



НАША ДОРОГА NASHA DOROHA

PM40007760 ♦ осінь-зима/fall-winter 3-4(46-47)/2012

ХРИСТОС РАЖДАЕТСЯ!

**CHRIST
IS BORN!**

Різдво!

**Княгиня
Ольга II?**

**GEORGE
ORWELL'S
ANIMAL FARM**

PATRIARCH'S VISIT

#1 УКРАЇНЦІ



Христос народився!

*Christ
is
Born!*



ФОТО: ГАЛИНА САКОВСЬКА-МАКЕВОЙ

Шановні духовні дорадники,
члени ЛУКЖК і передплатники!

Коли ми починаємо готувати-ся до різдвяного сезону, спогади про минуле Різдво завжди приходять на думку... Щасливі, радісні часи! Спогади присутні, тому що традиції береже кожна родина. Традиції схожі і різні, залежно від характеру і складу кожної сім'ї. Ми часто чуємо вислів: "У старі добрі часи, ми зробили це", не розуміючи, що ми повторюємо ті ж самі традиції і заходи з року в рік.

У той час як ми святкуємо Різдво Христове, згадаймо сім'ї в Україні, які будуть розділені, тому що чоловіки чи жінки виїхали за кордон, щоб заробити гроші і прогледувати свої родини на батьківщині. На Х з'їзді Всесвітньої федерації українських жіночих організацій, що відбулася нещодавно в Торонто, було багато інформації та обговорення важкого становища жінок і переходу сім'ї в Україні.

З нагоди Різдва Господа Нашого і Спасителя Ісуса Христа та Нового 2013 Року, Крайова Управа ЛУКЖК посилає щирі вітання і найкращі побажання Його Високопреосвященству Архiepіскопу Святославу, Преосвященному митрополиту Лаврентію, всім нашим єпископам і всім членам релігійних громад та керівникам Єпархії у Нью-Вестмінстрі, Едмонтоні, Саскатуні, Архiepархії Вінніпегу і Торонто, духовним дорадникам у відділеннях та всім членам Ліги українських католицьких жінок Канади.

Нехай Пречиста Мати Марія та її Святе Дитя обдарує вас радісним Різдвом і наповнить ваше серце миром і щастям. Спасибі за вашу співпрацю і вашу дружбу, оскільки ми продовжуємо наші спільні зусилля на славу Бога і країни!

Глорія Ленюк, ПДЧ
Голова Крайової Управи ЛУКЖК

Dear Spiritual Advisors, UCWLC
Members and Subscribers,

As we begin to prepare for the Christmas season, memories of Christmas' past always come to mind... Happy times, glad times! Memories are made because of the traditions kept by each family. Traditions are similar and yet different that suit the makeup of each family. We often hear the expression, "In the good old days, we did this..." without realizing that we repeat the same traditions and activities year after year.

While we are celebrating the Birth of Christ, let us remember the families in Ukraine that will be separated because men/women went abroad to earn money to support their families at home. At the X Congress of the World Federation of the Ukrainian Women's Organizations held recently in Toronto, there was a lot of information and discussion of the plight of women and the transition family in Ukraine.

On the occasion of the Nativity of our Lord and Saviour Jesus Christ and of the New Year 2013, the National Executive of the UCWLC extends sincere greetings and best wishes to His Eminence Major Archbishop Sviatoslav, His Grace Metropolitan Lawrence, all our Bishops and all members of the religious community, and Eparchial Executives of New Westminster, Edmonton, Saskatoon, Archeparchy of Winnipeg and Toronto, the Branch Spiritual Advisors and all the members of the Ukrainian Catholic Women's League of Canada.

May Mary and her Holy Child grant you a joyous Christmas and fill your heart with peace and happiness. Thank you for your cooperation, your hard work and your friendship as we continue our combined efforts for the glory of God and country!

Gloria L. Leniuk, HLM
National UCWLC President



НАША ДОРОГА

XLII – 3-4(46-47)/2012

NASHA DOROHA

Квартальний журнал
Ліги Українських Католицьких Жінок Канади

Quarterly publication of the
Ukrainian Catholic Women's League of Canada

La Journal de la Ligue des Femmes
Catholiques Ukrainiennes du Canada

National Executive mailing address:
Gloria Leniuk, President
970 Warner Street, Moose Jaw, SK S6H 5S4
Phone: 306-692-1550
gloriajalen@sasktel.net

We welcome your letters and written contributions.
Вітаємо співучасть. Просимо пересилати дописи,
листи до редакції. Please send to:

РЕДАКТОР • EDITOR

ОКСАНА БАШУК ГЕПБҀРН • OKSANA BASHUK NEPBURN
44 Belvedere Cres, Ottawa, ON K1M 2G4
Phone: 613-769-5996
oksanabh@sympatico.ca

ТЕХНІЧНА ОБРОБКА • TECHNICAL PRODUCTION

Igor Kodak • Ihor Kodak
234 Cochin Cres, Saskatoon, SK S7K 4T2
Phone: 306-934-7125
ikodak@sasktel.net

УКРАЇНОМОВНИЙ КОРЕКТОР • UKRAINIAN LANGUAGE PROOFREADER

Люба Андриїв • Luba Andriyiv

МАРКЕТИНГ ТА АДМІНІСТРАЦІЯ • MARKETING & ADMINISTRATION

Єлизавета Загайко • Elizabeth Zahayko
387 Betts Ave, Yorkton, SK S3N 1N3
Phone: 306-783-6232
eazahayko@sasktel.net

Висловлені погляди не конечно відповідають Редакції.
Матеріали не повертаються.

Opinions of authors are not necessarily those
of the Editorial Board. Material will not be returned.

People in photographs are identified left to right.

Copyright © UCWLC. All rights reserved.

RETURN UNDELIVERABLE CANADIAN ADDRESSES TO
NASHA DOROHA

387 BETTS AVE
YORKTON SK S3N 1N3

ISBN 1-894022-75-0

PRINTWEST

Printed by PrintWest Communications
1111 8th Avenue, Regina, SK S4R 1E1
Phone: 306-525-2304 Fax: 306-757-2439

Спеціальний номер Нашої Дороги на осінь/зиму
складається з 60 сторінок. Весняний номер повернеться до
нормального 40 сторінкового видання.

This is a double fall/winter issue of ND comprising 60 pages.
The spring issue will return to the normal 40-page format.

www.ucwlc.ca

CONTENTS ★ 3M-GT



14 Листи ✧ Letters

14 Briefly ✧ Коротко

Різдвяна частина ✧ Christmas Section

4 Christmas Greetings ✧ Різдвяні привітання

5 Молодь про значення Різдва

✧ Youth on the meaning of Christmas

10 Preparing for the Festivities! ✧ Печемо і варимо на Різдво!



Спеціальні статті ✧ Special Features

16 Our Spirituality ✧ Наша духовність

21 З України ✧ From Ukraine

Справа Юлії Тимошенко ✧ Ukrainian Parliamentary Elections 2012

28 Prayer for the Beatification of the Servant of God

Metropolitan Andrey ✧ Молитва за прославу слуги
Божого Митрополита Андрея

Організаційні справи ✧ Organizational Items

29 From sea to sea ✧ Від моря до моря

36 What would entice me to join the UCWLC by Vera Krawec

39 Fair Trade: a way forward by Bernie Mandrusiak

40 Вічная пам'ять ✧ Eternal Peace

44 Як людина переживає смерть когось близького

Маруся Барцик

На кінець ✧ Closing Features

45 Голодомор: Не забудемо... ✧ Holodomor: Remembering

46 God must be Canadian by Sister Elvira Haidamacha

48 Культура і розвага ✧ Arts and Entertainment

«Пацифікація»: польські репресії 1930 року в Галичині ✧ How Animal Farm
gave hope to Stalin's refugees

52 Найвидатніші українці всіх часів – результати опитування

53 Comments about "An Anthology"

55 Andy Warhol – of Lemko ancestry by Oryisia Sopinka-Chwaluk

58 Останнє слово ✧ Last Word

Христос Раждается! Славите Его! Christ is Born! Glorify Him!



Дорогі в Христі Господі!

“Таємно родився ти в вертепі, але небо, Спасе, звістило тебе всім появою зорі, немов устами. І вірою мудреців тобі привело, що кланяються тобі, тому з ними помилуй нас.” (Тропар із Вечірні на Різдво Христове).

Зустрічаємо знову із великою духовною радістю світлий празник Різдва Христового.

Зустрічаємо його у році, присвяченому святій вірі у Господа Спасителя, який воплотився і народився, став людиною подібною до нас у всьому, крім гріха задля нас і ради нашого спасення. Отож у цей різдвяний час, відчуймо і переживаймо цю невимовну Божу любов, яку Бог об’явив і виявив нам, людям. Відчуймо, кожна особа поодинокі, як Господь солідаризує з нами та переживаймо духовно це таїнство. Св. Павло у листі до Євреїв навчає: “Мавши, отже, великого архиерея, що вже пройшов небо, Ісуса, Божого Сина, тримаймося твердо віровизнання. Бо ми не маємо такого архиерея, який не міг би співчувати нашим недугам: він же зазнав усього, подібно як ми, крім гріха. Приступім, отже, з довір’ям до престолу благодаті, щоб отримати милість і знайти благодать на своєчасну поміч.” (Євр. 4,14-16). У цьому році віри, у цей різдвяний час, нехай ми, як мудреці, станемо тими, яких свята віра приводить до новонародженого Господа.

Святкуючи Різдво Христове, у цьому році благодаті, нехай свідчення першого нашого єпископа, блаженного Микити Будки, стануть нам натхненням. Сто років тому,

будучи назначений провадити наших вірних у Канаді, у трудних місійних обставинах, з малим числом оо. Душпастирів, на розлогій території, яка сягає від океану до океану, блаженний Кир Микита, опираючись на віру, несе нашим вірним слово євангельської надії і віри у Христа Господа. Нехай історичне минуле стане особливою нагодою нам усім оживити віру в Бога, підготувитися до праці над майбутнім нашої Церкви на канадській землі.

Збудовані свідченням минулого, нехай у цей різдвяний час Слова Патріярха Святослава стануть для нас натхненням для служіння нашій Церкві, у сьогоднішній час, сповнений численними визовами, з яких основним є проводити євангелізацію. Патріярх Святослав на Папському Синоді на тему євангелізації стверджує: “(...) Віра як дар Божий і віра як чеснота, здатність до сприйняття і входження в Божественне життя, передбачає когось, хто народив нас у вірі Церкви, і того, хто в цьому моменті народився в церковній вірі у Христа. Виключним контекстом, чи умовою такої євангелізації, є міжособова зустріч, що веде до зустрічі людини з Воскреслим Христом. Віру не можна передати за допомогою безособової системи формації, найкращої духовної літератури чи інтернету. Віру можуть передавати лише віруючі, які живуть вірою.”

Ось мої побажання для Вас, Дорогі в Христі, у цей святий різдвяний час. Святкуючи радісно, в родині цей світлий празник, приймім до серця духовні визови нашого часу. Нехай новонароджений Христос-Спаситель кріпить Вас, обдарить любов’ю, вірою і надією та зійшле на Вас свої незмірні ласки і благословення.

† Стефан
Єпарх Торонто і Східної Канади



Beloved in Christ!

“Our Saviour, the rising Sun, more brilliant than any other sun, has visited us today from on high. We once were in darkness and the shadow of error, but now we have found the truth; for the Virgin gives birth to the Lord our God in Bethlehem.” (Byzantine Exapostilarion for the Nativity)

When we gaze upon the traditional icon of the Nativity of our Lord, we see the infant Jesus in swaddling clothing is laid in a

manger that resembles a tomb, and the stable is represented as a darkened cave. Our Blessed Lady, Mary the Mother of God, has her head turned away in contemplation of the Holy Mystery. From above we see a star with its beaming light piercing the darkness of the cave, the stable where our Lord was born.

Before the coming of Christ, humanity lived in a world of darkness. With the birth of our Lord Jesus, hope sprang forth. Each year during the time of the Philip’s Fast (Advent), we prepare our hearts and our souls to receive the New Born Lord and the Eternal Light of Life to illumine us.

His Beatitude Sviatoslav, our Patriarch visited Canada this year and he brought a message to us that our Church is meant to be a “Young Church” not just because it has a young leader, but because it needs to be a vibrant church, a place of welcome



The Nativity of Christ!

where all can encounter the Living Christ in our parishes. Our parishes are to be spiritual lighthouses, guiding those in the dark to personal encounter with the Living God, who loves all of us! We who live in a country of peace, free to live our Christian vocations, have a vocation and a sacred responsibility to share the light of Christ that we received at our own baptism with others who perhaps need encouragement and support and sit in darkness and despair

This year we begin the centenary celebrations of the appointment and arrival of the first Ukrainian Catholic bishop for Canada, Blessed Nykyta Budka. We also have entered into the "Year of Faith" where we are to open wide the doors of our hearts to receive the Good News! Our Patriarch has invited us



Dear Clergy, Religious and Faithful of the Eparchy of Saskatoon,

We celebrated on March 25th the conception of Christ at the Annunciation in our Matins service with these words: *Gabriel brought greetings to the Virgin from heaven saying: You shall conceive and contain in your womb the One whom the universe cannot contain. You will give birth to Him*

who proceeds from the Father before the dawn of time.

Nine months later we now celebrate the birth of Christ, His Nativity in our Vespers service with these words: *Today heaven and earth unite, for Christ is born. *Today God came to earth in the flesh, and the human race was lifted up to the heavens. *Today, for the sake of all, He is seen in the flesh, the One who by nature is invisible. *Let us glorify Him, singing: *Glory to God in the Highest and on earth peace which your coming has bestowed on us. *O Saviour, glory to You!*

This event, the Nativity of the Lord, is a paradox and difficult for our minds to accept when we wonder how our human nature has been transformed. Perplexed as we ponder this, again we join the angels and the shepherds telling the whole world to rejoice!

This is the essence of the New Evangelization as we celebrate the Year of Faith. This is the foundation of having a Vibrant home, a Vibrant Family and a Vibrant Parish. We are called to dwell on the profound meaning of encountering Christ when we hear the Word of God proclaimed and when we read it ourselves. We are called to plumb the depths of each encounter with Christ when we receive Him in Reconciliation, the Eucharist, and the other sacraments, especially as we live out our Baptism.

Then coming to a deeper awareness of His presence in my

all to join in a world-wide pilgrimage to Kyiv in August of next year to celebrate the Year of Faith and the 1025 Anniversary of the Baptism of Kyiv-Rus'. Let us join together at Christmas Eve as a family and rejoice because God is with us!

May our Infant Lord Jesus shine brightly in your hearts as you join the Angels singing: 'Glory to God in the highest and on Earth Peace and Good Will!'

With assurance of my prayerful best wishes for a Merry Christmas and my Episcopal blessings for a healthy and joy filled 2013!

+ Ken (Nowakowski)
Bishop of New Westminster



body, mind and spirit, under my roof, in my everyday life, I can appreciate a bit more what it means to say, He dispels the darkness of my fears and gives me hope to face the challenges in my life. The Holy Spirit dwelling in me compels me to share my discovery and my joy with others.

This is what we do when we bring the Good News to our brothers and sisters—we seek in them the image of God so that they may discover Him for themselves in their own lives. Christ not only transforms our lives, but He wants us to participate in the transformation of the lives of those around us. God is with us! Emmanuel! It was this experience that motivated so many pioneers of our church in Canada over a century ago. It was this experience that motivated the first Ukrainian Greek Catholic bishop in Canada one hundred years ago, Blessed Nykyta Budka, Bishop and Martyr. As we celebrate this 100th anniversary let us be strengthened to take up that task before us today.

Society would have us believe we live in a world of opinions that is devoid of all objective truth, where right and wrong no longer exist. But Jesus' birth is our hope for humanity which pushes back this wave of relativism that says there is no objective truth in life. Christ is our hope for the human spirit that is challenged by tragedy, wars, attacks on the Freedom of conscience and Religion, and so many other evils in the world.

May the deep joy and peace of His birth be celebrated in your homes this Christmas. "*Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel*" (which means, *God with us*). MT 1:23

May the Blessing of Emmanuel fill your heart and the hearts of those in your family with joy and gladness this Christmas and strengthen you to witness for Christ in the New Year.

In the Incarnate Redeemer,

+ Bishop Bryan J. Bayda, CSSR
Eparch of Saskatoon



НАША ДОРОГА звернулася до молоді наших парафій, щоб поділилася з читачами про значення Різдва. Едмонтон відгукнувся. ❖ NASHA DOROHA invited young people across Canada to share with the readers their thoughts about Christmas. We hear from three Edmontonians.



All I want for Christmas is Christmas

By Joyanne Rudiak

Christmas is one of my favourite holidays. It is one of the few times my family gets together to share good food, great stories, and, of course, prayer and proclamation of Jesus' birth. As I get older, however, not only does it become more difficult for my family to gather together in communion for Christmas, it becomes more difficult to celebrate Christmas. Period.

I have friends and acquaintances from many different backgrounds and faiths, so I know quite a bit about tolerance and acceptance of others' ideas and beliefs; I am not one of those Christians that will stick the Bible in your face and force my beliefs on you. However, I am getting very tired of pretending that my faith is not important to me and is not worth anything in this world. As a young person who went to school at a public university, my faith was (and still is) constantly challenged, especially when it comes to the big holidays like Christmas and Easter. I suppose the reason is that for me, as a Ukrainian Catholic, Christmas is much more than a commercial holiday; it is a day that marks the beginning of the journey to our salvation. That is huge!

Unfortunately, in this day and age of 'tolerance and acceptance,' I can barely say "Merry Christmas" anymore without making at least *someone* uncomfortable. It is also very difficult to find cards that say, "Merry Christmas," or have any religious connotation, rather than the now standard, "Happy Holidays," or "Season's Greetings." I understand the mentality of including everyone's beliefs, but most 'holidays' do not

coincide with religious beliefs anymore! They are part of a secularized, commercial venture concerned with money and media. This makes me very disheartened because at a time when I am supposed to be joyously celebrating the birth of Christ and sharing my joy with others, I am actually more stressed out than ever, worrying about what presents to buy (and how that will affect my bank account); worrying about how much time I have to take off work (and how that will affect my bank account); and, most importantly, worrying about what others will say to my "Merry Christmas" or "Christ is Born."

As I sit here and reread what has now become a slight rant, I realize this is probably not what many of you were expecting from a youth article on Christmas, and perhaps I have been a bit unfair. Indeed, there are many good things that come out of Christmas as a commercial holiday. Regardless of faith, many families do come together at this time to celebrate being together, sharing their stories and delicious food, and for that I am thankful. All I ask is that in this day and age of 'tolerance and acceptance,' my faith be truly respected by others. I ask that when I say, "Merry Christmas," it be taken in the spirit it was meant, not as a threat. And maybe, just maybe (if I am very lucky), I will hear "Merry Christmas" responded. At that I will stop, smile, and thank God for this tiny miracle: I will finally have gotten Christmas for Christmas. ❧

Joyanne Rudiak, Ukrainian Catholic Youth Eparchial President, Edmonton Eparchy, is studying at the University of Alberta.



OLGA SHELAST, EDMONTON

*Віншую Вам, господарю,
Що Христос родився,
Що наш нарід український
Від ярма звільнився.
Не всі в Христа вірили,
Не всі Христа знали,
Не всі наші українці
Рождества діждали.
Ті, що в полі і в неволі,
В далекім Сибіру,
Ті, що голови поклали
За Христову віру.
Ми щасливі, що діждались,
За них Бога просим,
Нехай наші українці
Своє ім'я носять;
Нехай ность і голосять
По цілому світу,
Нехай славлять Україну
На багатій літа!*

vita.org.ua/greetings/9/1.html

*Бажаю Вам веселих Свят
і Вашій родині,
Нехай зірка запалає
в Вашій хаті нині.
Всі біди і труднощі
нехай Вас минають,
радуйтеся, веселіться,
Христос ся рождає!*

vita.org.ua/greetings/9/1.html

Свят Вечір у бабці

Адам Вархола



Моя родина виховала мене в українському середовищі. Ми тримаємося українських звичаїв. Святкуємо Різдво по новому й по старому стилю. Але Свят Вечір урочисто святкуємо по Юліянському календарю (старий стиль). Цей Свят Вечір не є комерційним. Це побожне свято, бо радіємо Новонародженому Спасителеві.

Я дуже щасливий, що кожного року моя сім'я святкує Свят Вечір у моєї дорогої бабці, Стефанії Солтикевич. Моя бабця є доброю господинею й все готує, щоб усі мали смачну Святу Вечерю. Наша родина святкує ось так: Дідух стоїть у куточку – символ наших предків та урожаю. Гарно прикрашена ялинка перед вікном, а під ялинкою – подарунки. Святочний стіл гарно прибраний – застелений вишиваним обрусом, який вишила моя бабця. Посеред стола колач із свічкою, а під колачем сіно – символ ясла, де народився Ісусик. При столі порожнє крісло – символ померлих у родині. Виглядаємо появу “першої зірки” – символ, котра світила у Вифлеємі над вертепом. Починаємо Святу Вечерю молитвою й співаємо “Бог Предвічний”. Моя бабця – господиня, заділяє нас свяченою просфорою, бажає усім “Веселих Свят” та лишає кусочок просфори для померлих. Бабця щаслива, бо вся родина разом засідає при столі з дванадцятьма пісними стравами. Дванадцять страв – символ дванадцяти Апостолів. Перша страва кутя – (пшениця – символ життя, мак – символ чарівних сил, а мед – усе разом ліпить). Споживаємо усі дванадцять страв та прославляємо Новонародженого.

В часі Свят Вечора радо вітаємо колядників, котрі з дзвіночками та Зіркою сповіщають Веселу Новину. Колядуємо всі разом – лунає весела коляда.

Після віншування господиня пригосщає колядників. Під кінець Свят Вечора наша родина обмінюється Різдвяними дарунками. Задзвонять церковні дзвони – усі підемо до церкви на урочисту Різдвяну Службу Богу.

Ось так я й моя родина святкує Свят Вечір. Це для мене радісний час, а особливо, що ми усі спільно зустрічаємося у моєї дорогої бабці на Святій Вечері. Цей час дуже пам'ятний, тому що залишаються мені веселі Різдвяні спомини! ❧

Адам Вархола, 14 років, Едмонтон, АБ



HOGTOWN BLUES/MICHAEL MONASTYRSKY

Різдво

*Поглянь: вродиста тиха нічка
Розкинула шатром небесні зорі.
Прислухайся – то Благодатна Вічність
До тебе з ніжністю говорить:*

*“Людям народила Марія Діва
Диво-дитятко – Божого Сина.
І це не казка – подія правдива.
І ти, Малятко, теж Божа дитина...”*

*Славімо Христа Ісуса, малее Дитятко!
Він для нас – Надія, Віра і Любов.
Линь із наших вуст різдвяночко-колядко,
Із душі і серця – знов і знов!*

*Дякую Тобі, Боже. © Лариса Недін
Видавництво “Криниця”, Київ, 2001 р.*



*З Різдвом Христовим та з Новим роком,
Хай вам щастить за кожним кроком,
Хай в ваших душах радість панує,
Христос рожденний мир вам дарує!
Христос рождається!*

vitau.org.ua/greetings/9/1.html

Importance of Christmas

By **Oksana Korcaba**



Christmas is one of the most important feast days on the Christian calendar. It's meant to be a joyous time spent with family and close friends. Each family will celebrate it with different trad-

itions, customs and perspectives that make it uniquely special. For some, the happiness in Christmas might only be expressed through presents. To others it might be the meal. To me and many others I assume that the importance of Christmas is celebrating the birth of our Saviour, Jesus Christ.

to celebrate the birth of Christ. Jesus is all but forgotten. Also, not everyone believes in Christmas, but for those who still do it is expected that we all celebrate it the proper way. Christmas without the spiritual aspect wouldn't be much of a special time if you ask me. Even though much preparation is needed for Christmas, it would not be the same if at the end of Christmas Eve we didn't go to church to celebrate the feast.

The first thing that comes to mind when I think of Christmas, I think of the birth of Jesus Christ. In the past couple of years, I have organized our church's annual Christmas play (Vertep). I think this is a great opportunity for kids to learn about, somewhat, what really did happen when Jesus was born—to teach them, and have some fun with it, too. This is what we need—to spread the word, make sure our youth know about God, and make sure that the true message gets across. Considering that God is the most important part of Christmas, He encourages against what is a part of today's society which is to get presents. A huge part of Christmas is to give. At Christmas, I always love putting together shoeboxes for the orphans in Ukraine. We should be trying to do these kinds of things all year, but Christmas is a time where we can all open our hearts. Donate to the less fortunate, feel



Парафіяльний Вертеп.
Посередині режисер і автор статті.

Although many people do know the importance of Christmas, most, nevertheless, forget it. Some worry more about what Santa Claus thinks of them rather than worrying about what Jesus thinks of them. Since Santa is very much associated with Christmas, people associate presents with Christmas as well. Even though it is a part of Christmas, by our Ukrainian tradition it is not meant to be a major part of Christmas. Christmas in our modern society is barely shown as a feast day

Ліля Кругляк (Кароль)

*Заходить сонце, зірка сходить,
Свята Вечера настає.
Сім'я збирається у колі,
В душі всіх свято настає.*

*Столи накриті пишно в стравах,
Ялинка у кутку стоїть.
Кутю по центру столу ставлять,
Святкова свічка мерехтить.*

*Уже скінчилась вся робота,
Всі дружно сіли до Вечері.
Спочатку Богу помолились,
Постукав раптом хтось у двері.*

*Почався спів – колядники!
Почали у дверях співати.
І про народження Христа,
В колядці своїй сповіщати.*

*І так повсюди, в кожному домі,
Де Зірка світить всім в вікно.
Бо наступило гарне свято,
Під світлим іменем – **Різдво!***



Коляда

*В зачудованому місті
У сріблястім козушці,
У червоному намисті
Ми зустріли Коляду.*

*Нам пісень вона співала,
Пирогами пригощала,
І дорослих і малечу
Закликала на Свят-вечір.*

*Сповіщала – веселилась,
Що Син Божий народився!
Весь народ наш звеселився,
Що Син Божий народився!*

Дякую Тобі, Боже. © Лариса Недін.
Видавництво "Криниця", Київ, 2001 р.



“ At Christmas,
I always love putting
together shoeboxes for
the orphans in Ukraine.

good about giving to others rather than getting.

The best part of Christmas would be getting together with family and close friends to celebrate all together. Every year for as long as I can remember, we have hosted the Christmas Eve dinner at our house for my whole family. I look forward to this every Christmas, and not just for our twelve Ukrainian dishes, but for the whole family to get together as well. This is how my family makes Christmas special. We get all together, we go to church, we sing carols, and exchange gifts. Singing carols is one of my favourite parts, including going carolling to family and family friends' houses with cousins and close friends.

Якби, хтось мене запитався я б сказала, що моя родина святкує Різдво на двадцять п'ятого, і на сьомого. Святкувати на сьомого це давна традиція. Найважливіше, це отримувати традицію. І тому ми і багато родин ще святкують по Юліянському календарю. Не тільки важно святкувати на цей день, але також отримувати усі традиції. Так як покласти дідух на столі, їсти Святу Вечерю, почати їсти коли перша зірка вийде, лишити одну тарілку, щоб душі родини були символізовані, щоб вони знали, що вони є вітанні на вечерю, і є ще багато.

Я думаю, що моя улюблена коляда є Во Вифлеємі. Це дуже весела коляда, і не є така повільна. Але я справді люблю усі коляди. Я сподіюся, що всі ви будете мати щасливих свят з родиною і з друзями! Не забудьте пам'ятати що Різдво справді є і давати бідним. Бажаю вам всього найкращого! Прощаю вас словом, Христос Раждається! Д

Oksana Korcaba, age 16, Austin
O'Brien High School, Edmonton

Возрадуйтеся люди, приходить година
Ісус Вас вітає, маленька Дитина
Ісус Вас вітає, і, хоче сказати
Що радість велику приносить до хати
А може в тій хаті когось Вам бракує?
А може в тій хаті хтось гірко сумує?
Кого Вам бракує не забувайте
Хто гірко сумує розвеселіть
А ми з маленьким Ісусом на сні
Усіх Вас вітаєм у Вашій родині
У Вашій родині у вашій хатині
По всій Україні – Христос ся рождає!
vitau.org.ua/greetings/9/1.html



Ольга Вербецкая

Яскрава зірочка зійшла,
Свята вечеря підійшла.
Кутя, вареники, грибочки,
Квасоля, риба, огірочки.
Нехай лунає в хаті сміх,
з Різдвом Христовим Вас усіх!

Хай родиться в полі
Жито й пшениця,
Хай хліб-сіль будуть
У Вашій світлиці.
Щоб Ви в своїм домі
Всі були здорові,
І щоби було у Вас
Усього доволі!
Хай сипляться гроші
Вам дощем із неба,
Й Господь посилає
Усе, що Вам треба!
Хай щастя стукає у двері,
Хай заходять до оселі
Радість, злагода та спокій
І любов на довгі роки!
Христос Народився! З Різдвом!





Preparing for the *Festivities!*



Печемо і варимо на *Пизго!*

■ SAINT NICHOLAS COOKIES (Makes about 4 dozen cookies)

Into a bowl, sift together **3 cups flour**, **4 teaspoons baking powder**, **1 tablespoon cinnamon**, **1 teaspoon each of cloves and nutmeg**, and **½ teaspoon each of ground aniseed, salt, and ginger or white pepper**. In a bowl of an electric mixer, beat **2 sticks, or 1 cup, butter, softened**, with **1½ cups firmly packed dark brown sugar** until the mixture is light and fluffy. Stir in **3 tablespoons milk, dark rum, or brandy**. Gradually add the flour mixture, stirring until it is well combined, and form the dough into a ball. Knead the dough on a board sprinkled with about **¼ cup flour** and roll it out into a rectangle **¼ inch thick**. With a sharp knife or cutter, cut the dough into rectangles **2½ inches by 1½ inches**. Put the rectangles on a buttered cookie sheet, decorate them with **blanched almonds**, halved or slivered, and brush them with **lightly beaten egg white**. Bake the cookies in a moderately hot oven (**375°F**) for 12 to 15 minutes, or until they are browned and firm.

Recipe note

Gently push the nuts into the dough before brushing the cookies with egg white.

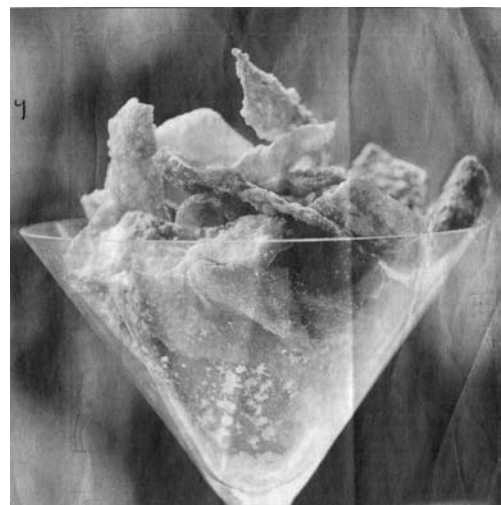
With thanks to Iris Kozarchuk, St. Joseph's UCWLC, Winnipeg

■ WON TON KHRUSTYKY

No need to waste wrappers. When you use them, cook from frozen. If you thaw them first, they'll be too soft to handle.

Slice each wrapper into four or five strips and deep-fry or shallow-fry them, in batches, for 20 to 30 seconds, until puffed and golden. Once drained on paper towels and cooled a bit, you set them on a baking sheet and dust them with icing sugar and cinnamon. They are yummy with tea or coffee.

With thanks to Eric Akis, Postmedia News



LIVIE STAFFORD, POSTMEDIA NEWS

■ **MAKOWYJ POPPY SEED TORTE**

¾ to 1 cup poppy seeds
 9 to 10 large eggs, separated
 10 to 12 Tbsp icing sugar
 2 Tbsp flour
 2 Tbsp graham wafer or bread crumbs
 1 tsp vanilla or almond extract
 ½ cup ground or finely chopped walnuts or pecans
 Grated rind 1 lemon
 2 squares semisweet chocolate, melted, optional

Grind dry poppy seeds in blender. Beat egg yolks with sugar until thick and creamy. Add flavouring. If using chocolate, stir into egg mixture, along with all of the dry ingredients. In a clean bowl, beat egg whites until stiff and gently fold into the batter. To make torte more interesting, do not add chocolate to egg yolk batter. Add beaten egg whites to batter, divide batter in half. Add melted chocolate, or 1 tablespoon cocoa powder, to half of the batter. This way, you will have a torte of 2 colours. Grease and sprinkle with flour the bottoms of 2 springform cake pans, 9 or 10 inches in size, or cut out circles of wax paper, the size of the bottom. Pour ½ of the batter into each pan. Bake in preheated oven of 350° for about 40 to 45 minutes, or until cake tests done. Remove from oven and cool slightly. With a sharp or serrated knife, cut around the torte. Remove from pan. Cut around bottom to lift torte, or invert torte gently, and peel off wax paper. Cut cooled cake in half to make 4 layers. Spread your favourite filling between layers, or a tart jam, and ice with one of those offered below.

Vera Kostecki



Choose an icing for your Makowyj poppy seed torte

■ **Lemon Orange**

2 tsp lemon juice
 2 tsp orange juice
 2 cups icing sugar, approximately
 1 Tbsp butter, melted

In a small mixing bowl, add all ingredients. Mix well and ice immediately, as it dries quickly. Yellow or orange food colour can be added. You may substitute milk for lemon/orange.

■ **Chocolate**

½ cup sweet butter
 2 squares semi sweet chocolate
 2 to 3 cups icing sugar
 ½ tsp vanilla
 4 tsp milk or light cream

In a microwave or double boiler, melt butter. Add chocolate. Melt. Stir to mix. Add milk and stir. Remove from heat. Add vanilla and sugar. Stir well and ice immediately, as it dries very fast.



■ **ПОМАРАНЧЕВИЙ ТОРТ**

Намочити на ніч в воді шкірку з двох помаранч. На другий день віділляти воду, налляти свіжою і поставити варити змінюючи воду кілька разів, поки не стратить гіркості. Коли вже м'яка, витиснути з води, дати до миски, всипати 10 унцій цукру, 10 унцій мелених мигдалів, сок з одної цитрини і одної помаранчі (але щоб не було зернят, бо буде гірке). Утирати аж зробиться густа маса (якби була за рідка, то трохи підсмажити); як прохолодне, виложити на андрути, приложити другим і притиснути чим тяжким, щоб андрути не повигиналися.

«Старокраєва Кухарка»



■ UKRAINIAN BORSCH

1 lb chicken or
1 lb pork spareribs
2 beets, grated on coarse grater
1 carrot, diced
6 medium onions

Cover all ingredients with 1 quart of water and cook 1 hour.

Add:

2 cups shredded cabbage
1 cup cooked beans
1 cup tomato juice
salt and pepper to taste

Cook till done. If desired, add lemon juice to taste. Serve hot.

— Mrs. W. Stepanik

■ UKRAINIAN BORSCH

1 lb spareribs
2 medium raw beets
1 medium onion
2 fresh tomatoes (optional)
1 Tbsp salt
1 medium carrot
1 cup shredded cabbage
1 cup cooked beans
1 Tbsp fresh dill, chopped
1 bay leaf and a few pepper corns
1 Tbsp lemon juice

Wash spareribs and cut in serving pieces. Place in large enough sauce pan, cover with about 6 cups water, bring to a boil and cook for 45 minutes. Clean and peel the vegetables. Chop beets into long thin strips, or grate on coarse grater, also the carrot and onion. Add to the cooking spareribs in sauce pan and cook another ½ hour. Add beans, which were cooked separately. If necessary, add a cup more boiling water. Add salt, chopped dill and lemon juice. Cook another 10 minutes. Add 1 cup sour cream before serving, if desired.

— Mrs. N. Zwarych



■ UKRAINIAN BORSCH (for large family)

5 medium beets
2 cups shredded raw cabbage
1 Tbsp salt
1 large onion
1 bay leaf
6 whole black peppers
1 cup cooked white beans or limas
1 tin tomato soup
1 medium carrot
1 pt sour cream (dairy type,
not commercial)
2 lbs pork shoulder, spareribs or hock

Wash meat, put in large kettle, cover with 2-3 quarts of cold water, bring to a boil, skim the substance that comes to the top during boiling. Add the chopped onion and seasonings and let cook for a good ½ hour. In the meantime, prepare the vegetables. Clean and shred with a knife the beets and carrots. Add them to the pot. Let this cook again and lastly add the cabbage. Shred the cabbage with the core; this adds to the flavour. Now add the drained beans, which were previously soaked overnight and cooked separately. By this time the borsch should be cooked. Add the tomato soup. Now take a small onion, chop it fine and fry in 2 tablespoons butter until golden brown. Add the sour cream to the fried onions and cook for a few minutes. Add a few tablespoons of borsch to the cream mixture, mix well and now add the cream mixture to the pot of soup; mix well, taste for

seasoning, and the borsch is ready to serve. Sounds complicated? No, but oh, so good. Serve with rye bread or baked potatoes. Serve the meat separately or it can be served together.

— Mrs. J. Lozynski

■ CREAMED BORSCH

3 cups chopped young beets with greens
¼ cup rice
2 medium sticks rhubarb or 2 Tbsp
lemon juice
1 chopped onion
1 Tbsp chopped green dill
½ tsp salt to taste

Cook above ingredients in about 4 cups of water for ½ hour, or until vegetables are soft. Mix 2 tablespoons flour in 1½ cups coffee cream till blended well and add to the cooked vegetables. Bring to a boil. Taste for seasoning, and serve hot. Adding ½ cup chopped onion fried in 2 tablespoons butter till soft, improves much in flavour.

— Mrs. F. Zabloski

Favourite Ukrainian Dishes Cook Book
Ukrainian Women's Association

■ КУТЯ

1 фунт пшениці
1 склянка меду
½ склянки цукру
½ склянки родзинок
1 склянка волоських горіхів
1 склянка тертого маку

Пшеницю намочити на 8 годин (1 мірка пшениці на 3 води). Пшеницю варити так як риж. Коли закипить, скрутити пальник на малий вогонь. Дати 2 ложки цукру і ¼ ложечки соли. До тертого маку дати ⅓ склянки молока і мішаючи варити, поки не випарує молоко. Коли все вистигне, замішати пшеницю з маком, дати меду, родзинки, горіхи.

МАМИ І ДІТИ

o
t
h
e
r
s
&
c
h
i
l
d
r
e
n

Олександр Олесь

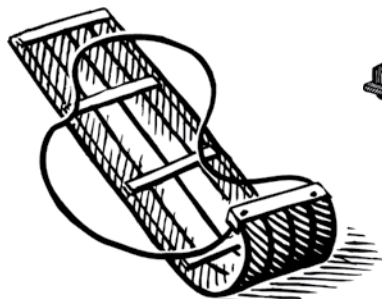
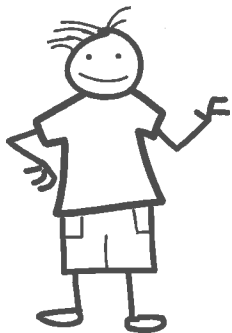
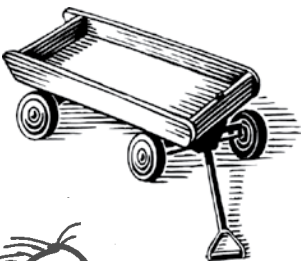
Ялинка

Раз я взувся в чобітки,
Одягнувся в кожушинку,
Сам запрягся в саночки,
І поїхав по ялинку.
Ледве я зрубати встиг,
Ледве став ялинку брати,
А на мене зайчик — плиз!
Став ялинку віднімати.
Я сюди, а він туди...

«Не віддам, — кричить, —
нізащо!

Ти ялинку посади,
А тоді рубай, ледащо.
Не пуцу, і не проси!
І цяцьками можна гратись.
Порубаєте ліси —
Ніде буде і сховатись.
А у лісі скрізь вовки,
І ведмеді, і лисиці,
І ворони, і граки,
І розбійниці-синиці!»

Страшно стало... «Ой, пусти,
Не держи мене за поли!
Бідний зайчику, прости, —
Я не буду більш ніколи!»
Низько, низько я зігнувся
І ще нижче скинув шапку...
Зайчик весело всміхнувся
І подав сіреньку лапку.



ДІТЯМ



ДІТИ І МУЗИКА

Важко уявити людину, якій не потрібна музика. І ми дуже хочемо, щоб наші діти розуміли і любили її. Коли починати заняття? Краще від самого народження. А на думку багатьох спеціалістів, ще до появи маляти на світ. Якщо ви чекаєте дитя, слухайте ту музику, яка вам подобається, прислухайтесь до звуків природи. Ваші враження передаються дитині, і цим ви вже готуєте її до сприйняття музики.

Та ось дитина народилася. Тепер головне ваше завдання — навчити її слухати. А для цього необхідна тиша. Не оглушайте її звуками з першого дня життя. Погано роблять ті мами, котрі не виключають радіоприймач під час денного сну дитини. Краще щодня співайте їй лагідну колискову.

Лідія Кудінова, педагог



Тарас Сидоржевський

Дивовижна дружба

На горищі у синці
Жила мишка в гаманці.
Захотілося їй спати,
Стала ліжечко шукати.
У куточку у синці
Важко спати в гаманці.
Вийшла вона на подвір'я,
А там повно всюди пір'я.
Виглядає з пір'я курка.
Біля неї киця Мурка.
Подружилася вона
Та й із ними обома.



Ганна Чубач

Лічилка

«Раз, два, три, чотири, п'ять!
Вийшов зайчик погулять».
А за ним зайчата вийшли погуляти.
Перший зайчик білий.
Другий зайчик сірий.
Третій зайчик чорний.
Четвертий — проворний.
Ну, а п'ятий знає,
Чого не буває...
Знає, знає, та мовчить,
Бо не вмів ще лічити.
А я вмю! А я знаю:
Чорним зайчик не буває!

Листи ... Letters

Our UCWLC in Sudbury is currently in a frozen state. All positions are vacant as of 2011. I have not been a member for five years but it didn't seem right to omit the passing of two of our senior members, two Past Presidents (please see pg. 43) I am picking up the cost of publishing their tribute. Both ladies were supporters of NASHA DORONA, especially Vera who would often read the articles during our meetings. I had an article published in 2003 called Oksana's Wish, and have always encouraged our League to make donations.

Jean Kozelko,
Sudbury, ON

Пише до Вас постійна читачка „Нашої Дороги”, скромна культурно-освітня референтка маленького відділу ЛУКЖК при маленькій Парохії Христа Царя, в невеличкому Лондоні, Онтаріо.

Здавна хотіла я Вам написати, дякуючи щиро за Ваше вміле редагування нашого журналу, особливо за продумане й доцільне зрівноваження у ньому складників сучасного життя Відділів із зацікавленнями „Старим Краєм” та живим представленням багатства його спадщини, включаючи на належному місці й вістки із життя цілості нашої УГКЦ як і Вселенської Церкви, та морально-релігійні вказівки. Сама я була колись редакторкою, ото ж знаю всю ваговитість та складність відповідних рішень. А до того ж доводиться Вам „балянсувати” справедливо матеріали україно- з англійськомовними. І цьому Ви даєте раду.

Довів мене до написання „Новий Шлях”, а в одному із найновіших його чисел Ваш допис про найкраще й найпоганіше в нашому житті минулого року (Best & Worst List 2011. Ред.). Маєте повну правду в їх оцінці! Але вдарило мене просто твердження, що ні одне із наших жіночих згрупвань, ні їх пресових органів не звернуло особливої уваги на макабричну драму нашої найвище поставленої жінки – экс-прем'єр-міністра Юлії Тимошенко. На драму, яка відбувається таки перед нашими очима і зворушує сумління всіх найвпливовіших сил сьогоденного світу!

(Дивіться ст. 21, щоб прочитати закінчення листа і довідатися, що сталося далі. Лист написаний на початку 2012 року. Ред.)

Леся Храплива-Щур,
Лондон, Онтаріо

КОРОТКО ✧ BRIEFLY

- У Севастополі знайшли базиліку – християнський храм V-VI ст. “Нам вдалося детально дослідити 1000 квадратних метрів території, на якій і виявили базиліку. Швидше за все, вона датується V-VI століттями. Вдалося відтворити планування споруди на папері. Ми виявили колони, а також фрагменти фрескового розпису на стінах. До слова, в розписах, які переважно зображують лики святих, налічується більше десяти відтінків кольорів”, – розповіла кандидат історичних наук, завідувач відділу наукових дослідницьких робіт Національного заповідника “Херсонес Таврійський” Олена Кленіна. – *RISU*

- Президент України Віктор Янукович закликає представників Церков виважено підійти до закону про біометричні паспорти. Як повідомлялося, 2 жовтня Верховна Рада прийняла Закон «Про Єдиний державний демографічний реєстр і документи, які підтверджують громадянство України, засвідчують особу або її спеціальний статус» (№ 10492). Цей закон запроваджує єдину інформаційно-телекомунікаційну систему (Єдиний державний демографічний реєстр), який містить персональні дані про людину і її біометричні дані. Із застосуванням реєстру людині видаються документи, які засвідчують особу і підтверджують

громадянство України. Більшість передбачених цим законом документів міститимуть імплантований безконтактний електронний носій, на який вноситиметься інформація про людину. (Побачимо, як буде далі! Ред.)

- Верховна Рада України прийняла зміни до Закону «Про свободу совісті та релігійні організації», якими нинішня влада, плюс до всього іншого, бере під контроль конфесії та релігійні організації. На останній зустрічі Віктора Януковича із членами Всеукраїнської ради церков і релігійних організацій 17 жовтня глави всіх церков просили Президента ветоувати закон № 10221, який

чекає на його підпис.

Янукович сказав: «Я вас почув»...

«На жаль, це буде так само, як із мовою та іншими законами, які глави церков просили не підписувати. Янукович черговий раз обдурить глав українських церков», – вважає експерт із релігійних питань Віктор Єленський. – «День», № 202, 7 листопада

- Anti-marriage fraud legislation: In an ongoing effort to deter people from using marriages of convenience to cheat their way into Canada, Jason Kenney, Minister of Citizenship and Immigration Canada, introduced a new regulation that requires certain sponsored spouses live in a legitimate relationship with their sponsor for two years or they risk losing their permanent resident status.

- **ACTION ITEM!** Колишній Глава Української Греко-Католицької Церкви Любомир (Гузар) назвав Українську Повстанську Армію позитивним прикладом боротьби за права людини супроти злочинної влади.

Про це він заявив в інтерв'ю газеті “День”.

“Наприкінці 1920-х років у східних областях України, не на Галичині, бо Галичина була під Польщею, відбулося чотири тисячі сільських повстань проти насильницької колективізації, – сказав кардинал Гузар. – Люди боронили своє життя, свою екзистенцію. Чи мали право? Так, мали право”.

“Є ще позитивний приклад – наша УПА, – зазначив экс-глава УГКЦ. – Її саме ім'я говорить за себе – “Українська Повстанська

Армія”. Вона повстала проти окупантів: проти німців, а головне – проти НКВД. УПА повстала, щоб боронити права людини”.

За словами Блаженнішого Любомира, коли “якась влада, якийсь уряд починають дуже драстично відбирати в людей їхні права, люди мають право боронитися”. – *RISU*

- Kyiv's Leipzig Hotel, to be opened under Marriott's Renaissance Brand in 2013 located at Prorizna and Volodymyrska Street, was constructed in 1900. It had many occupants including, the Markiza confectionery and the Palermo Hotel. In Soviet times it was the two-storey Leipzig restaurant. Since the 1990s the architectural gem has stood empty with many contenders for its ownership. Now its owner is the ISTIL Group which belongs to a British businessman of Pakistani origin, Mohammad Zahoor, also the owner of the KyivPost.

- Soyuz Ukrajinok Ameryky inaugurated a gender issues program this fall at the Ukrainian Catholic University in Lviv. The aim is to highlight the needs, issues and challenges women face today in Ukraine. A key issue is the absence of prominent women in politics, academe and business; the maltreatment of women by politicians in the media; and, most prominently, the illegal incarceration of the key opposition leader, Yulia Tymoshenko.

- Dmytro Tabachnyk, Ukraine's Minister of Education and Youth, said that the country's better graduate and post-graduate

students “are girls who have a less bright, less attractive, and less model-like appearance.”!!! Women protestors demanded an apology or resignation. Dmytro Tabachnyk refused to meet with the women.

- Maara Haas, a Ukrainian Canadian writer, died August 29, 2012. She was 92. Her specialty: describing characters of different origins living together in Winnipeg's North End, best reflected in her 1977 fiction *The Street Where I Live*.

- Canada's health-care system is a Chevrolet, not a Cadillac, according to The Globe and Mail's national affairs columnist Jeffrey Simpson. His new book, *Chronic Condition: Why Canada's Health-Care System Needs to be Dragged Into the 21st Century* cautions: “Canadians believe the mythology about their system. It stands nowhere near the top in any international comparative study.” His three urgent health-care objectives are: improving quality outcomes for patients, hastening access and lowering the long-term increase in health-care outlays.

- **ACTION ITEM!** Parliament is in the process of legislating on the definition of “life,” an issue close to Ukrainian Catholics, especially women. Have your branch contact the local MPs for how they plan to vote on the legislation.

- Did you know that the ancestors of former Head of the Conference of the Catholic Bishops of Canada, His Excellency Archbishop James Weisgerber, came from Odesa, Ukraine to Canada some hundred years ago?

Glory be to Jesus Christ!

Therefore, stand firm and hold fast to the traditions that you were taught, either by an oral statement or by a letter of ours. [2 Thes. 2:15]

Dear National President,

The hierarchy of the Ukrainian Greek Catholic Church from around the world, gathered this year for our annual Holy Synod in Portage La Prairie, Manitoba, extends greetings to you and the members of the Ukrainian Catholic Women's League of Canada. In addition to the regular matters we deal with in the governance of our Church and her people, we have gathered in Canada to celebrate with you the centenary of the arrival of the first bishop for Canada, in the person of Blessed Bishop Nykyta Budka.


The Ukrainian Catholic Women's League of Canada has been—and continues to be—a key organization of laity within our Church. For many years through the UCWLC the women of our Church with enthusiasm and dedication have been living out our traditional Christian faith using the resources of our ancestral culture and heritage.

At the same time you have moved ahead to meet the challenges that come in living in this land of Canada and in a world that constantly changes. It is especially here that there is a great need to take the truths of the Gospel message of Jesus Christ and apply them to the present times. In moving ahead into the future, we encourage you at the same time in the words of St. Paul "to stand firm and hold fast to the traditions that you were taught." (cf. 2 Thes. 2:15)

Inspired by the Word of God and enriched by the power of Christ's Holy Sacramental Mysteries, may you find continued strength and support in your Christian lives. Let these words of St. Paul offer you hope and encouragement in all the good work that you do for the People of God.

May our Lord Jesus Christ himself and God our Father, who has loved each of us and given us everlasting encouragement and good hope through his grace, encourage your hearts and strengthen them in every good deed and word. [2 Thes. 2:16-17]

The blessing of the Lord be upon you!


† SVIATOSLAV

Father and Head of the Ukrainian Greek Catholic Church together with the Synod of Bishops



Слава Ісусу Христу!

Тож стійте і тримайтеся передань, яких від нас навчилися чи то усно, а чи листовно, [пор. 2 Сол. 2:15]

Вельмишановна пані Ленюк,

Засилаємо найщиріші привітання Вам та усім членкиням Ліги Українських Католицьких Жінок Канади від ієрархії Української Греко-Католицької Церкви з цілого світу, що прибули на щорічний Синод у Portage La Prairie, в Манітобі. Цього року ми зібралися в Канаді, аби на додаток до офіційних синодальних справ, якими ми займалися як провідники нашої Церкви та її вірних, також святкувати спільно з Вами столітній ювілей з часу прибуття до Канади першого нашого єпископа в особі блаженного священномученика Никити Будки.

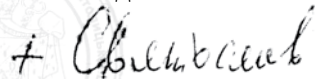
Ліга Українських Католицьких Жінок Канади дотепер була і продовжує бути ключовою мирянською організацією нашої Церкви. Протягом багатьох років саме за посередництвом ЛУКЖК жінки нашої Церкви із завзяттям та посвятою плекали християнську віру та традиції, зберігаючи духовну спадщину наших предків.

Водночас, Ви сміливо зустріли усі виклики життя у Канаді та у світі, що невинно змінюється. Саме тут, на цих землях, зараз є надзвичайна потреба пристосуватися до сучасності служіння та проголошення євангельських істин Ісуса Христа. Дивлячись у майбутнє, заохочуємо Вас словами Св. Павла стояти міцно і притримуватися традицій, яких вас було навчено (пор. 2 Сол. 2:15).

Бажаємо вам, аби натхнені Словом Божим та збагачені міццю Святих Христових Таїнств Ви віднаходили у вашому християнському житті неустанну підтримку та підбадьорення. В усій добрій праці, яку здійснюєте задля Божого люду, нехай ці слова св. Павла стануть для Вас надією та заохоченням.

Нехай же сам Господь наш Ісус Христос і Бог, Отець наш, що полюбив нас і дав нам у своїй благодаті втіху вічну й добру надію, врадує серця ваші та зміцнить у всякім ділі й добрім слові. (2 Сол. 2:16-17)

Благословення Господне на Вас!


† СВИАТОСЛАВ

Отець і Глава Української Греко-Католицької Церкви в імені Синоду Єпископів

A Man of **VISION**, a Man of **MISSION**

Reflections on the 2012 Patriarchal Visit to the Eparchy of Edmonton

By **Most Rev. David Motiuk**

The Ukrainian Catholic faithful in Alberta had the privilege of hosting His Beatitude Patriarch Sviatoslav on his first pastoral visit to Canada from May 31-June 11, 2012.

Starting in Calgary, the community celebrated a “Centennial

of their freedom and held captive as war internees.

Arriving in Edmonton, the Patriarch participated in a book launch of *The Holy See and the Holodomor*, co-authored by Rev. Athanasius McVay and Dr. Lubomyr Luciuk. The book

The clergy, religious and monastics enjoyed the Patriarch’s presence at a special meal. He also met with eparchial lay organizations—the UCYC and the UCWLC, UCB and the K of C—and paid tribute to them during this Year of the Laity for



Patriarch Sviatoslav (centre), Bishop David Motiuk (right) and Edmonton Eparchy Youth Director Millie Schietzsch (left) with young adults and, hurray, some babies from the Edmonton Eparchy, and guidance councillors.

of Faith,” marking the 100th Anniversary of the establishment of Assumption of the Mother of God Parish and its sister, Saint Stephen the Protomartyr Parish. His Beatitude also took part in the 3rd Annual Ukrainian Festival showcasing Ukrainian culture and heritage.

In Banff, at the Cave and Basin and at Castle Mountain, Patriarch Sviatoslav learned firsthand of that tragic chapter in the history of Ukrainians in Canada when during World War I thousands were robbed

commemorates the Holodomor, the 1932-1933 Ukrainian Famine and Genocide where millions perished in a man-made famine.

His Beatitude witnessed the youthful enthusiasm of hundreds of students from the Ukrainian Bilingual program at Edmonton Catholic Schools and Elk Island Catholic Schools in the celebration of the Divine Liturgy, and then again the youth and young adults in a Q&A session, at which he responded to questions about God and faith.

their contribution in advancing the mission of the Church.

His Beatitude travelled to Mundare, the heart of the early Ukrainian Catholic Church in Canada, where he honoured the Sisters Servants of Mary Immaculate and the Order of Saint Basil the Great for their great sacrifice and service to God and the Church, especially in the early years when organized Church life was in its infancy. He also travelled to Star-Peno to celebrate the Divine Liturgy at the

first Ukrainian Catholic parish in Canada.

The Patriarch commemorated the 100th Anniversary of the Appointment of Bishop-Martyr Nykyta Budka as the First Ukrainian Catholic Bishop in Canada. The celebration of Divine Liturgy at Saint Josaphat Cathedral concluded the visit.

A most hectic schedule—and that's just the Alberta portion! Later this year, His Beatitude will make pastoral visits to the Eparchies of New Westminster and Saskatoon. The Archeparchy of Winnipeg will host the annual Synod of Bishops meeting. Next year, it's the Eparchy of Toronto.

Not bad for a newly elected patriarch who has established among his own personal priorities the desire to visit all the Ukrainian Catholic communities worldwide in a relatively short period of time.

For me personally, this speaks of a man of vision and a man on a mission. His Beatitude Sviatoslav envisions his ministry in terms of Father and Head of the Ukrainian Catholic Church, serving as a symbol and source of unity, uniting the millions of our faithful worldwide throughout Ukraine, North and South America, Australia, Great Britain, France, Germany, Poland, and newly forming parish communities beyond.

His worldwide tour signals a patriarch who exercises oversight and authority over his faithful—his extended family. His easygoing demeanor and gentle presence gives lasting impression of a loving father genuinely concerned and caring for his family members, young and old alike.

Patriarch Sviatoslav's meeting with children, youth and young adults underscores his recognition that young persons are not only

the future of the Church, but the present as well. Young people with their joy and enthusiasm for a better way of life have much to offer the Church of today. Most welcomed was his willingness and openness to questions on a variety of topics concerning their faith journey, women's ordination, same-sex attractions, sexual ethics, and euthanasia.

If one listens carefully, catechesis, that is, the sharing of the good news of the Gospel message with young and old alike, is central to the vision and mission of Patriarch Sviatoslav. After all, he was one of the main authors of the newly published *Catechism of the Ukrainian Catholic Church – Christ our Pascha*. During his pastoral visit, His Beatitude awarded some 150 certificates of appreciation to past and present parish and eparchial catechists. With his guidance, it is no wonder that catechesis are also central to the Synod of Bishops' program of spiritual renewal worldwide in its *Vision 2020: The Vibrant Parish – A Place to Encounter the Living Christ*.

As a result of Patriarch Sviatoslav's pastoral visit to the Ukrainian Catholic faithful in Alberta, in particular, his fatherly love and presence, his desire to visit and unite the Ukrainian Catholic faithful worldwide, his love for the youth, and his emphasis on catechesis will be lasting memories which I will cherish for the years to come.

A man of vision. A man on a mission.

God bless Patriarch Sviatoslav as he leads the Ukrainian Catholic Church in a time of renewal and growth, a springtime in evangelization. And may God be glorified through his good efforts and works. ✠

Most Rev. David Motiuk is the spiritual leader of the Ukrainian Catholic Church faithful in Alberta.

Про візит About the visit

В червні 2012 року Блаженніший Святослав (Шевчук), Глава УГКЦ, очолив Божественну Літургію для учнів католицьких двомовних шкіл міст Едмонтона та Шервуд Парку, в Канаді. Співав на Богослужінні дитячий хор катедрального собору Святого Йосафата.

У привітальному слові до Глави УГКЦ Владика Давид (Мотюк) сказав, що українська двомовна програма діє за підтримки католицьких шкіл і цього року святкує 35-ліття своєї діяльності в Едмонтоні та 30-ліття в Шервуд Парку. Ця програма дає учням нагоду вчитися читати, писати та говорити українською мовою у контексті віри та культури українського народу. Окрім цього, вона створює сприятливе середовище для всебічного розвитку особистості. «Ми пишаємося, що маємо цю двомовну програму, – зауважив Єпарх Едмонтонський, – і радіємо, що Ви включили в програму свого пастирського візиту молитву з молоддю нашої Церкви».

– Сестра Еммануїла

Our Church with our own Synod of the Bishops is blessed with people, who, after many years of persecution, came out of the catacombs as living witnesses of our Faith.

It is a remarkable sign of God's providence to provide, in a very short time, people of a dedicated and visionary continuation of our Church.

In times of Russian persecution of our Church we, in the free society, were standing up to defend the Holy image of our people, Church and values. Now the hard work and strength has to come from the Mother Church.

A dynamic, eloquent and committed Synod of the Bishops, and our Church as



SR. EMMANUELA

Patriarch Sviatoslav meeting with children, Divine Liturgy at St. Basil's Church, Edmonton in June.

one spiritual and united entity, is epitomized in Patriarch Sviatoslav. His parents gave in service two sons: the leader Patriarch Sviatoslav and his brother, a married parish priest. What a blessing for the family and for us!

It seems that our Church has secured her place in the universal Catholic Church for the coming years.

But let me share with you a thought of human reality: we must preserve the unity of being one Church for all our faithful around the world by remembering; we must grow together to be able to survive together. God gave us a unique opportunity to be His witnesses and standing with Patriarch Sviatoslav will profit us all spiritually and be a blessing for our people.

Our Church, being a sign of hope for all of us, will make the Catholic Church trustworthy and respectful in the whole world where every human soul counts.

— Fr. Michael Kowalchuk, Edmonton

Patriarch Sviatoslav lists priorities for the Ukrainian Greek Catholic Church

1. The need for a social conscience: "The Church was removed from the social conscience for many years in Ukraine. Only for the last 20 years we have been gradually coming back to that awareness. We are building churches, of course, but also we are coming back to the civil society as such."

2. The need to return to social ministry. According to the patriarch, the state was the absolute monopolist in the area of social care in the soviet times but one can judge about the level of that

ministry from the condition of state orphanages. "The Church always ran social ministries and we intend to enter that area step by step and come out of the churches. Some people would really like to reduce the Churches to ritual service and to reduce priests to ministers of religion, but it is not so."

3. The need for educational institutions. "We would like to have Catholic schools, kindergartens, we would like to ensure support of our Catholic University which is making its first steps of being established as a very powerful intellectual institution. The Church is now renewing its ministry as a teacher step by step."

4. The need to operationalize the priorities at the grassroots levels. "I would like all these goals to be realized in each parish." ☩



Following a Youth and Young Adult Question and Answer session at St. Josaphat's Cathedral Hall, Edmonton in June.

In July, Pope Benedict XVI nominated Rev. Dr. Borys Gudziak to become a bishop. The former rector of the Ukrainian Catholic University (UCU) becomes the Apostolic Exarch for the Ukrainian Greek-Catholic Church (UGCC) in France, Switzerland and the Benelux countries. Below are excerpts taken from a conversation about the appointment with UCU Vice Rectors Taras Dobko and Myroslav Marynovych.



Reflections on the appointment (excerpts)

Myroslav Marynovych:

- The Church could not have ignored such a powerful figure as Fr. Borys Gudziak. He was the spiritual and administrative backbone of Ukrainian Catholic University and we are happy (for) the whole Catholic Church, and especially the Ukrainian Greek Catholic Church faithful in Western Europe.
- Unlike modern Ukrainian nomenclature, Fr. Borys has never been afraid to surround himself with strong leaders who in some areas had even greater competence than he. This is precisely the wisdom of teamwork—members of a good team share their gifts and carry one another's burdens.
- Fr. Borys was actively involved in education of hundreds of seminarians who now work in Ukraine and are changing the face of UGCC. Fr. Borys was never a sole actor; rather, he co-opted others and gave them room to grow. His presence in the Ukrainian eparchies will be felt for a long time through these graduates.
- Let us not forget that France, Switzerland, and the Benelux countries include Brussels, the capital of the European Union, and Geneva, an important city for many European organizations. The diplomatic talent of Fr. Borys has proven itself often, and we are certain that with the advent of the new bishop in this particular European space, the voice of UGCC will be heard in a new way.

Taras Dobko:

- (In response to: Why was the choice not one of the Ukrainian eparchies?) Patriarch Sviatoslav announced the global nature of UGCC activity, which requires servants with a global vision and global expertise.
- Fr. Borys' ideas and visions are embodied in many structural, procedural and personnel decisions that will determine UCU's livelihood for a longtime.
- The UCU rector is elected by the Senate and approved the head of the UGCC. The candidate can be someone who has significant academic achievements, managerial experience and understanding of church life; knows foreign languages, has extensive international experience, knows how to fundraise, is a public leader and has a reputation in the UCU community.
- UCU aims to promote the combination of faith and reason, spiritual and academic components of learning. In the current social circumstances, this is probably easiest for a priest who has also received a degree. But priesthood is not a necessary criterion for the right to be elected rector of UCU.

*Interviewed by Taras Antoshevskyy and Lilia Kovalyk-Vasiuta.
Source: RISU*

Юрій Логуш став проректором УКУ

Один із найвідоміших топ-менеджерів України д-р Юрій Логуш прийняв пропозицію стати проректором УКУ і взяти відповідальність за стратегію та програмний розвиток Університету.

«Моя мета — продовжувати формувати великий та потужний Університет з міцними цінностями та програми і найкращими студентами, які повністю інтегровані у

світову сферу вищої освіти, — коментує Юрій Логуш. — УКУ — це якісний університет з багатою та унікальною, точніше героїчною, традицією. Тому сьогодні стоїть питання його подальшої розбудови і вдосконалення», — зазначив новопризначений проректор.

До недавня першим Ректором був о. Борис Гудзяк, недавно висвячений на єпископа. Д

There is much talk about getting women to prominent places and supporting them. The saga of Ukraine's former prime minister and leader of the main opposition party is notable in the absence of women's support. The next few pages and the dates tell the story and remind that it is never too late to get going!



Справа Юлії Тимошенко

Три кроки акції



1. ЗАКЛИК ДО ДІЇ

Довів мене до написання „Новий Шлях”, а в одному із найновіших його чисел допис Оксани Башик Гепбурн про найкраще й найпоганіше в нашому житті минулого року (Best & Worst List 2011. Ред.). Вдарило мене просто твердження, що ні одне із наших жіночих згрупвань, ні їх пресових органів не звернуло особливої уваги на макабричну драму нашої найвище поставленої жінки — екс-прем'єр-міністра Юлії Тимошенко. На драму, яка відбувається таки перед нашими очима і зворушує сумління всіх найвпливовіших сил сьогоднішнього світу!

Як невдалий і ніяк не на місці жарт звучить ствердження факту, що на її захист стала тільки група боляче сумнівної слави „Фемен”, група, що з її засадами не може єднатися ні одна із наших праведних жіночих організацій, не говорячи вже навіть про релігійні. Яка нестерпно болюча правда!

А при тому день-у-день Віктор Янукович послідовно дослівно старається, на глум

цивілізованому світові, створити з невинної людини нову Героїню, може аж навіть формату незабутньої Ольги Басарабової, ім'я якої „стане прапором”, за словами Валентина Мороза! Звичайно, „на свою голову” діє „генерал губернатор всієї Малоросії”, але ж Україні необхідна сьогодні ця жіноча постать, жива й динамічна! І до того, тут страждає жінка, наша посестра і близька усім угрупуванням в ідеї державності жінка, за яку ми, зорганізоване українське жіноцтво, несемо справді моральну відповідальність! Ну, а ми!?

Треба якось діяти! Як Бог дасть, підготвую для нашої преси статтю-заклик до „всіх, кому це відати годиться” під заголовком „Де ви, сестри? Відгукніться!”.

Ну й необхідно пригадати це нашому СФУЖО, але там, кажуть, „високі пороги”.

Вірю, що під впливом вашого авторитету ЛУКЖК перша відгукнеться, може відповідним зверненням від Централі до відділів із шаблоном листа до підпису й вислання... куди?... Вам краще буде знати. Найтерплячіший? „Власть імуцим”? „Urbi et orbi” на всіх відомих нам язиках!?

Я впевнена, що коли Ви порушили цю таку важливу і негайну тему, зможете і щось вдіяти у наших „вищих кругах”.

Пробачте, що турбую, але справді поважно стривожена.

*Леся Храплива-Щур, член ЛУКЖК, Лондон, Онтаріо
(Уривок з листа до НД, січень 2012 р.)*

2. ТЕКСТ КАНАДСЬКОЇ ГРУПИ СПРИЯННЮ ДЕМОКРАТІЇ В УКРАЇНІ ВІД 6-го БЕРЕЗНЯ 2012 р.



International Women's Day: We're Free To Act! Let's Do It!

March 6, 2012

Dear Friends,
March 8 marks International Women's Day. While much has been accomplished in the equality movement, recent setbacks are troubling: more work is needed. In the United States Rush Limbaugh made inappropriate comments about a law student. Although he apologized, many consider it a 'non apology' and, as punishment, major sponsors of his radio show pulled away.

In Ukraine the situation is worse. There, discriminatory rhetoric is endemic, without consequence, and systematic.

Several days ago, Volodymyr Lytvyn, Speaker of Parliament insulted women, the majority of Ukraine's population, by considering them to be lesser beings than men. When confronted over his blunder, he added insult to injury: no apology was needed, he said. In another democracy such utterance would extol a political price from the 53% of the electorate. His comfort zone with the

faux pas underscores the chauvinist mentality of political leaders in Ukraine.

President Viktor Yanukovich leads the pact. Awhile back, he determined that politics is no place for women. It was a direct attack on his nemesis ex-premier Yulia Tymoshenko, but all women are targets as amply demonstrated by the absence of women in Cabinet, the recent appointment of Raisa Bohatyriova as Deputy-Minister notwithstanding. His hatred for the smart, feisty, beautiful opposition leader allowed the regime to chuck the rule of law. Yulia, as she is widely referred to in Ukraine, was sentenced to a 7-year imprisonment.

This mindset is wrong, and dangerous to everyone's freedom. And it must stop.

We are not helpless in the face of injustice. Each one of us is important and can contribute. Not long ago our Group sent out an Open Letter urging all to act as the world did to win freedom for Nelson Mandela and Aung San Sui Kyi. Please heed the call. Contact your local women's and human rights organizations urging them to put Yulia's freedom on the agenda. Let our voices be heard: last century's mentality and hatred for women has no place in the politics of today.

Many are already doing their part. Last week foreign ministers from major European countries wrote the President urging him to change course. Sweden is sending officials to visit Yulia in jail even though Ukraine's authorities forbid this. And the young FEMEN women, bless them, are baring their breasts to draw attention to the perversion of justice in their country.

You, too, can help. Yulia is one of us. Unlike her, we're free to get going.

On behalf of the Canadian Group for Democracy in Ukraine,

Oksana Bashuk Hepburn
Myroslava Oleksiuk

Ms. Tymoshenko is not allowed access to the internet. Please write to her at Correctional Services:

Kachanivska vypravna kolonia № 54
Ukraine, Kharkiv 61124
Provulok Vyshnevyi, 16

Адреса колонії:

Качанівська виправна колонія № 54,
Україна, Харків 61124,
провулок Вишневий, 16

3. ON JULY 26, 2012 THE WORLD FEDERATION OF UKRAINIAN WOMEN'S ORGANIZATIONS (UCWLC IS A MEMBER) SENT A LETTER TO SYLVIA PIMENTEL, CHAIRPERSON, COMMITTEE ON THE ELIMINATION OF DISCRIMINATION AGAINST WOMEN, OFFICE OF THE HIGH COMMISSIONER FOR HUMAN RIGHTS IN GENEVA, SWITZERLAND.



... to more actively engage the CEDAW in efforts to review the unjust incarceration of Ukraine's former Prime Minister Yulia Tymoshenko on dubious charges of corruption, as well as review pending additional charges of tax evasion. Hearings on the new and additional charges are scheduled to begin July 31. Similar to the original charges, we feel that the government of Ukraine has already predetermined a verdict and will continue their campaign to discredit and destroy Mrs. Tymoshenko as an effective leader of the political opposition. Ukraine's prosecutor-general has also announced that he is investigating the possibility of bringing murder charges against Mrs. Tymoshenko, in an attempt, we believe, to incarcerate her for life.

WFUWO concurs with the position stated by most leaders of the European Union, the United States and Canada, as well as numerous international human rights organizations that the incarceration of Yulia Tymoshenko, as well as the prolonged search for "other crimes," is a case of selective justice motivated by the political goal of stopping the activity of opposition parties, and the personal goal of revenge by Ukraine's current president, Viktor Yanukovich.

Besides unjustly depriving Mrs. Tymoshenko of her basic civil liberties and human rights, the politically motivated misuse of the judicial system in Ukraine by the administration of Viktor Yanukovich cynically undermines the possibility of a democratic evolution for all of Ukraine's citizens.

Our concern, however, regarding Mrs. Tymoshenko, is broader than stopping the tactic of misusing the judicial system for political gain. Our concern is that an additional level of viciousness is being directed at Mrs. Tymoshenko to punish her for her impunity to act as a powerful woman in a society that suffers deeply from sexism. This attitude, along with the political vindictiveness of President Yanukovich, we believe, precludes Mrs. Tymoshenko from receiving fair judicial treatment in Ukraine. As a charismatic figure that helped fuel the Orange Revolution in 2004, and later, as the candidate for president that ran in opposition to Viktor Yanukovich, Yulia Tymoshenko, "The Lady with the Golden Braids," has opposed not only specific candidates, but has shown herself to be in opposition to the prevailing logic of the Yanukovich administration: women have no place in politics.

Ukraine's current prime minister, Mykola Azarov, in response to the question why there are no female ministers in his

government stated, “Some say our government is large. Others complain ‘there are no women in government, during our meetings, there is no one to look at.’ ... Well, with all due respect to women, implementing political reforms is not women’s work.” (March 2010)

Commenting to the media on proposed legislation establishing quotas for women in government, Head of Ukraine’s parliament, the Verkhovna Rada, Volodymyr Lytvyn said, “Society will not abide by such laws until we get rid of that which is our tradition and stems from our Christian mentality: Man is the higher being, as woman was made from Adam’s rib. Consequently, she is the lesser being.” (February 2012)

Ukraine’s President Viktor Yanukovich, during his presentation at Davos, when speaking of Ukraine stated, “All you need is to see when the weather gets warm and Ukrainian women begin to take off their clothes. What a beautiful sight.” (February 2011)

This ingrained and denigrating attitude of high-ranking officials towards women is reflected in positions of authority and power, or rather, by the lack of women in such positions. No woman heads any of the 27 regional and major municipal councils in Ukraine. Until February 2012, when, in response to pressure one was appointed, no woman was among the 17 positions at the ministerial level. According to the UNDP-led programme “Equal Opportunities and Women’s Rights in Ukraine,” only 8% of the 450 Members of Parliament in Ukraine are women and, as such, Ukraine is lagging behind even the countries of the Islamic world, such as Afghanistan (27%) or United Arab Emirates (23%).

Ukraine became a signatory to the Convention on 12 March 1981 and therefore has signalled the country’s commitment to the principles and actions of the Convention, including “to incorporate the principle of equality of men and women in their legal system, abolish all discriminatory laws and adopt appropriate ones prohibiting discrimination against women.”

Particularly relevant to the current situation in Ukraine is Article 2 (f): ... take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination

against women; as well as Article 7: ... take all appropriate measures to eliminate discrimination against women in the political and public life of the country.

The World Federation of Ukrainian Women’s Organizations requests that CEDAW please consider avenues to address the government of Viktor Yanukovich and indicate the obligation of Ukraine’s political leadership to step away from this vengeful and destructive plan to slowly destroy Mrs. Tymoshenko, her career and her health, a plan of action from which, ultimately, all Ukraine suffers.

The letter was signed by Mary Szkambara, then President of WFUWO and Irene Jarosewich—its NGO Representative accredited with the UNDPI at the time of signing

UPDATE: Given this clear policy position, it is worrisome that at the WFUWO’s Congress in Toronto recently, the keynote speaker Irena Kluchkovska, Lviv, failed to raise the incarceration of Ukraine’s most powerful female leader since Kniakhynia (Queen) Olha, the former prime minister and key leader of the opposition Yulia Tymoshenko. As the leadership of the entire free world protests her treatment, such silence undermines the Federation’s credibility.

About WFUWO: Established in 1948 in Philadelphia by ten women’s organizations, the World Federation of Ukrainian Women’s Organizations (WFUWO) is now based in Toronto and unites 27 organizations from 17 countries found on four continents. Representing a spectrum of women’s organizations pursuing civic, religious, cultural, educational, immigration and humanitarian goals, WFUWO reflects the activity of local Ukrainian communities worldwide, as well as international networking through its consultative status with UN/ECOSOC and UNDPI. WFUWO received special consultative status with ECOSOC in 1993 and was accredited with UNDPI in 1994. At the core of WFUWO’s mission is supporting the dignity and integrity of women in Ukraine and Ukrainian women in émigré communities by supporting adherence to international standards of human rights, raising public awareness of problems and violations, maintaining Ukrainian language and culture, cultivating awareness of Ukrainian history, family and social traditions, as well as efforts that support modern Ukraine’s development into an independent, stable democracy with respect for rule of law. Orysia Sushko was elected the new president in October at the WFUWO Congress in Toronto. *✧*

В обороні Юлі! — Defending Yulia!

Yulia is but a symbol of what the regime in Ukraine is determined to do with those who stand in its way of grabbing the nation's wealth away from the people. Those who protest this injustice are treated unlawfully. If the Yanukovich government can treat this feisty woman unfairly, it will do so—and does!—with others who stand in its way. WE now have a falsified election and a new female victim of the regime: Ludmilla Nikitkina, a 47-year-old accountant who failed to agree to falsify information against her employer and candidate for the opposition, Arkadij Kornatskyj. His victory has been overturned, life threatened. What are we going to do about it?

Madonna stirs in Kyiv

Madonna in Ukraine

YouTube, Kyiv Stadium, August 2012.
Transcribed by ePoshta.



Madonna: Is it true that the woman who was the former president is in jail here?

Audience (some 100,000): Yes

Madonna: Did she do something wrong?

Audience: No.

Madonna: Why is she in jail?

Audience: ... the corruption guy ...

Madonna: What's her name?

Audience: Julia

Madonna: If you feel so strongly about it, how come no one is fighting for her?

Audience: We might get killed.

Madonna: "You might get killed?" OK. So this is what we call freedom?

Audience: No.

Madonna: Just curious. Thanks for telling me.

Audience: Thanks for asking us.

Madonna: Does she have a child?

Audience: Yes.

Madonna: And are you all going to be there to fight for her?

Audience: (A feeble yes.)

Madonna: So there are not very many brave people in the audience.

Audience: Yes.

Madonna: Are you brave?

Audience: Yes (more enthusiastically).

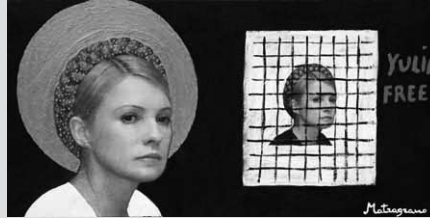
Madonna: Do you have courage?

Audience: Yes.

Madonna: Are you willing to fight for what's right?

Audience: Yes.

Popular Italian painter Antonio Matragrano painted icon of Yulia Tymoshenko in support of Free Yulia movement



www.youtube.com/watch?v=WZdFd7Wybal&feature=results_video

Дочка Тимошенко отримала медаль за захист демократії



Міжнародна організація Crans Montana на форумі в Женеві нагородила дочку екс-прем'єра Юлії Тимошенко Євгенію медаллю за внесок у захист демократії та прав людини. Про це повідомили у прес-службі ВО Батьківщина.

"Ваша мама у в'язниці. Зараз ви боретесь зі злом, весь тягар знаходиться на ваших плечах. Поки ваша мама не з вами, поки вона у в'язниці, наш форум допоможе вам, і ми будемо з вами", — сказав під час нагородження голова форуму Жан-Поль Картерон.

За його словами, коли Тимошенко вийде з в'язниці, "Україна буде інтегрована у глобальний демократичний світ". ☺

▶▶▶ ACTION ITEMS for Freedom

- write Yulia a letter (address on pg. 22)
- sign petitions protesting backsliding of democracy
- ask your MP to speak about Canada's role in Ukraine to your Branch
- ask the Provincial and National Executives to nominate her for awards
- ask Canada's press to write articles about her during International Women's Day, March 8

Ukraine's Parliamentary ELECTIONS 2012

► Foreign Affairs Minister John Baird and International Cooperation Minister Julian Fantino issued the following statement November 11, 2012:

“Canada is distressed by the lack of openness, transparency and timeliness that has characterized vote tabulation.

“Sadly, this is just the latest in the series of irregularities that has characterized the campaign overall and confirms reports that Ukraine's parliamentary elections did not meet the democratic standard that Ukrainians have the right to expect.

“Canada urges election authorities and all party leaders to do right by the millions of Ukrainians who attempted to express their democratic rights and be heard, regardless of the party they chose.”

► «Владу, яка не дбає про загальне добро, треба міняти» Архiepіскоп Любомир (Гузар):

Кажуть, що народ має таку владу, на яку заслуговує. Це не дуже гарно звучить. Водночас це твердження не можна вважати цілковито неправдивим. Коли говоримо, що народ заслуговує на таку владу, то це означає, що він не старається мати кращу. Так, коли кажемо, що студент заслуговує на низький бал, то розуміємо, що він не вчиться, як належить. Отже, дістає те, що має дістати. Народ повинен робити дії, щоб виправити ситуацію.

Подумаймо, наскільки ми стараємося, щоб наша влада на різних рівнях була доброю владою. Якщо ми не стараємося, то маємо те, що маємо і більшого мати не будемо. Без зусилля зі сторони усього народу годі чекати, що зміни впадуть із неба. Народ повинен усвідомлювати свою відповідальність, щоб отримати те, що належить для нормального життя. Якщо відчуває, що влада не виконує свого завдання і не дбає про загальне добро, отже, її треба міняти. Це є нормальний демократичний процес.

Влада не є чимось таким, що мусить бути добрим. Якщо вона не виконує своїх зобов'язань, тоді суспільство має не те що право, а обов'язок змінити її. — *RISU*



► Так, вибори дають нагоду вшанувати народним визнанням тих, хто своїми професійними якостями та моральними чеснотами вартий такої довіри. Цим суспільство не лише довірливо вкладає свою долю в руки гідних людей, а й надає чеснотам обраної особи важливого для неї всенародного визнання.

Проте вибори є також смиреним визнанням перед Богом і людьми того, що у своєму виборі суспільство часом помиляється. А тому настає час, коли воно мусить виправити помилку. Так від керма влади усувають тих, хто не виправдав народних очікувань або не зумів переконати людей у правильності своїх поглядів та власній праведності. Опинившись знову поза владою, ці люди отримують шанс переглянути й удосконалити свою позицію. З релігійної точки зору така щира і глибока внутрішня переміна окреслюється словом «навернення» та проявляється назовні як видима зміна не просто слів, а — реальних дій, які кожна людина може побачити і перевірити. Тому, роблячи свій вибір, ми повинні дивитися найперше на діла тих, хто претендує на нашу довіру і на наш голос. Не можна дати себе звабити різного роду передвиборчими обіцянками та гаслами, які, хоч з об'єктивної точки зору можуть бути цілком оправданими і потрібними, в устах нечесних політиків стають засобом маніпуляції, підступу та введення в оману.

Від імені Синоду Єпископів
Киево-Галицького Верховного Архiepіскопства
Української Греко-Католицької Церкви
† Святослав

► Заступник голови ЦВК Жанна Усенко-Чорна вважає, що проведені в Україні вибори не можуть називатися вільними й демократичними і вказала, що змішана система виборів зробила неможливим проведення демократичних виборів в Україні. Серед головних недоліків вона назвала існування технічних партій, які отримали повноправне право брати участь у формуванні дільничних комісій. “Незважаючи на збалансовані законодавчі приписи щодо формування виборчих комісій практика функціонування в Україні технічних партій створила можливість для імітації їх участі у виборчому процесі. Зокрема, через делегування їх представників до виборчих комісій”, — сказала Усенко-Чорна.

5 листопада ЦВК ухвалила постанову про неможливість встановити достовірні результати виборів в одномандатних округах: 94, 132, 194, 197, 223. Відтак, Центрвиборчком запропонував провести повторні вибори у цих округах. Вже наступного дня Верховна Рада дозволила ЦВК провести перевибори у 5 округах.

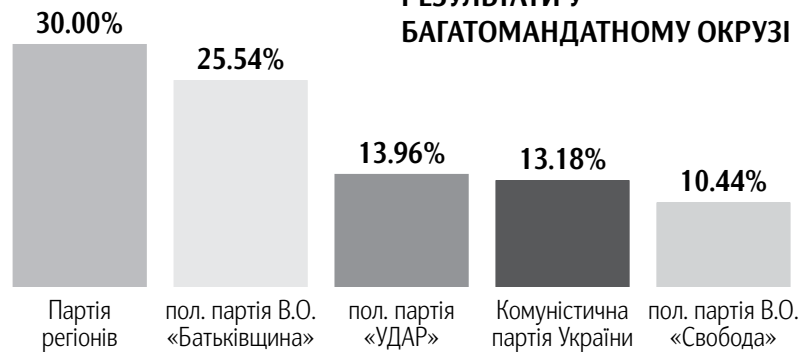
— «Українська Правда», 9 листопада



► “Perhaps the most shocking was toward the end when the commission chairwoman kept disappearing behind a closed, locked door with the official election stamp and protocols. The other commissioners reacted very defensively and refused observers’ efforts to enter the room. Our repeated requests to view the protocols were ignored—also contrary to Ukrainian law.”

— Marjorie Thorpe, Chairperson and a member of the board of directors for the Foundation for Free Elections

РЕЗУЛЬТАТИ У БАГАТОМАНДАТНОМУ ОКРУЗІ



► The process of tabulation in several cases is non-transparent, chaotic, and marred by violations; observers noted, for example, cases of protocols (official election ballots. Ed.) being ‘corrected’ on site at the District Elections Commission without the approval of the required quorum of members, and not back at the (local polling stations. Ed.).

Moreover, there are serious problems with manipulation of electronic results, as observed on the Central Elections Commission website in a significant number of districts. Egregious cases have been noted of results being changed after 100% of polling station results protocols have been submitted... The CEC has stated that they have received falsified electronic transfers of results. In general, observers were not allowed into the tabulation rooms, by an earlier decision of the CEC, which was upheld by the courts. This limited their ability to fully observe a vital phase of the election process.



— Mission Canada November 2, 2012. (Mission Canada sent some 500 election observers. Ed.)

► Партія “Удар” звернулася до європейських колег із проханням застосувати персональні санкції до організаторів і виконавців фальсифікацій на виборах в Україні, заявив лідер партії Віталій Кличко на зустрічі з міністром закордонних справ Німеччини Гідо Вестервелле.

“Українські виборці показали свою громадянську позицію і не тільки підтримали опозиційні сили, а й виступили із протестом проти спроб фальсифікації виборів. Однак влада не зробила з цього адекватних висновків”, — зазначив Кличко.

“Ця кампанія була як ніколи брудною, з використанням адміністративного ресурсу та бюджетних коштів для підтримки кандидатів від влади. А на етапі підрахунку голосів влада вдалася до численних порушень і цинічних фальсифікацій, які спотворили результат волевиявлення громадян”, — підкреслив він.

► **From the letter to Canada's Prime Minister Stephen Harper:**

Now that most observers have left, the falsifications are getting even worse. There are changed and replaced ballots, vote counts of declared winners nullified, and tampered postings on official websites favouring the President's Party of Regions. There have been beatings, tear gas and death threats against opposition candidates, supporters and the remnants of independent media.



Canada, like other democracies, has been patient with the President's less-than-democratic regime for some time now. The current disregard for a fair election and the dismissal of the views of the vast numbers of international observers who found the process to be seriously

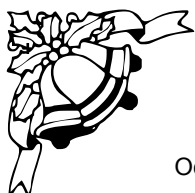
flawed is intolerable. Our own large number of observers attest to the fact that we wanted, and expected, Mr. Yanukovich to do the right thing: deliver on his constitutional obligation to hold a free and fair election. Canada's efforts will be for naught if falsifications are allowed to stand.

For this reason, and because you had previously warned him of "serious consequences", we ask you, Prime Minister, to seek other like minded states to do everything in your power to ensure justice prevails. Please call President Yanukovich and ask him to halt the tampering. You may wish to remind him that our *Faster Removal of Foreign Criminals Act* is designed, among others, to keep out violators of human rights, among them those who block citizens' rights to a free and fair election. And underscore that the trade agreement with Canada will not happen, and that Canada will lobby to disallow Ukraine's leadership of the Organization of Security and Cooperation in Europe, if he refuses.



Prime Minister, we are most concerned that failure by Canada and other democracies to speak forcefully, immediately and directly to Mr. Yanukovich will be most detrimental to democracy in Ukraine, its Eastern European neighbourhood, and to stability in the region.

– Canadian Group for Democracy in Ukraine, November 5, 2012



НАША ДОРОГА ✧ NASHA DOROHA – **Subscription Form**

1 year/рік \$20 2 years/роки \$40 (or equivalent in international funds plus \$10 postage)

Ось мій список. Here's my list. I understand each friend will receive a card announcing the gift subscription.

I've enclosed \$ _____ for _____ gifts at \$20 each (\$25 US for USA and \$30 US for overseas*).

MY NAME

Name _____

Address _____

City _____

Prov. _____

Postal Code _____

Gift #1

Name _____

Address _____

City _____

Prov. _____

Postal Code _____

Gift #2

Name _____

Address _____

City _____

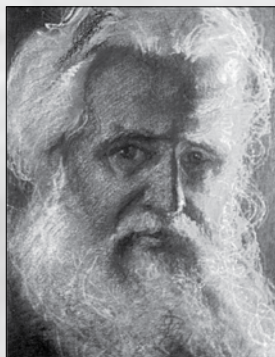
Prov. _____

Postal Code _____

**Mail cheques payable to
Publishing, NASHA DOROHA
387 Betts Avenue
Yorkton, SK S3N 1N3**

**When was the last
time they got a gift
for their Ukrainian
soul from you?**

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



Слуга Божий Митрополит Андрей ✧ The Servant of God, Metropolitan Andrey
Portrait by Fr. Serhij Kindzerawyi-Pastukhiv (Museum of Ukrainian Catholic University, Rome)

Молитва за прославу слуги Божого Митрополита Андрея

Господи Ісусе Христе – Ти завжди нагороджуєш Твоїх вірних слуг не тільки особливими дарами Своєї любови, але й вічною нагородою святих у небі, а в многих випадках і прославою на Твоїх святих престолах, тут на землі.

Покірно благаємо Тебе: зволь так прославити Твого вірного слугу Митрополита Андрея. Він упродовж свого праведного життя, “повного терпіння і досвідів,” був добрим пастирем свого стада і великим подвижником церковної єдності. А через його прославу і заступництво пошли і цілому народові нашому великий дар єдності і любови. Амінь.

Митрополит Андрей Шептицький, народився в 1865 р., був главою Української Католицької Церкви від 1901 р. до своєї смерті 1944 р. Процес його беатифікації відкрився в 1958 р. Одержавши ласку через його посередництво, слід повідомити свого єпископа.

Всемогучий Боже, ... обдаруй наш нарід правдивою незіпсованою просвітою. Благослови його працю на всіх ділянках науки, мистецтва й добробуту та благослови всіх і все, щоб наш нарід, живучи мирно та щасливо, міг добре Тобі служити, а з Твоєю поміччю одержати вічну небесну Батьківщину.

(з Молитви Митрополита Андрея за український нарід)

Prayer for the Beatification of the Servant of God Metropolitan Andrey

Our Lord Jesus Christ – You always reward Your faithful servants, not only with special gifts of Your love, but also with the eternal reward of the saints in heaven, and in many cases You grant them the recognition of sanctity by Your Church here on earth.

We humbly pray: grant that Your faithful servant Metropolitan Andrey be numbered among the saints. Throughout his just life, “full of suffering and trials,” he was a good shepherd for his flock and a great labourer for Christian unity. And through his beatification and intercession, grant our entire people the great gift of unity and love. Amen.

Metropolitan Andrey Sheptytsky, born in 1865, was head of the Ukrainian Catholic Church from 1901 till his death in 1944. His beatification process was opened in 1958. If you receive a special grace through his intercession, please inform your bishop.

Almighty God, ... grant our people pure, uncorrupted knowledge. Bless their work in all spheres of education, the arts and material well-being, so that our people, living in peace and happiness, may serve You well, and with Your help enter into the eternal heavenly Kingdom.

(from Metropolitan Andrey's Prayer for his people)

Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies
223 Main St., Ottawa, ON K1S 1C4 Canada
tel: (613)236-1393 ext. 2332 • fax: (613)782-3026
e-mail: sheptytsky@ustpaul.uottawa.ca • web: www.ustpaul.ca/Sheptytsky.htm

Від моря до моря ✧ From sea to sea



Edmonton Eparchy

"HOPE FOR THE FUTURE"

"We believe that children are the future... treat them well and they will lead the way..."



Evelyn Eveneshen, UCWLC Eparchial President, presents cheque to Kimberly Gutsche, St. Martin Sadochok Co-President.

February 15, 2012, St. Martin Ukrainian Bilingual School, Edmonton, AB – President **Evelyn Eveneshen**, on behalf of UCWLC Edmonton Eparchy, presented a cheque for \$1,000 to St. Martin Sadochok's Co-President, **Kimberly Gutsche** – the money to go towards purchase of educational materials.

Two other Sadochoks, "feeders" to Ukrainian Bilingual Schools, received \$1,000 donations from UCWLC Edmonton Eparchy. St. Josaphat Sadochok, located at St. Matthew School, Edmonton, and the Little Orchard/Sadochok at Fr. Kenneth Kierans School, Sherwood Park, will use the money to purchase educational materials as well.

In keeping with our organization's aims and objectives, we believe in the value of Ukrainian

bilingual education and its vital role in assisting with the transmission of Ukrainian spiritual and cultural heritage to our children and grandchildren. We hope that these children may grow up to be future members and leaders of our Eastern rite church and cultural organizations.

Rosemarie Nahnybida

A GIFT FROM THE MOTHER-IN-LAW



Recipients of the 60-year membership pins are: Mary Osadchuk, Lena Wasyleski, Steffie Miskiw, league chairperson Enid Theophile (assisted with pin presentation), Anne Yaremchuk, and Nancy Korpan.

Five UCWLC members from the Vegreville Holy Trinity Parish were recognized for their years of dedication to our organization. These individuals give generously of their time, resources and wisdom, which makes them very valued members of our League. We extend our most sincere appreciation of their enthusiasm and passion in their work throughout the past sixty years to advance our Holy Trinity UCWLC to its high level of service. Some of these ladies joined the UCWLC when they were married; membership for the new bride was a much welcomed gift from the mother-in-law.

Catherine Olineck



UCWLC Eparchial President making a donation to a Sadochok. St. Martin Sadochok 3 & 4 students. Standing: Alla Senenko (teacher), Lesia Mashchak (teacher), Rosemarie Nahnybida (UCWLC member & "Baba"), Evelyn Eveneshen (UCWLC Eparchial President), Kimberly Gutsche (St. Martin Sadochok Co-President), Helen Sirman (UCWLC member & "Baba"), and Natalia Shyyan (teacher). Seated: Oksana Krawetsch (teacher).

DEDICATION, CO-OPERATION AND COUNTLESS HOURS

Last May St. George's Branch UCWLC held their General Annual Appreciation Meeting following the Divine Liturgy with a prayer and candle-lighting for eight deceased members and also presentation of member pins. **Frances Zook** was presented with her 50-year pin by Branch President **Gladys Rogalski** and Membership Chair **Violet Kapeluck**.

Later, 85 membership and spouses gathered in a restaurant to celebrate the UCWLC 65th Anniversary. His Excellency **Bishop Bryan** opened the evening with a prayer.

Gladys Rogalski stated that the Branch was founded March 23, 1947 by Mrs. **Maria Zayachkowski** with a membership of 67 ladies. She emphasized that the organization thrives and succeeds because of dedication, co-operation and countless hours of volunteered, hard work of past and present members, presidents and executives. The League is evident in all the catered functions and the perogy and cabbage roll bees.



Eparchial President Jayne Paluck congratulating Branch President Gladys Rogalski.



MEET THE NEW NASHA DOROHA REPRESENTATIVE FOR THE SASKATOON EPARCHY EILEEN EVANGELINE PAWORSKI

I am honoured to be the NASHA DOROHA representative for the Eparchy of Saskatoon UCWLC. As Past President, I was prepared to just relax and let others do all the work. But our present Eparchial President scuttled that idea when she asked me to be the ND representative.

I became active in the UCWLC after retiring from teaching in 1995. Some members from our League at Ss. Peter & Paul in Saskatoon approached me to be on the Branch Executive. Eventually, I was elected President in 2000-01. I thoroughly enjoyed serving my Branch. During that time I became active on the Board of Musée Ukraina in Saskatoon, becoming President of the Board as well as Acting Director of Operations after the sad passing of our longtime proponent and Director of the Museum, **Emelia Panamaroff**. I am still a member and I am so proud of what the Board has accomplished in the last twelve years!

In 2000, I also became involved with the Ukrainian Canadian Congress – Saskatoon Branch, allowing me to work with the entire Ukrainian community. I have served for five years on the Planning Committee for Saskatoon's very successful Ukrainian Day in the Park.

In 2007, I became the Eparchial UCWLC President, a very educational and satisfying position, meeting many wonderful people in my journey of service. I cannot thank God enough for providing these opportunities for me and guiding me in my work. I thank my grandparents who instilled such a love of our Ukrainian traditions in me.

The Sisters of St. Joseph were given a special thanks for their continued help and support. **Sr. Theodosia**, UCWLC Spiritual Advisor and Liaison, has been a pillar of strength and is an integral part of our organization for the past 25 years. In her speech, Sr. Theodosia implied that the perogies are the very foundation on which the Church stands while the cabbage rolls are the trusses

which hold it high and strong. The women are an important component of the church community and we have a role in all aspects of its life.

Jayne Paluck, Eparchial President, congratulated the members on their special anniversary. St. George's Branch is the oldest branch in the Eparchy. She noted that like the oldest child holds an important place in lineage as does our Branch, we must hold true to our morals and fight for what is right, as has been done for so long, and move to accommodate the ever-changing needs.

Gladys Rogalski.

MARY DYMA SCHOLARSHIP RECIPIENT

Lesya Sabada has undertaken various teaching assignments at the University of Saskatchewan and abroad,



CINDY MOLESKI

most recently to Redemptorist seminarians in Thailand. As an author, a lecturer, and an international speaker, she has shared insights about

the treasures of Eastern Church theology, with a recent focus on peacemaking and environmental sustainability. Her ongoing doctoral studies in Eastern Christian nonviolence have led her to the study of war and genocide in Ukraine, Israel, South Africa, Rwanda, Uganda, Tibet, Cambodia and Vietnam. In 2013 she will lecture in India and delve deeper into Gandhian nonviolence. Married to **Deacon Thomas Nahachewsky**, she is a mother of three children and a new baba.

Lesya expresses her deep appreciation to all UCWLC members for their deep commitment to their faith and the countless unrecognized sacrifices. The financial support is gratefully acknowledged.

POSITION VACANCY: NASHA DOROHA EDITOR

NASHA DOROHA is looking for an editor due to the departure of Oksana Bashuk Hepburn, its editor for 13 years, following the spring 2013 issue. Each Eparchial Executive is asked to help in the search. Talk to the person, then submit the name to me for consideration. The name/names you submit need not be from your Eparchy. The person must be a UCWLC member.

Gloria Leniuk, National President

Winnipeg Archeparchy

AN IMPOSSIBLE DREAM COME TRUE

Exuberance combined with a sense of accomplishment resonated within the Holy Names House of Peace in Winnipeg last June when the Open House, celebrating “Neighbours” and its newly expanded home, attracted approximately 366 visitors from faith-based organizations, foundations, business and private donors plus volunteers.

The House of Peace is a refuge in the heart of the city which offers “Neighbours” a safe transient home for newcomers, immigrant



Holy Names House of Peace Sitting Room

who can heal from past trauma and pursue their dreams and goals.

Branches of the UCWLC Winnipeg Archeparchy were some of the generous donors. In 2009, an amount of \$12,175, contributed by 19 branches, provided furnishings for the added bedrooms.



Elaine Bowman, Cathy Evanyshyn, Bertha Stoyko, Francis Bodnar, Pat Kuchma, Jean Sherman, Stephanie Bilyj, Elsie Liwiski, Ollie Evanyshyn, Theresa Zaretski.

and refugee women. In 2004, a vision began when the Franciscan Friary left Winnipeg. They offered their Home to the Secular Franciscans to share space and collaborate with organizations to promote justice, peace and understanding. This legacy has now come to fruition

Due to risk-taking, dreamers and builders, an impossible dream has come true. Grants and donations to a project, “Onward and Upward” launched in 2009, resulted in contributions of \$1.4 million. This enabled the addition of two more levels to the existing building, which provides accommodations for 12 more women

Partaking in the celebration were UCWLC members **Pat Sirski, Theresa Zaretski, Ollie Ewanyshyn, Elaine Bowman, Helen Mazur** (Holy Eucharist), **Francis Bodnar, Bertha Stoyko, Jean Sherman, Stephanie Bilyj, Janet Kuchma** (Blessed Virgin Mary), **Nadia Michaluk, and Elsie Liwiski** (Sts. Peter & Paul) parishes.

The spacious bedrooms with ensuite bathroom and shower are tastefully decorated and furnished—a haven for a needy soul. Equally impressive is the modern kitchen and adjacent, strikingly decorated

and conservatively furnished, dining room. A small deck outside the spacious sitting and TV room creates a homelike setting.

The original St. Francis chapel adjacent to the entrance is open daily for prayer and reflection. Sacrament of Reconciliation and Celebration of the Eucharist are offered on scheduled days. Spiritually, tranquility, food, shelter, comfort and, most importantly, safety under one roof: the Holy Names House of Peace. Can one ask for more?

It always seems impossible until it is done!

Elsie Liwiski is the Chairperson, Ukrainian Charities, UCWLC Winnipeg Archeparchy

I WAS HUNGRY AND YOU GAVE ME FOOD

Last March the West Broadway Community Ministry in Winnipeg was the bustling scene of a Lenten Project undertaken by the UCWLC Branches of the Winnipeg Archeparchy and the Knights of Columbus.

The WBCM, which partners with All Saints Anglican and United Church, is a drop-in centre which provides a safe, accepting environment offering services and programs to respond to the physical, emotional and spiritual needs of individuals and families in the West Broadway neighbourhood. It is a ministry through which God's love is known in Christ, expressed in active, practical and concrete ways.

The Great Fast brings us a renewal of our spiritual lives, love for God in our Parishes and neighbours in our communities. This year the UCWLC Winnipeg Archeparchy Executive

and Branches chose to focus on charitable giving in our city with the West Broadway facility being the, our first, benefactor.

A total of 115 dozen pyrohy were generously donated by the Branches of Blessed Virgin Mary, Holy Family, St. Michael's, Sts. Peter & Paul, St. Anne's, St. Basil's, St. Nicholas as well as monetary contributions by Holy Eucharist, St. Josaphat, St. Joseph's, Sts. Vladimir and Olga, towards the luncheon supplies.

We were warmly welcomed and introduced by the Director **Rev. Robert Gilbert** who stated this was the first time an event of this calibre was hosted. An appreciative applause by the recipients followed.

Prior to the serving of the Ukrainian repast, the tables were adorned in purple tablecloths and accented with lime placemats/serviettes to create an Easter atmosphere.

Our traditional menu was prepared by the culinary skills of seven volunteer Knights (St. Anne's and Bishop Ladyka Councils) under the leadership of **Lorne Woychyshyn** (St. Anne's Council). The palatable array of pyrohy, sausage



Bill Cox, Marvin Marykuca, Lorne Woychyshyn, Steve Uruski, Ernie Danyluk, Peter Pich, Stan Michalski.



Top: Nadia Michaluk, Domnica Stupak, Elsie Liwiski, Pat Sirski, Alexandria Holowczak.
Above: Stephanie Bilyj, Lesia Borys, Helen Alves, Vicki Adams, Marlene Skrinski, Doreen Baddon, Irene Osinchuk.

and coleslaw was graciously served by fifteen volunteer UCWLC members to approximately 200 recipients from all walks of life, colour and creed who frequent the facility. Easter eggs and wardrobe accessories donated by Branches and individuals were distributed during the course of the meal.

Many expressions of thanks and gratitude for our "giving" were communicated by the recipients. For many, it was their first introduction to Ukrainian food like pyrohy.

Our very brief exposure to the stark realities of poverty, homelessness, sick, mentally and physically challenged, drug and alcohol abuse etc., left us all with very heavy hearts! This was only one facility out of many in our city that constantly struggles to provide food and shelter for the estimated 2,000 vulnerable and homeless souls on our streets.

This Lenten project brought us an awakening of Christian Love, to recognize the Lord in the poor, sick, oppressed, and to those in need—truly a humbling and rewarding experience!

Elsie Liwiski, Chairperson, Ukrainian Charities, UCWLC Winnipeg Archeparchy

А ВСУ ЦЕАР

Since October 2011, our members have celebrated and participated in various liturgical and community celebrations as appropriate to the seasons. Following the oppor-



Пишемо писанки.

tunity to carol among our supporters at Christmas, Toronto Eparchy UCWLC Museum Committee sponsored a full weekend of presentations about pysanky-making that included tours for students and exhibits of unique collections of traditional and new variations of pysanky February 24-29, 2012.

In March, 54 members from 12 Branches spent the day at Sts. Cyril and Methodius parish, St. Catharines, in a Regional Conference nourishing our spiritual development with the guidance of **Rev. Myron Tataryn**, Professor, St. Jerome's College at the University of Waterloo. He used icons of the Trinity with Abraham and Sara and of the Transfiguration to acknowledge that UCWLC hospitality contributes to the growth and nurturance of our parish communities. In short, he told us, though our acts of kindness to others we provide a good example of a Christian community and help to make "this a

good place to be." The Regional Conference also promoted organizational problem-solving through specific attention to the conduct of meetings and how to handle decision-making in the UCWLC.

The spring season saw spiritual retreats—both silent and one day—as well as advocacy against abortion during the 40 Days of Life and March for Life initiatives. Advocacy and education also concentrated on petitions to oppose Ontario Bill 13—euthanasia and assisted suicide legislation. We supported Ukrainian language as the official language in Ukraine and to action to free Yulia Tymoshenko from a politically motivated incarceration.

Since Easter, we have mourned the loss of active UCWLC members, **Olha Tarapatsky** (St. Nicholas, Toronto), **Anne Chorneyko** (President, Holy Spirit, Hamilton) and **Olga Maykut** (President, St. George, Oshawa). However, we have also rejoiced in the celebration of 100-year birthdays of our members, **Olha Fedoryk**, HLM (Montreal) and **Daria Temnyk** (St. Josaphat's Cathedral, Toronto), 40 years of priesthood of our **Bishop Stephen Chmilar** and have participated in our annual pilgrimage to Mount Mary, Ancaster, where our community prayerfully joined in memory of the appointment 100 years ago of the first Ukrainian Catholic Bishop in Canada, Blessed Bishop and Martyr Nykyta Budka.

Now it is time to prepare for our participation in the Congress of the Federation of Ukrainian Women's Organizations scheduled to take place in Toronto in October. We look

forward to joining with our Ukrainian sisters from across Canada and from 27 organizations in 17 countries who continue to voice support for Christian family life and values.

May Our Blessed Mother support us in our mutual resolve to be active members of UCWLC not just in words, but as spiritually committed women who answer "yes" to God's call.

*Marion Barszczyk, President
UCWLC, Toronto Eparchy*

**"Я ВДЯЧНА БОГОВИ, ЩО ПОСЛАВ
НА ЗЕМЛЮ ШЛЯХЕТНУ ДУШУ,
ВТІЛЕНУ В ТОБІ" ...** (Ліна Костенко)

Ці глибокі, хвилюючі рядки геніальна українська поетеса присвятила своїй дочці **Оксані Пахльовській**, котра в далекій Італії живе й дихає Україною, жертвенно працює для збереження української мови і літератури. А пані **Віра Хома** адресувала їх видатній українській письменниці, громадській діячці, членкині ЛУКЖК пані **Лесі Храпливій-Щур**.

Минулого квітня, після відправи Служби Божої, церковна зала була переповнена. Всі зійшлися на спільне Свячене, яке щороку проводить ЛУКЖК. Друга важлива подія — проводи нашої довголітньої членкині пані Лесі Щур — культурного референта ЛУКЖК в Торонто. Голова церковної управи п. **Світлана Беліченко** відкрила свято, голова ЛУКЖК п. Хома привітала присутніх, а **отець Петрик** провів молитву до обіду. Після обіду були проводи. Все життя п. Лесі та її праця віддані нашій громаді, нашій церкві, нашій Україні. Сьогодні ми не в силі перелічити все те добре, що п. Леся робить для українського народу. "Її праця, її щире серце заслуговує на велику подяку і шану", — сказала п. Віра,

вручивши букет квітів.

Цікавою несподіванкою пролунала пісня “На прощання” на слова п. **Кука Василя**, музика п. **Ігоря Желяка**. Присутні віддячили бурхливими оплесками. Зі словами привітання виступила Голова Церковної Ради п. Світлана Беліченко і подарувала від парафіян ще один букет квітів. Голова КУК (Лондон) **Дарія Грицьків** підкреслила спільну працю, склала привіт та зачитала вірш **М. Хоми**: Спогад про “Рідну школу”.

Зі словами подяки виступили колишні учениці **Марійка Криворук** і **Оля Ружицька**. Вони поділилися спогадами про їхнє навчання і важливу роль учителя Українознавства. Виступали й інші.

Слова Признання

Нам була велика честь працювати з п. Лесею, знати її як особистість, як парафіянку, як поетесу. Ми бажаємо їй довгих років життя, творчої праці на користь нашої України.

— *Орися Хомин*

Добра парафіянка, чуйна людина. Своєю працею, своїм розумом дбає про духовний розвиток і про достаток у церкві.

— *Отець Петрик*

Зі словами подяки виступила п. Леся. Вона щиро подякувала всім присутнім за такі щирі привітання і за організацію цього свята.

А ювілярці п-ні **Марійці Киращук**, якій виповнилось 80 років, побажано довгих років життя, міцного здоров'я, і від членкинь ЛУКЖК подаровано квіти.

Миле свято закінчено співом “Многая і благая літа”.

Віра Хома, Голова ЛУКЖК, Лондон



UCWLC in London, Ontario, celebrating poet and community activist Lesya Chraplyva-Schur (centre). Please see poem on p. 45.

From the UCWLC Financial Administrator

PLEASE NOTE!

Many cheques are written incorrectly and create extra work. Please use this simple procedure:

- ▶ League Day (Tag) Collection, Members dues – operations (\$4) and insurance (\$2), Inventory, Registration fees for Congress, Donations to UCWLC should be made out to **UCWLC National Executive**
- ▶ Membership Dues (\$9), Nasha Doroha subscriptions, Memorial Fund / Profile submissions should be made out to **ND Publishing**
- ▶ Nasha Doroha donations should be made out to **Nasha Doroha Reserve Fund**
- ▶ Vera Buczynsky Scholarship Fund made out to **Vera Buczynsky Scholarship Fund**
- ▶ Mary Dyma Scholarship Fund made out to **Mary Dyma Scholarship Fund**
- ▶ Emergency Relief Fund made out to **Emergency Relief Fund**

Also, inventory invoices are mailed out to the Branches from Inventory, Winnipeg and it is the responsibility of the UCWLC Eparchial Executive to pay these invoices as soon as they are received from Inventory, Winnipeg to the UCWLC National Executive Treasurer. The UCWLC Eparchial Executive then has to collect the invoice amount from their Branches. Some Eparchies have invoices outstanding since the beginning of the year, even after repeated reminder to pay these bills.

*Elizabeth Zahayko,
UCWLC National Treasurer and ND Financial Administrator*

Charitable Number Usage

We have had many inquiries about the usage of our Charitable Number. This is a condensed version of instructions. I hope this will clear up some of the questions.

Branch Events:

If you are holding a Branch event (i.e., Tea, Bazaar, etc.), income tax receipts can be issued for amounts of \$20.00 or more. The following instructions should be followed to get the receipts.

1. Prior to the event, notify the President and Treasurer of your intentions. We will let you know if your event qualifies for a tax receipt and give you more detailed instructions.
2. If your event qualifies, you must have a form that includes the name of the donor, their address in full and the amount given. (If cheques are written, please ensure that they are written to UCWLC Eparchy of Toronto.) Please ensure that the names and addresses are printed and legible. Non-legible entries and/or incomplete addresses will NOT be issued tax receipts.
3. All money from donations plus the form MUST be sent to the Treasurer of the Eparchy for issuance of the tax receipts.
4. If your Branch is having a dance, cabaret or fashion show, and charging more to cover expenses, only the portion of the price that is a donation is eligible for a tax receipt. You cannot issue a receipt for the amount a donor gets something in return.
5. If your Branch is designating the proceeds of their event to a charitable organization not on our list, that is not a problem. The money you send us will be forwarded to that organization in your name.
6. If you require the funds for your Branch, that is possible also. Just let us know how much you need back and a donation from the Eparchy will be made to you.

You CANNOT hold a lottery and include the Eparchial charitable number. Only the Eparchy can get a licence to have a lottery.

The charitable number CANNOT be used by a third party. Only the Eparchy and Branches can use the number.

Only individual people can be issued receipts. Branches do not qualify for a receipt.

The Government of Canada is very strict in its administration of the charitable status. If in doubt, please contact the President and/or Treasurer to confirm your usage. We do not want to lose our status.

Stephanie Nyznyk, UCWLC Eparchy of Toronto, Treasurer

January 1, 2012 to July 31, 2012 Donations

Nasha Doroha Reserve Fund Donations

| | |
|---|---------|
| UCWLC Eparchy of Saskatoon. | \$50 |
| St. Athanasius Branch UCWLC, Regina | \$100 |
| Winnipeg School Division. | \$50 |
| Daniel Shein, Alticane, SK. | \$38.08 |
| Dormition UCWLC, Saskatoon. | \$50 |
| All Saints UCWLC, North Battleford, SK. | \$50 |
| Sts Peter & Paul UCWLC, Canora, SK. | \$75 |
| New Westminster UCWLC Branches (9) | \$325 |
| UCWLC Eparchy of Edmonton. | \$930 |
| St. Basil's UCWLC, Edmonton. | \$50 |
| UCWLC Kenora, ON | \$100 |
| Julianna Hrobelsky. | \$1,000 |
| UCWLC Archeparchy of Winnipeg | \$1,150 |
| St. George's UCWLC, Saskatoon. | \$75 |

Submissions to Nasha Doroha

| | |
|--|-------|
| St. John's UCWLC Branch, Brantford, ON. | \$75 |
| St. Athanasius UCWLC Branch, Regina | \$100 |
| Sts. Peter & Paul UCWLC Branch, Canora, SK | \$70 |
| Jean Kozelko, Sudbury, ON. | \$100 |
| Sts Peter & Paul UCWLC, Saskatoon | \$150 |
| UCWLC London, ON. | \$50 |

Mary Dyma Religious Studies

Scholarship Fund

| | |
|---|-------|
| St. Athanasius UCWLC Branch, Regina | \$100 |
| New Westminster UCWLC Branches (9) | \$350 |
| UCWLC Archeparchy of Winnipeg | \$843 |

Vera Buczynsky Ukrainian Studies

Scholarship Fund

| | |
|---|-------|
| St. Athanasius UCWLC Branch, Regina | \$100 |
| New Westminster UCWLC Branches (3). | \$180 |
| UCWLC Archeparchy of Winnipeg | \$693 |

Emergency Relief Fund

| | |
|---|-------|
| St. Athanasius UCWLC Branch, Regina | \$100 |
| New Westminster UCWLC Branches (3) | \$250 |

Thank you very much for your donations and submissions to the NASHA DOROHA.

*ND Financial Administrator
Elizabeth Zahayko*

A blind person asked St. Anthony: "Can there be anything worse than losing eye sight?"
He replied: "Yes, losing your vision."

With thanks to Rosemarie Nahnybida

What would entice me to join the UCWLC?

By Vera Krawec



Some time ago I was asked to answer the above question. Perhaps I was asked this because, frankly, I am exactly the type of person who should be a member of the League. After all, I'm a young Ukrainian female with a strong religious upbringing whose family has a long history with the organization. If people like me don't join, then who will?

After hours of reflection and discussions with friends, family, and members of your organization, I realized the answer is not simple. It's not just a matter of saying, "Well, if they'd just hold their meetings on Mondays instead of Thursdays, I might join" or "If they only offered more lectures on new and exciting topics, I might consider becoming a member." The answer is deeper than that.

For me, joining UCWLC as a full member is a big step. I view it as a fairly large commitment on many levels, and I want to be sure that I can put forth my best effort to fulfill it. A person can *call* herself a tennis player, but if the racquet is picked up rarely or never, the person is really not much of a tennis player after all. Similarly, I wouldn't want to join the UCWLC only to show up once or twice a year for a meeting or function. That would make my membership in the organization dishonest—an undermining of the honour of being a member of the League. And so, until now, not ready for the commitment, I have shied away. That doesn't mean that I'll never be ready. Indeed, I've always seen joining the League as an inevitable part of my future. But the timing has to be right. I have to be at the right place in my life.

And so the next question is obvious: "When will the timing be right?" To answer this, allow me to give you a little background on my personal

spiritual journey through life thus far. I realize my story pertains only to me, but I also think that it is rather typical of people of my generation, and, in particular, of my Ukrainian peers—those whom you are trying to attract to your organization.

I was raised in a very loving home where God and family were clearly presented as the top priorities in life. We attended church every Sunday and on all obligatory holidays. We prayed together before meals and before bed. We regularly practised our faith's rituals and

is still very much in vogue, particularly against Catholics, in television, movies, and popular music. One might think there's an organized effort trying to kill our Church and any other beacon of decency and morality in the world. I want to be clear that I have never really bought into that propaganda—my parents gave me too strong a religious foundation for that. But the anti-religion propaganda did give me permission to let go a little of what I was taught and to make religion less of a priority in my life. It wasn't such a

“... religion is important, even crucial, because it provides the moral framework by which we lead our lives.”

traditions. I guess you could say that I was provided with a very good religious foundation with which to go forth in life.

But then things began to change. I entered adulthood and started questioning the necessity of active participation in organized religion. Looking back, I think I was influenced by the mentality which is so prevalent in our society today—you know, people saying it all the time: "I don't need religion to be a good person. I don't need some old men from a foreign country telling me how to live my life. I can do alright all by myself, thank you." Religion bashing

big deal to miss church on Sundays anymore. If I forgot to pray, I didn't have to feel guilty about that either. I fancied myself a good person, and that was good enough for me.

Over two decades have passed since then. I guess it's true what they say about growing older and getting wiser. Age and experience have taught me a lot, the most significant being the truth I finally discovered about religion. What I have learned is this: religion is important, even crucial, because it provides the moral framework by which we lead our lives. The moral framework by which I led my earlier life was of my

“ Another way to establish connectedness to the UCWLC for non-members is to open activities to them on a drop-in basis.

own making. In other words, like so many people in today's world, I made up my own rules.

Let's face it, self-imposed rules are a whole lot more lenient and easier to follow than the rules of our Church. Religion makes far more demands of us, causes us to struggle more and work harder. I suspect this is why many people reject religion in the first place. It's just too much work! Of course, anything worth doing is rarely easy, and I've learned that the value of living within the moral framework of the Catholic Church is immeasurable.

And so this lesson has started me on a new journey in rediscovering our Church. Part of it, I imagine, will probably entail eventual membership in the UCWLC. My great aunts, grandmother and mother have been active members for as long as I can remember. All those meetings and events! I recall clearly their participation in pysanka writing, embroidery workshops, and in lessons on how to make a great torte. I witnessed their good deeds and charitable contributions, and admired their sense of purpose and belonging. And so I think that the combination of readiness (being at the right place in my life) and the strong family history with the UCWLC will go a long way in enticing me to become a full member of the organization.

That said, I wish to propose an idea that might preclude the League from standing by patiently, waiting for me—and others like me—to “be at the right place in our lives.” It's important, in the meantime, to establish means by which someone like me can connect to the UCWLC

without becoming a member. This way, when the time comes to join, the transition will come easily. This might be done in two ways.

First, the League might seek/use the services of potential future members. There are many out there with a lot to offer—knowledge and expertise—in a variety of areas. For example, a few years ago I provided my services to the UCWLC in doing the layout and design of the eparchial newsletter, the *Obizhnyk*, as well as other publications. This gave me a chance to contribute and feel connected to your organization



while, at the same time, not feeling obligated to commit to full membership. There are others, like me, in different professions who could provide support in this way. Event planners, lawyers, arts and crafts experts, accountants, researchers and teachers are examples of the expertise that you, as an organization, can tap into. It's a matter of keeping your eyes open for these kinds of special Ukrainian Catholic women and approaching them to discuss how they might contribute to the League as non-members. The idea is that with time, these women will become involved and eventually become members.

Another way to establish connectedness to the UCWLC for non-members is to open activities to them on a drop-in basis. Invitations to Bible study sessions, interesting lectures, paska-making, and torte baking workshops, for example, would be an excellent way to pull non-members in for a peek at how your organization works and the wonderful things it offers. This setting allows non-members to mingle with you, become friends, and be influenced by all the positive and inclusive League activities. Not everyone is as lucky as I am to have a family legacy with the UCWLC; not everyone knows what it's all about. Drop-in activities provide a perfect opportunity to showcase the League.

So we've two ideas: involve people by using their services and invite them to drop in at the many League activities. However, neither will work unless people know about them. The UCWLC, therefore, needs to advertise. The word needs to get

“ The UCWLC, therefore, needs to advertise. The word needs to get out about the wonderful goings-on here.

out about the wonderful goings-on here. Word of mouth is important and should be employed. Alone, it will not have that great an impact. I'm no advertising executive so I won't attempt to list all the other strategies besides word of mouth that you can use. I do suggest that

more about you and come to appreciate you more, but the likelihood of increasing your membership will be greatly enhanced.

I offer one final suggestion: do not change the essence of what you are just to attract new members. It may seem tempting to do

Lord Baden-Powell, founder of the scouting movement, intended the organization to be based on God, morality, and citizen responsibility. Since the early sixties Scouts Canada has drastically watered down these principles in order to fit into today's politically correct climate. An article in the Edmonton Journal discussed the point that some people are regretting the move. A Scout poll found that 70 per cent of respondents supported a back-to-basics movement. Moving away



UCWLC National Executive Plenary Conference, Edmonton, May 2009.

the UCWLC make an investment in the services of a marketing professional. Think of yourselves as a company with a product to sell. A marketing specialist can be just the person to help you sell yourselves successfully. You have a lot to offer and people ought to know this. Whatever you pay to market you, the return on your investment has the potential to be great. Not only will the community in general know

somersaults and handstands to get those young people to sign up, but changing the core values of your organization just to boost membership is not the answer.

Let me offer an example of an organization that did that and then regretted. In an effort to “modernize” and attract new members, some have argued that the Boy Scouts of Canada have, over the years, abandoned many of the original principles.

from their roots has turned out to be a mistake for the Scouts, as it might be for your organization as well. I hope the UCWLC keeps this cautionary example in mind when constructing a plan on how to entice new members. D

Vera Krawec is a long-time employee of the Government of Alberta, currently working as a manager on the financial side of Health and previously as a manager in the Office of the Premier under Ed Stelmach.



Smile
УСМІХАЙСЯ

The first graders were discussing a family picture in which one little boy's hair colour was different than that of the others. A student suggested that he was adopted and a little girl offered, “I know all about adoption. I was adopted.”

“What does adopted mean?” asked another.

“It means,” said the girl, “that you grew in your mommy's heart instead of her tummy!”

Whenever I'm disappointed with my spot in life, I stop and think about little Ivan Myhal.

Ivan was trying out for a part in the school play. His mother told me that he'd set his heart on being in it, though she feared he would not be chosen.

Collecting him after school, he rushed up to her, eyes shining with pride and excitement. “Guess what, Mama?” he shouted. “I've been chosen to clap and cheer.”



Fair trade: a way forward

By *Bernie Mandrusiak*

During our Eparchial Convention we focused on Fair Trade Certification. Fair Trade is a partnership between producers and consumers which offers producers improved terms

of trade so that they can improve their lives and plan for their future. In order to have a product Fair Trade certified stringent guidelines must be followed. Producers must be paid a fair price but must follow ethical business practices: no sweatshops, no child labour and no unfair wages. In the production of many goods throughout the world producers are often left with little or nothing with the middleman taking most of the profit. This arrangement perpetuates poverty for hardworking people.

Over the last number of years the UCWLC has joined the fight against human trafficking. Poverty is the main underlying factor in this global disease. By supporting Fair Trade certification we are reducing poverty and, therefore, human trafficking through our every day shopping.

Fairtrade Canada is a not-for-profit organization that certifies existing goods when they are made with fair wages, fair labour and in an environmentally sensitive manner. When a product carries the FairTrade Mark it means the producers and traders have met Fairtrade Standards. The two logos indicate a FairTrade Certified product.

Trade and aid need to work together to make poverty history. For every dollar of aid, seven dollars flow back from the developing world to the developed world through unfair trade rules.

Demand drives the marketplace. If consumers go the extra mile to ensure that we buy ethically, producers

will have to change in order to stay in business. By ensuring that coffee, chocolate or sugar, for example, that we use have been fairly traded, we are helping our brothers and sisters to regain their dignity and to find their way out of poverty. If we commit as the League as well as personally in our own homes, in our schools and in our staff rooms to support Fair Trade certified products, we are doing something to break this chain. Consider including these products in fundraising campaigns as well.

We can also join the movement towards bringing this way of thinking into the mainstream by taking part in the "Fair Trade Towns" campaign. Make Poverty History (a not-for-profit student organization) has taken on the goal of getting Edmonton declared a Fair Trade Town. Fourteen cities in Canada have already been declared "Fair Trade Towns." There are set targets a city needs to meet in order to achieve this label in terms of numbers of stores and restaurants offering the products, knowledge in schools and workplaces, city council support, etc.

In her closing speech at our convention our outgoing president Barbara Hlus stated that Bishop David had agreed to make the Eparchial office a Fair Trade office by having only Fair Trade certified coffee, tea and sugar served there. Therefore we have become part of the effort to make Edmonton a Fair Trade town. Our eparchial committee challenges all of our national,

“Bishop David had agreed to make the Eparchial office a Fair Trade office by having only Fair Trade certified coffee, tea and sugar served there.”

provincial and local UCWLC branches to do the same and be part of the driving force behind making Canada a "FairTrade Nation."

I leave you with this prayer:

Lord Jesus, look with tender mercy upon the multitudes of our day who bear the indignities of injustice everywhere. Raise up leaders in every land dedicated to Your standards of order, equity, and justice. Grant unto us, Lord Jesus, the grace to be worthy members of Your Mystical Body, labouring unceasingly to fulfill our vocation in the social apostolate of Your Church. Sharpen our intellects to pierce the pettiness of prejudice, to perceive the beauty of true human brotherhood. Guide our minds to a meaningful understanding of the problems of the poor, of the oppressed, of the unemployed, of all in need of assistance anywhere. Guide our hearts against the subtle lure of earthly things and undue regard for those who possess them. May we hunger and thirst after justice always. Amen. *D*

Bernie Mandrusiak is Social Development Chairperson, Edmonton Eparchy UCWLC Eparchial Executive. For more information visit www.fairtrade.ca and www.lasiembra.com.

CHALLENGE: How can the UCWLC help in developing fair trade practices in Ukraine, where many of its young girls are lured into prostitution because of poverty?

Вічна пам'ять

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

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

Eternal Peace

"To everything there is a season and a time for every purpose under the heaven. There is a time to be born... and a time to die."

† Anne (Chmelyk) Fedyna

25.IX.1936–14.I.2012



Born in Mundare, Alberta, Anne spent her early years in rural Kalyna Country. During her upper elementary schooling her family moved to Edmonton. After graduating from Scona High School in 1955, Anne met Victor Fedyna, the love of her life. Married June 30, 1956 at St. Josaphat Cathedral, they raised four children.

Petite, a bundle of energy, highly motivated, possessing many skills, Anne wore "many hats" as a daughter, sister, wife, mother,

grandmother, entrepreneur, volunteer, gourmet cook, sports enthusiast, traveller, and master craftsperson, renowned for her embroidery and cross stitching.

Devoted to her Ukrainian Catholic Church and culture, parishioner of St. Josaphat Cathedral since 1956, and UCWLC member since 1959, Anne held various positions and was an active committee member of the Eparchial UCWLC Museum.

Anne volunteered thousands of hours over the years for various causes, different organizations and places. In June 2000, while volunteering at St. Josaphat Parish Hall, she suffered a brain aneurysm and survived the traumatic ordeal. Seven years later, diagnosed with Lou Gehrig's Disease, still undaunted she continued serving the Ukrainian community and community at large. Collapsing from cardiac arrest at Norwood Legion, she passed away January 14, 2012.

All who knew her—family or friend—were left with an "embroidered" footprint on our hearts. An exceptional woman.

Rosemarie Nahnybida, St. Josaphat UCWLC, Edmonton

† Alice Petryk

17.VIII.1916–23.VII.2012



"We accept it as a compliment when someone says, 'You are just like your Mother.'"

One of seven children born at Skaro, Alberta, to John and Anna Nimchuk, Alice, like her father, valued the written word. She kept a daily journal and was an avid reader and storyteller. During her childhood, the influence of the Basilian priests, staying at the Nimchuk home, provided her with correct altar protocol and practice with which she served her Church.

Alice mastered many skills for the pure satisfaction of accomplishment, for her own pleasure and creativity, as well as for necessity. At one time Alice considered becoming a nurse; however, she said "yes" to marriage and became a homemaker and mother

which she regarded as her vocation. Memories of Alice are many: her smile, friendship, hard work, knowledge, handicrafts, and mentorship as well as her unshakable Ukrainian Catholic faith.

For 69 years, Alice was a member of the Assumption of the Blessed Virgin Mary Parish of Radway, Alberta. The members of the UCWLC appreciate the knowledge which she shared with them during her 52 years with the league. When Alice handed over League duties to new members, she taught, encouraged and guided them. She was always available to answer our questions. "Things need to be done properly" was her motto. She was an indispensable resource in preparation of the 100th anniversary of our parish and the 60th anniversary of our league in 2010.

Sylvia Wengryn, UCWLC, Radway, AB

✠ Frances Borysko

22.VIII.1940–16.XII.2011

joined the UCWLC in 1994. She served on various committees becoming president of Ss Peter & Paul UCWLC Branch last year. She proceeded to organize her responsibilities and learn all she could about presiding over our large and busy branch. Her executive and members were happy to have a "good, hard working president." However, God had other plans for Frances. On February 22, she was admitted to the hospital and passed away in December 2011.

May she rest in peace with the Saints and Angels in her heavenly home.

*Eparchial UCWLC –
Eparchy of Saskatoon*

✠ Phyllis Gutiw

8.III.1923–12.XI.2011

joined the UCWLC in 1972 in Cudworth and then moved to Ss Peter & Paul in Saskatoon. She worked on various committees and served as co-president and president of our branch in 1987-1988. She held a position on the Eparchial Executive in 1992-1994. Phyllis also contributed her time to teaching the Ukrainian language and traditions to children and adults.

Rest in peace in your heavenly home in the arms of the One you were so devoted to—Our Blessed Mother Mary.

*Eparchial UCWLC –
Eparchy of Saskatoon*

✠ Helen Kachur



Helen was born December 19, 1919 to John and Mary Proznick. She worked as a cook at the Wynyard Union Hospital and as a seamstress. Helen and her husband, Nick, helped build the Sacred Heart Parish. They had one son and four daughters.

Helen was very active as a UCWLC member since its inception.

*Eparchial UCWLC –
Eparchy of Saskatoon*

✠ Ольга Ірина з Пендзеїв Тарапацька

прийнявши Найсвятіші Тайни, упокоїлася в Торонто 9 березня 2012 р.



Покійна народилася в м. Бучач 3 серпня 1933 р. У зв'язку з подіями Другої світової війни опинилася з родиною на еміграції. Після перебування в таборі для переміщених осіб в м. Ляндек, Австрія, 1949 р. родина емігрувала до Канади.

Невдовзі після прибуття до нової країни поселення батько Ольги загинув у трагічному випадку. Родину зустріли тяжкі обставини чужини. Однак життєві перепони та нещастя з матір'ю, яка втратила ногу, не спинили покійну Ольгу на дорозі досягнення її основної мрії – професійного володіння фортепіаном. Закінчивши консерваторію, працювала вчителькою музики аж до виходу на пенсію у музичній гімназії St. Michael's Choir School в Торонто, де провадила фортепіанову класу.

Покійна була провідним членом Українського Музичного Фестивалю ім. Миколи Лисенка і активним членом ряду громадських організацій – наприклад, членом і виховницею Пласту, членом Пласт-Приятю, входила до складу фінансової комісії СФУЖО.

У 1998-2004 роках була головою відділу ЛУКЖК при церкві

св. о. Миколая, Торонто. Її дар приєднувати всіх спільно до позитивної праці спонукав до відродження таких заходів, як Різдвяний базар. Ольга завжди мала тепле слово і увагу до всіх членкинь.

Від 2005-2007 рр. Ольга Тарапацька була референткою Музею ЛУКЖК при Екзекутивній Управі Торонтонської Епархії та вложила багато праці й часу, щоб Музей активізувати. Впродовж її каденції разом з групою відданих добровольців упорядкувала всі експонати — музейні скарби, щоби відповідно їх зберегти на майбутнє. До проєктів за час її головства референтури Музею відбулося знімання двомовного фільму про історію музею — DVD, який свідчить про працю кількох поколінь членок ЛУКЖК при Торонтонській Епархії.

Покійна Оля залишиться в пам'яті тих, що її знали, як людина принципова, жертвенна і працююча. Вона належить до тих, яким Бог дав ласку залишити за собою в церкві та в громаді не порожнє місце, а нове покоління.

Епархіяльна Управа ЛУКЖК, Торонто

† Ольга Іванюк



Пережила двох чоловіків — Степана Гоя (1958 р.) та Івана Іванюка (2000 р.), улюблена і горда мати Люби Гой та Адріани

і Марка Іванюків, а також бабуся Александри, Джонатана і Гаврила та прабабуся Евана. Народжена на Вінничині, емігрувала до Канади у 1951 році і оселилася в Оттаві.

Працювала, виховувала трьох дітей та брала активну участь у житті української громади, зокрема ЛУКЖК, та викладала українську мову в суботній школі.

Ольга Іванюк любила працювати у саду і в городі, готувати смачні страви, пекти, варити, вишивати і в'язати. Ми завжди пам'ятатимемо її традиційні українські святкові вечери. Вона була надзвичайно доброю і щедрою людиною, за що усі, хто її знав, щиро її любили.

Дочка Люба Гой є одною з провідних акторів Канади.

† Юлія Гробельська 1918–25.III.2012



Уродженка гарного та свідомого села Піддубівці, Західна Україна. Приїхавши до Канади в 1949 р., вписується до парафії Покрова Пресвятої Діви Марії в Судбурах та ЛУКЖК. Займала різні пости: голова, заступниця, культосвітня та духовна референтка, фінансова, протоколярна та кореспонденційна секретар. Працювала віддано й з великою

посвятою протягом 60 років у трьох відділах — Судбури, Кенора, Ніягара Фалс. Праця її була завжди точна і обов'язкова. Спокійна, тиха, смиренна, згідлива, зрозуміла, вона працювала в згоді й любові. Від наймолодших літ Юлія любила й цікавилася мистецтвом — спів, музика, драма, малювання, вишивка, а коли в Канаді пізнала писання писанок, то й це полюбила. Влаштувала покази писанок на фестивалях багатокультурності в Судбурах, Тандер Бей, Рейні Ривер і Кенорі та з нагоди 1000-ліття Хрещення України в Ніягара Фалс. Влаштувала в Ніягара Фалс показ українського одягу та старовинних строїв з різних частин України з нагоди 100-річчя поселення українців у Канаді. Проявлялася також у кулінарному мистецтві, головню в печенні й декоруванні весільних короваїв. Ця надзвичайна жінка відійшла від нас 25 березня 2012 р. Юлія Гробельська лишає в смутку її родину — доню Марусю Козак і чоловіка Метро, сина Любомира, п'ять внуків і дев'ять правнуків.

Маруся Гробельська Козак і Любомир Гробельський.

Юлія лишає дар \$1,000 на видавничий фонд журналу "Наша Дорога".

Юлія Гробельська перебувала у Кенорі (Онтаріо) 15 літ. Була дуже активною членкою ЛУКЖ в церкві Св. Миколая у Кенорі, де її чоловік, о. Роман Гробельський, був парохом. Замість квітів членки ЛУКЖ у Кенорі передають дар \$100 на "Нашу Дорогу" в пам'ять покійної.

† **Vera Szewczyk
(Shewchuk)**
1925–9.VII.2011



was married to Stefan nearly 66 years and had four children, six grandchildren and six great grandchildren. Arriving in Sudbury in 1951, she was very active in the Ukrainian community, singing in women's and mixed choirs, sitting on the executive of the UCWLC— a devout member of St. Mary's Ukrainian Catholic Church. She cooked at Villa Maria's summer camp and worked part-time managing the cafeteria at College Notre Dame. A great cook and pastry chef, she was well known for her tortes, pies and cheesecakes.

Vera enjoyed reading, travelling, planting flowers, embroidering and sewing beautiful dresses in the wee hours of the morning prior to occasions, where she and Stefan loved

to dance. She had a wonderful sense of humour and a contagious laugh. Her love of animals led her to feed and care for not only her pets but resident strays, raccoons and birds. Classy. She dressed elegantly and was never seen without lipstick. Our many treasured memories of Vera are stored as presents, waiting to be unwrapped and shared when needed.

† **Irene (Romanuik)
Boyuk**

5.III.1919–17.XII.2011



moved from her family home of Krydor, Saskatchewan in 1938 to Sudbury where she found employment as a domestic. She married John Boyuk in 1940 and raised three daughters. For many years she worked as a cook—Chuck's Fish House, Memorial Hospital

and U & I Restaurant. She also catered many wedding and funeral dinners. In Sudbury, she was a staunch and dedicated life-long member and a most devoted and involved St. Mary's Ukrainian Catholic Church supporter.

For several summers, Mom prepared hearty meals at the children's camp, Villa Maria. She served on the executive as secretary and president for several terms. In her younger years, she loved performing with the amateur drama club, sang in the choir executing solo parts as well as duets with her sister, Theodosia. A founding member of the Ukrainian Seniors' Centre, she served as secretary on its first Board of Directors. Up to the age of 85, Mom continued volunteering, feeding the Ukrainian community at St. Mary's Church and the Centre.

*"I ask from life no more than this
That when I die I be
Beloved by those I leave behind
And that their thoughts of me
Be not that I was rich or poor
With gold or goods in store
But, that they loved me as a friend
And love my memory more."*

— Anonymous

A Tribute to Sudbury's "Dream Team"

The end of 2011 was a time of sadness as two members of the UCWLC in Sudbury passed away. Both were 60-year members who had served in all the executive positions of our League as well as on St. Mary's Church Council.

Irene Boyuk was a Saskatchewan native who raised three daughters, four grandchildren and two great grandchildren. Vera Szewczyk came from Ukraine and raised two sons and a daughter, six grandchildren and six great grandchildren.

These ladies worked side by side on many occasions. They were cooks for the church camp, Villa Maria, and for all our church events. At many of our League meetings when we needed a volunteer, their hands were always the first to rise. When I was writing an article about our UCWLC, I knew just who had all the facts. They had lived through it all, raising the funds for the new church, planning and purchasing the church kitchen, and later fundraising for the paintings to complete the church interior. It was a huge financial undertaking but when the tough get

going, we just followed their lead. If you needed a recipe or some organizational advice, these were the members with the know-how.

They both loved reading, gardening, and had lovely voices. Both dressed to perfection when they attended church or events.

These two fine ladies have left their mark on our church, UCWLC and community. They will be forever remembered.

It was an honour to have known you both. Vichnaya Pamyat.

Jean Kozelko (UCWLC Past President)



Як людина переживає смерть когось близького

Стадії, які проходять люди в жалобі

Маруся Барщик

Психологи стверджують, що існує 5 етапів, яких людина проходить після тяжкої втрати, наприклад, смерть когось близького, розвід, втрата праці тощо.

Ці етапи слідує —

1. Не вірить
 2. Жаль, розпач
 3. Депресія, смуток
 4. Злість
 5. Примирення
1. Людина не хоче вірити, що це дійсно сталося, і говорить ось так: “То не може бути; ніколи в світі; то не правда; я не вірю” і т.д.
- У цій стадії людина не може нормально думати, часто нічого не відчуває, має затуплені почуття і не знає, що робить. Людина переживає шок. В перших хвилинах, годинах, днях після смерті людина тимчасово відкидає реальний світ. Це тому, що емоційний біль був би занадто суворий, і людина тимчасово відкидає правду, відкидає біль, щоб себе духовно підкріпити. Підсвідомо людина знає, що це дійсно сталося, але дає собі нагоду приготуватися до цього. Таке явище дуже здорове з психологічної точки зору; така поведінка є дуже нормальною і природньою.
2. ● Почуття жалю і втрати виходять наверх. Людина плаче і ридає, часто питається: “Чому він мусів померти?”
- Людина часом торгується з Богом — обіцяє, що зробить те чи те, щоб Бог повернув людину, яка померла.

3. ● Депресія. Людині важко рано вставати, одягатися, готувати їжу. Не хочеться нічого робити, по ночах важко спати.
- Часом втрачає почуття самопевності. Людина собі думає, що то вже все повинно минути, і другі кажуть, що вже час вернутися до нормального життя — але якимось не може. І це ще більше її пригноблює. Нераз триває 2-5 років, щоб все унормалізувалося. Цього процесу не можна прискорювати.
 - Людина не раз має докори сумління: “А що, якби я...”, або “Якби я лише...”. Це нормально так думати, але треба виговоритися, щоб того позбутися.
 - Людина часто переживає самотність. Почувається далеко від усіх і відходить від родини, друзів чи громади. А цього їй дуже потрібно.
 - Не раз є почуття розпачі, депресії або брак взагалі будь-яких почувань. Є смуток, жаль, брак надії, брак сили, брак охоти.
4. Тоді приходить злість. “Чому він помер? Чому Бог це дозволив? Я старалася добре жити.” Може бути заздрість супроти одружених пар, коли бачить, що вони приємно проводять разом час. Важко бачити яку-небудь приємну майбутність.



5. На кінець, людина згоджується, приймає те, що сталося. Починає бачити нові можливості, новий початок. Людина починає наново жити, вкладати себе, свою силу, енергію в нові ситуації, з новими людьми.
- Ненормальні або нездорові прояви після смерті близької людини:
- перевантаження різними заняттями — людина не допускає до себе почувань втрати
 - часом проявляються симптоми хвороби людини, яка померла
 - значні зміни у відношенні до родини чи друзів
 - велика злість супроти якоїсь одної людини чи людей
 - цілковитий брак почувань
 - довготривала зміна у суспільному житті
 - виявляється якась нова, шкідлива поведінка **Д**

Добродійка Маруся Барщик, Голова ЛУКЖК з Торонтоноської Епархії. Працює як social worker в Католицькій Системі Соціальних Послуг, Торонто.

Не забудемо... Remembering

Леся Храплива-Щур

Псалом померлих від Голоду 1933 року

О Предвічний, прости, що у храм Твого світла приходим,
Почорнілі, зболілі, неначе чорнозем розритий.

Гаснуть зорі під стіп обважнілих, розпухлих походом,
Криють янголи лик, бо на нас моторошно дивитись.

Нас, Всесильний, побач: на землі нас могутні не знали,
Коли брали від нас, до зерна, пропотілу сторицю,
Щоб, колесами тіло живе розкроївши на шпалах,
Повезти в ненаситного зла зледенілу столицю.

Всі ми тут. Почисли, бо числа нас нікому не знати,
Нас, що сонні міста, наче совість похмура обсіли,
Що приходили, предків скарби заміняти у ката,
За останок життя: свого ж хліба шкуринку згірчїлу.

Ти прости, що хапаються обляків пальці кістляві,
Нехоронені ми: дідусі, юнаки, немовлята...
... Що прийшли ми в притвори Твоєї одвічної Слави,
Щоб мовчазною скаргою ввік непохитно стояти.

Ми не просимо кари на них, Ти бо Сам справедливий,
Покоряєш неситих в серцець їх жорстокій гордині.
Ми благаємо тільки: дай нашим кісткам зійти жнивном,
Жнивном волі новим, що ніхто не візьме з України.



God must be Canadian

By Sister Elvira Haidamacha

Brazil has the third largest Ukrainian community—a half million. Only Canada and the United States have a larger Ukrainian population.

Most Ukrainians in Brazil have roots in the region of Eastern Galicia. In the 19th century Galicia was an impoverished, economically underdeveloped agrarian region of the Austro-Hungarian Empire. Most Ukrainians were peasants occupying small plots of land. As the population increased, the peasant families had less land to support themselves. By 1890 a peasant farm averaged only 6 acres (2.4 ha). This created tremendous incentive to emigrate. After being lured by the Brazilian government with promises—free travel, clothing and food for settlers—the poorest members of Ukraine’s society emigrated in the 1890s.

Soon after arriving, a difficult trip which usually took more than a month, the settlers found that the promises were not kept. They were settled in the hilly southern part, far away from civilization. They were given plots of land that weren’t cleared and Brazil’s government provided no assistance. The settlers were unfamiliar with the strange climate and the difficult conditions filled with life-threatening poisonous serpents, dense jungles and ferocious natives. Many settlers died of disease and lack of any medical help.

The Basilian Fathers and seven Sister Servants of Mary Immaculate did not abandon their people. Those

religious servants of God followed the immigrants in order to minister to their spiritual needs. They were their helpers, teachers, nurses, archivists and photographers, heroes and saints.

The priests, sisters and Dr. Joseph Oleskiw—professor and nationalist—were influential in redirecting the flow of immigration to Canada. Dr. Oleskiw’s pamphlets praised the United States as a place for paid labour but stressed that Canada was the best place for agricultural settlers to obtain land. By contrast Dr. Oleskiw was fiercely critical of the treatment the Ukrainian settlers received in South America. Canada, therefore, replaced Brazil as the main destination for Ukrainians leaving for the New World, as they searched for better economic opportunities.

A Ukrainian-Canadian citizen visited Brazil and Ukraine. After seeing the way of life in both countries he returned and he went to the cemetery. He prayed on his



Sr. Elvira Tea opening in Rosa, Manitoba, May 2011.

deceased parents’ grave and thanked them for choosing Canada as their new home. And I suggest that you do the same—pray in thanksgiving to God for all the blessings that you have in North America.

Today, some 70% of Ukrainians live in agricultural communities known as “colonies,” where they tend crops such as wheat, soya,

black beans, rice and tobacco. The Church is the centre of cultural identity, having a strong hold on the Ukrainian society and developing a strong sense of patriotism and faith. Some 95% of the Ukrainians belong to the Ukrainian Greek Catholic Church and 5% to the Eastern Orthodox Church, which has one Eparchy with 20 churches. There is one Catholic Eparchy, with 230 churches, 70 priests and 4 bishops with one bishop-emeritus. One bishop serves the immigrants in Argentina and one for those in Spain, Portugal and Italy.

There are four congregations and one institution for women: the Sisters Servants of Mary Immaculate, Sisters of St. Anne, Sisters of St. Joseph, Sisters of St. Basil, and Catechists of the Sacred Heart of Jesus. Sisters organized the Apostleship of prayer, Marian Society, Eucharist Society, work in the hospitals, schools, orphanages, senior citizens homes, sew liturgical vestments

Deadline for spring
issue submissions
•• НАША ДОРОГА ••
15.1.2013
Річенець дописів
на весняний номер

and take care of churches.

Today 97% of the Ukrainian Brazilian community are third and fourth Brazilian-born generations; few have seen Ukraine, but we try to hold onto our Ukrainian heritage, tradition, language and faith. We have radio programs, with Divine Liturgy on Sundays, daily rosary, Ukrainian folk and pop music. We also have choirs, folk dance groups, acapella Bandura, embroidery circles, cultural Ukrainian museums, parks, streets with Ukrainian famous persons' names such as Ivan Franko, Taras Shevchenko, and we also have a monument dedicated to Holodomor.

When I arrived in Canada I teased the sisters: God must be Canadian because you have such a rich and beautiful country. Canada is truly favoured and I confess I was

a bit jealous. The Ukrainian Church has so many strong organizations dedicated to building the spirit of community among yourselves. Your people are rich in leadership that will keep the strength of your parishes for years to come.

Dear UCWLC Members, your love for God, for the Ukrainian Church and country is inspiring. But my particular story and connection with you is that you generously have



Sr. Elvira visits St. Anne Parish, Winnipeg. Members display a portion of the UCWLC 65th Anniversary Rushnyk.

supported the people of my homeland, Brazil, sponsored the education of seminarians, the future priests, and offered support to the orphans. Father Methodius Techy, OSBM, a Brazilian priest who worked in Edmonton asked me to tell you that he was able to become a priest only because of the support of the UCWLC. Our gratitude is eternal.

May Our Blessed Mother, your Patroness and Protectress, continue to guide you and may the Holy Spirit continue to encourage and inspire leaders to further work among our people in Canada, Ukraine, Brazil and around the world—for God's honour and glory. ✠

*Sister Elvira Haidamacha
SSMI, a third-generation
Ukrainian born in Prudentopolis,
Brazil, works at Holy Family
Home in Winnipeg, MB.*



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 January 15, 2013

«Пацифікація»: польські репресії 1930 року в Галичині»

У видавництві Українського Католицького Університету вийшла нова книга Романа Скакуна про «пацифікацію» українців Галичини польською владою. У праці на підставі численних архівних документів та пресових матеріалів автор розглядає генезу й перебіг «пацифікації», її наслідки для громадського й політичного життя українців у міжвоєнній Польщі, а також її відлуння на міжнародній арені та в подальших українсько-польських взаєминах.



«Пацифікація 1930 р. — масштабна каральна акція війська і поліції, що охопила понад 450 місцевостей Галичини і стала дуже тяжким ударом по всіх формах організованого українського життя», — зазначає науковий редактор видавничого відділу УКУ.

Роман Скакун розповів, що тему для написання книги обирав не він, а радше, тема обрала його: «Коли я працював в архіві у Варшаві, то натрапив на документи польського Міністерства внутрішніх справ та міністерства віровизнань, пов'язані з саботажевою акцією ОУН, пацифікацією і українською кампанією протестів на міжнародній арені. Я просто не міг, маючи нагоду, не опрацювати й не використати такі цікаві матеріали, що досі не були введені у науковий обіг. Спершу думав,

що це буде просто стаття, але поступово вона розросталася з появою нових даних, тому вийшла книжка».

В основі праці «Пацифікація»: польські репресії 1930 року в Галичині» — документи польських міністерств і відомств, українських партій та організацій міжвоєнного періоду з Варшавського архіву новочасних актів, Центрального державного історичного архіву у Львові та Державного архіву Львівської області, а також пресові публікації, спогади, тощо. Багато з цих документів наведені в тексті повністю чи майже повністю. Автор вважає, що вони є більш промовистими, ніж коментарі.

«Пацифікація» — масштабна каральна акція, яку у вересні-листопаді 1930 року провела в Галичині тогочасна польська влада, т. зв. режим «санації». Ця акція,

підставою до якої були численні акти саботажу в липні-вересні того ж таки року, охопила понад 450 місцевостей і стала ударом по всіх формах організованого українського національного життя. Загони поліції, а згодом і залучене до акції військо, піддавали жорстоким побоям підозрюваних у «нелояльності», руйнували під приводом обшуків їхні хати й громадські установи, знущалися над українською людністю. Одночасно відбулися арешти багатьох українських діячів, закриття шкіл, читалень, кооперативів, спортивно-освітніх товариств. «Пацифікація» викликала великий резонанс у світі — насамперед завдяки кампанії протестів, розгорнутій у Європі та США заходом ОУН та інших українських політичних сил, — і стала предметом розгляду на форумі Ліги націй. *Д*

Прес-служба УКУ

Наші берегині

Розумиха (Розумовська), проста козачка з-під Козельця на Чернігівщині, була матір'ю чоловіка російської імператриці Єлизавети — Олексія Розумовського і його брата, останнього гетьмана України — Кирила Розумовського. Олексій Розумовський зумів викликати в Єлизавети симпатію до України, не допустив жодного смертного вироку в імперії, багато зробив для своєї Вітчизни. Потрапивши до імператорського двору, ця проста українська козачка трималася з гідністю, розумно і тактовно. *Д*

А ви що на це? НД чекає коментарів.



КАРАЧЕН ТВАРИН

George Orwell

How *Animal Farm* gave hope to Stalin's refugees

By *Andrea Chalupa*

Reading the introduction to *Animal Farm* by Christopher Hitchens a few years ago, I was stunned to learn that George Orwell, then a struggling writer in London, worked by letter with a group of refugees to publish the novel in Ukrainian in the displaced persons camps of postwar Europe.

The story of Orwell and the refugees was an incredible triumph of life amidst so much death and destruction. Between Stalin's terror famine and the Gulag, Hitler's concentration camps, the clash of Soviet and Nazi armies in World War II, it was as though hell had opened up across Eastern Europe. Sixty-five years ago, Orwell wrote a heartfelt letter to a group of Ukrainian refugees sharing in their solidarity of wanting to expose the incomprehensible evil of totalitarian regimes. The refugees turned the letter into Orwell's only published introduction to *Animal Farm*, and the only known personal account of how he developed the book that would be considered his masterpiece.

Hell was opened for over a decade: for much of the '30s and the first half of the '40s. After Hitler was defeated, the terror continued behind the Iron Curtain, resembling the 1984 that Orwell had warned about.

During Orwell's time, information was tightly controlled by a few known names at the top. These were the windmills he quixotically fought against: reading through the lines of

“... Orwell wrote a heartfelt letter to a group of Ukrainian refugees sharing in their solidarity of wanting to expose the incomprehensible evil of totalitarian regimes.”

mainstream dogma and rubbing the fog off the rosy glasses of his generation overly enamored with Stalin's strength, which they confused with the hopes and dreams of the Russian Revolution. When Stalin's approval rating in the West was at its highest, thanks to cheerleaders with international influence like Walter Duranty of *The New York Times*, George Bernard Shaw, Beatrice and Sidney Webb, Stalin had already become one of the vilest mass murderers in history with the 1932-1933 terror famine in Ukraine. In this year that Stalin starved to death an estimated 6-10 million Ukrainians, Duranty won the Pulitzer Prize for his spineless coverage of Stalin and the Soviet Union was officially recognized and feted by the United States.

Like Winston daring to keep a journal in the Thought Police world of Oceania, Orwell forged ahead in finding a publisher in March 1944 for his first artistically driven novel, even though, as he said in a letter to a friend, it was “not O.K. politically.” *Animal Farm* was rejected by four publishers, including his usual go-

to Victor Gollancz. Jonathan Cape agreed to publish it but then backed out after consulting with “an important official in the Ministry of Information” who, unbeknownst to him, was a Soviet agent. Cape excused himself by expressing his fear that Stalin wouldn't like it. According to Orwell's close friend Inez Holden, who wrote in a 1967 letter that an amused Orwell had joked: “Imagine old Joe (who doesn't know one word of any European language) sitting in the Kremlin reading *Animal Farm* and saying ‘I don't like this.’”

On behalf of Faber & Faber, T.S. Eliot wrote a rejection letter that lectured Orwell about being too hard on old Joe: “Your pigs are far more intelligent than the other animals, and therefore the best qualified to run the farm.”

“Stalin is sacrosanct,” Orwell wrote of the prevailing ignorance in “Freedom of the Press,” his essay chastising media self-censorship that had been “universally observed since 1941” and even “ten years earlier than that,” he wrote. Orwell wanted this essay to be the introduction of *Animal Farm*, which he finally managed to publish with the small press Secker and Warburg that offered him £100—around \$4,000 today—but this preface for some reason was not included. (Perhaps the publisher didn't want to court more controversy.)

Animal Farm came out in August of 1945, almost four months after the Nazis surrendered, and by the

following February it had travelled east and was read by a young highly educated language and literature scholar, 24-year-old Ihor Ševčenko, an unscathed refugee of Ukrainian origin who spent the final years of the war earning a doctorate at a university in Prague. Ševčenko was raised by parents who, during the Russian Revolution, helped lead a movement against the Bolsheviks for Ukraine's independence, and was drawn to the Ukrainian DP camps to help. There, he translated aloud in Ukrainian while reading Orwell's *Animal Farm*, a book he had recently picked up somewhere, to a transfixed audience. (Ševčenko learned English from listening to the BBC.) He wrote to Orwell on April 11, 1946, asking if he could publish his novel in Ukrainian for his "countrymen" to enjoy. Orwell agreed to write a preface, refused any royalties, and even tried to recruit his friend Arthur Koestler, author of the Soviet dystopian novel *Darkness at Noon*, writing, "I have been saying ever since 1945 that the DPs were a godsend opportunity for breaking down the wall between Russia and the West."

In over a year, Ševčenko produced his translation, and worked during the upheaval and violence of Soviet repatriation, a dark episode of British and American history. To illustrate, think of the sinking sequence in James Cameron's *Titanic*: the passengers are the Soviet refugees, and the Titanic rising perpendicular to the ocean is the pact Roosevelt and Churchill made with Stalin at Yalta to return Soviet refugees by any means necessary. It would be an exchange for Western POWs. In the DP camps, American and British soldiers encountered mass suicides and fierce resistance, but managed to repatriate over 2 million Soviet citizens, most of whom were immediately executed or sent to labour camps

На могилу Алли Горської

Євген Сверстюк

Якби ми уявили детально історію її життя — то була б повчальна повість про те, як художниця Алла Горська відкрила свою Україну, як шукала її жертovníка і як поступово вчилася бачити головне у невидимому, докопуючись джерел, та в глибинах закопаного коріння, як вона дужими руками і ногами розгортала рясні килими декоративних квіточок, покликаних до життя лише на один сезон.

Але як вона при цьому уміла гідно й незалежно йти своїм шляхом — і повно відчувати радість випробовувань, праці і важкої борні за самоствердження! Її голос, її усмішка, її постать перебиває випадок сліпої трагедії, що обірвала її життя. Алла Горська буде випромінювати світло, буде вселяти присутність духу самим своїм ім'ям. То була рідкісна людина, що навіки залишається з нами, як рідна душа. В образі цілого десятиріччя вона височить білим привидом Доброго Духа, що втілює в собі сумління, гідність, поривання молодості й сяйво вільного людського обличчя, освітленого талантом і відданістю людям. *Д*

upon arrival. Luckily, Ševčenko was born in an independent Poland, a nationality that did not fall under repatriation, and just as luckily, printing presses had sprouted up in the DP camps across the American Zone, where he worked.

“*The books were quickly handed over to the Soviet repatriation authorities and destroyed.*”

One in Munich by the name of Prometej, Prometheus in Ukrainian, published his translation of *Animal Farm*; shipments of the book were quietly delivered to the other camps.

But only 2,000 copies were distributed; a truck from Munich was stopped and searched by American soldiers, and a shipment of an estimated 1,500 to 5,000 copies was seized. The books were quickly handed over to the Soviet repatriation authorities and destroyed.

Ševčenko was never questioned or held accountable; he had published under the pseudonym Ivan Cherniatyns'kyi, a combination of his father's first name and his mother's maiden name. In the years that followed, he pursued his second doctorate in Belgium, studying Byzantine history under eminent scholar Henri Grégoire, which set him on the path to becoming a world renowned scholar of Byzantine and Slavic history.

Orwell was pleased with the quality of Ševčenko's work. As he wrote to Koestler, the Ukrainian translation had been "reasonably well-printed and got up, and, so far as I could judge by my correspondence with Ševčenko, well translated." He was deeply disappointed that the books were seized and wanted to avoid another incident like that when working, in 1949, with the anti-Soviet literary and political weekly *Possev* to smuggle translations of *Animal Farm* in Russian into the Soviet Zone.

As for the copies of the Ukrainian

edition did survive in the DP camps, they circulated among a population charged with a revived revolutionary spirit. Ševčenko described the Ukrainian DPs to Orwell in a letter, “Their situation and past, causes them to sympathise with Trotskyites, although there are several differences between them.” The major difference being a staunchly anti-communist stance.

While working on a screenplay about Stalin’s terror famine in Ukraine that, from 1932-1933, starved to death an estimated 10 million people—my grandfather nearly one of them—I read Orwell’s *Animal Farm* for much-needed inspiration. My script was beyond depressing for showing the mass murder Stalin got away with thanks to the help of some of the most brilliant media minds of that era. Upon learning about the Ukrainian translation of *Animal Farm*, I decided to make it the happy ending to my depressing screenplay about Stalin’s famine in Ukraine.

After finishing my screenplay with its new ending, I had dinner at the home of my uncle Vitalji Keis, a retired literary professor for Rutgers, and told him about my project. He had escaped the Soviet Union with his family through the Eastern Front and spent years in the DP camp Heidenau. His first six months in Germany, he lived in a hospital in Hamburg because he didn’t know how to live in the peace and quiet of peacetime. Nine years old, he had developed a constant nervous tick and had to be rehabilitated.

His response to my screenplay pitch was nonchalant, “I have that book. I first read Orwell in the DP camp. We still have it somewhere.” My aunt, Tanya Keis, a retired librarian for Barnard College, had also escaped Soviet Ukraine. She jumped up from the table, went into

their library, and came back with a copy of Orwell’s bootlegged *Animal Farm*. “Here, this is for you,” she said, handing me this thin yellowed delicate pamphlet with a stapled binding. The title read in Ukrainian *Kolhosp Tvaryn*—the collective farm—an obvious reference to Stalin’s forced collectivization enforced by the terror famine. The cover was an earthy red, green, and brown illustration of an exhausted, run-down Boxer, the horse pulling a cart in the background, and in the foreground rested a menacing pig, whip in hand. The Orwellian image of one class exploiting the other.

“You can’t keep intellectuals down,” he said. “There were so many artists and creative people [in the Ukrainian DP camps].”

The scene Hitchens had painted about Orwell and the refugees seemed like the literary equivalent of the tale of Prometheus. Orwell, this Englishman—a god-like symbol of Western comfort—handed the suffering the light of truth, illuminating their humanity. But as I discovered from research and interviewing members of my family, despite the constant fear of repatriation, a renaissance flourished in the Ukrainian DP camps.

My uncle had first learned about *Kolhosp Tvaryn* and Orwell in school, where his favourite teacher told his class to read it. So my uncle picked up a copy in the canteen.

But Orwell’s masterpiece was just one of many that were bootlegged and distributed in a cultural revival that included travelling theatre and ballet troupes, Shakespearean

performances in Ukrainian, opera and piano instruction for children, public art galleries with classes and lectures, crafty masquerade balls and dances, pan-DP camp artistic conferences, publications of political and literary journals and libraries full of anti-communist ideology, and a strict school system with scheduled study hours. By the time my uncle immigrated to New York at the age of fourteen, he had already learned calculus, Greek and Latin philosophy, introductory physics and chemistry, botany, and zoology. His DP camp courses were recognized by the state of New York, which required him to only take American history, English language classes, and gym.

“You can’t keep intellectuals down,” he said. “There were so many artists and creative people [in the Ukrainian DP camps]. Immediately, they started producing.”

After five years of living in Heidenau, living the life of an “endless summer camp,” he and his family immigrated to the East Village, and one of the first things they did was help open a literary press. ♪



Весела церква Church Funnies

A Ukrainian Catholic priest parked his car in a no-parking zone in a large city because he was rushing to say Moleben and couldn’t find a space with a meter.

He put a note under the windshield wiper that read: “I have circled the block 10 times. If I don’t park here, I’ll miss the service. Forgive us our trespasses.”

When he returned, he found a citation from a police officer along with this note: “I’ve circled this block for 10 years. If I don’t give you a ticket, I’ll lose my job. Lead us not into temptation.”

With thanks to Bohdan Shulyakewych

Кавказ (вибране)

... Богом не забути.
Борітеся — поборете,
Вам Бог помагає!
За вас правда, за вас слава
І воля святая!

... Чом ви нам
Платить за сонце не повинні!
Та й тільки ж то! Ми не погане,
Ми настоящі християне,
Ми малим ситі!.. А зате!
Якби ви з нами подружили,
Багато б дечому навчилися!
У нас же й світа, як на те —
Одна Сибір неісходима,
А тюрм! а люду!.. Що й лічить!
Од молдованина до фіна
На всіх язиках все мовчить,
Бо благоденствує! У нас
Святую Біблію читає
Святий чернець і навчає,
Що цар якийсь-то свині пас
Та дружню жінку взяв до себе,
А друга вбив. Тепер на небі.
От бачите, які у нас
Сидять на небі! Ви ще темні,
Святим хрестом не просвіщенні,
У нас навчїться!.. В нас дери,
Дери та дай,
І просто в Рай,
Хоч і рідню всю забори!
У нас! чого то ми не вмієм?

... Продаєм
Або у карти програєм
Людей... не негрів... а таких,
Таки хрещених... *но простих*.
Ми не гішпани; крий нас, Боже,
Щоб крадене перекупать,
Як ті жиди. Ми по закону!
По закону апостола
Ви любите брата!
Суєслови, лицеміри,
Господом прокляті.
Ви любите на братові
Шкуру, а не душу!
Та й лупите по закону
Дочці на кожушок,
Байстрюкові на придане,
Жінці на патинки.
Собі ж на те, що не знають
Ні діти, ні жінка!



Найвидатніші українці всіх часів — результати опитування

Найвидатнішими українцями всіх часів вважаються Тарас Шевченко (58,7%), Леся Українка (22%) та Богдан Хмельницький (20%).

Постать Тараса Шевченка однаково визнається у всіх вікових групах, як у селах, так і в містах. Найчастіше називався на Заході, частіше серед



Тарас Шевченко — 58,7% українців вважають саме його найвидатнішим
Леся Українка (Лариса Косач) — на другому місці
Гетьман Богдан Хмельницький — третій найвидатніший
українець за результатами опитування "Рейтингу"

Також до першої десятки увійшли Іван Франко (12,7%), Віталій Кличко (10,8%), Михайло Грушевський (7,7%), Григорій Сковорода (5,7%), Іван Мазепа (5,6%), Степан Бандера (4,3%) та Ярослав Мудрий (3,8%).

Другу десятку сформували Микола Амосов (3,7%), В'ячеслав Чорновіл (3,5%), Андрій Шевченко (3%), Юлія Тимошенко (2,8%), Володимир Кличко (2,8%), Микола Гоголь (2,4%), Сергій Корольов (2,1%), Софія Ротару (1,9%), Борис Патон (1,8%) та Сергій Бубка (1,6%).

Всього опитаними були названі 224 людини. Разом з тим близько 15% опитаних не змогли назвати (згадати) жодного видатного українця, найбільше таких виявилось на Донбасі (27%), найменше — в Центрі (9%).

жінок. Леся Українку частіше називали в селах, на Заході, Півночі та Сході, частіше серед жінок. Богдана Хмельницького частіше називали в містах, частіше чоловіки. Його постать більше визнається мешканцями Центральної, Північної та Східної України, найменше — на Заході. **Д**

Аудиторія дослідження: населення
України віком від 18 років і старші.

Вибіркова сукупність:
2000 респондентів.

Терміни проведення дослідження:
5-14 травня 2012 р.

Я на гору круту крем'яну
Буду камінь важкий підіймають,
І, несучи вагу ту страшину,
Буду пісню веселу співають.

Contra spem spero, Леся Українка

Comments about AN ANTHOLOGY

ND has received countless messages expressing very positive reactions to the ANTHOLOGY. Here are some of them:

■ Job well done on NASHA DOROHA "An Anthology". A lot of work went into the preparation, and I am sure will be enjoyed by many for years to come.

**Bishop David Motiuk,
Eparchy of Edmonton**

■ NASHA DOROHA Anthology is delightful, insightful, beautiful and a tribute to the culture, to the faith and to the individuals who contributed in so many ways!

Gloria Romaniuk, Winnipeg

■ The anthology is wonderful, and I've enjoyed reading the completed version. You should feel very proud of this issue and I thank you for allowing me to be a part of it.

Karen Lemiski, Edmonton

■ What a wonderful anthology for Ukrainian Canadians. Thank you for all your hard work and for the complimentary copies. I will be subscribing to NASHA DOROHA from now on.

Iris (Orysia) Sopinka, Toronto

■ I am very, very pleased with the anthology.

Marion Mutala, Saskatoon

■ Received many compliments on the Anthology. People are interested in extra copies and one of our members sends hers to Campbell River, BC, to a friend who absolutely enjoys our magazine. This lady has to use a magnifying glass but reads cover to cover.

Helen Sirman, Edmonton

■ I, and in particular my 98-year-old mother, enjoyed my copy of the recently published Anthology. Is it possible to purchase more copies of this issue so that I can give her one and others who are no longer UCWLC members?

Christina Macyk, Edmonton

■ Have distributed well over 100 complimentary copies of the Anthology. St. Stephen, Calgary, wanted to purchase 20 extra copies. I was able to sell them 16 as other people were buying. Thanks to both of you for your dedication and hard work; such a fine quality magazine.

**Rosemarie Nahnybida,
Edmonton**

■ The Anthology is a well received compilation and I am glad to read it and have it in my library. My friends in Winnipeg all commented that this was a really good publication. Kudos to you for being the editor for so long.

Vicki Karpiak, Ottawa

■ So happy to get the Anthology Issue of NASHA DOROHA. Very well done! Even my husband is reading it.

**Noelle Miskow, UCWLC
Branch President, St. Josaphat
Cathedral, Edmonton**

■ Властиво приємно було це писати, бо ця публікація дуже гарна і повна життя. Excellent idea and excellent work.

Христя Сохоцька, Торонто



■ Excellent anthology. Lots of work!

**Pat Sirski, UCWLC President,
Archeparchy of Winnipeg**

■ Велике признання редакторові НАШОЇ ДОРОГИ О. Башук Гепбурн за підготування та видання Антології Оповідань. Ваша велика праця є дуже цінною — це видання є великий скарб! Подяка також Р. Нагнибіді, яка солідно виконує свій обов'язок для добра НАШОЇ ДОРОГИ.

Читаючи цей опис різних часів за минулі 120 років, ми дізнаємося, які тяжкі часи мали наші піонери та іммігранти, як вірили в Бога, про що мріяли і як привітали нову землю.

Дай Боже, щоб наше покоління зрозуміло неймовірно важке життя тих піонерів і охоту зберігати свою ідентичність.

Молімося, щоб ми могли мати провідників, які б серйозно ставилися до збереження української спадщини в Канаді і далі продовжували життя ЛУКЖК. Тоді знову може з'явитися цікава антологія оповідань!

**Стефанія Солтикевич,
Едмонтон**

Your comments, s.v.p! А ви що на це?

Cover artist

Detail from artist's Madonna, 1995.

Irena Mohr is a Winnipeg-born painter whose primary interest is the human figure. She attended Emily Carr University of Art + Design and has exhibited in juried shows and selected galleries throughout western Canada. Her work is held in collections in Canada and the USA. Currently she is working on a series of paintings featuring the human body in a state of evolution and devolution for show scheduled for March at Medea Gallery in Winnipeg.



She considers that "A painting, no matter what else it may be, is always, essentially, a picture of a prayer." ☩

Йордан: діти зі школи імені Патріярха Йосифа Сліпого, Торонто

Фото: Галина Саковська-Макевой



На загніх обкладинках

Різдво Христове



Остання чверть XVI ст. Бойківщина
Коло майстерні ікон Спаського монастиря
Дошка ялинова (2), дві шпуги, односторонньо врізані, ковчег не має; левкас, яєчна темпера, сріблення, злегка тоноване від золотого, рельєфне тиснення (у короткі закарлючені і розгалужені гілочки в німбі і на тлі та в плоскі кружечки вздовж берегів)
97 x 79 x 2. ЛМУМ

Хористи. Фрагмент ікони „Воздвиження хреста”



Кінець XVII ст. Львівське середовище.
Дошка ялинова (3), дві односторонньо врізані шпуги, глибоке, ритоване орнаментальне обрамлення.
Левкас, яєчна темпера, сріблення, злегка тоноване під золото.
108 x 109 x 3 – 7,5 (85,5 x 94). ЛМУМ

Ікона храмова. Надійшла 1924 р. до Національного музею у Львові з церкви Успіння Богородиці с. Ситихів. Не розкрита. Консерваційні заходи проведено. Є потертя і знищення фарбового шару на всій поверхні. Постійна експозиція ЛМУМ. Ікона виконана у нейтральній тональності. Цікава світським трактуванням сюжету,

який, як гадають, пов'язується з конкретним історичним актом возз'єднання церков, що мало місце в Києві 1686 р. Окремі по-статі, зокрема хористів, мають виразні портретні риси конкретних осіб з середовища козацької старшини. ☩

«Українське народне малярство XIII-XX століть». Альбом. Авторі-упорядники В.І. Свенціцька, В.П. Откович. Київ, Мистецтво, 1991 р.

The Global Village

If we could shrink Earth's population to a village of precisely 100 people, with all the existing human ratios remaining the same, it would look something like this:

There would be:

- 57 Asians
- 21 Europeans
- 14 from the Western Hemisphere
- 8 Africans
- 52 would be female
- 48 would be male
- 70 would be nonwhite
- 30 would be white
- 70 would be non-Christian
- 30 would be Christian
- 89 would be heterosexual
- 11 would be homosexual
- 6 people would possess 59 per cent of the entire world's wealth and all 6 would be American
- 80 would live in substandard housing
- 70 would be unable to read
- 50 would suffer from malnutrition
- 1 would be near death
- 1 would be near birth
- 1 would have a college education
- 1 would own a computer

From the Internet

Andy Warhol

— of Lemko ancestry

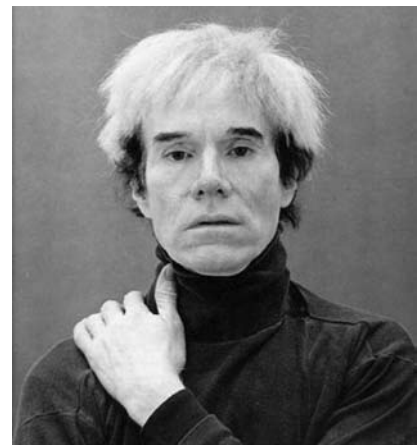
By Orysia Sopinka-Chwaluk

Andy Warhol, son of Julia Zavatska and Ondrej Warhola, was born in Pittsburgh, Pennsylvania in 1928. Both his parents were from the town of Mikova, then a part of Lemkivshchyna in the Rusynske voievodstvo (district) of Galicia. They were farmers who had learned to survive by living off the land.

America was the place of hope and opportunity for them. However, when Ondrej arrived in Pittsburgh, he and other Lemko immigrants had to work in coal mines and, at times, as despised strikebreakers where they barely made enough money to survive. Times were tough. Julia made flowers out of tin cans and sold them to help make ends meet. She loved to make pysanky at Easter and had a flair for drawing cats and flowers. Andy watched his mother work and learned from her. On Sunday, she would take her children to the Greek Catholic Church in the Ruska Dolyna, a picturesque valley in Pittsburgh, where Ukrainian churches with golden domes dotted the horizon. There she prayed for Andy's health, her youngest child, who suffered from many diseases while he would stare in awe at the beautiful and mystical religious art around him.

Andy's parents spoiled him because of his ill health. His mother

allowed him to collect pictures and autographs of movie stars. She bought a film projector so he could watch cartoons on the wall. He loved going to movies and eventually learned the art of film-making. It wasn't until his senior year in art school that his genius as an artist was noticed because he could not draw in the conventional way. Andy



Self-portrait

had a special sense of style and design and often chose subjects that were shocking and controversial which made them easy to sell. Seeking a career, he moved to New York with his mother and soon became an illustrator for *Glamour* magazine.

He invented a new art technique called blotting by which he superimposed the same image on top of each other to give a picture a stylized look. He also worked as a commercial artist for other big companies and became well known in the advertising world. But, it was wealthy, renowned art consumers that Andy really wanted to associate with. Some of his ideas came from comic books such as Popeye, Superman and Dick Tracy. Images of these characters would be painted in enormous dimensions as if they were to jump out at the viewer. Pop art and love of consumerism married with fine art helped Andy find his own style. Traditional talent as an artist didn't matter much



Twenty-five Colored Marilyns, 1962

to him because he believed that Americans were only interested in the superficial appearances. His most famous piece is the Campbell soup can. He also painted the coca cola bottle and the dollar bill, all pop art subjects and symbols of America. He displayed multiples images of them in rows, creating a pattern. After he invented silk screening, his work became easier and he could make many copies of it and sell more. Later, he learned how

“ Jackie Kennedy, Elizabeth Taylor and Mick Jagger came from all over the world and paid a high price to get their portraits done.

to silkscreen photographs and chose celebrities such as Marilyn Monroe, important political figures and teen idols so that he could associate with the rich and famous. Gold Marilyn, silkscreen on acrylic gold paint, resembling a mysterious icon on the iconostas in a Greek Catholic church, reflected his childhood Sundays in church. She hung at the entrance of The Factory, Warhol's studio and home, during his first one-man exhibition, and one month later she hung in the Museum of Modern Art as a part of the permanent collection. Eventually, celebrities such as Jackie Kennedy, Elizabeth Taylor and Mick Jagger came from all over the world and paid a high price to get their portraits done.

Andy enjoyed experimenting with movies as well. His fixed camera portraits are about

unusual subjects, for example, a man sleeping for eight hours or a person eating a mushroom for 40 minutes. His best underground movie, *The Chelsea Girls*—two stories going on at the same time on double screens—portrays young people involved with drugs and psychological problems. As his popularity grew in the art world, recognition came from the underground film world, too.

Although Andy Warhol was primarily an artist, he was also the author of eight books and two television programs. Born with dyslexia, he used a tape recorder while working so that someone else could transcribe his conversations or he dictated his thoughts. His most popular books are *The Andy Warhol Diaries* and *Popism: The Philosophy of Andy Warhol*. The diaries became so popular that the social elite felt slighted if they were not mentioned in them.

Andy often said that he came from nowhere. In fact, after WWI, Lemkivshchyna, from where his parents emigrated, was divided up between Poland and Slovakia. After the Curzon Line was drawn, Rus-Ukraine, the ancestral homeland for all Rusyns, lost its most western part. Although

“ Born from poor, humble Lemko parents, Andy Warhol became a millionaire, an art innovator, an author and a film producer as well as the most influential, modern artist of the 20 century.



Details of Renaissance Paintings (Sandro Botticelli, *Birth of Venus*, 1482), 1984



Hammer and Sickle, 1976

Andy wanted to forget his humble beginnings in Pittsburgh, they followed him to New York. He prayed every morning and would drop into churches to talk to God. He painted religious pictures. He looked after his mother almost until her death, a thank-you to the person who taught him how to draw and gave him the emotional support he craved. Andy was a genius who could turn anything common, even a brillo box, into art. In Europe, the art world accepted him more readily than in America. The Andy Warhol Museum of Modern Art in Medzilaborce, Slovakia, built in 1991, three years after his death, holds some of his famous pieces—the hammer and sickle, his flowers and a portrait of Mick Jagger. Born from poor, humble Lemko parents, Andy Warhol became a millionaire, an art innovator, an author and a film producer as well as the most influential, modern artist of the 20th century. D

You know you're Ukrainian when...

♥ You come from the Northeast or Edmonton, Saskatchewan, Manitoba, Two Hills, Smoky Lake where there is a church called "Saint Nicholas," or "Saint Michael," or "Saints Cyril and Methodius" or "Saints Peter and Paul" or "St. Mary's" not far from your home (that is, unless you're one of those suburban exiles, in which case the church is closer to your Mama's and Tato's or Babtsia's house!)

♥ You wear blue and yellow on St. Patrick's Day.

♥ You know how to say or understand: *Slava Isusu Khrystu, Khrystos Razhdayetsia, Khrystos Voskres, Ya Ne Znayu, Nu Yak Tam, Diakuyu, Na Zdorovlia* and *Mnohaya Lita*.

♥ You call your grandma "babtsia" or "babunia" or "baba" and your grandpa "dido."

♥ You know (or think you know) how to dance the hopak, kolomeyka and polka and "let go" at weddings or at a Malanka New Year's dance.

♥ You're forever selling raffle tickets for some church fundraiser.

♥ You have at least one male relative named "Stefan," or "Vasyl" or "Bohdan", or "Taras" or "Roman" or "Vlodko."

Стефан
Василь
Богдан
Тарас
Роман
Влодко

♥ Your parents have at least one crucifix or icon mounted on a wall in their house with pussy willows tucked behind it.

♥ You get chills down your spine when you sing *Khrystos Voskres*, Christ is Risen, for the first time on Easter Sunday.

♥ You have your food blessed at Easter and your house blessed on Yordan, Epiphany.



♥ Your family has a beautiful "Holy Supper" on Christmas Eve at which you share bread and honey, kiss everyone, sing "Boh Predvichnyj" and have a meatless, 12-course dinner.

♥ You prefer rye bread to white.

♥ You sing *Mnohaya Lita* at birthday parties, weddings and celebrations.

♥ You tear up whenever you hear *Veechnaya Pamyat* sung at funerals.

♥ Words like kovbasa, kapusta (cabbage), shkvarky (fried bacon bits) actually mean something to you.

♥ No celebration is complete without Ukrainian fresh baked pastries.

♥ You actually know who Saint Volodymyr the Great, Taras Shevchenko and Volodymyr Palahniuk (Jack Palance) were and why they're important.



♥ You have a relative who sings really well (or thinks he or she sings well) and/or plays the mandolin, violin, guitar, sopilka or bandura.

♥ You often wear your embroidered Ukrainian blouse or shirt to special occasions.

♥ You've never been to Ukraine but you have mysterious relatives there to whom you send gifts and money every Christmas, if not at other times as well.

♥ People often have trouble pronouncing your last name.



♥ You dislike it very much when someone calls you Russian. Д



Останнє слово ... last word



MYRON PARZEI

Dорогі читачі, Dear Friends,

Did you accomplish all that you wanted in 2012? Did our organization, community accomplish all that we set out to do? What if we chose to deal with goals that were too easy; did not make much of a difference? Or, difficult, unattainable ones? Is it a less valuable achievement if it's an easy one? Some of the difficult ones need the cooperation of others, or money, or time; they demand too much. Can I leave them to others?

You're not the only one reviewing the year. I'll be leaving NASHA DOROHA soon. Now, I not only look back on the last year, but on the time I have spent as your editor and ask myself: did I do enough for those wonderful women who looked to NASHA DOROHA for inspiration and information? Was there contribution to the League, and through it to our community in Canada? And, as I link into Ukraine I ask: how well did we do in helping our fellow Ukrainians? For we are a global village and Ukraine is only a Skype call away.

NASHA DOROHA has had some very good response about An Anthology—your stories. However, I am sad that a chronicle of 120 years of Ukrainian life in Canada does not get space on the Ukrainian Canadian Congress website. After all, the UCWLC is its largest member. One way to handle this omission is for our National President to write a letter to UCC about the Anthology and make sure it gets on its website. And on the UCWLC's website, too.

I also regret that despite statements

to go forward, there was no uptake on some of the 'big issues' raised in ND. There is still time before the next Congress to begin the work of twinning our branches with those in Ukraine's parishes. There is much talk about evangelization and civic society. I can think of nothing that would move both of these desirable developments better than women to women in parishes from Canada to Ukraine.



Роблячи підсумки нашої діяльності і впливу, ставимо собі питання, до якої міри вдалося нам переконати католицькі жіночі організації в Канаді та в світі про наші потреби? Так, ми є членами, платимо вкладки і збираємо на потреби, котрі представляють жінки інших країн чи то з Канади, чи то з так званого третього світу. А як про потреби України, де панує найгірша в світі епідемія СНІДу? Де 10 мільйонів працює поза її межами? Де розбиті родини? Де марнуються молоді вжитком наркотиків і алкоголю? Де бути чесним є зайве і некорисне? Де до Канади, котру ми збудували, в минулому році прийняли менше ніж 500 осіб. Подивіться на Google, скільки прийнято в цілому.

На жаль, не впоралися ми цього року з допомогою найпотужнішої жінці в історії України від часів Княгині Ольги. Ми не визнали колишню прем'єр-міністра Юлію

Тимошенко як героїню. Виглядає, нам легше в рамках жіночих надбудов шанувати те, що було, ніж боротися за сьогоднішню справедливість. Мені було неясно, коли прочитала доповідь головного доповідача на Конгресі СФУЖО (відбувся недавно в Торонто) під гаслом, котре включало слово "боронити". В доповіді Ірени Ключковської називалася ціла низка осіб, котрі були історичними героїнями. Не було згадки про Юлію, котру вільний світ і більшість українців вважає символом спротиву режимові. Виходить, що за мертвих легше "боротися", ніж за тих, котрі потребують (вже!) нашої "боротьби".

Отже, надходить 2013 рік. Нові можливості. Пам'ятаймо, якщо ми не висловимося в наших потребах і не вимагатимемо акції, інші візьмуть голос або займуть місце, а ми лишимося невизнаними.

Так що вперед, до розумної праці в Новому році! Великі справи потребують нас, але родинні теж. В час чуда народження Божого Дитяти, найбільшого свята родини, любіться, горніть до себе і піднесіть очі, ваші очі і ваших дітей, до висот.

Бажаю вам найкращих свят! May you have a blessed Christmas with your loved ones.

*Христос Раждається!
Happy New Year!*



Різдво Христове | Остання чверть XVI ст. Бойківщина | Коло майстерні ікон Спаського монастиря



Хористи. Фрагмент ікони „Воздвиження хреста”