



НАША ДОРОГА

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THEN JESUS CRIED OUT AGAIN WITH A LOUD VOICE

From

The Passion of Christ According to St. Matthew

By William Kurelek

Jn 1956, eighteen years ago, I arrived at the idea of doing the series of paintings presented in this book. I was an unhappy pupil in the one-room schoolhouse which I attended during the period my father farmed at Stonewall, Manitoba. I did not mix well with the rough, tough school gang. The only things in which I excelled were my school work and art work. →

So when our teacher, Mrs. Houghton, asked me to do a series of drawings on Canadian history for her uncle, her request gave me a happy boost in morale. I believe it was then that I conceived the idea of someday illustrating the whole of Canadian history.

A few years later, when my father sent us to Winnipeg to attend high school and also Ukrainian night school, I fell under the influence of my teacher, Father Mayevsky, a dedicated Ukrainian nationalist. I was a starry-eyed idealist then, and vowed that the subject of my epic illustrations would be the history of Ukraine. Nothing came of either...

It was only after plumbing the depths of despair in England, where I had entered a psychiatric hospital to rid myself of chronic depression and acute eye pains, that a totally new and unexpected project presented itself—illustrating the Bible.

Had someone told me a few years previously that I would be doing paintings dealing with religious subject matter, I would have said he was out of his mind. Religion nauseated me for I was a practising atheist. Yet sorrow sometimes remarries a person to God. Willy nilly (so it seemed at the time), I re-examined Christianity; it took me three long years, so determined was I that no one would pull the wool over my eyes. Finally, about the time I did see the light, it also dawned on me that this was what the prompting to do a monumental series of illustrations had been leading up to! What better story in the whole wide world to illustrate than the Word of God itself?

“*And God even arranged that I accomplish my earlier dreams of a Ukrainian and Canadian epic. In what other light can the amazing success of my illustrations of the Ukrainian pioneer settlement in Western Canada be seen?*”

Toronto's Ukrainian Art Gallery dealers, Olha and Mykola Kolankiwsky, had not been impressed when I had first shown them individual pieces from the series. But when the Art Director of St. Vladimir's Institute, Gloria Ochitva, displayed the Passion series there in its entirety, the Kolankiwskeys attended the show. And there it hit them... they wanted to buy it in its entirety and house it in the Art Gallery and Museum they were planning to build in Niagara Falls.

There are 160 paintings which, at one painting a week, took me more than three years to produce. Almost all of them are gouache water colour. The format of the paintings is standard: 20" x 22", a size designed specifically for television screens.

В 1956, вісімнадцять років тому, я задумав цю серію картин, яка наводиться в цій книзі. Народження цього задуму є саме по собі незвичайною історією, і, коли глядіти на це очима віри, — чудовою. Амбіція створити якийсь епічний монументальний твір народилася в мене насправді раніше в запальніші й більш світські дні пізнього юнацтва й вищого навчання у Вінніпегу. Я був нещасливою дитиною в однокімнатній школі, що її відвідував за часу фармування мого батька в Стонволі, Манітоба. В мене не складалось співжиття із безоглядними шкільними завадіяками. Тож, коли вчителька п. Гугтон попросила зробити серію рисунків із канадської історії для її дядька, це завдання сталося для мене великим моральним поштовхом.

Декілька років згодом, коли батько вислав мене до середньої й української вечірньої школи у Вінніпегу, я попав під вплив мого учителя, о. Маєвського, відданого українського націоналіста. Тоді я був запеклим ідеалістом і присягався, що темою моїх епічних ілюстрацій буде історія України. Але ніщо не вийшло з жодної із двох аспірацій, бо після пів дюжини років мій націоналізм (канадський й український) зник.

І щойно після сягнення глибин розпуки в Англії, де я вступив до психіатричної лікарні, щобвилікуватись із хронічної депресії та дошкульного болю очей, народився в мені абсолютно новий і несподіваний проєкт — ілюструвати Святе Письмо.

Коли б декілька років раніше хтось сказав був, що малюватиму релігійні теми, я б назвав його божевільним. Релігія чинила мене хворим, бо я був практикуючим атеїстом. Але терпіння привертає інколи людині Бога. Хоч-не-хоч (так тоді здавалось) я повернувся, щоб наново простудіювати християнство. Це зайняло мені три роки часу, настільки я був обережний, щоб ніхто не замилив мені очей. Врешті, коли я побачив світло, то воно й осінило мене думкою, щоб почати монументальну серію ілюстрацій, яка давно мріялась. Яка ж історія у всьому світі краще підходила для ілюстрації, як Слово самого Бога? →

Звичайно, я знав, що впродовж майже 2,000 років християнства жодну книгу не зображено в малюнках стільки разів, як Біблію. Її, насправді, аж надуживано, — бо фаміліярність породжує легковажність. “Але ж” запитав я себе, “чи хтось будь-коли проілюстрував її як історію актуальних подій? І чи хто-небудь зробив цілу Євангелію, рядок за рядком?” Мабуть, ні. Найближчим цього був ще Жак Тіссо, відомий французький мистець на переломі останнього століття. Книга його малюнків, що ілюструють окремі події життя Христа та вибрані вільно з усіх чотирьох євангелістів, появилася також друком під заголовком “Життя Христа”. Для своїх картин він провів на місці 10 років студій.

Я вибрав св. Матвія тому, що він дає найповнішу розповідь Христового життя. Навіть ще перед прийняттям до католицької Церкви я почав попередні рисунки для ілюстрацій, намагаючись виконати їх певне число кожного тижня. Я зробив біля 800 впродовж двох років. Вони були мені потрібні, щоб знати, яких ще відомостей мені засягти, відвідавши Святу землю.

На те, щоб відчутти реальність історії Нового Заповіту, я зосередився на відвіданні всіх місць, які згадуються у св. Матвія. Я ходив дорогами, що ними ходив Христос. На моє розчарування, єдине, що я скористав із цієї подорожі — це була географічна орієнтація, відчуття відстаней, напрямків і клімату. Після 2000 років будов і перебудов більшість місць, де відбулися важливі події в Христовому житті, постарілись так, що годі їх пізнати. Тож на кінці довелося мені звернутись по детальні довідки до книги Тіссо. На 12 апостолів я вибрав довільно 12 типів із пресових фотографій, що їх купив у Тель Авіві.

Повернувшись до Канади в червні того [1959] року, я плянував почати бізнес рамування картин і при тому працювати над ілюстраціями Євангелії від св. Матвія.

Маючи вдосталь часу, я почав ілюстрування Страстей у дні Нового Року 1960. І враз стали зарисовуватись щілини у до того непрохідній стіні переді мною. Перше, я одержав частинну працю в крамниці рамування Ава Айзака. За цим слідувала одноосібна виставка в березні 1960 р. в його галереї. Це був повний успіх.

Біблійна порада “Давайте й вам буде дано — добра мірка, набита, що переливатиметься” — майже буквально справдилася на моєму досвіді. З того часу я йшов від одного неймовірного вершка успіху до другого. Я бачив навіть, що в Божій мудрості

деякі мої obsesії, що народились у позбавленому ласки дитинстві, перетворюються в позитивні прикмети. Наприклад, моя завзята працьовитість дала мені можливість виконувати по одній картині кожного тижня впродовж трьох років, які громи не били б. І те, що я мав важке життя в часі мого зростання на прерії, також вийшло мені на добре. Добрий приклад дбайливості, ощадності й витривалості моїх батьків позначився й на мені. Але в мене не було великої надії на продаж, бо я знав, що релігійна тематика не надто популярна в нашу похристиянську епоху. Тож я мало не зомлів, коли появилася купець.

Тут є 160 картин, які — по картині на тиждень — зайняли мені три роки часу. Майже всі вони є гуашові акварелі. Я намагався робити кожну картину так близькою до історії, як тільки можливе.

Є також багато таких, хто сприймає, як і я, Христа як особистого Спасителя, але не належить до віровизнання, якого я є членом. Цих я хотів би запевнити, що ця серія є моїм власним задумом і в своїй концепції, і у виконанні. Моя церква ні не підтримувала мене фінансово, ні не давала мені вказівок. Та правдою є, що моя інтерпретація різних текстів є частинне наслідком мого читання католицької літератури. D

Василь Курилик
William Kurelek

William Kurelek's art and excerpts of his text are taken from The Passion of Christ, Niagara Falls Art and Museum, 1st edition, 1975, and used with permission.

In 2001, *The Passion of Christ* was turned into a film. Here are but two testimonials:

“No one in the history of painting... ever essayed a project of such epic proportions. Now that effort has been captured on film... this fine film makes a very fitting complement to Kurelek's paintings.”

— Gerald T. Campbell, Cinema Canada

“... The Passion of Christ, in the general opinion, is a masterpiece.”

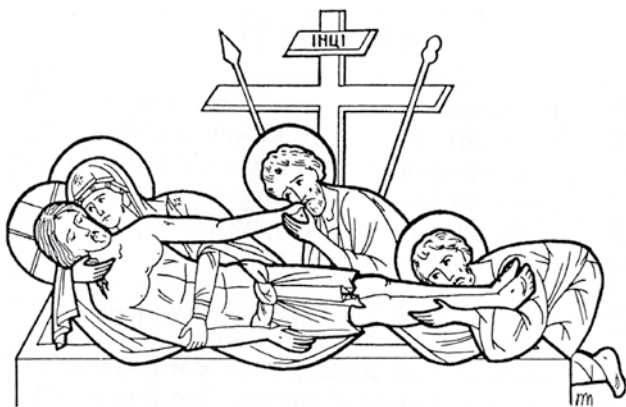
— Fr. Pierre Paul, OVM

Велика П'ятниця

“Благородний Йосиф, з дерева знявши Пречисте Тіло Твоє, плащаницю чистою обвив і, пахощами покривши, у гробі новім положив”.

Богослужіння Великої П'ятниці відзначаються дивовижними обрядами, зворушливими наспівами і глибокими за змістом стихирами. Головна їх тема – муки і смерть Ісуса Христа. У центрі величних відправ і зворушливих обрядів – свята Плащаниця.

Ця свята Ікона Христа в гробі стала складовою частиною обрядів вечірні Великої П'ятниці й утрени Великої Суботи. Під час тих відправ ми віддаємо святій Плащаниці особливе вселюдне вшанування і поклоніння. А це тому, що на іконі св. Плащаниці кривавими літерами виписана історія спасіння людського роду.



Свята Плащаниця говорить нам і про строгу Божу справедливість, і про безконечну Божу любов, і незглибиме милосердя до нас, грішних. Вона – ніщо інше, як те простираadlo чи обрус, у яке було завите мертве Тіло Христа Господа, коли його клали до Гроба. Обряд виносу й покладення Плащаниці звершувався на вечірні Великої П'ятниці, під час співу стихири на стиховні “Тебе, що зодягаєшся світлом, наче ризою...” відбувається обхід довкола храму з Плащаницею.

The cross was two pieces of dead wood; and a helpless, unresisting Man was nailed to it; yet it was mightier than the world, and triumphed, and will ever triumph over it.

– Augustus William Hare



Микола Пимоненко. «Пасхальне заутрення»

Велика Субота

Богослужінням цього дня є побожна відправа над Гробом Господнім. На ранній службі після шестипсалмія і наступної великої ектенії відчиняються Царські врата, і священнослужителі, звершивши кадіння довкола Плащаниці, стають перед Нею. Хор розпочинає похоронні піснеспіви над Божественним Мертвим... Після похоронних піснеспівів відправляється канон, який відображає страх і тремтіння неба та землі при вигляді Господа, який лежить у Гробі. Божественна Літургія у Велику Суботу звершується дещо пізніше, ніж в інші дні року. Вона з'єднується з вечірнею. Після входу на вечірні читаються 15 паремій, у яких зібрані усі найважливіші пророцтва і події, що прообразують викуплення роду людського смертю Сина Божого.

Після цього перед Плащаницею співається стих: “Встань, Боже, суди землю, тому, що Ти наслідуюєш усі народи” (Пс. 81,8).

Під час співу цього стиха священнослужителі змінюють свої траурні, постові ризи на світлі, святкові; змінюють також убранство всього храму. Диякон у святковій світлій ризі, наче ангел, з'являється на середині храму з Євангелієм – благовістувати про Воскресіння Христове (Мф. 28,1-20). Замість Херувимської пісні співається наступна: “Нехай мовчить всяка плоть людська, і нехай стоїть із страхом і трепетом, і ні про що земне в собі не помишляє, Цар-бо над царями і Господь над володарями приходить у жертву Себе принести і дати Себе на поживу вірним...”

→

Світле Свято Великодня

З усіх великих свят нашого церковного року найбільш давнє, урочисте і радісне – це Світле Свято Христового Воскресіння. Воно, як каже ірмос 8-ї пісні пасхального канону ранньої відправи, – “Цар і Господь, празників празник і торжество торжеств”.

Св. Отці Церкви Христової в особливий спосіб підкреслюють значення і велич цього свята. “Пасха в нас, – каже св. Григорій Богослов у своєму пасхальному слові, – це празників празник і торжество торжеств, яке настільки перевищує всі інші торжества, не тільки людські, але і Христові, що на Його честь відбуваються, наскільки сонце перевищує зорі”. А св. Іоан Златоуст у своїй проповіді на Пасху так звеличує Христове Воскресіння: “Де твоє, смертне, жало? Де твоя, аде, перемога? Воскрес Христос і ти провалився. Воскрес Христос і впали демони. Воскрес Христос і радіють ангели. Воскрес Христос і життя паує. Воскрес Христос і немає жодного мерця в гробі, бо Христос Воскрес із мертвих і став первістком померлих”.

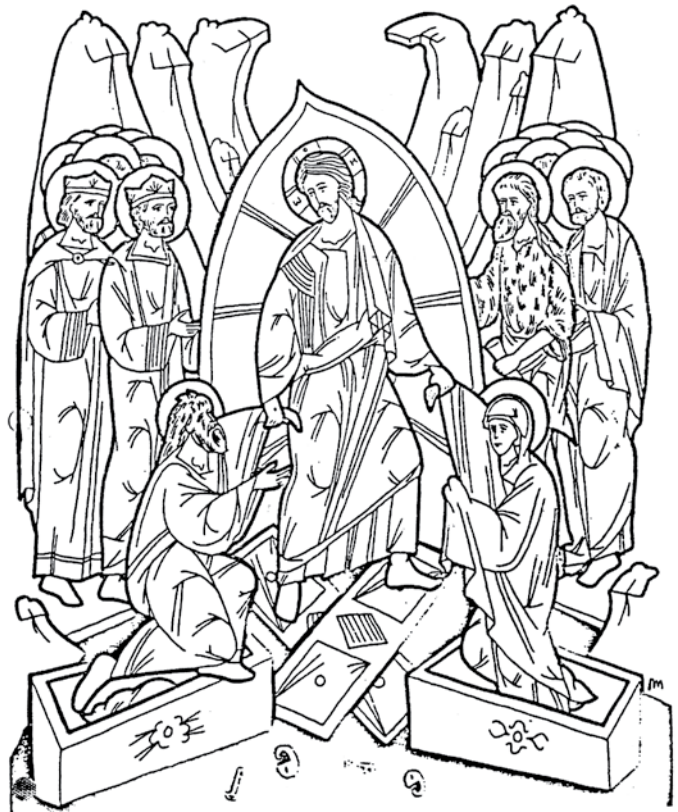
Тому у світлому і радісному дні Христового Воскресіння св. Церква взиває небо і землю до святої, Божої радості: “Хай небеса достойно веселяться, хай радіє земля, хай празнує увесь світ видимий і невидимий, бо Христос устав, радість вічна” (Тропар 1-ї пісні канону). ✞

Релігійний Календар, Київ, 2003 р.



*Tomb, thou shalt not hold Him longer;
Death is strong, but Life is stronger;
Stronger than the dark, the light;
Stronger than the wrong, the right...*

– Phillips Brooks, ‘An Easter Carol’



ПАСХАЛЬНЕ

О, Святе Пасхальне торжество,
Миті ці – завжди неповторимі.
Між людей стоїть Христос незримо,
Воскрешає людське ество.

... Кошиків не раз, напевне, сто
Кроплю я, в руках хреста знамено.
Не чекайте святості від мене, –
Паску вашу Сам святить Христос.

Підійде до кожного коша
І дитячі голови погладить.
Всіх благословить і всім порадить –
Ласками щасливиться душа.

... Кропить святість торжество небесне,
Хай святішим зробиться життя
З Ним вступаємо в наше майбуття,
У Христову нескінченну весну.

Іван Швець, священик



Від Крайової голови From the National President



Христос Воскрес! Воістину Воскрес!

Весна може бути більш сприятливішою цього року, враховуючи бурхливу і холодну зиму, яку ми пережили по всій Канаді. Організація ЛУКЖК підходить до цього часу в році з відновленою надією і радістю і прагне вирішити завдання, які стоять перед нею, з енергією і оптимізмом. Крайова Управа готується до свого першого пленарного засідання, яке відбудеться 3, 4 і 5 червня 2011 року в Мус Джо.

Готуючи себе духовно протягом цих 40 днів Посту перед святом Великодня, ми будемо зайняті зберіганням посту, адже піст – це особливий час для благодаті Божої, щоб увійти в наші душі, просвітити наші уми і зміцнити нашу волю. В цей час труднощів і безнадії в усьому світі давайте помолимось:

- За тих, хто втратив надію і живе в безнадії, що їхня віра і надія може бути відновлена.
- За тих, хто вірить в культуру примусу, що Бог може змінити їхні серця настільки, що вони можуть повірити в культуру переговорів і діалогу.
- За народ України, в той час, як він бореться зі страхом і невпевненістю.
- За наших єпископів, святих отців, духовних дорадників ЛУКЖК і за всіх членів релігійної громади, оскільки вони продовжують бути свідками Воскресіння Христового.
- За нашу молодь, яка є збита з пантелику, заплутана і протестує проти всього світу. Давайте допоможемо їм наблизитися до істини.
- Відкриймо наші серця і нехай Святий Дух опікується нами.

Нехай Воскреслий Ісус поблагословить усіх членів ЛУКЖК, наше духовенство, членів релігійної громади, духовним миром і любов'ю в цю святкову пору.

Spring may be more appreciated this year on account of the stormy and cold winter we experienced across Canada. The UCWLC organization approaches this time of year with renewed hope and joy, eager to attack the challenges it faces with energy and optimism. The National Executive is preparing for its first Plenary to be held in Moose Jaw on June 3, 4 and 5, 2011.

As we prepare ourselves spiritually during these 40 days before the Great and Holy Feast of Easter, we will be concerned about keeping the fast and giving up things to sacrifice in the Lenten spirit. Lent is a special time for God's grace to enter our souls, enlighten our minds and strengthen our wills. At this time of difficulty and hopelessness throughout the world, let us pray:

- For those who have lost hope and live in hopelessness, that their faith and hope may be restored.
- For those who believe in the culture of coercion, that God may change their hearts so that they may believe in a culture of negotiation and dialogue.
- For the people of Ukraine as they struggle with fear and insecurity.
- For our Bishops, Reverend clergy, UCWLC Spiritual Advisors, and all members of the Religious community as they continue to be witnesses of Christ's Resurrection.
- For our youth who are bewildered, confused and are protestors against a world they are reluctant to inherit. Let us reach out to them!
- To open our hearts and let the Spirit guide us.

May the Resurrected Christ bless all the UCWLC members, our clergy, and members of the religious community, with Spiritual peace and love during this festive season.

Christ is Risen!

Голова Крайової Управи ЛУКЖК, Глорія Ленюк

Gloria L. Leniuk, UCWLC National President

Easter Contemplations

from the UCWLC Spiritual Advisors

■ from Rev. Michael Kowalchuk
Eparchy of Edmonton

The Feast of Velykden, the great Feast of Resurrection, carries something special in our hearts and our Church. It's a Feast of victory: Jesus Christ conquered death! At the same time it's a victory celebration over everything that lowers our human dignity.

In my family I grew up with a great respect to the Feast of Resurrection. Our desire was to continue the admiration with our children and grandchildren. Today I wish to share it with all of you and your families what this "feast of feasts" means to all of us.

The blessing of the Paskha basket is a small part of the whole mystery of our spiritual richness.

After Holy Friday and Saturday, where our attention is concentrated on the suffering of our Lord, on the Day of Resurrection we all together from the bottom of our hearts and with one voice are proclaiming: *Khrystos Voskres! Christ is risen!*

Our people always had a great faith in the power of good versus evil and in the power of our Christian spirit to be free, to overcome the injustice and live among free people.

Already for the last 120 years here in Canada, first on the farms and now in the cities, we hear loudly "*Khrystos Voskres! Christ is risen!*" as a symbol of our faith that even in moments of despair, insecurity and sadness, with Jesus Christ we will be victorious.

I wish you all a strong perseverance to walk together as ONE Church and as ONE God's nation in Canada with the ONE who conquered the world.

■ о. Михайло Ковальчик
Капелян Едмонтонської Єпархії

Великдень у нашому народі і церкві має щось дуже виняткового. Свято Великодня – Свято перемоги Ісуса Христа над самою смертю, а заразом це також Свято перемоги над усім, що принижує людину.

В моїй родині я відчував велику повагу до свята Воскресіння. З дружиною Любою ми хотіли і старались передати цей скарб нашої поваги і традиції нашим дітям і онукам. А нині бажаю поділитись з вами усіма та вашими родинами про це Свято над усіма святами.

Свячення пасхального кошика – це лише мала частина нашого духового багатства.

По Великій п'ятниці та суботі, де ми переживаємо страсті нашого Спасителя, саме у світлий день Воскресіння з глибини душі та одним голосом сповіщаємо світові: "Христос Воскрес!"

Стало наш нарід у Христовому воскресінні вірив у силу перемоги добра над злом, вірив у силу свого християнського духа, щоб звільнитися з оков, перемогти неправду і жити у народів вільнім колі.

Вже понад 120 років у Канаді як на фермах, так і у містах лунає "Христос Воскрес!", знак св. Віри, що у хвилини безнадії, смутку і поневірянь ми переможно йдемо з Христом.

Я вам усім бажаю саме це, щоб ви не здавались, а завжди йшли разом, як одна Церква, як один Божий нарід на Канадській землі з Тим, хто переміг світ і неправду.

■ from Sister Theodosia
Eparchy of Saskatoon

The life here on earth of Jesus Christ, God's Son made man—called to withstand the trials, tribulations and torture at the hands of His critics and non-believers—stood fast in defence of His Father and the truth. And, it is the promise of life eternal for those who faithfully follow Him, the supreme exemplar, and withstand the temptations of time and dedicate their lives to God. Pascha is life through the cross.



EASTER'S CROSS

*On the peak of Calvary's barren hill,
In fulfillment of our needs, and God's will,
An empty cross stands out against the sky,
Where three days past a man did die.*

*Jesus the Christ, at once, God and man,
Nailed to that cross by foot and hand,
Taunted and tortured for hours on end,
Until His tired head, in death, did bend.*

*While critics jeer, and followers moan,
He is respectfully buried behind a stone.
But, death's sting is conquered in three short days,
With a glorious resurrection amid brilliant white rays.*

*He trampled evil, restoring justice and peace,
And, those once held captive He did release.
Heaven is now accessible with gates open wide,
Beckoning all men of goodwill to come inside.*

*The empty cross, Christianity's great plus sign,
A reminder of all that is good and divine.
Given at Easter (Pascha) for use every day,
Symbolic of Christ Jesus, the truth and the way.*

■ **from Rev. Richard S. Soo, S.J.**
Archeparchy of Winnipeg

In these days of Great Week and Bright Week, we are not merely commemorating historical events of long ago—not just remembering them. In the liturgical ceremonies—processions and veneration of the *Plashchanytsia*—we are not merely re-enacting the Saving Events of times past. No! Our Faith is not a religion comprised of mere ancient memories.

Ours is a LIVING Faith! Here that means we are LIVING and participating in these historical events of Salvation—not just remembering them.



In sacramental-liturgical worship, we transcend our present moment in the historical continuum and become spiritually—really—present at the historic events of the Gospel. In the liturgy of Great Thursday, we are not only standing in some parish temple in Canada, but transcend to 1st century Jerusalem to actually accompany the Lord Jesus at the events of the Mystical Supper, the night-time interrogation, the torture, and imprisonment. We are there!

On Great Friday, by the sacramental power of the liturgy, we are there standing at the Cross with the Theotokos and the other women disciples. At Jerusalem Matins, we are not just singing haunting funeral melodies, but we are fellow mourners, weeping and keen-ing with the holy Godbearing-One

and her Companion Women. We are there with the Noble Joseph of Arimathea and St. Nikodim taking Jesus down from the Cross, wrapping His most pure body in sweet spices, and burying Him in a new tomb. On the Great and Holy Pascha, we are not at Church because it's a tradition. In the liturgical Procession we are actually—spiritually, not just symbolically—walking with the Holy Myrrh-bearing Women to the Holy Sepulchre and with them, we discover the Resurrection! We hear the message of the Archangel Gabriel that the Lord is Risen!

Jesus rose 2,000 years ago! And we were there! We have seen it! This is how we can say that we are witnesses to these things (as the Bible tells us, Lk. 24:48). We are the messengers of the Good News to our world, not just because we read it or heard it or because Baba told us, but because we ourselves SAW and believed—albeit in a sacramental way, but in a way no less real than that of the Myrrh-bearing Women themselves. As we have seen, so we proclaim: *Христос Воскрес!* Christ is Risen! *Д*

For a stalk to grow
For a flower to open
there must be time that
cannot be forced; nine
months must go by for
the birth of a human
child; to write a book
or compose music often
years must be dedicated
to patient research...
To find the mystery
there must be patience,
interior purification,
silence, waiting...

— *Pope John Paul II*

Eparchy Easter Greetings

**Великодні Привітання
від Єпархії**

**Христос Воскрес!
Christ is Risen!**

On behalf
of all the UCWLC
members I would
like to send Easter
greetings to
our sister mem-
bers throughout
Canada. We are

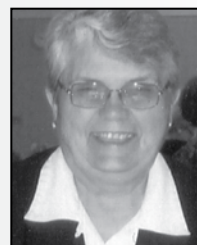


extremely fortunate to be a part of our beloved Church, where we can be of service through leadership and volunteerism to enhance our lives and the lives of others spiritually, culturally and socially.

May the peace of Christ be with all of you as we travel in our spiritual journey during this time of Christ's death and Resurrection.

Eileen Yaworski
Eparchial UCWLC President
Eparchy of Saskatoon

Easter brings
with it the joy of
renewal, of new
beginnings and
a new hope. Our
whole faith rests
on the Resurrec-
tion of Christ. In



His Resurrection we can hope that some day we, too, will attain the promise of Eternal Life.

As we celebrate Easter, may you and your family be blessed with peace and happiness.

Olesia Kalinowich
UCWLC Archeparchial President
Winnipeg Archeparchy



НАША ДОРОГА

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Верхня обкладинка / Front cover

Pysanka Mosaic by David Wasylshen.
Further information about the artist on page 34.

В середині верхньої обкладинки,
задня обкладинка /
Inside front cover, back cover

Text and art from *The Passion of Christ*.
William Kurelek, Niagara Falls Art and Museum,
1st edition, 1975. Used with permission.

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The Ukrainian Greek Catholic Church has a new Head

The Holy See approved **Bishop Sviatoslav Shevchuk**, formerly apostolic administrator of the Diocese of the Protection of the Blessed Mary in Buenos Aires, as the new head of the Ukrainian Greek Catholic Church.

The UGCC Synod, attended by 40 bishops, elected him on March 23 after two days of deliberation. Born May 5, 1970, in Stryi, Lviv region, the well-known Ukrainian moral

theologian is one of the youngest bishops in the entire Catholic Church. He is fluent in six languages, including English.

The largest Eastern Catholic Church in the world, the Ukrainian Greek Catholic Church, comprises 7.5 million faithful in 10 eparchies in Ukraine plus 15 others in Western Europe, USA, Canada, Brazil, Argentina and Australia, including five in Canada.

The enthronement of the new head of the UGCC was held March 27 in the Patriarchal Cathedral of the Resurrection of Christ in Kyiv.



Новий Глава УГКЦ єпископ Святослав (Шевчук)

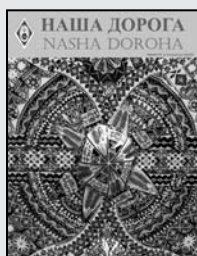
Навчання: 1991-1999 рр. – Центр філософсько-богословських студій «Дон Боско», Буенос-Айрес; Львівська духовна семінарія; Папський університет св. Томи Аквінського, Рим, Богословський факультет. Ступені бакалавра та Докторат з відзнакою *summa cum laude* в галузі богословської антропології та основ морального богослов'я візантійської богословської традиції. Доктор богослов'я. **Пастирська діяльність:** 1999-2007 рр. – префект та віце-ректор

ЛДС Святого Духа; Львівської духовної семінарії Святого Духа; віце-декан богословського факультету Львівської богословської академії (відтак Українського католицького університету); Голова секретаріату та особистий секретар Блаженнішого Любомира, керівник Патріаршої курії у Львові; ректор ЛДС Святого Духа.

2009 року Папа Бенедикт XVI поблагословив рішення Синоду єпископів про призначення отця Святослава Шевчука єпископом-

помічником єпархії Покрова Пресвятої Богородиці в Буенос-Айресі (Аргентина).

Владика Святослав вільно володіє українською, англійською, італійською, іспанською, польською та російською.



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or anniversary?
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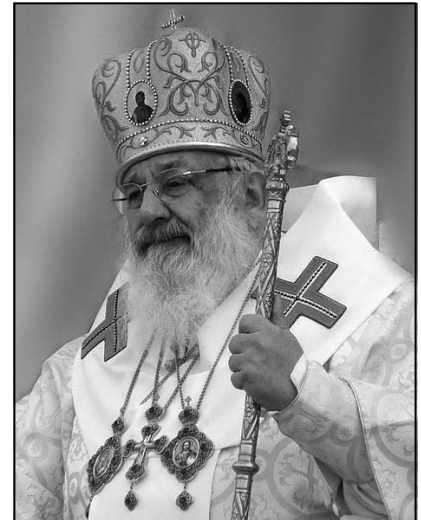
Did you know? Чи Ви знали?

in Ukraine the UGCC has	На Україні УГКЦ має
parishes.....3,597.....	парафій
priests.....2,347.....	священиків
monasteries.....105.....	монастирів
nuns and monks.....1,248.....	монахів та монахинь
academic institutions.....15.....	навчальних закладів
students.....1,600.....	студентів
Sunday schools.....1138.....	недільних шкіл
periodicals.....27.....	періодичних видань
publishing houses.....3.....	видавництва

Patriarch Lubomyr Huzar will be remembered for serving the 7.5 million Ukrainian Catholics during Ukraine's transition from a Communist dictatorship controlled by the Kremlin to a European country wrought with complexities.

His achievements, chronicled by Rev. Borys Gudziak, Rector of the Ukrainian Catholic University, are excerpted below. Briefly, these include the visit of the Holy Father

John Paul II; the beatification of Ukrainian martyrs of the faith; overcoming ongoing obstacles from Moscow's Patriarch, who ordered the re-consecration of church lands stepped on by the Pope; the inauguration of the Ukrainian Catholic University; moving the seat of the UGCC to its ancestral seat in Kyiv; and, the consolidation of the universal Ukrainian Catholic Church around the world.



Вибрані осяги

Патріарх Української греко-католицької церкви Блаженніший Любомир Гузар по десятиліттю свого патріаршества вирішив залишити престол глави УГКЦ (вибране).

Отець Борис Гудзяк

ректор Українського католицького університету

- ... Коли були беатифіковані нові мученики, на початку Папської літургії перед Богом, перед Вселенським Архієреєм (Блаженніший – Ред.) приніс слово-вибачення за всі гріхи Української греко-католицької церкви, які могли бути бути в історії. Щоб таким чином нове тисячоліття, яке починалося, розпочати з цих двох жестів: покаяння, прохання прощення, з одного боку, з другого – евхаристії, тобто вдячності...
- [...] Провести цей візит було досить непросто, тим більше, що проти нього категорично виступав Московський патріархат. У Києві після цього візиту настоятелями Києво-Печерської лаври пересвячувалася земля, де ступала нога Івана Павла II.
- У 2002 році Блаженніший очолював інаугурацію Українського католицького університету і став його великим канцлером. Цією символічною посадою він є гарантом місії цього першого Католицького університету на теренах колишнього Радянського Союзу.
- 2005 рік – центральний для патріаршества Блаженнішого не лише хронологічно, а й ще тому, що в тому ж році на свято Преображення Господнього він офіційно переїхав до Києва, перевозячи сюди головний престол УГКЦ.
- Велику працю провів Блаженніший, консолідуючи Синод УГКЦ. Церква має глобальний статус і різноманітність епархій і екзархатів (у Бразилії, Аргентині, Австралії, дев'ять у Північній Америці й два в Західній Європі, разом з душпастирськими точками в різних країнах Азії і навіть у Африці). Своїми візитами на різних континентах Блаженніший об'єднував церкву й з кращого боку представляв Україну.
- Уже з 2009 року Патріарх публічно оголосив підготовку всієї Церкви до моменту його відходу від верховного управління, висловлюючи своє бажання передати «теплою рукою» патріарший жезл. **Д**

– OBH with files from UNIAN and risu.org.ua

MAY

the Month of Mary

By Karen Lemiski, Ph.D.



Mary is venerated in the Ukrainian Church more than any other saint. The Third Ecumenical Council, held in 431 A.D., declared Mary as the *Theotokos* (*Bohorodytsia*, Богородиця), from Greek, meaning the “bearer of God.” As the mother of Christ, Mary is also the mother of the Church. This status accounts for the numerous representations we have of her on icons and religious images.

In 2010, the Basilian Fathers Museum (Mundare, AB) unveiled a new exhibit consisting of thirty icons and religious prints devoted to Mary. Titled “Images of Mary,” the display includes representations of the Mother of God in the four primary poses of traditional iconography:

- the *Hodegetria* (She Who Shows the Way), which depicts Mary holding the Divine Child at her side while gesturing to Him as our source of salvation.

- the *Eleusa* (Virgin of Tenderness), which portrays Mary with the Divine Child in a more personal and affectionate manner. Often, the Child places His arms around Mary’s neck as she leans down to touch her cheek to His head. In some variations of this icon, Mary and Child wear crowns. This type of icon denotes the sacrifice of Christ as the utmost sign of God’s love for us.

- the *Orans* (Virgin of the Sign), which shows Mary holding her arms outwardly in prayer. One familiar Orans variety is the Protection of the Theotokos (*Pokrov*, *Покровъ*). The icon illustrates the Theotokos in prayer, bearing a veil in her outstretched arms. This stance signifies protection by her intercession.

- Theotokos Enthroned, which includes depictions of other events in Mary’s life. In the vertical Throne of Wisdom arrangement, Mary is shown with St. Anne, with one appearing to be in front of the other.

In traditional Eastern iconography, Mary wears a cape-like veil (*maphorion*) that covers her upper forehead and all of her hair. This is in contrast to Western religious art in which Mary’s hair frequently shows beneath the veil or is sometimes completely uncovered. Most often, Mary’s robe is blue and her maphorion red, colours representing, respectively, humanity and divinity. Usually, there are three stars on Mary’s maphorion: one on her forehead and one on each shoulder. These stars symbolize her virginity before, during, and after Christ’s birth.

Although there are many styles of icons of the Theotokos, most portray Mary holding the Divine Child in her arms; the image usually depicts Christ as an infant or young boy, although other variations show Him as a grown man, in the size of an infant. To list only a few variations in the representation of the

Theotokos, there are: Mary holding the Child on her right arm, or on her left, or in both hands; Mary holding in her free hand a flower (a rose or a lily, symbolic of her purity), some fruit (apple, pear, grapes, or pomegranate, all symbolic of Christ’s Passion and the Redemption of original sin), or a sceptre (as the Queen of Heaven). The Divine Child may be raising His right hand in blessing, or holding in His hands a bird (symbol of the salvation of souls), a fruit, or an orb (as the Ruler of the World).

The five largest icons in the exhibit are from local Ukrainian churches. Three of these were painted by renowned artists/iconographers Julian Buchmaniuk, Peter Lipinski, and Modest Sosenko. The smaller prints on display are mostly donations from pioneer families.

Several of the images are Western in style, reflecting the influence of the Roman Catholic Church on the early Ukrainian pioneers. Examples include the Immaculate Heart of Mary, Our Lady of the Rosary, and Our Lady of Mount Carmel. Although not typically found in Ukrainian churches, the pioneers became acquainted with these depictions through their contact with the Roman Catholic priests before the Ukrainian Catholic Church was firmly established in east central Alberta.

The Basilian Fathers Museum was established in 1953 and was officially opened in 1957. In 1991, to commemorate the one hundredth anniversary of Ukrainian settlement in Canada, the Basilian Fathers built a new museum to house its collection of religious and Ukrainian artifacts. A special evening viewing of the exhibit was held for members of the local Mundare and Vegreville UCWLC chapters in summer 2010. ❧

Karen Lemiski, Ph.D. is the Curator and Associate Director of the Basilian Fathers Museum in Mundare, Alberta.

A Memorial to Victims of Totalitarian Communism Why in Canada?

By Carolyn Foster

In 2007, as part of the international current of commemorating those who suffered under Communist regimes, various community leaders, government officials and foreign diplomats in Canada suggested building a monument in the national capital region to recognize these victims, and the contribution Canada made in coming to their aid.

Why is Tribute to Liberty doing what it is doing? Why is a memorial to victims of Communism important, and why should there be such a memorial in Canada?

In Canada, over eight-million people trace their roots to countries that suffered or still suffer under Communism. Since the beginning of the first Communist regime in 1917 Russia, immigrants from Communist countries have flocked to Canada in search of freedom and safety.

Refugees from Communist countries and their descendants live all over Canada—the Czechs in Alberta, Romanians in Montreal, and Mennonites in Manitoba, Ukrainians across the prairies. Suffering of the victims cuts across cultural lines; Cambodians under Pol-Pot, Chinese under Mao, or Ukrainians under Stalin share the common experience of being a victim of Communism.

History commentators tend to separate different Communist regimes from each other as if such linking did not exist. Likewise, there is a failure to group together all that suffering under one umbrella: Communism's victims. Commemorations have followed suit.

For example, in Ottawa there is a memorial commemorating the wave of Hungarian immigrants to Canada following the 1956 uprising against Communism in Hungary; a memorial commemorating the escape to Canada of the Vietnamese boat people in the late 1970s; a Canadian memorial commemorating Katyn—mass slaughter of Polish officers by the Communists in 1940; and several for the victims of the Holodomor, the Communist-forced famine in Ukraine in 1932-33.

The word “Communism” does not appear on the plaques of these memorials; however, all commemorate Communist crimes. The Canadian memorial to victims of Communism will show the crimes of Communism. This will ensure they are not relegated to isolated incidents but will be remembered as the systemic evil machine of Communism; a worldwide, nearly century-old scourge against humanity and freedom.

The 20th century was deeply marked by Communism. The greater part of the century (more than 80 years) saw Communism oppressing the lives of about one-third of humanity on four continents. It is yet to be seen how Communism will fare in the 21st century, though it is certain that acknowledging the truth about the suffering caused by Communist regimes is something a democratic, freedom-loving nation like Canada should embrace to prevent a repeat of such horrors.

In the fall 2008, the Tribute to Liberty organization was created to



Site for memorial in Ottawa

provide leadership in realizing the construction of a memorial. Its Board proposed that the memorial be built on federal land in the nation's capital. After nearly a year of negotiations, the National Capital Commission agreed to build the memorial in Ottawa on federal land. The name of the memorial, *A Memorial to Victims of Totalitarian Communism—Canada, a Land of Refuge*, both commemorates the victims and speaks of Canada as a country welcoming refugees from Communist oppression.

In the March 2010 Speech from the Throne, the Governor General of Canada read that the Government “Supports the establishment of a National Monument to the Victims of Communism” and in August the NCC allocated a parcel of land in the Garden of the Provinces and Territories in downtown Ottawa for the memorial.

The next step is a design competition to be initiated once significant funds have been raised to cover costs. Tribute to Liberty has an online fundraising campaign, Pathway to Liberty, a virtual buy-a-brick campaign. It allows donors to tell a story of a victim of Communism, include a message, and be recognized with each \$100 brick donated. **D**

To find out more about Tribute to Liberty or to make a donation to the memorial project, visit www.tributetoliberty.ca or mail Tribute to Liberty, PO Box 84558, 2336 Bloor Street West, Toronto, ON, M6S 4Z7.

Carolyn Foster is the
Director of Communications,
Tribute to Liberty Foundation.

“... the systemic evil machine of Communism; a worldwide, nearly century-old scourge against humanity and freedom.”

Boost your child's spirituality

Helping your children receive the mood-boosting benefits of spirituality can involve adopting some very simple approaches to life. Psychology professor Mark Holder recommends three ways you can help your children get started:

1. Encourage them to volunteer for a cause that matters to them.
2. Plan acts of kindness, which adds to personal and communal meaning.
3. Encourage them to increase their awe and appreciation of beauty. One way is to help them create a photo album of things they find special or beautiful.

Dr. Sonja Lyubomirsky, author of *The How of Happiness: A New Approach to Getting the Life You Want*, suggests encouraging your children to:

- **Count their blessings:** Either on paper or out loud, making lists of things they're grateful for helps children get the big picture.
- **Cultivate optimism:** Practise finding one positive aspect in each negative circumstance, no matter how small.
- **Practise acts of kindness:** Studies show there is an instant and lasting good feeling to be gained from helping others.

- **Replay and savour life's joys:** Pay close attention, take delight, and go over life's momentary pleasures and wonders—through thinking, writing, drawing, or sharing with another.
- **Learn to forgive:** Ask your child to choose one person who they believe has wronged them and work toward finding a way to let go of the anger and hurt.
- **Create regular rituals** that remind your child that there is a higher purpose to life and about the things they share with every being on Earth. ♪

Messages to UCWLC Members *by Fr. Mykhaylo Khomitskyy*

"God is the unifying force—the spiritual glue that keeps a man and a woman faithful to one another despite the many storms that will batter against their married life together."

"Let us ask Christ our God to be the spiritual glue that will keep our family together despite the challenges of the world around us."

"In a true and lasting marriage, God is the unifying force helping the two to become one."

"Instead of embracing God's gift of life of children, some choose to abort and terminate this gift because the pregnancy was unexpected and an unpleasant surprise."

"A stable and loving relationship, which the Sacrament of Marriage creates both for the couple and their children, requires effort and self-sacrifice."

"Everything begins with the family. Upset the stability of the family and you upset the whole of society."

"The greatest advice or sermon you can give your family is the way you live your lives. You teach by example, not necessarily by word."



"I have seen families bury their parents without a proper Christian funeral from the Church. The younger generation is not so much concerned with doing 'what is right' as much as they are in doing what is most cost-effective. Simply put: they do not know any better."

"In the true Catholic Christian sense, we are not strangers to one another. We are brothers and sisters in Christ. We, the Church, are one big family."

— from a homily at the Winnipeg Archeparchy Convention



We are God's Family

By *Very Rev. Bill Hupalo*

There would be no need to have a special Family Day if our governments had not agreed in the 1980s to allow for Sunday shopping, ignoring God's third commandment: "Remember to keep Holy the Lord's day."

Sunday was meant to be an *unordinary* day, a day when the normal work and pressures of life are put on the back burners. Sunday is meant to remind us that we do not live to work, but, rather, work in order to live and love God and each other. On Sunday we are to eat our best meal with the family, wear our best clothes, to rest and enjoy one another's company. Sunday is meant to be a time for reconciliation, of giving up grudges, to live in peace and harmony.

With human beings tampering or ignoring God's commandments by not turning to Jesus for the nourishment of our souls with His love, we are seeing the family unit and society becoming weaker. Yet, in all spheres of human activities, it is charity, love, the desire to have good relationships and strong bonding that is longed for. Many who break society's laws blame their problems on the lack of love and support from their families, especially when they were young.

The late Pope John Paul II made the following appeal: "Family, become what you are meant to be! Family, realize the original sin of your Creator and answer His Divine call: 'Become a community of Love.' In living as a family forged by the mutual exchange of Love, you are a true image of the inner life of the Holy Trinity."

The strength of families makes a difference in a community. All

of us are constantly challenged to assess ourselves, review our contribution, to celebrate the overwhelming importance of the family, to review how well we are doing in making a difference in improving the relationships in our families.

In what ways can we be more loving towards each other? What values are being taught by what we do? What kinds of actions can we take to improve our relationships?

Throughout his life Jesus frequently had to deal with natural and normal family needs and problems. In Matthew 17:14, Jesus rebuked the evil spirit and cured the boy. He performed numerous miracles and saved many. Jesus wants to share His graces of love, peace and other virtues with each of us. We must ask and believe in Him. We must fix our gaze on Jesus and His graciousness to us sinners and less on the weaknesses of the people.

Our Lord Jesus Christ does not dwell on weaknesses, but in His mercy, love and compassion shares His graces with us to bring out the best in all of us. He wants us to welcome Him spiritually and allow His divine presence to come into our lives.

God not only called the family into existence specifically as a community of love, but chose Jesus to reveal Himself to the world first as a member of a family.

Common threads of a caring family

- ▶ Expressing appreciation for others by letting them know that they are special and not taking them for granted.
- ▶ Sharing values on what is important, particularly in applying the principles of forgiveness and patience.
- ▶ Laughing and having fun together, daily.
- ▶ Giving the family prime time and priority, less focus on the job and self interests.
- ▶ Being heard and understood without criticism.
- ▶ Reaching out to those who need help and bringing out the best in them.
- ▶ Remembering that a family that prays together, stays together.

Life without meaning and despair can only be overcome through the discovery of the fundamental vocation of human beings—to love others as we love ourselves and to love God. It is in the family that a "civilization of love" is born. It is in the family that we learn our prayers, are introduced into the life of the Church and schooled on the goodness of life.

Let us ask the Holy Spirit and the Blessed Mother of God to help us and to make us strong in our commitment to God and one another. ✠

Very Rev. Bill Hupalo is the Vicar General of the Ukrainian Catholic Eparchy of Edmonton.

Grandmothers



Бабуни



Маму є надзвичайні,
а бабуни тим більше
Mummies are special
✧ but grannies have
more practice

“If the very old will remember,
the very young will listen.”

— Chief Dan George

“My nanny is like a treasure to me
and I keep her in a safe place in my
heart. Nanny has me under a type
of spell to keep me good. It cannot
be broken.”

— Victoria Graham, age 8

“Бабці багато люблять,
а мало сварять.”

“Never lift your grandma’s eyelids
to see if she’s awake.”

“When grandparents enter the
door, discipline flies out the
window.” — Ogden Nash

“Бабуни та діди – це жива історія;
онуки – це продовження життя.”

“Grandmother and grandchild
discussing a common interest are
exactly the same age.”

— Duane Birch



“... everyone needs to have
access both to grandparents and
grandchildren in order to be a full
human being.”

— Margaret Mead

“Коли бабуся є групу, я прошу її
телефонувати до Папа Кен.”

— Оксана Вікерс, 9

“... I look at my daughter and
think that perhaps I was so busy
taking care of all those practical
things without slowing down
enough to love her the way I do my
granddaughter.”

— Mary Jane Sterne
and Peggy Edwards

Things to think about...

- Children seldom misquote you. In fact, they usually repeat word for word what you shouldn’t have said.
- People who say they sleep like a baby usually don’t have one.
- Children are a great comfort in your old age—and they help you reach it faster, too!
- Grandchildren are God’s reward for not killing your own children.
- Families are like fudge... mostly sweet, with a few nuts.
- Growing old is mandatory; growing up is optional.
- A baby is God’s opinion that the world should go on.
- It’s such a grand thing to be the mother of a mother or a father of a father. That’s why the world calls us grandmothers and grandfathers.

Fifty-Five Plus Magazine,
November 2007.



A somewhat flippanant treatment of successful parenting by Asians. What is a Ukrainian Catholic mother's approach to child-rearing? Discuss this important subject at a UCWLC meeting. Share the views with ND readers.

Camp Tiger Mother, maybe

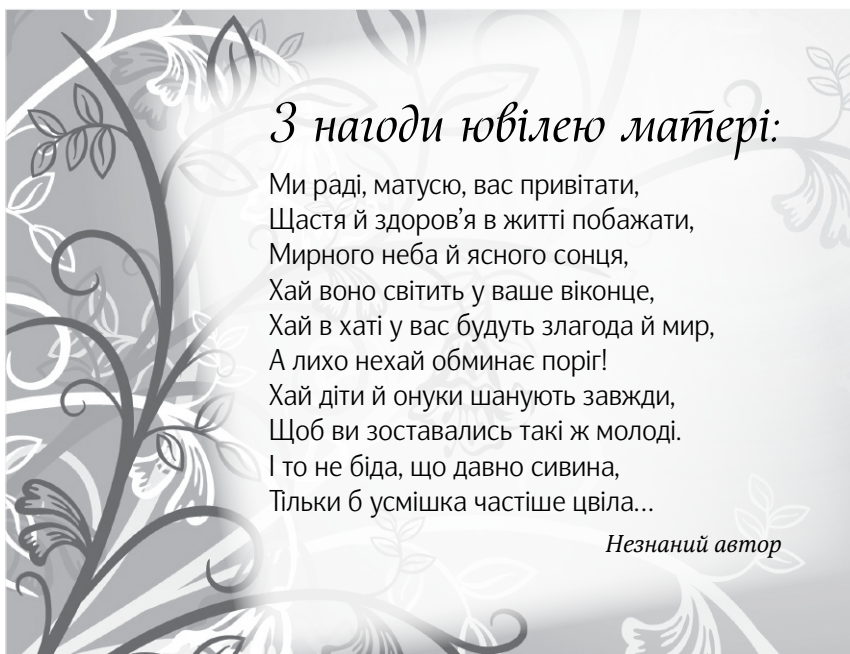
By Mark Rutledge

Reading an excerpt from Amy Chua's best-selling book, *Battle Hymn of the Tiger Mother*, gave me a cramp in my forehead. No one should hold up his eyebrows for that long.

If you don't know her, Chua is the Yale Law School professor who has graciously shared with "Western parents" the methods by which "Asian parents" are able to raise such high-achieving students and musical prodigies.

Aside from the general rule of relentlessly pushing hard work and discipline, Chua says that much of her parenting success lies in never allowing her two daughters to:

- Attend a sleepover.
 - Have a playdate.
 - Be in a school play.
 - Complain about not being in a school play.
 - Watch TV or play computer games.
 - Choose their own extra-curricular activities.
 - Get any grade less than an A.
 - Not be the No. 1 student in every subject except gym and drama.
 - Play any instrument other than the piano or violin.
 - Not play the piano or violin.
- Wow. This woman makes Joan



З нагоди ювілею матері:

Ми раді, матусю, вас привітати,
Щастя й здоров'я в житті побажати,
Мирного неба й ясного сонця,
Хай воно світить у ваше віконце,
Хай в хаті у вас будуть злагода й мир,
А лихо нехай обминає поріг!
Хай діти й онуки шанують завжди,
Щоб ви зоставались такі ж молоді.
І то не біда, що давно сивина,
Тільки б усмішка частіше цвіла...

Незнаний автор

Crawford seem like June Cleaver. But what goes around very often comes around.

My hope for Chua is that her daughters will give her at least two grandchildren: one who takes up the accordion and the other the banjo. Should this happen, I can see Chua as a bitter old woman who spends most of her remaining days thinking up new insults to hurl at her defiant grandchildren.

"So you think you know music," she might bark at them. "Tell me, what is the definition of perfect pitch?"

"We don't know, grandmother," they will politely defer. "What is perfect pitch?"

"Someone throws an accordion onto a pile of garbage," grandma snarls. "And, it hits a banjo! Baaa hahahahaha!"

Aside from that evil thought, however, I also find myself wishing that Chua would start a summer camp for lost Western children whose lives are being ruined by their lazy, overly indulgent parents.

A month with the Tiger Mother might not transform our three daughters into straight-A students, but they might never again whine about being "bored" or "never getting to do anything."

Because if they did, their mother and I could then remind them about the sleepovers, playdates, school plays, television, computer games, extracurricular activities of their own choosing, equal praise for A's or B's, never being pressured to be No. 1 in their class, and the freedom to play virtually any musical instrument they want.

"Or perhaps you girls would rather be sitting around the campfire at Camp Tiger Mother recalling every fifth note of Tchaikovsky's First Piano Concerto," we could suggest.

Yes, I believe that would do it. They might even stop complaining about having to practise their kazoos for at least 30 minutes a week. ♪

Mark Rutledge writes for
The Daily Reflector in Greenville, NC.
E-mail: mrutledge@dreflector.com

Від моря до моря ✧ From sea to sea



Колишня Голова Крайової Управи ЛУКЖК Люба Ковальчик, ПДЧ, була вибрана до the Board of the World Union of Catholic Women's Organizations (WUCWO) elected UCWLC's Past National President Luba Kowalchuk, HLM, as member. More, in the next ND.

Edmonton Eparchy

**NOT JUST AN ORGANIZATION,
BUT A WAY OF LIFE**

Ellen Kucey was a founding member of the UCWLC in Myrnam, a small farming community in north central Alberta. Their inaugural meeting was held on November 20, 1949 after parish priest **Fr. O.E. Melnychuk** suggested at Sunday Liturgy that the women of the church start a ladies league. That evening, 12 women gathered at **Leona Kully's** home, including Ellen, attending with her mother-in-law **Nancy Kucey**. **Ann Cholod** was elected President, Leona

Kully – Secretary; membership was \$1.00. The ladies held monthly meetings and encouraged others to join. In 1962 the Branch membership was 102.

Ellen served as Treasurer for 23 consecutive years. In 1975, after the family moved to Sherwood Park, she joined the UCWLC at St. Nicholas Parish in Edmonton.

Throughout 60 years as member, Ellen has lived the UCWLC mission, realizing her own vocation and living an authentic Christian life as a contributing member to the Church and society. The League is not just an organization to Ellen; it is her way of life.

Eleanor Busko



Father Myron Pyszcz, Mrs. Ellen Kucey and Mrs. Joyce Chronik-Rudiak, President St. Nicholas UCWLC.

Саскатунська Епархія

SUPPORT FOR MENTAL HEALTH

Sunday, November 7, 2010, St. Basil's Parish Centre in Regina was the scene of the UCWLC's fourth Mother/Daughter Banquet, supporting health issues. This year it was mental health.

Denise Batters addressed the sell-out event with strength and conviction and tender, personal emotion as she described the battle



St. Basil's UCWLC Mother/Daughter organizing committee presenting cheque to the Canadian Mental Health Association (Sask Division): Oksanna Zwarych, Deanna Kaminski, Mary Vogel, Mental Health Executive Director Dave Nelson, Shirley Stadnyk, Jean Orenchuk, Anne Krenosky, Nadia Bursej.

her late husband, **Dave Batters**, MP had with depression that ultimately caused him to take his own life.

Director of the Friends for Life Program **Donna Bowyer** spoke about the services and support mechanisms that are available in the community.

Master of Ceremonies **Terry Zwarych** narrated a whimsical fashion show in which the committee members modelled unique, self-designed creations, bringing much laughter and applause from those in attendance.

St. Peter's World Youth Day Pilgrims, on a fundraising mission of their own to attend World Youth in Spain, entertained with a variety of songs.

The UCWLC presented \$6,936 to the Canadian Mental Health Association (Saskatchewan Division) to assist the Friends for Life Awareness Program.

Anne Krenosky

HISTORIC SOB-TURNING FOR A UKRAINIAN MUSEUM IN SASKATOON

Approximately 100 people witnessed a historic event on a 29-below December afternoon: the first steps of the construction of the new Musée Ukraina Museum building on 222 Avenue M South in Saskatoon which had been blessed by **Bishop Michael Wivchar** some years earlier. **Diane Boyko**, member of the Board of Directors and Vice President, welcomed the crowd. A bus load of students from Bishop Filevich Ukrainian Bilingual School proudly stood together and sang *Otche Nash (Our Father)* in Ukrainian and *O Canada* in three languages—English, Ukrainian and French.

Wynne Young, Deputy Minister of Tourism, Parks, Culture and Sport, brought greetings from the provincial government, which contributed

over half a million dollars towards, construction. She commented that our history, however painful it might have been, helps to guide the future. **Patricia Mialkowsky**, President of the Board, felt the day was a tribute to our pioneers who began work on a museum concept some 55 years ago. She broke the ground with a rushnyk-tied shovel. Attached to the shovel were ribbons held by a number of dignitaries (please see photo). As the crowd watched the pile driller made the first marking, the construction of the new Museum building had begun! A big cheer arose from the crowd as the machine stopped.

At the reception which followed, **Martin Hryniuk's** informative and colourful display representing some of the Museum's accomplishments was viewed and discussed. **Dr. Lawrence Worobetz** made a presentation of \$75,000 to the **Dr. Stephen and Michelene Worobetz** Endowment. He reminisced about his Uncle Stephen and Aunt Micky and said he knew that they would be most approving of the important undertaking.

Board members **Ernie and Jayne Paluck** from Regina took the opportunity to make their presentation to the Museum to bring their endowment to \$10,000 and invited others to consider making their donations to this very worthy cause.

Patricia Mialkowsky



Ground breaking ceremony: Maurice Soulodre (Architect), Morris and Ann Korpan (representing all the donors), Eileen Yaworski (Eparchial UCWLC President), Patricia Mialkowsky (President, Board of Directors), Jayne Paluck (1st President of the Board of Directors), Angeline Chrusch (representing all the volunteers), Dr. Lawrence Worobetz (representing the Dr. Stephen and Michelene Worobetz Foundation), Wynne Young (Deputy Minister of Tourism, Parks, Culture and Sport), Paul Machibroda (representing the Museum Building Advisory Committee) and James Chrusch (Bayda Kozaks).

Deadline for summer
issue submissions

•• НАША ДОРОГА ••

15.V.2011

Річенець дописів
на літній номер

UCWLC MEMBERS: NATION BUILDER AWARD RECIPIENTS

Two long-time UCWLC members of the Saskatoon Eparchy were honoured with Community Recognition Awards at the recent Ukrainian Canadian Congress – Saskatchewan Provincial Council Nation Builders and Community Recognition Awards annual luncheon in Saskatoon.

Patricia (Keyowski) Marchinko of Canora, SK received a Com-



munity Recognition Award for meritorious contributions for Volunteerism and Cultural Preservation and Development. Patricia's

numerous and diversified contributions to church and community is a testament to her belief that life is one of continuous studying and learning. She is grateful for all the good things she has received in life and feels that volunteerism is a way of giving back to society.

Olga (Popik) Stefaniuk, Saskatoon, received her award posthumously for her contributions in the area of Creativity and Innovation. As a breast cancer survivor she co-founded HOPE Cancer



Help Centre, Inc., a self-help program that provides assistance for those with cancer who wish to take an active role in regaining their health. When she was stricken with cancer again, she wrote and published *A Rose Grows: Fighting Cancer, Finding Me*. In this story of her life, Olga teaches how important it is to stay positive and hopeful. She passed away in 2010.

EILEEN EVANGELINE YAWORSKI, PRESIDENT SASKATOON EPARCHY

was born in 1940 to Helen (Harbuz) and Mike Starycki on a farm near the village of Redfield, SK. After the unfortunate passing of her mother in 1944, she grew up in her grandparent's home. She attended Teacher's College in Saskatoon and taught 19 students—grades 1 to 9—in a rural town. In 1975 she graduated with a Bachelor of Education degree. She was with the Catholic School Board, Saskatoon, for 29 years while raising with husband Steve their four children. Today she loves and cherishes an additional nine grandchildren.



Retirement brought involvement with her beloved Ukrainian Catholic Church volunteering as Treasurer, then President of her UCWLC Branch as well as with the Saskatoon Victim Services, the Ukrainian Canadian Congress and Musée Ukraina Museum.

In October 2007, she became the Vice-President and then President of the Saskatoon Eparchy where, over the past four years, she has loved getting to know the UCWLC and making friends who have enriched her life.

HIGHLIGHTS: EPARCHY OF SASKATOON

- Our biannual Convention was held in October 2009 in Saskatoon. The theme was the Church Family. We discussed ways of attracting and retaining members. We listened as a panel presented their thoughts on what has attracted them to our organization. A new Eparchial Executive was elected as well as Standing Committee Chairs
- Past and present Eparchial Executive attended retreat led by **Sister Theodosia**; a transition meeting and meal was hosted by the Sisters of St. Joseph

- New term focus: to reach out more effectively to the Branches by holding Executive meeting four times a year in the four deaneries
- Major 10-year project: the UCWLC in the Eparchy history (1980 to 2000) edited by **Gloria Leniuk**. *Blessed Endeavour II* was printed in 2010. This is the second book that our Eparchy has published
- The UCWLC has supported Musée Ukraina Museum in Saskatoon since 1954 when **Bishop Andrew Roborecki** requested a collection of artefacts in homes

and Churches throughout the province. This continues to the present day. Space to house these artefacts was given by the Eparchy and by St. George's Cathedral in Saskatoon. In December 2010, the Museum Board commenced construction of a new museum which will house over 7,000 artefacts. These artefacts will honour our Ukrainian culture and history

- We have 14 UCWLC Branches with a total of 1026 members

*Eileen Yaworski, President,
UCWLC Eparchy of Saskatoon*

ANNUAL PRAYER BREAKFAST ATTRACTS GENEROUS DONORS

UCWLC Winnipeg Archeparchy held the annual Prayer Breakfast in conjunction with a fundraiser for two orphanages in Ukraine in January at Sts. Peter & Paul Parish Centre. Some 190 members and guests attended.

Shirley Lisowski, spiritual chairperson, extended the welcome; **Fr. John Mostivsky**, parish pastor, led in prayer. **Pat Sirski**, Vice-President of the UCWLC Winnipeg Archeparchy, brought greetings and emphasized how “togetherness” results in a common good. Four Knights of Columbus councils prepared and served breakfast under the leadership of **Lorne Woychyshyn**. **Sister Leslie Sacoumon**, of the Holy Names House of Peace, informed that the project “Onward and Upward,” comprising an addition of a third

floor, is being built to provide more rooms for immigrant and refugee women in transition. She expressed her gratitude to the UCWLC for the \$10,425 donated towards furnishing the rooms.

Sister Theresa Matwe, SSMI, guest speaker, emphasized that all Christians are called to be lamplighters.

“You are lamplighters, punching holes in the darkness.”

She listed ways in which the Knights of Columbus and UCWLC are involved in service and outreach that are heroic and in this we shine in the darkness and are lamplighters. As she spoke about the orphanages, she emphasized that Christ appears before each one of us as one who is cold and hungry and now He asks us to see Him in the orphans.

“Our actions speak louder than our words. Love and Prayer go together.”

Elsie Liwiski, Ukrainian Charities Chair, presented a PowerPoint follow-up on our 2008 charitable project to a hospital in Borschiv, western Ukraine. In the



Guest speaker Sr. Theresa Matwe, SSMI (left), and Elsie Liwiski, who spoke about International Hope and about the orphanages in Ukraine

past few years she visited many orphanages in Ukraine and was always startled to see the deplorable conditions that exist there. With a PowerPoint presentation she took us to the orphanage in Bukiv, administered by the state, and Nadvirna, administered by the Sister Servants of Mary Immaculate. The monies raised will be distributed between both to buy kitchen appliances, beds, bedding, and materials for extensive renovations within the buildings.

To end the program, Elsie read a poem, “The Prayer of an Orphan,” followed by **Rosemarie Todoschuk**, a famed local Ukrainian and jazz singer who captivated the audience with a very moving song, “The Orphan’s Prayer.”

After an enjoyable morning all those present sang *De Zhoda v Rodyni*.

To date, some \$18,000 has been raised. Those wishing to make a contribution may do so by sending a cheque to Sister Servants of Mary Immaculate.

To learn more about the needs and priorities of orphanages administered by the Sisters in Ukraine, please contact **Sister Frances Byblow** at 416-924-7422.



The people in attendance at the breakfast.

Marilyn Krochak

ARCHEPARCHY CONVENTION, NORTH WEST REGION

was held in Oakburn last October with 46 members from Brandon, Dauphin, Ethelbert, Oakburn, Portage la Prairie and Rosburn attending as well as Archeparchial Executive members President **Olesia Kalinowich**, **Frances Gingera** and **Elsie Liwiski**, guests **Sister Theresa Matwe**, SSMI and **Marcella Fostey**. **Fr. Mykhaylo Khomitsky** celebrated mass and Panakhyda and gave an inspiring spiritual homily on the role of the family (please see page 15 “Messages to UCWLC Members”).

Service Pins were presented by **Lil Stebeleski** and **Katherine Wilk**; 40 years to **Sylvia Shwaluk** and **Eleanor Mackedenski**; 20 years—**Steffie Manduke**. Winnipeg Archeparchial President Olesia Kalinowich gave a presentation stressing that “the UCWLC has been called to be the pillar of the church and to preserve the Ukrainian language, culture and history.” She reported support for the Holy Names House of Peace, safe and affordable housing in Winnipeg for women in transition, with a UCWLC donation of \$10,452.

Sister Theresa encouraged families to spend more time

with their children. She said that families need to make tough choices about life, priorities and behaviours. Christians have an important role to play. Family is the first school of social life. Family prayer gives glory to God and strengthens family through joys, sorrows, hopes and disappointments.

Elsie Liwiski, Chairperson of Ukrainian Charities Archeparchial Executive, reported—with slides—on orphanages visited in Bukiv and Nadvirna, and a video on the packing and receiving of medical supplies to Borschiv Communal Hospital.

Sylvia Shwaluk, Oakburn



Archeparchy Convention (North West Region) participants

HIGHLIGHTS: ARCHEPARCHY OF WINNIPEG

- With donations from UCWLC Branches for the “International Hope” project, the Winnipeg Archeparchy sent a large container of medical supplies and equipment to a hospital in Borschiv
- Helped “House of Peace” to repair and furnish a home for women who have been abused by husbands, fathers or relatives
- Donated funds towards the purchase of items and for workshops for the Ukrainian Catholic Religious Education Centre
- The executive went carolling for **Metropolitan Lawrence Huculak**
- Portage la Prairie UCWLC Branch 65th Anniversary celebrations
- Donation to Alpha House in Winnipeg
- Nadvirna orphanage in Ukraine was in dire need of new shower stall donations
- Awards to students at the Immaculate Heart of Mary School
- Participated in the Annual Pilgrimage at Cooks Greek, attended XXIII Congress in Edmonton, North West Regional Convention held in Oakburn, MB
- Invited by **Joy Smith**, MP to participate at the Legislative Building for the Honouring Heroes ceremony
- Vigil held at Health Science Centre and members participated
- Donation toward Mater Care International
- Held Prayer Breakfast. All funds from this breakfast were sent to support the Nadvirna and Bukiv orphanages in Ukraine
- Support League for Life
- Donations made toward **Mary Dyma** and **Vera Buczynska** Funds
- Have attended CWL conventions

*Olesia Kalinowich, President,
UCWLC Archeparchy of Winnipeg*

CONGRATULATIONS TO UCWLC ANNIVERSARY CELEBRATIONS AT...

- St. George the Great Martyr, Oshawa 65th Anniversary
- Sts. Cyril and Methodius in St. Catharines, 60th Anniversary
- St. Nicholas the Wonderworker Ukrainian Catholic Parish in Kenora, 50th Anniversary (2009)
- Sts. Peter and Paul Parish in Scarborough, 50th Anniversary (2009)



St. George the Great Martyr 65th Anniversary Celebrations in Oshawa

Exemplary in contributing to the development of parish communities, practising our Ukrainian Catholic rite and promoting our Ukrainian heritage with youth in the parish,

these prominent accomplishments of these Branches speak to the importance of UCWLC's foundational work of all Branches at the grass-roots levels.

HIGHLIGHTS: EPARCHY OF TORONTO

Forty-three Eparchial delegates from 16 Branches participated actively at the National Congress in July 2010 supported by the Eparchial Spiritual Advisor and our long-serving past Spiritual Advisor. Toronto Eparchy highlighted the stellar charitable contributions of the Branches over the past term: \$569,602 in Canada and \$72,001.50 abroad. The Congress provided the opportunity to communicate with our sisters across Canada regarding matters we consider paramount in our work: to be charitable in our communities, to be active in social justice advocacy, to be faithful to our heritage and to develop our individual spiritual growth.

Fall and winter activities included socializing at tea socials among

neighbouring Branches. The Eparchy hosted its annual Tea for the Sister Servants of Mary Immaculate at their Toronto Convent and for all Branches at St. Nicholas parish in Toronto. There we celebrated the 40-year accomplishments of **NASHA DOROHA** with a display and special greetings from the editor, **Oksana Bashuk Hepburn**; proud recognition of the UCWLC Membership Trophy awarded to the Eparchy at the National Congress for attracting over 150 new members; and, honouring the new Honorary Life Member **Tamara Woloschuk**.

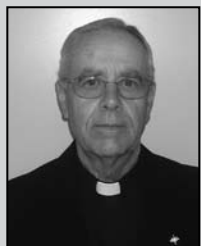
Thirty-seven members from 11 Branches participated in our Regional Meeting at St. Mary's Parish, Mississauga. Key issues facing home parishes focus on how to

contribute to the spiritual growth of our Eparchy and the maintenance of our cultural heritage. After a busy Christmas season with three groups carolling, we are pleased to report that we will be fiscally supporting Toronto Eparchy's initiative of youth ministry as well as other charitable endeavours in Canada and abroad.

In the future, with the cooperation of our clergy and religious, we hope to enjoy more single-day retreats, increased participation in our annual silent retreats and at the annual Eparchial pilgrimage at Mount Mary. We pray that we will be able to continue to support the annual March Break for Jesus.

*Marion Barszczyk, President,
UCWLC Eparchy of Toronto*

Члени Крайової Управи ЛУЖК



Father Yurij Lazaruko
Spiritual Advisor



Gloria Leniuk, HLM
President



Luba Kowalchyk, HLM
Past President



Gayle Lockert
Recording Secretary
English



Elizabeth Zahayko
Treasurer &
Financial Administrator
for ND Publishing



Marlene Bodnar
Constitution
Chair



Dorothy Lazaruko
Spiritual Development
Chair

UCWLC Scholarship Recipients 2010

Vera Buczynsky Scholarship



Alexander Laschuk (Ottawa, ON) has a Bachelor of Theology degree from the Metropolitan Andrei Sheptytsky Institute of Eastern Christian Studies. Currently, he is pursuing a Master's degree in Canon Law as it relates to the Ukrainian Catholic Church. His thesis is focused on infant communion.

In January 2011 he is embarking on a doctorate where he will be examining the issue of married clergy in the Christian East which will attempt to answer challenges by the Roman Catholics attacking the practice of allowing married clergy to be ordained to the priesthood.

We congratulate Alexander in his achievements, wish him well in his continued studies and thank him for his contributions for the benefit of the Ukrainian Catholic Church. (Please see his message "Небувале літо завдяки УКОФ" on page 26.)

Mary Dyma Scholarship

Bernadette Mandrusiak (Sherwood Park, AB), a speech/language pathologist, is taking classes at Newman College with a goal to attaining a Master's of Divinity degree. Presently studying Christology, she uses her advanced learning to support education and spiritual growth in the Church. One such initiative is her involvement with the Generations of Faith Program in the Eparchy.



Bernadette is a member of the UCWLC and expressed her appreciation for a scholarship program that supports and encourages women of faith to continue their education.

The Scholarship Committee congratulates the winners, thanks them for their contributions, and wishes them well in their ongoing studies.

Mission statement

The Ukrainian Catholic Women's League of Canada in its ongoing commitment to the mission of the Church, and to nurturing of our cultural heritage is dedicated to providing the resources that help its members to realize their own true vocation, and live an authentic Christian life as contributing members to the Church and society.

Заява місії

Ліра Українських Католицьких Жінок Канади у своїй тривалій відданості Місії Церкви з посвятою надавати засоби, які уможливають її членкам сповнити їхнє правдиве покликання та жити дійсним християнським життям жертвенно діючих членів Церкви і суспільства.

www.ucwlc.ca

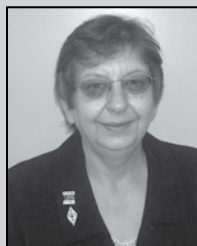
UCWLC National Executive Members



Lena Bihun
Social Development/
Charitable Chair



Deanna Kaminski
Cultural/Educational
Chair



Josie Vantour
Organizational
Chair



Stephanie Bilyj, HLM
Archivist



Jean Sherman, HLM
Archivist



Yvonne Chorney
Auditor Committee
Chair



Angeline Chrusch, HLM
Auditor Committee



STATE-OF-THE-ART CARDIAC RESEARCH



The highest scholastic standing offered by the University of Manitoba was awarded to Andrea Babick in August 2010. The Faculty of Graduate Studies of the University of Manitoba conferred the degree of Doctor of Physiology upon her successful defence of her Ph.D. thesis, titled "Reversal of Cardiac and Sarcoplasmic Reticulum Remodelling in Congestive Heart Failure by Blockade of Catecholamine and Angiotensin Receptors." Under the mentorship of Dr. Naranjan Dhalla, Andrea's research was a pioneering endeavour to demonstrate reversal of heart failure; it is deemed to be "state-of-the-art" cardiac

research into cardiovascular physiology in heart failure.

Having received her Master's Degree in Physiology from the University of Manitoba in 2004, Andrea opted to pursue a Ph.D. and an M.D. simultaneously. In 2006, she enrolled in the Faculty of Medicine at Trinity College (Dublin, Ireland), a medical school over three hundred years old and rated as being among the top fifty in the world. She secured special permission from both Deans, rarely given, to be registered at both the University of Manitoba to complete her requirements for her Ph.D., and at Trinity College for her studies in the M.D. program. She expects to graduate with an M.D. from Trinity College in May 2011, and to enter a residency program in Manitoba.

Her future professional interests include emergency medicine and family practice in Winnipeg, where her father, Dr. Taras Babick, is the Deputy Registrar of the Manitoba College of Physicians and Surgeons and also a family physician.

To gratify her lifelong love of dance, an art form at which she so gracefully excels, Andrea plans to continue performing with the Orland Ukrainian Folk Ensemble, a group with deep roots in the Ukrainian community and significant contributions to the rich, cultural tapestry of Winnipeg. Andrea and her family are members of the Sts. Vladimir & Olga Cathedral in Winnipeg. ♪

*With thanks to Elsie Marykuca,
Dr. Babick's proud aunt.*

НЕБУВАЛЕ ЛІТО ЗАВДЯКИ УКРАЇНСЬКІЙ КАТОЛИЦЬКІЙ ОСВІТНІЙ ФУНДАЦІЇ

Піддиякон Александер Лащук

Минулого літа я прийняв рішення вивчати українську мову в Українському Католицькому Університеті. Навчаючись у Семінарії Святого Духа в Оттаві, я усвідомив, що це буде для мене надзвичайною можливістю підсилити програму священничої формації. У мене

не було фінансування для здійснення цієї навчальної поїздки, і Українська Католицька Освітня Фундація великодушно допомогла мені у цьому.

Я мав можливість протягом шести тижнів навчатися у Львові. 18 червня я відправився у подорож, щоб повернутися

на землю, яку мої дід і бабця лишили сімдесят років тому. Після прибуття та зустрічі на летовищі з родиною я поселився в Духовній Семінарії Святого Духа у Львові. Це було надзвичайним досвідом — жити в семінарії, в якій навчається 180 семінаристів, у порівнянні

з моєю семінарією в Оттаві, яка тепер налічує менше ніж п'ять семінаристів!

Програма вивчення української мови та культури щодня включала три години навчання зранку, післяобіднє навчання з репетитором та вечірню екскурсію до історичного Львова тричі на тиждень. Студенти були різноманітного походження, двоє з них семінаристи з Вашингтону, інший студент – священик з Сейлему, Массачусетс. Багато студентів були українцями за походженням; декотрі одружилися з українками і вчили мову, якою розмовляє їхня пара. Однак інші були просто зацікавлені Україною чи її мовою. Сама програма була дуже корисною, і я, звичайно, вдосконалив свої мовні здібності. Всього нас було приблизно 50 студентів, що пройшли навчання першої або другої сесії, з них 15 закінчили обидві сесії навчання.

Під час вихідних нам були запропоновані екскурсії на наш вибір

по різних регіонах України. Протягом більше ніж шести тижнів я мав можливість відвідати Карпати, Кам'янець-Подільський, Почаїв, Коломию та Івано-Франківськ. Я також зміг відвідати Київ завдяки особистої щедрості директора УКОФ о. Михайла Квятковського, який показав мені найстаріші церкви та монастирі України.

Для мене, семінарста з Канади, було захоплююче бачити переповнені церкви, довгі черги до сповіді та чути спів професійних церковних хорів. Пустота завжди людних вулиць центральної частини Львова в неділю рано була свідченням віри міста. Це був чудовий досвід – стати свідком вражаючої праці Українського Католицького Університету, яка є можливою у великій мірі завдяки жертводавцям УКОФ.

Я хочу висловити слова особливої вдячності ЛУКЖК, Лізі Українських Жінок Канади, Українській Католицькій Освітній Фундації та п. Гаррі Мандзюкові (Ошава) за

фінансову підтримку та молитву, які уможливили здійснення цієї подорожі. *Д*

Піддиякон Александер Лащук студіює в Семінарії Святого Духа в Оттаві.

Until one is committed there is hesitancy, the chance to draw back... Concerning all acts of initiative and creation there is one elementary truth, the ignorance of which kills countless ideas and splendid plans: that the moment one definitely commits oneself, then Providence moves, too. All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issue from the decision raising in one's favour all manner of unforeseen incidents and meetings and material assistance, which no man could have dreamed would have come his way. Whatever you can do or dream, you can begin it. Boldness has genius, power and magic in it.

– Goethe's 'Faust'

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Dealing with loss and grief

By Marion Barszczyk

The death of extended family and friends—sudden or anticipated—are part of the cycle of life and death for all.

When we grieve a great loss, there is a period of time when no amount of insight, no therapy, helps to take away the pain or console us. When, on our knees, experiencing intense pain of sorrow with no option but to bear it, can we pray our way through it to the Lord that allowed this separation from our loved one to happen?

For those of us who have experienced the death of their baby through ectopic pregnancy, miscarriage, stillbirth or early infant death, we have had to journey through the sense of being abandoned because family and friends have told us that there will be other babies and the lost baby likely was “not normal.” In their effort to extend their sympathy they, sometimes, deny us the reality of our loss and thus actually intensify our pain.

For those of us who bury adult children—before their time—anger and intense sadness overcome us at the thought of incomplete dreams. We ask family and friends at the funeral, “Why not us?” Remembering the life we shared with them can intensify our anger and sense of loss.

Burying a spouse reminds us of the limitation of our marriage vows—“till death do us part.” We are still expected to live full lives after our spouse dies, but how do we do that when there are unrealized plans? Can we carry on? Or can we make new ones?

There is also the struggle to find meaning and hope in caring for those loved ones who are coping with increased cognitive or physical impairment. They are easily stigmatized and devalued as persons because they cannot respond in a normal fashion. Yet our faith teaches us that they are not a burden of our love for they have intrinsic dignity and identity as human beings.

However, no matter how God-centred we try to be, the reality of loss and grief is that we miss our dead babies, children, spouses, extended family and friends. Our arms ache to hold them. But they are dead—whether by abortion, disease, vehicle accidents, war or natural causes. Or they cannot answer us due to physical/mental deterioration. Platitudes are not consoling even if they may be traditional.

The journey through loss and grief takes each of us through valleys of darkness. Be assured that:



Five Guidelines

to help you support those struggling with loss and grief:

1. Be quiet—wait 60-90 seconds before responding to the bereaved’s emotional outpouring.
2. Maintain eye contact—sit at a 45 degree angle to allow the bereaved to look away when they choose.
3. Display openness to what the bereaved is saying/experiencing—keep arms uncrossed, sit alert.
4. Listen with a “non-verbal” response—accept emotional situation of bereaved for what it is without criticism or judgment. The bereaved is entitled to the reality of their emotions even if it seems like over-reacting or out of touch with reality.
5. Non-verbally acknowledge to the bereaved that you are interested in what they are sharing with you. Don’t watch the clock or turn away.

The Word was the source of life, and this Life brought Light to humankind. The Light shines in the darkness and the darkness has never put it out. (John 1:4-5)

A natural healing process for bereaved individuals allows the UCWLC member to:

- be “present” without giving advice
- offer options of what you can do and when you can be present
- listen—to expressions of hurt, loss, anger and fear for the future
- help the bereaved to seek out support services available in the community or in the parish
- believe in the ability of the bereaved to recover; get professional counsel for yourself so that you can be helpful and not destructive in your efforts to be supportive.

Through our organizational goals, UCWLC members are naturally called to the work of support with the infirm, the sick, the dying and the bereaved. Never forget to start your “active presence” with those who need consolation by praying with them. That is always helpful, regardless of the circumstances. *✠*

Marion Barszczyk, MSW, RSW is the President of the UCWLC, Toronto Eparchy.

Вічна пам'ять

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

Come, Brothers and Sisters, let us bid a last farewell to her who has passed away, and also let us thank God. She is leaving her relatives and is hastening to the grave. No longer is she concerned about the vanity of the world and her human passions. Where are her relatives and friends? Behold we are parting now. Let us pray to the Lord for her repose.

Eternal Peace

✠ **Jean Kolmatycki**
29.XII.1913–26.VIII.2010



was born in Innisfree, AB, and moved to Vernon in 1947 with her husband, John, and son, Ted. She was one of the founding members of the UCWLC Vernon Branch in 1948.

Jean was predeceased by husband John in 1997 and son Ted in 2008, sisters Pauline Skoropad and husband Nick, and Ollie Leslie and husband Cliff, brother Ed Dulaba and wife Kay, and sister-in-law Dee Dee Dulaba.

Prayers were recited on August 30, followed by the Divine Liturgy and funeral, celebrated by Rev. Fr. Andrzej Wasylanko on August 31 at St. Josaphat's Ukrainian Catholic Church in Vernon.

✠ **Mary Jane (Yarmish) Wozney**
25.I.1945–5.II.2011



was born in Vancouver and passed away after a long illness. Her parents and grandparents were active in the Ukrainian Catholic community and helped build the Church of the Assumption of the Blessed Virgin Mary in Richmond. For years the Yarmishes hosted visiting Basilian Fathers who ministered to the Vancouver area parishes in those early days. This greatly shaped Mary and she followed her parents' footsteps to become an active member of the church community.

In 1965, she was the Prefect of the Sodality at the Protection of the Blessed Virgin Mary, then a Catechism and Ukrainian school teacher.

She married Alfred Wozney in 1963. They had two children and

adopted four orphans, then ten grandchildren.

A hands-on member of the UCWLC Vancouver Branch for 32 years, she served as president in 2006 and served two terms as vice-president, in 2005 and 2011, leading the UCWLC's popular fundraising Easter bake sales. She served as Chair of the parish council and was the president, New Westminster Eparchy (1996-1998) and secretary (1988-1990). She attended many UCWLC National and Eparchial conventions as a delegate.

Mary gave her all to church affairs while holding a full-time job as a secretary for one of BC's largest Roman Catholic parishes, St. Paul's in Richmond, raising a granddaughter and being involved with her other grandchildren.

Her house was always busy with creative projects—her patio full of her love of gardening. Always fashionably dressed and cheerful, her flair for design were evident in the hall and church decorations, especially in the beautiful Christmas tree she helped decorate every year.

Her passionate ideas and input to improve our parish were felt even in the days of illness.

Sophia Trylowsky

✠ **Ann Watson**
22.VII.1931–10.VII.2010



will be fondly remembered by all who knew her as a kind and generous person. Among her many hobbies was crocheting slippers and blankets for anyone who needed them. Ann was a member of St. Athanasius UCWLC (Regina, SK) for eight years. She was always willing to help out with fundraising activities, especially food services. She will be missed.

✠ **Anne Bodnarchuk**
24.III.1914–30.X.2010



was born to Alex and Lena Urichen of Wynyard, SK. In 1933 she married John Bodnarchuk in Krasne Church. They were blessed with two sons and two daughters. Moved from the farm to Wynyard in

1944, where Anne worked as a nurse's assistant in the hospital until 1975. She was a member of Sacred Heart Church and held the position of treasurer in the Ladies Club in 1948. She was a charter member of the UCWLC in 1968 and was treasurer from 1973-1974. She gave of her time to cross-stitch altar linens, which adorned the altars at her funeral.

Anne Lalach, Wynyard Branch

✠ **Katherine (Atamanchuk) Soroka**
17.XII.1907–3.XI.2010



Born in Fort River, MB, she met and married Dmetro in 1928 in Regina. Being widowed very young, she supported her family as a short-order cook. Upon retirement she volunteered her cooking services for many years at St. Basil's Parish Centre. She also knitted and donated countless winter wear to orphans in Ukraine. Katherine was awarded a UCWLC 50-year membership pin in 2002. In 2007, on the occasion of her 100th birthday, St. Basil's UCWLC donated an arrangement of wicker furniture to St. Basil's Manor in her honour. She is survived by

three sons, five grandchildren and ten great grandchildren.

Anne Krenosky

✠ **Julia Bielak**
11.VII.1931–19.XII.2011



was born in Winnipeg to Peter and Justyna Matyszewski. Her love of music and the Ukrainian community began as a young girl while attending St. Andrew's Church. In 1951 she married Nicholas and together began their lifelong devotion to family and the church community.

Julia joined the UCWLC in 1959. An active and dedicated member, she held executive and fundraising positions at the Branch, Archeparchial Executive and the Winnipeg Regional levels. Julia taught Catechism was a Children of Mary Leader and looked after Altar Boys' Dalmatics. In 2009 she received her 50-year service pin.

She will be remembered as a gentle soul of great strength and unwavering faith. Julia is survived by her husband Nick, two daughters, two married sons and four grandchildren.

Stephanie Bilyj

Protect your estate

Some strategies to keeping wealth in the family

■ Look into setting up assets such as buildings, cottages or other non-primary-residence property as trusts (family or testamentary, for example) or corporations, to minimize capital gains and other taxes, as well as other costs that might otherwise come out of the estate.

■ Leave behind enough liquid assets (such as cash, stocks, bonds, insurance) that can be used to pay taxes that might otherwise shrink the estate.

■ Look into investments that are especially estate-friendly, such as segregated funds, deemed under the Income Tax Act as a sort of trust for tax purposes.

■ Register assets in joint ownership, which is a simple way to transfer assets. (Although useful for avoiding probate taxes, there may be other tax and legal complications.)

■ Create a separate account from your partner, to avoid “co-mingling” everything that is owned, protecting inheritances and other assets from divorce, breakups and lawsuits. ☞

*Marlene Habib,
Globe & Mail November 6, 2009*

Фонд НАШОЇ ДОРОГИ



NASHA DOROHA Fund

Sacred Heart UCWLC, Wynyard, SK	\$150
Hafford UCWLC, SK	\$100
Anne Sahadaik, Moose Jaw, SK	\$100
St. Athanasius UCWLC, Regina, SK	\$75
St. Basil's UCWLC, Regina, SK	\$75
Sts Peter & Paul UCWLC, Canora, SK	\$75
Elizabeth Hnylycia, Kelowna, BC	\$50
UCWLC Edmonton Eparchy	\$50
Elizabeth Chomniak, Thunder Bay, ON	\$10

Submissions (UCWLC Branches)

All Saints, North Battleford, SK	\$110
Sts. Peter & Paul, Saskatoon, SK	\$105
Christ the Good Shepherd, Toronto, ON	\$75
St. Basil's, Regina, SK	\$75
Sacred Heart, Wynyard, SK	\$55
St. Athanasius, Regina, SK	\$55
T. Kohut, Montreal, QC	\$50
Musée Ukraina Museum, Saskatoon, SK	\$50
St. Mary's, Yorkton, SK	\$50
St. Nicholas, Kenora, ON	\$50
Sophie Trylowsky, Burnaby, BC	\$50

Mary Dyma Religious Studies Scholarship Fund

St. Athanasius UCWLC, Regina, SK	\$75
Helen Kushner, Moose Jaw, SK	\$50

Vera Buczynsky Ukrainian Studies Scholarship Fund

St. Athanasius UCWLC, Regina, SK	\$75
--	------

Emergency Relief Fund

St. Athanasius UCWLC, Regina, SK	\$75
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*Щира подяка усім.
Thank you to all donors.*

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РІЧЕНЕЦЬ!

Next year the 1.2 million Ukrainian community of Canada will be celebrating its 120th birthday. To mark this event ND hopes to publish

The 2nd Nasha Doroha Anthology

with your stories and poems representing the different experiences of the four immigration waves from Ukraine. The deadline is Canada Day, July 1, 2011. Start writing now!

Щоб гідно відзначити 120-літнє існування українців в Канаді в 2011 р., НАША ДОРОГА заохочує всіх до писання споминів, оповідань, віршів з пережиття 4-ох імміграційних хвиль, які опинилися в Канаді з України. Твори помістимо в

2-ій Антології Нашої Дороги.

Річенець День Канади,
1-го липня, 2011 р.

**Оксана Башук Гепбурн,
редактор
oksanabh@sympatico.ca**

Дарія Козак-Кунанець

(З нагоди дня Народження, могому мужові – Миронові)

Повертаюсь у думках...

Весна, весна... і травень тут,
Тюльпани в парках вже цвітуть
І повів вітру запашний
Вливається у мою грудь.

Я ходжу ранком в самоті,
Лиш думкою з тобою, рідний Краю...
Перемишль — місто, мені дороге,
Моє дитинство все перед очами.

Гаї зелені, старий дуб,
Під дубом дідусь спочиває,
На Баштовій годинник б'є у дзвін,
Годину полудневу вибиває.

І в'ється стрічкою наш Сян,
Ніжні фіалки синню розцвітають,
Моє дитинство та безжурні дні
Лиш у думках моїх все повертають...

Монреаль, травень, 2005 р.



How to find sleep

There's only one right thing to do before bed: wind down and transition from the woman-who-can-do-everything into the woman-who-can-sleep. Most women don't.

According to the 2007 National Sleep Foundation poll, during the hour before bed, around 60% do household chores, 37% care for children, 36% do activities with other family members, 36% are on the Internet, and 21% do work-related jobs.

Try these to fall asleep:

- 1 Drink milk.** Drinking lukewarm milk soothes the mind and makes it easier to fall asleep.
- 2 Exercise.** Do a little warm-up exercise to make you feel tired which helps in going to sleep.

- 3 Do boring things.** This varies from person to person. Do a boring thing to make you feel sleepy.
- 4 Shut out light.** Keep the bedroom completely dark or use minimal light.
- 5 Create a comfortable sleeping environment.** Put your favourite pictures on the walls of your bedroom and use a spongy mattress to make you feel pampered.
- 6 Follow a routine.** Sleep at a particular time every day to make your body get used to the rhythm.
- 7 Read.** Reading makes time go by extremely fast and before you know it, you will be sleeping.
- 8 Relax:** Help your body relax while lying in your bed by imagining you're on a big, soft cloud. Then, through your mind's eye, go to your toes and imagine a warm feeling that releases all your joints, and stretches and relaxes all of your toe muscles. Go up your body until you feel sleepy and your body is heavy. Your chest and head will be harder to relax; once you've reached your chest, imagine it breathing on its own, like it just comes naturally. At your head, act like your mind is warm and numb. **Σ**



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**
Geraldine Koban, Chair
160 Sunset Drive South
Yorkton, SK S3N 3R9

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**
Geraldine Koban, Chair
160 Sunset Drive South
Yorkton, SK S3N 3R9

Deadline for receipt of complete applications is November 1



At 1:23 a.m. on April 26, 1986, Chernobyl nuclear reactor four exploded. The following excerpts are from the novel manuscript *Where the Star Fell* by Helen Pretulak. It is a story about a Canadian attending university in Kyiv and falling in love with a student from Chernobyl, and how the disaster changed their and their families' lives. The appended scenes follow a chapter on the events in the control room some seven hours earlier.

Where the Star Fell (excerpt)

By Helen Pretulak

Dawn creeps over the Ural Mountains, waking up Moscow. Nothing can stop the sunlight as it fans towards Ukraine—no official, no army, not even Gorbachev. How quiet Prypyat and Chernobyl appear, the apartment blocks and cottages still asleep under an ashen sky. The birds are silent. There is only the sound of the wind as it curves around the globe.

In Prypyat, Gregori, along with the morning shift, waits on a corner for the bus that will take them to the nuclear plant. The men smoke, and argue halfheartedly.

“Did anyone else hear a noise last night?”

“I thought it was thunder.”

“I heard nothing. But I know I drank too much samohonka last night.”

“The driver is probably hung-over. Should we walk?”

They pick up their lunch pails and start the forty-five minute walk through the forest. Pine trees cast shadows on the path of needles and twigs, the leaves of acacia trees shudder, and a haze hangs in the poplars.

“Strange the bus didn’t come. He’s done his trip when he’s had too much to drink before.”

КАТАСТРОФА



The World’s Worst Nuclear Disaster April 26, 1986

“Do you smell something burning? There are chunks of something black on the ground, some too big, some too flat to be coal.”

They stroll on, in silence now.

Gregori reaches the edge of the forest first. “Am I seeing things?”

The others rush up to where he

Вибух на Чорнобильській АЕС 26 квітня 1986 року став найбільшою катастрофою мирного атома в історії людства.

Десятки людей загинули, отримавши високі дози радіації, а ще сотні захворіли на променеву хворобу.

Просто неймовірно, як швидко екосистема змогла адаптуватися до радіоактивного середовища.

Мартін Гайдух,
Словацька академія наук

Тоді чимало вчених вважали, що впродовж багатьох поколінь Чорнобильська зона буде позбавлена будь-якого життя.

Із 1986 року Прип’ять і далі залишається містом-привидом. Але земля залишається життєдайною.

stands, pointing. There is a gaping hole in the machine room of reactor four, and flames are spiraling from the roof. The image is unconceivable, makes no sense. They approach the gate. An army jeep speeds and bumps toward them, a supervisor waves and shouts, “Just

a fire. Come back tomorrow.”

The men are so dazed they cannot speak. Too late. Gregori wanted to know about the workers on the midnight shift, the men they were meant to replace. Were they bombarded with radiation? Would it travel?

Back in his apartment on the ninth floor, he peers out the window. Who else knows? Mothers are wheeling babies in prams; a woman is hanging laundry on her balcony. Across the street, Orest, a man he knows from the decontamination room, is climbing to the roof of his building. He removes his shirt and shakes out a towel. Crazy Orest and his obsession with tanning. It is Saturday; Gregori knows that the young woman next door is getting married. What about those who will later ride on the Ferris wheel at the fair?

Two men in green suits are hosing down the streets, splashing some children on their way to school; Gregori's own son, Slavko, has already left. The manholes swallow the foam and he imagines it gushing into the Dnipro River to

be sucked into reservoirs—drinking water for millions...

At least, Gregori spots tanks rolling past the end of the street churning up dust. He relaxes. If anything serious had happened, the Soviet army would be here to protect them. But later that afternoon, he is back at the window. When at last his son, Slavko, comes through the door, Gregori embraces him.

Slavko squirms away from his father's arms, excited. “Tatu, my friends and I went to see the glow over the reactor, we saw guards on the main road, guards never there before, so we biked through the forest. And the trees were red already! It is spring not fall, how could they be red?”

A train pulls into the Chernobyl station, the squeal of rusty brakes shattering the morning quiet. No one dares to send it back without an official order; no one would dare suggest that a catastrophic event has occurred in the Soviet Union. In the train, startled by the stop, nine-year-old Hania opens her sleepy

eyes. In the distance the rising sun is now level with the collective barns. But the roofs look more rusty than sunny. There is a smell in the air of something she doesn't like. She scrambles up, eager to get off for the start of a weekend camping vacation, but an officer jumps on board, pushing children back in their seats. Now there is fear in Hania's eyes, though she does not know that her thyroid gland is assimilating iodine, and that radioactive dust is settling on her head. She feels caged in the stifling train, and begins to cry.

Radioactive clouds head toward Moscow. Colonel Nikolai Ivanovich Konev, aviation division, is ordered to send planes to seed them. Invisible poison rains down on the farms in Eastern Ukraine, on the cucumbers, beets and potatoes germinating in the fertile soil. Colonel Konev is a hero. *✎*

Helen Pretulak, a recipient of the Taras Shevchenko Foundation writers scholarship, is completing the Chernobyl disaster novel Where the Star Fell in Prince Edward Island.

NASHA DOROHA Cover Artist

DAVID WASYLYSHYN is a third-generation Canadian of Ukrainian descent from Winnipeg who has been exhibiting The Pysanka Mosaic art works in private art collections across Canada, USA, Singapore, Japan and Hong Kong.

The beauty and intricate design of the Ukrainian pysanka has long been recognized as a contribution to world culture and art. But the young David Wasylyshyn has moved to a new level by creating incredible fusions of hundreds of pieces of pysanky—chicken and goose eggshells—into three-dimensional, one-of-a-kind mosaic pictures. The Pysanka Mosaic is the result of a very long and unique process. Once composed, each Pysanka Mosaic is covered with a thick layer of clear acrylic resin achieved through 55 coatings of varnish, which looks and feels like a glass cover.

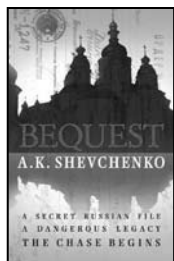
The Pysanka Mosaics concept came from the artist's father, Ted. “Before passing away in 1995, Dad took hundreds of hours to create one small Mosaic. In fact, he completed only four—one for each family member. The last one was purchased and exhibited in the Canadian National Museum of Civilization in Gatineau, Quebec.” Over the years, through trial and error, David has perfected the process making it less labour-intensive than his father's original creations. However, it is still a very lengthy process requiring a high level of patience.

Each Pysanka piece in the Mosaics is an original art piece—a new way of displaying the ancient Ukrainian Easter egg.

To view more of David Wasylyshyn's art, please visit PysankaMosaic.com. *✎*

“An arresting thriller is a timely window on Russia’s century-old suppression of the Ukrainian national spirit.” — *Daily Telegraph*

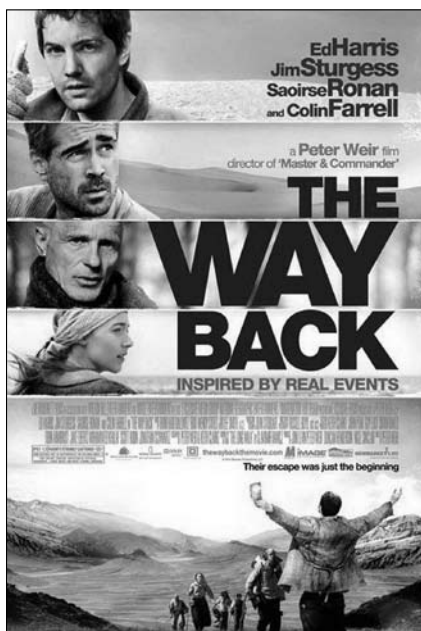
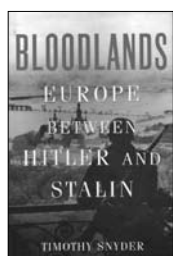
“Russian agents, Ukrainian suppression and a strange bequest are the ingredients for this tasty debut.” — *Independent, 50 Best Summer Reads*



Bequest by Anna Shevchenko is a political thriller hinging on the legend of the lost Cossack gold, allegedly deposited in the Bank of England in the 18th century by

Hetman Polubotok. His will bequeaths part of the treasure—in the trillions of dollars—to a future independent Ukraine. Andriy Polobutko, present-day descendant of Hetman Polubotok, tries to claim the family inheritance, and instructs Kate, an English solicitor with Ukrainian ancestry, to help with the legal aspects of recovering the gold. Born in Kyiv, the author studied at the National University there and at Cambridge University. She now lives in the U.K. ☞

Timothy Snyder’s **Bloodlands, Europe Between Hitler and Stalin** is a must read for those interested in a balanced presentation of the two dictators and their heinous genocides. Keep in mind that the author has held negative views about the role of Ukraine’s independence struggles. Offer him your point of view when possible. Mine is that the fight for independence may have casualties but there is a difference between collateral damage and policy designed to commit crimes against humanity. And before it’s too late, talk to family members who were in OUN and UPA for their story. ☞



The Way Back is a beautiful cinematographic true-life story of the overpowering call of freedom.

After WW II, several men escape from a Russian Gulag to walk some 4,000 miles to India across incredible but beautifully haunting terrain. Ed Harris plays an engineer building the Moscow subway in the 1930s; Collin Farrel—the macho hood. See it for a raw portrayal of the Gulag day-to-day existence, the daunting journey, and the power of determination. ☞

Настільна гра «За Волю!»

Могутній ворог завойовує Європу та підкорює народи під своєю жорстокою владою...

Таємно по лісах, горах і підвалах організуються війська хоробрих добровольців, що готові обороняти свій нарід або загинути за нього...

«За Волю!» — це настільна стратегічна карткова гра, що грається між двома особами. Кожний гравець грає одною колодою карток, що представляє одну з держав Другої Світової Війни. Кожна картка має свої особливості — чи помагати в нападі на противника, чи обороняти перед його нападами.

“Painted Fox Productions” заснував Андрій Водославський в 2010 році у Торонто, Канаді.

Коріння фірми сягають до літа 2005 року, коли Андрій створив карткову настільну гру для дітей на пластовому таборі. Було стільки

позитивних відгуків, що гру було перероблено на професійний рівень для продажу по Північній Америці і по світу.

Ким ти будеш командувати?

Wehrmacht

командуй Blitzkrieg фашистської Німеччини, щоб оточити ворога і знищити його танками і літаками. Не дай, щоб милосердя стримало твою перемогу...

Українська Повстанська Армія

командуй повстанцями УПА у рейдах і саботажах, щоб стримати ворога. Не дай завойовникові знищити батьківщину та забрати волю!”

Гру можна купити через www.paintedfoxproductions.com або в крамницях “Koota Ooma” і “Буква” в Торонто. ☞

A lighthearted, yet accurate, look at the different lives of women in Ukraine and Canada. Plus, a marriage recommendation!

Чи ВАЖКО бути жінкою в Канаді?

Марина Гримич



ФОТО: ОЛЬГА САМБОРСЬКА / IMMIGRADA: MAGAZINE OF UKRAINIANS ABROAD

ПРО УКРАЇНСЬКИХ ЖІНОК КАЖУТЬ, ЩО ВОНИ — винятково незалежні. І ті, про яких це говорять, свято в це вірять. Не знаю. Можливо, ми самі, українки, придумали це, аби якось підбадьорити себе в щоденному житті: адже нам до сьогодні переважно доводиться робити все одночасно і самим: влаштовувати кар'єру, пильнувати дім і виховувати дітей. І при цьому ми б'ємо себе в груди: які ми незалежні! А тим часом представниці інших культур, яких ми вважаємо «дуже поневоленими», так не надриваються.

Якось ми зі студентами поїхали в експедицію до кримських татар, народу також землеробського, як і ми. Але що нас шокувало: на полі і в городі працюють лише чоловіки! Якщо жінка хоче допомогти чоловікові на полі, вона робить це пізно ввечері, коли вже майже стемніло, і дуже обережно, щоб не побачили сусіди. Бо це ганьба для неї та її чоловіка. Ну так що? Хто з нас дискримінованіший?

Однак сьогодні мова не про це, а про жінок канадських, в тому числі про українок.

Ось тут ситуація з незалежністю жінки зовсім інакша. Я настійно раджу молодим дівчатам з України виходити заміж за канадських хлопців: кращих для сімейного життя не знайдеш. Не знаю, як це вдалося канадським жінкам вибороти такі де-факто права: в суспільстві панують залізні правила гендерної рівності. Тут не існує поняття «жіноча» робота по дому. Є потреба готувати їсти, виховувати дітей і т.д.? Будь ласка: все це розподіляється раціонально, як у бізнесі. Натомість українським чоловікам одружуватися на канадках не раджу: без кількарічного суворого автотренінгу («я люблю хатню роботу», «я хочу сидіти замість жінки в декретній відпустці», «жінка МОЖЕ заробляти більше, і це для мене не ганьба») тут не обійтися.

“ «я люблю хатню роботу»,
«я хочу сидіти замість жінки
в декретній відпустці», «жінка
МОЖЕ заробляти більше, і це
для мене не ганьба»

Подобаються мені канадські жінки. В них менше павиної пристрасті до одягу, менше зацикленості на «бабському» і більше чоловічих інтересів: спорт, машина, робота, громадське життя.

Канадська жінка за кермом — це окрема історія. Якось мені треба було дістатися з Оттави до Торонто (а це 5 годин поїздки машиною при добрій погоді), а точніше до аеропорту, щоб летіти на батьківщину. Сталося так, що в цей день була снігова буря. Але рейс ніхто в Канаді через «такі дрібниці» не відміняє. Словом, мені потрібно було дістатися до Торонто конче. Чоловік мене вже чекав там разом з нашим другом Богданом Грабовецьким, родом з України, який був дуже занепокоєний хурделицею і моїм цілком можливим «непотраплянням» на рейс до України. Між двома чоловіками відбулася приблизно така розмова:

Богдан: Напевно, Марина не приїде?

Ігор (з «олімпійським спокоєм»): Та ні, вона буде вчасно.

Богдан (шоковано): Як — вчасно? А хто її везе?

Ігор: Одна жіночка з громади.

Богдан: Вона — що, Nikita? (Пам'ятаєте серіал-бойовик про безстрашну молоду жінку? До речі, цей фільм був зроблений в Канаді — La Femme Nikita).

Мій чоловік лише засміявся. Бо «Нікітою» виявилася мама нашого оттавського приятеля Андрія Савчука – пані Леся, одна з найулюбленіших наших канадських приятельок. Всю дорогу з Оттави до Торонто вона їхала повільно і дуже акуратно, абсолютно не панікуючи з приводу того, що видимість – нульова, що поняття «роздільна смуга» на хайвеї в цей день не існує, і що таких, як ми, екстремалів на дорозі – обмаль. Дорогою вона розповіла мені про те, як колись учителювала і як їй доводилося не раз їздити на роботу в таку погоду.

Минулої осені ми з чоловіком (вже вкотре!) побували на околиці Стрий (Альберта) разом з делегацією з українського Стрия. І родзинкою нашого перебування там була розмова між українським фермером (членом делегації) і канадською власницею кількох ферм Керен з милозвучним українським прізвищем Тхір. Виявилось, що в обох приблизно однакова кількість землі (кількасот гектарів), однак кількість людей, що працюють на цій землі, «трошки» інша: в українського фермера штат складає 25 чоловік, а у родини Тхорів – 4 (Керен, її чоловік і двоє синів). Природно, що у кожного з українсько-канадської родини не один обов'язок: так, Керен – оператор зернозбирального комбайну та іншої сільськогосподарської техніки, бухгалтер і голова домашнього господарства. При цьому вона головна опікунка місцевої української католицької церкви. Церква вже спорожня, служба правиться раз на півроку, але хтось має її доглядати, хтось має її ремонтувати. Ось це «тримає» в руках Керен, якій близько 50 років.

І ще один приклад, тепер з міської українсько-канадської культури. Мені довелося не раз стикатися з такою сентенцією, що вже стала часткою українсько-канадського фольклору: «Українські церкви в Канаді побудовані на варениках». Уявляєте, скільки було наліплено в Канаді вареників за всю історію української імміграції? Якби їх можна було зібрати до купи, вони б покрили площу всієї Канади.

Адже вареник (на місцевій говірці пиріг або pierogi) – загальноканадський символ української етнічності. Тобто з чим асоціюють українців у Канаді? З вареником, з писанкою, з голубцями... Не помітили гендерної закономірності? Всі ці символи пов'язані з жінкою. Тобто українська присутність в Канаді значною мірою маркується жіночим внеском. Звичайно, є ще танці. Але навіть там чоловіки є великим дефіцитом. І справа не в тому, що українсько-канадські чоловіки гірші від жінок. Просто завжди в усіх народів функція трансмісії етнічної культури мінімум на 75% лежить на жінках. Тобто вони в усі часи є

хранительками не лише домашнього вогнища, а й етнічного.

За час мого перебування в Канаді я зробила два висновки. По-перше, бути жінкою в Канаді легше, ніж в Україні. А по-друге, бути жінкою в Канаді важче, ніж в Україні.



“ По-перше, бути жінкою в Канаді легше, ніж в Україні. А по-друге, бути жінкою в Канаді важче, ніж в Україні.

– Марина Гримич

Канадській жінці легше в побутовому плані: ніхто не засуджуватиме, якщо приймете рішення не убивати своє життя на кухні. Адже тут є стільки ресторанів, кав'ярень; врешті-решт, існує величезна індустрія заморожених напівфабрикатів і «кулінарних відділень» у супермаркетах! Тут тобі не треба убиватися питанням: як же доїхати до мами в село чи на дачу цією чортовою маршрутною? Ти просто сідаєш в авто і їдеш, куди хочеш... Тут тобі не потрібно плакати всім на світі, який в тебе поганий чоловік, який не допомагає тобі по дому і не займається дітьми. Варто сказати йому чарівні слова «гендерна нерівність!», і він стає як шовковий. Бо в Канаді з цим не жартують.

Але важче бути в Канаді українською жінкою. Тут відносини між чоловіком і жінкою відрізняються від наших. Вони дещо стриманіші. Якщо в Україні любов – це «Сміються й плачуть солов'ї і б'ють піснями в груди», то в Канаді – це передусім бізнес-проект.

І мені це в принципі подобається. **Д**

Dr. Maryna Hrymych is a novelist and academician, Editor in Chief of the Publishing House Duliby. She is a member of the Writers Union of Ukraine and of the Canadian Union of Ethnology. Her husband, Dr. Ihor Ostash, is the Ambassador of Ukraine to Canada.

Останнє слово

... last word



Dear Friends,

It has been a busy time for Ukrainians in Canada.

The demand for fair treatment of Holodomor in the Canadian Museum for Human Rights is in full flight. Apparently, the Museum has allotted only one photo in its electronic presentation to represent some 10 million starved by the Soviet regime. A more extensive treatment of the Ukrainian genocide is to take place on a rotating basis; it is not clear how much space, how often or for how long. The Holocaust is to have a permanent exhibit. This is wrong and un-Canadian. It discredits Canada's reputation as a global human rights leader. Many Canadians agree and the Museum needs to change its mind.

Not since the Bilingual and Bicultural Commission has there been such an important issue for Ukrainian Canadians on the national agenda. Then, Prof. Jaroslav Rudnyckyj wrote a dissenting report that led to Canada's Multiculturalism Act, the first in the world. Now we have an opportunity to make Canada's Museum for Human Rights fair and inclusive, which treats evils of a Communist dictator as fairly as that of the Nazis and other evildoers.

Elections are a good time to ask your candidate about whether s/he supports equal treatment of Holodomor at the Museum. Numerous politicians already do. If there is no clear "yes", don't vote for that individual. Remember, your taxes are paying for the Museum. And it's your vote!

Why are we dealing with political issues in ND? Because of "Thou shall not kill"; because Communist brutes like Joseph Stalin and his commissar, Lazar Kaganovich, perpetrated this crime against humanity, then tried to cover it up, and because those who fail to deal fairly with Holodomor support the crime. And if it happened once, it can happen again; we can forgive, but we must never forget. We are the consequence of politics and history, and we must learn to influence governments to consider our views or be overrun by the agenda of others.

Дорогі читачі,

Українська католицька церква має нового Главу. Владика Святослав Шевчук перебирає кермо над 7,5 мільйонами вірних, які знаходяться від моря до моря чи не на кожному континенті світу. Патріарх Любомир відійшов по 10-літній службі українським католицьким вірним. Ми Йому дякуємо за це.

Для молодого провідника це велике завдання, а в той самий час велике майбутнє для Церкви. В Канаді нам особливо цікаві будуть підходи до пристосування християнських засад в матеріальному оточенні, збагачення наших обрядів у неукраїнському середовищі та дружба з Україною. В ЛУКЖК ми будемо зосереджуватися над вказівками відносно родинного життя та над працею з дітьми. Маючи сильну організацію, яка роками допомагає Церкві та найбільшим в Україні, Ліга прислуховуватиметься до слів Блаженнішого відносно простягнення рук до українських католицьких жінок. Вибір колишньої голови ЛУКЖК Люби Ковальчик до світової організації католицьких жінок може вцільно допомогти нам у цьому.

Я найбільше люблю Великодні свята: весна, лози, діти в вишиванках з кошичками свяченого і духовне "Христос Воскрес!" діє на мене чарівно. Хочеться випростати плечі і відновити спосіб життя, яке б воно не було—духовне збагачення у відпустці, руханка та дієта, чи, на решті, закінчення родинної історії. Весна більше, ніж Новий Рік, мотивує мене до відновлення. А як у вас?



Отже, не забувайте про Антологію, річенець і зафіксуйте пережиття ваші та вашої родини в Канаді, які б вони не були — милі чи гіркі. На жаль, в цей час повоєнна імміграція та четверта хвиля не дає багато знати про себе.

Вірю, що дозволите мені від імені всіх читачів скласти найсердечніші побажання новому Главі нашої Церкви. Хай Йому Бог допомагає!

А Вам, дорогі читачі, гарної паски та приемних свят. *Христос Воскрес!*

God's grace and our best wishes to the new leader of our Ukrainian Catholic Church His Beatitude, Most Rev. Sviatoslav Shevchuk. And to you, dear readers, a wonderful Easter. *Chrystos Voskres!*

66 Призадумайся... 99

Твоє власне життя дякуватиме Тобі за це.

Тепер ми маємо вищі будинки і ширші дороги,
але меншу довговічність і вужчі обрії.

Більше витрачаємо, але менше радіємо.

Маємо більші хати, але менші родини.

Маємо більше зручностей, але значно менше часу.

Більше знаємо, але менше розуміємо.

Маємо більше ліків, але менше здоров'я.

Зросло те, чим володіємо,
але змізернили наші вартості.

Говоримо багато, кохаємо мало,
зате ненавидимо надто часто.

Ми полетіли на Місяць і назад,
але нам важко перейти на той бік вулиці,
аби познайомитись з нашими сусідами.

Здобуваємо космос,
але трудно нам сягнути власного єства.

Маємо вищі зарібки, але менші моральні цінності.

Живемо в час більшої свободи,
але меншої приємності.

Маємо багато їжі, але мало поживних речовин.

Живемо у часи, коли треба мати дві платні для
утримання родини, але число розлучень зростає.

Живемо в часи прегарних домів,
але... чимраз більше домів розбиті.



Тому пропоную, уже від сьогодні:

Не чекай на якусь особливу нагоду,
бо кожен день є тією винятковою okazією.

Прагни знань, читай більше, сиди перед будинком і
милуйся краєвидом, не думаючи про свої потреби.

Проводь більше часу з родиною і друзями,
їж те, що любиш, відвідуй улюблені міста.

Життя – ланцюг моментів приємності,
а не тільки боротьби за виживання.

Користуйся кришталевими чарками.
Не бережи улюблені парфуми на ліпшу okazію.
Вживай їх, коли тільки закортить.

Викинь зі свого словника такі вирази,
як “колись” або “якогось дня”.

Напиши того листа, якого мав ще “колись” написати.

Скажи своїй родині і друзям, як сильно їх любиш.

Не відкладай нічого, що може принести
усміх і задоволення.

Кожен день, кожна година,
кожна мить є винятковими.

І не помічатимеш цього,
поки не прийде Твоя остання година.

Carpe diem! – Люби момент!

Author Unknown

From the Internet with thanks to Vera Bodnaruk, Venice, Florida.



From the essay
about William Kurelek,
cover artist,

“Is Genius Abnormal”

(excerpts) by
Dr. Donald DeMarco

There are great artists living in Canada today...

I am thinking in particular of the Canadian-born painter William Kurelek. Kurelek is an artist who, like Mozart, brings light from another world. He is *unusual* inasmuch as he has willed that light to penetrate his heart where suffering mixes the divine with the human and genius understands them as one; but he is not *abnormal*. True, Kurelek’s period of coming to terms with his own humanity and his own unique way of expressing that humanity to others was arduous and threatened to plunge him into psychic despair. But Kurelek suffered his way into normalcy and the eminently human quality of his paintings amply attests to that normalcy. Kurelek is not abnormal as it is sometimes suggested; nor is it fair to say that he is obsessed with his work simply because he sometimes paints for sixteen hours at a stretch. The naive cultural attitude regards work as a necessary evil, extended weekends of doing nothing a virtue, and full-time unemployment an ideal. The normal person, the divinely humanized person, sees work as the expression of his love; his labour is not an obsession but a prayer. “Why do you seek rest? You were only created to labour.” (Dag Hammarskjöld quoting Thomas Aquinas in *Markings*.)



BUT THE ANGEL SAID OPENLY TO THE WOMEN, YOU NEED NOT BE AFRAID; I KNOW WELL THAT YOU HAVE COME TO LOOK FOR JESUS OF NAZARETH THE MAN WHO WAS CRUCIFIED. HE IS NOT HERE; HE HAS RISEN, AS HE TOLD YOU.

Kurelek has been cleansed through suffering and his paintings reflect his life in miniature: “the tranquil blossom on the tortured stem,” the outer simplicity that opens to a world of inner intensity, the innocence of eye that discovers the suffering Christ beneath the surface of every earthly object. Kurelek is real and normal and that is enough to repel his superficial observers.

At one point in Kurelek’s life, while he was hitchhiking to Mexico in search of a master-teacher, he awoke from sleeping under a bridge to see an apparition—a man clad in a white robe. Regarding this experience, Kurelek wrote these words at the close of his

autobiography: “There is Someone with me. And he has asked me to get up because there is work to be done.” Kurelek is convinced beyond doubt that his life’s artistic work is divinely commissioned. It is hard for me to believe that anyone who has studied Kurelek’s works and viewed the films on his art and his life that are at the museum, and talked about Kurelek with his good friends, the Kolankiowskys, could walk away from such experiences without taking with him that same conviction. D

Dr. Donald DeMarco

From The Passion of Christ by William Kurelek, Niagara Falls Art and Museum, 1st edition, 1975. Text and art used with permission.