



НАША ДОРОГА NASHA DOROGA

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From a challenge in 1952 by the late Bishop Andrew Roborecki, UCWLC members in Saskatchewan have been trailblazers in ensuring that the cultural and spiritual history of the Ukrainian people would have a home. For more than 56 years the dedication and efforts of the UCWLC and hundreds of volunteers and supporters has allowed the Museum to amass a collection of over twenty thousand artifacts. During that period more than \$1.7 million has been raised for construction of the new Museum.

On December 9, 2010 history was made as ground was broken for the new Musée Ukraina Museum.

The new Museum will be located in the heart of Saskatoon's Ukrainian Catholic community near St. George's Ukrainian Catholic Cathedral, and the Shrine to the Venerable Nun Martyrs Olympia and Laurentia.

16,760 Bricks and 240 Cornerstones are required to complete the exterior.

We encourage you to use the enclosed envelope for your gift. Your donation is 100% tax deductible and a receipt will be issued for the full amount. Those who purchase a brick or cornerstone will receive recognition in a Ryzba hand carved donor book that will be permanently on display in the new Museum. Also, your donation will be recognized on the donor wall.

Visit our website for construction updates and information:
www.mumsaskatoon.com

For further information please contact:

Eileen Yaworski, Eparchial UCWLC President – (306) 382-4306 or
Patricia Mialkowsky, President Museum Board of Directors – (306) 260-9119

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*The Museum has enhanced and will continue to support the
cultural, spiritual and educational needs of generations to come.*





НАША
ДОРОГА

XLI – 3(42)/2011

NASHA
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Canadian Ukrainian Catholic Pilgrims in Barcelona after an
outdoor Mass with 30,000 pilgrims from around the world.

Inset: At the Barcelona airport en route to Madrid.

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CONTENTS ✧ ЗМІСТ

4 Листи ✧ Letters

4 Briefly ✧ Коротко

Спеціальні статті ✧ Special Features

6 Women in the Church: a ND discussion

✧ Жінки в церкві: дискусія в НД

Women in the Church by His Grace Metropolitan Lawrence Huculak, OSBM

✧ How did the Early Church Fathers view God? by Anna Sochan

✧ Everything you wanted to know about pani dobrodijka by Halyna Chirovsky

10 З України ✧ From Ukraine

14 Turn your ear to wisdom; incline your heart
to understanding by Father Stephen Wojcichowsky

16 Від крайової голови ✧ From the National President

17 World Youth Day and the Canadian Ukrainian Catholic Pilgrims

The Canadian Ukrainian Catholic Pilgrimage to WYD 2011 by Laurie Friesen

✧ Всесвітній день молоді Наталія Штурин

✧ On being thankful by Margaret Batty

✧ WYD is the beginning by Luba Zorniak

Організаційні справи ✧ Organizational Items

25 From sea to sea ✧ Від моря до моря

28 Вічна пам'ять ✧ Eternal Peace

30 Highlights from the 91st Catholic Women's League Convention,
Toronto, August 14-17, 2011 by Marusia Barszczyk

На кінець ✧ Closing Features

31 Getting to know YOU: New Kiew 2011 by Sheryl Lazaruk

33 Parents look for best ways to raise bilingual kids
Associated Press (excerpt)

34 Особистості ✧ Profiles

35 Дівочі головні убори

36 Arts and Entertainment ✧ Культура і розвага

Movie "The Whistleblower" Two reviews by Sonia Solomon, Olya Korzachenko

✧ Переможець "книжкової премії Книга року Бі-Бі-Сі 2011"

✧ Що Україна читає?

40 Танець Сергій Грабар

41 Paraprozdokians

42 Останнє слово ✧ Last Word

Листи ... Letters

Thanks for featuring the articles highlighting the importance of Ukrainian bilingual education.

Growing up in a smaller northern Alberta town, access to activities relating to our Ukrainian culture was limited to travelling into the nearby larger centre once a week for Ukrainian language/dancing classes and once a month to attend our church. Now with children of my own, and living outside of Edmonton, my husband and I make the sacrifice and drive our children to Edmonton so they can regularly attend a Ukrainian bilingual school.

If it's important to maintain one's identity, a person can make it possible!

Natalie Danilak, Stony Plain, AB

Отримала журнал НАША ДОРОГА. Дуже дякую за публікацію. На 4-ох сторінках в рідній українській мові, на яке довго, довго очікувала.

Для мене особисто писане слово в рідній материнській мові — це велика сила, а мудро і вміло підібране зворушує серце і вселяє надію. Це я знайшла в останньому числі НАША ДОРОГА.

Юлія Святило, Калґарі

I just received the Summer 2011 issue. The article that you wrote for *The Ottawa Citizen* was excellent. Many Canadians of Ukrainian origin can relate to it, especially seniors who were young at that time.

Joan Shume, Winnipeg

КОПОТКО ✧ BRIEFLY

- Патріарх Святослав (Шевчук), Глава Української Греко-Католицької Церкви, посів перше місце серед громадських діячів Львівщини за версією суспільно-політичного інформагентства «Медіастар».

Інформагентство втретє оприлюднило власну версію ТОП-100 найвпливовіших особистостей Львівщини у різних галузях. До списку увійшли політики, бізнесмени, представники влади, громадські діячі, журналісти та культурна еліта.

- Head of the Ukrainian Greek Catholic Church, Sviatoslav Shevchuk has asked Pechersky District Court Judge Rodion Kireyev, to change the measure of restraint against former Prime Minister Yulia Tymoshenko.

"Not wanting to influence the court's decision, I still want to draw your attention to the fact that Tymoshenko is one of the main public and political figures in contemporary Ukraine. Therefore, the use of such a rigid restraint against her causes significant public tension and deepens the existing split," he said in a letter posted on the Web site of the UGCC. He also said that Tymoshenko's arrest damaged the international image of Ukraine as a state with electoral justice. — *kyivpost*

- Prime Minister Stephen Harper's statement at Canada's National Ukrainian Festival in Dauphin,

Manitoba refers to the special kinship that exists between Canada and Ukraine, and the important contributions that Canadians of Ukrainian descent have made for 120 years and continue to make in our country. "It is also the 20th anniversary of Ukraine's independence, which Canada recognized in 1991 ahead of all other Western nations. Canadians and Ukrainians share many important values and principles—including our steadfast support for freedom, democracy, human rights and the rule of law."

- Глава Української Православної Церкви Київського Патріархату Філарет в інтерв'ю «ЛігаБізнесІнформ» 15 вересня зазначив, що він готовий покинути свою посаду, якщо буде виконано дві умови: об'єднана Українська Церква та визнано її автокефалію іншими Церквами.

"Я не хочу віддавати Церкву на розгром. І не піду з посади доти, доки не побачу, що в Україні є одна Православна Церква, визнана всіма. Тоді моя місія виконана. А поки не виконана — я не маю права йти", — додав Глава УПЦ КП.

Він нагадав, що не сам став Патріархом, його обрав Собор Церкви, волю якого він мусить виконувати.

Нагадаємо, владика Філарет був обраний Патріархом Київським і всієї Русі-України в жовтні 1995 року. Відтоді послідовно виступає за створення в Україні помісної Православної Церкви Київського Патріархату. У 1997 році Архиєрейський Собор РПЦ відлучив Патріарха Філарета від Церкви й піддав анафемі.

- Прем'єр-міністр України Микола Азаров: «Я якось непомітно, відкладаючи частину своєї зарплати на ощадний рахунок, отримав майже мільйон гривень».

- **Forbes: The World's 10 Worst Economies.** After Madagascar, Armenia and Guinea, the fourth is Ukraine. It has rich farmland and generous mineral resources and could become a leading European economy—yet per-capita GDP trails far behind even countries like Serbia and Bulgaria. The U.S. State Department blames “complex laws and regulations, poor corporate governance, weak enforcement of contract law by courts, and particularly corruption.”

- **Miss Ukraine** Olesia Stefanko, the 23-year-old brunette from Ivano-Frankivsk, was crowned first Vice-Miss Universe 2011. Ms. Stefanko, who speaks perfect Ukrainian and is a fourth year law student in the Odesa Legal Academy, says her aim is to put criminals in their place. However, by speaking Russian during the competition, she has stirred up a controversy. A petition is circulating to revoke the prize as she “represented our people and our homeland in a language that not only is not ours, but the language of our former oppressors.”



- Добра новина — Віце-прем'єр Борис Колесніков під час візиту у Львів 28 липня провів нараду українською мовою. Під час попередніх візитів у Львові

він використовував російську мову, і навіть львівські чиновники розмовляли з ним російською. Зараз же і Колесніков, і чиновники говорили винятково українською мовою.

- Prime Minister Harper has appointed Troy Lulashnyk as Canada's new Ambassador to Ukraine. The native Manitoban, a graduate of the University of Winnipeg (1992), has many years of experience in the nuclear energy sector. Recently, Canada announced a 25 million dollar program to deal with the closing of the nuclear facility in Chornobyl.

Mr. Lulashnyk's family came to Canada from the Ternopil area of Ukraine in 1899.

- Патріарх Київський і всієї Руси-України УПЦ КП Філарет відбудув панахиду за журналістами, які загинули через свою професійну діяльність. 11 років тому саме 16 вересня зник відомий журналіст Георгій Гонгадзе. Традиційно цього дня працівники медіа згадують всіх колег, які загинули через виконання професійних обов'язків.

За роки незалежності в Україні загинули 63 журналісти. Зв'язок цих смертей із професійною діяльністю працівників мас-медіа офіційно визнаний лише в невеликій кількості випадків. Водночас, колеги та родичі загиблих журналістів мають підстави вважати, що трагедії були спричинені професійною діяльністю журналістів. У більшості випадків винні не були покарані.

MAKING SENSE OF NONSENSE

Why is former prime minister Yulia Tymoshenko in jail? She

- orchestrated the Orange Revolution and handed power to Victor Yushchenko
- was refused the prime ministerial position promised her for several months, then dismissed for a second time by Victor Yushchenko who is alleged to have had conflicts with her in order to accommodate his friends—“liubi druzi”—in the multi-billion dollar energy shenanigans
- lost the presidential elections to Viktor Yanukovich by a mere 5% as Victor Yushchenko and other “intelligentsia” opinion makers in Ukraine promoted the ‘for no one’ vote
- accused by the courts of “abuse of power” during the European energy crisis in 2009, when Russia turned off the supply transmitted to Europe via Ukraine's pipelines
- claimed her trial as well as the arrest of some 50 opposition leaders are politically motivated, a view widely held by the international community
- was arrested for asking that Prime Minister Azarov's testimony at her trial be translated into Ukrainian, the official language of Ukraine!
- is awaiting sentence, which can be commuted by President Yanukovich—global pressure is mounting on him to return Ukraine to the rule of law

Minimizing guilt for the Holocaust by picking on the small, old and weak

At the Ukrainian World Congress this summer, Dr. Ulrich Busch, John Demjanjuk's lawyer, in his speech summarized the show trial in Munich:

- Moscow had all the evidence that John was not Ivan the Terrible;
- the United States had all the evidence that John was not Ivan the Terrible;
- Israel had all the evidence that John was not Ivan the Terrible;
- Poland had all the evidence that John was not Ivan the Terrible.

The question is, why did Germany put John on trial? The answer is easy:

“The trial was an illegal political showcase. Germany looked for a chance to show the world that not alone Germans are guilty of the Holocaust.” — *ОВН*

This is the second of two excerpts (the first appeared in the fall 2010 issue of ND) from the main address given at the 23rd Congress of the UCWLC, Edmonton, last July.

Women in the Church

By His Grace Metropolitan Lawrence Huculak, OSBM



Perhaps the greatest point of contention in some Catholic circles (and Orthodox as well), when reflecting on the role of women in the Church, is the restriction of ordination to men. This constant teaching of the Church, reiterated in recent times by Pope John Paul II and Pope Benedict XVI, centres on two main arguments.

First, Jesus Himself only chose men as His apostles and we do not have the authority to change this.

Second, and more importantly, is the whole understanding of the incarnation. When the second person of the Most Holy Trinity took on human nature, He did this specifically as a man. This act of taking on human nature, which we call the incarnation, was so notable for a God which by nature was total spirit and above all gender, that it determined the terminology in the naming of the child "Jesus", the use of the term "son" and the reference to God the Creator as "Father". Since the priest and bishop act in the name of Christ, the Church teaches that they must also be men as part of the identity with the human visible nature of Christ. (The deacon is another question and in history there have been female deacons.)

Even so it must be remembered that not all men are eligible to be ordained priests just because they are male. It also does not hold that priests and bishops have special rights, such as first in line to heaven. Although many channels of sanctification are available to them, they also fall into very serious sin,

as we are witnessing in the present times.

If we identify male priesthood with power and authority in the Church then we will have great difficulty with this restriction. However, clericalism, whereby various structural and authority positions are restricted to priests, needs to be constantly reviewed to enable the non-ordained, including religious sisters and laity, to take on such positions in the Church. Here, education and training are key factors.

With the Second Vatican Council (1962-1965), a notable shift has taken place in the understanding of women from previous times. The Council speaks to the principle of equality. This newer understanding is based on the teaching that the Church is the people of God, a holy people incorporated into the body of Christ by baptism. Through their baptism the people of God share in the threefold mission of Christ: to teach, to sanctify, and to govern. By their baptism all members of the Church share a common dignity. They share the same call or vocation to holiness.

A large portion of the gospel accounts of the life of Jesus deals with His teaching ministry. [...] Today, all the baptized are called to continue this teaching ministry using the talents God has given us.

Women have excelled in the teaching ministry within the Church as they have done in secular society. They have done this as teachers in the Catholic School on this ministry. As mothers, women are the ones who instruct their children in home

activities that are tied closely to our faith, such as the Christmas Eve *sviat vechir* supper and the preparation of the Easter basket, including its blessing in church. There, indeed, are many ways that women in our parishes can carry out their baptismal call as co-workers with Christ in His teaching ministry.

As Ukrainian Catholics we are very proud not just of the outward beauty of our celebration of the Divine Liturgy, but its ability to inspire us and to spiritually strengthen us on our earthly journey. Here the role of the laity is essential by their participation in its celebration... A celebration of the Divine Liturgy is made prayerful and holy by the assistance of ushers who assist and keep order; by the availability of booklets, hymnals and the like for participants; by assigned members who greet both regular parishioners and especially visitors to the church with an invitation to coffee and fellowship after the Liturgy.

Like Mary and Martha in the gospel account [cf. Lk. 11:38-42], prayer and hospitality are key elements in receiving the Lord into our lives by which we take on the holiness of God. What would our church services be like without the many women who direct our church choirs and serve as cantors? Women's artistic abilities, including their iconography, embroidery, vestment production, and singing voices, all enhance our churches and the services, which in turn open us to receive the holiness and sanctification that our Heavenly Father offers us. *✠*

How did the Early Church Fathers view God?

By Anna Sochan

During this year's Sheptytsky Institute Study Days (15-18 July 2011), I attended the most stimulating and inspirational session. Dr. Valerie Karras, a professor of church history specializing in the history of the early church at Southern Methodist University in Dallas, presented her research findings on the roles of both women and gender in the theological writings of our early Byzantine church fathers. She posed questions challenging today's notions about what constitutes accepted dogma(s) and tradition(s):

- ❧ How did early church fathers view the nature God?
- ❧ How did early church fathers view women's service to God?
- ❧ How did early church fathers view God's relationship with women and the Church?

Surprisingly, her research found that there were only two fundamental "dogmas" about our beliefs about the nature of God. First, God exists as a Trinity. Second, Jesus Christ is both human and divine.

Every other tenet of our faith falls into the "grey areas" of theological or cultural tradition. Simply put, everything else about our beliefs about God, and how we come to know God, has been interpretation that emerged over time from the relativistic (and perhaps even political?) positionings and writings of select theologians and philosophers throughout the course of Christian history. Put another way, the "dogma creators" throughout our Byzantine church history created, revised and eliminated doctrines that responded to, and dealt with, the contextual situations and realities of their time.

For example, while the church

“Any human being having a soul can have a calling and/or be called to serve God.

fathers believed in God as Trinity, the nature of that Trinity is a generational understanding of the relatedness of its elements. That is, God is the source of both becoming *and* being. God is neither male nor female *and* God is both male and female. God comprises the Holy Spirit *and* endows the Holy Spirit. And God is salvation *and* begets/provides salvation through Jesus Christ (the human and divine element of the Trinity). These are beautifully simple, yet sophisticated, understandings of God that are gender neutral in their language as opposed to today's typically masculine-based terminology of the "Father, Son and Holy Spirit." How and why did the later interpreters of doctrinal beliefs change our expression of the Trinity to exclude an inclusive feminine understanding of God?

In another, perhaps more evocative, example, Dr. Karras' research findings shed light on the changes over time within the church on what today would be considered a "social justice issue," that is, the right of human beings to serve God. Here, again, she shared that the early church fathers did not discriminate on the nature of one's faith and/or soul as being either male or female. Any human being having a soul can have a calling and/or be called to serve God. Neither one's soul nor one's calling to serve God is gender-based. Our early church fathers did not discriminate as to who could be ordained to serve

God. They did not specify that "only men" are the appropriate vehicles through which God acts *or* through whom one can serve God. How and why did later interpreters of doctrinal beliefs change their positions on, and expectations of, the incommensurability of women and the priesthood? How and why did generations of Byzantine Christians accept this gender-biased inequity that effectively prevented half of their religious community—women—from entering into the decision-making hierarchical structures of the church?

Dr. Karras posed challenging questions about the fundamentals of what we consider as "accepted church doctrine," particularly as it relates to our understanding of the nature of God and the nature of those who can serve God. I came away from her presentation exhilarated about my fundamental faith in God as a supreme and complex entity in tune with what was articulated by our founding fathers. However, I also came away from her presentation with more questions about how my belief in the nature of God and my naïve acceptance of the machinations and manipulations of doctrinal development—as they relate to the selective exclusion of women into ordained priesthood—has been shaped by successive generations of (male) interpreters of church doctrine. Put another way, I came away firm in my belief in God. However, I question and challenge man's (literally) interpretation(s) of God that have veered from the foundational tenets set forth by our founding fathers. ✠

Anne Sochan, a UCWLC member at the St. Volodymyr's Branch in Thornhill, Ontario, is a doctoral student at the University of Ottawa.

Wondered what the term pani dobrodijka means? Or wondered what is different about being a clergyman's wife? Read on.

Everything you ever wanted to know about *pani dobrodijka*

By Halyna Chirovsky



When we think of a clergy wife—a dobrodijka—what comes to mind? A nun that's married... A very boring person.

"He married *her*! She must be holy, or something."

"Who does she think she is, walking right up to Father like that?"

Or, "Wow! I want to get to know her!"

Believe it or not, every clergy wife has a story or two to tell about her courtship and ministry with her priest or deacon husband. It is not always easy to enter into such a life of service to the church. There is often little or no formation specifically for the wives before they agree to marriage and ordination. Often the man feels the call to the priesthood and hopes that the wife will love him enough to follow him anywhere.

In North America, having few post World War II role models of "Pani Dobrodijkas" to follow, the "new group" of Ukrainian Catholic clergy wives from the 1960s, and on, had to forge their own identities. As their husbands served parishes or theological posts, wives carried most of the family life responsibilities while learning some theology, spirituality, Ukrainian church history and traditions on their own. Often, the only instruction given was: Say very little, especially when in Ukraine.

So what does, or what can, a clergy wife do? There are as many possibilities as there are personalities and talents that clergy wives hold.

Clergy wives are often the very silent support staff that runs around setting up various aspects of church life: beautifying the church with flowers or embroidered cloths; baking the various liturgical breads (Prosphora, Easter Artos, Parastas, Sorokousty); setting out liturgical books, candles; preparing the Propers for singing; leading the singing/cantoring; singing in the choir; organizing children to stand with candles at the reading of the Gospel; teaching catechism classes, pre-school through young adulthood; teaching the baptism/chrisamation and marriage preparatory classes with father; organizing and assisting with hospitality/meals after services; "working the crowd," making sure to greet and listen; helping with clean-up; assisting with the bulletin publication and/or other secretarial tasks; assisting with organizing processions; holding crying babies so a young mother can enjoy the Divine Liturgy, Matins or Vespers; participating in women's league functions or holding leadership roles; organizing kolia-da—Christmas carolling—groups, St. Nicholas programs and other similar events; directing, teaching and supporting the Ukrainian heritage language programs. Some are engaged in publishing articles and books, counselling, and formally studying theology, spirituality, music, iconography, etc. The list goes on and on.

Clergy wives can do all, some, or none of these tasks, depending on

other responsibilities, abilities and backgrounds.

Young mothers are often left to care for small children without much support from their husband, as he serves the church. They do their best in prayerful worship while disciplining their sometimes unruly children, in church, that everyone sees as an "example" for others.

Mothers of teens often juggle homework, sports, Ukrainian school, Plast, SUM, music lessons, night vespers before a feast, and Divine Liturgy the day of a feast, because they are trying to live the liturgical life as well. Many battles are fought with children before the numerous services because "no one else goes to church so much!" Children of clergy are often expected to sing as if they were trained, and behave exceptionally well, too. The pressure to be accepted by parishioners and seen in a constantly positive way is huge.

In today's economy many clergy wives have to work outside of the home in order to supplement the parish income. This puts an added strain on clergy families adding to the above-mentioned church, family and work responsibilities. Clergy wives are also unique in that they are held to higher standards by the people around them and by their own vocation to serve in the church.

"You are married to a *What*?!" is a question that often requires lengthy explanations and

sometimes even ends relationships in the workplace or community.

Sometimes parishioners will ask, "So, what can I do to help?" Understanding that priests and clergy wives are already serving as best as they can in a very stressful public ministry is essential. Having supportive, helpful and prayerful parishioners will bear much fruit in the life of the parish. Clergy families and all Christians are called to grow in holiness, to build community life and to raise loving, respectful children. Let us work and grow together in the peace and joy of Christ. ✠

Dobrodijka Halyna Chirovsky is the wife of the Rev. Dr. Andriy Chirovsky, Founder and Professor of the Sheptytsky Institute of Eastern Christian Studies, Ottawa, an educator, high school R.N., mother of two, as well as co-cantor and catechist at St. Michael Ukrainian Catholic Church, Tucson, Arizona.

Study Days in Ottawa provide an opportunity for those interested in the life of the Church to gather for prayer, reflection, education, and exchange of ideas. Wives of deacons and priests from across Canada and the U.S. were among the participants. These women fully understand the gift of being married to clergy in our Church. They also understand their responsibility in co-ministering to the faithful, be it through listening, assisting in baptismal, Eucharistic, and marriage preparation, or catechizing. A clergyman's wife is often very involved in her husband's ministry. Therefore, the wives attending Study Days appreciated the special event organized for them by Dobrodijka Halyna Chirovsky; the prayer and anointing was led by Fr. Michael Winn.



Clergy wives present at the 4th annual Metropolitan Andrey Sheptytsky Institute Study Days

Attitudes towards women by the Church

Synod of Macon 584 AD: 43 Bishops and 20 men representing other bishops voted after lengthy debate whether women were human and had souls. 32 voted yes, 31 no!

John Paul II (Letter to Women, 1995): We are heirs to a history which has *conditioned* us to a remarkable extent. Women's dignity has often been unacknowledged and their prerogatives misrepresented; they have often been relegated to the margins of society and even reduced to servitude. This has prevented women from truly being themselves and it has resulted in a spiritual impoverishment of humanity.

If objective blame, especially in particular historical contexts, has belonged to not just a few members of the Church, for this I am truly sorry. May this regret be transformed, on the part of the whole Church, into a renewed commitment of fidelity to the Gospel vision. When it comes to setting women free from every kind of exploitation and domination, the gospel contains an ever relevant message which goes back to the attitude of Jesus Christ Himself.

As far as personal rights are concerned, there is an urgent need to achieve *real equality* in every area... this is a matter of justice, but also of necessity.

Church rules do change

- ✠ Latin Masses were changed to the language of the country with Vatican II
- ✠ Purgatory, a Catholic-created word, is no longer a commonly held belief
- ✠ Divorce was not allowed in the early church. Annulment was originally only given for reasons that made a marriage invalid, such as insanity, seduction and lack of consummation. Now it is given even when children are involved, as long as both partners go through the process and pay the fee
- ✠ Abstinence from meat on Fridays and during Lent was relaxed in 1966
- ✠ Confession to a priest, never a biblical practice, was not a practice of the early church. There is now a return to confessing to God

Філарет: Кирил мав інфаркт через «небратські розмови» з Володимиром



Головною метою приїздів глави Російської православної церкви Патріарха Кирила до України є обмеження або навіть ліквідація самостійності і незалежності Української православної церкви Московського патріархату.

Таку думку висловив глава Української православної церкви Київського патріархату Патріарх Філарет в інтерв'ю *ЛігаБізнесІнформ*, коментуючи вже четвертий цього року приїзд до України глави РПЦ.

На думку Патріарха Філарета, «Росія використовує церкву в політичних цілях. Адже, коли Патріарх Кирил приїжджає до України, він не стільки говорить про духовні цінності, про покаєння людей у своїх гріхах, скільки говорить про руський мир. Що таке руський мир? Це та ж Російська імперія в якомусь новому вигляді. Політика це чи ні? Звичайно, політика. Це використання церкви з наміром створити нову державу під керівництвом Москви. Коли Патріарх Кирил приїжджає сюди і говорить про вступ України до Митного союзу — а ми знаємо, що про це він говорив під час візиту влітку, — хіба це духовність? Тому, коли він вперше приїхав до України, і його тут і президент добре прийняв, і уряд, то громадськість і ЗМІ оцінили його як політичного діяча. Він займався більше політикою, ніж духовними справами».

«Я не хочу стверджувати, що Патріарх нічого не робить духовного. Так, він проводить богослужіння, опікується питаннями керівництва Української православної церкви Московського патріархату. Але при цьому головною метою його приїздів до України, як це зараз ясно видно, було обмежити або навіть ліквідувати самостійність і незалежність УПЦ МП в управлінні. Залишити назву, але щоб митрополит Володимир фактично незалежності не мав. От Кирил і їздить по всіх епархіях УПЦ, як по своїх власних, забуваючи, що тут є свій предстоятель», — говорить глава УПЦ КП.

За його словами, «... Патріарх Кирил не відмовляється від ідеї просування у нас руського миру. І щоб її втілити у життя, УПЦ МП треба позбавити самостійності, потрібно взяти Україну під своє безпосереднє керівництво. Для цього він і продовжує свої візити. Як реагує на це митрополит Володимир і взагалі УПЦ МП? Безумовно, негативно. Відчуваючи такі настрої, Кирил минулого року після служби в Лаврі сказав, щоб Володимир з цього приводу не непокоївся. Якщо Патріарх був змушений говорити на цю тему, отже, побоювання у Володимира мали місце. А якщо єпископат і духівництво відчували, що їх можуть позбавити самостійності, отже, були якісь дії, направлені на це. Інакше у Кирила не було б мотивів говорити про це публічно. Проте поїздки патріарха Кирила продовжуються і після цієї заяви. Цього року він вже вчетверте або вп'яте приїхав до України».

“ Якщо Українська церква, духовна основа держави, буде підлегла Москві, то підпорядкувати саму державу вже нескладно. Адже душа у неї буде в чужих руках.

І в його планах не тільки Луганськ (патріарх здійснює дводенний візит до Луганської області — УНІАН), він ще до кінця місяця на Буковину збирається приїхати. Самі бачите, скільки часу він приділяє Україні».



Патріарх Філарет (УПЦ КП), Митрополит Володимир (УПЦ МП), Патріарх Кирил (РПЦ)

«Але результат все одно негативний, — говорить Патріарх Філарет. — Доказом є той факт, що у нього, як повідомляють ЗМІ, після поїздки до України був інфаркт. Хоч там і говорили, що це вірус якийсь, а насправді — інфаркт. Чому? Та тому що між ним і єпископатом УПЦ МП, зокрема митрополитом Володимиром, розмови пішли небратські. У результаті патріарх Кирил захворів».

Також глава УПЦ КП вважає, що Президент України Віктор Янукович «тепер побачив, куди патріарх Кирил тягне Україну. І те, що Президент останнім часом озвучив тверду позицію, що Україна — держава, і він не дозволить, щоб з такою великою державою поводитися як з молодшим братом, свідчить про те, що Президент захищає інтереси України...».

При цьому Патріарх Філарет підкреслив: «Якщо Українська церква, духовна основа держави, буде підлегла Москві, то підпорядкувати саму державу вже нескладно. Адже душа у неї буде в чужих руках. Тому на церкву як на установу, що впливає на душі людей, Москва покладає великі надії. І саме від церкви багато в чому залежить, буде Україна державою чи не буде». **Д**

St. Sophia's Ancient Gospel (Selected)

By Natalia A. Feduschak

Guides at Kyiv's famed St. Sophia Cathedral like to tell a story about this architectural wonder from the Kyivan Rus period.

Sometime in the 1920s, when tyrant Josef Stalin was demolishing churches throughout the Soviet Union, the government decided to tear down the 11th century cathedral. The plan was to transform its grounds into a park commemorating a 1917 Crimean Red Army victory.

Along with others who lobbied the dictator to leave the cathedral alone were the French. St. Sophia, they said, also had important cultural meaning for them: Their 11th century queen, Anna, hailed from Kyiv and a book she carried to her new home was the one on which French kings for generations had taken their oath. The Soviets relented and St. Sophia was saved.

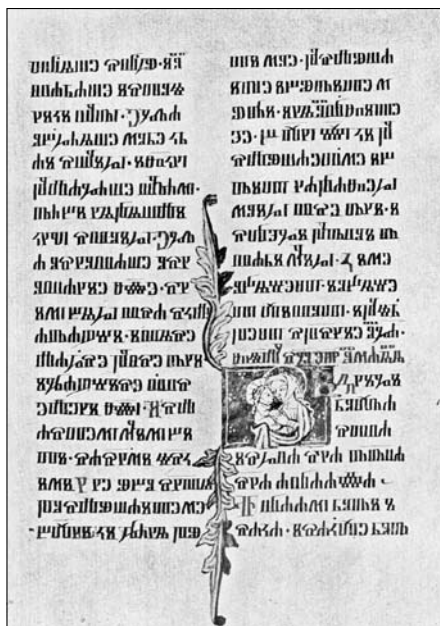
Now, a millennium after Anna left Kyiv, Ukrainians are able to get a better understanding of what all the fuss was about with the 2010 publication of the Reims Gospel of Anna Yaroslavivna.

Covered in red velvet and embossed in gold, the book provides high-quality copies of the 32 pages that remain of Anna's manuscript as well as translations of the text into Ukrainian, English and French from Old Slavonic—the written language of the time. While it is unknown how many pages the original book contained—parts of it were removed centuries ago—historians say it is certain that Anna's book is both Kyiv's oldest-known original manuscript and the oldest liturgical book.

It is quite possible the book was produced specifically for Anna within St. Sophia's walls as she prepared to leave her homeland and marry France's Henry 1 Capet.

Furthermore, some believe she even swore her royal oath on the text when marrying him on May 19, 1051 in Reims, the traditional site where French kings were crowned.

Little is known about the whereabouts of Anna's manuscript after she arrived in France. The manuscript disappeared during the Hussite wars in the first half of the 15th century and then reappeared in Reims where it was used as the coronation gospel for French kings. Toward the end of the 18th century, it again disappeared from Reims Cathedral where it had been stored.



A page from Reims Gospel manuscript

FROM WIKIPEDIA.ORG

Contemporary knowledge of the book, however, dates back only to 1717 when it was viewed by Russian Tzar Peter I during his stay in France.

The language in which the book was penned was strange to the French; the Tzar said it came from 'Rus.' It was the Russian writer Alexander Turgenev who finally rediscovered the book in 1835 in the Reims municipal library during a European journey in search of materials for a history of Russia.

By then, its precious binding had been removed.

Bringing Anna's manuscript back to life for the modern reader would not have been possible without the help of Father Rafael Turkoniak, who won the 2007 Shevchenko prize for his work on the Ostrozka Bible.

As one of the few individuals who can easily translate from Old Slavonic, Turkoniak worked with digital copies provided by the Reims municipal library. The text was written most likely on calf leather, he said. Because producing each sheet was such a laborious process, Turkoniak said those who produced texts in the 11th century often used a type of short-hand instead of writing out an entire word to save space on a page.

"A lot of it is guesswork," he said when translating texts from the Old Slavonic.

The publication of the Reims Gospel is not a commercial project. Only 1,000 copies of the book have been printed, with the rest being distributed mostly to libraries and academic institutions.

The project to translate and publish Anna's Reims Gospel was initiated by Oleh Ivanusiv, the president of the Encyclopedia of Ukraine Foundation, from Canada. *✍*

Staff writer Natalia A. Feduschak can be reached at feduschak@kyivpost.com.

На місці Десятинної церкви у Києві таки з'явиться храм Московського патріархату, який, за приблизними підрахунками, обійдеться у 100 мільйонів гривень (US\$12,500,000 — Ред.).

На місці Десятинної церкви збудують храм Московського патріархату

Два проекти, які виграли за результатами голосування щодо проекту забудови території Десятинної церкви, цілком влаштовують представників УПЦ МП.

Про це заявив намісник Свята Різдва Пресвятої Богородиці Десятинного чоловічого монастиря УПЦ МП архімандрит Гедеон (Харон).

“Ми обрадувані і дякуємо Богу за ці результати. Концепція церкви завжди полягала в тому, що має бути храм-музей. Зокрема, на фундаменті Десятинної церкви, як сучасний світ буде, повинен бути музей, а наверху — собор. Це наш проект. І промислом Божим так воно і сталося, що виграли два проекти. Один — “чистий” проект без храму — для музеєфікації церковних залишків, а другий — концептуальний проект самого собору — того “красавця” білокам’яного, біломармурового із золотими куполами”, — зазначив священник.

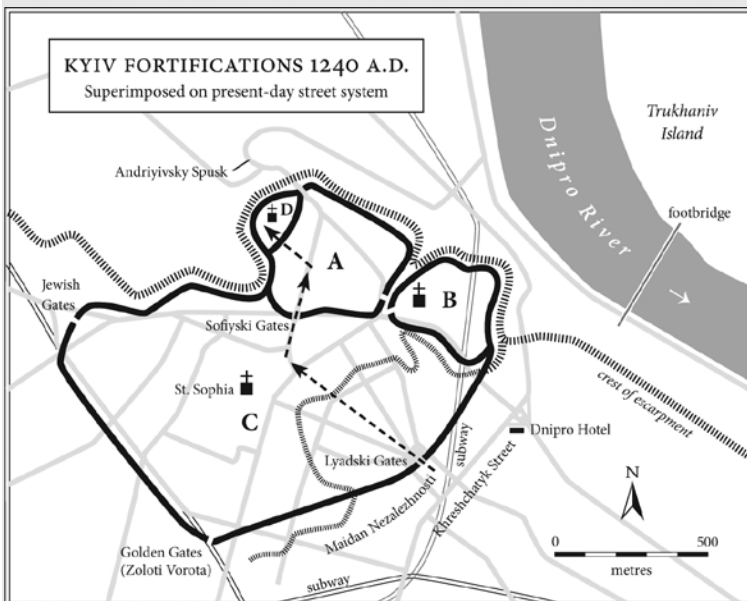
нечестива колись зруйнувала (Десятинну церкву — ред.)”, — додав архімадрит.

За приблизними підрахунками храм обійдеться у 100 млн грн.

“Важко сказати, скільки потрібно буде на побудову храму. Ми хотіли би, щоб він був із білого мармуру. За приблизними підрахунками це буде коштувати десь 100 млн гривень”, — стверджує священник.

Нагадаємо, як повідомив глава постійної комісії Київради з питань культури і туризму, депутат від БЮТ Олександр Бригинець, за результатами голосування щодо проекту забудови території Десятинної церкви переможцями оголошені два проекти.

17 травня на конкурсі із забудови Десятинної церкви в Києві вибухнув скандал. Лічильна комісія журі, яка обирала переможця конкурсу на кращий проект музеєфікації Десятинної церкви, відмовлялася оголошувати результати голосування. **Д**



За словами архімадрита, кошти на церкву повинна виділити держава та зібрати громада.

“Храм потрібно збудувати за кошти православних віруючих, тому що так будуються всі церкви. І це стосується не тільки громадян України, але й інших країн. Однак і держава повинна дати грошей, бо радянська влада

Коментарі до статті в Інтернеті:

► Як і 771 років тому — Київ зайняла Орда. Для Русів-Українців тоді лишилася лише Галичина і Волинь... (в долученні сторінка із Yaroslav's Treasure, — з деталями древнього й сучасного [www.yaroslavstreasure.com]). Історію українці не вивчили — повторюється наука. — **Мірко**

► От мені цікаво, кому треба в тій жебрацькій країні храм за 100 мільйонів? Половина населення не може нормально харчуватися, бо грошей тільки на комуналку і вистачає, а ті фарисеї жирують! Ідіотизм — по іншому назвати важко... — **Захар**

► Це все одно що розвалити кремль і побудувати церкву Київського Патріархату. — **Віктор**

► Боже, доки москалі будуть на українській землі господарювати? Мають свою величезну Росію. Їм мало? А українцям продажним ганьба. Бог

заплатить за все. Правда, вони ні в що, крім грошей, Путіна, комунізм, Росії не вірять. — *Олена*

► Десятинна церква була побудована у IX столітті! Тоді УПЦ МЦ навіть у планах не було! Для чого ото все робиться? Геть московського попа! Уже немає інших слів! — *Олежка*

► Тільки дикуни руйнують старовинні пам'ятки, щоб на місці них будувати сучасні храми — *Макс*

► Будувати за державні гроші? За гроші Російської Федерації? Чому російська церква хоче будувати церкви за рахунок держави Україна? Чому не віддали нашій українській церкві Київського патріархату? ГАНЬБА! — *ГАНЬБА!!!*

► Як на мене це вже порушення закону. Десятинна церква — це національне надбання, пам'ятка архітектури й археології національного значення. Тож жодна позанаціональна структура (а такою є МП) не має права нею володіти. Нічого, зміниться влада, поженуть в шию з України московських попів, і храм повернеться в українську власність. — *Львів'янин*

► Мало того, що віддають нашу найбільшу і найдавнішу святиню якійсь секті, так ще і віддають її потомкам тих, хто її ж знищив! — *Ан*

► І що гірше, втратимо всю Старокиївську гору. Місце, з якого починався Київ. — *Юрій*

► Можна тільки поспівчувати — ми втрачаємо архітектурну пам'ятку, свою історію. Нація без історії приречена на вимирання — *Тарас*

“Я свою душу пустив
у душу народу, і там
я почорнів з розпуки...”

— *Василь Стефаник*

Lost Generation

By Jonathan Reed

I'm a part of Lost Generation
and I refuse to believe that
I can change the world
I realize this may be a shock but
“Happiness comes from within”
is a lie, and
“Money will make me happy”
So in thirty years I'll tell my children
They are not the most important thing in my life
My employer will know that
I have my priority straight because
Work
Is more important than
Family
I tell you this
Once upon a time
Families stay together
But this will not be true in my era
This is a quick fix society
Experts tell me
Thirty years from now I will be celebrating
the 10th anniversary of my divorce

I do not concede that
I will live in a country of my own making
In the future
Environmental destruction will be the norm
No longer can it be said that
My peers and I care about this earth
It will be evident that
My generation is apathetic and lethargic
It is foolish to presume that
There is hope

And all of this will come true unless we reverse it.

Now, please read from the bottom up for a more hopeful message.

With thanks to Dr. Roman Zyla

Turn your ear to wisdom; incline your heart to understanding

— Proverbs 2:2

By Father Stephen Wojcichowsky

Education of the mind and heart, the search for our authentic traditions, leadership formation—these have been the hallmarks of the Sheptytsky Institute from its beginnings. Founded in 1986 at Catholic Theological Union in Chicago by Father Andriy Chirovsky and moved to Ottawa's Saint Paul University in 1990 at the request of the Ukrainian Catholic Bishops of Canada, our Institute has taken its inspiration from the teachings of our great church leaders and the Second Vatican Council.

Патріарх Йосиф Сліпий залюбки вживав мотто: "Істина й любов науки собирає в розсіянні суцїх." Він прищеплював своїм вихованцям відданість своїй рідній традиції — спадщині киево-галицького християнства. Серед тих вихованців було кілька майбутніх викладачів Інституту ім. Митр. Андрея Шептицького. А за статтю Патріарха Йосифа височіє пам'ять його святого попередника, Митр. Андрея. Патріарх Йосиф часто ставив собі самому питання: "А що був би зробив покійний Митрополит?" Серед великих завдань нашого діаспорного життя це питання дуже актуальне.

Mind and Heart

In his pastoral letters Metropolitan Andrey Sheptytsky wrote, "Acquire education, my brothers and sisters! Strive for it earnestly—cherish it! For learning is nothing other than the recognition of truth, and it is precisely the teaching of Christ that is truth." It is this combination of the pursuit of knowledge and humility

before the Lord that have characterized the educational efforts of our Institute. Time in classroom instruction is always enhanced by time spent in chapel. Prayer and study are complementary.

This spirit of prayerful study permeates all levels of instruction. Our Institute is the only place in North America where one can obtain an entire range of credentials in Eastern Christian Studies: certificate, Bachelor, Masters, Licentiate (a degree for teaching theology in Catholic institutions) and a Doctorate. We now have over 200 graduates—laity, religious and clergy (fifty of these are priests and deacons who presently serve in the Ukrainian Catholic Church in Canada). Our graduates have mainly come from North America and Ukraine (several are professors now at the Ukrainian Catholic University in Lviv), though some have come to us from as far away as Africa, Australia and China. Among our former students is Patriarch Sviatoslav Shevchuk.

We try to bring this spirit to the wider community. In addition to retreats, parish missions and public lectures, we have now offered four successful Study Days conferences in Ottawa and one in Edmonton. In this way all people who are interested in deepening their faith can do so by reflecting in an academic and prayerful atmosphere. Here is a sampling of their comments:

- "It was a gracious, loving presentation of God's truth."
- "Participating in this weekend was for me a brief—but oh so refreshing!—sojourn to an oasis of intellectual and spiritual richness."

- "I liked the opportunity for contact with top scholars/theologians as a guide to ensure my capability to address questions—liturgical, catechetical and others—that come up during the year in parish activities."

Authentic Tradition

The fathers of the Second Vatican Council in the *Decree on the Eastern Catholic Churches* urged that "Members of the Eastern Churches... should acquire an ever greater knowledge and a more exact use of their [liturgical rites, ecclesiastical traditions and Christian way of life]. If they have fallen short... let them take pains to return to their ancestral ways." Our Institute has taken up the challenge over the years to grapple with the thorny question of "What is ours? Наше, чи не наше?" But this is not merely a discussion of rubrics. It reaches to the very core of who we are as a Church.

Three of our professors, Fathers Andriy Chirovsky, Peter Galadza and Andriy Onuferko, are founding members of the Kyivan Church Study Group—Catholic and Orthodox scholars of the Kyivan Church who have met on numerous occasions for the express purpose of recovering and understanding our authentic traditions for the eventual reunion of the entire Ukrainian Church. And it is this spirit of ecumenism, which has had us involved in various national and international ecumenical and interfaith dialogues, as well as serving as consultants to our Ukrainian Catholic bishops in Canada, the United States and Ukraine on these and related matters.

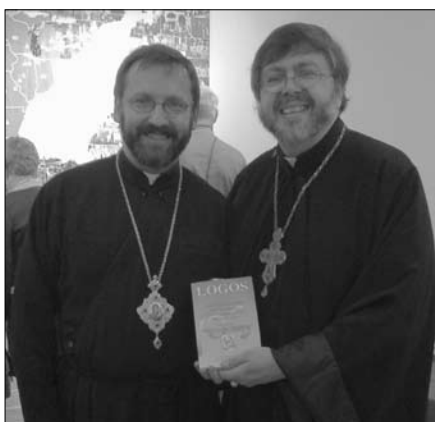
Leadership Formation

Writing in a recent article, Patriarch-Emeritus Lubomyr Husar emphasized, "What are needed are individuals... who possess an elite mind, have vision, understand their history, can think, and are reflective. They should become the teachers who will teach the next generation."

All of our teaching and pastoral and spiritual care have been directed to the formation of leaders for our Church—laity, monastic and clergy alike. In the case of seminarians we work very closely with Holy Spirit Seminary, our sister institution, to provide a program of priestly formation that will ensure proficient and caring leadership for our Church now and in the future. And we are uniquely positioned to do so. We have the professors, we have the degree-granting capabilities through Saint Paul University, and we have the patronage of our Ukrainian Canadian bishops.

A Crucial Role

During the Patriarchal Sobor held in Brazil in August of this year, Patriarch Sviatoslav Shevchuk made several references to our Institute as an example to be followed by our Church in other parts of the world. Patriarch Sviatoslav emphasized that the Sheptytsky Institute must be preserved and developed, since it plays a crucial role in the life of the Ukrainian Greco-Catholic Church. There are institutions in Ukraine that serve Ukraine, he stated, but the Sheptytsky Institute of Eastern Christian Studies is unique in that it serves the needs of the Kyivan Church, not just



The Head of the Ukrainian Catholic Church Patriarch Sviatoslav presented with an issue of *Logos: A Journal of Eastern Christian Studies* published by the Institute with the Institute's founder, Rt. Rev. Mitred Archpriest Andriy Chirovsky.

in Ukraine—although there as well—but especially outside of Ukraine. "Turn to the Sheptytsky Institute for guidance," he said. "They will help you to get similar ventures started. They have the experience."

The UCWLC – A Welcome Support

The members of the Ukrainian Catholic Women's League have been very supportive of our efforts both through their prayers and financial assistance. Since the Institute's move to Canada, the UCWLC has donated almost \$80,000 to the Institute's foundation (MASIF). The Eparchial UCWLC of the Toronto Eparchy has donated the most funds, while the largest contribution from a single branch came from the Assumption of BVM Parish in Calgary. The branches from Holy Ghost Parish in Montreal and Saints Peter and Paul Parish in Winnipeg have made the most frequent donations (13 each). To all 35 branches who have

contributed we offer our sincerest and warmest thanks as well as our prayers for you and your loved ones.

Серед княжих дарів на Інститут ім. Митр. Андрея не можна не згадати д-рів Петра й Дорис Куль з Едмонтону, які пожертвували понад 4,6 мільйонів доларів на залізний фонд, тим надаючи фонди на дві катедри. Пані Дорис довголітня членкиня ЛУКЖК при едмонтонській катедральній парафії, де також займалася напрестольними обрусами й квітами кругом церкви. Цілий ряд інших членкинь зробили свій особистий внесок для вишколення нових провідників для нашої Церкви в діаспорі. Не кожен може дати мільйони, але кожному потрібно застановитися над питанням: "Звідки матимемо такий провід, який нам потрібний, якщо не подбаємо про його вишколення ми самі?"

Further Help

Our Institute needs help to carry on its mission. We need your prayers. We need you to promote our Institute—indeed, it is *your* Institute. We need help—significant help—to meet our budgetary obligations (some \$700,000 per year). In his 25th anniversary greeting to us, Patriarch Sviatoslav declared, "Today this educational institution brings glory to God in every corner of our planet." We need his words to remain a reality for many years to come! ✚

Father Stephen Wojcichowsky
is the Director of the Sheptytsky Institute.
For further information, please visit
www.sheptytskyinstitute.ca.

Здобуйте собі просвіту, Мої Рідні Брати і Сестри! Працюйте над нею усильно, – цінить її! – Бо наука не є прецінь нічим іншим, як лише пізнанням правди, а Христова наука є якраз правдою. – Митрополит Андрей Шептицький

Ми звертаємося до вас, аби ви щиро відгукнулися на щорічний збір коштів для Інституту, який ми призначили на першу неділю листопада – день пам'яті Митрополита Андрея.

– Пасторальний лист Єпископів Української
Католицької Церкви Канади з нагоди 25-ої річниці
Інституту ім. Митр. Андрея Шептицького.

Тhe Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies is celebrating 25 years of service to the Ukrainian Catholic Church and the Church Universal. It costs some \$700,000 annually to operate the Institute. The first Sunday in November has been designated by the Ukrainian Catholic bishops of Canada as the official day for its support.

Просимо щедро підтримати збірку на Інститут.



Від Крайової голови From the National President

Слава Ісусу Христу! Слава навіки!

Шановні члени ЛУКЖК і передплатники НАШОЇ ДОРОГИ,

Куди поділося літо? Надіюся, у всіх був час, щоб розслабитися. Я зловила рибу чи дві. Краса наших змінних пір року нагадує нам справу рук Божих.

Я сподіваюся, що багато з вас були присутні або ще будуть присутні на ваших Єпархіальних Конвенціях. Кожна Єпархія має захоплюючі і цікаві теми. Відвідування Конвенцій надає можливість відновити знайомства і завести нові. Я сподіваюся, що буде багато "новачків", які підтвердять свою прихильність до організації.

Дякую Єпархіальним головам і управам, які змінюються, і спасибі тим, що залишаються на ще один термін, за вашу відданість часу і енергії, щоб наша організація ЛУКЖК була динамічною і постійно зростала. Бог ставить усіх нас у житті впливати один на одного в деякому роді... Шукайте Добро в інших.

У серпні я провела тиждень у Львові як делегат на щорічній нараді СФУЖО і також тиждень на Міжнародному форумі українських жінок в Києві, в якості гостя на Всесвітньому форумі української діаспори, фінансованих Україною, і на річних загальних зборах Світового Конгресу Українців. У нас було три дні вільного часу, перш ніж ми полетіли додому. Ми також побачили відзначення 20-ї річниці Незалежності України 24 серпня. Ці два тижні дали мені уявлення про політичну і соціальну ситуацію в Україні та діаспорі.

Оскільки ми продовжуємо наше служіння Богові і країні, пам'ятаймо у:

Щасливі моменти прославляти Бога.

Важкі моменти шукати Бога.

Тихі моменти поклонятися Богу.

Болючі моменти довіритись Богові.

Кожної миті дякувати Богові.

З Богом!

Глорія Ленюк,

Голова Крайової Управи ЛУКЖК

Slava Isusu Khrystu! Slava na viky!

Dear UCWLC Members and Subscribers,

Where has the summer gone? Hope everyone had time to relax. I did catch a fish or two. The beauty of our changing seasons reminds us of God's handiwork with His paintbrush.

I hope that many of you have attended or will attend your Eparchial Conventions. Each Eparchy has exciting and interesting themes. Attending a Convention gives you an opportunity to renew acquaintances and make new ones. My hope is that there will be many "first timers" experiencing the Conventions. Conventions reaffirm your commitment to the organization.

Thank you to the Eparchial Presidents and Executives that are changing and thank you to those that are staying on for another term, for your commitment of time and energy to our UCWLC organization and its members to ensure that the organization is vibrant and growing. God puts us all in each other's lives to impact one another in some way... Look for Good in others.

In August, I spent a week in Lviv as a delegate at the WFUWO Annual Meeting and also a week in Kyiv as a delegate at the International Forum of Ukrainian Women, as a guest of the World Forum of Ukrainians of the Diaspora sponsored by Ukraine and of the AGM of the Ukrainian World Congress. We had three days of free time before our flight home. We also experienced the 20-Year celebration of Ukraine's Independence on August 24th. These two weeks have given me an insight of the political and social situation in Ukraine and the Diaspora.

As we continue our service to God and country, remember that in...

Happy moments, praise GOD.

Difficult moments, seek GOD.

Quiet moments, worship GOD.

Painful moments, trust GOD.

Every moment, thank GOD.

Z Bohom

Gloria L. Leniuk,

National UCWLC President



Who are the young, 18- to 40-year-old Ukrainian Canadians, under the spiritual direction of Bishop Bryan Bayda, Fathers Ivan Nahachewsky, Mike Smolinski and Theo Machinski, who attended World Youth Day 2011 in Madrid in August along with some 30,000 other Canadians and about 2 million youth from around the world?

During their 21-day pilgrimage they experienced the full range of emotions stemming from the intolerable heat and frustrations of massive gatherings to the sublime elevations of the spirit. NASHA DOROHA excerpts from their blog at www.cucp.ca.

The Canadian Ukrainian Catholic Pilgrims, Madrid

The Canadian Ukrainian Catholic Pilgrimage to WYD 2011

The daily blog by Laurie Friesen

DAY 1-2

We are a group of 46 pilgrims from across Canada. We are very happy to be (in Madrid) and to celebrate our faith. We had a scenic bus tour of the city and headed for the Cathedral in Toledo. Our tour guide arranged for our own Vespers service at the Cathedral. This is rare. Toledo is the religious capital of Spain, a place where the three main religions—Christianity, Judaism and Islam—have a presence. As we walked through the narrow streets that were so randomly designed, we learned that the streets were planned so that one would be walking in the shade as much as possible. SMART!

DAY 3

We are in Africa! While the landscape from the plane was beige, the

reality of Morocco is a rainbow of wonderful new discoveries and experiences. Our first Moroccan meal was incredible. The hotel is quite fancy for our pilgrimage standards, but we had to go with safety before simplicity.

DAY 4 - MOROCCO

It is the fourth day of Ramadan, the holy month for Muslims. They fast from food, water, and smoking from sunrise to sunset, no alcohol at all and they try to increase their kindness and good works. Sound familiar? Although we are not fasting with them, we are asked to eat and drink only on the bus or in the restaurants during daylight hours. Our breaks and meals coincide with the six times per day that a Muslim is required to pray. Normally it is five—one extra during Ramadan. In Canada we have rest stops in gas stations on the highway. Here those

stops also have a small mosque separate from the bathroom with rooms for ritual washing before prayer.

DAY 5 - PILGRIM MARGARET (EDMONTON)

Visiting the Mosque I was blown away with the beautiful design of the architecture and the amazing art lining the walls. Looking around, however, I missed the icons that fill our Ukrainian Catholic churches, which provide me with a real sense of God's presence. After just one night in Morocco I not only appreciate the Muslim culture more, but I appreciate my home country and my faith. This pilgrimage has opened my eyes to the world, how different and how unique we all are.

DAY 6 - PILGRIM - JAY (WINNIPEG)

In today's age we all drive to church, often arriving last minute or sometimes even a bit late. Well, this time



WYD 2011
MADRID

World Youth Day and the Canadian Ukrainian Catholic Pilgrims

around, we walked to church, just like my great-baba did until she was 90. In fact, yesterday on the bus, I was sharing with someone how my great-baba has literally been my hero because of her faith and how she walked almost daily to church. Today I felt like her simply by walking.

DAY 7 - PILGRIM KRISTINA (WINNIPEG)

I have learned so many things about the Muslim culture. Last night in Rabat, during our pre-dinner walk, the call to prayer went off. A few people ran past us. We followed to see what was going on. We saw a man drop to his knees and start to pray outside the mosaic. We didn't want to stand close and watch so we did from a distance. It was an amazing experience to just stand there and listen to the chanting and see how others practise their faith.

DAY 11 - SHARING...

Today, in Barcelona, we noticed Bishop Bryan talking to a group of people at the end of the park area. They looked a little down and out. Turns out they were Ukrainians who had moved to Spain recently, out of work and living on the street. We left them with bags of food that we put together from our picnic meals.

DAY 12 - PILGRIM STEFAN (WINNIPEG)

Today has been one of the proudest days as a young, practising Catholic. CUCP celebrated a beautiful mass with 30,000 young people from around the world in an outdoor setting. We snapped hundreds of photos, traded dozens of souvenirs, and chatted up people from Italy, Germany, Zimbabwe, France, Slovakia, Texas, and many more. Flags were flying proudly

everywhere to mark each group. Our own flagpole stood taller than most with three separate flags representing Canada, Ukraine, and WYD itself.

DAY 13 - PILGRIM TOM (TORONTO)

We had the option to join Ukrainian Catholics from Ukraine for Divine Liturgy. Again, quite a few things struck me: the multitude of international flags waving during Mass and Bishop Bryan. The ordinary colour for Roman Catholics is

sound in a gym filled with people. It's not a beach! It's the sound of 600 people rummaging through their baggage and getting ready for their day! At the Placio de los Deportives, organizers have set up a centre for English-speaking pilgrims. It seats 15,000 people and is air conditioned. This morning, all Canadian pilgrims were gathering for celebration and prayer. You know those red jerseys we have? Most of the Canadian pilgrims have them, too! It was a sea of red!



At the Primate Cathedral of Saint Mary of Toledo, Spain

green. Four of the five bishops were in green while Bishop Bryan was in bright gold because that is our Eastern "ordinary day" colour. Everyone could notice Bishop Bryan among the bishops because of his vestments and proximity to the archbishop of Barcelona. It made our group very proud to be Eastern Catholics.

DAY 15 - LIVING IN COMMUNITY

What in the world is that noise? It's like the sea, the rushing of water and then the crashing of the waves on the shore. I am waking up to that

DAY 19 - OUR FAITH AND OUR TRIALS AND TRIBULATIONS

Bishop Dionysius spoke about culture and tradition, saying that they are important in our Church, but we really need to go deeper. Faith cannot and will not continue in just cultural, external expressions. Our Church involvement cannot just be about culture. Our Church will only continue if faith is in our hearts and we share our faith with others. Madrid is our transfiguration. We need to be better people not just at WYD, but in everyday life when we return home.

DAY 20 ~ PAPAL MASS

Flags from every nation were waving over sleeping bodies as far as my eye could see in any direction. And then physical reality set in... Because of the severe storm last night, several Eucharistic chapels collapsed. We are asked to put away our tents and sleeping bags to make room for the thousands of pilgrims waiting to come in. The other half of our group at least made it into the overflow. Many pilgrims with paid registrations and assigned seating didn't even get that far. The Communion with the Holy Father had to be cancelled. Reports were coming back that if you had to use the bathroom, the queues were 2 hours long!

Wow! None of us had anticipated anything like this. We knew it would be tough, but we didn't think it would be like this. Yet in comparison to what others had suffered for their faith, this was small. I was hoping the pilgrims would be able to see past the challenges to the reason we were there—to worship God with a couple million other believers. No matter what our expectations, no matter what our hopes, we must embrace that God is present in each of our experiences and will bring good out of them. Lord, pour out your compassion and mercy upon us. Hospody, pomyluj.

DAY 22 ~ GOING HOME

How did this happen? We are leaving in the morning! Most are looking forward to getting home, but at the same time, they are sad to leave each other. Today was our retreat day, a time to reflect, integrate and transition. Here is the reflection: My dear pilgrims, we have been invited, like Peter, James and John, to climb the mountain with Jesus. We have been invited and said "yes" to that



Pilgrims' "quarters"

mountain-top experience known as the Canadian Ukrainian Catholic Pilgrimage to WYD 2011. And now we pack. We try to stuff all of our belongings, mementos and souvenirs into our bags. But more than that, we are collecting our memories and experiences, and stuffing them into our hearts and our spirits where they will remain forever, where they are now just seeds ready to be watered and nourished so that they can bloom and produce beautiful, sweet fruit. And our mind begins to shift to home. To you, our loved ones who have supported us and prayed for us, and travelled with us through this blog, we are grateful. So grateful. We have been transfigured. We have encountered the glory of the Risen Lord, each of us in our own way. We are coming down the mountain, coming home. Z namy Boh! ☩

*Blogs were written by Laurie Friesen,
Director of Youth & Campus Ministry,
Ukrainian Catholic Eparchy of Saskatoon.*

*Thank you to Tamara Lisowski,
Ukrainian Catholic Youth & Young Adult
Director, Archeparchy of Winnipeg.*

PILGRIM PERSPECTIVES

■ We finally wormed our way into seeing the Pope! We arrived at the Stations of the Cross site—to begin at 7:30—around 4 pm; it was already packed. We were reassured by one of the hundreds of Madrid police that this was the right spot. As the Pope approached, the excitement was unbearable! The energy—amazing! Everyone was so anxious to see him up close. He approached, flanked with tons of security, moving slowly, window open, waving to the crowd. He looked just as excited as we were. The crowd roared "Viva la Papa"; he waved and smiled through his open window. It was unbelievable. — *Luba and Carly (Regina)*

■ No matter how much you plan, things turn out differently. Such was the case with a Divine Liturgy celebrated at Tibidabo Church of Sagrada Cora. We are greeted by a Spanish-speaking elderly priest who assigns us a side chapel in the crypt for a Divine Liturgy. We decide to join the RC mass in the main chapel of the crypt, instead. Finally, they give us the option of celebrating Divine Liturgy in the main chapel of the crypt. I serve as a book holder for Bishop Bryan, Father Mike serves as singing director, and Father Theo celebrates from the pews. The mosaic walls and floor sparkle; the acoustics amazing; the tourists respectful; the liturgy—holy. Later, I climbed to the top of this elegant, ornate, stone church to find a giant statue of Christ standing with outstretched arms, very much like the much more giant one in Rio Brazil, where the next WYD will be held in 2013. As I took in the view from the feet of Jesus, the city of Barcelona, the mountains, the Mediterranean Sea and I bow down to worship Him. — *Fr. Ivan (Saskatoon)*

■ This pilgrimage brought me closer to God, especially WYD. The singing in the subway put a smile to my face. I had something like a vision: Jesus was looking over top of us with a great big smile and joining in the clapping along with the songs.

I was meant to be here, at this pilgrimage, meeting new people and just praising God's name. — *Vladimir (Saskatoon)*



WYD 2011
MADRID

World Youth Day and the Canadian Ukrainian Catholic Pilgrims

WORLD YOUTH DAY 2011 PARTICIPANTS

Eparchy of Edmonton (10)

Mariya Balukh
Margaret Batty – Support Team
Kathleen de Caen
Chris Maximchuk
Julian Savaryn
Millie Schietzsch – Core Team
Frank Simpson
Mike Verdonck – Core Team
Katrina Wynnyk
Terenia Wynnyk

Eparchy of Saskatoon (15)

Bishop Bryan Bayda
Katelynn Bohay
Shannon Chelack
Laurie Friesen – Core Team/Group Leader
Nicole Gartner
Vladimir Kolosnjaji
Ana Larmour – Support Team
Don Larmour
Marie Larmour
Fr. Ivan Nahachewsky – Core Team
Teresa Nahachewsky
Carly Romanow – Support Team
Jesse Thomson
Ashley Yagelniski
Lubomyra Zorniak – Support Team

Archeparchy of Winnipeg (10)

Stefan Baluta
Kristina Ewchuk
Kevin Gerbrandt
Jay Korban – Support Team
Luba Michno
Sophia Nahachewsky – Core Team
Andrew Popiel – Support Team
Anna Rayter
David Senderewich
Fr. Mike Smolinski – Core Team

Eparchy of Toronto (5)

Alexandra Bazos-Goldy
Tom Hrywna – Core Team
Nadia Mokryi – Support Team
Larissa Rodo – Support Team
Elena Scourtoudis

Short Pilgrimage (6)

Brett Bernatkevich
Meagan Diduck
Andrea Jasinski
Fr. Theo Machinski – Core Team
Roxanna Pullan
Christine Verdonck

Всесвітній День Молоді

Наталя Штурин

Підготовка почалася півтора року тому. Вже рік ці молоді прочани зустрічаються тижнево на реколекціях і сесіях катехизму та беруть участь в місіях. Хто це є і куди вони їдуть? Це молодь нашої єпархії їде на Всесвітній День Молоді: енергійні, бадьорі, спрагли за свою віру, готові навіть переплисти океан, щоби разом з представниками молодшого покоління з цілого світу одним тілом славити Бога.

приблизно два мільйони прочан зібралися в Іспанії у місті Мадриді від 16 до 21 липня. Між ними була група сорока шести українських греко-католиків з Канади, а п'ятеро з них їхало з єпархії Торонто і Східної Канади.

Однією із зупинок для наших українців під час подорожі була країна Марокко. Тут християнами є значна меншість населення, і переслідування за віру Христову



Toronto Eparchy Pilgrims among participants of the Youth Ministry this summer.

Всесвітній День Молоді — це виняткова проща для молоді віком 18-35 зустріти видиму голову нашої церкви, святішого отця, по черзі в різних країнах світу. Ця традиція була почата Блаженним Папою Іваном Павлом II ще 1985 року, а три роки тому проща відбувалася в Австралії. Цього року

не є рідке явище. Вертаючись додому, у серцях прочан довго залишиться пам'ять про це терпіння великої кількості наших братів і сестер та вдячність за нашу свободу віри зі всіма канадськими вигодами.

Святіший отець зустрівся з молоддю під час загального



Учасники Елена Скуртудис, Лариса Родо, Надя Мокрій, Тома Гривна.
Немає на знімці Александри Базос-Голді.

чергування, котре відбулося в суботу ввечері. Хоч всі у суботу під час дня страждали від неймовірної спеоти, того вечора пішов дощ. Цей дощ разом з сильним вітром облив прочан за мить з голови до ніг. Та незважаючи на це папа Венедикт не рушив з місця. З радістю в очах, спостерігаючи масу молодих людей перед собою, він ставив перед ними питання: як може молода людина дотримуватися своєї віри та водночас додержуватися високих ідеалів у сьогодишньому світі? Відповідь, каже він, така: “Як мене Отець полюбив, так я вас полюбив. Перебувайте у моїй любові!” (Іван 15:9) Він стверджує, що нема потреби боятися ані сьогодишнього світу, ані майбутнього, ані своєї людської слабості, але треба постійно

перебувати у Господі та бути стійкими у тому, до чого Господь Бог кожного кличе. Віра не заперечує ідеалам, але, навпаки, підвищує їх і робить їх досконалими.

Ми всі можемо брати приклад з цих відданих юних християн. Берімо також до серця слова святішого отця та його взірцеву витривалість у тому, до чого він сам покликаний. Не лише молодь, але ми всі не раз потребуємо цю пораду не боятися ні терпіння, ні осуду цього світу. Наступне святкування Всесвітнього Дня Молоді відбудеться у Ріо де Жанеро, Бразилія, за два роки. Почнімо вже заохочувати наших дітей та внуків до участі у ньому, та прикладімося до роботи по парафіях уможливити подорож охочим. Будьмо молодими серцем! ✠

УЧАСНИКИ ВСЕСВІТНЬОГО ДНЯ МОЛОДІ 2011 р. З ЄПАРХІЇ ТОРОНТА І СХІДНОЇ КАНАДИ



Alexandra Bazos-Goldy (St. Demetrius the Great Martyr),
Nadia Mokriy (St. Demetrius the Great Martyr),
Tom Hrywna (St. Demetrius the Great Martyr),
Larissa Rodo (St. Demetrius the Great Martyr),
Elena Scourtoudis (Holy Eucharist).

■ This experience, my third World Youth Day, was a very special one. Being on the National Organizing Team, but also a pilgrim, like the 44 other pilgrims in our group, gave me a great twofold experience. I love the Spanish culture and they were amazing hosts. Most of all, I loved the fellowship and the communal prayer within our group, but also with all the Ukrainian Catholic youth from around the world.” — *Toma*

■ World Youth Day was single-handedly the best thing I have ever done for my faith. Openly being Catholic, being connected to people because of our Catholicity, was amazing; I loved everything about my pilgrimage and am having a hard time properly expressing the emotions I felt in Spain. Knowing that I now have friends around the world, and especially across Canada, is a comfort, and I am eagerly awaiting the next opportunity to be Catholic in such a beautiful and meaningful way. — *Larissa*

■ World Youth Day 2011 was a humbling experience for me. The generosity, faith, and hope of the World Youth Day pilgrims inspired me and reminded me of how important practising my Ukrainian Catholic faith is. These same pilgrims, especially the individuals that were part of the Canadian Ukrainian Catholic Pilgrims, became my family on the pilgrimage and I would like to thank each one of them for sharing such a wonderful experience with me. — *Nadia*



WYD 2011
MADRID

World Youth Day and the Canadian Ukrainian Catholic Pilgrims



On Being Thankful

By Margaret Batty

Three weeks; two countries; one amazing adventure. August 2nd I left Canada and embarked on a once-in-a-lifetime experience. What awaited us, Canadian Ukrainian Catholic Pilgrims, in Spain and Morocco was still unknown. What challenges we would face was still something we feared, but we flew to Madrid with excitement in our hearts.

One of the biggest lessons I learnt on this pilgrimage was to be thankful for possession great or small.

Sitting in the second largest mosque in the world in Casablanca during our side trip to Morocco, I became so thankful for my Ukrainian Catholic faith. The Hassan II Mosque was beautifully designed with marble floors and walls that were held up with giant pillars. Under our bare feet lay soft carpets and over our heads a retractable roof sheltered from the hot sun. Standing in the centre of this beautiful, peaceful place of worship I couldn't help but feel lonely. Nowhere in the mosque were there any icons. I understand that Islamic people do not believe in icons or holy pictures like Ukrainian Catholics and therefore wouldn't have such things in their mosque, but I truly missed them. I love to pray to God through the icons written on church walls. At times I feel God is speaking to me through them. I left the mosque feeling extremely thankful for my faith and relationship with God.

Throughout Morocco and Spain the common factor was the hot

sun. With temperatures reaching 46°C I became extremely grateful I had the resources to hydrate myself. Without water I would have become a victim of heat stroke.

**“I was, like the sky,
at peace with life and
the world around me.**

All were excited to arrive in Barcelona. Some were not big fans of

Morocco; others were just excited for our pilgrimage to really begin as we were now amongst 30,000 other Catholics from around the world. On our first evening we were blessed to climb aboard the Orsom Harbour Ship for a sunset cruise and share in laughs, fellowship and an amazing view of Barcelona. I was thankful that many of my favourite people were on the boat with me to share in this experience together. I was, like the sky, at peace with life and the world around me.



The Hassan II Mosque is the world's second largest

Monday August 25th we landed in Madrid and World Youth Day was no longer a dream. We were now a group of over forty young Ukrainian Canadian adults in a crowd of over 2 million. Standing in the crowds that gathered during the Welcoming Mass, the Papal Welcome and Stations of the Cross, I was thankful for the uniqueness of our flag, a Canadian flag above a Ukrainian flag that waved proudly and saved us from getting lost!

Being one of the hundreds of countries participating in WYD you adjust to hearing Chinese, Italian, Portuguese and German. I was grateful English is a universal language and many of the people I met on the street spoke it, which made trading pins and bandanas and talking in bathroom line-ups easier.

My biggest lesson in thankfulness came during the night of the vigil. I had gone with a smaller group of CUCP to an event hosted by the Redemptorist priests before walking to our overnight site. The plan was to meet the rest of our group later at our section. However, you make plans and God laughs at them. We were unable to get into our section because, according to the volunteers, the section was full and no one



Pope Benedict XVI waving to the pilgrims

could be allowed in. We were told to set up in the overflow section in the far back of the grounds. As we set up our mats and made ourselves as comfortable as we could, I was thankful that this was only for one night: how many people in our world face sleeping without shelter, rejected

**“... you make plans
and God laughs at them.**

from the norm? When challenges presented themselves through the night such as finding food, determining whether we would eventually be allowed to meet up with the

rest of our group, and staying dry in the middle of a thunderstorm, I kept reminding myself, “it could be worse; this could be my daily life.” I fell asleep that night thanking God for the opportunity to be “broken and deserted” because I knew God was there to “build me up.”

World Youth Day challenges you, stresses you, pushes you physically and mentally and expands your comfort level, but it also helps you discover yourself, your friends, and God. And I wouldn’t trade one moment I had in Morocco or Spain for anything. ✚

Margaret Batty, 21, is a parishioner at St. Josaphat Cathedral, Edmonton. She is in her final year of Business Management at the University of Alberta.



WYD 2011
MADRID

World Youth Day and the Canadian Ukrainian Catholic Pilgrims



WYD is the Beginning

By Luba Zorniak

Our pilgrimage started long before our flights to Madrid. It started that first day that we felt the twinge in our hearts and said "YES!" to God's call. For a year prior to our pilgrimage, through prep sessions ranging from prayer, to the history of the church, to Theotokos, to an overview of Islam, we prepared as a group readying our hearts, souls, minds and bodies for all that we could foresee. We knew that what God had planned for us was way beyond our wildest expectations.

"... being with over two million Catholics—more than 600 of them Ukrainian Catholics—is empowering and comforting."

WYD '11 was many things for me, but mostly it was a boost in my relationship with God. Without the distractions of work or chores or other obligations, we were able to focus on God, our relationship with Him and with those around us. It is not always easy living as a Ukrainian Catholic—even a Christian—in our society. We are challenged and tempted daily in our decisions and our faith. WYD definitely presents its own challenges, but being with over two million Catholics—more than 600 of them Ukrainian Catholics—is empowering and comforting.

It is a moving experience to be in a packed church filled with Ukrainian Catholics from Spain, Ukraine,

"... it is also a moving experience to be in an Islam country—Morocco—during Ramadan when shortly after the call to prayer echoes throughout the city, there is a stillness: all are praying."

Canada and the United States for Divine Liturgy. It is an even more moving experience when all of the bodies filling the pews and lining the walls are all young people. And when those young people fill the church with their voices in praise and glory, you can't help but be overcome with the presence and love of God. But it is also a moving experience to be in an Islam country—Morocco—during Ramadan when shortly after the call to prayer echoes throughout the city, there is a stillness: all are praying.

In removing distractions, we also removed luxuries. For two weeks we slept on a gym floor. Not only did I miss my mattress, but my gratitude grew for having at home such basics as a hot shower, more than 20 square feet to my name, and a door for privacy.

With struggles accompanying community living came many blessings and lots of prayer. It is almost as though you are living with a huge, yet close, extended family. You find kindred spirits and they become your best friends, the nets

that catch you when you are falling and need support.

There are those who dance to the beat of their own drums. Nonetheless, they are family and so you love them, too, sometimes even more for their quirkiness. There are the motherly and fatherly figures that you can count on for guidance and love. There is the loud cousin, the shy cousin in the corner and the aunt that makes sure you are well fed. Our community was made up of all of these and so much more and as a community we ate, prayed, cried, laughed and shared together.

"... we are a generation searching for God... through community, love, prayer, friendship, struggle and gratitude ... we were able to find Him throughout our WYD pilgrimage."

During the final mass, Pope Benedict said that we are a generation searching for God. I found that it was through community, love, prayer, friendship, struggle and gratitude that we were able to find Him throughout our WYD pilgrimage. As we return home, firm in the faith, we will continue to search to know God even more intimately and share His goodness with others. *✠*

Luba Zorniak, St. Basil Church, Edmonton, is an electrical engineer. She attended WYDs in Toronto '02, Cologne '05 and Sydney '08.

Від моря до моря ✧ From sea to sea



New Westminster Eparchy

EVANGELIZE!

Delegates to the New Westminster Eparchial UCWLC Convention in Vancouver on September 30 to October 2 were urged to remember that evangelization—carrying the Gospel to others—must be their priority in all they do.

pay the Church's bills and therefore is doing God's work, he said.

He asked the 40 delegates and guests to the weekend convention if anyone would accuse them of being a Christian if the religion were to be made illegal.

"Is there enough evidence against you for a court to convict you for being a Catholic? Or would your case be thrown out for lack of evidence?" he said.

marches and activities, and how to reverse the trend of aging parishes and attract young people to the Church and to UCWLC.

Each of the delegates and guests received a *chotke* or Jesus bracelet—handmade in Ukraine with 33 knots in them, one for each of Jesus' years on Earth—and Bishop Ken spoke about the importance of the Jesus Prayer—"Jesus Christ, Son of God, Have Mercy on Me, a Sinner." He also led an afternoon spiritual talk about the importance of letting go of our own self-condemnation following Reconciliation so that we can feel God's love.

A new slate of Eparchial Executive Officers, led by returning President **Lillian Saranchuk**, were acclaimed or voted in and installed on Sunday following Divine Liturgy at the Protection of the Blessed Virgin Mary Parish (St. Mary's) in Vancouver.



New Westminster UCWLC Eparchial Convention delegates at the Protection of the Blessed Virgin Mary (St. Mary's) Ukrainian Catholic Church, Vancouver.

Bishop Ken Nowakowski spoke in support of the resolution to adopt evangelization in all the Eparchy's and League's affairs, as suggested by the Ukrainian Catholic Church's new Patriarch, **New Beatitude Sviatoslav Shewchuk**.

The Bishop said that meant to spread the Good News—that Jesus died for our sins to save us—whether we're visiting the sick or making perogies. The sale of perogies helps

National UCWLC President **Gloria Leniuk** from Moose Jaw was the invited guest and she spoke on the convention theme, "Devotion to the Holy Mother of God Can Lead Us to Christ."

Other ideas discussed by delegates were how to appeal to Ukrainian immigrant women to encourage them to join the UCWLC, assigning a mentor to new members, getting involved as a group in pro-life

Mrs. Leniuk announced the next National Congress is scheduled for the end of June, 2013, in Saskatchewan.

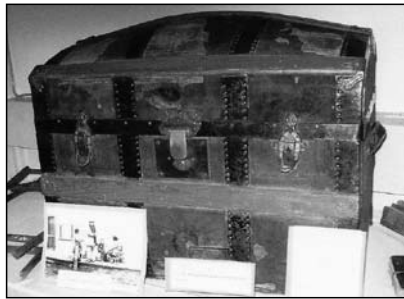
By Susan Lazaruk, Eparchial ND rep

When God solves your problems, you have faith in His abilities; when He doesn't solve your problems, He has faith in you.

With thanks to Rosemarie Nahnybida

"CELEBRATING OUR UKRAINIAN HERITAGE – 120 YEARS IN CANADA"

was the theme of St. Basil's UCWLC, Edmonton, spring tea. President **Angeline Stelmach**, along with Spiritual Advisor **Sister Esther Kurylo**, SSMI, welcomed the guests and thanked



Trunk brought to Canada in 1895 by brother of first pioneer, Wasyl Eleniak.

our pioneers for passing their faith and heritage on to future generations. **Barbara Hlus**, Eparchial President, brought greetings from the Eparchy. "Our Father" was sung with **Bishop David Motiuk** blessing the food. The program and the display reflected the tea's theme. Items on display were on loan from the UCWLC Eparchial Museum as well as from the family members of our first pioneers. A main attraction was a trunk brought to Canada on November 8, 1895 from Nebyliw, district of Kalush, Galicia, Western Ukraine, by Petro and Anna Eleniak (brother of first pioneer, Wasyl Eleniak). Guest speaker, **Marie Stelmach**, wife of Alberta **Premier Ed Stelmach**, spoke about the first ancestors who came to Canada from different families and villages "in



St. Basil's Tea Committee members: Evelyn Cook, July Heisler, Krystyna Sendziak, Angeline Stelmach, Barbara Hlus, Violet Kully, and Pat Synyshyn.

pursuit of a brighter future for themselves, their children, and their children's children." She stressed how important it is to see gatherings like the tea and organizations like the UCWLC to preserve and promote our heritage while giving women a place to celebrate friendship and faith. The successful afternoon's program concluded with the reading of a poem entitled "Etna Star."

Evelyn Cook

Саскатунська Епархія

SS PETER & PAUL UCWLC CANORA

celebrated the League Day in May honouring nine members (below) for their years of service. Three others (bottom) were honoured during the June 26th Parish *Praznyk* celebration.

Alice Derow



Debb Dutchak, 15-year Service Pin; Doris Teslia, Lillian Holodniuk, Anne Lazaruk and Helen Orschy, 20-year Service Pins; Anne Strocen, 25-year Service Pin; Natalie Slivenski, 40-year Service Pin; Mary Kotyk and Alice Derow, 50-year Service Pins.



Doris Teslia, Branch President; Helen Hrycenko, New Member; Anne Ostafichuk, 30-year Service Pin; Fr. Joakim Rac, Spiritual Advisor; Gladys Biletsky, 30-year Service Pin.

NOW WE'RE 65!



UCWLC Holy Eucharist Branch, Winnipeg, celebrates 65 years (1946-2011)! Branch President **Joan Shume** presents the new 65-year pin to **Kay Kormylo**. Kay was the perogy convenor for many years.

ЗАГАДКИ ДЛЯ МАЛИХ

Пасеться на лузі тварина:
Пухка і сіра, як хмарина.
Вона нам вовною дає
Турботу і тепло своє.
(Вівця)

З квіток мед вона збирає
І у вулику ховає.
Кружляє цілий день мала
Збогадилась, хто? _ _ _ _ _
(Бджола)

В нас гуляє біля тину,
Має носик-намистину,
Сам він схож на бугачок
Це колючий _ _ _ _ _
(Їжачок)

Вона живе в болоті,
Зелена, як трава.
І цілий день нам чути
З болота "ква-ква-ква".
(Жаба)

Я вночі злижчу на вухо,
Та не зжміль я і не муха.
Непомітно вас я – кусь!
Й крові вашої нап'юсь.
(Комар)

ВЕРНІ ГЕРДАНІВ:

НЕБУВАЛА ВИСТАВКА ПРИСВЯЧЕНА
УКРАЇНСЬКИМ ПІОНЕРАМ У
120-ЛІТТЯ ВІД ПОСЕЛЕННЯ У КАНАДІ
відбулася в травні у мистецькій
галерії КУМФ з ініціативи упра-
ви Музею ЛУКЖК Торонтонської
Епархії.

Свято відкрила референтка
Музею, **Анничка Василик**. Не-
втомні руки і творча душа офор-
мили цю виставку з надзвичай-
ною любов'ю. Члени ЛУКЖК горді,
що під проводом референтки Ан-
нички Василик чисельна громада

познайомилася з Музеем ЛУКЖК
Епархії Торонта та з експонатами
нашої спадщини.

Експозиція Музею ЛУКЖК
Епархії Торонта — це цінність ду-
шевних почувань наших піонерок.
Це історія нашого народу та на-
родного мистецтва.

Велике спасибі та щира подя-
ка всім, хто спричинився до здій-
снення музейного пляну. Ми горді
за працю, котра була проведена
в минулому і проводиться тепер.
Ми щасливі, що рідношкільна ді-
творка має нагоду відвідувати Му-
зей Епархії Торонта і поповнити
свої знання цінностями нашої іс-
торичної спадщини.

Ірена Вжесневська
Культурно-освітня референтка
Епархіяльної Управи
ЛУКЖК, Торонто



Частина колекції герданів членок ЛУКЖК Марти Хомин і Божени Іванусів.



Члени журі мисткиня Марія Рипан і др. Дарія Даревич вручають нагороди за найбільш цікаві
гердани Олі Білейчук, Соні Соломон, Іроїді Винницькій та Катрусі Остап'єнко.

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

✠ Luba Pich

17.IX.1930–28.V.2011



of St. John in Brantford, ON was our local branch leader, a church cantor and a supportive community member. For over three decades Luba led Ukrainian cultural events in our parish. Under her supervision many displays and spiritual events were organized. Luba excelled in embroidering and pysanka and held pysanka classes for years. As an active League member Luba travelled

to many UCWLC events and was known by many people. Luba was a wonderful mother, a grandmother and a dedicated Christian, who will be remembered and missed by many for her kindness and beneficence.

Members of UCWLC, Brantford, ON

✠ Nina Swerhune

22.IX.1922–07.IX.2010



was the youngest of eight children born to Sam and Mary Kalturnyk of the Hyas, SK

district. After completing nurse training at Grace Hospital in Winnipeg, Nina worked at the Canora Hospital, SK, and with husband Norman, owned and operated a grocery store for 28 years. Nina was an active member of the parish and UCWLC. She took pride in her home and garden, loved to sew and knit. Although she had no children, her nieces and nephews referred to her as “one of the best grandmas around.”

Alice Derow

У блаженному успінні
вічний упокій подай,
Господи, повсякчас
поминай служині Твоїй
вчини їй вічну пам'ять.

Deadline for winter
issue submissions

• НАША ДОРОГА •
15.XI.2011

Річенець дописів
на зимовий номер

A four-year-old child's next door neighbour was an elderly gentleman, who had recently lost his wife. Upon seeing the man cry, the little boy went into the old gentleman's yard, climbed onto his lap.

When his mother asked him what he had said to the neighbour, the little boy just said, “Nothing, I just helped him cry.”

Часто ми дивуємося, звідкіля беруться імена в наших найдорожчих. Подібно і в громадах. Ось, як парафія св. Миколая в Едмонтоні знайшла своє ім'я. А як це було у вашій церкві? Напишіть.

How our parish got its name...

By Ilona Storie

St. Nicholas Parish is named after St. Nicholas the Wonderworker, Bishop of Myra, Patron Saint of children, merchants and the falsely accused.

The parish priest at the time, **Rev. Fr. Anthony Pawliuk** indicated that many names were put forth, including St. Theodosius, but our church was blessed with St. Nicholas.

Always recalled as a giving and generous man, St. Nicholas is certainly fitting for our small but active and thriving parish. Our patron saint's generosity was reflected in the early days, as one and all stepped up to contribute to the growth of our parish. In 1965, the St. Nicholas Branch of the UCWLC organized and began its legacy of good works. In addition to teaching and learning about Ukrainian traditions, the ladies began the joyful work of encouraging the youth to participate in parish activities and the Ukrainian culture by teaching classes and providing support.

Now, close to fifty years later, we still feel the spirit of our patron saint in all that we do. The parishioners come together to worship, celebrate, create and share. Needs are filled by always available helping hands. Every year we celebrate *praznyk* with a youth presentation of the Nativity Story, sharing of a meal and often we have a special visitor to delight our youngest parishioners. This is always the happiest and most joyful of events for it reminds us of our beginnings and the wonder that our parish family truly is.

Ilona Storie is a happy member of the St. Nicholas Ukrainian Catholic Parish, Edmonton

XXVII-ий З'їзд ЛУКЖК Торонтонської Епархії

Праця Ліги Українських Католицьких Жінок Канади базується на нашій вірі, християнській етиці, на вартостях родини.

Ця багатогранна праця приносить великі плоди у нашу спільноту. Членкині ЛУКЖК особливо вкладають велику працю у збереження релігійно-національної духовності, виявляють живу участь у праці нашої громади.

На основі організаційної ідеї Епахіяльна Управа ЛУКЖК Торонтонської Епархії повідомляє, що:

**З нагоди відзначення
120-ліття українського поселення
в Канаді і 65-ліття ЛУКЖК
Торонтонської Епархії**

**14 і 15 жовтня 2011 р.
відбудеться
XXVII-ий З'їзд ЛУКЖК
при церкві Свв. Петра і Павла
1490 Markham Road, Scarborough**

Напередодні З'їзду станьмо речником об'єднання, любови і творчої праці, яка уможливить збереження нашої української культури.

Будьмо прикладом для грядучих поколінь нашого народу.

За Епахіяльну Управу ЛУКЖК
добр. Маруся Барщик, голова

Hope means hoping when things are hopeless, or it is no virtue at all.
And faith means believing the incredible, or it is no virtue at all.

— G.K. Chesterton

Highlights from the 91st Catholic Women's League Convention

By **Marion Barszczyk**, President, UCWLC Toronto Eparchy,
National Executive delegate

Toronto August 14-17, 2011

Marion Barszczyk, on behalf of UCWLC, greeted delegates with traditional bread and salt. Many CWL members stepped forward to identify their Ukrainian heritage.

Noted:

Alberta: 10,107 members; charity specifies third world and local needs like fires in north

BC/Yukon: 9,835 members, 5 new Councils; mental health course teaches members to support women; "faith for change" charity

Manitoba: victims of abuse education

Military Ordinariate: since 1965; 14 councils with over 300 members

New Brunswick: family + clergy abuse workshops; educating spiritual advisors

Ontario: over 54,000 members; online member information re: charitable and training activities; political advocacy in "meet and greet" with Ministers and politicians

Quebec: training on wheels to meet all 25 councils

Saskatchewan: collected \$150,000 for charity; promote study of nuclear waste and need to develop more supportive housing

National President Velma Harasen:

Overview: six diocesan and five provincial conventions; at the WUCWO Centenary Assembly in Jerusalem in October 2010; at her participation in the meeting of the Canadian Conference of Catholic Bishops and at meetings with Prime Minister, Ministers and members of the Opposition. She also reported on the appointment of Luba Kowalchuk from UCWLC to the Board of WUCWO as the Canadian representative for four years.

Issues: Call to support Catholic media, "Women against Poverty" and "Change for Change." See web-site (www.cwl.ca). Explore what is appropriate to have included in national archives in Ottawa or in Manitoba.

— Work with Citizens for Public Justice to advocate with MPs. Write letters to identify concerns. "None are passengers on Spaceship Earth. We are all crew members."

Report of National Spiritual Advisor Archbishop Martin Currie:

Recognized the strength of the CWL—vibrant, intelligent, qualified social network of 100,000 strong—capable of influencing government. Mentor/orient spiritual advisors to avoid hurt feelings and misinterpretations. D



Marion (Marusia) Barszczyk and
CWL National President Velma Harasen

Thoughts to ponder:

- Avoid the pitfall of *compassion fatigue/pity*—different from "burn-out." Nurture yourselves and let God nurture you for the long haul.
- *Social fairness* focuses on everyone being treated the same and leaves all diminished. *Social justice* focuses on equality and solidarity (recognition that some need more at different points in time to be able to compete/participate), which gives dignity to all involved.
- *Metanoia*—a change of heart is a gift of the Spirit and gives peace from "expensive" emotions of anger, bitterness, resentment, vengeance, hate, guilt, sadness, depression/despair.
- *Post-traumatic stress disorder*—the only mental disorder which is contagious! Too much "negative" depresses.

Getting to know YOU: New Kiew 2011

By Sheryl Lazaruk



Bishop David Motiuk with children and camp councillors Melissa Palsitt, Michelle Palsitt, Kaylynn Yaremko, Christopher Yaremko, April Yaremko, Christina Frankiw, Michael Frankiw, Michael Cymbaliuk, Tristan Pesaruk and Macarthur Kowalchuk.

We are very fortunate to have had several memorable events at the Ukrainian Catholic Parish of New Kiew in 2011. In May, members of the Ukrainian Catholic Women's League gathered at Boston Pizza to treat our honorary members—Jessie Hryciw, Annie Pauk, and Mildred Semeniuk—to supper. Each received a rose corsage and spent the time reminiscing and sharing old photographs. Sophie Stecyk and Alice Samoil were unable to join us.

The eleventh annual New Kiew Children's camp was held during the week of July 12th. There were 50 children in attendance, including 10 helpers. The theme of the camp was "The Seven Sacraments." We were very honoured to have Bishop David Motiuk celebrate Divine Liturgy

with us on the first day of camp. Ten altar boys served alongside our Bishop, a truly remarkable sight to see! Guest speakers during the week included Roman Kravec, Father Daniel Wach, OSBM, Reverend Deacon Jim Nakonechny and Millie Schietzsch.

The children participated in several activities and crafts during the week directly related to the theme of the Seven Sacraments. The most notable craft was the painting of pottery mugs graciously donated by Debbie Durrer of *Artables*. After the children painted the mugs, Debbie fired them and each child had a finished piece of pottery to take home. The UCWLC ladies demonstrated how to make a *koravai*, a traditional Ukrainian wedding bread. Each child designed their own individual *koravai* which

the ladies baked and the children decorated.

John Potter volunteered his time for the third year to coordinate sports and other outdoor activities for the children during the week. John is a huge hit with all the children. The children also learned several songs during camp. Bridget Yaremko taught an English song and Joyce Rudiak (nee Chrunik) taught the children two songs in Ukrainian. Debbie Kachmar Potter incorporated these songs into a storyline which was performed for all the parents and grandparents on Thursday evening after the wiener roast. The concert focused on the sacrament of marriage, re-enacting a traditional Ukrainian wedding. The children shared many traditions they had learned about, some of



Bishop David Motiuk and altar boys at New Kiew Children's Camp July 12, 2011

which are a thing of the past. The concert ended with the children dancing traditional dances such as the heel-toe polka and butterfly. The children pulled members from the audience to join them for the last dance of the evening, so most everyone attending ended up on the dance floor! The children stayed for a sleepover at the New Kiew Hall and camp culminated with a delicious pancake breakfast prepared by the men of New Kiew parish.

On Sunday, August 21st we were truly honoured to have Bishop David Motiuk celebrate Divine Liturgy with us

for the second time this year. The Bishop blessed items purchased for the church through memorial donations from the Ron Yaremko, Terry Yakimetz and Ken Semeniuk families. Members of the Verkhovyna choir from Edmonton sang beautifully during the liturgy and the Knights of Columbus attended the service as well. A delicious potluck dinner was held after the service in a spectacularly decorated hall. A short program, followed by fellowship, concluded this most memorable occasion.

It has been a truly blessed and eventful year at New Kiew! ☩



Michael Frankiw threshing grain with a flail

Фонд НАШОЇ ДОРОГИ ✧ NASHA DOROHA Fund

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UCWLC 9 Branches –

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Kitchener Branch, ON \$145

St. Vladimir Branch, Edmonton, AB \$75

Assumption of BVM Br, Calgary, AB. \$50

Stephanie Soltykewych, Edmonton, AB. . \$25

Olga Zazula, Calgary, AB. \$20

Elizabeth Chomniak, Thunder Bay, ON .. \$10

Patricia Swiderski, Thunder Bay, ON \$10

Submissions

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St. Josaphat Branch, Vernon, BC \$55

Eparchy of Edmonton, AB \$50

St. Basil's Branch, Edmonton, AB \$50

St. Josaphat Branch, Edmonton, AB \$50

St. Josaphat Branch, Kamsack, SK \$35

Mary Dyma Religious Studies Scholarship Fund

Archeparchy of Winnipeg, MB \$613

Eparchy of New Westminster, BC \$400

St. Vladimir Branch, Edmonton, AB \$75

Mary Dyma Religious Studies Scholarship Fund

Archeparchy of Winnipeg, MB \$688

Eparchy of New Westminster, BC \$100

St. Vladimir Branch, Edmonton, AB \$50

*Щира подяка усім.
Thank you for your generosity.*



- Цікаво, скільки треба заплатити, щоб вступити до медичної академії?
- Не менше семи тисяч доларів.
- Платити до каси?
- Та ви що? У нас же безкоштовне навчання.

With some 8 million—that's 1 in 4—Canadians finding themselves "unofficial" in Canada's official language reality, here is some self-help in getting on and raising your Ukrainian-English bilingual, OR as is the case of Quebec families, raising your trilingual child.

Parents look for best ways to raise bilingual kids

Associated Press (excerpt)

Valerie Berset-Price, who does international business consulting, studied multilingualism research while writing grants for a French school in Portland, Oregon. She was most convinced by a school of thought that says people's brains assign a certain language to each person. So if your mother always speaks to you in Mandarin, when you hear her voice, your brain switches to Mandarin mode and it takes a concerted effort to speak to her in any other language. This is why experts emphasize the need to be consistent in whatever language you speak with your child.

“... be consistent in whatever language you speak with your child.

(Parent) Berset-Price has spoken nothing but French to her 7-year-old daughter. When Collette has friends over, Berset-Price will address her in French and ask her to translate for her friends, or she'll speak in French to her daughter, then in English to her friends.

“It's a lot of work,” Berset-Price acknowledges, but she says it's the only way to maintain more than one language.

Yelena McManaman crafted her approach to raising her bilingual son, Mark, by watching what didn't

work with her friends. Many of their children understand Russian but only respond in English. When Mark says something to her in English, she'll ask him how to say it in Russian, or if she thinks he doesn't know, she'll repeat what he just said but in Russian so he learns it.

“I don't respond to him in English, ever,” McManaman says, even in public. Doing otherwise, “confuses the children and it sends the message that in public it is more desirable to speak English. So I'm pretty strict about that.”

She also took it in stride when, at age 2, Mark's vocabulary consisted only of basic words, because she knew he was working on two languages at once. She also didn't sweat it when he'd mix the two languages in a single sentence. Friends of hers in the same situation got worried and stopped speaking Russian. But by 2½, those hiccups had resolved and Mark was speaking in full sentences in both languages. Now 4, Mark seamlessly addresses his mother in Russian and his father in English.

There are a few cases where a language delay is of concern, McManaman says, but “I think a lot of parents drop the attempts too early.”

Experts say it's well worth it to stick it through. In her new book *SuperBaby: 12 Ways to Give Your Child a Head Start in the First 3 Years*, author Jenn Berman lists the

“... benefits of bilingualism—higher scores on IQ tests, better problem-solving skills, heightened language development, increased math ability, more cultural sensitivity and bigger earning potential.

numerous benefits of bilingualism—higher scores on IQ tests, better problem-solving skills, heightened language development, increased math ability, more cultural sensitivity and bigger earning potential.

Berman is less of a stickler when it comes to parents' level of proficiency in the language they're trying to pass on.

“Having someone who is fluent is ideal but some exposure is better than no exposure in my mind,” Berman said. She was fluent in Spanish as a child but has since forgotten most of it. With her own children, she read books with them in Spanish, which helped bring back her skills and, she hopes, gave them a foundation to make it easier for them to learn later in life.

There are other low-cost options for exposing children to different languages, Berman adds. Instead of hiring a babysitter who only speaks English, pick one who speaks another tongue. Instead of taking your children to music class, take them to a Spanish music class. Instead of enrolling them in a regular public school, find one that's bilingual.

“To open up a whole world and culture to your child is such a great gift,” Berman says, “and it's so relevant to the world we live in today. ♪



Natalka
Klymkowych

Cover Artist

Born in Ukraine and raised in Winnipeg, where she attended St. Nicholas School run by the Sister Servants of Mary Immaculate, Natalka paints to express her awe of God and to portray His love, beauty and the intricate design of His creation.

Interest in art began by watching her father draw portraits. It grew through studies of music, history and psychology. Extensive world travel sparked inspiration for Impressionism and Abstract art forms.

Natalka began painting while healing from surgery and discovered its therapeutic effect. Initially working in oils and watercolours,

the richness of her current work is achieved by her unique style of layering multiple coats of acrylics with other mediums.

The artist's work has been displayed in the Spanish Village and Foothills Art Gallery in San Diego, Corona Art Center and Trilogy Art Shows.

Husband Bohdan shares her compassion for the plight of orphans in Ukraine. Natalka sells greeting cards and giclées* of her artwork to help "look after orphans—in their distress" (James 1:27).

Natalka Bilous Klymkowych can be reached at Talya Art Ministry on Facebook, or at danko1@att.net. Д

** Fine art digital prints made on ink-jet printers*

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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

Дівоті головні убори

Серед елементів пишного вбрання української дівчини найбільш символічне значення надавалось головному убору. Він був своєрідною візитною карткою її молодості, зовнішніх фізичних принад, готовності до шлюбу, а головне – непорочності.

За дівочий головний убір міг правити луб'яний, березовий чи металевий обручик: жерстяний шнурочок чи плетений з прядива джгутик. Пов'язували голову однобарвною шовковою «стюжкою», вузькою тканиною із золотих чи срібних ниток «галенкою» чи «галункою» або широкою тканиною з

червоної шерсті стрічкою, «кушаком». Вив'язували навколо голови також складені поздовжньо різного роду хустки: бавовняні, викінчені кольоровими смужками, китицями або стриженими тороками; півшерстяні, шерстяні «кашемірові» чи «тернові з бахромою», «валяні картаті» і зрештою шовкові з переливом «мінені». Кожна дівчина запинала собі хустку «до лица»: вузько низенько чи широко високо, спускаючи майже до брів «солотовкою» чи повністю відкриваючи лоба: ховаючи кінці або вив'язуючи їх у вигляді різок чи об'єднуючи вузлом і пускаючи збоку «зайчиком».

Своєрідністю дівочого способу вив'язування,

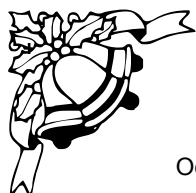


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VISHVANKAUCOZR.U

на відміну від жіночого, було те, що тім'я завжди лишалося відкритим. Відповідно до сезону дівчата доповнювали головний убір живими або штучними квітами. Передавати квітку із своєї голови вважалося небезпечним, оскільки це могло спричинити головний біль чи навіть відвернути любов хлопця. Такий вінок правив дівчині за оберек від лихого ока, зурочення, нечистої сили. Особлива роль надавалася весільному вінку. *Д*



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Movie "The Whistleblower" two reviews

Ukrainian Canadian director Larysa Kondracki's gripping, based-on-a-true-story debut feature, *The Whistleblower*, stars Rachel Weisz as Kathy Bolkovac, a Nebraska cop who confronts the heart of darkness—international sex-slave trafficking—after taking a lucrative short-term job with an international police task force supporting peacekeeping in Sarajevo in 1999.

Bolkovac distinguishes herself by facilitating the first conviction of domestic violence since the end of the war. She is invited to head the local gender office by the UN's human rights commission. She is responsible for investigating crimes related to women, including sex-trafficking. She discovers the strong demand for sex slaves and prostitutes from the UN peace-keeping personnel, employees of security companies hired as police in the area and employees of the various non-governmental agencies. The UN and other international agencies are aware of what is going on, but turn a blind eye to the trafficking and the plight of the women themselves. She went public with her findings and was fired by her employer. She sued for unfair dismissal and won. Unfortunately, those involved in sex-trafficking and slavery enjoyed immunity from prosecution in Bosnia and no one was brought to justice.

The film premiered at the Toronto International Film Festival in 2010. In August of this year, it opened in theatres in the United States and Canada and will be premiering in Europe and Asia later this fall. Her presentation is very



realistic and sometimes graphically violent. She portrays the difficulties of the women in Ukraine and other former Soviet republics. Difficult economic conditions and limited employment opportunities make the lure of foreign employment very attractive. In the case of two of the Ukrainian girls, she is trafficked by her uncle. She shows the complicity of the peace-keepers and security staff with the criminal element that trafficks and enslaves women for financial gain and

sexual exploitation. She does not pull any punches in portraying the attitudes towards these unfortunate women and the behaviour of men in post-war Sarajevo.

Larysa Kondracki's first film demonstrates that she is a director with a lot of talent, potential and a promising future.

Sonia Solomon

Canadian-Ukrainian director and screenwriter Larysa Kondracki's debut film is currently in theatres and although some of the scenes are deeply disturbing, the film is a must-see for those who are concerned about human trafficking, modern-day sex slavery and injustices against women. The film, starring Hollywood actresses Rachel Weisz, Monica Bellucci and Vanessa Redgrave, is based on the true story of an American policewoman in post-war Bosnia and her uncovering of a sex-slavery operation involving members of the UN diplomatic and peace-keeping corps.

The story follows Raya and Luba, two young girls from Kyiv who are promised high-paying jobs in a Swiss hotel but are instead sold into sex-slavery by a family member. They are trafficked to Bosnia where they are subjected to a life of indescribable degradation and dehumanization. Kondracki exposes the insidious sexism, greed, double

standards and criminal negligence of those entrusted to protect the vulnerable.

Poverty puts women like Raya and Luba at risk for exploitation and they seldom have a choice as they are unwittingly coerced into that position by despairing economic circumstances or are forced into it by illegal elements. Canadian-Ukrainian investigative journalist Victor Malarek, in his 2003 book *The Natashas*, states that the worldwide sex industry is organized crime's fastest growing business and that it is the world's most invisible human rights issue as most of us have no idea that these enslaved people even exist. The majority of these sex slaves are women and children and many of them are from Ukraine.

Kondracki's bold debut film has caught the attention of UN Secretary-General Ban Ki-moon, who recently viewed the film and has scheduled screenings for UN representatives and workers in New York. Mr. Ki-moon has sent a letter to Ms. Kondracki, outlining the steps that the UN has taken to address human trafficking and pledging to take further action.

Kudos to Larysa Kondracki for bringing international attention to a horrific issue. *Д*

Olya Korzachenko

Микола Луків

Не пиши, не жди і не зови мене,
Не займай минулого дарма.
Жовте листя, на вітрах розвіяне.
Поховала у снігах зима.

Поховав і я чуття розтрачені
У найглибших тайниках душі.
Не зови, не жди мене, пробач мені,
У золі вогню не воружи.

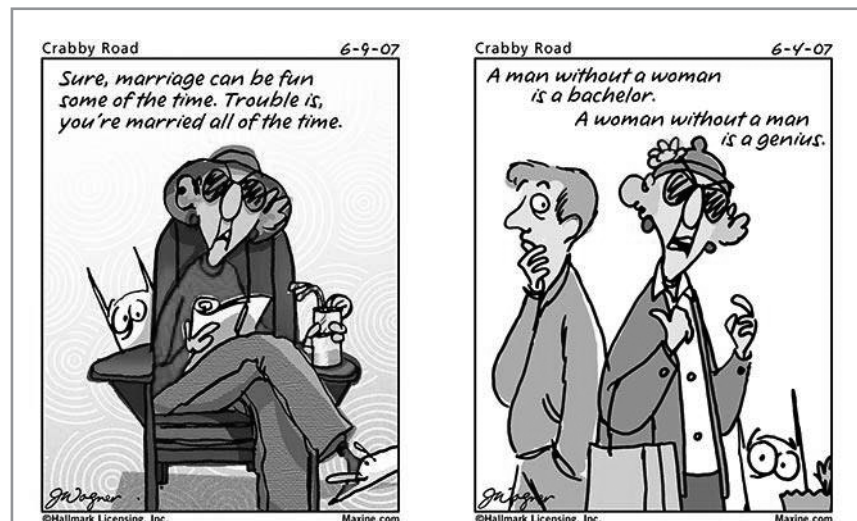
Що було, тепер не має значення,
Не вернути пору молоду.
І не призначай мені побачення,
Бо про все забуду і – прийду.

Переможцем книжкової премії "Книга року Бі-Бі-Сі 2011" став роман Сергія Жадана "Ворошиловград"

На врученні премії Сергія Жадана не було – він наразі у США. Відтак нагороду у 1000 фунтів стерлінгів директору видавництва "Фоліо" вручив Надзвичайний та Повноважний Посол Сполученого Королівства Великої Британії та Північної Ірландії в Україні Лі Тернер.

Нагадаємо, Сергій Жадан вже був переможцем книжкової премії "Книга року Бі-Бі-Сі" у 2006 році (за книгу "Капітал").

"Ворошиловград" був обраний з-поміж 5 фіналістів конкурсу ("Труші в тісті" Юрія Винничука, "Музей покинутих секретів" Оксани Забужко, "Дроздофіла над томом Канта" Анатолія Дністрового, "Століття Якова" Володимира Лиса). *Д*



John Wagner, Hallmark artist since 1970, says Maxine was inspired by his mother, his maiden aunts and his grandmother, the woman who bought him art lessons.

"Cartoonists are sensitive to the insanities of the world; we just try to humanize them," John says. "If Maxine can get a laugh out of someone who feels lonely or someone who is getting older and hates the thought of another birthday, or if she can make someone chuckle about stressful interpersonal relationships, then I'm happy. Putting a smile on someone's face is what it's all about."

Why the name "Maxine"? "People at Shoebox started referring to the character as 'John Wagner's old lady,' and I knew that would get me into trouble with my wife," John says. The Shoebox team had a contest among themselves to name the character and three of the approximately 30 entries suggested "Maxine". John says the name is perfect. *Д*

Що Україна читає?

Ірина Славінська

“Українська правда. Життя” подала
проджі книжок в книгарнях України

► 10 НАЙУСПІШНІШИХ КНИЖОК ЗА ВЕРСІЄЮ КНИГАРНІ “Є”

НАЗВА КНИЖКИ	АВТОР	ВИДАВЕЦЬ
Записки українського самашедшого	Ліна Костенко	А-БА-БА-ГА-ЛА-МА-ГА
Залишенець	Василь Шкляр	Клуб сімейного дозвілля
Многі літа. Благі літа	Мирослав Дочинець	Карпатська вежа
Мати все	Люко Дашвар	Клуб сімейного дозвілля
Ворошиловград	Сергій Жадан	Фоліо
Холодний Яр	Юрій Горліс-Горський	Історичний клуб “Холодний Яр”
Самотність в мережі	Януш Леон Вишневський	Махаон
Століття Якова	Володимир Лис	Клуб сімейного дозвілля
Річка Геракліта	Ліна Костенко	Либідь
Музей покинутих секретів	Оксана Забужко	Факт

► 10 НАЙУСПІШНІШИХ КНИЖОК ЗА ОДНІЄЮ З ДВОХ ВЕРСІЙ КНИГАРНІ “СМОЛОСКИП”

Примітка: книгарня “Смолоскип” надала 2 варіанти рейтингу — з книжками видавництва “Смолоскип” і без.
У першому рейтингу 100% лідерів продажу складають саме книжки видавництва “Смолоскип”.

А саме: “Українське дошкілля”, “Вибрані твори” Василя Симоненка, “Вступ до теорії” Пітера Баррі, “Рух опору в Україні 1960-1990”, “Степан Бандера” Володимира Ковальчука, “Український самвидав” Олеся Обертаса, “Розстріляне відродження” Юрія Лавріненка, “Вибрані твори” Михайля Семенка, третій том “Щоденників” Володимира Винниченка, “Українське шістдесятництво” Людмили Тарнашинської.

Натомість другий список дозволяє побачити більш різноманітну картину. “Українська правда. Життя” публікує саме другий список.

НАЗВА КНИЖКИ	АВТОР	ВИДАВЕЦЬ
Степан Бандера	Володимир Ковальчук	Н. Бrehуненко
Записки українського самашедшого	Ліна Костенко	А-БА-БА-ГА-ЛА-МА-ГА
Холодний Яр	Юрій Горліс-Горський	Наш формат
Таємниці письменницьких шухляд	Станіслав Цалик, Пилип Селігей	Наш час
Конотопська битва 1657 р.	Андрій Бульвінський	Н. Бrehуненко
Наше САЛО: історія, способи соління, страви	Анатолій Бойко	Н. Бrehуненко
Як Росія Україною торгувала	Віктор Бrehуненко	Н. Бrehуненко
Коротка історія Чернігова	Сергій Лепявко	Н. Бrehуненко
Олена Теліга	Надія Миронець	Н. Бrehуненко
Ворошиловград	Сергій Жадан	Фоліо

► LATEST CANADIAN BESTSELLER LIST from The Globe and Mail compilations.

TITLE	AUTHOR	PUBLISHER
The Cat's Table	Michael Ondaatje	McClelland & Stewart
The Night Circus	Erin Morgenstern	Doubleday Canada
A Good Man	Guy Vanderhaeghe	McClelland & Stewart
New York to Dallas	J.D. Robb	Penguin
Lethal	Sandra Brown	Grand Central
Secret Daughter	Shilpi Somaya Gowda	William Morrow
A Dance With Dragons: A Song of Ice and Fire: Book Five	George R.R. Martin	Bantam
Heat Rises	Richard Castle	Hyperion
Before I Go to Sleep	S.J. Watson	HarperCollins
The Affair	Lee Child	Delacorte

► LATEST CATHOLIC BESTSELLING PAPERBACKS

TITLE	AUTHOR	PUBLISHER
Mere Christianity	C.S. Lewis	HarperOne
The Screwtape Letters	C.S. Lewis	HarperOne
Chicken Soup for the Soul: Devotional Stories for Women	S. Heim & K. Talcott	Liguori Publications
Catechism of the Catholic Church	U.S. Catholic Church	Image Books
Chicken Soup for the Soul: A Book of Miracles	J. Canfield, M. Hansen, & W. Walker	Liguori Publications
The Rite	Matt Baglio	Image Books
Compendium of the Catechism of the Catholic Church	USCCB	USCCB Communications
The Great Divorce	C.S. Lewis	HarperOne
The Complete C.S. Lewis Signature Classics	C.S. Lewis	HarperOne
United States Catholic Catechism for Adults	USCCB	USCCB Communications
Handbook for Today's Catholic	A Redemptorist Pastoral Publication	Liguori Publications
Beyond a House Divided	Carl Anderson	Image Books

В уривку Айн Ранд констатує, як міркують ті (в цьому випадку комуністи), котрі хочуть захопити владу. А чи це не сьогодишній спосіб теж?

Для цікавих

Недавно в Америці появилася фільм Atlas Shrugged. Це лише перша частина із славної книжки Айн Ранд, написаної у 1957 р. Українського перекладу нема, але завдячуючи Вікіпедії існують деякі цитати в перекладі. Хоч у самім творі говориться про Америку, але в принципі він прекрасно відображує і сучасну Україну.

Цитати із Atlas Shrugged "Атлант розправив плечі" (у значенні, що Атлас позбувся тягара — Атлас звичайно зображений із земною кулею на плечах).

«Невже Ви подумали, що нам потрібне виконання цих законів?», сказав доктор Феріс. «Нам треба якраз, аби їх порушували. Зрозумійте, ви не маєте справу з купкою новаків...

Нам треба влади, і ми прагнемо її... Неможливо правити невинними людьми. Єдина сила, яку має уряд, це переслідування злочинців. Однак, коли злочинців недостатньо, то треба їх створити. Стільки різних речей оголошується поза законом, що стає неможливо жити не порушивши закон. Кому потрібна законотворча нація? Кому це потрібно? Але створіть такі закони — виконання, реалізація та об'єктивна інтерпретація яких неможлива — і ви створите націю злодіїв — і тоді ви можете тиснути на провину. Це і є система, містер Рерден, це і є гра, і одразу, як ви це усвідомите, з вами буде легше мати справу. D

*Переклад, Мірко Петрів
www.yaroslawstreasure.com*

Богдан Ігор Антонич

НАІВНІСТЬ

Що це кого турбує,
що я складаю вірші?
Чи добрі є, чи гірші,
це байдуже йому є.

Що це кого цікавить,
що я складаю ямби?
Одне сказав я вам би:
для Божої все слави.

Малі до щастя дверці:
захоплення та неба,
гармонії у серці —
нічого більш не треба.

Чи добрі дні, чи гірші,
думки спокійні, рівні.
На хвалу Божу вірші
пишу собі наївні.

Субота, 26 березня 1932 р.

Танець

Коли я його вперше побачила, то зрозуміла — мені без нього не жити. Щось у ньому було відверто-непереможне, і я захотіла йому підкоритися. Ще ніколи до того я не хотіла підкоритися чоловікові. Навпаки, це я їх завжди підкорювала — словом, поглядом. Я завжди знала, що сильніша за них, бо вони слабшають перед моєю вродою, моєю вдачею.

Я — вогонь, що спопеляє їхній розум, і вони стають покірні, наче вівці перед закланням. І ще не було жодного, який спромігся б сказати або вдіяти щось наперекір мені.

Я — їхнє бажання, смерть їхньої душі. Он і вітчим мій божеволіє від мене — дивиться не як на доньку, а як на жінку-спокусу.

А той... я його тільки побачила і ладна була віддати всю себе, але він не просив — тільки глянув і усміхнувся, ніби-то сам до себе. А я хотіла, щоб він звернув на мене увагу, щоб заговорив, і я тоді могла б йому сказати, що я варта його, що немає нічого в світі кращого

від мого кохання, що я ладна цілувати відлуння його кроків, що мое почуття безмежне, як Всесвіт.

Але він тільки поглянув і усміхнувся — сам до себе. А я хотіла, щоб до мене.

І тоді я почала танцювати.

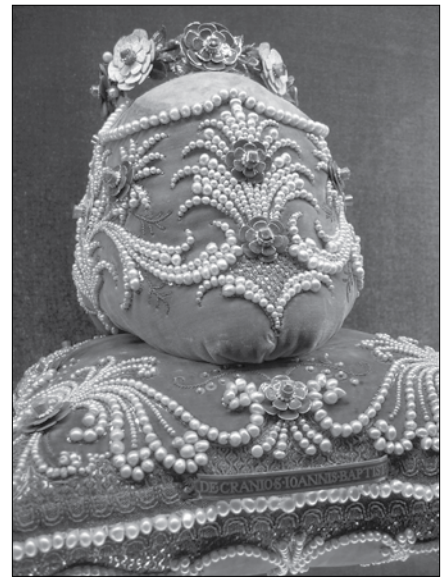
Танець — це мій відчай, моя жага, моє нетерпіння, моя покірність. Одні — плачуть, інші — сміються, а я танцюю. Несамовито, містично. І все зникає: зливаються земля і небо, гори і море, все сплітається в зачарованому ритуальному плетеві.

Танець ховає мої почуття і розкриває їх. Він — як маячіння в сніжній житті.

Я танцювала і танцювала, і всі навкруги готові були віддати за це творіння мого ества що завгодно.

А я вимагала нових дарунків все вибагливіше, і мені їх несли. І я вже не знала, яку винагороду я хочу за свій танець — за сповідь моєї душі. І я вирішила; цей танець останній, і він буде тільки для нього.

Мені заманулося побачити його усмішку. Я сказала про це.



Head of St. John the Baptist, in reliquarium, Residenz, Munich

І тоді принесли його відтяти голову.

Я танцювала і танцювала.

Його вуста посміхалися мені. Мені одній. Єдиній...

Її звали Соломея, його — Іоан, Іоан Хреститель. Ж

Сергій Грабар
Український Історичний Календар, Київ, 1995 р.

В. Романюк

З ласки Божої

Скину камінь із душі тривожної —
Як зоря, зійде душа моя.
За велінням долі, з ласки Божої —
Українець, Українець я!

Із небес упаду зориною,
У барвінку стихну вічним сном,
Щоб навіки бути з Україною,
З мальвами під маминим вікном.

Небокрай, що грає житнім колосом,
Котить славу, як медовий дим.
І Тарас благословенним голосом
Слово скаже мертвим і живим.

Долю нашу вітер гне тополею,
І стирає сонце тінь біди.
За тисячолітньою недолею
Ми були і будемо завжди!



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

PARAPROSDOKIANS ✧ ПΑΡΟΠΡΟΪΔΟΚΙΑ

A “paraprostdokian” (from Greek meaning “beyond” and “expectation”) is a figure of speech in which the latter part of a sentence or phrase is surprising or unexpected in a way that causes the reader or listener to reframe or reinterpret the first part. It is frequently used for humorous or dramatic effect, sometimes producing an anticlimax. For this reason, it is extremely popular among comedians and satirists. Some paraprostdokians not only change the meaning of an early phrase, but also play on the double meaning of a particular word, creating a syllepsis.

- Do not argue with an idiot. He will drag you down to his level and beat you with experience.
- Going to church doesn't make you a Christian any more than standing in a garage makes you a car.
- The last thing I want to do is hurt you. But it's still on the list.
- Light travels faster than sound. This is why some people appear bright until you hear them speak.
- If I agreed with you, we'd both be wrong.
- We never really grow up. We only learn how to act in public.
- Knowledge is knowing a tomato is a fruit. Wisdom is not putting it in a fruit salad.
- The early bird might get the worm, but the second mouse gets the cheese.
- How is it one careless match can start a forest fire, but it takes a whole box to start a campfire?
- Some people are like Slinkies... not really good for anything, but you can't help smiling when you see one tumble down the stairs.
- Dolphins are so smart that within a few weeks of captivity: They can train people to stand on the very edge of the pool and throw them fish.
- I thought I wanted a career. Turns out I just wanted paycheques.
- Whenever I fill out an application, in the part that says, “If an emergency, notify:” I put “DOCTOR.”
- I didn't say it was your fault. I said I was blaming you.
- I saw a woman wearing a sweatshirt with “Guess” on it... so I said, “Implants?”
- Why does someone believe you when you say there are four billion stars, but check when you say the paint is wet?
- Women will never be equal to men until they can walk down the street with a bald head and a beer gut—and still think they are sexy.
- A clear conscience is usually the sign of a bad memory.
- You do not need a parachute to skydive. You only need a parachute to skydive twice.
- The voices in my head may not be real, but they have some good ideas!
- Always borrow money from a pessimist. He won't expect it back.
- A diplomat is someone who can tell you to go to hell in such a way that you will look forward to the trip.
- Hospitality: making your guests feel like they're at home, even if you wish they were.
- I discovered I scream the same way whether I'm about to be devoured by a great white shark or if a piece of seaweed touches my foot.
- Some cause happiness wherever they go, others—whenever they go.
- I used to be indecisive. Now I'm not sure.
- I always take life with a grain of salt, plus a slice of lemon, and a shot of tequila.
- When tempted to fight fire with fire, remember that the Fire Department usually uses water.
- You're never too old to learn something stupid.
- To be sure of hitting the target, shoot first and call whatever you hit “the target.”
- Nostalgia isn't what it used to be.
- If you are supposed to learn from your mistakes, why do some people have more than one child?
- Change is inevitable, except from a vending machine.

With thanks to Olya Danylak

Останнє слово ... last word



Dear Friends,

Our President has announced that the next UCWLC Congress will be held in summer of 2013: that's 18 months away! Not much time left for activating some of the decisions taken to move the League forward. ND will be following and reporting on progress, in particular the emphasis that the national Executive so wisely placed on leadership development and evangelization, like twinning our parishes with those in Ukraine. What an achievement it would be if these two initiatives—long discussed at various executives and on these pages—actually took root.

The anniversary of the Sheptytsky Institute in Ottawa (p. 14) reminds how good ideas get a life. Without a plan, human and financial resources, programs and activities, it would not have happened. Yet 25 years ago it was but an idea, just like the League was, but an idea, in 1948. And look at its achievements over time!

We must not be afraid of tackling the big ideas. Leadership training for our community and reaching out to our sisters in Ukraine are most significant.

At the New Westminster Eparchy Convention there was talk of outreach to the Fourth Wave of immigrants, younger members and other good ideas. But remember: In 1948 the idea was turned into reality with a plan and then action. There was travelling across Canada, organizing meetings, setting up executives, deciding what was to be done and rolling up of sleeves and, for the next 60+ years, doing the work! And have you noticed how, in ND, there is so much writing about the service pins—now moving to the 65-year-ones!—and over a half-century anniversaries of different branches?

You may have noticed that in ND there is far, far less material in the Sea to Sea section addressing the needs and building for the future. How many stories about creating new branches have you heard about lately?

One big, bold Canada-wide initiative is the Musée Ukraina Museum (p. 2). How refreshing! I'm sending my cheque today! What about you?

Дорогі читачі,

Наші діти і внуки, чи й правнуки, вже майже на середині року. Як час пливе! Вони так тяжко працюють! Не пригадую, чи я, чи мої діти носили наплечники, переповнені книжками, паперами, пачками на харч, спортовим убранням та й іншими “важними” речами, так як вони. Може, не вони нам концерт, а ми нагородимо їх і зробимо їм дитячу забаву в парафії?

Чомусь мені на серці діти. Може тому, що дивлячись на знімки з Голодомору, я вдячна за світ, в якому все нормальне, а моя турбота звужується лиш на перевантажені наплечники? Може тому наші молоді захопили увагу світу. Обкладинка НД зі Світового Дня Молоді з'явилася на першій сторінці великого журналу Іспанії! Може тому, що на таборі в Новому Києві (ст. 31) було так багато молодих облич, а з ними надія, що ми ростемо, ми — надія народу.

Найбільша радість — це вони.

Багато цікавих подій під час літа. Конгреси і з'їзди світового українства, католицьких жінок Канади, почався перший з'їзд із циклу з'їздів ЛУКЖК (ст. 25). Цікаво довідатися не лише про те, що відбулися події, але які справи обговорено, а найголовніше — як їх розв'язати. Не будемо зупинятися лише на тому, що ми підняли питання і записали у протоколі. Звернімо наші зусилля на розв'язання і зробимо план, як це виконати. Дія без плану — це рідкість.

Гляньмо, наприкал, на 25 років назад, коли не було Інституту ім. Митрополита Шептицького в Оттаві. Чи був би такий великий осяг у нашій Церкві, якби не виринула ідея, не складено план, не зібрано фондів, не розроблено програми навчання, не заангажовано професорів та студентів? А результат цієї 25-літньої праці відчувається по цілому світі. Мусимо тут згадати про колосальний дар нашої членкині пані Дорис Куль, яка з чоловіком подарувала мільйон доларів на Інститут, а це великою мірою допомагає оплачувати (\$700,000 річно) цю світову, корисну і унікальну українську католицьку інституцію.

Може знайдуться інші добродії? А кожний відділ ЛУКЖК зробить подарунок з нагоди 25-ліття Інституту?

Ламент *Denez Prigent*

- 1 Гервей святий покровитель бардів
Дав мені натхнення
Він дав мені те натхнення
Щоб написати пісню
Нову нечувану пісню
Лемент про голод
Про великий голод в Києві, в Україні
Що забрав три мільйони життів
Що забрав три мільйони життів
По наказу одного чоловіка.
- 2 Горе, тисячі нещасть, люди в червоному
Горе, горе, люди в червоному в місяці грудні
Коли вони прийшли в цю країну
Щоб заволодіти всім, що ми мали
Заволодіти нашою твариною і пшеницею
Вони не залишили нічого
І ось ми в злиднях!
- 3 Коли мандрівник запитає шлях до Києву
Скажи йому так:
"Йди за воронами в небі
Вони охоче проведуть тебе
Йди за дикими собаками на полях
Вони напростець приведуть туди тебе!"
І вже коли ти дійдеш до Києва
Ти знайдеш нескінченний відчай
На вулицях
Все, що ти побачиш мертвих людей
Тисячі людей заморених насмерть
Падальщики кормляться ними
Як ніколи раніше
Також, ти побачиш маленьку дитину
Яка плаче, кличе свою маму
У колі воронів.
Їм не доведеться чекати довго.
- 4 "Хто це стукає в мої двері так пізно
Хто намагається зайти?
Якщо це Смерть
Чи не могла б вона зайти швидше
Чи не могла б вона зайти швидше
Щоб вкоротити мої страждання"
Пані, я не Смерть
Просто мандрівник
Мандрівник в темряві
Шукаю притулок, щоб поспати
Шукаю ліжко
І трохи їжі
"Мені не залишилося нічого їсти
Лише холодна земля
Мені нічого дати, сьогодні я ховаю
Трої моїх дітей
Мої три дитини загорнуті в саван
Мій чоловік лежить поруч з ними."
- 5 Де було семеро дітей в хаті
Залишилося лише три
Їх батько поглянув з жалем
І сказав дружині:
"Якого з трьох я маю забити
Щоб решта двоє мали їжу
Якого я маю принести в жертву
Я не можу робити вибір
Між меншим і більшим?"
Сказавши це він взяв ніж
І занурив собі в груди.
- 6 Ось і літо настає
І пшениця, що виросте
Цього року
Випорошиться на вітрі
Випорошиться на вітрі
Але пам'ять людей Києва буде жити
Поки ці слова співаються
В пам'ять тисячів тих
Хто загинув взимку...

Lament *By Denez Prigent*

- 1 Hervé Saint-Patron of the Bards
Gave me the inspiration
He gave me the inspiration again
To compose a song
To compose a new song
A Gwerz on famine
On the large famine of Kiev, Ukraine
That took away three million people
That took away three million people
By the order of one man.
- 2 Woe, a thousand misfortunes, men in red
Woe, woe, men in red in December
When they came into the country
To take away all our property
To take away our animals and our wheat
They left nothing at all
And here we are in misery!
- 3 If a traveller asks the way to Kiev
Tell him so:
"Follow the ravens in the sky
They will lead you readily
Follow the wild dogs in the fields,
They will get you there easily!"
And when you arrive in Kiev
You will find endless despair
On the streets
You will only see dead people
Thousands of people starved to death
Scavengers feed on them
As never before
You will also see a small child
Crying, calling out to his mother
Ravens all around him.
They will not have long to wait.
- 4 "Who is that knocking at my door so late
Who wants to come in?
If it is Death
May she enter fast
May she enter fast
To shorten my suffering"
Madam, I am not Death
But a traveller
A traveller benighted
Looking for a place to sleep
Looking for a bed
And a little food
"I am left with nothing to eat
Only the cold earth
I have nothing to offer, today is the funeral
Of my three children
My three children are wrapped in a shroud
My husband is lying next to them."
- 5 Where there were seven children in a house
There remained only three
Their father looked with sorrow
And said to his wife:
"Which of the three should I kill
To let the two others have food,
Who should I sacrifice,
I cannot choose,
The small one or the big one?"
As he spoke he took a knife
And plunged it into his own chest.
- 6 Here comes the summer
And the wheat that grows
This year
Will get lost in the wind
Will get lost in the wind
But the memory of the people of Kiev will live
Until these words are sung
In tribute to the millions of those
Who died in winter...

*It is difficult for humanity
not to be moved by the
artificial famine Holodomor
orchestrated by the Kremlin
in order to eliminate the
Ukrainian nation and resettle
the land by Communist
apparatchiks. Here are the
lyrics to a lament sung in the
ancient Breton language.
Оригінал написаний і
виконаний бретонським
бардом бретонською мовою.*





GOD'S LAND *"Promise of...land flowing with milk and honey"* Jer. 11:5



GOLDEN GLORY *"Wilderness will rejoice and blossom"* Is. 35:1



PLAY, BANDURA *"Praise God with the harp" and bandura* Ps. 150:3



AUTUMN SONG *"Worship the Lord with joyful songs"* Ps. 100:2