



НАША ДОРОГА NASHA DOROGHA

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Христос
Раджується!

Christ
is Born!



Календарик зимових свят

ГРУДЕНЬ

1 Романа
Вітають усіх Ромчиків з іменинами.

4 Введення у храм Пресвятої Богородиці
Кажуть, ніби в цей день Бог відпускає праведні душі подивитися на їхні тіла. У гості ходити не прийнято.

7 Катерини великомучениці
Усіх Катрусь вітають з іменинами.

13 Андрія Первозванного
У ніч на Андрія дівчата вгадують свою долю.

19 Миколая Чудотворця
Діти одержують дарунки від святого Миколая. У народі кажуть: "Хвали зиму після Миколи".

22 Анни
Найдовша ніч, після якої день збільшується на "півнячий скік".

31 Закінчується календарний рік
Прикрашають ялинку і зустрічають Новий рік.

СІЧЕНЬ

6 Святий вечір, Надвечір'я Різдва.
Готують кутю та 11 пісних страв, але найважливіше у цей день — "не їсти" своїх близьких... На почесному місці у світлиці ставлять Дідуха.

7 Різдво Божого Сина
Величне християнське свято з колядками, віншуваннями, вертепами.

8 Собор Пресвятої Богородиці, Марії
Віншують усіх Марій. Різдвяні свята тривають.

9 Степана-апостола
Святкують, як і попередні два дні.

Ніч на
14 Меланії Римлянки і Василя Великого, Старий Новий рік

Охочі "водять козу", колядують. 14-го січня вранці хлопці йдуть посівати. Старий рік у ноги — Новий у пороги.

18 Щедрий вечір
Надвечір'я Богоявлення. Хату кроплять свяченою водою. Знову готують кутю та 11 пісних страв.

19 Богоявлення Господнє, Йордан, Водохреща
У цей день Ісус Христос охрестився на річці Йордані. Йорданська вода цілюща. Її зберігають увесь рік.

20 Івана Хрестителя
Іменини в усіх Іванів. Останній день Різдвяних свят.

ЛЮТИЙ

12 Трьох Святителів: Василя, Григорія, Івана Золотоустого.

15 Стрітіння Господнє
У народі кажуть, що в цей день зима зустрічається з літом.

*Календар і малюнок із книги
Дарунок різдвяної казки.
Видавництво «Коло»,
Дрогобич, 2002*

Святий Миколай



Якось перед всесвітнім потопом Миколай зустрів дитинча, що бив поклони й приказував:

— Це тобі, Боже, а це мені, Боже!

— Що це ти, синку, робиш? — запитав святий Миколай.

— Богу молюся...

— А які ще молитви знаєш?

— Ніяких, нікому було навчити.

— Гаразд, це не біда, — приласкав хлопчачу голівку бородатий дідусь. — Аби щиро і від душі, то й ця молитва тебе врятує від потопу.

За кілька днів земля вкрилася водою, тільки одна-єдина гора залишилася не затопленою. Побачив її хлопчик і пішов поверх океану.

— Ось так врятував дитину святий Миколай-Угодник, — завершила оповідку мама. — Відтоді його й стали називати Чудотворцем, бо він допомагає всім, хто молиться і вірує в Бога, одне слово, робить чудеса.

Легенда ця мені сподобалась, і я довго вірив у її реальність, побожно огладаючи на покуті ікону Святого Миколая зі світськими обрисами. На всіх іконах у Миколая ласкаве і добре обличчя, розкішна борода. Так змальовують його й численні перекази, оскільки Чудотворець причетний до всіляких неймовірних, але добрих справ. Про це існує безліч оповідок. Найпопулярніший варіант — мандрівка Миколая з Касяном (як ви знаєте, Касянів день припадає раз на чотири роки,

себто на високосний). Саме цей факт «неповаги» до злого Касяна і обігрується в багатьох сюжетах. Наведу найвідоміший.

Якось Касян та Миколай, зодягнувши білі ризи, ішли в церковних справах. Дорогою вони зустріли бабусю, що загрузла в болоті. Миколай і каже:

— Давай, Касяне, допоможемо старенькій!

— Я не можу, — відповів попутник. — Мої білі ризи забрудняться...

Миколай тим часом допоміг немічній жінці вибратися з багна, але замастив одіж.

Ідуть обоє мовчки, коли це їм назустріч вийшов Бог і питає:

— Чого це в тебе, Миколаю, брудні ризи?

— Там, дорогою, загрузла бабуса, — відповів Чудотворець, — то я рятував її.

— А в тебе чому чисті? — звернувся до Касяна.

— А я не побажав бруднити...

— Гаразд, — промовив Бог, — якщо ти злегковажив святу заповідь — допомагати людям у біді, то пам'ятати тебе будуть раз на чотири роки, а Миколая за його добрий вчинок відзначатимуть двічі на рік! **Д**

Свят Вечір, Василь Скуратівський,
Перлина, Київ, 1994

Я Ж БОГА УЗРІЛА В ДИТИНІ МАЛІЙ...

Перенеслась в душі
Я у давній час,
Коли зійшов з неба
Спаситель до нас. . .

Як тихо тремтіла —
Ніченька ясна!
Прегарно блистіла
Зірочка одна.

Заглянула ніжно
В яскиню малу,
І там освітила
Родину Святу. —

Я за світлом зірки
Несміло тоді,
Зайшла до вертепу
Неначе у сні. —

О, як тут убого
Мати пресвята!
Й Ти тут породила
Ісуса Христа? —

Впала я з любов'ю
Тихо до землі, —
Я ж Бога узріла
В Дитині малій...

Слава гомоніла
В ангельських піснях,
Дитятко всміхнулось
В Мами на руках. . .

Анна Ганушевська,
Подарунок з Неба,
New Westminster, 1988



О хто, хто Миколая любить,
О хто, хто Миколаю служить,
Тому Святий Миколай
на всякий час помагай,
Миколає!



Різдвяні Привітання

Christmas Greetings from the Eparchies to UCWLC Members & ND Readers



The Holy Spirit is touching the hearts of our members in churches where Bible studies have been launched by new priests—at the Protection of the Holy Mother of God in Vancouver and the Dormition of the Holy Mother of God in Richmond—and throughout the whole eparchy with plans for an eparchy-wide catechesis, called Generations of Faith, after an introduction to the evangelical program during a recent weekend retreat organized by Bishop Ken Nowakowski. Exciting times for the Eparchy and the League in British Columbia.



Wishing you the warmest Christmas and many good things in the New Year!

*Lil Saranchuk New Westminster Eparchial President
and Susan Lazaruk, Nasha Doroha Representative*



May God Bless you and your families with good health, Peace, Joy and Love, as we prepare to celebrate the Nativity of Our Lord Jesus Christ. “З нами Бог”!

Edmonton Eparchy Executive



I am pleased to extend joyous greetings to all NASHA DOROHA readers as we celebrate the birth of our saviour, Jesus Christ.

My favourite Christmas memories are of the service at our small rural church on Christmas Eve. We prepared for weeks to present a children's program of song, verse and a small pageant about Christ's birth in Bethlehem. Every part was special whether singing in a group or being asked to be one of the “actors” in the pageant. To this day I still remember some of the verses of the songs we sang in German! The tree in church, when I was very young, was decorated with real candles, which were lit during the service. It always seemed more brilliant and awe-inspiring than the tree at home did!



MYRON PARZEI

My wish for everyone in 2009 is for a year of peace and harmony within our own families and with our sisters in Christ in the UCWLC.

Geraldine Koban, Saskatoon Eparchial President



Growing up in the country, northwest of Ethelbert, was very memorable particularly during the Christmas season. Christmas Eve was very special: mother preparing twelve meatless dishes in the kitchen; father placing the sheaf of wheat in the corner of the room, hay in the shape of a small cross on the table, and hay under the table, while I sat by the window watching the first star appear. Family gatherings, attending Divine Liturgy at one of the churches within the area and going carolling to the neighbours' were the highlights of my childhood.



The members of the Archeparchial Executive and I extend to you and your families the blessings of a Holy and Blessed Christmas filled with good health, peace and love. Let us remember the “reason for the season”: that it is, indeed, the birth of Jesus, the Son of God.

Olesia Kalinowich, Winnipeg Archeparchial President



Свят Вечір... Різдво — самі слова викликають незабутні спомини зворушливих почувань, пережитих в родинному колі від життєрадісного дитинства до золотої старості.

Оточена улюбленими внуками бабуня із захопленням розкаже про велич Різдва, про красу різдвяних традицій українського народу. Перед їх очима вона ставить образ таємничої ночі, серед якої над вертепом з'являється вифлеємська зоря, несуться ангельські співи. У вертепі, у яслах на сні лежить Новонароджений Божий Син, на Нього ласкаво споглядають Пресвята Богородиця і Святий Йосиф. Худібка своїм дихом огріває Боже Дитячко, пастирі навколiшки поклоняються Месії, три царі приносять дари, чародійно освічена ялинка теплими променями огортає Маленького Ісуса... Небо і земля торжествують!



Торжествує й українська родина. На почесному місці Різдвяна Ікона з рушником, на столі на сіні колач зі свічкою — символ Божого Дитятка. Побачивши першу зірку, присутні з повагою, з молитвою і колядою приступають до Святої Вечері, діляться просфорою, споживають пісні страви. При святочнім столі особливе місце для неprisутніх, у зерні дідуха prisутні душі предків.



Дорогі Членкині!

Знову радісно хочу привітати кожну з Вас, дорогі Членкині, з Різдовим Христовим. Ми вдячні нашому Спасителеві, що нам себе показав у бідній печері Вифлеєму. Скромність Ісуса Христа була видна продовж цілого Його земного побуту між нами.

Тому ми можемо багато навчитись з цієї історії нашого спасіння, що Всемогучий Бог виявив свою любов до нас у своїй скромності.

Ту скромність можемо представити нашим дітям і внукам, як вияв Божої любові до нас, людей, бо скромність будує людину і робить її цінним скарбом людства.

З міста Вифлеєму по цілому світі розійшлась вістка, що Творець світу повернувся для нашого спасіння у дуже скромний спосіб.

Ви, дорогі Членкині, себе жертвуєте на добро усієї нашої церковної спільноти у Канаді, і навіть Ваша скромність у ваших жертвенних починах відома далеко поза Канадою.

Ми споглядаємо в бік Вифлеєму, не шукаючи признань і подарунків, а нашим найбільшим подарунком нехай завжди буде сам Ісус Христос. Нехай цей подарунок з Вифлеєму буде нашим дітям, внукам, родині, знайомим і са́мітним — найбільшим та незамінним на ціле життя.

І так, як у минулих роках, — з колядою на устах, з нашими 12 стравами на столах, з вірою в Бога, що подав нам спасіння, — святкуймо це **Христове Різдво**.

Я вітаю Вас усіх, дорогі Членкині, з радісним Празником Різдва та усім Вам, активним і відданим Членкиням, нашим піонеркам, що зараз не в силі більше трудитись, і тим, що тяжко слабують — засилаю найщиріші побажання.

Нехай Вифлеємська зірка світить нам усім та єднає нас усіх до великої цілі служіння нашої Церкви та нашим людям.

Завжди з Вами у Христі Господі,

Люба Ковальчик, Крайова голова ЛУКЖК

Піднесені духом, усі спішають на Різдвяні Богослужби, радісно співають: “З нами Бог!”

Святкуймо і ми, дбайливо зберігаймо рідні традиції, відчуймо prisутність Божого Дитятка у наших серцях, у наших родинах, у наших громадах, у нашому народі.

Марта Хомин, голова Епархіяльної Управи,
Торонто́нської Епархії



Dear Members,

It is an honour again to greet you with the Feast of the Nativity of Christ. We are thankful to our Lord, who has appeared to us in the humble stable of Bethlehem. Modesty of Jesus Christ was visible throughout His entire life among us on this earth.

Exactly this is an excellent reason and a lesson of our salvation to us, that the Almighty Lord has shown His love to us all in His modesty and humble appearance.

This year we can show God's modesty to our children and grandchildren as a symbol of God's love to all the people. Modesty builds the person and makes us valuable members of humanity.

From Bethlehem the news spread all over the world, that the Creator of the world revealed Himself in a very modest way.

Dear Ladies of the UCWLC! You are offering yourselves daily for the good of our Church community in Canada and your modesty and spirit of giving is well known in other parts of the world.

At Christmas time we will be looking towards Bethlehem not for recognitions or gifts, remembering that our biggest gift is Jesus Christ. May the gift from Bethlehem be also the greatest gift for our children, grandchildren, our families, our friends and the lonely people among us.

And as in the previous years with the singing of our carols, with the 12 traditional dishes and with the faith in God who brought us salvation, may we celebrate the **Nativity of our Saviour**.

I greet you all, dear Members, with the Joy of the Newborn Christ and share my best wishes with the ones who are active and the ones who after many years retired from their hard work, and also with those with poor health in nursing homes and hospitals.

May the Star of Bethlehem shine brightly and unite us all in our common work for our Church and our People.

Always with you all in our Lord Jesus Christ,

Luba Kowalchyk, National President, UCWLC

Христос Раджується! ✨

Christ is Born!



Дарунок різдвяної казки. Видавництво «Коло», Дрогобич, 2002

Один з найзнаменніших і найвеличніших празників святкового календаря, яким започатковується рік, є Різдво Христове. Розпочинається воно в опівніч після Святвечора між 6 і 7 січня. У давнину це було свято Коляди — народження Сонця. З прийняттям християнства церква приурочила його до появи на світ Ісуса Христа. Повсюди в храмах відправляють нічну Божу Службу з таким розрахунком, щоб завершити її удосвіта і знову сісти за святкову вечерю-сніданок.

Першими сповісниками народження Христа були діти та підлітки. Вдосвіта семи-восьмилітні хлопчачи йшли до односельців віршувати-віншувати, себто вітати родичів та сусідів зі святом Різдва Христового. На Чернігівщині віншувальники, заходячи до хати (обряд цей здійснювали удосвіта до сходу сонця, бо в різдвяну ніч «добрі духи-душі та бог урожаю залишалися в господарстві до сходу сонця»), казали:

- Зі Святим Різдвом будьте здорові!
- І вас також вітаємо й бажаємо здоров'я!

*З Святим Різдвом вітаю,
Всім здоров'я бажаю:
Господарю на воли,
Господині на квочки,
Хлопцям-дівчатам на гуляння,
Малим дітям забавляння,
Христу-Богу вихваляння!*

Крім того, була й така форма віншування: підліток, оббігаючи в Різдвяну ніч оселі, показував яблуко. Це означало, що він бажає, аби в господарів щедро вродила садовина; полазника годилося обдарувати ласощами або грішми.

Загалом віншувальників чекали з нетерпінням як добрих сповісників і щедро віддячували яблуками, горіхами, бубликами, а найчастіше спеціально випеченими маленькими хлібинами «з душею». Вважалося, чим більше дітей-полазників завітає до хати, тим щедрішим буде Новий рік.

Після церковної служби, яка закінчувалась о 4–5-й годині, всі розходилися по домівках. Зайшовши до оселі, парафіянин врочисто сповіщав хатніх:

— Христос рождається!

Йому відповідали хором:

— Славимо його!

Відтак після привітання родина сідала за вранішню Свят-вечерю, доки не зійшло сонце. Адже за віруваннями, добрі духи перебувають у хаті лише із сутінками. При цьому господар скроплював оселю свяченою водою, обкурював пахучим зіллям і запалював свічку — прообраз Сонця, яке, на думку дайбожичів, «святкувало свої іменини». Помолившись, усі сідали на простелені рушники; при цьому годилося «продмухати місце», щоб не покалічити добрих духів.

Після першої ложки куті господар піднімав келишок і виголошував:

— Будьмо здорові зі Святим Різдвом! Хай Господь милує нас і має нас у своїй опіці на кожному кроці, а всім померлим пошли, Боже, царство небесне, раювання в небі!

Після цього мили посуд, оскільки наступна трапеза вже мала бути скоромною. Всі з нетерпінням, адже нарешті закінчився довготривалий пилипівський піст, чекали м'ясних страв. Тим паче, що в кожній родині до Різдва готували свіжину — ковбаси, окорок, печене м'ясо, холодець та інші традиційні українські наїдки.

Розговівшись, лягали спочивати. До обіду, як правило, ніхто не ходив у гості; винятком, а відтак і обов'язком, було лише «везти до діда вечерю». Під обідню пору, спорядивши святкові повози, одружені діти (син з невісткою чи дочка із зятем) перевідували батьків або дідусів. Вони брали із собою три хлібини, кутю, сало та ковбаси, вінок, посвячений на Спаса, та пляшку горілки. З ними були й діти, які перед цим не носили вечері. Батьки з нетерпінням чекали бажаних гостей: господар статечно виходив назустріч, одчиняв ворота і щедро напаковував сіна для коней. Господиня, в свою чергу, зустрічала дітей на порозі, цілуючи і вітаючи зі святом.

Нарешті з'їжджалася вся родина, і гуртом сідали за святковий обід. Запаливши свічку, господар першим смакував кутю, закликаючи при цьому померлі душі, а присутнім зичив здоров'я, щастя й статків. Так, по чергово, вчиняли всі гості. Наповнивши чарчину горілкою, газда виголошував святковий тост:

— Пошли, Боже, царство небесне й вічне панування у небі всім тим, що відійшли з нашого роду, а нам усім пошли, Боже, щастя, здоров'я, многая літа!

Родинна вечеря тривала допізна. Ніхто з присутніх не згадував сумних історій та образ, бо це трапезування мало «очистити всіх од скверни і об'єднати злагодою та любов'ю». Таку ж символічну роль у гуцулів виконував і обрядовий танок «Кругляк», що ознаменовував бога Сонця за своєю ритмічною дією. Не обходилося, звичайно, і без колядок, серед яких найпопулярнішою була така:



*Ой у полі плужок оре,
Славен Ти є,
Славен єси,
Славне сонечко
На небеси! Д*

Свят Вечір, Василь Скуратівський, Перлина, Київ, 1994



ЩО ТО ЗА ПРЕДИВО



В.Барвінський

Помірно



Що то за предиво — в світі новина,
Що Діва Марія Сина родила.
А як вона породила,
Тоді вона повідала:
“Сусе, Сину мій”.

А Йосиф старенький в жолобі стоїть,
Та на Суса Христа пеленки строїть.
А Марія повиває,
До серденька пригортає,
Чистая Панна!



ОЙ ЛЕЛІЯ, ЛЕЛІЯ



Наспівно



Ой лелія, лелія —
Христа Бога породила
І у ясла положила
Діва Марія.

Ой лелія, лелія —
Свого Сина повиває
І пісень Йому співає
Діва Марія.

Ой лелія, лелія —
Спи, маленьке, треба спати,
Коло Тебе Твоя Мати,
Діва Марія.

Ой лелія, лелія —
В шопі холод обвиває
Немовлятку й пригортає
Діва Марія.

Christmas Wishes

(After carolling)

I greet you at this Christmas holiday;
May you have much joy during holidays,
May you happily celebrate the New Year, too,
And may you have much merriment during Theophany,
May you live from Theophany to Easter,
After Easter may you live many long years,
May you live your God-given age!
Christ is born!



(Recorded from F. Zabolotnyj, McGregor, MB; May 17, 1953)
Compiled by J.B. Rudnyckyj. Ukrainian-Canadian Folklore. Winnipeg, 1960

Christmas, Jesus' Birthday

by Helen Pesklewis, Vernon, BC

Your face was shining with the light,
From the star above, it shone so bright.

It showed the people that You were born,
That Father in Heaven has a spiritual Son.

Your love for us to always share,
To protect us with Your loving care.

You were born to save us from all kinds of sin,
With Your blessings, we will always win.

Then when we leave this Earth someday,
We'll be with You in Heaven forever to stay.



Helen Pesklewis is a longtime UCWLC member
(40-plus years) at St. Josaphat's Church

Submitted by Susan Lazaruk

Схлипнули двері.
Твої кроки розтоптали тишу.
Я тебе не буду
Наздоганяти, ні,
Просто стану на хвилику
Дідом Морозом,
Прикрашу в передпокої вішак
Ялинковими іграшками
І срібним дощиком
І скажу сам собі:
“Ось і почався Новий рік,
Рік без тебе”.

The door sobbed.
Your footsteps stamped out the quiet.
I won't pursue you
No, I'll just become
Santa Claus for a moment,
I'll decorate the coat rack in the foyer
With Christmas tree ornaments
And tinsel
And I'll say to myself:
“So this is the beginning
of the New Year,
The year without you.”

Олексій Кошель Oleksij Koshel,
English translations Olenka-Jennings Капличка для Янголів, Київ, 2003

Богдан ЛЕПКИЙ

* * *

Дідух, ялинка, свічечки,
Золочені горішки;
Трояндами цвітуть щічки,
Дзвіночком дзвонять смішки.

Пустують діти. А в куті
Сидить дідусь на лаві.
Зі стін всміхаються святі,
Бо раді тій забаві.

Нараз: хтось ходить під вікном!
Хтось сперся на загаті...
Втихомирилося кругом,
Пішов мороз по хаті.

Дідусь вікно перехрестив:
„Ніщо. Звичайні речі.
Це дух Івана приходив
До хати, на Святий Вечір”.



Новорічні побажання

В новорічне свято — новорічні мрії,
новорічний настрій, хороші надії!
Все прекрасне й чисте,
І хороше, й миле
в вечір урочистий
хай до вас прилине!

Хай буде радість,
хай буде сміх,
веселий, приємний
усміх для всіх!

Хай цей рік приносить
лиш любов і згоду,
щастя і здоров'я
для всього народу!

Хай буде радість,
хай лине сміх,
хороший, веселий
усміх для всіх!



Марія Можилівська-Шевчук 29.12.1986
(Цвіти, моя Земле, Збірка Віршів, Київ, 2004)

Finding My Ukrainian Heritage

in PEI

By Helen Pretulak

My father was born in the Ivano-Frankivsk oblast; my mother, a second-generation Ukrainian, was born in Winnipeg. During the time we lived there, my parents did not belong to a Ukrainian church or organization.

We celebrated Christmas according to the Gregorian calendar. Every Christmas Eve, on January 6th, father grumbled about how in the 'old country' his family celebrated. My grandparents never did, so my mother couldn't be bothered. When I was twelve, we moved to Toronto and I befriended several Ukrainians whom I envied for their ability to speak the language and their participation in church and community. My father passed on, my mother continued in her non-traditional ways, but I was eager to embrace my heritage. I recaptured lost years by twice travelling to Ukraine and meeting Tato's extended family.

Ten years ago, I moved to Prince Edward Island and did not expect to find another Ukrainian there. How surprised I was when the newspaper ran a story about a resident with a Ukrainian name. I called and introduced myself. Then two subsequent articles appeared with



Ukrainian Christmas Dinner on Prince Edward Island, 2008: Helen Pretulak, Sharon Labchuk, Premier Robert Ghiz, Dr. Kate Ghiz and David Sims.

Ukrainian names and I contacted them, too. We celebrated Ukrainian Christmas Eve; the hosts prepared traditional meatless dishes. The event was so meaningful we decided: next year we'll open it to the public.

From Statistics Canada and the PEI phone book—a whopping half-inch thick—we identified 162 residents of Ukrainian descent. Since then, we've learned there are some 611 of us. We placed notices in newspapers, prepared a menu, gave out recipes and set the price of a ticket to include bringing one of the dishes.

Quantities kept changing with the escalating ticket sales. One non-Ukrainian woman produced a kolach for each table, baking and freezing them in advance. Sixty people, including Premier Robert Ghiz and his wife Dr. Kate Ghiz—invited as special guests—attended the Sviata vecheria at the University of PEI.

Kutia and borsch were served by university staff; other dishes were set out on buffets.

Encouraged by the interest, names of attendees and those who enquired were inputted into a data base. "Nashi" were

coming out of the woodwork, elated to find others of their own kind. We formed the Ukrainian Group of Prince Edward Island and held our 2008 Ukrainian Christmas Eve dinner at the Belvedere Golf Club. The demand for tickets, especially by non-Ukrainians, exceeded the dining room's capacity: 158. Many wore Ukrainian blouses; artifacts and artwork were on display and, prior to the meal, customs and foods were explained.

So, here I am, part of a Ukrainian community, finding my ethos in an unlikely part of Canada. Charlottetown does not have the advantages of Toronto, Winnipeg or Edmonton where smachnyj rye bread is sold, and where Ukrainian cooks abound. To ensure the food has an authentic flavour, we stand over the shoulders of resentful chefs and instruct, step by step, and taste, and dismiss their 'I know'; because they don't. One thing missing is koliadnyky. Any interested in coming to PEI in exchange for room and board? Island winters are usually not as bad as in other Maritime provinces, in fact... well, come see. D

Information about this year's Ukrainian Christmas Eve dinner is posted on geocities.com/uggpei.

Helen Pretulak is writing a book about the Chernobyl nuclear disaster.





Наша Дорога

XXXVIII – 4(31)/2008

**Nasha
Doroha**

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(1745-1824) степендист. З okazji приїзду Папи Івана
Павла II, 2001 р., реставровано ікону і короновано
чудотворчою. Архітектура Св. Юра у Львові.
Видавництво «Друкарські куншти», Львів, 2003.

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Lucmu

... Letters

The Order of Canada Chancellery arrogantly imposed its values on all of us by awarding Henry Morgentaler the Order for performing abortions. But in a July Campaign Life Coalition survey, 56 per cent of Canadians opposed his Order. Furthermore, conviction of a criminal offence or sanction by one's professional body are grounds for withdrawing it. David Ahenakew's Order remains revoked while his overturned hate conviction is still before the courts. Morgentaler received the Order despite a criminal conviction for performing illegal abortions with jail time and a one-year suspended medical licence by his professional association.

Shockingly, the Chancellery does not expect Order recipients to work only through legal channels to achieve change. Morgentaler's award could embolden others to break existing laws as he did to justify their causes. It is a recipe for anarchy. The Order now reflects only the values of its Chancellery, a minority body abusing its power. The Governor General will not act. Perhaps her boss The Queen would revoke Morgentaler's Order if she received enough requests.

If you write The Queen, make it a short letter and address it to: The Secretary to Her Majesty The Queen. Specifically state: "Please forward this letter to Her Majesty The Queen" and apparently you can expect a reply. Her Majesty's address is:

Her Majesty The Queen
Buckingham Palace
London, England SW1A 1AA

Nadia Trafananko, Prince Albert

I was having difficulty in deciding whether to write this letter. Then I recalled the words of Fr. Paul Trenchard: "We are not afraid of God. We are afraid of man. Because God is some place out there or maybe he does not exist, but man is here and I am looking at him." Well, here goes.

It is difficult to comprehend that we, in Canada, have stooped so low as to start appointing killers to the Order of Canada. It is my understanding that Henry Morgentaler is a survivor of Hitler's holocaust. You'd think Henry would be sick of killings. Yet he is a perpetrator of a greater holocaust. Henry has engineered millions of deaths in Canada.

Henry calls himself a doctor. A doctor takes an oath to save lives, not take them. Did he take his oath just to obtain his medical licence? The Gospel says, "By their fruits you will know them." Let us pray for Henry and all who support him that they may realize the error of their ways.

Another thing: society blames women for this holocaust. What about the men who put women in these situations? Let us also not forget that "all that evil requires to prosper is for good men to remain silent."

Clarence Derow, Canora

Thank you for your coverage of the Henry Morgentaler debacle. I recently attended a pro-life conference in Toronto, and the talk that affected me most was by the woman who spoke about regretting her abortion.

Sometimes in the pro-life movement we focus so much on the baby that we forget the other victim—the woman. Some women feel physical pain and trauma, but the long-term emotional and psychological side-effects can be even more devastating: insomnia, depression, uncontrollable crying, substance abuse, inability to bond with other children, suicidal thoughts, great feelings of guilt, extremely low self-esteem, and the list goes on. Many relationships fail after an abortion.

Women need to be mindful that some of us might have had an abortion, and we must never judge, but offer a helpful hand and a shoulder to cry on. (Many women feel pressured to have an abortion, usually by the very people that should be supporting them.) God is always willing to forgive and heal, and that must be our message. Many organizations have sprung up, usually started by women who have had abortions themselves, to help women deal with the after-effects of abortion. Two excellent websites are "Silent No More" and "Rachel's Vineyard." Many priests have had experience dealing with this issue—ask around. Help and healing is waiting—maybe one of us is being called to bring this message to a hurting soul.

Tanya Choly, St. Catharines

I'm sorry to say that I have received some very strong criticism from the Dormition Branch, Eparchy of Edmonton, on the publication the article—joke—entitled, "Retarded Grandparents" in the summer issue. The members of this Branch are

**Deadline for spring
issue submissions**

.. НАША ДОРОГА ..
15.II.2009

**Річонець дописів
на весняний номер**



Aucmu ... Letters

primarily older, grandparents and great grandparents. They have requested that I send you a note of their unhappiness with that piece. After I read it, I must say that it does not reflect what the members want to see in their magazine and may have offended many. I think that the space could have been utilized for something else. It has been my observation that our older membership has been very sensitive to "name calling" even in jest.

I hope that you receive this note with the best of my intentions, as I am very much a supporter of your work to date.

*Helen Sirman, ND Representative
Eparchy of Edmonton*

Congratulations on a most informative issue dedicated to the 75th anniversary of the 1932-33 famine-genocide in Soviet Ukraine.

I take the opportunity to inform ND readers of a new Canadian documentary film being made by award-winning Montreal filmmaker Yuriy Luhovy, member of the Canadian Film and Television Academy. Titled "Genocide Revealed", it relies on newly-released archive material revealing the genocidal intent of Stalin's man-made famine; interviews with historians and specialists, and survivors. The documentary will capture the broad scope of Stalin's policies aimed at destroying Ukrainians as a nation.

This feature-documentary is endorsed by the UCC (National) and other Ukrainian Canadian organizations which have provided some start up costs.

The Canadian production team shot the film in Ukraine. There were

many touching moments during the 3,500 kilometres of travel and shooting of some forty hours of exceptional material now in the post-production assembly stage. The crew was welcomed in the Donetsk region with traditional bread and salt. Villagers thanked the Canadians for documenting this atrocity in the name of the millions who starved. The producer-director is Yuriy Luhovy whose award-winning documentary Harvest of Despair on the same subject was made over 25 years ago.

A new documentary on the famine-genocide is long overdue and will serve as a much-needed educational resource for courses in genocide studies, for the teaching of the famine-genocide in Canadian and

American schools and universities, as well as to further public awareness world-wide.

To help support the completion of this project, financial assistance is required. Please lend your support not only with words but with deeds: *Ne slovamy a dilamy*.

*Marika Dubyk Wodoslawsky,
Toronto*

Please write cheques to:

La Maison de Montage Luhovy Inc.,
Re: "Genocide Revealed"
2330 Beaconsfield Ave.
Montreal, Quebec H4A 2G8.

Or contact at (514) 481-5871 or
mmlinc@hotmail.com.

KOPOTKO ✧ BRIEFLY

Criticizing secularism The Archbishop of Quebec and Roman Catholic Primate of Canada, **Cardinal Marc Ouellet** reiterated views he has expressed recently that have touched on what he sees as the religious and cultural breakdown of Quebec society.



In part he blames the Quebec media for promoting anti-Catholic rhetoric that over the years has fuelled shame and contempt for the province's religious heritage. Quebec, he adds, is ripe for a renewed effort of evangelization and urges Catholics to take up the cause.

Cardinal Ouellet also takes aim at the Quebec government for recently introducing a course on ethics and religious culture that is part of the mandatory curriculum.

"It amounts to the dictatorship of relativism implemented right from the elementary school level," he says. The course imposed by the Quebec Ministry of Education denies students their religious identity, he argues.

"During classes, information is given on the main religions in the world, where controversial issues such as abortion or euthanasia are discussed with no obligation to take a position one way or another," he says.

He remains convinced that the course will do little to create harmony among different religious groups. And he argues that in the name of religious freedom, Quebecers, the vast majority of whom are Catholics, are getting shortchanged.

Pope Benedict XVI entrusted him to oversee the opening and closing of the Synod of Bishops, set up to help the Pope run the Roman Catholic Church, and where 250 bishops met in October.



You Were a Gem and I Miss You

By Pat Sirski

MY MOTHER, NELL KOZORIZ, was a generous and gracious lady who lived a full and beautiful life. Nell and her husband, John, welcomed four children into this world. I was second-born and named Patricia, Pat. We grew up in the Ukrainian Catholic faith and culture and were encouraged to excel at school. I was headstrong and a “know-it-all” baby boomer until 27, when my husband, Andy, and I were blessed with our first child, a wonderful daughter, Monica.

Then came four more blessings: Jonathan, Daniel, Steven and Nicholas. Once a teacher, I now stayed home while Andy worked very hard to support our growing family. The decade of the '80s was a blur.

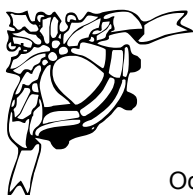
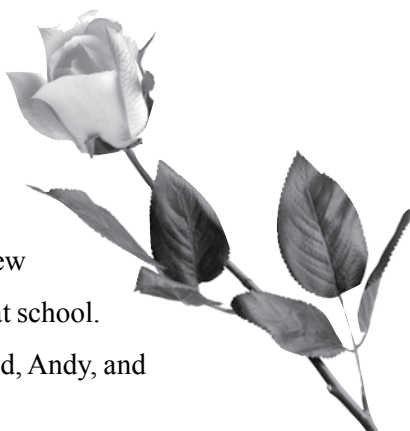
Our parents helped and were a big part of our children's lives. Mom and I became best friends. She was a great role model for her grandchildren. Our daughter

Monica said, “When I grow up, I want to be just like Baba.” Even though we were close-knit, I didn't know Mom was so involved with the League because Mom was humble and quiet about accomplishments. I was honoured to be asked by the League to write her biography in the nineties.

Anastasia, Nell Wach, was born on May 15, 1915 in a shanty in East

Kildonan, a suburb of Winnipeg. Her life centred around the new Holy Eucharist Church, built in 1918 by the many Ukrainian Catholic immigrant settlers of Winnipeg. In August 1942, Nell married John Kozoriz, a teacher, church cantor and fellow parishioner, and devoted her life to her family, her church and her community.

→



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

Nell loved learning. At 63, she earned a Bachelor of Arts in Sociology. She enjoyed curling, golfing, sewing, embroidery, writing pysanky, gardening, playing the piano, singing, travelling, pinching perogies at church and volunteering at the Holy Family Nursing Home. She willingly shared many of these skills with others.

One of twelve founding members of the Holy Eucharist UCWLC Branch in East Kildonan in 1946, for over fifty years Nell was its active member serving at branch, provincial and national levels. She was a member of the first national UCWLC executive, 1944, serving on the Organizational and War Relief Committees. As Provincial President of Manitoba, along with Irene Pawlykowsky, the National President, they visited many rural branches in 1966. The idea of a museum to preserve religious and cultural artifacts was conceived at this time and the St. Volodymyr Museum was opened. For her work in the League, Nell was awarded

Honorary Life Membership in the UCWLC and the papal medal, *Pro Ecclesia et Pontifice*.

For years I have admired League members for their efforts and said “yes” when invited to join in the eighties. Mom and I enjoyed attending meetings and working together at parish functions. I was privileged to open the 50th Annual UCWLC Daffodil Tea with Mom. We celebrated the 60th Anniversary of the UCWLC in Winnipeg, where her work was acknowledged.

Mom struggled with health problems. As she grew older and needed help, our friendship deepened as we spent more time together. Mom was a strong, grateful and determined woman with an unwavering faith in God. She was at peace and so was I. Mom shared with me the gift of faith and her passion for the UCWLC. Mom passed away in 2006, leaving a rich legacy.



Nell Kozoriz with daughter Pat Sirski

As current President of the Holy Eucharist Ladies' League, I see from the inside how wonderfully the ladies pray, work and have fun together. I was a delegate to the XXII UCWLC Congress in Toronto last year, where Metropolitan Lawrence called the League and the Brotherhood “jewels” in the church. Our task is to continue and to put “Faith in Action.” I pray for the grace to respond to the needs of family, Church, community and the UCWLC, just as my mom did. *D*

*Pat Sirski proudly follows
in the path of her
mother in Winnipeg*

A Half Dozen New Year Happiness Rules

- ✠ Free your heart from hatred
- ✠ Free your mind from worries
- ✠ Live simply
- ✠ Give more
- ✠ Demand less
- ✠ Expect miracles in life

With thanks to Marika Nosyk

Christmas in Heaven

I see the countless Christmas trees around the world below,
With tiny lights like Heaven's stars, reflecting on the snow.
The sight is so spectacular. Please wipe away that tear,
For I am spending Christmas with Jesus Christ this year.

I hear the many Christmas songs that people hold so dear,
But the sound of music can't compare with the Christmas choir up here.
I have no words to tell you, the joy their voices bring,
For it is beyond description to hear the angels sing.

I know how much you miss me. I see the pain inside your heart
But I am not so far away, we really aren't apart.
So, be happy for me, dear ones, you know I hold you dear,
And be glad I'm spending Christmas with Jesus Christ this year.

I send you each a special gift from my heavenly home above.
I sent you each a memory of my undying love.
After all Love is a gift more precious than pure gold.
It was always most important in the stories Jesus told.

Please love and keep each other, as my Father said to do,
For I can't count the blessings or the love He has for you.
So, have a Merry Christmas and wipe away that tear.
Remember, I am spending Christmas with Jesus Christ this year.

— from the Internet; author unknown/based on a poem by Wanda Bencke, 1998

*What would I give to take his hand,
His happy face to see,
To hear his voice and see his smile,
That meant so much to me.*

JOURNEY THROUGH GRIEF

By Natalka Yanitski

IT HAS BEEN MONTHS SINCE THE DEATH OF MY HUSBAND, WALTER. He died with cancer after seven and a half months of illness. Time hasn't healed my grieving; every day is a challenge. Final closure is very difficult to accept. I am writing this because, at times, I feel so lost and overcome by grief. I want to help others who are grieving, and aid my own process. I have come to realize sharing is the first step to healing.

I have learned some things about grief since the passing of my husband. It is a process of deep distress. It is a physical, emotional and spiritual journey, one that is painful but also sacred and human. We need to face pain in order to undergo healing. Part of the healing is to accept the loss and the new way we must live. In this sense, grief changes our lives by integrating a new identity into the present reality.

How people grieve depends on the relationship they had with the deceased. If it was a close, intimate relationship, it will be a more stressful and longer kind of grief. Grieving is best done in the company of family and friends. Telling the story over and over again is a very sacred process. When we share we can begin to make sense of things. I also recommend those in grief to enter a ministry program. The sharing I am experiencing in a grief program has been very comforting.

In the early stages of grief we are shell-shocked, and as we progress through the grief experience we go through different



feelings—anger, insecurity, depression, as well as a loss of identity. Expressing my feelings in writing gives me strength and hope. I feel a nearness to my late husband, almost as if we are conversing. You cannot reverse death. It is the final separation and creates a void in one's life. However, grieving is a sacred and human thing which we all must eventually experience.

In grieving, be gentle with yourself. Lower your priorities; your expectations are not the same. The grief you are going through is normal, and you have to feel your

pain through hurt and frustration. Know that your relationship is not ended but that it is completed. Now is the time to recognize your blessings: family and friends who care, memories that comfort, and faith that overcomes. I find solace in the words that the Catechism of the Ukrainian Catholic Church teaches us: At death, life is not ended; it is simply changed.

Healing through the power of prayer is comforting, for God cares for our body and spirit. I recently received a letter, which said, "No person can reach into the depths of your soul and heal the pain you feel... only Jesus can... I know no other answer, no other way." It is true that the pain of grief and heartbreak can only be understood by those who have experienced it.

After Walter's passing I was overwhelmed with loneliness and I thought the pain would never go away. I felt my life had no meaning. I would read, pray, listen to music, and wander from room to room looking without knowing for what. Because his memory is constant, the nights continue to be

lonely, empty, and sleepless. We had an intimate relationship, and then our good life together ended. I wanted to phone him, but where would I phone? I had such notions as to climb the highest mountain to be closer to heaven to reach him.

I know now that it is a normal part of grieving to be totally consumed by such emotions but understand the process of developing a new identity now is necessary and human. And acceptance is rooted in honesty. When people asked, "How are you?" I would say, "I'm doing fine." But I was not. I now say, "I hurt," for it is important to be honest both with yourself and with others. This is when you need friends' comfort and an embrace from loving arms.

The special holidays are hard to cope with. How do I face Christmas, Easter, Valentine's Day, birthdays and anniversaries when those were our happy family gatherings, and home was always you? A link in our family chain has been

**“ I wanted
to phone him,
but where would
I phone?**

broken. Walter was a very important and great companion in my life for fifty-eight years, and this was taken away from me. Small tasks which we used to share are now overwhelming: pushing the cart by myself in grocery stores or having to shine my own shoes. There are moments where the only thing to do is cry. Only after that can I continue with my day. I was told that at this time in life it is important to listen to your own needs. If you want to sit down and eat a whole box of chocolates, a friend said to me, then, for heaven's sake, do it.

Lately I turn my sorrows into music, for music stirs the soul. I

now hope to take guitar music lessons and every song I sing will be a tribute to my husband, to Walter. And I'll never forget him. He imparted so much of his spirit and heart to all of us who knew and loved him, that now we can move forward, cherishing both his memory and that which was the very essence of him. I believe that if God brings me to it, He will bring me through it. I find consolation in this belief.

And I have a special message for all: prepare yourselves for death. Enjoy every precious moment with your loved ones—now, for tomorrow may be too late. Don't forget about the grieving members in your branch; talk to them, be there for them, listen to them and give them a hug, for they are very lonely. I thank you all for letting me share my grief with you. I feel so much better now, and I know I will get through this. I'm strong and am surrounded by people who care... people like all of you. D

Thanks

I thank you for the years gone by
I thank you for the look of pride
I thank you for the love we shared
I thank you for the hearts we bared
I thank you for the kindness shown
And all the other things I've known
Like walking through the fallen leaves
Or falling, laughing on my knees
Or chasing moonlight in the trees
Or lying peacefully at night
Having you close by my side
Waiting for the morning light.

Anonymous
With thanks to Helen Sirman

Some Thoughts To ponder

God didn't promise us days without pain,
laughter without sorrow, sun without
rain, but He did promise strength for the day,
comfort for the tears and light for the way.

When you feel down because you
didn't get what you want, sit tight
and be happy, because God has thought of
something better to give you.

With thanks to Marika Nosyk

ТРАГІЧНА КОЛЯДА (Спомини за мого мужа Яся)

This tragic poem was written by Mary Yanitski, wife of the late John Yanitski of Myrnam, AB. On December 24, 1946, Mary, John, and brother Ludwig were travelling from Edmonton home to Myrnam to celebrate Christmas Eve at their brother's home place. At an intersection south of Two Hills, AB they were involved in a car accident and John was killed instantly.

This poem was written by John's wife, Mary, after this tragedy. Mary called the poem her Christmas carol. Mary passed away in January 2008. She was 98. The process of grieving for a loved one—no matter whether it was then or now—is felt and expressed in various ways. This is the way that Mary expressed her sorrow. Mary was Natalka Yanitski's mother-in-law.

Марія Яніцька

ТРАГІЧНА КОЛЯДА (спомини про мого мужа Яся, що загинув у автомобільній аварії на Свят-вечір 1946 р.)

Сорок шостий Святий вечір
Був всім веселенький,
Тільки мені і всій родині
То він був сумненький!

Бо на самий Святий вечір
Мого Яся вбили,
Усю нашу фамілію
Дуже засмутили!

Чужі люди веселились,
Бога вихваляли,
А нашу всю родину
Сльози обливали!

Ой на той Святий вечір
Щоб ся забавляти,
А я свого Яся везла
Щоб 'го рятували.

Ой на самий Святий вечір
Мій Ясьо загинув,
Діти, жінку і всю родину
На віки покинув!

Не знав мій Ясьо
Що буде вмирати,
Не міг бідний до нікого
Словечка сказати!

Ой полишив мій же Ясьо
Три сини соколи,
І вже більше не вернеться
Та й до них ніколи!

А найгірше полишив він
Донечку маленьку,
Ой який то жаль великий
Тріскає серденько!

Ой і ще він полишив же
Мамуню стареньку,
Жінку свою нещасливу
І всю родиноньку!

Нагадайте, браття і сестри,
Ще раз свого брата,
Бо він більше не приїде
Вже до нас на Свята!

Вся родина плаче й туже,
Тебе споминає
І на твою могилоньку
Віночки складає!

Ой бо твоя могилонька
Перша у рядочку,
Що на ній стоїть фігура
Вбрана у віночку!

Наказую своїм дітям
Щоб не забували
І за свого татуненька
Завжди пам'ятали!

Ти не знаєш, Ясю милий,
Ще одна новинка,
Бо ще лежить коло тебе
Сестричка Маринька.

Ця коляда, що я її
Сама ізложила
То за мого мужа Яся
Із котрим я жила!

Ця коляда то для мене
Вона дороженька,
Бо я кроплю її слезами
Звечора й зраненька!

Не дивуйтесь мені, люди,
Що вірші складаю,
Бо я такий жаль великий
На серденьку маю.

Ой не прийде, не вернеться,
Це усі знають,
То ж на нього жінка і діти
Удома чекають!

Dear God,
Дорогий Господи!

Дякую

Господи

for my parents,

and for all the love I get

Sarah Kalmakoff, Grade 2, Regina

Вічна пам'ять

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

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

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

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

Eternal Peace

† **Nettie (Wolochatiuk) Golletz**
1918–2008



Died on July 23, 2008. Born in 1918 at Ethelbert, MB. Lived in Grandview, MB where she was an active member of the St. Elias Ukrainian Catholic Church and was secretary of the UCWLC for 28 years and participated in all of their activities. When she retired to Dauphin, she was active in the Ukrainian Catholic Church of the Resurrection and the UCWLC. She was on the Membership committee for 16 years and later,

served on the League phoning committee. She was a member of the Apostleship of Prayer. She was a member of the St. Paul's Nursing Home Auxiliary, volunteered for the Knights of Columbus at the Dauphin Fair and for Canada's National Ukrainian Festival. Nettie's hobbies included gardening, knitting, crocheting, cross-stitching, sewing and craft making.

† **Anne Poturnak**

23.VI.1912–18.VIII.2007

was born on the family farm in the Krasne district near Wynyard and married Nick Poturnak in 1928. They were blessed with daughters Janet and Johanna. Anne worked at the local hospital as well as alongside her husband on the farm. She was a devoted member of the Ukrainian Catholic Church and the UCWLC, contributing many hours and talents.

Anne was the last surviving founding member of the Wynyard parish. She joined the parish UCWLC when it was



formed in 1968, and, at the time of her passing, was its oldest member at 95. Anne loved traditional Christmas carolling. Her words of wisdom were "do not forget the Ukrainian language, the Ukrainian prayer and the Ukrainian song. Have faith in the Lord for He loves us all no matter who or what colour we are."

Please complete the
What Does Being a Canadian of Ukrainian Descent Mean to You? survey.

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ОГОВИТОСТІ PROFILES



Centenarian Maria Welk



celebrated her 100th birthday on March 18, 2008. She has seen many changes in her lifetime.

Born in Horadko, Ukraine, in 1908, she had five sisters and two brothers. When her father passed away, she left school at the age of 10 to work in the fields. At 21, her sister brought her to Canada and Maria settled in Calgary. When she married Fred Lepak, they lived at first in her sister's garage. Later they bought a house in the community of Bridgeland and be-

came parents to two sons.

Maria had to walk several blocks to get water from a standpipe; she kept a cow, some chickens and tended a large garden to provide food for the family, and once a week she walked five miles to visit her sister.

Fred worked on the farm and when he died, Maria took over his job. She plucked chickens—two for 5 cents. With her boys she picked and packed carrots and potatoes grown in gardens near Nose Creek for 10 cents a sack.

Married a second time to Harry Olesky Weleschuk, Maria lived in Calgary and enjoyed cooking for her family, especially the traditional foods for Christmas and Easter.

She didn't own a car so she would either walk or take the bus. Even in her late 90s and approaching her 100th birthday, she took the bus every Sunday to Divine Liturgy at the Assumption of the Blessed Virgin Mary Parish. She enjoyed the fellowship of the church and working with the UCWLC ladies making perogies and cabbage rolls for church functions.

Now in her 100th year, she is slowing down but still managing her own home. She looks forward to receiving the latest issue of *NASHA DOROHA*.

Every day, good or bad, Maria Welk says, "Thank God for everything." ☛

Ann Pawelek, Past President, Assumption of the Blessed Virgin Mary Branch, Calgary



Многая літа!



Charter Member Helen Kushner celebrated her 90th birthday

on September 21, 2008. Following Liturgy, a coffee reception honoured her. Special guests included daughter Iris McLean of Windsor and her sister Doreen Todoruk of Moose Jaw.



Mrs. Kushner joined the UCWLC in 1944 in Portage la Prairie and has remained an extremely active and loyal member through all the years. She moved to Moose Jaw in 1968 with her husband Michael. They raised a daughter and a son. She has been blessed with four grandchildren and three great granddaughters. ☛

Dorothy Lazurko, Moose Jaw, SK

Наша Духовність Spirituality

Preparation for Holy Communion

Next, we hear the words, “Let us be attentive! Holy things for the holy!” This ancient formula is the original invitation to Holy Communion. It does not imply, however, that only “perfect” people can approach the chalice. The “holy ones” indicated here are those consecrated by their Baptism to the service of God and not conscious of serious sin.

We also ask that this Holy Communion “not be for our judgment or condemnation.” As John Chrysostom says:

“Let no one approach with negligence, but all burning, all fervent, all excited... Let there be no Judas present, no one avaricious. If anyone is not a disciple let him go away. The table does not receive such ones, for “I keep

the passover.” He says, “with my disciples.” (Matthew 26:18). This table is the same as that, it has nothing less. It is not the case that Christ created that one, and man this one. He himself creates this one also. This is that upper room where they were then, whence they went out to the Mount of Olives.”

Throughout the centuries, various prayers and formulae have been added which emphasize the proper disposition necessary for sincere participation in the “mystical supper.” We are to approach “with fear of God and with faith.” We acknowledge Jesus’ Real Presence with “Blessed is He who comes in the name of the Lord, as He commanded, and we continue: “the Lord (Jesus) is God and has (now) revealed Himself to us.”

It is Jesus, in the person of the priest, who comes to the people from the Holy of Holies—previously in Word and now in Sacrament. Referring to the Holy Eucharist, Jesus said (John 6):

“Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink His Blood, you have no life in you; he who eats my Flesh and drinks my Blood has eternal life, and I will raise him up at the last day. For my Flesh is food indeed, and my Blood is drink indeed. He who eats my Flesh and drinks my Blood abides in Me, and I in him.

Many of his disciples, when they heard it, said, “This is a hard saying; who can listen to it?” But Jesus, knowing in himself that his disciples murmured at it, said to them, “Do you take offence at this?

“But there are some of you that do not believe.” For Jesus knew from the first who those were that did not believe, and who it was that would betray Him. After this many of his disciples drew back and no longer went about with Him.

Jesus could have said: “Wait don’t go! I was only telling a story, like when I said ‘I am the Good Shepherd, or the Vine, or the Door.’ I didn’t mean My Real Flesh or My Real Body!” But Jesus didn’t do that... Instead, as if to reinforce His point, He turned to the Apostles and said:

Some thoughts To ponder

You can’t make someone love you. All you can do is be someone who can be loved; the rest is up to the person to realize your worth.

It’s better to lose your pride to the one you love, than to lose the one you love because of pride.

We spend too much time looking for the right person to love or finding fault with those we already love, when instead we should be perfecting the love we give.

With thanks to Marika Nosyk

“Do you also wish to go away?” Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life; and we have believed, and have come to know that you are the Holy One of God.”

Holy Communion

The Liturgy expresses the tension between the sacredness of the mysteries and the importance of sinners

receiving Holy Communion. We approach to receive with our hands crossed on our chest, right hand on top, so as not to accidentally bump the Chalice. We approach closely and carefully, opening our mouths without extending the tongue, and tilting the head back slightly. The priest communicates us using a golden spoon.

The priest communicates each one of us saying, “The servant of

God, (name), partakes of the precious, most holy and all pure Body and Blood of our Lord, God and Saviour Jesus Christ for the forgiveness of sin and for everlasting life.” The communicant makes no response. **Ж**

From a Liturgical Chronology of the Life of Jesus Christ Epiphany of Our Lord Ukrainian Catholic Church, St. Petersburg, Florida

Spiritual retreat weekend

By Susan Lazaruk, ND Representative New Westminster Eparchy

The New Westminster Eparchy in British Columbia became the first Ukrainian Catholic eparchy in Canada to lead a weekend of spiritual renewal based on the Generations of Faith catechesis.

The program was first introduced to Ukrainian Catholic priests and religious at their retreat in Edmonton in May by Sr. Ann Laszok, OSBM, of Pittsburgh.

As she explained how it is designed to involve all generations of a church in learning more

about their faith, the eparchy's retreat participants immediately and unanimously knew they wanted to bring it to B.C.

“At the break, we all huddled together and we all agreed we would try it in our eparchy,” Bishop Ken Nowakowski told parishioners in his homily during the Moleben to the Mother of God that opened the three-day retreat.

“We're the first eparchy in Canada that's leading this weekend of renewal called Generations of Faith,”

he said. “It's about where we came from and where we're going.”

Parishioners and priests from across B.C. gathered at the Protection of the Holy Mother of God (St. Mary's) Ukrainian Catholic Church in Vancouver on October 17-19.

Sr. Ann adapted the Generations of Faith catechesis designed for Roman Catholic Churches for the Byzantine Church. The plan is based on the three basics of the faith—prayer, fasting/feasting and

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almsgiving—and is designed to be presented in nine sessions, from September through May, based on themes that correspond to the various feasts and seasons, including Nativity, the Great Fast, the Paschal Season and Pentecost.

All sessions include elements of liturgical life, scripture, iconography, the Creed, Church Fathers and justice for the poor.

The learning experiences can be intergenerational or offered in age-appropriate sessions for adults, teens and children.

At the St. Mary's weekend retreat, all the participants had a taste of the sessions on the Nativity theme and then joined together again to share and reflect on what they learned, eliciting an exuberant "That God loves us all" from a teen participant to a grandmother who said she felt humbled by what she doesn't know about her faith.

"It's for everyone and it's parish-based," said Sr. Ann.

She said intergenerational catechesis encourages lifelong learning and fosters a greater spiritual growth when parents can discuss with their children what they learned in catechism.

"The whole parish becomes a learning community," she said. "It's a new approach to catechism. The parish can become the extended family many of us don't have any more."

She also said it helps strengthen the family, which the Church refers to as the domestic church.

"There's no point in doing catechism with children if we didn't offer it to the older parishioners so they can become confident sharing about their faith."

In response to concerns about a difficulty in encouraging participation in small parishes, Sr. Ann said she recognized the usual barriers of resistance, apathy and the lack of time.

She said parishes could reduce the number of events to three or four a year and someone suggested the parishes could take turns hosting an event for the eparchy.

"Ask people to start praying for a change of heart in the parish for the Holy Spirit to open them up to learning and being hospitable. Keep up your spirits and remember that God is with us."

She said Generations of Faith is also an excellent opportunity

to share our Byzantine faith with others and said the churches that offer it in the U.S. say outsiders and non-church-going spouses or family members say they really enjoy attending church during a Generations of Faith event.

Meanwhile on the same Saturday afternoon, Fr. Daniel Wach, the new pastor at St. Mary's, offered a Bible study based on the Great Adventure, a study of scripture that focuses on the Salvation history, from Adam through to Jesus.

Fr. Daniel is offering the same Bible study after each of Sunday's two Divine Liturgies at St. Mary's, beginning in November.

Later on Saturday, Brian Butcher was ordained as a subdeacon for the Exaltation of the Holy Cross parish in Surrey, before the day wrapped up with a barbecue dinner.

The weekend retreat ended with Sunday's bilingual Divine Liturgy, concelebrated by Bishop Ken and Bishop Severian Yakmyshyn, OSBM, nine parish priests, a deacon, the new subdeacon and three altar boys, and a packed pancake breakfast in the church hall. ☩

An economic fable for our times

What went wrong... went wrong... went wrong...

ONCE UPON A TIME, in a village, a man appeared and announced to the villagers that he would buy monkeys for \$10 each.

The villagers, seeing that there were many monkeys around, went out to the forest and started catching them. The man bought thousands at \$10 and, as supply started to diminish, the villagers stopped their effort. He further announced that he would now buy at \$20 for a monkey.

This renewed the efforts of the villagers and they started catching monkeys again. Soon the supply diminished even further and people started going back to their farms. The offer increased to \$25 each, and the supply of monkeys became so small that it was an effort to even find a monkey, let alone catch it!

The man now announced that he would buy monkeys at \$50! However, since he had to go to the city on some business, his assistant would now buy on behalf of him.

In the absence of the man, the assistant told the villagers, "Look at all these monkeys in the big cage that the man has collected. I will sell them to you at \$35, and when the man returns from the city, you can sell them to him for \$50 each."

The villagers rounded up all their savings and bought all the monkeys.

They never saw the man nor his assistant again, only monkeys everywhere!

With thanks to Dr. Roman Zyla

Bread Baking

By Sonja Pawliw

The Staff of Life Gets a Pinch of Soul

When my grandmother baked bread, it was an art. I loved to watch her and help her. She would start the night before. First she would cook two potatoes till tender, then drain the water and save it in a big bowl or a bucket. She then mashed the potatoes and added them back to the water and let it cool. When it cooled to your finger temperature, she added half a yeast cake that was first softened in a cup of warm water, along with a little butter, salt, and a cup of flour. It was then mixed, well covered, and left to rise till the next morning. In the winter, the bowl was placed on a stool behind the heater, wrapped and covered with a warm blanket.

In the morning, grandma would add all the other ingredients into the bowl, then knead it so gently into a nice, soft ball. I loved to touch the soft, spongy dough. Then she would take it out of the messy bowl, put it on a towel on the table, and wash the bowl. Before she put the dough back into it, she greased it well with lard. She gently put the dough back in, patted it, covered it, and left it to rise. (I always liked to peek under the towel to see how it was rising.) When the dough filled the bowl, she would punch it down and give me a pinch to taste. (I loved it.)

After covering it again, I waited and watched. When it rose again, it was my job to grease the loaf pans with lard (usually about five of them). Grandma would then cut the dough into that many portions (and always leaving a small portion for me to make my own little loaf). As she kneaded each loaf, her hands and fingers

were so gentle, as if she was handling a baby. Each loaf was identical and so smooth. Finally, grandma would take a big darning needle and pierce holes in the loaves, breaking the air bubbles to give the bread a finer texture. She would then place the pans on the warm-water reservoir of the stove, but she first covered the reservoir with grandpa's weekly *Winnipeg Free Press*. (She could not use his Ukrainian papers because he was saving the on-going stories, which he read to the neighbours in the wintertime during the long cold evenings.) The bread was then covered with flour-sack, tea-toweling that was dampened by sprinkling water on it to keep the dough from drying. There were no plastics to cover with back then.

Finally, grandma would sit on her low stool in front of the stove and feed it wood to heat the oven. I would sit at her feet with my head on her knees and I daydreamed.

Sometimes she would peel an apple and give it to me, slice by slice, as she stroked my hair and told me stories. I loved those times, especially in the winter when it was so cozy by the old stove. Grandma's stove was a big shiny one. It had a black, flat top with a reservoir for water on the one side, and a car-shaped oven door in the front. On the other side was the fire box and the ash box beside it. The oven door, and the whole front of it, was very unique, with beautiful leaf and gothic designs.

When the loaves were fully risen, grandma would gently place two or three pans (plus my little one) into the oven, then sit on her

stool and wait. Soon the lovely aroma of the baking bread started coming forth. Then grandma would start checking on the bread to see how it was baking. She'd turn the pans so that the bread would brown evenly. If the bread was baking too quickly, she would put folded brown paper bags on top of the loaf to take down the heat. When the loaves came out, they were so golden and high (and my little loaf was especially crusty and tasty). After turning the loaves out of their pans, she brushed the tops with a little bacon lard and the crusts would crackle and smell so good. Then the remainder of the loaves would be put in, and she patiently sat and watched again. Bread baking was a God-given gift, an art that my grandmother repeated weekly with love and care and great satisfaction. *✿*

Some Thoughts To ponder

No one can go back and make a brand new start, but anyone can start from now and make a brand new ending.

Disappointments are like road bumps, they slow you down a bit but you enjoy the smooth road afterwards.

With thanks to Marika Nosyk



New Westminster Eparchy

ST. JOSEPHAT UCWLC IN VERNON

is happily celebrating 60 years and celebrated with a Divine Liturgy on September 26, 2008, followed by a potluck lunch, where members told stories and shared memories of earlier days.

The Branch has 25 members and, regrettably, the ladies are not young anymore. Still, the willing hands come in and work as they have for so many years. Still, the fundraising, the dinners, bazaars and the tried-and-true perohy and holubtsi sales continue.

Members are proud to participate and support the special events that mark parish life. They are prayerfully observant of the

League Day in Mary's month of May, faithfully attend monthly meetings and carefully stay in touch with our members who are no longer able to attend because of age and frailties.

Through the Grace of the Mother of God, we look forward to our Branch continuing as strongly in the coming years as it has in the past sixty.

Patricia Sawadsky



Members:

Joanne Kosick, President
Dorothy Chura
Eva Gosselin
Elizabeth Hnylycia
(Eparchial President, 1998-2003)
Kay Huculiak, HLM
Jean Kolmatycky
Kay Konowalchuk
Daria Kyszka

Mary Lesuik
Kay Lesiw
Katherine Lysak
Wanda March
Maria Maryniak
Helen Pesklewis, Vice President
Patricia Sawadsky, Recording Secretary
Katherine Sawitsky
Mary Sawka

Pauline Sawka
Rose Shawchuk
Rose Scherba
Dorothy Solowski
Stella Stanishewski
Gloria Szadiak, Treasurer
Ann Yaremchuk
Marie Yawaworski

Pastor Rev. Fr. Andrzej Wasylanko



St. Vladimir's UCWLC and parish ladies, younger and older members join in Ukrainian folk songs accompanying "Люблячі руки бабусі"

Edmonton Eparchy

"БАБА'S HANDS... WITH LOVE,"

ЛЮБЛЯЧІ РУКИ БАБУСИ

was the theme of St. Vladimir's UCWLC annual fall tea in Edmonton last September.

Over 150 people attended. The main decoration for the event was a symbolic "heart" composed of cutout prints of hands of UCWLC ladies in the parish. A photo display and an album on "hands" showed parish women making pasky and babky.

Sylvia Maslyk, Past President, welcomed guests. **Very Rev. Mihajlo Planchak** gave opening remarks and blessed the food. **Irene Planchak** and **Olya Jones**, daughters of Fr. Planchak, led in the singing of "Отче Наш". **Natalka Yanitski**, HLM and Tea Convenor, welcomed the tea pourers, ladies from neighbouring Branches—**Anne Fedyna**, **Mary Shmyr**, **Phyllis Kubitowich**, **Stella Benko**, **Sonia Kryviak**, **Eva Tomiuk**, **Lily Velt**, **Maria Pryszlak**, and **Nancy Wosnack**.

Lena Sloboda, HLM, was the guest speaker. She began by quoting University of Alberta's **Frances Swyripa** who stated in her book *Wedded to the Cause*, "If Ukrainian Canadians possess a Great Woman, she is the peasant

immigrant pioneer woman in western Canada, in the opening decades of the 20th century." It is this immigrant pioneer woman who became our beloved "baba," leaving us her legacy of Ukrainian village culture, portrayed in our Ukrainian food preparation, exotic embroidery and pysanky, activities associated with women's—baba's—hands. **Lena** concluded with the following words: "And so, as I think back to my Baba, and all of our Babas, and how they rolled up their sleeves, and worked hard and long hours to plant the food for our physical nourishment, I now realize that their hands, worn out and tired, also were indispensable in shaping our cultural and spiritual lives. Indeed, Babas' hands reached out in many directions, and continue to touch each one of us."

The afternoon's program included young **Annalise Chwok** playing the bandura, Ukraine's national musical instrument, and parish ladies singing three folk songs: "Бодай ся когут знуdiv", "І шумить, і гуде", and "Казала мені мати". The highlight of the program was the presentation of "Baba's Hands" (Люблячі руки бабусі) with **Helen Lynn**,

longtime UCWLC member and hardworking parish lady, being the honoured "Baba" on stage.

The afternoon concluded with the singing of "Многая літа" for all hardworking Babas past, present, and future. (*Please see inside back cover.*)

ST. VLADIMIR'S UCWLC, EDMONTON, held a special luncheon last May at Stawnichy's Restaurant in Edmonton to honour **Sylvia Maslyk**, past UCWLC Branch President, who served for several terms in this capacity. She was presented with a **Larisa Sembaliuk Cheladyn** print in appreciation for her dedication and service to the League.

Rosemarie Nahnybida, Branch Secretary

→



Sylvia Maslyk (seated) with Larisa Sembaliuk Cheladyn print and some UCWLC members, St. Vladimir's Branch: Natalka Yanitski, Rosemarie Nahnybida, Evelyn Chwok, Ellen Ryski, Lil Piche, Nancy Wosnack and Helen Lynn.



UCWLC Edmonton Eparchy Biannual Conference October 18, 2008

33 YEARS OF SERVICE

were honoured by the St. Vladimir's UCWLC, Edmonton during League Day in May when, after

gifts. Fr. Kowalchuk began his pastoral duties as parish priest of St. Josaphat Cathedral, Edmonton in August. A parish farewell was held in June.



Very Rev. Michael Kowalchuk and Luba Kowalchuk (3rd & 4th in back row) with some St. Vladimir's UCWLC members.

Divine Liturgy, members gathered together for a luncheon and exchanged many special memories of their parish priest and spiritual advisor, the **Very Rev. Fr. Michael Kowalchuk**. With an outpouring of affection and thankfulness, the ladies bid a very fond farewell to him and to **Dobrodyka Luba**, a League member and past Branch President, who more recently has taken on the huge responsibility of being UCWLC National President.

In recognition and appreciation for their many years of dedicated service to the parish and to the UCWLC, Fr. Michael and Luba were presented with special

Для Отця Ковальчука, Любі й родині наша сердечна подяка за працю минулих років. Бажаємо Вам многих і благих літ в майбутньому.

— St. Vladimir's UCWLC, Edmonton, AB

UCWLC EDMONTON EPARCHY BIENNIAL CONFERENCE

was held on October 18, 2008 with 76 members representing Eparchial Executive and Branches from across Alberta and six members of UCY.

The day commenced with a Moleben at the Basilian House of Studies, Edmonton, led by **Fr. Gabriel Haber** and **Fr. Gregory Faryna**.

President **Barb Hlus** welcomed everyone and introduced the business of the day.

Lidia Wasylyn gave a wonderful presentation on "Sviato Pokrovy," the Feast Day of the Protection of the Mother of God. (It will be featured in the Fall 2009 issue of ND — Ed.)

National UCWLC Cultural Committee chair **Elsie Kawulich** gave a brief overview of the National Cultural project, "The Travelling Rushnyk." She and **Nadia Cyncar** (Eparchial Museum Committee Chair)

have already put much time into the research and planning and a "paper sample" was brought for display.

Organizational business was discussed. **Betty Gresiuk**, Eparchial Inventory Clerk, reported on available items and new member award pins. A new Eparchial Funding and Donation Policy was introduced by the Eparchial Executive.

The afternoon session included a very informative presentation by Fr. Gregory Faryna, Chancellor, Edmonton Eparchy, on "Our Eastern Church."

The day closed with prayer followed by wine-and-cheese fellowship.

Helen Sirman, ND Representative

FORTY YEARS OF SERVICE IN WYNYARD

Fifty-six members attended the anniversary celebrations. A prayer service and lighting of 76 candles for each deceased member preceded the celebration of the Divine Liturgy.

Jackie Babey was MC for the banquet. Branch President **Bernice Petryshen** read a special prayer of thanksgiving. Pastor **Father Vlad Kolpakov**, CSsR said grace. Following dinner Jackie Babey gave a history of the branch. There were 84 members in 1968, now there are 60 members. The Branch has had

a total membership of 163, including 2-, 3- and 4-generation memberships and mother and 2-, 3- and 5-daughter memberships.

The members are known for their hard work in fundraising, contributing to the church, youth and community. They sponsor a child in Ukraine and assist orphanages in Ukraine and Brazil. They also participated in raising funds to purchase a mammogram machine for a hospital in Ukraine.

At this celebration 24 members received their 40-year membership pins, one member a 30-year pin and two members—25-year pins.

Eparchial UCWLC President **Geraldine Koban** was guest speaker. Greetings were extended

from the town of Wynyard by **Mayor Sharon Armstrong**.

Vocal entertainment was provided by parish youth, **Amber Chorney**, **Jenine Kowalchuk** and **Chelsey Karakochuk**. Anniversary cake and coffee was enjoyed by all at the end of the program.

Koni Lalach

EPARCHIAL EXECUTIVE MEETS IN WYNYARD

On September 6, 2008 nineteen members of the Saskatoon Eparchial UCWLC Executive met in Wynyard, SK for their fall meeting. The Executive is made up of UCWLC members from Branches throughout the whole province. They meet several times per year and are hosted by different Branches in SK.



Wynyard Sacred Heart UCWLC 40th Anniversary Celebration June 1, 2008



Participants at Eparchial Executive Meeting in Wynyard September 6, 2008



UCWLC Convention in Rosssburn September 27, 2008

Winnipeg Archeparchy

NEW ALTAR CLOTHS AT BLESSED VIRGIN MARY CHURCH IN WINNIPEG

Katherine Buyachok, our very independent and spirited ninety-one-year-old, suggested the UCWLC take on a project of embroidering new altar linens to beautify our church. Under her very capable guidance the project was undertaken. Along with Mrs. Buyachok, **Jean Sherman**, **Bertha Stoyko**, **Stephanie Bilyj** and **Elsie Kosowan** of the UCWLC, as well as

parishioner, **Anna Paslawski**, contributed their time.

This project was a gift of love and we are so grateful to all for keeping up this wonderful tradition of embroidery. The new altar linens were blessed in September by our parish priest, **Rev. Volodymyr Bashutskyy**.

Frances Bodnar, Branch President

WINNIPEG ARCHDIOCESE HOLDS CONVENTION

Sixty enthusiastic participants representing seven branches participated in the Northwest Regional Convention on September 27th in Rosssburn.



New altar cloths: **Katherine Buyachok**, **Anna Paslawski**, **Jean Sherman**, **Bertha Stoyko**, **Elsie Kosowan**, **Stephanie Bilyj**

Fr. Darren Kawiuk celebrated Divine Liturgy and Panakhida and elaborated on the Convention's theme, "Our Church, Our Gift," inspiring delegates in the realization that our very faith is a gift offered by God to be shared through service within our communities.

Following the luncheon, **Marion Antoniwi**, President Sacred Heart of

Jesus, officially opened the Convention. Archeparchy President **Olesia Kalinowich** brought greetings and spoke on the theme.

Seven Presidents highlighted branch, church and community activities of the past two years in Brandon, Dauphin, Ethelbert, Grandview, Oakburn, Portage la Prairie, and Rosssburn. Although small in numbers, they do commendable charitable works.

The guest speakers from the UCWLC Archeparchy Executive were **Jean Sherman**, who spoke on organizational matters, and **Shirley Lisowski**, who informed everyone about the Catholic Near East Welfare Association. CNEWA have launched an appeal to aid families in western Ukraine displaced by the worst flooding of the century. **Stephanie Bilyj** thanked the members for financially supporting the shipment of medical supplies to Ukraine and explained the volunteer work involved in International HOPE Canada's shipment of such a container to Ukraine (*please see page 31*). The members were reminded about the questionnaire "What Does It Mean to be a Canadian of Ukrainian Descent."

Jean Michalchuk of Rosssburn was presented with a 25-year service pin by Olesia Kalinowich.

Stephanie Bilyj

В ЛЮБОВІ СЛУХАЮ І ЧУЮ

В лютому минулого року, в п'ятницю перед Днем Святого Валентина, відділ ЛУКЖК при церкві свв. Кирила і Методія в Сейнт Катеринс організував Вечір для подружніх пар. Ми

запросили добр. Оксану Лозу, по професії family therapist, яка провела цікаву програму, під час якої ми всі навчилися, як говорити зі своїми чоловіками, щоб вони нас краще розуміли, і як слухати своїх чоловіків, щоб ми їх краще розуміли. Під час вечора було вино і сир, гарні квіти, нагода написати

любовний лист нашим чоловікам (а вони нам!) і чудовий настрій. Усім дуже сподобався цей вечір (нас було понад 30!), і плануємо це повторити на другий рік. Запрошуємо другі відділи організувати щось подібне, щоб підсилити подружжя у ваших парафіях!

Таня Чолій



Attendees of the Married Couples Retreat. Oksana Loza, the presenter, is seated 4th from the left.



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

«ПРОЕКТ ДОБРОГО ДІЛА» ЗАВЕРШЕННЯ МАНДРІВКИ

Ми почали мандрівку разом, із великою приємністю повідомляю, що ми дійшли до своєї мети.

Сьомого травня 2007 р. був незабутній день в історії ЛУКЖК. Я мала честь бути свідком посвячення, церемонії дедикації і офіційного відкриття спеціального мамографічного центру при Поліклініці № 4, вул. Червоної Калини, 68, м. Львів. Це стало дійсністю через ваші пожертви на “Проект Доброго Діла” з нагоди нашого 60-ліття. Цей центр буде допомагати жінкам в Україні в їхній боротьбі проти раку грудей.

Пожертви в сумі \$90,000 було передано через Catholic Near East Welfare Association (CNEWA) до Карітас України, щоб закупити діагностичний комплекс “Ultima Pro 30” і цифровий мамографічний комплекс “Madis”. Хоч це забрало багато часу через строгі правила і вимоги канадського уряду щодо харитативних дотацій, це був найбільш безпечний шлях передання фондів. Після встановлення апаратури провели спеціальне навчання для деяких лікарів, щоб вони могли правильно ставити діагноз своїм пацієнтам.

Друга фаза цього проекту була обговорена і вирішена на післяконгресових пленарних нарадах у Торонто в 2007 р. Колишня Крайова Управа дістала мандат, щоб далі розглянути потреби центру. Залишений баланс на фонді плюс додаткові призначені фонди Крайовою Управою дали нам можливість закупити ще дуже потрібну ультра-звукову машину за \$52,515, щоб доповнити центр. Я надіюся, що інсталяція буде закінчена вчасно, як необхідний Різдвяний дар любови.

Ви дійсно наслідували слова Апостола до Коринтян, що каже “Хто скупі, скупі будуть жати; хто щиро сіє, той щиро жатиме. Нехай дає кожний як дозволяє серце, не з жалю чи примусу; Бог любить того, хто дає радо”.

Моя щира подяка Владиці Кенові Новаковському, Карітас України, CNEWA Canada і всім моїм ангельським помічникам. Вам, мої посестри члени ЛУКЖК, гратулюю, що взяли за це діло з почуттям зобов’язання, розуміння, а можливо, що найважливіше, — відданою співпрацею.

Хай наша Покровителька Пресвята Мати Божа благословляє Вас кріпким здоров’ям, радістю і подальшою енергією, щоб наша Організація могла дочекатися святкування свого 75-ліття і понад. **Д**

Олена Гедз, ПДЧ
Колишня Крайова Голова і
Голова Комітету «Проекту Доброго Діла»



GOOD DEED PROJECT THE END OF A JOURNEY

We embarked on the journey together and I am pleased to inform that we have realized our goal!

May 7, 2007 was a momentous day in the history of the UCWLC. That day, I had the honour of witnessing the blessing, dedication ceremony and official opening of the specialized mammography centre at the Polyclinic #4, vul. Chervonoyi Kalyny 68, Lviv, made possible by your donations to the “Good Deed Project” commemorating our 60th Anniversary. The centre will aid the women of Ukraine in their fight against breast cancer.

The sum of US\$90,000 was sent through the Catholic Near East Welfare Association (CNEWA) Canada to Caritas Ukraine enabling them to complete the purchase of the diagnostic complex “Ultima Pro 30” and a digital mammography complex “Madis”. Although somewhat tedious and time consuming—due to strict charitable donation requirements of Revenue Canada—this was the safest route to follow. Once the equipment was installed, specialized training was given to several doctors to enable them to properly diagnose patients.

Phase two of our project was discussed and agreed to at the Post Congress Plenary session in Toronto, 2007. The Past National Executive’s mandate: to explore further needs of the centre. By using the remainder of the donated funds plus additional funds designated by the National Executive, we were able to purchase a much needed ultrasound machine at a cost of US\$52,515 to complete the centre. I expect the installation to be completed in time for a much needed and loving Christmas gift.

You have truly heeded the Epistle from the Corinthians, which says, “He who sows sparingly will reap sparingly and he who sows bountifully will reap bountifully. Everyone should give according to what he has inwardly decided: not sadly, not grudgingly, for God loves a cheerful giver.”

My heartfelt thanks to Bishop Ken Nowakowski, Caritas Ukraine, CNEWA Canada and all my angel helpers. To you, my sister UCWLC members, my congratulations on meeting this challenge with a sense of commitment, understanding and, perhaps more importantly, togetherness.

May our Patroness The Blessed Mother of God bless you with abundant health, happiness and continuing energy to enable our Organization to celebrate its 75th Anniversary and beyond. **Д**

Olena Gedz, HLM
Past National President and
Good Deed Project Chair



Main hospital unit in Borschiv

UCWLC WINNIPEG ARCHDIOCESE PROVES UNITY IS POWER

We are a hundred times more effective when we are a unified group. This became evident when the UCWLC Winnipeg Archdiocese partnered with International HOPE Canada (IHC) and accomplished a great mission.

In February 2008 an appeal went out to the UCWLC Winnipeg Archdiocese Branches for donations towards a shipment of a forty-foot container bearing charitable medical/surgical goods and equipment to Borschiv, Ukraine. The response exceeded expectations. With a

donation from the UCWLC Archdiocese's treasury, total cost of shipment was realized.

IHC played a major role. It is a charitable, non-profit voluntary organization based in Winnipeg, Manitoba that collects and shares redundant useable items from Manitoba's Health Care agencies: beds, mattresses, walkers, crutches, wheelchairs, sterilizers, operating room supplies, stretchers, dental chairs, the list goes on. They rely on outside organizations and individuals to fund shipments. The Archdiocese of Winnipeg donated \$10,000 for the shipment to Ukraine.

The recipient Central Region Communal Hospital of Borschiv is located in the southwestern region of Ternopil Oblast. The 300-bed facility lacks medical supplies and functional equipment. Hospitals receive minimal government grants, if any, and are forced to operate under difficult financial constraints. IHC volunteers spent countless hours in the warehouse during the summer counting, sorting and boxing supplies.

Ukraine's government officials demand very precise, descriptive,

meticulous translated inventory. Therefore, all 740 boxes and 305 pieces of equipment had to be weighed, measured and labelled. UCWLC members from four Winnipeg Branches—St. Basil, St. Nicholas, St. Josaphat and Blessed Virgin Mary—undertook the task of cleaning, packing and labelling equipment.

There were many emotions on the day of loading: joy, laughter, sense of great accomplishment and beauty of teamwork. And to think that all these useable items so des-

perately needed in Ukraine were destined for the garbage dumps!

The container was loaded in about six hours. After a 24-hour period of fumigation, they are railed to Halifax and loaded onto a freighter bound for Odesa. The supplies will then be transported by truck—a distance of 700 km. Unloaded contents will be stored in a sealed warehouse until clearance by customs officials.

There is no doubting the "special delivery" to the patients. What a difference the members of the Winnipeg Archdiocese made to the people of Borschiv and surrounding villages!

IHC volunteers will be traveling to Borschiv, at their own expense, to do a follow-up on this shipment in the spring of 2009. *✠*

*Elsie Liwski, UCWLC member
and IHC volunteer*



We are very grateful to Elsie for taking the initiative to be the liaison between the UCWLC, IHC and the hospital in Borschiv.

Without her enthusiasm and passion to help the poor and needy in Ukraine, this project would not have taken place.

—Stephanie Bilyj, Project Coordinator

“*We could soothe our nerves and our souls if we would put down the TV remote control, exit the chat rooms, turn off the computer, put away the video games, and spend an hour or two with a good book. I believe that there is something to be said for removing ourselves from the unending onslaught of distracting, flashing visuals and the unrelenting din of vacuous jingles and ads, and settling in to commune in blissful solitude with an author—or an artist, or a composer—who actually has something significant to say.*”

— Roma Franko

How can UCWLC spread information about our community's issues and culture?

- Organize reading groups 2-3 times a year. Have members suggest book titles and then vote on the ones that appeal most. Have members, even the entire parish, read a book and attend the discussion. Use proceeds to fund further publications
- Attend art shows, classical concerts or theatre together. Have a coffee and a discussion
- Organize a discussion on a subject that is of considerable interest to your group and invite others. It could be a movie night with a Ukrainian film, a discussion of a current affair and how it influences Canada and Ukraine—for example, the situation in Georgia or what to make of Russia. Pass a collection and send to a much needed charity

Any other ideas? Let us know what your branch has done. Share with others! ♪

Women's Voices in

Ukrainian Literature 1998-2000

is a six-volume set featuring selected short fiction written by eight women authors between 1880 and 1920. Subtitled *From Mother to Daughter*, the first author, Olena Pchilka, was the mother of Lesya Ukrainka, the eighth and last author. The volumes and authors are listed below.

The Spirit of the Times

Olena Pchilka and Natalya Kobrynska

In the Dark of the Night

Dniprova Chayka and Lyubov Yanovska

But the Lord is Silent

Olha Kobylianska and Yevheniya Yaroshynska

From Heart to Heart

Hrytsko Hryhorenko and Lesya Ukrainka

Warm the Children, O Sun

stories about childhood and adolescence

For a Crust of Bread

stories about social values and marriage

This series received a positive reception in academic circles, and individual volumes have been used in several universities including Manitoba, Toronto, and Stanford universities. The books help readers understand immigrant ancestors and, by extension, gain valuable insights into their own beliefs and identity, and appreciate the subtle but persuasive manner the series expands and enriches limited and distorted views of life in Ukraine at the turn of the twentieth century.

Broken Wings 2001

This collection of short stories by Anatoliy Dimarov, an award-winning contemporary Ukrainian author, illuminates the lives of ordinary people in Soviet Ukraine from near the end of WWII to the early 1960s. As indicated in the subtitle: *Transitions, choices, and turning points: coming of age in Soviet Ukraine*, the plots explore childhood, adolescence, young adulthood, and human relationships in the context of the Soviet system. Dimarov's psychologically astute insights into human nature and his pithy, hard-hitting, humorous style make his short fiction universally appealing, and the book has met with a positive response among a broad array of readers.

A Hunger Most Cruel

2002/2nd printing: 2006

Subtitled *The Human Face of the 1932-1933 Terror-Famine in Soviet Ukraine*, it was published in 2002, on the eve of the 70th anniversary of the ideologically motivated artificial famine that ravaged parts of Ukraine during the period of forced collectivization. The authors of the short fiction selected—Anatoliy Dimarov, Yevhen Hutsalo, and Olena Zvy chayna—create a disturbing and unforgettable set of images of the human suffering of the genocidal holodomor or 'murder by starvation' policy of the Stalinist regime.

Passion's Bitter Cup and

Riddles of the Heart 2004/2005

A varied collection of stories with love and erotic themes written by 14 male authors during 1880-1920, the same period as the short fiction in *Women's Voices in Ukrainian Literature*.

Ivan Franko Anniversary Project 2006

Four books featuring the works of Ivan Franko to mark the 150th anniversary of his birth.

Behind Decorum's Veil

This book contains two of Franko's best-known novellas in which he candidly depicts the moral decay of the upper echelons of Ukrainian and Polish society in the late 1800s: *For the Home Hearth* (*Dlya domashn'oho ohnyshscha*) and *Pillars of Society* (*Osnovy suspil'nosti*).

Turbulent Times: A Trilogy

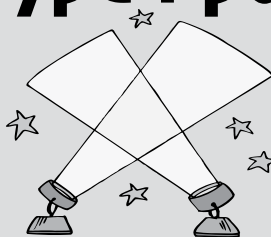
Comprises selected short stories and novellas written by Ivan Franko with national, political, and economic themes documenting the struggle for democratic reforms and social justice in Halychyna in the second half of the nineteenth century.

Once in a Strange, Faraway Forest 2001

By Yaroslav Stelmakh, illustrations by Anatoliy Vasylenko, this 96-page children's book with 70+ pages of full-colour illustrations published in Ukraine, 1978, is a 'whimsical tale for children and their favourite adults,' is a humorous account of the adventures of a group of young animals in which good triumphs over evil in a civil, reasonable, and highly entertaining manner.

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

“Our goal has always been to introduce readers to the wealth of Ukrainian literature, and not to become wealthy ourselves.” — Roma Franko



Q&A with

Dr. Roma Franko Publisher and translator

ND: *Why did you get involved in translating Ukrainian literature into English?*

RF: Never planned it. As Head, Department of Modern Languages at the University of Saskatchewan I realized that although my fourth- and fifth-generation Ukrainian Canadian students could not understand Ukrainian literature in the original, there was great interest but not enough translations were available. After discussions with my late sister, Sonia—then Assistant Dean, College of Education—we opted for early retirement in 1996 devoting ourselves to translation and publication projects in our two-person firm, Language Lanterns Publications.

ND: *What has been the most difficult aspect of operating your Language Lanterns Publications?*

RF: Shortage of resources. We had to select stories, translate and edit, work with printers, publicize, distribute, keep records, fill out all sorts of government forms, etc.

But finding funds was the most difficult. Fortunately, we could devote our university pensions to cover the publication and distribution costs, plus three grants from the Ukrainian Canadian Foundation of

Taras Shevchenko; The Ukrainian Community Society of Ivan Franko, Richmond; The Ukrainian Studies Foundation of British Columbia; and, the first Annual Arts Award from the Vesna Festival Board in Saskatoon. And our sons, Roman and Ivan Franko, thought that it would be appropriate to fund the printing costs of *Behind Decorum's Veil*, a book containing two novellas by Ivan Franko.

ND: *What has been the most rewarding aspect of your project?*

RF: The response of the readers! When we published our series *Women's Voices in Ukrainian Literature*, we included brief biographical sketches of the authors, and many of our readers were amazed by the stories and the biographies. The book changed the perception of Ukraine and Ukrainians. Readers were impressed that these women came from families with a tradition of education, travelled widely, belonged to the intelligentsia, and used their writings to further the cause of social justice and women's rights in the years leading up to the twentieth century.

When we published *Passion's Bitter Cup* and *Riddles of the Heart* by Ukrainian male authors of

1880-1920, one reviewer wrote: “Anyone who left Ukrainian school with the misplaced idea that Ukrainian writers of that era were stuffy old men is certainly in for a surprise.” These books present a surprisingly frank male view of the social issues raised by their female counterparts.

The book with greatest resonance in the community is *A Hunger Most Cruel*. Authors Anatoliy Dimarov, Yevhen Hutsalo, and Olena Zvychnayna wrote with unflinching honesty about the horrors of the artificially created terror-famine, the genocide that took millions of lives during the Soviet period of forced collectivization in Ukraine in 1932-33. Translating these works was a heart-rending experience, and no one who reads them, or who hears excerpts from them declaimed by Fr. Ed Evanko in his eloquent and sensitive performance of ‘Be Well and Prosper, My Beloved Ukraine,’ can remain unmoved.

ND: *Who is your favourite author?*

RF: The one I’m reading at any given moment. I need to read, just as I need to breathe. Even while waiting for two cataract operations I used magnifying glasses, but I did not stop reading, and I did not stop translating.

ND: *Do you have a favourite Ukrainian author?*

RF: I’ve always been a great fan of Ivan Franko. The man’s genius never ceases to amaze me. You name it—he wrote it: lyrical poetry, historical, political, and philosophical poems, dramas, short stories, novellas, and novels about every social class, about a huge variety of topics. And then there are all his translations of poetry from a number of European languages, his literary, ethnographical and linguistic studies, his essays and articles about politics, economics, and so on and so forth—and he did all that while working as a journalist and an editor, and without any of our modern technology that allows us to delete, spell-check, and move passages around!

ND: *Tell us what it means to undertake collaborative efforts with members of a family, in this case, your sister.*

RF: Both of us were avid readers, and we truly enjoyed working together. We shared so many memories—memories that triggered a good laugh or a deep sigh as we worked on a particular passage; we were well aware of and appreciated each other’s strengths and weaknesses, and we knew that we could always

rely on one another to get the job done. At the time of Sonia’s untimely passing in April 2007, we were working on five books that we had set aside so that we could complete the four Franko books in his anniversary year. I am now trying to finish these books, but it’s hard, because I miss her so terribly. I am truly fortunate, however, that Sonia’s son, Paul Cipywnyk, who was her assistant editor, has agreed to finish editing these books with me, and my daughter-in-law Karen Yarmol Franko is also pitching in and helping with the final edit. And so the family tradition continues!

“*The emphasis over there now seems to be, understandably perhaps, on becoming as Westernized and ‘Hollywoodized’ as possible, and it is not only the various classical arts that are suffering; age-old traditions, customs, rituals, folk songs etc., are also falling victim to globalization.*”

ND: *Despite your efforts, Ukrainian classical literature, music, and art are not known or appreciated in Canada or elsewhere. What needs to be done?*

RF: I wish I had a magic button that I could press to effect that change, but one individual can only do so much; more has to be done by Ukraine itself. The emphasis over there now seems to be, understandably perhaps, on becoming as Westernized and ‘Hollywoodized’ as possible, and it is not only the various classical arts that are suffering; age-old traditions, customs, rituals, folk songs etc., are also falling victim to globalization.

Sonia and I undertook to make Ukrainian literature accessible to English readers. We donated hundreds of books to university and public libraries here, the USA, and Ukraine, to Ukrainian church and organizations libraries, for various fundraising events, silent auctions, door prizes, etc. Now it is up to the public to borrow or buy these books, read them, and spread the word. We thought that most women, if not men, of Ukrainian background would want to read *Women’s Voices in Ukrainian Literature*, but that has not happened. And so we stopped the series at six books. D

Film Review

By Marika Dubyk Wodoslawsky

Two new Ukrainian-language documentary films about little-known facts of Ukrainian history have been released in Toronto: “Tears and Blood – Tragedies of Zakerzonnia” (*Сльози і Кров – Трагедії Закерзоння*) and “Fire and Arms: The Ukrainian Insurgent Army in Zakerzonnia” (*Вогонь і Зброя – УПА на Закерзонні*) produced and directed by Myroslav Iwanek of Toronto. The documentaries include testimonies of survivors and archival material. Scholars provide the historical background.

Both films tell the story of the Ukrainians who lived in the lands known as Zakerzonnia—territories west of the Curzon Line marking Ukraine’s western border after WWII. After 1947, they were incorporated into communist Poland and the entire Ukrainian population of Zakerzonnia was forcefully deported there or to the USSR.

This is the first cinematic attempt to present the story of the people of Zakerzonnia from a Ukrainian perspective. Misrepresented by Communist Poland, the history of Ukrainians in Poland has only recently been corrected as archive material became available.



Fire and Arms: The Ukrainian Insurgent Army in Zakerzonnia. Unit of Ukrainian Insurgent Army in forest near Peremyshl. Відділ УПА (сотня “Бурлаки”, чота “Марка”) в лісах Перемищини.

Tears and Blood:
Yaroslav Vaida describes atrocities he witnessed.
Фільм *Сльози і Кров – Трагедії Закерзонні*.
Маму, сестру та брата
Ярослава Вайди
польське військо
спалило живцем у
селі Терці у 1946 р.



The film “Tears and Blood” describes the final chapters of the tragic events in Zakerzonnia during and after the War. In recorded testimonies, the witnesses from Kholm, Boiko, Nadsianina and Lemko regions tell horrifying stories of atrocities committed against them by the Poles and Soviet troops. It focuses on the 1947 *Akcja Wisla*, the forced relocation of indigenous Ukrainians from the territories that were given to Poland after the War. Some 25,000 soldiers carried out the final leg

of the operation (the self-exiles and fleeing from forced deportation started in 1945) removing some 150,000 Ukrainians to the northern parts of Poland, former German territories awarded to Poland after WWII.

Ukrainians were expelled from over 1,000 villages and towns. The 1,000 additional Ukrainians killed during the process were added

to the lists of the thousands of victims of previously carried out pacifications, executions and torture. The most western part of the Ukrainian ethnic territory ceased to be inhabited by Ukrainians and many villages disappeared.

The expulsion was followed by destruction. Hundreds of churches were turned into ruins; century-old books and documents—to ash. Material wealth was confiscated and churches and properties left standing were handed over to the Polish Roman Catholic Church or Polish citizens.

In the new settlement, the deportees were subjected to repressive regulations. They were settled in remote and neglected areas, far apart from each other to constitute no more than 10 per cent of

To arrange for film showing, please contact: Mykola Zawerucha at 905-568-2146 or DocuFilmToronto, 482 Horner Avenue, Etobicoke, Ontario, M8W 2B7

the population. They were prohibited from moving, and denied organized religious and cultural life. The Polish secret service agents constantly spied on them. The repressive measures had one aim in mind: to quickly assimilate the deported Ukrainians.

But before the “final solution” of the Ukrainians happened, Zakerzonnia put up armed resistance to the forced expulsion and assimilation tactics. For more than three years the people fought to protect their lives and lands. This heroic struggle is described in the second documentary, titled “Fire and

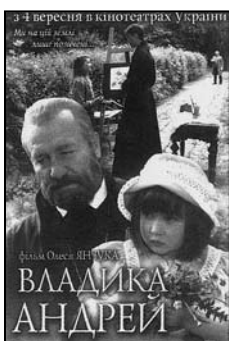


Fire and Arms. Unit of Ukrainian Insurgent Army in forest near Jaroslaw. Відділ УПА в лісах Ярославщини.

Arms: The Ukrainian Insurgent Army (UPA) in Zakerzonnia.” It covers the years 1944-1947 and tells the story of fifteen companies (sotni) of the UPA. These freedom fighters courageously defended

the Ukrainian frontier from the terror of imposed regimes and invading troops of German, Soviet and Polish armies. In the film, the history of their fight is documented using archival footage, documents, more than twenty interviews and hundreds of photographs, many of them discovered recently in archives and shown for the first time. **D**

Marika Dubyk Wodoslawsky attends St. Demetrius Church in Toronto. She visited the Zakerzonnia region in the summer of 2008 while researching her family history.



Has anyone seen this film and can share a review with ND readers?

“With the film *Vladyka Andrey* we are only beginning to unfold the essence behind this extraordinary individual,” said director

Oles Yanchuk, following the Kyiv premier of the movie. According to Mr. Yanchuk, the life and times of Metropolitan Sheptytsky warrant the production of an entire mini-series based on the legacy of the church leader.

The movie, co-produced by Mr. Yanchuk and New Yorker Askold Lozynskyj, was released in theatres nationwide in Ukraine on September 4. The film will also be released on DVD by the end of the year and plans are under way to distribute the Ukrainian-language film with subtitles throughout Europe, Russia and North America.

From The Ukrainian Weekly

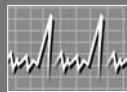
“Where Have All the Flowers Gone?”

is a folk song of the 1960s written by Pete Seeger and Joe Hickerson. Seeger found inspiration for the song while on his way to a concert. Leafing through his notebook he saw the passage, “Where are the flowers, the girls have plucked them. Where are the girls, they’ve all taken husbands. Where are the men, they’re all in the army.”

These lines were from a Ukrainian folk song referenced in the Mikhail Sholokhov novel *And Quiet Flows the Don* (1934). Seeger adapted it to a tune, a lumberjack version of “Drill, Ye Tarriers, Drill.”

With thanks to Irena Mohr and her version of the above song:

Where have all the stock prices gone
long time paaaaaaaaaaaaaasssing
Where have all the stock prices gone
long time ago
Where have all the stock prices gone
gone to record lows everyone
When will they ever learn
a bear is not a bull.



Nature's Pharmacy

God left us a great clue as to what foods help what part of our body!



A sliced **carrot** looks like the human eye. The pupil, iris and radiating lines look just like the human eye... and yes, science now shows carrots greatly enhance blood flow to and function of the eyes.



A **tomato** has four chambers and is red. The heart has four chambers and is red. All of the research shows tomatoes are loaded with lycopine and are indeed pure heart and blood food.



Grapes hang in a cluster that has the shape of the heart. Each grape looks like a blood cell and all of the research today shows grapes are also profound heart and blood vitalizing food.



A **walnut** looks like a little brain, a left and right hemisphere, upper cerebrums and lower cerebellums. Even the wrinkles or folds on the nut are just like the neocortex. We now know walnuts help develop more than three dozen neuron-transmitters for brain function.



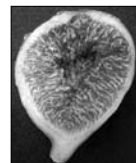
Kidney beans actually heal and help maintain kidney function and, yes, they look exactly like the human kidneys.



Celery, bok choy, rhubarb and many more look just like bones. These foods specifically target bone strength. Bones are 23 per cent sodium and these foods are 23 per cent sodium. If you don't have enough sodium in your diet, the body pulls it from the bones, thus making them weak. These foods replenish the skeletal needs of the body.



Avocados, eggplant and pears target the health and function of the womb and cervix of the female — they look just like these organs. Today's research shows that when a woman eats one avocado a week, it balances hormones, sheds unwanted birth weight, and prevents cervical cancers. And how profound is this? It takes exactly nine months to grow an avocado from blossom to ripened fruit. There are over 14,000 photolytic chemical constituents of nutrition in each one of these foods (modern science has only studied and named about 141 of them).



Figs are full of seeds and hang in twos when they grow. Figs increase the mobility of male sperm and increase the numbers of sperm, as well, to overcome male sterility.



Sweet potatoes look like the pancreas and actually balance the glycemic index of diabetics.



Olives assist the health and function of the ovaries



Oranges, grapefruit, and other citrus fruits look just like the mammary glands of the female and actually assist the health of the breasts and the movement of lymph in and out of the breasts.



Onions look like the body's cells. Today's research shows onions help clear waste materials from all of the body cells. They even produce tears, which wash the epithelial layers of the eyes. A working companion, **garlic**, also helps eliminate waste materials and dangerous free radicals from the body. **D**

With thanks to Natalie Bundza



Останнє слово ...last word

Dear Friends, Дорогі читачі!

Під кінець року хочеться зробити підсумки — як громадські, так і особисті.

Не можна не звернути уваги на колосальне досягнення молодого Барак Обама. Дивлячись на його виборчу кампанію та успіх на американських виборах, я бачила ентузіазм і надію, яка домінувала і в українській Помаранчевій Революції чотири роки тому. ...І як погано повелися помаранчеві сили. А до того пригадаймо, якою силою був Народний Рух України, коли мільйони взялися за руки до людського ланцюга довкола України, вимагаючи свободи. В Русі була сила! Тепер замість мільйонів Рух начисляє 34,000 членів, а розпорошення в Нашій Україні і авантюри між президентом і прем'єр-міністром морозять серце. Знаємо — де два б'ються, там третій користується. Знаємо, хто цей третій у випадку України. Кари гідне, що патріоти України цього не знають.

А ближче до дому? В ЛУКЖК працюємо, але щораз із зменшеним числом членів. Турбуємося і говоримо, але конкретно ще не взялися до праці. В Саскачевані уже йде підготовка до номінації на нову голову Ліги. Чи не час уже пропонувати план праці на три роки каденції для рішення Конгресу? Ми знаємо, як скоро час біжить, а великі справи вимагають багато планування, а тим більше успіхи.

Для Вашого роздуму і дискусії подаю кілька ідей, які можна розглянути і ухвалити на Конгресі ЛУКЖК:

- Посестрійні епархії і парафії — працювати безпосередньо з ними, як проект між Канадою і Україною і як доброю християнською справою
- Призначити комітет, який знову розгляне збільшення членів і читачів. Це повинні бути люди, ознайомлені з “маркетинговою” технологією, які візьмуть цей проект на себе не довше, ніж на 12 місяців
- Заснувати річну або трирічну нагороду ЛУКЖК за проект ініціативи і руху. Зараз винагороджуємо за довголітню працю в організації. Чому не одне і друге?

А що до підсумків в особистому житті? А це для кожної з Вас до спокійного міркування.

З нагоди свят Різдва Христового і Нового Року НАША ДОРОГА бажає Вам всього добра і кріпкого здоров'я.



Something happened recently that demonstrates a lost opportunity.

The Ukrainian Canadian Congress of St. Catharines, organizing Holodomor commemorations, requested to use NASHA DOROGA's Holodomor Special fall issue for their event. It was recognition of a job well done and a way forward to reach new League members and readers. The time frame was short, but when opportunity knocks you can't just sit on your hands waiting for a rainbow to appear, can you? Our machine was not fast enough and the opportunity was missed.

Do you sometimes feel that with a little more stretching, a little more effort, you might have made it to a new height? Those who can, do; those who

can't, regret, rationalize and reminisce. Coulda, shoulda, woulda.

Life is full of opportunities—many unplanned, falling out of the blue. The winners are the ones who grab them, run with them and succeed. More, winners are the ones who seek them out.

One cannot help but think of President-Elect Barack Obama. Young, well educated, dignified and motivated to go for the highest office of his country, perhaps of the world, he has the *umph* to go for opportunities. Not just go for them, but succeed. And we have examples of ambitious, dynamic people in our community seeking to do better, reach higher, stretch more. These are the people who make a difference in organizations. These are the people we should be supporting: those who say “yes” rather than “no”; those who make the extra effort and succeed for themselves and pull the community along.

We have examples of such stretches right here in this Christmas issue. You did it with the Good Deed project; the Winnipeg Archeparchy did it with its container of medical goods to Ukraine; St. Catharines did it, and so did New Westminster with their new programming initiatives.

Let this be the year for doing more. Because the need is great and because we can.

Blessed be you and yours during this wonderful Christmas season filled with love, warmth and good thoughts, and a Happy New Year full of opportunities waiting for us all.

A very Merry Christmas and a blessed New Year to all our readers! Христос Раждається!

BABA'S HANDS

Baba, some ninety-plus years, sat feebly on the patio bench. She didn't move, just sat with her head down staring at her hands. When I sat down beside her she didn't acknowledge my presence and the longer I sat the more anxiously I wondered, "Is she okay?" Finally, not really wanting to disturb her but wanting to check on her at the same time, I asked her. She raised her head and looked at me and smiled. "Yes, I'm fine, thank you for asking," she said in a clear, strong voice.

"I didn't mean to disturb you, Baba, but you were just sitting here staring at your hands. I wanted to make sure you were fine."

"Have you ever looked at your hands?" she asked. "I mean—really looked at your hands?"

I slowly opened mine and examined. What point was she making?

Baba smiled and began to share her thoughts.

"Stop and think for a moment about the hands you have, how well they have served you through the years. These hands, though wrinkled, shrivelled and weak, have been the tools I have used all my life to reach out and grab and embrace life. They braced and caught my fall when as a toddler I crashed upon the floor. They put food in my mouth and clothes on my back. As a child my mother taught me to fold them in prayer. They tied my shoes and pulled on my boots. They held my husband and wiped my tears when he went off to war. They have been dirty, scraped and raw, swollen and bent. They were uneasy and clumsy when I tried to hold my newborn son. Decorated with my wedding band they showed the world that I was married and loved someone special. They wrote my letters to him and trembled and shook when I buried my parents and spouse. They have held my children and grandchildren, consoled neighbours, and shook in fists of anger when I didn't understand. They have covered my face, combed my hair, and washed and cleansed the rest of my body. They have been sticky and wet, bent and broken, dried and raw.

"To this day, when not much of anything else of me works too well, these hands hold me up, lay me down, and again continue to fold in prayer. These



hands are the mark of where I've been and the ruggedness of life.

"But more importantly it will be these hands that God will reach out and take when He leads me home. And with my hands He will lift me to His side and I will use these hands to touch the face of Christ."

I will never look at my hands the same again. But, I remember God reached out and took my Baba's hands and led her home.

When my hands are hurt, or sore, or when I stroke the face of my children and husband, I think of Baba. I know she is now stroked and caressed and held by the Hands of God. Some day I, too, want to touch the face of God and feel His hands upon my face.

— from the Internet; based on *Grandpa's Hands* by Petya V.

БАБИНІ РУКИ

Баба, якій було понад дев'яносто років, сиділа мовчки на лаві біля хати. Вона не рухалася, тільки сиділа з опущеною головою, дивлячись на свої руки. Коли я сіла біля неї, вона не звернула уваги, і чим довше я сиділа, тим більше дивувалася, чи все в порядку з нею. Нарешті, я спитала, чи все в порядку. Баба підвела голову, поглянула на мене і усміхнулася. «Так, все гаразд, дякую, що запитала», — відповіла виразним, сильним голосом.

«Я не хотіла перешкодити Вам, Бабцю, але Ви так вдивлялися у Ваші руки, що вважала потрібним перевірити, чи все в порядку».

«Чи ти колись дивилася на свої руки?» — запитала. «Я маю на увазі — справді дивилася на руки?». Я помалу перевернула долоні і поглянула на них. Обертала їх і мені здавалося, що дійсно я ніколи не бачила їх. Я старалася збагнути, що Бабця мала на увазі.

Вона засміялася і спостережливо оповідала:



«Стань і подумай на хвилину про мої руки, як вони служили всі роки. Ці руки, хоч зморщені та немічні, були моїм знаряддям усі роки. Ці руки, хоч зморщені, скорчені та немічні, служили мені, ними я користувалася, щоб простягнути їх і обняти життя. Вони охороняли мене, коли я падала на підлогу, будучи дитиною. Вони клали їжу у мої уста і одягали мене. Коли я була дитиною, моя мати навчала мене складати їх до молитви. Вони зав'язували мої черевики і надягали мої чоботи. Вони тримали мого чоловіка і витирали мої сльози, коли він пішов на війну. Вони були брудні, пошарпані, скалічені, спухлі та стулені. Вони були незграбні та непевні, коли я старалася тримати мого ново-народженого синка. Прикрашені обручкою, вони показали світові, що я була заміжня і любила когось особисто. Вони писали листи до нього і тремтіли, коли я хоронила моїх родичів та мужа. Вони тримали моїх дітей та онуків, потішали моїх сусідів, і робилися кулаками зі злості, коли я щось не розуміла. Вони закривали моє лице, розчісували моє волосся, мили і опороджували моє тіло. Вони були липкі, мокрі, зігнуті, сухі та сирі.»

«І до цього дня, коли ніщо інше у мене не працює добре, ці руки підтримують мене, підводять мене і продовжують складатися до молитви. Ці руки є доказом, хто я є, і ознакою суворості життя.»

«Але найважливіше, до цих рук Бог простягнеться, візьме мене і запровадить мене додому. І з моїми руками він піднесе мене на Свій бік, де я буду вживати ці руки, щоби доторкнути лице Христа.»

Я ніколи вже не буду дивитися на мої руки так, як раніше. Але я пам'ятаю, що Бог простягнувся і взяв руки моєї бабці та попровів її додому.

Коли мої руки скалічені чи болять або коли я гладжу лице моїх дітей і мужа, я думаю про Бабцю. Я знаю, що її доторкнули, гладили і тримали руки Божі. Я також хочу доторкнути лице Боже і відчутти Його руки на моєму лиці.

Translation by Markian Kowaliuk

ВЕСЕЛИЙ СНІГ

Падав сніг,
Падав сніг —
Для усіх,
усіх,
усіх:
і дорослих, і малих
і веселих, і сумних.

Всім, хто гордо носа ніс,
він тихцем сідав на ніс.
А роззяві, як на сміх,
залетів до рота сніг.
Вереді за комір вліз
і довів його до сліз.

А веселі грали в сніжки —
сніг сідав їм на усмішки
і сміявся з усіма:
— Ой зима,

зима,
зима!

Оксана Сенатович

Поема і малюнок із книги *Дарунок різдвяної казки*. Видавництво «Коло», Дрогобич, 2002

