



# НАША ДОРОГА NASHA DOROHA

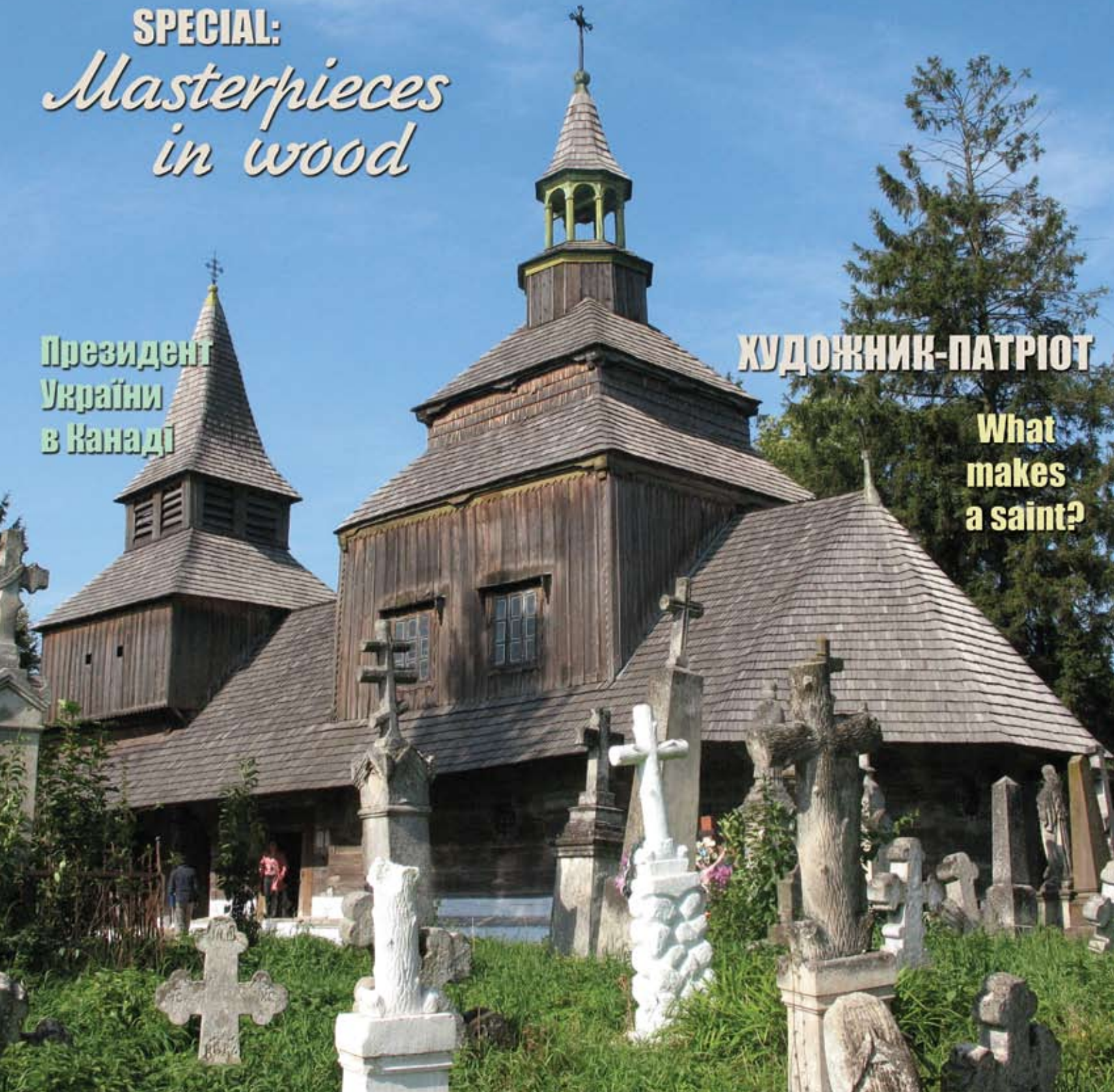
літо/summer 2(29)/2008

**SPECIAL:**  
*Masterpieces  
in wood*

**Президент  
України  
в Канаді**

**ХУДОЖНИК-ПАТРІОТ**

**What  
makes  
a saint?**





Зліва: На Закарпатті  
– с. Сокирниця

УСІ ФОТО ОЛЕНИ КРУШИНЬСЬКОЇ

*The love of her life are the magnificent wooden churches, but in one district alone some 65 have been vandalized or destroyed. "Who will save these churches" is a poignant plea to national and international state and church authorities to save these masterpieces.*

# Хто врятує “ДЕРЕВО” ?

*Олена Крушинська*

**Н**емає, напевно, в Україні більш автентичних пам’яток архітектури, ніж дерев’яні храми.

У них закодована багатюща інформація — про місцеві традиції будівництва, про смаки народних майстрів, які завжди імпровізували, споруджуючи церкву “як в сусідньому селі”, і європейські віяння у готичних, ренесансних, барокових ознаках. Навіть клімат — що західніше, ближче до Карпатських гір, то стрімкішим стає її дах — аби взимку потужні снігові намети не пошкодили його, а вільно спадали додолу.

Стрункі, як тополі, козацькі церкви Лівобережжя, затишні подільські, монументальні середньовічні Галичини, схожі на вітрильники бойківські цер-

кви із стрімкими ступінчастими верхами-вітрилами, шедеври закарпатської готики... Все це різноманіття виникло зі звичайного дерева. Хоча де там звичайного! Правильно відібрати дерево на церкву — то була ціла наука: певне місце, схил, навіть день тижня і року, згідно релігійного календаря. Сам процес будівництва був магією, яку творили талановиті теслі, користуючись звичайними сокирами, та ще мотузками — для обмірів.

Природний матеріал надавав церкві можливості унікальної архітектурної споруди. Нібито і вразлива до навколишніх

факторів, дерев’яна церква, тим не менше, могла “регенерувати”, зарощувати свої рани, і навіть розвиватися, як справжня жива істота. Теслі, по суті, збирали церкву з конструктивних елементів, як діти збирають конструктор “Lego”, роблячи її не жорсткою, а навпаки, гнучкою до деформацій. Так, раз на 50-100 років церкву “підважували”, піднімали кут важелями і заміняли старі дубові підвалини на нові. Час від часу міняли зогнілі зрубини, перебирали верхи, міняли гонт — і храм знову ставав як новий, набуваючи при цьому нових стильових ознак. В середньовічних



церквах тепер можна знайти елементи кількох епох поспіль — від готики до бароко.

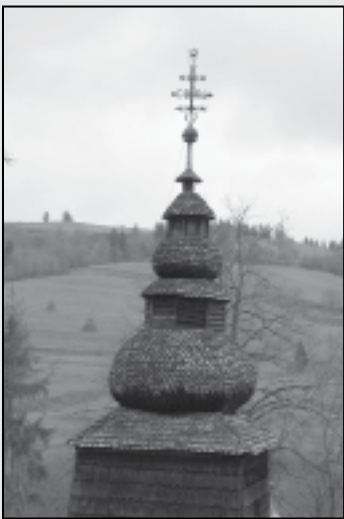
Та які б витривалі не були дерев'яні храми, проти безжального наступу прогресу ХХ століття виявилися безпорадними. До природних ворогів — води і вогню приєднався людський фактор. Лічильник втрат не зупинявся, а продовжує набирати оберти. Ми не будемо тут описувати «несвідомий вандалізм» початку ХХ ст., коли дерев'яні церкви розбирали з суто утилітарних причин, не усвідомлюючи їхньої мистецької цінності. І не будемо описувати свідомий вандалізм радянських часів, коли цинічно винищили сотні і дерев'яних, і мурованих храмів — окремі випадки «ідейної» боротьби з церквами зустрічалися аж до 1985 року. Наразі розголос потрібен актуальній проблемі, яку замовчувати — злочинно. Катастрофа

**“Катастрофа в тому, що за роки незалежності, тобто в цілком «мирні часи» втрачено дерев'яних храмів більше, ніж в обох світових війнах.”**

Ось приклад — за офіційними даними, на Львівщині протягом 1991-2006 років вщент згоріло 14 дерев'яних старинних церков; у 32 церквах пожежі знищили стіни, дахи, вівтарі, іконостаси; горіло також 8 каплиць, в тому числі одна римо-католицька, 3 дзвіниці та 2 синагоги. Тож 65 сакральних будівель. Ніхто не поніс жодної відповідальності,

недбалим поводженням з вогнем і порушенням техніки безпеки, а причиною знищення 9 церков був навмисний підпал. Коли в області протягом 2006 року згоріло одна за одною кілька церков, було проведено кілька журналістських розслідувань. Наводити конкретні факти ніхто не наважився — але чутки про те, що дерев'яні церкви «випадково» згоряють саме там, де громада воліє побудувати на їхньому місці новий, мурований храм, є небезпідставними. Так само подекують, що пожежі часом використовують, щоб «замести сліди» розкрадання предметів старовини з церковного майна.

Останніми роками у дерев'яних церквах з'явився ще один ворог. Не десятки — сотні храмів виглядають як експонати виставки сучасних будівельних матеріалів. Храми обшивають від фундаменту і до маківок



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в тому, що за роки незалежності, тобто в цілком «мирні часи» втрачено дерев'яних храмів більше, ніж в обох світових війнах.

Природно, найбільші втрати спричиняє, як і в усі часи, вогонь.

винних не шукала ні світська, ні церковна влада. Найжахливіше далі. Тільки 2 з цих церков згоріло через попадання блискавки. Усі інші пожежі були спричинені «людським фактором»,

сяючою бляхою, пластиковою «вагонкою» різних кольорів, перекривають «сврошифером», обмуровують цементом, а потім вибирають зсередини дерев'яні стіни. Найгірше те, ні прості

парафіяни — нащадки геніальних тесль, які зводили ці шедеври 200-300 років тому, ані їх духовні пастирі не хочуть розуміти, що таким чином спотворюють шляхетні давні церкви, знищують їх як мистецькі пам'ятки.

Окремою групою є церкви, які ніким не використовуються,

**“задля реставрації старої церкви (при наявності нової, мурованої) всі об'єднали зусилля: і православна, і католицька громади, і міська адміністрація.”**

## **“На папері” діють державні програми по охороні дерев'яних храмів, в реальності ситуація катастрофічна.”**

“На папері” діють державні програми по охороні дерев'яних храмів, в реальності ситуація катастрофічна. І особливо ганебно на тлі сусідів, наприклад, Польщі, де сотні пам'яток входять до загальнонаціонального туристичного маршруту “Шлях дерев'яної архітектури”. Втім, і у нас поступово з'являються поодинокі позитивні приклади: це фахово відреставровані церкви в Седневі на Чернігівщині, у Дрбівцях на Черкащині, Розтоці на Закарпатті, відновлена церква у Манявському скиті на Івано-Франківщині та костел з села Вишеньки, перенесений до Ковеля на Волині.

Найперспективнішим шлях порятунку обрали мешканці міс-

адміністрація. Самі парафіяни зібрали кошти, замовили у закарпатських майстрів якісний, ручної роботи колотий гонт, винайняли бригаду фахівців — і тепер церква арх. Михаїла (1754 р.) разом з дзвіницею хизується чудовим новим дахом. Попереду — реставрація інтер'єру. Кожна громада в силі спробувати гідно подбати про свій дерев'яний храм. Інасамперед потрібно розвивати розуміння унікальності цих пам'яток не лише в національному, але й у світовому контексті.

*Олена Крушинська, хімік, кандидат наук, працює у Київському національному університеті ім. Тараса Шевченка. Кореспондент і фотограф в журналах «Міжнародний*

**Так само подекують, що пожежі часом використовують, щоб «замісти сліди» розкрадання предметів старовини з церковного майна.”**



довгі роки стоять покинуті, тримаючись з останніх сил. І якщо вони не падають безсило, то рано чи пізно переходять до першої групи. За згорілі «непотрібні» церкви ніхто не відповідає.

течка Комарно на Львівщині. Це небувалий випадок, коли задля реставрації старої церкви (при наявності нової, мурованої) всі об'єднали зусилля: і православна, і католицька громади, і міська

*туризм», «Welcome to Ukraine» та інші. Site <http://www.derev.org.ua> містить більше 5,5 тис. фото дерев'яних храмів з 350-ти населених пунктів і продовжує свою роботу без фінансової підтримки, на власному ентузіазмі.*



# Наша Дорога

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## Nasha Doroha

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**National Executive mailing address:**

Luba Kowalchuk, President  
15317 131 St NW, Edmonton, AB T6V 1B5  
Phone: 780-478-7683  
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**РЕДАКТОР/EDITOR**

**ОКСАНА БАШУК ГЕПБУРН**  
**OKSANA BASHUK HEPBURN**  
1360 ch. d'Aylmer Rd, Gatineau, QC J9H 7L3  
Phone: 613-769-5996  
oksanabh@sympatico.ca

**ТЕХНІЧНА ОБРОБКА/TECHNICAL PRODUCTION**

Ігор Кодак • Ihor Kodak  
234 Cochin Cres, Saskatoon, SK S7K 4T2  
Phone: 306-934-7125 Fax: 306-242-5123  
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MARKETING & ADMINISTRATION**  
Р. Нагнибіда • Rosemarie Nahnybida  
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uscjulian@telus.net

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110 Toronto St, Regina, SK S4R 1L7  
Phone: 306-543-1740 Fax: 306-924-5961  
pndetz@sasktel.net

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**Верхня обкладинка / Front cover**

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Фото: Олена Крушинська.

16th century wooden church in Rohatyn,  
Ivano-Frankivshchyna. Photo: Olena Krushynska.

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# ***Nucmu*** ***... Letters***

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I thoroughly enjoy your extremely informative and professional magazine. It keeps us up to date on what is happening in Canada as well as the world. Thank you

so much. I often pass on this information to our members, and they are grateful. I wish to congratulate the people involved, especially the editor.

*Olya Kolomyjec, President  
Ukrainian Catholic Women's  
League Australia,  
Sydney, Australia*

The spring edition of **NASHA DOROHA** was interesting, informative and dealt with many

different subjects. I was enchanted by Victoria Kowalchuk's "green" painting on the inside back cover which so creatively dealt with the environment. I and many of our readers can, I think, identify with your ... Last Word regarding "worrying". When I find myself worrying, a thought which gives me courage is, "My job is to take care of the possible and trust God with the impossible."

*Lillian Dzurman Yuryk, Toronto*

## **KOPOTKO ✧ BRIEFLY**

- "Faith is not a historical relic but a guide for humanity in its path to the future. A faithless world is not one in which we want ourselves or our children to live."

*Tony Blair, former  
prime minister of Great Britain,  
converted to Catholicism and founded  
the Tony Blair Faith Foundation.*

- "The lasting accomplishment of the sexual revolution was to remake society according to the desires of corrupted adolescent males, with plenty of pornography, easy women and disposable responsibilities, facilitated by contraception and abortion, cohabitation and divorce.

The TV series *Sex and the City* told the story of women who adapted themselves to this world but found no happiness. The movie is about marriage and motherhood, a rather more ancient and wiser path in the pursuit of happiness."

*Fr. Raymond J. de Sousa, Canada's  
World Youth Day 2004 organizer*

- The Government of Canada will present \$10 million to the Ukrainian Canadian Foundation of Taras Shevchenko to establish an endowment fund to support initiatives related to Canada's unfortunate First World War internment experience.

"This resolution is such an important step in the history of Ukrainian Canadians, of whom thousands were unjustly imprisoned during the First World War and suffered inhuman conditions in labour camps," said Peggy Nash, one of Toronto's MPs. "The Ukrainian Canadian community has worked for over 20 years to get to this point."

- Both the Holodomor and the World War I internment of Ukrainians will be a compulsory component of Alberta's new Social Studies curriculum in 2009, "Understandings of Nationalism". The program will explore

complexities of nationalism in Canadian and international contexts including origins of nationalism and its influence on nationalism on regional, international and global relations.

- Ukraine's government plans call for developing relations with Ukrainian citizens living abroad in order to retain, protect and popularize cultural achievements of the Ukrainian Diaspora in the world.

The law will deal with retaining, protecting and popularizing cultural achievements of the Ukrainian Diaspora. It foresees the production and broadcasting of TV and radio programs and creating a museum, entitled, "Ukrainians in the World", as well as the erection of monuments, and holding festivals.

- The Ministry of Foreign Affairs of Ukraine submitted an official complaint against

Russia's recent statements questioning the territorial integrity of Ukraine and directly interfering in the domestic affairs of the country. On April 10, Ukrainian Foreign Ministry submitted a note of protest to its Russian counterpart in response to the statement made by Russian President Vladimir Putin in time for the NATO-Russian summit.

In his conversation with U.S. President George Bush during the NATO summit, Putin said that Ukraine was not a state. Although there was reaction from Ukraine's Ministry of Foreign Affairs and even a letter on the last point to the United Nations protesting these comments, the reactions from Ukraine were late in coming. There is no evidence that President Viktor Yushchenko, the guarantor of the Constitution and the sovereignty and defence of Ukraine, provided a counterattack to Mr. Putin's aggression. Earlier this spring, President Putin threatened Ukraine with nuclear warheads. (It is highly unlikely that were President Bush to say that the U.S. was pointing warheads at Canada or that Canada is not a sovereign state that our Prime Minister would be silent on the matter. Canadians would not tolerate such political inaptitude. — *Ed.*)

- Despite the separation of church and state in Ukraine, President Viktor Yushchenko invited Alexiy II of the Moscow Patriarchy to celebrate the anniversary of the christening of Ukraine in 2008. Asked what logic prompted the President to do this, Andrij Yurash, a specialist in politics and religion at the Ivan Franko National University in Lviv, said in *Lvivska Gazeta*, "There is no logic in this, as there is none in many deeds of the President." He went on to say that such an invitation undermines and "marginalizes" efforts of the Ukrainian Orthodox and Ukrainian Greek Catholic Churches in Ukraine. The Ukrainian Orthodox Church under Kyiv's Patriarch Filaret broke away from the Moscow Patriarchy after the collapse of the Soviet Union. Since then, the Moscow Church Patriarch has been aggressively involved in maintaining allegiance to Moscow, including seeking membership among Ukrainian worshipers, amassing its land and churches (like the Pecherska Lavra in Kyiv), and in pro-Russia politics. During elections, it was reported to official observers that priests in churches under the Moscow Patriarchy solicited support for pro-Russia candidates while offering communion. — *OBH*

- **Saskatchewan is First!** Bill 40, the Ukrainian Famine-Genocide (Holodomor) Memorial Act, received Royal Assent May 14, 2008. The Bill is an Act recognizing the Ukrainian Famine of 1932-33, or Holodomor, as genocide. The Act makes Saskatchewan the first province in Canada to recognize Holodomor as genocide.

In April, Premier Brad Wall and Deputy Premier Ken Krawetz took part in a special 75th Anniversary of the famine ceremony on the steps of the Saskatchewan legislature to honour Saskatchewan's survivors of Holodomor. Holodomor survivor Stefan Hortlatsch is accompanying a remembrance flame that is travelling the globe to raise awareness of the 10 million who were starved by the Soviet Communist regime.

**Deadline for fall  
issue submissions**

• НАША ДОРОГА •  
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# Наша Духовність Spirituality

## She Faced a Firing Squad

**We meet the youngest daughter of Father Emilian Kovch,  
one of the 27 Ukrainian martyrs beatified by Pope John Paul II  
during his trip to Ukraine in June 2001**

*By Lillian Yuryk*



Lidia in 1939 at 16 years of age

**T**he NKVD—Soviet Secret Police—with bayonets drawn escorted a priest and two frightened young girls through the streets of Peremeshlyany, a town in Western Ukraine. It was 1941, the Soviets occupied Ukraine and inhumanely persecuted the Church. But the war had turned against them. The Nazis were on the offensive; the Soviets were retreating. Suddenly Nazi planes appeared in the sky. Everyone fell to the ground as bombs fell. When the air raid was over and the group continued on its way. They reached a clump of trees.

“Stand there in front of that tree,” the commander ordered the trio. With a sneer on his face and contempt in his voice he glared at the priest, “Batushka, look here, we will shoot your daughters first, so you can witness it, and then we will shoot you.”

Lidia, the priest’s daughter, panic-stricken, looked at her father; “Father, are they going to shoot us?” The priest met her gaze and uttered one word, “Pray!”

Exactly at that moment, the Nazi planes swooped down again. Everyone fell to the ground. Above the noise of explosions, they heard the voice of an NKVD, “Run away! Flee!” In the chaotic confusion, they escaped. Lidia and her sister, Irene, became separated from their father. To avoid recapture, they hid in the fields and were sheltered by kind people. The army sent out search dogs, but the dogs failed to find the girls having lost their scent because of the bombing. Eventually, after an agonizing week of separation, the girls were reunited with their father.

### A martyr’s daughter

The frail, but keenly alert Lidia Kovch Brygidyr, trembled as she recalled this terrifying event that happened sixty years ago. Lidia is the youngest daughter of Maria Dobrianska and Blessed Emilian Kovch, one of the twenty-seven Ukrainian martyrs who were beatified by His Holiness John Paul II on 27 June 2001 during his visit to Ukraine.

Never had I spoken to a relative of a martyr, so when I learned that Lidia resided just down the street in St. Demetrius Residence in Toronto, I requested an interview. She graciously consented to see me and overwhelmed me with her memories.

When Lidia was born on 21 March 1923, her father was the

pastor of St. Nicholas Church in Peremyshlyany, a town in Western Ukraine. She was the youngest of six children..”

She admitted her father may not have had a good singing voice, but he was an excellent preacher, very much in demand, often invited by neighbouring parishes to preach a mission or at a *praznyk*. Frequently he would return with an orphan or a frail granny who was homeless. “They would remain with us until Father could find them a home. Very early, I learned to share my food, my toys and even my pretty little dresses with orphans.”

Because her mother was sick a great deal, she was not able to shower the children with attention.

**“I cannot leave here because I am needed. These unfortunate people, thousands of them, need me. I am their only comfort.”**

She died when Lidia was only 14. As a result, her father tried to compensate by being extra loving and caring.

Lidia went to public school in Peremyshlyany and later her

father registered her in Lviv, the capital of Western Ukraine, where she attended the school of the Basilian Sisters. Her education was interrupted by the Second World War.

When I asked her what kind of priest her father was, she replied, “That is difficult for me to say, because as a child I did not know what kind of person a priest should be. I only knew that people loved and respected him. In 1919, he and his father volunteered to serve as chaplains for the Ukrainian army at war with the Bolsheviks. He was badly needed on that front to take care of the spiritual needs of the many soldiers who were dying of typhoid fever. He sent my mother and children out of the war zone to live with our great grandfather. My father finally returned from the war, but my grandfather did not. He died in Konstantenovi.”

On his return, he was assigned to St. Nicholas Parish in Peremyshlyany. That was his last parish. Here he lived through the chaos of the Russian persecution, their retreat, followed by the terrors of the Nazi occupation.

Lidia was certain that it was her father’s deep trust in God and the power of prayer that saved them from the Russian firing squad. Under the Nazis, some restricted freedom was granted to the Church. Father Emilian was a devout priest and, as a committed patriot, was involved in patriotic organizations. He was deeply disturbed by the Nazi determination to exterminate the Jews. When Jews came to him seeking to become Christians, he would instruct them, baptise them, and issue them baptismal certificates. When questioned about their motives, he would say, “Who of us mortal men can take

**Присвячується матерям, діти яких боролися і боряться за волю і права в Україні і по світі.**

## Мати

*Борис Антоненко-Давидович*

Епіграф:

У неділю мати до воріт  
тюрми прийшла.

Своєму рідному синові  
передачу принесла.

**(З популярної тюремної пісні)**

Похила постать, сиві пасма,  
благенький кошик у руці.

Це знову тут нещасна мати,  
це знов під брамою тюрми.

В котрий ти раз прижила,  
несміла,

любити, плакати, страждати,  
мені з шматком черствого

хліба

шматочок серця передати.

О, мати, мученице мати!

Скорботна жінка у віках,  
що через бурю, сніг і сльози

ідеш з Голготи на Голготу  
разом з синами умирати.

О, мати, мученице мати,  
стоїш годину, другу, третю,  
старечі ноги вже тремтять.

І, може, завтра: „Сина нету!  
Суділі, значіт —

расстрелять...”

І, як підтята, тихо впадеш  
коло чобіт воротаря,  
і смертну тугу не розв’яже  
тобі стоокая тюрма.

І довго будеш марно скрізь  
шукати

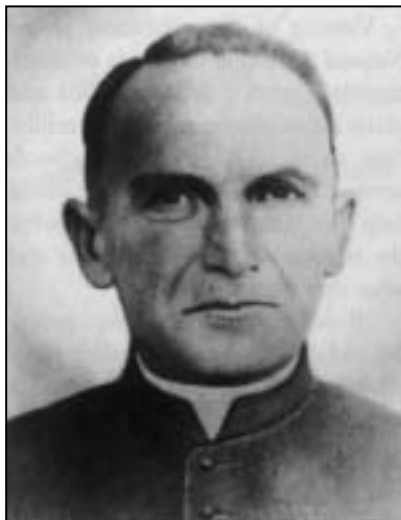
мій слід останній на землі.

Не жди і не болій за мої жалі  
від невиситимої тюрми.

Ні, не мене тут розіп’яли!

Тут на хресті не я, а Ти!

upon himself to be a judge of a soul? I hear what a man says and I take it in good faith.” He fully knew the dangerous risk he was taking. It is said that he issued thousands of these certificates that saved countless Jews from death.



Blessed Emilian Kovch, priest and martyr, beatified on 27 June 2001

Lidia’s memory of her father’s last day in Pere-

myshlyany is still very vivid “He was in his office in the rectory. My sister, Irene and I had prepared lunch and asked him to come and eat. He replied, “I’ll be there right away.” A Gestapo agent came to our house. He was very polite. He went into father’s office and remained a long time. When they emerged, father said, “I must go.” We objected that he hadn’t had his lunch. He explained, “I must go for a few minutes to the courthouse to settle some matters.” The Gestapo agent accompanied him, even supported him as he walked because it was slippery under foot. It was 30 December 1942. That was the last time I saw my father. People outside the courthouse saw him whisked away in a waiting car. For a long time, we didn’t know where he was. Eventually, we learned that he was in jail in Lonskoho. From there, transferred to the dreaded Majdanek concentration death camp near the city of Lublin.”

And so began years of hard labour, frequent interrogations, brutal beatings from which he would return with a smile, if he was conscious. When he heard that Metropolitan Andrej Sheptytsky was doing his utmost to rescue

**When Jews came to him seeking to become Christians, he would instruct them, baptise them, and issue them baptismal certificates. When questioned about their motives, he would say, “Who of us mortal men can take upon himself to be a judge of a soul? I hear what a man says and I take it in good faith.”**

**“Yesterday, 50 prisoners were executed. If I wasn’t here, who would help them endure a moment like that?”**

him, Father Kovch smuggled this message to him, “Don’t waste your efforts. I cannot leave here because I am needed. These unfortunate people, thousands of them, need me. I am their only comfort. It is my duty to remain here and I am happy.”

He consoled the prisoners, heard their confessions, and prepared them for death. He wrote, “I saw peace and serenity envelop them as I spoke with them for the last time. I thank God for this kindness to me. *Besides Heaven, this is the only place I would like to be.* We are all equal here, Poles, Jews, Ukrainians, Russians, Lithuanians or Estonians. I am the

only priest here at present. Here I can see God—the God who is the same to us all regardless of our religious differences... When I offer Divine Liturgy, they all pray... Is this not a blessing? Is this not the greatest crown my Lord could put on my head? It is. *I thank God a thousand*

*times a day that he sent me here.*”

Father Kovch’s influence in the camp was unbelievable. The prisoners worshipped this old priest who smiled throughout his suffering. They gained strength from him. They died smiling, even singing, before their execution.

According to the camp’s records, Father Kovch was gassed and burned in the ovens of Majdanek Nazi concentration camp on 25 March 1944. On the eve of his death, he wrote to his family: “Yesterday, 50 prisoners were executed. If I wasn’t here, who would help them endure a moment like that? What more could I ask the Lord? Do not worry about me. *Rejoice with me.*”

When asked about her feelings on hearing about her father’s beatified, she reflected for a moment and said, “It is very difficult to say. How is it that I am so fortunate? I now consider my father not only my father, but a person with an unusually strong character, a courageous man who persevered to the end. My wish is that my family and I inherit his character.”

*Abridged version reprinted from Messenger of St. Anthony, September 2002*



## Мета ліквідувати нашу сім'ю

Лідія Никифороук

**Н**едавно під час доповідей на тему Блаженності в Нашому Житті застановилися над останніми Блаженствами “Блаженні переслідувані за правду, бо їхнє царство небесне”, та “Блаженні ви, коли вас будуть зневажати, гонити та

виговорювати всяке лихо на вас, обмовляючи Мене ради...”. Я мимоволі перенеслася думками з Канади до України у ті незабутні, насичені подіями 1990-1991 роки, коли Українська Греко-Католицька Церква виходила з підпілля, і у жовтні 1990 року у Демяновому Лазу біля Івано-Франківська три єпископи та одинадцять священників УГКЦ відслужили першу привселюдну заупокійну Службу Божу за розстріляних та закатованих комуністичним режимом українців, таким чином даючи знати, що Вселенська Церква діє в Україні.

Для священників постав легкий вибір — чи залишатися служити Москві, чи повернутися в лоно ліквідованої УГКЦ, чи піддатися намовлянням представників влади про формування нової церковної структури. Мій чоловік порадився зі своїми парафіянами сіл Серафінці, Стрільче і Пробабин, що на Городенківщині Івано-Франківської області, і всі одногolosно вирішили повернутися до церкви своїх предків УГКЦ — церкви, яку знищив безбожний комуністичний режим.

Ще до того, як владика Павло Василик відслужив Службу

Божу у грудні 1989 року у селі Серафінці, органи контролю державної безпеки попередили мого чоловіка, щоб він і не думав перейти у “бандерівську церкву”, бо у протилежному випадку він грається з вогнем. Коли стало очевидним, що його парафії повернулися до греко-католицької церкви, це викликало страшний гнів у них і незабаром нам влаштували дві штучні аварії з метою ліквідувати нашу сім'ю.

Одного осіннього вечора, коли ми поверталися із гостей автом, раптом почули якийсь дивний звук, і авто перехилилося

## Росія некоректна

Нещодавно Конституційний Суд України прийняв рішення про обов'язкове дублювання іноземних фільмів українською мовою на яке Росія запротестувала що це підтвердження небажання української влади виконувати свої міжнародні зобов'язання.

Міністерство Закордонних Справ (МЗС) України наголошує, що Україна повністю виконує зобов'язання за Європейською хартією регіональних мов та мов меншин. Рада Європи не мала зауважень до України.

“Ми є свідками намагань російської сторони штучно загострити мовне питання в нашій державі. Очевидно, така кампанія має на меті дезорієнтувати міжнародну спільноту щодо реального стану справ із забезпеченням прав національних меншин у нашій державі, а також внести елемент нестабільності в міжнародні відносини в Україні”, йдеться в заяві МЗС.

Прес-служба МЗС України вкотре звертає увагу на те, що об'єктом Хартії є захист мов, які знаходяться під загрозою зникнення, а не мовних прав національних меншин, які проживають у певних регіонах держави і яким, відповідно до національного законодавства, надано всі можливості для всебічного розвитку, а стурбованість Росії мовною ситуацією в Україні є некоректною.

Президент Ющенко заявив, що Україна проводить ліберальну мовну політику і поважає права всіх національних меншин.

За часів уряду Януковича обов'язкове дублювання українською не дотримувалося.

У відповідь на заяву російського МЗС про дублювання фільмів в Україні голова парламентського комітету зі свободи слова Ганна Герман заявила, що спроби нав'язати комусь її мову і культуру є принизливими.

різко вліво. Ми побачили сотні іскрин від тормозіння металевої осі по асфальту, бо була ніч уже. На щастя, не було ніякого зустрічного транспорту і ніхто не йшов по дорозі. Якимось чудом моєму чоловікові вдалося утримати у рівновазі авто, а потім його зупинити. Як виявилось, хтось послабив болти у лівому передньому колесі нашого авта, і коли воно набрало швидкість, то колесо раптово вилетіло з осі, і ми його знайшли десь метрів 50 від дороги на полі. Ми зрозуміли, що хтось намагався забити нас. Ми всі зразу подякували Господеві за чудесне врятування нашої родини. Ще перед тим ми і батьки отримували анонімні листи із погрозами моєму чоловіку покинути УГКЦ. Мій чоловік попросив усю родину посилити молитву, розуміючи, що то не є жарти, а завдання органів КГБ розправитися з непокірним священиком, який твердо стоїть на національних позиціях.

Другий випадок з нами стався літом 1990 року. Чоловік

зорганізував 300 священиків УГКЦ приїхати до Коломиї на Перший Всесвітній з'їзд духовної України, щоб величаво відслужити урочисту Службу Божу при майже мільйонному здвизі народу на Воскресінецькій горі 7 липня. Неможливо словами передати те піднесення та духовну радість, усвідомлення, що УГКЦ діє!

Наступного дня він мав зустріч із єпископом-ординарієм Івано-Франківським Софроном Дмитерком. З нами поїхав до владики і старенький бувший підпільний отець Денис Лукашевич, який відсидів двадцять п'ять років у Сибіру за те, що не перейшов до Російської церкви. На перехресті вулиці Коломиїської, коли ми чекали на червоному світлі, раптово наше авто вдарилася вишнева Лада. Били на таран у дверку водія. Мого чоловіка врятувало тільки те, що отець Денис мав поганий слух, тому мій чоловік сильно нахилився вправо, щось розповідаючи отцеві на вухо. Я вибігла

із машини, щоб записати номер авта, але воно було без номерів, тоді різко розвернулося на місці, і почало їхати на мене. Якись люди, що стояли в черзі за капустою, почали мені кричати, щоб я тікала геть, щоб вони мене не переїхали. В цей час проїхало міліцейське авто, але навіть не зупинилося, хоч і бачили наше побите авто. Вишнева дев'ятка звичайно втекла з місця, а ми знову подякували Господу Богу, що залишилися живі. Найбільше ми переживали за старенького отця Дениса, який вдарився головою у переднє скло. Хоч ліва сторона авта була повністю розбита, мій чоловік відбувся трьома подряпинами на чолі. Компенсацію за розбите авто нам так і не повернули.

Місяць перед тим був забитий таким самим методом о. Ярослав Лесів — священик УГКЦ. Вічна йому пам'ять.

Блаженні ті ...

*Добродійка Лідія Никифорук —  
україномовна секретарка Крайової  
Управи ЛУКЖК, живе в Едмонтоні.*

## УВАГА! Руйнування продовжується

Уряд Віктора Януковича здійснив ще один моральний злочин перед українським народом і наказом у вересні 2007 року передав кілька корпусів Національного заповідника "Кієво-Печерська лавра" та унікальну церкву Спаса на Берестові Українській Православній Церкві Московського Патріархату.

Без будь-яких наукових досліджень, консультацій з відомими громадськими діячами, обговоренням у пресі, тихо і келійно, пам'ятки світового рівня подарували напіввійськовій церковній організації сусідньої Росії, яка жорстко контролюється Кремлем.

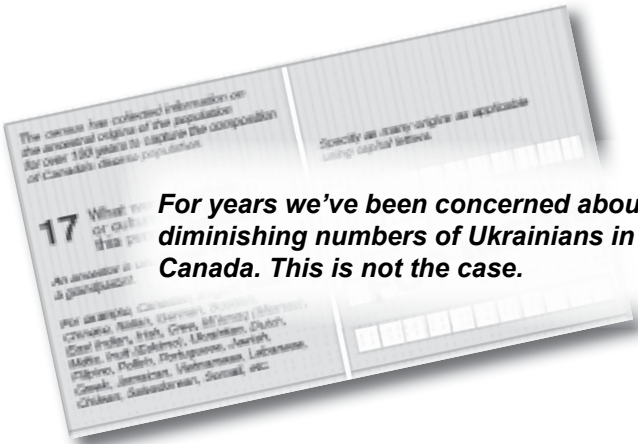
Злочин здійснено напередодні виборів, з розрахунком на політичні скандали і піарівську тріскотню. Це може свідчити лише про невпевненість Партії регіонів у перемозі. Справою

повинна негайно зайнятися Служба Безпеки України та Генпрокуратура. Наказ необхідно анулювати.

Журнал "Музеї України" звернувся до Президента України Віктора Ющенка з вимогою особисто втрутитися, відмінити злочинний наказ, знайти і покарати винних. Ми вкотре вимагаємо прийняти закон про недоторканність землі, приміщень, колекцій державних музеїв України.

Просимо журналістів, громадськість включитися в кампанію протесту проти намагань відібрати приміщення і землю у Національного заповідника "Кієво-Печерська лавра"!

*Віктор Трузуб, редактор журналу "Музеї України"*  
<http://www.museum-ukraine.org.ua/index.php>  
[museum-ukraine@ukr.net](mailto:museum-ukraine@ukr.net)  
<http://culture.unian.net/ukr/detail/186034>



# We're Growing!

## 2006 Census Data on Ukrainians in Canada

- The overall number of Canadians who identify themselves as being of Ukrainian or partial Ukrainian heritage is 1,209,085, compared to 1,071,060 in 2001
- 300,590 (compared to 326,200 in 2001) claimed to be single origin Ukrainian Canadians indicating mixed marriages are on the rise
- Ukrainians by province is as follows:

	2006	2001
Ontario.....	336,355	290,925
Alberta.....	332,180	285,725
British Columbia.....	197,265	178,885
Manitoba.....	167,175	157,660
Saskatchewan.....	129,265	121,740
Quebec.....	31,855	24,030
Atlantic Provinces.....	11,675	9,175

### Cities:

Edmonton.....	144,620
Toronto.....	122,510
Winnipeg.....	110,335
Vancouver.....	81,725
Calgary.....	76,240
Saskatoon.....	38,825
Hamilton.....	27,080
Montreal.....	26,150
Regina.....	25,725
Ottawa-Gatineau.....	21,520
St. Catharines.....	20,990
Thunder Bay.....	17,620
Victoria.....	15,020
Kelowna.....	13,425
Oshawa.....	12,555
London.....	10,765
Kitchener.....	10,425
Windsor.....	9,725
Greater Sudbury.....	7,585
Halifax.....	4,030
Greater Toronto Area.....	170,000

(Mississauga, Oakville, Burlington, Vaughn)

From e-DOSHITA

# Ми ростемо!

**Виглядало, що українців менше в Канаді, а виявилось, що від 2001 р. ми зросли на 20 %. Чи це через імміграцію? Чи через Оранжеву Революцію? Чи через зріст родин? Як би воно не було —**

# Вітаємо!

## Five-finger prayer

- 1 Your thumb is nearest you. So begin your prayers by praying for those closest to you. They are the easiest to remember. To pray for our loved ones is, as C.S. Lewis once said, a “sweet duty.”
- 2 The next finger is the pointing finger. Pray for those who teach, instruct and heal. This includes teachers, doctors, and ministers. They need support and wisdom in pointing others in the right direction. Keep them in your prayers.
- 3 The next finger is the tallest finger. It reminds us of our leaders. Pray for the president, leaders in business and industry, and administrators. These people shape our nation and guide public opinion. They need God’s guidance.
- 4 The fourth finger is our ring finger. Surprising to many is the fact that this is our weakest finger, as any piano teacher will testify. It should remind us to pray for those who are weak, in trouble or in pain. They need your prayers day and night. You cannot pray too much for them.
- 5 And lastly comes our little finger, the smallest finger of all which is where we should place ourselves in relation to God and others. As the Bible says, “The least shall be the greatest among you.” Your pinkie should remind you to pray for yourself. By the time you have prayed for the other four groups, your own needs will be put into proper perspective and you will be able to pray for yourself more effectively.



### Ukrainian Catholic Women’s League of Canada National Executive

#### **The Vera Buczynsky Ukrainian Studies Scholarship**

The National UCWLC is offering one scholarship of \$500 to a person of Ukrainian Catholic descent who is planning to enroll in Ukrainian Studies at the post-secondary level. Applications are available from and should be submitted to

**The Vera Buczynsky Ukrainian Studies  
Scholarship Committee**  
Barbara Olynyk, Chair  
3457 Hillview Cres.  
Edmonton, AB T6L 2C9

#### **The Mary Dyma Religious Studies Scholarship**

The National UCWLC is offering one scholarship of \$1000 to a lay woman of Ukrainian Catholic descent who is planning to enroll in Religious Studies at the graduate level. Applications are available from and should be submitted to

**The Mary Dyma Religious Studies  
Scholarship Committee**  
Barbara Olynyk, Chair  
3457 Hillview Cres.  
Edmonton, AB T6L 2C9

***Deadline for receipt of complete applications is October 1***

*“When the Lamb broke open the fifth seal, I saw under the altar the spirits of those who had been martyred because of the witness they bore to the word of God. They cried out at the top of their voices, ‘How long will it be, O Master, holy and true, before you judge our cause and avenge our blood among the inhabitants of the earth?’ Each of the martyrs was given a long white robe, and they were told to be patient a little while longer until the quota was filled of their fellow servants and brothers to be slain, as they had been.”*



## Light from the East

By George Weigel

**N**o Christian community in the 20th century had to exercise such heroic patience amidst martyrdom as the Greek Catholic Church in Ukraine. Bitterly persecuted by Stalin and his NKVD henchmen, the Greek Catholics of Ukraine—Byzantine in liturgical and theological practice and sensibility while in full communion with the Bishop of Rome—became the world’s largest outlawed religious community, forced to worship and

**Greek Catholics of Ukraine ... became the world’s largest outlawed religious community**

catechize underground for decades. That the Ukrainian Greek Catholic Church survived the

**“if I had to name the 50 Catholics whose present work is most important for the future of the world Church, Father Gudziak’s name would easily make the cut”**



Father Borys Gudziak

Soviet Union was a miracle of heroism, empowered by grace.

Throughout those difficult years, the Greek Catholic Church in Ukraine was blessed by two remarkable leaders: Metropolitan Andrei Sheptytsky, a man of culture and vision and a pioneer ecumenist, and Cardinal Iosyf Slipyi, who survived years in the Gulag to become the model for “Pope Kyril I” in “The Shoes of the Fisherman.”

Both Sheptytsky and Slipyi dreamed of building a Catholic university in Ukraine. Now, under the current head, the equally

remarkable Cardinal Lubomir Husar, that dream is becoming a vibrant reality. And the Greek Catholics of Ukraine are becoming a cultural force to be reckoned with in one of the world’s most strategically important countries.

The Ukrainian Catholic University (UCU) in L’viv is led by a Ukrainian-American, Father Borys Gudziak, who brings to his work a Harvard doctorate in church history, indefatigable energy, organizational skill and spiritual vision. I am a suspect witness in the case of Father Gudziak, as we’ve been friends for years. But I will risk special pleading by saying publicly what I’ve said privately: if I had to name the 50 Catholics whose present work is most important for the future of the world Church, Father Gudziak’s name would easily make the cut. What he has built in a decade in L’viv, starting from scratch, is breathtaking.

L’viv is a university town, home to some 100,000 students. Only 1 per cent of those attend UCU, but generate half the public discussion in town. Books published by the UCU press win prestigious awards; UCU’s theology department broke through the secularist bias in post-communist Ukraine and got theology recognized as an academic discipline. Of the university’s 500 graduates to date, almost 40 per cent have gone on for graduate studies, and all but one has come back to Ukraine.

UCU forms its students for a mission: building the free and virtuous society from under the rubble of communism. And the students respond.

During the 2004-2005 Orange Revolution in defense of



Ukrainian democracy, UCU students were among the leaders of nonviolent protests against a stolen election that threatened to undo the gains of the post-communist period; they were also leaders in

seeking reconciliation and cooperation with Orthodox and secular students. If Ukraine has thus far escaped re-incorporation into a Russian imperial system, UCU can claim some measure of the

credit—and that's good both for Ukraine and for the world.

*George Weigel is a senior fellow of the Ethics and Public Policy Center in Washington, D.C. Excerpts from www.the-tidings.com*

## Catholic College Hosts Canada's Most Outspoken Abortion Advocate

By *Thaddeus M. Baklinski*

**B**rescia Women's College at The University of Western Ontario hosted notorious abortion and homosexual "marriage" advocate Michele Landsberg, who gave a talk entitled, "The F-Word: Fearless, Funny, Fast-Forward and Fabulous... Feminism."

The talk was given as part of Brescia's 'Women Making Change' conference in conjunction with International Women's Day.

Landsberg is an extremely outspoken critic of orthodox Christianity and a venomous opponent of the pro-life movement. She wrote a column in The Toronto Star a number of years ago, saying, "Will no priest or minister publicly resolve to stop the indoctrination of youth to view abortion as murder? Is none ashamed of the blood-drenched holocaust vocabulary used so cynically (and anti-semitically) to whip up fervor for the crusade? Where are the outspoken cries of conscience by bishops and cardinals who should be appalled by the evidence of links between anti-abortion fanatics and far-right militias, neo Nazis, and white supremacists? Is there no religious leader who regrets his church's role in feeding this blind frenzy? Will none of them repent of their

excesses, will none call a halt to their sickeningly manipulative campaigns of 'precious little feet,' their fake 'documentaries' about screaming fetuses? You'd think that the world had enough lessons in the dangers of hate speech."

Landsberg is married to Stephen Lewis, who has a long record of outspoken opposition to Catholic moral principles and has unequivocally placed himself on the side of the Culture of Death.

Kim Young Milani, director of The Circle Women's Centre at

***"Will no priest or minister publicly resolve to stop the indoctrination of youth to view abortion as murder?"***



Brescia, which sponsored the lecture, said, "She's one of Canada's feminist icons. We're really excited to have her," in an interview with the London Free Press. Loretta Dubrick, an alumna of Brescia, told LifeSiteNews.com she is saddened. "It seems so far from the Catholic heritage of that College, and a total departure from the traditional Catholic spirituality on which it was founded," she said. "It shows a lack of discernment about their Catholic identity to encourage students to accept dissenting ideologies. It's really disappointing and I deeply wish they had reconsidered."

Brescia was established in 1919 by the Ursuline Sisters and has been affiliated with The University of Western Ontario since its founding.

Calls by LifeSiteNews.com to the administration of the college were not returned.

**To express your concern please contact:**

Brescia University College at  
The University of Western Ontario  
Tel: (519) 432-8353  
Fax: (519) 858-5137  
Email: [brescia@uwo.ca](mailto:brescia@uwo.ca)

Most Rev. Ronald P. Fabbro, CSB  
Bishop of London  
Phone: (519) 433-0658 Ext 224  
Fax: (519) 433-0011  
E-mail: [bketelaars@rcec.london.on.ca](mailto:bketelaars@rcec.london.on.ca)

[www.lifesitenews.com](http://www.lifesitenews.com)

# First Plenary Conference of the UCWLC National Executive Edmonton Eparchy

*April 4–6, 2008*



was attended by 18 members of the National Executive and 7 Eparchial representatives. Eparchial representatives were: Adeline Kotylak, VP, Eparchy of New Westminster; Barbara Hlus, Pres. and Lidia Wasylun, Constitution Chair, Eparchy of Edmonton; Geraldine Koban, Pres. and Gloria Leniuk, Constitution Chair, Eparchy of Saskatoon; Stephanie Bilyj, Past Pres. and Jean Sherman, Constitution Chair, Archeparchy of Winnipeg; Marta Chomyn, Pres. and Marion Barszczyk, Constitution Chair, Eparchy of Toronto. Also in attendance was the UCWLC National Past President, Olena Gedz from the Eparchy of Toronto.

The Conference was officially opened with Prayer led by Spiritual Committee members, Andrea Sagsky and Barb Olynyk.

National President Luba Kowalchuk called the meeting to order and warmly welcomed everyone. She encouraged everyone to work together in harmony and love. “Let’s make decisions not only for ourselves, but for the good of the Organization all across Canada. We need to be united in what we do, keeping in mind the goals and aims of the UCWLC. We need to work towards a vision and find solutions for our Branches and to address the realities of our organizational work. We ask the Holy Mother to guide and help us meet our challenges.”

Eparchial Presidents and designates presented brief reports of activities, defining the work of our committed members.

Agenda items discussed and resolved:

- completion and production of the UCWLC handbook for Branches
- review and plans to carry out the Resolution “UCWLC Building the Future”
- representation to WUCWO and plans for UCWLC hosting of the opening of the WUCWO Conference in Winnipeg in August 2008
- UCWLC recognition pins for 10, 15 and 20 years of membership
- Nasha Doroha – report of the Editorial Board
- WFUWO, choosing a representative and other discussions
- Membership in WCUSS
- Laity and Vocations in the Ukrainian Catholic Church
- Updating of the UCWLC Website
- Church Traditions Handbook
- Future Projects

UCWLC Resource Chair, Lena Sloboda HLM, presented “UCWLC Building the Future” document. Friday ended with Moleben at St. Josaphat Cathedral for Moleben Saturday covered organizational matters and a spiritual guidance session with Rev. Fr. Janko

Herbut, the UCWLC National Executive Spiritual Advisor. Maria Pastuszenko, Constitution Chair, led an interesting “icebreaker”, Bishop David Motiuk, unable to participate in the Plenary Conference due to previous commitments, and the Brotherhood joined in for dinner.

Sunday commenced with Divine Liturgy celebrated by Bishop David and Rev. Fr. Theo at St. Josaphat Ukrainian Catholic Cathedral followed by brunch and a joint session with UCBC with remarks by Stan Kobylko, National President of UCBC and Luba Kowalchuk, National UCWLC President. In turn, Bishop David spoke of the Second Vatican Council recognizing the Laity as bringing important gifts to the Church. He encouraged the faithful to update the Mission of the Church. “We will have a Pastoral Council to prepare a pastoral plan for the next 25 years and put forward concrete steps to make sure this happens. The religious and laity can come together to foster the mission of the Church. UCWLC and UCBC must work and harmonize on eparchies and the national levels. Spread the Gospel message of Good News.”

*Helen Sirman, Secretary,  
UCWLC National Executive*

Now I sit me down in school  
Where praying is against the rule  
For this great nation under God  
Finds mention of Him very odd.

Our hair can be purple, orange or green,  
That's no offence; it's a freedom scene.  
The law is specific, the law is precise.  
Prayers spoken aloud are a serious vice.

For praying in a public hall  
Might offend someone with no faith at all  
In silence alone we must meditate,  
God's name is prohibited by the state.

We're allowed to cuss and dress like freaks,  
And pierce our noses, tongues and cheeks.  
It's "inappropriate" to teach right from wrong,  
We're taught that such "judgments" do not belong.

We can get our condoms and birth controls,  
Study witchcraft, vampires and totem poles  
But the Ten Commandments are not allowed,  
No word of God must reach this crowd.

Amen!

*From the Internet with thanks to Olya Danylak*

## **UCWLC National Plenary Conference Motions and Action Items**

### **Motions**

1. Motion: that 10, 15, and 20 year Recognition pins be ordered and be made available. M/S/C.
2. Motion: that an Administrative informational Handbook be produced by the National Executive, for *NASHA DOROHA* Branch reps. M/S/C
3. Motion: that past issues of *NASHA DOROHA* be put on the UCWLC Website with appropriate compensation to technical person for this work. M/S/C
4. Motion: to update the UCWLC Website and keep it updated as needed. M/S/C
5. Motion: that the Eparchy of Toronto chooses a suitable candidate to represent the UCWLC at WFUWO. M/S/C
6. **Amendment** to the original Motion as approved at the Post Congress Plenary of 2007: that a purchase of Ultrasound (not Biopsy) machine be made and installed in the same Clinic where the Mammogram machine was previously placed, to complete the Mammogram Project. M/S/C  
*(original Motion was not available for detailed wording)*
7. Motion: that the UCWLC National Executive commissions a Ukrainian/Canadian Iconographer to write an Icon on the occasion of the 65th Anniversary of the UCWLC, modelled on the Zuravitsi Icon. M/S/C  
*(this project is tabled at this time)*
8. Motion: that the Cultural Committee of the National UCWLC with proper research, start the project to construct and embroider a special “Rushnyk” to serve as a Banner, reflecting all Branches, as a 65th Anniversary Project. Choice of design left with the Cultural Committee. M/S/C

### **Action Items**

1. UCWLC Handbook: to be completed (updating initiated in the Archeparchy of Winnipeg, 2006) and produced by the National Executive, in both languages, and available in electronic format.
2. Church Traditions informational Handbook: to be produced by the National Executive, to assist Branches and Parishes on the correct handling of church linens, vestments, church decorating, seasonal changing of linens, preservation and cleaning of same.



Edmonton Eparchy

UCWLC EPARCHIAL VISIT AND APPRECIATION DAY

Last September the Protection of the Blessed Virgin Mary Ukrainian Catholic Church, St. Paul, Alberta held Appreciation Day with

a Divine Liturgy, a delicious lunch, and meeting.

Twenty-five UCWLC members and parish priest **Father Roman Dobrianski** joined Eparchy Executive members **Maria Pastuszenko**, **Stephania Soltykewych** and **Evelyn Cook** who described their involvement and present role in the League, and the benefits of membership. The

UCWLC, they said, provides them with personal, social, cultural, and spiritual growth. Working together and meeting new people are very enjoyable aspects while visiting the sick and assisting the less fortunate has fulfilled their lives. They take pride in preserving our culture and traditions through cultural workshops and tap into a powerful source of spiritual strength.

To underline the many year of dedicated service of our members, 50-, 40-, 30- and 25-year pins were presented.

23-Й ЗІЗД ПУЖИВ

Едмонтонської Єпархії під темою “Жити згідно з Блаженствами”. У Євангелії від Матея розповідається, як Ісус Христос проповідував і навчав велику кількість людей, котрі зібралися на горі, щоб Його послухати. Господь дав дев’ять Блаженств — своєрідну дорожню карту християнина, дороговказ, по якому ми повинні жити.



Appreciation Day Participants

Front row: Josie Garwasiuk, Mary Mikitka, Father Dobrianski, Mary Yaceyko, Anne Palinka  
Second row: Mary Danyluk, Stephania Soltykewych, Kay Bury, Oksana Chimko, Maria Barrier  
Third row: Maria Leskiw, Nancy Magdiak, Mary Mahdiuk, Sophie Brodziak, Lil Karpysyn, Bev Bepalko, Evelyn Cook  
Fourth row: Debbie Bury, Lila Yakimec, Maria Pastuszenko, Helen Tkachyk, Julie Borutski, Olga Wynnyk, Jean Wysocki, Lillian Kutash

## The Holy Eucharist UCWLC

Many memorable years have come and gone  
Since our early pioneers had first begun  
To lay the firm and solid foundation  
Of this our UCWLC Organization,

Those founding members had a vision  
To unite the Parish ladies was a major decision.  
In numbers they found strength and trust,  
To carry out the constitutional aims was a must.

Their Catholic Faith, their devotion to God was strong  
They knew in their hearts where they belong.  
Their Prayers to the Patroness, The Blessed Mother  
Gave them Spiritual strength like no other.

Through National directives, bylaws and resolutions  
They found answers, direction and solutions  
To their questions, problems, stress and fatigue  
As they struggled to fulfil the goals of the League.

With the passing years their membership grew  
Today, the members are as devoted as the founding few.  
To the Parish we 're the backbone to be sure  
As we promote Spirituality, tradition and culture.

Membership consist of Active, Associate and Honorary Life  
Who through their struggle and their continued strife  
Co-ordinate, promote, teach and enrich  
The beauty of our Ukrainian Catholic heritage.

Congresses, Conventions and Nasha Doroha Publication  
Help to unite league members across the nation.  
A voice at the United Nations, members of World Women's Federation  
Are only part of the structure of this Charitable Organization.

Напротязі трьох днів ми мали нагоду молитися, послухати звіт бувшої Голови Спархіяльної ЛУКЖК п. **Галини Сірман**, звіти голів комітетів, послухати змістовні науки духовного дорадника ЛУКЖК о. **Михайла Ковальчика** та плідно працювати в групах.

**О. Марко Зазуля** провів духовне заняття — як жити згідно з Блаженствами у наших організаціях, а Комітет Духовності на чолі з пані **Варварою Райлі** провели духовні вправи, під час яких членкині були поділені на групи згідно з назвами Блаженств, щоб провести дискусії та підсумувати найважливіші аспекти кожного Блаженства. А потім представниці груп підходили до мікрофону і ділилися з присутніми думками, життєвим досвідом та пережитими конкретними ситуаціями життя.

Було озвучено багато чудових думок. Наприклад, про “Блаженні вбогі духом, бо їх є Царство Небесне” **Преосвященний Владика Давид (Мотюк)** — Спарх Едмонтонський — сказав: “За прикладом Христа Церква завжди тримає убогих у своєму серці. Убогі знаходяться всюди, треба тільки розплющити

очі, озирнутися, і вбогість знаходимо на нашому порозі”. Нам слід пізнати присутність Христа у кожній особі, не зважаючи на життєвий стан, і подати руку нашому ближньому, пропонуючи йому поживу, одяг, притулок, любов, повагу чи добре слово. Не відвертатися мовчки від людини не сповна розуму, а допомогти їй порохувати здачу; або терпляче повторити щось старшій людині з поганим слухом; допомогти піднятися п’яній людині, навіть якщо вона лежить у калюжі сечі і з неприємним запахом; або терпеливо пояснити щось власній дитині, хоч вона ставить забагато запитань.

“Бо я голодував, і ви дали мені їсти; мав спрагу, і ви мене напоїли; чужинцем був, і ви мене прийняли; нагий був, і ви мене одягли; хворий був, і ви навідались до мене; у тюрмі був, і ви прийшли до мене” (Матея 25, 35-36).

Ми слухали спікерів від різних груп, і всі вони давали якнайкращий підсумок та приклади із власного життя про Блаженства, і який вони мають вплив на життя християн.

*Лідія Никифороук,  
Едмонтонська Спархія*

## A SPIRITUAL JOURNEY FOR ST. MARY'S BRANCH

In March, 40 members of St. Mary's UCWLC, along with **Fathers Frank Szadiak**, CSsR and **Methodius Kushko**, CSsR, boarded a bus to Winnipeg on a spiritual pilgrimage to the Shrine of Blessed Bishop Vasyl Velychkovsky and the Welcome Home centre. During our journey, which began at 6:30 a.m., we recited the rosary.

We were warmly greeted at the Welcome Home by **Father Len Ratushniak**, CSsR, and **Father Michael Smolinski**, CSsR. Following a delicious lunch, Father Michael told us about the Welcome Home program and how they help the needy. We watched a video of the many people who came to the Home to receive help. These people spoke of being thankful for a place like Welcome Home, truly a Church House.

Upon arrival at St. Joseph's Church, we were met by **Mary Jane Kalenchuk**, Shrine

## THEN and NOW

League Day — a day all able members participate  
In Liturgy, Communion, Fellowship and in Faith.  
With Banner held high and O Spomahay Nas sung with inspiration  
Hearts beam with pride to be part of this celebration.

For victims of Chornobyl, orphans of Paraguay and Brazil  
The UCWLC has a role — an obligation to fulfil  
Their financial, material, their charitable need  
Always a League's willingness to help, to clothe and to feed.

The sick are visited, the Elderly are held in high esteem  
For they are the League's beginnings — they had a dream,  
Members with long service are honoured in recognition  
“Mnohaya Leeta “ to them as we show our appreciation.

Children and Youth are on the member's priority list  
To acknowledge, to show example to and to assist  
For they are our future, our hope and desire  
To continue the League work as our elderly retire.

Successful Perogy Projects help to pay the bills  
A result of our ladies and their unique skills.  
We await the day when Madam President gives us a raise  
But for now, we just smile and accept humble praise.

Member's personal achievements may be great or small  
But as a united group we stand proud and tall.  
With Prayer, perseverance, harmony and obligation  
We can keep alive our Holy Eucharist UCWLC Organization.

*Millie Kozak,  
Holy Eucharist Cathedral UCWLC,  
New Westminster, BC, 1998*

Co-ordinator and **Orysia Hull**, UCWLC member and volunteer. After admiring the beautiful church, founded by our own **Father Joseph Denischuk**, CSsR, Mary Jane began our pilgrimage by telling us about Blessed Vasyl's life and death, the exhumation of his remains, and the planning and building of the Shrine. Orysia gave us a tour of the museum where the Holy Relics are preserved. She told us about his life as a martyr and the suffering he endured in serving our Lord. Everyone was in awe. We could feel his holy presence. Father Michael Smolinski, CSsR led us in a Moleben service to Blessed Vasyl.

Following supper served by volunteers from St. Joseph's, we participated in Liturgy of the Presanctified Gifts, celebrated by **Father Ray Lukie**, CSsR. An anointing with holy oil followed. Each pilgrim was given a holy relic of Blessed Vasyl and through his intercession we asked for personal favours. It truly was a day "the Lord has made."

Father Frank led us, a very happy and contented group, in prayer for a safe trip home. We sang and told stories, and were entertained with traditional Ukrainian songs by **Anna Gulka** and Father Kushko and viewed a video tape of **Sonja Pawliw's** Healing Garden. With birds chirping in the background and scenes of lovely flowers blooming, the pilgrims settled down for the long journey home. Twenty hours after leaving Yorkton we were back and felt we could re-board and do it all over again.

*Martha Otchenash,  
St. Mary's UCWLC Branch, Yorkton*

*Winnipeg Archeparchy*

### PRESENTED WITH AWARDS

On December 6, 2007 at the annual meeting of the Sts. Peter & Paul UCWLC branch in Ethelbert, MB three members were presented with Certificates of Merit and Service Pins.

The President, **Marie Dohan** presented **Edna Strilkiwski** with a 30-year Service Pin and **Helen Dzaman** and **Elizabeth Kuby** each with a 25-year Service Pin. The president and members congratulated and thanked them for their dedication to the organization.



**Did you buy a gift  
subscription or two of  
NASHA DOROTA  
for your favourite people?  
For their birthday  
or anniversary?  
Please see page 35.**



**Awards presented.  
Elizabeth Kuby, Helen Dzaman Edna Strilkiwski and UCWLC President Marie Dohan**



**Members of St. Mary's UCWLC, Yorkton journeyed to the Shrine of Blessed Bishop Vasyl Velychkovsky and Welcome Home centre in Winnipeg**

PHOTO SONJA PAWLIV

## REMEMBERING OUR PAST

Even though spring flowers were nowhere to be seen outdoors on April 13th, indoors a riot of spring colour greeted guests at the annual “Flowers of Spring” Tea of St. Demetrius UCWLC, Toronto Eparchy.

To maintain interest, different themes are explored. “Remembering Our Past” – The Formative Years of the UCWLC. **Dzvinka Haba**, Tea Co-ordinator, researched the history of the founding of the UCWLC in 1944 in Yorkton, delved into archives for relevant photos which **Vera Yurchuk**, our artist/decorator, enlarged and creatively displayed throughout the hall. Her imaginative use of the UCWLC colours of white, dark blue, light blue and gold brought



“Flowers of Spring” Tea April 13/08.  
Maria Komarycky Past National President UCWLC pouring tea for Christine Bolubash President St. Demetrius's UCWLC

many complimentary comments. The 10th and 25th UCWLC Anniversary books were prominently displayed. Leaflets outlining our organization, its mission and aims, as well as an attractive invitation to join our Branch were distributed to interested guests. A newly-produced DVD of the Toronto UCWLC Museum played

continually while elegant ladies from our Branch and invited Executive Members of our Sister Branches poured tea. We were delighted with the large audience that greeted **Maria Komarycky** who officially opened the Tea. For years Maria served in responsible positions, such as National President, Eparchial President, demonstrating her excellent leadership qualities. She remembered our past giving credit to Maria Dyma, our first National President and to Kateryna Crouse, Toronto Eparchy, one of the pioneers of the UCWLC on the National and Eparchial arena.

Dzvinka Haba thanked her dedicated Committee, in particular **Olga Wowk** who obtained raffle prizes, distributed our posters and single-handedly sold 1,350 raffle tickets. People just can't refuse her!

*Lillian Dzurman Yuryk,  
St. Demetrius UCWLC, Toronto*



Співпрацювали над виготовленням DVD Музей ЛУКЖК Торонтонської Епархії – зліва направо **Олена Прус, Лада Даревич, Христина Кудрик, Оля Пендзей-Тарапацька, Ірена Вжесневська, Оксана Бризгун-Соколик, Володимира Лучків, Христина Татарська.**

To buy the DVD at a cost of \$20.00, please contact:  
**Ulana Smereczynsky** at (416) 242-6762; [ulana123@yahoo.ca](mailto:ulana123@yahoo.ca)  
or [zenchris@sympatico.ca](mailto:zenchris@sympatico.ca).



# Вічна пам'ять

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

Come, Brothers and Sisters, let us bid a last farewell to her who has passed away, and also let us thank God. She is leaving her relatives and is hastening to the grave.

No longer is she concerned about the vanity of the world and her human passions.

Where are her relatives and friends? Behold we are parting now. Let us pray to the Lord for her repose.

## Eternal Peace

### ✠ Mazie (Soloway) Boyko

10.XI.1910–26.IX.2006

was born in Pulp River, Manitoba. With husband Joe, they operated Churchill Café in Churchill, moved to Winnipeg in 1957 and retired to Kelowna in 1977.

Mazie was a member of the Ukrainian Catholic parish and UCWLC for over 30 years. A great cook, she contributed in the parish kitchen and for many years baked the prosfora. She purchased a small deep freezer for storing it and provided an entire set of vestments for the clergy's use.

A prayerful lady, devoted to her church, sharing with others her spirituality, culture and traditions she left to cherish her life her husband Joe of 60 years, son David, daughter-in-law Suzanne and granddaughter Alana.

*Elizabeth Hnylycia*

### ✠ Katherine Petrykiw

1923–2007

was born in Lublync-Stary, Ukraine, recruited at 16 by the German army for farm work in Germany. She immigrated to Canada in 1949, and married Nick Petrykiw in Vancouver, 1956 and moved to Vernon, BC.

Ukrainian heritage was her pride. Mrs. Petrykiw was a loyal, long-standing member of the UCWLC in St. Josaphat's Ukrainian Catholic Church. An avid reader of good books, she is remembered as a gentle soul. Caring and unselfish, she donated generously to Ukraine, the Sheptytsky Institute and her parish.

*Susan Lazaruk*

### ✠ Rose (Boyko) Rybarchuk

7.VIII.1913–23.XII.2007

born in Lamont, Alberta, came to Kelowna in 1948 where, with five other couples, the Rybarchuks were instrumental in founding the Assumption of the Blessed Virgin Mary Ukrainian Catholic Parish.

Since 1958 Rose was a devoted UCWLC member and several-time president in Kamloops, where the family resided. She provided much support to the parish and community. The couple moved back to Kelowna in 1987 to enjoy retirement.

Rose was very wise, well read and informed on current events; a great encouragement to those around her. She said, "You are judged on

performance. If you do it well, your contribution is notable and profitable. Go beyond—do the best you can as the best is what counts and the best is what is noticed for God, the community and the people." She is survived by her three children and many grand and great-grandchildren.

*Elizabeth Hnylycia*

### ✠ Grace Zemlak

18.IX.1926–23.VIII.2007

born in Saskatoon to Daniel and Maria Switzky and married to Nestor in 1955, lived in various places in western Canada where she was a UCWLC member for over 40 years. She worked most ardently in Calgary, Nanaimo and Kelowna branches. There, she was one of the main Rosary leaders prior to liturgy.

*Elizabeth Hnylycia*

### ✠ Anne Sylvia (Wasylow) Cherwoniak

24.IV.1930–8.I.2008

was born and raised in Saskatoon, moved to Calgary with her husband in 1959 and retired to Kelowna in 1990.



Anne was an active UCWLC member and parishioner—coordinating events, visiting the sick, and a Branch treasurer. As Eparchial Membership Chair, she initiated the navy scarves with yellow sunflowers for the distinct identification of New Westminster delegates at conventions and congresses—a legacy of this classy lady with many talents.

Anne is survived by her son, daughter and grandchildren. Her memory will be cherished by her good friends at the Kelowna UCWLC.

*Elizabeth Hnylycia, Kelowna*

✠ **Ksen'ka Dubyk**

5.VIII.1904 – 08.VI. 2007



born in Perespa, Sokal Region, Western Ukraine to Andrew and Ahafia Hrabowa, she passed away in St. Joseph's Home, Saskatoon. Coming to Canada in 1929, she married Wasyl Dubyk that year. They endured many hardships as Saskatchewan farmers in the Mayfair area, but had the will and energy to become founding members of St. John's Ukrainian Catholic Church in Alticane. In 1970, they retired to North Battleford,

where Ksen'ka was an active member in the UCWLC.

A woman of great strength, with an unwavering faith in God, and fiercely independent to the last days of her life, she is survived by four daughters, one son, 19 grandchildren, 39 great-grandchildren and 2 great-great grandchildren.

*Anna Prystupa*

✠ **Annie Gazdewich**

23.VII.1908–25.XII.2007



was one of eight children born in the Hyas, Saskatchewan area to John and Alexandra Romashenko. She attended Ulric School, married John Gazdewich and raised five children on the family farm. When they relocated to Canora, Annie became a UCWLC member. She enjoyed gardening, crocheting and embroidery. She loved to cook for family and friends. She partook in functions with a cheery smile; her words of encouragement motivated others. Annie is survived by a daughter, two sons, 14 grandchildren, 25 great-grandchildren and one great-great-grandchild.

*Alice Derow, Canora Branch*

✠ **Anna Rosowsky**

1.I.1921-10.IX.2007



was born in Western Ukraine. She immigrated to Canada with her husband and son from Germany following WWII. Anna was a founding member of Kamsack, Saskatchewan Branch of the UCWLC. She enjoyed singing, cooking, fishing, embroidering and making Ukrainian dolls. She was predeceased by her husband Dmytro and son Orest. She is survived by daughter-in-law Connie, four grandchildren and a great granddaughter.

✠ **Helen Bayda**

29.VII.1921–6.III.2008



was born to Peter and Warwara Kowbel in the Smuts, Saskatchewan area. Attended Borszczow School, married Paul Bayda in 1939 and farmed in the

Aberdeen, SK area. After her husband's passing, Helen worked as a housekeeper and looked after her aging parents. Gardening was her passion. She harvested flower seeds and shared them. Helen was an active UCWLC member in Canora. She sang in the church choir and helped with fundraising projects. Helen will be lovingly remembered by her three sisters, one brother, and numerous nieces, nephews and Godchildren.

*Alice Derow, Canora Branch*

† **Olga Chuey**

20.IX.1926–10.I.2008



Olga was born to Mykyta and Anna Merko in Ethelbert, MB. She was a dedicated member of Sts. Peter & Paul church accepting at the age of 17 the responsibility of teaching about 100 children catechism at the request of the parish priest Rev. A. Luhovy. Inspired by her experiences, she later coordinated catechism classes by correspondence. Olga received her education in Ethelbert, Yorkton and then went on to Normal School in Winnipeg where she received her Teachers' Certificate. Olga spent many years teaching in Garland, Damery and Ethelbert.

In 1958 she joined the UCWLC and was a faithful member, holding positions on the executive including the presidency for fourteen years. Olga served her parish as a treasurer for 23 years, was a cantor and an instructor of Ukrainian language classes and Ukrainian dance lessons.

She married Hilary Chuey in 1952 who passed away in December 2005. They are survived by two sons, Boris and Brian.

*Mary Stratuliak*

† **Лідія Скрипук**

18.VI.1927–2008



Провідна членка ЛУКЖК, Лідія Скрипук народилася в Золочеві на Україні, студіювала балет та фармакологію. З батьками пережила лихоліття Другої Світової Війни, тяжку скитальщину. В Австрії опинилася в таборі переселенців де одружилася зі студентом медицини Іваном Скрипучом. Внедовзі вони прибули до Канади — Монреаль, Лондон, а в 1954 році до Брантфорду, де провадили медичну практику. Господь поблагословив їх синами Орестом і Романом, невістками Маршою і

Лорі, внуками Ніль, Даніел та Нікол.

У Брантфорді Лідія Скрипук стала провідною активісткою українського церковного та громадського життя. Кілька разів була примірною головою ЛУКЖК при церкві св. Івана Хрестителя, разом з членками збирала поважні фонди для розбудови церкви. Пані Лідія була організатором, директором та хореографом Української Танцювальної Групи при Українським Селі. За надзвичайні успіхи була нагороджена різними відзначеннями, особливо з них — це Медаль Святого Хреста, яку вона одержала від Папи Івана Павла II за визначні заслуги для Української Католицької Церкви.

*П. Галан*

† **Мирослава Загребельна**

10.X.1928–8.I.2008



Згасла як зоря, навіть не було змоги її відвідати в лікарні.

Усе земське залишила на землі, а взяла зі собою перед престіл Всевишнього чесно-ти, яким на протязі свого життя була віддана, а це — Віра, Надія і Любов.

Глибоку віру Вона проявляла у своєму щоденному житті. Ніколи не опускала Служб Божих і Святих Таїн; не відмовлялася від обов'язків організаційної праці, а Віру передала доням — Романі, Дарії і Галині. Наложала до УКЮ, а в 1956 стає членом Відділу ЛУКЖК, де працює жертвенно і сумлінно стає членом Епархіальної Управи

та членом Дирекції Музею Епархіальної ЛУКЖК. У нашому Відділі займала пост голови Відділу в 1972-76 рр., організаційної референтки в 1996-07 рр. Стає секретаркою при СФУЖО. За видатні заслуги була нагороджена грамотою у День ЛУКЖК, 2007 р.

Закрилася книга життя бл. п. Мирослави Загребель-

ної, але її ім'я у наших архівних книгах не закрийся ніколи — а буде у списках Управи Відділу ЛУКЖК Катедрі св. свщм. Йосафата.

Спи спокійно по земських трудах. Хай ласкавий Господь наділить Тебе щасливою вічністю — а канадська земля буде легкою!

Дарія Темник

## ✠ Anna Shewchuk a heroine of our time

1918–2008



Heroines sometimes live in our midst and we know little or nothing about it. Anna Shewchuk, a member of UCWLC since 1950, was one such heroine.

Anna was born to Petro and Maria Duma in Lubeni, a village in Ukraine. One of seven children, her dream of studying journalism was shattered when her father died when she was 11. She completed vocational school and at 17 lived with her sister in Lviv and worked in a co-op.

They were patriotic, idealistic young girls, who were arrested by the Soviets in July 1940 for their activities in the Organization of Ukrainian Nationalists

and Ukrainian Insurgent Army (UPA). Anna was confined to a crowded, cold, damp cell with 29 other women with nowhere to sleep but the cold, lice-infested floor. A piece of dry bread and a cup of brown liquid (supposedly coffee) was their daily ration. Ear-splitting screams of prisoners being tortured sent shivers of panic through the women. To keep their sanity, they prayed and sang. After thirteen months of sadistic torture, Anna was released when the Germans invaded Ukraine.

Undeterred, Anna became involved with UPA. In 1943, she was arrested by the dreaded Gestapo while loading medicine. Again, the interrogations and severe beatings. She was herded in a filthy cattle car and transported to Ravensbruck, a German concentration camp. Here, she, with others, was subjected to a "medical" inspection for which they waited for hours, naked, in the sun, guarded by SS guards. They were issued striped prison garb and wooden shoes. She witnessed people who were but starved skeletons being marched to the crematorium.

Anna was sent to another death camp, Buchenwald, to work in a munitions factory. Here

she suffered the agony of undergoing an operation for a crushed foot without anaesthetic.

Finally in 1945 came the liberation by the Americans! Anna made her way to Munich and became part of the flourishing Ukrainian community there. She joined the choir and, time permitting, attended some classes at the Ukrainian University.

In 1949, she emigrated to Canada and settled in Thunder Bay. She took a course in psychology and found employment in a psychiatric hospital. Anna married. She and her husband became founding members of the new church Pokrova. She became a member of the UCWLC and for many years acted as the cultural referentka. As a local president of Комітет Українок Канади, she was responsible for staging Свято Героїнь in Thunder Bay. What emotions and memories that must have revived!

After Anna's second husband died, she moved to Toronto's St. Demetrius Residence and joined our Branch until ailing health curtailed her activities.

Lillian Dzurman Yuryk  
St. Demetrius UCWLC, Toronto

# ОСОБИСТОСТІ PROFILES



## Почесна відзнака України



Іроїда Винницька

Наказом Міністра Закордонних Справ України Володимира Огриска від 24 грудня 2007 року за особливий внесок у справу міжнародного визнання Голодомору 1932-1933 років в Україні геноцидом українського народу «Почесною відзнакою Міністерства Закордонних Справ України» III-го ступеня було нагороджено пані Іроїду Винницьку, громадянку Канади, архівіста Українсько-Канадського Дослідницько-Документального Центру в Торонто.

Пані Іроїда Винницька працює архівістом в Українсько-Канадському Дослідницько-Документальному Центрі на громадських засадах від 1985 року, присвячуючи особливо багато уваги темі Голодомору.

На протязі 22 років провела збірку усної історії з свідками Голодомору 1932-1933 років. Здобутий досвід з ділянки живої історії передала в Україну.

Від 1989 року постійно співпрацювала з Інститутом Історичних Досліджень Львівського Університету, де започатковано першу в Україні лабораторію живої історії.

Пані Іроїда Винницька стала членом ЛУКЖК 1970 року в Кіченер, Онтаріо, від 2000 року з переїздом до Торонто, членом Відділу ЛУКЖК Св. о. Миколая.



## Надзвичайна нагорода для виїмкової жінки



Оксана Бризгун-Соколик

Широко відома громадська діячка Оксана Бризгун-Соколик, дві каденції голова Світової Федерації Українських Жіночих Організацій, тепер почесна голова СФУЖО, дістала в жовтні 2007

р. від жіночої канадської організації “Women’s Intercultural Network” — WIN відзначення “Person’s Day Award”.

WIN організація, в якій співпрацюють жінки різних національностей і віровизнань над жіночими проблемами.

СФУЖО подало Оксану Бризгун-Соколик як кандидата. З багатьох кандидаток вибрано представниць 7-ох націй. З ними був знятий фільм «Традиції і перехід» — “Traditions and Transitions” — де вони оповідають про своє життя і проблеми, з якими зустрілися по приїзді до Канади. Цей фільм прийняв School Board для використання у вищих клясах, щоб на прикладі

цих старших жінок діти старалися здобути свій максимум.

Після висвітлення фільму і вручення нагород пані відповідали на питання. публіки. Пані Оксана в одній з відповідей заторкнула справу торгівлі жінками, яку СФУЖО понад 10 років тому почала видвигати на Форумі ООН в Нью-Йорку, а також Великий Голодомор та Чорнобиль — трагедії українського народу.

Як голова СФУЖО та друга заступниця голови Світового Конгресу Українців і Української Всесвітньої Координаційної Ради, пані Оксана відвідала всі країни діаспори, де працюють складові організації СФУЖО, та

допомогла зорганізуватися жінкам у Польщі, Чехії та Естонії.

Президентом України була покликана до комітетів підготовки III Форуму УВКР в Києві та відзначення 70-ї річниці Голодомору.

Її ім'я є в книзі "Who's Who of Canadian Women" 1996 р. та в книзі "The World Who's Who of Women" Cambridge, England.

За свою багатогранну працю одержала численні відзначення — Медаль св. Володимира, СКУ; Медаль Верховної Ради України; Golden Jubilee Medal королеви Єлизавети; медаль Національного Університету «Острозька Академія» та інші.

Професійно Оксана Бризгун-Соколик скінчила Faculty of Music, University of Toronto педагогічний відділ фортепіано та здобула диплом консерваторії ARCT зі співу. Довгі роки вчила гру на фортепіано в престижній школі Торонто St. Michael's Choir School. Належала до Ontario Registered Music Teacher's Association (ORMTA), де була трикратно обрана головою, та була на Екзекутиві Canadian Federation of Music Teacher's Association (CFMTA).

Організовувала авторські вечори композиторам Миколі Фоменкові та Василеві Безкоровайному. Оперету Безкоровайного

«Червона Шапочка» поставила зі своїми учнями в Торонто та Гамільтоні. Писала статті на музичні та громадські теми, передавала коментарі в Україну на CBC Radio Canada International.

Від дитинства член Пласту і довголітня членка Ліги Українських Католицьких Жінок Канади, Відділ при церкві Св. о. Миколая — Торонто. Почесна членка Союзу Українок Америки та Організації Українських Жінок у Великій Британії.

*Ольга Пендзей-Тарапацька  
Свято-Миколаївський  
Відділ ЛУКЖК, Торонто*



## Олександра Ковальська – доброволець

Пані Олександра Ковальська одержала призначення від Онтарійського уряду. Давід Онлі, лейтенант-губернатор Онтарійського уряду відзначив 26 добровольців в Онтарійському парламенті 15 лютого 2008 року.

Пані Олександра від 1954 року є членкинею Ліги Українських Католицьких Жінок Канади при Катедрі Св. Йосафата у Торонто. Вона також довголітня громадська діячка на провідних постах не лише в ЛУКЖК, але й у Суспільній Службі Українців Канади, Світовій Федерації Українських Жіночих Організацій та в Світовому Конгресі Українців. Від самого приїзду до Канади, незважаючи на родинні обов'язки у вихованні п'ятерох дітей та ведення медичної канцелярії свого покійного чоловіка, вона знайшла час на культурну та допомогуву працю у громаді.

Від 2002 року вона зосередила свою увагу і зайнялася

організацією добровольців при ССУК для відвідування людей похилого віку, які живуть у своїх домах або в притулках для людей похилого віку. Особливу увагу вона присвятила на зв'язок між поколіннями — старших з молоддю та дітьми. Діти при українських цілоденних школах підготовляють писанки, різдвяні побажання та подарунки для старших. Деякі студенти також відвідують старших під час

Різдвяних та Великодніх свят. Для нових добровольців вона організувала вишкіл, де особливу увагу звернено на духовну роль волонтера.

Пані Олександра є видатною громадською діячкою не лише в українській громаді, але й у канадському суспільстві. Вона справді заслужила на визнання за свою громадську працю.



**Mrs. Kowalsky is on the very left (holding flowers) with Lieutenant Governor of Ontario David Onley (sitting) and his wife.**



# Многая літа!



## *UCWLC Member Mary Bagan Celebrates 100th Birthday*

Mary Bagan of Ethelbert, MB celebrated her 100th birthday on June 28, 2007.

The members of the UCWLC hosted a Come & Go Tea at the Sunnyside Lodge in her honour which was attended by family members from Edmonton, The Pas, Neepawa and residents of Ethelbert and Dauphin areas. She was presented with congratulatory certificates, gifts, a birthday cake and flowers.

Mary came to Canada from Peremyshian, western Ukraine in 1928 with other family members. She married Steve Bagan in 1930 and they settled on a farm near Ethelbert. Later they moved to the village of Ethelbert and became members of Sts. Peter & Paul Church.

In 1955 Mary joined UCWLC and has received her 50-year Service Pin for her loyalty to the organization.



Congratulations and may God continue to bless Mary with good health and joy.

*Mary Stratuliak*

## *A Life of Involvement and Commitment*

Katherine Soroka (Atamanchuk) was born on December 17, 1907 in Fort River, MB. In 1928 she moved to Regina where she met and married Dmetro Soroka (May 1930). They farmed near Craven, SK and later moved to Regina where Katherine spent many years as a short-order cook. Dmetro (who died in 1951) and Katherine were blessed with four sons, five grandchildren and ten great grandchildren.

Upon her retirement, Katherine volunteered for many more years in her area of proficiency as one of the cooks at St. Basil's Parish Centre. Willingly, she passed on her cooking expertise to all who worked with her. She continues to be active and involved, joining the ladies during cabbage roll and pyrohy-making bees. Being blessed with a steady hand and keen eyesight, she participated this past fall in rosary making workshops,

threading tiny beads onto thin strings. One of her favourite pastimes is knitting. Many orphans in Ukraine have received toques, scarves, and mitts knitted by her.

For her long, devoted service and support to the League, Katherine was presented with a life membership to St. Basil's UCWLC. In 2002 she received a 50-year pin, having been a continuing member since its inception in 1952.

Family, friends and UCWLC members gathered on December 9, 2007 at St. Basil's Parish Centre to celebrate her 100th birthday. Congratulatory letters and many tributes and certificates were received from various dignitaries, including the Queen and Bishop Wiwchar. A wall of pictures, which displayed Katherine's lifelong family and community involvement, caused guests to reminisce regarding the many changes of the past century.



In recognition of Katherine Soroka's contribution, dedication and commitment to St. Basil's UCWLC, an arrangement of wicker furniture as well as a plaque have been donated to the conversational area outside her apartment in St. Basil's Manor.

May she continue to enjoy good health and happiness—Mnohaya Lita.

*Anne Krenosky*

# UCWLC 2007 Scholarship Winners

The National UCWLC executive is very proud to announce the scholarship winners for 2007-2008. The scholarships are awarded on the basis of high academic standing in university studies and active involvement in the Ukrainian Catholic Church and the Ukrainian community.

The Mary Dyma Scholarship was created by the UCWLC in 1989 in honour of Mary Dyma, who was the founder and first president of the UCWLC and who led a life of dedication to the Ukrainian church



**MONICA KUC** is the recipient of the \$1000 Mary Dyma Scholarship. Monica is presently enrolled in a Doctorate of Theology (Ph.D.) at the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies at St. Paul University in Ottawa, where she is involved in a re-

search project for her dissertation titled, "The Theological Identity, Status, and Ministry of the Priest's wife in the Byzantine Christian Tradition: A Contemporary Construction Grounded in the Reality of a Shared Priesthood." She is the wife of a deacon and a mother of three young children. Monica was born and raised in Edmonton, where she attended Austin O'Brien High School and the University of Alberta.

and community. It is awarded to a laywoman who is a member of the Ukrainian Catholic Church in Canada and is enrolled in courses of religious studies.

The Vera Buczynsky Ukrainian Studies Scholarship was created in 2003 in honour of her sincere, exemplary dedication to the UCWLC organization and its journal, *NASHA DOROHA*. It is awarded to a person of Ukrainian Catholic descent who is planning to study Ukrainian Studies at the post secondary level.



**JENNIFER SLOBODZIAN** is the recipient of the \$500 Vera Buczynsky Ukrainian Studies Scholarship. Jennifer is enrolled in her fifth year in the Faculty of Education at the University of Manitoba, majoring in Ukrainian Studies. Jennifer has a passion for her Ukrainian heritage

and culture. She completed five Ukrainian studies courses in Lviv, Ukraine and plans to continue developing her knowledge in this area so that she can be a more qualified Ukrainian language and culture instructor. Jennifer is graduating with her B.Ed. this year and hopes to secure a teaching position within the Ukrainian Bilingual Program. Jennifer was born and raised in Dauphin, Manitoba where she attended the Ukrainian Catholic Church of the Resurrection.

**The National Executive of the UCWLC extends congratulations to the two winners, with prayers for success in their life's endeavours. May they gain inspiration from the amazing women in whose name the scholarships are offered.**

— Barb Olynyk, Chair of the Scholarship Awards Committee, National Executive

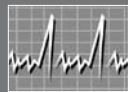
## NASHA DOROHA CHILDREN'S ART CONTEST

### НАША ДОРОГА запрошує дітей на КОНКУРС МАЛЯРСТВА

Ages	6-12	Вік	Малюйте Різдвяні або літні теми
Depicting Christmas or summer themes		Річенець	
Deadline	30/09/2008	Намалюйте картину даного розміру	
Submit artwork on	8 1/2" x 11"	Подайте ім'я, вік, адресу і телефон та надсилайте:	
Send with name, age, address and telephone number to:			

NASHA DOROHA CHILDREN'S ART CONTEST  
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Gatineau QC J9H 7L3

**НАГОРОДИ 1st prize \$100** Winning entries to be used on *NASHA DOROHA* covers!



## Health tips: stress relief

### Workplace stress can harm your health

Workplace stress presents risks to mental and physical health and to safety. The consequences can include everything from the common cold to heart disease, cancer and injuries. Stress also leads to workplace conflicts. Those most at risk face one or more of these:

- High Demand/Low Control
- High Effort/Low Reward
- High Challenge/Low Opportunity

For those under stress, a support system that includes good family support, adequate sleep, regular exercise and a healthy diet is crucial.

### Five strategies to reduce stress

- 1 Get as much control as possible over the controllable, so you can effectively manage the uncontrollable
- 2 Prepare for the predictable. For example, you know kids will get sick sometimes. What's your back-up plan?
- 3 Know your rights and responsibilities.
- 4 Negotiate effectively for flexibility and support.
- 5 Know what you really need, and plan to get it. Don't let anyone tell you what's perfect for you.

### Cell phones and driving a bad mix

It's risky to use cell phones or other devices while driving, says Deanna Singhai of Canada's Traffic Injury Research Foundation, a PhD candidate researching this area. According to cognitive resources theory, every task requires some brain capacity. Using a cell phone while driving means the conversation uses up the spare capacity... and performance suffers. Which task suffers more depends on where the driver focuses attention. But drivers may miss cues and therefore opportunities to prevent a collision.

*Globe & Mail*

## Домашні поради

### Не полюйте на літаючих метеликів молі — ви запізнилися

Ми маємо звичку ганятися за літаючим метеликом молі, не підозрюючи, що в цьому абсолютно немає сенсу. Він тому й літає вільно, що виконав функцію, зробив свою “чорну справу” — відклав яйця, з яких незабаром утвориться ненажерлива гусінь.

Ворогами молі, а відтак вашими союзниками в боротьбі з нею будуть сухе повітря і сонце. Прибираючи одяг на відносно тривале зберігання, майте на увазі, що “ненажера” любить більш забруднені ділянки речі. Вочевидь, одяг повинен бути сухим і чистим.

В Україні продаж нафталіну заборонений органами охорони здоров'я, оскільки препарат виявився шкідливим для людини. Та й застосовували його за давньою традицією, не враховуючи, що він віднаджує лише метеликів молі, а гусені її не знищує.

### Відвар картоплі чистить срібло

Для чищення виробів із срібла використовуйте воду, в якій варилася картопля.

Покладіть у неї шматочок фольги від обгортки шоколаду й опустіть срібні прикраси чи столові прибори. Через 5 хв. вони сьятимуть наче нові.

### Картопляна маска

Чудовий засіб для повернення ніжності й гладкості сухій шкірі, що луштиться.

З сирі картоплини натирають на дрібній тертці і додають трошки борошна до одержання кашки.

Маску рівномірно накладають на обличчя і через 20 хв. змивають великою кількістю теплої води.



# Stroke identification

If a stroke can be recognized, diagnosed, and the patient medically treated within 3 hours, a person's health—even life—can be saved.

**STR** 3 letters 3 steps

During a BBQ, a middle-aged woman stumbled and took a little fall. She assured everyone that she was fine. While she appeared a bit shaken up, she went about enjoying herself the rest of the evening.

Later that night she was taken to the hospital where she passed away. She had suffered a stroke at the BBQ. Had others known how to identify the signs perhaps she would have survived.

Now doctors say a bystander can recognize a stroke by asking the

individual to do 3 simple things. Ask him/her to:

**S** → SMILE

**T** → TALK; say a simple sentence

**R** → RAISE BOTH ARMS

If he or she has trouble with ANY ONE of these tasks, call 911 *immediately* and describe the symptoms to the dispatcher.

## New Sign of a Stroke Stick Out Your Tongue

Ask the person to 'stick' out his tongue. If the tongue is 'crooked', if it goes to one side or the other, that is also an indication of a stroke.

*With thanks to Marijka Nosyk*

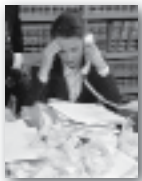


How do I know if I am eating well enough?



How long are men living these days?

Are household cleaning products harmful to my health?



How can I reduce my stress level?

How does alcohol affect health?



How does employment affect mental health?



Do distractions while driving cause more collisions?



Can children with disabilities go to their neighbourhood schools?

What is complementary and alternative health care?



For the answers to these questions and many more, visit:

[www.canadian-health-network.ca](http://www.canadian-health-network.ca)

HEALTH INFORMATION YOU CAN TRUST

# The Ukrainian Diet

By Tracy Wityk



Everyone wants to feel healthy and look good. Many go on diets to lose weight or treat medical conditions such as high cholesterol or diabetes. We count calories, fat, and carbohydrates. We limit salt, sugar, and anything that tastes good. Diets abound. There have also been ridiculous ones—cabbage, liquid, and the all-meat diet. There are even diet pills. Most diets are difficult to follow and often have negative side effects. For a happy and satisfying life, I recommend the Ukrainian diet which our ancestors have followed for centuries with great results.

Eating right for Ukrainians means eating food prepared with love. My Dido grows food in his garden working hours every day to make sure that every plant, every tree, is perfectly cared for. Then he and Baba pick the fruits and vegetables and prepare them together; peeling, coring, shelling, and chopping. Afterwards, Baba transforms the ingredients into magical dishes. Her specialties are pyrohy, holubtsi, and cheesecake. It's the care, joy, and love that go into every meal that make all the difference. That's why nobody's food tastes better than your Baba and Dido's.

There's a saying, "you can't hurry love." You can't hurry Ukrainian cooking, either. The best Ukrainian recipes take a day or so to make. Even longer if you

count the time it took to grow the ingredients in your family's backyard. Many times you boil food, then cool it; knead dough, then let it rise; and let ingredients set overnight before the work actually begins. I think traditional Ukrainian cooking teaches us patience. It takes time and is hard work. We enjoy it because we cook and bake together as a family. While we knead dough, fill cabbage rolls, and stir pots, we also visit, share stories, and laugh.

I remember learning pyrohy-making as a little girl. My job was to cut circles out of the dough. I felt important; part of the team. While we worked, Baba sang songs she had learned as a little girl. She told stories about growing up in Ukraine, working in Germany,

meeting Dido, and moving to Canada. I learned much more than how to crack eggs and sift flour. I learned about my history and culture. I also found out that the time spent together is more important than the food we make. But the food we make is better because we make it together.

I believe that what we eat isn't as important as who we eat it with. Meals have always been a time for family. My father still has coffee and breakfast with Dido and Baba and I still have dinner with them almost every day. I can't think of a better way to spend part of the day than visiting and laughing with family. Some of my favourite meals have been going out for lunch with Baba. We celebrate every special occasion with a family dinner

usually followed by visiting and playing dice or card games. When eating together we have fun and build stronger connection with each other. All food feeds your body. Eating with family also feeds your heart and soul.

The amount of food at the table is also very important to Ukrainians. Baba and Dido always have three times more food than people can possibly eat at a sitting. This represents Ukrainians' best known characteristics: generosity, hospitality, and love. Many Ukrainians, especially those from my grandparents' generation, grew up poor, without having enough food to eat. As Ukrainians struggled to survive, there were many nights that they went hungry. After years of hardship and struggle, a generous table symbolizes plenty and sharing, a commitment that no one goes hungry anymore. Dido and Baba are the best hosts I know. When they have people over, everyone fills up on food and more--laughter, stories, and happiness. Food is just another one of the million ways

Ukrainians show love, and the more we have of both, the better.

A word about the healing properties of the Ukrainian diet. We use garlic, which boosts the immune system and helps to get and stay healthy. Home-made soup, whether chicken noodle or borscht, is good for a cold. Potato pancakes, or platsky are the best cure for a sad day. Try them for headaches too. And a lovingly made cheesecake makes little troubles disappear in no time.

Research supports the Ukrainian diet. It is proven that laughter and strong relationships help us to be healthier and live longer. My family is living proof. Baba and Dido are both over 80 years old and have been married more than 60 years. So spend time with family. Eat hearty, tasty meals. Feel better. And if you want to live a full and satisfying life, try the Ukrainian diet. After all, there are no side effects, fat, or calories in happiness and love.

*Tracy Wityk has written down all of Baba's recipes so that she can carry on family and cultural traditions.*

## "Retarded Grandparents"

We always used to spend the holidays with Grandma and Grandpa. They used to live in a big brick house but Grandpa got retarded and they moved to Florida. Now they live in a tin box and have rocks painted green to look like grass.

They ride around on their bicycles and wear name tags because they don't know who they are anymore. They go to a building called a wrecked centre. It looks okay now. I guess they fixed it. They have a swimming pool, too, but they just jump up and down with hats on.

They eat out a lot. They eat early birds.

My Grandma says that Grandpa worked all his life to earn his retardment and says I should work hard so I can be retarded someday, too.

*From the Internet*

**NEW RATES!  
HOBI PATII!**

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SHE'S WORTH  
BOTH!



## Останнє слово ... last word

*Dear Friends, Дорогі читачі!*

Our community had some wonderful successes recently. The Canadian government gave 10 million dollars to the Taras Shevchenko Foundation as compensation for interning Ukrainians during WWI. It will be interesting to see how the money will be used. It would be regressive to spend it on historic stuff only, when issues of today have the same underlying root as internment—misunderstanding and discrimination. But a step at a time. First of all, bravo to all involved in accomplishing this stretched-out issue.

More. Alberta became the first province to get Holodomor approved in its education curricula, while Saskatchewan was first in recognizing the famine as a genocide.

Even better, President Yushchenko's visit here showed that, unlike some who talk about democracy and human rights, our government stands by them. Canada promised to support Ukraine's membership in NATO and recognized Holodomor as a genocide.

These are crucial developments. With Canada's support Ukraine can expect others to follow. But let's not kid ourselves. There will be a big fight to push this through and it will take time. When I was the President of UCC Ottawa, we proposed at the

World Congress of Ukrainians that members in democracies work for official recognition of the famine in their parliaments. After some 10 years it is beginning to happen with Canada, the United States, Poland and others doing just that.

But Russia, which claims it's moving towards western values, not only fails to apologize for its role in Holodomor, but denies its occurrence. Israel won't recognize it either despite its own WWII tragedy, yet levels court cases against its holocaust deniers. Such double standard leaves it and others wide open to criticism.

There's much work to be done but, oh, let's enjoy the successes we've achieved recently.

I have a confession to make. I am enjoying the birth of our 12th grandchild, a huge, ten-pound boy in London. The problem is that I don't have a Ukrainian font here. This means that I cannot communicate with you fine readers in Ukrainian. My apologies. And I promise to do better next time.

In the meantime, let me say that I had a very fine visit with the Mississauga UCWLC. Busy women, big agenda, and lots of success. They are most proud of having recruited six new members this year, a growth of nearly 10%. Hope the rest of you are doing as well.

I have heard some say that UCWLC is for members only, as is ND. I beg to differ. My view, and that of many others, is that the League is for all Ukrainian Catholic women who wish to support our church, Ukrainian culture, and the issues women in our community hold dear. I like inclusivity more than exclusivity. I like more members rather than less. And more readers of ND rather than less. Let's open our arms, invite others in, spread the good news to more, and grow.

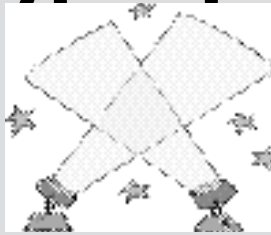
As reported in this issue there are over 1.2 million Ukrainians in Canada but only 170,000 belong to our Ukrainian Greek Catholic Church. Some 80,000 are women but only some 5,000 belong to the League. That's only 6-7 per cent.

I think we can and should do better. Don't you? And let's not fuss that some new members won't be rolling up their sleeves and setting them right down in the kitchen sink. The kitchen work will get done with the same number of members or more, so where's the problem with having more members? The Mississauga Branch treated its own to a fancy brunch at a restaurant as payment for their hard work in the parish.

A happy summer to all of you.  
Будьте здорові і щасливі.

# 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 and theatre dealing  
with Ukrainian themes

## Arts and Entertainment

### PAINTING STORIES HAVING FUN WITH LANGUAGE

Kazka Productions began producing Ukrainian and English story/music packages in 1980. The primary purpose: quality instructional materials that would assist teachers and parents with the teaching of Ukrainian to young learners.

The creative team, Lena Hryhor Gulutsan (author), Gene Zwozdesky (composer) and Larisa Sembaliuk Cheladyn (illustrator), worked to produce a series of five “read-and-sing-along” books based on traditional Ukrainian folk songs and original Canadian-Ukrainian musical stories. Colourful pictures, lively music and printed verse in Ukrainian and English were combined to fascinate children of all ages.

The first created was *The Mosquito's Wedding* followed by *Snow Folks Song*, *Vesnivka – Spring Serenade*, *The Enchanted Christmas Tree* and *Sing-a-long Treasures*. These Canadian bestsellers have found their way into the



schools and homes of thousands of children around the world including Canada, Australia, Argentina, England and Ukraine.

In fulfilling its goal to present interesting stories for use in bilingual language instruction and cultural appreciation, Kazka has enabled non-Ukrainian speakers to share in the rich and diverse traditions celebrated by Ukrainians throughout the world. Cross-

cultural sharing has been at the heart of Kazka's philosophy and is emphasized in each project undertaken.

*Painting Stories – Having fun with language* is a display celebrating the fun that has been experienced by young and old alike as we share Ukrainian language and cultural traditions. Enjoy!

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**Вірність національним традиціям**

**ІВАН-ВАЛЕНТИН ЗАДОРОЖНИЙ:**

**“Намалюй Україну!”**

*Десять років, як не стало Великого Українця, визначного майстра малярства, монументаліста, творця мистецьких проектів, малюнків для дітей Івана-Валентина Задорожного.*

*Редакція журналу “Образотворче мистецтво” організувала в галереї Товариства охорони пам’яток історії та культури виставку творів мистця та конференцію, присвячену його творчості.*

*З виступів на конференції вважаємо за доцільне надрукувати на сторінках часопису. Питання, що ставились на зібранні, є на часі для нашого українського життя.*

**Василь Вечерський.** ... (Іван-Валентин Задорожний) був мистець політично зрілий. Коли він працював головним художником видавництва “Мистецтво”, яке на той час було одним із провідних ідеологічних видавництв, то поставив собі завдання підняти український плакат на рівень відповідної культури, зробив декілька чудових політичних плакатів, за формою дуже українських. У цьому була його велика заслуга.

**Ніна Денисова.** Політика має багато відтінків... деякі художники цього слова просто бояться, тому що воно часто використовувалося як антипод мистецтва. Та політика, що провадилася раніше, була анти-мистецькою. Задорожного ж я знаю як такого політика, що завжди підтримував мистецтво, молодих обдарованих мистців.

**Геннадій Польовий.** Задорожний був, безсумнівно, людиною високої і сталої позиції... Витоки його творчості — це народне малярство, школа Бойчука. Задорожного я сприймаю не тільки як художника надзвичайно умілого і досвідченого у використанні і переосмисленні народних традицій декоративного мистецтва, але, в основному, художника, який умів з надзвичайною силою сконцентрувати у своєму творі особливий феномен духовності.

**Микола Малишко.** Мовлення мистця...набагато випереджало ті гори написаних романів, сказаного в

політиці та наговореного ідеологами. Але мова неспроможна була сказати те, що говорив Задорожний.

**Василь Перевальський.** Задорожний народився в сім’ї робітника, вчився і провів дитинство в Києві. Пізніше — художня школа, армія, фронт, де був розвідником (двічі поранений). Потім інститут, де його помітили як талановитого, аспірантура, початок творчої діяльності як художника... А потім 60-і роки. Тоді “розкопали” роботи Ганни Собачко, потім знайшли і згадали, що є і ще жива Приймаченко в Болотні. “Викопали” її, зробили виставку — одна виставка, друга... А потім народних мистців стали підтримувати. Так почався колосальний рух. З’явилася в нас віра, трохи відкрили квартиру, задушлива, казармена атмосфера вивітрилась, ми почали дихати і мріяти. Це все ж політика, а хіба можна відривати політику від мистецтва? Політика — це життя, це живе життя в кожну епоху. І мистець не може бути збоку. Задорожний виявився найталановитішим, він відчув це найгостріше через своє раннє сирітство. Від цього і величезний потяг до своїх земляків... Мистець почав відчувати свої джерела, перейшов категорично на українську мову. Одного разу І.-В. Задорожний навіть застеріг Литовченка, якому було тоді однаково, якою мовою спілкуватися і розмовляти: “Якщо ти не будеш говорити українською мовою, я тебе ніде, ні в чому і ніколи не підтримаю”.

Це була геніальна людина, велика, як художник і — як громадянин, як політик. Нам нині бракує такої постаті, мистця і патріота.

**Микола Малишко.** Мистецький твір не виконується для того, аби догодити якійсь ідеології.

**Петро Гончар.** От говорять деякі ідеологи, що національного, як такого, в мистецтві існувати не може. Повинно бути інтернаціональне, і тоді буде все зрозуміло: спільна форма і т.д. Але чомусь ними ж пропагується індивідуальне мистецтво, тобто чітка вираженість почерку, характеру мистця. Ось саме в цьому і є прояв, бо якщо художник конкретно проявляє свій характер у творчості, то він проявляє його як національний характер. Не може бути інтернаціональної форми як такої, вона завжди буде індивідуальна, а значить, і національна.

**Василь Перевальський.** Якщо мистецтво є, то воно — національне.

**Олександр Фисун.** В його творчості найперше вражає дивовижна культура ліній, акумуляція кольору. От хоча б “Чучинська мадонна” — явище, яке буде весь час заворожувати, і пояснити його не можна, бо це таїна великого мистецтва... Мистець чи не найбільше прагнув синтезу в своїй творчості, він зумів народне пластичне бачення не просто переосмислити чи переплавити, а дати йому нову форму, нову динаміку сюжетів.

**Володимир Федько.** За життя він не мав жодної персональної виставки; хоч і готувався до неї. Та не мав часу. Був завантажений...роботою в художній раді... виховував ціле покоління мистців. Більшість присутніх вважають себе його учнями, бо Задорожний був людиною глибокого духовного складу, вимогливим як до себе, так і до оточуючих. Він формував наступництво. І сьогодні, на відстані десяти років, дійсно оцінюєш велич цього Майстра з великої літери, перш за все українського майстра.

Образотворче Мистецтво  
ч. 1-2 1999 Київ

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І БУДЕ СІН І БУДЕ МАТИ



Чеченська Мадонна. Іван-Валентин Задорожний



PHOTO GALLERY/PRESIDENT OF UKRAINE OFFICIAL WEB SITE

President of Ukraine Viktor Yushchenko (left) with the Right Honourable Stephen Harper, Prime Minister of Canada.

The official visit of Ukraine's President Viktor Yushchenko to Canada may be divided in successes and areas that require more work.

### Successes

- ▶ Canada proved to be a good friend to Ukraine by recognizing Holodomor, the Communist regime's famine that starved some 10 million Ukrainian landowners in 1932-33 for resisting collectivization of land and conversion to the Russian-speaking *homos sovieticus*.
- ▶ Canada promised to support Ukraine's membership in NATO.
- ▶ Some 30 Ukrainian business leaders accompanied the President seeking joint opportunities in trade and investment between the two countries in agriculture, construction, nuclear power and more
- ▶ Euro 2012 Chairman Andriy Chervonenko invited Canadians to partake in the boom hitting Ukraine and Lviv in particular. Some 25 billion dollars is expected to be pumped into roads, two stadiums, the airport and other infrastructure in the UNESCO heritage city.

### More Work Needed

- ▶ Inflation in Ukraine is well over 10 per cent.
- ▶ Russia is becoming a more threatening neighbour. It refuses to recognize Holodomor; says Ukraine is not a sovereign state; wishes to reclaim Crimea; and threatens with dire consequences should Ukraine enter NATO.
- ▶ The strife between the President and his Prime Minister Yulia Tymoshenko, who handed him the Orange Revolution and won the last parliamentary elections for the Orangistas, continues. Her popularity is two times greater than his.
- ▶ More trade between Canada and Ukraine will continue strengthening relations between the two countries.
- ▶ Corruption in Ukraine needs speedy elimination.