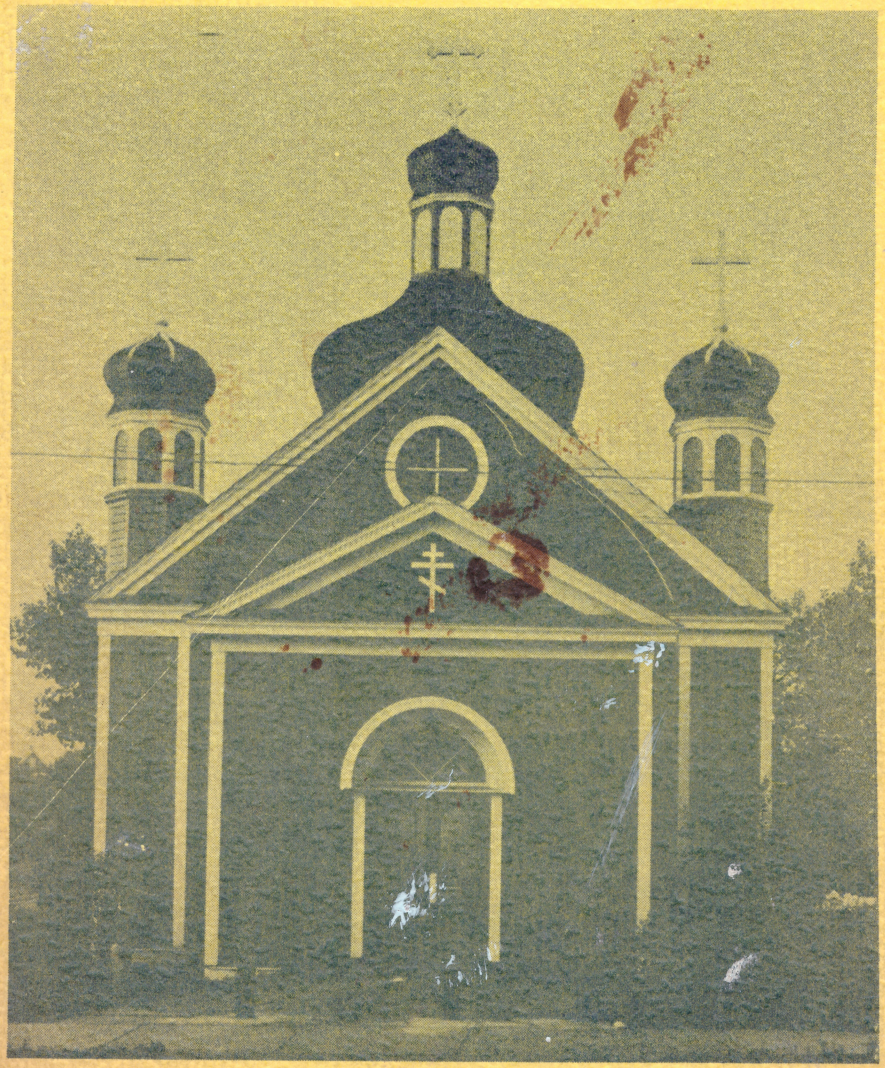
50th Anniversary

1913 — 1963



THE UKRAINIAN HOLY GHOST PARISH

SYDNEY, NOVA SCOTIA

CANADA

THOMAS SWATKO

THE
UKRAINIAN CATHOLIC
HOLY GHOST PARISH

50th Anniversary

1913 — 1963

Dedication

THIS BOOK IS DECICATED TO
THE PIONEERS OF THIS
PARISH.

FIRST PARISH COMMITTEE

Nicholas Fedora — President
Stephen Pavluk — Vice-President
Michael Fedora — Treasurer
Michael Swistun — Secretary
John Nalepa — Auditor

BUILDING COMMITTEE

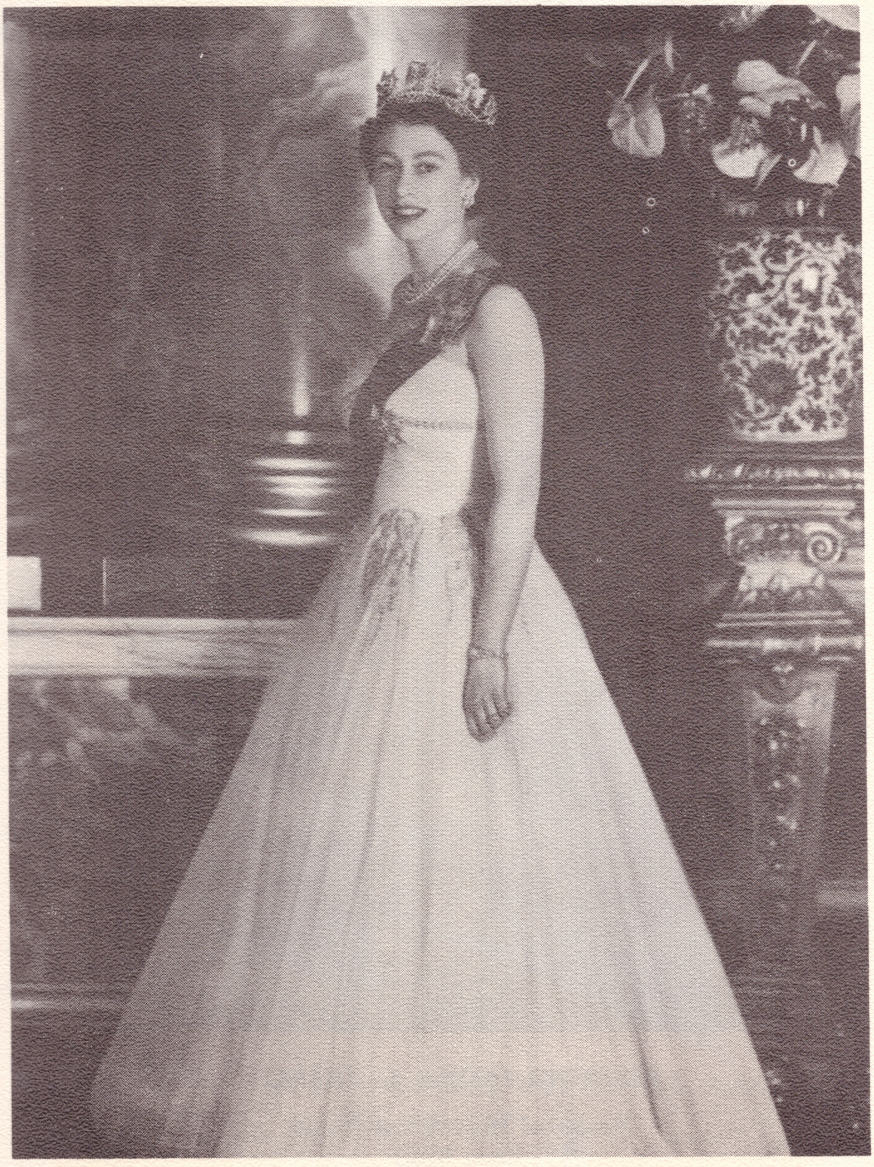
J. Schela
M. Marenick
M. Swistun
S. Kuchinak
John Bihun
John Lazyo

FIRST MEMBERS

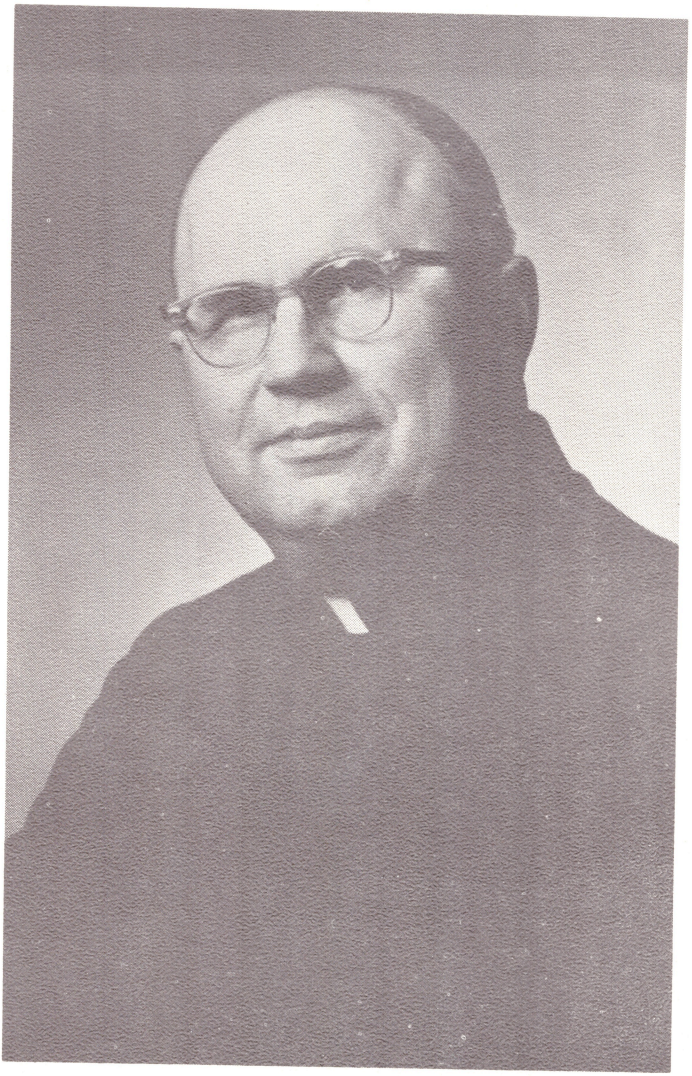
P. Dmytruk
H. Melial
S. Haliberta
A. Huk
M. Hawrylak
J. Sodoma
H. Swatko



HIS HOLINESS POPE PAUL VI



HER MAJESTY QUEEN ELIZABETH II



REVEREND FATHER C. ZARSKY

Pastor of Holy Ghost Parish
since 1940

Greetings from

Metropolitan Maxime Hermaniuk

Щиро дякую Вам за листа з дня 9.серпня
.р. в справі намічених святкувань Золотого Ювілею Укра-
нської Католицької Парохії в Сидней,Н.С.

Ми радіємо Вашим пляном відзначити цей
арний ювілей не тільки зовнішною маніфестацією,але й ду
ховою обновою парохіям через св.місію та окремими молит-
вами за Св.Церкву,Святішого Отця та за наших страждучих
ратів на рідних землях.

Мені,на жаль,неможливо взяти особистої
участі в Ваших ювілейних торжествах,ізза наперед устій-
ених і невідкладних обовязків,одначе буду щасливий,якщо
при іншій нагоді,зможу відвідати Вашу парохію.

Цілим серцем лучуся з Вами в молитвах,
благаючи від Божественного Спасителя і Його Пресвятої
Матері найобильніших ласк для дальшого розвою парохії
Св.Духа в Сидней,Н.С. на славу Всевишнього та на добро
і силу нашого українського народу.

З висловами глибокої пошани до Вас,
Дорогий Отче Парох,засилаю Вам і всім Вашим парохіянам
сердечний привіт і архиєрейське благословення.

В Христі Господі відданий Вам,

+ М. Максим

МАКСИМ, Митрополит.

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Greetings from the Apostolic Delegate
Sebastian Baggio

Christian communities that go to make up our parishes, small segments of the Universal Church, love to mark with special celebrations, the different stages in their journey towards God. These pauses are necessary to allow time for reflection and rejoicing upon that that part of the journey already completed, upon the obstacles that have been overcome, the fatigue that was vanquished by love, the victories that were won. These are the grace-filled moments of calm when the bonds of love and fraternity which must unite all the members of the parish, are tightened and the strength that was spent is replenished before setting out anew on the next stage.

To-day it is the Ukrainian Catholic Parish of the Holy Ghost in Sydney, Nova Scotia, that is, in a wonderful family like atmosphere celebrating their Anniversary of Fifty Years of life together in the first Eastern Rite Church in the Atlantic Provinces. I would join with all the parishoners in spirit to-day, and be closely united to them in their hymn of thanksgiving for the graces and favors that God has granted them over these first decades.

With the title of Representative of the Holy Father in this country, I would like to leave you with the words that His Holiness Pope Paul VI addressed to the parishes of the Diocese of Milan as their Archbishop on the occasion of their Great Mission of 1957.

"A parish", he said, "must be as the entire Church herself, a community of people, a family that reflects and foreshadows the community of the Blessed in heaven.

"All must see each other as children of the same Father, all journeying towards the Father's House.

"All must love one another: this is the commandment of the Lord, this is the duty of a Christian: 'One heart, one soul'.

"All must pray together: especially at the offering of the sacrifice of Jesus.

"All must contribute something to the family, it is not enough only to receive: works, good example, their interest in the family, these are the rights and duties of everyone."

Love, common prayer, fraternal collaboration, these are my wishes also to the parishoners of the Ukrainian Catholic Parish of the Holy Ghost in Sydney, Nova Scotia, on this the Golden Jubilee of its foundation.

Baggio

Apostolic Delegate



Bishop I. Barecky on the occasion of Fr. Zarsky's 25th Anniversary of his Ordination. — June 1961



Rev. Father C. Zarsky



Rev. Fr. C. Zarsky and
Dancing Instructor P. Yavorsky



Rev. Fr. C. Zarsky
before coming to Sydney

Greetings from

Bishop Isidore Barecky

Всечесний і Дорогий Отче!

З нагоди 50-літного ювілею церкви Святого Духа і і звязаної з цим Вашої, Дорогі Отче, ревної праці для спасення душ відданих Вашій духовній опіці вірних Української Католицької Церкви Торонтонської Єпархії, пересилаю Вам мої найщиріші побажання.

Хай Милосердний Господь нагородить Вас обильними ласками й благами за Ваші подвиги для поширення і закріплення Христового Царства серед нашої української спільноти тут, у нашій прибраній батьківщині, за Ваші Святі Безкровні Жертви та інші Святі Тайни, невичерпані джерела Божих благодатей, що ними Ви кормили спрагнені і кволі нераз душі Ваших парохіян, за золоті слова Ваших проповідей, що ними Ви навчали своє стадо Божих правд і запалювали у їх серцях вогонь любови Бога та бажання тільки Йому Одному служити, і в тій любові виховувати і дітей своїх -- за Вашу працю над вихованням нашої молоді у Рідній Школі, в якій Ви вщіплювали у їх молоденькі серця любов і привязання до своєї рідної української Церкви, до свого обряду і до своїх національних звичаїв і традицій.

За всю проороблену Вами працю для слави Бога і для добра та спасення нашого народу, Я Вас, Дорогий Отче, та всіх Ваших добрих парохіян благословлю.

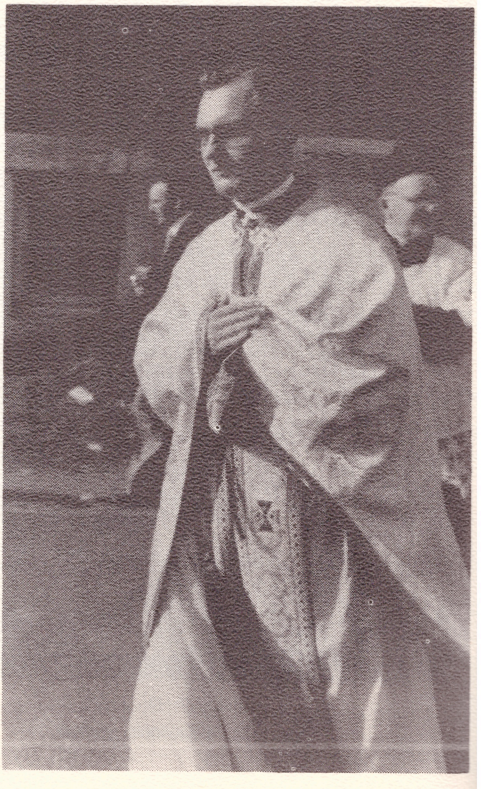
Відданий у Христі Господі,

+ Ісидор Барецький Єпископ

The Procession to the Church
on the occasion of the Ordination of Rev. Fr. John Tataryn
at Holy Redeemer Church, May 1959







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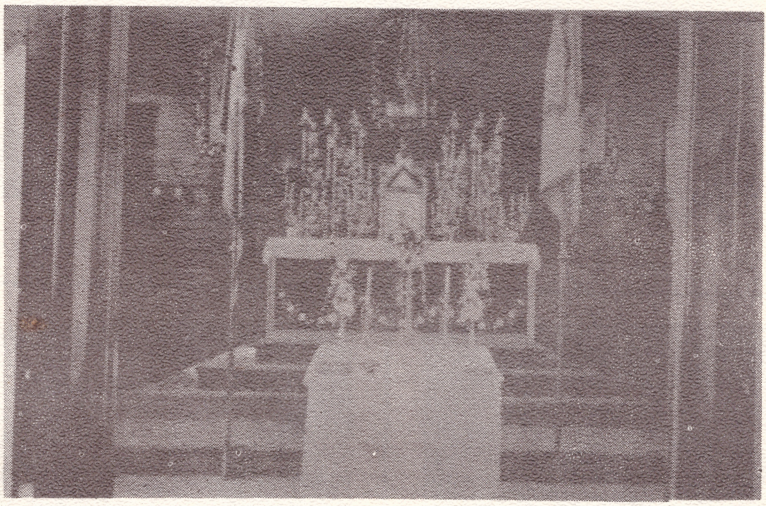
Terrace St. Sydney, N. S.

BEST WISHES ON YOUR
50th ANNIVERSARY

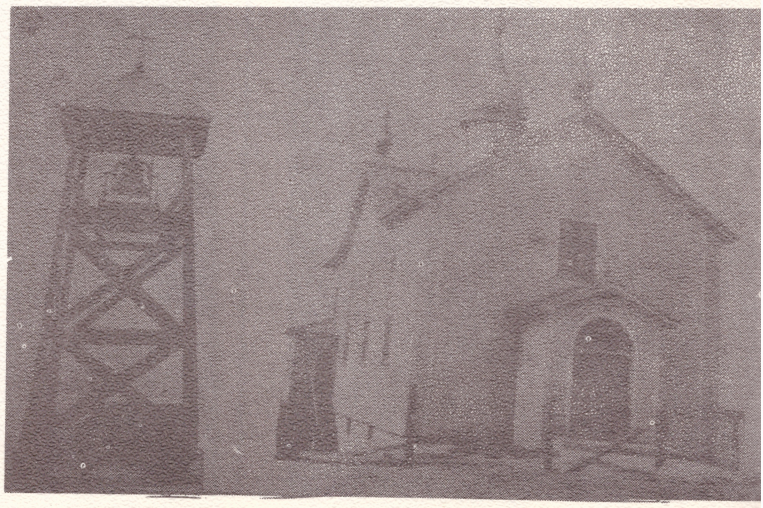
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The Altar and Tetrapod in the first church



First Church and Belfry to be built in Sydney – 1913

The Ukrainians of Sydney

The Ukrainians of Sydney and district are perhaps not as well known in the Maritimes as they are in Central and Western Canada because there are only approximately 225 families. Yet there are some 500,000 Ukrainians in Canada.

The first Ukrainians to arrive in Canada were peasants whose only occupation was farming and over 50 percent of them were illiterate, yet many of these have made great sacrifices to make sure their children received a good education.

Since the end of World War II, 70,000 Ukrainians have arrived in Canada and these were a different class altogether. Among them were artisans; teachers and administrators as well as farmers and laborers. Yet these first Ukrainians to arrive in Sydney were of good hard working peasant stock and clung to their traditions and their church.

The first Ukrainian to arrive in Sydney was Nicholas Fedora, who was born in the village of Nadoroznia in the province of Tovmach in 1880. He became an orphan at the age of eleven, and in 1901 he arrived in Sydney from Halifax, worked for a few months in the mine at Marble Mountain, and then returned to Sydney.

It was not until 1904 that other Ukrainians arrived in Sydney to work at the Steel Plant. In 1907 another group of Ukrainians came with some Polish people. When these new immigrants arrived they could speak no English. Fedora had by this time grasped the language and was used by these newly arrived immigrants and the Steel Company as their interpreter. A third group arrived in 1912.

On May 22, 1912, a "Brotherhood of the Holy Ghost" was formed, whose aim was to put all their energy into building a Ukrainian Catholic Church in Sydney. Their membership dues were 50¢ and 25¢ per month. The first meeting was held at the home of Michael Fedora, 110 Ferris St., Whitney Pier.

The first committee was:
President - Nicholas Fedora
Vice-President - Stephen Pavluk
Treasurer - Michael Fedora
Auditors - John Nalepa, Michael Swistun
The first members were:
P. Dmytruh, H. Melian, S. Haliberda, A. Huk,
M. Hawrylak, J. Sodoma, M. Swatko.

At their meeting on June 16, 1912, they had 41 new members and $81.26 in the treasury. On July 7, 1912, a committee was elected to find suitable land for the future church. At the meeting on August 4, 1912, the Land committee reported that they had found land on the corner of Swan and West Sts. It was then moved to purchase this land (4 lots at $197.00). A $20.00 deposit was made and a note signed for the balance in three months. Since the meetings were held in private homes, it was moved on August 11, 1912, to build a small meeting place.



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ON YOUR 50th ANNIVERSARY

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CONGRATULATIONS AND BEST WISHES
ON YOUR 50th ANNIVERSARY

Cape Breton South Progressive Conservative Association

At the meeting on October 16, 1912, 80 members attended. This meeting opened with prayer and after reading the minutes, etc., the following building committee was elected; J. Schelar, M. Marenick, M. Swistun, S. Kuchinak, John Bihun, John Lazyo.

A letter was sent to Montreal to see if a priest could be obtained for their future church. Word was received that a priest would arrive from Montreal on November 17, 1912, to inspect the area as a future parish.

Sunday, November 17, 1912, Rev. Father Cyril Yarme celebrated the first Byzantine Rite Mass at Holy Redeemer Church, Whitney Pier. As the priest approached the Altar and recited the first "Blessed be the Kingdom of the Father, etc." tears of joy filled everyone's eyes as they remembered days gone by, and friends and relatives back in the old country. At four o'clock a meeting was held in their meeting hall and in his speech Fr. Yarme informed the members that many hardships awaited them and that they would have to make many sacrifices. After the meeting the members donated $322.15 towards the new church.

The following day Fr. Yarme returned to Montreal and work was started on the church the same day. After working their 12 and 13 hour shifts, men came to excavate the church basement. It took one week to excavate a 32' x 62' area. Their main problem was their shortage of money, however, they collected money whenever and wherever they could. They collected at Christenings and Weddings and even visited all the homes. There was a wonderful feeling of love, co-operation and understanding among the Ukrainians at this time. The collectors of the church went around to the homes every Saturday and at that time there were ten or more people living in each family and everyone donated their 50¢ or 25¢.

The first Ukrainian priest was Fr. Volodmyr Venyaraski from Toronto, however he only stayed from Dec. 12, 1912 to March 5, 1913. Finally in May 1913, members agreed to pay $80.00 per month and $15.00 rent to supply all furnishings if they could have a resident parish priest. Fr. Yavhan Kracitske was assigned to the Sydney parish. He lived in a rented room until Aug. 10, 1913, when a glebe house was purchased with a $200.00 down payment and a $1500.00 mortgage.

By November, 1913, the church was completed and the chapel was made into the parish hall by adding a stage, etc. With the help of John Temchuk, Fr. Kracitske organized a group of 17 members that presented regular concerts in the hall for the enjoyment of all.

In 1914, when the first world war began, many Ukrainians were put under observation, because they were believed to be alien to Austria, however they continued to work in the steel plant. Still others joined the Canadian Army, and were sent to the front in France but very few returned to Sydney. During these war years the people under observation reported weekly to the Chief of Police but continued to dig coal and work in the Steel Plant. One such group of 600 came from Amherst, N.S., and were sent to dig coal around Glace Bay and Dominion; these were mostly from Bukovinin. Another group arrived from Spirit Lake, Ontario. There was 200 in this group and they were formerly from Halich and Bukovinin. It



Rev. Father Eugene Krachitsky
taken on his departure from Sydney
in 1919



First Parish priest in Sydney
Reverend Father Cyril Yarme — 1912



The late Joseph Kutny
A very diligent church elder



Nicholas Fedora — First Ukrainian
to arrive in Sydney, in 1901



Fire destroys first church in May, 1933



A funeral in the first church



The old parish hall at the time the new hall was begun

ney and district. With the coming of Fr. Zarsky things began to hustle. For a time Mr. Paul R. Yavorsky taught Ukrainian school and Ukrainian folk dancing until he left to join the Canadian Army. Mr. Yavorsky, in his short stay in Sydney, instilled not only the children of the parish with a love for heritage, nationality and culture, but he also provided the spark in the older people who were becoming indifferent to their church and origin. With his group of 30 dancers Mr. Yavorsky gave concerts for the Red Cross, Festival Groups, and many private concerts as well. For years after he left people still remembered the dancers which are continued to this day. Mr. Yavorsky had instilled love for their parish and helped the parish not only keep together but to grow.

In 1942 Fr. was able to obtain the services of the Ukrainian Sisters who did a terrific job for the parish by teaching their children and many others from surrounding areas. No job seemed too great or too small for Fr. Zarsky. If the church needed repairs, Father donned his coveralls and became a competent carpenter; a mother needs comforting because her son is in the army overseas, Father does his parish duties;the City is organizing a Victory Bond campaign, Fr. Zarsky is there to help.

Then the war ends, the sons and daughters return to Sydney, and new activities are in store for the Ukrainians of Sydney. First the younger people growing up in Sydney find it a little harder to find a job. Some find jobs in Sydney, others leave for other parts of Canada. With the end of the war in Europe, many Ukrainians in Europe found their chance to escape communism, however, they needed help to come to Canada. A total of 360 were brought to Sydney and only 15 stayed. One of these newly arrived was Stephen Harasowsky and his wife Olga. They were able to organize a beautiful Ukrainian choir which brought fine entertainment not only to the Ukrainians of Sydney and district but also to many English speaking people in Nova Scotia. There are not many of the oldtimers left, but all will agree they have been good years.

Holy Ghost Parish ordained it's first priest, Fr. John Tataryn, son of Mr. and Mrs. G. Tataryn. Many Ukrainians of Sydney are finding their place in the business, professional and industrial fields. The Ukrainians of Sydney are proud to have teachers, engineers, accountants, bookkeepers, nurses, office workers, store-keepers, as well as farmers, miners and steelworkers. Holy Ghost Parish now has an active Men's Club and Women's Club and Fr. Zarsky teaches Ukrainian school.

On June 7, 1962, the new Ukrainian Parish Hall was officially opened. A hall that is a credit to Sydney as well as the parish. The Building Committee comprised of John Ojolick, William Tetanish, Nicholas Horechuk, Maurice Lahanky and John Horechuk did a terrific job.

There have been many changes in the past 50 years, but we feel that the founders of the parish would be proud of our efforts and changes. No one knows what the future will bring, but we pray that our efforts will be remembered, as we have recalled and remembered the past, with its problems.



H. Dilny, M. Ojoleck,
Fr. MacLean, Fr. Lototski,
Bishop Lydyka, OSMB,
Mayor MacLean, Fedora,
G. Kutny, M. Kowalchuk



Front Row—
J. Kutny, M. Ojoleck,
Fr. Lototski, G. Kutny,
H. Dilny

Back Row—
A. Savitzski, M. Kanz,
D. Maxsemiev, N. Fedora,
Wm. Tataryn



A GROUP OF UKRAINIAN
MINERS FROM DOMINION
AND GLACE BAY

Seated in Front—M. Zwarun,
A. Markiw

1st Row—O. Zwarun, W. Calecen,
M. Cverechevki, Fr. C. Lototski,
D. Hrynick, A. Dymka, J. Calechyn

2nd Row—A. Hrynick, A. Markiw,
M....., M. Yrucevech,
N. Zwarun, L. Hamera

3rd Row—Wm. Diduk, P. Markiw
M. Neketuk, M. Neketuk F. Hutch,
M. Markiw

4th Row—D. Zwarun, W. Cenech
O. Yrucevech, J. Stefura,
W. Stefura, J. Zwarun, O. Hreniv

At times English speaking people find it hard to understand the Ukrainian people, but it should be remembered that there were very definite reasons for making the Ukrainian as he is today. Upon looking back into their history, we would find that actually Ukrainians have always been peaceful colonizers and not aggressors. They still inhabit the same territory on which their ancestors settled when they first appeared in Eastern Europe. Almost the whole of Ukrainian history consists of struggles to keep their land. The very name - Ukraine - means ''borderland'', and it was a borderland fought over by four nations (Russia, Poland, Lithuania and the Tartars). As one historic writer once said, ''These Ukrainians that transformed the barren land into peasant's fields, and endured the Nomadic raids and established permanent villages were frontier men who were tempered in the furnace and fashioned on the anvil of border warfare.'' People are very often surprised when they mistake a Ukrainian for a Russian. To them it seems as if Ukrainian is just a dialect of Russian. They cannot understand why the Ukrainian reacts as if he were slapped in the face, as if there was hardly a greater mistake than to mistake a Ukrainian for a Russian. The Ukrainians cherish their nationality. They are as distinct a group as the Scottish are from the English, and in many ways Ukrainia's struggle for independence is similar to Scotland's. Ukrainians are perhaps overly suspicious of everyone and everything which is strange to them. Through history they have been betrayed so often that perhaps this has become an inherited characteristic. Being a conquered people through most of their history they were never really given a chance for a good education and to this day they have a great respect for education. They are also sentimental people with very close family ties. Because their future used to be so uncertain they learned to enjoy life to its fullest. At their weddings, which last two and three days, they sing and dance for hours, and have always possessed a good sense of humor which has always helped them over the rough spots.

THE UKRAINIAN CATHOLICS

The Ukrainians are the largest of the nine Catholic bodies of the Byzantine Rite. They number approximately six million. The majority live in Galicia, or Western Ukraine, formerly a part of Austria. There are also large groups of Ukrainians in Czechoslovakia, Hungary, Roumania, the United States, Canada, Brazil and Argentina. Those living in Galicia and those who have emigrated from that province prefer to be called Ukrainians. The term ''Ruthenian'' is applied only to their religious Rites. They were not only robbed by neighbors, but even their good name, Ukrainian, was taken from them. In Russia they were called ''Little Russian'', a name they abhor. In Hungary they were called ''Rusnacks''; in Austria, ''Ruthenians''. These three terms denote one and the same national group of Ukrainians.

The Catholic faith came to the Ukrainians in the ninth century when Princess Olga of Kiev was converted to Christ-

UKRAINIAN DANCERS, 1961



ianity and was baptized in Constantinople. The Church in Constantinople was still in union with the See of Rome. Princess Olga wrote to the Western Emperor, Otto I, asking him to send Missionaries to convert her people. Otto assented to her wishes and sent Bishop Libituis to Kiev. He died on the way. A second Bishop, Adalbertus, was sent. After a year of missionary labor, he was compelled to leave the city on account of the intrigues and persecution of the Greek clergy. All these pioneer missionaries were Latins. In 988 Grand Duke Vladimir of Liev was converted to Christianity and baptized in Khersson. Afterwards he married Anna, the sister of the Greek Emperor. Through him, Christianity was spread all over the southern part of the former Russian Empire. A Greek hierarchy, dependent upon the Patriarch of Constantinople, was established. At that time Constantinople and Rome were at peace. However, the Ukrainian Church never entered into the quarrels of the two Patriarchs.

A native hierarchy was established in 1056 by Grand Duke Yaroslav, with the Metropolitan Hilarion at its head. Notwithstanding the great schism of 1054, when Constantinople fell away the Ukrainians remained Catholic for another hundred years, but began to dissent about the middle of the twelfth century.

The Metropolitan Isior of Kiev, played a very prominent role at the Council of Florence in 1439. He was one of the firm advocates of reunion. Again the Ukrainians became Catholics and remained so for a generation. But the tie that bound them to Rome was soon broken. It was not until 1595 that they returned to the old faith under the leadership of the Metropolitan of Kiev. Three men were responsible for the reunion of 1595: the Metropolitan Pochiey, called the ''Father of the Union''; his successor, its ''Great Organizer''; and Josaphat, its ''Saint and Martyr''. Saint Josaphat was slain in 1624 by dissidents. It was with sorrow that one recalls that those Ukrainians who were later subjugated by Russia, were forced to join the Orthodox Russian Church. However, those residing in Galicia and in Hungary remained Catholic.

A glorious page of martyrs' testimony to the Faith is afforded by the so called ''conversions'' (in the early sixties of the century) of the Uniates, as the Catholics of the Byzantine Rite were called in Russia. These unfortunate Catholics were deported to Siberia. They were flogged and brutally beaten by the soldiery of the Czar. Thousands were slain. Nothing could eradicate their Catholic faith from their hearts. After the collapse of the tzarist Russia, they returned to the Church in such large numbers that the Apostolic See had to appoint a special Vicar Apostolic for them in the person of the Most Reverend Anthony Charnetsky, giving them priests of their own rite and nationality, and founding a seminary for the formation of a new clergy.

The Ukrainians are of much greater interest than any of the other people of Eastern Catholic Rites. They form by far the largest Eastern Catholic body. A Metropolitan, the venerable Archbishop Sheptytsky, internationally known scholar and ''modern martyr'' resided in Lemberg.

The Ukrainians in Canada are the new Canadians mostly



UKRAINIAN CHORUS

Under the direction of Stephen Harasowsky. 1953

Front Row — S. Mulak, S. Hewak, M. Mulak, A. Lehanky,
S. Huk, Mrs. P. Pranko, M. Tataryn, A. Brigyidyr, I. Bobyk,
M. Skopiak, J. Lehanky, J. Litowski, P. Zagwolski, Mrs. Harasowsky,
A. Sholdra, O. Pawziuk, M. Wadowslawsky
Back Row — D. Fedorowich, Wm. Huk, P. Hominick, J. Huk,
G. Swistun, J. Horechuk, T. Swatko, R. Witko, P. Hrynick, P. Pranko



J. Huk, M. Brygidyr, L. Melnyk, S. Harasowsky,
M. Lehanky, P. Hrynick, J. Horechuk.

from the West Ukraine where the state Church was the Catholic Church. Therefore the vast majority of these Ukrainians belong to the Catholic Church. Sometimes they are called ''Greek Catholics'' because they use Greek Liturgy as translated for them into old Slavonic by St. Cyril and St. Methodius, the Apostles of the Slaves. But they are no more Greeks than the Roman Catholics are Romans.

Although the Ukrainians are ONE their Rite is entirely different. They have the same Sacrifice of the Mass and the same administration of the Sacraments.

Ukrainian Catholics receive Holy Communion under two species. The altar bread is leavened, made from wheat flour, yeast and water. Holy Communion is distributed with a golden spoon, but without allowing the spoon to touch the mouth. This, too, is allowed for the Roman Catholics by virtue of Canon 866, which allows the faithful to receive Holy Communion in any Catholic Rite.

The Sacrament of Confirmation is administered immediately after Baptism by the priest.

The interior of the Ukrainian Church is divided into two main parts - Church of the faithful and Sanctuary. Both parts are separated by a special partition, called ''Ikonostasis'', that consist of several series of richly ornamented icons (holy pictures).

In church music Ukrainian Catholics as a rule do not use organs, but usually have well trained church choirs. Their Mass is of the responsory method, giving a very prominent part to the people of the choir.

Ukrainian Catholics follow the Julian Calendar, which is thirteen days behind the Gregorian one (that is in use in the entire world).

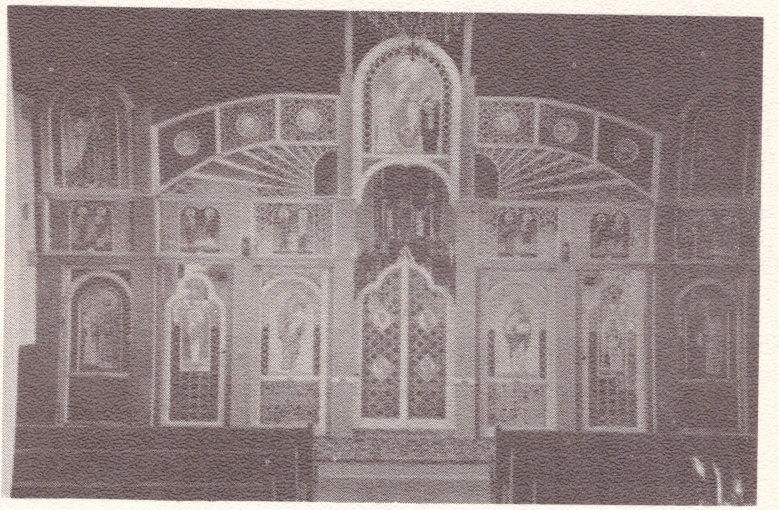
According to a recent census of the Dominion Bureau of Statistics, there are 500,000 Ukrainians in Canada. Two thirds of these are Catholics. All Ukrainian Catholics in Canada come under the spiritual rule of their Ukrainian Metropolitan, His Grace Archbishop Maxime Hermaniuk CSSR, D.D., who resides in Winnipeg, Manitoba. To this Metropolitan See belong the four Dioceses of: Manitoba, Western Canada, Eastern Canada and Saskatchewan, with separate Bishops residing relatively in Winnipeg, Edmonton, Toronto and Saskatoon. The Bishop of Eastern Canada Diocese, to which our parish belongs, is His Excellency Isidore Borecky, D.D., of Toronto.

Besides the Diocesan Clergy, a great deal of parochial ministry is done by two Religious Orders, the Order of Saint Basil the Great which dates back to the early age of the fourth century. and the Congregation of the Holy Redeemer, a branch of the well known congregation in the Western Church. There are also four womens congregations: Sisters of Saint Basil the Great, Sisters Servants of Mary Immaculate, Missionary Sisters of the Mother of God, and Missionary Sisters of Christian Charity.

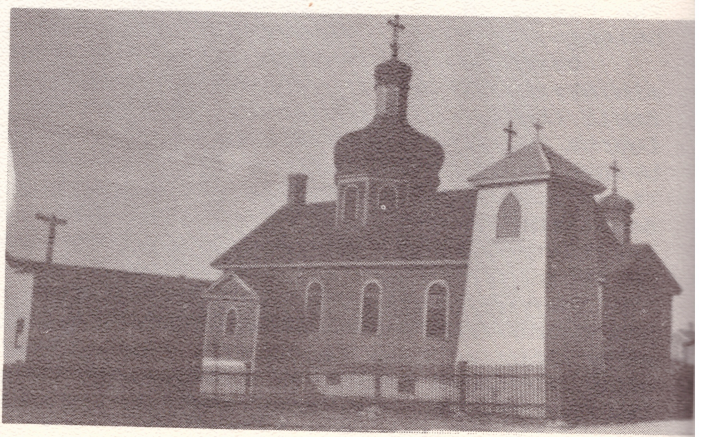
May it please our Lord to inspire all Western and Eastern Catholics to know each other better and love each other more. Thus we hope to fulfill the last will of Christ, and often repeated prayer of the Apostle of the Union, the Ukrainian Martyr, St. Josaphat,: ''That they may all be one''. Grant O Lord,that there will be but One Fold and One Shepherd.



The parish church, 1961



The Iconostas in the present church built by Fr. Zarsky and K. Savitzski



Parish hall, church and belfry

Ukrainian Catholics in the Maritimes

To many Catholics in the Maritimes, the term ''Eastern Catholic'' has a very vague meaning. In a way this is not surprising because the average Roman (Western) Catholic has enough to do just knowing his own Rite. He doesn't run into this term often enough to present any pronlems for him. However, living in today's shrinking world, the term is beginning to confront him more often each day.

First we should understand that the Catholic Church is generally divided into ''Western'' and ''Eastern'', and that there are some 20 different Rites in the Catholic Church. Rites are the religious customs and ceremonies by which the church worships (honours)God. The Western Church is divided into the Ambrosian or Milan, the Mosarabic or Spanish, the Roman or Latin, and Celtic and Gallic Rites. The Eastern Church has many Rites. Some of them are: the Alexandrian (Coptic and Ethiopian), the Antiochene (Syrian, Maronite and Malankarese), Armenian, the Byzantine (Greek, Melkite, Slavonic, Ukrainian and Rumanian), and the Chaldean (Malabarese). The chief Rite in the Western Church is the Roman and its official language is Latin. In the Eastern Church it is the Byzantine Rite. Many of the Eastern Rites have both Catholic and Orthodox adherents. There are some 350 million people belonging to the Eastern Rites and only 10 million are in communion with the Holy See.

Since the election of Pope John XXIII, a great deal of interest has been aroused regarding Christian Unity and the Eastern Catholics. In unity there is strength. To combat the forces of atheism, Christians need unity. By preserving the Eastern Rites of the Catholic Church, the Holy See of Rome hopes that these various Christians can be brought to the unity of Faith through their Catholic Brethern of the same Rite. His Holiness Pope Pius XII often expressed his wish that the Catholics of the Latin Rite should become more familiar with the history, religious life and state of the Eastern Church.

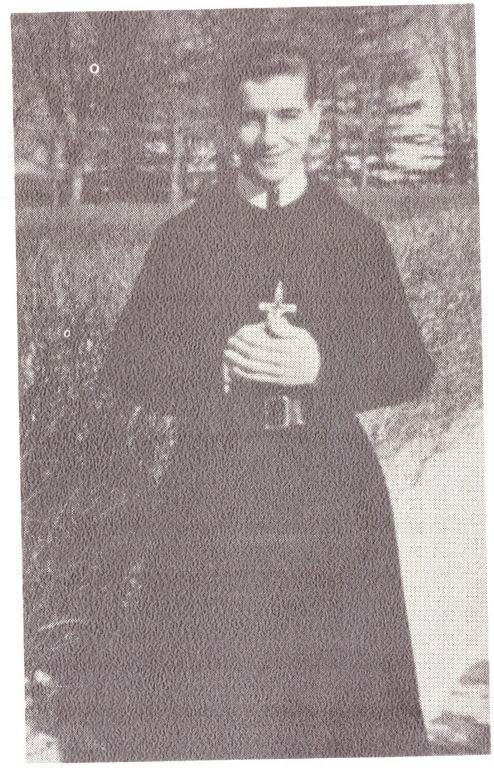
If we would look back into the early years of Christ's Church we would find that all churches did not have the same Church laws, customs, prayers, ceremonies or even language. When a Roman Catholic becomes acquainted with an Eastern Catholic Church his mind is startled with some very distinctive characteristics. The Roman Catholic's mind was prepared for some small differences, but when he learns that Latin is not used in church services, that there are married Catholic Priests, That Holy Communion is received by the faithful under the two species of bread and wine, it seems as if it is more than he can bear. Yet he should remember that even with these differences the Eastern Catholics belong to the same universal organization and that through their bishops they are in communion with its visible head, the Pope of Rome, and form the Mystical Body of which the Invisible Head is Jesus Christ Himself. They all preach one Gospel, teach one faith and administer one and the same Sacraments, instituted by Jesus Christ. Thus united, they and their priests and hundreds of



REV. FATHER JOHN TATARYN
First Priest to be Ordained
from Holy Ghost Parish



REV. SISTER RACHAEL
Order of Mary Immaculate
Formerly Mary Tataryn



BROTHER THADDEUS
Michael Nalepa
Joined the Basilian Fathers on Sept. 1, 1959
For the past four years has been studying at Mundare, Alberta. This term he will further his studies at Ottawa.

millions of the faithful, form one Kingdom of God upon the earth.

Even although many Roman Catholics pray daily for the Conversion of Russia, they do not fully realize, that if and when Russia is converted it will not become Roman Catholic, but that it would belong to the Byzantine Rite of the Eastern Church. It is unfortunate that most Roman Catholics never have the opportunity to assist at any Mass other than the Roman Mass in Latin, because in the Liturgies of these other Rites there is a whole world of beauty, artistry and sublime devotion hidden from their eyes.

Perhaps one of the most interesting and enjoyable ways of acquainting oneself with the Eastern Rite would be to attend their Mass or Divine Liturgy as it is called in the Eastern Church. To witness a Solemn High Mass of the Byzantine Rite is an Experience that a Roman Catholic will long remember, and as well fulfill his Sunday obligation, go to confession and receive Holy Communion.

So as not to confuse the reader with the many different customs of the Eastern Church we will select the Byzantine Ukrainian Rite as an example. The only Byzantine Rite Church in the Maritimes is the Ukrainian Church of the Holy Ghost, on West Street, in Sydney, N.S.

The East has always been noted for its love of mystery, and this love of mystery is perhaps one of the most striking features in the Eastern Churches. We find it in all the church services and in church construction. Upon entering a Ukrainian Byzantine church the Roman Catholic is immediately startled by a high screen at the front of the church which is adorned with holy pictures. This screen is called an ''iconostas'' and is used to separate the Inner Sanctuary from the rest of the church in much the same way as the Communion Rail is used in the Roman Church. The iconostas is usually a lofty wooden structure interlaced with icons stretching from the floor of the church to the roof. It also usually has three doors or entrances, the center doors are called ''Royal Doors'' and the two side doors called ''Deacon's Doors''. The Royal Doors are only used by the bishop or priest and derive their name from the symbolic entrance during the Mass when the Blessed Sacrament is carried through them, (that is, Christ the King). The side doors are used by Deacons in regular services and he may use the Royal Doors only when he accompanies the bishop or priest. The icons (pictures) on the iconostas usually consist of the apostles, Mother of God, Christ, Saint Nicholas, the Evangelists, the Last Supper, etc. The iconostas serves to emphasize the holiness of the sanctuary. As the Roman Catholic begins to settle himself the next thing to catch his eye is usually a small table in front of the iconostas directly in front of the Royal Doors. This table is called a "tetrapod" and upon it are two candles, a crucifix and an icon. He will notice that as the faithful enter the church they approach the tetrapod, make the sign of the cross, bow, kiss the icon and again make the sign of the cross, bow and return to the pew. The tetrapod is also used during the administration of the Sacraments such as Baptism, Confirmation and Matrimony, and also during the blessing of vestments, church vessels, religious objects, etc. He will



PARISHIONERS OF SYDNEY, N. S. – 1937

Seated – M. Dilny, Wm. Dilny

1st Row – D. Dyliba, J. Kutny (Elder), M. Marinick, M. Nalepa,
Rev. Father Cyril Lototsky, N. Fedora, H. Dilny,
J. Melowanee, M. Hawrylak

2nd Row – H. Dgiboluk, G. Neketchen, A. Savitzski, Mrs. Nalepa,
D. Maxsemiw, H. Pronko, Mrs. H. Dilny, M. Kenc, Mrs. Kenc

3rd Row – H. Huk F. Melnyk, M. Ojoleck, G. Kutny,
S. Pucta, S. Daved, G. Hucilak



First Marriage to take place in the parish formed in Sydney.
Pictured here is the wedding of Mr. and Mrs. Ojoleck.

probably next notice that the women are seated to the left of the church and the men are seated to the right while the children are seated to the front of the church. This custom is slowly dying in America. The Roman Catholic will also notice that the people do not genuflect. Instead they make the sign of the cross, and a gesture of the hand to the floor accompanies the profound bow. This symbolizes the giving of one's whole being to the adoration and service of God.

Priests of the Ukrainian Holy Ghost Parish Sydney, N. S.

Rev. Father Cyril Yarme.....1912
Rev. Father Volodmyr Venyaraski.....1913
Rev. Father Yavhan Kracitski.....1913-1926
Rev. Father Nicholas Shumski.....1926-1930
Rev. Father Nicholas Bartman.....1932
Rev. Father Paul Havko.....1933
Rev. Father John Kaluteski.....1934
Rev. Father Karl Lototoski.....1936
Rev. Father Constantine Zarski.....1940



MALE CHORUS — Directed by S. Harasowsky

M. Dilny. D. Fedorowich. Wm. Huk. V. Elnetzski. P. Pronko. T. Swatko.
J. Horechuk. J. Huk. J. Lushney. Wm. Torbiak.
M. Lehanky. J. Wodoslawsky



1st Row — M. Wadoslowsky. F. Melski. Wm. Huk. Mrs. Kuba
Mrs. Brygyder. M. Brygyder. Mrs. M. Bobyk. A. Sholdra

2nd Row — A. Horechuk. I. Bobyk. S. Huk. P. Zwagwalsky.
Mrs. Harasowsky. A. Wadoslawsky. A. Brygyder.
S. Mulak. J. Lehanky. J. Litowski

3rd Row — J. Horechuk. M. Lehanky. S. Harasowsky. L. Melnyk.
P. Hrynick. J. Huk. J. Yaroslawsky

Who Were the Kozaks (Cossacks)?

The Cossacks were more than regiments bred to guard the frontiers of Russia.

The Cossacks were only a section of a whole people, with their own way of life and traditions, reflecting their racial types and region where they had first been imposed as a soldier settlement. However many of them married with the local population and absorbed the various regional characteristics. They remained apart, never wholly absorbed. They were first of all Cossacks - an unassimilating strain. The name "Cossack" derives from "Kozak" which in Tartar signifies "Vagabond".

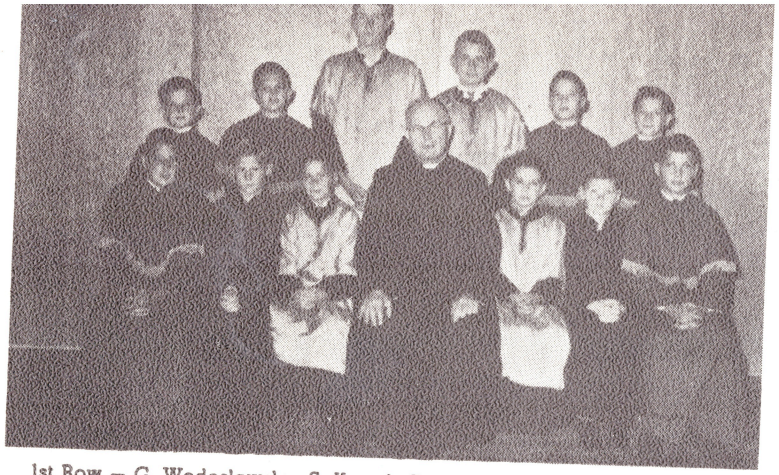
They were a particularly stubborn lot, who would stoically accept exile and persecution for seemingly trivial details concerning their particular way of life. They first appeared in the Ukraine in the 12th century as rooted agri - cultural communities, brooking no authority, spiritual or temporal.

As time went by they split into separate communities. Their numbers were increased by bands of desperados who had fled the law, runaway serfs, recuits escaping the regular military levies, or those who had fled religious persecution. They were hunted, desperate men, all of them - adventurers who had nothing to lose, but who found it best to keep on the move, to become one of a powerful group who could live beyond the reach of authority. Thus the Cossack Camps or tabr began to assume the aspect of purely masculine or even monastic institutions.

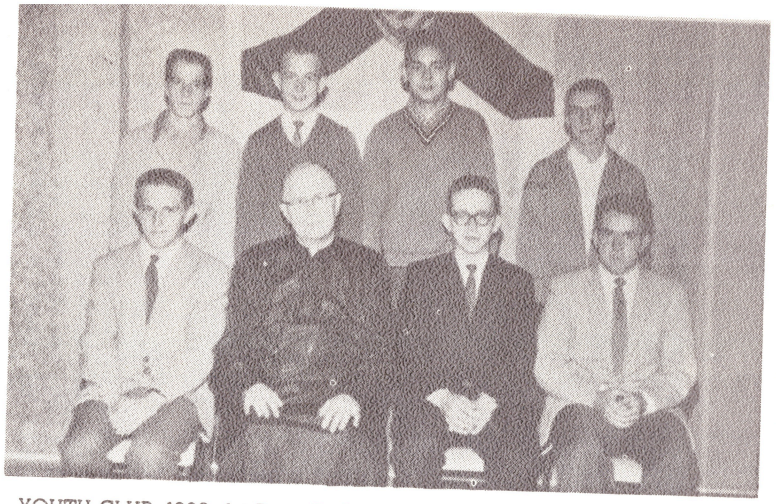
Their leaders were known as Hetman in the Ukraine and in other regions, Ataman.Bogdan, Kmielnicki and Mazeppa were celebrated figures in the hierarchy of the Ukrainian Cossacks. But whether Hetman or Ataman, the Cossack chiefs had absolute power of life and death over their followers, living by their own strictly observed laws and code of honour.

Of all the Cossacks, the wildest were the Zaporozhitz. Their name derives from the Ukrainian word "Porozhi" meaning river falls (rapids) Zaporozhitz (beyond the rapids). Their Sietch, or base camp, lay beyond the rapids of the Dnieper, one of the many islands that were strewn about the ever widening expanses of the river. As it flowed onwards it became a vast inland sea surrounded by desolate marsh country, horizons of coarse grass abd reeds or sedge, where only the wild geese stirred and where no plough had ever turned the earth. Here the Cossacks lived out their violent lives, alternating between plundering forays or punitive raids against their persecutors. Here on the Sietch they built and repaired their *wagons, brought their wounded after a battle and traded with* the Jews or Armenians, who overcame their fear to enter the Sietch.

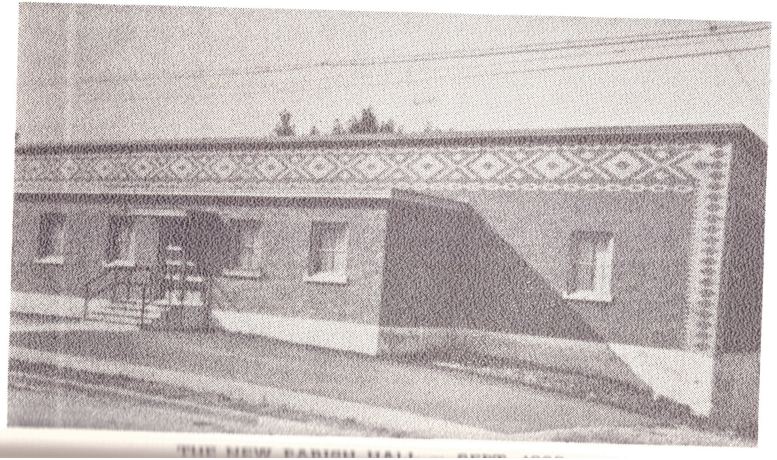
The Cossacks considered themselves the equal of any man. They had their own standard of splendour. Their boots were often heeled with silver plates which gave a metallic beat to their bounding dances and to the squatting, kicking leaps of the "prisiadka". Their baggy velvet trousers "wide as the



1st Row — G. Wodoslawsky, S. Kowal, G. Melnyk, Fr. Zarsky, S. Pronko, D. Yurchyshyn, Wm. Melnyk. 2nd Row — P. Fedorowich, G. Pronko, S. Didyk, R. Nalepa, M. Melnyk, E. Fedorowich



YOUTH CLUB, 1962—1st Row—D. Bereziuk, Fr. Zarsky, W. Dilny, J. Strasser
2nd Row — W. Furdas, J. Hasiuk, M. Brigydyer, R. Mulak



THE NEW PARISH HALL — SEPT. 1962



Black Sea" were generally daubed with tar - this being intended to show their indifference to fine materials, and every shaven head was adorned with a long scalp-lock, often two feet long.

At the Sietch they practised their marksmanship, as well as their swordsmanship, learned to swim the Dnieper River against the current, hunted for game, gambled and drank, and enjoyed great feasts in keeping with their appetites. Drunkenness was considered a tribal ritual. Here this apparently undisiplined, yet actually rigidly controlled republic of adventurers lived by their own laws. Theiving among their own people was punished by death. The culprit was bound to the Pillar of Shame, a heavy club beside him. Each passer-by was bound to deal him a blow until he died. A murder's end was hideous. He was placed alive in an open grave, the body of his victim in a coffin was laid on top of him, and the earth was shovelled over both of them and stamped down by the silver heeled boots of the whole camp. No novice was considered a true Cossack until he had reached the Sietch by swimming the Dnieper (the great flat-bottomed ferry boats were for proven men, traders and horses) and by killing at least one Moslem. Here to the Sietch they brought their prisoners and spoils. Here they bred their celebrated horses, those small narrow-headed, deep-chested, shaggy animals which were capable of such fabled speed and endurance.

For centuries those shaven-headed, hughly mustachioed men, slashed and scarred in a hundred fights remained unconquered until 1709, at the battle of Poltava. Between the 17th and 18th centuries the military fame of the Cossacks spread throughout Europe. They were well trained for specialized warfare against the highly mobile Tartars. They extended their activities further and in their light boats they ravaged all the ports of the Turkish Empire and even dared to burn the suburbs of Constantinople itself. Thousands of Christian girls seized by the nomads and destined for the harems of the great Turkish nobles were set free by the Cossacks raids and thousands of men destined to become galley slaves were liberated. Yet the cossacks had one glaring weakness. They were far more interested in liberty and fighting than in political organization and administration. They made no effort to set up a government for the Ukrainian people or to clarify their own position. However, by being what they were, they saved Europe from being overun by the Asian Hordes.

To this date the Ukrainian people remember the Cossacks and their glory.



METROPOLITAN ANDREW SHEPTYTSKY

Metropolitan Andrew Sheptytsky

Andrew Sheptytsky was born in Prylbyoki, a little village near Lwiw (Lemberg), in Western Ukrania, on July 26,1865. His father was Count Ivan Sheptytsky and his mother Countess Sophia Fredro.

He attended gymnasium (high school) in 1879 at St. Ann's in Cracow and matriculated with top honors on June 11, 1883.

His family had originally been Ukrainian, but at the time of his birth belonged to the Latin Rite. He, however, wanted to become a Basilian monk in the Eastern Church. Since his father was of the nobility, it was customary for their sons to join the Imperial Austrian Army. So on October 1, 1883 he joined the cavalry with the Uhlan or Lancer Division. However, he was stricken with a severe case of Scarlet Fever and a blood infection and was discharged the following spring.

In March of 1888, the young Count and his mother received a special audience with His Holiness Pope Leo XIII. He returned home to enter the religious life, and took his temporary vows on September 13, 1889. He was ordained to the priesthood on September 3, 1892. By 1896 he was rector of St. Onufruis Monastry in Lwiw. On January 12, 1901, he became Metropolitan of Galicia, Archbishop of Lwiw, Bishop of the traditional See of Kamianets, Podilsky.

He reorganized the seminary and continued work on the reunion of Catholic and Orthodox Churches.This matter of reunion was ever in the Metropolitan's thoughts. It was the dominant note in all his endeavours. It was the ultimate purpose of his vigorous insistance on ritual purity and of all his activities.

When World War I began, Russia took over the Austrian territories and arrested the Metropolitan on charges of political activity detremental to Russia. The Metropolitan remained under arrest from Sept. 18, 1914, until March 12,1917. Upon returning to his flock in Lwiw, he immediately took up the great burden of work necessitated by the war. He provided for the innocent victims of war and directed much of his income to the support of orphans.

In December, 1920, Metropolitan Andrew Sheptytsky visited Pope Benedict XV and before returning to the Ukraine he visited Belgium, Holland, France and England. In June, 1921 he arrived in the United States, and in Canada in July. The Metropolitan made a lasting impression on many of those whom he met, both by reason of the Catholicity of his ideas and by his personality and striking appearance. He was almost seven feet tall, wore a luxuriant full beard and had the bearing and manners of a born nobleman. Pope Benedict the XV then sent him, in the name of the Sacred Congregation for the Oriental Church to make an Apostolic visitation of the Ukrainian settlements in Brazil and Argentina.

On his return home, Metropolitan Andrew gave his report to the Apostolic See and proceeded to return home. However upon reaching the Polish border, he was arrested in 1923 by the Polish Government. He was not released until Pope Pius XI intervened personally to demand his release in January, 1924.

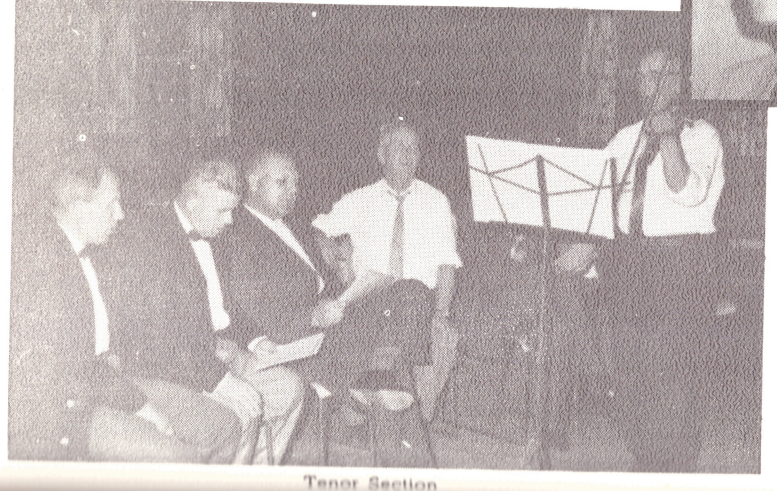


UKRAINIAN CHORUS, 1963 — Alto Section
Mr. H. Rudy, Director



Bass Section





Tenor Section



Soprano Section

The decade preceeding World War II was a period of increasing difficulty and tension for those in Poland who were not Polish or Catholic, or if Catholic, not of the Latin Rite. In the latter part of 1930, when the Polish Government launched a wave of terrorism and mass arrest against the Ukrainian populace, the Metropolitan protested to the government. When this proved useless, he appealed to the Vatican to use its influence to gain justice and peace for his people.

When World War II broke out the Metropolitan was 74 years old and for 9 years had suffered from paralysis and was confined to a wheelchair. When the Red Army occupied the country, they immediately began their campaign against religion. They forbade the clergy to teach catechism. They made it impossible to print religious material. This continued until late in 1941, when the Nazis moved in.

Now the Metropolitan fearlessly protested in defense of the hapless Jews, on behalf of the chief Rabbi of Lwiw. And through the whole of the Nazi occupation he helped the Jews and sheltered many in his palace or some Monastry.

By 1944, the tide began to turn for Hitler's Germany, and the Metropolitan steeled himself to cope with the renewed difficulties that the Communist occupation was sure to bring. But in the autumn of 1944, he caught a chill and complications set in, paralysis spread to his arms and legs and his heart was seriously affected. At 1:30 in the afternoon of Nov. 1, 1944, Metropolitan Andrew Sheptytski died at the age of 79.

So died a prominent figure in the Catholic Church, striving to unite the Orthodox East with the Catholic West, recognized as such by both the Catholic and Orthodox world. The holiness of his life is already evidenced by many - Catholic, Orthodox, Jew and unbeliever.

A PRAYER FOR THE BEATIFICATION OF THE SERVANT OF GOD METROPOLITAN ANDREW SHEPTYTSKI

O God, I adore Thy Infinite Majesty with all the power of my soul. I thank Thee for the graces and gifts which Thou didst bestow upon Thy faithful servant, Metropolitan Andrew Sheptytski. I ask Thee to glorify him also on earth. For this end I beseech Thee to grant me this favor which I humbly ask from Thy Fatherly mercy. Amen.

* * * * * * *

If you receive an answer to your prayers through the intercession of the Servant of God, Metropolitan Andrew Sheptytski, kindly inform:

The Reverend Father Postulator,
St. Mary's Seminary,
Meadowvale, Ontario, Canada

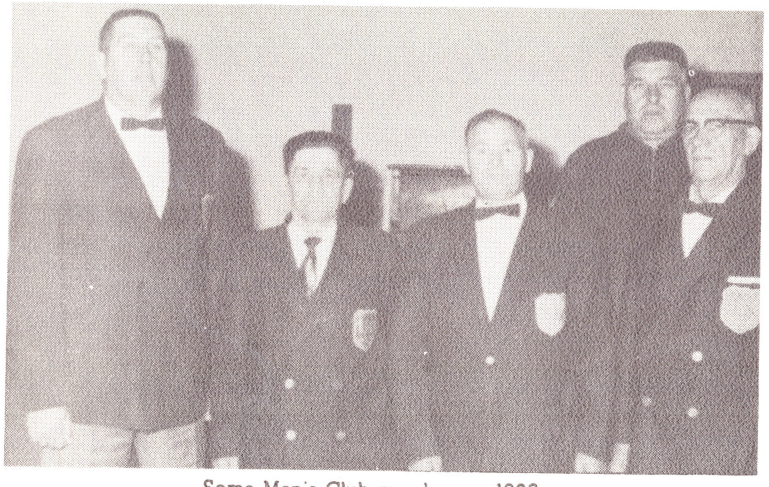
Shevchenko - Ukraine's National Poet

The greatest of Ukrainian poets in the Nineteenth century was born in 1814, the year when Czar Alexander I entered Paris with the allied armies who had defeated and overthrown Napolean. He died in 1861, the year when Alexander II issued his famous Decree providing for the emancipation of the serfs in Russia. Both dates are significant. The French Revolution followed by the emergence and overthrow of Napolean marks a definite stage in the rise of nationalism which was to become one of the dominant political tendencies of modern times. Shevchenko was a national patriot and no single factor has been more potent in the rallying of Ukrainian opinion around the national ideal than his poetry. The emancipation Decree of 1861 was a concession to the rising tidal wave of public opinion in the Western World which demanded personal freedom and fuller opportunities for the great mass of people living in ignorance and poverty. Shevchenko was born a serf. He knew intimately the sufferings and tragedy of his people, and his poetry is suffused with a feeling of glowing sympathy for the opressed, and deep indignation directed against the opressor.

Shevchenko belongs to the line of romantic poets and is nearest akin to the Scotch poet, Robert Burns. Both spoke the voice of common humanity, yet both are national representatives. Both wrote in the language of the common people, full of homely touches, with moving glimpses of the life of the cottage, village and countryside. Both appealed to strong patriotic emotions. Wherever Scotch people are found there will also be Burns' collected poems and in all probability also a Burns' Society. In the same way Shevchenko Societies have been established wherever Ukrainian people live, and every year Shevchenko's birthday is celebrated by the reading of his poems and speeches. These recall the deeply pathetic career of a highly gifted man who was born in poverty, who struggled to achieve a mastery in painting, who learned to express himself in unsurpassable poetry, who was moved by the wrongs of his people, who was arrested because of the first modest attempt he made to organize Ukrainian scholars, and who spent the greater part of his mature adult life in exile far from the people and surroundings he loved.

The life of Shevchenko, therefore, must attract all those who love a noble career, fine poetry and elevating sentiments. It is of special interest to those who wish to understand better the culture and patriotic fervor of the largest politically-submerged national group in Europe, the Ukrainians. - Geo. W. Simpson, in "Taras Shevchenko".

There is no doubt that Taras Shevchenko was one of the greatest men of genius. He was a very remarkable man even when he was not inspired. Very keen and observant, he was also very sensitive. And, in addition, he had a very sane outlook on life. but when he was inspired he was a supreme creative genius. His whole being would vibrate then in rhythmic harmony. And in that state he could see into every problem deeper than the best educated men, and express himself so



Some Men's Club members – 1963
J. Bobyk. A. Tractz. H. Petranka. M. Bobyk. P. Lehanky



Sunday School Group with Fr. Hewko – 1932



1st Ukrainian school Kindergarten Concert, directed by Sr. Martha,, 1940



First Holy Communion Group – 1941

simply, so sanely, and so beautifully that no man with sheer intellectual talent could surpass him.

When Shevchenko began to express himself in verse, he was twenty-four. What made his heart sing in beautiful verses was the fact that he, a serf, all of a sudden became a free man. He had then very little school training, yet, as a genius he wrote first class poetry. When his first "Kobzar" was published in 1840 it received such a hearty reception in Ukraine that Shevchenko's genial spirit was stirred deeply again. In the new poetic outburst he wrote in 1841 his longest and most ambitious poem - the famous "Yaydamaki". He was so exhausted by it, that he wrote only two short poems in the next two years: "Hamaliya" and "Rozrita Mohila".

Shevchenko received his third great impetus and inspiration from his two month visit to Ukraine in the summer of 1843. He got the shock of his life when he saw his beloved Ukraine after his fourteen-years stay in the cold, bleak St. Petersburg. As a boy he was especially impressed by Ukraine's scenic beauty. But now as a man of twenty-nine he was more concerned with the way the bulk of his countrymen lived. He fully realized that they were serfs, and that their formerly free country was dominated and exploited by Russian tsars and their henchmen.

In 1845, after Shevchenko finished with honors his study of painting at the Academy of Fine Arts and returned home to his native country for good, came the greatest inspiration and creative poetic ecstasy of his life. After purging his heart of all desires for worldly things, a rich wife, and a well-paid position, the poet's soul became inflamed with prophetic vision and poetic fervor. Thus inspired, Shevchenko wrote between October 10th and December 25th of 1845, at the age of thirty-one, the following six masterpieces-"Yeretik", "Nevolnik", "Velikiy Lyokh", "Naymichka", "Kavkaz" and also "Poslaniye", finishing up with his "Last Will". Had Shevchenko written no more he would have been still regarded as the supreme man of genius among Ukrainian writers.

LAST TESTAMENT

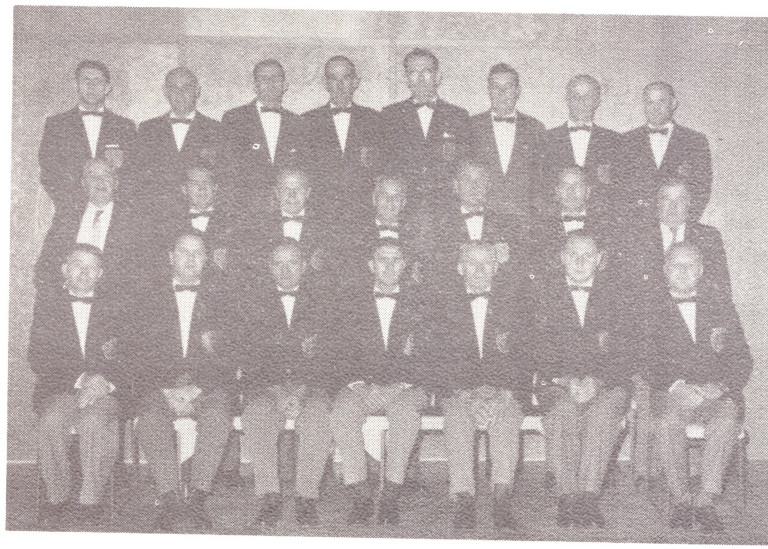
Dig my grave and raise my barrow
By the Dnieper-side
In Ukrainia, my own land,
A fair land and wide.
I will lie and watch the cornfields,
Listen through the years
To the river voices roaring,
Roaring in my ears.

When I hear the call
Of the racing flood,
Loud with hated blood,
I will leave them all,
Fields and hills; and force my way
Right up to the throne
Where God sits alone;
Clasp His feet and pray...
But till that day
What is God to me?

Bury me, be done with me,
Rise and break your chain,
Water your new liberty
With blood for rain.
Then in the mighty family
Of all men that are free,
May be sometimes, very softly
You will speak of me?

Translated by
E. L. Voinich

UKRAINIAN CATHOLIC MEN'S CLUB, 1963



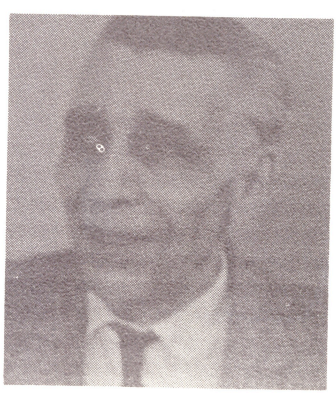
First Row—D. Fedorowich, J. Huk, J. Mulak (Vice-Pres.) N. Horechuk (Pres.) Joe Horechuk (Treas.) W. Hewak (2nd Vice-Pres.), J. Nalepa

Second Row—D. Wodoslawsky, W. Marmulak, J. Sawka, Wm. Huk, Wm. Litowski, M. Lehanky, G. Kutny

Third Row — F. Horechuk, S. Mareniak, J. Horechuk, H. Ojoleck, J. Ojoleck, J. Dilny, J. Lushny, F. Eleksyshyn

Missing from Photo — J. Bobyk, M. Bobyk, Wm. Bobyk, P. Bren, M. Dilny (Sec'y), Wm. Furdas, P. Lehanky, Wm. Luko, S. Magis, H. Petranka, P. Pronko, R. Swistun, A. Tractz, S. Twerd

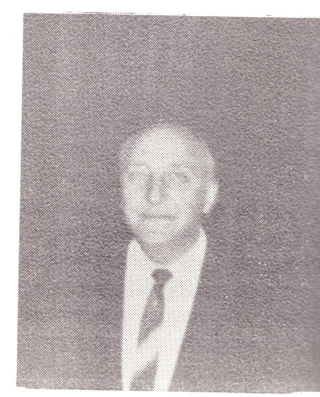
DECEASED MEMBERS



M. Horechuk



Wm. Ojoleck



M. Mahalik

Ukrainian Catholic Men's Club

I REMEMBER...

A day in April, 1952, when Joe Furdas came to see me about going visiting some of the parishioners to get their opinions on starting a parish Men's Club. This was not a new idea, because we had talked about this club for about three years, but no one had taken any definite steps to organize it. Joe felt, as did many other parishioners, that the parish was at a standstill, and if it did not move ahead, it would move in the opposite direction and possibly disappear.

We approached William Tetanish, Sr., John Ojoleck, and Michael Mahalik, but each had their different doubts about the success of such an organization. We then approached Rev. Fr. Zarsky, who was in favour of the idea, and advised that he would announce the meeting in church and help to organize the club.

Thinking back to that first month, many thoughts crowd my memory, but I especially remember a day before our first meeting in Mike Mahalik's kitchen, when Joe Furdas and I were discussing the club's organization. Mike says: ''Boys, this club will have many problems, but some one will have to be determined to make it work. The club will be as strong as the strongest of us, but it will also be as weak as the weakest of us.''

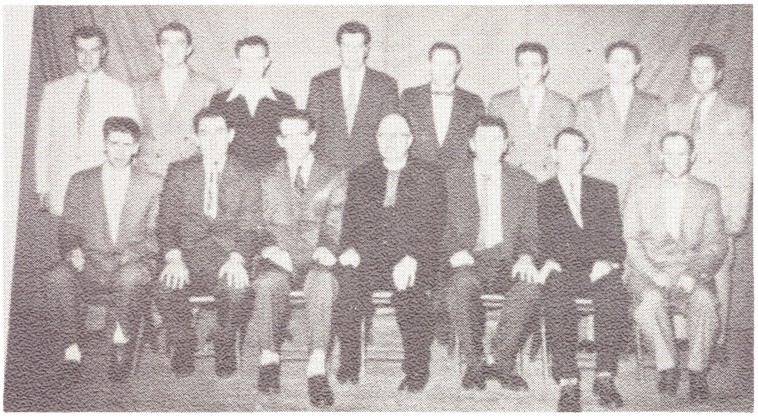
In May of 1952, we held our first meeting. We had 12 men at this meeting. We picked out our committee, and William Tetanish was our first President. Then the fun began. In that first year we all must have aged at least five years. It was hell - we argued, fought, were called no goods - but somehow the club existed and seemed to take its first steps like a baby learning to walk. Joe Furdas got the seed and planted it, men like Mike Mahalik and John Ojoleck worked to cultivate this seed. And let me tell you it was no easy job.

Thinking back, this was the turning point in my life, as it was for many other members. Mike Mahalik made a great impression on my life. From him I learned how to get along with other people and respect their opinions. He would often say: ''Do as I say, but don't do as I do.'' Belonging to the Men's Club was not easy and in the years that followed our membership dropped, but Mike kept insisting that it is very easy to quit, but with 12 good members we can do anything we put our minds to do. There were a couple of years when we could not find 8 workers, let alone 12. But with the help of the Club's Patron, St. Vladimer, the club did exist.

1958 was the turning point in the Men's Club. We got what Mike Mahalik referred to as a blood transfusion. We got new members with new ideas and new determination. Members like Maurice Lahanky, Nick Horechuk, Walter Marmulak, and John Horechuk. Finally the seed that was planted and was so hard to cultivate began to bear fruit.

The objects of the club that were put on paper in 1953, could be seen in action.

1. To improve conditions of the members of the organization. This was working like a clock. The members saw one



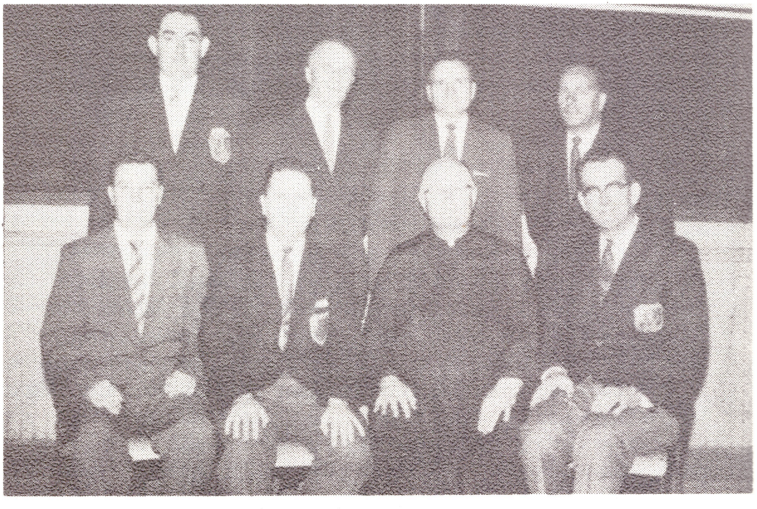
UKRAINIAN CATHOLIC
MEN'S CLUB, 1952

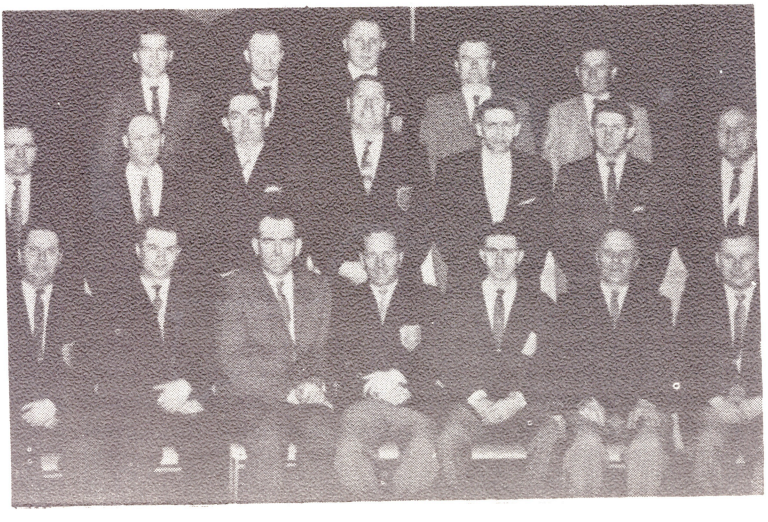
1st Row—
J. Horechuk, Wm. Ojoleck,
J. Ojoleck, Rev. C. Zarsky,
B. Bobyk, H. Ojoleck,
F. Elchyshyn

2nd Row—
J. Furdas, R. Witko,
P. Hrynick, J. Dilny,
Wm. Tetanish, P. Melnick,
W. Hewak, J. Huk

1st Row—
J. Dilny, J. Huk,
Fr. C. Zarsky, J. Ojoleck

2nd Row—
Wm. Ojoleck, J. Lushney,
J Mulak, M. Lehanky





UKRAINIAN CATHOLIC
MEN'S CLUB, 1961-62

1st Row—
J. Huk, P. Pranko,
J. Ojoleck, M. Lehanky (Pres.)
N. Horechuk, J. Lushny,
K. Savitzski

2nd Row—
J. Mulak, F. Elchsyhn,
Wm. Ojoleck, J. Bobyk,
J. Horechuk, F. Horechuk,
M. Mahalik,

3rd Row—
W. Marmulak, J. Sawko,
W. Hewak, J. Yurcheshyn,
M. Dilny

another, discussed their problems, and then helped one another. This, in itself, was worth all the heartaches.

2. To be concious always of the welfare of the parish. Here again, the members volunteered to work on parish committees and did help to keep the parish on a good financial standing, as well as moral standing as Catholics.

3. To promote a bond of unity among the members of the parish. By looking after the first two objects, this one was automatically taken care of.

Plans were made to build a new Parish Hall. With very great effort the hall was built and it is indeed a building to be proud of.

The Men's Club now has 34 active members, with Nicholas Horechuk as its President this year, and with his guidance and planning it is moving ahead to new and greater fields in help for the parish and its members.

Last year, 1962, was both a joyous yaer, because its original dream of a new hall was realized, and a sad year, because within three months death struck three of its members - Bill Ojoleck, Michael Mahalik and Michael Horechuk. All three were outstanding members and their loss was greatly felt, both in the club as well as in the parish.

Although the club's first dream has become a reality. there are many more dreams to fulfill, and somehow we feel certain that they will be realities in the near future.

Committee in Charge of Publishing

50th Anniversary Book

Editor - John Huk
Assistant Editor - Nicholas Horechuk

ADVERTISING

Nicholas Horechuk, John Huk, John Ojoleck,
Peter Pranko, Stephen Magis



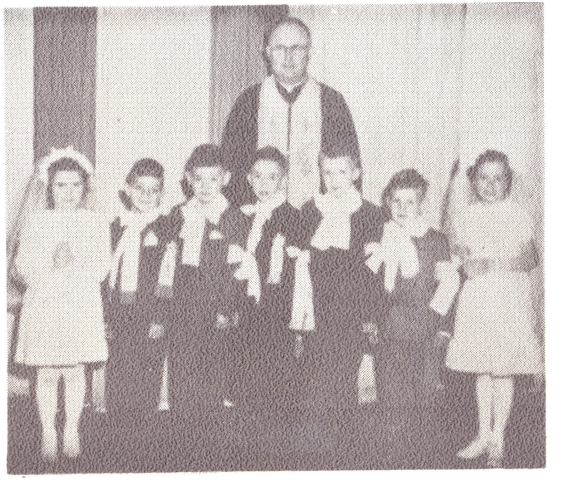
FR. ZARSKY WITH FIRST COMMUNION GROUP – 1952



FIRST COMMUNION GROUP – 1938



FIRST COMMUNION GROUP – 1957



FIRST COMMUNION GROUP



Head table guests at Banquet honoring Fr. Zarsky on the occasion of the 25th Anniversary of his Ordination to the Priesthood, and the Opening of the new Hall. June 7, 1961



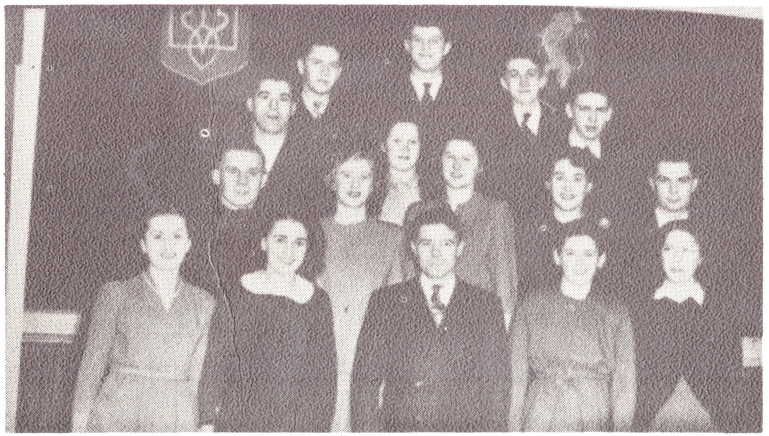
Getting dessert ready in the downstairs kitchen of the new Hall. Mrs. Hawrylak, Chef, Mrs. Emma Ojoleck, Mrs. Fedorowich



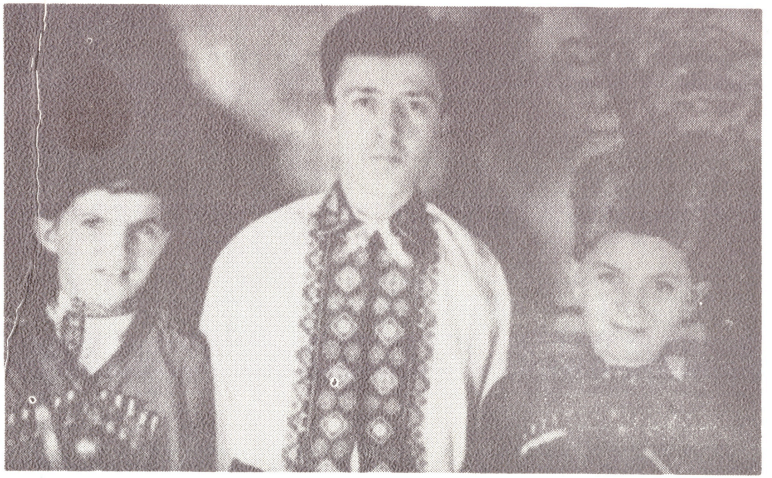
Banquet at Opening of New Hall, June 7, 1961



Director Stephen Harasowsky and Chorus at Holy Redeemer Church at the Ordination of Father John Tataryn, May 1959



CAROLING GROUP — 1st Row—K. Tataryn, D. Fedorowich, A. Jasinski, A. Horechuk. 2nd Row—M. Dilny, M. Kowal, H. Marmulak, K. Hominick, J. Swatko, P. Pronko. 3rd Row—N. Yurevich, J. Huk, T. Hominick, R. Witko, J. Horechuk



Dancers W. Marmulak and J. Huk
with Instructor P. Yavorsky — June, 1942



WOMEN'S CLUB



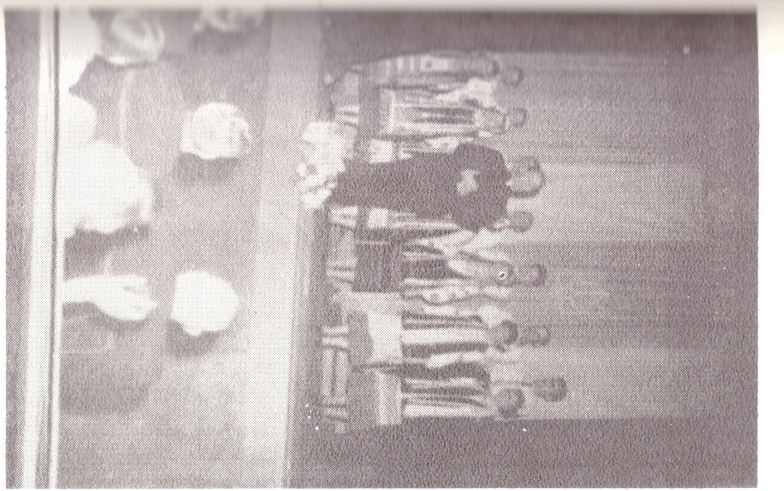
Mr. and Mrs. Joseph Yurchyshyn



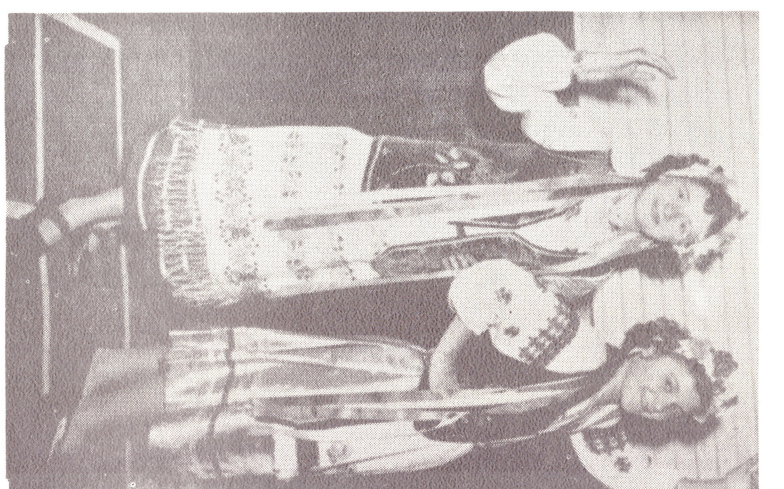
Dancers, 1953 — J. Didyk. F. Horechuk. S. Huk. N. Horechuk



A. Sholdra. J. Didyk. A. Lehanky. N. Horechuk. S. Sholdra. S. Huk

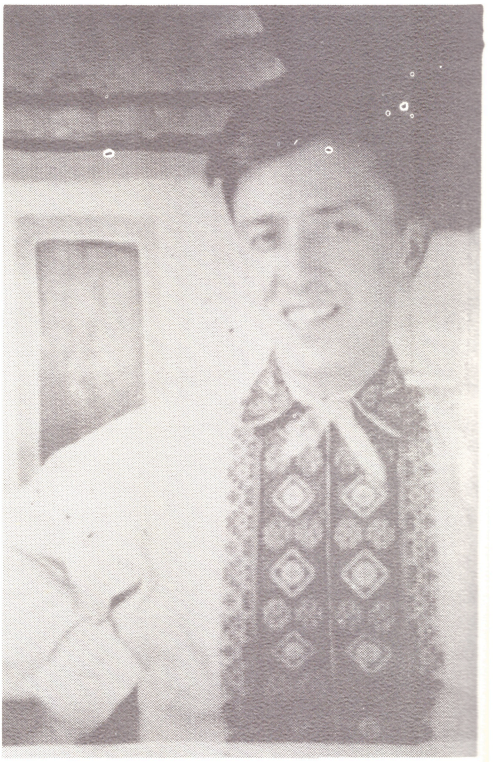


His Excellency Bishop I. Barecky
Speaking at a Concert in Casino Theatre, 1954



Dancing Sisters — 1953
Ann and Sara Sholdra





MR. P. YAVORSKY
Instructor in Music and Ukrainian Folk Dancing. 1939



Dancer John Huk



P. Yavorsky's Dancers. 1939



APRIL 1926

This picture was taken in Holland.
The entire group was enroute to Canada.
Paul Lehanky can be seen in the center,
standing in the back row.





Mr. and Mrs. Jacob Tetanish

The oldest living couple in the parish today.
Mr. Tetanish is now 92, and his wife, Catherine, 82.
Mr. Tetanish came to Sydney in 1910.



Site for the New Hall. In the background, the Glebe House.
the Church and the old parish hall.



The first sod was turned by Deputy Mayor Carl Neville.
Pictured here are members of the Building Committee.
N. Horechuk. Dep. Mayor C. Neville. Fr. Zarsky. J. Ojoleck. M. Lehanky



M. Dilny. Wm. Ojoleck. G. Kutny. Ald. C. Chisholm. P. Pronko. J. Bobyk.
Fr. Zarsky. M. Lehanky. J. Ojoleck. J. Lushny. J. Mulak.
J. Sawka. J. Huk. — May. 1960

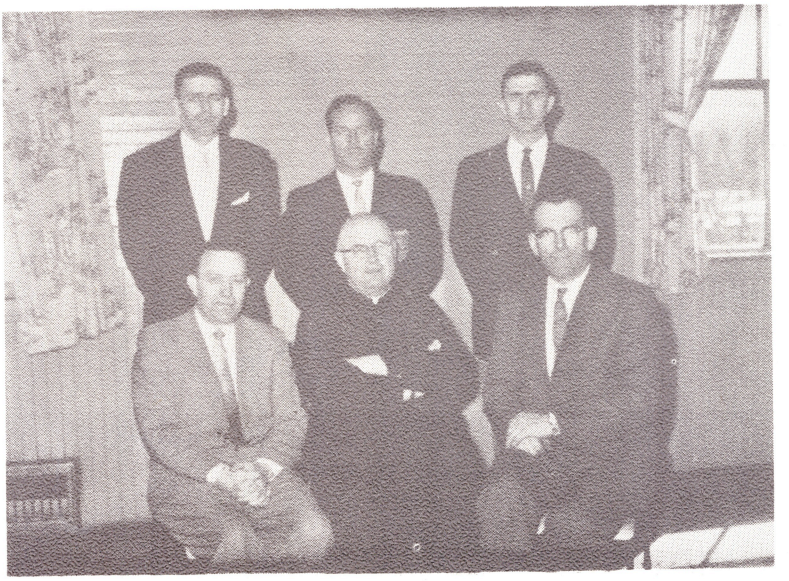


Opening of the New Hall. June 7. 1961.
Rev. Fr. John Tataryn. Deputy Mayor C. Neville. Rev. Fr. W. Werbecki.
His Excellency Bishop I. Barecky. J. Ojoleck (Pres. Building Committee)



WOMEN'S CLUB, 1963 – 1st Row—N. Litowski, E. Ojoleck, A. Ojoleck, A. Hawrylak, F. Briggydyer. 2nd Row—S. Hasiuk, K. Dilny, E. Nalepa, A. Bobyk, A. Huk, M. Fedorawich, A. Worobel. 3rd Row—M. Melnyk, B. Marmulak, J. Horechuk, J. Savitzski, F. Mahalik, S. Horechuk, J. Tractz

Missing from Phato—Mrs. S. Dilny, M. Pronko, K. Pasternak, M. Elshyshyn, K. Melanchuk, C. Chemel, C. Landry, R. Hewak, A. Hewak, L. Strasser, L. Tetanish, A. Tataryn, K. Bereziuk, C. Mariniak, N. Horechuk, F. Petranka, W. Huk, F. Kowalchuk, K. Dilny



THE NEW HALL BUILDING COMMITTEE

1st Row – Wm. Tetanish (Pres.), Father Zarsky, J. Ojoleck (Vice-Pres.)
2nd Row – J. Horechuk (Treas.), M. Lekanky (2nd Vice-Pres.)
N. Horechuk (Sec't.)



WOMEN'S CLUB – 1962

1st Row – L. Tetanish. E. Ojoleck. A. Ojoleck (President)
F. Brygidyer. A. Hawrylak. A. Tataryn

2nd Row – K. Pasternak. S. Hasiuk. M. Pronko. L. Mareniak
M. Fedorowich. L. Strasser. K. Dilny

3rd Row – J. Tractz. F. Mahalik. B. Marmulak. S. Horechuk. A. Hewak

4th Row – N. Horechuk. N. Litowski. J. Horechuk. E. Nalepa



MEN'S CLUB – 1962

1st Row – Wm. Huk. M. Dilny. Joe Horechuk. Father Zarsky.
D. Fedorowich. Wm. Furdas

2nd Row – J. Mulak. J. Sawka. F. Elcheshyn. J. Horechuk. J. Lushny.
N. Horechuk. M. Lehanky. T. Swatko. J. Nalepa. W. Marmulak (President)

3rd Row – H. Ojoleck. J. Ojoleck (President during leave of absence of
W. Marmulak). J. Bobyk. W. Hewak. J. Dilny



Sydney's 150th Anniversary Parade — July 1935

This float won first prize at the parade.

Pictured on the float are: K. Mahalik, A. Swistun, Wm. Huk, ...
E. Tetanish, M. Swatko, S. Havlyshyn, M. Kowalchuk



UKRAINIAN CHOIR

Under the direction of Mr. H. Rudy

Picture taken at Sydney's 150th Anniversary — July 28, 1935

1st Row — T. Kawecki, K. Hasiuk, Wm. Huk

2nd Row — A. Psyneshniw, K. Swistun, ... Bereziuk, Director H. Rudy,
A. Swatko, E. Tetanish, J. Tetanish, K. Pronko

3rd Row — P. Lehanky, N. Hrynick, J. Swistun, K. Mahalik,
A. Kowalchuk, M. Brygidyer

4th Row — S. Yaroslawsky, S. Havlyshyn, Y. Nickolyn,
Wm. Fedora, W. Olinick

KINDERGARTEN GROUP AND CHILDREN OF MARY – 1941











CHILDREN OF MARY – 1949



CONCERT GROUP – 1949



FR. ZARSKY AND SUNDAY SCHOOL CLASS – 1961



MOTHER'S DAY PROCESSION

Crowning of the Blessed Virgin Mary by the Children of Mary



Ukrainian Concert in honor of Taras Shevchenko



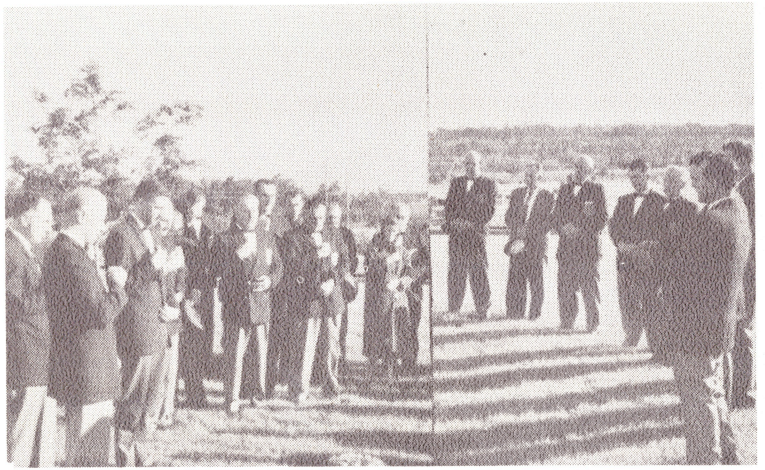
Ukrainian Chorus under direction of S. Harasowsky, 1951

UKRAINIAN CHORUS
under direction of S. Harasowsky

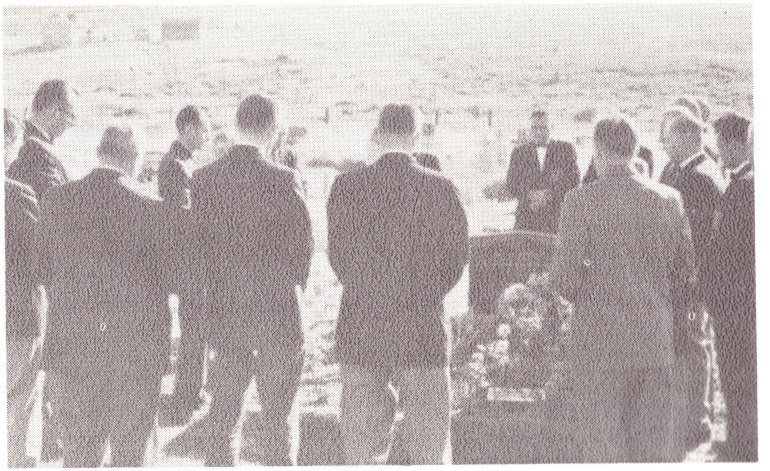
Front Row—
J. Horechuk, P. Pronko, M. Dilny,
Director Harasowsky, D. Fedorowich,
J. Huk, M. Brigydyer, G. Kutny

Back Row—
A. Kowal, H. Marmulak,
P. Zwagwolski, A. Wodoslawsky
A. Horechuk, S. Huk, I. Bobyk,
S. Mulak, Mrs. Pronko,
Mrs. Harasowsky.

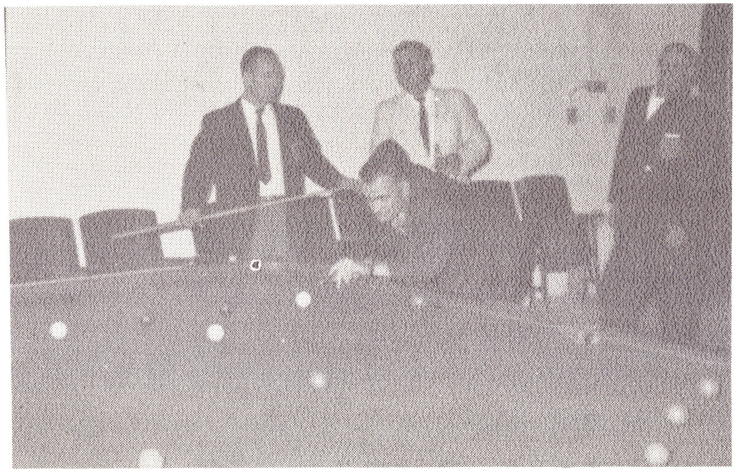




Remembrance Services for deceased members – 1963



Remembrance Services for deceased members – 1963



A game of Billiards – 1963



A weekly meeting – 1963









UKRAINIAN DANCERS UNDER DIRECTION OF JOHN HUK — 1963

BOYS — M. Melnyk. G. Pronko. P. Fedorowich. G. Melnyk. S. Pronko.
E. Fedorowich. Wm. Melnyk

GIRLS — S. Huk. F. Savitzski. E. Sawka. E. Bobyk. D. Melnyk.
H. Savitzski. N. Pronko. D. Mahalik. K. Sawka. M. Mahalik. J. Bobyk.
P. Melnyk. O. Pronko. S. Hawrylak. P. Elchyshyn

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Our fervent thanks are also extended to former members of the parish who contributed to the success of the celebration. Needless to say we do not forget present members of the parish who collaborated in every way they could. Thank you, one and all!