



# НАША ДОРОГА NASHA DOROHA

*Христос  
Воскрес!*

весна/spring 2(20)/2006

**Новий  
Митрополит  
всієї Канади**

*Happy  
Easter!*

*Милюся  
літа  
маті!*

**Боротьба за  
українську  
мову**

**who are  
DANNY SCHUR &  
LAURA LANGSTON ?**

**Red Deer**  
a special place  
to raise a family  
in Ukrainian





Archbishop of Winnipeg  
Metropolitan for  
Ukrainian Catholics in Canada

Архиепископ Вінніпегу  
Митрополит  
Українців Католиків Канади

# Axios Axios Axios

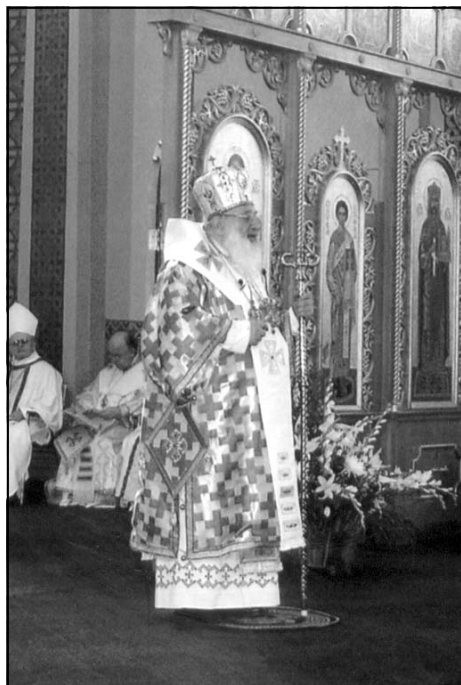


The hierarchy of the Catholic Church, Sts. Volodymyr & Olga Cathedral, Winnipeg

**T**he installation of the third Metropolitan in Canada, represents continuity of faith from the seeds which were planted by the pioneers on arrival in this great country of Canada. It is proof of a living Church today," stated His Beatitude Lubomyr Husar, enthroning The Most Rev. Lawrence Huculak as the new Archbishop of Winnipeg and Metropolitan for Ukrainian Catholics in Canada, at Sts. Vladimir and Olga Cathedral in Winnipeg, February 11, 2006. The en-

thronement took place at the end of the Hierarchical Divine Liturgy with His Beatitude Lubomyr presenting the new Metropolitan with the symbols of office: the hand cross, and the pastoral staff.

The service started with a procession from the Cathedral auditorium into the Cathedral. Taking part were UCWLC, UCBC, UCY, UCYA, Altar Boys, Children of Mary, Knights of Columbus, Knights of St. Gregory, Plast, and SUM organizations, followed by the religious orders, Sister Servants of Mary Immaculate, Sisters of St. Joseph, seminarians, deacons, clergy, Bishops, Canada's Papal Nuncio, the Most Rev. Luigi Ventura, His Beatitude Lubomyr Husar, Metropoli-



His Beatitude Cardinal Husar

tan for Ukrainian Catholics in Canada Michael Bzdel, CSSR., Metropolitan for Ukrainian Catholics in USA Stefan Soroka, Metropolitan of the Ukrainian Orthodox Church of Canada, John Stinka, and Metropolitan Basil Schott of the Byzantine Ruthenian Metropolia of Pittsburgh.

Metropolitan Lawrence greeted and thanked all the faithful who had filled the Cathedral, the seventeen Bishops and Archbishops from across North America, clergy, the religious and the ecumenical dignitaries.

Over four hundred people attended the banquet in the Holy Eucharist Centre. Vicki Adams and Myron Kruk welcomed the newly installed Metropolitan Lawrence with the traditional Bread and Salt. Adrianna and Alexander Karpa, students at Immaculate Heart of Mary School, presented flowers to His Grace and his mother Katherine. The UCWLC National President, Olena Gedz, brought greetings.

Canada's Ukrainian Metropolitan wishes to focus his Archiepiscopal Ministry on four points: the Gospel and the resultant holiness; inculturation of the Gospel in a Canadian context; mission and evangelization of our Church; and the building up of the family as the basic building block of society. ➤



The banquet head table with the bread & salt

The UCWLC members were honoured to have had the opportunity to take an active part in this historical event. The UCWLC National President, Olena Gedz, arrived from Toronto to be the flag bearer in the procession, with honour guard, Stephanie Bilyj, HLM, the Winnipeg Archeparchial President, and Shirley Lisowski, HLM, the past National President, followed by the Honorary Life Members — Jean Michalishyn, Eva Kissick, Vicki Adams, and three branch Presidents: Lesia Borys, Helen Mazur, and Sonia Wawryk.

The UCWLC members who ushered the faithful and dignitaries in the



National President and members of the honour guard.

Cathedral were Sophie Manulak, Olesia Kalinowich, Theresa Zaretski, Theresa Antoniuk, Lydia Firman, Olga Szutiak, Evelyn Ferens, Elsie Kosowan and Donna Lean.

We look forward to working with His Grace and assure him of our utmost support.

Многі і Благі Літа!

*Stephanie Bilyj*

## Слава Ісусу Христу!

### Високопреосвященніший Владико Кир Лаврентіс,

В день Вашого введення на Архiepіскопа Вінніпегу і Митрополита для Українців Католиків Канади, як голова Крайової Управи Ліги Українських Католицьких Жінок Канади, в імені управи, і членства, складаю Вам, дорогий нам Духовний Батьку, наші щирсердечні побажання кріпкого здоров'я, витривалості та сил до такої благородної праці у Христовому Винограднику. Праця, для якої покликав Вас Господь, напевно буде вимагати від Вас великих зусиль та постійної співпраці Ваших вірних.

Наша Організація вже друге півстоліття щиро і жертвенно працює для добра і розбудови Христової церкви тут в Канаді, а також поза її межами. Наш клич "Любов Бога та Любов ближнього" став фундаментом, на якому наша Організація побудована і розвивається.

Час проходить і обставини життєві міняються. Сьогодні нашим онукам та правнукам Канадська земля стає Батьківщиною. Ми молимо та просимо Всевишнього, щоби зберіг наших дітей при Христовій церкві, з пошаною та з любов'ю до нашого рідного обряду. До Вас, Високопреосвященніший Владико, звертаємось із проханням, згадайте їх у Ваших молитвах, бо від них залежить наша майбутність.

Ми щиро дякуємо Господеві за Його опіку над нашим народом тут в Канаді та в Україні. Ми дякуємо Господеві за Його дар у Вашій особі.

Високопреосвященніший Митрополите, а з нашого боку запевняємо Вас про нашу вірність, пошану і любов. Радіємо Вашим назначенням та молимося до Милосердного Бога за Його щедру опіку над Вами.

### Your Grace Metropolitan Lawrence,

Be conscious of the sublime mission which is entrusted to you today! It consists of sharing in Christ's own mission. You will be His priest forever. And every day as you approach the altar, renew your generous "here I am" to the Lord, so that your life, in the image of the Good Shepherd's, may be totally dedicated to the good of souls in the Ukrainian Catholic Church in Canada.

Your family and all who have gathered here give thanks to the Holy Spirit for the gift of this spiritual fruitfulness."

"Так нехай просвітиться Світло Твоє перед людьми, щоб вони бачили Твої діла і прославили Бога, що на небесах."

Многих та благих літ Вам, Владико!

*За Крайову Управу ЛУКЖК  
Олена Гедз, Голова*





# Наша Дорога

XXXVI – 2(20)/2006

## Nasha Doroha

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## КОРОТКО ✧ BRIEFLY

### • Protest the Governor General's Patronage of Proposed Museum

"We are calling upon the Governor General to withdraw her support of this initiative because we are not convinced that the Asper museum (of Human Rights) will be inclusive or equitable in its treatment of the many episodes of genocide and crimes against humanity." — *James Kafieh, Canadians For A Genocide Museum*

### • A special project

April 26, 2006 marks the 20-year anniversary of the nuclear plant explosion in Chernobyl, Ukraine. In commemoration, Lydia Bodnar-Balahutrak and the Texas Print Collaborative have initiated a fundraising project to benefit the Children of Chernobyl Relief Fund ([www.childrenofchernobyl.org](http://www.childrenofchernobyl.org)). The artist's photogravure print, *Reflected Innocence*, is available for purchase, with proceeds going to the Children of Chernobyl Relief Fund. Please click onto <http://www.texasprint.net/SpecialProjects.html> to view the print image and to find more information about the project.

### • "Західна Україна на сто відсотків — Європа"

Депутат Великобританії в Європейському парламенті Чарльз Теннок зауважив: якщо українське суспільство в майбутньому захоче приєднатися до ЄС, то двері мають бути відчинені. Думки щодо України в ЄС розділені. "Якщо нові члени ЄС ратують за якнайшвидше

прийняття України в європейську родину, то так званій "старий ЄС", особливо Німеччина і Франція, дивляться на це більш ніж скептично." На питання чи можна Україну вважати європейською країною, Теннок відповів, що західна Україна на сто відсотків — Європа, з погляду зовнішнього вигляду, культури, спадщини. Тому, за його словами, було б величезною несправедливістю відповісти на це питання однозначне "ні".

- The Vatican policy on homosexuals states that the Church will not ordain "those who are actively homosexual, have deep-seated homosexual tendencies or support the so-called gay culture."

On unbaptized dead children "... the Church can only entrust them to the mercy of God as she does in her funeral rites for them."

- Постулятор у справі беатифікації покійного Папи Римського Івана Павла II монсьєор Славомір Одер заявив про початок офіційного розслідування чуда, що сталося у Франції. Йдеться про зцілення французької черниці.

- Ukraine's President Yushchenko, in his state of the union address in the *Rada*, reaffirmed his support for a united Ukrainian Orthodox Church to operate independently of the Moscow Patriarchate, a move likely to strengthen Ukrainian self-identity.

## Листи

### ... Letters

Received winter NASHA DOROHA today and with deep sadness saw our beloved Maria Chudyk picture on the front cover. Tonight we held the funeral prayer for her and tomorrow, February 13, the funeral liturgy will be held at Sacred Heart Church, Wynyard, SK. The families were overwhelmed at seeing their mother's and Baba's picture on the front cover. The journals disappear from the table quickly.

*Elizabeth Zahayko, Wynyard*

Just returned from church and got the new issue of NASHA DOROHA. What a great piece of work! Congratulations on your hard work and wonderful ideas. I was very impressed with the front cover—the two ladies—old and young—have a striking genetic resemblance. I tried to find out who they were/are but couldn't. Also, I am so very happy that you published Daniella Murynka's writing: the young people will carry on.

*Rosemarie Nahnybida, Edmonton*

(Please look at bottom of inside front covers for cover credits.—Ed.)

The Fall NASHA DOROHA was full of excellent coverage of the Congress and Encounter 2005. I found Rosemarie Nahnybida's article, *Don't Forget Who You Are!* very interesting, timely and encouraging.

*Lillian Dzurman Yuryk, Toronto*

- УГКЦ є найбільшою Східною Католицькою Церквою в світі з понад 5,5 мільйонів віруючих і нараховує:

Громад	Монастирів	Навчальних закладів	Священно-служителів	Недільних шкіл	Періодичних видань	Культових споруд
3328/12	92	13	2051	1132	27	2721
	(1134 ченців і черниць)	(1385/196 слухачі)				(будується 306)

# Ukrainian Catholic Archeparchy of Winnipeg Українська Католицька Архиепархія Вінніпегу

16/23 квітня 2006 р., Свято Воскресіння Господа

Членкам Ліги Українських Католицьких Жінок Канади:

Христос Воскрес! Воістину Воскрес!

Дорогі в Христі:

В час цього річного святкування Воскресіння Нашого Господа і Спасителя Ісуса Христа, я посилаю молитовні вітання всім членкам Ліги Українських Католицьких Жінок Канади.

Воскресіння Ісуса Христа — це свято, що дає нам оновлену надію в наших щоденних випробуваннях жити за Божим заповітом. Ми переживаємо духовно та літургічно інтенсивно насичені дні Великого Посту, Квітної Неділі, Великого Четверга, Великої П'ятниці та Великої Суботи, для того щоб відчутти радість Великодньої Неділі у всій її величності. Те ж саме відбувається у нашому щоденному житті. Якщо ми йдемо нашою особистою хресною дорогою і завжди дивимось на Христа, то ми також можемо возрадуватися надії, яку дав нам Христос Своїм Воскресінням із мертвих.

Молюся за ваше благословіння в час Великодніх свят, а також за ваші родини і ваших близьких.



Високопреосвященніший Лаврентій Гуцуляк, ЧСВВ  
Архєпископ Вінніпегу  
Митрополит Українців Католиків Канади

Prot. No. H/2/2006

To the members of the Ukrainian Catholic Women's League of Canada:

Christ is Risen! Indeed He is Risen!

Dearly Beloved in Christ:

As we celebrate this year the Resurrection of Our Lord and Savior Jesus Christ, I extend prayerful greetings to all the members of the Ukrainian Catholic Women's League of Canada.

The event of the Resurrection of Jesus Christ is a celebration of life that gives us a renewed hope in our daily challenge to carry out God's will. It is by living out the intense spiritual and liturgical days of Great Lent, Palm Sunday, Holy Thursday, Good Friday and Holy Saturday—that the joy of Easter Sunday is experienced in all its splendor. The same holds true in our daily lives. When we walk our own personal way of the cross, always keeping the Lord in sight, we too can rejoice in the promise of hope that Jesus offers us by His Resurrection from the dead.

It is my prayer that you be so blessed during this Easter season, together with your family and loved ones.



Most Reverend Lawrence Huculak OSBM  
Archbishop of Winnipeg  
Metropolitan for Ukrainian Catholics in Canada

16/23 April 2006, Feast of the Resurrection of Our Lord

# *Easter Greetings from the Bishop of the Toronto Eparchy* *Великодній Привіт від Єпископа Торонтоської Єпархії*

## **Christ is Risen! He is Risen Indeed!**

This is the day the Lord has made; We will rejoice and be glad in it (Ps. 117, 24).

With these joyous words Christians have greeted one another at Easter for nearly two thousand years. And every Easter the words proclaim anew the faith and hope of every Christian in the Good News of God's profound love of mankind, a love which conquers death.

You, like the myrrh bearing women who were the first to witness the resurrected Christ and spread the Good News to His people, continue to share Christ through your vocations. For the past six decades of relentless work and prayer you have helped shape and give direction to our Ukrainian Catholic Church and a blossoming new Archeparchy.

Your role in the life of our Church was a challenging one, but was always fulfilled under the patronage of the Mother of Christ. She is the ideal of those Catholic women in the world who, in every profession and career, live so close to Jesus and bring Him so close to society. May she inspire each of you, whatever the vocation God has given you.

On this joyous occasion of our Lord's Resurrection, I greet all of you dear members of the Ukrainian Catholic Women's League of Canada, and pray that God continue to bless you with his abundant gifts.



† Стефан Хмільяр

## **Христос Воскрес! Воистину Воскрес!**

Це день, що його сотворив Господь, возрадуймося і возвеселімся в нім! (Пс. 117, 24).

Цими радісними словами християни вітають один одного в часі Великодня вже майже дві тисячі років. Кожного року ці слова наново звіщають віру і надію кожного християнина в добру Новину глибокої Божої любови до людства – любов, яка перемагає смерть.

Возлюблені, Ви немов жінки мироносиці, які були першими свідками воскреслого Господа і звістили цю добру новину Божому люду, продовжуєте далі ділитися Христом через Ваше покликання. Через останніх п'ять десятиліть Вашої невтомної праці і молитви Ви допомогли на-

дати вигляд і напрям нашій українській католицькій церкві та новій процвітаючій митрополії.

Ваша роль в житті нашої Церкви була сповнена численними визовами, але і враз виповнена служінням під покровом Богоматері. Вона є ідеалом тих католицьких жінок у світі, які у кожній професії і ділянці життя живуть близько до Ісуса і чинять, щоб він ставав близьким до усіх у суспільстві. Нехай Божа Матір надихне кожну із Вас, у кожному покликанні, яким Господь Вас обдарував.

З приводу цієї радісної події Господнього воскресіння я вітаю усіх вас, членкинь Ліги Українських Католицьких Жінок Канади, і молюся, щоб Бог продовжував благословляти вас своїми незмірними дарами.

## **ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!**

**З Нагоди Світлого Празника Христового Воскресіння  
Щиро Вітаємо**

*Їх Блаженство Верховного Архієпископа Кир Любомира Кардинала Тузара*

**Високопреосвященнішого Митрополита Кир Лаврентія  
та усіх Преосвящених Владик Канади і України**

**Всесвітліше і Всечесніше Духовенство і Монаші Чини**

**Архиепархіяльну і Єпархіяльні Управи, Управи Відділів  
та всіх членок Ліги Українських Католицьких Жінок Канади,**

**Проводи і Членство Українських Католицьких і  
Громадських Організацій та весь Український Народ**

*Бажаємо Всім Радісних і Щасливих Свят*

Сей День Сей День

Що Його Створив Господь

Возрадуймося і Возвеселімся в Нім

Обнімім Друг Друга і Радісно Заспіваймо

Христос Воскрес

*За Крайову Управу Ліги Українських Католицьких Жінок Канади*

**Олена Гедз, Голова**

**Оля Паньків, Секретарка**

# Великдень найбільший і найсвятіший день

Марія Комарницька



**Н**аближаємося до святкування найбільшого свята Воскресіння Господа нашого Ісуса Христа. Приготовляючись до тих святкувань, не можемо і не сміємо забути про наші звичаї — звичаї українського народу. Ми маємо величну писану історію, та преесторії нам бракує, ось цю прогалину проф. Степан Килимник заповнює своїми працями:

Автор українського року, професор Степан Килимник подає крок за кроком матеріали з нашої праісторії, розкриває поняття і розуміння нашої багатой культури.

Без сумніву дуже багато наших стародавніх культурних скарбів утрачено назавжди, не все нам зрозуміле, не все можна дослідити, але автор кинув жмут проміння, от зупинімся над святкуванням Великодня.

## EASTER

Now comes Easter,  
adorned with the pure radiance  
of glory,  
ushered by the clarion call of  
dawn.  
Now the air resounds with  
music,  
echoes and re-echoes,  
heard and unheard,  
and the jubilant ringing of bells.  
Now is a time of exultation,  
of Life reborn,  
in a world made new.  
Hope springs to life;  
mourning turns to rejoicing;  
and faith proclaims victory.  
The night is past;  
and the stone has been rolled  
away.  
O may your life reflect this light  
on joyous Easter day.

— Mary (Hrenchuk) Pankiw  
© 1982

Великий день затримав свою стародавню назву наших днів і вважався найбільшим, найсвятішим днем у ту далеку давнину. Проф. Килимник стверджує, що у давнину ті чи інші свята не були окремі, а це була послідовна, логічно пов'язана система світогляду. Частина дохристиянських звичаїв з прийняттям християнства злилась з християнськими звичаями-святами, прибрала нову символіку, але збереглася — і це наша гордість і слава.

Найрадісніша, життєдайна пора року — це весна. Тішиться й радіє Великодньому дню вся природа — це день вселюдської любови, день надії урожаю, добра, здоров'я і щасливого життя.

Великдень починається (після великого посту) з Вербної неділі, назва одержана коли юдейський народ з гілками пальми, що носить назву "єрусалимська верба", зустрів Ісуса Христа. По Службі Божій розходяться вірні по домах з гілками свяченої верби і при зустрічі з рідними і друзями легонько вдарає по плечах і вимовляє:

*Не я б'ю – верба б'є  
За тиждень Великдень!  
Будь здоровий, як вода!  
Будь багатий, як земля!*

Страсний тиждень: головне в четвер це те, що остаточно закінчують писати писанки та починають пекти різного роду паски і бабки. Писанка відіграла велику роль у суспільному житті і справляла чимало завдань. Дарування писанок закріплювало у молодих любов. Писання писанок вчили матері доньок, які передавали своє знання своїм дітям, і тим шляхом дійшла писанка до нас.



Писанка старіша за християнську культуру і прийшла вона до нас зі сходу, знаємо, що трипільські розкопки відкрили черепки, які оцінюються більше як три тисячі літ, а на них хвилясту грубу лінію, спіральний мотив, який етнологи вважають знаком родючої сили, а то й символом сонця. Інші вчені вважають ту спіральну лінію символом безперервного руху небесних тіл. Саме та спіраль на писанці означає вічність, безконечність. Ту саму лінію спіралі — чи безконечника — зустрічаємо на великодніх пасках чи на весільних короваях.

Присвятім час і увагу нашим традиціям, навчаймо наших дітей і внуків писати писанки, навчаймо їх наших незабутніх гаїлок, а молодших членок випікати і прикрашувати паски, бабки, сирники і торти. Зберігаймо нашої народні звичаї і плекаймо, що є найкраще з тих звичаїв, як символ нашого безсмертного єднання з нашими предками і з Богом.

Кожного року впродовж більш як 2 тисячі років мільйони людей згадують кам'яну печеру на вбогій Палестинській землі і там біля неї залишають свої смутки, тривожні міркування, повторюючи за Марією Магдалиною "Христос Воскрес"!

Жінкам мирноостицям — була Богом дана ласка проголосити світові Воскресіння Правди. Двома словами розвіяти смуток, висловити те, на чому застановила своє життя людина. Христос Воскрес повторюємо і ми, вітаючи одні одних.

Марія Комарницька,  
колишня Крайова Голова, ПДЧ,  
діюча Крайова Організаційна Референтка.

*Eva Tomiuk's Ukrainian pysanky have been enjoyed by many while her instructions have educated millions in this beautiful art. NASHA DOROHA is delighted to feature her as our cover artist and share with our readers her interpretation of the eternal art of pysanka writing.*

## Pysanka, the language of symbols

By Eva Tomiuk

The Egg, as the embodiment of the life principle, has been associated with mythical and religious ceremonies from earliest pagan times. With the advent of Christianity, the egg transcended its symbolism of nature's rebirth and became the representation of man's rebirth. Christianity absorbed the egg symbol which was likened to the tomb from which Christ arose. During earliest Christian ceremonies commemorating the Resurrection of Christ, rich ornamentation of the egg began, and the egg was kept as a religious memento. In 988 A.D., when Ukraine accepted Christianity, the decorated Easter egg became an important symbol in the Ukrainian rituals of the new religion. After the abstinence of Lent, eggs were eaten to break the fast.

From Western Ukraine comes a story during the agony of Christ. The Blessed Virgin Mary pleaded for her

son's life. She offered Pilate eggs. When she wept, her tears fell on the eggs forming brilliant darts and rainbow colours. This is the miracle of *Pysanka*.

Among the Hutsuls there is a belief that the fate of the world depends upon the *Pysanka*. As long as the egg decorating continues, the world will continue to exist. Should the custom cease and chains loosen, evil will flow. Continuing to decorate *Pysanka* will allow love to conquer evil.



In the language of symbols, a **triangle** represents the Trinity, and netting suggest Christ's fishing for men.



The **fish** became a sign of Christ because an acrostic from the Greek words for "Jesus Christ Son of God Saviour" is "ichthys", Greek for "fish".



**Wheat**, betokening a bountiful harvest.



The **Cross**, emblem of the suffering, death, and resurrection of Christ.



When Ukrainians accepted Christianity in 988, the eight-pointed **star**, then the sign of a sun god, became a symbol of Christ.



**Storks, hens, roosters**, and sparrows symbolize fulfillment of wishes.



**Dots** depict stars in the heavens, and also recall Mary's tears when Pilate refused her plea for mercy.



**Deer, horses, rams**, and other animals of the Carpathian mountains signify prosperity.



**Waves and ribbons** circling an egg, without beginning or end, suggest eternity.



**Pussy willows** symbolize Palm Sunday.



**Pine branches** and trees symbolize youth and health.

*The Vignettes of the Pysanka are through the artistic hands of Eva Tomiuk, Edmonton, Alberta. ©1981.*

### Meet cover artist *Eva Tomiuk*

Eva Tomiuk's artistic *pysanka* writing achievements are legendary. She has demonstrated her art by appearing on the CBC, Cable TV and at the Barbara Kelly Easter Show, ITV. She has crossed Alberta appearing in such venues as in schools, parishes and at the University. Her accomplishments have brought various prizes, including the National Ukrainian Festivals in Edmonton, Vegreville, Dauphin, and Toronto.

Her Ukrainian *pysanky* may be found in the Edmonton Provincial and in the UCWLC Museums, and were chosen to be part of the Alberta display in the "Canada House", London, England. An original design depicting the Commonwealth Emblem was presented to His Highness, Prince Philip visiting Edmonton in 1978. In 1983, Prince Charles and Diana were presented with Eva's *pysanky* and in 1984 Pope John Paul II was given one too. The Edmonton Police Association commissioned sixty-seven eggs for their convention delegates.

She became a media personality by demonstrating the art of writing *pysanky* in two films. In 1999 the master of *pysanky* writing was featured on the Martha Stewart Living Television.



Eva Tomiuk with Martha Stewart

Ірина Чайковська-Павлів

## СВІТ ПИСАНКИ



Ще із віків давньої сивини  
По білім полі тендітного яйця,  
Рука жіноча виводила взори,  
Писала дивні візерунки — символи життя.

Що не хата то майстриня, ще й доноу навчав,  
Як тримати й обертати яєчко в руці,  
Щоб на ньому розписати воском  
Різні взори — кола, лінії, клинці.

І сосонку намірила, зірки і звірята,  
Ще церковку і листочки почала писати.  
Потім в барвах світлих сонця яєчко купала,  
Обігрівши обітерла і так промовляла:  
Ой ти писанко-красуне, як ти мені вдалась!

Ти в світлих кольорах дзвінких яснієш  
І в темних барвах ти краса.  
Своїм тонким і ніжним взором  
Ти чаруєш не одного глядача.

У тебе писанко ягнята, півники і квіти,  
Вовчі зуби, зайчі вуха — не перелічити.  
Обдаровують і друзів, признання дають  
І до церкви на Великдень святити несуть.

В музеях чи у хаті ти справжня окраса,  
Як тобою не гордиться, писаночко наша.  
Із легенд тебе всі знають від давен-давна  
Бо ти, писанко, в народі стала символом життя!

Березень 2003 р.



## EASTER BABKA

- |  |                               |
|--|-------------------------------|
| <b>3 pkgs. dry yeast</b>               | <b>15 egg yolks</b>           |
| <b>½ cup lukewarm water</b>            | <b>5 egg whites</b>           |
| <b>1 tsp. sugar</b>                    | <b>1 tsp. salt</b>            |
| <b>1 cup milk</b>                      | <b>rind from one lemon,</b>   |
| <b>(½ cup scalding, ½ cup boiling)</b> | <b>one orange</b>             |
| <b>1 cup melted butter</b>             | <b>1 tsp. vanilla</b>         |
| <b>(salt free)</b>                     | <b>1 cup seedless raisins</b> |
| <b>1 cup sugar</b>                     | <b>4 to 5 cups sifted</b>     |
| <b>(icing or berry)</b>                | <b>all purpose flour</b>      |

Measure ½ cup flour into small bowl over which put ½ cup boiling milk. With wooden spoon stir quickly this mixture into a thick white sauce until all lumps disappear. Dissolve 3 pkgs. yeast in ½ cup lukewarm water sweetened with 1 tsp. sugar. Put aside for about 10 min. to activate. Melt 1 cup salt free butter and cool. Scald ½ cup milk and when cold, mix with activated yeast. Add to flour sauce mixture. Beat 15 egg yolks and 5 egg whites with 1 cup sugar and 1 tsp. salt until thick and lemon coloured. Beat in yeast mixture into beaten eggs and add slowly 2 cups flour, blending thoroughly after each addition. Add 2 or 3 more cups of flour, knead till dough thickens and becomes elastic. Gradually add 1 cup melted butter and again knead it thoroughly after each addition. Knead ½ hour or until dough pulls away from your palm. Add grated lemon, orange, and 1 cup raisins which have been drenched with 2 tsp. flour. Place dough in greased container in warm place until double in bulk. Punch down and let it rise again for

about 10 minutes. Then shape into balls and put in well greased coffee cans or baking pans. Let rise double in bulk. Bake at 350° F for 1 hour or until well browned or loose around the edges of the pan. Brush with beaten egg before baking. Very tasty! Enjoy!

*Rosemarie Nahnybida, NASHA DOROHA Rep, Edmonton Eparchy. From the late Irene Warenycia — at an Eparchial Cultural Baking Workshop.*

## CREAMED HORSERADISH

- |                                   |                              |
|-----------------------------------|------------------------------|
| <b>3 tbsp. horseradish, fresh</b> | <b>1 tbsp. sugar</b>         |
| <b>or prepared in jar</b>         | <b>1 tbsp. white vinegar</b> |
| <b>1 cup sour cream</b>           | <b>or lemon juice</b>        |
| <b>1 tsp. salt</b>                |                              |

The day before serving, mix by hand to a uniform consistency. Refrigerate in sealed container.

## BEET RELISH

- |                                 |                                     |
|---------------------------------|-------------------------------------|
| <b>9-10 cooked beets grated</b> | <b>1 cup cider vinegar</b>          |
| <b>1 cup freshly grated</b>     | <b>1 tsp. black pepper</b>          |
| <b>horseradish</b>              | <b>(freshly ground if possible)</b> |
| <b>3 tsp. salt (to taste)</b>   | <b>1 tbsp. dill or caraway</b>      |
| <b>1 tbsp. sugar</b>            | <b>seeds (optional)</b>             |

Add the ingredients in order given. Gently stir by hand to reach a uniform consistency. Prepare at least the day before. Refrigerate in a sealed container. If left open the horseradish loses its punch.

*Olha Karaim, Toronto Eparchy President*

## Some Easter Thoughts

The basic Christian experience is a woman's experience! The Church, through the various Liturgies, presents to us Christ's Resurrection from the historical experience... of women, specifically the "Myrrh-bearing Women."

They were His disciples—ministering to Him and supporting Him financially. When others ran off, they remained with Jesus at the Cross. They took His Body from the Cross, buried Him and mourned Him. Jerusalem Matins is women's Experience. "... With her wailing dirge song, Your most holy mother, O Saviour, mourns You, slaughtered."

On Pascha morning, "at the break of day," we join the women and enter their experience, who, moved by a hope deeper than their feeling of hopelessness, arose to anoint Jesus' corpse.

Beyond darkness and despair,

women who received the first announcement of the Resurrection! All of us receive the Proclamation of the Resurrection in and through these women. The Liturgy tells us what the Women proclaim:

Having seen the Resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless one. We worship your Cross, O Christ, and we praise and glorify your holy Resurrection. For you are our God, we know no other but you, we name you by name. Come all the faithful, let us worship the holy Resurrection of Christ; for see, through the Cross, joy has come in all the world. Ever blessing the Lord, we hymn his Resurrection. For having endured the Cross for us, he has destroyed death by death.

Let us do as the Women do, who despite fear and despair, proclaimed Christ and his Resurrection to the

World. Your vocation and your dignity is nothing else and nothing less than that! Христос Воскрес!

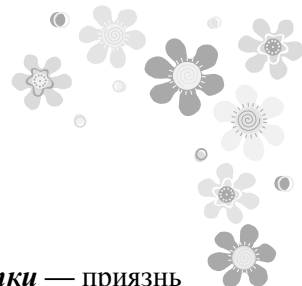
*Very Rev. Richard Soo, SJ, Editor, Postup*

## Великодні міркування

«У наших координатах не уникнути хреста, який є наскрізний символ. Христос народився, щоб ми народились; Христос проповідував, щоб ми проповідували; Христос ніс на Голготу хрест, щоб ми несли; Христос воскрес і вознісся — щоб ми з принижень і мук воскресли і — возносилися».

*Євген Свєрстюк,  
український письменник, правозахисник,  
редактор газети Наша Віра*

# МАМИ і ДІТИ



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З нагоди Дня Мами  
навчім наших  
маленьких молитву

*Молитва Дитини  
до Бога*

Боже, Господи Ісусе,  
На колінцях я молюся —  
Всі гріхи мені прости  
І від лиха захисти.  
Просвіти моє серденько,  
Щоб я вчилася (учився) гарненько,  
Щоб і вдома, і у школі  
Не робила (робив я) зла ніколи.  
І щоб тата шанувала (в),  
Щоб матусі помагала(в),  
Щоб жили ми всі здорові,  
Завжди в мирі і любові.

*Катерина Перелісна*



DEAREST MOTHER,  
THANKS

Dearest Mother,  
Thank you for childhood memories of yesterday  
for guiding me along Life's way  
for exemplifying right from wrong  
for cheering me with merry song.

Thank you for acquainting me with my roots  
for presenting me with dancing boots  
for inspiring me to aim high  
for surprising me with apple pie.

Thank you for believing continually in me  
for encouraging the best to be  
for bestowing me with self-esteem  
for sharing the realization of my dream.

Thank you for everything said, thought and done  
for happiness, surprises, excitement, fun  
for your courage and love that set me free  
for your precious presence alive in memory.

*Mary (Hrenchuk) Pankiw*

## МАМІ КВІТИ

Квіти мають свою “мову”.  
Даруючи їх, зважайте на  
те, що

**ромашка** означає здоров'я  
**мак** — шляхетність  
**конвалія** — закоханість,  
згода

**лілея** — цнотливість, швид-  
коплинність життя

**барвінок** — сумніви

**волошки** — радість і віра

**фіалка** — молодість і зако-  
ханість

**гвоздика** — хоробрість і  
мужність

**ірис** — пристрасть

**мімоза** — ніжність

**нарцис** — самовпевненість

**троянда** — велике кохання

**незабудка** — пам'ять і туга

**братки** — приязнь  
**жоржина** — краса  
**гіацинт** — сум  
**красоля** — доброзичливість  
**орхідея** — пристрасне  
кохання

**левкої** — приязнь  
**запашний горошок** — ніж-  
ність

**камелія** — холодність і від-  
сутність почуттів

А якщо хочете, щоб ваша  
кохана мама досягла неаби-  
яких успіхів у важливих  
справах, даруйте їй м'яту. Її  
запах посилює здатність  
зосереджуватися й успішно  
розв'язувати складні  
проблеми.

*Київ, 2003. На городі і в саду*



## Квітник

### Як продовжити життя квітам

**Півонії** гарно зберігаються у холодильнику —  
там їх можна тримати до двох місяців. Періодично  
слід поновлювати зріз і підживлювати квіти.

**Мімозу** краще ставити у гарячу воду, збризкуючи  
суцвіття прохолодною водою.

Щоб із **хризантем** і **жоржин** не випадали окремі  
пелюстки, у кожному квітку слід закапати кілька  
крапель воску.

**Троянди** і **гвоздики** не “люблять” галасу. Тому не  
ставте їх біля телевізора чи магнітофона — вони  
відразу зів'януть.





Top row: Inessa, James, Larissa;  
bottom row: Oksana, Jim

**NASHA DOROHA wishes to celebrate the mothers and fathers of mixed marriages who bless their children with the values, language and beauty of the different cultures they come from. Here's a story of how Ukrainian is nurtured and advanced in one such family.**

## Being Ukrainian in Red Deer

By Oksana (Lazurko) McIntyre

*My parents came to Canada after World War II from the Lviv region in Ukraine. I was born and raised in a very Ukrainian environment in Canora, SK. I obtained a Pharmacy degree from the University of Saskatchewan but stayed at home with my children for 12 years. Presently, I work part-time as a pharmacist and am very involved in various programs at St. Vladimir Parish in Red Deer.*

*My husband Jim and I have raised our three children, Inessa, James and Larissa ages 18 to 23, to understand, speak, read and, to a limited degree, write Ukrainian in a centre that had no support in matters Ukrainian. Our children now speak up*

*to four languages having attended French Immersion school. My husband, who is of Scottish ancestry, unselfishly agreed before we were married to raise our children in a Ukrainian church and in a Ukrainian environment. When we moved here as new-lyweds, Red Deer had neither. The first step was to establish St. Vladimir parish, a main element in my children's lives.*

“Mamo, why are we the only ones who speak Ukrainian in Red Deer?” “Because it is a treasure—rare and special.”

Ukrainian upbringing was a priority for me. I was fortunate to be able to stay home with my children. Two weeks during summer holidays we had *ukrajinski leksiji* learning to read and write. I sent my children—under protest—to Ukrainian camps so they would hear other children speaking Ukrainian. Although far away, I tried to have my children spend time with their *babusia* and *dido*.

From the moment they were born I spoke to the children only in Ukrainian. With my husband I communicated in English and the children began speaking in two languages at

once—one to their mother and one to their father. There was no confusion. I would speak Ukrainian to my children in front of their friends, teachers wherever we went and they continued to speak it to me. There was no compromise. I gathered videos, books and any resources I could find at that time on things Ukrainian. I made many presentations in my children's classes on Ukrainian topics. I was active in my parish and my children were always with me. I persevered in my dedication.

It is with God's blessing that my children have grown up proud and aware of their Ukrainian heritage and church. I realize that now. Having a strong tie to their Ukrainian Catholic church has given them a foundation on which to build their own lives.

*“I would speak Ukrainian to my children in front of their friends, teachers wherever we went and they continued to speak it to me. There was no compromise.”*

The success with my children was only possible because of the understanding, support and willingness of my husband Jim who is very proud of his children. My parents were unfailing in their encouragement. Non-Ukrainians in my community commended me on passing on my language and heritage to my children.

## Surprise!

### Assimilation more dangerous to well being than cultural heritage retention

Kingston, ON — Immigrant youth are better able to handle discrimination, have fewer emotional problems, and get along better in school and in the community when they remain strongly attached to their own ethnic culture rather than try to melt into a national culture, a Queen's University-based international psychological study has found. They do even better

when they have a double attachment to both the national society and to their heritage culture.

Encompassing more than 5,000 interviews with immigrant youth in 13 countries, the study is the world's most exhaustive examination of how the children of first-generation immigrants adapt in a new culture.

Amongst its comprehensive find-

ings, the study concludes that a strong ethnic identity may have a “buffering effect” against discrimination.

“Adolescents who are confident in their own ethnicity and proud of their ethnic group may be better able to deal constructively with discrimination, for example, by regarding it as the problem of the perpetrator or by taking proactive steps to combat it.” ➤

“The big surprise here is that youth don’t do as well either psychologically or socially if they try to assimilate,” says Dr. John Berry, Queen’s psychology professor emeritus and the lead author of the 10-year study which looks at the psychological, social and academic success of participants while considering a plethora of variables including: perceived discrimination, length of residence, religion, gender, age, language proficiency, neighbourhood composition, actual diversity in the country of settlement, and diversity policy in that country.

The result is the broadest view to date of how immigrant youth adapt to and succeed in the home countries chosen by their parents. The study also revealed:

Immigrant youth are as well adapted as the resident youth of each country. The largest group of immigrant youth eventually adapt by becoming bi-

cultural, rather than assimilated—36 per cent of immigrant youth were comfortable and involved in both their ethnic and national cultures. 23 per cent are primarily oriented toward their ethnic culture. While adolescents with this profile adapt well psychologically, they view themselves as separate from the national culture and are less involved in the larger society. Participants who try to assimilate have poorer self-esteem, do not do as well in school and exhibit more anti-social behaviour than those who integrate. Nineteen per cent of the youth fit this profile, indicating that immigrant adolescents generally reject total assimilation as a strategy for adapting. Immigrant youth fare better in countries that have a strategy of promoting diversity than they do in countries that do not specifically support diversity. The study urges governments to aban-

don public policies that stress assimilation and adopt those which actively promote diversity and an acceptance of ethnic cultures.

“Countries can help their new immigrants adapt by actively supporting diversity in health care, broadcasting, education—in all facets of society,” says Dr. Berry who notes that Canada is a world leader in promoting diversity.

Participants came from the three kinds of countries that receive immigrants: settler countries (Australia, Canada, Israel, New Zealand, and the U.S.), formerly colonizing countries (France, Germany, Netherlands and the U.K.), and countries that have more recently been receiving immigrants (Norway, Sweden, Finland and Portugal).

*With thanks to Walter Derzko.  
For further information please see  
<http://qnc.queensu.ca/story>*



## THE PRICE OF A CHILD

**A RECENT CALCULATION** of the cost of raising a child from birth to 18 is \$160,140 for a middle income family. This translates into \$8,896.66 a year, \$741.38 a month, or \$171.08 a week. That’s a mere \$24.24 a day. Just over a dollar an hour! Still, you might think the best financial advice is don’t have children if you want to be “rich.” Actually, it is just the opposite.

### **What do you get for your \$160,140?**

- Naming rights: first, middle, and last!
- Glimpses of God every day.
- Giggles under the covers every night.
- More love than your heart can hold.
- Butterfly kisses and Velcro hugs.
- Endless wonder over rocks, ants, clouds, cookies.
- A hand to hold, usually covered with jelly or chocolate.
- A partner for blowing bubbles, flying kites.
- Someone to laugh yourself silly with, no matter what the UCWLC President said.
- For \$160,140, you never have to grow up. You get to finger-paint, carve pumpkins, play hide-and-seek, catch lightning bugs, and never stop believing in Santa Claus.
- You have an excuse to keep reading fairy tales, watching Saturday morn-
- ing cartoons, going to Disney movies.
- You get to frame rainbows, hearts, and flowers under refrigerator magnets and collect spray painted noodle wreaths for Christmas, hand prints set in clay for Mother’s Day, and cards with backward letters for Father’s Day.
- For \$160,140, there is no greater bargain. You get to be a hero for retrieving a Frisbee off the garage roof, taking the training wheels off a bike, removing a splinter, filling a wading pool, coaxing a wad of gum out of bangs, and coaching a baseball team that never wins but always gets treated to ice cream.
- You get a front row seat to history to witness the first step, first word, first bra, first date, and first time behind the wheel.
- You get to be immortal. You get another branch added to your family tree, and if you’re lucky, a long list of limbs in your obituary called grandchildren and great grandchildren.
- You get an education in psychology, nursing, criminal justice, communications, and human sexuality that no college can match.
- In the eyes of a child, you rank right up there under God. You have all the power to heal a boo-boo, scare away the monsters under the bed, patch a broken heart, police a slumber party, ground them forever, and love them without limits. So... one day they will, like you, love without counting the cost.

That is quite a deal for the price!  
Love and enjoy your children and grandchildren!

*With thanks to Roman Zyla, Internet*

# Про добру дівчину

Василь Туркевич

Померла жінка і залишила дочку. Чи довго жив чоловік сам, чи ні, та вирішив одружитися вдруге. Взяв жінку, а в тієї своя дочка була. Про свою кровиночку жінка дбала, а пасербицю роботою морила. Тільки та й чула: у хаті причепури, худобу попорай, город пополи, і в полі працюй...

Якось зайшли до них у двір три старці. А то були Бог зі святими Петром та Павлом. Чоловікова дочка запросила старців до хати, нагодувала, постіль їм послала. А мамчина дочка тільки буркнула:

— Ото б я про тих старців дбала? Й на солоні пересплять.

Переночували старці, а вранці питають дідову дочку:

— Що тобі дати, дівчино, за твоє добре серце і роботящі руки?

— Нічого, — зашарілася дівчина. — Хіба ж то мені праця була?

Тоді Господь і каже:

— Я тобі дарую мужа-царя.

— А я, — каже Петро, — дарую тобі сади, що на Великдень будуть цвісти.

Павло ж додає:

— Від мене тобі такий дар. Як плакатимеш, то замість сліз срібло падатиме додолу.

Сказали те, та й пішли собі далі у світи.

Минуло трохи часу, і полював у тих краях царевич. Та й заблудився. Привела його дорога до того села, де жила та добра дівчина. Як побачив її царевич, то й закохався.

Через кілька днів і сватів послав. Подала їм дівчина рушники.

Незабаром весілля призначили. Повезли дівчину до столиці, з нею поїхала і мачуха зі своєю дочкою.

Їдуть та їдуть, а мачуха лютує. «Чого це пасербиці, а не моїй дочці таке щастя випало? Не бути чоловіковій дочці царевою дружиною». Як заїхали до густого лісу, накинута мачуха на чоловікову дочку й

очі їй повиймала, а саму в ярк зіпхнула.

— Нехай тебе тут вовки розірвуть!

Зодягла рідну дочку в одяг нареченої і повезла до царського палацу.

Сидить дівчина в глибокому яру та й плаче. Цілу гору срібла наплакала. Може, й померла б у тому яру, та якраз їхав через ліс старий мірошник, почув плач, дістав сліпу дівчину з провалля й додому привіз.

Ото живуть вони та й живуть. Вже й якийсь час минув, дівчина його батьком називає. Якось питає дівчина:

— Як там, тату, надворі?

— До Великодня ще довго, а в нас сад вже зацвів, доню.

Зітхнула дівчина та й просить старого:

— Вирубайте найкращу гілочку, тату, й понесіть на ярмарок. Може, й продасте. Тільки нічого не просіть за неї, а лише очі.

Зробив так мірошник. Виніс гілочку на базар. Коли це вся в золоті, сріблі та оксамиті мачуха йде. Звісно ж бо, у царському палаці живе.

Побачила квітучу гілочку і так їй та гілочка сподобалася, що вже ніщо не може втримати, щоб не купити. Запитує мірошника:

— Що ти хочеш за цю гілочку?

— Як дасте очі, то продам.

Наказала вона слугам принести із палацу маленького джбанчика. Вийняла звідти очі й подала мірошнику.

Приніс він ті очі додому, віддає дівчині. Вона їх перехрестила, приклала, де мають бути. І світ побачила.

Подякувала за ласку, низько поклонилася:

— Піду, тату, свою долю шукати.

Довго світами мандрувала, поки до столиці не прийшла. Бачить — царський палац. Попросилася слухати.

От набирає вранці лакей води

цареві вмиватися. А дівчина непомітно в те цеберко перстень з пальця кинула. Як умивався цар — то перстень побачив. Кличе лакея:

— Звідки цей перстень тут?

— Не знаю, — каже лакей.

— А хто там був, як ти воду набирив?

— Та нікого. Тільки якась дівчина.

— Привести її сюди! — наказав цар.

Привели дівчину. Як глянув на неї цар — то враз і пізнав.

Покликали тоді мачуху та її дочку. Впали вони в ноги, все як на сповіді розказали. Тільки не простив їх цар, наказав прив'язати до коней і пустити у степ.

А з дівчиною під вінець пішов.

Як Бог сказав, так воно і сталося.

Райський Сад, Василь Туркевич, Церковно-історичне наукове т-во, Київ, 2005

## Народ скаже, як зав'яже

- Чого Петрусь не навчиться, того й Петро не буде вміти.
- Наука у ліс не веде, а з лісу виводить.
- Знання людині, що крила пташині.
- З ким поведешся, від того й наберешся.



## Народна мудрість

- Барвінок на вінок, а полин на вінник.
- Є земля на всяку слабість, тільки на смерть нема.

# Українська мова — порнографія?

(Скорочено)

Павло КУЩ

Своє право використовувати на робочому місці «порнографію», тобто українську мову, працівник молокозаводу тепер намагається відстояти у суді Донецька.

Одному з представників керівної ланки молокозаводу дуже не сподобалося, що його підлеглий вперто називає молоко, сметану, кефір та все і всіх довкола виключно українською мовою. І щоб змусити україномовного підлеглого «говорить нормально», він спершу з нього привселюдно глузував. Не допомогло. Тоді навіть довелося збирати цехове засідання, на якому небораку не тільки добряче «пропісочили», а й перевели зі старшого машиніста в помічника. Правда, як це часто буває, на його ж прохання...

Абсурд? Де там! Це реальні події на одному з підприємств обласного центру східної України.

«Нації вмирають не від інфаркту. Спочатку їм відбирає мову», — діагноз, поставлений знаною і знаковою поетесою Ліною Костенко. І не тільки, наприклад, на робочому місці, а й у залі судових засідань. Не вірите? Ну й даремно. Свіжий приклад подібних перипетій навколо використання донеччанином державної мови — судовий позов 41-річного мешканця Донецька Юрія Литвина до Кіровського районного суду.

«Коли я почав використовувати українську мову на підприємстві, де працюю, то зазнав всіляких образ та переслідувань від свого безпосереднього керівника — начальника цеху. Все почалося із докорів «Ты что, не можешь говорить нормально — на русском языке?» і продовжувалось привселюдним психологічним тиском на мене із метою змусити відмовитися від спілкування українською мовою. Начальник також декілька разів своїми усними та письмовими розпорядженнями

по цеху забороняв мені використовувати українську мову у виробничих стосунках. А через те, що я продовжував спілкуватися державною, було проведено зібрання працівників цеху, наслідком якого стало звільнення мене з посади старшого машиніста. Тобто я став молодшим. А ще одним прикладом знущання, до чого вдався мій начальник, використовуючи свою посаду, стало те, що він відмовився підписати мою заяву на відпустку, написану українською мовою. Сказав, що ухвалить її лише тоді, коли вона буде написана російською...»

У своєму позові (до суду) машиніст тепер акцентує увагу на поведінці начальника цеху Володимира Доброхліба, який «забороняє мені використовувати українську державну мову у службових стосунках, привселюдно ображав мене через те, що я розмовляю і пишу українською мовою».

Спершу в позивача склалося враження, що його звернення — ніби в стіну горохом. Тому невдовзі він уже змушений був писати заяву про відвід судді Сергія Проніна, який головував на попередньому засіданні. Причиною такого кроку стало те, що згаданий суддя вів процес... російською мовою. Законірно, в Юрія Литвина з'явилися сумніви стосовно того, чи зможе цей суддя, розглядаючи предмет суперечки, бути об'єктивним та неупередженим. Зрештою, на його боці в цьому випадку й законодавство, дотримання якого гарантується у тому ж «храмі законності». На це й сподівався позивач, пишучи в своїй заяві: «Заперечую проти ведення процесу суддею Проніним С. Г., який не володіє державною мовою, порушує ст. 10 Конституції України та ст. 7 Цивільного процесуального кодексу України і наполягаю на передачі справи іншому судді,

який би досконало знав державну мову і не порушував чинного мовного законодавства».

На цю заяву в Кіровському районному суді Донецька таки відреагували — наступне засідання суддя С. Пронін уже вів українською мовою.

Ukraina Moloda, Номер 024 за 08.02.2006



Тарас ШЕВЧЕНКО

Мені однаково, чи буду  
Я жить в Україні, чи ні.  
Чи хто згадає, чи забуде  
Мене в снігу на чужині —  
Однаковісінько мені!

В неволі виріс між чужими,  
І, не оплаканий своїми,  
В неволі, плачучи, умру,  
І все з собою заберу,  
Малого сліду не покину  
На нашій славній Україні,  
На нашій — не своїй землі.  
І не пом'яне батько з сином,  
Не скаже синові: «Молись,  
Молися, сину: За Вкраїну  
Його замучили колись.»

Мені однаково, чи буде  
Той син молитися, чи ні...  
Та не однаково мені,  
Як Україну злії люде  
Присплять, лукаві, і в огні  
Її, окрадену, збудять...  
Ох, не однаково мені!

Між 17 квітня і 19 травня 1847  
С.-Петербург



# Від крайової голови From the National President

Олена Гедз ✧ Olena Gedz

## День ЛУКЖК

Щоби організація ЛУКЖК могла належно працювати, розвиватися та давати напрямні дії духовного розвитку, Конгрес ЛУКЖК в 1956-му році вирішив відзначити один день в році святом «ДЕНЬ ЛУКЖК».

До того часу, наші відділи святкували цей день у різних місяцях року. Щоби об'єднати усіх, 12-тий Конгрес вирішив святкувати «ДЕНЬ ЛУКЖК» у місяці травні, тому що цей місяць присвячений почитанню Бого-Матері, Покровительці нашої Організації. Кожний Відділ повинен відсвяткувати цей день величаво і гідно по своїм силам. Почавши процесією до церкви з прапором, Св. Літургією і Св. Причастям. Опісля можна запросити членок і гостей на сніданок і провести Святочну програму. Цей святочний день є доброю нагодою віддати подяку і признання членкам, які віддано працюють для добра нашої організації.

Наша організація від самих початків свого існування завжди була

помічною рукою нашої Української Католицької Церкви тут в Канаді. Завдяки цій жертвенності і співпраці з іншими організаціями виросли Церкви, Народні Доми та інші твердині духа, а діти Українських піонерів стали повновартими громадянами тої прибраної Батьківщини. Минуло більш пів століття і становище Української людини в Канаді змінилося до непізнання. Але посвята Української жінки не змінилась. Вона має багато речей до виконання. Вона ж в хаті господиня, мусить все на час приготувати для родини, як мати мусить навчати та виховувати дітей. Часто ще мусить працювати поза домом, щоби допомогти утримувати дім та родину. Але також вона є членом церкви та громади і дуже часто має нагоду вийти на суспільне поле, щоби там виконувати чесно і сумлінно свої дані обов'язки. Якої ж тоді треба посвяти, щоби все те подолати? А таку посвяту у праці виявляють членкині ЛУКЖК — одні більшу, другі мен-

шу, відповідно до спроможностей кожної. І за цю працю для церкви і громади, багато жінок одержали найвищі признання-нагороди чи то від Святійшого Отця, Уряду Канади чи інших релігійних та світських установ.

2004-тий рік був для нас Богом Благословенний, бо в тому році ми святкували відзначення 60-літніх роковин ЛУКЖК як організації, якої першою головою була Вельми Шанована Марія Дима. Енергійні голови нашої Організації, у своєму організаційному житті, сіяли зерно Віри, Надії та Любови. Маючи Богом даровані таланти, вони поклали в наших Епархіях тривкий фундамент для розбудови нашої Організації. В короткому часі, відділи розсіялись майже по усіх парохіях більших і менших міст. І так, як сьогодні ми глянемо в історію нашого існування, ми можемо бути горді, бо завдяки нашим добрим проводам і нашому жертвенному членству наша Організація себе оправдала.

60 років минуло і ми в другій половині століття. На превеликий жаль, я мушу сказати, що ситуація в нашій Організації міняється. Число членок по відділах зменшується. Виглядає, що молодша жінка сьогоднішньої генерації не погоджується з нашими програмами і з нашими методами. Ми не можемо і не повинні міняти структури нашої Організації. Ми можемо і ми повинні змінити наш підхід і методи, щоби заохотити не тільки молодих жінок, але усіх жінок, які стоять осторонь нашої Організації. Я хочу вірити, що як ми змінимо підхід до цієї справи, число членства збільшиться в короткому часі. Будьмо горді нашого минулого, працюймо широко з надією і маймо погляд на нашу ще кращу майбутність.

Нехай цей день, призначений для нас і нашої організації, піднесе наші самопочуття, що ми працюємо для великої мети, для Церкви, свого народу, наших співгромадян і потребуючих нашої помочі. Просімо Божого благословення, щоби наша праця увінчалася найкращими успіхами, а Мати Божа Покровителька Нашої Організації нехай держить Нас у Своїй опіці.

## Meet a new NASHA DOROHA Rep

My name is Dorothy Lazurko. I am Saskatchewan-born and raised. My mother's grandparents go back to the first wave of Ukrainian immigration in the late 1890s. My father came to Canada from Ukraine as a young child in 1929. My husband and I came to Moose Jaw as newlyweds "for one year," and never left. That was 31 years ago. I have been a UCWLC member for 28 years. I am currently secretary of our branch (I am also a past-president), and have served on the Eparchial executive. I am married to Father Yuriy Lazurko, who was ordained this past summer after a 35-year teaching career. He was a deacon for 15 years prior to his priestly ordination, so the transition went smoothly (so far). He is in his second year of studies at St. Paul University in Ottawa. He will be finished in April 2006, and I look forward to having a husband around the house once more. For the last 15 years Father Yuriy has been editor of *Eparchial News*, a newspaper of announcements and happenings in our Eparchy. Recently, I have been assisting him, and realize what a big job this is.

We are proud of our two sons and one daughter, as well as our daughter-in-law, who are all university graduates. We are especially blessed that they are all active in the Ukrainian Catholic Church. I have many interests, hobbies and activities. In my "spare time" I work as a library technician at the public library and at a post secondary technical institute. I have tried to "retire", but somehow I always find myself back in the swing of things. I suppose it just is not my time yet!

Минулого грудня, з ініціативи Епархіяльної управи ЛУКЖК, відбувся День духовного розвитку при Церкві Св. о. Миколая, Торонто. Днем провадив провідник/реколектант о. Олег Качур.

## День духовного розвитку

Марійка Кушук

Отець Олег попросив про співпрацю і розпочав науку з пояснення відправ, які називаються Часи і які, за його задумом, мали наповнити цей день Моливним духом. Учасники під проводом о. Олега відмовили 3-тій Час. Перший роздум, який був запропонований отцем, — це роздум над Таїнством Різдва Христового. Як цю подію сприйняла Діва Марія?

Вона, яка відповіла Богові: “Так. Нехай буде воля Твоя”, — носила в лоні самого Бога. І дійшовши до моменту, що цей же Бог мав стати Живою Присутністю, напевно і в неї виникло запитання: “А що ж далі?”

Чи не так у нашому житті, особливо в часі Різдва, Бог народжується для нас і у нас і неминуче виринає запитання: “Ось Він тут присутній у мені, у ближньому, між нами і що ж робити з цією присутністю? Що ж далі?”. Усвідомивши це запитання, ми повинні йти через ціле наше життя і шукати відповіді у щасті і горі, у радості і смутку, коли легко і коли приходить терпіння — у всьому цьому бачити Бога і Його волю на кожен день нашого життя — а Його воля це і є відповідь, яку ми повинні з довірою приймати.

Після відправи 4-го Часу продовжували роздуми над Божою присутністю. Роздумували над цінністю кожної особи у цьому світі як образу і подоби самого Бога.

Та для того, щоб ми могли побачити Бога у кожній миті нашого життя і у ближньому, потрібно самому стати Ісусом; випромінювати та виголошувати Добру Новину і так як писав Св. апостол Павло: “Живу вже не я, а живе Христос у мені”.



О. Коваль, о. Олег Качур, пані Репенда

По закінченні другої науки присутні провели дискусію-роздуми. Кожен занурився в глибину свого серця, щоб відчути вагу цих слів, і дискусія відбулася: повна поваги до ближнього і його сприйняття Слова Божого, а також готовності почути Боже Слово, врозуміло і терпеливо вислуховуючи один одного. Після дискусії, сповнені внутрішньої задуми, учасники перейшли до церковної зали на обід. Обід відбувся також не традиційно. Після того як отець поблагословив їжу, читці, з учасників, по черзі читали книгу Приповідок, а всі в тиші споживали

страви, вбираючи у себе мудрість повчань Старого Завіту.

Третя сесія розпочалася служінням 6-го Часу і наступними розважаннями про Божу присутність у кожній спільноті чи організації. Про те, що ми завжди повинні пам'ятати слова зі Святого Письма (Матей 18:20) “де двоє або троє зібрані в моє ім'я, там я серед них” і тому Божа присутність повинна

бути першою основою усіх сходин і зібрань.

Тоді відправили 9-тий Час, а оскільки 9-тий Час нагадує нам про страсті і смерть Спасителя, отець запропонував молитовно згадати членкинь ЛУКЖК, які відійшли у вічність.

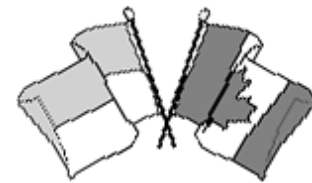
Остання наука була зосереджена на Євангелії — яке є найкращою іконою і присутністю Ісуса між нами. Щоб Боже Слово дійсно оселилося між нами, слід повсякчасно читати Його і у ньому знаходити пораду, розраду і втіху.

Марійка Кушук, Референтка духовного розвитку, Відділ св. Миколая, Торонто

Although largely ignored by advertisers, ethnic radio, television and newspapers in the United States now reach an astonishing 64 million people, about half of whom prefer them to the mainstream press, according to the first ever nationwide assessment of foreign-language and other ethnic media. This represents about one quarter of the population.

Because we follow similar trends to the US, it can be assumed that here ethnic media, such as *NASHA DOROHA*, is read by about eight million Canadians.

*NASHA DOROHA* and the UCWLC must make a special effort to reach the approximately 85,000 Ukrainian Catholic women in Canada. Currently *ND* is reaching about 7,000 readers. There's a large market out there looking for the kind of content *ND* provides its readers. The July Convention in Winnipeg gave a mandate to the new UCWLC National Executive: the implementation of **MMOR—More Members or Readers** (*ND* Winter 2004). *ND* is ready to take up this challenge. Let's begin!



*New Westminster* Eparchy

**FROM THE NORTH!**

2005 has been very, very busy in Prince George. A visit from His Excellency **Bishop Severian Yakymyshyn** (OSBM), **Sister Ambrose**, **Sister Ruth** (SSMI), and Eparchial

UCWLC President, **Mary Beley**, helped us celebrate Praznyk—and honour the Bishop's 75th birthday, 50th year of priesthood, and 10th year as our eparch.

**Rose Marie Prokopchuk**, President, and **Sofia Kudryk**, VP, attended the Annual UCWLC Convention. Certificates and pins were awarded to members on Appreciation Day, which

featured a potluck luncheon. Prayer partners for the year were appointed. This will become an annual event observed on Tag Day.

*Rose Marie Prokopchuk, President*

*Edmonton* Eparchy

**50-ТА РІЧНИЦЯ І ОБЖИНКИ В СВ. ЮРІЯ, ЕДМОНТОН**

Марійська Дружина відділу Ліги Українських Жінок Канади при парафії св. Юрія Переможця в Едмонтоні 2 жовтня 2005 р. відсвяткувала своє 50-річчя від дня заснування. Святкування проходило у Домі української молоді. Зібралися різні покоління людей. **Стефанія Солтківич**, голова, за проводом духовного дорадника парафії **о. Антона Тарасенка** промовила "Отче наш" і поклікала ведучу **М. Можилівську**, яка представила правнучок і онучок членкинь — **Анастасія і Марина Роланд**, **Христя Цар**, **Лариса Шмигельська**, **Арета Гришук**, **Ана Тумин**, **Леся Стефанів** і **Андріяна Товстюк**, **Андріяна Гук**, а також **Богдан** і **Борис Тарасенки**, які обслуговували на чайному прийнятті.

Прозвучала пісня-молитва "Мати милосердя" композитора **о. Дмитра Гуптала** під диригуванням п. **Ірини Тарнавської**, онучки **о. Митрата Володимира Тарнавського**, у виконанні жіночого ансамблю хору церкви св. Юрія Переможця. До слова запросили духовного дорадника парафії **о. Антона Тарасенка**, який розказав про історію створення Марійської



St. George UCWLC Branch 2005.

Back Row: **Stefania Pavicic**, **Mary Kordyban**, **Angie Kruger**, **Bernice Kaltwasser**, **Natalie Zazulak**, **Helen Lutz**, **Mary Danilic**, **Ann Pidruchney**, **Guillerma Yarocki**, **Marta Kuzma**, **Emily Petraschuk**. Front Row: **Rose Marie Prokopchuk** (Pres), **Rev. Mitrat Orest Ostapovitch**, **Dobr. Lilia Ostapovitch**, **Sofia Kudryk** (Vice Pres).



St. George UCWLC Branch Presentation / League Pins / Certificates – 2005.

**Angie Kruger**: 40-Yr Pin & Cert.; **Sofia Kudryk**, Vice President: 40-Yr Pin; **Mary Kordyban**: 50-Yr Pin; **Natalia Zazulak**, **Helen Lutz**, **Ann Pedruchny**: 30-Yr Pins; **Emily Petraschuk**: 25-Yr Pin; **Guillerma Yarocki**: Cert.; **Bernice Kaltwasser**: 30-Yr Pin; **Rose Marie Prokopchuk**: 50-Yr Pin. Missing: **Pat Scott**: 25-Yr Pin; **Betty-June Gair**: Cert.; **Lillian Maximitch**: 30-Yr Pin; **Sabina Pasicnyk**: 25-Yr Pin (now deceased).

Через велику кількість матеріалів опитування про *НАШУ ДОРОГУ* буде вміщено в наступних числах.



Due to the extensive amount of material, *NASHA DOROHA* survey will be published in a subsequent issue.

Дружини. Було згадано парохів церкви св. Юрія о. д-р П. Градюк, о. Митрат В. Тарнавський, о. Митрат д-р Е. Камінський.

Галина Сірман — Епархіяльна Голова ЛУКЖК — була членкинею парафії св. Юрія, де відвідувала Рідну Школу. Вона відзначила за сновниць нагородами і почесними грамотами. Членка п. Стефа Духній привітала від усієї парафії голову Дружини п. Стефанію Солтикевич з ювілеєм і подарувала їй квіти.

Пролунав “Гімн Марійської Дружини”, яку впровадив у життя покійний отець Митрат Володимир Тарнавський.

Рівнож пісню-молитвою розпочалася програма “Обжинки”. Членкині жіночого ансамблю св. Юрія **Леся Максимів, Оксана Тарнавська, Наталя Онищук, Ірина Тарнавська, Дарця Васараб-Роланд, Ксеня Мариняк** чудовим виконанням пісень, артистичними здібностями звеселяли присутніх у залі — маленькому острівці великої України.

Марія Можилівська



Марійська Дружина при церкві Св. Юрія Переможця проводить Обжинки на Ювілеї

**A TRIBUTE TO THE UKRAINIAN PIONEER WOMAN** was hosted by the UCWLC, St. Vladimir’s Parish, Edmonton last September as part of their annual fall tea. It commemorated Alberta’s centennial celebrations and the parish’s 55th anniversary.

Despite the difficult conditions, the isolation, the unbelievable hardships, loneliness, and alienation that the immigrant Ukrainian pioneer women faced, they endured and with their incredible resourcefulness supplied incredible “treasures”—both tangible and intangible—for the new genera-

tions of Ukrainian women in Canada. The setting was “golden” with the main decorative elements being the trunk, the treasure box, the key, and the *khustka*. Tea conveners, tea servers, and other helpers were dressed in Ukrainian attire with *khustky* draped around their waists, on their shoulders, or on their heads.

**Very Rev. Fr. Michael Kowalchuk** gave brief opening remarks and prayer. UCWLC President, **Luba Kowalchuk**, welcomed guests. **Natalka Yanitski**, Honorary Life Member and tea convener, welcomed the tea pourers—



St. George’s Obzhynky Presentation – 2005 at 50th Anniversary Celebration of their Branch. Some of their ladies with Fr. Tarashenko (Parish priest).

## Facts about charity

- Households that attend religious services on a weekly basis give 112% more than those who do not. **Married couples give 102% more than single people.** Homeowners give 113% more than non-homeowners.
- Over 4,000 **Internet sites purporting to be charities** popped up in the weeks following Hurricane Katrina. Of those, the FBI said, at least 60% were bogus.
- About 65% of all adults contributed to a church or place of worship in 2004. The **average gift was \$895 per donor.** On average, Evangelicals gave \$3,250 to their church, while Catholics gave \$547.

ladies from neighbouring parishes connected to early Ukrainian pioneer families in Canada—**Barbara Olynyk, Susan Zeleny, Evelyn Eveneshen, Elizabeth Ozga, Irene Loszuk, Cassie Gretzan, Katherine Sirman,** and special guest, **Molly Anne Waring**, author of *Paradise Acres: the Stry-Ker Family Saga*, a fictional novel based on early Ukrainian pioneers in Alberta.

**Dr. Andriy Nahachewsky**, Professor, Ukrainian Culture and Ethnography, and director of the Ukrainian Folklore Centre University of Alberta was the guest speaker. He has finished one-and-a-half-year full-time research into the early life of Ukrainian Canadian pioneers in east central Alberta, recording some 1,000 interviews deal-

ing with immigration history and culture. It was a touching presentation, aided by film clips about the life of early Ukrainian pioneers and, in particular, about the contributions of the early Ukrainian pioneer women. (*To be featured in upcoming ND*).

Tea conveners, **Natalka Yanitski** and **Rosemarie Nahnybida**, spoke on the symbolism used to depict the Ukrainian pioneer woman. A picture collage showing various pioneer women, connected in some way to St. Vladimir's Parish and all wearing *khustky*, was on display.

A highlight—the performance of St. Vladimir's Children's Choir, under the direction of **Julian Nahnybida**. The parish's little treasures sang four Ukrainian songs. Other highlights in-

cluded an old wooden trunk filled with various Ukrainian pioneer women's treasures and a collection of some thirty wooden Ukrainian treasure boxes and the announcement that a cookbook, *St. Vladimir's Treasured Recipes* (compiled by St. Vladimir's Youth), would be available for purchase in the near future.

*Rosemarie Nahnybida*



Helen Lynn (model Pioneer Ukrainian Woman), Ellen Ryski, Evelyn Chwok, Luba Kowalchuk, Natalka Yanitski, Rosemarie Nahnybida in front of old trunk of treasures



St. Vladimir's Children's Choir. Director, Julian Nahnybida.

## Скарбниця (вибране)

Я сьогодні відкрила скарбницю  
Моїх мрій вже давньоминулих.  
І розсипала їх на ліжко  
Заким я клякнула молитись

Я діткнула поживклу хустку,  
Яку моя матір носила  
І відчула давню хвилину,  
Що любов їй мені проносила.

Я не знала її терпіння,  
Що вона роками страждала  
Тільки знала душевну полегшу,  
Що вона крізь сльози співала.

Для неї не було вигоди  
І в житті було дуже тяжко.  
Ні електрики ні телебачень.  
А з грошами було ще важко.

Не вживала вона телефону  
Ні якоїсь факс машини  
Вона пішки йшла до кривних,  
Помогти як було в її сили.

Вона дбала про дім, клопоталась  
Замітала, пекла і варила  
Молитви свої відмовляла  
І про нас усіх вона дбала.

*Катерина Слободян,  
переклав Маркіян Ковалюк*

This poem was originally written in English *The Treasure Box* by Kay Slobodzian, printed in spring 2003 *NASHA DOROHA*, and translated by Markian Kowaluik for Edmonton's St. Vladimir's fall tea: "Our Treasures: A Tribute to the Ukrainian Pioneer Woman"

**“THEN AND NOW” SHOW OF COSTUMES**

Producer of the Fashion Show and Chair of the UCWLC Museum Committee: **Nadia Cyncar**. 21 models modelled 36 outfits (9 costumes-regional, 27 contemporary).



**“Then” — from museum collection**

- ❶ Bukovyna. As a family: Len Petruk, Svitlana Semenko, Markian Teterenko, Romana Poritska
- ❷ Poltava Yana Vyhovska
- ❸ Three costumes. Poltava: Yana Vyhovska; Hutsul: Maria Lesiv; Yavoriv: Alice Petruk

**“Now” — contemporary**

- ❹ Children in Ukrainian costumes Tania and Chrystyna Strilecka, Nina Kravets

**CANORA UCWLC BRANCH, SASKATCHEWAN** was honoured during the Annual Praznyk, Sts. Peter and Paul Ukrainian Catholic Parish last June. **Nettie Okrainetz** Branch, and **Alice Derow**, Eparchial presidents, paid tribute to pin recipients. Alice Derow said “In the early days, despite tremendous hardships... they made tremendous accomplishments and contributions. Our most sincere congratulations for your contribution and dedication to serve our Church, our people and our community with love and dedication.”

Closing remarks of thanks were offered by **Fr. Joakim Rac**.

*Alice Derow*



**UCWLC Flag bearer: Past Branch President Debbie Dutchak. Cross Bearer: Adam Kotyk, UCBC Branch Treasurer**

**Pin Recipients**

- Nellie Dutchak*
- Anne Gorenko*
- Iryna Lazurko* (Branch President 1959)
- Halyna Popowych*
- Jessie Shewchuk*
- Julia Yaworsky* (Branch President 1972-75)
- Jean Zarazun*

**40-Year Pin**

*Eugenia Gerechka*

**New Membership Pins**

*Ksenija Evan*  
*Bernice Barabash*



Annual Praznyk at Ss Peter & Paul Ukrainian Catholic Parish, Canora, SK held June 26, 2005. Officiated by Fr. Joakim Rac, Pastor



Icon of our Lady of Zarvanytsia



Standing: Branch President Nettie Okrainetz; New Member Bernice Barabash; Eparchial President Alice Derow; 50-Year Members Iryna Lazaruko and Nellie Dutchak. Seated: 50-Year Members Anne Gorenko, Julia Yaworsky, Jean Zarazun.

**ANOTHER SUCCESSFUL FALL TEA AND BAZAAR** was hosted by St. Mary's UCWLC, Yorkton last November with a Ukrainian theme. Delighted to have the youth join us with a table of their own, a special thank-you to our convener **Violet Kluk** and her committee for their hard work and dedication in hosting this event.

*Gwen Bilyk*



UCWLC in Wakaw. Back row: Fran Uhryn (Canora), Pauline Pasieka, Sally Deptuch, Lillian Salyniuk, Fern Balone, Stella Buryniuk, Eparchial Past President Alice Derow (Canora). Front row: Rose Dembrowski, Anne Balone, Father M. Romanets, Ann Chobotuk, Helen Romaniuk

**MOST SACRED HEART OF JESUS 50TH UCWLC ANNIVERSARY WAKAW, SASKATCHEWAN** was celebrated last October with Divine Liturgy by **Father Mykola Romanets**, dinner and short program. **Alice Derow**, UCWLC Eparchy Past President and **Fran Uhryn**, Membership Chair, attended. After an inspiring speech, Mrs. Derow presented long service pins to members (*please see photo at left*) and to **Hilda Sheremeta** and **Mary Holinaty** at their residences.

*Sally Deptuch, Branch President*

**SPIRITUAL RENEWAL AT DAUPHIN'S  
RESURRECTION PARISH AND  
CONCERT BY LVIVSKY MUZYKY**

Last October was the beginning of a spiritual renewal for the attendees when **Father Bohdan Lukie** began his six-day Mission. Father "Don" graduated from St. Vladimir's College in Roblin and was ordained a priest thirty-eight years ago. He served in various parishes in Canada and the States and recently he has been preaching Missions and Retreats in New Zealand and Tasmania.

In his twice-daily sermons, Father Don encouraged us all to be zealous apostles of Jesus in our daily life. One need not be a "special" person, highly educated, or hold a major position in the community to witness for God. God does not expect perfection. All He wants is simple faith and sincerity—He accepts us with our frailties. To emphasize his point he cited **Mother Teresa, Pope John Paul and Bishop Velychkovsky** as examples of simple faith, love and service to mankind.

Each of these greats started out as simple and ordinary people but achieved prominence through their faith and their love and service to their fellow man.

A special healing service and anointing concluded the Mission services.

In November, Dauphinites were treated to a special concert of traditional Ukrainian music from Lviv, Ukraine. A quartet of vocalists and talented musicians presented us with a variety of songs and instrumental music that evoked powerful feelings of nostalgia and pride in our heritage. The group is touring Canada and we were one of the lucky communities on their journey.

*Cassie Merko*

**UCWLC'S 60TH ANNIVERSARY  
CELEBRATION, HOLY GHOST PARISH**

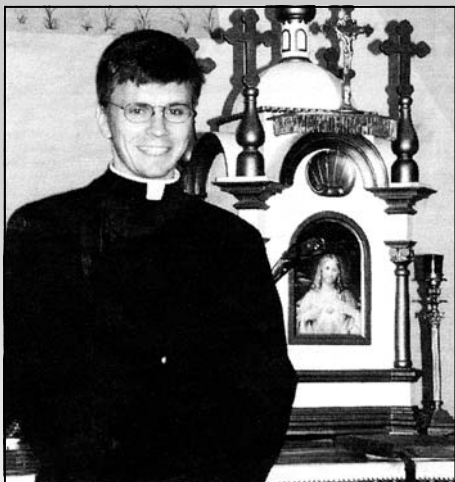
Two special days highlighted the celebrations. **Rev. Bohdan Borowec**, parish priest, offered Divine Liturgy for departed members over the past six decades; there was a recitation of the rosary followed by the viewing of an exhibit of photos of presidents and events, depicting the League's history. **Hazel Borodey**, President, led the proceedings. She acknowledged special guests **Rev.**

**Isidore Dziadyk**, OSBM, **Sisters Hilary Lenyk, Carmela Luky, Anne Pidskalny, Florentine Smysniuk**, all of the Sister Servants of Mary Immaculate, as well as **Shirley Lisowski**, then National Past President and **Stephanie Bilyj**, Winnipeg Archeparchial President.

**Dr. Mary Pankiw**, Regional Past President, and President of the Ukrainian Canadian Women's Council, read the opening paragraph of the historic UCWLC Minutes, recorded in Ukrainian, on January 15, 1945, when the League was formed with the guidance and encouragement of **Mary Dyma**, the first UCWLC National President, and the support of **Right Rev. Monsignor Vladimir Bozyk**, then the parish priest.

"The Holy Ghost Branch began with 26 members," **Hazel Borodey** said. "The first Executive consisted of **Anne Black**, President; **Mrs. Melnyk**, Treasurer; **Olga Sobchuk**, Secretary." She acknowledged each president, who served over the 60 historic years and paid tribute to the oldest living League member, 92-year-old **Anne Kowal**. National President **Shirley Lisowski** presented a Certificate recognizing the 60 active years of the League's historic existence.

Anne Black, the League's first Presi-



In September 2002 Father Volodymyr Bashutsky was appointed parish priest for Rosssburn/Russell and surrounding areas. He serviced parishes and residents in personal care homes.

Father Volodymyr grew up in the city of Uzhgorod, Western Ukraine,

*A new kidney for a fine priest*

with his family. After completing grade 12, he entered the Greek Catholic seminary. In 1993 Bishop Ivan Semediy sent him to Rome. At the Papal Urbanian University he received a Baccalaureate degree in Philosophy and Theology. He was ordained in 1999 and appointed lecturer of Dogmatic Theology becoming Spiritual Director, Spiritual Academy of Blessed Theodore Romza in Uzhgorod. In 2002, Metropolitan Michael Bzdel convinced him to come to Canada.

Soon after arrival in Rosssburn, he was diagnosed with kidney failure and was put on a dialysis machine. A kidney transplant was recommended—if possible from a family member. His father and brother came to Winnipeg from Ukraine and once the tests were completed, the father became the donor.

The community discussed the

grave expenses—transportation costs for the father and brother, accommodations, specialized medical bills—and the parishioners decided to have fundraising events.

The Russell parish held a gala. Approximately 150 people sat down to dinner and more attended the dance. It did not matter what denomination they were—people proved that they cared and wanted to share their love by giving. The Rosssburn Church Committee collected donations from near and far. The Rosssburn UCWLC held a successful Mother's Day Tea and Bake Sale with proceeds towards the "Father Bashutsky Medical Fund".

Last fall Father Volodymyr had his surgery and we are pleased to inform you that he is doing very well.

*Marion Antoniwi*

dent, telephoned with a congratulatory message. Dr. Mary Pankiw read "On the 60th Anniversary Celebration of UCWLC," a poem she wrote for the milestone event. Other speakers included Sr. Anne Pidskalny, SSMI; Rev. Isidore Dziadyk, OSBM, former parish priest who succeeded **Rev. Peter Darewych**; and **Roy Chuckry**, parish president.

The Branch is still active with 15 members, one of whom is **Jeanette Schuh**, UCWLC Winnipeg Regional President.

*Dr. Mary (Hrenchuk) Pankiw, PhD*

## Торонтонська Епархія

### ДЕНЬ ДУХОВНОГО РОЗВИТКУ

Минулого грудня, з ініціативи Епархіяльної управи ЛУКЖК Торонтонської Епархії, відбувся День духовного розвитку. Церква Св. о. Миколая гостинно надала приміщення, а членкині подбали про те, щоб забезпечити усе необхідне для погідного перебігу цього особливого дня.

З самого ранку в церкві кипіла праця як у вулику. О 9-тій годині

розпочалася реєстрація, сходилися учасники, смакували чай, каву з тістечками, гомоніли, раділи в очікуванні Слова Божого.

Голова Епархіяльної управи **Оля Караїм** відкрила День духовного розвитку, передала слово голові відділу **Уляні Смеречинській**, яка привітала учасників. **О. Др. Роман Лобай**, адміністратор церкви, наголосив важливість Слова Божого для кожної людини у кожен момент життя, і представив провідника реколектанта **о. Олега Качура**. (Для змісту Дня, прошу слядіти ст. 18)



День духовного розвитку відбувся при Церкві Св. О. Миколая. Уляна Смеречинська з учасницями.

### GROWING FROM 28 TO 46 MEMBERS AT UCWLC ST. JOHN'S BRANCH, BRANTFORD

We wish to share with you how truly blessed we are with our hard working ladies who give of themselves for the good of our parish. Our Branch began with 28 charter members in 1973. At present, we have 46! We make *perohy* and cabbage rolls twice a month to support our parish; visit sick members in hospital; and, at Easter time bake and deliver *pasky* to the sick and elderly, among many other commitments. We extend to all of you God's blessings.

*Pelahia Galan, President*



St. John's Branch in Brantford.

Front row: Luba Pich, Rosalia Pich, Pelahia Galan, Fr. Stepan Didur, Anne Lajoszniak, Doris Abram. 2nd row: Mary Stachyra, Teenie Dubecki, Dorothy Chura, Lydia Skrypuch, Anna Gut, Pauline Tybin. 3rd row: Anne Krutyholowa, Anna Sukmanowska, Helen Surmatchewska, Josepha Matwijiw, Olga Warnysky, Maria Kotiuk, Sophie Martyniuk, Maria Byj. 4th row: Mary Dancavitch, Diane Martyniuk, Stephanie Roberts, Stefania Wiwczaruk, Helen Borecky, Liz Dachuk, Lisa Derkach, Stella Dachuk, Irene Buckley.

## Про посилення нашої організації

Знову доводиться говорити про посилення нашої організації ЛУКЖК. Ми є найбільша українська жіноча організація в Канаді, а наш журнал НАША ДОРОГА єднає нас від моря до моря та інформує про нашу діяльність та про цікаві на духовні та громадські теми.

Тому що ЛУКЖК є підставовою організацією для здорового родинного та громадського життя, ми стараємося познайомити та приєднати нових членок, тим чином збагатити ЛУКЖК новими силами та ідеями, а рівночасно дати новим членкам духовне збагачення. Для того два роки тому розпочато акцію 'MMOR'. Та через обмеження вільного часу зможемо приєднати членок тільки тоді, коли наші заняття будуть відбуватися в товариській атмосфері та дадуть духовне збагачення у вигляді доповідей, святкувань, реколекцій і т.п.

Деякі відділи вже активно працюють, щоби приєднати членок, а тим самим читачів нашого журналу НАША ДОРОГА. Знаю, що в одному відділі кожна членка запросить нову особу на заняття, відчує її зауваги, відповідь на запити, і з часом так збагатіє наша організація. Та кожний відділ напевно має свій особистий, їм підходящий план праці. Пам'ятаймо, в разі потреби для поради маємо наших духовних дорадників, отців парохів та організаційну надбудову. А наша Покровителька нехай нас провадить та надалі тримає під своїм омофором. Про наші зусилля та успіхи поділімся з нашими посестрами на сторінках НАШОЇ ДОРОГИ.

*Ірина Паттен,  
Маркетинг та адміністрація  
НАША ДОРОГА*

## A place for women

UCWLC is a time-proven, largest Ukrainian women's organization in Canada. There is a place for women with interest in social, cultural or spiritual concerns. However, the underlying commonality of all UCWLC members is our Catholic religion, our Eastern Rite with its rich traditions and our Ukrainian culture, all of which were defended by our ancestors, and passed on to us by our parents. Throughout decades, our UCWLC magazine НАША ДОРОГА has kept all our members in touch, informed and inspired. Now, on the inertia of our founding members we are reinforcing our efforts to expand our membership and widen the readership of our magazine НАША ДОРОГА. To this end, the MMOR program was launched!

However, as we all lead busy lives, time is precious to us. To attract ladies to our meetings, or to read our magazine, will demand a friendly approach with interesting, spiritual and inspiring programs. Let us remember that the main aim of UCWLC is to enrich our spirituality.

We know that any activity in a friendly environment is more productive. Some UCWLC branches already have a plan whereby each member invites a guest to meetings, acquaints her with our magazine and our UCWLC life. Other branches may have their own plans of action. Let's work at it! The cause is good! Let us strive to have meetings with speakers who will inspire us, who will make us think and raise questions to discuss. If good speakers are not available, certainly the spiritual advisor can suggest an interesting spiritual passage to read at the meeting. Another idea is to learn more about the lives of saints whose name we wear. The possibilities are many and should bring good results.

Let us pray for inspiration from the Blessed Mother, for support from our members; then our ranks, our НАША ДОРОГА readership and our spirit will grow.

Let us then share our efforts and achievements in НАША ДОРОГА.

*Irena Patten,  
Marketing & Administration  
NASHA DOROGA*

### Фонд НАШОЇ ДОРОГИ ✧ NASHA DOROGA Fund

Archeparchy of Winnipeg ..... \$100.00  
Elsie Kawulich, Vegreville ..... 200.00

#### UCWLC Branches

St. Basil, Edmonton ..... \$150.00  
Hafford, SK ..... 50.00  
St. John, Brantford ..... 100.00  
Sacred Heart, Wynyard ..... 225.00  
Resurrection, Dauphin ..... 100.00  
St. Demetrius, Etobicoke ..... 25.00  
St. George, Prince George ..... 150.00  
St. George, Saskatoon ..... 75.00  
Sts. Peter & Paul, Canora ..... 50.00

#### Emergency Relief Fund

UCWLC St. Mary, Vancouver ..... \$200.00

#### Vera Buczynsky Ukrainian Language & Studies Scholarship Fund

Estate of Olga Wirsta, Toronto ..... \$1,000.00

#### Mary Dyma Educational Fund

UCWLC St. Mary, Vancouver ..... \$100.00  
Phyllis Trach, Wpg. (in memory of the late Nell Kozoriz) ..... 25.00  
Staff at Daniel McIntyre Collegiate, Wpg. .... 40.00  
Mr. & Mrs. Dominique Bergese, Wpg. .... 20.00  
Nadia Kozoria, Wpg. .... 100.00  
Lesley & Larry Sirant, Wpg. .... 20.00  
Margaret Chemerika, Wpg. .... 15.00  
Donald Dyma, Wpg. .... 100.00  
Nellie Lupyrypa, Wpg. .... 25.00

*Щира подяка усім. Thank-you to all donors.*

# Вічна пам'ять

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

## Eternal Peace

З великим смутком повідомляємо, що відійшли у вічність дві Почесні Довічні Членки нашої Організації ЛУКЖК від Саскатунської Епархії

**Анна Бучко**  
і  
**Емілія Панамароф**

*Вічна їм пам'ять*, а родині складаємо наше глибоке співчуття  
*За Крайову Управу ЛУКЖК*  
*Олена Гедз, Голова*

### ✠ Maria Horban

31.VIII.1919 – 20.VIII. 2005



Born and educated in Ukraine, she married Myroslav Horban at the outbreak of World War II. The young couple survived two years Displaced Persons' Camp in Austria, and settled in Toronto, 1948. She was active in the St. Nicholas UCWLC, СФУЖО, Plast and Ukrainian Social Services.

Maria joined St. Demetrius UCWLC in 1992 and served as Ukrainian Correspondence Secretary. In 1993, she spearheaded the sale of donated facial creams netting \$34,000 for parish charities and Rukh in Ukraine. She served

on the Editorial Committee of our popular Cookbook, *Ukrainian Cooking – Then and Now*, which raised \$13,000 for the Ukrainian Canadian Care Centre nursing home. She was responsible for “Dollar-a-Month” Fund in our Branch and succeeded in sending 30 parcels of winter clothing and 200 pairs of boots to Ivano-Frankivsk with whom we were twinned. For the cerebral palsied children at Dzherelo, Lviv, she shipped therapeutic equipment, toys and games and provided bursaries for needy students in Ukraine. On a wall of a museum at St. Olga's Institute in Prudentopolis, Brazil, hangs a portrait of a smiling Maria Horban in recognition for her encouragement to found the museum and contributions of numerous pieces of art.

In 2001, Maria deservedly received her 40-Year Pin.

A cultured, refined lady, she loved icons, paintings, embroidery, opera and musicals. She had a delightful sense of humour and a passion for flowers and clothes.

*Lillian Dzurman Yuryk*

### ✠ Katherine (Gulack) Homenuik

15.III.1918 – 9.IX.2005

Katherine Homenuik was a devoted member of the St. Josaphat UCWLC Branch, Kamsack, Saskatchewan. She passed away peacefully at the Kamsack Hospital. Katherine is survived by daughter Gloria (Mike) Hosko of Kamsack and son Dennis (Jennie) of Winnipeg as well as six grandchildren and six great-grandchildren.

*Marg Ratushny*

### ✠ Nettie Horbay

22.I.1914 – 8.VIII.2005



Nettie Horbay was the last founding member of Hafford, Saskatchewan's UCWLC.

Raised in the area, she completed high school in Saskatoon. With husband John, she provided unconditional love to three sons, David, Henry and Jim, and offered knowledge of the Ukrainian heritage to seven grandchildren and six great-grandchildren. ➤

Joining the new Hafford UCWLC in 1949, she served as treasurer, vice president and recording secretary, and other capacities for more than fifty years for the betterment of the Holy Eucharist Church and the League.

Sylvia Sawyshyn thanked Nettie's families who requested donations in Nettie's honour be made to the Hafford UCWLC.

*Sylvia Sawyshyn*

✠ **Honorary Life Member**  
**Anastasia (Nell) Kozoris**  
10.V.1915 – 29.I.2006



It is with great sadness that the UCWLC in Winnipeg, MB announces the death of a very dedicated UCWLC member who contributed much to our organization at all levels, National, Archeparchial and branch executives, to the church and Ukrainian community.

When the UCWLC first National Executive was formed in 1944, she held two positions—Relief and Organizational committees—for a two-year term. Nell also held the position of recording secretary on the first Executive of the Winnipeg Archeparchy and remained on the Executive for twenty years in various positions: President, Vice President, Recording Secretary, Corresponding Secretary, and Auditor. Nell was president of the Winnipeg Regional Executive.

In 1966, when National President Irena Pawlykowska and Nell were touring Manitoba branches, the idea of a museum was conceived. It received sponsorship of Metropolitan Maxim Hermaniuk and became St. Volodymyr Museum. Nell, along with others, worked diligently to make it successful. Today, it is still active.

In 1971 the UCWLC National awarded Nell with an Honorary Life Membership and in 1983 Pope John Paul II awarded her with the *Pro Ecclesia et Pontifice* Medal.

At the age of 65 Nell earned her Bachelor of Arts in Sociology.

Nell enjoyed curling, golfing, gardening, playing the piano and organ, volunteering at the Holy Family Nursing Home and travelling.

*Stephanie Bilyj*

✠ **Sophie (Bodnarchuk) Kuros**  
1911-2005



Born in Austria, the family settled in Wynyard in 1913. She attended school at Round Hills then had three marriages filled with eight children and two step-children. Church and the UCWLC activities were her love for many years. Here she shared her talents of cooking, hosting, singing and offering words of wisdom and encouragement. Sophie had a great zest for life and lived to the fullest. Her activities kept her mind young and active.

She leaves to cherish her memories her children and stepchildren, 23 grandchildren, 51 great grandchildren, 20 great-great grandchildren.

*Jackie Babey, President*

✠ **Стефанія Навальківська-Гарас**



Народилася в Городенці, закінчила гімназію і поступила до львівської Політехніки на факультет інженерії. Війна перервала. Працювала в будівельному відділі міста. Перед новою советською навалою покинула Україну в 1944 р. Через Краків, Чехію, Пільзн дісталася до табору переселених в Карльсфелді біля Мюнхену. Працювала в управах тут і табору Орлик, Бертесгадені. З чоловіком і сином переїхали до Канади. З часом поселилися в Сейнт Кетеринс, де займалася суспільною працею ціле життя.

В 1957-59 рр. провадила садочок СУМ, у 1960 р. стала співзасновницею Пласту — нагороджена золотою медаллю “Вічного Вогню” за громадську працю. Від 1966 р. активна в ЛУКЖК Свв. Кирила і Методія — секретар, культосвітня референтка, представниця до КУК. Була головою відділу тричі. Брала участь у Епархіяльних і Крайових З’їздах. Член Епархіяльної Управи, а в 1980-83 рр. Крайової, представниця до СФУЖО. Член

парафіяльної управи з 1990 р. аж до смерті, 14 років ініціювала бенкети випускникам середніх шкіл парохії. В 1973 р. співзаснувала світличку старшим.

Делегатка ЛУКЖК до КУК — 30 літ, довгі роки культурно-освітня референтка, належала до комітетів: Століття Канади, відзначення 50-ліття голодомору в Україні, 100-ліття Жіночого Руху, 1000-ліття хрещення України, 50-ліття КУК і 100-ліття Поселення Українців в Канаді. Під егідою проекту 100-ліття Канади була співзасновницею танцювального ансамблю 'Дунай', видання історії КУК Сейнт Кетеринс, з'єднання українських шкіл під патроном КУК, участь в Niagara Region Folk Arts and Grape and Wine Festivals і встановила традицію вибрання амбасадорів української громади. Була визначена Volunteer Service Award by the Province of Ontario.

Без її безперервної праці громада в Сейнт Кетеринс була б біднішою.

*Наталка Коник і Зор'яна Петрусик*

### ✠ **Emelia (Waschuk) Panamaroff**

20.V.1935 – 22.II.2006

A UCWLC member since 1969, she has served on all three levels of the UCWLC. In 1998-2001 she was National Cultural Chair.

In 1991 as a member of the Eparchial Executive, she co-chaired a massive humanitarian relief initiative, *The Chernobyl Relief Effort*, later *Gift of Hope*, providing over \$4.5 million dollars in goods, cash, medical equipment and resource personnel to Ukraine. This project received a commendation in the House of Commons by Hon. Lloyd Axworthy.

Recognizing the plight of many children and given the difficulties

preventing direct adoptions, she was instrumental in establishing the *Gift of Hope for the Ukrainian Family*, a foster child plan which grew so quickly that, for administration purposes, it was amalgamated with Child Care International.



In 1994, she was awarded the *Extraordinary Humanitarian Award* for her dedication to social issues in Ukraine and for her tireless efforts for the UCWLC. At the National Congress, 2001, she was honoured with the title of Honorary Life Member in recognition for outstanding contributions.

Highly interested in Ukrainian art and tradition, she joined Musée Ukraina Museum as a volunteer in 1969. In 1983 she became Chair of the Museum Board and was the CEO until her passing.

A believer in community, she has worked with Camp Easter Seal, Soroptomist International, Vesna Festival, Rushnychok Dance Ensemble, and the Kyiv Pavilion at Folk Fest and the Block Parents Association.

In 2002, she was awarded the Queen's Golden Medal for outstanding contribution to her community. In 2003, the Ukrainian Canadian Congress (Saskatchewan) presented her with the Nation Builders Award.

Professionally, Emelia practised as an accountant. She leaves behind husband George and had two children, Tanya and Daniel.

*Jayne Paluck*

✠ **Mary Pankoski**, a life member of the UCWLC, passed away October 28, 2005 in her 102nd year. She was a devoted member of the Catholic Church and served on many charitable organizations. She married Howard Pankoski in 1923. Together they raised six children. Mary will be remembered for her kindness, generous support and quiet, friendly manner.

*Gwen Bilyk (Saskatchewan)*

### ✠ **Sabina Pasicnyk**

22.IX.1933 – 25.VI.2005



Sabina Pasicnyk passed away at Prince George Regional Hospital after a courageous battle with cancer. Born in Montreal, a graduate of McGill University, 1954, she worked as an analytical chemist at Ayerst Laboratories until moving with her family to Prince George in 1974. Her volunteer work was extensive. It included canvassing for cancer, participating in the Terry Fox Run, and involvement in the Canadian Federation of University Women.

Sabina was dedicated to St. George's Ukrainian Catholic church in Prince George, BC. Her spiritual devotion was admirable. A UCWLC member for 30 years, she received the 25-Year Pin last May for contributions to our League and church during the many events in which she gave 101%.

*Rose Marie Prokopchuk, President*

✠ **Татіяна Дячинська**  
29.I.1916 – 14.III.2005



Народилася в Сенді Лейк, Манітоба. До Торонта прибула 1941 р. і вже в першій місяці вступає до УКЮ.

1942 р. організується перший відділ БУКК — Татіяна є обрана скарбником управи.

1944 року створено перший відділ КУК — Татіяна є співорганізаторкою і представницею Українських Католицьких Церков Торонта, скарбник відділу до 1946 р.; 1945 зорганізовано перший відділ ЛУКЖК у східній Канаді, Татіяна вступає в його ряди і 1946 р. на першій з'їзді ЛУКЖК, БУКК і УКЮ обрана головою Провінційної Екзекутиви УКЮ на два роки. 1956 р. Крайова Управа ЛУКЖК перейшла до Торонта, Татіяна обрана на пост скарбника. 1959-1969 і 1972-1975 займає пост скарбника Торонтоноської Епархіяльної Управи ЛУКЖК. Через дві каденції була скарбником Централі УКК Торонтоноської Епархії і одну каденцію Крайової Централі УКК. 1957 зв'язкова з ССКЖО від Кр. Упр. ЛУКЖК.

В обороні життя ненароджених організувала демонстрації і збирала підписи на ширшій території.

Як референтка Духовного Розвитку Епархіяльної Управи ЛУКЖК була організатором трьохденних реколекцій на Горі

Марії в Анкастер.

Від Кр. Упр. ЛУКЖК як одна із членок ЛУКЖК на Управі СФУЖО увійшла до Управи СКУ членом Контрольної Комісії СКУ.

Під час Другої світової війни Татіяна вложила багато праці як активна членка Канадського Червоного Хреста.

За фахом Татіяна є банкір і через 35 р. працювала в К.І. Банк оф Коммерс. Це знання незмірно послужило Українській Громаді, де своє знання і досвід використала у заснові першої тоді при парохіях Української Кредитівки св. Марії 1949 р. — була її співосновником; управителька і в дирекції через 33 роки. З нагоди 40-річчя тої Кредитівки дістала признання за вклад свого знання і жертвенної праці у розвиток такої корисної для української спільноти фінансової установи.

За заслугу відданої праці, вкладеної для Церкви, Організації і суспільства, її чекали різні відзначення: від св. Отця Папи Івана Павла II гідно заслужену медалью *Pro ecclesia et pontefice* від св. Софії в Канаді, Грамоту Відзначення за працю для Церкви і Суспільства; під час відзначення 50-річчя БУКК отримала Грамоту Заслуженого Члена, а на Крайовому Конгресі ЛУКЖК в Торонті 1971 р. відзначена Почесним Членством ЛУКЖК.

Клич нашої Організації “Для Бога і Народу” Татіяна брала дуже серйозно. Як довголітня і обов'язкова членка ЛУКЖК вона довгі роки працювала і солідно сповняла свої обов'язки як добра і практикуюча християнка і вірна донька українського народу, котра ціле своє життя присвятила на службу своїй Церкві і Рідному Народові.

Татіяна працювала у різних організаціях, де тільки була потреба, але її улюблена дитина то була Ліга Українських Католицьких Жінок Канади, котру вона плекала і

пестила від її народження 1944 р. аж до кінця свого життя, 61 рік!

Ми, членки ЛУКЖК, є вдячні і горді, що ми мали нагоду пізнати і працювати з такою людиною, якою була Татіяна.

Вічна їй Пам'ять!

Мирослава Загребельна

✠ **Stella (Madey) Wasylenko**  
18.V.1916 – 10.IV.2005



A long-time member, Sacred Heart UCWLC Wynyard, Saskatchewan, was celebrated with an honour guard and mass. She contributed to her parish spiritually and was an avid hostess and cook. She enjoyed many pastimes—embroidery and needlework were among her favourite. She raised three children and leaves behind nine grandchildren and seven great-grandchildren.

Jackie Babey, President

✠ **Katie (Zelinski) Pehuda**  
1903-2005

A long-time member of the Sacred Heart Ukrainian Catholic Church and its UCWLC at Wynyard, Saskatchewan, she came to Canada with her parents and settled in the Krasne district. Katie attended Halug School. After marrying, the family became active in the Krasne church and, since 1966, in Wynyard.



An original founder of the Apostleship of Prayer group, she was its member for 35 years. She shared her gifts with friends and church—flowers, baking, crafts.

Left to cherish her memories are her daughter Helen (Bill) Bachewich, Mike (Mary) Perekuda numerous grandchildren, great-grandchildren and one great-great-grandchild.

*Jackie Babey, President*

✠ **Margaret (Harach) Pula**  
11.VI.1920 – 2.VII.2005



Born in Krydor, SK, she was only two when her mother died, leaving behind seven small children, the youngest only one month. Within one month her father married Tillie Sirkirka. They had twelve more children. Times were hard on the farm. At a young age Margaret had to quit school to help look after the family.

On November 19, 1942 Margaret married Mike Pula, lived in Rouyn, Quebec, to return years later to farm near Battleford for the next thirty years.

Margaret joined the UCWLC All Saints Branch in 1975. Her work was recognized with an Eparchial award—a 25-year certificate. She possessed excellent work skills and was renowned for her hospitality.

*Anna Prystupa*

✠ **Michelene Worobetz**  
12.X.1920 – 6.VI.2005



During the early years of our branch, Michelene served as vice-president, convened teas, worked at bake sales and spent many hours helping in the kitchen. She also served on the UCWLC Eparchial Executive for three terms as first vice-president. She was a charter member (1954) of Sts. Peter and Paul, Saskatoon UCWLC Branch.

In 1969 Michelene moved to Regina, to act as consort to her husband Dr. Stephen Worobetz who was appointed Lieutenant Governor of Saskatchewan. She maintained her membership during this period and received the 50-year membership pin in 2004. At her request she was buried wearing this pin.

*Rosalie Kitz*

## Останнє слово ... last word Continued from page 42

Ukrainian women have a dignified way of slipping hands into sleeves, leaning back and eyeing one full force. It can be coquettish or defiant, as need be. These women mean business.

Does she mean Tymoshenko's Bloc? "Who else is there? Yushchenko betrayed her and Yanukovych is (Russian President Vladimir) Putin's man. What good will that do us? ... She will work with the West and not shake hands with that Yanukovych and his oligarchs."

I thanked them for their views and packed up my sausage. "Come back, if the kobassa pleases you."

The vendors know bad quality means no return business. The same holds true for politics. The Orange Revolution has taught them that when it comes to elections, they hold the power and they seem ready to wield it.

*Oksana Bashuk Hepburn  
was among the Canadian team of  
election observers that watched  
over the Ukrainian elections*

## Повір'я

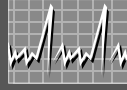
- Коли свербить брова,  
то будеш плакати.
- Не топчи ногами  
свого волосся,  
бо голова болітиме.
- Коли спіткнешся  
на праву ногу,  
то буде вдача.
- Коли свербить п'ята,  
будеш вирушати в дорогу.

**Deadline for Summer  
issue submissions**

•• НАША ДОРОГА ••

**15.V.2006**

**Річонець дописів  
на літній номер**



## Seven Steps that Could Help You Deal With the Dying

By Claudia Kuryk Serray

Palliative care has become a hot topic of discussion in Canada. It is the holistic, compassionate care offered to the dying when comfort and spiritual healing become the main goals. Why would this topic be of interest to the Ukrainian Catholic Women's League?

We are called upon more and more to visit the dying in our communities and often feel unprepared. We are afraid that we will say the wrong thing, or that we will be unable to cheer them up. We have been taught to leave this task to trained individuals—doctors, nurses and clergy. The reality is that many of the dying spend their last days alone and lonely. We choose not to visit them due to our own discomfort, yet the role of the informed visitor is crucial.

Here are some suggestions of how to communicate effectively with the dying taken from a course, "A Friend in Hand" prepared by Hospice and Palliative Care, Manitoba.

### 1 Relax and be natural

Be yourself. You may be the only visitor this person has had all day or you may be the best visitor — the safe visitor.

### 2 Listen.

This cannot be overemphasized. Listening means being attentive in every way and totally focusing on what the person is trying to communicate. Remember you do not have answers... the patient does not really expect you to answer all of his/her concerns, it would be nice to talk to someone who can listen without judging, without trying to fix the situation. I was totally moved by a friend in palliative care who said, "You know, Claudia, I am so excited about dying, but I have no one to tell this to." I was the safe visitor. She taught me what it means to be really ready. Most patients are not that ready and often express concerns about what it might be like to die. To let them know that I am safe I might ask, "are you afraid?" or "are you ready?" Then be prepared for whatever they say.

### 3 Observe

While listening, be aware of what is not being said. Listen to your other senses. Be aware of non-verbal behaviour. "You seem distracted today" or ask if it's time for pain medication. This lets the patient know that you are really there. Your job is not to cheer them up; it's just to be there at whatever place they happen to be. Sometimes it's fine to pray with them or perhaps pick a guided meditation to read, sometimes it's okay to just hold hands and sit quietly. Be sensitive to the mood of the patient at the moment.

### 4 Physical attending

Offer a drink when appropriate, offer tissues if they need to cry.

### 5 Specifics

Try not to change the topic. Paraphrase what they have said. Show the person that you are listening. Remember that they are in control. Try to avoid "why". It may seem that you are probing. Reassure them that whatever they talk about will be kept in confidence. Refrain from using clichés like "it's all in God's hands". Although this is true, that comment may end further communication. Although difficult, it is better to say less than more.

### 6 Review and remember

After your session, review what has happened, remember what worked and what didn't. This will build a base for your next visit. Remember no one gets it right the first time, nor every time.

### 7 Be creative

On your next visit, bring in favourite muffins or music or even some good jokes. Humour is always appropriate.

There are Palliative Care courses available in most communities. I hope that I have perked your interest, and that you will become effective, comfortable visitors to the dying. Chances are that someone will also be there for you when your time approaches.

*Claudia Kuryk Serray was a nurse educator for 17 years and head nurse Geriatric Medicine, Winnipeg.*



# ОСОБИТОСТІ PROFILES

## Ukrainian Canadian woman invested into Alberta's Order of Excellence

On October 20, 2005 at Government House, Edmonton, AB Elsie Kawulich of Vegreville, AB was awarded the Alberta Order of Excellence and the Alberta Centennial Medal. The Alberta Order of Excellence is the highest honour the Province of Alberta can bestow on a citizen. This prestigious award recognizes that the individual receiving this award has made a significant impact on Alberta's society by serving as a valuable volunteer with excellence and distinction.

Elsie Kawulich was born on Sept. 21, 1932 to John and Helen Kubrak who had immigrated to Canada from Ukraine. Many times in her youth, Elsie had to overcome barriers that young Ukrainian women faced growing up in that era. She demonstrated her great perseverance and determination by becoming one of the first women from Vegreville's Ukrainian community to be accepted into a university and earned a Bachelor of Science Degree in Home Economics from the University of Manitoba.

Elsie chose a profession that allowed her to combine her passion for sewing and handicrafts with her natural love of teaching. She returned to Alberta in 1955 and became a home economist for the Alberta government. She spent much of the late 1950s travelling extensively throughout east central Alberta teaching and advising families on everything from nutrition and food safety to sewing



*Elsie has received numerous awards including the Alberta Volunteer Achievement Award, the Alberta Hetman Award, the Volunteer of the Year Award for Vegreville, and the Queen's Golden Jubilee Medal*

and homemaking. In 1958 she married Mike Kawulich and began teaching home economics in Mundare and Vegreville. As her family grew to include five children, so did Elsie's involvement in the community. She served as 4-H leader and judge, specializing in sewing and public speaking. She volunteered with the Boy Scouts, Air Cadets, and countless other youth recreation programs, and served as a Girl Guide leader and district commissioner and as a tester for the Duke of Edinburgh awards. In the late 1980s,

Elsie was called upon to use her energy and public speaking skills as a member of a group selected to represent western Canada during a national unity mission to Quebec.

Elsie has been a long-standing volunteer for the Canadian Cancer Society, serving as a provincial board member and logging countless hours on local and regional initiatives. She currently serves as chair of the Vegreville Senior Housing Board. In recognition of her many volunteering efforts, Elsie has received numerous awards including the Alberta Volunteer Achievement Award, the Alberta Hetman Award, the Volunteer of the Year Award for Vegreville, and the Queen's Golden Jubilee Medal.

While Elsie has offered valuable support to a wide range of endeavours over the years, her greatest contribution to the province can be found in the great energy and hard work that she has poured into the preservation and promotion of Ukrainian culture. She is a long-standing member of the UCWLC; enjoys a solid reputation as a respected Ukrainian dance teacher; and authority on traditional patterns for Ukrainian dance costumes. She has also served as director of the Alberta Ukrainian Dance Association and as a member of the Alberta Folk Arts Council.

In 1973, Elsie began work to help develop what has become an iconic expression of Alberta's Ukrainian culture as a charter member of Vegreville's annual Pysanka Festival. In 1984 Elsie took on new duties as a charter member of the Friends of the Ukrainian Village Society. Her many efforts have helped the Ukrainian Cultural Heritage Village of Alberta to become a world class living museum. She currently serves as chair of the Village's advisory board. ➤



**Elsie Kawulich standing next to Norman Kwong (centre) Alberta's Lieutenant Governor on the occasion of Elsie's receiving the Order of Excellence and the Alberta Centennial medal. Others, standing: Ronald Neil Mannix, Father Charles Michael McCaffery, Dr. Gerald Warren Hankins. Seated: Margaret Perkins Hess, Robert W. Chapman Sr.**

More than a way to preserve her own cultural heritage, Elsie sees the Village and other work that she does to promote Ukrainian culture as ways to build acceptance of, and appreciation for, the great cultural diversity that exists in the province.

When asked to describe what she most values about being an Albertan, Elsie points out that the province is a place where you can achieve anything you want to if you're hardworking and determined. Elsie Kawulych is proof of that. Her hard work and determination

have done more than fulfill her parents' early hopes for their daughter. Her efforts have also helped create lasting tributes to the contributions made by all of Alberta's early Ukrainian settlers.

*From the Alberta Order of Excellence Program, 2005*

## Three UCWLC members receive UCC Alberta Provincial Council Hetman Awards

**Hetman Volunteer Awards, established by the Ukrainian Canadian Congress – Alberta Provincial Council in 1998, are presented annually to recognize outstanding Albertan volunteer leaders who have made significant contributions to the life of the Ukrainian Canadian community.**

### Catherine Chichak



A member of the UCWLC since 1962, she has held many Executive positions including Branch, Edmonton Eparchial and National Presidencies. As Eparchial President, 1985, established Ukrainian Language course and handbook for adults. As UCWLC National President, brought UCWLC National as an independent member at the Ukrainian Canadian Congress table.

She was the UCWLC representative for the World Federation of Ukrainian Women's Organization, the World Congress of Ukrainians, World Congress of Catholic Women's Organizations, and Ukrainian Canadian Congress.

Elected for 11 years as Member to the Alberta Legislature, she supported the development of many projects and initiatives for the Ukrainian community including the establishment of the Canadian Institute of Ukrainian Studies at the University of Alberta and the Ukrainian Cultural Heritage Village. Prior to that she was elected 1983-1989 as an Edmonton Catholic School Board Trustee, emphasizing continuation of Ukrainian-Bilingual and Eastern-Rite religious programs in the schools and on the Edmonton City Council from 1989-1992. Here, she was instrumental in preserving the Famine/Genocide Memorial Monument on new City Hall grounds as well as the Madonna of the Wheat sculpture.

From 2002-2004 she served as President of UCC-APC successfully obtaining a substantial government grant for the purchase of a new office. She

chaired and helped raise funds for the Canada Ukraine Presidential Election Observer Project, including a matching Government grant of \$125,000. Recently, she was appointed for a five-year term to the Alberta Government Advisory Council on Alberta-Ukraine Relations.

#### Awards:

- City of Edmonton Merit Award,
- UCWLC Honorary Life Member,
- UCWLC Edmonton Eparchial Executive plaque in recognition for services,
- Michael Luchkovich Award for public service,
- Alberta Catholic School Trustees Plaque for distinguished services,
- Edmonton Ambulance Authority Board recognition for services on the Board,
- the Taras Shevchenko Medal by Ukrainian Canadian Congress.

### Joyce Sirsky-Howell



Congratulations to Joyce Sirsky-Howell, St. Basil's UCWLC member, who recently received the Hetman

Award for her years of dedication and volunteering in offering her expertise in teaching Ukrainian embroidery, *pysanky*, baking *paska/babka* and Ukrainian costume design.

Joyce is a member of the Eparchial Museum Committee, costume director for Shumka Dancers and Shumka School of Dance. She also volunteers at St. Martin's Ukrainian Bilingual School and at St. Basil's UCWLC branch projects.

### Eva Tomiuk



Promoted and taught the intricate art of *pysanka* writing, embroidery, *paska* making and decorating, and *korovai* making in the Ukrainian

community of Edmonton and rural Alberta for 20 years. Entered competitions in Western Canada, received ribbons and trophies. Awarded Woman of the Year award (1975) for cultural achievements from the UCWLC National in Winnipeg.

- Volunteered to create embroidery samples from 58 regions in Ukraine and *pysanka* card samples that help explain the symbolism behind the craft.
- For 29 years committee member for Ukrainian Heritage Days and provided *pysanka* and embroidery displays.
- Her *pysanky* have been presented to dignitaries from all over the world, including Pope John Paul, Queen Elizabeth and the former Governor General of Canada, and Cardinal Josef Slipyj. Martha Stewart featured a 30-minute segment, 1999-2003 on national television showcasing her dedication and commitment towards promoting Ukrainian culture and art.
- Belongs to St. Nicholas Parish. There she has held several UCWLC positions and served 29 years on the Eparchial Museum Committee.

*More on page 10*



# Многая літа!



**Helen Lemiski and Frank Stachay** celebrated their 70th Wedding Anniversary last May. They have a family of 5 daughters and 1 son, 19

grandchildren, and 22 great grandchildren. Helen has been active in Vegreville's Holy Trinity Church UCWLC for 68 years.

*Elsie Kawulych*

**Peter and Anne Chubaty** of Rosa, Manitoba celebrated their 60th Wedding Anniversary on June 26, 2005 with a Divine Liturgy followed by a Come-and-Go Tea at the Shevchenko Ukrainian Centre at Rosa attended by about 200 guests from Manitoba, British Columbia, Saskatchewan, and Ontario. Their children, Alice and Steve Grywinski, Nestor and Marian Chubaty, organized the event.

Pauline Ewonchuk, UCWLC President, gave a heart-warming speech and gift. Anne has been a member since the UCWLC'S formation in 1963. She

was its president for 18 years; now, serves on a committee. She has been a *sestritsya* in church for over 30 years. Their gift for the church now was a New Censor and Stand.



**M**ARRIED WOMEN under extreme stress who reach out and hold their husbands' hands feel immediate relief, neuroscientists have found in what they say is the first study of how human touch affects the neural response to threatening situations. The women received significantly more relief from their husbands' touch than from a stranger's, and those in particularly close marriages were most deeply comforted by their husbands' hands, the study found. The findings help explain one of the longest-standing puzzles in social science: why married men and women are healthier on average than their peers. The study will appear in *Psychological Science* this year.



## Smile ✧ Усміхнися

Лікар запитує бабусю:

- Чи добре спите?
  - Спала б добре, але дід не дає.
  - А скільки йому років?
  - Ви не про те подумали.
- Хропе, як трактор!

Marriage is a mutual affair as long as you know when to stay mute.

— *Globe & Mail*

### НАША ДОРОГА ✧ NASHA DOROHA – Subscription Form

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City \_\_\_\_\_ Prov. \_\_\_\_\_ Postal Code \_\_\_\_\_

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# Допомога Україні ✧ Aid to Ukraine

Подасмо приклади українських та неукраїнських організацій, які допомагають Україні.

А як ваш відділ допомагає?

## From a letter of thanks to donors of "The Shoe Projects" which aims to help orphanages in Ukraine



As usual the children were overwhelmed by your generosity and excited in the knowledge that they are loved and not forgotten. For her part the

Director had two very interesting stories to tell us which, each in their own way, tugged at our hearts. The first was about one of the cute little 'guys' by the name of Lewko. One day it seems that he needed some extra, if not special, attention so he went up to the Director as she was talking to one of the attendants and asked her if she loved him. Without even having to look, because she knows all the

children by name and voice, Pani Maria immediately replied, "yes, Lewko, I love you" and continued on with her conversation. Obviously this just wasn't good enough for Lewko because rather than going away convinced and content he, in all of his three years, posed the question again. Once again Lewko asked Pani Maria if she loved him, but this time he told her to look him in the eyes



when she gave him the answer. How wonderful and wise our innocent children... all of whom want and need to be loved in their own special way.

The second story that the Director related was with regards to the most recent directives from the governing body that oversees the operations and funding of all or-



phanages. Unfortunately, it seems that this year is not unlike any other and as it approaches its end the coffers are running dry and the orphanages are being told that by the be-

ginning of December they ought to brace themselves for more budgetary cutbacks. And, while the concept of cutbacks is nothing new to the Directors, the extent to which they may go this year is. They have been warned that by the end of this year even their food budget might be reduced and they will have to feed the children less!!! This, Pani Maria said, has never



occurred before in the fourteen years that she has directed the Orphanage and is great cause for concern; so much so that she asked if we would consider purchasing foodstuffs for them if the need arises.

З Богом,

Sister Theodosia

You may send your donation to the Shoe Projects to Sister Theodosia, SSJ 33 Valens Drive Saskatoon Saskatchewan S7L 3S2 (306) 382-6306

### *Sr. Barbara Kowalski celebrates her Diamond Jubilee*



Last July Sister Barbara Kowalski celebrated her 60th Anniversary as a Sister of Service. Some 175 guests gathered to celebrate her remarkable life. \$2,165 were collected and donated to the Bridge of Hope Orphanage Fund to help needy children in Ukraine.



# Elephants and the Soviet Legacy



by Nestor Gayowsky

**W**HEN I WAS INVITED to write a short essay on what changes I would like to see made in Ukraine to advance its democracy, I clearly did not understand what I was letting myself in for! After much debate I have concluded that Ukraine's democratic, social and economic progress must be accomplished along a broad front by Ukrainians in Ukraine. Patchwork changes here and there will not be enough.

I have suggested some changes that might be made if the political will exists. However, I would like to explain why I think change will be difficult and slow.

I once used the analogy of an "elephant on a string" to focus understanding on some of the less visible impediments to post-Soviet progress—such as practices, institutional interests, psychology—which so directly affect the way Ukraine has developed since its December 1991 independence.

When training a wild elephant its handlers, as part of the instructional process, shackle the animal with metal chains. During training those shackles compel the animal to obey. Slowly, in spite of occasional fits of rebellion the animal yields to the lesson imposed by the chains and resigns itself to its fate. Later, with obedience confirmed, those shackles can be replaced—even by a string—and the elephant, conditioned to think along certain lines, behaves as if the iron shackles were still present. That is the Soviet legacy to its former Empire.

The Ukrainian state should have been able to look to a splendid future. Wealthy of territory, climate, resources, endowed with an educated and extremely bright population, European in outlook, it behaves like that elephant, shackled to ways of thought and behaviour harmful to the country's development but beneficial to its leaders (handlers).

Unquestionably, the bedrock of a civilized nation is to be found in the

rule of law. For the first 14 years of independence the Ukrainian police and justice systems were under the thumb of the government and little resembled the systems in civilized countries. But let us not follow that difficult and complicated path here.

Instead, and at last, let me turn to a few changes that might help shed Soviet influence and practice. These suggested changes lie principally within the competence of legislators and the President.

First, members of the Ukrainian parliament (*Rada*) should have their immunity restricted to what is prevalent in parliamentary democracies. There, protection is afforded the parliamentarian for what he or she says in Parliament. In Ukraine, most unfortunately, parliamentary immunity has meant immunity from both civil and criminal prosecution for *any* action of the parliamentarian inside or outside the *Rada*. This encouraged criminals to buy their way into parliament where they could live comfortably. Only if parliament voted overwhelmingly to permit the lifting of immunity could a parliamentarian be arrested!

Second, the pay and benefits received by parliamentarians and senior bureaucrats should be made public. This would likely strengthen the attention of voters in respect of their parliamentarians. A "culture of entitlement" is deeply imbedded in the post-Soviet psyche of all officials—elected or appointed. In fact the pay and benefits are scandalous.

Finally, to encourage "mature" political parties and to strengthen idea of party platforms, the practice of allowing "factions" within the *Rada*, to vote against their party affiliation, should be terminated. These factions are groupings of *Rada* deputies that respond, usually temporarily, to some political issues in order to reap personal benefit—without regard to platform on which they had been elected. On election, deputies should be required to indicate their adherence to a particular Party and its platform. Should they wish later to "faction-ate" in another direction they would be required to resign their seat and stand for re-election. (P.S. Canada might benefit by a similar rule.)

These and other political issues can only be carried through by Ukrainians in Ukraine and by no one else. It is they who must come to terms with state paternalism and the populace's expectations of that paternalism. State paternalism can only be expressed through the discretionary power exercised by bureaucrats. This avenue to corruption must be closed.

Some have expressed the view that change will occur only when the younger generations replace Soviet fossils. This is no guarantee. It is quite possible that if major reforms are not made soon then the younger generations will be tempted into adopting the bad habits and practices of their predecessors.

In conclusion, it is the Ukrainian political leadership that must lead Ukraine to reject its Soviet inheritance to advance the country's interests. No one else, however well-intentioned, can do it for them.

*Nestor Gayowsky was Canada's first diplomat to Ukraine and he opened the Canadian Embassy.*

# Mayivka in Winnipeg and Tenetyaska

By Oksana Bashuk Hepburn

**S**he dressed me and took my hand. We walked in the golden-black colours of a May evening—the warmth of the day cooling off quickly. I remember that. She was taking me to evening vespers, *Mayivka*, and weeping, weeping as we stepped through the dew-wet grass of the Ukrainian countryside.

The entry in her diary says 1945. It is a day or two after the battle in the neighbouring village. World War II is over elsewhere, but not here. Here, the Ukrainian Insurgent Army is fighting for the strip of land that is to become Poland or the USSR. Eight insurgents are killed—mere boys—by the *prokljati Moskali*, the cursed Communists. The boys were attacked while sharing meager supper offerings with the villagers. They grabbed their guns and ran for cover to the forest. They had to cross the field, the dew-wet field. The wheat had barely risen off the ground. It could not hide them. They were mowed down by enemy guns.

Their bodies are collected and buried fugitively, without ritual. *The enemy must not see our grief nor hear our lamentation.* The monumental heroism of a plain village people raging with despair yet capable of stoic pretence. *Nothing has happened here; we know nothing. My nichoho ne znajemo.* A well-worn pretence. A cover up. A life preserving necessity. Without it, there would be bullets to the back of the head or hangings.

*“Because all of you are Banderites, fascist-nationalist pigs.”*

\* \* \*

She told me all this as we did chores together in the house or in the back yard in Winnipeg years later. Now I read it in her diary.

Where did they learn how to behave this way? What kind of people does such horrific drama produce? Are these the same people, in 1995, when I visit them? They look at me with intelligence and understanding about those events. *Who are you? I am the daughter. Ahh, prekrasnoji pani Natali dochka; the school director’s grandchild.*

I want to hear about the terror. What happened to the hundreds of people who lived here after we escaped? Where were they sent? Where did they flee? Where are their graves?

\* \* \*

A few days later, when it is safe, there is a funeral. The little Tenetyaska village church is full of people begging help from their God. They are praying with the fervour of those that have lost everything and are afraid that He, too, might be taken away. *Oj Bozhe, nash Bozhe, rjatuj nas! Dear God, Our God, save us. Pid Tvou mylist’ prybihajem... We beseech you...*

She coaxes me into coming to the May vespers with her, my mother does, ten years later in Winnipeg. It is a cool, crisp evening. We walk quickly to the little St. Nicholas Church. We enter through the side door. She prefers the dark corner. It is a soothing place. I am glad to be with my mother. She prays fervently. Her beautiful thick hair falls over her hands. There is a quiver in her singing *Oh Marije Maty Bozha molysya za namy, oh Mary Mother of God pray for us.* She is crying. She will leave me. She cups her face, hiding it as if to protect me from the pain.

Then she is gone.

She leaves me to return to the little dark church in Tenetyaska. She is praying with the village for the boys who fell, *scho vpaly.* And for all the others.

Oh, so many dead, she will record in the diary. So much horror, abuse and injustice.

Were there other reasons for leaving? Was she mentally seeking her left-behind family? Reprieve from the loneliness, the isolation in a mid-western Canadian town? Perhaps the hardships of a foreign, impoverished existence? Was it the stepping-down from her dreams of literature, music, theatre to eke out an existence in sweat shops and office cleaning? Did the knocks and bruises of day-to-day life overburden her? Or, might it have been the pain of surviving while so many died? Did it hurt to have been spared tortures, incarcerations while her closest and dearest were not?

Was she thinking of her sister, Irena, exiled to Siberia? Wondering what happened to Stefko, her 19-year-old brother, the idealist, who went to free Ukraine from the Nazis and the Reds and never came back? Lost at war? An invalid? Alive, but unable to contact the family? She never heard; she doesn’t know. No one does. There were millions of Irenas and Stefkos: the untold holocaust of humanity.

The church in Winnipeg is emptying. I wait for her to lift her head and clear the bountiful hair from her face. She does not move. I bite the inside of my mouth and touch her gently. She opens her blue eyes and returns to me. She takes my face in her hands and kisses me gently on the forehead.

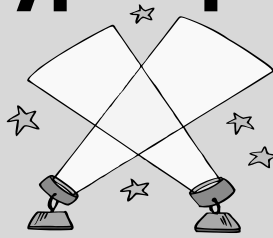
*“We are survivors you and I, my little one, moja kochana. We will overcome.”*

In 1995, I read her diary and weep.

*Oksana Bashuk Hepburn is writing a book about three generations of women in Canada and Ukraine, covering the post-War to the Orange Revolution era.*

# 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

**Presented biennially, the \$25,000 Kobzar Literary Award recognizes a Canadian writer who best presents a Ukrainian Canadian theme with literary merit through poetry, play, screenplay, musical, fiction, non-fiction or young people's literature. The first-ever four finalists were**

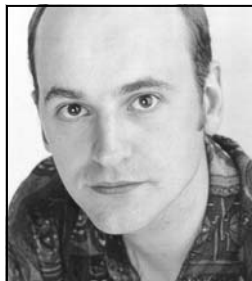
- **Lisa Grekul for *Kalyna's Song*, published by Coteau Books;**
- **Laura Langston for *Lesia's Dream*, published by HarperCollins Publishers Ltd.;**
- **Danny Schur for *Strike! – The Musical*, script by Danny Schur & Rick Chafe, lyrics & music by Danny Schur;**
- **Larry Warwaruk for *Andrei and the Snow Walker*, published by Coteau Books.**

*NASHA DOROHA* congratulates the nominees and applauds this Taras Shevchenko Foundation initiative.

## 2006 co-winners Danny Schur and Laura Langston

### An interview with Danny Schur *by Vicky Adams*

Danny Schur was born in Ethelbert Manitoba, a small Ukrainian farming community approximately 400 kilometres northwest of Winnipeg, where he received his early education in elementary and high school. Presently Danny resides in Winnipeg with his wife Juliana Schaible and their two children Anna, 7



years and Stefan, 2 ½ years. Both Danny and Juliana are strong proponents of second language learning—Juliana speaks to their children in German and Danny speaks to them in Ukrainian. Anna also attends French Immersion at their local school. When I asked Danny what was his greatest passion, he replied, “Writing musicals—especially musicals as they relate to Ukrainian experience.”

#### ***Why did you choose to write about Ukrainian stories?***

Because Ukrainians have many stories to tell about their experiences, especially their experiences in the early history of Canada. The world needs to know about our history, about our identity as Ukrainian Canadians. We should be proud of our stories because Ukrainians have a history worthy to be put on stage and on screen.

#### ***Do you think being raised in Ethelbert has inspired you to write *Strike*?***

Definitely, being raised in a totally Ukrainian community has given me the advantage of knowing the psyche of the Ukrainian people. I can identify with their emotions and their individual personalities, which of course makes it easier to interpret this in the writing of my play.

#### ***What is *Strike*?***

It is a musical fiction based on a historical circumstance. The Winnipeg General Strike in 1919 was the longest lasting strike in Canadian history. It lasted six weeks and was believed to be inspired by immigrant workers whose philosophies were imported from Russia. Although the Musical is a work of historical fiction, the characters Mike Sokolowski, Rebecca and Moishe Almozoff, James and Susan Ashdown and Senator Gidion Robertson are actual figures from history. I have researched their lives in great detail and drawn their characters as accurately as possible.

#### ***Why did you choose to base your Musical on the Winnipeg General Strike?***

The plays and novels that have been inspired by the events of the 1919 Winnipeg General Strike for the most part shy

away from the culmination of the crisis—the massive riot in front of City Hall on June 21, 1919. For most of the century, Winnipeggers would rather the whole affair were forgotten. But during my research of *Strike*, the ghosts of 1919 made an impassioned plea to me. The faces on the historic photos and the spirits in the graves requested further explanation as to their part in an event that disturbed Winnipeg and Canada until the dawn of the 21st Century.



Photo: Dylan Hewlett

The Act One climax of *Strike!* – *The Musical* by Danny Schur

***Tell me more about the spirit in the grave. Are you speaking here about Sokolowski?***

Yes, I have done much research, especially through newspapers and have found many conflicting reports about why Sokolowski was shot during the riot. I also found out that he was buried in an unmarked grave in the paupers' section of the Brookside Cemetery. As I searched for his burial site through the vast grassy area, I was mysteriously led to a loonie size marker that marked his grave. It was at that moment that I had a strange feeling that his story needs to be told.

***What impact do you want Strike to have on your audience?***

There are many conflicts in the world today and many of them have gone on for millennia. All of these result from the lack of understanding and the need to compromise. I want the audience to see that even the hardest heart can change if there is a genuine desire to get to know one another.

***What do you see is the future of Strike?***

There is interest in all major Canadian cities and some in the U.S. to stage the Musical. *Strike* will be the season opener at the Persephone Theatre in Saskatoon on September 26 and on May 13 there will be a public screening on a big screen in front of City Hall.

***Do you envisage any drawbacks?***

The major drawback is the money it takes to do these things. Presently, I am trying to raise enough funds to turn *Strike* into a full feature film. Anyone who has been involved in any kind of production understands the amount of money it takes to stage even a small presentation.

On March 2, 2006, Danny Schur was named the co-winner of Canada's first Ukrainian book prize. The Kobzar Award, sponsored by the Ukrainian Canadian Foundation of Taras Shevchenko, was awarded at a prestigious ceremony in Toronto attended by

members of the publishing industry and leaders in the Ukrainian community. Danny will split the \$25,000 Kobzar Award with children's book writer Laura Langston from Victoria.

In speaking to Danny, I am inspired by his drive and perseverance—characteristic of all great artists. As one who shares the same ethnic background and the same home town of Ethelbert, I admire Danny's determination to make a success of putting Ukrainian stories and the life of Ukrainian heroes on big screen.

*Victoria Adams, retired principal,  
Ralph Brown Public School  
Ukrainian Bilingual Program —  
Kindergarten to Grade 8.*



Winnipeg Free Press / Mike Aporius

Scene from upcoming short movie version

## Co-winner Laura Langston

lives in Victoria, British Columbia, with her husband, two children, an overfed Beagle, a lizard named Freddy, a stray cat who runs the house and several unwelcome raccoons who have taken up residence on the roof.



A former broadcast journalist with the CBC, Laura writes for both children and adults. She is the recipient of the inaugural Kobzar Literary Award for *Lesia's Dream*, which is the moving young adult novel of a Ukrainian girl's struggle to survive in a new land.

Fifteen-year-old Lesia Magus can hardly bear it. She and her family must leave their beloved Baba in their Ukrainian homeland in order to flee to Canada. Dreaming of fields of wheat and wealth and security, Lesia looks forward to a life in Canada free from hunger and poverty and rumours of war. But the 160 acres of uncleared prairie land look nothing like the wheat fields of her dreams. And even though there is no fighting in Canada, the First World War follows them there. Most horrifying of all is the fact that her father and brother are declared enemies of Canada and are thrown into an internment camp in Brandon, Manitoba. While life in her adopted country is not what Lesia bargained for, as she fights to survive, she discovers that even in hardscrabble land, flowers do open and dreams can come true.

Laura Langston's other book titles include *Finding Cassidy* (HarperCollins/fall 2006) and *Exit Point* (Orca/spring 2006) as well as the picture book *Mile High Apple Pie*, which has been translated into numerous languages. Other titles for children include *A Taste of Perfection*, *No Such Thing As Far Away*, *The Magic Ear*, *The Fox's Kettle* (shortlisted for the Governor General's award; illustration) and *Pay Dirt: The Search for Gold in British Columbia*.

Laura has written a book on herb gardening and is a regular contributor to *Canadian Gardening Magazine*.

When she's not writing, reading or cycling, Laura is either in the garden, walking the dog or chasing raccoons from the roof.

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**Here are some of the winning-author's thoughts to questions from NASHA DOROHA**

**ND: Why did you choose to write about that particular theme?**

As a journalist with the CBC, I met a Ukrainian man whose parents had been in an internment camp in Canada during WWI. I was shocked—I hadn't heard of the internment. I'm married to a Ukrainian and he knew nothing of it either. Neither did my mother-in-law, though her parents had immigrated from Ukraine (both before World War One). I started digging, and no one wanted to talk to me about the internment. It was a shameful secret. Some people were worried that it could happen again. Others felt I should leave the subject alone. Some were highly critical and told me not to write *Lesia's Dream*—no one would want to read about a family who comes to Canada only to face internment, they said. Well, I felt it was a subject—and a 'secret' that needed to be told.

**ND: What connects you with things Ukrainian?**

My husband's family came from Ukraine. The history of the Ukrainian people is part of my children's heritage. We celebrate so many 'famous' people in our culture but we rarely celebrate those unsung heroes—our grandparents and great-grandparents who took great risks leaving their homeland for Canada, and endured terrible hardships once they arrived. They cleared the land, developed the prairie, watered the soil quite literally with their tears, so we could have the kind of life we enjoy today. Our children aren't aware of that, and I felt they should be. As well, my great grandparents came from Odessa. It is a great mystery—we don't know if they were Ukrainian, Russian or what? We have traced them as far as the southern U.S. Then all disappears. I suspect my great-grandmother was Ukrainian and my great-grandfather Russian. But my family connection to Ukraine is speculation.

**ND: How do you see the future of Ukrainians in Canada?**

I see Ukrainian Canadians as continuing to be proud participants and yet a distinctly identifiable group in Canadian life. One of the things I discovered through my research is that Ukrainians are a strong, proud and an incredibly resilient group. They maintained their faith, culture and sense of beauty even as they struggled to survive in Canada. They built new communities here, yet never lost sight of their ancestral home. I see that role continuing—Ukrainians continue to build here in Canada—businesses, families, civic institutions, yet they also maintain a sense of pride in and concern for Ukraine. As a cultural group, they are true contributors to Canada's diversity that can act as examples to other ethnic groups.



## Останнє слово ... *last word*

*Дорогі читачі, Dear Friends,*

**Б**агато нового діється в нашій сфері зацікавлення — новий уряд в Канаді, новий Митрополит УКЦ в Канаді, мабуть відповідальний уряд — за свої позитиви і негативи до народу — в Україні.

Можна сказати — настала нова ера для нас в ЛУКЖК, бо всі ті великі зміни торкають нас і творять нові можливості до цікавої праці. А саме як?

Консервативний уряд Канади буде шукати способів як приймати і відповідно ставитися до меншин, як наприклад українців. В той сам час Ліберали будуть шукати нового лідера. В обидвох випадках, безпосередньо або через зорганізовані структури можемо впливати на наше майбутнє.

Висвячення нового Митрополита дає нагоду подякувати Митрополитові Михаїлові за провід УКЦ, і прислухатися Митрополитові Лаврентієві, яку дорогу вибирає для нас. Під час введення новий Митрополит підкреслив кілька напрямів, між ними святість

через Боже слово, евангелізація або поширення нашої церкви в Канаді і підтримка родини як підставові цеглини спільноти. А відносно України, в час видання цього числа *НД*, справа уряду невияснена, але мої почування, гадаю і ваші, висловила в щоденнику *The Ottawa Citizen* 25.03.06 на редакційній сторінці. *НД* передруковує.

### THE REVOLUTION STILL BURNS IN UKRAINE

*By Oksana Bashuk Hepburn*

**I** returned to Kyiv, the capital of Ukraine, 14 months after the Orange Revolution when, as the world cheered, millions stood their ground beside their choice, Viktor Yushchenko. His face, mutilated by an assassination attempt, served as a visible badge for democratic change: a pro-West direction; control of bureaucratic corruption; return of state wealth by stolen by oligarchs; and punishment for those who ran fraudulent elections.

The banners, ribbons and posters that galvanized the city during the cold weeks of protests are gone from the squares. Given the tumultuous year Ukraine has lived through, I wondered as I walked about whether the Orange spirit had faded as well.

“The Orange Revolution was more than just a free election. It was a psychological transformation from oppressed ‘yes-men’ to democrats,” said Volodymyr Vitrovych, a former Tent City organizer, now involved in tomorrow’s parliamentary election. “We found a new confidence.”

Mykola Posivnych, a doctoral candidate in history from the western Ukrainian city of Lviv, is spending a few months in Kyiv’s central KGB archives, researching the notorious excesses of the Russia-run secret police. “The event broke our passivity,” he said. “We stood up to abuses of power, and to Russia’s will.”

He listed other benefits: “There is greater freedom of the press. The media remain concentrated in oligarch hands, however the blatant fabrications are rare now.”

He pointed to a surge of investment interest: “Over \$7 billion was invested in foreign direct investments this year, nearly

triple from 2004.”

What does Russia say to this new spirit in Ukraine? Vitrovych is candid. “They’re pissed off and want to regain power over us. Putin wants to be an emperor. He can’t be one without Ukraine.”

This winter Russia cut off natural gas supplies to Ukraine. These same pipelines feed Europe which cried foul. Russia pulled back with egg on its face.

But all has not gone perfectly for President Yushchenko. “Russia had a five-year agreement in gas delivery with Ukraine. It broke the contract,” says one western consultant on condition of anonymity. “Had it joined WTO in the summer, instead of squabbling in parliament, WTO would have been on Ukraine’s side arguing its case. Yushchenko missed an opportunity to deliver on his promise to turn Ukraine to the West.”

Critics point to other undelivered promises. No clean-up of corruption. And only one of the state businesses acquired by oligarchs at ridiculous prices has been returned to the private sector, while Yulia Tymoshenko was prime minister. The public auctioning of the business put some \$4.8 billion U.S. into Ukraine’s treasury. She wanted to have more returned. The oligarchs demanded her head. The president fired her and the cabinet; his government was in disarray; the pro-West Orange force split between the president and his former prime minister.

Posivnych says more time is required to deal with these problems, “but the Orange Revolution made us more mature politically. Rhetoric is no longer enough. People want concrete proposals on issues

like health, education and tax reforms.”

Walking down the slushy streets, I wondered about parliamentary coalitions if there is no clear winner. Will Yushchenko shake hands with a former arch-enemy, Viktor Yanukovych? Or reach out to the prime minister he fired and then bring in others from the 45 parties fielding candidates to form a majority government?

Is there enough juice in the pro-Russian parties to pump up Yanukovych’s 30 per cent? Or will he try to force a win by, again, resorting to fraud?

Perhaps the pollsters will be proven wrong and one of the three leading parties will become a runaway winner?

I see that Kyiv has returned to the day-to-day life of a metropolis of some four million. Building cranes are everywhere. Global brands fill store windows. Children play in school yards, and students smoke in cafés near Shevchenko University. And the women, regardless of age and style, maintain a legendary beauty.

On Khreschatyk, the main street, an old woman is selling the first spring pussy-willows. I buy some and turn the talk to politics. “He betrayed us. He fired Yulia, while the crooks are still warming their seats and stealing our money.”

So, whose party will she support? “Yulia’s. She will win. I don’t believe the polls.”

In the Bessarabian Market, the scent of flowers and smoked delicacies reminded me how much I loved this place. While I bargained for some kobassa sausage a group of vendors gathered around. The elections were a natural ice-breaker. Irina, my sausage trader, offered: “We’re voting for the woman’s party. We’ve had enough of the men. They talk, then cave.”

*Continued on page 31*

## КАТЕРИНА

## I

Кохайтесь, чорнобриві,  
Та не з москалями,  
Бо москалі — чужі люде,  
Роблять лихо з вами.  
Москаль любить жартуючи,  
Жартуючи кине;  
Піде в свою Московщину,  
А дівчина гине.  
Як би сама, ще б нічого,  
А то й стара мати,  
Що родила на світ божий,  
Мусить погібати.  
Серце в'яне співаючи,  
Коли знає, за що;  
Люде серця не питають,  
А скажуть — «ледащо»!  
Кохайтесь ж, чорнобриві,  
Та не з москалями,  
Бо москалі — чужі люде,  
Сміються над вами.

Не слухала Катерина  
Ні батька, ні неньки,  
Полюбила москалика,  
Як знало серденько.  
Полюбила молодого,  
В садочок ходила,  
Поки себе, свою долю  
Там занастила.  
Кличе мати вечеряти,  
А донька не чує:  
Де жартує з москаликом,  
Там і заночує.  
Не дві ночі карі очі  
Любо цілувала,  
Поки слава на все село  
Недобрая стала.  
Нехай собі зліі люде  
Що хотять, говорять:  
Вона любить, і не чує,  
Що вкралося горе.

Прийшли вісти недобрії —  
В поход затрубили;  
Пішов москаль в Туреччину —  
Катрусю накрили.  
Не зчулася, та й байдуже,  
Що коса покрита:  
За милого, як співають,  
Любо й потужити.  
Обіцався чорнобривий,  
Коли не загине,  
Обіцався вернутися, —  
Тоді Катерина  
Буде собі московкою,  
Забудеться горе;  
А поки-що, нехай люде  
Що хотять, говорять.  
Не журиться Катерина —

Слізючки втирає,  
Що дівчата на улиці  
Без неї співають.  
Не журиться Катерина —  
Вмиється сльозюю,  
Візьме відра о-півночі,  
Піде за водою,  
Щоб вороги не бачили;  
Прийде до криниці,  
Стане собі під калину,  
Заспіває «Гриця».  
Виспівує, вимовляє,  
Аж калина плаче.  
Вернулася — і раденька,  
Що ніхто не бачив.

Не журиться Катерина?  
І гадки не має!  
У новенькій хустиночці  
В вікно виглядає.  
Виглядає Катерина...  
Минуло пів року, —  
Занудило коло серця,  
Заколело в боку.  
Нездужає Катерина,  
Ледве-ледве дише...  
Вичуняла, та в запічку  
Дитину колише.  
А жіночки лихо дзвонять,  
Матері глузують,  
Що москалі вертаються  
Та в неї ночують:  
— «В тебе дочка чорнобрива,  
Та ще й не єдина,  
А муштрує у запічку  
Московського сина...  
Чорнобривого придбала...  
Мабуть, сама вчила...»  
Бодай же вас, цокотухи,  
Та злидні побили,  
Як ту матір, що вам на сміх  
Сина породила!

Катерино, серце моє!  
Лишенько з тобою!  
Де ти в світі подінешся  
З малим сиротою?  
Хто питає, привітає  
Без милого в світі?  
Батько-мати — чужі люде,  
Тяжко з ними жити!

Вичуняла Катерина;  
Одсуне квартиру,  
Поглядає на улицю,  
Колише дитинку:  
Поглядає — нема, нема!  
Чи то ж і не буде?  
Пішла б в садок поплакати,  
Так дивляться люде.



Зайде сонце — Катерина  
По садочку ходить,  
На рученьках носить сина,  
Очиці поводить:  
«Отут з муштри виглядала,  
Отут розмовляла,  
А там... а там... сину, сину!»  
Та й не доказала.

Зеленіють по садочку  
Черешні та вишні;  
Як і перше виходила,  
Катерина вийшла.  
Вийшла, та вже не співає,  
Як перше співала,  
Як москаля молодого  
В вишник дожидала.  
Не співає чорнобрива,  
Клене свою долю;  
А тим часом вороженьки  
Чинять свою волю, —  
Кують речі недобрії.  
Що має робити?

Як би милий-чорнобривий,  
Умів би спинити...  
Так далеко чорнобривий,  
Не чує, не бачить,  
Як вороги сміються їй,

Як Катруся плаче.  
Може, вбитий чорнобривий  
За тихим Дунаєм;  
А може — вже в Московщині  
Другую кохає!  
Ні, чорнявий не убитий,  
Він живий, здоровий...  
А де ж найде такі очі,  
Такі чорні брови?  
На край світа, в Московщині,  
По тім боці моря,  
Нема ніде Катерини, —  
Та здалась на горе!...  
Вміла мати брови дати,  
Карі оченята,  
Та не вміла на сім світі  
Щастя-долі дати.  
А без долі біле личко —  
Як квітка на полі:  
Пече сонце, гойда вітер,  
Рве всякий по волі.  
Умивай же біле личко  
Дрібними сльозами!  
Бо вернулись москалики  
Іншими шляхами.

... Закінчення прочитайте у  
вашому Кобзарі



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