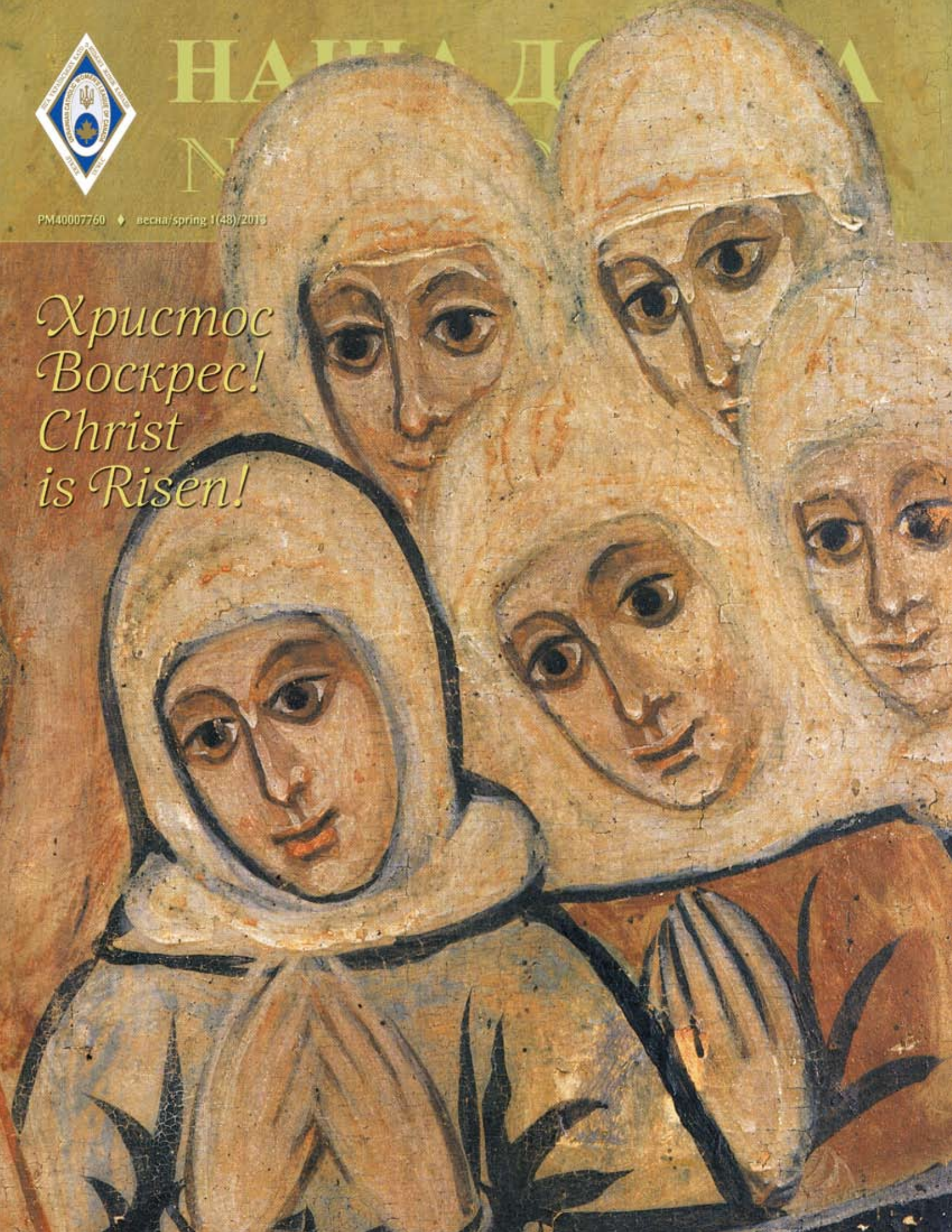




НАША Д
Н

PM40007760 ♦ весна/spring 1(48)/2013

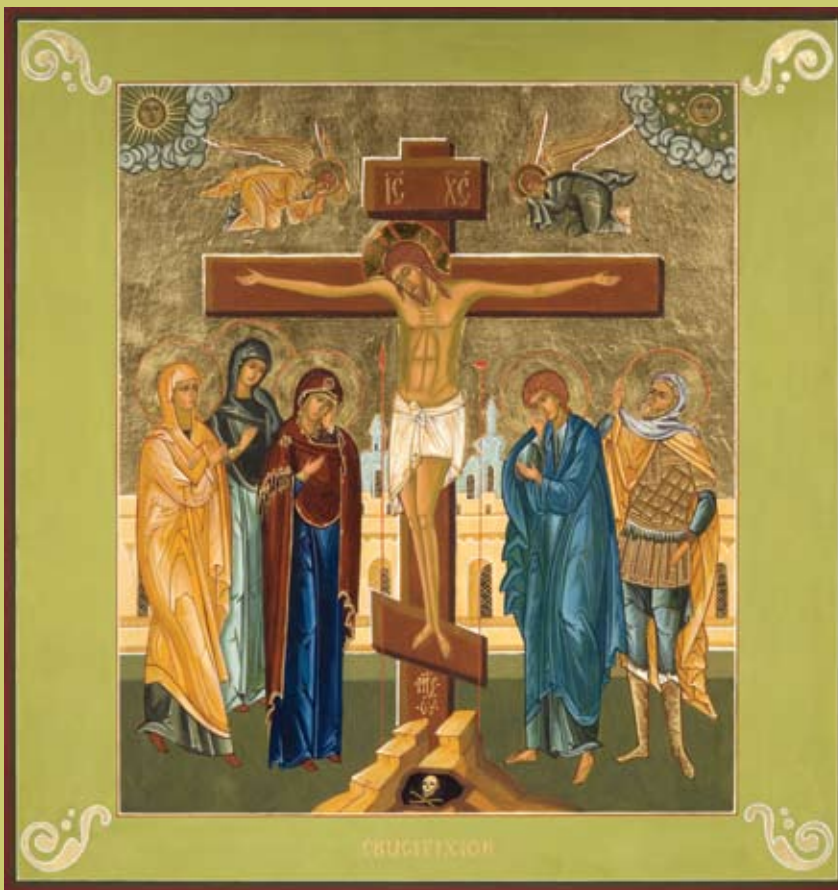
*Христос
Воскрес!
Christ
is Risen!*



Хресна Дорога

Мовчки ти стоїш перед Пилатом,
В ранах, у терновому вінці,
А юрба із присудом «Розп'яти!»
Була словом, як бичем в руці.
О Ісусе! За яку провину
Ти терпиш приниження і Біль?
Ти є бог, а не земна людина.
То ж за віщо мучитись Тобі?
За любов до нас ідеш на муки.
Кожен гріх наш б'є в лице: «Розпни!»
Та злітають недруги, як круки,
Не відчувши каяття й вини.
Хрест важкий звалив ти на рамена
Знак жертвовної любові до людей.
А юрба втішалася шалено,
Байдуже, що це ж Месія йде!
Хрест важкий не в силі Ти зносити,
Кровоточать рани. Як іти?
На хресті тім гріх усього світу
Ти несеш, щоб людство захистить.
Падаєш під ношею тяжкою
І злорадно тішиться юрба.
Та Небесний Батько заспокоїть,
Бо в очах твоїх німа мольба.
Тут з юрби Твоя страждальна Мати
Підбігає, рада взяти Твій біль.
Рада б Тобі серденько віддати,
Щоби зменшить муки ці Тобі.
Від страждань хитається, мов п'яна.
О Свята! Прости нам муки й біль.
Ти сльозами вмила Сина рани,
Хто ж омиє рани ті Тобі?
Хрест важкий. Ісус іти не в змозі.
Як впаде, то вдруге вже не встать.
Симеон попався на дорозі
І полегшив муки ці Христа.
Шлях нелегкий. Впав удруге, втретє.
Та зводився й ледве далі йшов.
Ось Ти на Голгофі зупинився.
Мить ще — і розп'ятий на хресті.
Ти прощальним зором подивився,
Як кепкують мучителі ті.
Люд ридав, побачивши ці муки.
Ніч змінила раптом Божий день.
До хреста прибиті ноги й руки.
Ти вмирав, Ісусе, за людей.
Тож прости нам це, Господній Сину,
За ті рани тіла і душі.
Грішні ми, а Ти пішов на муки,
Щоби дати нам в вічності життя.
Нині ми до Тебе зносим руки,
Шлем молитви, повні каяття.
Щоби жити нам на славу Богу,
Щоби хрест життєвий свій знести.
Поможи нам Хресну ту дорогу
Із Тобою, Господи, пройти.

*Ганна Рибцуник, село Садки,
Заліщицький район*



A Spiritual Lenten Fast

- Give up harsh words: use generous ones.
- Give up unhappiness: take up gratitude.
- Give up anger: take up gentleness and patience.
- Give up pessimism: take up hope and optimism.
- Give up worrying: value what you have.
- Give up stress: take up prayer.
- Give up judging others: discover Jesus within them.
- Give up sorrow and bitterness: fill your hearts with joy.
- Give up selfishness: take up compassion for others.
- Give up unforgiving: learn reconciliation.
- Give up words: fill yourself with silence and listen to others.

Anonymous



Плакуча верба

(Легенда)

Плакуча верба була колись гордим, струнким деревом. Високо вгору підіймала вона своє пишне гілля й красувалась проти ясного неба.

Сонечко тішилося її красою і думало:

— Ніхто не має такого чудового гілля. Верба найстрункіша з дерев. Вона окраса садів! — і сонце ласкаво посміхалося їй, а небо пестило її...

Але настав страшний день, коли книжники і фарисеї привели Господа нашого на суд до



Пилата. Цісар не знайшов ніякої вини і хотів відпустити Христа на волю, але судді й намісник римського цісаря звеліли замучити Ісуса Христа. Вони дали наказ воїнам бити Його, а вкінці розіп'яти на хресті. Жорстокі воїни побігли в сад, щоб знайти різок. Вони побачили вербу, що гордо спиналася гілками до високого неба. Воїни нарізали вербових гілок.

Верба здригнулася від болю, коли воїни обтирали її гілки. Але вона не здогадувалася, для чого воїни брали її гілки. Коли ж побачила, що ними били Христа, — не витерпіла:

— Яка ж я нещасна! Який же сором, що мої гілки виконують таку страшну, таку ганебну роботу!... Не можу я дивитися тепер вгору на небо...

Сумно опустила верба своє листя, схилила гілля низько до землі й гірко заплакала.

Від того часу верба завжди плаче своїми гілками. Тому вона й плакучою зветься. Вона росте при могилах. Шумом своїм розповідає про страшну подію — вияв жорстокости людей до свого Спасителя. ✧

Великодній привіт

На дзвіниці дзвонять дзвони,
Великодні, голосні —
Всюди втіха, всюди гомін,
Всюди радісні пісні.

Це Ісус воскрес з могили,
І воскресла з Ним весна;
Квіти сині, жовті, білі
Розсипає скрізь вона.

Любі друзі, добрий ранок!
Всім привіт: Христос воскрес!
Час співати нам веснянок,
Щоб із серця смуток шез.

Великодніми піснями
Звеселяймо Божий світ,
Щоб почула за морями
Україна наш привіт.

Роман Завадович





Христос Воскрес! Воістину Воскрес!

On the occasion of the feast of the Resurrection of our Lord and Saviour Jesus Christ I extend prayerful best wishes to the members of the Ukrainian Catholic Women's League of Canada and to the readers of their journal, NASHA DOROHA!

One of the interesting reflections we hear during the Easter season is the lack of reference in the gospel accounts of the appearance of the Resurrected Lord to His mother, Mary. We last see Mary standing at the foot of the cross, where we hear in St. John's gospel how the dying Jesus gave Mary to the care of the apostle John with the words: "Behold your son... behold your mother." [Jn. 19:26]

Трагедія, смерть єдиної дитини для Пречистої Диви Марії перевершується тільки стражданнями і хресною смертю Божого Сина. Тут ми бачимо Пречисту Діву Марію як матір і як жінку глибокої віри. У Діяннях Святих Апостолів ми читаємо, що після воскресіння Христос вознісся на небо, а вона залишилася з Його учнями на молитві (Діяння 2:14). Ми розуміємо, що незважаючи на глибоку травму, яку вона пережила як матір, її віра у свого сина, у Божого Сина дала їй відвагу одночасно бути матір'ю і жінкою непересічної віри.

Просто по людськи ми очікуємо, що Пречиста Діва Марія протестуватиме, що її не згадують у момент воскресіння. Чи Ісус Христос, її син забув за неї? Чи Євангелисти проігнорували її? Чому вона, Мати Божа, така важлива особа, не згадується у цей радісний момент? Дуже часто подібні питання ми можемо почути у нашій спільноті від «дуже важливих» людей.

The tragedy of Mary losing her child is surpassed only by the tragedy of the suffering and death of the Son of God. Here we see Mary as a mother and as a woman of faith. When we read in the Acts of the Apostles that after the resurrected Jesus ascended into heaven she remained with the followers of Jesus in the upper room [Acts 2:14], we understand that in spite of the great trauma she experienced as a mother, her faith in her child, the Son of God, gave her the ability to continue to be both a mother and a woman of faith.

In strictly human terms we might expect Mary to protest why she was not mentioned in the gospel accounts of the Resurrection. Did Jesus her Son overlook her? Did the gospel writers ignore her? How could such an important person as her be left out of this glorious event? Indeed, these are the types of questions we hear at times from "important" individuals in our communities.

Mary today offers to all a message of hope, especially during this Easter season. To mothers she says never give up loving your children, even when you do not understand their choices in life. To mothers who no longer have children with them—offer your motherly care to others in need. To people of faith Mary says never give up hope, especially during the dark times in your faith journey. To those who have achieved great accomplishments, received titles and honours, and have done "their part" Mary points out that no human accomplishment can compare to the glory of the Lord.

The Resurrection of the Lord affects all of creation and all God's children. My prayer for the members of the UCWLC and readers of NASHA DOROHA is that you experience in your lives the power of the Resurrection of the Lord through the example of Mary—mother and woman of faith.

+ *Lawrence*

Most Rev. Lawrence Huculak, OSBM, Metropolitan



Від Голови Крайової Управи From the National President

Greetings to everyone!

As I prepared my thoughts to write a message, the word “challenge” came to mind. Life is full of challenges. The extreme winter weather conditions our country experienced this winter was a challenge.

Our Ukrainian Catholic Church and parishes have their own challenges... maintaining our parishes and keeping our pews full.

The Great Lent was a challenge for some people as they abstained from certain foods and activities and made time for reflection. With most challenges there are rewards. Accepting the Passion we are rewarded with the Glorious Feast of the Resurrection of our Lord. The National Executive sincerely wish you all the gifts of Easter that are found in the light of *His* love.

Have you thought of attending the National UCWLC Congress in Saskatoon in June 2013? Your President will have all the information. I challenge all Branches to send their President to the Congress.

We hope to have a record attendance. See you there!

Christ is Risen! Indeed He is Risen!

Gloria L. Leniuk, HLM
National UCWLC President

Привіт усім!

Готуючи свої думки, щоб написати повідомлення, слово «виклик» прийшло на думку. Життя повне викликів. Екстремальні зимові погодні умови, які пережила наша країна, були проблемою.

Наші українські католицькі церкви та парафії мають свої власні проблеми... збереження парафій і підтримка наших лав у повному обсязі.

Великий Піст був викликом для деяких людей, коли вони утримувалися від певних продуктів та видів діяльності, і надав час для роздумів. Але і після найбільш складних проблем існують нагороди. Незадовго святкуватимемо славне свято Христового Воскресіння. Крайова Управа щиро бажає вам усіх подарунків Великодня, які знаходяться у світлі Його любові.

Чи замислювалися ви про участь у Конгресі ЛУКЖК, який відбудеться у Саскатуні в червні 2013 року?

Голови Єпархій будуть мати всю інформацію. Я закликаю всі відділи направити своїх голів на Конгрес.

Ми сподіваємося мати рекорд відвідуваності. Побачимося на Конгресі!

Христос Воскрес! Воістину Воскрес!

Глорія Ленюк, ПДЧ
Голова Крайової Управи



Христос Воскрес!

“Христос воскрес!” – десь пролунало,
І на душі святково стало.
Ось кошики із рушниками
Несуть до церкви із пасками.

Святково свічки засвітились,
І всі частунки освятились.
“Христос воскрес” – лунають дзвони.
Хай зникнуть всякі перепони!

Хай у душі панує свято,
Хай успіхів буде багато!
Хай завжди і у всім щастить.
І хай вас Бог благословить!

Автор невідомий



НАША ДОРОГА

XLIII – 1(48)/2013

NASHA DOROHA

Квартальний журнал
Ліги Українських Католицьких Жінок Канади

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

La Journal de la Ligue des Femmes
Catholiques Ukrainiennes du Canada

National Executive mailing address:
Gloria Leniuk, President
970 Warner Street, Moose Jaw, SK S6H 5S4
Phone: 306-692-1550
glorajalen@sasktel.net

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

РЕДАКТОР • EDITOR

ОКСАНА БАШУК ГЕПБУРН • OKSANA BASHUK NEPBURN
44 Belvedere Cres, Ottawa, ON K1M 2G4
Phone: 613-769-5996
oksanabh@sympatico.ca

ТЕХНІЧНА ОБРОБКА • TECHNICAL PRODUCTION

Igor Kodak • Ihor Kodak
234 Cochin Cres, Saskatoon, SK S7K 4T2
Phone: 306-934-7125
ikodak@sasktel.net

УКРАЇНОМОВНИЙ КОРЕКТОР • UKRAINIAN LANGUAGE PROOFREADER
Люба Андриїва • Luba Andriyiv

МАРКЕТИНГ ТА АДМІНІСТРАЦІЯ • MARKETING & ADMINISTRATION

Єлизавета Загайко • Elizabeth Zahayko
387 Betts Ave, Yorkton, SK S3N 1N3
Phone: 306-783-6232
eazahayko@sasktel.net

Висловлені погляди не конечно відповідають Редакції.
Матеріали не повертаються.

Opinions of authors are not necessarily those
of the Editorial Board. Material will not be returned.

People in photographs are identified left to right.

Copyright © UCWLC. All rights reserved.

RETURN UNDELIVERABLE CANADIAN ADDRESSES TO
NASHA DOROHA
387 BETTS AVE
YORKTON SK S3N 1N3

ISBN 1-894022-75-0

PRINTWEST

Printed by PrintWest Communications
1111 8th Avenue, Regina, SK S4R 1E1
Phone: 306-525-2304 Fax: 306-757-2439

www.ucwlc.ca

ЗМІСТ ✧ CONTENTS

9 Briefly ✧ Коротко

Великодня частина ✧ Easter Section

4 Easter Greetings ✧ Великодні привітання

7 Why there are different Easter dates ✧ Дата святкування Великодня

8 Переписи ✧ Recipes “Баба” по-львівськи ✧ Ukrainian Babka

Special Features ✧ Спеціальні статті

10 Canadian politicians are concerned about Ukraine's realities. Are we? by Hon. Ralph Goodale, MP

11 Мами і діти ✧ Mothers and Children

✧ My mother is a weaver By Anna Muryнка

✧ Doing it all by Daniella Muryнка

✧ Trying to turn me into her by Alesa Robson

✧ How my mother influenced me by Sharon (Chetyrbuk) Johnston

✧ Роздуми над вихованням дітей Дарія Пільків

✧ Дорога в дорослий світ Оля Захарків

✧ Count your blessings by Andrea Kopylech

✧ At the beginning there was a young girl by Olive (Lukie) Gurica

✧ Growing your own groceries by Susan Lazaruk

✧ Who am I? by Kay (Katherine) Slobodzin

✧ Butterflies by Oksana Bashuk Непбурн

Організаційні справи ✧ Organizational Items

25 From sea to sea ✧ Від моря до моря

32 Вічна пам'ять ✧ Eternal Peace

34 Особистості ✧ Profiles by Rosemarie Nahnybida Elsie (Lesia Kubrak) Kawulych ✧ Joyce Chrunek-Rudiak ✧ Olga Hlus ✧ Dobrodiyka Lida Nykyforuk

Closing Features ✧ На кінець

38 Нас 1,300,000 Stories: ANTHOLOGY More comments

40 Не лінуйся!

41 The world is Ukrainian ✧ Світ – український Ukrainians of Irkutsk by Andrei Zavialov ✧ A Ukrainian presence in Lourdes by Catherine Rakchaev

46 Останнє слово ✧ Last Word

Some thoughts on

Why there are different Easter dates

The date of the Easter observance has been a matter of great debate as there are insufficient records of the exact date of Jesus' resurrection. The discussions intensified when Christianity split between the Western Church (Roman Catholic and Protestant) and Eastern Church (Greek Orthodox, including Ukrainian Rites). The Roman Emperor Constantine, with the Council of Nicaea in 325 AD, decided that Easter should fall on Sunday following the first full moon after the vernal equinox. Henceforth, Easter has always been celebrated on the first Sunday following the first full moon after the vernal equinox. Both Western and Eastern Churches conform to this tradition even though there may

exist a gap of up to five weeks between the date of the two Easter celebrations.

The main reason for this disparity lies in the fact that the Eastern Church follows the old Julian calendar while the Western Church abides by the Gregorian calendar and on the way both churches calculate the date of the vernal equinox. The Western Church abides by the ecclesiastical full moon. It holds 21st March as the steady date for the vernal equinox and determines the full moon using ecclesiastical calculations. But the Eastern Church sets its celebration according to the astronomical full moon. It sets the date for Easter Sunday based on their astronomical calculations of



the full moon and the equinox along the meridian of Jerusalem. ✎

Internet

Дата святкування Великодня

Дату святкування Великодня врегулював Перший Вселенський Собор в Нікеї 325 року. До цього в різних помісних Церквах святкували Великдень у різні дні. Були й такі, що святкували Великдень разом із євреями (песах). Тож Нікейський собор постановив, що не дозволено християнам святкувати Великдень, коли євреї святкують Пасху.

Дата Великодня має випадати на першу неділю після першого весняного повного місяця, яка наступає після весняного рівнодення. Якщо станеться так, що на цю неділю припадає й єврейська Пасха, то святкування Великодня переноситься на наступну неділю. Щоб уникнути помилки при визначенні Великодньої неділі, постановлено також, що єпископ

Олександрії повинен повідомляти дату Великодня щороку наперед.

Наприкінці IV сторіччя щорічні послання Олександрійських єпископів було замінено Пасхалією, яка охоплювала більшу кількість років. Перша така пасхалія була оголошена в 388 році патріархом Тимофієм Олександрійським. В 436 пасхалія була видана вже на 95 років наперед (з 436 по 531 роки) одним із його наступників, святим Кирилом Олександрійським.

Православні та більшість греко-католицьких Церков дотримуються юліанського календаря. Відповідно до нього складаються і пасхалії. Римо-католицька церква у 1582 році перейшла на новий календар, запроваджений папою Григорієм XIII і відомий

під назвою «григоріанського», або «нового стилю».

У зв'язку з цим було запроваджено й нову пасхалію. За григоріанським календарем весна починається на тринадцять днів раніше від юліанського, внаслідок чого виникає різниця в датах святкування Великодня. В новітні дні також трапляється, що Великдень припадає разом із єврейською Пасхою, а іноді навіть і скоріше від неї. З католиками святкують Великдень за новою пасхалією і західні протестанти, а також білоруські греко-католики. Православні ж усіх Церков святкують Великдень згідно з постановами Нікейського Собору, буває, що всі християни святкують Великдень разом. ✎

Internet

“Баба” по-львівськи

5 склянок муки	ваніля
½ склянки молока	мигдаль
8 жовтків	шкірка з цитрини
100 г дріжджів	
150 г маргарини (олії)	Помадка
150 г цукру	склянка цукру-пудри
склянка родзинок	один білок
смажена шкірка з помаранчі	сік цитрини

Дріжджі розведіть у теплому молоці зі столовою ложкою цукру. Коли розчин почне бродити, влийте його до просіяної муки, посоліть, додайте жовтки, розтерті з цукром, ванілею, шкіркою з цитрини, і замісіть тісто. Тісто повинно бути дуже пухким і трохи рідкуватим. Під кінець вимішування додайте теплий жир і місіть, поки тісто не вбере весь жир. Тоді додайте промиті та підсушені родзинки, підсушену, нарізану на кубики і підсмажену шкірку помаранчі, натертий на дрібній терці мигдаль. Дуже обережно перемісіть, щоби не роздавити родзинки, накрийте і поставте в тепле місце, щоби тісто підійшло. Жирними руками наберіть частину тіста і відразу накладіть ⅓ форми, змащеної жиром. Дно обов'язково вистеліть промашеним папером.

Підбирайте форму вузьку і високу. Поставте тісто, щоби підійшло, змастіть його білком і випікайте в нагрітій печі протягом 45 хвилин. Якщо верх надто рум'яниться, накрийте його вологим папером. Ще гарячі “баби” змастіть білою помадкою, а рожевою помадкою напишіть: “Христос воскрес!”.

Помадку приготуйте, розтираючи цукор із білком дерев'яною ложкою на однорідну масу, поки не відчуєте тріскоту готової помадки. Пам'ятайте, що від залізної ложки помадка сіріє. Під кінець додайте за смаком сік цитрини.

Дарія Цвек

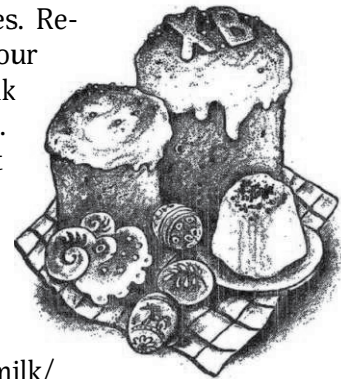


LADY.TOCHKANET

Ukrainian Babka

1 cup milk	
⅓ cup all-purpose flour	
2 ½ (¼ ounce) packages active dry yeast	
3 tsp sugar	
½ cup warm water (110°F)	2 tsp lemon zest
2 eggs	5 cup all-purpose flour
10 egg yolks	¾ cup raisins
¾ cup butter, melted	1 egg
2 tsp vanilla extract	2 Tbsp water

Warm the milk until it bubbles. Remove from heat. Place ⅓ cup flour in a large bowl and pour milk over it. Beat until smooth. Cool. In a small bowl, dissolve yeast and sugar in warm water. Pour into cooled milk and beat well. Let rise in a warm place until bubbly.



Stir 2 eggs, egg yolks, butter, vanilla and lemon rind into milk/yeast mixture. Mix in flour, 1 cup at a time, beating well after each addition. When a loose dough has formed, turn out onto a lightly floured surface and knead until smooth, about 10 minutes. Gently knead in raisins.

Lightly oil a large bowl, place the dough in the bowl and turn to coat with oil. Cover with a damp cloth and let rise in a warm place until doubled in volume, about 45 minutes. Deflate the dough and let rise again until doubled in volume, about 30 minutes. Deflate again and turn it out onto a lightly floured surface. Divide into 3 equal pieces and form into round loaves.

Place the loaves into well-buttered, tall, round baking pans. (Coffee cans are great!) Do not fill the pans more than ⅓ full.

Cover the loaves with a damp cloth and let rise until tripled in volume, about 40 minutes. Meanwhile, pre-heat oven to 375°F.

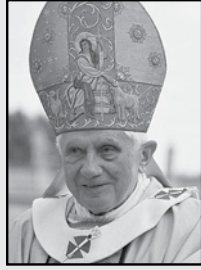
In a small bowl, beat egg with 2 tablespoons water. Lightly brush this mixture onto the risen loaves. Bake in preheated oven 10 minutes. Reduce oven temperature to 325°F and bake for 30 minutes more. Reduce oven temperature to 275°F and bake for another 15 to 20 minutes, until golden brown.

Let loaves stand 5 to 10 minutes before removing from pans. Transfer loaves very gently onto a cloth-covered pillow (never a hard surface as this may cause the babka to settle or fall). Change position of loaves during cooling period.

Yield: makes 3 loaves 6 inches in diameter.

КОПОТКО ✧ BRIEFLY

- 11 лютого 2013 року Папа оголосив перед Колегією кардиналів про те, що з огляду на похилий вік та



стан здоров'я зрікається з уряду Наступника Святого Петра від 28 лютого 2013 року. Обрання Папи відбувається на Конклаві, в якому беруть участь сьогодні 117 кардиналів.

- Гілларі Клінтон надіслала чергового листа лідеру опозиції Юлії Тимошенко через посла США в Україні Джона Теффта. Клінтон висловила підтримку Тимошенко. Теффт і посол ЄС в Україні звернулися до української влади з проханням зустрітися з Тимошенко у в'язниці.

- Patriarch Sviatoslav, UGCC, said that Ukraine should not hurry into the Customs Union and that Ukrainians should put more hope in God and their own strength. The Customs Union is the initiative of Russia's President Vladimir Putin aimed to integrate the economies and trade of Ukraine, Belarus and Kazakhstan. "If we seek to defend democratic values in Ukraine, we need to seek different company," said the patriarch.

- The Ukrainian Orthodox Church – Moscow Patriarchate blessed the first Ukrainian National Convention of the Union of Orthodox Women with representatives from Ukraine, Russia, Belarus, Moldova and Armenia. The theme of the event was the spiritual crisis in the society and

the role of Orthodox women in overcoming it. The event was held in the Kyiv Pecherski Caves.

ACTION ITEM: when will the UCWLC mount an effort to assist the Catholic women in Ukraine?

- UNESCO is ready to include the Pochayiv Monastery in the World Heritage List. The Ukrainian government is stalling as the Patriarch of Moscow is demanding it, as well as the Monastery of the Caves—Pecherska Lavra—be turned over to its authority. Kyiv politicians are split on this issue. Moscow's Patriarch's call for "unity" means submission to his world view and giving up all church properties to his control.

- At the recent General Assembly of the Synod of Bishops of the Catholic Church, the Head of the Ukrainian Greek-Catholic Church, Patriarch Sviatoslav (Shevchuk), stressed the necessity to foster one's own spiritual heritage, as an important component of the new evangelization, in new countries of residence. While calling on local Catholic churches to assist immigrants to integrate he stressed that this should not imply assimilation into the Latin environment. Support for non-Roman Catholics means nurturing the preservation of the Eastern Rite faithful in their identity, pastoral care by priests in their mother Church and staying connected with it.

- The Ukrainian Orthodox Church in Canada is sending out confusing messages. On the one

hand its leaders are calling for unity of the Orthodox churches, thus rationalizing the rebuff of Kyiv Patriarch Filaret, primate of the Greek Orthodox Church of Ukraine during his Canadian visit in 2012. At the same time, Canada's Ukrainian Orthodox Church is advising those who question the rebuff and the political relationships of the Church to leave.

- Ukraine's Prosecutor General Viktor Pshonka has charged Yulia Tymoshenko of ordering the killing Yevhen Shcherban 16 years ago. Twenty years ago, journalist Georgy Gongadze was beheaded. Those who ordered the journalist's murder remain at liberty. At issue is selective and politically motivated justice in Ukraine, in particular the last improper trial of Yulia Tymoshenko and the questionable procedures in the current accusation.

- "The lack of solution to the question of Yulia Tymoshenko and Yuriy Lutsenko is one of the (Ukraine's) biggest burdens on the way to sign the Association Agreement, but the solution is not in our hands," said Jan Tombinski, European Union ambassador to Ukraine.

Deadline for summer
issue submissions

•• НАША ДОРОГА ••
1.V.2013

Річенець дописів
на літній номер



Canadian politicians are concerned about Ukraine's realities. Are we?

By Hon. Ralph Goodale, MP

Ukrainian settlement in Canada began 122 years ago. Some 1.3-million Canadians can trace their family heritage to Ukraine, including 13% of Saskatchewan's population, writes the author on his web site.

But even as they celebrate this... many (think) about the difficult struggle for true democracy which continues in Ukraine unabated.

The Parliamentary elections held this past fall were again tainted by serious irregularities. Corruption is a big problem. The main leaders of the democratic opposition are in jail. Academic and religious freedoms are under pressure. Freedom of the press is compromised. Human rights and the rule of law are in jeopardy.

Eugenia Tymoshenko, the daughter of jailed former-premier Yulia Tymoshenko, is calling for international sanctions against the current regime of President Viktor Yanukovich. So what can/should Canada do?

Our response needs to be carefully tuned and targeted to have the most useful effect, including:

- Relentless lobbying for the release of political prisoners and competent independent medical care for them in the meantime;
- Adjustments in Canada's foreign aid to focus on democratic development and the successful functioning of civil society;
- Encouragement for Canadian broadcasters and business-people to invest in independent media outlets and honest news coverage in Ukraine;
- Insistence that any Trade Agreements between Canada and Ukraine must include enforceable provisions about the rule of law and respect for human rights;
- Canadian leadership through the G-8, G-20, IMF and UN to combat money laundering and obstruct the world travels and illicit business operations of oligarchs and corrupt officials.

This latter point may be among the most important. The objective would be to prevent those who undermine democracy, violate human rights and flout the rule of law from jet-setting around the globe with impunity, enjoying the fruits of their misbehaviour.

Canada could not accomplish such a result all on our own, but we could be an advocate and catalyst to bring the US, the EU and other nations into an effective partnership to this end. We need to have an impact before the next presidential elections in 2015. ☺

Ralph Goodale is a Liberal MP for Wascana. He was Canada's Minister of Finance in the Jean Chrétien government.

ACTION: What are SFUZhO, UCC and other human rights minded organizations—to which the UCWLC pays dues—doing about this?

CANADIAN GROUP FOR DEMOCRACY IN UKRAINE

February 12, 2013

Honourable John Baird, Minister for Foreign Affairs
Parliament of Canada, Ottawa
John Baird(bairdj@parl.gc.ca)

Dear Minister,

On February 25, there will be a highly important European Union-Ukraine summit meeting in Brussels. The EU is prepared to sign a key Association Agreement, including a free-trade accord, provided Ukraine meets certain major conditions. One is the resolution of the incarcerated opposition politicians. The moment is of huge historic significance for the future of Ukraine.

The Association is vital for the independence of Ukraine and, at the same time, its political future rests on the need for an unfettered opposition. The Government of Canada has made its position clear on the matter of incarcerated opposition leaders. We ask that it again makes diplomatic demarches to the key parties, supporting the great value of the Association Agreement and the need for Ukraine to meet the EU's conditions. The outcome of the deliberations is so significant that we believe the EU should maintain a firm position. A joint statement by Canada and the United States in support of this position would be most meaningful.

Meanwhile, the EU has given Ukraine until November to comply. There is deep concern about the health and safety of ex-premier Yulia Tymoshenko and former minister of security Yuriy Lutsenko. An overture from Canada to again provide medical assistance and oversight to the jailed opposition leaders to assure the integrity of the process is urgently needed.

We are looking forward to your reaction to our request.

With warmest regards,

Oksana Bashuk Hepburn, Andrij Holowaty, Myroslava Oleksiuk, Marta Onufriv

cc. Hon. Thomas Mulcair, Hon. Bob Rae, Mr. Robert Sopuk, H.E. David Plunkett, H.E. Troy Lulashnyk, Mr. Arseniy Yatseniuk, Mr. Hryhoriy Nemyria, Mr. Paul Grod, Mr. Eugene Cholij



МАМИ І ДІТИ

o
t
h
e
r
s
&
c
h
i
l
d
r
e
n

NASHA DOROHA *has invited submissions on mother and children relationships, their love, influences and memories. We share these in our special section.*

НАША ДОРОГА *ділиться з дописами, спеціально підготовленими вам, читачам, які торкаються відносин між мамами та дітьми та впливають на їхній розвиток і духовність. Починаємо з впливом предвічних поколінь.*

В такий веселий зимовий ранок

Мороз малює на сталі квіти.
Ще й кольорові, неначе рани.
Від них пора вже лікарство пити.

Мороз малює хрести і зорі,
І чи то ріки, чи, може, нерви...
Якщо це, брате, така історія,
Не хочу в неї...

Червоний вітер –
Вогонь космічний.
Степ окаянный.
Мороз малює
Себе у січні
Так фортеп'яно.

Його ж, як вітер,
Як голу душу, –
Не намалюєш.

В таку веселу весняну стужу
Лиш предків чуєш.



In this blissful winter morning the frost

Scrawls flowers on steel in the first
Light they are the raw colour of wounds
I drink them like a medicine

As the frost paints crosses and stars
Rivers, a pattern like splayed nerves
Depicting such a history of anguish
As I would shy away from

The crimson wind
Makes the grass flare
Like some elemental cosmic fire
The penitent Steppe...
The frost paints
Itself at the boundary we know
Its glint the music
Of a fortepiano

I cannot sketch him
As I cannot draw the raw breeze
The soul's naked
Transparencies

In this harsh spring chill
My ancestors are all I feel.



Ihor Pavlyuk

Ihor Pavlyuk was born in the Volyn region, 1967, and studied at the St. Petersburg Military University, leaving it to pursue writing. He was, as a result, sentenced to a period of hard labour in the Taiga, working on what was literally a road to nowhere, but regained his liberty in the chaos accompanying the fall of the Soviet Union. His work has won numerous awards and is marked by a simplicity of diction and emotional honesty. Translations of his poetry have appeared in Acumen, the Apple Valley Review, Envoi, Barnwood and Zaporogue.

Steve Komarnyckyj

Steve Komarnyckyj is a British Ukrainian writer and linguist who has lived and worked for most of his life in Yorkshire while maintaining strong links with Ukraine. His literary translations and poems have appeared in Poetry Salzburg Review, Vsesvit magazine (Ukraine's most influential literary journal), The North, the Echo Room and Modern Poetry in Translation. His book of selected translations from the Ukrainian poet Pavlo Tychyna was published by Poetry Salzburg in 2012 and a selection of his own poems is being published with two others in the first edition of Fjords journal's 3x3 series. A first collection of his own poetry will be published in 2013. He is the featured poet in the current issue of Envoi and his translation of "Chornyj Voron," the bestselling Ukrainian novel by Vasył Shkliar, will be published in March 2013.



RON CHECORA

Rosanne Muryнка, Anna Muryнка, Natalka Yanitski, Daniella Muryнка

My mother is a weaver

By Anna Muryнка

When I think of my mother, I think back to sitting at the kitchen table, eating borsch. I think of the backseat of the car, driving to church. I think of Thursday nights running around the house looking for my red dance boots, only to find that she's already put them by the back door. Beside her pair. I think back to Malankas, watching my mother pull someone else up to polka, telling them not to be shy. And I laugh, because now, whenever I'm at a zabava, I do the same thing.

When I think of my mother, I see her in my mind at her desk, up late after a night of making phone calls and answering emails, so that I can go on a trip to Ukraine with my graduating Ukrainian school class. So that I can go to the mountains for Plast Ukrainian Scouting Camp. So that our Ukrainian dance school can go on a tour to Disney World, to New York, to Ukraine.

This fabric in which I grew up—a whole network of people who have known me since birth and the cultural events that hold us together—I have wrapped myself in it. I have wrapped myself in the multicoloured

ribbons of a vinok. I have come to see the world as a brighter place because of the beauty embedded in this culture, woven into this tapestry of pysankas and pyrohy, these nights of preparing food for Svyat Vechir and ironing embroidered blouses. My mother is a weaver. As her mother, my baba, was also. And her mother before her. Only instead of yarn, they worked with people, twirling culture through organizations such as the Women's League (which my great grandmother, grandmother, and mother have been active in).

And I am far away now, at school in Vancouver, wishing there was a Ukrainian Students Club to share my pyrohy with, and thinking that if I can find another Ukrainian student in the land of the Canucks, well, maybe together we could start one. While I can't use a sewing machine to save my life, I could still call myself a weaver. Because as I grew older, as I became a leader in Plast, an upper level dancer at Yalenka, a graduate of Ukrainian school, I was more than a swaddled child of the tapestry. Becoming an adult in this rushnyk that is our

cultural community, I began to help weave it. To maintain it. To repair it. To continue it. To be a leader in the community, as my mother has always been. My mother never sat down and told me why or how to go about it. But rather, like dancing, I learned by watching her. And so as we dance together, we also begin to weave together. ♪

Anna Muryнка, 19, is a second-year student at the University of British Columbia in Vancouver. She is passionate about sustainable architecture and is enriched "through Ukrainian cultural involvement."

Привітання

З нагоди народження хлопчика:

В цей день сонце веселіше
В небі ясному сія,
Бо на світ козак з'явився, —
Хай святкує вся земля!
Хай козак росте здоровим,
Не зна втоми сотню літ.
Хай батькам буде на радість
І продовжить славний рід!

З нагоди дня народження:

Хай буде чисте небо над тобою,
Не в'януть квіти у твоїм житті,
Бажаєм теплоти, добра, любові,
Усмішок, щастя на твоїй путі!

Doing it all

By Daniella Murynka

“Alright,” I say, opening my laptop. “Let’s do this.”

It’s a few days after Christmas—the decorations are still up, the nice china has yet to be put away. I’m sitting in my parents’ living room in Calgary, home for the holidays from law school in Toronto. My mother stops her never-ending busyness—a few moments away from the million tasks that keep a home running—and comes to sit with me. She’s exhausted. Another Christmas come and gone at the Murynka household, produced, it seems, entirely by her effort (along with my baba). She puts her feet up on the coffee table and sighs. “What would you like to know?”

I collect my thoughts, my hands hovering over the keys, and look up at the tired woman sitting across from me. This interview is meant to draw out how raising a family impacted her professional life. But it’s a topic that I’ve struggled with lately. I find so much of my time now is spent thinking about how I will manage being both a lawyer and a mother. Part of me believes that if I can plan things right I won’t have to make any sacrifices—if I find the right law firm and have three kids by the time I’m 30, maybe I can still become a partner at the firm and be home by seven for dinner. Maybe. But the two worlds—work and family—are always, in my mind, competing. “So,” I say, feeling a bit like a detective. “Why don’t you tell me how it all started.”

My mother tells me that she always knew she wanted to work with children. “It was kind of an accident,” she laughs, “I went to my guidance counsellor and she told me about this new Speech Pathology



program. I said okay, and then the year I started was the first graduating class.” I imagine, for a moment, my mother as a university student in the ’70s, deciding to be a part of this brand new program. My baba wanted her to be a home economics teacher, my mother tells me. But she wanted something different.

I have a lot of memories of my mother’s career. I remember her explaining to me early on that the word “retarded”—so often heard on the playground—was a hurtful word, an inappropriate description of the wonderful children who were frequently at our house for lessons. Her students loved her. Our mantle was always full of cards—*Thank you, Mrs. Murynka*, they all read. Some children she worked with for over twelve years, playing a very integral role in their journey. Even when she was done at school, my mother was often thinking about her students. For example, when we were stopped at a red light, my mother would take

her hands off the steering wheel and practise her sign language. My sisters and I would laugh, watching her hands tell a wordless story, wondering what it meant. When I was a kid I would tell my friends that my mother taught deaf children how to talk, and we would cover our ears and imagine a world without sound.

“What exactly does a Speech Pathologist do?” I ask, imagining my mother’s classroom, full of children’s books and games. She closes her eyes, thinking. “I’ve worked my whole life with kids with special needs,” she says. “And after 37 years it still feels like yesterday—I’m just as passionate as when I started.” Her voice breaks a bit. “It’s about dignity,” she says finally. “It’s about helping special needs children achieve the dignity of expression.”

Speech therapists help compromised children find a way to communicate in whatever form they can. “For some kids,” my mother explains, “that means teaching them



just one word. For others, it's sign language. For others, it's teaching them to communicate using pictures or electronic devices." Tied in with this is her work with literacy—teaching kids who have difficulty learning to read and write. "We do very structured learning," she says. "It requires a lot of patience, and a long time."

She says the importance of the work hit her for the first time about 20 years ago. She was speaking with a parent, who described her child as asking "School?" every morning when he woke up. "It was like a turning point for me," my mother says. "I realized some of these children have no clue what their life is about. They don't know if today is a school day or not. I realized we just had to bring a level of communication into their world. Even on a simple level—a way for them to know what their day is about. Being able to know that information is important." She explains that, for some children, this might mean learning to look at certain images as communicating information. "So the child can wake up, look at a picture, and know that today is a school day," she tells me, "and it gives them a sense of control over their lives."

By the time my mother had her own children, she had been working as a speech pathologist for almost a decade. She tells me that becoming a parent totally changed her professional life. "When I first started work," she admits, "I didn't have as much empathy for parents. I felt like—these children have very specific needs, and those needs must be supported at home. I had very high expectations when I worked with families. But once I had my own kids and understood what it was like to be a parent, and a mother, and all the things involved in raising a child, I shifted in my attitude. I had a deeper understanding of all the sides, all

“You don't sweat the small stuff once you have kids.”

the pieces, and not just the aspect I was involved in." My mother recalls becoming more patient in the workplace after she had children. She explains that she had a better handle on what battles were worth fighting and what was worth letting go as she became more realistic about the big picture. "You don't sweat the small stuff once you have kids," she explains. "You just target what you can and celebrate the good things."

"The hardest thing," she continues, "is working with families who don't support the needs of the child. You feel like there's only so much you can do, and then the kids go home and it's all a mess. There are a lot of circumstances in these homes—my point here isn't to blame anyone. I'm just saying that it's difficult, working with children who come from really challenged homes. You're trying to teach them to read and talk and they're just trying to survive." She looks suddenly tired again. We sit together for a moment, silent, thinking.

When I set out to choose a career a few years ago, I kept my mother in mind. I wanted to be able to tell my kids, after nearly four decades, that I loved my job as much as the first day I started it. My mother loves her work. It forms as great a part of her essence as being a mother does. I think about all the children she has worked with. I think about the dignity imparted by being able to communicate—by being able to say, "Today is a school day. Today I go to school." I think about my mother, as a young parent, interacting over the years with hundreds of families, becoming

a part of their children's journeys.

It's this perspective that I try to tuck into my own memory, for the years ahead when I wonder whether my professional goals might be incompatible with my family life. My mother isn't saying that because she was a parent to me and my sisters; she also became more like a parent to her students—she's telling me that becoming a mother changed her professional perspective for the better. She became a more effective speech pathologist once she became a mother because she had a broader understanding of all the forces at work in her students' lives. I have never thought about being a parent in this way, as a professional advantage. I like this idea of my mother as a woman in a demanding profession, doing her work with passion and skill—and becoming better at it precisely *because* she is a mother. I like this idea that I can be a mother and a professional, each part assisting the other.

"Just target what you can and celebrate the good things," I say aloud, repeating it like a prayer, like a promise. My mother nods.

"Now, back to work." D

A UCWLC Resolution:

WHEREAS: the family is the bedrock of civil society, it is the primary teacher of right and wrong, the place where values and morals are instilled, the place where children learn to love, give, cooperate, compromise and pray and where they learn to be good mothers and fathers

BE IT RESOLVED THAT: marriage and family are institutions that must be promoted and defended; therefore, UCWLC and its branches will undertake activities, programs, and initiatives in their parishes which support and reflect our Ukrainian Catholic heritage.



Trying to turn me into her

By Alesa Robson

My grandmother, Olga Kotelko, is well known in B.C. as the one-in-a-million, strong-hearted, world track-and-field athlete who continues to win gold medals in her 90s, but I'll bet you never caught on to her secret plan to replicate herself.

Grandma has lived with us since before I was born and I've caught on to a series of events that lead me to believe that she is trying to turn me into her. I'm not crazy! It's true.

Through my years in preschool, I would come home after school, we would take the same red-checked

blanket, a bowl of watermelon and a Ukrainian book, and we would go to the same place on the lawn and she would teach me to read and speak Ukrainian. We spent hours slowly learning the nouns and family members (of which I remember Baba and Gido). I was just having fun, but I was learning her language as well.

As I got to elementary school, the afternoon watermelon-Ukrainian lessons slowed down and stopped. But every year around Easter, she would put out this array of dyes on the table with wax and candles and

every day, before and after school—because I couldn't get enough of it—we would sit at the table making pysanky. She would tell me the meaning of all the dyes as I put my egg into them and then we would sit and watch the oven apprehensively as the wax would melt off and I could see my final product. All year I would look forward to sharing this Easter tradition with her.

In Grade 4, taking a lead from Grandma, I joined my school's track and field team, with Grandma as the school shotput coach and my personal trainer, through to Grade 12. At least a couple of afternoons a week, Grandma would take time away from her own training and we would head over to the track so I could practise my throws. In my last year in high school, we made it to the B.C. provincial championships.

To recap: over the years, Grandma has taught me her language and her culture and she got me interested in her sports. There seems to be a pattern here: she has slowly been making me like her.

For this, I have to say, thank you, for all the time we've spent together and everything I've learned. I hope one day I can be able to pass down Grandma's kindness, generosity and love for her family to my own family when I have one of my own. *D*

Alesa Robson, Olga's granddaughter, graduated from UBC with a B.Sc. in physics. She's attending Simon Fraser University for a Masters in Science in Applied Mathematics.

A Poem For Mom

You are the sunlight in my day,
You are the moon I see far away.
You are the tree I lean upon,
You are the one that makes troubles be gone.
You are the one who taught me life,
How not to fight, and what is right.
You are the words inside my song,
You are my love, my life, my mom.
You are the one who cares for me,
You are the eyes that help me see.
You are the one who knows me best,
When it's time to have fun and time to rest.
You are the one who has helped me to dream,
You hear my heart and you hear my screams.
Afraid of life but looking for love,
I'm blessed for God sent you from above.
You are my friend, my heart, and my soul
You are the greatest friend I know.
You are the words inside my song,
You are my love, my life, my Mom.

Champagne S. Baker

How my mother influenced me

By Sharon (Chetyrbuk) Johnston

One of my earliest memories of my mom, Laverne Chetyrbuk, is her involvement with our parish, St. Elias in Grandview, and the Ukrainian Catholic Women's League in Grandview. Weddings, funerals, Christmas, Easter and every celebration in between, Mom would be at the hall, helping to make perogies, fried chicken, or whatever delicacy was on the menu for that occasion. Many times, though she may have been tired or a little unwell, she would be there working hard with all the ladies to do the job well. She had fortitude.

When her turn came to be on the hospital visitation team, she would visit the parishioners in the hospital. It was compassion.

Though speaking in public is a nerve-wracking experience for her, mother soldiered on, reading the epistle or chairing a Regional

UCWLC meeting. She met challenges head on.

Carolling at Christmas time, driving all around the countryside in the freezing cold is one of my favourite memories of time spent with Mom as a teenage girl.

In particular I remember standing in kitchens,



Author and mother, Laverne Chetyrbuk

still heated by wood stoves, singing Boh Predvichnay to many babas and didos. She helped me understand the value of traditions.

I guess that the most important

thing that my mom taught me was this: no matter where you belong—family, church, organization—you must support it completely, not just with money, but with time, talent and joy: be a contributor!

Mom is currently the President of the UCWLC in Grandview and in October 2012 co-chaired a successful Regional meeting with the President of the UCWLC of Ethelbert. She continues to pour time and effort and positive thinking into everything she does, be it family, church or organization. I thank God for the mother (and father) I have and pray that I will have her compassion, ability to meet challenges, love of traditions, and abilities as a contributor to guide me for many more years to come. *Д*

Sharon Johnston is the Coordinator of the Catechetical Program at the Blessed Virgin Mary Church, Winnipeg.

Поради: Мама дітям

Школа батьківства

ЗАПОВІДІ ПЕРШОКЛАСНИКА

Симон Соловейчик

- Не відбирай чужого, але й не все своє віддавай.
- Попросили – дай, намагаються відібрати – захищайся.
- Не бийся без образи і не ображайся без причини.
- Кличуть гратися – йди, не кличуть – спитай дозволу, це не соромно. Грай чесно.
- Не дражни, не канюч, не випрошуй нічого.
- Через небажану оцінку не плач, будь гордим. З учителем не сперечайся і на нього не ображайся. Вчи уроки.
- Не зводь наклепи на товаришів.
- Не будь брудним, діти таких не люблять, але й не будь чепуруном, їхнього товариства також уникають.
- Частіше говори: будемо дружити, будемо гратися, ходімо разом додому.
- І не хизуйся! Ти не краший за всіх, ти не гірший за всіх. Нехай школа тобі буде на радість.



Роздуми над вихованням дітей

Дарія Пільків

Мені минуло 70 років. Ми з чоловіком виховали двоє дітей, і тепер, дякувати Богу, маємо троє внучок.

Дивлячись у минуле, у спогадах думаю, чому ми через різні обставини не зуміли наших дітей більше прив'язати чи навчити любити свою парафію, свою рідну церкву. Брак був, що ми родиною не їздили на відпустки, чи реколекції, хоч мій син був віктарником аж до 20 років, однак він чувся чомусь чужим, не дуже бажаним.

Ми, як християнська українська католицька родина, старалися жити по навчанням церкви. Діти були хрещені маленькими, ходили до церкви, до української школи Св. Йосафата, на курси українознавства, вчилися українських народних танців, належали до молодіжної організації МУНО. Це все спасло нас від клопотів, які мають батьки дітей, котрі виростають в товариствах вуличних дітей і попадають у середовища наркоманів і т.д.

Молились ми з ними ранком і вечором, що є дуже важне, бо ми віруючі, і Божа ласка і благодать дітям і нам дуже потрібні. Неділями та у свята йшли родиною до церкви, в хаті говорилось про релігію, про Україну, старалися в них виростити почуття патріотизму і любови до України, де є їхнє коріння. Не раз я їм пояснювала, що вони не можуть любити так Україну, як їхні діди, бо вони народилися в Канаді і це є їх фізична країна, але їхня кров, їхня особистість

має свої початки від минулих поколінь, що є українські. Тому, коли буде потрібно, вони повинні б тій Україні допомогти у спосіб, який вони зможуть.

Це все досягнути було тяжко, але чомусь ще важче ставало, коли вони починали здобувати середню освіту, а далі університетську. На жаль, там є дух аморальності, атеїзму, різних лівих течій, а знається, що вчителі, професори, нові знайомства мають великий вплив на їхні душі.

Я хотіла би підкреслити деякі дисциплінарні проблеми у вихованні дітей, наприклад: коли дитина в молодшій чи старшій віку зробить щось недоброго, не кричим, чи в злості не сварім, а часами і не ображаймо їх, але виясним, що вони зле зробили і мудро покараємо, а не ганьбим і не застосуємо капральства, це тільки викличе ненависть у душі дитини. В святій літературі пише, що "Коли дитина не послухає по доброму, то ще менше по злому".

Приходить час, коли вони закладають свої родини, і тут на батьків сходять ще гірші переживання — якщо вони знайдуть собі доброго друга зі свого середовища, то це переважно велике щастя, але коли ні, то є великі клопоти — великі розбіжності на полі національним, релігійним, а часом і расовим. Тоді треба пам'ятати, що ми християни і наш обов'язок є любити всіх людей, бо вони Божі діти, як і ми. Тоді мусимо бути розсудливими, розумними і покластися на Божу

волю. Ми маємо молитися за них все і всюди, принайменше у наших думках в душі.

Ми живемо в страшно зматеріалізованім світі, де гроші взяли верх. Ось мій чоловік наочно бачив, як донька приходила до старечого дому відвідати свого батька, щоби забрати в нього той "одинокий чек", що діставав раз у місяць, і сказавши "Тато, я спішусь" пішла геть, а старенькому батькові потекли сльози.

Так, це є наша реальність у багатьох випадках і я не думаю, що на то є якась рада, але вірю, що рада є в молитві, у зверненні до Бога. *Д*

Дарія Пільків
Свято-Миколаївський Відділ, Торонто

Мамина дорога

Всі мої дороги
Випиті вітрами,
А одна від кроків
Дорогої мами.

Де стави в Опішні,
Чебреці по руслі.
Де клекочуть втішні
Білокрилі бусли.

Стукіт залізниці,
Гуркіт на асфальті:
Ці скитальства ниці,
Але шани варті.

Ці святі дороги
Стелять рушниками,
Лиш одна від Бога —
Це дорога мами.

Іван Кассала



Дорога в дорослий світ

Оля Захарків

Господні заповіді говорять: «Люби Господа Бога твого всім серцем твоїм, всією душею твоєю та мисленнями твоїми» і «Люби ближнього твого, як самого себе».

На цих двох заповідях любови повинен будуватися світ.

А великий, «дорослий» світ починається з виховання тих найменших громадян, яким у майбутньому доведеться його будувати. Ось чому так важливо ті найперші кроки дитини спрямувати на правильну дорогу – дорогу, яка веде до Бога.

Життєва дорога – це ланцюг, який складається з багатьох ланок. Розірветься одна частинка і ланцюжок перестане бути

придатним. Основними такими ланками життя є: родина, церква і школа.

Будучи вчителькою вже понад двадцять років, я бачу, як важливо, щоб всі ці етапи життя були тісно між собою пов'язані.

Родина. Саме звідси починається життєва дорога. Любов, злагода та виrozumіння в сім'ї дадуть необхідну допомогу дитині на початках її розвитку.

Церква. Як кажуть: «... а без церкви дитина, як без мами пташина». Молитва, присутність на святих літургіях, розмова зі священниками, а потім сповідь і участь у тайнах Святої Євхаристії – все це основи християнського життя – життя з Господом і для Господа.

Третя складова частина, не менш важлива в житті дитини, – школа. Школа – це основа формування світогляду і знань. Саме в школі дитина, попри знання, мусить дістати ще інші не менш цінні дари – гордість за своє походження і коріння предків, дотримування традицій та обрядів своїх батьків. Тут важливу роль відіграє праця вчителя, який з любов'ю повинен прищепити все це довірєній йому дитині.

І на кінець – гармонійне і цілкове поєднання всіх цих трьох складових в єдине ціле. Ось заправка успіху, прояв любови до Господа і до ближніх своїх. *Д*

Оля Захарків, вчителька цілоденної школи в Торонто



Ukrainian Catholic Women's League of Canada National Executive

The Vera Buczynsky Ukrainian Studies Scholarship

The National UCWLC is offering one scholarship of \$500 to a person of Ukrainian Catholic descent who is planning to enroll in Ukrainian Studies at the post-secondary level.

Applications are available from and should be submitted to

The Vera Buczynsky Ukrainian Studies Scholarship Committee

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

The Mary Dyma Religious Studies Scholarship

The National UCWLC is offering one scholarship of \$1000 to a lay woman of Ukrainian Catholic descent who is planning to enroll in Religious Studies at the graduate level.

Applications are available from and should be submitted to

The Mary Dyma Religious Studies Scholarship Committee

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

Deadline for receipt of complete applications is November 1, 2013



Count your blessings

By Andrea Kopylech

I am blessed to be a mother. I can't say that I always dreamed of being a mom, or that it was part of my plan... I just knew that one day I would be a mom. But I had no idea that it would be the greatest and hardest job I could ever have, and that it would change me as a daughter.

My three children run circles around me on a daily basis. I thought I was busy when they were toddlers... Now with one in junior high school and two in elementary school, and all three in multiple extracurricular activities, I feel as though I am always running. That's not the hard part. What's hard is slowing things down: to make time for each child one-on-one. To get to know who they are and what they think about the world. To make sure they keep talking and sharing their ideas with me. My greatest challenge to date is giving them the space for independence so they can grow and become their own person while sheltering them from all harm. Now that they are all in school they spend more time away from me, and I have less control of everything they do.

The other day my youngest daughter, now eight, asked me if we could switch places for the day. Why not? So for an afternoon I played Littlest Pet Shops, watched TV, made "my mom" help me with "my" homework, and watched "my mom" load the

dishwasher, sort laundry, and get dinner ready (but I generously helped her with that). She also asked *me* about *my* day... As soon as my husband came home, Katy bounded to the door to tell



Alexa, Tomas and Katy Wince are the author's children.

him all about our Freaky Friday day. When he asked her why, she answered, "because I wanted to know how hard mom works." In that moment I realized that a) I probably complain way too much about doing housework (I've always been honest in that it is my least favourite part of the job) and b) that I have done a good job in raising thoughtful children who are happy, creative, and secure in themselves and their relationships. Here's hoping I can keep it up as we enter the teen years!

There are so many days when we are all busy and distracted by television and iPads, work, and friends. I get frustrated over the number of times I have to repeat myself in order to get them on track and helping or out the door to the next activity. And I lose my cool. Yup, it's true. I'm not perfect. Sometimes I feel like I'm failing. But then I think about

my own mom. She was perfect to me. Oh, she would get mad at me, chase me around the kitchen with a wooden spoon, threaten to throw my pile of mess onto the front lawn for all the neighbours to bear witness to my new *laissez faire* attitude... But she also listened to me talk a mile a minute when I came home late but so excited about my night (even though she had been sleeping, and I talked a lot), and she would wipe away my tears when I came home with a broken heart. She showed me how to be strong and taught me how to laugh and how to have faith. She never failed. She was the best. Still is.

Now with children of my own, I understand the depth of love a parent has for their child. Why parents worry and why they lose their cool. As a daughter I now am more appreciative and patient of my mother. I can still make her lose her cool, but now we laugh about it because I can share my own trials and tribulations with her (you know, what goes around comes around).

I am far from perfect. My relationships with my children are my biggest challenges and greatest rewards. I am lucky—I know exactly what my blessings are. *✧*

Andrea Kopylech is a freelance writer and editor originally from Edmonton, Alberta. Her current adventure has her living in Saskatoon, Saskatchewan with her three busy children and one very patient husband.

At the beginning there was a young girl

By Olive (Lukie) Gurica

My mother, Helen (Hylka) Lukie, née Bogoslawski, was born in Skala, Ukraine. She came to Canada in 1927 with her mother, Mary, and three younger siblings to be with her father, Frank, who had settled and was working in the Grifton-Grandview, Manitoba area.

Helen was the eldest of nine. Because of tough times she missed much school as she looked after her siblings or went with her mother to pick Seneca roots, while her father worked for other, more well-to-do farmers.

She married a local farmer, John M. Lukie, at the age of sixteen. Along with Dad, Mom worked very hard to raise a family of five daughters and six sons. Dad was one of the first in the area to have a Model T-Ford. Being religious and faithful to their church, they would pick up neighbours and other family members to attend services in the local Ukrainian Catholic church

Both loved to sing and insisted we learn to read in Ukrainian and to sing with them. Now, whenever we have a reunion, we have a good sing-a-long of what we can still remember.

They instilled in their children the spirit and culture of their forebears and never forget their roots. Five of their sons attended the Redemptorist

St. Vladimir's College in Roblin, Manitoba. One son, Bohdan, became a priest and is pastor of St. Joseph's Church in Winnipeg.

In April 1966, Dad passed away suddenly, leaving Mom, age 52, with two young sons still at home. We were all devastated. With prayer, faith and determination, she continued to raise, educate and support her sons. Family members



Author and Helen (Hylka) Lukie, née Bogoslawski

and neighbours helped with farming operations until 1972 when she moved to Winnipeg to be with her sons, who had graduated from St. Vladimir's College and were attending university. I, the eldest daughter, husband Ernie and family of six, moved from Thunder Bay, Ontario to take over the farm. It was difficult for us, both being from the city, but our neighbours were very helpful.

Mom was a faithful UCWLC member for 55 years, held various executive positions, including president for five years in Grandview. Mom instilled the love of church, faith and volunteering and I, too, have been a UCWLC member for 52 years—president for 10 years at Grandview, secretary for five years for the Winnipeg Regional, now hold the cultural and spiritual position. In 2008, I was nominated as volunteer of the year in our small community.

At the age of 75, Mom moved, reluctantly, from her home and yard, into the Seniors Tower adjacent to the Holy Family Nursing Home in Winnipeg and volunteered diligently into her late eighties.

In a *Почмын* article, 1999, Pauline Mirus wrote: "Helen, you can be proud of your many accomplishments in your life. Your spiritual teachings and the love and the care you gave your family are a real inspiration for us. I have just gotten to know you in the past five months but already learned so much from you (including the power of prayer and that it's not too hard to get to Chapel at 6:45 a.m.). God Bless you, your children and 40 grandchildren."

Our dear mom passed away in March 2006 at 91. ☩

Olive (Lukie) Gurica



Growing your own groceries

By Susan Lazaruk

I would come home from school as a child to find my baba in the huge garden our family was fortunate enough to have in our yard in a suburb of Winnipeg.

Anne Batenchuk had spent most of her first six decades working the family wheat farm in Manitoba's Interlake, near Vidir.

She raised 12 children, including my mum, Eva Lazaruk, feeding them from what they were able to grow on the hardscrabble wheat farms given to the early settlers from Ukraine 100 years ago.

After the death of her second husband, she moved to the city and took her love of gardening with her. She and Mum would spend countless hours working the endless rows of vegetables, enlisting us to pick the never-ending supply of raspberries or to pick the potato beetles off the plants at a time when organic gardening was a given. We were never without fresh produce all summer long and my siblings and I didn't know how lucky we were.

Baba would spend entire days, from first light to past dark, bent over from the waist, legs straight, her elbows almost touching the ground. She would never come in for dinner without being called several times, always hoeing or planting or weeding or harvesting one last row.

There were even days when she'd arrive from her bachelor apartment in the North End without us aware

that she'd spent the day hidden by the heavy growth until she'd come in at the end of the day.

She loved working the earth and marvelled at how the black soil could produce the vibrant colour of a beet and would tell us stories about how during the Depression all they would have to eat some months would be potatoes they grew themselves.

She and Mum instilled in me a love for gardening that I practise with varying degrees of success on my small patch of a patio outside my Vancouver apartment, where I've planted tomatoes, potatoes, cucumbers, peas, beans, carrots, and the latest additions, raspberry canes and blueberry bushes.

I could never figure out why my neighbour was content to grow just flowers when you could grow your own groceries. And I never look at a beet without remembering that it came from the black earth.

Baba and Mum were well ahead of their time, with vegetable gardens cropping up everywhere these days as city slickers challenge themselves to eat food grown within 100 miles.

Now, a city-affiliated non-profit called Lawns to Loaves even encourages Vancouverites to grow their own wheat. Fellow parishioner Emily Shuya and I, with the blessing of Fr. Josaphat Tyrkalo, took advantage of the free seeds to plant our own wheat field next to the priests' residence at the Protection of the Blessed Virgin Mary parish in Vancouver, along with a vegetable garden.

We supplied Father and Bishop Severian Yakymyshyn with fresh vegetables over the summer, then harvested a magnificent wheat crop and had a wonderful time channelling our inner "Ukrainian peasantsess".

We bundled the wheat in sheaves and turned smaller stalks, tied up with pretty ribbons, into Christmas tree ornaments—an idea Emily saw in a Martha Stewart magazine—and put them up for sale at the church's fall bazaar.

We'll try it again this year and look forward to seeing what God will yield up from the earth this summer. *✚*

Susan Lazaruk is a professional journalist and ND rep for the Eparchy of Westminster.



My Baba, Anne Batenchuk, with a prized cabbage in the 1970s in Winnipeg.



Wheat field Susan Lazaruk (left) and Emily Shuya planted at the Protection of the Blessed Virgin Mary parish during the summer of 2012.

Who am I?

By Kay (Katherine) Slobodzian

I want to write about my mother for several reasons. Some are very dear and special and some, perhaps, may shed a light or be part of an answer to a question that comes to my mind in a moment of quiet stillness, when I ask myself, "Who am I?"

Many times, during such moments, I recall my mother's kind and quiet manner, her patience and full acceptance of life's circumstances, her gentle voice as she taught me over and over, the daily prayers, the Ukrainian language and cultural traditions.

I remember stories as she taught me the names of the days of the week and months of the year, each helping me to learn and memorize the Ukrainian calendar. Celebration of Christmas Eve with the

traditional supper of kutia, borsch and other meatless dishes, and the singing of Ukrainian carols in church and in neighbouring homes—always a special time of the year.

At Easter there was the preparation of pysanka and special food placed in a basket to be blessed in church, symbolizing Christ's



My mother taught me how to make bread, a tradition I have continued to enjoy and share with others.

*I do remember Mama,
The gentle heart and soothing voice
That caressed me in my strife,
There was no need for medals or rewards
Frail hands that rocked my cradle
Provided me with strength throughout my life.*

Resurrection. Preserving these traditions was very important through the years. Although as a child I did not realize, or even comprehend, their meaning, I learned later the significance of these Holy Days and the values that they had in my life. My Ukrainian heritage has been instilled in my very being and I will always cherish it.

Somehow these traditions need to be passed on to future generations, no matter how small or insignificant they may seem. It's something that is a part of who we are and how it sustains us. ☞

*Kay (Katherine) Slobodzian
lives in Dauphin, Manitoba.*

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

**When was the last
time they got a gift
for their Ukrainian
soul from you?**

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

Butterflies

By Oksana Bashuk Hepburn

She wanted to be a writer and actor. Instead, she became a patriot, political prisoner and community activist.

Natalia Leontowych Bashuk's life was a grand drama. But at first, it was a pastoral life in the world's longest-lasting monarchy – the Austro-Hungarian Empire – where her parents were highly regarded educators and her grandfather a country parish priest in a sleepy corner of Halychyna, a few hours by cart to Lviv.

She was educated by the Basilian nuns in Yavoriv then in their Lviv gymnasium, where she came under the influence of a fiery WW I commander—now educator—whose *nom de guerre* had been Stepanivna. All the girls wanted to be like her. Mama was emancipated immediately.

Natalia joined the Organization of Ukrainian Nationalists during the oppressive Polish rule which “managed” Halychyna after the Treaty of Versailles. She learned early to “look good and speak Ukrainian,” a way of asserting her right in her own country, which now discriminated against Ukrainians like her. She practised this sort of self-preservation after immigrating to Winnipeg in 1949 and, later, with her four daughters. But it was about more than appearance. She had a clear understanding of the meaning of freedom, a strong dose of opposing discrimination—political, gender or what have you—and championed human rights before it became Canada's pride.

Theatre and music were in her genes. Her father, Roman, wrote plays staged by her mother, Anna (lovingly called Handzja). Natalia's

own talents often saw the stage and her alto voice contributed to many choirs. She was proud to remind that “the Carol of the Bells, Shchedryk, was written by Mykola Leontowych, dido's cousin.” Many years later, I was pleased to receive a copy of the sheet music from Maurice Romanow—a wonderful baritone and cousin to Saskatchewan's premier—when he sang in the choir, that I—following the family tradition—initiated, organized and led in Ottawa's Ukrainian Catholic church. And she wrote.

Then WW II broke out. There was hunger, disease, prison and exile. I remember horrid scenes: begging mama for food, she weeping with me as she had nothing, nothing; learning how to walk again after surviving typhoid fever; asking if she really was my mother when she returned from the Lonsky prison where the Gestapo interrogated, beat, and discarded her into a cell for months. Why? Because they could. Because Ukraine had its freedom taken away.

And because her husband—a patriot—Petro Bashuk was wanted by the Nazis for daring to proclaim Ukraine's independence in 1941. She denied knowing his hide-away, but he was captured anyways—a betrayal? And spent nearly two years in Auschwitz. They reunited years after the War, in Prague. He had been liberated from the “mills of hell”; she was sent on a mission by the fabled Ukrainian Insurgent Army. I, then five, was her cover for breaking through the Iron Curtain: we were a mother and child going on a religious pilgrimage to the holy site. She covered the



drama in her memoirs *Na Mezhozi Zemli: Spomyny z Zakerzonnja*, the Borderland, now out of print and waiting for the next edition.

Then came Canada. Cleaning of-fices at night; nurturing children during the day. The oppressive sweat shops without ventilation while sewing, sewing parkas in the prairie heat. She hated that! Not so much the heat or the drudgery but the terrorist Communist foremen like Ira, who harassed the mostly Ukrainian workers by calling them Nazis and telling them to go back where they came from when they complained about the intolerant working conditions, including the stinky one-for-some-60 workers' toilet with the broken door. Few retaliated. They needed the job. But Mama returned one afternoon before quitting time, crying. She had quit! And I thought: will I be hungry again?

Through the Winnipeg years she organized the Ukrainian Children's Theatre, which commissioned new works and had former Lviv Opera prima ballerinas and prima donnas mentoring the young cast: because she wanted to give artists the opportunity to share their talent. There was the octet—Perepelychky Singers—which produced Irena Welgash who sang in the Canadian Opera Company and my sister Bohdana, a TV anchor for the well-loved Open for Discussion program; the women's choir; the adult theatre



company. The result? Performances at the National Arts Centre, Ottawa; Expo '67, Montreal; the 1,000 anniversary of Ukraine's Christianity in Rome; and radio and TV appearances and a countless number of young people who, now, are contributing and see their offspring contributing to the community. Also, the endless volunteer work in organizations, articles in *Homin Ukrajiny*, *Krylati*, *Amerika* and others.

During her tenure as national president of the Ukrainian Canadian Congress, women's division, she commissioned the translation, by Vera Rich, and publication of Lesia Ukrainka—Ukraine's pre-eminent female poet and dramaturge. You won't find Mama's name in the credits of this important book. Was it because she disdained those first to pose for photo ops and chuckled at those whose sole contribution was to second-the-motion at meetings to ensure their recorded names? Or was it her clandestine training in Ukraine's secret service? She received the key to the city from Thunder Bay and contributed to—not merely sat on—the Canadian Citizenship Council, where some of her ideas on equal treatment of all Canadians, the unacceptable poverty of natives and reforestation, took root.



We buried Natalia Leontowych Bashuk in Winnipeg's prairie cemetery, freezing in the April wind. Yet, miraculously, a Monarch butterfly appeared over her tomb. Now I have her with me everywhere there are butterflies: beautiful beyond belief, fragile yet enduring, doing their fine work—like she did. *D*



Nothing Like Grandkids

Whenever they use the word "nothing"
I know that it's done as a way
To stop me from asking them questions
'Bout things that they don't want to say

I'm speaking of grandkids, of course
Whenever they have to reply
For instance, if asked what they googled
Oh, "nothing" they say, looking sly

Or else if I ask what their dad drinks
Or what makes their mom less than sweet
Or maybe what teacher would mutter
When homework is not quite complete

They always respond with a "nothing"
They'll not say a thing about mom
Or googling or guzzling or daddy
They make me feel rather quite dumb

I tell them I'm not really probing
Their secrets I don't want to steal
I try to make out like a grandpa
Who just wants to know how they feel

I know what I'll do to resolve this
I'll leave those sweet grandkids alone
And quietly tell their dear grandma
To go get the news on her own

michael zrymiak

Michael Zrymiak was born in 1935 into a farming family in Glenavon, Saskatchewan. He enrolled in the RCAF pilot program in 1954 and received his wings in October 1955. For the next 32 years he served in a variety of locations in Canada and abroad. Military highlights include flying as pilot in command for Queen Elizabeth on three occasions in 1976, for the Queen Mother on one occasion, for a number of Governors General, including Georges Vanier, and for Prime Minister Pierre Trudeau. He had two tours in Europe, including as a Military Attaché in Czechoslovakia in the early '80s. He then served as the base commander at CFB Edmonton from where he retired in 1987.

Michael was appointed an Officer of the Order of Military Merit in 1982, with the presentation made by the Governor General in Ottawa. ND will offer a profile in the next issue.

Following retirement Michael managed the Langley airport for a few years, developed three acreage properties, and cultivated a passion for writing.

Website: michaelzrymiak.com



Edmonton Eparchy

CELEBRATING MILESTONES



Vegreville's Holy Trinity UCWLC Branch recognized member **Rose Grashuk** on her 90th birthday. Presenting roses to Mrs. Grashuk is **Elsie Saskiw**, UCWLC membership chairperson. Also recognized was



Sally Malarski for her dedication to our organization with a 60-year pin at the UCWLC League Day celebration last June. Eparchial President **Evelyn Eveneshen** was assisted by **Elsie Saskiw**, membership chairperson for the Holy Trinity UCWLC.

Catherine Olineck

60TH ANNIVERSARY UCWLC MUSEUM, EDMONTON EPARCHY

held a three-day milestone celebration in September. Ms. **Jacque Fenske**, on behalf of the Premier of Alberta, referred to the Ukrainian pioneers' valuable contributions to Canada and the "fabric" of our province. **Most Rev. Bishop David Motiuk** spoke of the arrival of the Ukrainian pioneers, their dedication

to our faith, culture and language. He congratulated the UCWLC for its work and encouraged it to continue preserving historical "treasures." President **Evelyn Eveneshen** recognized and applauded the monumental work of the members of the Museum Committee in preparing for this event and acknowledged the past members for their foresight, planning and collection of historical materials brought from Ukraine

UCWLC EDMONTON EPARCHY MUSEUM WINS AWARD



Nadia Cyncar, Museum Curator and Evelyn Eveneshen, Eparchial President.

Edmonton Heritage Days Festival 2012, comprising some 65 ethnic groups, presented the Ukrainian Pavilion (UCWLC Museum in collaboration with two other Ukrainian groups) with the 3rd place Arts & Crafts category award. Our Museum showcased wedding garments worn by some of our own

members at their weddings, kolachi, as well as some archival historical headpieces.

Museum committee members and volunteers guided numerous visitors throughout the three days, answering questions and receiving positive comments.

Helen Sirman

or collected in Canada. Museum Committee Chair **Maria Pastuszenko** introduced committee members and offered a brief overview of the Museum and its collection. She extended heartfelt thanks to **Nadia Cyncar**, the museum's Curator, for her dedicated work of 55 years.

The keynote address by **Dr. Andriy Nahachewsky**, Director of the Peter and Doris Kule Centre for Ukrainian Canadian Folklore and the Huculak Chair for Ukrainian Culture and Ethnography, University of Alberta, outlined a brief history of museums; their needs and difficulties; offered some solutions; and

encouraged the collection of contemporary archival materials to keep museums active and alive.

Representatives from the Royal Alberta Museum, Ukrainian Canadian Archives and Museum of Alberta, Ukrainian Museum of Canada, Alberta Branch and the Alberta Museum Association attended.

Following the program, delicious refreshments were served and everyone had the opportunity to view the 630 archival items on display, representing just a fraction of the UCWLC collection during the three-day exhibit.

Helen Sirman



PARISH PRAZNYK AND BLESSING OF THE UCWLC BRANCH FLAG, ST. PAUL, ALBERTA

began with the UCWLC Branch members and the parishioners taking part in the Blessing of the Branch Flag by **Rev. Fr. Mark Sych**,

the recitation of the oath, prayers and blessing with Holy water. A heartfelt thanks to **Theresa Lamb** for sponsoring the flag.

The Praznyk event was filled with children, young parents, parishioners and visitors.

Helen Sirman



Front row: Helen Sirman, Past Eparchial President; Theresa Lamb, sponsor and donor of Flag; Evelyn Eveneshen, Eparchial President; Rev. Fr. Mark Sych, Pastor; Debbie Vachon, Branch President; Maria Leskiw, Branch Past President; Josephine Garwasiuk, 60-year member.

Middle row: Jean Wysocki; Oksana Chimko; Sophie Brodziak; Sophie Yaceyko; Kay Bury; Mary Danyluk, 60-year member; Lil Karpysyn; Lloyanne Yaremko-Galas, Vice-President.

Back row: Julie Borutski; Lila Yakimec; Anne Berlinguette; Debbie Bury; Denise Laverdure-Sych, Pani Dobrodiyka; Margie Verbisky; Chris Looy, Secretary; Lillian Kutash.

Missing: Corinne Pashko, Treasurer.

13TH UCWLC BI-ANNUAL EDMONTON EPARCHY CONFERENCE

with its theme “To serve God – Honouring the Past by Embracing the Future” took place on October 20, 2012 with 63 members representing branches from across Alberta. Two guests from Waugh attended.

Opening with the Moleben of Thanksgiving, **Bishop David**

motivational presentations, focused on “Leadership and Mentoring”—effective volunteer leadership, development, mentoring, and recruitment of volunteers.

Rosemarie Nahnybida, NASHA DOROHA Representative, “launched” the NASHA DOROHA *Anthology* 2nd Edition (ND spring/summer 2012) commenting on how touched she was by the stories and poems that displayed admirable

changes, and a humorous skit, “Mentoring with Humour and Laughter” by two Eparchial UCWLC Cultural Committee members, **Darlene Atamaniuk** and **Maria Hontaryk**, about a baba asking her teenage granddaughter to volunteer on a Saturday morning at the church hall to make pyrohy. After the entertaining skit, the ladies practised dancing “The Perogy Dance.”

Rosemarie Nahnybida



13th UCWLC Bi-Annual Edmonton Eparchy Conference delegates and participants, St. Nicholas Church, Edmonton

Motiuk reminded that who we are, is where we have been, and where we are going is only known to God; we look into the future which is rooted in the past; we must appreciate the present and be present to each other and to God; that there is a need to focus on youth because who they are is influenced by their faith, family, and friends.

Conference Chair **Krystyna Sendziak** remarked on the day’s theme, and asked UCWLC Eparchial Spiritual Advisor **Fr. Janko Herbut** to lead the opening prayer. The keynote speaker was **Stan Fisher**, President and CEO of St. Michael Health Group, noted for his

endurance and determination to retain the best of being Ukrainian, and the underlying theme of hope for a better life for future generations. Copies of the *Anthology* have been distributed to those who submitted to the *Anthology*, to Bishop David and clergy in the Eparchy, and to various organizations and prominent individuals within the Ukrainian community to increase awareness of our UCWLC and promote our fine quality publication. (Please see p. 38 for more *Anthology* comments.)

Other afternoon highlights included updates on the “Home of Hope” in Ukraine and constitutional



Did you buy a gift subscription or two of NASHA DOROHA for your favourite people? For their birthday or anniversary? Please see page 22.

WE'RE 60!

St. Mary's UCWLC Branch, Yorkton, celebrated its 60th anniversary in September. Throughout this time our organization strived, through our faith and determination, to serve our church, community and fellow members. Together, we continue to fulfill our aims and mission.

The anniversary began with Divine Liturgy celebrated by **Bishop Bryan Bayda**, CSsR, Eparch of Saskatoon with co-celebrants **Bishop Stefan Moniok**, from Ukraine, and **Fr. Peter Pidskalny**, CSsR, parish priest. The banquet, held in our parish cultural centre, was attended by more than 100 members. **Joyce Kniaz** was the MC.

Bishop Bayda presented the president, **Vi Kluk**, with a plaque to honour the branch on its anniversary. Greetings came from **Gloria Leniuk**, the National UCWLC President; **Jayne Paluck**, Eparch-

ial President; **Darren Spelay**, K of C; **Peter Moroz**, President of UCBC; **Alice Derow**, President of Canora UCWLC; President **Jane Chorney** of Ituna UCWLC; and President **Marj Ratushny** of Kamsack UCWLC.

Mary Kozak, a chartered member, gave a brief history of the organization. Other chartered mem-

WOMEN OF COMMITMENT AND DEDICATION: ST. JOSAPHAT'S UCWLC, KAMSACK CELEBRATING 60 YEARS OF SERVICE

Greetings were brought from the Eparchial representative, **Josie Vantour**, who spoke in thanksgiving for our founding members as well as



St. Josaphat's UCWLC in Kamsack. Anne Hudye, Georgina Harambura, Marg Ratushny, Gloria Kerluke, Marie Hudye, Sharon Hovrisko, Angela Malowany, Olga Kiwaluk, Kathy Derworiz, June Chernoff, Fr. Basil Malowany, Phyllis McKave, Anne Hordicuk, Anne Makowsky, Nellie Dereworiz (inset).

bers were **Evelyn Boychuk**, **Vicki Hunko**, **Hope Kreklewetz**, **Sonja Pawliw**, **Ann Pitsula**, **Valerie Ratushniak**, and **Sophia Pisiak**.

Guest speaker, **Sr. Theodosia**, SSI, Eparchial UCWLC Spiritual Advisor, congratulated the branch for their leadership in supporting the national, eparchial and local branches but sent out a challenge to members: bring more women into UCWLC, and seek ways to

for every member of our branch who worked together for 60 years to provide support for one another as well as for the Church. Guests from Canora and Regina branches were among the many Branch members attending.

"**Fr. Basil Malowany** is constantly thanking us for our dedication. He says we are the foundation of our community. We provide for the church in many areas. Our contributions have been tremendous! Fr. encourages us to continue growing in our faith," said one of the members.

The League helps the community to understand the Ukrainian Catholic faith. Members enjoy working together and contributing to the upkeep of buildings and carrying other financial responsibilities as well as helping the community to celebrate our Ukrainian roots and heritage.

"We are committed to our church and we are grateful to celebrate our faith together. We are proud of our 60-year history as UCWLC members," she added.

encourage youth to come back to the church and entrust them with its leadership.

Elizabeth Zahayko



60th Anniversary celebrations of St. Mary's UCWLC, Yorkton

Delores Spritzer, President of St. Gerard's CWL; **Doreen Rathgeber**, President of St. Mary's Parish Council; Grand

NORTH WEST UCWLC REGIONAL CONVENTION

took place in Ethelbert, Manitoba in October with 46 members from Brandon, Portage la Prairie, Ethelbert, Grandview, Dauphin and Oakburn. Winnipeg Archeparchial Executive members—**Pat Sirski**, President, Honorary Life Members

Dohan of Ethelbert and **Laverne Chetyrbuk** of Grandview, hosted it. Moleben, Panakhyda and opening ceremonies were followed by Archeparchy President Pat Sirski extending greetings on behalf of the Archeparchial Executive and thanking members for their dedication to the aims of the UCWLC and for the generous donations in support of the House of Peace project and the orphanages in Bukiv and Nadvirna, Ukraine. On display was

of Ukrainian Women's Organizations, the World Union of Catholic Women's Organizations and the Ukrainian Canadian Congress.

The presidents were invited to tell about what happened in their branches this past year.

Genevieve Morris of Portage la Prairie shared highlights of Patriarch Sviatoslav Shevchuk's visit (please see p. 30).

Sister Darleane led a reflection where the members relaxed



North West Convention held in Ethelbert, Manitoba, October 20, 2012

Jean Sherman and **Stephanie Bilyj** and **Frances Bodnar**, Membership Chair—attended. Guest speaker was **Sr. Darleane Pelechaty**, SSMI.

This was a unique convention, as two branch presidents, **Marie**

a beautiful beaded picture made by **Marianne Brych**, a former student at the Nadvirna orphanage. The President then stressed the importance of supporting our affiliate organizations: the World Federation

as they listened, considered and responded (please see p. 31). Frances Bodnar spoke about membership, mentioning that dues and other fees are due by February 28, 2013. She invited the delegates to browse at the table of supplies she brought from the League's inventory.

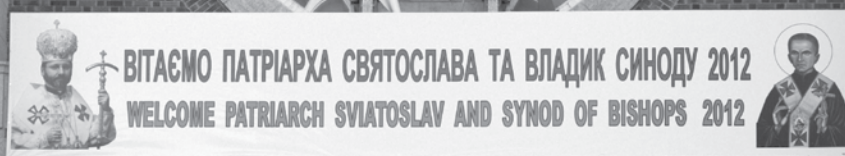
President Marie Dohan, Sts. Peter and Paul Church, Ethelbert, gratefully accepted a bound edition of the NASHA DOROHA magazines (2008-10) from Pat Sirski on behalf of the UCWLC Winnipeg Archeparchy Executive for hosting the Convention.

The next Convention will be held in Brandon in 2014.

Pat Sirski

Welcome to the 21st century!

- Our phones: wireless
 - Cooking: fireless
 - Cars: keyless
 - Food: fatless
 - Tires: tubeless
 - Youth: jobless
 - Leaders: shameless
 - Relationships: meaningless
 - Attitude: careless
 - Babies: fatherless
 - Feelings: heartless
 - Education: valueless
 - Children: mannerless
- Everything is becoming *less*
but still our hopes are endless.
In fact, I am speechless.



COMMUNITY HOSPITALITY FOR THE SYNOD OF UKRAINIAN CATHOLIC BISHOPS

The Synod of Ukrainian Catholic Bishops met in Canada last September. The Church of the Assumption in Portage la Prairie, Manitoba participated in this historic event by arranging points of interest in Portage la Prairie.

The first day visits included the Portage Art Gallery to view a mother and daughter's painting display and the Portage Island Park Ukrainian bandstand, funded by a town's Ukrainian community group. Here they were greeted by parishioners and treated to a picnic and proceeded to the monument erected in 1993 to celebrate 100 years of Ukrainians to Canada.

Next day, the Bishops went to Fort la Reine Museum, where they could get a feeling of pioneer life on the prairies. On day three, the UCWLC and others hosted His Beatitude **Patriarch Sviatoslav** and the some thirty Bishops and support staff to a Canadian BBQ. **Fr. Michael Tkachuk** greeted His Beatitude and

the Bishops on behalf of the Parish. The social hour introduced them to Bingo: all enjoyed some good laughs. Our efforts were rewarded with the most heartfelt rendition of *Mnohaya Lita* from His Beatitude and his colleagues. **Fr. Edward Evanko** performed his "Nykyta Budka" one-man play in our Parish Church to a select audience.

Day four—a visit to the former Portage Gaol, where Bishop Nykyta Budka had ministered to a Ukrainian man before he was hanged in May 1913. The man was buried in what is now the parking lot and the Bishops had a prayer service at that spot.

Day five—familiarization with the local agriculture. The first thing they saw was 30 acres of pumpkins which impressed them. As they came from around the globe, many were amazed with the vastness of the farms and seeing crates stacked from floor to ceiling with onions, cabbage, cauliflower and broccoli.

They went to the field to see carrots dug and were somewhat troubled to see how wasteful our society here in Canada has become: much produce was wasted because the carrots were crooked or the onions were too big.



This was a very special time for the UCWLC and our parish. We were blessed to provide this lighter component to the heavy workload of our Church leaders engaged in the Synod. *∞*

*Genevieve Morris, UCWLC President,
Church of the Assumption,
Portage la Prairie, MB*

SOME REFLECTIONS FROM THE ARCHEPARCHY CONVENTION

By *Sister Darleane Pelechaty*

Using the Matthew's transfiguration dialogue between Jesus and his disciples we have a tendency in our lives or as a group to stay with our experience of life when it is good, comfortable, peaceful or safe. "It is good for us to be here." (17:4)

"Sometimes, we long for the good old days, we want things to be as they were or we want to stay where we are because this is what we know and it is difficult to move into the unknown." However the call of Jesus reminds us to "Get up and do not be afraid." (17:7) "In our relationship with God we are constantly invited to 'Let Go of Life as we know it'."

The Symbolic meaning of the Domes of the Eastern Church which call faithful to lift their hearts to God was used to compare the works and lives of the UCWLC as women who have reminded others to lift their hearts to God.

God, who is With Us, provides us with all the necessary strength, hope and peace that we each need. As women of the Eastern Christian Church and members of the League, we are encouraged to reflect on how we action the four pillars of faith, culture, social justice and charity by helping others to lift their hearts to God.

Embracing their past work, their present works, we are invited to continue to be Hollow as the Domes of the church to allow the Spirit of God to speak and move through them into ways that are relevant to today's needs.

Today the struggle is upon us. Perhaps not so much the struggle of the self-giving service of hard

work, which we have done so faithfully over the years, but the struggle of being open to hear the word, the whisper of God which continues to lift the hearts of the faithful in helping join earth and heaven. How is God calling us to continue to be this Dome that reflects God's Presence to others and calls others to lift their hearts in search for God?

We don't have the answers. Perhaps we cannot see where we are going and we do not know how things will evolve or turn out. However, we do have the ability to listen to the movement of God within and around us, to be still to see and know how God is leading us.

2013 is proclaimed the Year of Faith. We are called to keep moving deeper into the love relationship that God calls us to and longs to have with us. We each have been given faith, our parents and ancestors have planted deep seeds of faith within us. Faith has been lived well; faith is called to continue to live well.

As women who have been very busy in the doing for God, it is difficult, hard work to learn how to be with God. There is a need for being silent before God. Silence allows us to hear, to be strengthened and to be unafraid to stretch in our faith to places we have not even begun to imagine.

Like the words of Jesus in the Transfiguration, we are called "Not to be afraid to get up and move": to move from what is comfortable and risk seeing how God is leading us to be Women of Faith and who are alive in the Ukrainian Catholic Church. *✠*

ВЕРХОВНІ ОБКЛАДКИ FRONT COVERS

Фрагмент ікони „Воскресіння Лазаря”

Кінець XVI ст. • Львівщина
Коло майстра розписів Святодухівської церкви в Потеличі • Дошка липова (2), дві зустрічно врізані смуги (втрачені, верхня реставраційна), основа сильно пошкоджена, ковчег; левкас, яєчна темпера, на берегах витиснені кружечки попри коричневу смужку опуші
108 x 86 x 3. ЛМУМ

Ікона храмова. Надійшла 1930 р. з П'ятницької церкви с.Радруж (Любачів, тепер ПНР) до Українського національного музею у Львові. Консерваційні заходи проведено. Художник-реставратор С. Парашук. Виставка до 725-річчя Потелича. ЛМУМ, 1987. Публікується вперше. Фресковий розбілений колорит, надзвичайно виражена експресивність спрощених на грані примітиву рисунка і композиції зближують якоюсь мірою живопис цієї ікони з настінним розписом Святодухівської церкви в Потеличі. В іконі переважають відтінки вохристих і сіро-блакитних кольорів та білого кольору з акцентами чорні (головним чином на віконних прорізах в архітектурному стафажі). Вражають великі виразні, сповнені скорботи очі жінок.

Українське народне малярство XIII-XX століть. Альбом. Автори-упорядники
В.І. Свенціцька, В.П. Откович.
Київ, Мистецтво, 1991 р.

Crucifixion [top] Entombment [bottom]

Marianna Savaryn is an iconographer born in Canada of Ukrainian heritage currently living in Hamilton, Ontario. After many years of study, apprenticeship, and collaborative work, Marianna continues to write icons that grace many homes, churches, and schools across Canada and abroad.

She continues to offer workshops from her home studio in Canada and abroad. *✠*

Вічна пам'ять

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

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

Eternal Peace

✠ **Mary Holinaty**
28.VIII.1913–20.IX.2012



the eldest of nine was born to George and Anna (Wintonyk) Kotelko on their homestead in the Cudworth, Saskatchewan area. Her love for the church began at an early age when she attended services with her family in the church built by her paternal grandfather and in the *figura*, an outdoor place of worship built by her maternal grandfather. She married Joseph Holinaty in 1935. They farmed the Wakaw area and were dedicated members of the Most Sacred Heart of Jesus Church there, which they helped found in 1945. In 1955, Mary was a UCWLC founding member. She served actively on most executive and committee positions and helped in various ways. For this, she was presented with a 50-year

pin in 2005. Mary loved gardening, embroidering, quilting, sewing and crocheting. The foundation of her life was faith, hard work, a positive attitude and devotion to her husband and family. A kind, generous and gracious lady she leaves behind five children, ten grandchildren, two great grandchildren and one sister to cherish her long life.

*Submitted by Elizabeth Holinaty,
her daughter, Edmonton*

parents in her home that she purchased in Wynyard in 1962 and sister Stella, who also lived with her. Annie was an active UCWLC member for 30 years. She knit many mittens. Ill health hospitalized her. She spent some time in Golden Acres Care Home. Annie was predeceased by her parents, siblings Katherine, Minnie, Mary, Eva, William, Steve and Harry. She is survived by siblings Stella, Martha, Raymond and Peter.

✠ **Annie Bzdel**
24.IV.1921–20.XII.2012



was the daughter of John H. and Parascevia (Wasylynka) Bzdel and third child of 12.

After attending Rushville School, she worked for Nicolas Syrota, Wynyard Hotel, and Crawford's Foods. She cared for her

✠ **Roseann Kobylko**
18.XII.1938–11.XI.2012



Roseann was a wonderful woman whose personal fulfillment was to help others. She gave unconditionally in all areas of her life. Her natural way of caring and touching the lives of others made a difference to all while her relaxed and

friendly nature, warmth, compassion and kindness built deep-lasting relationships with so many.

A strong Ukrainian Catholic faith and exceptional work ethics paved the way to Roseann being an actively involved, long-standing parish member of Protection of the Blessed Virgin Mary Parish in Edmonton. There, she held the position of UCWLC President over many terms. Her dedication, integrity, support and endless energy provided an ability to take on roles within the UCWLC Eparchial and National level to which many achievements were attributed.

Roseann was a wonderful mother filled with an abundance of love, a loving wife of 50 years, a mentor and friend. She was limitless in caring for others and sharing her beautiful positive spirit.

She leaves us with many gifts to remember her by, such as her strength, encouragement,

devotion, her strong values and traditions, as well as her vibrant, genuine personality.

Connie Brophy, Protection of the BVM UCWLC, Edmonton

✠ **Rose Fedorchuk
(Kozak)**

22.VI.1936–31.V.2012



was born in Tolstoi, Manitoba, where she lived her entire life. She was a permit teacher and with husband William (Bill) raised two children. There are five grandchildren

and one great grandson.

Married in the Tolstoi Sacred Heart of Jesus Ukrainian Catholic Church, she was a devoted member of the UCWLC there for 47 years holding various positions. She was the president at the time of passing.

Possessing many gifted skills—decorating pysanky, paper tole, painting, ceramics—the athletic lady was a sports enthusiast, traveller, entrepreneur, gardener, volunteer and photographer. While working the farm, Rose successfully operated her own ceramic business from 1975-1991 and spent countless hours transforming their yard into a garden of serene beauty and for her efforts receiving the Farm Award in this area, as well as the Best Farm Home Grounds Award.

*Helen Bially, UCWLC President,
Tolstoi, Manitoba*

Top five regrets of the dying

By Susie Steiner, palliative nurse

1. I wish I'd had the courage to live a life true to myself, not the life others expected of me.

The most common regret of all. When people realize that their life is almost over and look back, it is easy to see how many dreams have gone unfulfilled. Most had not honoured even a half of them and were dying knowing this was due to choices they had made.

2. I wish I hadn't worked so hard.

This came from every male patient. They missed their children's youth and their partner's companionship. Women also spoke of this regret, but, as most were from an older generation, many had not been breadwinners.

3. I wish I'd had the courage to express my feelings.

Many suppressed their feelings in order to keep peace with others, as a result, settling for a mediocre existence. They never became who they were truly capable of becoming. Many developed illnesses relating to the bitterness and resentment they carried as a result.

4. I wish I had stayed in touch with my friends.

Many had failed to realize the full benefits of old friends until the final weeks when it was nearly impossible to track them down. Caught up in their own lives, they had let golden friendships slip by over the years. Everyone misses their friends when they are dying.

5. I wish that I had let myself be happier.

A surprisingly common regret. Many did not realize until the end that happiness is a choice. They had stayed stuck in old patterns and habits. The so-called "comfort" of familiarity dominated their emotions and physical lives. Fear of change had them pretending to others, and to themselves, that they were content, when, deep within, they longed to laugh properly and have silliness in their life again.

Excerpts from the internet



By Rosemarie Nahnybida

The Order of Canada, established in 1967, recognizes the achievement of outstanding merit or distinguished service by Canadians who have made a major difference to Canada through lifelong contributions in every field of endeavour.

Elsie (Lesia Kubrak) Kawulich receives the Order of Canada



Elsie (Lesia Kubrak) Kawulich, C.M., A.O.E., B.Sc.H.Ec.

Elsie Kawulich of Vegreville, Alberta is the second UCWLC member to be appointed to the Order of Canada in the volunteer category for accomplishments, which helped to build Canada. The first president of the League, Mary Dyma, was the first.

Wife, mother and grandmother, Elsie Kawulich has been an outstanding community leader involved in many activities, contributing time and knowledge as a volunteer in many areas over many years.

A main focus has been her Ukrainian heritage, which included being a founding member of the Vegreville School of Dance, teaching Ukrainian school, Ukrainian dancing, and Sadochok for 18 years; founding member of the Vegreville Pysanka Festival and holding all executive positions; Charter Vice-President of the Friends of the Ukrainian Village Society; member of the Ukrainian Village Advisory Board; UCWLC member for over 30 years, having held all executive positions; currently the Holy Trinity UCWLC Branch President; and singing with the Holy Trinity Church Choir since her teen years.

Elsie Kawulich is a recipient of many awards, including the Alberta Achievement Award, Alberta Hetman Award, 1000 Hours Volunteer Award/Ukrainian Cultural Village, Volunteer of the Year/Vegreville, Alberta Centennial Medal, Queen's Golden Jubilee Medal as well as the Alberta Order of Excellence. She says, "I live by the motto that was taught to me by my parents: always be ready to help others."

Two Edmonton UCWLC members receive Hetman Award

The Hetman Volunteer Award, established in 1998 by the Ukrainian Canadian Congress – Alberta, Provincial Council, recognizes outstanding volunteer leaders who have chosen to give their time, effort, and expertise in order to keep our Ukrainian Canadian community strong, vibrant, and active.

The 2012 Hetman Award Recognition Banquet in Edmonton honoured 11 recipients. Two are UCWLC Eparchial Executive members. Peter and Doris Kule, renowned for their charitable works, received special recognition.

Joyce Chrunek-Rudiak

Passionate about her Ukrainian Catholic faith and culture, fluent in the Ukrainian language, talented musically, Joyce's most significant contribution has been her dedication to children and youth. Growing up in rural Two Hills, her passion for her faith and culture, and her volunteer spirit, began with the Ukrainian Catholic Youth organization in 1972 and winning, by 1977, the Ukrainian Canadian Congress trophy for the most active UCY in Canada. She led the National UCY from 1977-1980.



Beloved grade one teacher for 28 years in the Ukrainian Bilingual Program in Elk Island School, Sherwood Park, and active member of St. Nicholas Ukrainian Catholic Parish, Edmonton, Joyce has co-founded Божі Діти, sings in the St. Nicholas Church Choir, and conducted the St. Nicholas Children's and then St. Nicholas Youth Choir (2000-2010), recording two CDs with the Children's Choir and the Divine Liturgy with the Youth Choir. Over the years, Joyce has conducted paska making and pysanky writing workshops for children at St. Nicholas Ukrainian Catholic Parish.

In addition to all her work with children and

youth, Joyce has been involved with UCWLC as Branch President of St. Nicholas UCWLC for the last four years, and is currently one of three Vice-Presidents at the Eparchial level. As Chairperson of St. Nicholas Cultural Society, she, along with Eva Tomiuk, produced an instructional DVD demonstrating the making of various sacramental and feast day breads.

Joyce's Motto: "Whatever we do, wherever we go, we must be proud of our Ukrainian heritage; our forefathers left us a rich legacy. It is our responsibility, as present-day Ukrainian Canadians, to preserve it for the following generations."

For more information on the DVD on "Breads" contact Joyce at: jcrudiak@shaw.ca.

Olga Hlus

is a devoted volunteer within the Ukrainian Catholic community. Dedicated UCWLC member since 1967 at Protection of the Blessed Virgin Mary and more recently at St. Basil's, Edmonton, she has served at three levels: branch – President, Vice-President, member of various sub-committees; the eparchial level – Corresponding and Recording Secretary and member of several committees; and nationally – on the Spiritual Committee and Organization Committee.



From 1999 to 2009, Olga served on the Ukrainian Catholic Council/Edmonton Eparchy (Centralia) as Secretary, Vice-President, and President. As President, she assisted with coordinating conventions, Bishop Lawrence Huculak's farewell, the 50th Anniversary of Metropolia of Ukrainian Catholic Church in Canada, the Installation of Bishop David Motiuk, and other high-profile events.

A highlight for Olga was sewing twelve banners that decorated the Papal Motorcade Route, a UCWLC Eparchial project, during the Pope John Paul II visit to Edmonton in 1984. As a teacher, now retired, she led various Celebration Committees promoting the Ukrainian Catholic rite within the Edmonton Catholic School District and chairing the Ukrainian Millennium Celebration, 1988, which combined staff and students of two schools.

She also volunteers for the Girl Guides of Canada, Cheremosh Ukrainian Dance Ensemble, and Beverly Heights Community League. ☩

"Нас називають по-різному – Добродійка, Їмость, Матушка, Попадя. Мені чомусь імпонує слово добродійка – діяти і творити добро. Мені мимоволі пригадався далекий 1988 рік і урочисте та помпезне святкування 1000-ліття Хрещення України у Івано-Франківській Єпархії, тоді ще Російської Православної Церкви, і дружин священників було зневажено, коли нашим чоловікам-отцям Владика повідомив, що на обід запрошені самі священники без дружин, і у відповідь на це більшість священників обурилися і запротестували, так що не пішли на обід.

Тому було надзвичайно зворушливо, коли наш Патріарх сказав добрі слова в адресу жонатого духовенства, зокрема дав признання усім дружинам священників."

– Лідія Никифороук

A dobrodiyka for all seasons

By Rosemarie Nahnybida

Lida, born in Ivano-Frankivsk Oblast in Western Ukraine during the Soviet era, chose nursing as a career. Meanwhile, young Ivan Nykyforuk, despite the repressive era, grew up in a very devout Christian family. From early childhood, he wanted to become a priest. After serving in the army and working in a factory, Ivan began his studies for the priesthood.

When Lida said "yes" to Ivan in 1981 she did not know what lay ahead. Ukraine was still under Communist rule. Father Ivan's first parishes were in Seraphymci, Probabyn, and Strilche near Horodenka. They belonged to the Moscow Patriarchate. Father Ivan was in contact with the underground Ukrainian Catholic priests who had returned to Western Ukraine from Siberia and helped them as he could to re-establish themselves.

"Behind every successful and smiling priest stands a tired dobrodiyka."

– Patriarch Sviatoslav

After World War II, the Ukrainian Greek Catholic Church was forbidden in Ukraine. Soviet authorities arrested, deported, and sent many Greek Catholic bishops, hundreds of clergy, and lay activists to forced labour camps in Siberia. Many were executed. Some clergy went underground and continued to conduct church services in secret. Other priests, forced to accept the leadership of the Moscow Patriarchate, continued to serve the faithful. Church property was confiscated and fell under state or Moscow Patriarch ownership. (In many cases the issue is still unresolved, as in the case of Pecherska Lavra. – Ed.) →



Father Ivan and Lida Nykyforuk with their extended family, Christmas 2012

President Mikhail Gorbachev's visit to Pope John Paul II in 1986 launched the USSR on a dramatic new course. Perestroika and glasnost, restructuring and openness, introduced profound changes. Many, including the religious, became cautiously optimistic. Between 1984 and 1988 human rights activists in Ukraine sent appeals and declarations to Soviet authorities asking for freedom of worship and the legalization of the Ukrainian Greek Catholic Church.

Inspired, Father Ivan was determined to "return" his parish and others to Ukrainian Greek Catholicism—the church of their forebears. But as the first priest in the area to initiate this movement, he faced fierce opposition from the government. Threats were made on his and Lida's life. There were two "planned" car accidents. Both times, through the grace of God, they were unharmed. Throughout these stressful times, Lida, wife, dobrodiyka, and by now a young mother, was Father Ivan's "right hand." Determined to accomplish his goal, she helped as was needed. She typed endless documents to Moscow, Kyiv, and Ivano-Frankivsk authorities in an effort to enable the Ukrainian Greek Catholics in their region to "return" to the church of their ancestors and to declare vehemently that "We are not Russians!" It worked! By the end of 1989 three entire parishes—over 6,000 people—returned to the Ukrainian Greek Catholic faith.

Meanwhile Father Ivan's uncle, proud of his nephew and living in Edmonton, decided to sponsor the young family, but died before the paperwork was completed. The Nykyforuks arrived in Canada, but, after seven months in Edmonton, had to return to Ukraine in 1992.

Needing priests, Edmonton Eparchy's Bishop Myron Daciuk asked Father Ivan to return. In 1994 he began to serve in the Peace River Country of northern Alberta. A year later, Lida and the children joined him in Grande Prairie. There were hardships—the need to learn English, adjust to a new life, to upgrade Lida's nursing to Canadian standards, and financial problems. Lida took cleaning jobs, worked as

a nurse's aide, with mentally handicapped children and eventually became a registered nurse. At the same time, raising three young children—being involved in their school, spiritual and cultural activities—meant a lot of work and as her husband was serving seven parishes, he was away a lot. Often Lida accompanied him—with their small children in tow—to the small rural parishes, assisting in the singing of the liturgies or other church services.

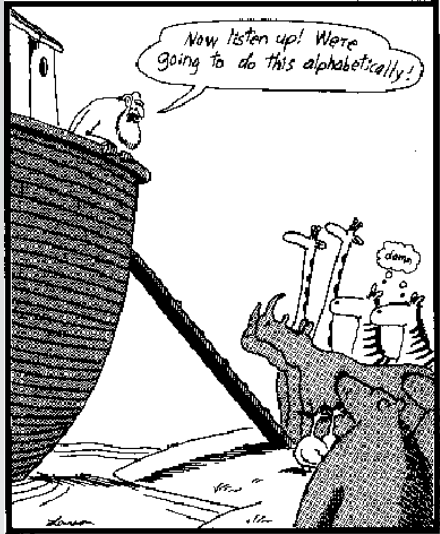
After eight years in the Peace River Country, the family moved to Edmonton and eventually Father Ivan was assigned to the Protection of the Blessed Virgin Mary Parish, while Lida became very involved with UCWLC and the parish events, and became a mentor and spiritual counsellor to the women. Recently, Helen Grykuliak, current UCWLC Branch President, remarked, "Lida is one of us." Lida also served as UCWLC Ukrainian Corresponding Secretary at the Eparchial and National levels. Once, when I needed a quick translation for NASHA DOROHA, Lida's response was prompt: the e-mail was sent well after midnight. She had done this work for me "in her free time." In addition to this involvement she continued to serve by visiting the sick and the dying and cantoring at church services.

In 2012, Father Ivan was transferred to St. Vladimir Parish, the parish that I and my family belong to. Among Lida's first words were, "What can I do? How can I help?" Her willingness to help out with whatever is needed and supporting her husband is very evident. She is a woman of prayer and song. Sunday mornings, when my husband and I arrive, she is kneeling in prayer, then comes to the choir to assist the cantor or, in his absence, leads in the singing. Arriving in church not too long ago, after a big snowstorm, I was touched by what I saw. There was Lida, suffering from a very bad cold, shovelling the sidewalks around the church!

Besides being a devoted wife, dobrodiyka, mother of three, and baba to three-year-old Olya, Lida is a full time psychiatric nurse. She assesses difficult youth aged 12-18 years—diagnosed with autism, depression, suicidal tendencies, Tourette's Syndrome, anxiety and eating disorders, and other complex behaviours. In her "spare" time she cooks, gardens, and preserves food for her family. A friend to young and old, greeting people with a friendly smile, a firm handshake, a warm hug, she is dedicated to her "vocation"—a dobrodiyka for all seasons. *✠*

Rosemarie Nahnybida is a former teacher and Nasha Doroha rep for the Edmonton Eparchy.

Noah's Ark & everything I need to know, I learned from Noah's Ark.



1. Don't miss the boat.
2. Remember that we are all in the same boat.
3. Plan ahead. It wasn't raining when Noah built the Ark.
4. Stay fit. When you're 60 years old, someone may ask you to do something really big.
5. Build your future on high ground.
6. For safety's sake, travel in pairs.
7. Speed isn't always an advantage. The snails were on board with the cheetahs.
8. When you're stressed, float awhile.
9. Remember, the Ark was built by amateurs; the Titanic—by professionals.
10. No matter the storm, when you are with God, there's *always* a rainbow waiting.

With thanks to the Ukrainian Catholic Women's League of Australia magazine

August 1, 2012 to January 15, 2013 Donations

Nasha Doroha Submission

Sacred Heart UCWLC, Wynyard, SK	\$35
St. Josaphat UCWLC, Edmonton, AB.	\$75
Redwater UCWLC, Redwater, AB.	\$75
Elizabeth R. Holinaty, Edmonton, AB	\$100

Donations to Nasha Doroha Reserve Fund

Sts Peter & Paul UCWLC, Saskatoon, SK	\$75
Assumption BVM UCWLC, Moose Jaw, SK	\$30
Olga Zazula, Calgary, AB.	\$20
St. Mary's UCWLC, Yorkton, SK	\$75
St. Athanasius UCWLC, Regina, SK	\$100

Mary Dyma Scholarship Fund

St. Mary's UCWLC, Yorkton, SK	\$100
Assumption BVM UCWLC, Moose Jaw, SK	\$30
St. Athanasius UCWLC, Regina, SK	\$100

Vera Buczynsky Scholarship Fund

Assumption BVM UCWLC, Moose Jaw, SK	\$30
St. Athanasius UCWLC, Regina, SK	\$100

Emergency Relief Fund

St. Athanasius UCWLC, Regina, SK	\$100
--	-------

Thank you very much for your donations.

Elizabeth Zahayko, ND Financial Administrator

Богдан Ігор Антонич

Ранок

Ранок блиснув. Сонце, мов червона цегла,
покотилось бляхою дахів.

Ранок тіні й мрії розгорнув і знагла
піснею возів прогомнів.

Знову перекреслить неба синь безмірну
зір падучих лінія крива.

Місто дивно біле, майже неймовірне,
з мли, немов з уяви, вплива.

Тільки цей куток ще тінню обійнятий,
скрипка, струни обвільнивши, спить.
Сонна тиша, лиш перо дзвінке й крилате
по папері, мов стріла, дзичить.

Серпень, 1933 р.

More

Hac 1,300,000 Stories: ANTHOLOGY

comments

■ NASHA DOROHA recently gave the whole community a wonderful surprise. This publication of the Ukrainian Catholic Women's League of Canada reached beyond its borders and celebrated the 120th anniversary of Ukrainian presence in Canada with a bouquet of short personal stories, poems and photos. It created an anthology of many voices, diverse in their content and emotional tone. If we had to choose a leitmotif, it could be the words of Oleksander Oles' *Z zhurboiu radist obnialas'* (Joy and sorrow were embracing). However, the overarching feeling is that of joy and happiness. In spite of incomparable hardships, ultimately, for most people, at the end of the immigrant narrative there was success.

Wasył Stefanyk's excerpt from the *Stone Cross* and Pierre Burton's article on Joseph Oleskow and his vision of Ukrainian life in Canada provide a weighty opening but, from this point on, attempts at chronology and order disappear. Style and tone become irrelevant. Some articles are very literate, almost literary, some simple and unsophisticated, just as the people spoke, emotional and eager to share the cherished memories of their parents or grandparents. The admiration for the strength shown in the survival of these immigrants and the gratitude of their progeny for their values draw us into their stories and we inevitably wonder, "Would we be able to survive this?"

Those who crave good organization will notice that the *Anthology*



is thoughtfully divided into sections: "Departing," "Settling," "Remembering," "Contributing," "Returning" and "Going Forward." The first three units are the personal, emotional memoirs. These are the quintessential stories of most early immigrants. The "Contributing" section offers more objective information on those who became publicly successful and who made the whole community very proud—Senator Yuzyk, Supreme Court Justice J. Sopinka, Premier Ed Stelmach, etc. The central values of religion and education are featured in the stories of the churches and of the Chyitalnia Prosvita.

The account of the third wave of the immigration, the people who came after World War II, unfolds the political concerns and actions of Ukrainian Canadians both in general Canadian and internally Ukrainian spheres. This group was heavily politicized and always concerned

with issues of survival and freedom in the Ukrainian SSR and continue thus, now with independent Ukraine. It is significant that in this article the term "émigré" is introduced and is used as often as "immigrant" for it reflects the reasons for which these people had left their homeland and their ongoing focus on Ukraine.

"Returning" illustrates the personal contacts of the descendents of the original emigrants with Ukraine, tourism, attempts at help and cooperation. The *Anthology* ends with the chapter "Going Forward," which contains thoughtful short studies of identity issues. How and what of the heritage should be preserved? How can the duality of loyalty and interests survive in the future? Because Ukrainian Canadians did so well in the past, there is reason to believe that they will find a way to continue in the future.

Christine Sochocky, Toronto

■ Одержавши останнє число НАШОЇ ДОРОГИ, яке присвячене 120-літтю поселення перших українців в Канаді, і прочитавши цікаві споми́ни багатьох піонерів-переселенців, я переживала разом з авторами розповідей. Правдиво написано про буття і життя українців у Канаді.

Перечитуючи повторно, пригадалися мені розповіді деяких піонерів по різних парохіях в Канаді. Ось фото першого Католицького єпископа в Канаді Никити Будки, і пригадалося мені, як єпископ по поверненні з Канади приїхав на візитацію до нашої парохії в Україні, де мій батько був парохом.

Після літургії єпископ зайшов до нас в резиденцію. По обіді взяв мене, 6-літню, на коліна, щоб погойдати. Я почала тут же рахувати гудзики на його рясі і була дуже рада, що єпископ має також 33 гудзики, так як мій татко. Ось такий милий спо́мин з дитинства. Я наче вдруге зустрілася з Преосвященним Єпископом.

Вважаю, що видання дуже вдале і потрібне, як для нас, свідків тих далеких подій, так і для наших нащадків, де б вони не проживали. Нехай Матір Божа, наша Покровителька, Вам помагає на дальшу плідну працю. Довголітня, 54-річна членкиня ЛУКЖК при церкві св. о. Миколая в Торонто.

Марта Набережна, Торонто

■ I absolutely enjoy the NASHA DOROGA magazine. I read it through and through, using my magnifying glass, as I suffer from macular degeneration. When I get done with it I send it to my friend in BC, on the island, and she enjoys, too. Thanks for very interesting reading. I especially liked the *Anthology* issue.

Jean Miskew, Edmonton

■ It is necessary to retain a mood, an emotion, a writer desires to present when others edit.

On page 103 in the anthology ND, in deepened colour accent, the last little changed three-lined paragraph now features an unpleasant harshness rather than pathos, a cry at the loss of what once was. "What fruit awaits?" might as well be "Where is the beef?" This did not occur in this item's first publication.

So saying, I do otherwise acknowledge the fine histories, plus the effort that went in to publish this ND.

Patricia Sawadsky, Vernon, BC

■ Thank you, *djakuju* for the wonderful *Anthology*. I spent quite a bit of time with it; the stories were so interesting and enjoyable. I'm hoping to somehow incorporate at least one piece into Ukrainian Language Arts next semester. The anthology will make its way to our school library, once I've read it through.

Stephanie Dowson, Ukrainian bilingual teacher, Edmonton

■ Since receiving my copy of the *1,300,000 Stories*, I have been reading them to and from work on the subway. The stories of the different waves of immigration to Canada provide a fascinating glimpse on the lives of men and women who came here over the past 120 years. On a couple of occasions I had to be very careful not to miss my stop! As a child of immigrants who came to North America after WW II, I am privileged and blessed to have been born and raised here. Our Ukrainian-Canadian community has produced individuals like the Honourable John Sopinka and Senator Paul Yuzyk. The stories of people like Stella Stanishewsky and Hrytz Terebenetz describe the harrowing experiences that many people faced

before coming to Canada and, then, the separations from loved ones. Their challenges, hardships and endurance make me very proud of my Ukrainian background.

I shall have interesting subway reading for the next little while, as I read through the *Anthology* from cover to cover. When I am done, I will pass it along!

**Sonia Solomon,
Information Co-ordinator,
UCWLC Toronto Eparchy**

■ I wish to make a comment on the wonderful publication of *An Anthology*. It is truly a great collection of archival information, which I will continue to read and treasure always. Thank you.

Kay Slobodzian, Dauphin, MB

■ Антологія й Наша Дорога

Дуже репрезентативне за добром матеріалів, статей і спо́минів цікаве видання. Всі ці компліменти належать видавцям (ЛУКЖК), авторам, але в головній мірі редакторові особисто за те, що подаєте їх теперішньому читачеві й передаєте історію українських поселень у діаспорі. Подаєте з любов'ю й у такій гідній і професійній формі.

Жаліємо, що наміряєте відійти з посту редактора цього важливого видання. Подяка і признання Вам велике за довголітній вклад у цю важливу суспільно-освітню ділянку.

Велике признання Лізі Українських Католицьких Жінок Канади за видання квартального журналу НАША ДОРОГА й побажання Управі продовжувати йти тією Дорогою. А авторам за розуміння важливості такої громадської праці.

**Ярослав та Оксана Розумні,
Вінніпег**

Не лінуйся!

Струнка фігура – завжди

Втрачені влітку кілограми, зазвичай, повертаються довгими зимовими вечорами, проведеними на м'якому диванчику. Але якщо ти хочеш зберегти літню форму до наступної весни...

Перед їдою – склянка води.

Випита за 15 хв до кожного прийому їжі склянка теплої води пришвидшує та полегшує процес травлення. Окрім того, ти менше з'їси.

Не пий солодку каву.

Важко примусити себе пити каву та чай несолодкими. Роби це поступово, кожного дня зменшуючи дозу цукру в своїй чашці. Одна чайна ложка цукру вміщує 20 калорій – впродовж дня таких лужок назбирається немало.

Не роби запасів.

Ретельно плануй добовий раціон і тримай в холодильнику мінімум продуктів, потрібних для тебе і родини на кілька днів.

Вирушай у магазин неголодною.

У магазинах самообслуговування величезна кількість спокус. Скажімо, презентації нових продуктів. Аби зберегти калорії та гроші, виходячи за покупками, склади список необхідних продуктів і неодмінно перекуси.

Їж часто, але небагато.

Найоптимальніше – це 5-6 прийомів їжі через кожні 2-3 години. Якщо не зможеш втриматися, влаштуй додатковий прийом їжі, скоротивши при цьому денний раціон.

Дихай глибоко.

Твій організм вживає велику кількість калорій, якщо має надлишок вуглекислоти. Тому частіше влаштуй прогулянки пішки на довгу дистанцію, а ранком відчиняй вікно, сідай по-турецьки на підлогу та дихай глибоко й повільно впродовж 5 хвилин.

Фруктовий сік приборкує голод.

Не знаєш, як подолати напад вовчого апетиту? Краще всього випий склянку морквяного чи томатного соку, додавши подрібнену селеру. Такий напій вміщує мало калорій і багато рослинної клітковини, яка чудово гальмує почуття голоду.

На вечерю – салат.

Ти легко утримуватимеш вагу на одній позначці, якщо раз на тиждень замість багатої вечері з'їси щось легке: приміром, салат з овочів і фруктів.

Щодня тренуйся.

Енергійні вправи сприяють спаленню жирової тканини – цей факт беззаперечний.

Втім, жирові відкладення починають “танути” лише на двадцятій хвилині тренувань. Тому, якщо ти щоденно присвячуєш вправам кілька хвилин, це не дасть такого ефекту, як півгодинний тренінг через день.

Лише червоне вино.

Краще не вживати алкогольних напоїв – це зайві калорії. До того ж, алкоголь збуджує апетит. Виняток зроби для червоного вина. Воно полегшує процеси травлення, сприяє розщепленню жирових клітин, виводить холестерин і вміщує цінні для серцевих м'язів речовини – антиоксиданти.



На десерт – фрукти.

Якщо тобі дуже хочеться чогось солодкого, обери сухофрукти – чорнослив, курагу, родзинки. В них менше калорій, ніж в улюбленому печиві, до того ж, сухофрукти забезпечують організм цінними мінеральними речовинами, зокрема калієм і магнієм.

Ігноруй ліфт.

Якщо ти живеш у багатоповерховому будинку, намагайся не користуватися ліфтом. Принаймні через день. Без зайвих зусиль і втрати часу ти позбудишся значної кількості калорій. Це з успіхом замінить тобі швидку ходу чи аеробіку.

Замість масла – маргарин.

Це корисно не лише тому, що маргарин вміщує менше калорій. На відміну від масла, він м'який і, намащуючи його на хліб, потрібно взяти небагато. А масла чомусь завжди “не вистачає”, і ми намащуємо його “від щирого серця”. ☺



Ukrainians of Irkutsk

A part of multiethnic Siberian society

By Andrei Zavalov

For nearly five centuries the Irkutsk region is historically home to various ethnic groups, including Russians, Buryats, Belarusians, Germans, Tatars, and Ukrainians. Few are aware of the reason why Ukrainians first began to migrate to this land.

Ukrainians in Cis-Baikal history

The first Ukrainians arrived in Cis-Baikal in 1642 when the Moscow government exiled 188 cossacks from Sloboda-Ukraine to the Lena River. In 1650, supporters of Hetman Ivan Vyhovsky were exiled to Irkutsk as well, in 1660 the opponents of hetman Ivan Briukhovetsky, and in 1670, Hetman Demian Mnohohrshny and all his relatives faced the same fate. Mnohohrshny was held in an Irkutsk prison, released in 1688, and later became a monk. (Taras Shevchenko's forceful poem, *Chernets*, is based on the hetman's life. — Ed.)

More exile followed the Battle of Poltava, 1709, and in 1768, as a result of liquidating the Zaporizhian Host (or, Kozak Hetmanate, an autonomous body in the Ukrainian region during 1654-1764), part of the



Irkutsk Oblast and the City of Irkutsk, Russian Federation

Ukrainian cossack *starshyna* (public administration) was banished there. Prior to this, followers of Maksym Zaliznyak during the Koliyivshchyna (a Ukrainian peasant revolt in Right-Bank Ukraine, against the Polish-Lithuanian Commonwealth) were sentenced to *katorga*—penal servitude—in the region.

At the beginning of the nineteenth century, Ukrainian Decembrists, members of the United Slavs, revolutionary populists, social democrats, participants of peasant

revolts, and some public and cultural figures were exiled to Siberia by court order. Many were forced into the Siberian cossack armies.

The high-ranking Cis-Baikal Ukrainians succeeded in obtaining prominent positions amongst the top echelons of power, including the Siberian administration. Nikolay Sulima, governor general of East Siberia, for example, was an ethnic Ukrainian. They participated in the building, development, and management of the region's factories and plants, and in the eighteenth and nineteenth centuries engaged in the exploration and research of Siberian and Far Eastern lands. Grigory Novitsky, for example, was the author of the first ethnographic monograph in the Russian language, "A Short Description About the Ostyak Ethnic Group."

Ukrainians occupied a special place in the church life of Cis-Baikal. The first ruling bishop

Як сумно стане і тяжко в душі,
Як здасться, що втратив життєвий рушій,
І буде чужим все, що є навкруги:
Всі речі навколо — твої вороги.

Лише посміхнися і спробуй згадати,
Що долю не можемо ми обирати.
Доля від дому, буває, кине,
Та де ти живеш, там і є Україна!

Olexandr Dmytriv

Мы всё те же украинцы,
Хоть уже сибиряки,
К дружбе мы давно стремимся,
Это дело нам с руки.

Главное — всем быть нам вместе,
Речь родную не забыть,
Чтоб запеть «чарівні» песни
И Украину любить!

Olexandr Ivaniuk



“ Ukrainians occupied a special place in the church life of Cis-Baikal. The first ruling bishop of East Siberia—bishop of Irkutsk and Nerchinsk—St. Innocent (Kulchytsky) descended from the Chernihiv governorate by birth and studied at the Kyiv-Mohyla Academy. St. Innocent (Nerunovych) and St. Sofrony (Krystalevsky) were also from Ukraine.

of East Siberia—bishop of Irkutsk and Nerchinsk—St. Innocent (Kulchytsky) descended from the Chernihiv governorate by birth and studied at the Kyiv-Mohyla Academy. St. Innocent (Nerunovych) and St. Sofrony (Krystalevsky) were also from Ukraine.

A mass exodus of Ukrainian peasants began in the 1860s—foremost the result of a shortage of soil—created settlements such as Kyivka, Chernihivka, Poltavka, Volynka, and Besarabka. An 1897 Russian census of the empire showed that 2,177 Ukrainians lived in Irkutsk region (by mother tongue). The 1906 Stolypin agricultural reform in Russia produced the largest immigration of Ukrainians to the region in the pre-revolution period.

The Russian Revolution ignited the political activity of almost all the population of Siberia, especially in Cis-Baikal, opening possibilities in the military, formation of cultural organizations and newspapers.

The population of the Irkutsk region did not suffer heavy losses in the civil war period nor the revolution and famine of 1921-1922; and yet the inflow of immigrants from other parts of the former empire all but ceased. In this period, a policy of “nativization” (korenizatsiya) was practised. Schools, where different USSR ethnic group languages were taught, began to appear. In Cis-Baikal a few schools that instructed in

Ukrainian were opened. However, by the mid-1930s “nativization” had become “Russification.” As a result, most of the ethnocentric schools were closed. In 1926 and 1939 two censuses of the population were officially conducted. According to the 1926 census (firstly by ethnic groups), 16,300 Ukrainians resided in the Irkutsk region; by 1939, this number had grown to 47,100.

At the onset of World War II many plants and factories were dismantled in Ukraine and a few rebuilt in the Irkutsk region. The Soviet power had brought many Ukrainians accused of being involved with the Ukrainian Insurgent Army from Western Ukraine to Siberia and the internment camps of the Gulag.

In 1950 an intensive migratory exchange with the Irkutsk region began with Ukraine. Enormous numbers of students, labourers, and workers from the Baikal-Amur Mainline and other developmental giants arrived in the Irkutsk region.

Between 1959 and 1989 the Ukrainian presence in Cis-Baikal began to show “wave dynamics”—a cycle of diminishing and increasing figures. According to a 1959 census, 97,200 Ukrainians resided in the Irkutsk region at the time; by 1970 this number fell to 84,400, rose to 90,800 by 1979, and fell again to 87,400 by 1989. The fall in population was initially due to consequences of World War II—plants,

factories, and peoples being transferred back to Ukraine alongside a settling economy; the following growth came from the Ukrainian population’s mastering of Siberia’s resources in the 1970-80s; and the renewed depletion of population by 1989 can be attributed to the disintegration of the USSR. Peoples began to seek out their historical motherland. According to a 2002 census, 53,600 Ukrainians remained in the Irkutsk region, and according to the 2010 census, Ukrainians numbered only 30,800 in the region.

Irkutsk City Public organization Ukrainian cultural centre “Dnipro”

In 1991 Nikolai Sribniak, a cultural figure of the musical theatre, took the first step to organizing a Ukrainian community. The Irkutsk ethnic-centre “Klekit” was registered in 1992 for the preservation and development of the Ukrainian language and to assist the development of international relations in the region.

Klekit was situated in library № 13 of Irkutsk. Kyiv donated books from the first library of Ukrainian literature to the centre. Exhibitions of folk art were recorded and holidays celebrated. Members of the centre worked closely with the library staff to draft a constitution. The creation of Klekit led to contacts, both with Ukraine and the Ukrainian diasporas from around the world. Klekit’s members even participated in world conventions and competitions.

In 1995 Klekit’s “Slaviane” choir was formed, singing in both Ukrainian and Russian under the direction of Stepan Iliashenko. In 1996, Nikolai Sribniak departed for Ukraine, where he became the bishop of Sumy, in the Ukrainian Orthodox



Members of the Slaviane Choir

Church of Kyiv Patriarchy and Nikolai Silvestrov took over.

The centre's activity has had a great influence on the cultural life of the region recently. In 2000, on the initiative of Vitalii Rogal, a celebrated Russian folk-artist, "Klekit" was renamed "Dnipro." And in 2001, Ierofei Vasiliev, another celebrated Russian artist, became the head of the Ukrainian cultural centre. In 2007, the Ukrainian cultural centre Dnipro celebrated its 15th anniversary with a concert that showcased Ukrainian culture.

In 2008 a Ukrainian Saturday school opened there, offering Ukrainian language, literature and culture to students aged 12 to 57. On average, there are seven students per class. In 2009 students of the Musical College of Irkutsk performed Semen Hulak-Artemovsky's "A Zaporozhian Kozak Beyond the Danube" (Запорожець за Дунаєм) and the singers of Dnipro's Slaviane

choir assisted in the teaching of correct Ukrainian pronunciation. Performed before an audience, the opera met with great success.

At the beginning of 2011, Ierofei Vasiliev met with the mayor of Irkutsk, Victor Kondrashov, to discuss the lack of space and, in 2012, the cultural centre obtained a beautiful new facility.

That year Natalia Vitt became the head of Dnipro, which celebrated its twentieth anniversary with a grand concert with the Irkutsk Philharmonic with the philharmonic soloists and guests from other ethnic organizations.

Irkutsk Ukrainians annually participate in their city and regional cultural life, from participating in the celebrations of Ivana Kupala and Trinity to those of Russia Day and Victory Day. They also celebrate Christmas, Easter, Shevchenko Day, Ukrainian Independence Day, and Ukrainian Language Day, to name a

few. They are involved in all spheres of society—politics, culture, health, defence, and science—and actively participate in the development of the Russian state.

The forbears of Ukrainians of Cis-Baikal were, primarily, those banished from their homeland and subjected to oppression and coercive administrative policies. Today, Ukrainians as an ethnic group are in no way different from the other ethnic groups in the region—they earn a living, grow rich, become poor, and raise families like anyone else.

The Ukrainian state was formed again in 1918, nearly 250 years after the Treaty of Pereyaslav. Since then, Ukrainians have contributed their diasporas to many countries, especially Russia; they have made a home on Siberian land, preserving Ukraine in their hearts; and, they have contributed to the vast and rich multiethnic mosaic of their region. *Д*



A Ukrainian presence in Lourdes

By Catherine Rakchaev

This slogan of the Sisters Servants of Mary Immaculate—Glory to God. Honour to Mary... Peace to us—is so clearly manifested in Lourdes. On a dream of a lifetime trip to Europe this spring I was most privileged to see this mission in action. After 35 years, I was happily reunited with the two Sisters Servants who were former colleagues of mine in health care in Canada and who serve this mission.

From the time one steps off the train, there is an envelope of peace that enfolds each pilgrim. This was not only my experience, but the experience spoken of by everyone I have met who has ever visited Lourdes. Under the kind direction of the sisters, I was able to visit the grotto several times a day. The sisters live adjacent to the *only* Ukrainian Catholic Church in Lourdes—a gift from Our Lady to us. Its Byzan-

Needless to say, it is frequently visited by many pilgrims to Lourdes and, especially, Ukrainians.

This little church is a tribute to our beautiful Ukrainian Catholic Tradition and to the kind sponsors who send funds for its maintenance and upkeep. The iconography in this church is very unique and inspires one to ponder the mystical meanings they represent.

So, who does this mission serve? The sisters are busy with tourists almost daily. There are 7 million Ukrainians who are itinerant workers (known as the “diaspora”) in European countries. Many of them, as well as tourists from Ukraine, have grouped together and come to visit Lourdes to honour Our Lady. While I was there, it was also annual military week in Lourdes. A group of Ukrainian soldiers, along with a bishop and two priests, booked a

Divine Liturgy at the church. While in the church, many went to confession and received Communion. It was edifying to see some with a rosary tucked in their epilates.

Hot on their heels, and on the same day, a group of “diaspora” women from Spain also had booked a Divine Liturgy with the priest who serves this church. Last year

alone, the sisters informed me that they had prepared over 4,000 hosts for the various groups who visit this church. Also, on a single day they have sung the responses to as many



A Ukrainian church in Lourdes

as three Liturgies. Associated with this is accommodation of the visiting priests with the tours, i.e., care of vestments, candles, cleaning the church and washing and ironing altar linens.

What else do the sisters do? They have prepared pilgrims from Ukraine to receive the sacraments—some had not been to confession or to communion either since childhood or ever. Also, to my surprise, rather than giving directions and a map to the grotto, the sisters insist on accompanying visitors from their accommodation at local hotels, or from church after services. Thus, they make several trips to the grotto each day. Why? In order to pray with pilgrims, some never having prayed a rosary or the stations of the cross. As a veteran of the way of the cross myself, I have to say that praying them with Sister Veronica made it all the more meaningful.

At the grotto, there are many spiritual activities all day and evening from confession, Mass, Rosary, and, in response to Our Lady’s request, Processions.



Author and unidentified volunteers

tine architecture proudly stands out against the mountain, which looks over the grotto and is within a 10-minute walk (downhill, that is... takes more time going back up.)



In the evening, Sister Stephanie and Sister Jacinta accompanied me to the grotto. Praying the rosary in the evening with thousands of pilgrims in a candlelight procession is an experience I am unable to adequately describe. While the Hail Marys are recited in many different languages, we all united in one language between each decade and raised our lanterns to sing together: "Ave, Ave, Ave Maria, Ave, Ave, Ave Maria..."

Finally, being at the grotto was like stepping into a bubble of maternal comfort. In the hush of the grotto, there is an atmosphere of total peace and prayer. Pilgrims purchase 2-foot-long tapers and carry them to the candle

stations around the grotto. A prayer is left with each candle and I certainly remembered my loved ones there. One is able to kneel on the spot where Bernadette knelt during the apparitions or sit on benches around the grotto. Lining up at the fountains to drink and to get the Lourdes pure spring water was also a meaningful experience.

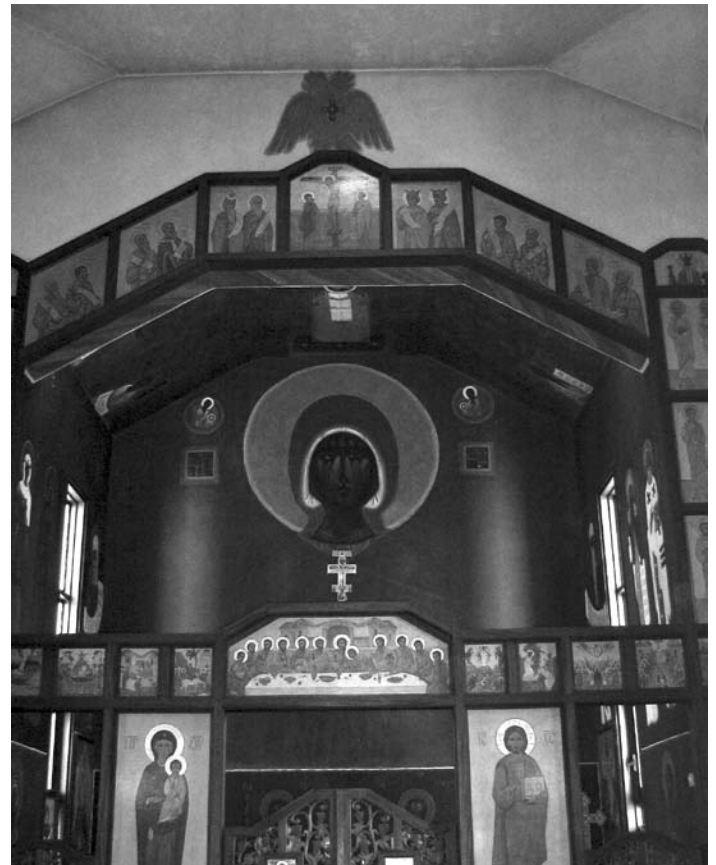
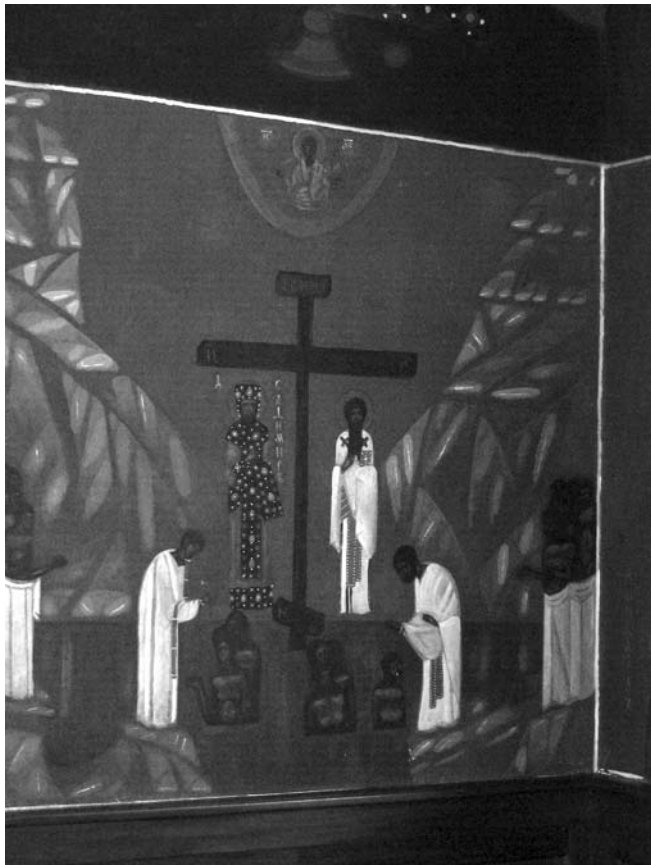
In the alcove is the traditional statue form of Our Lady of Lourdes. Not even a bird lands in the alcove, knowing it is a sacred space in our world. One is able to walk beneath the alcove and to touch the rocks and bless oneself with the water, which slowly trickles down the cool surface. The grotto is a place of healing. The sick take precedence in the lineup to pass under the alcove. There are volunteers who take them around in wheelchairs and even on stretchers. As a nurse, I have often

felt concern for all those who go with a prayer for healing and come away still bearing their physical sufferings. However, I hear, and truly believe, that Mother Mary sends no one away empty, as we were all spiritually touched in some special and permanent way.

Thank you, Mother Mary, and Sisters Veronica, Jacinta and Stephanie. I strongly encourage support for and a visit to this sacred place and to our Ukrainian Catholic Church. ✚

*Catherine Rakchaev, Member UCWLC,
Sts. Peter & Paul Parish Mundare, Alberta*

Donations may be made in euros to:
Fr. Herman Nychak
Ukrainian Catholic Church
Ass St Andre Église Ukrainienne,
Mission Catholique Ukrainienne
8 B Rue de l'Ukraine
65100 Lourdes
France



Internal views

Останнє слово ... last word



Dopogi читачі, Dear Friends,

Let's talk about Easter and, then, the League's Congress.

Easter is the reward for the sacrifice. It's the victory. It's new life, new beginnings, new realities: the change from what was to what will be; a metamorphosis.

Easter is about hope, a new tomorrow, a fresh start with the future: being kinder, more assertive, less demanding, more successful... Tomorrow is about whatever you want it to be.

And "tomorrow" is about eternity; that's where eternity lies—in tomorrow. But a desirable eternity requires a sacrifice; a good life—not an easy one for some—and a final parting of what we know. It requires death.

The metamorphosis of seasons, especially winter into spring, illustrates the cycle of renewal. What is dramatic, indeed frightening, is how drastic the change really is. Think about it: nature's beauty withers away and dies. This must happen before renewal can restart.

It occurs to me that organizations' congresses are meant to copy these dramatic changes: shed the old and get on with the new. Clearly, metamorphosis is a good thing.

But then, how do we protect what is valuable from the past and yet get on with change? Easy. Do both and don't consider maintaining tradition to be the only focus of organizations or personal lives. Museums are only useful if they teach lessons for the future. Similarly with history: there is no point in studying it if it does not help us to go forward.

Going forward is what conferences are all about—not just the League's, but all organizations. Those who take the time to look forward and deliberate their role and activities for the future tend to be the successful ones. Let's make sure we present a few groundbreaking ideas that the Congress can endorse for our next executive. Here are a few offered in Ukrainian.



Маю велике довір'я до Ліги і до нашої української спільноти, як в діаспорі так і в Україні, але в той самий час вірю, що без змін і праці ми не в змозі запевнити такого майбутнього для наших нащадків, яке б ми хотіли. Працюючи в українській громаді, без перерви, відколи мені було 15 років (я провадила літні табори для української католицької церкви в Кенорі, Онтаріо для дітей) пропоную кілька справ.

► Відновити допомогу іншим, а саме українським католицьким жінкам в Україні, радше ніж в інших менше щасливих краях, ніж Канада, бо як не ми, то хто? Прочитайте, як діє православне жіноцтво в Україні під закликом Московського Патріархату (ст. 9) і рухаймося вперед!

► Заангажувати інші та вищі не-українські католицькі парафії та організації. Наприклад, запросити сусідні парафії на висвітлення

фільму "3 Stories of Galicia". Відділи у Вінніпезі та Торонто, котрі це зробили, високо оцінюють цей новий крок у праці ЛУКЖК. Поговоріть з вашою єпархіяльною головою або дайте мені знати, і я радо допоможу.

► На сходинах відділів говорім про потреби жінок/членів — виховання дітей, самотні мами, відносини з неприсутніми і відсталими дітьми, проблеми фізичні, старости, фінансові. Говорім про працю в громаді, але, дуже важне, про потреби членів та про їхній розвиток.

► Зорганізувати семінар для членів Ліги, як рівно ж іншим бажаючим організаціям нашої громади на тему провідництва і розвиток організацій. Пригадайте, як перша Голова Ліги, Марія Дима, зробила нечуваний крок і об'їздила Канаду, організовуючи відділи. Того не було перед тим, а в результаті створилася, на сьогодні, найсильніша українська організація Канади.

Чи не час на нове, відважне і корисне в нашому майбутньому? Очевидно, що так! Візьмімося за це, а плоди будуть великі.

Це послання Великодня.

Бажаємо вам веселих Свят!
Have a wonderful Easter!

Христос Воскрес!



Никифор Дровняк (1895-1968)

Міський краєвид.
Вулиця з хмарочосами

Папір, акварель. 45,3 x 30,5.
ЛМУМ

Син бідної лемкині і якогось заїжджого художника Никифор Дровняк народився в селі Криниця, відомій курортній місцевості на Лемківщині (тепер ПНР). У Криниці пройшло все його життя. Через дефект мови, успадкований від рано померлої матері, і деяку розумову обмеженість він навіть не закінчив першого класу сільської початкової школи, що й позначилося на його напівграмотних написах латиною, зроблених на малюнках. Нахил до малювання виявився у нього змалку, і малював він ціле своє життя день у день, від ранку до вечора, ніколи не повторюючись. Вважав він це своєю основною роботою, позаяк до іншої не був здатний через слабе здоров'я. Свої малюнки Никифор виконував переважно аквареллю на клптиках паперу чи картону, акуратно ховав їх у скриньку, принагідно продавав їх за мізерні гроші або ж віддачувався ними за виявлену увагу до його долі доброзичливим людям. Він жив відлюдьком на прошеному хлібі, рідко з ким зближався. Любив час од часу пускатися поїздом у мандри, був навіть у Львові. Його „академією” були старовинні іконостаси лемківських церков. Малював пейзажі, часто з архітектурним стафажем у вигляді церков, криницьких вілл, залізничних станцій, віадуків, урбаністичні композиції з хмарочосами, картини з криницького побуту, вигадані композиції з автопортретами, де зображував себе то маляром, то духовною особою. Його малюнки відзначаються спостережливістю і конкретністю у відтворенні характерних рис, специфічним поетичним образним мисленням і своєрідною композиційною побудовою, тонким відчуттям колірних співвідношень. У них поєднані реалістичне світобачення митця, його багата уява, своєрідна структура твору і наївність примітиву. На творчість Никифора у 1930-х рр. звернув увагу львівський художник Роман Турин. Він експонував його твори 1932 р. на виставці в Парижі, а пізніше, у 1938, 1968 рр. у Львові.



