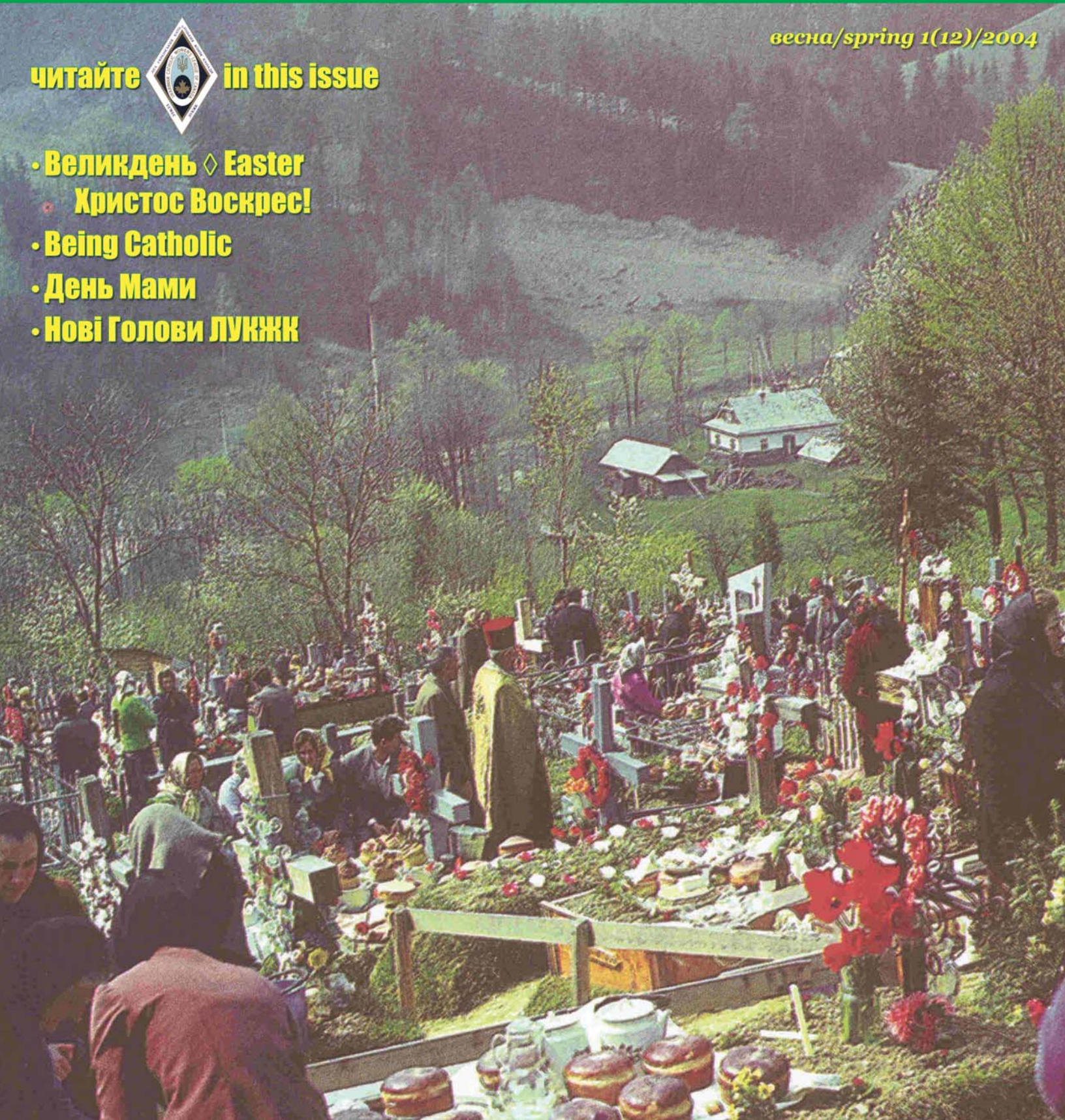


НАША ДОРОГА NASHA DOROGA

весна/spring 1(12)/2004

читайте  in this issue

- Великдень ♦ Easter
- Христос Воскрес!
- Being Catholic
- День Мами
- Нові Голови ЛУКЖК





Duma is an epic tale about great heroism and heroes sung by kobzari and accompanied on the kobza or bandura. Marusia was a historical character, and has been vouched for as such by Col. George Yanovsky. When fleeing from the enemy, he was in the Turkish town of Scutari opposite Constantinople. The Turks showed him the dungeon and said that there, centuries ago, the captives were held and were released by the Ukrainian girl, Marusia Bohuslavka, who gave them the keys.

MARUSIA BOHUSLAVKA

A DUMA

Translated from Ukrainian by Florence Randal Livesay

On the Black Sea, on a white rock
 Stood a stone prison.
Seven hundred Cossacks, unfortunate ones
 In a dungeon lay these thirty years,
Seeing not God's world
 Not the righteous sun
Upon their eyes.

"Almighty God, save us, wretched ones,
 From hard captivity,
From the Mohammedan faith!
 Send us forth to the bright stars,
To the peaceful waters, to the joyful land,
 The Christian world.
Hear us, O God, in this our prayer!"

To them the captive maiden, Marusia Bohuslavka,
 Daughter of the Priest,
Came, and said unto them:
 "Hei, Cossacks,
Ye unfortunate captives,
 Tell me,
What day is it in Ukraine now!"

"Hei, captive maiden, Marusia Bohuslavka!
 How may we know what day it is in Ukraine?
Are we not thirty years in captivity
 Seeing not God's world
Nor the blessed sun upon our eyes?
 Because of this we know not the day
Dawning in Ukraine."

Then the captive maid, Marusia Bohuslavka,
 Daughter of the Priest, said unto the Cossacks:
"Oi, Cossacks, ye unfortunates,
 Today in our land is Easter Even
And tomorrow is the holy feast-day of Easter!"
 They bowed their white faces to the ground
And cursed her, Marusia, the captive maid.

"May God give thee, Daughter of the Priest,
 Neither fortune nor happy fate
Since thou it was who told us
 What day had dawned in Ukraine!"

"Oi Cossacks,
 Ye unfortunate captives,
Swear not, curse not me!

"When our Turkish Pasha
 Goes to the Mosque
Then will I come
 To the dungeon, and I will
Throw wide the door
 And release you all —
Unfortunates."

On the first day of Easter
 When the Turkish Pasha went to the Mosque
He gave the keys to the captive maid
 Marusia Bohuslavka, daughter of the Priest.
She came and freed the captives and said unto them:
 "Oi, Cossacks! I say unto you, do what is right,
Flee to the cities of Ukraine.

"But, I entreat you, pass beside
 The town of Bohyslav,
See my mother and father;
 Tell my father to sell not his herds,
To disperse not his wealth,
 To heap up no more money.
To free me from captivity.

"Because I have become a Turk — Mohammedan —
For Turkish comfort, good life, unhappy pleasure!"

Inside front cover and Marusiya Bohuslavka poem from
Down Singing Centuries, Folk Literature of Ukraine.
Translated by Florence Randal Livesay, Illustrated by
Stefan Czernecki, Hyperion Press Ltd., Winnipeg, 1981.

Наша Дорога

XXXIV – 1(12)/2004

Nasha Doroha

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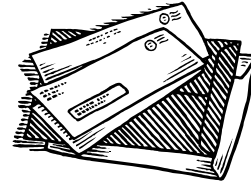
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Nasha ... Letters



Thank you for arranging to have four issues of the journal, *NASHA DOROHA* sent to me.

I especially enjoyed the Summer 2003 copy where you referred to my late husband's medals.

Thank you for thinking of me at this time of the year.

Gerda Hnatyshyn

Ms. Hnatyshyn is the wife of the late Rt. Hon. R.J. Hnatyshyn, former Governor General of Canada.

— Ed.

tor of this magazine and really look forward to the next issue.

*Joan Sikorsky
St. Nicholas Parish UCWLC
Winnipeg, MB*

P.S. I am not a first time reader — rather, a 40-year member.

My compliments to you for a wonderful, updated and most informative winter edition of *NASHA DOROHA*.

Patricia Steblyk

I greatly enjoyed reading *NASHA DOROHA*, Fall edition 2003, especially regarding the Great Famine in Ukraine. My parents both came from Ukraine and I recall them receiving letters from their relatives about the many tragedies and much suffering.

*Kay Slobodzian
Dauphin, MB*

I cannot find adequate words of praise for you and the executive of UCWLC for publishing such an excellent bilingual magazine, which is promoting not only Catholic values, but also high ideals of civilized society.

This is a highly sophisticated magazine which needs not take a back seat to any publication. It's not only a guardian of Catholic heritage, but it is also a good "read" for young and old.

My recommendation to our church hierarchy, our national, provincial and local organizations, and every Catholic family is to "put your shoulder to the wheel" to enable this good magazine to thrive and find its way into every family.

Let us all "push" so that our *НАША ДОРОГА* will become truly *НАША ДОРОГА*.

*Bernard L. Korchinski
Regina*

I am writing to let you know that your Winter 2(11) 2003 issue of *NASHA DOROHA* is exceptional. Every article is most interesting and I read this issue from cover to cover; the variety of articles is excellent.

I wish you continued success as edi-

KOPOTKO



BRIEFLY

- Donations to the Patriarchal Sobor construction fund in Kyiv from the Saskatoon Eparchy for 2003 came to over \$42,000.
- The Council of Europe has criticized the proposed changes to Ukraine's constitution. "It is not very fair to change the constitution right before the presidential elections." The change before the Rada is to elect Ukraine's president by the people in 2004 for only two years instead of five, and then, in 2006, to elect a new president by parliament. The changes are intended to keep Viktor Yushchenko, the front-running candidate out and

the ruling oligarch elite in. The proposal needs a two-thirds support in parliament to become law.

- Ukrainians won the 12th World Artistic Yoga Sport Championship this August in Portugal. Representatives of the International Yoga Federation in Ukraine said that the Ukrainian team was made up of eight athletes who won three gold, one silver and three bronze medals in the three yoga sport styles: artistic, Olympic and rhythmic. The next world championship will be held in 2004 in Ukraine.
- In Crimea the Successors of Bohdan Khmelnytsky, (Communists) and the NGO called the Russian Movement of Ukraine support the move towards the re-creation of the former Soviet Union-like union. "The new unification of Russia and Ukraine has begun in

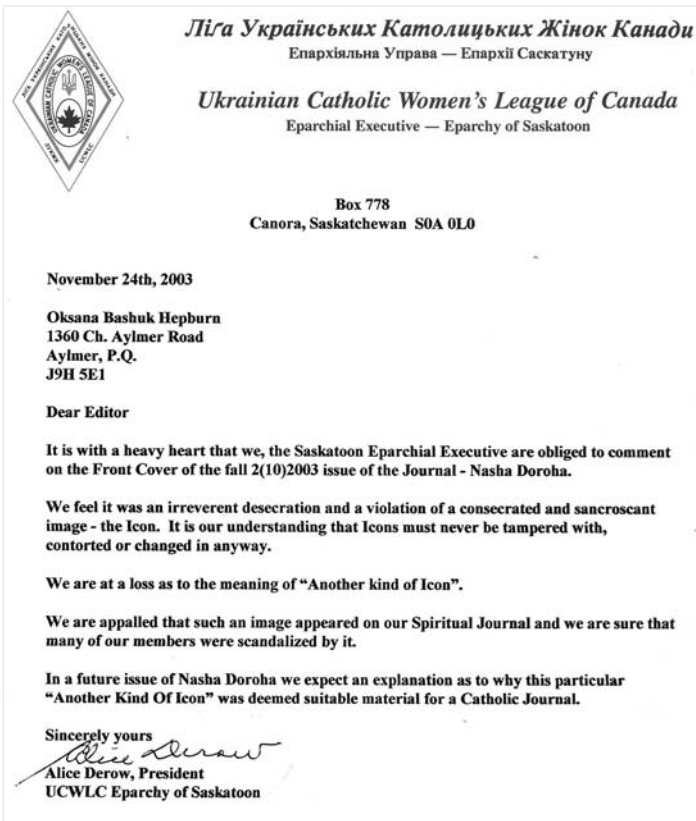
Crimea," their leaders said.

- Patriarch Alexis II of Moscow and All Russia (he includes Ukraine in this geographic designation) stated that Pope John Paul II's visit to Russia will make no sense unless the Vatican stops proselytism there and guarantees the religious rights of the Orthodox Christian minority in western Ukraine.

Alexis II has often claimed that only the Russian Orthodox Church has the exclusive right to be the religious organization from the Black Sea to the Baltics to the Pacific Ocean.

NOTE: Here is an opportunity for the UCWLC and others to write to Canada's Minister of Foreign Affairs to protest the Patriarch's claims and support Ukrainians' rights of freedom of religion.

A CONCERN FROM OUR READERS and A RESPONSE FROM THE ARTIST



When Ms. Oksana Bashuk Hepburn first approached me to clarify the reason for and goal of my artwork, as featured in the Fall 2003 issue of *NASHA DOROHA* that was devoted to the 1932-33 Famine in Ukraine, I was somewhat disconcerted. As a first generation Ukrainian-American, the granddaughter of a Ukrainian Catholic priest, and an artist that has devoted much artwork to issues of Ukrainian identity and Ukrainian history, I never intended to offend nor to be sacrilegious, but perhaps to provoke and to invoke the tragedy of the Famine.

I have an abidingly deep devotion to and respect for the liturgical. Religious objects are meant to transcend their "objectness" and move toward the spiritual. Because of my deep regard for the power of the icon in our Ukrainian Church, I have used the concept of the icon form to create artwork that calls attention to the suffering, the dying, the victims of the horrendous Famine. These works are not nor were they ever meant to be actual icons. I am an artist, not an icon painter. Icon-painting is a specialized form of making icons that requires prescribed rituals, procedures, materials, and symbolic parameters. Icons are religious, blessed devotional objects, not pieces of art. Even though many old historical icons are now displayed in museums that house art, even though many are artfully rendered and visually beautiful, they were intended not as art, but as devotional objects.

My works of the "Another Kind of Icon" series, are certainly not religious icons. In creating the works, I take a post-modernist stance, appropriating known icon or other religious imagery, and overlaying this with photocopied imagery. The photocopies are of photographs of Famine victims; the photographs are gleaned from archival source publications.

When I began the "Another Kind of Icon" series, the point

was to make these very human images (of the Famine victims) worthy of pathos, of love, of value. By placing them in juxtaposition with images of the Madonna — the Protectress, with Christ — the Redeemer; by shrouding the victims in the healing embrace of the Holy, I was attempting to pay homage to their suffering, to draw compassion for their life and death.

In exhibitions of the series of works, the pieces have been displayed together. Viewed in unison they repeat the relentless collective suffering that resounded in Ukraine during the Famine. When viewed singly, each piece reminds of the individuality and singularity of every victim; and the number of victims was staggering.

Let me conclude by quoting the words of Dr. Myroslava Mudrak, Ph.D., an art historian at the University of Ohio, also a Ukrainian-American like me, from her 1995 exhibition essay about this series of works:

"... (Bodnar-Balahutrak)... pays homage to the universal tragedies that today befall many cultures, but identifies these poignant moments of human condition with tragedies that have been visited upon Ukraine in this century, namely the artificial Famine of 1933. Her choice of materials describes her psychic empathy with the compelling pathos brought about by man-made cataclysms: common use of distressed wood, peeling as if aged gold leaf, chipped and uneven over the surface; objects worn not by the patina of climatic conditions, but by the layering of transparencies of one hopeless event after another that shred the internal wholesomeness so coveted by the nation...

"The compositions establish an undeniable link with the format of traditional and conventional icon painting, not only in the use of wax, but also in the slightly recessed internal image, creating a natural border. The faded image of the Mother of God, Protectress and model of faith, is (overlaid) by a ghostly contemporary mother, holding her wanton child in her lap. In another work from this series, the suffering eye of wasted child becomes one with the Madonna's. The margin, reserved as a convention in icons to elaborate in episodic narratives on the life of the saint, contains a wooden relief form of a visibly empty village house, totally abandoned and lifeless. (Note: this refers to the work printed on the cover of *Nasha Doroha*, fall 2003.)

"Frames are painted black, as if representing memorial portraits carried in ritual processions. All the surfaces, whether they consist of soil, dried flowers, or other plants, coins, and/or (Soviet) ruble notes, are scored, torched or covered with wax to

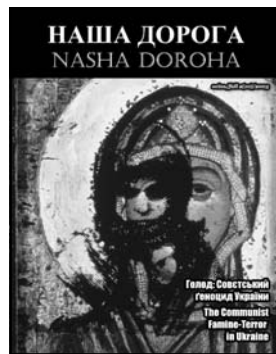
emphasize the visceral quality of the experience. The torching is an obvious link to the Famine during the 1930's when under Stalin's plans to collectivize farms, those who would not comply found themselves burned out of ancestral homes. Millions of people were sacrificed to that cause...

"The material comes from the everyday adornments and family heir-

looms that could be found in any Ukrainian home, on either continent: embroideries; carved frames; handicraft that gives identity and bonding to a larger national group. Mementos are in the form of printed holy cards; sacrifice is symbolized by liturgical chalices appended to the surface of the frame.

"The compelling use of ecclesiastical attributes is a direct reflection of the impact made upon the artist by the desecrated churches she witnessed during her very first visit to Ukraine in the spring of 1991. Yet it is equally significant that Lydia Bodnar-Balahutrak's affinity toward liturgical symbols belies a genealogical as well as a cultural link with Ukraine. Her paternal grandfather was a Ukrainian Catholic priest, a vocation that carries with it the designation not only of guardian of the faith, but also preserver of the culture. In the past, she dedicated her work, not only in name, but in subject to her grandparents whose guidance instilled in her a love for a heritage that she could only know from afar."

Lydia Bodnar-Balahutrak, Artist



"I never intended to offend nor to be sacrilegious, but perhaps to provoke and to invoke the tragedy of the Famine."

— Lydia Bodnar-Balahutrak, Artist

На Великдень ✧ At Easter

Писанки (Легенда), за Ю. III.

Забажала Божя Мати
Сина Йсуса рятувати,
Як взяли Його на муки
Фарисеї, люті злюки.

Полотенце десь дістала
І яєчок нав'язала —
До Пилата йде в палати
Ласки синові бламати.

Стала мирно на порозі —
Серце билось в тривозі,
І ридали очі-зорі
В материнським лютім горі.

“Він не винен, ясний пане!
Чи зробив що зле, погане?
Не дозволяй Його вбивати —
Я прошу тебе, Пилате!..”

Відповів Пилат негрізно:
“Мати, Ти прийшла запізно!
Все дарма! Тієї ночі
Смерть Йому закрила очі...”

Мати зойкнула, збіліла,
Похитнулася, зомліла...
Защеміло болем серце,
З рук упало полотенеце,

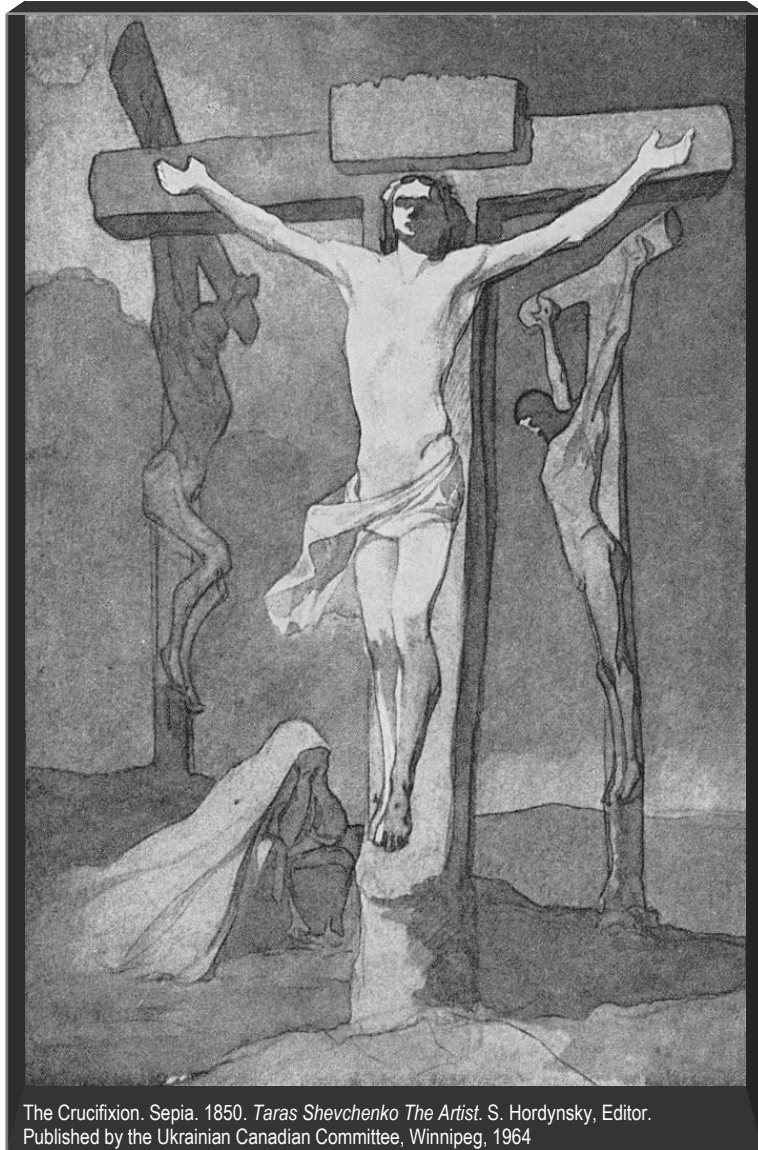
А яєчка розгубились,
По підлозі розкотились
І, вдаряючись об камінь,
Поробились писанками.

Наче квіти, наче зорі,
В пишині вбралися узори
І кольорами засяли,
Мов веселка серед хмари.

Стрепенувсь Пилат із дива:
“Мати! Мати нещаслива!
Вірю: Син Твій — Бог оновив,
Не хотів Його я крові!”

Писанки, мов пишині квіти,
Розкотилися по світі —
Люди їх збирати стали,
Бога-Сина прославляли.

Наша Громада
літо 2003



The Crucifixion. Sepia. 1850. Taras Shevchenko The Artist. S. Hordynsky, Editor.
Published by the Ukrainian Canadian Committee, Winnipeg, 1964

Тарас Шевченко (1814–1861). Розп'яття. Сепія. 1850.

Страдальна мати
під хрестом стояла
Стала ридати,
в сльозах промовляти
“Ой сину, сину
За яку провину
Переносиш, нині
Тяженьку годину,
На хресті?”

“Я Тебе купала
гіркими сльозами
І, малим, ховала
перед ворогами
А нині плачу
Бо Тебе я трачу
Вже Тя, милий сину,
Більше не побачу
Сину мій.”

Пам'ятні монети “Свято Великодня”

Пам'ятні монети “Свято Великодня” із серії “Обрядові свята України” номіналом 10 та 5 гривень ввів з 22 квітня в обіг Національний банк України.

Монета номіналом 10 грн. виготовлена зі срібла 925 проби, якість – “пруф”, тираж – 3 тис. шт., номіналом 5 грн. – з нейзильберу, якість – звичайна, тираж – 50 тис. штук.

Пам'ятні монети є дійсними платіжними засобами України та обов'язкові до приймання без будь-яких обмежень за їх номінальною вартістю до всіх видів платежів, а також для зарахування на поточні рахунки, вклади, акредитиви та для переказів.

Lenten Memories

Entwined
with ribbons and flowers
of my Ukrainian childhood
is a wreath
of Lenten memories.

Each day began
and ended
with prayers recited
in Old Church Slavonic
accompanied by “pokloni”
as I knelt on
the braided rug
my Ukrainian mother
created
while icons
blazed with color
on the white walls.

Meatless days
ushered fish
from unpolluted waters;
proclaimed “vareniki”
with various fillings;
heralded herring
pickled with spices
packed with onion slices;
sampled sauerkraut soup
served with slices of
pumpnickel bread.

Each day demanded
I relinquish
chocolates, candy, gum
forego a movie
give up dancing.

Sacrifices
great and small
embroidered the tapestry
of each Lenten day.

Evenings
with silvery stars
accompanied me to
The Way of The Cross
in the village church
where altars
draped in purple
stood mourning.

Lenten songs of
plaintive melodies
linked each Station
of The Cross
and heightened the
sadness of the season
while tall beeswax candles
glimmered faith and hope.

Mary (Hrenchuk) Pankiw
© 1992

Khrystos Voskres!

by Catherine Petaske



Easter is the most significant day in the Christian calendar — the Resurrection of Christ — the hope of all Christians because He promised that we, too, will be resurrected.

Today we continue celebrating Easter in a unique way — a way inherent to the spiritual traditions of the Ukrainian culture, the parish *Sviachene*. It captures the majesty of the Resurrection. *Sviachene* is the extension of Liturgy and the high drama that starts with mortification and death, continues with the expectation of the fulfillment of promise and finally the joy of Resurrection and life once again.

The millennium celebration of our faith is both spiritual and cultural, so permit me to dwell on the cultural side. Of course, the two are closely intermingled. Our Easter observances are steeped in customs and traditions handed down by our forefathers through many centuries.

Before the Christianization of the Ukrainian people, our forefathers believed in good spirits — *dukhy* — that dwelt in the homes, the fields, and the forests and thus they worshipped and appeased these spirits. For instance, the sheaf of wheat or

didukh that was harvested and preserved until Christmas Eve contained the spirits of their sage forefathers, and so with the advent of Christianization it was very easy for them to accept that all “good” came from God, the Great Living Spirit.

Our forefathers observed many rituals. Easter was the principal spring festival — the re-awakening of life, of hope, and of all growing things. These rituals were closely related to agriculture, to the remembrance of the departed and the marriage season.

Let us begin with Palm Sunday, the triumphant entrance of our Lord to Jerusalem. Palms were joyfully waved and strewn before our Lord. Because there were no palm trees where our forefathers dwelt, they chose the willow tree — *Verba* — which showed the first signs of life in spring. It eventually played a very significant part in their lives throughout

Pysanka symbols and their meaning

Triangle — symbolized air, fire, and water and later Holy Trinity
Star — the ancient sun god
Sun — good fortune
Rooster — denoted fruition
Deer — wealth and prosperity
Fir Tree — eternal youth and faith
Flowers — love and Charity
Endless line — eternity

Паска

великий круглий хліб, прикрашений в центрі хрестом та довкола різними фігурними виробами з тіста: пташками, кучерями, колосками, ріжками, тощо. Паска символізує Христа та радість нового життя.

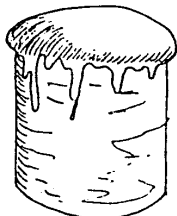


Paska

a large round bread, which is decorated with a cross in the middle surrounded by doves, rosettes, etc. All decorations are made from braided dough. The paska symbolizes Christ and the joy of new life.

Бабка

високий циліндричної форми солодкий хліб, до складу якого входять родзинки, масло та яйця. Бабка символізує багатство вічного життя. Вона також вказує на важливу роль жінки, її авторитет над дітьми та подиву гідну мужність.

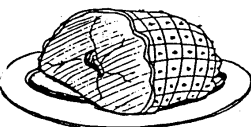


Babka

a tall, cylindrical sweet bread made with raisins, butter and eggs, it signifies the richness of eternal life. The Babka also represents the importance of woman to life and her authority over children, while its height denotes the dignified carriage of a woman.

Шинка

символ Господа нашого Ісуса Христа, котрий приніс Себе в жертву як сумірне безборонне ягня — Агнец Божий. Вона представляє радість, щедрість та багатство Божого милосердя.



Ham

symbolic of Jesus who was sacrificed as the Lamb of God, it represents joy, abundance and the richness of God's mercy.

Ковбаса

ще один продукт тваринного походження, який символізує багатство і щедрість божественної благодаті в нас та нагадує про залізні окови, зруйновані Христом.



Kovbasa

another meat product, it, too, signifies the richness of life and God's generosity, as well as the chain of death, which was broken by Jesus.

Великодній кошик

Сир

харчовий продукт, який одержується із молока при його сквашуванні й відокремленні сироватки. Білий колір сиру символізує чистоту і благородство душі без гріха, в котрій панує спокій і радість.



Cottage Cheese

its colour (white) signifies the purity and goodness of the soul without sin, while its wholesomeness represents peace and prosperity.

Яйце

символ нового життя, яке дарував нам Христос — споконвічний Цар через Свою смерть на хресті та славне Воскресіння.



Pysanky

multi-coloured eggs decorated with symbolic designs. The shell of the egg represents the tomb of Christ while the 'white' inside symbolizes the linen in which His body was wrapped. The egg as a whole is symbolic of the 'new life' given through Christ's death and resurrection.



Писанка

розмальоване великоднє яйце, лущиння якого ототожнено з гробом Христа, білок — з полотном, яким було загорнуте Тіло Спасителя.

the whole year when they accepted Christianity. After the blessing of the *verba* people tapped one another with these words: "Be as tall as the willow, as healthy as the water and as rich as the earth." Carols, spring songs, and love songs were composed and sung. The blessed *verba* was considered magic, romantic and holy.

Let us now proceed to Holy Thursday. After the Passion Service the people returned home with lighted candles. "Maundy Thursday" was called the "Easter of the Dead" in Eastern Ukraine. It was connected with the cult of the dead, who were believed to meet in the church on that night.

On Passion Friday "*Strasna Friday*" the Holy Shroud *Plashchanytsia* was solemnly carried three times around the church and following the appropriate services, was laid out for public venerations.

Then followed Easter Sunday — the Resurrection of our Lord, the feast of joy and gladness that united the whole community in joy and love. Following the church service the blessing of Easter baskets took place. This was usually done outside the church. The basket contained *paska*, *babka*, *pysanky*, *krashanky*, butter, cheese, sausage, meat, salt, horseradish, and little

bags of millet, *pshons*. Please note that these were all products of the good earth.

Each item in the Easter basket had a significant meaning (see sidebar below). *Pysanky* were beautifully decorated with symbols derived from nature and later adapted to the Christian way of life.

Before leaving for home the people exchange *pysanky* and *krashanky* and wished one another good health and good fortune. On arriving home the family broke fast with many blessings and rituals.












Following the breaking of the fast, young girls gathered in the churchyard and performed special choral dances. These were called *haivky* or *hahilky*.

Following Easter the cult of the dead was observed. People gathered in cemeteries bringing with them food and drinks. After the services the food was consumed and what was not eaten was left at the graves.

Catherine Petaske was a prominent UCWLC member and author. With thanks to Mary Anne Pshtyk, the author's daughter

Verba and Velykden

Our forebears

-  They ate the soft buds of the blessed branches.
-  The buds were crushed and mixed with food for good health.
-  The blessed branches were placed behind icons to protect the family from all evil.
-  When cattle were driven to pastures in the spring, they were struck with the blessed branches to ensure health and productivity.
-  Blessed verba was thrown into the fire to lessen the fury of the oncoming storm.
-  Families walked around barns, granaries and hives, holding the blessed verba to ensure bountiful harvests.
-  Blessed verba was placed near wells to ensure a good supply of water.
-  The women used dried verba to fire up the ovens when baking pasky and babka.
-  Blessed twigs were placed in coffins of the deceased to ensure heaven.
-  Farmers buried blessed twigs in fields and gardens to ensure bountiful harvest.
-  Blessed twigs were placed in the baby's bath so that the child would grow and be healthy.

The Easter basket

Масло

харчовий продукт, який отримують шляхом збивання вершків або сметани. Звичайно на Великдень масло роблять у формі ягняти, яке символізує Ісуса, Агнця Божого, або у формі хреста, прикрашеного гвоздиною, і є символом Тіла Христового, яке покрили запашним миром на похорон. Масло також символізує божественну благодать.



Butter

usually shaped in the form of a lamb representing Jesus as the Lamb of God, or decorated with cloves in the form of a cross symbolizing the body of Christ which was anointed with spices and aloes for burial. Butter is also a symbol of God's grace.

Сіль

символ посту і умиртвіння плоті. Вона нагадує нам, що ми зобов'язані наслідувати й проповідувати Господа нашого Ісуса Христа, котрий сказав: "Ви — сіль землі". Як сіль є необхідним елементом нашого організму, так Христос є життям нашого духа.



Salt

is a symbol of fasting and mortification, as well as a reminder that we are committed to be followers of Christ and carry out His word: "You are the salt of the earth..." It is also as essential to our bodies as Christ is to our soul.

Хрін

символізує їдкість і гіркоту нашого гріха та його наслідки, як також глибокі рани й безмежні страждання Христа за наші гріхи.



Horseradish

its harsh, burning taste reminds us of sin and its consequences, as well as Christ's suffering here on earth.

Барвник буряків

звичайно змішаний із хроном, символізує плями наших гріхів, які вибілила Кров Христова.

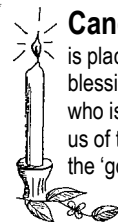


Beets

usually mixed with the horseradish as a relish, its red stain symbolizes the stain caused by sin, which is removed by Christ's victory over it.

Свічка

символ Христа, Світла світу, її поміщають у кошик та запалюють у часі благословення великодніх страв. Свічка нагадує нам сяйво Воскресіння Христового та світле життя майбутнього віку, де не буде ночі.



Candle

is placed in the basket and lit during the blessing service as a representation of Christ who is "the light of the world." It also reminds us of the radiance of Christ's resurrection and the 'good news' of new life.

Рушник

довгасти шматок декоративної тканини з чудовим вишиваним орнаментом, нагадує нам поховальне полотно Господа нашого Ісуса Христа і наш одяг при Хрещенні.

Cloth (Rushnyk) Cover

beautifully decorated in hand-done embroidery, it reminds us of Jesus' burial shroud, as well as our Baptismal robe.

— St. Joseph's Home Journal (Saskatoon)

Радість Великодня

Щоб збагнути велич Христового Воскресіння, слід застановитися над джерелом цієї надзвичайної життєдайної радості. За свої гріхи рід людський був засуджений на загибель, на вічну темноту, на кару вічної смерті. Зболена людська душа, прагнучи світлої вічності у злуці з Богом, новими століттями очікувала приходу Спасителя. І прийшов Христос на землю, щоби своїми муками і своєю смертю на хресті звільнити нас від неволі гріха — Христос “Смертю смерть подолав і тим, що в гробах, життя дарував, — і нам дарував життя вічне.”

Своїм Воскресінням Христос доказав, що Він правдивий Бог, Син Божий, — що Його наука є правдивою наукою, є Божою наукою.

Причиною нашої радості є те, що Христос сповнив предсказане “Я — Воскресіння!”. А воскресіння — це поновний поворот до життя, поновний тріумф правди над неправдою, це блискуча перемога добра над злом.

База нашої радості — це наша правдива прадідна тисячолітня християнська віра, збудована на історичній події Христового Воскресіння, — це наша непохитна надія, яка підносить нас на

дусі з буденщини до небесних висот, — це наша щира любов Бога і ближнього через задержання Божих Заповідей.

Великодня радість проявляється і назовні у богослуженнях, в освітленій церкві, у світлих ризах, у стихарах і молитвах. Майже у кожній пісні звучить радісний тон, тон про велич цього свята, “про празників Празник, про Торжество торжеств.” Вітаючи себе взаємно радісним привітом “Христос Воскрес! Воістину Воскрес!” стаємо більш свідомі, що в цей день Пасхи Христос відкрив людству райські двері.

А як святкують українці в Казахстані? *Міркування з Казахстану*

Символіка української паски

ПАСКА — ЦЕ ВЕСНЯНИЙ ОБРЯДОВИЙ хліб, який готують до Великодня. Тісто, аби воно було дуже здобним, розчиняють на яйцях, сметані, цукрі, маслі або маргарині. Як зауважив етнограф Володимир Шухевич у своїй монографії “Гуцульщина”, коли гуцулка замісить тісто, то рідким тістом мастить хрести на стінах під сволюком, над дверима, образами, вікнами. У сволюках серед хати газдиня кладе восковий хрест, після чого виробляє паску так, що з однієї частини тіста робить великий хліб, а з другої — хрести, якими накриває той хліб навхрест, а поверх хрестів, де вони перехрещуються, кладе ружу. На Харківщині, Чернігівщині, Полтавщині, у Космачі на Гуцульщині ружу називають шишкою, бо тонку смужку тіста, яка з верхнього боку має зубчики, господиня звиває у формі спіралі в невелику шишку, яку вона закріплює посередині паски саме там, де перехрещується хрест. Як знак Сонця спіраль є володаркою плинності часу. Власне тут маємо підкреслити, що паску, як і кожен вид українського хліба, наші предки випікали обов’язково круглої форми, подібно до сонця, бо хліб і сонце — то два найважливіші крила, на яких тримається людське життя.

Всі хрести на пасці інколи обрамлюють ще одним кругом — плетеною кіскою у формі колача, а

також маленькими колачиками у формі колеса. Колесо на пасці символізує безсмертність і майбутнє небесне існування. Воно ж є образом безмежної Божої любові. Наші предки вважали, що колесо (круг) є символом нескінченного повторення відродження життя в природі.

Ще одним символом української паски є маленькі півники, голуби, жайворонки, качечки. Українці свято вірили, що саме птахи відносять душі наших предків у вирій. У християнстві, наприклад, півник є символом світла — Христа, яке поборолو темряву, бо птиці символізують чесноти святих та їхнє вознесення до Бога.

Найпоширенішим символом на пасці є сонце, яке українки роблять шляхом розкачування смуги тіста, на якій з одного боку насікали зубці. Відтак цією стрічкою зверху на пасці оперізували хрести, квіти, пташки — таким чином, що стрічка утворювала велике коло, з якого назовні виступали зубчики, що нагадували промені сонця. Сонце в українців є знаком центру і підставою небесних просторів, знаком світла і життя. У наших літургійних молитвах ми часто звертаємося до Христа як до Сонця Правди.

*Дмитро Пожоджук
Українські Новини, № 16, 2003
Республіка Казахстан*



Воскресіння

Господнє Серце на хресті, пробите терном...
В Євхаристійній Чаші — Кров Свята.
Тендітний колосочок — добрі зерна.
Над ними Білий Голуб — Дух зліта.
Жертовність і любов... Палає свічка.
І небо воскресає після гроз.
Моє солоне від сльози, прозоре личко
Тримає у Своїх руках Христос.
З Тобою я молилась в Гефсимані...
З тобою хресні муки перейшла...
А нині впав від гробу сірий камінь,
І я Тебе між мертвих не знайшла.
Воскрес із мертвих! Два тисячоліття

Горить Любов'ю на Голгофі хрест.
В сльозинці болю — Воскресенське Світло,
Над муками розп'яття — Отчий хрест.
Спасителю! Учителю мій ніжний!
Тобі хвалу молитвою воздам.
У нас є віра, камінь є наріжний.
Тож дай нам сил звести Духовний Храм!
Хай мироносиці несуть святу новину,
Хай дзвони сколихнуть блакить небес!
Христос Воскрес!
В неділю Світлу Днину
Прийми ж, Вкраїно, серцем Божий жест!

*Надія Кметюк
Казахстан*

Наша дүховність Spirituality



Being Catholic

by David Warren

For the record, I was received into the Catholic Church after a great deal of thought, prayer, and soul-searching, necessarily including that which is required to make a general confession after half a century of sin and error.

Incidentally, the Sacrament of Penance, a.k.a. “Confession” is — I did not used to believe but now do — the mark of seriousness in both church and people. For if we are not trying to put ourselves right with God, with whom are we trying to put ourselves right? Going through life without confessing is like going through life without bathing. And doing a “pretend” confession is like doing a pretend shower, it still leaves you stinking. Men were born with a natural propensity to smell. Christ comes to wash us through the absolution of his priests. Someone has a problem with that?

Quite a few people, I should guess. I join a Catholic Church that is almost certainly not enjoying one of its brilliant moments, at least in this country. I knew this before I joined, but having taken my place at the communion rail (or rather, at the “virtual communion rail” since the real thing seems to have been removed from most Catholic churches) — the fact of general apostasy fills me with more anguish.

According to the standard estimate, 43 per cent of Canadians are Catholics, and another 40 per cent Protestants in one branch or another, plus the members of the eastern churches. That would make us, in theory, a very Christian country. Given that Catholicism alone has deep roots in French Quebec, it would not be unfair, even if it might be inaccurate, to say that Catholi-

cism is Canada’s national religion. At least, the Catholic Church claims far more adherents than any other, and claims them among Canadians in every town and district, and at all ranks of society.

But for the most part, they do not go to church; those who do, do not say confession; and whether they say it or not, there is little doubt that the great majority have strayed a long way from the main thrust of 20 centuries of Church teaching, together with their priests. So that “Catholic” has become more of an ethnic description than a statement of religious faith.

The situation is conveyed in the ancient tenebrae: “How doth the city lie desolate that was full of people; how is she become as a widow that was mistress among nations. Among her lovers there is none to comfort her: all her friends have despised her, they are become her enemies. All her gates are broken down: her priests sigh, her virgins grieve, and she is oppressed with bitterness.”

I can find no better description of the contemporary Catholic Church, as it appears to the convert. One is conducted, not everywhere but almost everywhere, into a mass which has been translated into an English that is crass, puerile, awkward, semi-literate — which wantonly mistranslates the Latin template, and tries to dodge the most crucial doctrinal issues. A mass stripped of its music, its mystery, and its majesty, before an altar stripped of its tabernacle. One is led into the ruin of a once glorious cathedral.

Yet that is where I have knowingly gone, for Christ — and to find Mother Mary, weeping. It is the Church as it must be, today, on a continent where we have performed

forty million abortions.

One runs to the Church and away from the zeitgeist — that strange German word which means “the spirit of the age,” and which is perhaps the most acute modern translation of what older Christians called “the prince of this world.”

And one runs to it hopefully and joyfully. For even in its ruin, that mass offers our only possible means of salvation. It is rejected today, as it has been rejected through centuries, I think, less from conscious malice than from wilful ignorance of what it is, and is about. For what it offers is nothing that can be conveyed by simple formula in any human language.

I already considered myself to be a Christian, but became explicitly a Catholic Christian in the moment I began to understand the mass. Not as something to be explained, but as something to be done; not as something for us to change, but as something to be changed by. In meditating upon it, one begins to realize what is meant by such a phrase as the “real presence,” in the enactment of the Sacrifice. Not a re-enactment of it, but the act itself.

That is something which is not a factional position, but rather, something that is true. It remains true, whatever is done to it. It remains recoverable, it cannot be lost. It can never be destroyed, as rites and buildings and even people can be destroyed. It will always remain there, to call us back; and we will always be called.

Warren is a regular columnist for The Ottawa Citizen. Reprinted by permission. The opinions expressed in this column are those of the writer and not necessarily those of The Ottawa Citizen.

Clerical celibacy

NASHA DOROHA provides two points of view on clerical celibacy: the article by Len Wartzaba — questioning the correctness of marriage for priests; and, Father McBrien's — in support of marriage for clerics.

Good priests imitating Christ



By Len Wartzaba

In the article, *Good Catholics, Good Priests – and Married* (Nasha Doroha, Spring 2003), John Hewko argues that the number of candidates to the priesthood would increase if celibacy were not mandatory.

Whether or not such would happen, he argues from a popular but distorted view of history and celibacy; namely,

that priestly celibacy is simply a matter of being allowed to marry or not to marry! However, celibacy is *primarily* a life of continence.

From the earliest days there were married clergy: priests, bishops, and possibly some popes. But all were bound by the law of continence. The law of continence meant that *all deacons, priests and bishops in virtue of sacred orders had to renounce and abstain from sexual activity whether they came to orders single or married*. In the ancient Church, a *single* candidate to any of the major orders — deacons, priests, and bishops — was never allowed to marry. And a *married* candidate was required to make a commitment to continence for his whole life.

A major *departure* from this tradition came about with the Council of Trullo (691) held in the East. This Council ruled that no *married priest* should be required to make a profession of perpetual continence. As a result, the Pope refused to sign the acts for this Council.

The Church in Ukraine has inherited this flawed tradition which, as it stands, has lead to a practice which has no logic: a married man can be ordained and beget children, but a single man who is a priest cannot marry and do the same. Why is the one thing allowed and not the other, except to say, “It’s tradition!”?

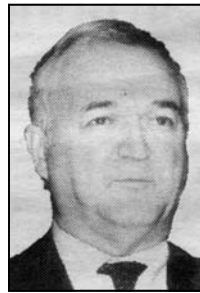
Jesus by his own life established the link between his priesthood and celibacy. How? Jesus did not sacrifice himself so that his wife and children might live; he sacrificed himself for all so that all might have life in God. This action is of an entirely different order and scope. Jesus chose the celibate manner of life in accordance with his mission and he pronounced a high blessing upon those who undertook a similar life:

Amen, I say to you, there is no one who has given up house or wife or brothers or parents or children for the sake of the Kingdom of God who will not receive an over-abundant return in this present age and eternal life in the age to come (Lk 18:28-30).

Jesus indeed called some men who were married to be his disciples: but he drew them *out of* their way of life to live his way of life. Most certainly he did not call them in the expectation that one day later they would resume the married state, beget children, and then spend their lives nurturing them!

Priests are who they are because they share in their Master’s priesthood on his own terms. How, then, can anyone think that abandoning either mandatory celibacy or the ancient continence tradition is the solution to today’s problems?

Clerical celibacy has varied, interesting history



By Rev. Richard P. McBrien

More interesting than the history of clerical celibacy are the reasons that have been offered to justify it.

Jesus indicated that those who freely renounced marriage did so “for the sake of the kingdom of heaven” (Mt 19:12), but without indicating how or why this is so. Paul also commended celibacy over marriage, but only because he believed that the

end of the world and the Second Coming of Christ were imminent (1 Cor 7:29-31). It is important to note that neither Jesus nor Paul presumed to impose celibacy on anyone else.

The earliest demands for clerical celibacy arose in the fourth century, but they were based on the Old Testament, not the New. The appeal was to the prescriptions in the Book of Leviticus, requiring abstinence from sexual relations for at least a day before the performance of ritual service.

The belief was that priests were to maintain a higher standard of purity because of their role as offerers of sacrifice. But a celibate priesthood was never in question. On the contrary, marriage was regarded at the time as normal for all Jews, priests included.

When the council of Elvira in Spain (around the year 306) mandated that even married priests were not to engage in sexual relations, it did so on the deplorable assumption that sexual activity was somehow dishonourable. However, since the overwhelming majority of lay people were married and had normal conjugal relations, that council in effect reduced them to second-class citizenship in the church.

The tendency to place priests above lay persons in dignity as well as in sanctity was reinforced a few years later when the Emperor Constantine, in bringing an end to persecutions, conferred upon the church a privileged political status, making the clergy the equivalent of civil officials.

By the second half of the fourth century, an increasing number of local synods and papal decrees were promoting clerical celibacy. The reason was always the same: because sexual intercourse was unholy, impure and even sinful, it compromises the priest’s capacity to celebrate the liturgy worthily.

This emphasis on ritual purity, coupled with a growing desire for the daily celebration of the eucharist, undoubtedly intensified the support for obligatory celibacy. But the subsequent disorder and instability within the church, brought about by the tribal migrations (also known as the “barbarian invasions”) of the fifth and following centuries, made this new discipline difficult, if not impossible, to enforce.

In the 10th and 11th centuries, the priesthood in the West, including the papacy itself, had reached a nadir of corruption. Clerical marriage and concubinage were prevalent and church lands and properties were being lost through inheritance to the children of clergy.

By way of reaction, priests in monastic vows were appointed to important ecclesiastical positions, and the priest-monk be-

Clerical celibacy has varied, interesting history (continued)

came, in effect, the ideal for secular priests to emulate. It was no surprise, therefore, when Pope Gregory VII (1073-85), who had himself been a monk, prohibited clerical marriages and dissolved those that already existed.

When the First and Second Lateran Councils (1123 and 1139) mandated celibacy for all Latin-rite priests, their actions rested once again on the belief that sexual relations, even within marriage, were morally shameful. The Council of Trent (1545-63) would later teach that celibacy and virginity are spiritually superior to the married state.

Significantly, references to ritual impurity and the corresponding denigration of marriage were completely absent from the documents of the Second Vatican Council (1962-65) — a council that, in fact, insisted on the dignity and sacramental status of marriage.

The council did characterize celibacy as a “precious gift of divine grace” (Dogmatic Constitution on the Church, 42) that per-

mits priests to serve the church with an “undivided heart” (Decree on the Ministry and Life of Priests, 16).

At the same time, however, the council allowed for married deacons in the Latin Rite and also offered special praise for the married priesthood of the Eastern Catholic churches.

Subsequently, Paul VI (1967) and the revised Code of Canon Law (1983) appealed to the New Testament rather than the ritual purity laws of the Old in support of celibacy, but without acknowledging that neither Jesus nor Paul sought to impose it on others.

Given Vatican II’s recognition that celibacy is “not demanded by the very nature of the priesthood, as is evident from the practice of the primitive church and from the tradition of the Eastern churches” (Decree on the Ministry and Life of Priests, 16), one might legitimately speculate that pastoral necessity will bring the Roman Catholic Church in-line once again with its earlier tradition and with the longstanding practice of the East.

This article appeared in the Prairie Messenger September 6, 2002.

Soon the Catholic Church will be hearing representations for the ordination of women to the priesthood. NASHA DOROHA would like to hear your views. — Ed.

Saskatoon’s Metropolitan Andrey Sheptytsky Institute



Інститут ім. Митрополита А. Шептицького

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chapel remains a welcoming place for regular Divine Liturgy celebration, personal quiet time, prayer and reflection.

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Ширлі Лісовська ♦ Shirley Lisowski

Each journey no matter the distance to be travelled begins with that first step. Sixty years ago, the women of the Ukrainian Catholic Community in Canada began this journey as members of the National Women's League of Canada. With members in wide-spread communities across six provinces, the women chose to become part of a national organization, not to remain as separate, church-based sisterhoods, so that they could share ideas and tasks and work together for common aims.

Many of the first miles of this journey were spent on various fund-raising activities to raise money for the building and upkeep of the church, parish hall and priest's residence. While this fund raising is necessary and an important part of League activity, we must take care that it does not become a deep rut in which we get stuck on our journey but only one of the stops along the way. Let us continue our UCWLC journey as though it were a car trip.

The first thing we need to do before starting out on a car trip is to make sure that our vehicle is roadworthy. Are the fluids topped up, the tires in good shape and rotated, the engine tuned? How is the state of our membership in our Branch or at the Eparchial and National levels? Just as a loose bolt or a dripping oil line can lead to problems further down the road so a disgruntled member or Branch can have a devastating effect on the attitude and spirit of the UCWLC as a whole.

The second important tool is a road map — the most up-to-date and detailed one that we can find. Our League now has available the latest up-dated Constitution and By-laws approved at the last three Congresses. We also have our Mission Statement and our Four Aims. Do we use

From the National President Від крайової голови

these as a way of making sure we are working as part of a National organization or do we continue to do our own thing and ignore these road maps?

Do we formulate long-range plans or just continue doing the same things in the same way? Do all the passengers, that is, all the members of the Branch or Executive have a part in making the plans or do one or two plan for all?

As a car needs to take on fuel and oil from time to time to continue its journey, we, too, need to fill up with prayer and enthusiasm. What better place can we find than our Church and our inspiring services, especially those dedicated to Our Patroness. Stop in often and fill up! Have you noticed how much more smoothly meetings move along and people get along when we invite Jesus and Mary to be part of our meetings and pray that "Thy will and not my will be done."

Now we are ready to pack our bags and set off on our journey. But wait! Just what is this baggage that we are taking along? Remember it is best to travel light — you might have to lug your suitcase up many flights of hotel stairs. Let's get rid of all the things you won't need. In packing for our League journey we need to get rid of all those old resentments, those old fights and disagreements. They have a way of stifling the enthusiasm and well being of the people travelling with us. Imagine that Mary, our Patroness, is really beside us in the car; would she like to hear our many-year-old complaints and criticisms of fellow members — would we voice them in her presence?

We need to keep our eyes open for detours as we journey into the future. Sometimes, with all the best of intentions, a group of individuals will convince the whole Branch (or Eparchy or even the National) to take off in a particular direction. They may decide that at the moment the needs of their Parish are the greatest and so decide not to continue to support the Eparchial or National Obligatory funds or any Ukrainian or community charities and give that money to the Parish. That Branch is then no longer functioning as part of the larger organization.

Sometimes we meet not only detours

on our journey but roadblocks and we need to be very skilled to detour around them. Unfortunately some of our own members have been known to put up objections to UCWLC suggestions and programs.

Sometimes we find a very comfortable and pleasant spot on our journey and decide to stop there for awhile. Some of us unfortunately have stopped too long. We have become too comfortable with what we have been doing in our League — especially at the Branch level — and are not ready to move on and explore new roads and paths. We are not willing to take suggestions of our fellow travellers that there are equally interesting and rewarding places up ahead. We need to be willing to travel into the unknown and to try some new ideas, new ways of doing things.

Although we have set out onto the road into the future, we often need to revisit the past to understand our present and future, so we need to stop at those historical sites, our archives, our jubilee celebrations and to recognize and honour the work done by our past members and to build on their achievements for our future.

On long journeys, it is very helpful to have a number of drivers available for safety reasons and for a change of pace. So, too, in our League we need to have a variety of people "driving" our organization. Our Constitution sets out the length of terms for the Presidents and Executive members at all levels. Each person has particular talents which she brings with her to the position. If one person stays in a position too long, the Branch or Eparchy might find themselves doing the same things over and over. Also if one person is in the position too long, other people are unwilling to take on the position as they feel they would be displacing her or that they couldn't do as good a job. If every President took the position with the understanding that they would serve 2, 3 or 4 years at most, then someone else would be appointed; they wouldn't have to feel "displaced." The argument that there is no one else to take the 'wheel' is often used as justification for the long terms of Presidents, but have we really made an effort to find new people or do we keep asking the same few members?

Sometimes we come so far on our journey and then realize that we have forgotten something very important and must return to our starting point to retrieve it and begin our journey over again. Having setbacks and problems is all part of the growing experience, whether with an individual or an organization. It is how we face and deal with these setbacks that determines the success of our journey.

Our travelling companions are also a very important aspect of our journey. How do I see myself as a travelling companion? Am I willing to do my part? Do I have a positive attitude? Am I pleasant and caring? Do I listen well and give constructive suggestions? Or do I criticize everything because I just like to "test" the person? Am I stuck in the refrain "but we've always done it that way" or "that's not going to work"? How would we behave if Mary, Our Patroness, were really along with us for the ride? How would we treat her suggestions and ideas?

We have travelled 60 years along this National UCWLC Highway. Sometimes we have lost our way and had to stop and look back at our road maps — the aims, By-Laws and Constitution of the UCWLC. Sometimes we had to ask directions of others — past Presidents, National and Eparchial Executives or our

Spiritual Advisors. Not everything that we have tried to do in our Organization has proved successful nor have our fellow travellers agreed with our road plan wholeheartedly. This is just the give and take when travelling with others, some of whom may have their own agenda. It is how we finally agree to work together and travel side by side with Our Patroness and our Saviour

"If every President took the position with the understanding that they would serve 2, 3 or 4 years at most, then someone else would be appointed; they wouldn't have to feel 'displaced.'"

that will determine how we will move ahead into the future.

Sometimes when undertaking a long journey, it is best to travel in a group or convoy for safety and companionship. Therefore, in our League structure we have the three levels: Branch, Eparchial and National. Each is there to help and encourage the other and to provide advice and leadership. As part of the Eparchial, your Branch contributions to charities are combined to have a bigger impact. Re-

**"Thy will,
not my will
be done."**

source persons from the Eparchial or National are there to lead workshops and study sessions and to provide advice to individual Branches that may need help.

As part of the National organization you are part of many worldwide organizations such as WFUWO, WUCWO, UCC, and UWC. Through your affiliation with these organizations and your joint contributions through the National Funds, the UCWLC is recognized worldwide and applauded for its volunteerism.

With the successes and lessons of your past experiences you are well equipped to continue the journey with faith and the help of our Patroness, the Blessed Virgin Mary. So like the women in Christ's parable, trim the wicks of your lamps and set out bravely into the unknown for you have before you the thousands of past members and leaders of our Organization showing you the way, you go forth with the blessing of God our Father for He has promised us that He will be with His Church to the end of time and we the members of the UCWLC are very much an integral part of His Church.

WFUWO: World Federation of Ukrainian Women's Organizations

WUCWO: World Union of Catholic Women's Organizations

UCC: Ukrainian Canadian Congress

UWC: Ukrainian World Congress

НА ПРЕС-ФОНД •• НАША ДОРОГА •• PRESS FUND

Ukrainian Canadian Foundation of Taras Shevchenko, Winnipeg, MB	1,000.00	O. Tarapacky, Toronto, ON	30.00
Archeparchy of Winnipeg, Winnipeg, MB	\$200.00	Mrs. Maria Tupis, Etobicoke, ON	30.00
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Щупа ногаякa yci.m. With a thank-you to all donors.

Від моря до моря

праця ЛУКЖК по Канаді

From sea to sea

UCWLC activities across Canada

АЛЬБЕРТА

UCWLC Dormition Branch "Bridges" the gap



Luba Kowalchuk and
Nancy Vick – President

Members of the UCWLC Dormition Branch, Edmonton, once again assisted in providing gifts for children in orphanages in Ukraine. Many hands gathered together happily to make appropriate purchases, organize items, coordinate donations, decorate and then fill shoeboxes and collect the prepared shoeboxes from parishioners.

As hands remained busy, thoughts went to children and families in Ukraine as we tried to imagine how their lives are in comparison to ours. Our Branch has received many letters of thanks from children and families; these make our connection stronger. Thanks to the generosity of everyone 78 shoeboxes were prepared and delivered for mailing. We are continually inspired by the dedicated efforts of **Luba Kowalchuk** in the "Bridge of Hope" project and **Vera Oszust** from the Eparchial Religious Education Centre with this "shoe-box" project. Luba's presentation at our Parish was moving. She spoke of her experiences and showed us a photographic presentation from her last visit. We are always inspired by the generosity of all parishioners; in total 1,535 shoeboxes from the Edmonton Eparchy were sent to the Sisters Servants of Mary Immaculate for distribution on St. Nicholas day. God's Blessing to all for this wonderful sharing act.

Helen Sirman
Dormition Parish Branch, Edmonton

Sisters Servants of Mary Immaculate Honoured at St. Nicholas' UCWLC Fall Tea

Edmonton, Alberta — With the service of the Sisters Servants of Mary Immaculate in Canada originating in Mundare and Edmonton, the lives of many people in these and surrounding areas have been touched by their work. They were, and continue to be, an integral part of spiritual life in Alberta.

On Sunday, October 5, 2003, the celebration honouring the Sisters Servants of Mary Immaculate on the occasion of their 100 years of service in Canada began with a Divine Liturgy celebrated by **Father Myron Pyszcz** and sung by the parish's Youth Choir. A captivating presentation on the history of the SSMI and their foundress was presented by **Sister Esther**.

Following the Liturgy, everyone gathered in the Parish Hall for the Tea. The

entrance was adorned with a picture and painting display of SSMI life. The honoured guests were 16 Sisters from Edmonton and Mundare. Each Sister in attendance was greeted with a rose corsage.

UCWLC's St. Nicholas Branch President and Mistress of Ceremonies, **Lillian Panylyk**, called on **Lena Sloboda**, an Honourary Life Member of the Eparchial UCWLC to officially open the Tea, who paid tribute to the Sisters Servants. "The Sisters continue to be the stabilizing beacons of spirituality." She read the written message from **Catherine Chichak**, Eparchial UCWLC President, who was unable to attend.

"On behalf of the UCWLC Eparchial Executive and the UCWLC, St. Nicholas Branch, I welcome and congratulate the Sisters Servants of Mary Immaculate on their 100th Anniversary and pay special homage to them for their dedicated service to the Ukrainian Catholic Church and community."



First Row: Sr. Borysa Horecza, Sr. Metrophane Uchacz, Sr. Rose Luby, Catherine Chichak, Sr. Naucratria Hawryluk, Sr. Josepha Synyshyn

Second Row: Mary Chaba, Sr. Petronella Dybka, Sr. Martha Zulyniak, Sr. Neonilia Charanduk, Sr. Jerome Chimy, Sr. Andrea Kruk, Sr. Irene Windyk, Amelia Danilak.

Third Row: Millie Schietzch, Sonia Pryma, Sr. Virginia Pryslak, Sr. Fotenia Spilchuk, Sr. Esther Kurylo, Sr. Aloysia Safronowiz, Maria Porenchuk.

"The SSMI have supported the UCWLC in their involvement with League programs for the Sodality, the Children of Mary, supported the League in Divine Liturgies, Moleben, Rosaries, special prayers and spiritual instruction at workshops and seminars.

"I wish to express our gratitude and love for their great service and a special thank you to God for our **Blessed Josaphata Horodashevska**, co-foundress of the SSMI."

Father Myron then gave the Blessing and the Youth Choir led all in the singing of "Отче Наш".

The guest speaker, **Very Reverend Father Paul Lysak**, a former parish priest of St. Nicholas Parish, spoke about the life of the Sisters in the earlier days. Sister Esther replied by relating her personal experiences as well as general accounts of a Sister's life.

A special gift presented from the



Sr. Monica Mantyka and students,
Pabola Public School, 1932

children of the Parish was a Ukrainian song specially written about and for the Sisters. This song, written by the Youth Choir's director, **Joyce Chronik-Rudiak**, was performed by the Youth Choir (please see p. 22). Following the standing ovation, Joyce read an English translation and presented a framed copy of the song to the

Sisters.

Shirley Rudnitski, the Branch's treasurer, presented the Sisters with a monetary gift on behalf of the UCWLC, St. Nicholas Branch.

A most enjoyable afternoon concluded with the singing of *Mnohaja Lita* for the Sisters who replied with a song of their own. Father Myron then led everyone in a closing prayer.

Joyce Chronik-Rudiak
Secretary

ЛУКЖК при парафії свмч. Йосафата в Едмонтоні вшанували Сестер Служебниць Непорочної Діви Марії у 100-річчя їхнього служіння в Канаді

Щоб відзначити сторіччя жертвенної праці Сестер Служебниць Н.Д.М. у Канаді — Перший і Другий Відділи Ліги Українських Католицьких Жінок Канади при Катедрі свмч. Йосафата — у жовтні 2003 р. влаштували чайне прийняття в їхню пошану.

У святкуванні взяли участь Духовні Дорадники ЛУКЖК — **Всеч: о. М. Планчак, о. В. Гупало, о. М. Кавальчик**, 16 Сестер Служебниць Н.Д.М., членки Відділів ЛУКЖК, гості з парафій.

Господинами були: **Соня Прийма, Марія Поренчук, Мілі Шітс**.

Ведуча програми — Соня Прийма представила промовця **Романа Кравця**. У своїй промові Роман Кравець навів важливіші події в історії України та Української Католицької Церкви.

Марія Хаба, голова 1-го Відділу ЛУКЖК, від свого імені та від імені **Амелії Данеляк**, голови II-го Відділу ЛУКЖК, подякувала Романові Кравцеві за доповідь і поклікала до привіту **Катерину Чічак**, голову Єпархіяльної Управи ЛУКЖК, яка висловила вдячність Відділам ЛУКЖК за влаштування святкового Ювілею Сестер Служебниць.

Від організації ЛУКЖК в Альберті склала щиру подяку Сестрам Служебницям Н.Д.М. за служіння, за молитви, за наближення всіх до Бога.

Окрему подяку склала **Сестрі Рожі Любі** за провід молитов у подорожі членок ЛУКЖК в Україні.

Побажала Божого благословення на дальшу успішну працю та щоб значно збільшалось число Сестер Служебниць Н.Д.М. Катерина Чічак тоді символічно засвітила свічку, як світло віри.

Сестра Рожа передала привіт і подяку від **Сестри Юнії Конанець**, Провінційної Настоятельки Сестер Служебниць в Канаді, та від всіх Сестер Служебниць Н.Д.М. членкам ЛУКЖК та всім присутнім. Щиро побажала щедрих Божих ласк для усіх.

Голова першого відділу **Марія Хаба** і голова другого відділу **Амелія Данеляк** вручили квіти вдячності кожній присутній Сестрі Служебниці Н.Д.М.

Відспіванням "О Спомагай Нас, Діво Маріє" закінчено святкове прийняття.

А. Бомбак
Прес. реф.

Коротка історія Сестер Служебниць Непорочної Діви Марії

Дуже особливою є людина, яка відчує і належно оцінить поклик Божий і прийме служіння, до якого покликана — в Його заповідях і любові.

У празник Успіння Божої Матері в селі Жужелі, Сокальського повіту в Україні — кілька дівчат висловили о. Єремії Ломницькому, ЧСВВ, бажання вступити до монастиря.

Отець Ломницький попросив Михайлину Гордашевську, яка мала намір вступити до Сестер Василіянок, щоб вона стала першою Сестрою Служебницею. Після довгої молитви, застанови на приготування, вона склала свої обіти. У листопаді 1892 р. під її проводом почав свою місію апостолів Сестер Служебниць Непорочної Діви Марії.

Проживаючи в убожестві Сестри Служебниці опікувались безпритульними сиротами, старшими віком, хворими і потребуючими. Опікувались дитячими садочками, дошкільцями, жіночими релігійними організаціями. Дбали про чистоту церков та літургійні ризи. Давали і дають цей труд у поселеннях українців у країнах Європи, у Бразилії, в Аргентині, у Сполучених Штатах Америки, в Австралії. У 1932 р. прибули до Риму прислугувати в Українській Папській Колегії св. Йосафата.

До Едмонтону Канади прибули перші чотири Сестри 1-го листопада, 1902 р.

Довелось переживати давні і нові труднощі пов'язані з новим поселенням. Однак відданість у вірі та служінню допомогла продовжувати духовну і громадську працю у новій країні.

Спочатку доводилось Сестрам жити в колибах без вікон та дверей, працювати на полях, подорожувати тяжкими дорогами, щоби проводити катехизацію та доглядати хворих. Вдячність належить також за допомогу в праці Дітей Марії та в інших молодечих організаціях, за спів у Богослуженнях, за доповіді на релігійні теми в час організаційних зібрань.

В доповіді,

- Роман Кравець наголосив вклад Сестер Служебниць Н.Д.М. у церковній та громадській праці.
- Роман Кравець вірить, що християнство прийшло в Україну від Болгарії та що наша Церква ніколи не поривала зв'язків з Римом. Скрутішим було положення у час Польсько-Литовського володіння.
- Що прийняттям Унії у 1596 р. відновлено зв'язки з Римом — задержуючи свої права — пр. мову, одружених священників.
- Здогадується, що коли у 1902 р. Сестри Служебниці Н.Д.М. прибули до Канади — не одержали належної підтримки загалу.
- Наголосив, що суспільство повинно належно підтримувати священників, монахів, манахинь молитвою, доброю настановою та щирим словом.

31st Convention of the Edmonton Eparchy

74 registered delegates and 63 guests attended the UCWLC's 31st Eparchial Convention held at the Chateau Louis Conference Centre in Edmonton last fall. The theme was: "Igniting the Passion – Reenergizing Our Mission." (See p. 24.)



New Eparchial Executive 2003-2005

Catherine Chichak, Eparchial President, officially opened the first session, which began with a procession of UCWLC branch flags. **Very Rev. Fr. M. Kowalchyk** led in the opening prayer for deceased members. National President, **Shirley Lisowski**, brought greetings from the National Executive. The usual procedural business took place concluding with the reports from the Eparchial Executive.

Fr. M. Kowalchyk, UCWLC Eparchial Spiritual Advisor, spoke on "The Importance of the Spiritual Committee." **Natalka Yanitski**, Eparchial Spiritual Chairperson, on behalf of her Committee, received an icon from the Eparchial Executive in recognition of the Committee's dedicated service. Branch Spiritual Committee chairpersons were presented with icons for their contributions as well.

Sr. Rose Luby, Sister Servants of Mary Immaculate, Edmonton spoke on "The Power of Prayer."

The guest speaker, **Natalie Harasymiw** (B.A., B.Ed.), recipient of the Prime Minister's Teaching of Excellence Award, spoke on "Igniting the Passion" and related some of her classroom experiences. **Helen Sirman**, Eparchial Past President, with the assistance of **Patricia Steblyk**, spoke on "Igniting the Passion in the UCWLC." An interesting workshop involving all delegates asked: "What is your passion in the UCWLC?" and "What action can I take to achieve this passion?" The discussions were most stimulating.

A major attraction of the UCWLC Convention was the Showcase of Talents, set up by the Eparchial Cultural Committee, featuring the creative accomplishments of UCWLC ladies throughout the Eparchy. A variety of Ukrainian cultural crafts were on display, while the Museum Display, set up by the Eparchial Museum Committee, showed preserved artifacts from our pioneering roots.

Another exciting event, spearheaded by the Eparchial Cultural Committee, and judged by **Nadia Cyncar**, **Elsie Kawulich**, and **Amelia Danilak**, was the announcement of the baking contest winners. In the *khrustyky* (bowknots) category the winners were: **Helen Panchyshyn**, St. Basil's, Edmonton; **Oksana McIntyre**, St.

Vladimir's, Red Deer; **Mary Zawalok**, St. Vladimir's, Edmonton.

Friday's events concluded with a Moleben at St. Josaphat's Cathedral and a plenary session of the Ukrainian Catholic Council (UCWLC, UCBC, and UCYC) meeting at St. Josaphat's Parish Hall in Edmonton.



Branch Chairpersons of Spiritual Committee hold their special acknowledgements icon

Yet another of the successful convention highlights was **Lena Sloboda's** informative presentation on "Reenergizing Our Mission." Lena urged UCWLC members to learn and understand the Mission Statement and to structure our activities on the four pillars of our mission: our Catholic faith, our Ukrainian culture, social development, and charitable activities. A workshop followed on matters relating to Lena's talk with feedback from the branches. Another highlight was **Most Rev. Bishop Lawrence Huculak**, OSBM, who spoke on who we are as a Ukrainian Catholic Church and our purpose of evangelization. **Shirley Lisowski**, National President, spoke on the role of the Na-



Baking contest winners – *medivnyky* (honey cookies): **Evelyn Cook** (presenter, Member of Eparchial Cultural Committee); **Maria Pastuszenko** (2nd place), St. Josaphat's, Branch 2; **Olga Hlus** (3rd place), St. Basil's; **Dobrodiyka Nadia Taraszenko** (1st place), St. George's

tional Executive and our need to spread our message to new members.

Six Resolutions for 2003-2005, proposed by the Spiritual, Social Development, Legislation, Organizational, and Cultural Committees, and two recommendations were accepted.

Appreciation was extended to the outgoing Executive. Catherine Chichak, outgoing Eparchial President, received a plaque for her outstanding contribution to the UCWLC. The introduction of the newly elected Eparchial Executive and installation of executive officers took place. Newly elected Eparchial President, Helen Sirman, gave greetings and was presented with the UCWLC pin, icon, and Eparchial flag.

Musée Ukraina Museum News

The Saskatchewan UCWLC Branches are very involved with fundraising for the new building for our museum. Branches have special events to raise the money. We have been receiving donations from across Canada, including a very generous contribution from the Past UCWLC Eparchial Executive of New Westminster.

Canora, Moose Jaw and Wynyard Branches have been busy stitching bookmarks, pincushions, greeting cards, and shirts to be sold in our Boutique.

The Museum has a process in place, whereby, people can donate funds to the Museum in the form of "In Memoriam," in memory of a deceased relative or friend. Contact CEO Emelia Panamaroff at (306) 384-3012 or 244-4212, email info@mum.ca

Have you heard about our 2004 "Cash for Caring" calendars? There will be 365 winners! You could be one of them. For more information call Emelia at the above address.

Gloria L. Leniuk, MUM Public Relations/Education

САКАЧЕВАН

Building a better organization Branch presidents' workshop

In October, the UCWLC Eparchial Executive, Eparchy of Saskatoon, held a "Branch President's Workshop" at Sacred Heart Church Hall, Wynyard, SK. Sacred Heart UCWLC members: Eparchial Treasurer and Branch President, **Elizabeth Zahayko**; Eparchial Executive, **Jean Morrow** and **Yvonne Chorney**, and Branch members **Linda Karakochuk** and **Jackie Babey** hosted the workshop.

Forty-five ladies attended from Prince Albert, Canora, Kamsack, Yorkton, Moose Jaw, Saskatoon, Wakaw, Regina, and Ituna. Special "Ladies Aid Club" guests were **Angela Zazula**, Wadena; **Sylvia Woloshyn**, Kuroki, and **Liz Okrainetz**, Invermay; **Sister Theodosia** and **Sister Sophia** from St. Joseph's Home, Saskatoon; **Fr. Brian Bayda**, C.Ss.R., Yorkton and **Fr. Leonid Malkov**, C.Ss.R., Wynyard.

The workshop began with Fr. Leonid Malkov, C.Ss.R. celebrating the Divine Liturgy and a group picture.

Alice Derow, Eparchial President, welcomed everyone and introduced our guest speaker, Sister Theodosia, who spoke on the Year of the Family.

"We are all valuable to the church and each other. As mothers it is up to us to take the lead — give direction through

heritage, culture, prayer, practice of the Ten Commandments. Mothers play the lead role in a child's life. We must get back to the 'Good Book.' It is the society outside that is challenging us and our family and it is up to us to change it," she stated.

"Today, I challenge you, as always, to be the best 'Mother' you can be even as Mary was," said Sister Theodosia.

Sister Theodosia presented each participant with three St. Joseph's Journals and an icon of the Holy Family written by Sister Sophia for the Year of the Family.

"Mothers play the lead role in a child's life. We must get back to the 'Good Book.' It is the society outside that is challenging us and our family and it is up to us to change it."

Sister Theodosia

Lillian Kobrynsky, Canora, thanked Sister for her inspirational speech by stating, "You are so compelling; we listen whether we want to or not." Thank you, Sister Theodosia!

Geraldine Koban, Eparchial 1st Vice-President from Yorkton, spoke on organizational matters. She handed out pamphlets on the "Responsibilities of each executive position" for a better understanding of roles.

Fran Uhryn, Canora, handed out new membership procedure forms and explained the importance of keeping member records accurate.

Gloria Leniuk, Eparchial Past-President from Moose Jaw, spoke on the "protocol" procedure for UCWLC members attending funerals of their members.

"Always make sure you have the family's permission before taking part in the funeral. Perhaps your presence is all the family wants," she stated.

Alice Derow spoke on the "Installation of Officers" and presented Branch Presidents with booklets.

At noon, three local members: **Doris Sawchen**, **Myrtle Kachur**, and **Mary (S) Lewandoski** served a delicious hot meal while the attendees purchased display articles or placed bids on the Silent Auction table. Proceeds of the auction, with articles donated by Branches of the Eparchy of Saskatoon, were donated to the Musée Ukraina Museum Building Fund, Saskatoon for the new UCWLC room.

Following the break, **Pat Detz** and **Jean Morrow** spoke about **NASHA DOROHA**. Branches were encouraged to continue submitting articles and to donate to the **NASHA DOROHA** Reserve Fund.

Gloria Leniuk told ladies that the *Blessed Endeavour II* book is now being put together and hopefully ready for distribution by 2005 Convention. Gloria asked the Branches for material from 1982 to 2002.

Oristeen Kulyk, Social Action Representative, asked all Branches to meet at their church at 7:00 p.m. November 21st and recite a "pray" in unison across the province.

"Invite your family as you focus on the Year of the Family that night. Complete the evening with a social gathering," she stated.

The afternoon concluded with Gloria and Pat speaking about the progress of the plans for the building of the new Musée Ukraina Museum, Bishop's residence and UCWLC room in Saskatoon. All Saskatchewan Branches will be selling "Cash Lottery Calendars" again this year as this was a very successful fundraiser for us. Members were encouraged to continue making "cross-stitched" articles for the Museum's boutique shop for sale to the many tourists that visit on a regular basis.

Door Prize winners: **Natalie Killnack**, **Marge Ratushny**, **Dorothy Lazurko**, and **Lillian Kobrynsky**.

The very successful Workshop concluded with ladies joining hands and singing "De zhoda v rodyni." The Sacred Heart Ladies appreciated the large turnout.

Elizabeth Zahayko

President, Sacred Heart UCWLC



Photo by Rev. Fr. Leonid Malkov

Front Row: Adeline Lasiuk, Elizabeth Zahayko, Gloria Leniuk, President Alice Derow, Sonja Pawliw, Sister Theodosia, Sister Sophia, Betty Lys, Mary Schabel, Stella Buryniuk

Second Row: Natalie Killnack, Angela Zazula, Nettie Lutz, Elizabeth Shumay, Violet Kluk, Lillian Kobrynsky, Lillian Salyniuk, Jennie Franko, Nettie Okrainetz, Margaret Ratushny, Audrey Head, Helen Adamko, Liz Okrainetz, Dorothy Lazurko

Third Row: Jackie Babey, Debbie Dutchak, Jean Morrow, Sylvia Woloshyn, Yvonne Chorney, Virginia Serelo, Linda Karakochuk, Eleanor Wozney, Eileen Yaworski, Gayle Lockert, Sally Deptuch, Geraldine Koban, Oristeen Kulyk, Fran Uhryn, Anne Sahaidak, and Anne Buchko.

(Missing from photo: Pat Detz, Lena Bihun, Joanna Mazyn, and Anne Churney)

Winnipeg Archeparchy 31st Convention underscores the 4 Aims of UCWLC: Faith, Culture, Charity, Social development

Last October, the Convention attracted 93 delegates and 18 guests. In her address, the National President Shirley Lisowski encouraged members to continue fulfilling the four Aims of the UCWLC: faith, culture, charity and, especially, social development.

The highlight was keynote speaker, Father Erik Riechers. Fr. Erik is a theologian, author, world-wide speaker and an outspoken advocate of Catholic education and Eastern churches, focused on faith formation. "Christ is nearer to us than we imagine," he stressed. The delegates were captivated by his inspiring teachings.

Marianna Muzyka, in her presentation regarding Catholic Health Care, informed the delegates that the Personal Health Information Act (PHIA) protects the privacy of a person's health care information by defining who in health care can access information. This has excluded spiritual care workers, pastors, priests, deacons and church visitors. These persons are no longer able to visit people in hospital unless the person in hospital gives permission or asks for a visit from a religious/spiritual person. Many people are unaware of this and do not request that their religion and/or church be recorded on their health record. There is a need to change current practices dictated by the PHIA act in order to facilitate greater access to spiritual and religious care. Spiritual care does make a

difference to a person's health.

The delegates agreed to continue to support the Scholarship Fund, Ukrainian Catholic Religious Education Fund, the Ukrainian Charities Fund, and the Youth Ministry.

Resolution of the 31st convention:

Whereas "Your light must shine before people so that they will see the good things you do and praise your father in heaven," and

Whereas The 31st Convention reaffirms the resolution adopted at a UCWLC Regional Convention held in Dauphin in May 2003

Be it resolved: "That the UCWLC of the Archeparchy of Winnipeg continue to support the four aims of the UCWLC with added emphasis to be the evangelization of the Good News to be the living icon of Christ; to live our Ukrainian Byzantine Rite, culture; to support unequivocally the structure of marriage and family instituted by God our creator; and, to respect life from womb to tomb."

Recommendation: The Winnipeg Archeparchial Executive once again organize workshops (1) on Job Descriptions, (2) the role of the Archeparchial and Branch Executives.

Let us take steps to ignite our light and reorganize our actions in fulfilling our mission.

New Executive

Spiritual Advisor: Fr. Richard Soo
President: HLM Stephanie Bilyj
1st VP: Olesia Kalinowich (Dauphin)
2nd VP: Theresa Antoniuk
Recording Secretary: Shirley Sokulski
Treasurer: Sophie Manulak
Constitution: HLM Pat Warren
Ukrainian Translator: HLM Eva Kissick

Women in Ukraine

*Aneliya Polshchak,
Caritas Spes, Ukraine.*

It seems that problems of Ukrainian women are very like the ones of women in the whole world. Usually men have more benefits and fewer duties compared to women.

History and today's life of Ukrainian women has its own peculiarities. For example, in the ancient times Ukrainian women had more freedom compared to women who lived nearby. In the XI century a widow in Ukraine had a juridical right to be the owner and master of all the property, which her husband had had before his death.

Even compared to women in Russia there was a very wide gap between them. Well-known Ukrainian woman writer Lesia Ukrainka described the conflict, which rose between a husband, who was Russian (from Moscow) and a wife (from Ukraine) in her play "Boyarynia" ("A wife of a high official"). The essence of this conflict is that the Ukrainian wife was used to much more freedom in her motherland, and knew that married women in Ukraine had almost the same freedom as men, so she was unhappy in Russia after her marriage.

Now, maybe because Ukraine has been under Russian oppression, Ukrainian women have fewer rights in fact. Officially we have the same rights as men but factually it is more difficult to enter an institute or university, or to find a job if you are a woman.

As a woman, you usually have a lot of duties at home. Men, especially in the West of Ukraine, consider that housework has to be done by women. I believe that most women will agree that men and women have to try to understand each other and support each other.

Anyway, we must stand up for our rights and hope to succeed.

Women's Voice September 2003

Ukrainian Catholic Women's League of Canada

wishes you all

Edmonton Eparchy

a Blessed Easter Season



**ХРИСТОС ВОСКРЕС!
ВОЇСТИНУ ВОСКРЕС!**



2003 Convention Resolutions

EPARCHY OF NEW WESTMINSTER

Resolution I

WHEREAS His Holiness John Paul II beatified 26 martyrs of our church during his June 2001 trip to Ukraine, and whereas, these martyrs are from our era and ideal role models for us all,

BE IT RESOLVED, that we establish a date, June 27, 2004 on which the Eparchy of New Westminster, UCWLC will officially honour their memory.

The Eparchial Executive encourages all the Branches to promote and officially honour their memory on the day they were beatified — June 27, 2001. Together with your Spiritual Advisor and the Branch Members, arrange to have the entire parish participate after liturgy or any setting with a special prayer or whatever way your parish priest would arrange with you. Being the "Year of the Family" ask him to encourage everyone to pray so that everyone will benefit and be blessed.

You may use this prayer:

Prayer to the Martyrs

From the depths of my soul,
O God, I worship your infinite majesty.
I thank you for the graces and the gifts where you have given your faithful servants,
our Ukrainian Martyrs.
I ask that they also be venerated on earth.
I beseech you, in your fatherly mercy.
Grant me the favour which I now humbly ask of you. Amen

Resolution II Same Sex Marriages:

WHEREAS, the Catechism of the Catholic Church states: "The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by nature ordered toward the good of the spouses and the procreation and education of offspring...

Rationale:

This resolution, which has already been adopted by the Catholic Women's League of Canada, is asking the members of the World Union of Catholic Women's Organizations at all levels to promote to uphold the Church's definition of marriage and to resist the current pressure to have same sex couples given legal married status. In the submission of the Canadian Conference of Catholic Bishops to the House of Commons Standing Committee on Human Rights, the following statements were made: "It is well known that the Catholic Church has always taught that sexual relations must occur only within a marriage between a man and a woman who are open to procreation. For this reason, the Church considers homosexual behaviour to be morally unacceptable, while at the same time accepting the homosexual person. Accordingly, the Church makes a distinction, which is not often made in the public debate, between the orientation (inclination) and behaviour."

In this context the Church believes that it is quite appropriate to make distinctions between heterosexual and homosexual couples because of the unique and important contribution that heterosexual couples make to the future of society."

Bibliography: Catechism of the Church, Concannon (1994); the Canadian Conference of Catholic Bishops. Submission re Bill C-33.

Resolution III

In keeping with our Convention theme: Hand in Hand with our Patroness, Our Journey Continues

BE IT RESOLVED

That all executives and Branch members support each other to bring about greater consistency and progress of our Organization. (Aims, Constitution & Bylaws).

That all members are encouraged to accept and appreciate each other's talents and to tolerate, forgive and understand one another's shortcomings with spiritual and moral support.

RECOMMENDATIONS:

Be more informed of the abuse of women, children and seniors.

To try and help in any way possible where there is poverty and need. (Meals on Wheels, visitations, etc.)

As the UCWLC 60th Anniversary approaches June 19, 2004, Branches are urged to plan a suitable program and date for this event.

EDMONTON EPARCHY

Resolutions adopted at the 31st Convention

I. Spiritual

RESOLVED, That the Eparchial Executive and all Branch members become more informed about our faith:

- a) to be living icons of Christ by truly understanding what it means to be a Christian Catholic and to live our faith,
- b) to deepen our understanding of our Eastern Christian Heritage, namely our Ukrainian Byzantine rite, its liturgy especially the Byzantine Divine Liturgy with its glorification of the Holy Trinity.

II. Social Development Christian Family Life

RESOLVED, That the Eparchial Executive and all Branch members explore ways of exemplifying true Christian practices for: the bereaved, the elderly and the poor and widows, especially our members or retired members.

III. Legislation/Social Development

RESOLVED, That

- a) the Eparchial Legislation Committee work with Branches on current social justice issues which affect our fundamental Christian values and morals, especially those pertaining to our families.
- b) the Branches discuss social issues at their meetings for the purpose of being informed of what is happening in our society and seek clarification of our Christian Catholic values and Catholic teachings on these issues.

IV. Organizational

RESOLVED, That the members of Eparchial Executive and all Branch members clearly understand our mission, (that is, clearly understand the purpose of the organization), and

BE IT FURTHER RESOLVED, That

- a) we follow the mission statement which provides us with over-all direction how to achieve our purpose,
- b) the Mission Statement serves us as the Beacon that guides all our League activities.

V. Ukrainian Culture

RESOLVED, That the Eparchial Standing Committees with the Branch Standing Committees develop programs to preserve, promote and develop the Ukrainian heritage, language, culture, tradition and arts, and

BE IT FURTHER RESOLVED, to promote the integration of Ukrainian artistic achievements and forms of Ukrainian arts as a valuable and relevant part of the Canadian cultural mosaic.

VI. Defence of Marriage

WHEREAS, the UCWLC members support the current legal definition of marriage as the voluntary union of a single (that is, unmarried) male and a single (that is, unmarried) female, and

WHEREAS, it is the duty of parliament to ensure that marriage, as it has always been known and legally affirmed in Canada be preserved and protected;

THEREFORE BE IT RESOLVED, that the Eparchial Executive Legislation Committee work with Branches to support unequivocally the structure of marriage and family instituted by God, our creator, and to support and respect life from womb to death.

RECOMMENDATIONS:

The Eparchial 31st Convention encourages its members to follow the recommendations of the 20th National Congress of the Ukrainian Catholic Women's League of Canada re successful conclusion of the sainthood process of the venerable servant of God, Blessed Sister Josaphata, SSML, and the Saints and Martyrs who were declared as Blessed. These recommendations are in *Nasha Doroha*, Fall 2001 issue, pages 18 and 19.

IT IS FURTHER RECOMMENDED, That we pray for the successful process of sainthood of the venerable servant of God, Blessed Mother Teresa who was beatified by Pope John Paul on October 19th, 2003.

IT IS FURTHER RECOMMENDED, That we pray for the successful conclusion of the beatification process of the servant of God, Metropolitan Andrej Sheptytskyj, OSBM.

Patricia Steblyk, Constitution Chair

ТОРОНТОНСЬКА ЕПАРХІЯ

Резолюції на 24-му з'їзді

ПІШЕНО:

- 1) щоби членки ЛУКЖК надалі постійно молилися за проголошення Святим Слуги Божого Митрополита Андрія Шептицького, Блаженної Йосафати Гордашевської, 26 Блажених Українських Мучеників та за прославу Святої Пам'яті Патріярха Йосифа Сліпого.
- 2) щоби для скріплення організаційної родини — ЛУКЖК, членки практикували християнські чесноти — віри, надії і любові, взаємну підтримку, пошану, співпрацю, порозуміння, довіря; та щоби членство і управи були у постійній молитовній злуці та закріплювали українську ідентичність.
- 3) щоби Епархіальна Управа розіслала до усіх Відділів ЛУКЖК Торонтонської Епархії підсумки з 3-ох майстерень Другої Сесії 24-го з'їзду ЛУКЖК, щоби вони були включені у плани діяльності ЛУКЖК.
- 4) щоби Епархіальна Управа й відділи, чим скоріше, скликали спеціальний комітет для гідного відзначення Ювілею 60-річчя ЛУКЖК у 2004 році.
- 5) щоби присвятити більше уваги для духовного розвитку членства при плануванні та переведенні місячних засідань, а також ініціювати програми духовного характеру у своїх парафіях.
- 6) щоби Епархіальна Управа своєчасно ініціювала та координувала організовані акції протестів членок у формі листів, е-пошти, телефонів до відповідних властей чи осіб у справах релігійних, моральних і соціальних, які суперечать нашій вірі.
- 7) щоби Епархіальна Управа у співпраці з головами Відділів створили комітет для придбання фондів і розгляду справи приміщення для музею, канцелярії та архіву ЛУКЖК Торонтонської Епархії.
- 8) щоби продовжити розбудову фонду для довготермінового винайму і пристосування приміщення для музею, канцелярії й архіву ЛУКЖК Торонтонської Епархії.

РЕКОМЕНДАЦІЇ:

24-тий з'їзд ЛУКЖК Торонтонської Епархії поручає:

- 1) щоби Відділи ЛУКЖК в порозумінні з парохами активно включилися у катехизацію в своїх парафіях та підтримували зв'язок з відновленим Катехитичним Центром Торонтонської Епархії.
- 2) щоби окрім участі у Замкнених Реконекціях членки ЛУКЖК користали з односторонніх програм духовної обнови.
- 3) щоби Епархіальна Управа висилала Обіжники місяць перед початком квартального сезону.

*За Резолюційну Комісію: Марта Хомин,
Ярослава Шеремета, Ольга Тарапачка*

Moving forward

By Joyce Chronik-Rudiak

How one parish took charge of its religious well-being for young parents

A visit to a parish in another province helped one of our UCWLC members realize how fortunate we are in our small, yet very active, parish which involves all members and has all kinds of programs, especially for our children. She suggested that we share our ideas with other readers.

We are the St. Nicholas Ukrainian Catholic Parish in Edmonton, Alberta. We are a small parish of about 100 families. Our membership comprises parishioners from Edmonton and nearby communities of Sherwood Park and Fort Saskatchewan as well as some rural areas.

As has been said so many times before, our children are our future. This is also true for the future of our church, so the emphasis in our parish is on the needs of our children. Many of us recall our childhood

this change in society, many of us, more current parents, found ourselves sitting in the "Cry Room" with our children who played while we tried to participate in the Liturgy. We did not find this fulfilling for either party. We knew that we, the parents, needed to be inside the church participating in the Liturgy, yet in some way providing enjoyable and meaningful church experiences for our children.

About 11 years ago we started our "Bozhi Dity" program. Children from 3 to 7 years attend.

Mothers of these children meet once or twice a year to plan lessons for

We knew that we, the parents, needed to be inside the church participating in the Liturgy, yet in some way providing enjoyable and meaningful church experiences for our children.

taken inside the church and placed on the *tetrapod* to be blessed by Father just before the end of the Liturgy. When possible, videos are presented. These classes are held in a separate room while the Liturgy is in progress. The children join the Liturgy just before the Consecration of the Gifts and remain in church till the end. Just before the end, the children come up to the *tetrapod*

where the teacher of the day explains what the children did that day and Father blesses the children and their crafts.

For children 8 years and up, we have Children of Mary and Altar Society. On the first Sunday of the

Month, the girls from Children of Mary wear their capes during the Liturgy. Every Sunday the girls

stand and hold candles around the *tetrapod* during the reading of the Gospel. The Altar boys serve as often as they can. A schedule is used to give everyone the opportunity to hold the censor and the incense container. These groups meet once a month on a Friday for a meeting which involves spiritual, cultural and social activities. A wind-up afternoon, with various activities such as sports or games, along with a lunch and some presentations, usually

held at the end of May, concludes the year.

Three years ago, we organized a Children's Choir which we now call our Youth Choir. Our regular Sunday Liturgy is bilingual, but since almost all of our choir members attend Ukrainian Bilingual Schools, our mandate has been to preserve and promote the use of our Ukrainian language in liturgies and in the singing of Ukrainian folk and



St. Nicholas Youth Choir, Edmonton with choir director, Joyce Chronik-Rudiak, and former parish priest, Fr. Paul Lysak

experiences at church. We had to be quiet, had to behave and could not move an inch when liturgies were longer than they are today. With onset of television, movies, etc., today's children are accustomed to minute by minute, high impact entertainment; quite a far cry from sitting quietly and not moving. With

each Sunday from the beginning of September to the end of May. They also teach the lessons which are based on the Gospel or Epistle reading for that Sunday. Some lessons incorporate holidays such as Mother's Day. Lessons begin with a prayer, then a discussion based on the topic, following by a craft that is

children's songs. Participating in a Ukrainian Liturgy in Ukrainian and singing Ukrainian songs in Ukrainian truly captures the essence of our Ukrainian culture. Our choir consists of 15 members, ranging in age from 8 to 14. Once a month this choir sings all the responses in our Liturgy in Ukrainian.

On some Sundays, when the Adult Choir is singing, the Youth Choir shares the singing of responses by singing "Святий Боже", "Отче Наш" and during Communion. The Youth Choir rehearses about two times a month for 30 minutes following the Sunday Liturgy. Extra practices, especially for special events, are called as needed. This choir has sung at teas, for Sister Servants of Mary Immaculate at Mundare, at the Mundare Hospital, at a Christian Unity Mass, at Malanka in Jasper,

promises to be the same with the upcoming members.

In addition to the Youth Choir, our parish also has an adult choir under the direction of **Maryann Jones**. This choir sings every Sunday (except on those when the Youth Choir sings) and for other occasions like weddings and funerals.

Our parish is also very proud of its Mandolin Ensemble, which was organized by the late **Father Nicholas Diadio**. Presently, under the direction of **Larry Pshyk**, this group of 35 members meets once a week for rehearsals and frequently plays at a variety of venues, both Ukrainian and non-Ukrainian.

Our parish also has a Parish Council, a UCWLC branch and a Men's Organization, all very much involved in the spiritual, cultural and social development of its members. Each of these groups meets

support and unique and effective style of getting everyone involved, we are confident that our parish will continue to grow spiritually, culturally and socially.

Our UCWLC Branch has supported and continues to support in whatever way they can many of the different groups in our parish.

Joyce Chrunik-Rudiak is the Secretary of St. Nicholas UCWLC and Youth Choir conductor



Sisters at St. Nicholas Parish Fall Tea, Edmonton, AB

carolled at homes of parishioners and for seniors, sang at a Taras Shevchenko Concert, and most recently sang at a function held for and by the Ukrainian Catholic Brotherhood of Canada, Edmonton Eparchy. This choir, which is under the direction of **Joyce Chrunik-Rudiak**, has received many accolades for its singing. The choir recorded a CD for the parish in honour of our former priest, **Very Reverend Father Paul Lysak** on the occasion of his 50 years of priesthood. The choir is planning to put out, within the next year, two CDs, one consisting of a variety of spiritual, folk and children's songs and another of Christmas *koliady*.

Our Ukrainian Catholic Youth Organization started up again this year. It once was very active and

once a month for a meeting to take care of business for their respective members.

To facilitate the involvement of all parish families in church activities and to share the workload, the membership was divided into four teams, each responsible for the planning and bringing to fruition a major event such as the Family Dance, *Pushchennia*, *Praznyk*, and *Sviachene*. On a yearly rotation basis, each team has the opportunity to head up a different event. This system has been most rewarding for all. It has given everyone a better sense of belonging and an opportunity to meet and work with parishioners they otherwise might not associate with.

Our current parish priest is **Father Myron Pyscz**. With his

Для вас, ваших дітей та онуків...

ЗАГАДКИ...

- ? У вогні не горить, у воді не тоне.
(Правда) (П)
- ? Біла голубка в дім залетіла,
Що на світі бачила — про все розповіла.
(Лягала) (П)
- ? В землю закидалося,
Під сонцем гойдалося,
В печі гартувалося,
Запашним виймалося,
Нам з вами дісталося.
Що це таке?
(Хліб) (Х)
- ? У світі одна — всім потрібна вона.
(Правда) (П)
- ? Грамоти не знаю, а весь вік пишу.
(Лівець) (О)
- ? Без язика, а все скаже.
(Ліро) (П)
- ? Така водиця тільки для
письменного годиться
(Линорит) (О)
- Як гарне життя — я весела,
Життя як погане — сумна,
Ви знаєте, нас є багато
Нас тисячі, не одна.
(Вінці) (П)
- ? Маленьке, кругленьке,
а ціле поле перебіжить.
(Око) (О)

Making UCWLC Better

UCWLC Edmonton Eparchy

31st Convention October 31- November 02, 2003

UCWLC Theme: "Igniting the Passion – Reenergizing our Mission"

"Igniting the Passion in the UCWLC"

Is Passion important in our organizational work? How can we ignite it?

As we explore this element in ourselves we know that it is this element that moves us to dedicated commitment to the UCWLC. It begins with a spark that fuels itself with encouragement, mentorship, approval and support from other members and peers within the group.

► WHAT MAKES PASSION WANE?

- repetition
- fatigue
- straying from focus
- lack of recognition or lack of resources, to name a few.

It is sometimes beneficial for us to vary roles in the organization to maintain an enthusiastic and supportive attitude open to dialogue and fresh ideas. Sometimes we are just tired because we find ourselves over-committed and overwhelmed in trying to achieve too much and so



Helen Sirman "ignites" candle
(Pat Steblyk — rear) at the
onset of her presentation

we must make some choices. Sometimes we lose focus on what the real importance of the achievement is and we need to re-think and re-group. Always we appreciate positive feedback, affirmation and acknowledgment for completing the task.

The UCWLC is instrumental in providing a place for members to use passion to achieve personal

growth, to practise the Ukrainian Catholic faith and culture, to act on issues of social justice and the protection of the Christian family. It is important for members to choose a position that corresponds with their personal desire. It is then that fulfillment takes place.

► TO IGNITE THE PASSION IN OUR ORGANIZATION WE MUST DO SEVERAL BASIC THINGS:

- offer an opportunity for active participation
- provide a supportive, caring environment
- inspire by example
- acknowledge achievements and value harmonious fellowship.

Passion is important. It leads to "action" and action results in commitment and achievement. It is through this work that we continue our spiritual journey.

Helen Sirman, President
Patricia Steblyk, Constitution Chair
Edmonton Eparchy

WUCWO North American Regional Conference 2003

National President, **Shirley Lisowski**, along with Winnipeg Archeparchial President **Helen Manilla-Babiniec** and National Executive members, **Stephanie Bilyj** and **Jean Sherman** were privileged to attend the 2003 World Union of Catholic Women's Organizations North American Regional Conference held September 24-25, 2003 at the Hilton Minneapolis, Minnesota, hosted by the National Council of Catholic Women with 240 registered delegates from the USA, Canada, and each region

of the world as represented by WUCWO. The theme, "The Prophetic Mission of Women" and the programs were developed through the efforts of the USA and Canadian members of WUCWO.

WUCWO President General **Maria Eugenia Diaz de Pfnennich** brought greetings from the WUCWO Board and gave an overview of WUCWO to the participants many of whom were experiencing a WUCWO gathering for the first time. Her presentation was followed by greetings from other

member organizations of WUCWO. The National UCWLC President, Shirley Lisowski, also brought greetings and explained the work of the League. UCWLC brochures were placed at the tables for each of the delegates and copies of the three most current issues of *NASHA DOROHA* were distributed

Dr. Susan Muto, an expert lecturer and author in the field of formative spirituality, was the Keynote speaker on the subject, "The Woman at the Well: Meeting the Prophet Who Frees Us for Our Pro-

phetic Mission.” Group discussions followed her speech and major ideas under related themes were summarized. Dr. Muto emphasized the absolute necessity and power of prayer to transform the lives of those who accept the mission of Christ. Transformed hearts are at the centre of transforming Church and Society. We must let go of personal agendas and fill our lives with prayer, devotional readings and scripture so as to become courageous and committed Catholics.

Other speakers included **William Nelson**, Volunteers of America, director of an internationally renowned innovative recovery program for women desiring to leave prostitution, **Sisters Theresa Dush** and **Karen Willenbring** of the Community of Anawim who led us in a time of prayer, song and reflection on “The Beatitudes” and **Jennifer Nazaire** of Catholic Relief Services who shared her personal experience and expertise in the areas of human

rights and education in Africa.

Discussions followed on possible themes for the 2006 WUCWO Assembly and also suggested topics for Resolutions. National President, Shirley Lisowski, was invited to be a member of the Resolutions Committee.

Our UCWLC delegates had the opportunity to meet many wonder-

ful women from all over the world who share with us love for our fellow members and the Catholic Church and to realize that we have the same needs, hopes and difficulties as many other women’s organizations. We extend out sincere appreciation to all who worked to make this conference a success.

Shirley Lisowski



Karen Hurley, WUCWO Vice-President for North America; Marie Cameron, Catholic Women’s League National President; Shirley Lisowski, National UCWLC President; Maria Eugenia Diaz de Pfennich, WUCWO President General

UCWLC Dormition Parish Branch Member receives Ecumenical Award

At the Edmonton and District Council of Churches Annual General Meeting, Sunday, May 25th, 2003, **Virginia Sharek** was presented with the **Reverend Marilyn McClung** Memorial Award for Ecumenism. Virginia has served as the Ecumenical Officer for the Eparchy of Edmonton since 1993. The Council chose to recognize Virginia’s contributions to ecumenism in Edmonton. Virginia became president of the Council from 1996-1998 after having served on the executive as secretary and then as vice president. She is presently serving as secretary of the Council and is on the city police chaplaincy’s support committee.

In her capacity as the ecumenical officer for the Edmonton Eparchy, Virginia has helped to coordinate many ecumenical activities and events. Of note was the special opening service for the Week of Prayer for Christian Unity during Jubilee 2000, held at St. Basil’s.

Bishop Lawrence Huculak presided at this service which drew 1,200 participants from various Christian denominations. This was a huge project which required the help of many volunteers. Virginia acknowledges the eparchial organizations for their support and encouragement for not only this event, but for many other projects and activities.

As the Annual General Meeting of the Edmonton and District Council of Churches was hosted at Dormition Parish, Virginia had the opportunity to publicly pay tribute to the many people in the parish and in the eparchy who had been a part of her achievements. Special thanks were extended to Bishop Lawrence, **Bishop David Motiuk, Fr. Stephen Wojcichowsky, Fr. Ron Hollohan** and pastor of Dormition, **Fr. Peter Brezden**. Also, mentioned was the valuable formation that Virginia had experienced through serving as UCWLC Branch



Virginia Sharek

President and Dormition Parish Council President. She sincerely thanked Dormition Parish for “being there” for her, in the work of answering Jesus’ call to Christian unity: “That all may be one, as You, Father, are in Me, and I in You”, (John 17:21).

*Helen Sirman
Dormition Parish Branch, Edmonton*

Meet the new UCWLC Presidents

■ Winnipeg Archeparchy

The newly elected President of the Winnipeg Archeparchy UCWLC, Stephanie Bilyj, was presented with the travelling Icon of "Our Lady of Vyshhorod" by the outgoing president, Helen Manilla-Babiniec.

The travelling Icon is unique: It was presented to the UCWLC, Winnipeg Archeparchy, by the



Stephanie Bilyj

Sisters Servants of Mary Immaculate, of Rome, at the 21st Convention in 1971.

National President, Shirley Lisowski, presented the outgoing president with the icon Mother of God of Pochaiv and the Past President's pin. Installation of the newly elected Archeparchial executive took place at the first meeting where His Grace Metropolitan Michael officiated.

Stephanie Bilyj joined the Blessed Virgin Mary Branch UCWLC in 1971. She has held positions on all three levels of the organization. At the 20th Congress held in Regina in 2001 she was bestowed with the

highest UCWLC award, Honourary Life Membership. (See Fall 2001 edition of *NASHA DOROHA*.)

Being President at the Archeparchial level is not new to Stephanie as she held that position in 1989-1992, but there are new challenges facing her.

Стефанія Біля, Новообрана Голова Архиепархіальної Управи є довголітньою членкою Відділу ЛУКЖК при церкві Покрова Пресвятої Богородиці; займала відповідальні пости на трьох щаблях нашої організаційної структури ЛУКЖК.

■ Eparchy of New Westminster

In 1964, Mary Beley became a member of the UCWLC at St. Volodymyr and Olha Cathedral in Winnipeg. Later, in Saskatoon, she held various executive and committee positions, as she has at the Holy Eucharist Cathedral Parish in Vancouver, where she moved in 1974. Notably, she has been Branch President for 12 years and the



Mary Beley

Eparchial UCWLC President for eight.

A long-standing UCWLC rep of the Ukrainian Canadian Congress, Mary has served as Vice-President of the Vancouver Branch and worked tirelessly on the Charitable Committee soliciting, for many years, funds for such causes as the Children of Chernobyl; soup kitchens in Ukraine; Koliada for the UCC; and the Ukrainian Embassy in Ottawa. She was VP of the Millennium Committee and on the Board of Directors of the Ukrainian Canadian Social Services. Mary has also served as Parish Council President. During the visit by His Holiness Pope John Paul II, she was among 12 people chosen to receive communion from the Pontiff.

In 1986, Mary received a plaque for Ex-

traordinary Service to the Eparchy of BC from the Canadian Catholic Council. It was presented by His Eminence Lubachivsky. At the 18th UCWLC Congress she received the highest honour — Honourary Life Membership. The year 1996 brought Apostolic Blessing from His Holiness Pope John Paul II for 32 years of dedication to the Ukrainian Catholic Church, the UCWLC, and the Eparchy. In 2000, she was presented with the Provincial Council of the UCC Golden Award for leadership, excellent achievement, and service to the Ukrainian community. In 2003 she has, once again, been elected as Eparchial UCWLC President.

Mary was born in Ukraine and has raised three sons with her husband, Peter.

■ Eparchy of Edmonton

Helen Sirman immigrated to Canada with her parents as a child in 1961 and settled in Edmonton. She attended local schools, U of A and joined St. George's Ukrainian Catholic Parish.

She is married and a mother of three daughters. She was



Helen Sirman

employed by Stantec Engineering for fifteen years and in 2001 left her job to pursue personal interests.

For the past 23 years, she has been a member of The Dormition of the Most Holy Mother of God, Ukrainian Catholic Parish. Here she held numerous positions: Parish Council President, UCWLC Branch President, Children of Mary Instructor, Mahia Ukrainian Dance School Chair, treasurer and costume designer, parish fundraising coordinator and others.

Helen joined the Eparchial Executive in 2000 as Vice President and stepped into the

role of President in 2001 to complete the term. At the Eparchial Convention held October 31, 2003 she accepted the position of Eparchial President for the term 2003-2005.

Her experiences in the UCWLC have been personally fulfilling, challenging and enlightening.

Helen extends her heartfelt thanks to all the members for their encouragement, support and friendship, to His Excellency Bishop Lawrence and Very Rev. Michael Kowalchuk for their guidance and to all the clergy for their spiritual support of our organization.

■ Торонтоńska Епархія

Оленка Гедз народилася в Sydney, Nova Scotia, у родині Григорія і Анни з Рудих, однак більшість життя проживає у Торонті.

Виростаючи в родині, де плекали любов до нашої української спадщини і церковної музики (її батько був дяком і диригентом хору), в Оленки



Оленка Гедз

розвинулося глибоке прив'язання до церкви і громади через українську школу, приналежність до Українського Католицького Юнацтва і церковного хору.

Оленка одружилася з Михайлом Гедз 1957 року, виховала двох дітей та працювала на керівному пості у провінційному уряді. Заслужений вихід на пенсію проводить як бабця трьох онуків.

Будучи членкою ЛУКЖК від 1965 року, Оленка займала керівні пости у Відділах при парафіях Пресв. Евхаристії і свв. апостолів Петра і Павла, як рівнож в Епархіальній Управі. Під час 1995-1998

років, коли Крайова Управа перебувала у Торонті, вона займала пост першої заступниці Голови.

Її метою, як Голови, є нав'язати тісні особисті контакти з Відділами для скріплення співпраці. У її слові, після вибору Епархіальною Головою, Оленка сказала: "Як активні членки ЛУКЖК, ми маємо багато можливостей і способів навчання. Ми вчимося працюючи. Ми вчимося, коли працюємо разом з іншими. Де, як не в ЛУКЖК, є та можливість зростати організаційно і духовно, щоби допомогти в майбутньому нашій Церкві та всім потребуючим нашої помочі?"



МІСЯЦЬ } MONTH }	4, 5	6	7	8	9, 10, 11
	<p>Apr 30, May 1 & 2/ Plenary Meeting National Executive UCWLC Winnipeg • 30 квітня, 1 і 2 травня/ Пленарні Наради Крайової Управи ЛУКЖК Вінніпег</p> <p>May 1/ British Columbia Ukrainian Festival BC Ukrainian Cultural Festival Society bcucf@vcn.bc.ca 6303 187A Street Surrey BC V3S 7N9 E-mail Myroslav at mpetriw@ford.com</p> <p>May 2/ UCWLC Spring Tea, Shevchenko Ukrainian Centre, Rosa, MA Bishop David Motiuk will open at 1:30 pm</p> <p>May 7 & 8/ Vesna Festival, Saskatoon, SK http://members.shaw.ca/ vesnafestival/festival.html Dave Lalach – dlalach@wellwest.ca</p>	<p>Jun 3, 4 & 5/ Mosaic – Regina, SK</p> <p>Jun 13/ UCWLC 60th National Anniversary Pontifical Divine Liturgy, 11 am Sts. Peter & Paul Ukrainian Catholic Church, Canora, SK. 306-554-2363</p> <p>Jun/ Eparchial Annual Pilgrimage Cudworth, SK</p>	<p>Jul 2-4/ Vegreville Pysanka Festival Vegreville Cultural Association, Box 908, Vegreville, AB T9C 1S1 Tel/Fax: 780-632-2777 info@vegrevillefestival.com www.vegrevillefestival.com</p> <p>St. Michael's Church Camp Benito Beach, SK Duck Mountain Provincial Park Jul 4-10/ Teen Camp Jul 11-31/ Youth Camp 306-763-3645</p> <p>Jul 4-18/ St. Volodymyr Ukrainian Catholic Camp Pike Lake, SK 306-373-4705</p> <p>Jul 30 - Aug 1/ Dauphin Ukrainian Festival www.cnuf.ca Contact: Box 368, 1550 Main St S, Dauphin, MB R7N 2V2 Tel: 204-622-4600, Fax: 204-622-4606, Toll Free: 1-877-474-2683</p> <p>Jul 31-Aug 1/ Centenary Celebrations! St. Nicholas parish, Insinger, SK</p>	<p>Aug 19, 20 & 21/ Folkfest – Saskatoon, SK</p> <p>Aug 26-29/ SPREAD THE WORD: Youth Conference "Unity '04" in Canmore, AB for Ukrainian youth 18+. For more info visit www.ucet.ca or your Eparchy office.</p> <p>Aug 27-29/ Bloor Street Ukrainian Festival, Toronto, ON Yurko Klufas jurij@kontakt.ca 416-410-1155</p>	<p>Sep 11/ Montreal Ukrainian Festival, Montréal, PQ, Contact Fr. Kutash 514-276-2477 www.ukefestmontreal.org/</p> <p>Nov/ Christmas baking, tea and craft Bazaar – Yorkton, SK</p>

Deadline for submissions • НАША ДОРОГА 30.IV.2004 • Річонець дописів

ДОДАТКИ
NOTES

Obituaries are a final tribute to the lives of our friends and devoted UCWLC members. ND welcomes an opportunity to share these with our readers. In writing the Obituary you might consider telling us a little about the person's history; major developments in their lives; special characteristics, or interests; the contribution to our community or to society; some personal remembrance.

ND rates:

\$30 for 50 words and picture
\$50 for 100 words and picture
\$75 for up to 200 words and picture

Regretfully, ND cannot publish longer Obituaries due to limited space. However, ND welcomes interesting short stories and profiles. Please contact the Editor for further information.

Прошу надсилати поміщення в Календарі до Епархіяльних управ. ✧ Please forward Calendar submissions to the Editor or Eparchy representatives.



Многая літа!



На многії, многії літа!

Дорога пані Дунець!

З нагоди Вашого величавого ювілею — 95-ліття дня народження, голова Наталя Орсаг, члени Управи і всі членки ЛУКЖК Відділу при церкві Пресвятої Евхаристії, Торонто схід, бажають Вам усього найкращого, міцного здоров'я, щастя, Божого благословення і ще довгих, довгих літ співпраці з нами.

У День народження ювілярки, 19 грудня, отець парох Петро Бабей, членки Відділу ЛУКЖК і члени Клуб 50-плюс несподівано і гарно вітали свою подругу, Марію Дунець, з квітами, подарунками, смачним обідом, тортом і відспіванням щирого „многоліття”.

Також п. Марійку вшанували її

подруги з Відділу ОУК Торонто-Місто. Ввечері усі зійшлися в домі почесної Марії Дунець і вручили їй квіти та проспівали радісне „Многая літа”.



Марію Дунець добре знає українська, торонтонська громада. Люблять її за громадську готовність, жертвенність, прив'язаність до всього, що рідне, що українське, а найбільше за її глибоку любов до Бога і ближнього.

Щиро вітаю дорогу подругу від себе та молюся, щоб Господь Бог і наша Покровителька Пречиста Діва Марія благословили Вас і дарували Вам довгих років життя в доброму здоров'ї.

Наталя Миял

На знімку зліва направо: голова Відділу ЛУКЖК при церкві Пресв. Евхаристії, Наталя Орсаг, о. Петро Бабей, ювілярка Марія Дунець і голова „Клуб 50-плюс” Вікі Кубів.

Шукаєте імена для ваших маленьких?

НАША ДОРОГА пропонує читачам імена, які припадають взимку. Продовження в наступних числах.

Березень

- 1 Федора, Ніна, Федосій, Роман;
- 2 Лев, Христина, Кузьма;
- 3 Григорій, Архип, Євгенія, Марко, Максим;
- 4 Лев, Февронія, Раїса, Корнелій;
- 5 Тимофій, Захар, Ольга, Нонна, Георгій;
- 6 Маврикій, Наталка, Опанас, Платонида;
- 7 Полікарп, Павло, Кирило, Антоніна;
- 8 Іван, Капітоліна, Роман, Лазар;
- 9 Тарас, Влас, Регіна; 10 - Севастьян, Конкордія, Христодул, Порфирій.
- 22 Клавдія, Агафія, Ілля, Микола;
- 23 Кіндрат, Павло, Віктор, Михайло, Василина, Галина, Анастасія;
- 24 Софрон, Юхим, Піонія, Юрій;
- 25 Марія, Феофан, Григорій, Симон;
- 26 Нечипір, Олександр, Терешко, Христина, Тихон;
- 27 Феогнот, Євникія, Бенедикт;
- 28 Олександр, Олена, Никон, Еммануїл;
- 29 Олександр, Зиновія, Трохим;
- 30 Олексій, Марина, Марко, Павло;
- 31 Ісидора, Кирило, Трохим, Пантелеймон.

Квітень

- 1 Хризант, Дарка, Клавдія, Дмитро;
- 2 Мотря, Федосія, Сергій, Микита;
- 3 Яків, Хома, Лисавета, Зоя, Мартин, Кирило;
- 4 Василь, Василина, Ісак;
- 5 Пилип, Лідія, Македон, Явдоха, Никон, Пархом, Василь;
- 6 Захар, Сидір, Яків, Глафіра, Петро;
- 7 Марія, Йосип;
- 8 Сила, Кіндрат, Василь, Ганна, Лариса;
- 9 Еммануїл, Домна, Федосій, Павло, Мотря, Ананій;
- 10 Марина, Сава, Іларіон, Степан;
- 11 Юстина, Марко, Кирило, Прокіп;
- 12 Іван, Дарка, Захар, Зосим.
- 13 Веніамін, Гнат, Йосип;
- 14 Марія, Аврам, Марко;
- 15 Карпо, Домна, Тит, Григорій;
- 16 Федосія, Микита, Ісидор;
- 17 Йосип, Микита, Юрій, Феона;
- 18 Юрій, Феона, Марко, Платон;
- 19 Явтух, Фросина, Платоніда, Григорій;
- 20 Юрій, Килина, Ніл, Данило;
- 21 Ларіон, Ісинкрида, Іван;
- 22 Вадим, Антін.

Травень

- 1 Віктор, Параска, Зенон, Юхим, Авксентій;
- 2 Христофор, Феона, Антін, Ничипір, Юрій;
- 3 Гаврило, Платонида, Олександр, Анастасія;
- 4 Онурфрій, Сократ, Ісак, Кіндрат, Олександра;
- 5 Федір, Климентій, Фівен, Віталій, Всеволод, Гаврило;
- 6 Юрій, Олександра, Анатолій, Федора, Валерій;
- 7 Сива, Федот, Єлизавета, Хома, Валентин, Лука, Микола;
- 8 Микола, Устина, Сильвестр;
- 9 Степан, Василь, Глафіра, Меланка;
- 10 Симон, Степан, Лідія.
- 11 Зенон, Севастьян, Максим, Кирило, Фаїна, Віталій, Аврам;
- 12 Артем, Юлія, Фіва, Федот, Василь;
- 13 Яків, Любов, Максим, Євгенія, Микита;
- 14 Юхим, Герасим, Домна, Марко, Ярема;
- 15 Феодул, Зоя, Опанас, Борис, Гліб;
- 16 Тимофій, Мавра, Феодосій, Петро;
- 17 Ісак, Єлизавета, Кирило, Микита, Ничипір;
- 18 Ярина, Яків, Михаль, Сергій;
- 19 Іов, Варвара, Діонісій, Тамара;
- 20 Акакій, Антоніда, Давид, Зиновій, Йосип, Михайло;
- 21 Іван, Зінаїда, Харитя, Ісай;
- 22 Микола, Христина, Христофор, Гапка;
- 23 Симон, Килина, Онися, Таїсія, Сидір;
- 24 Мефодій, Онися, Кирило, Мокій, Варвара, Никодим.

ОСОБИТОСТІ PROFILES

Many times award winner.

Elsie Kawulich Who is she?



The list of Elsie's accomplishments is amazingly long and she is continuing to add to it.

In 1989, Elsie received an Alberta Achievement award for outstanding volunteer contributions in the community.

In 1998 she received the Volunteer Hetman award. She has received the Duke of Edinburgh service award.

For 18 years Elsie taught Ukrainian dancing, singing and language for the Holy Trinity Church. She also taught Ukrainian kindergarten for 8 years. She was the founder of the Vegreville School of Dance and held all executive positions within the club. She drafted costumes for the dancers and taught "how to sew" classes for 13 years. She was a member of the Alberta Ukrainian Dance Association (AUDA) for 6 years, a charter member of the Friends of the Ukrainian Village Society since 1984, holding all executive positions, and a member of the Advisory Board for 12 years. She volunteers at each special event throughout the summer and is presently vice-chair. She has been a member of the Ukrainian Catholic Ladies League of Canada for 15 years, holding a vice-president position for a time.

Elsie has been involved in several service clubs over the years. For 15 years she was a 4-H club leader and won leaders awards for Montana and Banff. She also judged district and regional public speaking. She was a leader and district commissioner of Girl Guides for 15 years, holding all executive positions in the parents' organization.

She says, "I had taught Ukrainian dancing and language with the parish for

18 years. I organized and voluntarily taught sadochok for 8 years; have been a choir member since a teen and still continue to sing. I received the 25-year pin from UCWLC. I was a director of the Alberta Ukrainian Dance Association (AUDA) for many years, a charter and life member of the Vegreville Cultural Association for 30 years, where I held all executive positions.

"With the Canadian Cancer Society I was president, patient services chair, set up volunteer drivers to cancer hospital and then a provincial board member for 2 years. I volunteered for the Commonwealth games, working daily and driving the 100 kilometres per day. In 1973 I did the commentating for the TV program 'Holy Night.' Presently I am chairman of the Vegreville Senior Housing overseeing 100 units. I am also chairman of the Ukrainian Cultural Heritage Village Advisory Board and on the centennial celebrations committee for 2005. In 1981 I was the Hospodynja for the Pysanka Festival. In 1987 a friend and I produced 'Heritage Patterns' for sale. In 1989 I received the Volunteer Achievement Award from the Alberta government. In 1998 the 'Hetman Award' from the Ukrainian Canadian Congress. Oct 2002 I received the 24k Gold Award for over 1,000 hours of volunteering for the Ukrainian Village."

In March 2003 Elsie Kawulich received the much-deserved Queen's Golden Jubilee Medal.

Elsie was born in Vegreville. She holds a B.Sc. in Home Economics and worked as the district home economist in St. Paul, Lamont, and Two Hills. She taught classes in Home Economics in Mundare as well as substitute teaching in Vegreville.

*It's never
too
late*



Octogenarian

Mary Pankiw

B.A., B.Ed., M.Ed., Ph.D.

On the day before Christmas in 1968 Dr. Mary Pankiw lost her husband.

Left with five children, the youngest being 3, Mrs. Pankiw continued her education and received a Bachelor of Education degree in May 1969. You can see from the qualifications listed under her photograph that continuing her education has been paramount to her success, all the while raising a family, who in themselves are high achievers.

The first Canadian-born woman to earn a Ph.D. at the Ukrainian Free University in Munich, Germany in 1978, Mary was elected President of the Council of Women, Winnipeg at their 109th Annual General Meeting in April 2003. She was profiled in Chatelaine's 1998 and 1999 editions of "Who's Who of Canadian Women."

At 80 years of age, Dr. Pankiw just completed the first half of the Associate Teacher's Examination in Voice with an honours mark at Conservatory Canada.

NASHA DOROHA presents two poems on pages 7 & 33 by this remarkable woman.



60

The Ukrainian Catholic Women's League of Canada will begin its 60th Anniversary celebrations on Sunday, June 13, 2004. The Eparchial Executives will be organizing this first event. Please check with your Branch for further details.

Other events will be planned throughout the year culminating with the banquet and pilgrimage in Winnipeg following the Congress in 2005.

Beyond the VISION

Musée Ukraina Museum
Saskatoon, Saskatchewan



Building Project Appeal

The Museum opens its doors to members of the community and visitors from throughout Canada and numerous countries around the world.

The current Museum has outlived its usefulness as a suitable facility to properly store and preserve the valuable and rare artifacts which it houses. The time has come to provide a new and appropriate facility in which we as Ukrainian Canadians can take pride.

The land has been purchased and is located next to St. George's Cathedral in Saskatoon. The architect and the Board are working on the plans for a new museum building.

We are appealing to all Ukrainian Canadians to assist with the Building Campaign by making a pledge or donation. However you choose to give, you will have the satisfaction of knowing that the contents of our Museum — priceless, irreplaceable and of historical significance — will be properly housed and preserved. They will be available for us and for future generations, no matter where we may live.

Donor Categories

Friends \$500 – \$999

Supporters \$1,000 – \$2,499

Donors \$2,500 – \$4,999

Benefactors \$5,000 – \$9,999

Patrons \$10,000 – \$19,999

Silver Club \$20,000 – \$49,999

Gold Club \$50,000 – \$99,999

Platinum Club \$100,000 +

Clubs

\$100,000 Club

\$10,000 Club

\$1,000 Club

individuals, organizations
and corporations

who pledge to contribute
at least \$1,000 annually

***Please contribute to the Building Fund by a
one-time gift or a pledge.***

Send your contribution to

Musée Ukraina Museum

202 Ave M South

Saskatoon, SK S7M 2K4

Telephone/Fax: (306) 244-4212

ГОРДИСТЬ В МАЙБУТНЬОМУ...

Historical highlights

■ In 1952, Bishop Andrew Roborecki initiates the beginnings of an Eparchial museum.

■ It was officially opened in 1955, and was housed at the Sheptytsky Institute.

■ In 1966, it was relocated to a larger facility, an old parish hall at St. George's Cathedral in Saskatoon.

■ In 1991, the Museum was incorporated.

■ The Eparchial UCWLC has been the primary sponsor and promoter of the Museum since 1985.

■ The Museum is under the auspices of the Eparchy of Saskatoon, and is managed by a Board of Directors.

■ Over the past 50 years, the Museum Board and staff have faithfully accumulated and acquired artifacts from within Canada and around the world. Many of these items which are "one of a kind" would certainly have been destroyed or lost forever had they not been brought from Ukraine.

... КОРИННЯ В МИНУЛОМУ

Вічна пам'ять

Зі святими упокой, Христе, душі рабів Твоїх,
де немає хвороби, ні печалі, ні зітхання, але життя безконечне!

Eternal Peace

✠ Anna Bialobzyski UCWLC Canora Branch



She died April 25th, 2003, Gregorian Good Friday at the age of 91. She was born January 1st, 1912 to Kazimer and Anne (Petryshen) Dziuba in the Mikado District. She married William Bialobzyski in 1930, and farmed there until they moved to Canora in 1963. Both became members of Ss Peter and Paul Ukrainian Catholic Parish; she became a member of UCWLC in 1963. She was President of Canora Branch in 1965. Anna is a recipient of 25-Year Certificate and 30-Year Pin.

Anna loved to embroider and her fine embroidery can still be seen on many local Ukrainian blouses, Ukrainian trimmings on boys shirts, luncheon table cloths, cushions and many other pieces which she had given

as gifts to her children, grandchildren and friends. She was an embroidery team member for the church altar linens, and church banners. Embroidery was life to her. She also planted big gardens, which brought her much joy and pleasure. She shared her garden produce generously with church, family and friends. She lived in her home till March 20, 2003, when she moved to St. Joseph's Home in Saskatoon. Anna will be sadly missed by her UCWLC sister members.

Alice Derow, Eparchial President

✠ Beatrice Danchuk



(October 5, 1933 – September 30, 2003)

The Sacred Heart UCWLC Branch, Wynyard, SK lost its dear member, Beatrice Danchuk at the young age of 69 years, 5 days short of her 70th birthday. Beatrice joined the Branch in 1968 and

was very active. She served 10 years as secretary and 4 years as 1st Vice-President. Over the years she was very active in Church, too, reading the epistle or welcoming people at the door. She attended the National UCWLC Congress in Vancouver, BC and Regina, SK as well as many UCWLC conventions.

Beatrice enjoyed travelling. She visited Europe on six different occasions exploring different churches and chatting with the clergy, lay people, and especially the young children.

She leaves her brothers Bill and Mike (Olga) Danchuk, sisters Olive Danchuk, Lillian Wolitski, Phyllis Malinowski and Margaret Hopkins; and sister-in-law Betty Danchuk.

Her Branch formed an honour guard with the flag bearer at the funeral service, officiated by Rev. Leonard Ratushniak, C.Ss.R., and at the cemetery.

*Elizabeth Zahayko, President
Sacred Heart UCWLC*

✠ Anna Jumaga UCWLC Kamsack Branch

Ann Jumaga was born January 28th, 1912, at Verigin, Saskatchewan. She joined UCWLC in 1956 at St. Joseph's, Kamsack, Saskatchewan. She passed away April 29th, 2003 at the age of 91 years.

*Marie Hudye, Branch President
St. Joseph's UCWLC*

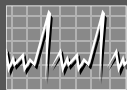
In Memoriam Donations

Mary Dyma Educational Fund

Income tax receipts issued on request

Application deadlines: June 30: 2004 fall semester • December 31: 2004 spring semester

For further information, please contact Shirley Lisowski at 204-339-0954 100 Attache Drive, Winnipeg, MB R2V 3L5



Скористайтесь порадами

Щоб не захворіти на рак

Загальні рекомендації

- Слід віддавати перевагу рослинній їжі.
- Уникати зниження чи збільшення ваги тіла, обмежити її зростання у дорослих упродовж усього життя до п'яти кілограмів.
- Якщо виробнича активність низька чи помірна, слід щодня протягом години займатись фізичними вправами чи прогулянками.

Харчування

- З'їдати 400-800 грамів на день різних овочів і фруктів упродовж цілого року.
- З'їдати 500-800 грамів на день різних хлібних злаків, бобових, коренеплодів, бульб і плодів з мінімальною їх обробкою. Обмежити споживання рафінованого цукру.
- Вживання алкоголю не рекомендується.
- Виключити зовсім чи обмежити споживання червоного м'яса (менше 80 грамів на день). Перевагу віддавати рибі, індичатині.
- Обмежити споживання жирної їжі тваринного походження. Віддавати перевагу помірному використанню олій.

Приготування їжі

- Обмежити споживання солоної їжі та вживання солі взагалі. Використовувати свіжі трави і спеції — за сезоном.
- Не їсти пересмажені, перепечені продукти. Для любителів м'яса й риби уникати підгорілого м'ясного чи рибного соку. Не захоплюватись їжею, приготовленою просто на полум'ї, а також копченостями.

Хочеш довго жити? Працюй!

Чимало славних людей стверджують, що ми можемо жити втричі довше, ніж живемо, якби тільки самі того захотіли. Усі довгожителі багато і наполегливо працювали.

До останнього дня трудився **Егор Коросв** із Грузії, котрий помер у **157 років**.

Відомий хімік **Натаніель Ульє** прожив **170 років**, при цьому здійснив 25 навколосвітніх мандрівок.

Угорець **Янош Рован** дожив до **172 років**, а його дружина — до **164**.

Англієць **Томас Парр** прожив **152 роки**, а у 129 він узяв другий шлюб, в якому ще мав сина, котрий також прожив **123 роки**. Парр пережив десять англійських королів.

Happy, Happy, Happy

After 38,000 interviews in 44 countries, Washington's Pew Research Center has concluded that:

- women around the world are happier than men
- the women of Canada are the second-most-content women in the world
- Guatemalan women are slightly higher than Canadian women
- the women of Eastern Europe were fourth and fifth
- the women of Western Europe are on the sixth rung
- overall, the happiest men and women are found in the United States and Canada
- the unhappiest men and women live in Eastern Europe and parts of Africa
- women around the world are generally more content with matters in their personal lives than are men, regardless of whether they live in rich or poor countries

Coffee and cola: the pros and cons

Bones: Excessive caffeine could increase the risk of osteoporosis — brittle, crumbly bones — and fractures. Bone specialists found small but significant increases in calcium excretion in women who drank between two and seven caffeinated fizzy drinks a day.

Miscarriage: The British Dietetic Association says: "A miscarriage link recurs in different studies into caffeine. The Food Standards Agency advises people to keep below 300 milligrams of caffeine a day to reduce the risk. (We) suggest even lower levels, or to cut it out entirely during pregnancy."

Heart and blood pressure: Specialists agree four or five coffees a day are not a heart-disease risk. A cup of coffee temporarily increases blood pressure in non-drinkers, but not in people who drink regularly. But weighed against such risks as smoking, alcohol or lack of exercise — the effect of caffeine is thought to be minimal.

Breast disease: Cutting out or reducing caffeine could ease pain in women with fibrocystic breast disease. In one study, pain decreased or disappeared in two-thirds of the women who lowered their caffeine levels.

Headaches: A cup of coffee is sometimes seen as a painkiller when it appears to ease a throbbing headache. However, headaches could also be a withdrawal symptom of excessive caffeine use.

Cancer: Coffee is said to have an anti-oxidant effect stronger than that of green tea. Studies some years ago suggest that drinking up to four cups of coffee a day protects against the risk of bowel cancer by as much as 24 per cent. However, a much larger, recent Swedish study of 61,000 people finds no such link.

Sleep: Many people find that a good way to ease sleepiness while driving long distances is to pull over at a service station, and have a cup of strong coffee, followed by a 10- to 15-minute nap. By the time you wake up, re-freshed, the caffeine will have reached your brain.



День Матері

День Матері відзначають у травні, бо це місяць Пречистої Діви Марії, яка благословила у хресну путь Свого Сина — Ісуса Христа. Тому люди висловлюють подяку материнській самопожертві і відзначають День Матері.

Уперше організувала День Матері американка із Філадельфії Анна Джарвіс у 1910 році. Після Першої світової війни це свято стали відзначати у Швеції, Норвегії, Данії, Німеччині, Чехії, Словаччині. Серед української громади День Матері вперше влаштував Союз українок Канади в 1928 році. Наступного року це свято відзначалося вже й у Львові. Ініціатором була редактор тижневика «Жіноча доля» Олена Кисілевська. Відтоді в другу неділю травня День Матері відзначали дуже широко мало не по всій Україні. З приходом радянської влади ця традиція була скасована примусовим шляхом і лише зараз відроджується.

МАТЕРІ



За все, що маю, дякую тобі,
За все, що маю і що буду мати...
Ночами сняться зорі голубі
І вишні білі на причілку хати.

Немов пилину, світ мене крутив,
Ловив я мрію і мету високу.
Пробач мені, що тяжко завинив,—
Лишив тебе на старість самотню.

Та й що я знав, коли із дому йшов,
Хіба я міг в ту пору зрозуміти,
Яка святиня — мамина любов,
Яка то мука — як лишаться діти.

Аж отепер, як став я батьком сам
І час прийшов стрічат і проводити,
Я знаю ціну тим святим сльозам,
Які тобі судилося спізнати.

Тому і сняться зорі голубі
І вишні білі на причілку хати.
Тому спішу подякувати тобі
За все, що маю і що буду мати.

Микола Луків

No Time For Mother

Mother, I have no time to help you;
I must be on my way;
The boys are waiting for me,
And football I must play.

Mother, I have no time to help you;
I have my own life to lead;
My wife is waiting for me,
And the garden I must seed.

Mother, I have no time to help you;
I have my own fence to mend;
My yard is waiting for me,
And the weeds I must tend.

Sorrow clouded the mother's face,
Wrinkled and furrowed with care;
Tears welled up in her dim blue eyes,
As she brushed away wisps of grey hair.

My son, today I am with you;
Tomorrow I may be gone far;
Once I, too, had a life to lead,
You were my sun, moon and star.

© Mary (Hrenchuk) Pankiw

ЖИВАЯ НИТЬ

Наші діти виростають, їх не спиниш.
Наші пташечки летять уже самі.
На порозі лише погляд услід кинеш.
Не сумуйте вдома,—в відповідь вони.

А хвилинка розставання обпікає,
І серденько дуже прошу — потерпи!
Раз життя дала, звичайно, хай літає,
Це закон буття, і добре знаєш ти.

І чекаєш, і сумуєш, і рахуєш
Дні до зустрічі, короткої як мить,
Та поради все свої даруєш...
Так і тягнеться життя живая нить.

Олександра Титаренко
Вінніпег

Застановімся...

- ✿ Ставлення до дітей — міра духовної гідності людини. (Я. Бріль)
- ✿ Держава створюється задля того, щоб жити щасливо. (Арістотель)
- ✿ Давайте менше говорити про обов'язки дітей, а більше про їхні права. (Ж.Ж. Руссо)
- ✿ Ті держави здатні стати великими, у яких великі малі люди. (О. Довженко)
Своєю силою закони зобов'язані правам. (Клод Гельвецій)
- ✿ Там, де немає законів, там немає і свободи. (Дж. Локк)
Наука про право є частиною філософії. (Гегель)
Усвідомлення права розвиває усвідомлення обов'язку. (В. Гюго)
- ✿ Загальний закон — це свобода, яка закінчується там, де починається свобода іншого. (Дж. Локк)

BaWL: the BEST & the WORST list for 2003

By Oksana Bashuk Hepburn

Almost everyone has a favorite list or two at this time of the year: best movies, best books, person of the year. I would like to put forward my BEST and WORST or BaWL dealing with things of particular interest to the global Ukrainian community; perhaps, it will become an annual thing. My candidates will be individuals, books, places, etc. that contributed to or undermined Ukrainian issues in 2003*.

The BEST

- ① **Lubomyr Luciuk and UCCLA:** for making the campaign to remove the Pulitzer prize from the lying recipient Duranty one of the more effective action items of our community thereby giving the victims of Communism's 1930s Holod-Terror genocide in Ukraine an international recognition factor.
- ② **Martin Amis' book *Koba, the Dread*:** the remarkably successful British author exposed the crimes of the Soviet Union to a massive audience. He, one of the first in English-language literature, asks the question: Why is the Famine-Terror genocide in Ukraine not as equally treated as the execution of the Jews?
- ③ **Myroslava Oleksiuk:** for creating e-POSHTA and informing us about things Ukrainian; and for her ability to attract good people to do some of the work.
- ④ **Morgan Williams,** among others, a Senior Advisor U.S.-Ukraine Foundation, Washington/Kyiv: his ever-vigilant comments on events in Ukraine are a wake-up call.
- ⑤ **Yulia Tymoshenko:** for her courage, charisma and political fights. If she can manage to take away the Communist vote from Kuchma, she may be the deal-maker in the next elections.
- ⑥ **Zerkalo Nedili:** a weekly publication in Ukraine which provides some of the best political analyses on Ukraine and, so far, has not shut up.
- ⑦ **Sister Servants of Mary Immaculate:** the first Ukrainian businesswomen who set up and operated successfully hospitals, retirement homes, schools and orphanages in a highly male-dominated and, initially, anti-Ukrainian Canada for the last 100 years. Bravo! They should be nominated for an Order of Canada award.
- ⑧ **Viktor Malarek's book *The Natashas*:** for giving hope to the abused women by exposing the perfidy and motivating others to act in their defence.
- ⑨ **Gerda Hnatyshyn:** for understanding the Hnatyshyn family's commitment to its Ukrainian heritage and elevating the Ukrainian Christian rite funeral service to a Canadian state ceremony.
- ⑩ **Walter Gretzky:** for producing a remarkable son, Wayne.

* *Koba the Dread*, by Martin Amis was published late in 2002.

* The death of the Right Honourable Ramon Hnatyshyn, former Governor General of Canada, took place in December 2002.

The WORST

- ① **The global network of oligarchs:** for the danger that their excessive wealth and influence poses to free democratic institutions due to their global reach over governments, the media, key economic sectors without any higher level of accountability.
- ② **Russia's Ambassador to Ukraine Viktor Chernomyrdin:** for repeated, unrepentant, undiplomatic behaviour.
- ③ **The Ukrainian government:** for tolerating Chernomyrdin rather than declaring him *persona non grata* and sending him home. Don't they know that they have the right and the authority to do this?
- ④ **Pulitzer Prize Committee:** their inability to do the right thing and withdraw Walter Duranty's prize is an indication of how deeply Communism, despite its atrocities, is embedded in the US institutions.
- ⑤ ***Stalin's Letters to Kaganovich 1931-36***
Compiled and edited by R.W. Davies et al: the whitewashing of the crimes of that offensive pair continues — at least in the book's review by Abraham Blumberg.
- ⑥ **Ukraine's television networks:** for providing virtually no coverage to the critics of the government, placing the upcoming elections in jeopardy.
- ⑦ **Your pick.**
- ⑧ & ⑨ **Erroneous myths:** dangerous untruths that we tend to repeat, and worse, treat as national values. Here are two of my WORST.

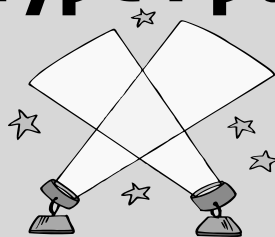
Myth #1: two Ukrainians — three organizations; we are concerned about creating "yet another organization" whereas, in reality, there are not enough groups to handle most of the big issues like: immigration resettlement; aid to Ukraine; government policy development. The result is that many of the important things do not get done because it is impossible for the established organizations to do all of them well. **This does not apply to the political opposition in Ukraine.**

Myth #2: Ukrainians argue too much: when did you last attend a serious discussion that had a forward looking action plan?

- ⑩ **The Canadian Department of Justice:** for hiring Neal Sher to be its highly paid US advisor after questionable practices in the US Justice Department's Office of Special Investigations. More shame: Recently, in the US, Sher was disbarred for inappropriate handling of monies.

Культура і розвага

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



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

Arts and Entertainment

Gibson directs Jum Cavierez on the set of *The Passion of the Christ*



*Mel Gibson's
"Passion":
the clergy say, "Yes!"*

Christians of all denominations gave Mel Gibson's *The Passion of the Christ* two thumbs up at a special screening of the movie at Winnipeg's Grant Memorial Baptist Church.

"I thought it was fantastic," said Cory Alstad, musical director at The Meeting Place Christian church. "It made the story [of Jesus Christ] very much alive."

More than 1,100 of Manitoba's Christian clergy pre-registered to attend the private viewing of the film produced by Gibson's Icon Entertainment International. About 800 showed up, and many were visibly moved by the film.

Other comments

- I am speechless, moved beyond words and sobered by what I saw last night.
- This movie changed our lives forever.

*With thanks to
Shirley Lisowski*

DURING AN INTERVIEW in the March issue of Reader's Digest, with Peggy Noonan, Mel Gibson spoke of the need to remember all of the Holocaust's victims, including non-Jews, while not forgetting victims of Communism. He said, "In Ukraine several million starved to death between 1932 and 1933. During the last century 20 million people died in the Soviet Union." For this, he has been criticized by Jewish organizations. They have also criticized him for his film *The Passion*, which will be released on Ash Wednesday in theatres across North America.

NASHA DOROHA urges you to:

- Write letters to Mr. Mel Gibson c/o The Readers Digest thanking him for recognizing the cruel fate of millions of Ukrainians
- See *The Passion* and tell NASHA DOROHA briefly your thoughts.
- НАША ДОРОГА хоче почути вашу opiniю про цей фільм.

■ Brent Bozell, author "... (The Passion) has the potential to light a fire under traditional Christianity in America and around the world."

■ Abraham Foxman, national director of the (Jewish) Anti-Defamation League (ADL) "...the old

medieval classical interpretation of deicide, which blames the Jews..."

■ Catholic League president William Donohue addressed this issue today: "Abe Foxman needs a reality check. (He)... worked with a stolen script, saw the movie by stealth and then asked for a postscript to the film when his attempts to dictate the film's content were rebuffed."

The Catholic League is the largest Catholic civil rights organization in the US. It defends individual Catholics and the institutional Church from defamation and discrimination.



**Mary of Canada:
The Virgin Mary in
Canadian Culture,
Spirituality, History
and Geography**
By Joan Skogan

Banff Centre Press, 305 pages, \$29.95

According to the 2001 census, about 43 per cent of the 32 million people living in Canada are Catholics, and so by definition believe in the Virgin Mary and Immaculate Conception, which in 1854 was decreed an article of faith by the Pope. And since, as Joan Skogan points out in *Mary of Canada*, Mary also appears in Lutheran and Protestant liturgies, and assuming that many of the 16 per cent of Canadians who declared themselves to have no religion were at least raised either Catholic or Protestant, it's a fair assumption that most Canadian citizens have been on a first-name basis with the Madonna at some point in their lives.



Святкування 60-літнього Ювілею Ліги
Українських Католицьких Жінок Канади
починається в неділю 13-ого серпня по
Епархіях. За подальшими деталями просимо
звертатися до обіжника у вашому відділі.

Святкування буде продовжуватися цілий рік та закінчиться на
Конгресовому Банкеті та із Духовним Відпостом у Вінніпезі.

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З України

From Ukraine

На Україні розвивається так званий Зелений Туризм. Якщо ви збираєтеся їхати — чи не зацікавить Вас ця альтернатива?

Село недаремно називають душею України. Побувавши в селі, ви насолодитесь мальовничою українською природою і відчуєте її цілющу силу, познайомитесь з привітними та щирими людьми, пізнаєте народні традиції та звичаї. Ви також зможете спробувати себе в різних видах сільської праці й оцінити українську народну кухню. Село подарує вам приємне дозвілля та незабутні враження.

Івано-Франківська область

Івано-Франківщина приваблює мандрівників смерековими лісами й широкими полонинами Карпат, стрімкими гірськими потоками й суворими масивами Чорногори. Тут лежать гірські озера Синевир, Несамовите, Бребенскул, Маричейка, міститься найвища точка України — Говерла. Край славиться народними гуцульськими промислами: килимарством, вишивкою, різьбарством, ткацтвом.



Ivano-Frankivsk oblast

The Ivano-Frankivsk region attracts travellers to its pine-tree woods and rolling valleys, swift mountain rivers and rugged "Chornohora" ("Black Mountain"). Tourists will marvel at the beauty of such mountain lakes as Synevyr, Nesamovyte, Brebenskul, Maricheyka. The highest peak in Ukraine — Hoverla — is located in this area. The region is famous for ethnic Hutsul crafts: carpet making, embroidery, wood carving, and weaving.

Чернівецька область

Буковина — один з найбільш мальовничих куточків України. "Чарівний край Черемошу й Пруту" вражає карпатськими лісами, долиною Черемоша, широкою Припрутською низовиною.

Крім лікувальних властивостей гірської природи, Буковина пропонує туристам знайомство з давніми народними промислами: гончарством, вишивкою, різьбарством.



Chernivtsi oblast

This area, called Bukovyna, is one of Ukraine's most picturesque corners. It is a fairy-tale region where the Cheremosh and Prut rivers flow through the Carpathian woods, the Cheremosh valley, and the Prut-lowlands.

Bukovyna invites tourists to take advantage of the ecological beauty of mountain nature, as well as to learn about ancient ethnic crafts: pottery, embroidery, and wood carving.

LAST YEAR I HAD THE GOOD fortune of giving a guest lecture at the Ivan Franko University in Lviv on how Canada sets its foreign policy. The Masters class comprised about 15 students from various parts of Western Ukraine: it appears the parents are able to afford the tuition because they work abroad. Many of the students belong to a group called the Young Diplomats. Here are some of the exciting things they are involved in.

Проведені проекти Центру "Молода Дипломатія":

- участь у міжнародних політологічних іграх "Віденська міжнародна модель ООН" у 1995, 1996 та 2000 роках;
- участь у літній міжнародній школі молодих журналістів у Любліні (липень, 1996);
- проведення міжнародної молодіжної конференції "Україна і НАТО: позиція молоді"
- участь у літній школі "Україна на тлі сучасних інтеграційних процесів у Європі" (Київ, червень-липень, 1997);
- стажування членів організації в Україні, Польщі, Німеччині, Австрії, Великобританії, Швеції та інших країнах;
- проведення міжнародної науково-практичної конференції "Інвестиційний клімат і шляхи його покращення" (грудень, 1997)
- організація економічних семінарів:
 - ♦ "Євро" (березень, 1998),
 - ♦ "Російська криза" (жовтень, 1998),
 - ♦ "Українським банкам - молодих банкірів" (лютий, 1999);
- участь в організації та проведенні науково-практичної конференції "Україна і НАТО" (квітень, 1999);
- проведення науково-практичної конференції "Молодь і вибори";
- проведення кіноклубу разом із Львівською лігою інтелектуальної творчості; постійна співпраця із Молодіжним парламентом Польщі при проведенні шкіл із європейської інтеграції та українсько-польських стосунків;
- участь у акціях Pax Christi (таборах) "Автобус толерантності" (Польща-Литва, серпень 1998), "Молодь та національні меншини" (Польща-Україна, серпень 1999), конференції, присвяченій об'єктивності та етиці у ЗМІ (листопад 1999, Боснія і Герцеговина);

The **Bed and Breakfast** idea is catching on in Ukraine as an alternative to hotels especially in the rural areas. For further information please contact tel/fax 380 552 9463; e-mail vgt@i.com.ua

- проведення програми "Курси громадських діячів" для студентів вищих навчальних закладів міста (1999/2000, 2000/2001, 2001/2002, 2002/2003 роки);
- проведення семінару "Європейська культурна інтеграція" у співпраці з AIESEC (листопад, 1999);
- організація молодіжної акції (концерт українських виконавців та участь українських поетів) на святкування дня 1 грудня у Львові (1999);
- проведення Школи Європейської інтеграції (спільно із Організацією студентів-правників та ELSA) (березень-травень, 2000);
- проведення регіонального дебатового турніру (березень, 2000);
- постійний клуб гри "Що? Де? Коли?" (у співпраці з Львівською лігою інтелектуальної творчості);
- організація студентського обміну з факультетом міжнародних відносин у місті Вроцлав (Польща);
- постійна участь у проєкті "Східний центр формування лідерів "Кузня"" (Люблін);
- проведення Школи "Єдність України: сприйняття молоді" (січень-вересень, 2001 р.; Львів-Харків) за підтримки Європейської Комісії і в партнерстві з Центром підтримки демократичних перетворень "Ініціатива";
- участь у проєкті "Шкільні газетки" (2001) — розвиток громадянської журналістики в Україні;
- організація Форуму українсько-польської співпраці для молодіжних організацій (2001);
- міжнародний німецькомовний семінар "Європейський Союз: майбутнє без кордонів" (Львів, 15-18 травня 2002 р.);
- конференція "Український зовнішньополітичний інтерес: студентський погляд" (Львів, 9-10 жовтня 2002 р.);
- семінар "Молодь і бізнес: проблеми працевлаштування" (Львів, 20-21 листопада 2002 р.);
- "Студентська модель ООН" (11-13 березня 2003р.);
- "Дні Японії у Львівському університеті" (1-3 квітня 2003р.);
- "Тиждень молодіжних субкультур" (5-11 травня 2003р.);
- "Вступ України у СОТ: переваги та недоліки" (14-15 травня 2003 р.).

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Молода Дипломатія 02/2003

My Nursing Experience in Ukraine

by Olya Henry-Korzachenko

I RECENTLY HAD THE WONDERFUL experience of being sent to Ukraine by the Canadian Society for International Health, as a nursing education and practice consultant in mental health. My knowledge of the language and culture and my involvement both in the Ukrainian community in Canada and the nursing community were seen as valuable assets.

During the Soviet regime, health care resources were focused on the health of the army, and therefore mental health was given low priority. Ukrainian nurses had virtually no contact with anyone outside of the Soviet Union. Following independence, nurses wanted to raise their education and practice to more global standards and were eager to learn more about nursing in the western world and to make connections with nurses here.

I went to Ukraine with the expectation that I could teach the nurses there a thing or two. I left having learned more than I ever imagined and with a greater appreciation and love for what it means to be a nurse and to be allowed the privilege of caring for those who are mentally, spiritually and emotionally broken.

The nurses that I met were all women. In fact, the Ukrainian term for nurse, *med sestra*, translates as "medical sister." Psychiatric nursing was seen as being the lowest rung on the hierarchical ladder and was the most poorly paid. Because they often could not afford bus fare, nurses would work 24-hour shifts and then be off for several days. They would take home bed linens and patients' clothing to repair and would come back to work with soap to wash the patients or with fresh flowers or produce from their gardens or those of their neighbours.

In the large psychiatric hospital in Lviv, where I spent most of my time, occasions such as Mother's Day and Veterans' Day were celebrated by the entire community of patients and staff.

Concerts, recitals, presentation of flowers and awards, and recognition of achievements were all an important part of these celebrations.



Author (holding flowers) with Kyiv nurse administrators 2003.

Many of the patients no longer had contact with family members and the nurses became their family. There was a great sense of community and I was invited to many celebrations of birthdays, name days, and other occasions on the wards, arranged by nurses.

A very old and very beautiful chapel that had been used as a dance hall during Soviet times, was returned to its former use and many of the linens and vestments were embroidered by the nurses and by patients. A combined choir of patients and staff sang there during the daily Orthodox service. Tears come to my eyes even now as I remember that choir and the beauty and healing power of the ancient songs that it sang. Although the practice of religion was forbidden for many years, the rituals and songs survived along with the faith of the people. With independence there came a great resurgence of religious practice and it's re-integrated into the daily lives of much of the population.

The Ukrainian nurses were most hospitable and I had many invitations to their homes and was included in many of their family activities. In spite of their tremendous workloads both at home and at work and their often limited resources, there was always time for recreation and for celebration. As women, they not only cared for their patients, but also for members of their extended families and for each other. In their caring, they included a nurse from Canada.

Олександр ОЛЕСЬ

ДОЩИК



Росі, росі, дощику, ярину,
Рости, рости, житечко, на лану,
На крилечках, вітрику, полети,
Колосочки золотом обмети.
Як достигне житечко на лану,
Прийдуть люди жатоньки ярину,
Блискавками косоньки заблищать,
Золотими кобзами забряжчать.



Останнє слово ... last word

Дорогі читачі, dear friends,

Have you seen *Mistic River*, a contender for six Academy Awards? I nearly left the theatre after the first few minutes. Why? Because one of the evil-doers is a man who wears a cross.

I whispered to my companion, "I know where the film is heading with this prominent exhibition of Christian symbolism on the villain. There is no need for this. I don't like it. Let's go." I got a "Shhh." We stayed, and I was right. And I will not be shhhh-ed anymore.

I recognized where the film was going because the brainwashing had finally started to work. I had seen enough films linking Christian symbols with evil-doers or losers to notice this trend.

It gets worse. In the film, the Catholic Church is prominently portrayed; and some of its members are up to no good. What is unacceptable is that the association of Christian symbols with evil is gratuitous. It adds nothing to the story line; there is no historic record to fall back on. It is pure fantasy. But the brainwashing is at work reinforcing the message: the Christians in this film are very bad people.

Yet, there have been no protests, no public outcry against this anti-Christian smearing. At least I've heard none.

In the context of the furor that is surrounding Mel Gibson's movie *The Passion of the Christ* as being anti-Semitic, the silence that surrounds the linking of Christian symbols with child molesters and a murderer in *Mistic River* is unacceptable. We must expose the anti-Christian tone that this and other films are generating. Watch for it, and let NASHA DOROHA know.



Мені дуже бракує моєї мами, котра померла кілька літ тому. Може через те, що тепер знаю її краще, і краще розумію, ніж за молодших літ. Я ж не знала мами ні в її дитинстві, ні в молодості, але тепер, у старшому віці, я добре розумію її і порівнюю нас: як мама виглядала, коли мала стільки літ? Як поводитися? Що казала про ці або ті справи?

Наприклад, питаю себе, що б вона казала про подружжя між особами того самого стану? Я майже чую її голос "Неймовірно! Добре, що то вже не моя справа." Або, що б казала про політику на Україні? Правдоподібно, що казала б так: "Там панують чужі інтереси. Але хто боронить опозиції об'єднатися та думати наперед?"

Тому що мама любила фільми,

радо б почула її коментар щодо фільму Мела Гібсона про Христа. "Тут щось не так," гадаю, сказала б. "Як можна обвинувачувати колаборантів, які видавали жидів німцям, а вимагати вибачення жидам, які видали Христа?"

А що про українців в Канаді? "На жаль, ви втратили кермо в Манітобі і в Саскачевані, і не маєте ані одного міністра в Оттаві. Певно, що з вами не рахуються."

Коли в моїй уяві мама починає казати "ви" а не "ми", я скоро міняю тему, щоб уникнути загострення тону. "Мамо, а що про твої правнуків?"

Бачу її. Вона щасливо усміхається. "Ах! Вони надзвичайні і такі потішні. Щодня сідаю і оглядаю їх. Ти не маєш поняття, що то за приємність."

Я усміхаюся з такої внутрішньої розмови з мамою і радію, як часто ми погоджуємося про певні речі.

Мамо, дякую. Мені бракує тебе.

**Веселих Великодніх Свят!
Happy Mother's Day!
Христос Воскрес!**

Мамай

Про що «Мамай»

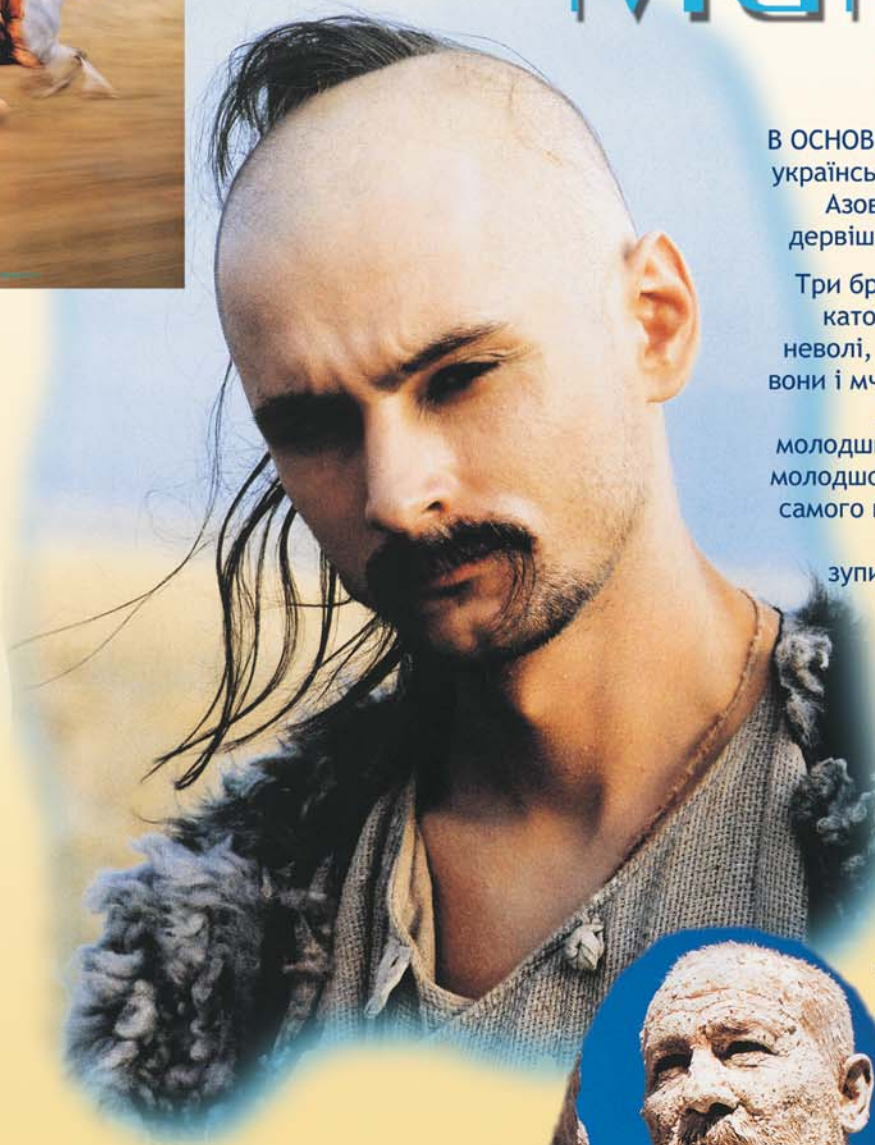
В ОСНОВІ СЮЖЕТУ — ДВА ЕПОСИ: українська дума про трьох братів Азовських та татарська пісня дервіша про славних мамлюків.

Три брати-козаки, що тікають з каторжних робіт у татарській неволі, крадуть двох коней. Так вони і мчать таврійським степом: два старші — на конях, а молодший — пішки. Знесиленого молодшого брата старші кидають самого в степу, але згодом муки совісті змусили їх таки

зупинитися й зачекати брата в переліску. Там козаків настає кара:

їх наздоганяють татари і вбивають, але не за те, що ті вкрали їхнє добро, а за те, що лишили свого брата напризволяще.

А молодшого брата знаходить у степу молода татарка, яка дарує йому своє кохання і нове ім'я — Мамай (що в перекладі з тюрської означає «людина нізвідки»).



Will it get an Oscar?

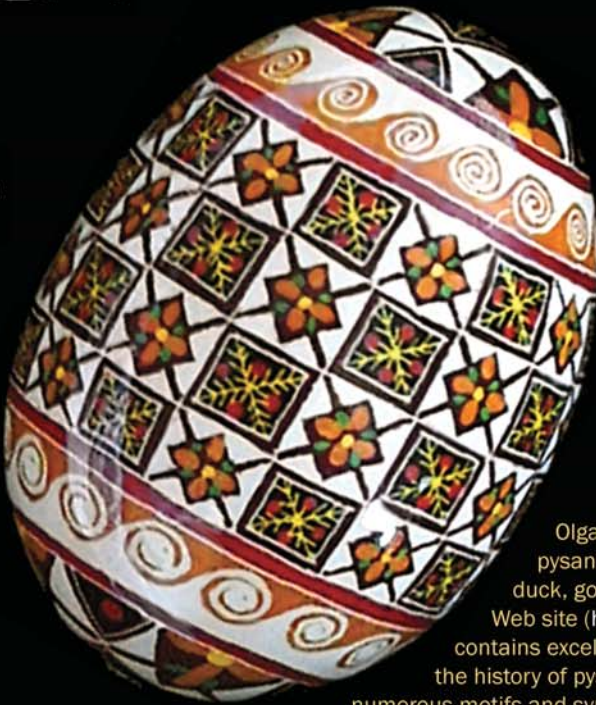
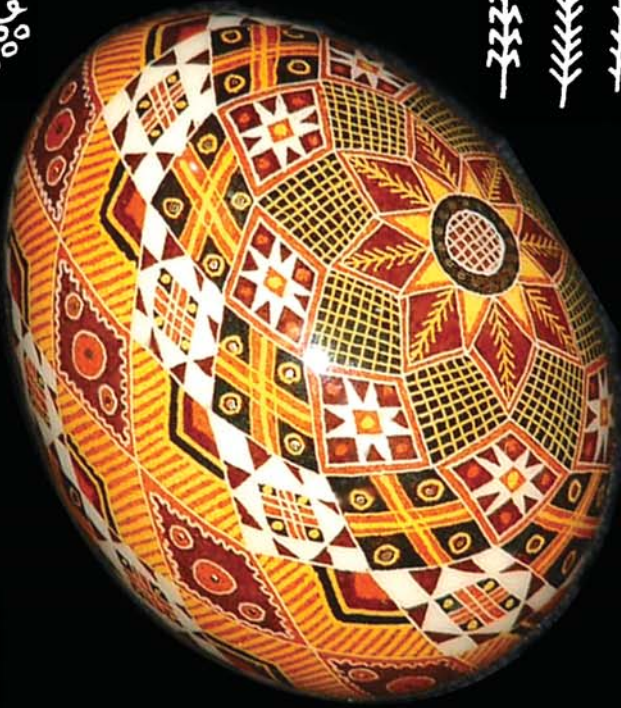
THE END OF FEBRUARY 2003 was marked by a young Ukrainian director's long-anticipated movie debut — Oles Sanin's film *Mamay* took to the screen. Because of a lack of funds and a market Ukraine makes very few films today — only 3 over the past 5 years. This is why Oles Sanin approached his film debut not simply as a first professional cinematic effort. As he put it in his own words, he made *Mamay* as though it were the last film he were to ever make.

Ukrainians love and know movies. Ukraine has a long and respected cinematic tradition. But today it's not enough to simply reply on classic movies like Oleksandr Dovzhenko's *Zemlya* (Earth), a movie that made it into the top 100 movies of all time list. Now is the time for the modern Ukrainian movie. It doesn't have to be earth shattering, but it must be top-quality and make use of the newest technological advances available. We want to see Ukrainian films receive international recognition. In short, we want a Ukrainian blockbuster.

I'll tell you straight off. Ukraine hasn't had a blockbuster as yet. *Mamay* isn't a movie for mass consumption. And there's no way it could have become a blockbuster given its meagre budget. Instead Oles Sanin took things a different way. On a modest budget, \$200,000 US, he made a creative movie, one which he believes can become Ukraine's claim to fame. In my opinion, no Ukrainian would be ashamed to have such a trademark. No Ukrainian anywhere would be.

The film has been nominated for an Oscar.

Мамай (Mamay). Excerpted from Meridian #12 article by Oleksandra Tchyzhevska. Photos provided by Oles Sanin.



Olga's Eggs

Olga makes one-of-a-kind pysanky using chicken, quail, duck, goose and ostrich eggs. Her Web site (<http://eggs-files.tripod.com>) contains excellent resource material detailing the history of pysanky writing and explanations of numerous motifs and symbols as well as the meanings of colours. The site also has clear, step-by-step instructions on making pysanky.