

Ukrainian Christmas



Traditions, Folk Customs, and Recipes



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Compiled by Mary Ann Woloch Vaughn

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A Note To The Reader:

People from different areas of Ukraine, and those now living in other countries such as the United States and Canada have a wide range of customs, traditions, and recipes, some that do not vary much, others that vary quite a bit due to the passage of time or difference of circumstances. I have tried to present many facets of these, both historical and current. If what is written is not what you remember or practice, I ask your understanding that my task in writing, with limited written sources and many oral sources, was to include as much as possible, yet to condense the information and correct in some cases changes that had occurred over the years. If any major errors are found, I invite your constructive correspondence so that future editions of this book may be corrected. — The Author

Cover Illustration: Nativity icon painted by Deacon Michael Barida, currently principal of Saint Josephat's Separate School (an English-Ukrainian day school), in Toronto, Ontario, Canada. The icon is from St. Vladimir & Olga's Church, in Windsor, Ontario.

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This little book is dedicated to my children
and yours — so that they will remember and
practice always our Ukrainian traditions
and keep the true spirit of the Christmas season.

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НА СЯТИЙ ВЕЧІР

Далекий світ, великий час,
Пливуть літа рікою,
А я все памятаю вас,
Як йдете з колядою.

Гей, кільки то минуло літ!
Та я так добре чую
Кожухів шелест, скрип чобіт
І ширу пісню тую.

Скрипливий наболілий спів,
Такий, як хлопські груди.
Та хто його раз зрозумів, -
До смерти не забуде.

Далекий світ, великий час,
Пливуть літа рікою,
Гей! Що чувати там у вас?
Чи йдете з колядою?

Чи й нині мерехтять зірки
Над хатою старою?
Гей, краю мій, не знаєш ти,
Як тужу за тобою!

Богдан Лепкий

ON CHRISTMAS EVE

Far away places, passing time,
The years flow like a river.
But I always remember you
As you went carolling.

Hey! how time has passed!
But I hear so clearly
The rustling of the *kozhukey**
The crunching of the boots
And the sincere song.

The plaintive sounds,
Like a man's earnest emotion,
But he who once has understood
'Til death will not forget.

Far away places, passing time,
The years flow like a river.
Hey! what's new with you?
Do you still go carolling?

Do the stars still shimmer now
Over the old home?
Hey! my country, do you realize
How I long for you!

— Bohdan Lepkyj
November 9, 1872 - July 21, 1941

* *kozhukey* — long winter coats, made of sheepskin, with the fur lining the inside

Ukrainian Winter Time Traditions and Customs



Photo by Mike Wilk

The Traditions and Customs of the Winter Time Season

Following the busy growing and harvesting season, the winter season with its cold and its quietness has for ages been a time to retreat to the warmth of the home. In Ukrainian homes, this time, with the central religious holy day of Christmas, has been a time also for the family to come together, even when they might have been separated by many miles.

The rich heritage of traditions and customs of this season are an integral part of the life of Ukrainians. A Christmas without Sviata Vechera and Midnight Mass seems unimaginable; St. Nicholas does not necessarily mean to us a jolly man in a red suit; a visit from carollers is not a rarity — it is a eagerly anticipated custom. The blessing of holy water and of the home are a special time, so appropriate for a new year. All of our customs and traditions, those of the family and those of our religion, are intertwined and perhaps makes our families a little bit closer because of them.

We all know the reason for the main holiday of this season — Christmas — but all might not know why it is celebrated at this time, or when it became the custom of Ukrainian people.

How Christmas Day Was Set

Even in the first early centuries of Christianity, there were some new Christians who celebrated the birth of the Redeemer, but it was not until in the third century A.D. that Christmas became an official Church holy day.

St. John Chrysostom, writing in 386 A.D., recorded that Julian researched in detail in trying to define when was Christ's birthday; as part of this search, it was determined that most of the Western churches felt that December 25 was the date, while Eastern churches felt that January 6 was the correct date. In addition there were some who felt either April 20, May 20, March 29, or September 29 was the true date of the Nativity. Basing his opinion on the majority, Julian declared that December 25 was the day of Christ's birth. Most churches accepted this date, as for many this was close to some previous holiday — such as the Winter solstice, the Jewish Hanukkah, or the Roman Saturnalia. As St. Chrysostom wrote, "They called this December 25, the Birthday of the Invincible One (Mithras — a sun god); but who was so invincible as the Lord? They call it the Birthday of the Solar Disc; but Christ is the Son of Righteousness."

In Ukraine, there had also been a pagan festival celebrating the sun god when the days began once again to grow longer and there was more daylight. When Ukraine became a Christian country in 988 A.D., it was a natural transition to celebrating Christmas at the same time, now with its new significance.

When the Gregorian calendar was developed a few centuries ago, Ukraine and her churches still followed the old Julian calendar; there are still churches in the United States and Canada which are following the Julian calendar, though in the past decades, many have changed to the Gregorian calendar. Therefore, among Ukrainians, some will celebrate Christmas on December 25th (Gregorian calendar), while others who are on the Julian calendar will celebrate Christmas on January 7. (This difference in calendars also affects other holy days as well; those on the Julian calendar will celebrate holy days 13 days later than those on the Gregorian calendar.)

The Advent Season

The thirty-nine days preceding Christmas was a time of preparation in the old country of Ukraine. The Advent period was a time of fast. Merry-making and dancing were not allowed and marriages did not take place during these solemn weeks. (But it should be noted that there seemed to be a lot of folk customs during this time associated with the hopes of finding a marriage partner.)

The whole house was prepared for the festive holy day coming up. The house was thoroughly cleaned and whitewashed. New embroidered towels (*rushnyk*) might have been made to hang on the icons and other linens were washed and pressed. As Advent drew to an end, the housewife and her daughters would start preparing for the holy supper (*Sviata Vechera*) on Christmas Eve and for the many baked items that would be eaten during the Christmas holidays.

The men of the household would also be busy, putting the yard and barn in order. These areas would be cleaned and large quantities of wood would be cut and stored to use during the days of celebration of Christmas.

If there were any disagreements with others, efforts would be made towards reconciliation and confessions would also be heard at the church, for one should be in good spiritual condition for the birth of Christ.

The Feast of the Presentation

(G=November 21 — J=December 4)*

One of the first major holy days in this period is the Feast of the Presentation of the Blessed Virgin Mary at the temple. Mary's parents,

* G=Gregorian or J=Julian - calendar — expressed as modern calendar dates of U.S. & Canada

St. Joachim and Anna, had been childless for many years. They prayed to God for a child, as a childless couple was considered cursed, and they promised if they had a child to dedicate his or her life to God's service. Mary was brought to the temple when she was three years old, where she was educated with other girls; her life included prayer, work and other services. This holy day originated in the Eastern church in the fourth century. (It was not introduced in the Latin rites until the sixteenth century.)

All farm work had to be completed before the Feast of the Presentation, for it was believed that none should be done afterwards for several weeks. In an earlier time, there were many folk rituals that were done, such as ones to ensure that spinning would be successful or that the cows would give much milk.

St. Catherine's Day

(G=November 24 — J=December 7)

There were a few old customs associated with this holy day. Young men would fast the day before, so that God would send them a good wife. A young girl would cut a branch from a cherry tree in the morning of St. Catherine's Day, which she would bring into the home to place in water. If it sprouted before New Year's Eve (Malanka), she would have good luck in the new year. The young unmarried women would have a communal supper on this evening also.

The Day of The Apostle Andrew

(G=November 30 — J=December 13)

Saint Andrew was the apostle who preached the Gospel in Eastern countries, including Greece, Poland, Ukraine, and Russia.

This was a special holiday for unmarried young men and women in Ukraine. The young men used to play pranks and tease the girls. The young maidens had many customs which generally seem related to trying to determine who their future husband would be: fortunes would be told, they would listen for the direction dogs barked from (that would be the section of the village their future husband would come from), they would listen at windows to overhear words or ask strangers their names (hoping to hear a clue about their future), and they would "summon" their beloved in a dream.

St. Barbara's Day

(G=December 4 — J=December 17)

St. Barbara was an early martyr of the Church. She was born a heathen but secretly received instruction and Baptism. She was told by a civil judge to choose between death and making an offering to the pagan gods; she refused to abandon God and was beaten severely. Her own father took her to a mountain where he beheaded her while she was praying to God to have mercy on the soul of her father. He was consumed by a fire that came from heaven.

In Ukraine, the arrival of St. Barbara's Day is a sure sign that the coldest days of winter will soon be there.

St. Nicholas' Day

(G=December 6 — J=December 19)

In Ukraine St. Nicholas is a special saint for it was Prince Vladimir who brought back tales of the saint after he went to Constantinople to be baptized. The Ukrainian prince Vsevolod Yaroslavych introduced the feast of St. Nicholas during the time of Pope Urban II (1088-99 A.D.)

St. Nicholas' Day was a time of great fun in Ukraine. On this day, people would have guests in and sleighs would be ridden around the village to see if the snow was "slippery." This was the holiday for young children, for they would receive gifts from St. Nicholas, the patron saint of children. (St. Nicholas' Day, not Christmas, is the usual gift-giving day in much of Europe including Ukraine, although for Christmas it was the custom for all members of the family to have some new article of clothing.) St. Nicholas was often accompanied by "angels" and might have quizzed the children on their catechism.

Today, many Ukrainian communities, especially through the local church, will have a St. Nicholas celebration, perhaps in the parish hall. This continuance of an old tradition may help Ukrainian children remember that before Santa Claus there was a holy man called Nicholas.

The Life of St. Nicholas

St. Nicholas was born in 280 A.D. in the city of Patara, in the country of Lycia in Asia Minor. Son of a wealthy bishop and a very holy woman, even as a child there were signs of his holiness. It is said that as a baby he refused to eat except on Wednesday and Friday, and that as a young boy, he devoted himself to the study of the Bible. The extraordinariness of his childhood made St. Nicholas the patron saint of children.

When Nicholas' parents died, he was left a great fortune, but he did not wish to keep it for himself. He heard of a very poor man who had three daughters but could not afford dowries to have them married. It had almost reached the point where they would have to live a life of sin,

when one night Nicholas secretly dropped a bag of gold in through their window, which enabled the eldest daughter to be married. The mysterious gifts were left two more times, and each time a daughter was able to wed. Legend says that maidens need only pray to their patron St. Nicholas and they will have good husbands in the future.

One time Nicholas was on a ship that was traveling to the Holy Land. A great storm arose, and when he began to pray, the storm stopped immediately. Another time, it is said that a sailor was up on a mast mending a sail when he fell to deck and died. Nicholas was called and the sailor returned to life without any sign of injury. Because of the miracles connected to the sea that are attributed to St. Nicholas he is the patron saint of sailors.

Although Nicholas would have preferred to remain a monk in his uncle's monastery, God told him to live among men. While still a young man, Nicholas traveled to the great city of Myra. The archbishop of Myra had just died and all the bishops of Lycia were in the city to choose the new archbishop. Many ballots had been cast, but no agreement could be reached so it was agreed that God should choose the new archbishop. The eldest bishop dreamt that the first person named Nicholas who came by the cathedral would be the choice. The next morning the young Nicholas arrived in Myra and to his amazement, was consecrated Archbishop of Myra.

Another time, there was a famine in Myra, but Nicholas heard that the ships of the emperor in the harbor were filled with grain. Nicholas promised the shipmasters that if they helped the starving people of Myra, they would not be sorry. The people were given enough grain to

**Sviatyj
Nykolaj**



**Saint
Nicholas**

save them from the famine, but miraculously the stores in the ships were not depleted.

Nicholas is also known to have saved many people from death. He also often opposed the joint rulers of the Roman Empire, Diocletian and Maximian, because of their cruel treatment of people. Because of his preaching and because he refused to worship the statues of the emperors, Nicholas was persecuted for his faith. He was exiled, he was put in chains, and he was thrown into a prison. Even after all of this, when he was released he was as steadfast in his faith as ever. At the Council of Nicaea in 325 A.D., St. Nicholas defended the divinity of Christ against the impious Arius.

St. Nicholas died after a short illness on December 6, in the year 327 A.D. Centuries later when heathens overtook Lycia and ruined the city of Myra, the Italians were mortified that this kind saint should be buried among infidels. They moved his body in 1087 to Bari, Italy, where a great church was built to hold his remains. A perfumed oil is still flowing from his holy relics.

Immaculate Conception of the Blessed Virgin Mary

(G=December 9 — J=December 22)

Because of the special place she has as the Mother of Jesus, some faiths believe that though Mary's conception physically was no different than that of other children, spiritually she was born free of original sin. Some Eastern churches began celebrating this feast as far back as the eighth century. In 1854, Pope Pius IX defined it as a dogma of the whole Catholic Church as well.

Christmas Eve

(G=December 24 — J=January 6)

This day was designated a fast day in remembrance of the hardships that Mary endured as she and Joseph traveled to Bethlehem.

All the preparations, both spiritual and physical, of the Advent season have been leading up to this Holy Night. This final day of advent is a day of anticipation — all day there is much to do before the special supper of the evening, Sviata Vechera.

In the old country and among those who lived on farms after emigrating to the U.S. or Canada, care was taken that all the animals were fed and given fresh, soft hay (instead of the usual straw) so that they would be content on this night of miracles. Some of the special foods that were to be eaten that night were saved for the animals also. The animals were treated specially on this night because animals had shared their place of shelter, the stable, with the Holy Family, and had given up their manager for the newborn Christ to sleep in. It was believed that

animals could speak and tell of the future at midnight on this day, but no one attempted to listen to them, because if one knew the future one would soon die.

Food for the Holy Supper (Sviata Vechera) for that evening is finished being made; all contain no meat or dairy products. The table and room are prepared — hay is strewn under the table and under the tablecloth as a reminder of the humble place of Christ's birth. A white or beautifully embroidered tablecloth is spread and the kolach is placed in the center of the table. A beeswax candle is put in the middle of this loaf. In earlier times, as the head of the house lit the candle, he would say, "Shine, righteous sun, for the holy souls and for us living, warm mother earth, our fields, our animals," and the candle would be left burning all night. A lit candle would be placed in the window to invite in any homeless stranger and an extra place setting would be on the table for the souls of the dead or for a stranger should one come to the door.

In earlier times, especially among the Hutzuls who lived in the mountain regions of Ukraine, certain rituals were performed to protect the home and property: a tool might have been placed under the dining table to protect it and all other tools from rust, each leg of the table might have been tied with string to protect the fruit trees from wind damage, scissors might have been tied closed so the young men in the family might not be drafted, or a notch might have cut in the stable's threshold to stop wild beasts from entering.

Late in the day, the father brought in the didukh, a sheaf of fine grain, and placed it in the place of honor near the icons, announcing that the holidays had arrived ("Sviatky idut'").

As dusk approaches, the children of the family eagerly look for the first star. When it is seen, they announce, "God's star shines." The father would carry the bowl of kutia around the home three times, reciting prayers. When he reentered the home, the family would all pray together before the icons. The father would carry the kutia and the mother would carry the candle to the doorway, where the father would call out to the souls of their ancestors to join them at supper. The wife would then call out to the evils of nature, such as frost, wind, drought, etc., to join them at supper. Not receiving a reply, she would say, "I'm calling you. If you do not come now, don't come at all — ever."

Now the fast would be broken and the special supper could begin. The father would first come to the table, then the others. Only the wife was allowed to leave to serve food while all the others remained at the table until the end of the meal. Before the meal began, good wishes for all the members of the family were expressed by the father. Prayers were recited and the Nativity Topar or a carol such as "Boh Predvichny" might have been sung.

The first dish of the twelve is always the kutia — boiled whole wheat with honey and poppy seed. All must have at least a taste of this ritual dish. In some localities, it was the custom for the eldest member of the

family to throw a spoonful of kutia to the ceiling — the more kernels of wheat that stuck to the ceiling, the greater the good fortune — an increase in the amount of crops, a larger amount of bees, more cattle or eggs — in the following year.

The meal then continues with the rest of the twelve dishes that were prepared in commemoration of the twelve apostles. These varied from region to region, but all contained no meat or dairy products as this still was a day of abstinence.

After the supper, nuts and maybe candies would be scattered in the hay under the table for the little children to find. Out of respect for their elders, the children would take baskets of food to their grandparents and godparents after supper. This tradition may have derived from the belief that young innocent children are the messengers of good spirits; as they traveled to the homes they were visiting, the children would call out "Khrystos Razdayetsia (Christ is born)!" to all they passed, receiving back the answer, "Slavete Yeho (Let us glorify Him)!" Throughout the rest of the evening, the traditional Christmas carols are always sung by all the family.

When it was almost midnight, all the members of the family, from the oldest down to the youngest, who could possibly leave the house (barring extreme sickness) went to the Nativity Mass, a beautiful celebration of Christ's birth where religious carols were also sung. When the Mass was ended, families would call to each other outside the church with the traditional greeting: "Khrystos Razdayestsia" ("Christ is born"), to which would come the reply, "Slavete Yeho!" ("Let us glorify Him!"). After visiting with each other, the families then returned to their own homes. Now that the fast was broken, the delicious pastries which were prepared for Christmas might be eaten before the family retired to bed.

Christmas Day

(G=December 25 — J=January 7)

The celebration of Christmas starts today, continuing through the next three days. Carollers would be sure to start their visits to families in the village — always starting first at the home of the priest — and they would continue carolling throughout the following weeks until Yordan.

It was considered an honor to be visited by the carollers when they called at one's home, and no one was ever turned away. The carollers would sing many carols and finally the family would join in with them. The visitors would then be offered something to eat or drink and would also receive some sum for their worthy cause.

Synaxis of the Blessed Virgin Mary

(G=December 26 — J=January 8)

A continuance of the three-day Christmas celebration, this synaxis (which is a feast which commemorates a person associated with the previous day's feast) is to remind us of the important roles of Mary, Christ's Mother, and of Joseph, His guardian on earth. This day is also to remind us of the escape of the Holy Family to Egypt, which saved the newborn Christ from the massacre ordered by Herod.

Saint Stephen's Day

(G=December 27 — J=January 8)

Celebrated on the third day of Christmas is the Feast of Saint Stephen. Stephen was one of the first seven deacons of the church; he was ordained by the Apostles to live a holy life helping the poor, widows, and orphans. Stephen performed many miracles and was a great preacher of the Christian faith, even to those Jewish people who had been part of the crucifixion of Christ. These leaders brought him before the court of the Jews, where Stephen spoke of the prophecies which has told of the Messiah and told them that they resisted believing in the truth. This caused them to become very angry, but Stephen continued, saying he saw the Son of Man in heaven standing at the right hand of God. Stephen was then taken outside the city where he was stoned to death by his persecutors. As he died, Stephen asked God to not blame them for their sin and to receive his soul. Saint Stephen was the first martyr of the Christian faith. His feast has been celebrated since the fourth century.

Malanka

Malanka, or "Generous Eve" (Shchedryi Vechir), was celebrated some time between Christmas and Yordan — in the Hutsul region and eastern Ukraine, it was celebrated a week after Christmas Eve, while in Podilia it was celebrated on the eve of Yordan (Epiphany).

Malanka had a kind of carnival type of atmosphere in Ukraine. Shchedrivky, songs expressing good wishes for the new year, are now sung in addition to the koliadky (Christmas carols). The carollers would dress up in various outfits, and put on satirical types of skits along with their singing. In general there was a lot of merry-making (though dancing still was forbidden), and fortunes were often told. In different regions, there were specialty dishes that traditionally were made: baked pyrohy or buckwheat pancakes and sausage, boiled pyrohy (Hutsul region), or bagels (southern regions) were some of the customary foods. The evening meal, as on Christmas Eve, would begin with kutia, but this meal did not necessarily have as many dishes as the previous one.

On New Year's Day, Malanka continues. A lot of attention is paid to

how the day turns out, for it is said that "as goes New Year's Day, so goes the year." In Ukraine and in some Ukrainian communities in the New World, boys went from house to house, "sowing" grain on the floor of the homes they visited signifying a wish for good fortune and prosperity.

Straw left from Christmas is burned on this day. Some rituals were performed in the orchard such as letting this smoke envelop the trees, or tying the trunks of the trees so that they would bear a lot of fruit, or threatening trees that had not produced much fruit in the last year with an axe to let them know that if they did not do better this year, they would be cut down.

The Circumcision of Our Lord and St. Basil's Day

(G=January 1 — J=January 14)

This day is a dual feast day. The Feast of the Circumcision of Our Lord was established in the fourth century. On the eighth day after His birth, Jesus was presented at the temple for His circumcision as was traditional for Jews — this shows us that He came into the world not to destroy the Law of Moses, but to fulfill it. The physical circumcision teaches us the parallel of the soul being cut away from sins. When Christ was presented at the temple, He was also given His name, Jesus, which means Saviour.

This is also the feast day of St. Basil the Great. Basil was born in Asia Minor in 329 A.D. His father and mother were nobles and are also saints. Of the ten children in his family, four became canonized saints. Basil was a great scholar; he had a school of oratory and practiced law in Caesarea. When his fame made him have thoughts of pride, he sold all his belongings, gave his wealth to the poor, and became a monk. Though he was in poor health, he performed many penances. He is called the Patriarch of the Eastern monks as he made the first rule for them. Many Western orders of monks later adopted regulations for their monks from the rule of St. Basil.

St. Basil became the Archbishop of Caesarea and was a Doctor of the Church. He was also a defender of Christ's divinity against the heresy of Arius (who said if Christ was truly man, He would not have always been, therefore He was not divine). St. Basil also edited the Divine Liturgy which is still sung even today. He died in 379 A.D. and is given the titles of "Doctor of the Church" and "Father of the Church."

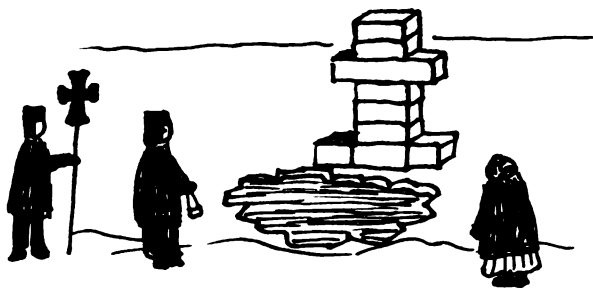
Yordan (Epiphany)

(G=January 6 — J=January 19)

The final day of the Christmas season and one of the greatest feasts of the Eastern Church (celebrated since the second century) is Epiphany or Yordan. It commemorates the baptism of Christ in the river Jordan by St. John the Baptist when God appeared in the three Persons. As Jesus was standing in the water, the Holy Ghost in the appearance of a dove was seen above Him, while the voice of God the Father was heard to say, "This is my beloved Son in Whom I am well pleased!"

On this day, it is the custom to bless water — a river, a lake, or the sea, or now in modern churches, a vessel of water — in a great ceremony including a procession with the carrying of banners and the cross. In Ukraine and sometimes in communities in the U.S. and Canada where Ukrainians had settled, this blessing of water was held outside at a local body of water such as a river or lake. The men of the community would build a large cross of ice blocks near where the water was blessed and dyed it red with beet kvas (a fermented beet juice). The incensing of the water by the priest signifies the descent of the Holy Ghost to Christ during His baptism. During the ceremony, three special candles are immersed in the water; this is to remind us that through Christ's baptism our sins are destroyed and forgiven. After the ceremony, the people take some of the blessed holy water to keep in their homes during the coming year.

After the meal on Epiphany Eve, the Christmas tree would be taken down and the *didukh* would have been carried out and burned in the orchard or pasture.



The Blessing of the Home

It is the custom on Epiphany after the blessing of the water or in the days following this feast, for the priest to visit his parishioners to bless their home with holy water. In some areas, such as when distances make visiting all the homes difficult, the father of the family may be the one who blesses the home.

The home is tidied and prepared in advance for this visit, for it would not be right to not have the home in order. When the priest comes, he is accompanied by one of the family — the oldest or the youngest — through the house. While he sprinkles the rooms with Holy Water blessed on Yordan, the priest prays that the home is kept a place of love and security for the family that lives there and that the family be protected from evil of body and soul and be given abundantly of God's goodness — health, hope, and happiness, courage and confidence, awareness and assurance of His lasting love and presence.

This ceremony of the blessing of the home signifies the new beginning of both the new year and of baptism when the soul is cleansed.

The Feast of St. John the Baptist

(G=January 7 — J=January 20)

This feast is another synaxis, or day commemorating one associated with the feast of the previous day, as St. John the Baptist was present when Christ was at the river Jordan.

On this day, the kolach which was on the table throughout the days between Christmas Eve and Yordan was taken out at daylight by the father and fed to the cattle to "last them until the new bread."

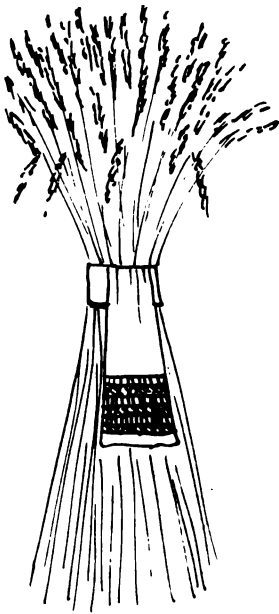
Thus ends the holy days of the Christmas season. Following this time, there is a new period of marriages, up until the beginning of Lent and the greatest holy day of all, Easter.

Seasonal Decorations

For the Home, Christmas Tree, and Table



Photo by Mike Wilk



Seasonal Decorations For the Home, Christmas Tree, and Table

The Ukrainian family for centuries has had special decorations during the winter time holidays, some that had their roots in the pagan past and which grew in significance when Christianity was adopted by the Ukrainian people. A great many of these are associated with the special supper on Christmas Eve, Sviata Vechera.

The Didukh

The didukh, or did or sneep, has very old roots in Ukrainian culture. During the times when a sun god was worshipped and the holiday at that time of the year commemorated the family's ancestors, it was believed that the didukh was the home of these former members of the family; in fact "didukh" translates as "forefather." The belief was that in the summer, the souls of these good people looked over the family's fields, protecting the harvest from all sorts of natural disasters. In the winter, it was believed that they came into the home when the didukh was carried in.

The didukh was usually made of the best wheat of the field. In some areas, just one type of grain or a mixed variety of grains, such as wheat, rye, barley, or buckwheat, or even some of the best grazing grasses, might have been used to make the didukh. (No doubt, what went into the didukh depended on what the major crops of the area were; in any case, only the best was used.)

The didukh, to those not familiar with farms, was not necessarily very tall; many grains do not attain a very high height, and many of the best ones are shorter (as they are more resistant to heat, wind, hail, and rain damage). A didukh might have been anywhere from three to six feet tall, averaging mostly in the middle range.

Because of the early significance attached to this sheaf of grain, the *didukh* remained an important symbol of the season — perhaps a symbol of the Christian belief in an after-life for all souls, as well as a symbol of the bountiful fertility of Ukrainian soil. Some now also give the *didukh* the symbolism of representing the gathering together of the family at this special time.

This special sheaf of grain was not left bare. In some areas, it was decorated with flowers, ribbons, and a small wreath of basil; in others, it was wrapped around the middle and carefully tied with an embroidered *rushnyk* (a long towel with beautiful embroidery at the ends).

When the *didukh* was carried into the home by the head of the house, he would give his family the traditional salutations and express thanks to God that He gave the family good health and good fortune in the preceding year. In an earlier time, the father might have spoken to the *didukh*, "You have made us full, given us drink, fed us, warmed us and our animals, guarded our fields — give us even better in the new year."

The *didukh* was then put in the place of honor (usually on a low bench), in the corner where the icons were hung on the wall. It would remain there for the rest of the holidays. In some regions, New Year's Day, while in others, Yordan, was the time when the *didukh* was carried from the home and either burned or scattered over the fields or in the orchard.

Table Decorations for Sviata Vechera

In honor of this special night on which Christ was born, the Ukrainian homemaker has for years prepared the dining table with care. To show the family's humility and as a symbol of the lowly place — a stable — where Christ was born, fine hay was placed under the table in the old country. More fine hay was placed under the tablecloth to represent the manger where the newborn Christ Child slept. In an older time, special herbs, or cloves of garlic, were placed in the four corners of the table, and the wife would recite, "Evil power, dark power, go into the swamps, caverns, cliffs, deep waters, where the voice of the chicken can not be heard, where the sun does not shine...." Later, the garlic cloves were symbolic of the wish that illness not befall the family.

A white tablecloth, symbolic of purity, sometimes also adorned with beautiful embroidery, represented the swaddling clothes of the Holy Baby. An old custom was to use two tablecloths — one spread first for the souls of ancestors, the second spread on top for the family.

The special braided loaf, the *kolach*, is the centerpiece on the table. In the areas where three round loaves were stacked on top of each other, the bread represented the Holy Trinity. A white beeswax candle is placed in the center of this loaf — which represents Christ, who is the Living Bread and the Light of the World. The candle is also a reminder of the Star that shone over that stable in Bethlehem.

The table is to be set with one or more extra place settings — for the souls of departed family members, or for family members who could not be home for this special supper, or, in more modern times, for the Ukrainian freedom-fighters who died in this century.

A candle was also lit and put in the window so that any passer by would see the invitation to join the family in the holy supper on Christmas Eve. The candle was also believed to be an invitation to the souls of the deceased to join the family on this special night.

Icons and Nativity Icons

All Ukrainian homes had one or more icons; at this special time of the year, the housewife washed and pressed and carefully arranged a beautiful *rushnyk* (a long, narrow towel, with embroidery on the two ends) over the top and down the sides of the family icons.

Icons have a long history in the Byzantine rites and in Ukraine. They can be paintings on wood plaques or on plaster walls, mosaics of stone or tiles, or enamel work on metal. Some might feel that icons do not compare in beauty to realistic paintings or other works of art, but that is exactly why icons are different and special in their own right.

The icon is meant to be a representation of a sacred subject — it is meant to reflect truths not of this world; because of this, icons could not be expected to look life-like. Whatever the subject of the icon, it is a symbol of something in the spiritual realm — it is not beautiful for the sake of beauty alone, as many life-like paintings are, but only in a way that aids in its depiction of spiritual beauty. Because the icon is made to help the viewer see Divine reality, because it is meant to be looked as a *religious image*, it does not emphasize the carnal or physical world. In fact, in its abstractness, its starkness, its angularity, and its somber use of color, the icon is purposely avoiding the representation of “real life” — and when one understands the purpose of the icon, one can better appreciate the solemn spiritual truths which it is depicting.

As part of this tradition of iconography, the Nativity icon usually represents certain facts surrounding the Birth of Jesus Christ. Although different Nativity icons will at a glance seem to vary, if one examines them as a whole, there are several of the same symbolic representations on all.

Nativity icons are meant to show two things to the viewer: first, that the Birth of Christ was a real event — one that happened here on earth, and second, the effect that this miraculous event, that is the fact that Jesus, who is God and therefore Divine, also became man with His birth, had on the world and on all creation.

Common to all Nativity icons is the dark opening of the cave, the

stable where Christ was born. This darkness represents the soul, of both man and of all the world, both of whom are in the darkness of sin. The light (or star) points to The Light (Christ) who will end this darkness. The newborn Baby is wrapped in His swaddling clothes — they are a symbol of the Shroud, just as the cave also represents the Sepulchre that Christ will lie in before rising again in glory on Easter.

Also in the Nativity icon is a representation of Mary, the Mother of God. She is shown in a larger size than others in the icon, to show the importance of her role in this event. She is not shown suffering the pain of childbirth, and so represents the wonder of the Virgin birth and the Divinity of her Child.

Joseph is shown in Nativity icons, usually separated from the rest and off to the side. Since he is not the father, he is not really part of this event and his placement reemphasizes this point. He looks troubled or worried, and this represents not only his own, but all of mankind's, struggle to understand the mystery of the Divine Incarnation, which seems beyond reason or understanding. In some icons, Satan is also shown (sometimes disguised as a shepherd), tempting Joseph to disbelieve the Virgin birth, as Satan has done to many since.

In all Nativity icons, the animals — the ox and the donkey — are also shown right at the center of the events depicted. They represent the fact that all of nature was re-created by the coming of Christ, the Savior of the world.

Nativity icons may vary from these main items by the addition of more characters, such as the shepherds, the wise men, or, as in the icon shown on the front cover, St. John the Baptist as a child. Additional figures are added with consideration for their place in the Nativity story and other religious truths.

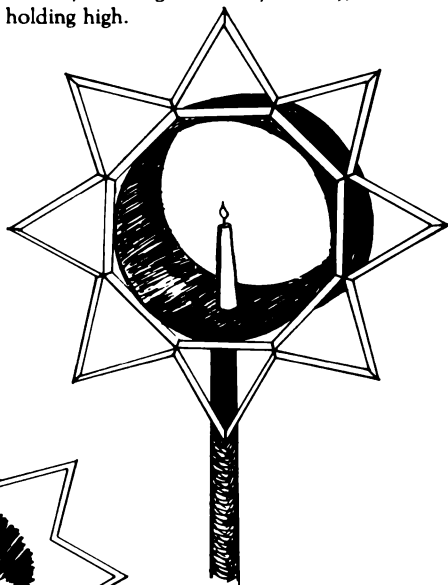
For we who have icons as part of our heritage, it is of interest to remember St. Basil's the Great's words: "The honor which is given to the icon passes over to the prototype (that is, what it represents)." If we remember to look deeply and with respect at our icons, we will learn much from them, and in learning, be able to understand better the spiritual truths which they represent.

Star of Bethlehem

A homemade Star of Bethlehem was carried by carollers in Ukraine when they went from home to home during the Christmas season. One way of making a Star was to use round cheese-hoop (a round wooden form). A stout pole or broom handle was attached and a nail or holder was put inside for a candle to be placed on. A star-shaped frame could be built around this round form with thin pieces of wood (about 1-inch square), making a five-, six-, eight-, or ten-pointed star. Colored or gilt paper could then be pasted over this form and, to finish it, a picture of the Holy Family or a Nativity scene could be painted or pasted in the center. Colorful ribbons might have been used as streamers on the pole also.

For a modern, lightweight version (without the candle) one could construct a star of thick styrofoam, which could be decorated in the traditional manner (use only white glue on styrofoam), and then attached to a pole for holding high.

wooden
frame
for
Star
of
Bethlehem



Finished
Star of Bethlehem



An Old-Country Custom

There is an old folk custom from Ukraine that has almost been forgotten except by those who practiced it. This was the custom of making pictures out of straw stuck on the frost-covered windowpanes. Sadly, with better insulation, storm windows, and even triple-glazed windows, it is unlikely that it is a custom that will ever be revived.

Children as well as other members of the family used to look forward to this pasttime. Many different figures could be made by one with an imaginative eye, but the most favored was to construct traditional, Ukrainian-style churches.

Yalynka Ukrainian Christmas Tree

As in most of the world, except for Germany where it originated, the Christmas tree is not a very old tradition. In Ukraine, as in the United States and many parts of Europe, the Christmas tree did not become popular until the later part of the nineteenth century, or in some areas even later. A Ukrainian Christmas tree, or "yalynka," has its own traditions that set it apart from Christmas trees of other nations. Ukrainians now living in the United States and Canada might like to adopt some of the traditional ornaments, or their modern equivalents, as well as making new ornaments which represent their pride in their heritage. To aid in this, a few suggestions are given here.

An Old Country Yalynka

In the Ukraine, the Christmas tree would be adorned with a wide variety of decorations: many homemade ornaments — made of brightly colored paper or gilt foil paper; small candles in special holders to light the tree; sugar or honey cookies cut in different shapes; highly polished red apples; nuts covered with gilt or foil; and brightly wrapped candies.

There was one ornament, however, that could not be bought or made by the family — and that is the basis for the following little story.

“The Miracle of the Christmas Tree”

Many years ago, there lived in a small house a woman with her two children. Times were hard in the Ukraine, and especially hard in this home, as the father had been drafted that summer by the foreign soldiers that currently held their beloved land. They had needed a skilled blacksmith to tend to their horses, as they were fighting many battles that year — and unfortunately the father of this poor family was the best blacksmith for miles around.

With the times being so hard, food was scarce, but this Christmas Eve, the mother had still managed to prepare for her small family the traditional dishes. There was only a few spoonfuls of each dish, but they had their kutia, a very small kolach, a few pyrohy and holubsti, and several imaginative dishes made from the few vegetables the mother had managed to harvest that fall. The house had been cleaned properly, the rushnyk washed and pressed and arranged on the icons, and they had brought in a didukh to place in the corner. The children had watched for the first star, and then they had had the special meal, Sviata Vechera. After, the mother and her son and daughter had sung the beautiful koliadky and then had walked to the church for the Midnight Mass. There were many people in the church that night, even old baba, who had been feeling rather poorly recently. There were also a few absent faces — some other strong men and several of the tall youths had also been taken from their families by the soldiers.

Now it was much later, and as the mother lay in bed not yet asleep, she thought she had done the best she could do with the little they had, except for the yalynka. The young son had found a small tree and together they had all gone to the forest and cut it down and carried it home. There had still been short stubs of the candles they had used last year, and they had placed them on the tree. They had not lit them yet for they had decided they would wait until the carollers came, so they could share the light the short candles would give with others. There had been no money for the brightly colored papers and gilt papers they usually made ornaments from, and the stocks of flour and honey were so meager that the mother had not dared to baked even a few cookies to hang on the tree. There were just a few short scraps of ribbon the daughter had tied on the branches and three of their precious apples had been polished and strung with string. In the darkness of the night, the poor little tree stood bravely, but as she fell asleep, the mother prayed to God that the next year the family's Christmas tree would once again be as gaily decorated as in past years and that her husband would once more be in their home.

Now, also living in the small house was a rather small spider. Being a spider, she had not lived very long, but she had been born in this house

and had come to love the whole family. Because it was considered good luck to find a spider in the home, no one had ever threatened her life, and she often found crumbs from their meals carefully placed near her web in the corner of the room. It saddened her to think that the mother was so unhappy about the Christmas tree. The spider had never seen a yalynka before, but she had thought it looked quite nice. She walked over to the tree, and thought, "I wonder....," and then she decided and went straight to work. She was up all night, and as the sun was just starting to rise on the horizon, she was so exhausted that she fell asleep right on the highest branch of the tree.

Still asleep, the poor woman stirred when she heard the cries of her children, "Mother, mother, look! The tree, the tree!" As she opened her eyes, she saw the tree. The early morning light was flooding through the small window and falling on the tree — it was covered from top to bottom with silvery spiderwebs of the most beautiful design, and there, at the very top, she could see their own dear little spider. "Children, she must have worked through the night to have created such beauty!" the mother exclaimed.

Just then, they heard a sound outside their door, and before they knew what was happening, in came their father. "Tato, tato!" the children called out. As he warmed himself in front of the stove, the father explained how the battles had ended and he had traveled many days by foot to be home for their Sviata Vechera, "But I have arrived too late," he sadly ended his tale.

"No, no, it is just the beginning," the mother said, "Look at the miracle our little spider had wrought on our poor Christmas tree! She has brought us good luck — a beautiful tree and our father and dear husband home again — and there are still the many days of celebration till Yordan!"

The family spent that day — Christmas Day — enjoying each other's company. That evening, when the carollers came to sing at their home, the father lit the small candles on the tree so they could share its light with their visitors. And the little spider looked down from her high perch and smiled on her beloved little family.



Ukrainian Style Christmas Tree Decorations

Paper Ornaments: A wide variety of ornaments were made from paper in the Ukraine. Papers that are good for making ornaments include: the brightly colored glazed papers sold for origami, construction paper, heavy gift-wrapping paper - both plain colored, patterned or foil types, and for some types of ornaments, colored or white tissue paper.

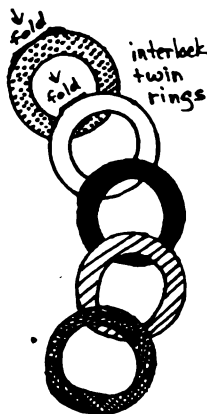
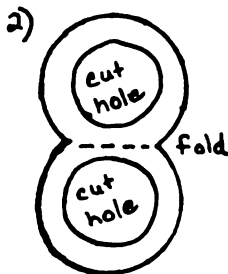
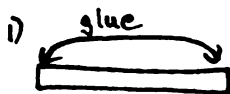
In addition, Christmas seals (especially angels' heads), small foil stars, glitter, glue, scraps of ribbon, and paint or colored markers can be used to decorate your paper ornaments.

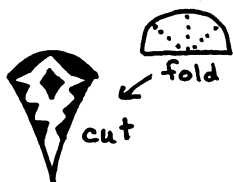
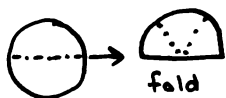
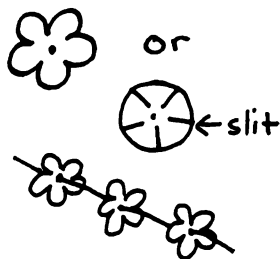
Paper Chains: One of the simplest ornaments to make — even the youngest in the family can help. Several short chains are easier to handle than one long chain. There are several different types of chains that can be made:

1. Interlocking circles — Form by cutting paper into strips, then making circles. Link together two circles with another strip of paper that goes through both circles. Use all one color, alternate colors, or use a wide variety of colors.

2. Flat chains — This type of chain doesn't need glue. Make a stencil of a circle $2\frac{1}{2}$ " to 3" in diameter; make a center hole in this pattern. Fold colored paper in half, and place pattern so that fold is kept on one edge of circles; cut out circles through two thicknesses. To make chain, put double circle through hole of one folded over circle and fold; continue making chain in this method by looping each of the next double circles through the last circle. The last circle can be glued together if desired.

3. Flower chains — In the old country, this type of chain would have used pieces of straw inbetween the flowers; if you can not find straw (many hobby stores now are carrying straw for making straw ornaments), short sections of paper straws can be substituted. Flowers can be made of colored paper or colored tissue paper. Flat flowers can be cut

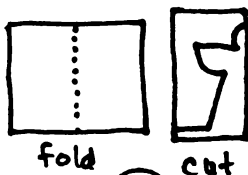




from construction paper or colored wrapping paper. Tissue flowers are made by cutting circles of several thicknesses of tissue (all one color or mixed colors); slits not quite to the center are cut around the edge. Make a chain by threading a needle with heavy thread (ex. buttonhole thread) and threading first a section of straw, then a flower (one or more flat flowers, or if using tissue, a short pile of prepared tissue flowers), then another section of straw, etc. If tissue flowers are used, fluff up the "petals" when chain is completed.

Paper Cutouts — Stars & Snowflakes: Imaginative cutting can yield beautiful stars and snowflakes for your tree; use gold or silver foil gift wrap or origami paper for stars, heavy white paper for snowflakes. For stars, fold squares of paper into half, then quarters, then eighths; snowflakes would be folded into half, then into sixths (the half section will be folded to make three equal triangular sections), (if desired, snowflakes can be folded one more time). Cut symmetrical patterns along the folded edges, unfold to reveal your star or snowflake.

1) cutout angels



2) tissue angels



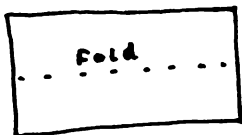
Angels: Angels are a favorite and can be made in several ways.

1. Cutout angels — Fold paper in half and cut out angel silhouette, leaving a strip at the bottom of the angel. Circle the strips back and join together with glue. Decorate angels with paints, colored markers, ribbon scraps, or glitter. (Use your imagination!)

2. Tissue angels — More life-like angels can be made if you can find stickers that are angel heads. Make the angel's body from white tissue paper (several thicknesses) which you gather

together at the top. The angel head stickers then can be glued to the top of this body. Cut out wings from stiff white paper or silver or gold gilt paper and glue to the back of your angel. Make a thread loop with strong thread or metallic cord; attach through the wings so angel can be hung on tree.

1)



Lanterns — Two basic types of lanterns can be made, both of which can be decorated with stickers, stars, glitter, or additional paper cutouts if desired.

cut ↓

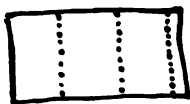


1. Cut rectangular pieces of paper and fold in half along the long dimension. Cut slits through the folded edge, leaving an uncut portion of about $\frac{1}{2}$ ". Unfold paper, then circle together the two short ends and glue, forming a lantern; push down a bit to make lantern "fill out." Attach a handle made of a long strip of paper to the top edge of the lantern for hanging on the tree. This type of lantern is especially nice if the paper used has two different surfaces (ex. one color on one side, a pattern or another color on the other).



2. Cut a rectangle of paper; fold in approximately thirds or quarters plus a little extra fold-over flap where the edges can be glued together. Decorate sides with stickers or designs or cutouts. Attach metallic cord or heavy thread from the top corners of the lantern; tie cords or threads together into a loop to hang on tree. Tassels can be attached with glue or by sewing to the bottom corners of this type of lantern; make them from embroidery thread or metallic thread.

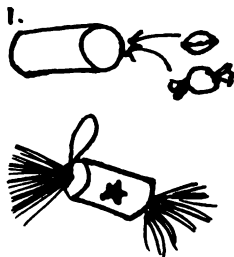
2)



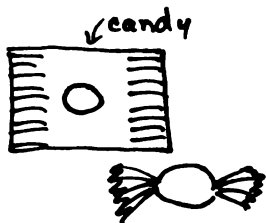
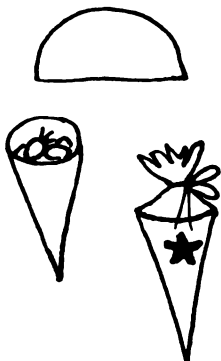
Fold



Surprise packages — This type of ornament adds an extra bit of fun to the tree with their surprise of wrapped candies, coins, or nuts hidden within.



2. roll into cone



1. Use sections of paper towel tubing or toilet rolls for the core of the package. Cut several thicknesses of tissue paper large enough to wrap around the tube and long enough to make tasseled ends. One color of paper may be used, but use of several different colors (or graduated colors like yellow, orange, and red or blue, green, and purple) makes very attractive tassels. Wrap tissue around tubing, gluing in place to hold. Tie one end of tissue together with ribbon and fringe by cutting with scissors; fluff out. Fill tube with wrapped candies or other treats. Tie other end closed with ribbon, leaving extra ribbon to form a loop for hanging on tree; fringe this end like other. Decorate with stickers, etc. if desired.

2. Form cones from heavy paper or lightweight cardboard. Wrap tissue around cone, glueing to hold in place, and leaving extra tissue at open end. Fill cones with treats; tie tissue together with a loop of ribbon at the top. Either fluff up tissue ends or cut into fringes. Decorate cones with other ornaments if desired.

Tissue wrapped candies — Use wrapped hard candies or wrap pieces of homemade candy in foil, then wrap in several thicknesses of tissue paper (nicest to use several colors). Twist or tie ends with ribbon; fringe ends if desired.

Honey or Sugar Cookies: Traditionally honey or sugar cookies cut in different shapes, such as circles, stars, hearts, rings, etc., would be hung on a Ukrainian Christmas tree with a loop of ribbon. These cookies would either be plain or iced with a simple icing sugar glaze (confectioners' sugar with a little water or lemon juice, or Royal Icing, made from confectioners' sugar beaten with an egg white). Use your favorite recipe to make your own cookies for your yalyinka.

If you would prefer to make more permanent ornaments which look like cookies (but which are NOT edible), you could make cutouts using

a good salt dough, bread dough (for ornaments) or playdough recipe. Here are two recipes which can imitate sugar or honey cookies.

White Dough For Ornaments

(NOT Edible)

- 2 cups baking soda (1 lb. box)**
- 1 cup cornstarch**
- 1¼ cups water**
- yellow food coloring (optional)**

Combine baking soda, cornstarch, and water in saucepan, mixing thoroughly. If more is desired, add just enough yellow food coloring to make pale yellow like cookies. Stir over medium heat until mixture comes to a slow boil. Continue stirring until a dough-like texture is reached. Turn out into a bowl and cover with a damp cloth or paper towel; refrigerate for ½ hour. When dough is cool, knead for 3 to 4 minutes. Roll out dough on floured surface until 1/4" thick. Cut out with cookie cutters or knife into desired shapes. (Keep damp paper towel on top when not using dough, or keep in plastic bag.) Make holes for hanging by cutting a hole at the top of ornament with a plastic straw, or insert Christmas ornament hooks in top of ornament. Have oven preheated to 350°F. Place ornaments on ungreased baking sheet and put in oven with heat turned off. Leave in oven until top surface is hard and dry; turn over with spatula and let other side dry. If oven cools too fast, you may place it on the lowest setting to aid drying. (Thicker parts will take more time to dry.) When ornaments are dry, cool; spray finished ornaments with matte finish plastic spray to protect from crumbling. If you would like to imitate sugar crystals on these "cookies," use glue and iridescent (white) glitter. Hang on tree with colorful thin ribbons. If you do not use all the dough in one day, you may store in a plastic bag in the refrigerator for a few days.

Dark Dough For Ornaments

(NOT Edible)

- 4 cups rye flour (white flour will make white dough)**
- 1 cup table salt**
- 1½ cups water**
- 1 Tbsp. instant coffee granules, or brown food coloring**
- 1 Tbsp. ground cinnamon**

Mix all ingredients by hand in a bowl (dissolve coffee or food coloring in water first), adding a little more water if too dry. Knead dough on a floured surface for 4 to 5 minutes or until smooth. Roll dough out and cut into desired shapes, or form by hand. Make holes for ribbon loops in

the top of unbaked ornaments with a plastic straw, or insert Christmas ornament hooks in top. (Any dough not being used should be covered with a damp paper towel or kept in a plastic bag so it doesn't dry out.) Bake on ungreased baking sheet at 350°F for one hour or longer (until dry and firm — turn ornaments over with spatula half-way through baking time so bottoms can dry better). To make ornaments stronger and to help preserve them, spray when cool with a clear plastic spray. To imitate sugar on the cookies, apply glue and sprinkle on iridescent (white) glitter. Hang with loops of narrow ribbon on tree. (Unused dough may be placed in a plastic bag and refrigerated for several days.)

Apples: Brightly polished red apples were strung with heavy thread and hung on the yalyuka in Ukraine. Be sure to choose apples that are hard and free from bruises. String or heavy thread can be tied on the stem, but for the most secure loops, a skewer can be thrust through the core of the apple (from stem end to blossom end) and then a sturdy string or cord is threaded through the hole with a knot tied at the blossom end (large enough so it won't pull through).

If you would prefer not to use real apples, there are many different kinds of apple ornaments made especially for decorating Christmas trees that are available.

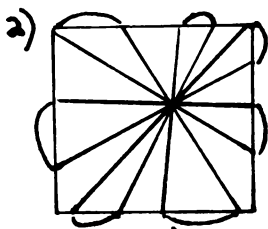
Nuts: In Ukraine, the shells from nuts that had been carefully cracked apart would be saved to make ornaments for the Christmas tree. The two halves of the shell would be glued back together, with a loop of string or thread inserted for hanging, and then the shell might have been wrapped in foil paper or left plain. Nutshells could also be painted with gold or silver paint.

Candles: In past times in Ukrainian homes, small white candles were used to light the Christmas tree; these candles were attached to the branches with special little clips. (It should be noted that Christmas trees in Europe generally were not and still are not as "bushy" as American or Canadian trees; still care had to be taken that the tree did not catch fire.) For a modern equivalent of the old-country style, look for Christmas lights that come in candle shapes. Most of these come in only white; if more color is desired, tie colorful thick yarn or ribbon around the bases (be sure that it touches neither the lightbulbs or any electrical wire that is not insulated).

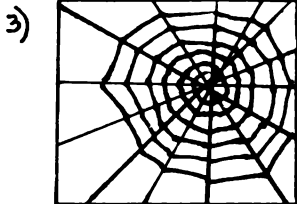
Modern Ideas for the Tree

Spider Webs and Spiders: Although it is not possible to be sure that a real spider will spin a spiderweb in your Christmas tree (— and many would rather that it not! —), one can still have a “spiderweb” and a “spider” with a little ingenuity. Many types of rubber spiders may be purchased at toy stores and glamorized for the tree with a little glitter and glue, or a homemade spider may be made from pipecleaners and two different sizes of pom poms.

Spiderwebs could be formed by crochet by a handy needleworker (for added sparkle, use one of the metallic crochet threads). Spiderwebs could also be made from fine thin wire. (1) To make this type of spiderweb, cut a piece of cardboard for your weaving frame slightly larger than the size of spiderweb you wish to make. (2) Cut slots all around the cardboard, and stretch wire diagonally across the center of the frame. (3) With a new piece of wire, starting at the center, weave the wire in and out, spiraling outwards. Finish by hooking the end around the end piece of wire several times. This type of spiderweb could either be left plain, or decorated with glue and glitter.



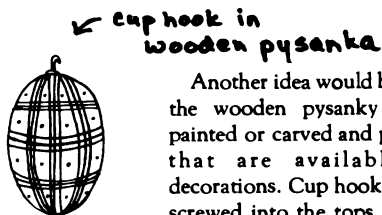
2) stretch wire diagonally on frame (hooking on slots)



3) cut off of frame to hang on tree

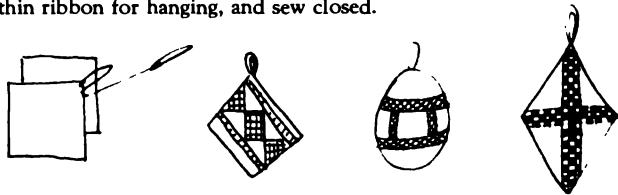
Pysanka Decorations: It was not traditional to hang pysanky on the Christmas tree, although sometimes pysanky were blown out and a bird's head and wings were added to hang in front of the family icons. Because pysanky have become a very proud example of our heritage, you might like to hang some pysanky on your Christmas tree. For the best show on a tree, simpler designs and bright colors should be used. The finished pysanky can be blown out by two methods. (1) Make two holes in the two ends of the egg, one slightly larger. Insert a long needle, hat pin, or skewer to “scramble” the egg inside and to pierce the egg membrane, then blow on the smaller hole so that the egg will be forced out the other hole. (2) If you can obtain a syringe or a special tool similar to a syringe that is available in some areas, you need make only one hole, again “scrambling” the egg before “sucking” the egg out with the syringe.

Once the egg is hollowed out and allowed to dry, the hole(s) can be sealed with a little wax if desired. To hang the eggs, a short piece of wooden matchstick with a loop of thread or thin ribbon tied on it can be inserted in the top hole. When the egg is hung on the tree correctly, the matchstick will hold the string or ribbon loop in place.



Another idea would be to use the wooden pysanky (either painted or carved and painted) that are available for decorations. Cup hooks can be screwed into the tops of these for hanging.

Ukrainian Embroidery: Another beautiful example of our Ukrainian culture is our embroidery. A skilled seamstress can make small ornaments in square, circular, or even egg-shaped shapes with sampler examples of Ukrainian embroidery. To make this type of ornament, cut two shapes the same size of the material used to stitch on (or if you prefer to embroider just one side, cut a corresponding shape out of a nice material for the backing). Work your design on the cut pieces, leaving an allowance for sewing together. When embroidered, stitch together like a little pillow, stuff slightly, insert a loop or cord or thin ribbon for hanging, and sew closed.



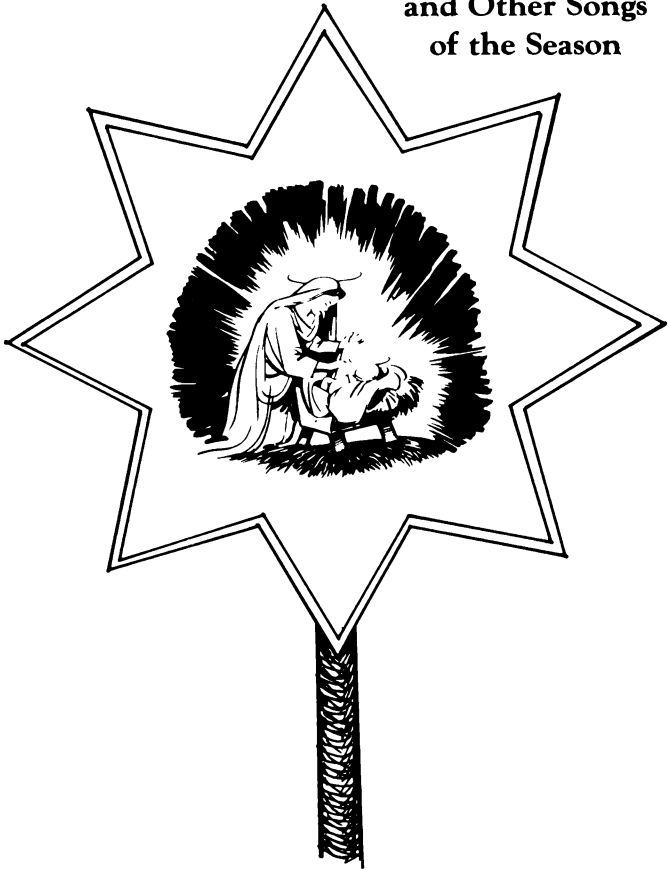
Sunflowers: Bright yellow sunflower designs, as painted on glass balls or on small wooden pieces, embroidered ornaments, or replicas of real flowers, represent the flower which is recognized as symbolic of Ukraine.

Ukrainian National Flags: As used in several Northern European countries, small Ukrainian national flags in the golden yellow and sky blue can reflect on the Christmas tree pride in our homeland.

These are but a few ideas for a Ukrainian Christmas tree. Try a few — and be proud!

Songs of the Season

Koliadky and
Schedrivky
and Other Songs
of the Season



The Songs of the Season

In the days following Christmas Eve through Yordan, it was the custom in Ukraine for groups of carollers to visit homes in their village or town. Depending on the locality, the group might have consisted of men, youths, young maids, older children, or a mixed group of young adults. Often there would be more than one type of group that would be visiting friends and relatives, singing carols both of old and modern times, bringing good wishes to the households for the Christmas season and for the coming year, and soliciting donations for good causes, such as the church or school.

Even today in the New World in the United States and Canada, it is still the custom for carollers to visit the homes of other Ukrainians, wishing their hosts the same good fortune and singing the same much-loved *koliadky* and *shchedrivky* which their ancestors sang years ago. And, to be sure, these carollers are still rewarded in much the same way by their appreciative hosts — with a delicious treat, perhaps with a warm drink to chase away the chill, and with a generous donation to the carollers' good cause.

In the old country, when a group gathered together in the evening to go carolling, they would first choose an *otaman* - "*bereza*." The *bereza* was the leader; he gave the orders and would start the carolling. If it was a group of men or youth who were carolling, they were sure to be carrying a homemade Star of Bethlehem — a six-, eight- or ten-point star, usually with a candle within, and with a painting or picture of the Nativity at its center, attached to a stout pole so it could be held high. A *vertep* or manger scene sometimes was also carried by members of the group. In some areas, the tradition would have some of the group dressed as angels, shepherds, or as other characters from the Nativity story. In the course of their visits, the group might have presented a short play about the wondrous Christmas story.

At each house, the *bereza* would ask the head of the household, "Good folk, may we carol for you?" The answer, "Prosymo! (Please do!)" was certain to be heard, for each family was honored to be visited by the carollers. Right after Christmas, the *koliadky* (Christmas songs) would be heard; later, starting around New Year's Eve, or in some areas, not until the eve of Yordan, the carollers would sing *shchedrivky* (songs that express good luck and wishes for a prosperous new year).

The carollers would sing several songs and present their skit if they had one, and then the family would join in the carolling also. After the carollers received their refreshments and donation, the *bereza* would speak for the group, "Greetings with the holy festivities — the birth of Christ! With the grace of God we have met this holiday, and with His succour we shall see the New Year in health and happiness." Many wishes of good fortune and prosperity for all the members of the family in the house would be given. "Mnohaja L'ita" would be sung for the family and then the carollers would move on to the next home.



The Background of Koliadky and Shchedrivky

Ukrainian koliadky and shchedrivky are our link to our ancient past, from times before Christianity was accepted in Ukraine in 988 A.D. These songs originated from the winter festival when people noticed that the days were once again beginning to grow longer. At that time, the Sun was worshipped as the source of life-giving light; with the advent of Christianity, our forefathers worshipped the Sun (Son) of Truth — Jesus Christ. Many of the ancient songs and rituals were Christianized; by these changes, the customs and traditions only grew in their significance to Ukrainians because of their link to the past.

The pagan festival, Koliada, in tribute to the sun god, occurred in late December, when the hours of sunlight were beginning to be longer once again. It was also a time of thanksgiving for the harvest. At that time, the elders of the village would gather together and, carrying a picture of a wild goat, travel from house to house singing songs in tribute to Lada, the sun god. It was a tradition also for each household to eat a meal of grain, honey, and poppy seed — fruits of the harvest. It is unclear whether this meal, reflected in the kutia of today's Sviata Vechera, was a sacrifice to

the sun god, or if it was a symbol of spiritual unity with all family members both living and dead.

The true background of koliadky is buried in the past, but scholars have some theories about their original meaning. One theory is that the word "koliada" (carol) comes from the Greek word *kalanta* which means "first day of the month," which relates to the pagan festival held after the winter solstice in celebration of the new year.

Other theorists believe that "koliada" is related to the Latvian word *kalada*, which means "a call or yell." The festival held at that time of the year also commemorated the ancestors that had died; perhaps the koliadky were sung to call the departed to join in the festivities.

When our ancestors embraced Christianity, the pagan carols were altered — they now referred to the miraculous Nativity of Jesus Christ. There is historical record by Nestor the Chronicler of carolling in Kiev even as early as during the life of St. Vladimir the Great, the Prince of Kiev (980-1015 AD): "During the Christmas festivities (they) used to come together and sing joyous songs, commemorating the birth of Christ."

Star Carollers, Bethlehem Carollers, and Vertep

The tradition of the Star Carollers also dates from hundreds of years ago. Often members of the group would dress as angels or shepherds and carrying a replica of the Star of Bethlehem aloft, they would visit each home to sing koliadky.

The tradition of the Bethlehem Carollers dates from the Middle Ages when "Mystery Plays," religious skits from the life of Jesus, were popular. Bethlehem carollers, as well as singing the traditional songs, would present the Nativity story, with various members of the group playing different roles, such as angels, shepherds, Herod, and the Three Kings.

A *vertep* or Nativity scene was part of this tradition. In villages or small towns, the *vertep* could easily be carried by one or two persons. This type of *vertep* might have been only a simple box-like structure, with stationery Nativity figures inside. Some localities would be visited by itinerant travelers, or *vertepnyky*, who had more elaborate *vertep*. These travelers would present their skits in a public place or perhaps in the home of one or more of the well-to-do. In the city, this *vertep* was even more elaborate. For example, in the Kozak Baroque period (the seventeenth century), the *vertep* of the Kiev Academy students was a two-story replica of a nobleman's home. In these larger *vertep*, string puppets were used to enact the Nativity story. Secondary plays were also presented, these reflecting secular life with stock characters such as the

Kozak, a nobleman, a young maiden and her suitor, a Gypsy, a Jew, a Muscovite soldier, an old grandmother, and more. These dramas with their broad characterizations were often satirical, especially as cultural repression became more intense and the stories were able to poke fun at the oppressors of Ukrainian culture. Unfortunately, with the Communist oppression in centers where these traditions were predominant, such as Kiev, this part of our heritage is now just history.

A Song for St. Nicholas Day

As part of the festivities for St. Nicholas Day, long ago as well as today, there is a special song sung in honor of the saint. This song reflects that Saint Nicholas is the patron saint of sailors and that he is known for helping those who are in need.

СВЯТИЙ НИКОЛАЙ

О хто, хто Николая любить
О хто, хто Николаю служи
Тому святий Николай
На всякий час помагай
Николає! - 2 -

О хто, хто спішить в Твої двори
Сего Ти на землі і мори
Все хорониш від напасти
Не даєш му в гріхи впасти
Николає! - 2 -

О хто, хто к Нему прибігає
На поміч Його призиває
Той все з горя ціло
Охоронить душу, тіло
Николає! - 2 -

Омофор Твій нам оборона
І одна від бід охорона
Не дай же марно пропасти
Ворогам у руки впасти
Николає! - 2 -

SVIATYJ NYKOLAJ



O khto, khto Nykolaya luby



O khto, khto Nykolaju sluzhy



Tomu sviatyj Nykolaj Na vsiakyj chas pomahaj



Nykola ye'!

O khto, khto spishyt v tvoej dvory
 Seho Ty na zemly i mory
 Vse choronysh veed napasty
 Ne dayesh mu v hrichy vpasty
 Nykolaye'! (2)

O khto, khto k Nemu prybihaje'
 Na pomich Yoho przyyvaje'
 Toj vse z horja chilo
 Ochoronyt' dushu, teelo
 Nykolaye'! (2)

Omofof Tvij nam oborona
 I odna vid beed ochorona
 Ne dajzhe marno propasty
 Voroham u ruky vpasty
 Nykolaye'! (2)

SAINT NICHOLAS *

All that love Saint Nicholas
All that serve Saint Nicholas
For these Saint Nicholas
Comes to their aid in all their needs
Saint Nicholas! (2)

All that come to him
All those on land and sea
He protects from diasters
He keeps them from falling into sin
Saint Nicholas! (2)

All that come to him
Asking for aid in their needs
He will protect from evil
He will save their soul and body
Saint Nicholas! (2)

His image is our salvation
And the one protection from evil
Don't allow us to needlessly perish or
Fall into the hands of our enemies
Saint Nicholas! (2)

* *This is a literal translation of the Ukrainian words.*

БОГ ПРЄДВІЧНИЙ

Бог предвічний народився
Прийшов днесь із небес
Щоб спасти люд Свій весь
І утішився - 2 -

В Вефлєсмі народився
Месія, Христос наш
І Пан наш, для всіх нас
Нам народився - 2 -

Обвістив це Ангел Божий
Наперед пастирям
А потім звіздарям
І земним звірям - 2 -

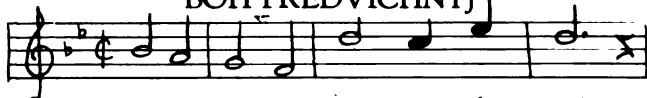
Діва сина як породила
Де Христа Невіста
Родила Пречиста
Там зізда стала - 2 -

А три царі несуть дари
До Вефлєсму міста
Де Діва Пречиста
Сина повила - 2 -

Тріє царі, де ідете?
Ми ідем в Вефлєсмі
З желаннем, спокоєм
І повернемся - 2 -

Слава Богу заспіваймо!
Честь Сину Божому
І Пану нашому
Поклін віддаймо - 2 -

BOH PREDVICHNYJ



Boh pred-vich-nyj na-ro-dyw-sia!



Pryj-show dnes' iz ne-bes,



Shchob spas-ty ljud svij ves'



I u-ti-shyw-sia.

II:

V Vefleyemi narodyvsia,
Mesiya, Khrystos nash
I Pan nash, dlja vsikh nas
Nam narodyvsia. (2)

V:

A trye' tsari nesut' dary
Do Vefleyemu mista
De Diva Prechysta
Syna povyla. (2)

III:

Obvistiv se Anhel Bozj
Napered pastyriam
A potim zvzdariam
I zemnym zviriam.

VI:

Treye Tsari, de idety?
My idem v Vefleyem
Z zhelaniam spokojem
I povernemsia. (2)

IV:

Diva syna yak porodyla,
De Khrysta Nevista
Rodyla Prechysta,
Tam zvizda stala. (2)

VII:

"Slava Bohu" zaspivajmo!
Chest' Synu Bohzomu
I Panu nashomu,
Poklin viddajmo. (2)

GOD ETERNAL IS BORN*

I:

God eternal is born tonight
He came down from above,
To save us with his love
And He rejoiced. (2)

II:

He was born in Bethlehem,
Our Christ Our Messiah,
The Lord of creation
Was born here for us. (2)

III:

The tidings came through an angel
Shepherds knew, then the Kings,
The watchers of the skies,
Then all creation. (2)

IV:

When Christ was born of the Virgin,
A star stood where the Son,
And Mother, the most pure,
Were sheltered that night. (2)

V:

The three Kings bearing gifts
To Bethlehem town
Where the pure Virgin
Bore a Son. (2)

VI:

You three Kings, whither go you?
We go to Bethlehem,
Bearing peaceful greetings,
We shall then return. (2)

VII:

Ring out the song: "Glory to God!"
Honor to the Son of God,
Honor to Our Lord,
And homage to Him. (2)

* This is a literal translation of the Ukrainian words.

НОВА РАДІСТЬ СТАЛА

Нова радість стала
Яка не бувала
Над вертепом звізда ясна
Світлом засіяла - 2 -

Де Христос родився
З Діви воплотився
Як чоловік' пеленами
Убого повився - 2 -

Ангели співають
Славу сповіщають
Як на небі, так на землі
Мир проповідують - 2 -

І ми теж співаймо
Христа прославляймо
Із Марії рожденного
Всі щиро благаймо - 2 -

Просим Тебе Царю
Небесний Владарю
Даруй літа щасливі
Цього дому господарю - 2 -

Просим Тебе Царю
Просимо всі нині
Даруй волю, верни славу
Нашій Україні - 2 -

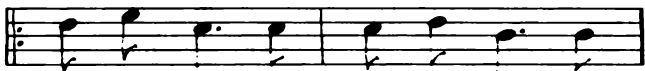
NOVA RADIST' STALA



No - va ra - dist' sta - la ,



Ya - ka ne - bu - va - la ,



Nad ver - te - pom zviz - da yas - na ,



Svit - tu za - si - ya - la

II:

De Khrystos rodyvsia,
Z Divy voplotyvsia,
Yak chelovik pelenamy
Uboho povyvsia. (2)

V:

Prosym Tebe Tsaryu
Nebesnyi Vladaryu.
Daruy lita shchaslyviyi
Ts'oho domu hospodaryu! (2)

III:

Anhely spivayut', Slavu-chest' zvischayut'
Yak na nebi, tak na zemli
Myr propovidayut'. (2)

IV:

I my tezh spivaymo,
Khrysta proslavlyaymo
Iz Mariyi rozhdennoho
Vsi shchyro blahaymo. (2)

VI:

Prosym Tebe, Tsaryu
Prosymo vsi nyini
Daruy volyu, verny slavu
Nashiy Ukrayini! (2)

THERE WAS GREAT REJOICING*

I:
There was great rejoicing,
As there never was before,
Over the manger, the bright star
Gave its light. (2)

IV:
And we also sing
Glorifying Christ
Born of Mary
We humbly plead. (2)

II:
Where Christ was born
Of Mary in glory
Like a man
Humbly swaddled. (2)

V:
We pray to You Lord
Heavenly Savior
Grant good fortune
To all in this home. (2)

III:
Angels singing
Proclaiming glory
In heaven and on earth,
Proclaiming peace. (2)

VI:
We pray to You Lord
We all pray today
Grant freedom, return glory
For our Ukraine! (2)

* This is a literal translation of the Ukrainian words.

ДИВНАЯ НОВИНА

Дивная новина
Нині Діва Сина
Породила в Вефлеємі
Марія Єдина - 2 -

Не в царські палаті
Но межі бидляти
Во пустини, во яскини
А треба всім знати - 2 -

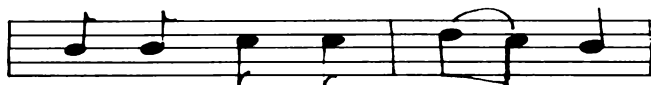
Що то Божа істи
Марія Пречиста
І раждає і питає
Єго як невіста - 2 -

На руках тримає
І Єму співає
Всемогучим Створителем
Його називає - 2 -

DYVNAYA NOVYNA



Dyv - na - ya no - vy - na:



Ny - ni Di - va Sy - na



Po - ro - dy - la v Ve - fle - ye - mi



Ma - ri - ya ye - dy - na



ye - dy - na.

II:

Ne v tsars'ki palati
No mezhy beydlyaty,
Vo pustyny, vo yaskyny
A treba vsim znaty. (2)

IV:

Na rukakh trymaye
I Yemu spivaye
Vsemohuchym Stvorytelem
Yoho nazyvaye. (2)

III:

Shcho to Boha ista
Mariya Prechista
I razhdaye i pytaye
Yeho yak nevista. (2)

WONDROUS NEWS*

I:
Wondrous news
A Son today the Virgin
Bore in Bethlehem
Mary, the chosen one. (2)

III:
It was God's will that
Mary Immaculate
Gave birth
To His Son. (2)

II:
Not in a king's palace
By the ox and donkey
In the desert, in a stable
But all should know of this. (2)

IV:
In her arms, she holds Him
And she sings to Him
The Supreme Creation
She names Him. (2)

* This is a literal translation of the Ukrainian words.

У ВЕФЛЕЄМІ

У Вифлеємі нині новина
Пречиста Діва породила сина
В убогій стайні, в виді дитяти
Спочив на сіні Бог необнятий - 2 -

Вже Херувими славу співають
Ангельські хори Спаса вітають
Пастир убогий несе що може
Щоб обдарити Дитятко Боже - 2 -

А ясна зоря світу голосить
Месія радість, щастя приносить
До Вифлеєму спішіть всі нині
Бога вітайте в бідній дитині - 2 -

Ісусе милий, ми не багаті
Золота дарів не можем дати
Та дар цінніший несе від мира
Це віра серця і любов шира - 2 -

Глянь добрим оком, о Божий Сину
На нашу землю, на Україну
Зійшли їй з неба дар превеликий
Щоб Тя славили по вічні віки - 2 -

VO VYFLEYEMI



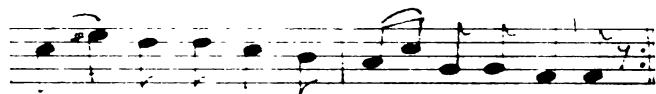
Vo Vy - fle - ye - mi ny - ni no - vy - na



Pre - chys - ta Di - va po - ro - dy - la Sy - na



V yas - lakh spo - vy - tiy po - mizh byd - lya - ty



Spo - chvv na si - ni Boh ne - ob - nya - tiy.

II:

Vzhe Kheruvymy slavu spivayut'
Anhel's'ki khory Spasa vitayut'
Pastyr ubohyj nese, shchmo mozhe
Shchob obdaryty Dytyatko Bozhe. (2)

III:

A yasna zorya svitu holosyt'
"Mesiya radist', shchastya prynosyt'!
Do Vyfleyemu spishit' vsi nyni
Boha vitayte v bidniy dytyni." (2)

IV:

Isuse mylyj, my ne bahati,
Zolota dariw ne mozhem daty,
Ta dar tsinnishyj nesem vid myra
Tse vira sertsya i lyubow shchyra. (2)

V:
Hlyan' dobrym okom, o Bozhyj Synu
Na nashu zemlyu, na Ukrayinu!
Ziyshly yij z neba dar prevelykyj
Shchob Tya slavyla po vichni viky. (2)

IN BETHLEHEM*

I:
In Bethlehem today came the news
The Pure Virgin gave birth to a son
In a humble manger, in the form of a child
Sleeping on the hay, God Eternal. (2)

II:
The Cherubim sing glory
Angelic choirs welcome the Savior
The poor shepherd brings what he can
To give a gift to the Son of God. (2)

III:
A bright star announces to the world
The Savior brings happiness and good fortune
To Bethlehem let us all go
To welcome God, a humble child. (2)

IV:
Dear Jesus, we are not rich
Golden gifts we cannot give to you
But a gift more precious than myrrh we bring
Faith in our hearts and faithful love. (2)

V:
Look on us kindly, Son of God
On our land, on Ukraine
Send from heaven the greatest gift
So we may glorify you forever and ever. (2)

* This is a literal translation of the Ukrainian words.

ВСЕЛЕНАЯ ВЕСЕЛИСЯ

Вселенная веселися
Бог от Диви днесь родився
Во вертепі між бедляти
Которому ся клянати
Царіє, царіє приходят - 2 -

Ливан миро злато дари
Там принесли аж три царі
Новорожденному Цареві
Вселеної Господеви
Віддають, віддають в покорі

VSELENNAYA VESELYSIA



Vse-len-na - ya ve - se - ly - sia



Boh od Di - vy dnes' ro - dyv - sia



Vo ver - te - pi mizh byd - lia - ty



Ko - to - ro - mu sia klan - ya - ty



Tsa - ri - ye, tsa - ri - ye pry - khod - yat'.

II:
Lyvan, myro, zlato dari
Tam pry nesly azh triye tsari
Novorozhdennomu Tsarevi
Vselennoyi Hospodevi
Viddayut', viddayut' v pokori.

ALL THE UNIVERSE REJOICES*

I:
All the universe rejoices,
God today is born of a Virgin
In a stable by the donkey and ox
To Him we bow down
Kings, Kings, come! (2)

II:
Frankincense, myrrh, and gold, the gifts
Brought by the Three Kings.
For the newborn King
Lord of all creation
They give homage to Him. (2)

* This is a literal translation of the Ukrainian words.

В ВЕФЛЕЄМІ НОВИНА

В Вефлеємі новина
Діва Сина породила
Породила в благодати
Непорочна Діва Мати
Марія - 2 -

Положила на сні
В Вефлеємській яскині
Йосиф Діву потішає
Повивати помагає
Марії - 2 -

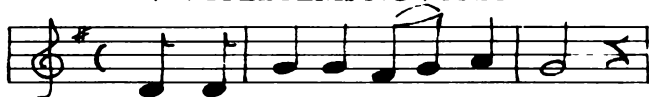
Серед темної ночі
Дивне світло бє в очі
Ясна зоря вітила
Де Дитятко породила
Марія - 2 -

Недалеко пастирі
Пасли стадо в долині
До вертепу прибігають
І з Дитятком тут витають
Марію - 2 -

Ще приходять три Царі
Аж зо Сходу звіздарі
Для Ісуса ставлять щиро
Ладан, золото і миро
Марії - 2 -

І ми тоже поспішим
Богу дари принесім
У покорі прибігаймо
З Сином Божим все благаймо
Марію - 2 -

V VYFLEYEMI NOVYNA



V Vy - fle - ye - mi no - vy - na



Di - va Sy - na po - ro - dy - la



Po - ro - dy - la v bla - ho - da - ti



Ne - po - roch - na Di - va Ma - ty Ma - ri - ya.

II:

Polozhyla na sini
V Vyfleyemskiy yaslyni
Yosyf Divu potishaye
Povyvaty pomahaye Mariyi. (2)

V:

Shche prykhodiyat try tsari
Ahz zo Schodu zvizdari
Dlya Isusa stavlyat' shchyro
Ladan, zoloto i myro
Mariyi. (2)

III:

Sered temnoyih nochi
Dyvne svitlo bye v ochi
Yasna zorya vitala
De Dytyatko porodyla
Mariya. (2)

VI:

I my tohzye pospishim
Bohu dareh prynesim
U pokori prybihaimo
Z Synom Bohzem vse blahaimo
Mariyu. (2)

IV:

Nedaleko pasteri
Pasly stado v dolyni
Do vertepu prybihiuť
I z Dytyatkom tut vytayut
Mariyu. (2)

BETHLEHEM GIVES TIDINGS*

I:

Bethlehem gives tidings,
A Son is born to a maiden
Overshadowed with God's graces,
The pure Virgin, Mother of God
Mary. (2)

II:

On the hay in a manger,
In the Bethlehem stable,
Lay the Infant, swaddled warmly,
Joseph aiding the young Mother,
Mary. (2)

III:

In the darkness of night
There appears a strange brightness
A large star appears and stands still
O'er the crib of Son and Mother
Mary. (2)

IV:

From the near fields the shepherds
Watching flocks in the valley,
Hasten quickly to the stable
And with Jesus greet His Mother
Mary. (2)

V:

From the East came the Three Kings
The three Wise Men, star-gazers,
They present their gifts for Jesus
Frankincense, and gold and myrrh
To Mary. (2)

Let us also then hasten
'Tis our God and our Master
Humbly bringing Him our offering
With the Christ Child fondly loving
Mary. (2)

* This is a literal translation of the Ukrainian words

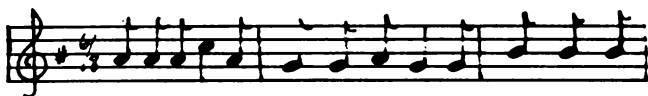
НА НЕБІ ЗІРКА

На небі зірка ясна засяла
І любим світлом сіяє
Хвиля спасення нам завітала
Бог в Вефлесмі раждає
Щоб землю з небом в одно злучити
Христос родився, славіте!
Христос родився, славіте!

В біднім вертепі, в яслах на сіні
Спочив Владика, Цар світа
Отох до Него спішім всі нині
Нашого жде Він привіта
Спішім любовю Его огріти
Христос родився, славіте!
Христос родився, славіте!

Благослови нас Дитятко Боже
Дари нас нині любовю
Най ціла сила пекла не зможе
Нас розділити з Тобом
Благослови нас ми Твої діти
Христос родився, славіте!
Христос родився, славіте!

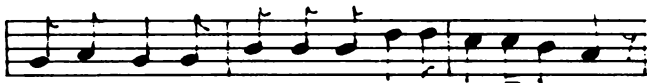
NA NEBI ZIRKA



Na ne - bi zir - ka yas - na za - sya - la i liu - bym



svit - lom si - ya - ye , Khvyl - ya spa - sen - ya nam



za - vy - ta - la , Boh v Vy - fle - ye - mi razh - da - ye ' .



Schob | zem - liu z ne - bom v od - no zlu - chy - ty



Khrys - tos ro - dyv - sia , sla - vi - te! Khrys - tos



ro - dyv - sia sla - vi - te !

II:

V bidnim vertepi, v yaskakh na sini
Spochyv Vladyka, Tsar svita.
Otozh do Neho spishim vsi nyni.
Nasheho zhde Vin pryvita.
Spishim liubovy yeho ohrity:
 Khrystos rodyvsia, slavite!
 Khrystos rodyvsia, slavite!

III:

Blahoslovy nas, Dytjatko Bozhe,
Dary nas nyni ljubovju
Naj chila syla peklo ne zmozhe
Nas rozhdilyty z Toboyu!
Blahoslovy nas my Tvoiy Deetyh
 Khrystos rodyvsia slavite!
 Khrystos rodyvsia slavite!

A BRIGHT STAR IN HEAVEN*

I:

A bright star in heaven shone in the night,
Send a gentle ray of warm light
For us has dawned now the hour of salvation
Tonight in Bethlehem is born our God
To reunite heaven and earth, his mission,
For that Christ comes: Give Glory!
For that Christ comes: Give Glory!

II:

In a poor shelter, in a poor manger,
The Lord of Earth reclines on hay,
Let us then hasten to His sweet presence,
Where He awaits our fair greeting,
Hasten to warm Him with a breath of love
'Tis Christ that comes: Give Glory!
'Tis Christ that comes: Give Glory!

III:

Bless and protect us, O Divine Baby
Shower us today with Divine Love
No force of hell nor power of darkness
Can ever sever our love,
Bless us we pray you, we are your children,
You, Christ who comes: Give Glory!
You, Christ who comes: Give Glory!

* This is a literal translation of the Ukrainian words.

БОГ СЯ РАЖДАЄ

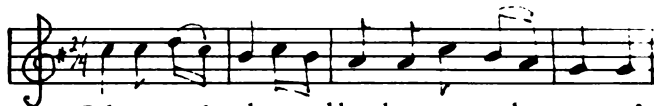
Бог ся раждає, хто ж то може знати
Ісус Му імя, Марія Му Мати
Тут ангели чудяться
Рожденного бояться
А віл стоїт трясеться
Осел смутно пасеться
Пастиріє клячут
В плоті Бога бацут
Тут-же, тут-же
Тут-же, тут-же, тут! - 2 -

Марія Му Мати, прекрасно співає
А хор ангельський їй допомагає
Тут ангели чудяться
Рожденного бояться
А віл стоїт трясеться
Осел смутно пасеться
Пастиріє клячут
В плоті Бога бацут
Тут-же, тут-же,
Тут-же, тут-же, тут! - 2 -

Йосиф старенький колише Дитятко
Люляй же люляй мале Отрочатко
Тут ангели чудяться
Рожденного бояться
А віл стоїт трясеться
Осел смутно пасеться
Пастиріє клячут
В плоті Бога бацут
Тут-же, тут-же
Тут-же, тут-же, тут! - 2 -

І ми днесь вірно к Нему прибігаймо
Рожденну Богу хвалу честь віддаймо
Тут ангели чудяться
Рожденного бояться
А віл стоїт трясеться
Осел смутно пасеться
Пастиріє клячут
В плоті Бога бацут
Тут-же, тут-же,
Тут-же, тут-же, тут! - 2 -

BOH SIA RAZHDAYE



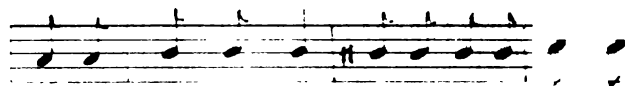
Boh sia raz- da - ye, khto zh to mo - zhe zna - ty?



I - sus Mu im - ya, Ma - ri - ya Mu Ma - ty! Tut' anhely



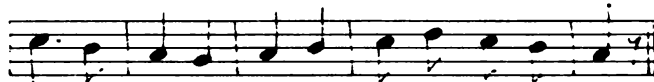
chud - yat - sia , rozh - den - no - ho bo - yat' - sia a vil



sto - yit' trya - syt - sia. O - sel smut - no pa s



sia pas - ty - ri - ye klya - chut' v plo - ty Bo - ha



ba - chut' tut - zhe , tut - zhe , tut - zhe , tut - zhe tut.

II:

Mariya Mu Maty prekrasno spivaye,
A khor anhel's'kyi dopomahaye
Tut anhely . . . (2)

III:

Yosyf staren'kiy kolyshe Dytyatko:
"Liulyai zhe liulyai, ma-le Otrochatko!"
Tut anhely . . . (2)

IV:

I my dnes' veerno k Nemu prybeehimo,
Rozhdenu Bohu khvalu, chest' vidajmo!
Tut' anhely . . . (2)

GOD IS NOW BORN*

I:

God is now born, who can comprehend this?
Jesus is His name, Mary is His Mother;
Now the angels gaze in awe
Fearing the new born of men
And the oxen shudder all,
Solemnly the donkey feeds,
Shepherds reverently kneel,
Seeing here the God Incarnate,
Here-now, here-now, here-now, here-now, here.(2)

II:

Mary His Mother sings a lovely tune
While choirs of angels furnish the refrain.
Now the angels . . . (2)

III:

The aging Joseph rocks the Babe to sleep:
"Sleep, gentle Baby, sleep and take your rest."
Now the angels . . . (2)

IV:

Let us come near Him, faithfully approaching,
To God incarnate, glory, honor giving.
Now the angels . . . (2)

** This is a literal translation of the Ukrainian words.*

НЕБО І ЗЕМЛЯ

Небо і земля, небо і земля
Нині торжествують
Ангели, люди, Ангели, люди
Весело празнують
Христос родився
Бог воплотився
Ангели співають
Царіє витають
Поклін віддають
Пастиріє грають
Чудо, чудо, повідають - 2 -

Во Вифлєсі, во Вифлєсі
Весела новина
Чистая Діва, Чистая Діва
Породила Сина
Христос родився
Бог воплотився
Ангели співають
Царіє витають
Поклін віддають
Пастиріє грають
Чудо, чудо, повідають - 2 -

І ми рожденну, І ми рожденну
Богу поклін даймо
Слава во вишних, слава во вишних
Ему заспіваймо
Христос родився
Бог воплотився
Ангели співають
Царіє витають
Поклін віддають
Пастиріє грають
Чудо, Чудо, повідають - 2 -

NEBO I ZEMLYA



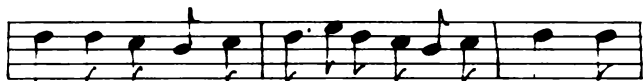
Ne - bo i zem - lya, Ne - bo i zem - lya ny - ni torzhes



tvu - yut , An - he - ly liu - dy, an - he - ly liu - dy



ve - se - lo priz - nu - yut' Khrys - tos ro - dyvsia,



Boh vo - plo - tyv - sia, an - he - ly spi - va - yut' tsar - i



vy - ta - yut' , Po - klin vid - da - yut' , pas - ty - ri - ye



hra - yut' , Chu - do, chu - do, po - vi - da - yut' .

II:

Vo Vyfleyemi, vo Vyfleyemi,

Vesela novyna

Chystaya Diva, chystaya Diva,

Porodyla Syna'.

Khrystos rodyvsia, . . . (2)

III:
I my rozdennu, i my rozdennu
Bohu poklin daymo,
"Slava vo vyshnikh! Slava vo vyshnikh!"
Yomu zaspivaymo!
Khrystos rodyvsia, . . . (2)

HEAVEN AND EARTH*

I:
Heaven and earth, heaven and earth,
Today are rejoicing,
Angels and men, angels and men,
Festivities staging,
For Christ is born,
God is incarnate,
Angels are singing,
Their King now greeting,
Paying their homage,
While shepherds are playing,
In adoration: "Behold!" exclaiming! (2)

II:
In Bethlehem, in Bethlehem
Glad tidings await us,
The Virgin Mary, the Virgin Mary
Gives birth to a Son,
For Christ . . . (2)

III:
To this Divine Babe, to this Divine Babe,
Let us give in honor
"Glory on high! Glory on high!"
Sing aloud in our praises,
For Christ . . . (2)

* This is a literal translation of the Ukrainian words

ДОБРИЙ ВЕЧІР ТОБІ ПАНЕ ГОСПОДАРЮ

Добрий вечір тобі пане господарю
Радуйся!

Ой радуйся земле
Син Божий народився - 2 -

Добрий вечір всім вам що живуть в цім домі
Радуйся!

Ой радуйся земле
Син Божий народився - 2 -

Застеляйте столи, та все килимами
Радуйся!

Ой радуйся земле
Син Божий народився - 2 -

Та кладіть колачі з ярої пшениці
Радуйся!

Ой радуйся земле
Син Божий народився - 2 -

Бо прийдуть до тебе три празники в гості
Радуйся!

Ой радуйся земле
Син Божий народився - 2 -

А перший же празник "Рождество Христове"
Радуйся!

Ой радуйся земле
Син Божий народився - 2 -

А другий же празник "Святого Василя"
Радуйся!

Ой радуйся земле
Син Божий народився - 2 -

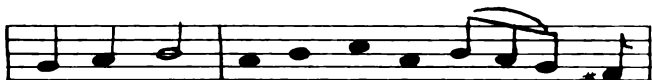
А третій же празник "Святе Водохрища"
Радуйся!

Ой радуйся земле
Син Божий народився - 2 -

DOBRYJ VECHIR TOBI, PANE HOSPODARJU



Do - bryj ve - chir to - bi, pa - ne ho - spo - da - rju!



Ra - duj - sia! Oy ra - duj - sia zem - le



Syn Boh - ze na - ro - dyv - sial

II:

Dobryj vechir vsim vam, shcho zhyvut' v tsim domi!

Radujsia!

Oy radujsia . . . (2)

III:

Zastelyate stoly, ta vse kylymamy

Radujsia!

Oy radujsia . . . (2)

IV:

Ta kladit' kolachi z jaroji pshenytsi.

Radujsia!

Oy radujsia . . . (2)

V:

Bo pryjduť do tebe try praznyky v hosti.

Radujsia!

Oy radujsia . . . (2)

VI:

A pershyj zhe praznyk: Rozhdestvo Khrystove.

Radujsia!

Oy radujsia . . . (2)

VII:
A druhyj zhe praznyk: Sviatoho Vasylia,
Radujsia!
Oy radujsia . . . (2)

VIII:
A tretrij zhe praznyk: Sviate Vodokhryshcha.
Radujsia!
Oy radujsia . . . (2)

GOOD EVENING, LORD OF THIS HOUSEHOLD

** This is a literal translation of the Ukrainian words.*

I:
Good evening, lord of this household
Rejoice!
Rejoice, world
The Son of God is born. (2)

II:
Good evening, all that live in this house
Rejoice!
Rejoice, world . . . (2)

III:
Cover the tables, all with *kylims**
Rejoice!
Rejoice, world . . . (2)

IV:
Place kolach from the best wheat
Rejoice!
Rejoice, world . . . (2)

V:
For coming to you are three feasts of guests
Rejoice!
Rejoice, world . . . (2)

VI:
The first feast: "The Birth of Christ"
Rejoice!
Rejoice, world . . . (2)

* *kylims* — woven fabric pieces, in various weights, used on walls as hangings and also on tables as coverings

VII:
 The second feast: "Saint Basil"
 Rejoice!
 Rejoice, world . . . (2)

VIII:
 The third feast: "Holy Water Baptism"
 Rejoice!
 Rejoice, world . . . (2)

"Shchedrivky"/"Carol of the Bells"

By Mykola Leontovich

This world-famous song originated from a Ukrainian folk song, a shchedrivka which is sung after New Year's and which relates in musical form the wishes for good fortune and success that are being given to the listener. The quite original composition by Mykola Leontovich makes use of two melodic parts sung simultaneously.

The Ukrainian Students' Choir of the University of St. Vladimir, led by their director Professor O. Koshetz, performed this beautiful arrangement for the first time in Kiev in 1916. It received much acclaim and Leontovich gained almost instant recognition as the composer.

In later years, different English words were given to this song. Renamed "The Carol of the Bells," it has become familiar to many after Fred Waring began using an arrangement from Carl Fisher publications in 1940. Now it is not hard to find albums of Christmas songs that include "The Carol of the Bells."



The image displays eight staves of musical notation. The first staff begins with a treble clef and a key signature of one flat (B-flat). The notation consists of eighth and sixteenth notes, often beamed together, with some notes having stems pointing downwards. The second staff continues with similar rhythmic patterns. The third staff introduces phrasing slurs over groups of notes. The fourth and fifth staves feature a melodic line with a sharp sign (#) on the first note of each measure, followed by a slur. The sixth staff returns to the rhythmic pattern of the first staff. The seventh staff continues this pattern. The eighth staff concludes with a slur and a fermata over the final note.

ЩЕДРИК

Микола Леонтович

Щедрик, щедрик, щедрівочка
Прилетіла ластівочка
Стала собі щебетати
Господаря викликати
Вийди, вийди, господарю
Подивися на кошару
Там овечки покотились
А ягнички народились
 В тебе товар весь хороший
 Будеш мати мірку грошей - 2 -
і - тебе жінка чор - ноброва
Хоч не грошей, то полова
В тебе жінка чорноброва
Щедрик, щедрик, щедрівочка
Прилетіла ластівочка
Стала собі щебетати
Господаря викликати
Вийде, вийде, господарю
Подивися на кошару
Там овечки покотились
А ягнички народились
 В тебе товар весь хороший
 Будеш мати мірку грошей - 2 -
В - тебе жінка чор - ноброва
Хоч не грошей то полова
В тебе жінка чорноброва
Щедрик, щедрик, щедрівочка
Прилетіла ла - сті - вочка!

SHCHEDRYK

Shchedryk, shchedryk, shchedrivochka
Pryletila lastivochka
Stala sobi shchebytaty
Hospodarja vyklykaty
Vyjdy, vyjdy, gospodarju
Podyvysia na kosharu
Tam ovechky pokotylysh
A yahnichky narodylysh
 V tebe tovar vesh choroshyj
 Budesh maty mirku hroshij. (2)

V — tebe zhinka chor — nobrova
Khoch ne hroshij, to polova
V tebe zhinka chornobrova
Shchedryk, shchedryk, shchedrivochka
Pryletila lastivochka
Stala sobi shchebytaty
Hospodarja vyklykaly
Vyjdy, vyjdy, gospodarju
Podyvysia na kosharu
Tam ovechku pokotylysh
A yahnychky narodylysh
V tebe tovar vesh choroshyj
Budesh maty mirku hroshij. (2)

V — tebe zhinka chor — nobrova
Khoch ne hroshij to polova
V tebe zhinka chornobrova
Shchedryk, shchedryk, shchedrivochka
Pryletila la - sti - vochka!

SHCHEDRIK*

* This is a literal translation of the Ukrainian words.

Shchedrik, shchedrik, shchedrivochka
A swallow flew in
And started to sing
Calling out the head of the house
"Come out, come out, head of the house,
Come look on your homestead
Over there the ewes have rolled
And the lambs are newly born
Your animals are all well fed
You will receive much money." (2)

"Your wife is good looking
If you get no money, then you'll have chaff
But your wife is good looking."
Shchedryk, shchedryk, shchedrivochka
A swallow flew in
And started to sing
Calling out the head of the house,

"Come look on your homestead
Over there the ewes have rolled
And the lambs are newly born.
Your animals are well fed
You will receive much money." (2)

"Your wife is good looking
If you get no money, then you'll have chaff
Your wife is good looking."
Shchedryk, shchedryk, shchedrivochka
In flew a swallow!

CAROL OF THE BELLS*

** These are the English words sung to this music.*

Hark to the bells, hark to the bells,
Telling us all Jesus is King!
Strongly they chime, sound with a rhyme,
Christmas is here! welcome the King.
Hark to the bells, Hark to the bells,
This is the day, day of the King!

Peal out the news o'er hill and dale,
And 'round the town telling the tale.
Hark! to the bells, hark! to the bells
Telling us all Jesus is King!
Come, one and all happily sing
Songs of good will, O let them sing!

Ring, silv'ry bells, sing, joyous bells!
Strongly they chime, sound with a rhyme,
Christmas is here, welcome the King!
Hark! to the bells, hark! to the bells
Telling us all Jesus is King!
Ring! Ring! bells.

"Mnohaja L'ita"

"Mnohaja L'ita" is a very familiar song to all Ukrainians. It is sung on a great variety of occasions, from birthdays to weddings, or almost anytime when good wishes are being expressed. Carollers may sing "Mnohaja L'ita" to the families they visit during the Christmas season as part of their holiday greetings to all in the home.

"Mnohaja L'ita" has many different versions; the following is but one of them. It is usually sung several times — each time, it might be prefaced by indicating for whom it is being sung (ex., first for the whole family, second for the husband, third for the wife, etc., or on other occasions, for others).



Мно-га-я лі - та, Мно-га-я лі - та



Мно-га-я лі - та, мно-га-я лі - та



Во здо-ві-є, Во спа-се-ні-є



Мно-га-я лі - та!

Mnohaja lita, mnohaja lita
Mnohaja lita, mnohaja lita
Vo zdovije, Vo spasenije
Mnohaja lita!

Many, many happy years, many, many happy years
Many, many happy years, many, many happy years!
May you be blessed with health, wealth and happiness
For many, many happy years!

Seasonal Recipes

For Christmas Time and Winter



Photo by Mike Wilk

Sviata Vechera

Traditional Ukrainian Christmas Eve Supper

Twelve different and special dishes are traditional for this meal which begins only after the first star of the evening is seen. A typical menu will include several family favorites or traditional dishes chosen from the range of suggestions listed in the menu below. The twelve dishes are to remind us of the 12 Apostles.

Ritual Foods:

Kutia (Wheat with Honey and Poppy Seed)
Kolach Knish

Appetizers & Pickles:

Pickled Herring Dill Pickles Pickled Mushrooms
Pickled Beets Meatless Borsch with Vushka (optional)

Entrees:

Fish in One or More Forms:

Fried, Baked, Broiled or Stuffed Fish Jellied Fish
Fish in Aspic Fish Balls Herring

Varenyky and Pyrohy with Various Fillings:

Potato, Sauerkraut, Fruit (Prune, etc.)
Meatless Holubsti with Rice or Buckwheat Filling

Vegetables

including Family Favorites from the following:

Pidpenky (Mushrooms in Gravy) Sauerkraut with Peas
Fasoli (Mashed Beans) Beans in Mushroom Sauce
Beets - Baked, Broiled or in Piquant Sauce Beets with Mushrooms

Desserts:

Compote of Stewed Dried Fruit
Pyrohy with Prune or Poppy Seed Filling

Baked Items:

(Usually served after Midnight Mass when the fast is broken)
Pampushky, Plain or with Poppy Seed or Fruit Filling
Makivnyk (Poppy Seed Roll) Horichkovnyk (Nut Roll)
Perishky (Baked Pyrohy with Various Fillings)
Medivnyk (Honey Cake) Honey and Sugar Cookies
Khrustyky Fruit or Nut Filled Pastries

Recipes for Sviata Vechera

PLEASE NOTE

The traditional supper served on Christmas Eve consists of twelve different courses to represent the twelve Apostles. All of these different dishes contain no meat or dairy products. To aid in planning for this special meal, some recipes in this book are coded to indicate their ingredients. Recipes with the (‡) code can be prepared entirely without meat or dairy products; if there is a choice of oil, margarine, or butter in the recipe, only oil or a non-dairy (no milk products included) margarine would be used to keep the strictest fast. Recipes with the (†) code contain no meat but do have dairy products (egg and milk products). Recipes that have the (■) code are indicated this way to differentiate recipes with meat from those which have no dairy or meat products. Other recipes not marked may contain meat or dairy products that make them unsuitable for fast meals.

Your local pastor is the best guide for what restrictions are to be followed in your area or in your situation.

Kutia

Kutia is the ritual first dish of the twelve course Christmas Eve supper. The wheat represents the straw of the manger. The honey and poppy seed represent the Christ Child; the honey represents the spirit or blood of Christ.

Preparing the Whole Wheat

Pick out foreign parts from whole wheat. If wheat is very dirty, rinse well in a sieve, drain, then place in a jelly-roll pan and dry, stirring occasionally, in a low oven (200-250° F) for approximately 45 minutes to 1½ hours. If the outer cover of bran is still on the wheat, take the hot grains and sprinkle with a little water. Place the wheat in a heavy sack and pound with a rolling pin or hammer to loosen the bran. Remove the bran by soaking the wheat in a large bowl or pot of water, agitating until bran raises to top of water; pour off bran with water.

‡

Kutia

‡

Recipes for kutia are very personal—adjust amounts of sweetening, poppy seed and optional nuts to taste. Kutia can be medium-thin or thicker according to preference. It should not be very thick like porridge.

2 cups wheat, prepared as above
water

½ cup or more poppy seed

½ cup or more honey, or mixture of honey and sugar

¼ cup or more chopped nuts (walnuts)

Soak prepared wheat in water to cover overnight. The next day, simmer in the same water for approximately six hours, stirring occasionally, or until to desired tenderness; add additional water if necessary. Season with salt if desired. Sweeten to taste with honey, or honey and sugar.

Pour boiling water over poppy seed; rinsing until water is clear. Poppy seed can be added whole or ground. To grind poppy seed, soak 30 minutes in lukewarm water. Drain well and grind with finest blade of food chopper or in blender. Stir in poppy seed and chopped nuts (walnuts especially good).

Kutia may be served either warm or cold.

Variations: Some people like to add raisins to the kutia in the final few minutes of cooking. Those from the Volhynia region of Ukraine use the water from dried fruit compote to thin and partially sweeten the kutia.

Bobalki

This variation of kutia is prepared by some who originate from the Carpatho-Ruthenian area of Ukraine.

½ recipe Kolache or other good yeast dough

1 egg, slightly beaten

hot milk or water

honey

ground poppy seeds

melted butter

Roll the dough ¼" thick and cut into long strips 1" wide and as long as your baking pan. Brush top with beaten egg; let rise ½ hour. Bake on greased baking sheet at 375° F for ½ hour. Cool and break into 1" squares. When time to serve, place bread chunks in serving dishes; pour boiling water or hot milk over top and drain immediately. Cover with ground poppy seeds, a little melted butter and honey to taste.



Kolach

There are two traditional shapes of kolach: the oblong braided loaf usually seen in the Ternopil and Lviv regions and the round braided loaf from the Kiev region. On Christmas Eve, three round braided loaves are placed one on top of each other. Whether round or oblong, a candle is set in the loaf and placed at the center of the table for Sviata Vechera. The kolach is not eaten at this meal, but remains as the centerpiece throughout the evening as a symbol of Christ who is the "Light of the World" and the "Living Bread" who nourishes our souls. The ring shape of the kolach, without beginning or end, also reminds us of eternity. Historically, it is also believed that the loaf of bread, made of fine Ukrainian wheat, represented prosperity and a bountiful life.

Kolach

This recipe is adequate to make a triple loaf Kolach.

- 3 pkgs. dry yeast**
- 1 Tbsp. sugar**
- 1 cup lukewarm water**

Dissolve yeast and sugar in lukewarm water; let stand 15-30 minutes or until bubbly.

- 8 eggs**
- 1/3 cup sugar**
- 1/3 cup vegetable oil**
- 1 Tbsp. salt**
- 1½ cups lukewarm water**
- 12 cups flour**

Beat eggs until thick; beat in yeast mixture, sugar, oil and salt. Stir in lukewarm water until well-blended. Beat in 4 cups of the flour, then gradually blend in the rest of the flour. Knead dough until dough easily comes off fingers and appears smooth and blistered. Place dough in a well greased bowl, cover with a clean towel and let rise for 1 hour or until double in bulk. Punch dough down and let rise again to double its size. Just before shaping, knead a few more minutes. Shape dough as desired into three round kolaches and place in greased pans. Cover and place in a warm place until almost doubled again. Bake at 350° F 50-60 minutes, giving the loaves a glaze of egg yolk beaten with a little water the final five minutes of baking. Turn gently out of pans onto clean dish towel to cool.

How to Shape a Kolach

Whether oval or round, the kolach is braided of several long ropes, the number of ropes of dough being up to personal preference and skill of the bread maker.

For an Oval Kolach: For a single loaf, use $\frac{1}{3}$ or $\frac{1}{2}$ of the above recipe. A single loaf can be braided from 3, 6, or 9 long ropes of dough; the greater of number of ropes used, the thinner the ropes formed should be. Divide the dough into even portions equal to the number of ropes that will be used; with the palms of the hands roll out each portion of dough into a long rope — the more ropes being formed, the thinner and longer each rope should be (all ropes made should be the same length).

(1) If using 3 ropes, simply braid them together (starting in the center and braiding out towards the ends); tuck the ends under the loaf. (2) If using 6 ropes, first braid each group of 3 ropes together as above; then twist the 2 braided ropes together, tucking the ends under the finished loaf. (3) If using 9 ropes, braid 3 ropes together, repeating with additional ropes to form three braided ropes; these three braids then are braided together, tucking ends under the finished loaf.

To Shape a Round Kolach: If using above recipe, it will form three loaves which can be stacked for the centerpiece on the table for Sviata Vechera. Divide the dough into three portions; each portion will make a loaf. A graduated set of cake pans or three different diameters of bread pans can be used to bake the three loaves in. Divide the dough into three graduated balls of dough for each loaf according to the pan sizes. For each loaf, divide the ball of dough into 5 equal portions; form each of these into a long thin rope. Braid 3 of the ropes together for the main part of the bread; make into a circle (joining the ends together) and place in greased baking pan. Twist the 2 remaining ropes together and place this twisted rope around the outside edge of round loaf, joining ends. Repeat to form two other loaves.

Knysh

In some localities of Ukraine, this bread is part of the ritual dishes of Sviata Vechera. The knysh is to remind us of the deceased members of our family.

- 1 pkg. dry yeast
- 1 cup warm water
- 1 Tbsp. sugar
- 1½ tsps. salt
- ¼ cup oil
- 3 to 3½ cups flour

Filling:

- 2 large onions**
- ¼ cup oil**
- salt and pepper to taste**

Dissolve yeast and sugar in warm water. Stir in salt, oil, and about 7 cups of flour, mixing well until smooth. Blend in enough remaining flour to make a dough that is not too sticky nor too dry. Knead well until dough is smooth and blistery-looking. Place dough in an oiled bowl and brush top of dough with oil. Cover bowl with towel and let rise in a warm place until doubled in volume.

Make filling while dough is rising by quartering onions then slicing into thin slices. Saute onions in oil on medium heat until onions are soft and cooked through, but not browned. Season to taste with salt and pepper. Let cool before using for filling.

When dough is doubled, punch down, and roll out into a rectangle 1/4-inch thick. Spread dough with cooled onion filling; roll up like a jelly roll. Form into a circle on a greased baking sheet; if desired, loaf can be cut not quite through to the center every inch — the slices can then be twisted slightly and fanned out to make an attractive loaf. Let loaf rise until doubled. Brush top with oil or water, then bake at 350°F for approximately 40 to 50 minutes, or until golden brown.



Pickled Mushrooms



- 2 small cans (4 oz. ea.) button or sliced mushrooms, or 1 lb. fresh mushrooms**
- 1 to 2 small onions, thinly sliced**
- ½ cup vinegar**
- ½ cup water**
- 1 bay leaf**
- 5 peppercorns**
- 1 tsp. salt**
- 1 tsp. sugar or to taste**
- 1 Tbsp. good oil**

Layer the mushrooms and onion slices in a canning jar. Gently simmer the vinegar and water with the bay leaf, peppercorns, salt and sugar. Pour warm vinegar mixture over mushrooms and onions; also add bay leaf and peppercorns to the mushrooms. Float oil on top of mushrooms in jar. Cap and let marinate in refrigerator for 1 to 3 days until desired flavor is reached. (Remove bay leaf and peppercorns if their flavor starts to become too strong.) If desired, more vinegar can be used for a sharper taste.

‡ **Homemade Marinated Herring** ‡

Use 2 or 3 salted Sturgeon with heads and tails removed. Clean fish and cut into pieces, removing the skin.

Soak fish in cold water 6 hours to remove excess salt. Boil 1 cup vinegar with 2 cups water, 2 bay leaves, and 3 whole black pepper seeds. Cool liquid. Drain soaking herring and cover with cooled liquid. Add 1 onion sliced into rings. Marinate at least 2 days. Keep refrigerated.

‡ **Borsch** ‡

See page IV-15 for meatless and dairyless recipes for borsch. On Sviata Vechera or for other special times, you may like to also prepare Vushka (recipe follows) to serve in the clear borsch.

Vushka for Borsch

Use favorite pyrohy dough recipe for dough; for quantity for use in soup, cut recipe to proportions using approximately 2 cups of flour. (If for Sviata Vechera, use eggless pyrohy recipe.) Prepare Mushroom Filling for pyrohy; if for strict fast days such as Sviata Vechera, use only oil to saute onion and mushrooms in, and replace egg yolks with 3 Tbps. dried bread crumbs.

To Make Vushka: Roll pyrohy dough very thin and cut into 2" circles or squares. Place some mushroom filling in the middle of a piece of dough, fold over (if using squares of dough, fold into triangles), and pinch edges together to seal. The take the two far end corners, bend together, and pinch together. Drop vushka in boiling salted water; cook for about 4 minutes after they float to the top. Drain and serve in Borscht.

‡ **Baked Fish** ‡

- 1 to 2 onions, sliced in rings
- 1 to 2 carrots, cut in strips
- 1 to 2 celery stalks, cut in diagonal slices
- ¼ cup corn oil
- 2 lbs. fish fillets (sole, perch, haddock, etc.)
- parsley (optional)
- salt
- pepper

On a foil-lined baking sheet with 1" sides, arrange the prepared onion, carrot, and celery pieces; drizzle the oil over the vegetables. Lay the fish

fillets on top of the vegetables and sprinkle with salt and pepper and chopped parsley if desired. Bake at 350°F for 20 to 25 minutes or until fish flakes with a fork.



Baked Stuffed Fish



- 1 (5 lb.) whole salmon, or 2 trout (totalling 5 lbs.)
- 1 onion, finely minced
- 2 stalks celery, finely minced
- ¼ cup oil
- 2 to 3 cups bread, cut in small cubes
- ½ tsp. salt, or to taste
- ¼ tsp. pepper, or to taste
- ½ to 1 tsp. dillweed or sage (to taste)
- ¼ to ½ cup water

Clean fish thoroughly; head may be left on if desired. Saute onion and celery in oil until tender. Toss with bread cubes. Season to taste with salt, pepper and dillweed or sage, moistening stuffing to desired consistency. Fill fish cavity with stuffing; brush fish with oil and lightly sprinkle with salt and pepper. Bake at 400° F, approximately 40 to 50 minutes for one fish or 20 to 30 minutes for two fish, until fish flakes easily with fork.



Fish in Vegetables



- 2 lbs. fish fillets (carp, perch, cod, sole, etc.)
- flour
- paprika
- tumeric
- salt and pepper
- oil
- 2 onions, quartered and sliced crosswise
- 2 to 3 carrots, cut into thin strips
- 2 to 3 stalks of celery, cut into thin strips
- 1 cup canned tomatoes
- 1 bay leaf
- salt and pepper to taste
- 1 bunch of parsley, chopped

Clean fish and cut into even serving pieces. Dredge fish pieces in flour, which has been seasoned with paprika, tumeric, salt and pepper. Fry fish in oil until golden and fish flakes easily with fork. Keep fish warm in oven while making vegetable sauce.

Saute onion, carrots and celery in oil in large deep skillet until tender crisp. Add tomatoes and bay leaf; season to taste with salt and pepper.

Cover and simmer until vegetables are tender. Gently place fried fish pieces onto vegetable sauce; sprinkle with chopped parsley. Cover and simmer together until all is heated thoroughly. Remove bay leaf. Carefully transfer fish to a deep serving platter, spooning vegetables attractively around fish pieces.

‡ Dried Fish in Brown Gravy ‡

- 2 lbs. salted cod (or other salted dried fish, not smoked)
- 1½ cups margarine or oil
- 1 big or 2 medium onions, chopped
- 1 clove garlic, minced (optional)
- 1½ cups flour
- 3 cups cold water
- salt
- pepper
- 1 tsp. green dill weed
- 1 to 2 bay leaves
- 1 tsp. pickling spice
- pimento
- fresh parsley

To Prepare Fish:

Soak fish in water overnight, changing water several times to drain the salt out.

To Make Gravy:

Saute onion and garlic if desired in oil or margarine. In another heavy pan, brown the flour, stirring constantly to avoid scorching, to make the gravy. Turn the heat off under the flour and mix the oil-onion mixture into the flour, mixing until well blended. Slowly add 3 cups cold water, stirring constantly to avoid lumps. Cook on low heat, stirring occasionally, until thickened. Season with salt, pepper and dill to taste.

To Cook Fish:

Boil prepared fish in water to cover with bay leaves and pickling spice until the fish is soft. Drain fish and cut fish into serving size pieces. Combine fish and brown gravy and pour into serving bowl. Place in refrigerator to set. Garnish with pimento and fresh parsley.



Fish Balls



- 1 lb. fresh cod fillets, or other favorite fish fillets**
- ¼ cups instant mashed potato flakes or ½ cup fresh mashed potato**
- 1 small onion, finely minced**
- 2 Tbsps. flour**
- 2 Tbsps. oil**
- ½ cup potato water, vegetable broth, or water (or enough to moisten)**
- 1 tsp. salt**
- ½ tsp. pepper**
- 1 tsp. dried dill weed, or to taste**
- 1 to 2 onions, chopped**
- oil**

Cut fish into a fine mince, or process chunks of fish in food processor or blender, or grind fish through a meat grinder. Combine with potato, flour, finely minced onion, 2 Tbsps. oil, and seasonings, adding enough liquid (potato water, vegetable broth, or water) to moisten but not make thin (mixture should be able to stick together). Form into balls, using about one heaping tablespoonful. Carefully place fish balls in boiling, salted water (a deep, large skillet or small roaster is good for cooking many fish balls at one time). Simmer for about 10 minutes. Drain in colander. Have ready chopped onion which has been sauteed in oil; fish balls can be browned in this mixture. Serve with the sauteed onion.



Jellied Fish



- 3 lbs. raw fresh fish**
- heads from above fish or 1 pkg. unflavored gelatin**
- 2 carrots**
- 2 to 3 onions**
- 2 stalks celery**
- oil**
- salt**
- pepper**
- 2 bunches parsley**
- ½ lemon**

Clean fish and cut into 4" pieces. Cut vegetables into attractive slices and sautee slightly (still a little crisp) in oil to give richer flavor. Place the fish pieces and sauteed vegetables in pot and cover with hot water. Gently simmer until fish is cooked (will be opaque and flake easily with a fork). Gently remove fish and vegetables from fish stock. Remove fish

from bones and arrange attractively with vegetable in flat, deep glass pan. Sprinkle chopped parsley over top or small bunches can be arranged in pan. Add fish heads to stock and continue cooking until stock reduces to half of original volume. If fish heads are not available, reduce stock to one-half original volume; then add 1 envelope unflavored gelatin and dissolve according to package instructions. Season reduced stock with salt and pepper and juice from ½ lemon. Carefully pour stock over fish and vegetables and cool in refrigerator to set.

Pyrohy

For pyrohy recipes with no meat or dairy products, see page IV-25. Fillings for pyrohy for Sviata Vechera could include: potato filling with sauteed onion (no cheese), sauerkraut filling, sauerkraut-and-potato filling (omit cheese), or mushroom filling (replace egg yolks with 3 Tbsps. dry bread crumbs.) When ready to serve, these types of pyrohy could all be tossed with finely chopped onion which was sauteed in oil or non-dairy margarine until tender. Dessert pyrohy fillings suitable for fast times include fresh (or frozen) fruit (ex. plums), prune filling, poppy seed filling, and raisin filling. All recipes would use oil or non-dairy margarine instead of butter or dairy margarine; be sure to use the best oil available for best taste.

Holubsti

See page IV-19 for meatless and dairyless holubsti recipes. Traditional recipes for Sviata Vechera would be rice filling seasoned with onions sauteed in oil or buckwheat filling seasoned with sauteed mushrooms and onions; both could use tomatoes on top, or if you do not wish to use tomatoes, drizzle a little water over holubsti in their casserole or roaster and cover with additional cabbage leaves to provide moisture.



Brown Onion Gravy



- 2 onions, chopped
- 4 Tbsps. shortening or oil
- 4 Tbsps. flour
- 2 cups or more water or broth or bouillon soup
- salt
- pepper

Saute onion till tender in oil or shortening; add flour and continue stirring until evenly browned and there are no lumps. Gradually add

water or broth or bouillon soup to the browned flour mixture. Bring to a boil and boil until thickened. Season with salt and pepper to taste. Mushrooms may also be added.

‡

Pidpenky Gravy

‡

Delicious with pyrohy or holubsti, or alone as a vegetable.

- 1 pint fresh mushrooms or 1 pint pidpenky
- 2½ cups water
- 2 Tbsps. oil
- salt and pepper to taste
- 4 Tbsps. oil
- 1 onion, sliced
- 3 Tbsps. flour

Wash fresh mushrooms and cut into slices; boil in water until cooked; do not drain — liquid will be used. If using pidpenky, rinse in strainer, then add water. Sautee onion in 2 Tbsp. oil; mix mushrooms and liquid with the sauteed onions and salt and pepper to taste. Brown flour in a heavy skillet, stirring constantly to avoid scorching. Add the 4 Tbsps. oil when flour is a medium to dark tan color, and cook for a few minutes till smooth. Gradually add a little of the liquid from the mushroom mixture to the flour-oil mixture; continue stirring and cooking as you add more of the mushroom liquid until all is added. Gently simmer together the gravy until it is the desired thickness; adjust seasoning if needed or add more liquid if necessary.

†Variation: Use butter instead of oil in above recipe.

‡

Sauerkraut and Peas

‡

- ½ cup dried peas
- 2 cups sauerkraut
- ½ cup water
- 1 medium onion (chopped)
- ¼ cup oil
- 2 Tbsps. flour
- 1 small clove of garlic (crushed)
- salt and pepper

Soak dried peas overnight. Rinse them and drain. Cover with fresh water and cook until done.

Rinse sauerkraut in cold water if too sour and drain it. Add ½ cup water and cook for 15 minutes.

Combine peas and sauerkraut, reserve liquid for sauce. Fry onion in oil till soft and light yellow. Sprinkle flour over the onions and brown very lightly. Pour liquid from cooked sauerkraut and peas, add crushed garlic, and stir constantly until the sauce thickens.

Add sauce to the sauerkraut and peas, stir, add salt and pepper to taste and simmer for 30 minutes. This should be of thick consistency.

‡ **Beans in Mushroom Sauce** ‡

- 4 Tbsps. flour**
- 3 Tbsps. oil**
- 1 onion, finely chopped**
- 1 clove garlic, minced**
- 1 cup water**
- 2 4-oz. cans mushroom slices or 1 cup pidpenky**
- 1 cup cooked white beans or 1 (15-16 oz.) can white beans, drained**
- salt and pepper to taste**

Brown flour in heavy skillet, stirring constantly to avoid scorching. Have oil ready and immediately add to flour when it reaches a medium to dark tan color (important for good color). Stir together over low heat until smooth, then add the onion and garlic and let cook for a couple minutes. Gradually add water, stirring constantly to avoid lumps. Add drained mushrooms and beans, stirring gently. Simmer for a few minutes on low heat, stirring occasionally until warmed through and flavors blend. Serve hot.

‡ **Mashed Beans** ‡

- 1½ cups white beans**
- 5 cups water**
- 1 tsp. salt**
- 1 clove garlic**
- 1 Tbsp. cooking oil**
- 1 onion**

Soak the beans in water overnight. The next day, boil beans in water and when almost done, add the salt. Simmer until the beans are tender then drain. Save liquid for thinning later in recipe.

Mash the beans well, adding a little at a time, some of the drained liquid until the bean mess is of a thick sour cream consistency. Saute 1

clove of garlic and stir in mashed beans, sprinkle the top with the onion which has been fried in cooking oil. Serve hot.



Bib



- 1 lb. broad beans**
- 1 med. onion, chopped**
- ¼ cup oil**
- salt to taste**
- pepper to taste**

Soak broad beans overnight. Drain, add fresh water to cover and simmer for 2 hours. Drain, add ½ onion and set aside for 5 to 10 minutes. Fry remaining onion in oil and add to the broad beans. Salt and pepper to taste.



Beets and Mushrooms



- 4 to 6 beets (medium to large)**
- 1 lb. fresh mushrooms**
- ½ cup oil**
- 3 cloves garlic**
- ½ tsp. salt**

Cook beets with skins on until tender. Cool, peel, and cut into julienne strips. Saute the garlic in the oil. Add the mushrooms and cook until almost done. Add the beet strips and cook five minutes more. (Beets will lose color if heated too much.) Stir gently and serve hot.



Dried Fruit Compote



- 1 to 2 lbs. dried fruit (your favorite combination of prunes, apricots, apples, raisins, peaches, pears, or figs)**
- water**
- sugar or honey to taste**
- lemon or orange rind (optional)**
- 1 cinnamon stick and/or ½ tsp. whole cloves (optional)**

Place fruit in saucepan with enough water to cover (approximately 2 cups of water for each pound of fruit); bring to a boil, then reduce heat to simmer, cover, and cook until fruit is tender. For added flavor, add lemon or orange rind, and/or spices during this simmer stage. Sweeten to taste, if desired, with sugar or honey. Serve warm or chilled. (May be prepared days ahead of time; keeps well.)

**** Favorite Ukrainian Winter Time Recipes ****

In the Ukraine, especially for those living in the villages, the winter diet was based on several standard staples — the vegetables that kept well over winter (beets, carrots, potatoes, cabbages), as well as canned, pickled or dried items (mushrooms, sauerkraut, dill pickles, dried fruits), and, of course, the various grains and flours available (wheat, corn meal, buckwheat, rye flour, millet, etc.). Meats were not as frequently used as in the United States and Canada in recent years (although we are starting to use less meats ourselves). The Ukrainian cook was and is very resourceful in preparing many delicious dishes from very simple ingredients. Only a few of family favorites are included here. (Note: some of these recipes are coded for fast days — † indicates the recipe may be prepared with no meat or dairy products, ‡ indicates no meat, but dairy products are used, and ■ indicates that meat products are included in the recipe.)

†

Basic Borsch

†

- 1 oz. dried mushrooms or 1 small can sliced mushrooms in water or sliced fresh mushrooms
- 4 Tbsps. vegetable oil
- 2 onions, chopped
- 1 carrot, sliced or chopped
- 1 or 2 stalks celery, sliced or chopped
- 3 medium sized beets or 10 small beets, sliced in julienne strips (chop the tops from young beets to add to the soup)
- 1 potato, diced
- ½ cup cooked white beans, lima beans, butter beans, or string beans (cut in short pieces)
- 2 cups shredded cabbage
- ¾ cup canned tomatoes or tomato juice
- 1 clove garlic, crushed, or garlic powder to taste
- 9 to 12 cups water
- 1 Tbsp. lemon juice or vinegar (optional)
- 1 bay leaf
- salt to taste
- pepper to taste
- fresh or dried dill weed (not seed) (optional)

If using dried mushrooms, cover with 3 cups water and bring to a boil and cook until tender; chop mushrooms into desired size pieces and reserve mushroom liquid to use in soup.

For richest flavor in making meatless borsch, saute in the oil in a very large pot the chopped onions, carrot, and celery until tender crisp; if using canned or fresh mushrooms, add them at the end of this time to saute for a while; also if using fresh garlic clove instead of garlic powder, saute at this time also, remembering to remove the clove after the flavor has been allowed to permeate the sauteed mixture. Add the sliced or julienned beets, beet tops if available, diced potato, cooked beans, shredded cabbage, and tomatoes or tomato juice, (and cooked dried mushrooms if fresh or canned are not used) and cover all with 9 to 12 cups water (use the mushroom stock if using dried mushrooms for part of the liquid). Simmer for 30 to 40 minutes or until vegetables are cooked. Season with salt and pepper; add lemon juice or vinegar if more acid taste is desired. Fresh or dried dill weed may be added to taste near end of cooking time if desired. Borsch recipes can be varied in many ways; no two cooks put exactly the same ingredients in their soup pot. For a meatless soup, the addition of the potato and some type of cooked bean (white beans, lima beans, butter beans, or mature green beans - the type that comes canned with mature "seeds" labeled "shell-outs") makes the soup taste more substantial. Quantities of the various vegetables and the seasoning may be varied according to the cook; borsch benefits by letting the flavors "marry" or blend together for several hours or overnight; the second day it tastes even better than the first.

Variations:

† **Borsch with Sour Cream:** Serve the above borsch with sour cream at the table to be spooned into the bowls, or if you prefer, add sour cream just before serving (do not boil or it will curdle). For a thickened soup, mix **1 to 2 Tbsp. flour** for each **½ cup sour cream**; blend together until smooth, then add a bit of the borsch liquid, blending well, until the mixture is thin; add the sour cream-flavor mixture to the pot of soup and heat until flour thickens the liquid.

■ **Borsch with Meat:** If meat is used in borsch, it is first boiled with the liquid before adding the vegetables. (The sauteing step may be eliminated, or just the onion, celery, and carrots may be sauteed when the meat is being browned if desired.) For this quantity of soup, **1 whole chicken (2½ to 3 lbs.), split in pieces, OR 1½ to 2 lbs. beef or pork** with or without **1 soup bone** may be used; short ribs, soup meat, shanks are all good soup meats. Chicken is usually not browned; beef or pork will taste better if browned lightly before adding cold water to cover. Bring meat to a boil, skimming off any scum that forms; simmer until meat is tender, about 1 hour. Remove meat from soup at this point to debone if desired (chicken version should be deboned as the little bones may fall off the meat otherwise). When meat is almost tender, add the vegetables and continue cooking. Adjust seasoning; add sour cream or sour cream-and-flour if desired near end of cooking time.

Split Pea Soup

- 2 cups split peas, about one pound
- 3 qts. water
- 1 ham bone with meat, cracked or 2 smoked pork hocks
- ¼ cup chopped onion
- 2 tsps. salt
- pepper to taste
- 2 cups milk

Wash and soak peas overnight in water to cover. Drain. Put peas into soup pot and cover with water. Add ham bone or hocks and onion and cook until peas are soft. Remove ham bone, if used. Cut off meat and add to soup. Season with salt and pepper. Add milk and heat on low until heated through.



Fish Chowder



- ¼ cup cooking oil
- 1 onion, chopped
- 1 stalk celery, chopped
- 1 carrot, chopped
- 1½ lbs. fish fillets (cod, turbot, haddock, perch, sole are good)
- ½ cup frozen or fresh peas and/or corn
- 3 potatoes, cubed
- 4 to 6 cups boiling water
- salt to taste
- pepper to taste

Saute onion, celery, and carrot in soup pot till onion is translucent. Cube fish and potatoes; add fish, potatoes, and peas and/or corn to soup pot; pour on boiling water. Cover pot, bring to a gentle boil, then simmer until potatoes are tender and fish is cooked (it will be opaque white and can be flaked easily with a fork). Season to taste with salt and pepper. Leftover fish may be used in this recipe; add in last minutes of cooking to warm through.

‡ Fish Chowder with Tomatoes: Reduce water by one cup, add 1 can tomatoes, chopped or 1 can stewed tomatoes for a tomatoey fish chowder.

† Fish Chowder with Milk: Butter or margarine may be used in place of oil. Part or all of water may be replaced with milk or cream. If a creamier soup is desired, blend in 3 Tbsps. flour with sauteed vegetables before adding the liquid.

■ **Fish Chowder with Bacon:** In place of the oil or butter or margarine, use $\frac{1}{2}$ lb. bacon, chopped for the grease to saute the vegetables in; proceed with recipe with or without milk.



Country Potato Soup



- 4 Tbsps. flour
- $\frac{1}{4}$ cup corn oil
- 2 onions, chopped
- 1 carrot, diced
- 2 stalks celery, diced
- 4 potatoes, cut in cubes
- 6 cups water
- salt to taste
- pepper to taste
- dill weed (optional)

Brown flour in a very heavy-bottomed frying pan (place flour in clean pan, turn on medium heat, and constantly stir until the flour is a light to medium tan color); remove flour from pan when browned so that it will not continue to cook and burn. Saute the onion, celery, and carrot in the oil in a deep soup pot; cook until onion is just turning translucent. Add flour to vegetables and mix well. Gradually add water, stirring constantly to prevent lumps from forming. Add potatoes and seasonings; cook until potatoes are tender.

† **Potato Soup with Milk:** Substitute $\frac{1}{4}$ cup margarine or butter for the oil; replace all or half of water with milk or cream.

■ **Potato Soup with Bacon:** Flour is not browned for this version. Fry $\frac{1}{2}$ lb. bacon until fat is translucent and slightly browned (don't cook to a crisp); add onion, celery, and carrot and cook until onion is translucent. Blend in flour to sauteed mixture; gradually add water, stirring constantly to prevent lumping. Add potatoes and seasonings and cook until potatoes are tender.

Baked Kapusta—Sauerkraut

- 1 1 lb.-can of sauerkraut
- 1 small head of shredded cabbage
- 1 chopped onion
- 1 tsp. salt
- dash pepper
- $\frac{1}{2}$ lb. chopped fried bacon or 1 lb. sliced kowbasa

Wash the sauerkraut then add and mix the cabbage, onion, salt,

pepper and bacon. Mix well and bake in ungreased dish at 350°F for one hour.

‡ **Holubsti - Meatless Stuffed Cabbage** ‡

- 4 cups water**
- 2 cups regular rice (not instant)**
- 1 tsp. salt**
- 3 large chopped onions**
good fresh cooking oil
- 1 medium cabbage**
- 1 tsp. salt**
- 1 (15-16 oz.) can tomatoes**
- 1 can (can from tomatoes) water**

To make Rice Filling: Bring water to a boil; mix in rice and salt; return to boil; turn heat down to simmer, cover pot and let cook for 20 minutes. Meanwhile, saute onions in oil until tender. Mix the sauteed onions into the cooked rice. Season with pepper and with additional salt to taste. Let cool.

To make Holubsti: Remove core and any torn leaves from a medium-size cabbage and save to top casserole of holubsti. Using a large pot, bring to a boil 1 tsp. salt in $\frac{3}{4}$ -potful of water. Parboil cabbage about 5 minutes; remove from cooking water and loosen leaves, placing these leaves in a covered bowl to retain the heat as this will further soften the leaves. (Do not leave cabbage in the cooking water as the leaves will overcook and tear easily.) Let cabbage cool, then pare any thick ribs on leaves to the same thickness as the rest of the leaves.

Place a cabbage leaf in the palm of your left hand and place a heaping tablespoon of filling close to the core-end. Roll firmly, tuck in the sides by poking in the leaf ends with your thumb. Place close together in a heavy roaster or casserole, cover top with washed, reserved leaves. Heat 1 can tomatoes, mashed, with 1 can water; pour over holubsti. Cover tightly and bake at 350°F for 1-1½ hours. Test for doneness by poking a fork into cabbage; if tender, they are done.

‡Holubsti with Meatless Buckwheat Filling: Boil 2 cups whole buckwheat with 4 cups water and 1 tsp. salt until tender. Meanwhile, saute 1-2 chopped onions and 1 cups chopped mushrooms in 2 Tbsps. oil until tender. Mix mushrooms and onions into cooked buckwheat; add additional water or vegetable broth to make moist if needed. Season to taste with salt and pepper. Continue with original recipe, using tomatoes over top if desired, or if not, drizzle additional water over roaster full of holubsti and cover with additional cabbage leaves to hold in moisture.

†**Holubsti with Mushroom Sauce:** Instead of tomatoes for top, use 1 can cream of mushroom soup and 2 cans water.

■**Holubsti with Bacon:** Instead of using oil, fry ½ to 1 lb. meaty bacon, diced until fat is translucent, then add onions and continue sauteeing until tender. Continue with original recipe.

■**Holubsti with Meat:** Instead of above filling, mix 1 lb. raw ground meat (beef or beef-and-pork or beef-veal-and-pork), 3 onions which have been sauteed in oil or bacon drippings, 1 cup rice, which has been parboiled about 5 minutes, salt and pepper to taste. Continue with original recipe.

■**Holubsti with Buckwheat Filling:** Instead of above filling, cut up fine and fry until crisp ½ lb. salt pork. Add 3 onions, finely chopped, and saute together until tender. Add salt and pepper to taste. Boil 2 large potatoes and mash. Pour potato water over 1 lb. whole white buckwheat in a saucepan; simmer till almost tender, adding more hot water if necessary. Add mashed potatoes and salt pork and onion mixture to buckwheat and mix together; cool. Continue with original recipe.

† **Dill Sauce for Holubsti** †

- ½ onion, finely chopped
- 1 Tbsp. butter
- 1 to 2 tsps. flour
- 1 cup sour cream
- salt and pepper
- 1 to 2 tsps. dill weed

Saute onion in butter till tender. Sprinkle flour over onions, cooking on low heat until well blended. Gradually stir in sour cream, stirring often. Simmer on only low heat (so cream does not curdle) until thickened. Season to taste with salt, pepper, and dill weed.

Cornmeal Casserole—Nachynka

- ½ qt. milk
- 1 Tbsp. chopped onion
- 1 tsp. butter
- 1 Tbsp. sugar
- 1 tsp. salt
- dash pepper
- ½ cup butter

- 1 cup cornmeal**
- 3 eggs**
- ½ cup milk**
- 2 Tbsps. butter or ¼ cup roast chicken drippings**

Scald the milk. Fry onions in 1 tsp. butter until golden and add to scalded milk. Add sugar, salt, pepper and ½ cup butter. Slowly add the cornmeal, stirring to prevent lumps. Stir until mixture thickens. Cool.

Beat the eggs and the ½ cup milk. Add this to the cornmeal. Stir in the chicken drippings or 2 Tbsps. butter. Blend well. Bake uncovered in oven at 350°F for 30 minutes.



Cabbage Pancakes



- 1 head white cabbage**
- 1 tsp. salt**
- 2 Tbsps. butter**
- 1 Tbsp. sugar**
- ½ cup milk**
- 1 egg yolk**
- 1 egg**
- 1 cup flour**

Shred cabbage finely, add salt and allow to stand about 30 minutes before using. Melt butter and add the sugar, stirring until it dissolves and begins to brown. Add cabbage and saute until tender; cool. Combine milk, egg, and egg yolk. Stir into sifted flour; beat until batter is smooth. Add the cooked cabbage which has been drained of any extra liquid. Drop by spoonfuls onto well greased griddle and fry like pancakes.



Potato Pancakes



- 3 cups grated raw potatoes**
- 1 large grated onion**
- 1 slightly beaten egg**
- 1 tsp. salt**
- ¼ cup flour**
- pepper**

Put all ingredients in a bowl and mix well. Fry the pancakes using either bacon dripping or cooking oil, just enough to grease frying pan. Use 2 or 3 heaping tablespoons of mixture for each pancake, level, and fry until browned on both sides. Place in layers on a fireproof plate and keep warm in a 200°F oven. Stir the mixture to keep ingredients blended. Serve with thick sour cream, brown gravy or mushroom sauce.



Buttermilk Pancakes



- 2 cups flour
- 2 tsps. sugar
- 3 tsps. baking powder
- ½ tsp. salt
- 2 Tbsps. butter, melted and cooled
- 1¾ cups buttermilk
- 2 eggs, separated

Sift together the dry ingredients. Cut in the butter; then beat in the yolks and the buttermilk. Beat the egg whites until stiff, then fold into the pancake batter. Add more buttermilk if too thick. Bake at once on hot greased griddle, turning to brown second side only when uncooked surface is covered with bubbles. (If your pancakes are burning, turn heat down slightly.)



Hrechanyky (Buckwheat Pancakes)



- 2 pkgs. dry yeast
- 1 Tbsp. sugar, honey, or molasses
- ½ cup scalded milk, cooled to lukewarm
- 1 cup sweet milk, sour milk, or buttermilk
- 2 eggs
- 2 Tbsps. oil
- 1½ cups buckwheat flour
- 1 teaspoon salt

Dissolve yeast and sweetening in lukewarm milk; let stand until bubbly. Stir in sweet or sour milk or buttermilk, eggs, and oil. Beat in the salt and flour until smooth. Batter should be thin; if too thick add more milk. Cover and let stand in a warm place for thirty minutes or longer. Stir down and let sit for an additional 10 minutes before baking on a moderately hot greased griddle.



Nalysnyky



- 2 cups milk
- 1½ cups flour
- ¼ tsp. baking powder
- ½ tsp. salt
- 3 eggs
- 1 Tbsp. oil

Beat eggs, add milk, continue beating. Sift flour with baking powder

and salt. Gradually add to the egg and milk mixture, beating all the time with an egg beater to prevent lumps.

To a hot skillet add 1 teaspoon of oil, pour $\frac{1}{4}$ cup batter spreading it evenly on the whole bottom of the skillet. Fry lightly on both sides. Flip them over on a pile in a dish, keeping covered to keep heat in.

To Assemble: Place 1 tablespoon of cheese filling in center of a pancake. Fold both sides in, then roll up like a jelly roll. Arrange rolled nalysnyky in a buttered glass pot; drizzle $\frac{1}{4}$ cup melted butter over all. Bake at 300°F for 20 to 30 minutes to heat thru. Serve with sour cream.

Filling:

- 4 cups dry cottage cheese**
- 2 eggs**
- 2 Tbsps. melted butter**

Sieve cottage cheese until fine. Stir in well beaten eggs and cooled butter.

† Cheese Filling for Nalysnyky †

- $\frac{1}{2}$ lb. dry cottage cheese**
- 2 Tbsps. sugar**
- $\frac{1}{2}$ tsp. vanilla**
- dash of nutmeg**
- dash of cloves**
- $\frac{1}{4}$ cup crushed nuts**
- 3 oz. cream cheese, softened**
- $\frac{1}{4}$ cup golden raisins (optional)**

Sieve cottage cheese until fine. Blend in sugar, vanilla, spices, nuts, and softened cream cheese. Use as filling for nalysnyky.

† Mushroom Filling for Nalysnyky †

- $\frac{1}{2}$ lb. fresh mushrooms, chopped**
- 1 onion, finely chopped**
- 2 Tbsps. butter**
- 2 Tbsps. flour**
- $\frac{3}{4}$ cup milk**
- 1 egg, well beaten**
- salt and pepper to taste**
- sour cream**
- grated cheese**

Saute mushrooms and onion in butter until onion is translucent and tender. Sprinkle with flour and cook for a few minutes, stirring to

prevent burning. Gradually add the milk and continue cooking, stirring until thickened. Remove from heat and quickly blend in well beaten egg. Season to taste with salt and pepper. Spread on nalysnyky and roll. Place in greased baking dish, spread sour cream over top and sprinkle with grated cheese. Bake at 350° F just until browned, 5 to 10 minutes.

†

Cheese Pancakes

†

- 2 eggs, separated**
- ½ tsp. salt**
- 2 Tbsps. sugar**
- 2 cups cottage cheese, drained**
- 1 cup sifted flour**
- vegetable oil**

Beat egg yolks with salt and sugar until thick; stir in cottage cheese and flour, mixing until smooth and well blended. Beat in a separate bowl the egg whites until stiff but not dry; fold into the cheese mixture. Fry pancakes by dropping by tablespoons onto a hot griddle greased with vegetable oil; brown on both sides. Serve hot with sour cream.

†

Boiled Pyrohy

†

- 1¾ cups flour**
- 1 egg, well beaten**
- ½ cup water**
- ¼ tsp. salt**

Combine flour, egg, water, and salt. Knead lightly until smooth. Divide into 2 or 3 balls. Roll out very thin on floured board and cut into 3" circles. Fill with 1 Tbsp. filling, folding over and pinching edges. Place pyrohy in large kettle of boiling salted water; do not crowd and stir all after placing a batch in kettle to prevent sticking. Continue boiling 4 to 5 minutes after pyrohy start floating. Remove to a colander, rinse briefly with cold water, and toss gently with melted butter. Serve with desired side of sour cream, sauteed onions, additional melted butter, or (for fruit pyrohy) sugar or cinnamon sugar.

NOTE: This recipe makes a smaller quantity of pyrohy; prepare less filling.

NOTE: Pyrohy can also be made forming small balls of dough which are rolled out on a floured board to a circle which is then filled with your favorite filling.



Boiled Pyrohy



- 6 cups sifted flour
- 1 Tbsp. salt
- 1 potato, boiled and mashed
- 1 egg
- 2 cups milk
- potato water from boiled potato
- 2 Tbsps. melted butter or oil

Sift flour and salt, add cooled mashed potato, egg, milk and additional potato water if needed to make workable dough. Knead until smooth and elastic and no longer sticks to hands. Form into ball and cover with large bowl to rest 10 to 15 minutes. Roll out on a floured board till very thin. Cut out rounds with a biscuit cutter or water glass. Fill each center with filling, fold in half and pinch edges together tightly. Drop into boiling salted water and boil for about 5 minutes after they rise to the top. Drain, toss with melted butter and serve with butter, sour cream and/or sauteed onions. This recipe may be halved.



Eggless Pyrohy



Either of the preceding recipes may be made omitting the egg. Extra oil and water will be needed to replace the moisture and oil of the egg. Pyrohy dough made without egg should be kneaded well until smooth and elastic; do not add too much flour — the dough should not be too sticky nor too dry.

Fillings for Boiled Pyrohy

† **Potato Filling:** Cook 8 or 9 medium potatoes until soft. Drain. Break ½ lb. American cheese into small pieces and let melt into potatoes. Add salt and pepper to taste, and mash. Let cool before using to fill pyrohy.

† **Potato Filling:** Cook 8 or 9 medium potatoes until soft. Drain and mash. Add 1 large onion, diced and sauteed in ¼ cup oil or butter. Season with salt and pepper. ½ to 1 pint dry cottage cheese may be added.

‡ **Sauerkraut Filling:** Drain and rinse and squeeze out 1 large can sauerkraut. Saute 1 large coarsely chopped onion in ¼ cup margarine or oil, add drained sauerkraut and cook for about 45 minutes. Salt and pepper to taste. Let cool and use for filling.

† **Sauerkraut and Potato Filling:** Combine half of each of the above.

† **Cheese Filling:** Mix together **1 lb. farmer's cheese or dry cottage, 1 egg,** and **salt and pepper** to taste. Cream cheese or sour cream may be added.

‡ **Cabbage Filling:** Chop **½ head cabbage** finely; boil in a little water in a tightly covered pan for 8 minutes, drain thoroughly. Saute **1 onion, chopped** in **2 Tbsps. margarine, butter or oil;** add well-drained cabbage, season to taste with **salt and pepper** and saute until just warmed.

‡ **Mushroom Filling:** Saute in **2 Tbsps. butter, margarine, or oil** until tender **1 onion, finely chopped.** Add **1 lb. mushrooms, finely chopped** and saute until tender, stirring occasionally to prevent sticking or overbrowning. Season to taste with **salt, pepper** and **chopped dill.** Stir in **2 slightly beaten egg yolks** and mix well. This filling is often used for **Vushka** (tiny dumplings) that are served in clear borsch.

Pyrohy for Dessert

Use one of the basic recipes for Boiled Pyrohy found earlier in this book. Fill with desired filling.

‡ **Fruit Filling:** Fresh berries (ex. blueberries), pitted cherries, or pitted plums can be used as a filling. Sprinkle prepared fruit with an equal mixture of cornstarch and sugar if it is a juicy fruit.

‡ **Prune Filling:** Cook together **1 lb. box pitted prunes, ¼ to ½ cup sugar,** and a pinch of salt until prunes are tender. Cinnamon may be added for extra flavor, or **chopped nuts** may be added.

‡ **Poppy Seed Filling:** Pour boiling water over **½ cup poppy seed;** let sit for **½ hour,** then drain. Grind on finest blade of food grinder or in blender. Season with pinch of salt and **2 to 4 Tbsps. sugar or honey,** mixing well. **½ cup chopped nuts** and/or **grated lemon or orange rind** may also be added.

‡ **Raisin Filling:** Place **1 cup raisins** in a medium-sized pot and cover with water; boil until raisins plump up. Drain well. Mix **¼ cup sugar** and **1 Tbsp. cornstarch;** sprinkle over raisins and mix well.

Perishky

- 1 pkg. dry yeast
- ½ cup warm water
- 1 tsp. sugar
- 1 cup sour cream
- 3 eggs (beaten)
- ½ lb. lard
- 1½ tsps. salt
- 3 Tbsps. sugar
- 4 cups flour

Fillings:

sauerkraut filling, cottage cheese filling, cooked sausage, meat filling, date or date-apple filling, prune filling, thick preserves, etc.

Dissolve yeast in warm water and teaspoon of sugar; let stand 10 minutes, stir well. Beat eggs until thick; blend in sour cream. Cut together lard, salt, sugar and flour as for pie crust. Combine with yeast mixture and sour cream and eggs mixture. Mix with wooden spoon to blend, then beat well. Cover bowl with wax paper and dinner plate. Refrigerate overnight.

In the morning roll out dough to ¼" thickness, cut dough into circles 1½" in diameter. Place about ½ tsp. prepared filling in center. Fold in half; double-pinch edges together using flour to stick. Place on a greased baking sheet with sealed edges down; overlap the edges. Cover and allow to rise in warm place until light, about 20 to 30 minutes. Preheat oven to 375°F. Bake 15 to 20 minutes until golden brown. Yield 6 dozen.

Fillings for Perishky

Various fillings that are used for boiled pyrohy are sometimes also used in baked perishky: for instance, **sauerkraut filling, cheese filling, mushroom filling, prune filling, or poppy seed filling. Sausage meat filling or thick preserves** are also sometimes used. Other filling recipes follow.

‡**Date or Date-Apple or Date-Prune Filling:** Cook 1-lb. box of pitted chopped dates OR 8-oz. pitted chopped dates and 1 cup chopped peeled apple OR 8-oz. pitted chopped dates and 8-oz. pitted chopped prunes together in a saucepan with just enough water to make like a thick preserves, cooking until blended together and right consistency. Sweeten with **sugar** if desired to taste. Spices, such as **cinnamon**, can also be added to taste.

†**Onion-Cheese Filling:** Saute 1 onion, finely chopped in 3 Tbsps. oil or butter until tender. Add 1 cup dry cottage cheese or farmer's cheese, mixing well. Season to taste, if desired with salt and pepper and 1 to 2 Tbsps. dill weed.

■ **Meat Filling:**

- 1 onion, finely chopped
- 1 clove garlic, minced
- oil, margarine or butter
- 1 lb. ground steak or good-quality sausage meat
- salt and pepper
- dill weed (optional)

Saute onion and garlic in oil, margarine or butter. Add meat and saute until cooked thru. Season to taste with salt, pepper, and dill weed (if desired).

Sweet Dough for Perishky

- 2 pkgs. dry yeast
- 1 Tbsp. sugar
- ½ cup lukewarm water
- 3 eggs
- ½ cup sugar
- 1 tsp. salt
- ½ cup butter or shortening
- 6 cups flour
- 1½ cups lukewarm milk

Dissolve 1 Tbsp. sugar and yeast in warm water; let sit for 10 minutes. Beat eggs till thick; add sugar, salt and butter or shortening. Beat well. Stir in flour and milk. Knead well and let rise in warm place till double in size. Use with desired sweet filling for Perishky. Bake at 375° F for 20 to 25 minutes.

Sweet Dough for Poppy Seed Roll, Nut Roll, Perishky, or Pampushky

- 1 pkg. dry yeast
- 2 tsp. sugar
- ½ cup lukewarm water
- 1½ cups milk
- ½ cup butter
- ½ cup sugar

- 3 whole eggs**
- 3 egg yolks**
- 1 tsp. vanilla**
grated rind of one lemon
- ½ teaspoon salt**
- 5 to 6 cups flour**

Dissolve the yeast and 2 Tbsps. of sugar in the lukewarm water; let set until bubbly. Scald the milk, then add the butter, allowing it to melt, and let the milk-butter mixture cool to lukewarm. Stir in the additional sugar until it dissolves, and add the vanilla and lemon rind. Beat the egg yolks and eggs together until thick; blend in the milk mixture and the yeast mixture. Beat in the salt and 2 cups of flour into the liquid. Stir in additional flour until it makes a soft dough. Knead for 10 minutes or more (until smooth and forms elastic sheets when pulled); add more flour only if needed as too much flour will make a dry dough. Place the dough in a greased bowl, cover with a dishtowel, and let rise in a warm place until double in bulk. Punch down, let rise again till doubled in bulk, and then use as desired in making makivnyk (poppy seed roll), horichovnyk (nut roll), perishky (baked pyrohy), or pampushky (doughnuts).

Makivnyk or Horichkovnyk (Poppy Seed or Nut Roll)

1 recipe prepared sweet dough

Filling:

- 3 egg whites**
- 1 egg**
- ½ to 1 cup sugar or honey**
- 1 tsp. vanilla or 1 Tbsp. lemon or orange juice**
grated rind of 1 lemon or orange (optional)
- 1 lb. ground poppy seed or ground nuts (walnuts, almonds,
or other favorites)**

Beat egg whites until stiff; if using sugar, gradually beat sugar into egg whites to form meringue. Beat whole egg until thick; if using honey, stir in. Add flavoring (vanilla or lemon or orange juice and grated rind). Stir in prepared ground poppy seed or ground nuts. Fold this mixture into the stiffly beaten egg whites.

Roll out or press with hands the prepared sweet dough to about a 1/4-inch thickness, about 12"x14". Spread not to quite to edges with poppy seed or nut filling. Roll up like a jelly roll; place on greased baking sheet. Cover with a dishtowel and let rise in a warm place until double in bulk.

Bake at 375°F for 5 minutes, then reduce heat to 325°F and continue baking for 30 minutes. Brush with a glaze made from **1 egg yolk** and **1 Tbsp. water** and continue baking for about 5 to 10 minutes or until nicely browned.

Refrigerator Nut Roll

A delicious recipe from Babe Myschisin, of Ford City, Pennsylvania.

- 1 cup scalded milk, cooled to lukewarm**
- 2 small fresh yeast cakes**
- ½ cup butter or margarine**
- ½ cup sugar**
- 3 egg yolks**
- 4 cups flour**
- 1 tsp. salt**

Nut Filling:

- 4 egg whites**
- 1 lb. ground walnuts**
- sugar to taste**

Dissolve yeast in lukewarm milk. Cream butter, add sugar and blend well. Add egg yolks one at a time to butter mixture, beating well. Add yeast mixture to butter mixture, blending together. Stir in flour and salt and knead until smooth and hands are free from dough. Divide into four balls. Place in greased bowl, cover with plastic wrap and let rise overnight in refrigerator.

To make nut filling, beat egg whites until stiff, gradually adding sugar to taste. Fold in ground walnuts.

Each ball of dough which has risen overnight in the refrigerator will make one nut roll. Roll out each into a rectangular shape. Spread one-fourth of the filling on each roll; roll up like a jelly roll; pinch together edge and place with seam on bottom on a greased baking sheet. Cover with a clean dishtowel and let rise for one hour in a warm place. Bake at 350°F for about 45 minutes or until nicely browned. Brush top of nut rolls with melted butter when they are taken from the oven.

Pampushky

Pampushky (doughnuts) can be made from any favorite sweet raised dough. Traditional Ukrainian doughnuts are made without a center hole, either plain or with a filling such as **poppy seed filling**, **date or prune filling**, or a **preserve or jam filling**. (See fillings recipes used in pyrohy or nut or poppy seed roll elsewhere in this book.)

Unfilled Pampushky: Roll prepared sweet dough to 1/2-inch thickness. Cut with a small- or medium-sized glass, or with a doughnut cutter with the inner cutting ring removed, or with a biscuit cutter. Do not cover, but let the doughnuts rise until doubled in bulk. (The drier surface will not absorb as much frying grease.) Fry on both sides in a deep fat fryer in a minimum of 3 to 4 inches of oil or vegetable shortening heated to 375°F for about 3 minutes or until golden brown. Drain on absorbent paper. Sprinkle pampushky with confectioners' sugar, granulated sugar, or cinnamon-sugar.

Filled Pampushky: Use any desired sweet filling for pampushky (it should be thick, not runny). There are two basic ways to shape filled pampushky after rolling dough out to 1/4-inch thickness: (1) Cut dough into squares, place a generous amount of filling in the center keeping away from the edges, and pull edges up and pinch them all together to seal filling within; or (2) For each pampushky, cut 2 rounds of dough with a small glass or round cookie cutter; place a generous amount of filling in the center of one round of dough, avoiding the edges; cover with second round of dough and pinch edges together all around to seal filling inside. Leave filled pampushky uncovered on floured work surface to rise until double in bulk. (The drier surface will not absorb as much grease.) Fry in a minimum of 3 to 4 inches of hot oil or shortening at 375°F for about 3 minutes or until both sides are a golden brown. Drain on absorbent paper. If desired, filled pampushky can be sprinkled with confectioners' sugar or granulated sugar.

Pampushky are best when made in a dainty size and served within a day of making.

Pampushky (Doughnuts)

2 fresh yeast cakes	10 Tbsps. butter
¼ cup warm water	4½ cups sifted flour
½ tsp. salt	1 jigger rum (optional) or
½ cup sugar	1 tsp. nutmeg
6 egg yolks, beaten	powdered sugar
1½ cups scalded milk	

Crumble yeast in ¼ cup warm water and set aside. Add salt and sugar to egg yolks. Mix well. Pour scalded milk over butter and cool to lukewarm.

Combine yeast mixture and eggs. Add alternately the flour and milk. Knead until the dough is smooth and rolls off fingers. Let rise in warm place until double. Punch down and place on floured board. Roll out dough ¼ inch thick. Cut with 2½-inch doughnut cutter without hole. Let rise on a floured board. Fry in deep fat (Crisco) at 375° F turning frequently until light brown. Drain on absorbent paper, sprinkle with powdered sugar.

Little Horns — Nut Rolls

- 4 cups flour
- ½ lb. butter
- 4 egg yolks
- 1 cup sour cream
- 1 fresh yeast cake
- 1 tsp. salt
- 1 tsp. vanilla

Cut together flour and butter as for pie crust. Beat egg yolks until thick. Blend in sour cream, yeast, salt and vanilla. Pour this mixture into the flour mixture. Mix well. Divide into 2 parts and place in a plastic bag. Tie and refrigerate overnight.

The next day, roll the mixture on a pastry board sprinkled with granulated sugar. Roll into a circle ¼" thick. Cut into 8 to 12 wedges. Put about 1 teaspoon of filling on the wider end and roll, forming it into a crescent shape. Bake at 350° F for 20 to 25 minutes.

Filling:

- 4 well beaten egg whites
- ¼ to ½ cup sugar (to taste)
- 1 lb. ground walnuts

Beat egg whites until stiff; add walnuts and sugar to taste.

Variation: Other fillings such as prune or apricot may be used.

Perekladynetz - Nut & Apricot Squares

- | | |
|---------------------|---------------|
| 2 pkgs. dry yeast | 4½ cups flour |
| ¼ cup sugar | 1 tsp. salt |
| ½ cup lukewarm milk | ½ lb. butter |
| 6 egg yolks, beaten | |

Nut Filling:

- | | |
|----------------------|--------------------------------|
| 6 egg whites | ¼ cup sugar |
| 1 lb. ground walnuts | ½ cup sweetened condensed milk |

Beat egg whites until stiff; gradually beat in the sugar, the ground walnuts, and the sweetened condensed milk.

Apricot Filling: 1 jar apricot preserves

Dissolve yeast and sugar in lukewarm milk; let stand in warm place 10 minutes. Beat egg yolks with salt until thick; stir in yeast mixture until well blended. Cut the butter into the flour (as for pie crust) until crumbs are pea-size or smaller. Add the yeast mixture and blend well. Form into four balls. Refrigerate until well chilled or overnight. Roll out each ball very thin to fit 9x12" pan.

To Assemble: Place one dough layer in pan; top with ½ of nut filling, gently spreading almost to edges. Place second layer of dough on top; cover with apricot preserves. Top with third layer of dough; spread remaining nut filling almost to edges. End with final dough layer. Cover with damp dish towel and let rise for 30 minutes. Bake at 350° F for 30 minutes or until golden brown. Cool, sprinkle with powdered sugar; cut into diamond shapes to serve.

Fruit & Nut Pastries

Pastry: (make 1 day ahead)

- ½ lb. butter and Crisco, combined
- ½ cup sour cream
- 8 oz. cream cheese
- 2 egg yolks
- ½ cup flour
- 1 tsp. baking powder

Mix butter, sour cream and cream cheese together. Add the egg yolks, then flour and baking powder, mixing until well blended. Make this mixture the night before and refrigerate.

Filling: (made the next day)

- 7 egg yolks
- 1 cup sugar
- ½ lb. ground walnuts
- 1 cup chopped raisins
- lemon juice
- 7 egg whites
- powdered sugar

Beat egg yolks and sugar well. Add walnuts, raisins, a few drops of lemon juice and baking powder. Beat the egg whites well, then fold in the fruit-nut mixture. Roll out pastry or mash with fingers into jelly roll pan and place filling on pastry, spreading not quite to edges. Bake at 350° F for 45 minutes. After baking, sprinkle top with powdered sugar and cut into squares, bars or diamonds to serve.

Quick Honey Cake

A good recipe from my aunt, Mrs. Michael (Natalie) Wilk, of Windsor, Ontario, Canada.

- 3 eggs, at room temperature**
- 1 cup sugar**
- 1 cup honey**
- 1 cup corn oil**
- 3 cups sifted flour**
- 1 tsp. baking soda**
- 2 tsps. baking powder**
- 1 tsp. cinnamon**
- ½ tsp. salt**
- 1 cup milk**

Beat eggs with mixer, gradually adding sugar, until light. Blend in honey, then oil, blending well with each addition.

Sift dry ingredients together. Add flour mixture alternatively with milk to egg-honey mixture, mixing until well blended.

Bake in greased and floured angel food cake pan for 1 hour and 10 minutes at 325° F.

Do not peek in oven the first 30 minutes; honey cakes can burn fast so make sure temperature is not above 325° F.

Baba's Honey Cake

- 6 eggs**
- 1 cup sugar**
- 1 cup oil**
- 1 cup honey**
- 1 fresh yeast cake**
- 1 cup cold strong coffee**
- 1 tsp. vanilla**
- 3½ cups flour**
- 2 tsps. baking soda**
- 1 tsp. salt**

Beat eggs until thick, then add sugar, oil and honey, mixing until sugar is well blended. Dissolve yeast, coffee and vanilla together; stir into egg mixture. Add flour, baking soda and salt which have been sifted together. Place in greased and floured pan or tube pan and bake at 350° F for 1 hour or until tests done with toothpick.

Honey Cookies

4 eggs
1 cup sugar
1 cup honey
½ cup oil

4 cups flour
2½ tsps. baking soda
½ tsp. baking powder
1 tsp. cinnamon

Beat eggs until thick. Add sugar, honey and oil and mix well. Add the dry ingredients, blending well. Place in refrigerator 3 to 4 hours to chill. Drop cookie mixture by teaspoonfuls onto greased cookie sheet. Bake at 400° F for 10 minutes. Watch carefully to avoid scorching.

Ukrainian Sugar Cookies

2 cups sugar
1 cup butter
2 egg yolks
1 whole egg
1 cup sour cream

1½ tsps. baking soda
½ tsp. salt
¾ tsp. nutmeg or vanilla
2 to 3 cups flour (enough
for rolling consistency)

Cream sugar and shortening. Add beaten egg, egg yolks, and cream. Add sifted dry ingredients using only enough flour so dough can be easily handled. Roll thin; cut into desired shapes; sprinkle with sugar and bake at 350°F for about 10 minutes or until golden.

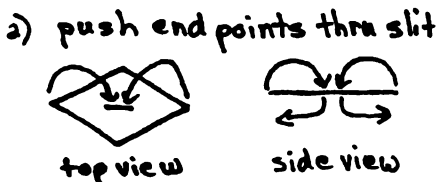
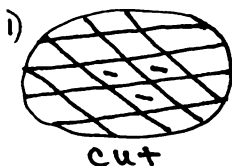
Khrustyky

4 eggs
2 Tbsps. sugar
2 Tbsps. sweet cream or
evaporated milk

1 tsp. brandy
1 tsp. baking soda
1 Tbsp. rum
3½ to 4 cups flour

Beat eggs until very light; add remaining ingredients, beating after each addition, ending with the flour. Knead well.

Roll dough very thin. Cut into strips, then diamond shapes and cut a slit in the middle third between two opposite points. Push the two ends through the slit, pulling till points once again are in the same place. Fry khrustyky in hot oil (375°F) just until golden. Drain on absorbent paper and sprinkle with confectioners' sugar if desired when cool.



Khrustyky

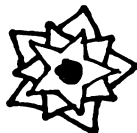
A family favorite recipe from my aunt, Mrs. John (Mary) March of Charleswood, Manitoba.

4 egg yolks	1 Tbsp. brandy
2 Tbsps. sugar	2 cups flour
2 Tbsps. sour cream	½ tsp. salt

Beat egg yolks until light; gradually beat in the sugar. Mix in the other ingredients, blending well. (The brandy prevents the khrustyky from absorbing too much oil.) Knead until smooth. Roll dough on a floured board until very thin. Cut into parallel strips about 1 inch wide; then cut on the diagonal into diamond shapes. Cut slits in the center of each diamond. Pull the two opposite points through the slit, forming into khrustyky. Fry in hot, fresh oil until a light golden color (just a few seconds — should not be brown). Fry only a small quantity at a time so that they will not burn. Drain on paper towels and cool. Sprinkle with powdered sugar sifted from a sieve. Handle khrustyky carefully as they are very fragile; store in a tin or box with waxed paper between layers.



Ukrainian Roses



This is a fancy version of making khrustyky. Use your favorite recipe for khrustyky and form roses by one of the following methods:

- 1) For each rosette, cut rolled out khrustyky dough into circles with three graduated circle cookie cutters or three sizes of glasses. Cut 5 slits around the edges of each circle. Stack three different sizes of circles (do not line up the slits), one on top of each other, putting a dab of slightly beaten egg white in the center of the two largest sized circles to help hold the circles together. Press slightly in the center with the end of the handle of a wooden spoon to make a slight impression.
2. Form rosettes by cutting rolled out khrustyky dough with a star-shaped cookie cutter (use three graduated sizes if available). Stack together as above (do not line up points of stars); press center with end of the handle of a wooden spoon.

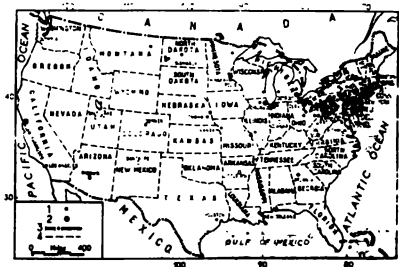
Fry the prepared rosettes, only a few at a time, in hot fresh, fat (375°F) just until a light golden color. Carefully take each rosette from the hot fat with a slotted spoon, allowing grease to drain; place rosettes on absorbent paper or paper toweling to drain any excess grease. Sprinkle with confectioners' sugar when cool. In the old country, a dab of rose petal preserves would have been put at the center of each rosette. Strawberry, raspberry, or cherry preserves, or a small piece of candied cherry, can be substituted for the centers.

Emigration of Ukrainians to the United States and Canada

Over the years because of its great wealth of natural resources and agricultural plenty, Ukraine, "The Breadbasket of Europe," has often been subjugated by other countries. Austria-Hungary, Russia, Poland, Germany, and others have taken hold of Ukraine for their own uses. Partly because of the oppression of the Ukrainian people and the lack of opportunity, there were many Ukrainians who felt that they might do better by emigrating to the United States or Canada, countries of freedom and opportunity.

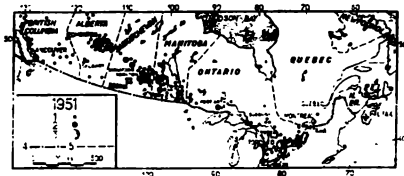
There were some early emigrants to the New World (as early as the 17th century and the Revolutionary War in the U.S.A.), but for the most part, the largest number of Ukrainian emigrants came to these countries in three main waves. The first large movement of Ukrainians to the U.S. and Canada occurred in the late 1800's and the early 1900's, up to World War I (about the years 1870 to 1914). The second large group of emigrants was in the time between the two World Wars. Following World War II, another group of emigrants arrived, many from displaced persons camps (Ukrainians who had been forced into labor by the Germans). In all these cases, Ukrainians tended to settle in areas where other Ukrainians were, which aided in maintaining the strong sense of national pride and ethnic identity that most feel. Though initially held back by their unfamiliarity with the language and customs of their new countries, in the long term, these emigrants and their families and their descendants have found that the land of opportunity was not just a dream — a great many have become well-educated with professional careers.

Early emigrants to the U.S. could not declare their nationality as "Ukrainian," but were listed by immigration officials as Austrian, Polish, Russian, or other non-sequiturs. However, due to the efforts of the Ukrainian Congress Committee of America (UCCA), the Immigration Commissioner's office at Washington, D.C., stated in April, 1955, that Ukrainian applicants for U.S. citizenship had the undeniable right to claim UKRAINIAN nationality.



UKRAINIANS IN THE U.S.A BY 1958

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UKRAINIANS IN CANADA BY 1951

(1) 1,000 (2) 10,000 (3) 50,000 (4) Canadian borders (5) Provincial borders

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and happy Christmas season always!*



Photo by Mike Wilk

The author and her family: front, left to right, son Howard Lawrence, husband Howard Allen, and son Gregory Allen; standing, Mary Ann and daughter Katherine Anastasia.

