to generate sufficient revenues to justify the expense of promoting

them. As a result, Ukrainian programs have been operating on the margins of the industry and, sadly, to loyal but small (by industry standards) audiences.

Today, however, it’s a different world. Listeners can now tune in to radio stations around the world, from anywhere in the world, and listen on their computers and mobile devices to any program they want—including Ukrainian! Increasingly, Ukrainian programs are becoming available as podcasts for “time-shifters” to tune in on their devices any time of day or night.

Thanks to the internet, our audiences are growing organically. Listeners looking for “something different” from the mainstream are finding our programs. And they’re discovering the joy of Ukrainian music and folklore, and learning about Ukraine and its history in the process.

And that’s really what keeps us “radio bugs” going! ♪

*Paulette MacQuarrie is producer and host of Nash Holos Ukrainian Roots Radio broadcasting in Vancouver, Sundays at 6 pm PST on AM 1320, since 2000. This past February Nash Holos went into international syndication with Taiwan-based PCJ Media.*



### КОПОТКО ✧ BRIEFLY

- The Ukrainian Canadian Congress awarded Prime Minister Stephen Harper the coveted Taras Shevchenko medal “towards the development of the Ukrainian Canadian community” in Canada and his stand on human rights in Ukraine.

- Jill Hennessy was awarded the Ukrainian National Women’s League of America cultural ward in recognition for her the voice-

over in Yuriy Luhovy’s film about Holodomor, *Genocide Revealed*. Of mixed heritage, including Ukrainian through her maternal grandmother, she is best known for her starring roles in the television shows “Law & Order” and “Crossing Jordan.”

- The Foreign Ministry of Ukraine has passed a Ukrainian language textbook for Russian-speaking people and a Russian-Ukrainian

phrase book to Vladimir Andreev, the Consul General of Russia in Simferopol, Crimea as the answer to the complaint he lodged concerning insufficient presence of the Russian language in Crimea.

- Цьогорічна збірка на потреби Українського католицького університету, Львів, в Нью-Йорку і Нью-Джерсі видалася найуспішнішою. На потреби УКУ зібрано понад \$900,000.

## Cross-Canada Ukrainian Radio Programs

MONTREAL	<b>Ukrainian Time</b> Saturdays at 6-7 pm EST on AM 1280 CFMB www.ukrainiantime.com and www.cfmb.ca	Hosts: Oxana Senkiv, Valentyna Golash and Rev. Dr. Ihor Kutash (executive producer). Also on the team: Rostyslav Nyemtsev, Lina Gavrilo, Plato Boyko and producer Simon Kouklevsky. Variety show featuring local and international news, politics, Ukrainian Catholic and Ukrainian Orthodox religious broadcasts, interviews, and Ukrainian music.
OTTAWA	<b>Ukrainian Program</b> Sundays 2-3 pm EST on CHIN Ottawa CJLL 97.9 FM www.chinradioottawa.com	Host: Irena Bell Variety programming featuring contemporary and traditional music, news, interviews, reports, cultural curiosities, and more.
TORONTO	<b>Radio Meest</b> Monday through Saturday 9-10 pm EST on CIRV 88.9 / 99.9 FM www.cirvfm.com	Host: Yuri Kus and guest hosts Live variety program featuring music, local and international news, interviews and community events. Saturday's broadcast is a religious program.
	<b>Prometheus</b> Sundays 4-5 pm EST on Chin Radio AM 1540 www.chinradio.com	Host: Roman Halushchak Live info-political program with news from Ukraine, Canada and around the world, as well as weekly segments about health and music.
WINDSOR	<b>Sounds of Ukraine</b> Saturdays 11 am-12pm EST on 99.1 FM CJAM University of Windsor campus radio www.cjam.ca	Host: Irene Momotiuk Variety music program featuring Ukrainian folk classics and dance music.
PORTAGE LA PRAIRIE, MB	<b>Saturday Night Polka Party</b> Saturdays 7-10pm CST on CFRY Radio 920 AM / 93.1 FM www.cfryradio.ca	Host: Ryan Simpson Zabava-type program featuring polkas and old-time fiddle and dance music by artists from around Canada and the United States, as well as young local up-and-coming polka bands.
WINNIPEG	<b>Ukrainian Radio Program</b> Monday-Wednesday 7-8pm CST on AM 810 CKJS www.ckjs.com	Hosts: Ivas Zulyniak and Breanne Korban (Mon & Tue), Marta Skrypyuk (Wed). An eclectic mix of the newest pop and rock music from Ukraine, dance favourites, folk classics, and more.
	<b>Zabava Program</b> Thursday & Friday 7-8pm, Saturday 5-6pm CST on AM 810 CKJS www.ckjs.com	Host: Dean Wasylowski Zabava program featuring a mix of traditional Ukrainian music from the Canadian prairies.
REGINA	<b>Muzyka Ukraine</b> Wednesdays 3-4pm CST on CJTR 91.3 FM community radio Regina www.cjtr.ca	Hosts: Ken Mazur and Ed Lysyk. Musical variety show featuring contemporary music from Ukraine.
SASKATOON	<b>UA-Format</b> Sundays 6-7pm CST on CFCR 90.5 FM community radio Saskatoon www.cfcrc.ca	Host: Katya Khartova News and music from Saskatoon's Ukrainian community and Ukraine.
YORKTON	<b>The Ukrainian Hour</b> Sundays 3-4pm & Mondays 10-11pm CST on The Rock 100.5 FM www.1005therock.ca	Host: Rev. Methodius Kushko, CSsR Weekly inspirational programming tailored to Yorkton's large Ukrainian population.
EDMONTON	<b>Radio Zhurnal</b> Monday-Saturday 5-6 pm MST, Sundays 7:30-8 am MST on World FM 101.7 www.worldfm.ca	Host: Roman Brytan Western Canada's premiere daily Ukrainian program featuring local and international news, interviews, music, and more.
	<b>Ukrains'ka Filharmonija</b> Saturdays at 6:30-6:45 pm MST on Radio Zhurnal World FM 101.7 www.worldfm.ca	Host: Andrij Hornjatkevych Classical music from the 17th century (and earlier) to present-day avant-garde.
	<b>Brotherhood of Ukrainian Catholics, Edmonton Eparchy</b> Sunday 6 -6:30 pm MST on 101.7 FM World FM www.worldfm.ca	Host: Roman Kravec Ukrainian Catholic perspective featuring news on "Our Church" from Ukraine and Canada, as well as music and interviews primarily, but not exclusively, religious in nature.
	<b>Vechirnia Hodyna</b> Sunday 6:30-7 pm MST 101.7 FM World FM www.worldfm.ca	Host: Father Gabriel Haber, OSBM Gospel reading with commentary plus Ukrainian religious music.
	<b>Zabava Program</b> Sundays 7-9pm MST on AM 790 CFCW www.cfcw.com	Host: Steven Chwok Mix of traditional country-style Ukrainian Canadian dance music from the prairies and more contemporary fare.
	<b>Sounds Ukrainian</b> Fridays 7-8:30 pm FM 88 CJSR Radio University of Alberta campus radio www.cjsr.com and http://cjsrfm88.blogspot.com/	Hosts: Orest and Lada Eclectic mix of the newest in Ukrainian music: rock, pop, alternative, hip hop, club, classical, experimental, folk, blues, jazz and more.
VANCOUVER	<b>Chetverta Khvyliya – The Fourth Wave Ukrainian Hour</b> Sundays 10-11 am PST on CJSF 90.1 FM Simon Fraser University campus radio www.cjsf.ca	Host: Stan Nastenکو Ukrainian news, music, interviews and local community events.
	<b>Nash Holos Ukrainian Roots Radio</b> Sundays 6-7 pm PST on AM1320 CHMB. International broadcast: Shortwave, FM radio (UK, western Europe, Singapore and Kenya), internet radio and inflight on China Airlines International. www.am1320.com and www.pjmedia.com	Host: Paulette "Pawlina" Demchuk MacQuarrie. Variety show featuring Ukrainian music, Ukrainian Christian and Ukrainian Jewish heritage, cultural curiosities, interviews, and more.

# Перший український кінофільм «Запорозька Січ»

Микола Чабан

Перший кінозаклад в Україні виник у Катеринославі й називався «Южно-русское синематографическое акционерное общество Сахненко, Щетинин и К<sup>о</sup>». Тут 1912 р. був знятий фільм «Запорозька Січ», який вважають першим українським фільмом.

Передісторія створення цієї стрічки така. У 1908 р. до Катеринослава прибув кінобізнесмен Е. Зайлер. Він одразу ж заходився будувати «біограф» (щось на зразок сучасного кінотеатру).

На перших кіносеансах Зайлер сам крутив ручку паризького «диво-апарата». Але робота ця була для нього важкуватою, і він залучив до неї кмітливого чорнороба Данька Сахненка. Невдовзі хлопець став уже кіномеханіком. Якось паризький апарат зламався. Парубок-самоук сам налагодив його. Це викликало подив і повагу всього міста – на парубка, який розгадав таємницю «живої фотографії». Про хлопця написала одна з місцевих газет, і Зайлер перевів Сахненка у ранг старшого механіка.

Одного дня в Катеринославі з'явився представник відомої фірми «Брати Пате й К<sup>о</sup>», яка випускала регулярний кіножурнал «Патежурнал, усе бачить, усе знає!». Для роботи їм потрібні були кореспонденти по всьому світу. Одним з них став Данько Сахненко. Він одержав від фірми знімальний апарат й кілька коробок кіноплівки.

Маючи хист і натхнення, Сахненко вирішив, що настала пора зняти кінофільм з історії рідного краю. Він знайшов однодумців, і таким чином виникло «Южно-русское синематографическое акционерное общество». Один з

акціонерів вклав у нього 10 тис. карбованців, другий стільки ж (для чого продав свою садибу), а Сахненко – тільки свій талант і ще знімальний апарат.



Було вирішено зняти фільм «Запорозька Січ». Тема приваблювала екзотичністю, була малознаною, а завдяки зовнішнім ефектам могла викликати значний інтерес. За порадами і консультаціями постановники картини звернулися до відомого вченого, знавця запорозької старовини Дмитра Яворницького.

Тоді ще не було кінорежисерів у сучасному розумінні, й головною

творчою силою та керівником зйомок був власник кіноапарата Д. Сахненко. Знімаючи, він водночас командував акторам: «Біжіть! Падайте! Вмирайте!»

Акціонери, витративши на зйомки фільму останні кошти, були змушені шукати ще одного компаньйона. Вони знайшли його в особі М. Шейніна – власника кафе-їдальні. Новий компаньйон разом зі своїм сином готував рекламу фільму, Сахненко друкував тиражні копії картини. З цими копіями акціонери й головні учасники зйомок рушили в далеку й тривалу подорож просторами Російської імперії пропонувати в прокат «Запорозьку Січ». Проте Д. Сахненко на цьому не розбагатів.

Коли з часом Д. Сахненко став професійним кінооператором, то знімав і корифеїв українського театру – Марію Заньковецьку та Миколу Садовського під час їхніх гастролей у Катеринославі. У 20-і роки він працював у Харкові в лабораторії Всеукраїнського фотокіно-управління. Його перші фільми були знайдені в архівах тільки 1966 р. **Д**

Пам'ять століть. Київ, 1997 р.

## ATTENTION!

There will be no spring issue of ND.

The summer issue of ND will be devoted to the 2nd Anthology. Anyone wishing to submit late manuscripts may contact the Editor.

## УВАГА!

Весняного номера не буде. 2-а Антологія НД вийде літом 2012 р. Бажаючі включитися у видання контакуйте з Редактором.

# Останнє слово ... last word



*Dорогі читачі, Dear Friends,*

The end of the year is a good time to summarize the past and plan the future.

What sort of year has it been for you? For me it's been downsizing the family home of some 40 years with many memories and much stuff; a time spent considering what more might have been accomplished.

Such thoughts lead to the assessment of issues in our community, Canada's state of affairs and to global matters. For there is a thread connecting us all. And we are pleased when we fit into a happy, bigger picture and pained when things are not right.

Consider this.

When we look at the wars in the Middle East, the economic malaise in the United States and Europe, the sacrifices of freedom fighters of the Arab Spring, Canada is a place of peace. And we are thankful. Yet, our Ukrainian community is being treated unfairly by the taxpayers' Canadian Museum of Human Rights. Holodomor is discriminated against while the Holocaust receives preferential treatment. This is not fair; we are unhappy. If the Museum fails to reverse its decision, it will bring shame to Canada for being less than global and to the leader of human rights, and shame the 120 years of the Ukrainian experience in Canada and us for having allowed this discrimination to stand. The lives of some 10 million starved deserve the recognition and time is running out.

In Ukraine the situation is not good either. Our community can be proud of Prime Minister Harper

(p. 19) for taking a firm stand with Ukraine's President regarding the arrests of opposition leaders, including the key one, Yulia Tymoshenko. It is strange, however, that women's organizations in the democratic world have not been vocal. Perhaps in the New Year, the UCWLC might show the way by seeking support for her from member organizations in Canada—indeed, the world. If the Prime Minister can get involved in seeking justice in Ukraine, surely we can, too.



Дивує, що жіночі організації вільного світу не виступили з протестом проти арештів опозиції в Україні, особливо Юлії Тимошенко. Хто має обстоювати права демократії – специфічно права політичної опозиції – якщо не демократи у вільному світі, тобто ми? Тим більше, коли переслідують жінку, ми ж за права жінок! Тут аргументи, що “може вона винна”, ні при чому. Якщо йдеться про вину, то чому Сергій Ківалов, колишній голова Центральної виборчої комісії України, який сфальсифікував вибори та спричинив Помаранчеву революцію, сидить у Раді як депутат від Партії регіонів, яка саме робить чистку? Та не лише він! Виглядає, що жіночі організації діаспори та демократичного світу не підтримують жінку, провідника. А мовчання – це не провід. Можливо, в Новому році в Канаді, як і в інших

краях, де живуть українські жінки, знайдеться більш явна підпора. Якщо свобода та людські права в Україні не цікавлять нас, то можна сказати, що ми не скористалися з досвіду демократії. А це не свідчить добре про нас і не є доброю підставою ні нам, ні нашим нащадкам.

Також турбує справа з Канадським музеєм прав людини, де місце, присвячене Голодомору, неадекватне. Буде сором Канаді, яка пишається справедливістю та рівністю прав, як і нашої громаді, якщо трагічні жертви Голодомору не трактуватимуться нарівні з іншими геноцидами.

Але іде Новий рік і надія на перемогу. Нам потрібно більше успіхів. Особистий світ, як і громадський – в Канаді та в Україні – росте на успіхах.

Nothing succeeds like success. And getting one's principles and values recognized—freedom of political opposition in Ukraine; a Museum that treats all Canadians equally—would be a victory not just for our community but for Canada and democracy, too. Worthwhile efforts, don't you think?

The New Year brings hope that we shall overcome: I wish you hope in abundance.

*Have a blessed Christmas!*

*Христос Народився!  
Славимо Його!*

A handwritten signature in black ink, appearing to read 'Myron Parzei'.



Олександр Лопухов, Вольниця, 1978-79 р., о. 420x234, Олександр Лопухов Альбом, Київ, Мистецтво, 1991 р.

# Гамалія (вибране)

**Тарас Шевченко**

«Ой нема, нема ні вітру, ні хвилі  
Із нашої України!

Чи там раду радять, як на турка стати,  
Не чуємо на чужині.

Ой повій, повій, вітре, через море  
Та з Великого Лугу,

Суши наші сльози, заглуши кайдани,  
Розвій нашу тугу.

Ой заграй, заграй, синесеньке море,  
Та під тими байдаками,

Що пливуть козаки, тільки мріють шапки,  
Та на сей бік за нами.

Ой Боже наш, Боже, хоч і не за нами,  
Неси ти їх з України:

Почуємо славу, козацькою славу,  
Почуємо та й загинем».

Отак у Скутарі козаки співали;  
Співали, сердеги, а сльози лились;  
Лилися козацькі, тугу домовляли.  
Босфор аж затрясся, бо зроду не чув

Козацького плачу; застогнав, широкий,  
І шкурою сірий бугай, стрепенув,  
І хвилю, ревучи, далеко-далеко  
У синєє море на ребрах послав.

...

Зареготався дід наш дужий,  
Аж піна з уса потекла.  
«Чи спиш, чи чуєш, брате Луже?  
Хортице! сестро?»

Загула

Хортиця з Лугом: «Чую! чую!»  
І Дніпр укрили байдаки,  
І заспівали козаки:

«У туркені, по тім боці,  
Хата на помості.

Гай, гай! море, грай,  
Реви, скелі ламай!

Поїдемо в гості.

У туркені у кишені  
Таляри-дукати.

Не кишені трусить,  
Їдем різать, палить,

Братів визволяти.

У туркені яничари  
І баша на лаві.

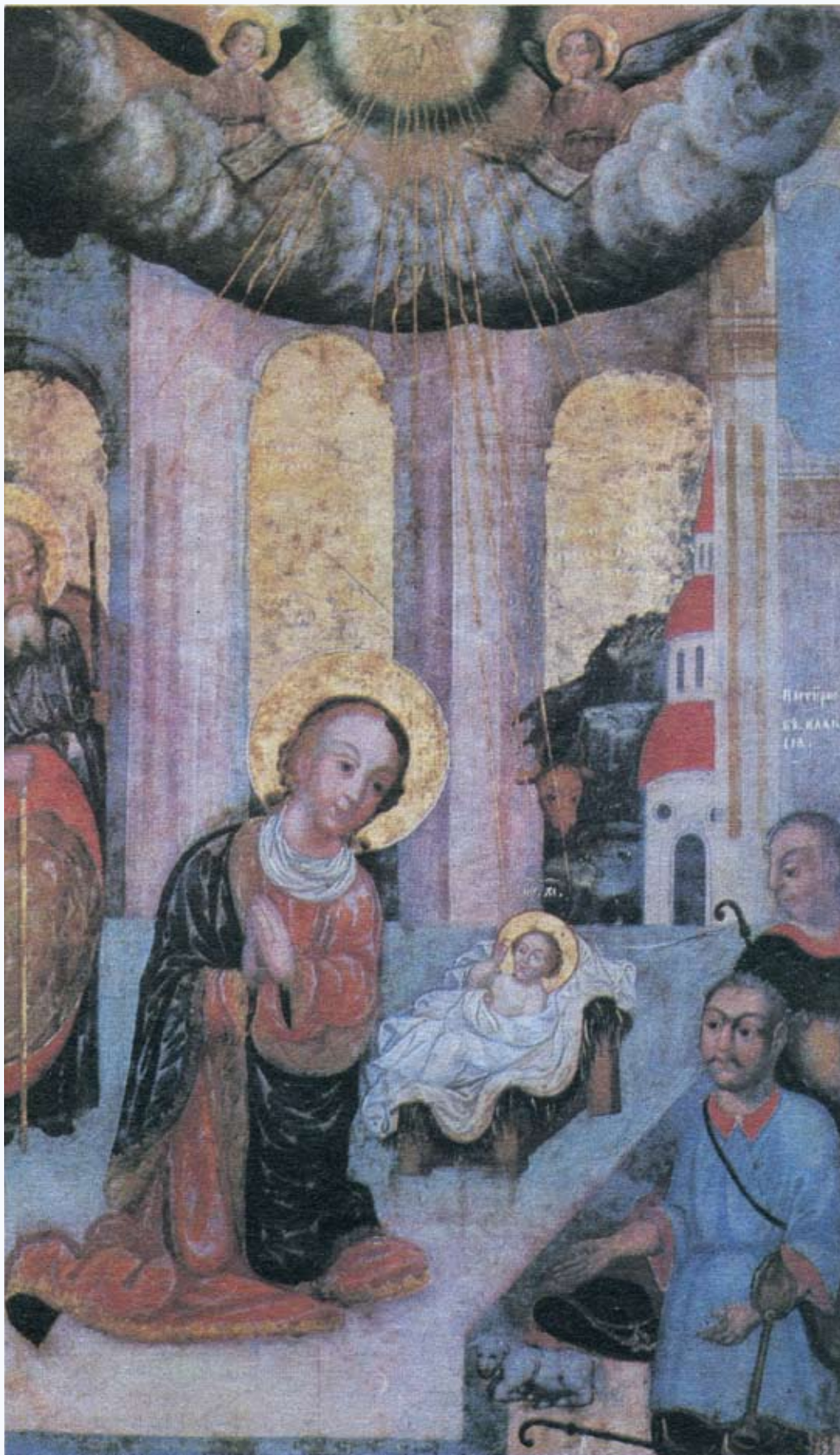
Гой-ги, вороги!  
Ми не маєм ваги!

Наша воля й слава!»

Пливуть собі, співаючи,  
Море вітер чує;  
Попереду Гамалія  
Байдаком керує.  
Гамалію, серце мліє:  
Сказилося море.  
«Не злякає!» — і сховались  
За хвилі — за гори.

# Різдво Христове

Ірина Панич



Різдво Христове. Перша половина XVIII ст.

Дошка липова, левкас, темпера, олія. З Переяслав-Хмельницького р-ну Київської області. Експедиція М. Ф. Біляшівського 1910 року. Колекція ДМУОМ.

Невідомий український митець – автор ікони «Різдва» з Переяславщини – поетично перевтілює сюжет священної історії, відступаючи від усталеної композиції. Зворушлива за своєю скромністю і щирістю сцена розгортається на тлі ефектної споруди – храму з високою аркадою. Про печеру з яслами нагадує лише сіно у ліжку немовляти Христа, а також віл та осел, що виглядають із-за колони. Перед Христом навколішках стоїть Богородиця (чомусь з непокритою головою), за нею – кремезна постать Йосипа з ціпком та жезлом у руках. Праворуч – пастухи, що прийшли з поклоном до новонародженого. Одягнені у дивні костюми з чудернацькими капелюхами, вони ніби зійшли з картин голландських чи німецьких майстрів. Вгорі, на тлі неба, немов отороченого низкою хмар, обабіч золотої зірки, що за переказами з'явилася на небі водночас із народженням Христа і відтоді зветься Вифлеємською, зображено двох ангелів із стрічками, на яких написи на славу Христа.

Здавна деякі елементи композиції Різдва мали ще й інший, символічний зміст. Печера вважалась ще й символом Богоматері, а віл та осел асоціювались із пророцтвом Ісайї (1, 3). Український митець доповнює цей символічний ряд: поряд з пастухами він зображує вівцю – агнця божого – загальновідомого символу спокутувальної жертви Христа.

Починаючи з XVII століття, українське мистецтво досить швидко включається до загальноєвропейського мистецького процесу, не втрачаючи при цьому своєї національної самобутності. Розходження з усталеним канонем православної іконографії в українському малярстві XVII-XVIII століття було наслідком підвищеного інтересу майстрів до західноєвропейського мистецтва, зокрема гравюри, яка виконувала роль першозорів. То було джерело натхнення для українського художника, який опановував нові для українського малярства засоби живопису, творчо осмислюючи їх. Впевнене володіння світлотіньовим моделюванням обличчя, вільне користування об'ємом і простором, увага до реалій, вправність живопису та декоративна імпазантність у поєднанні зі щирою безпосередністю властиві переяславській іконі і водночас нагадують про стиль бароко в його українському варіанті. **Д**