CUCS recognizes its top students

On September 25, 2016, CUCS, University of Manitoba (Winnipeg, Canada) recognized and awarded its top students with awards for an outstanding 2016-17 academic year. The event took place in conjunction with St. Andrew’s College Convocation and Awards Ceremony in the Great Hall of the College. Some 16 students were honoured during the ceremony. Congratulations to all the winners, and the Centre thanks our donors and St. Andrew’s College Foundation for their contributions.
Meet our Staff...

Dr. Orest Cap
Acting Director

is a Professor in the Department of Curriculum, Teaching and Learning at the Faculty of Education, University of Manitoba and former director of the Imperial Oil Academy for the Learning of Mathematics, Science and Technology. As of January 1, 2017 Orest will be Acting Associate Dean (Undergraduate) at the Faculty of Education.

Victoria Kaschor
Assistant to Acting Director

is an Executive Assistant and has worked for over 10 years at the Centre.

Iryna Shklyar
Student Office Assistant

is a 3rd year University of Manitoba’s Asper School of Business student pursuing a double major in Finance and MIS.

Ivan Zhovnych
Student Office Assistant

is a 3rd year St. Andrew’s College student pursuing Bachelor the Degree in Theology.

Julia Ivaniuk
Student Office Assistant

is a student at the University of Manitoba in the Joint MA Program in Peace and Conflict Studies.

Valeriy Yaremenko
Webmaster

Centre’s staff 2016-2017
A Symposium on **UKRAINIAN CANADIANS’ CONTRIBUTION TO CANADA: BEYOND THE FOUNDING STORY**
was held on November 18-19 at St. Andrew’s College and Oseredok, Ukrainian Cultural and Educational Centre

A symposium on Ukrainian Canadians’ contribution to Canada was conducted as a multidisciplinary conference highlighting important and up-to-date topics on the Ukrainian Canadian narrative. A variety of presenters from across Canada and Ukraine shared their works on the peculiarities of the Ukrainian Orthodox church in Canada, the linguistic and educational aspects of Ukrainian settlement in Canada and agriculture. Special attention was given to Canadian Ukrainians’ contribution to the cultural life—namely music, art, and folklore. This event was organized by the Centre for Ukrainian Canadian Studies and the Department of German and Slavic Studies at the University of Manitoba, Oseredok – Ukrainian Cultural and Educational Centre, St. Andrew’s College and the Ukrainian Academy of Arts and Sciences in Canada. The Symposium was sponsored in part by the Winnipeg Foundation and North Winnipeg Credit Union.

Evening of Excellence

Evening of Excellence is a yearly event at the University of Manitoba, Fort Garry Campus, in which the Centre for Ukrainian Canadian Studies participates. Approximately 35-40 prospective students and/or their parents visited the Centre’s display booth on October 25, 2016. Visitors were informed about the variety of courses offered in both Ukrainian and English languages.
On September 25, 2016 the Ukrainian Canadian Congress - Manitoba Provincial Council honored nine outstanding volunteers and one community organization with the Annual Bulava Award. The Bulava Award is dedicated to the celebration and acknowledgement of Manitobans who have volunteered their time, energy and expertise to enhance our Ukrainian Canadian community in Manitoba ensuring it remains strong, vibrant and active for future generations.

The honorees for 2016 were:
At eighty years of age, Dr. Robert Klymasz continues to hold a Zuraweczki fellowship at the Centre for Ukrainian Canadian Studies and is currently working on his eight compilation of “Winnipeg Papers” which this year focuses on “Canadian prose written in Ukrainian”. His research has led to a selection of texts that span a period of about one hundred years, and each work is presented with a snippet from the original Ukrainian version followed by an English translation.

In September of this year (2016), Dr. Klymasz was one of ten honorees of the Bulava Award from the Ukrainian Canadian Congress—Manitoba Provincial Council. (Almost a decade earlier, in 2007, he was awarded the Shevchenko Medal Award from the Ukrainian Canadian Congress). The Centre is pleased to announce that Dr. Klymasz has agreed to teach its course on Ukrainian Canadian arts scheduled for the fall term of 2017.

Orest T. Martynowych

*Ukrainians in Canada. The Interwar Years. Book 1*

*Social Structure, Religion Institutions, and Mass Organizations*

(published in January 2016)

is the continuation of the book *Ukrainians in Canada: The Formative Years, 1891–1924. Ukrainians in Canada: The Interwar Years, Book 1*, is the first in-depth history of the second wave of Ukrainian mass immigration to Canada. It spans the period between the Railway Agreement of 1925 and the outbreak of the Second World War in 1939, and focuses on the most active and politicized newcomers and their impact on the major religious institutions and secular mass organizations around which community life revolved during those fractious and tumultuous years.
Дати відповідь на питання, яке на зламі ХІХ-ХХ ст. мозолило не одного чоловіка, допоміг не хто інший, як Осип Олеськів, якого без перебільшення можна вважати батьком української еміграції до Канади. Не хто інший, як О. Олеськів допоміг дати відповідь на питання, влучно виражене П. Кузьменком, яке в той час мозолило не одного чоловіка:

Три дороги... Котру Вибрати?  
Де щастя, де горе?

Завдяки йому те, що почалося з задуму Івана Пилипова з Небилова: “спровадити більше родин з нашого села” до Канади, щоб разом жити в одній околиці, осягнуло більшого масштабу.

З часом все забувається. Призабулося й ім’я Осипа Олеськова, іменем якого українські піонери в Канаді називали свої колонії, пошти, школи, читальні... Ім’я призабулося, але збереглося в державних архівах Оттави. Після закінчення Другої світової війни добре відомий в англійському та українському науковому світі д-р Володимир Юрій Кисілевський (W. J. Kaye) працював при Міністерстві Громадянства та Імміграції. Серед 19 тек (files), які випадково попали в його руки, було дві теки з іменем ОЛЕСЬКІВ. Ці документи, серед яких були листи Олеськова на ім’я Міністра Внутрішніх Справ Канади, лягли в основу важливої праці д-ра Кисілевського, яку він назвав «Ранні українські поселення в Канаді. 1895-1900» (Vladimir J. Kaye. Early Ukrainian Settlements in Canada. 1895-1900: Dr. Josef Oleskow's Role in the Settlement of the Canadian Northwest. Toronto: University of Toronto Press. Toronto. 1964). Цю працю беруть за основу всі історики та дослідники, які цікавляться початками українського поселення в Канаді.

Осип Олеськів, відомий свого часу член товариства «Просвіта», кваліфікований агроном та економіст, добре знав тодішню ситуацію і був ознайомленим з рівнем життя людей, особливо озліднілого селянства в Австро-Угорщині, і був свідомий того, що еміграція є неминучим процесом. Маючи відомості про еміграцію до Бразилії, він був рішуче проти того, щоб там поселялися українці, для яких тамтешній клімат та умови життя були цілком несприятливими.
В одній з пісень, привезених українськими емігрантами з Бразилії і записаних Володимиром Гнатюком від селян на Тернопільщині (записані автором пісні вийшли з друку окремою книгою під назвою «Українські народні пісні в записах В. Гнатюка»), читаємо:

Ми ся від вас віддалили далеко за море,
Навіки-смо попрощали свої любі гори.
Зрікли-смо ся свої землі, де-смо ся родили,
І тих панків, тих полячків, котрії з нас жили.
Вже пропало, вже не будем так їм ся кланяти,

Якщо у рядках цієї пісні (у деяких піснях Бразилію наші селяни називали Бранзолією), відбивається настрій людей, які їдуть в чужі землі з вірою в те, що там вони нарешті стануть господарями своєї долі, то в наступній пісні звучить пересторога і змальована жорстока реальність, в якій опинилися галицькі емігранти:

У тисячу вісімсот літ дев’ядесять п’ятий
Прийшла пісня з Бразілії, варт її переймати.
А хто її перейме, той буде співати,
Той присяде хвіст на лаві, не рушиться з хати.
Агенти нас подурили: «Поїде ксьондз з нами!»,  
А тепер ми такі бідні, як діти без мами...

Будучи сином свого народу, О. Олеськів бажав йому допомогти оселитися на тій землі, яка буде для нього найсприятливішою, в яку він зможе пустити здорове коріння. Замість Бразилії він радив своїм людям їхати до Kanadi і навіть подорожував до Kanadi, щоб докладніше ознайомитися з еміграційним процесом, побачити пропоновані урядом для заселення землі, ознайомитися з природними умовами, зустрітися на місці з першими українськими переселенцями тощо. Подорож тривала від кінця липня до середини жовтня 1895 року. Разом з Олеськовим подорожував Михайло Дорундяк, який добре розумівся у веденні фармерстава.

По дорозі до Kanadi і з Kanadi вони зупинялись у Лондоні, де д-р Олеськів зустрічався з Верховним уповноваженим Kanadi у Великобританії, щоб обговорити питання групової еміграції галицьких селян до Kanadi на постійне поселення. В Kanadi це питання обговорювалося з міністром внутрішніх справ, з уповноваженим у справах колонізації та іншими високопосадовцями.
Подорож почалася з Вінніпеґу, осередку переселенчого руху, звідки О. Олеськів та М. Дорундяк вирушили до Альберти та Саскачевану. По дорозі відвідали кілька родин, які недавно приїхали з Небилова. Д-р Олеськів називає такі прізвища: Василь Яців (приїхав 1892 р.), Юрко Паніщак, Гнат Дмитришин, Лука Кульчицький, Іван Барський (приїхали 1895 р.), Юрко Рожко (приїхав 1894 р.), Дмитро Відинович (приїхав 1893 р.), Юрко Пайш та інші.

Олеськів і Дорундяк побували в м. Calgary, відвідали німецьких фармарів в околиці Stoney Plains неподалок від м. Едмонтон, які прибули з Галичини, в основному з околиць Львова, Стрия, Дрогобича. Вони зупинялися у Fort Saskatchewan, Beaverhill (провінція Саскачеван). Ці околиці також були заселені німцями з Галичини, серед яких фармарував, і навіть дуже добре, Антон Пайш з Небилова, жінка якого скаржилася гостям лише на те, що в околиці не було священика і вони забагато гришили: пізно вставали, забагато їли і недостатньо постили. О. Олеськів і М. Дорундяк відвідали місцевість біля Limestone Lake (Township 56, Range 19, що на захід від Четвертого меридіану), серед фармарів якої було 16 родин з Небилова. Д-р Олеськів, постійно записуючи свої спостереження, занотував, що вони мали 16 коней, 20 волів, 40 голів худоби, обробляли прибл. 200 акрів землі і згадує такі імена: Андрій Пайш, Стефан Чічак, Михайло Палішій, Микола Тичковський, Петро і Матей Мельник (з Перегінського), Михайло Мельник (з околиці Самбора), Іван Дубровський (з околиці Золочева). Побували вони і в багатій на вугілля Пенсильванії (США), в шахтах якої працювало багато українських заробітчан.

Важливо підкреслити і той факт, що д-р Олеськів отримав від канадійського уряду згоду на те, що в еміграційній канцелярії у Вінніпеґу повинен бути урядовець, який буде займатися справами українських переселенців.

Підсумком подорожі О. Олеськова по Kanadі була брошюра «O Еміґрації», в якій він на основі своїх спостережень рекомендував людям оселятися у преріях Kanadи. Писав автор і про труднощі в дорозі, особливу увагу звертав на харчування на кораблях, радив брати в допомогу свій хліб, сухарі, солене сало, ковбасу, бринзу, каву і чай... Вісті про Kanadу і брошюра д-ра Олеськова знайшли дорогу навіть на землі, які були під Росією.

Продовжував працювати для свого народу д-р О. Олеськів ще протягом 5 років після повернення з Kanadи, підтримуючи тісний зв'язок з урядом Kanadи, на запрошення якого брав участь у конференціях в містах Лондон, Гамбург, Відень.
The role of Osyp Oleskiv in the History of Ukrainian Canadians
(On the Occasion of the 125th Anniversary of Ukrainian Settlement in Canada)

Destiny, destiny! If only I knew where to find you!
The world is wide, … and there are so many paths to take.

Petro Kuzmenko

Osyp Oleskiv, who without exaggeration can be referred to as the father of Ukrainian emigration to Canada, provided answers to questions that were on everybody’s mind during the XIX-XX centuries.

Three paths… Which one to choose?
Where is happiness, where is grief?

It was due to Oleskiv’s efforts that Ivan Pylypow of Nebylov’s idea to “send off more families from our village” to Canada to live together in one area reached its fullest potential.

As time goes by people tend to forget a lot of things. We might have forgotten Osyp Oleskiv’s name after which Ukrainian pioneers in Canada used to name their colonies, postal offices, schools, libraries… The name was forgotten but it is well preserved in the national archives in Ottawa. After the end of WWII Julian Kysilevsky, who was well known in the English and Ukrainian scientific establishment, worked with the Ministry of Citizenship and Immigration. There he accidentally stumbled upon two files with Oleskiv’s name. The aforementioned documents and Oleskiv’s letter, addressed to the Ministry of Internal Affairs of Canada established the basis for
Dr. Kysilevsky’s important work called “Vladimir J. Keye. Early Ukrainian Settlements in Canada. 1895-1900: Dr. Josef Oleskow's Role in the Settlement of the Canadian Northwest. Toronto: University of Toronto Press. 1964)”. Historians interested in the initial stages of Ukrainian settlement in Canada base their research on this particular work. Osyp Oleskiv, a well known member of “Prosvita” group, a qualified agronomist and economist, was well aware of the fact that the standard of living in Austria-Hungary was low, and that peasants lived in extreme poverty. He realized that immigration was inevitable. Oleskiv was against Ukrainian immigration to Brazil, as he believed conditions there to be far from suitable. This is depicted in one of the songs that was shared by Ukrainian immigrants from Brazil collected by Volodymyr Hnatiuk in the Ternopil region. These songs assembled by the author, were published as a separate book entitled “Ukrainian folk songs in Hnatiuk’s notes”:

We left you to go over the sea,
Gave our “forever goodbyes” to beloved hills.
Disavowed the land that gave birth to us,
And all those lords, the Poles, that were exploiting us.
It’s gone, we won’t be bending in front of them any more,
Neither will we kiss the lords’ hands.

If in this song (in some songs Brazil was referred to as Branzolia) the mood of the people leaving to go to an unknown land with the belief that they would become masters of their own destiny is depicted, the next song depicts a warning and a bitter reality that immigrants from Galicia had to face:

In eighteen hundred ninety five
A song from Brazil arrived, we shall adopt it.
Whoever accepts it, will be doomed to sing it,
He will sit on the bench and refuse to leave the house.
The agents deceived us: they said the priest will go with us
But now we are as deprived as orphans…

As a true patriot, Oleskiv wanted to help Ukrainians settle on a nice piece of land that was suitable for agriculture and future growth. He recommended to his people that they settle in Canada instead of Brazil, to get to know the immigration process, to see newly inhabited land, weather
conditions, and meet with other Ukrainian settlers. The trip lasted from late July until the end of October 1895, and Mr. Dorundiak, who was an expert in farming, joined Oleskiv on his trip.

On their way to and from Canada Oleskiv and Dorundiak stopped in London where Dr. Oleskiv had an opportunity to meet up with the Ambassador Extraordinary and Plenipotentiary of Canada to the United Kingdom of Great Britain and Northern Ireland to discuss permanent group emigration of peasants from Galicia to Canada. In Canada this issue was discussed with the Minister of Internal Affairs and other officials responsible for immigration.

O. Oleskiv and M. Dorundiak began their trip by visiting Winnipeg which was known to be a hub for immigration and later visited Alberta and Saskatchewan. They paid a visit to a few families which had recently moved from Nebulov. Dr. Oleskiv recalled the following last names: Vasil Yaziv (arrived in 1892), Yurko Rozko (arrived in 1894), Dmytro Vidunovych (arrived in 1893), Yurko Paisch and others.

Oleskiv and Dorundiak then visited Calgary and got to meet German farmers in the suburbs of Stoney Plains nearby Edmonton which had arrived from Lviv, Strii, and Drohobych. They also stopped by at Fort Saskatchewan, Beaverhill. These areas were inhabited by Germans from Galicia. Anton Paisch from Nebulov was one of the farmers that lived there. His wife complained that there was no priest in close proximity to where they lived, thus they sinned too much, namely woke up too late, ate too much, and did not lent enough.

O. Oleskiv and M. Dorundiak visited Limestone Lake area (Township 56, Range 19, to the west of the Fourth Meridian) where sixteen farmer families from Nebulov resided. Dr. Oleskiv who liked to take a lot of notes wrote that the family owned sixteen horses, twenty cows, forty heads of cattle and farmed at the same time. They had two hundred acres of land. The following names were mentioned by the author: Andrii Paisch, Stefan Chichak, Myhailo Melnyk (from Sambir), Ivan Dubrovskiy (from the Zolochiv area). They also travelled to coal-rich Pennsylvania (U.S.A.) where many Ukrainian miners worked. It should be noted that Dr. Oleskiv got the Canadian government’s consent to establish a position of advisor for Ukrainian settlers in the Winnipeg office of the Canadian immigration bureau.

The pamphlet “On Immigration” is the result of Oleskiv’s trip around Canada, it included his personal observations, and he recommended that Ukrainians settle the Canadian prairies. The author wrote about hardships that one might encounter in his/her travel, devo-ting special attention to food on ships. Oleskiv recommended to bring along one’s own bread, dried biscuits, roasted bacon, sausages, cottage cheese, coffee, and tea. News about Canada and Oleskiv’s pamphlet
found their way even to the remote lands that were under Russia.

After returning from Canada, Dr. Oleskiv continued, for another five years, to work for the benefit of his people by keeping close ties with the government of Canada. This same government invited him to take part in numerous conferences in London, Hamburg, and Vienna.

Picture of O. Oleskiv’s bust located at the Ukrainian Cultural Heritage Village near Edmonton, Alberta and cover of pamphlet “About the free land” published in 1975 by the Ukrainian Academy of Arts and Sciences in Canada.

H. Kravtchouk, Winnipeg, Community Guest Contributor, writer and translator

Ukrainian Church Archival Inventory Expanded

Over several months since November 2015, MEEHS - the Manitoba East European Heritage Society - undertook a new phase of its project to photograph and inventory every Ukrainian church in the province. This project has been ongoing since the 1980s which resulted in the 1990 publication of a book, Monuments to Faith coauthored by Roman Yereniuk, Stella Hryniuk and Basil Rotoff. The product of the research this year added to MEEHS’ holdings in the Archives of the Ukrainian Canadian Experience in the University of Manitoba Archives.

Work this year was focused on studying the churches in the southeastern region and the Interlake district of Manitoba. We were able to do substantial study of churches in the following villages and towns: Arbakka, Tolstoi, Rosa, Sundown, Sandhill and around Gimli – Malonton,
Pleasant Home, Poplarfield, St. Martin, Camp Veselka, Ukrainian Park, Arborg, Tyndall, Ukrainian Park, St. Martin, Rossdale, Komarno, Gonor, Foley, East Selkirk and Dnister. Completed files include photos of the church exterior, all other structures belonging to the church property such as a cemetery, cairn, commemorative cross etc. The most numerous photos are of the totality of the interior of each church. These photos include the iconostasis, the vestments, banners, books, liturgical implements, special lights, pews and more. Each individual artifact is named and described briefly. Floor plans, architectural information, condition of buildings, history of the parish were also gathered to complete the inventory on a given church. In addition to photographs, cultural historical research was conducted, some of it being oral history - Interviews were done with local parishioners, some of them the last remaining original founders of these parishes, and builders of the churches. This textual material will be added to the files on each church. In using this comprehensive methodology we strove to document the church as no other church study of Manitoba churches has done before.

The project applied for and received grants from the Shevchenko Foundation; Manitoba Heritage; the Ukrainian Catholic Foundation, and the federal government’s Canada Summer Jobs Programme. Students were hired and trained to assist with the field work which began in earnest in May after exams, and continued until September when the new school year began.

In the course of this study, MEEHS also created a portable exhibit featuring some of the churches of southeastern Manitoba. The exhibit was displayed at the Gardenton Ukrainian Festival and at the Kyiv Folklorama Pavilion. In addition a detailed map, also displayed at the two events, was created which depicted Ukrainian churches and their connection with the first Ukrainian settlers in the region. The materials will contribute to the development of resources to promote heritage tourism in the region.

MEEHS has created a legacy of the complete architectural and decorative character of Manitoba’s Ukrainian churches, accessible to future researchers in the areas of religious, architectural and cultural history of Ukrainians in Manitoba. We anticipate that our project will continue when funds are available.

Written by Stella Hrynik
Manitoba’s Ukrainian Canadian Students Society (MUCSS) is a brand new student group based out of St. Andrews College at the University of Manitoba, with a seat on the Ukrainian Canadian Congress—Manitoba Provincial Council. MUCSS’ goal is to unite Ukrainian youth of all generations and create a strong sense of community and cultural identity. Further MUCSS wishes to connect with youth of other cultural groups and celebrate the cultural diversity that Canada has to offer.

MUCSS’ first step towards achieving their goal was hosting a free pyrohy (perogy) lunch held at St. Andrews College. In what was a very successful afternoon, more than 200 students showed up to enjoy pyrohy, build friendships, and discuss the future plans of MUCSS.

On November 19, 2016 the Centre for Ukrainian Canadian Studies supported a Zabava social in honour of 125 years of Ukrainians in Canada which was carried out with great success. MUCSS was blessed with more than 250 guests, who were given many opportunities to immerse themselves in Ukrainian culture. Those who attended had the chance to tickle their taste-buds with premium Ukrainian beverages, enjoy a breathtaking performance by the Ukrainian Canadian band Budmo, kick up their feet in traditional Ukrainian dances, and have their pictures taken in vibrant and colourful traditional Ukrainian attire. Good times were had, old friendships were strengthened, and new friendships were made in what was a beautiful celebration of our Ukrainian culture.

In the future, MUCSS looks forward to participating
in a Christmas caroling tour from which the proceeds will be donated to charity organizations both in Canada and in Ukraine, as well carrying out a “Paska/Babka” making workshop on a day before the Easter holiday. MUCSS also looks forward to working together with various student groups such as the University of Winnipeg’s Ukrainian Student Association, other Ukrainian Canadian organizations across Canada, and various student groups from different cultural communities.

To learn more about Manitoba's Ukrainian Canadian Students Society you can visit their Facebook page (@uofm.usa), follow @manitobaucss on Instagram, or contact Nicholas Skromeda at 204-801-8637.

Courses offered by CUCS for Fall 2016 and Winter 2017

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<td><strong>UKRAINIANS IN CANADA</strong> - HIST 3910 (3 cr. hr.) / Instructor: TBA</td>
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<tr>
<td><strong>MAKING OF MODERN UKRAINE</strong> - HIST 2610 (3 cr. hr) / Instructor: Dr. D. Daycock</td>
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<tr>
<td><strong>POLITICS, GOVERNMENT AND SOCIETY IN UKRAINE</strong> - POLS 3720 (3 cr. hr.) / Dr. D. Daycock</td>
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JOY IN SINGING

We wish you a Merry Christmas,
We wish you a Merry Christmas,
We wish you a Merry Christmas,
And a Happy New Year.

Good tidings to you,
And all of your kin,
Good tidings for Christmas,
And a Happy New Year.

We all know that Santa's coming,
We all know that Santa's coming,
We all know that Santa's coming,
And soon will be here.

Merry Christmas! З Різдвом Христовим!

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Др. Денис Глинка - Голова

The Centre for Ukrainian Canadian Studies exists to create, preserve and communicate knowledge relating to Ukrainian Canadiana through teaching, research and outreach.

Merry Christmas! Небо і земля, Небо і земля,
Нині торжествуют.
Ангели й люди, Ангели й люди
Весело празднуют:

Христос родився, Бог воплотился
Angeli співають, Царіє вітають,
Поклін віддають, Пастирі грають,
Чудо, чудо повідають.

Во Вифлеємі, во Вифлеємі
Весела новина!
Чистая Діва, Чистая Діва,
Породила Сина!