

150 years of Canada



НАША ДОРОГА NASHA DORONHA

PM40007760 ♦ літо-осінь/summer-fall 2-3(62-63)/2017



Членки Крайової Управи. Пані Оля Караїм — стоїть шоста зліва, пан Роман Караїм — стоїть за нею.

У пані Олі — як в раю...

Одного чудового літнього дня членка Крайової Управи Ліги Українських Католицьких Жінок Канади Оля Караїм з чоловіком Романом запросили всю Крайову Управу до себе, щоб відзначити маленьку дату — перший рік праці КУ ЛУКЖК у нинішньому складі.

Треба наголосити, що ми всі були захоплені таким прекрасним, доглянутим і квітучим городом. Тут і розкішні троянди, і яскраві герані, і різнокольорові клематиси, і палаючі маки, і плодові дерева, і різних сортів помідори... Пані Оля з любов'ю доглядає за своїм городом, тому і росте та цвіте все на славу!

Пані Оля почастувала нас смачним обідом з вином. Ми мали нагоду поговорити про організаційні справи. А найголовніше — поспілкуватися і провести час у гарному товаристві і в прекрасній атмосфері її гостинного дому.

Наприкінці усі присутні заспівали пані Олі та її чоловікові Романові гучне "Многая Літа". Дуже дякуємо їм за чудове прийняття!



10 UCWLC Plenary April 2017

First Plenary of the new National Executive with Marion Barszczyk as President held in Scarborough

FEATURE STORY ♦ СПЕЦІАЛЬНА СТАТТЯ

5 UCWLC members attend gathering to mark Sheptytsky Institute's historic move to Toronto

By Olena Wawryshyn

DEPARTMENTS ♦ ВІДДІЛИ

12 Точки зору/новини ♦ Opinions/News

- Celebrating Canada's 150th birthday: Ukrainian Canadians deserve thanks *By Oksana Bashuk Hepburn*

14 From the Spiritual Advisor's Desk ♦ З Пера Духовного Дорадника

16 Наша віра ♦ Our Faith

- In Memoriam: Lubomyr Husar, Cardinal and Spiritual Father of Ukraine *By Bishop Borys Gudziak*
- Папа Франциск привітав Сестер Службниць з нагоди початку Генеральної Капітули
- The Mystery of Crowning *By Dr. Andrew Thomas Kania*
- My Defender: "Jesus, I trust in You" *By Lyrissa Sheptak*
- Місія УГКЦ в Люрді

26 From Sea to Sea ♦ Від моря до моря

39 Profiles ♦ Особистості

- Sonja Pawliw gets national recognition *By Sean Mott*
- Kateryna Buyachok: An incredible life — an inspirational life
- Її знають і читають у рідному краю (до ювілею Лесі Храпливої-Щур)
- Ukrainian culture icon Eva Tomiuk passes on *By Jayne L. Bury*

46 Вічна пам'ять ♦ Eternal Peace

48 Art, Culture and Community

♦ Мистецтво, культура і громада

- Small Wonders: A treasure trove for the soul *By Christine Medycky*

PROJECTS ♦ ПРОЄКТИ

13 150th Anniversary of Confederation

Famous Canadians of Ukrainian Descent:
Senator David Tkachuk





Українці Торонто відсвяткували 26-ту річницю Незалежності України та 150 років Канади

19 серпня 2017 року понад 12 тисяч українців Торонто і околиць зібралися у Centennial Park, щоб відзначити 26-ту річницю Незалежності України та 150 років Канади. Такі святкування уже кілька років поспіль організовує Конгрес Українців Канади, Відділ Торонто.

Привітати канадських українців зі святом прийшли посол України в Канаді Андрій Шевченко, генеральний консул України в Торонто Андрій Веселовський, депутат Федерального уряду

Канади Борис Вжесневський, міністр науки Кіристи Данкан та інші політики федерального, провінційного і місцевого рівня.

Протягом усього дня відбувалися спортивні змагання, концерти, розваги для дітей. Можна було поласувати смачними українськими стравами та придбати чудові вишивки, сувеніри, українські товари і продукти.

Скрізь було чути привітання: "Слава Україні!" А у відповідь несло: "Слава Канаді!"



Усі охочі могли зробити собі чудову фотографію у вінку...



Оля Даниляк, членка КУ ЛУКЖК, добр. Маруся Барщик, голова КУ ЛУКЖК, Ірина Садова.



НАША
ДОРОГА
XLVII – 2-3(62-63)/2017
NASHA
DOROGA

Квартальний журнал
Ліги Українських Католицьких Жінок Канади

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

La Journal de la Ligue des Femmes
Catholiques Ukrainiennes du Canada

National Executive mailing address:

Marion Barszczyk, President
390 Willard Ave, Toronto, ON M6S 3R5
Phone: 416-767-4973
mbarszczyk390@gmail.com

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

РЕДАКТОР • EDITOR
ЛАРИСА ГРИНДА • LARYSA HRYNDA
416-999-1878
nashadoroha@gmail.com

АСИСТЕНТ РЕДАКТОРА • ASSISTANT TO THE EDITOR
ЛАРИСА ШЕПТАК • LYRISSA SHEPTAK
lyrissas@hotmail.com

ТЕХНІЧНА ОБРОБКА • TECHNICAL PRODUCTION
Ігор Кодак • Ihor Kodak
306-934-7125
ikodak@sasktel.net

МАРКЕТИНГ/АДМІНІСТРАЦІЯ • MARKETING/ADMINISTRATION
Геня Геркнер • June Herkner
305-1320 Islington Ave, Toronto, ON M9A 5C6
Phone: 416-622-1836
herkja@hotmail.ca

ФІНАНСОВИЙ АДМІНІСТРАТОР • FINANCIAL/TREASURER
Елізавета Зарайко • Elizabeth Zahayko
387 Betts Ave, Yorkton, SK S3N 1N3
Phone: 306-783-6232
eazahayko@sasktel.net

Висловлені погляди не кончею відповідають Редакції.
Матеріали не повертаються.

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

People in photographs are identified left to right.

Copyright © UCWLC. All rights reserved.

RETURN UNDELIVERABLE CANADIAN ADDRESSES TO

NASHA DOROGA
387 BETTS AVE
YORKTON SK S3N 1N3

ISBN 1-894022-75-0

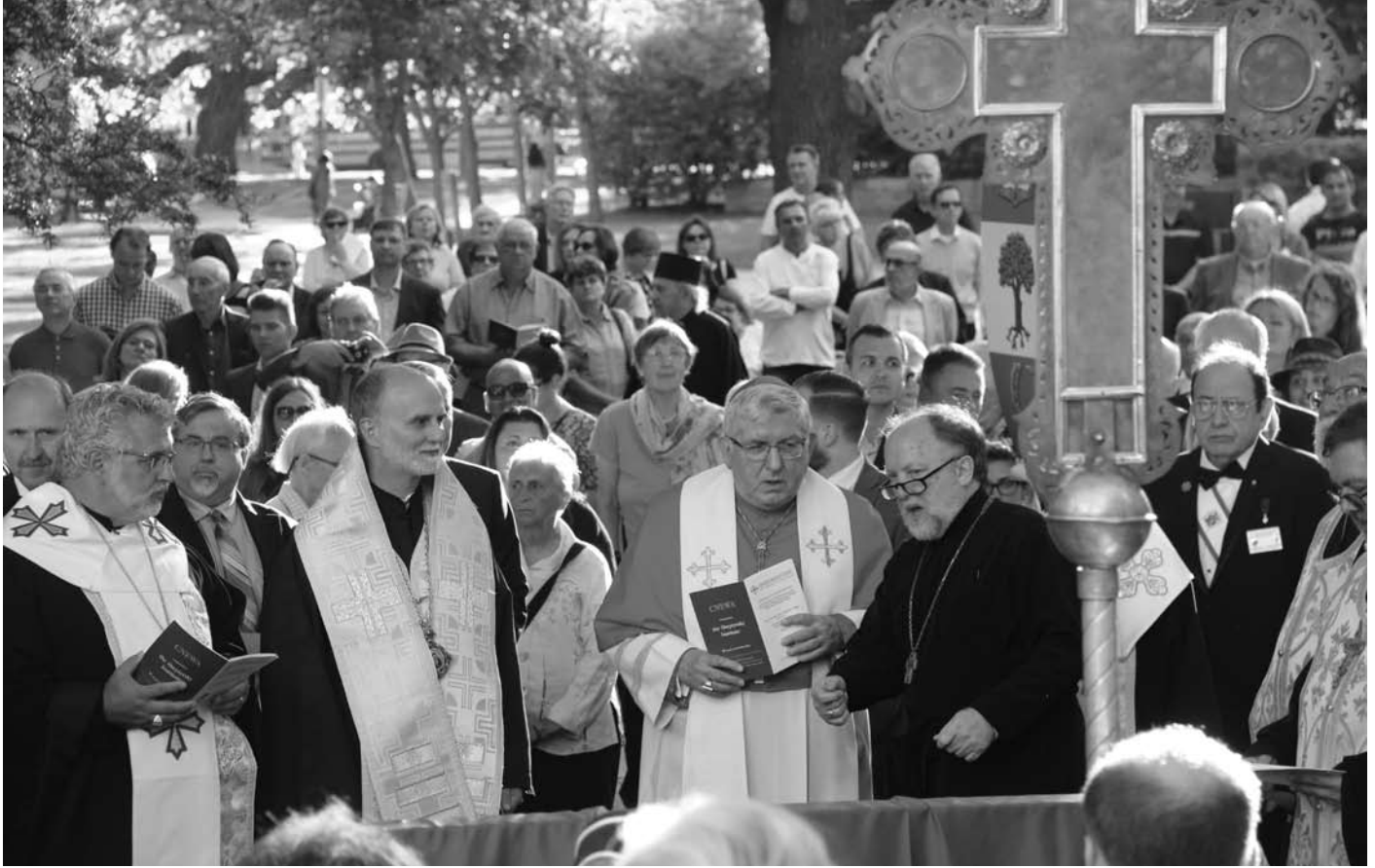
PRINTWEST

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

Верхня й задня обкладинки / Front and back covers

Фото – Лариса Гринда / Photo – Larysa Hrynda

www.ucwlc.ca



UCWLC members attend gathering to mark Sheptytsky Institute's historic move to Toronto

By Olena Wawryshyn

The Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies (MASI) has had close ties with the UCWLC for many years. MASI's director, Father Peter Galadza, is our spiritual advisor and a contributor to *Nasha Dorooha*. Also, the UCWLC has consistently supported MASI through generous donations. Accordingly, when on July 25 MASI held a Garden Party and Blessing of its new home on the campus of St. Michael's College (USMC) in the University of Toronto (U of T), UCWLC members were there to celebrate.

MASI's relocation is an important development in the Institute's

history. Founded in 1986 by Father Andriy Chirovsky in Chicago, MASI had been based in Ottawa since 1990. Last year, MASI signed an agreement that as of July 1, 2017 it would become an autonomous academic unit of the Faculty of Theology of USMC, thereby forging an affiliation with one of North America's leading universities.

The large turnout at the event celebrating this move reflected its significance. In attendance were His Eminence Thomas Cardinal Collins, Archbishop of Toronto; Bishop Borys Gudziak, Eparch of Paris (who was representing Bishop Stephen Chmilar); numerous clergy from North America; scholars;

"Don't waste this opportunity," Bishop Gudziak urges assembled clergy and laity



university community members as well as Roman Catholic and Eastern Christians — totalling more than 400 people.

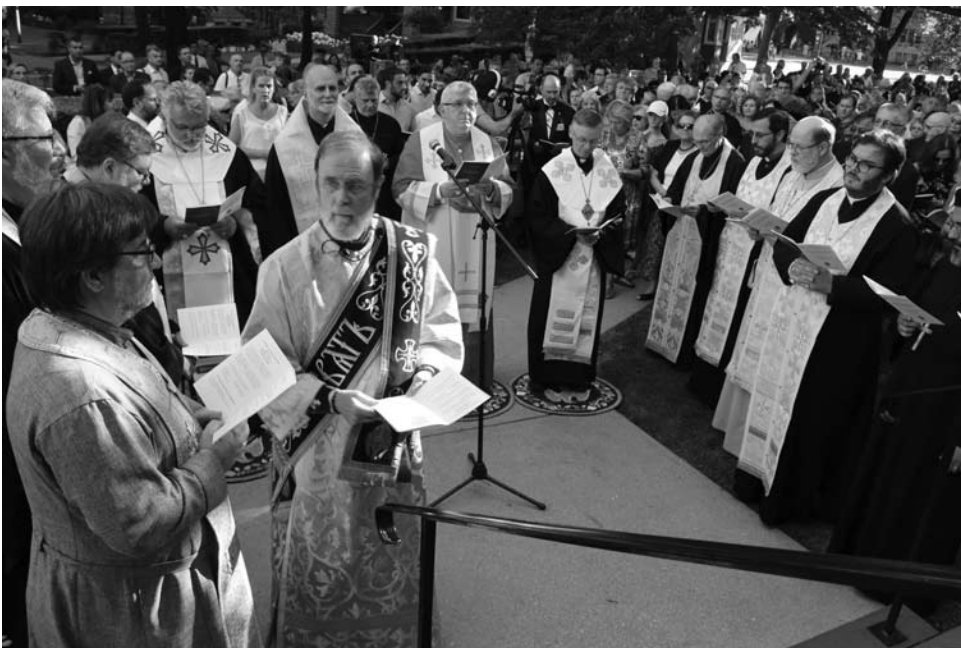
It was heartening to see Ukrainian Orthodox parishioners, along with numerous Ukrainian Catholics from parishes in the Greater Toronto Area. Among them were UCWLC

executive members: President Marion Barszczyk, Recording Secretary Tamara Woloschuk, and Olga Danylak. Toronto-born Zenia Kushpeta, a founder of Dzherelo in Lviv; Mary Pidkowich, head of the Olzych Foundation; and, Iroida Wynnnykyj of the Research and Documentation Centre were other notable women present. Ihor Klufas, president of the Ukrainian Catholic Brotherhood of Canada, Toronto Eparchy also attended. The Knights of Columbus representing Eastern Catholic Councils and Assemblies escorted Cardinal Collins.

The event began at 5 p.m. on the grounds of MASI's new premises, Windle House. Guests mingled and enjoyed sandwiches and drinks as musicians, including two banduristky from the *Zoloti Struny* ensemble and their musical director Oksana Zelinska, played on a small stage. At 6:30 p.m. a procession of clergy made their way to the steps of Windle House for the moleben. Dobrodiyka Halyna Chirovsky, dressed in a vyshyvanka, and several children met them at the entrance with the traditional bread and salt greeting.

Bishop Borys Gudziak and Cardinal Collins, who gave the homily, led the service. Concelebrating with them were Bishops David Motiuk of Edmonton and Bryan Bayda, CSsR of Saskatoon. Many other priests, deacons and sub-deacons participated.

In his homily, Cardinal Collins noted how important it was that with the arrival of MASI on the USMC campus, "East and West" were now together engaged in theological pursuits for the glory of God. The Eastern Christian Churches "are one of two lungs through which we must breathe," he said, adding





Top photo: The Metropolitan Andrey Sheptytsky Institute's led the singing during the moleben under conductor and sub-deacon Dr. Brian Butcher. Middle photo: Cardinal Collins, Bishop Brian Bayda, CSsR, Bishop Borys Gudziak. Above: The Melkite Choir of Jesus the King and the choir of the Coptic Orthodox Churches of the Greater Toronto Area also sang.

that through the Eastern Churches' glory of worship, which brings an awareness of the divine in this world, this reality can reach outwards from MASI across the country and far beyond.

Emphasizing the importance of MASI in educating and forming future clerical and lay leaders, he reminded those gathered that Patriarch Sviatoslav Shevchuk is an alumnus of the Institute.

MASI's choir led the singing during the moleben under conductor and sub-deacon Dr. Brian Butcher, a MASI instructor. The Melkite Choir of Jesus the King and the choir of the Coptic Orthodox Churches of the Greater Toronto Area also sang. Taissa Cronin, granddaughter of Brampton's Father Roman and Dobrodiyka Iryna Galadza, was one of the readers.

At the conclusion of the official ceremony, the Cardinal and Bishops blessed Windle House. Dr. Andrew Bennett, the former Canadian Ambassador for Religious Freedom and an alumnus of MASI, read verses from the Psalms. Then, MASI's new sign at the front of its premises was unveiled by officiating clergy, the Sheptytsky Institute staff, its former and current directors, the President of USMC, David Mulroney, the Dean of USMC's Faculty of Theology, Dr. James Ginther, and members of the MASI Foundation, the charitable body in charge of funding the Institute.

Afterwards, guests toured Windle House, a stately mansion, where, starting this fall, MASI's classrooms and administrative offices will be located. Public lectures will also be held there. In addition, there is a room allocated for a MASI chapel in adjacent Elmsley Hall, and a fundraising drive is underway to renovate the space.

→

Tour guides Dobrodiyyky Olenka Galadza and Halyna Chirovsky explained that Windle House dates to the late 1800s and was inhabited by a series of notable individuals. Built for barrister Herbert Harley Dewart, who became provincial Liberal Leader, it was named after a later resident, Sir Bertram Windle, a scholar and university president. At one point it was home to French Catholic theologian Jacques Maritain and most recently served as a residence of the Basilian Fathers. The late Ukrainian Catholic theologian Fr. Petro Bilaniuk once had an office here.

At 8 p.m. those gathered filled the nearby Sorbara Hall auditorium to capacity to hear Bishop Gudziak speak about “The Unique Importance of the Sheptytsky Institute for the Church Universal.” Emcee Larisa Galadza-Cronin of Ottawa opened the program and introduced USMC President David Mulroney, who welcomed the community and invited them to keep coming back to the campus and MASI. Fathers Peter Galadza and Andriy Chirovsky presented a specially commissioned icon to him and Cardinal Collins for their vital role in arranging MASI’s move to USMC, and a second icon to Dean James Ginther.

Next, Lesya Sabada of Saskatoon, one of MASI’s first students and a recent graduate of the D.Min. Program at St. Paul University in Ottawa, introduced the keynote speaker.

Bishop Gudziak lectured on the challenging and inspiring life of Andrey Sheptytsky, who was the leader of the Greco-Catholic Church from 1901 to the year of his death in 1944. He was “one of the greatest churchmen of the last 100 years,” said Gudziak. “He lived through the administration of seven governments while shepherding a relatively small church of 3 to 4 million members” in Western Ukraine,



Top: Windle House – the new home of the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies (MASI). **Second row:** MASI President Fr. Peter Galadza; Fr. Galadza, Dean of USMC’s Faculty of Theology Dr. James Ginther and Fr. Andriy Chirovsky. **Above:** Cardinal Thomas Collins and USMC President David Mulroney; Dr. Pascal Bastien and family.

then a “distant, poor corner of the Austro-Hungarian Empire.” One of his legacies today, said Gudziak, is a Church whose members and communities are spread in many places around the globe – from Siberia to

Egypt, from Canada to Argentina.

Metropolitan Sheptytsky also established the Lviv Theological Academy in 1929 on which MASI is in many ways modelled, noted Gudziak, who, too, is a founder of an

academic institution, the Ukrainian Catholic University in Lviv. He also emphasized that the way of doing theology as Eastern Catholics forged by the Sheptytsky Institute has left an indelible imprint on the thousands of clergy who have been educated by the Ukrainian Catholic Church in Ukraine in recent decades.

"My hope," said Gudziak, "[is] that the community here and the U of T and USMC and the Ukrainian and Catholic communities of Toronto make the best of this special opportunity." Visibly moved by the momentous potential of MASI to share Christ's Gospel and to shape and transform lives, he encouraged the community to support MASI and help it meet the greatest challenges of the 21st century. He promised that if they do, their "community will be changed," "their



Bishop Borys Gudziak

eparchy will be changed" and "incredible things will happen."

"Don't waste this opportunity," Bishop Gudziak urged those assembled at this event marking a new era for MASI and our Ukrainian Catholic Church. As MASI's first academic year in Toronto gets underway, the ball is now in our court. How will we answer the call?

How Can You Support MASI?

Volunteer

Interested in getting involved? Email us: sheptytsky@utoronto.ca

Connect

Subscribe to MASI's newsletter. Send a request to sheptytsky@utoronto.ca

Pray

Join MASI's prayer fellowship or attend Divine Liturgy at MASI's chapel

Donate

Visit MASI's website to donate online or send cheques to:

Metropolitan Andrey Sheptytsky Institute Foundation

c/o University of St. Michael's College
81 St. Mary Street

Toronto, ON M5S 1J4

tel. 416-926-7137

website: www.sheptytskyinstitute.ca



Ukrainian Catholic Women's League of Canada National Executive

The Vera Buczynsky Ukrainian Studies Scholarship

The National UCWLC is offering one scholarship of \$1,000 to a person of Ukrainian Catholic descent who is planning to enroll in Ukrainian Studies at the post-secondary level. Criteria and applications are available online at www.ucwlc.ca. Applications should be submitted electronically to

The Vera Buczynsky Ukrainian Studies Scholarship Committee

Olha Karaim, Chair at
ucwlcnationalscholarship@gmail.com

The Mary Dyma Religious Studies Scholarship

The National UCWLC is offering one scholarship of \$1,000 to a lay woman of Ukrainian Catholic descent who is planning to enroll in Religious Studies at the graduate level. Criteria and applications are available online at www.ucwlc.ca. Applications should be submitted electronically to

The Mary Dyma Religious Studies Scholarship Committee

Olha Karaim, Chair at
ucwlcnationalscholarship@gmail.com



Participants and guests of UCWLC Plenary. Seated: Dr. Pascal Bastien; Marion Barszczyk, President of National Executive UCWLC; Bishop Stephen Chmiliar; Rev. Peter Galadza; Rev. Petro Dvirnyk; Olena Gedz, 3rd Vice-President.

UCWLC Plenary April 2017

On April 28-29, 2017 the first Plenary of the new National Executive with Marion Barszczyk as President was held at Sts. Peter and Paul residence in Scarborough, Ontario. The 25 attendees came from as far away as Edmonton and Saskatoon. It was an opportunity to meet face to face and connect with colleagues from Eparchies across Canada. As such, many pertinent matters were able to be presented, discussed and have decisions made. Reports were presented by the National President, Eparchial Presidents and Committee chairs. Chrystina Cahute, our insurance broker from Aviva Insurance, clarified issues brought forward by members.

Guest speaker Dr. Pascal Bastien spoke passionately on the topic of "Euthanasia and the Elderly."

On both days, mass was offered by Reverend Peter Galadza in the chapel of Sts. Peter and Paul. Thanks are extended to the members of the National Executive for organizing this well-run and enjoyable event.

With greater understanding for one another and many fond memories, we look forward to the next Plenary in 2018.

Marijka Katchmar
National Corresponding Secretary



Mass in the chapel of Sts. Peter and Paul.



Sophie Manulak, Wanda Lazaruk and Margaret Ethier visiting High Park and monument of Lesya Ukrainka. This statue has been commissioned by the Women's Council of the Ukrainian Canadian Committee. The Statue of Lesya Ukrainka was sculptured by Mykhailo Cheresniovsky in bronze and black granite in 1975.



Top row: Rev. Peter Galadza; Marion Barszczyk, President of National Executive UCWLC; Margaret Ethier, Archeparchial President (Winnipeg); Marlene Bodnar, Eparchial President (Saskatoon). **Second row:** Joyce Chrunik-Rudiak, Eparchial President (Edmonton); Vera Kostecki, National Executive, Cultural Committee; Nadia Dusanowsky – National Executive, Spiritual/Social Development Committee; Yustyna Holovchak – National Executive, Charitable Committee. **Third row:** Olha Karaim – National Executive, Scholarship Committee; Olga Danylak, National Executive, Constitution & By-Laws; June Herkner, Nasha Doroja Advisory Board, Marketing/Administration; Marusia Kobrynsky, Eparchial UCWLC – Saskatoon.



Far left: Orsya Sushko, president of the World Federation of Ukrainian Women's Organizations. **At left:** Dr. Pascal Bastien received a gift – book *UCWLC: Builders of Home, Faith and Community* from Marion Barszczyk and Joyce Chrunik-Rudiak.



Rev. Petro Dvirnyk, Bishop Stephen Chmiliar, Sophie Manulak, Rev. Peter Galadza, Dr. Pascal Bastien, Marion Barszczyk.

Celebrating Canada's 150th birthday

Ukrainian Canadians deserve thanks

By Oksana Bashuk Hepburn



Canada turned 150 on July 1. From “a few acres of snow” it has been transformed into one of the world’s most prosperous countries, consistently ranking in the top 10 happiest places to live. It is also a global leader in human rights and multiculturalism.

Canadians of Ukrainian descent were instrumental in developing both concepts. Walter Tarnopolsky led the articulation of human rights and civil liberties domestically and internationally. In his honour, the Walter Tarnopolsky International Jurist Award is given to distinguished contributors for work in these areas.

In his maiden Senate speech, another Ukrainian Canadian formulated the notion of Canada’s multicultural reality. Senator Paul Yuzyk is viewed as the father of multiculturalism. Furthermore, in a dissenting report of the Royal Commission on Bilingualism and Biculturalism (1966), member Dr. Jaroslav Rudnycky argued against biculturalism. He called for the recognition of Canada’s multicultural reality rather than the enshrinement of Anglo-Celtic and French cultures at the expense of all others.

Canada’s multicultural legislation and its Charter of Rights and Freedoms reflect the work of these notable individuals.

Other far-reaching contributions include the pioneering work in cancer detection by

Dr. Sylvia Fedoruk — later the lieutenant governor of Saskatchewan — and Dr. Roberta Bondar, Canada’s first female astronaut.

Therefore, it is surprising that the contributions of Canadians of Ukrainian descent — pioneers since 1887 and developers of western Canada — have received little recognition to date in this historic year. Is the Ukrainian connection being whitewashed?

Perhaps a partial answer lies here. The highlight of Canada’s 150 birthday party in Ottawa was the naming of two new astronauts: Jennifer Sidey and Joshua Kutryk.

Ms. Sidey said she was inspired by Dr. Bondar. Her forebears arrived from Ukraine at the turn of the 20th century. Mr. Kutryk has a distinct Ukrainian surname and hails from Alberta, the heart of Ukrainian Canada.

Yet there was no linking of these exceptional Canadians to their roots. Despite this omission, there was much praise for Canada’s diversity at the celebrations on Parliament Hill. Prince Charles said it made Canada a wonderful country; Prime Minister Justin Trudeau celebrated it: Diversity is Canada’s answer to dealing with hardship and discrimination.

It was not always so.

Ukrainians were among the first non-Anglo-Celtic or French minorities to arrive here. Being first is tough. Hardship and discrimination were as brutal then

as they are today in the most unfortunate countries. There were no roads, no hospitals, schools or churches. Officials allocated some of the worst land to the “men in sheepskin coats,” and mocked their dress, language and ethnic origin. The internment of Ukrainians during World War I is now seen as a dark moment in Canada’s history.

It can be said, therefore, that Canada learned how to be a “kinder and gentler society” on the backs of the hundreds of thousands that poured in from Ukraine at the turn of the 20th century. Their experiences led directly to the development of human rights and multiculturalism for Canada.

So why, on its big birthday, is their outstanding contribution not acknowledged? Has multiculturalism lost its place? Has it become less valuable as other diverse groups — women, visible minorities, the disabled, the LGBT community — advance?

As always, the squeaky wheels get the grease. Indigenous groups, for instance, received considerable attention during the birthday celebrations. Most likely it’s because they asserted themselves. They erected an illegal but most prominent teepee on the Parliament grounds that they claim to be their land.

Under-recognition is a form of discrimination, too. Dr. Bondar and Mr. Kutryk must not be thrown into an Anglo-Celtic/French melting pot that removes

these astronauts' distinct Ukrainian identity. To do so is to go backwards. It is not Canadian. It is wrong. It dishonours and diminishes the work of Messrs. Tarnopolsky, Yuzyk and Rudnycky.

Multi-diverse Canadians – that's all of them – are strengthened when one of their own succeeds: A young woman is inspired to become an astronaut because a woman who is Ukrainian Canadian – a double minority – made it to the stars.

Such success proves that Canada works for all.

Going forward, more work is needed in coming to grips with the notion of unity in multicultural diversity. This is particularly pressing as the world's population shifts among countries at unprecedented rates due to economic imperatives, wars and climate change.

Canadians, comprising 200 different ethnic groups, live this daily. The Ukrainians in Canada led the way with human rights

and multiculturalism. Perhaps they will lead in dealing with this issue as well. First, however, they need to be recognized both at home and abroad for these world-changing contributions.



Oksana Bashuk Hepburn
may be contacted at
oksanabh@sympatico.ca.

Famous Canadians of Ukrainian Descent: Senator David Tkachuk

Senator David Tkachuk was summoned to the Senate June 8, 1993 by the Rt. Hon. Brian Mulroney. He sits as a member of the Conservative Party of Canada. Senator Tkachuk began his career as a businessman. He taught high school from 1972 to 1974, and later became a political organizer. He has organized over 40 election campaigns at both the provincial and federal levels. From 1982 to 1986, he held the senior position of Principal Secretary to Premier Grant Devine. From 1986 to 1993, he was an owner and President of Strategic Direct Marketing, a direct mail, telemarketing and envelope manufacturing company. Since his appointment to the Senate in June 1993, Senator Tkachuk has held many different committee positions, but has



specialized in the areas of government financial policy and departmental spending, the banking industry, corporate affairs including governance and regulatory matters, as well as agricultural and environmental policy and aboriginal issues. He has served

as Senate Caucus Chair and as Deputy Chair of National Caucus. He is also a past Chair of the Senate Committee on Internal Economy, Budgets and Administration.

Senator Tkachuk is the Chair of the Senate Committee on Banking, Trade and Commerce and is a member of: the Senate Rules Committee; the Senate Committee on Internal Economy (and its Sub-committee on Senate Estimates); the Special Senate Committee on Modernization (Chair of the Working Group on the Committee System of the Special Senate Committee on Senate Modernization) and the Advisory Working Group on Human Resources.

He has been married to his wife Sharon since 1965. They have two children: Teri and Brad.

From the Spiritual Advisor's desk

◇ 3 Пера Духовного Дорадника

Fr. Peter Galadza, Ph.D., Sheptytsky Institute, Toronto

◇ о. д-р Петро Ґаладза, Інститут Шептицького в Торонто

“Lover of peace” – “Lubomyr”

Rarely has a person lived up to his name as well as Patriarch Lubomyr Husar. The predecessor of our present Patriarch, Sviatoslav, passed into eternal life on May 31. I had the honour of being present at his funeral in Kyiv, and during the entire service I was reminded of an incident that epitomized his unique, God-given tranquility.

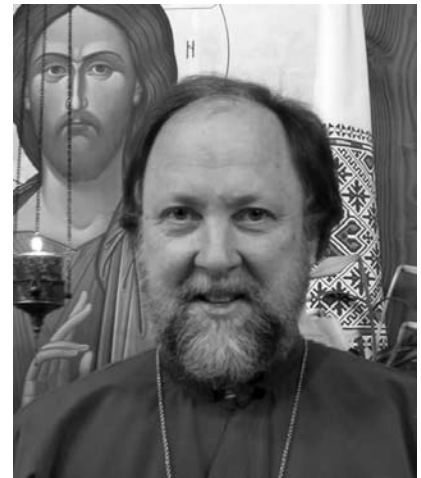
It was February 15, 2000: on the Julian calendar, the feast of the Encounter of our Lord in the Temple. And what an “encounter” that day would bring! Then Bishop Lubomyr (as he would become Patriarch only the following year, after Patriarch Lubachivsky's death) came to what is today the Ukrainian Catholic University in Lviv to preside at the Divine Liturgy. He was coming as the functioning head of the Church since Patriarch Lubachivsky had ceded his jurisdiction to him in view of the latter's poor health.

It's not every day that the protohierarch of a Church comes to call. As dean of the Faculty of Theology, I was tasked with making sure that all went well. I had even organized a new student choir, *Strittenia* (Encounter), which ended up taking its name from that first Liturgy. But that was not the reason that anyone would remember that day.

We were serving the Liturgy in a makeshift chapel on the second floor of the UCU building on Svientsitsky Street. The room was large, but we had several hundred students and staff, and so 15 minutes into the service, our rector, Fr. Mykhailo Dymyd, appropriately started encouraging people to draw closer to the icon screen to ensure that those in the corridor could enter the chapel.

Right before the Creed, however, I noticed a phalanx of about 15 people stringing their way towards the iconostas – and right into the sanctuary! I was about to tell Fr. Mykhailo that this was a bit too much, when I heard the group “chanting,” “Give us back Father T. Give us back Father T.” (I won't use his name here. He's probably still alive.) They then encircled the altar and knelt down. One of the ladies grabbed the fully-vested Bishop by the thigh while the group continued sloganeering.

“Father T.” had been trained in one of the seminaries of the Moscow Patriarchate (MP). He had switched to the Ukrainian Greco-Catholic Church in the early 1990s. Apparently, Bishop Lubomyr had just reassigned him to another parish, but he didn't want to move. Later, I learned that he tended to be uncooperative.



In any case, he certainly hadn't managed to warn his parishioners that disrupting a Divine Liturgy was not the proper way to express the *sensus fidelium*.

The scene must have lasted at least several, very tense minutes. Bishop Husar told the clergy surrounding him to remain calm. “Ne rukhaite yikh” (Don't touch them). This was his response when two of the University's custodians entered the sanctuary about to lay hands on the “dissidents.” It's anyone's guess as to how long the “stalemate” could have continued. But after several minutes, the lady who was clinging to Husar's thigh inadvertently nudged the altar, and the chalice began to shake. The altar was like the rest of the chapel – very provisional. Without a solid base, everything on the holy table could have come crashing down. (Fortunately, the gifts had not yet been consecrated.) Typical for Bishop Lubomyr, even then he did not react. But anyone who knows Fr. Mykhailo Dymyd will not be surprised that at that point he took one of the lady's fingers and bent it back. It caused just enough pain for her to release the future patriarch. At that point, the other devotees of

“Father T.” also moved back. The custodians then calmly ushered them out of the sanctuary – and chapel.

A moment of pregnant silence descended upon the congregation. The Divine Liturgy had been disrupted quite dramatically. Several seconds later, Bishop Husar turned around from the altar and calmly said, in his soothingly molasses-like tone, “Let’s pray for those people” (*Pomolimsia za tykh liudey*.) There was no comment, no analysis, no exhortation from the Bishop. Just a serene “Hail, Mary” (*Bohorodytse Divo*).

Remarkably, the Liturgy had been interrupted right after the short litany and exclamation (*vozhlas*) preceding the Creed. Thus, the words prescribed next, which Lubomyr seamlessly executed, were “Peace be with all.”



Rarely has the blessing been so appropriate – and so meaningful – during a divine service.

The Liturgy concluded without incident and the future patriarch stayed with us for a lengthy program following the service. Nonetheless, the only comment about the disturbance came during my introduction of Lubomyr, when I jokingly assured him that none of the unruly intruders had been our students.

The whole incident might serve as a metaphor for the Christian life – and Patriarch Lubomyr’s commitment thereto.

We are called to stand in the presence of Christ – to focus on Him, to live out our lives in peace and repentance.

Many years before that odd day in Lviv, I had come to realize that truly profound communication is usu-

ally more about what’s going on in the heart, than what’s being said by the mouth. As someone who struggles with inner turmoil on a daily basis, it is frequently a recollection of Lubomyr Husar’s calm “delivery” that reminds me of the need to “Let go, and let God.”

There are thousands of actions and initiatives that will form the legacy of the late Patriarch. But certainly among the greatest will be his ability to live up to his name.

May he rest in the Peace he preached so eloquently. *Vichnaya pamiat.*

“This is Beautiful”

Someone has written these beautiful words. Must read and try to understand the deep meaning of them. They are like the Ten Commandments to follow in life all the time.

- 1) Prayer is not a “spare wheel” that you pull out when in trouble, but it is a “steering wheel” that directs the right path throughout.
- 2) So why is a car’s windshield so large and the rear view mirror so small? Because our past is not as important as our future so look ahead and move on.
- 3) Friendship is like a book. It takes a few seconds to burn, but it takes years to write.
- 4) All things in life are temporary. If it’s going well, enjoy it; that won’t last long. If it’s going badly, don’t worry; that won’t last long, either.
- 5) Old friends are gold! New friends are diamond! If you get a diamond, don’t forget the gold! Because to hold a diamond, you always need a base of gold.
- 6) Often when we lose hope and think this is the end, God smiles from above and says, “Relax, sweetheart, it’s just a bend, not the end.”
- 7) When God solves your problems, you have faith in His abilities. When God doesn’t solve your problems, He has faith in your abilities.
- 8) A blind person asked St. Anthony, “Can there be anything worse than losing eye sight?” He replied, “Yes, losing your vision.”
- 9) When you pray for others, God listens to you and blesses them; sometimes, when you are safe and happy, remember someone prayed for you.
- 10) Worrying does not take away tomorrow’s troubles; it takes away today’s peace.

In Memoriam:

Lubomyr Husar, Cardinal and Spiritual Father of Ukraine

By Bishop Borys Gudziak

His Beatitude Lubomyr Cardinal Husar was the spiritual father of today's Ukraine, but also of many of us.

I knew Father Lubomyr, Bishop Husar and His Beatitude over 50 years in different countries on two continents. As a boy I saw him in the United States in the mid-1960s during summer vacations in the borsch belt of the Catskills in New York state, where he was a parish pastor. Already at that time, he captivated young and old, intellectuals and simple people, by his authenticity and humour.

In the late 1970s and 1980s in Rome, Father Lubomyr was our spiritual director at the seminary and my personal confessor. Then, in Ukraine, for nearly 20 years, I was honoured to be a close collaborator.

He was born in 1933 in the city of Lviv, then within the borders of interwar Poland. As a child, Lubomyr endured the horrors of Soviet and Nazi occupations of western Ukraine before the Husar family fled to Austria in 1944. There he went to high school and mastered German and Latin. With his parents he moved to the United States in 1949. In Stamford, Connecticut, Washington and New York, he completed undergraduate and graduate seminary studies and a specialization in philosophy.

After serving as a parish priest and teaching foreign languages and philosophy at St. Basil's Ukrainian Catholic Seminary in Stamford, he went to Rome and there completed a doctorate in ecclesiology and ecumenism. Longing for a more contemplative life, he became a monk of the Studite order in 1972. In 1977, he was secretly consecrated a bishop by Cardinal Josyf Slipyi.

By the mid-1970s the Ukrainian Greek Catholic Church (UGCC), outlawed in the Soviet Union in 1946, had been clandestine for 30 years. Lubomyr's episcopal consecration and his status as a bishop remained a secret — he was a reserve bishop for the Church of



Cardinal Lubomyr Husar

the catacombs in case the Soviets succeeded in eliminating hierarchical apostolic succession in the UGCC. Thus, he continued his monastic life and his teaching at the Urbaniana University and the Lviv seminary for 19 years in Rome and, after 1993, in newly independent Ukraine.

In 1996, seeing the great spiritual gifts of the secret bishop, Pope St. John Paul II publicly acknowledged his episcopal consecration. It was with the Pope's support that, in 2001, the Greek Catholic Church of Ukraine chose Lubomyr Husar as its leader. A week after the election, the Holy Father named him cardinal.

The past 15 years of deep social upheaval have been heartrending for a traumatized post-communist Ukrainian society. At the time of the Orange Revolution and the Revolution of Dignity, as well as during the last three years of war, Cardinal Husar was a voice of wisdom, reassurance and hope. He became the most recognized moral authority of the country, despite being the leader of a minority church (10 per cent of the population).

Lubomyr Husar was endowed with many talents — spirituality, intelligence, sensitivity, great imagination and a remarkable ability to communicate. He preached and sang with a beautiful, resonant baritone. He was considered the best preacher of the Ukrainian Greek Catholic Church of the past 50 years.

But above all, he was a man of prayer, a monk thirsting for communion with God. As a priest, archimandrite and hierarch, he prayed ceaselessly to be in union with the Lord and lead others toward this communion. His prayer gave him the fortitude and peace necessary to endure many physical ailments. He was functionally blind for the last 12 years of his life. Most people were not fully aware of his handicap. He never complained.

For Lubomyr Husar, the unity of Christian churches was of utmost importance. He wrote his doctorate on a pioneer of ecumenism, Metropolitan Andrey Sheptytsky and his theology and spirituality of reconciliation among Christians. His Beatitude patiently wrought unity among the bishops of the synod of UGCC, who were deeply divided at the time of his election. He brought together Ukrainians of different confessions, or without confession, becoming for them a spiritual father and moral beacon.

Taxi drivers, hipsters, the young and old, business persons and artists, practising parishioners and those who were not members of the Ukrainian Greek Catholic Church listened to Husar's audio and video broadcasts. The cardinal contributed to rapprochement between Ukrainians, Poles and Jews. He dreamed of the end of the war and peace with Russia.

Lubomyr Husar left a legacy of two particular virtues that are most relevant for Ukraine's political and economic elite. Maybe not only for Ukraine and maybe not only for the elite.

In the world there is a thirst for power and the desire to preserve it, often at all costs. Husar gave up power and surprised all of Ukraine by his retirement in 2011, unprecedented for the head of any of the Eastern Christian Churches of Ukraine.

The cardinal lived humbly, possessed little and disliked luxury. For the liturgy and for glory to God, he followed the rich Byzantine tradition, with the beauty of its celebrations. Otherwise he was a minimalist and disdained doodads.

Cardinal Husar had simple tastes in just about everything. His favourite meal was pork and beans. This modesty and simplicity also prevailed in the manner in which he related with others. He communicated with ease with the everyman, in many different languages, in different countries and continents. His conversation was embellished with pearls of self-effacing humour. Lubomyr knew how to laugh and laugh at himself. This humour reflected his intimacy with God, for humour and mystery are cousins of the sacred and the sacramental. His humour often carried a strong social moral message. Asked how the oligarchs of Ukraine can be reformed, Husar replied: "They should attend more funerals."

At the time of his passage to God, we accompany Lubomyr with prayer for the peace and repose of his soul.

Let us pray for His Beatitude Sviatoslav Shevchuk, Cardinal Husar's 46-year-old successor, who must bear the burdens of his flock in a time of war and humanitarian crisis in Ukraine.

Let us pray that the Lord make Lubomyr Husar's virtues our own.

Vichnaia pamiat! Everlasting memory!

Bishop Borys Gudziak is the bishop of the Eparchy of St. Volodymyr in Paris for Ukrainian Catholics in France, Benelux and Switzerland.

Папа Франциск | Аудієнції та "Ангел Господній"

Папа Франциск привітав Сестер Служебниць з нагоди початку Генеральної Капітули



Сестри Служебниці на площі Святого Петра під час молитви
"Ангел Господній" з Папою, 9 липня 2017

«З радістю вітаю Сестер Служебниць Непорочної Диви Марії та благословляю працю їхньої Генеральної Капітули, яка розпочинається саме сьогодні», — цими словами Папа Франциск привітав після проказування молитви «Ангел Господній» у неділю, 9 липня 2017 р., Сестер Служебниць, які прибули до Риму на свою Капітулу, а перед її початком взяли участь в недільній молитві зі Святішим Отцем, щоб отримати його Апостольське благословення.

Зазначимо, що XIII Генеральна Капітула Згромадження Сестер Служебниць Непорочної Диви Марії, що є найвищим органом управління чернечої родини, відбулася в Українській Папській Колегії Святого Йосафата в Римі від 9 до 27 липня на тему: «Йти слідами Блаженної Йосафати». Делегатки із семи провінцій обрали Головну Управу на наступне шестиріччя та розглянули деякі внутрішні справи Згромадження.

uk.radiovaticana.va/news/2017/07

Byzantine Christianity with its elaborate liturgical life uses an array of majestic symbols in order to elevate the human Spirit and Mind to a place beyond the daily living of life, and all the routines and cares of this world. Liturgy, in the Byzantine East, is not only about communal prayer and the communication of the Gospel message, but, in addition, Liturgy intends to *immerse* the Faithful into an experience designed to give a glimpse of the ethereal. The Faithful should be open to and seek to obtain an experiential knowledge of God by way of participating in the Divine Liturgy.

A distinct self-limitation is also inherent within the experience of the Byzantine Liturgical formula because of the profuse usage of symbols. Any visitor to a foreign land, in which a language unknown to that visitor is spoken, is fully aware that a breakdown in communication detracts from the experience of living in that country. Due to the importance and power of the frequent use of symbolism in Byzantine Christianity, Byzantine Christians must, therefore, seek a deliberate understanding of the symbols used in the Liturgy in order to climb the Divine Ladder of their Faith.

To illustrate this argument, let us take, as one example, the Holy Mystery of Crowning — a Mystery that the majority of Byzantine Christians will experience liturgically in their lives, either as witnesses, or, perhaps also, as a betrothed — a Mystery whose liturgical symbols are too often misunderstood or totally ignored, due mainly to the witnesses or betrothed not being



© SHANDROPHOTO.COM

fully cognizant of the spiritual drama taking place — a failure to understand the many symbols used to underpin the Liturgy — a liturgical illiteracy of sorts.

where, arriving at the threshold of the Church, she is met at the door by her groom and the celebrant. The Byzantine Rite bride enters alone. But is this truly less

The Mystery

Where to begin?

One of the great criticisms of the Holy Mystery of Crowning in the Byzantine Rite, by those in the West who witness the Liturgy, is often made about the very commencement of the Liturgy of the Crowning — the claim being that the Entrance is less “romantic” than the Western tradition, where the bride enters the Church accompanied by her father walking arm in arm down the aisle to the tune of Felix Mendelssohn. This criticism is, at times, also made by members of the Byzantine Rite who seek to incorporate the Tradition of the West into the Byzantine Crowning Liturgy. In contrast to the Western Tradition, the bride in the Byzantine Rite is seen to “merely” walk to the Church door,

romantic, less poignant? There is a symbolic meaning to this entrance. Historically, in the West, the daughter was the property of her father from birth until the father “gave her away” to another man, whose property she would then become. Hence in the West, the father leads the daughter to her future husband. In the Byzantine East, although the daily life of a woman may not have been any better than her Western counterpart, in the eyes of the Byzantine Liturgy she was equal to her groom and, as such, she came into the Church, “unaided” and “unowned” as his equal. The bride comes to the Church, in the Eastern tradition, as the female lover seeking the object of her affection in *The Song of Songs* — not

as a serf, not as a minion, nor accompanied by her parent, but as a woman seeking the lifelong embrace and love of the man she has chosen to wed, and who has chosen to wed her. (*cf.* The Song of Songs, 3: 1-4). As the bride walks into the Church, every witness present understands that before them is a woman embarking freely, independently, on one of life's great journeys and one of the Church's greatest Mysteries. She is a woman in love. She desires her groom. She stands firmly. She stands alone, until her hand is joined to his. The bride may indeed be nervous and may indeed wish to recline on her father's

with a number of clarifications. The rings are placed on the ring-finger of the right hand rather than on the left hand as in the West. The reason for this is that the right hand is the symbol of Christ, seated at the right hand of the Father, and it is, therefore, the hand by which every Christian commends their life to God through the Signing of the Cross. Therefore, in the Byzantine Rite, each time a spouse crosses themselves in prayer, they in fact recommit their vows to their partner in matrimony; their matrimonial promise is, therefore, integrated into their daily prayer life. In the West, the prac-

act. God is, therefore, at the core of their love and their life together. Without the priestly celebrant, a Byzantine wedding cannot occur. Moreover in Byzantine Theology, only in the context of God is marriage given its fullest meaning, for the love between spouses is completely actualized by both bride and groom loving each other *in* God, not only in the physical sense, but in the spiritual sense as well.

In the West, the practice is that the ring is placed on the ring-finger of the left hand, the rationale being that pagan tradition believed that through this finger ran a nerve directly to the lover's heart.

So now we leave the door of the Church in procession. Following the celebrant to the tetrapod, the bride and groom are given lighted candles symbolizing their faithfulness to their baptismal calling. The emphasis now is on the betrothed *couple* and their decision to be married. The emphasis is not on the "bride's big day," for it is not the "bride's day." It is the day of the bride *and* groom; hence, they walk together in procession. The theology of the Church is clear here: the ceremony is important, but the ceremony must emphasize the reality of the importance of a partnership of the two. The wedding is the beginning of a marriage, and marriage is a union of two. Often-times we hear of the "bridezilla," a modern colloquial term that refers to a bride bullishly intent

of Crowning

By Dr. Andrew Thomas Kania

arm. But, as per Byzantine Tradition, the love and determination in her heart should see her enter the Church independently, to take up her new status as a new, freely chosen, interdependent creation.

Historically, in the West, the daughter was the property of her father from birth until the father "gave her away" to another man, whose property she would then become.

The rings in the Byzantine Rite hold the self-same value in the East as they do in the West — but

tice is that the ring is placed on the ring-finger of the left hand, the rationale being that pagan tradition believed that through this finger ran a nerve directly to the lover's heart.

Another important symbolic difference between the Byzantine Rite and the Roman Rite is that in the Byzantine East it is the celebrant who places the ring on the fingers of the betrothed. The West emphasizes in the placing of the ring on the fingers by the betrothed pair, one to the other, that the Sacrament is being administered by the bride and groom with the priest as the witness for the Church. In the East, the Mystery of Crowning can only be imparted by God. God has chosen the lovers by Providential

on making the wedding all about her. In the Byzantine Liturgy, the liturgical structure emphasizes the marriage as a partnership, with the wedding the first symbol of this new partnership. The Ukrainian term for “wife,” *дружина* (*druzhyna*) accentuates this liturgical precept. The term *druzhyna* translates into: “the person who walks beside you.” Your *druzhyna* does not walk behind as a vassal, nor in front as a dictator, but they are your partner in everything, in the great journey and “Mystery” of life that God consecrates in marriage.

Let us consider the other symbols embossed within the Liturgy of the Mystery of Crowning. The hands of the couple are tied by the priest in his stole, and the couple are led around the tetrapod three times in what is known as the Dance of Isaiah. The married life thus begins with the first steps taken with Christ, with the priest symbolizing Christ. Three times the couple walk around the tetrapod symbolizing their journey with the Holy Trinity – a holy binding of the couple into one spiritual and physical being. Above their heads, their attendants hold crowns, symbolizing the regal nature of manhood and womanhood and the Divine plan of sexuality and family life. The couple are crowned the king and queen of their new home and family. They represent both in a physical and spiritual sense all humanity – male and female, and the potential for family life, in conjugal love, a family if not Graced from their loins, then a family specifically to assist their community by their service and witness to others. The crowns show that the couple belong to a royal priesthood as symbolized

by their hands enveloped in the priest’s stole. When the couple take their vows in the Byzantine East, they do so with their bound hands resting on the open Gospels. The vows they both speak are the same, calling on the Holy Trinity as a witness. The couple then drink from the chalice, the Common Cup, each partaking of the cup three times, drinking the contents of the wine to the last drop, a prefigurement not only of the Blood of Christ and sharing in His sacrifice, but also of the bond of marriage shared with fidelity until the contents of this life are over, consuming equally both life’s joys and sorrows. The Common Cup is only shared by the couple, as only they are partakers of the chaste promise, the vow now made, to one another, and to God, and ever sacred.

The couple are crowned the king and queen of their new home and family. They represent both in a physical and spiritual sense all humanity – male and female, and the potential for family life, in conjugal love, a family if not Graced from their loins, then a family specifically to assist their community by their service and witness to others.

As the Church is both ancient and new – ancient in the sense that the Liturgy was designed

before our era, but new in that we live in the contemporary world – in order to appreciate the full meaning of what the Church celebrates in the Liturgy, we need to come to understand the language She uses through symbolism. For it is only through symbolism that we can ever hope to intellectually grasp some of the Divine Nature of the Hidden God. And, it is only through the Liturgy, and the Holy Mysteries thereof, that we can hope to partake of this same God in a manner so profound that, although we *experience* His grace, we cannot *understand* Him completely. For what remains in essence in this world is a human being gazing at and being embraced by a Divine and Life-Giving Mystery, and touching the face of God, through the Mysteries He has left us in His Church.

The Mystery of Crowning is the specific phrase used by Byzantine Christians to refer to what is commonly known in Western Catholicism as the Sacrament of Matrimony. The term “Sacraments” are known in the Byzantine East as “Mysteries.” The focus in Byzantine Christianity is on a “mystery” that the human person is invited by God to partake in. The use of the term “mystery” emphasizes that the people partaking of the Grace-filled event can in no way fully understand what is occurring, but that they understand that God in His great power and goodness is present, nurturing and guiding those who are gathered.

This article was published in *The Church and Life Newspaper*, August 2017

My Defender

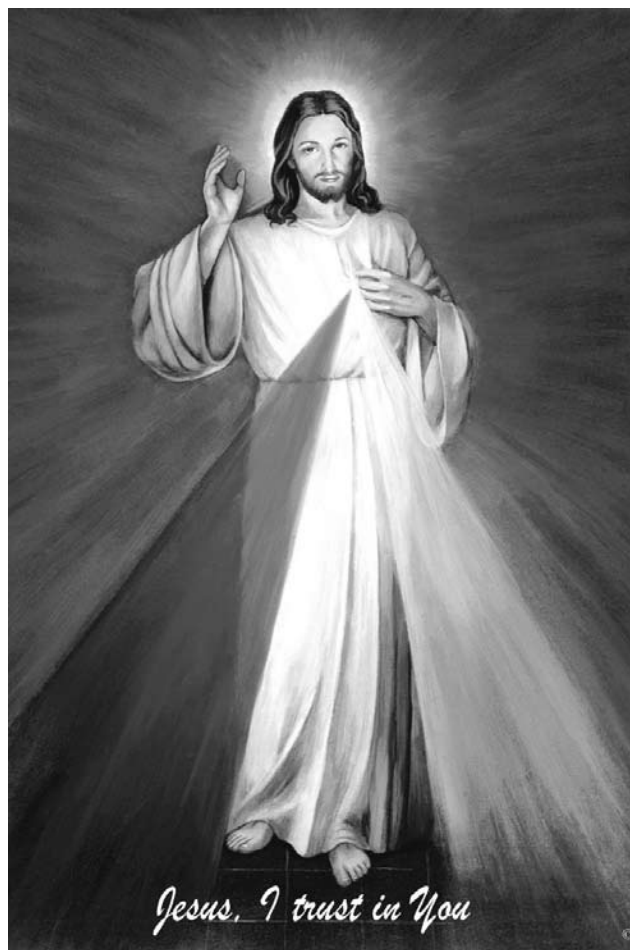
By Lyrissa Sheptak

“Jesus, I trust in You” may be the most beautiful, yet petrifying, phrase for me to utter. When my life becomes overly burdensome, I realize there’s no way I can do things alone. In my desperation, I hand things over to God (which is easier said than done).

I picture myself passing Him my anxieties, worries, harsh memories, guilt, regrets, and insecurities saying, “Take it. Take it all and get rid of it.” But doing so forces me to “walk my talk” and trust Him to deal with my problems; or else it’s nothing more than lip-service and I’m stuck spinning my wheels because I didn’t follow through with my end of the bargain. Plain and simple, God desires for us to trust Him. Always. Unquestioningly. Unceasingly.

Easier said than done, especially since I’m often bombarded with anxieties and worries. I’m a mother, can you blame me? But in this fast-paced, over-scheduled world, waiting for your SOS to be answered by God who exists in eternity (while we exist in time) is easier said than done. I’ve never really been good at relinquishing control. I’m a doer, a problem solver. But I have to be honest, I have a particularly difficult time conquering anxieties and worries. They attach themselves to me much like a painful regret or negative experience. It’s exhausting fighting the good fight alone.

So what do we need to do to acquire peace of mind and heart? Well, the first step is realizing we *aren’t* alone. Then pray diligently and look to the wisdom of the Church and Jesus’s teachings. There’s a lot of good scripture that we can fall back on and recite for those moments that clench our hearts and stop us in our tracks. Psalm 91 is one of my favourites. There’s the rosary as well. Satan hates it when we pray the rosary, he’s powerless against it. Remember, our struggles, insecurities, vices, worries and anxieties are all spirits and we need to recognize that the real wars waged in this world are actually spiritual ones.



Over the years, I have searched for weaponry to battle the evil forces that like to attack me. I have a few favourites in my arsenal. But sometimes I need something else. In my search for more, I was led directly to the Divine Mercy. “Jesus, I trust in You” can’t get any clearer than that.

The Divine Mercy is based on the writings of Polish nun and mystic, St. Maria Faustina Kowalska (1905-1938) of the Congregation of the Sisters of Our Lady of Mercy. St. Faustina received revelations and visions from Jesus about His mercy, and then she recorded them in her diary. Eventually this recorded God-led wisdom inspired devotion to the Divine Mercy.

Divine Mercy is a message of love. God loves us all, and His mercy and love are greater than all of our sins. Once we can understand the scope of His love for us, it’s easy to trust Him implicitly. But

remember that “control” I talked about earlier? We need to give it up. As moving as William Henley’s poem *Invictus* may seem, we are *not* the masters of our fate, nor we the captains of our soul. God is. And the sooner we allow Him to master our fate and captain our soul, the smoother our lives will become. According to the Divine Mercy, here’s one way we can achieve that.

The ABCs of the Divine Mercy message:

- A: **Ask for His mercy:** Approach Him in prayer constantly. Repent and pour out your soul.
- B: **Be merciful:** God not only wants us to *receive* His mercy, but we are required to pass it on to others. St. Faustina notes that Satan hates mercy in particular. “It is his greatest torment... and this is one reason why the spirit of darkness sometimes tempts good people violently.”¹
- C: **Completely Trust in Jesus:** God’s mercy and grace are *dependent* on our trust in Him. The more we trust in Jesus, the more we will receive.²

There are a few things at work here. Repentance, trust, and God’s help go together. As Jesus told St. Faustina, “The greater the sinner, the greater he has the right to My mercy. My mercy is confirmed in every work of My hands. He who trusts in My mercy will not perish, for all his affairs are Mine, and his enemies will be shattered at the base of My footstool.” Diary 723

This last paragraph is golden. Jesus’s words are there for us to see in plain black and white. Repent, trust, and God will shatter our enemies (and this includes our struggles and vices). I’m sold.

So why is trust so difficult? It’s integral to healthy relationships, but many times inhibitions, fears, hurts, and lack of dependability hinder trust between one another. Perhaps we feel that we’ve prayed to God repeatedly, but He’s never responded – at least in the way we wanted. The trick is in the waiting. Sometimes God’s plans take a while, and we have to be patient and fight the urge to deal with the situation ourselves. It’s a test. The more we pray about things, God will lead and reward us. But when He’s quiet, it’s not because we don’t matter. Those are

the moments He’s setting the plan in motion – and sometimes things take time.

The Venerable Archbishop Fulton Sheen had an interesting way of looking at things. He said all our anxieties relate to time: past, present, and future. These include things like past mistakes, wrongdoings, past memories that keep us captive, regrets, guilt. If we latch onto the past, then the people who wronged us, or the sins we committed, win. Then there are situations that make people worry about the future like: relationships, finances, health problems, anxieties of what’s to come, etc. Archbishop Sheen claimed that often our problems can be the root of many physical ailments, like symptoms of depression, a lack of energy, or worse. With so many things we can’t control in our lives, it’s healthy to try to rid ourselves of things that we can control – like gnawing anxieties and worries.

But we can’t do it alone. Nor should we think we are required to do so. Archbishop Sheen reminded us of God’s words: “Do not focus on the past; My Name is not ‘I Was.’ Do not focus on the future; My Name is not ‘I Will Be.’ Live in the present moment, for My Name is ‘I Am.’” He’s right, we should remind ourselves to be more present – deal with today and

Psalm 91. New International Version

- ¹ Whoever dwells in the shelter of the Most High will rest in the shadow of the Almighty.
- ² I will say of the LORD, “He is my refuge and my fortress, my God, in whom I trust.”
- ³ Surely he will save you from the fowler’s snare and from the deadly pestilence.
- ⁴ He will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart.
- ⁵ You will not fear the terror of night, nor the arrow that flies by day,
- ⁶ nor the pestilence that stalks in the darkness, nor the plague that destroys at midday.
- ⁷ A thousand may fall at your side, ten thousand at your right hand, but it will not come near you.
- ⁸ You will only observe with your eyes and see the punishment of the wicked.

¹ Diary of St. Faustina, 764:1659

² ABCs taken from www.thedivinemercy.org/message. “What is Divine Mercy”.

let God deal with everything else. It's a decision to live in the present and trust God wholeheartedly.

With the stress of worries, perhaps we should endeavour to return to the child-like state of "absolute trust" and let someone more qualified handle things. Fear and worry are a prison that stop us from growing. Even Jesus Himself says in Mark 5:36, "Do not be afraid, just have faith." We need to trust in the mystery and let Him do His work. And sometimes this is scary because trusting Jesus doesn't exempt us from suffering. God isn't a genie in a bottle who hops out to perform magic. Sometimes we are forced to take that cup of adversity and slog it out. But Jesus reminds us that we're not alone.

St. Pio (1887-1968) was a priest, a member of the Order of Friars Minor Capuchin, a mystic (like St. Faustina) and a stigmatist. But he knew a thing or two about being spiritually attacked. Satan worked extra hard on this pious, devoted man, who dedicated his life to God at age five, by often trying to tempt and trick him with terrible visions or physical abuse. But St. Pio knew to combat these things with continued prayer. However, the more prayerful St. Pio became, the more determined Satan became as well, approaching St. Pio during the dark of the

night, in his room, in various forms. At times, the devil even appeared in physical form, making deafening noises, spitting on St. Pio, and even going so far as to rip St. Pio's clothes and beat him up. The suffering took on a real and physical form.

"I had a very bad time the night before last; from about ten o'clock, when I went to bed, until five o'clock in the morning, that wretch did nothing but beat me continually." — *St. Pio*

At first these episodes filled St. Pio with terror, and he felt alone in his struggle. But, true to his Catholic training, he knew to abandon himself to God's hands.

"Our enemy plots against us, but despise him in the name of Jesus and laugh heartily at him. This is the best way to make him beat a retreat." — *St. Pio*

So St. Pio gives us advice. Combat Satan and his spirits of worry and anxiety by fighting Satan's taunts and inflictions with the name of Jesus — a strong and beautiful name — and by abandoning ourselves to God by trusting Him to fight our battles for us.

"Do not fear the enemy; he will not launch anything against the little ship of your spirit because Jesus is the helmsman and Mary is the star."

None of us are exempt from suffering and tests; but as you can see with St. Pio, we aren't battling alone. God wants us to learn to run to Him first before thinking we're the master of our fate and captain of our soul. At some point we're going to tire of trying to do things on our own.

Do you feel the burden of the spirits of fear, doubt, anxiety, and worry? Then "let go and let God." Tired of the onslaught from the dark forces? Then let your freedom come from uttering the name of the Lord. Do you trust your friends, the government, or even the stock market more than you trust God? Then how about saying a simple, "Jesus, I trust in You", and abandon yourself to God. When you feel attacked, don't try to fight by yourself; let *His* love defend you. He's better equipped anyway.

"To trust God in the light is nothing; but to trust Him in the dark — that is faith."

⁹ If you say, "The LORD is my refuge,"
and you make the Most High your dwelling,

¹⁰ no harm will overtake you,
no disaster will come near your tent.

¹¹ For he will command his angels concerning you
to guard you in all your ways;

¹² they will lift you up in their hands,
so that you will not strike your foot against a stone.

¹³ You will tread on the lion and the cobra;
you will trample the great lion and the serpent.

¹⁴ "Because he loves me," says the LORD, "I will rescue him;
I will protect him, for he acknowledges my name.

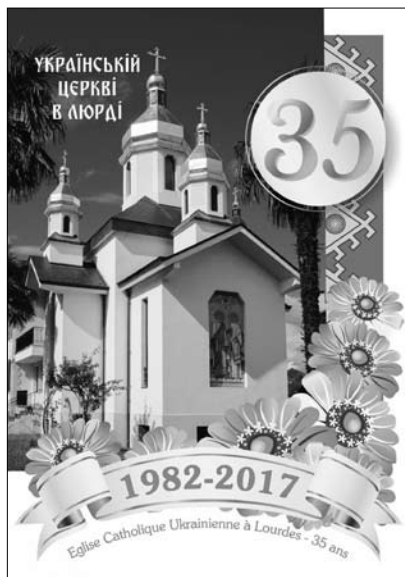
¹⁵ He will call on me, and I will answer him;
I will be with him in trouble,
I will deliver him and honour him.

¹⁶ With long life I will satisfy him
and show him my salvation."

Місія УГКЦ в Люрді

Українська греко-католицька церква в Люрді належить до Єпархії Святого Володимира Великого у Франції. Дану святиню щороку відвідують тисячі паломників з різних країн, де їх радо приймають та духовно супроводжують священник і сестри-монахині.

До 1982 року українські паломники користувалися каплицею при санктуарії, яка і надалі міститься в базиліці Розарію (Rosaire) з написом на французькій мові Autel de l'Ukraine, що означає: Престіл України. Новозбудований храм Успіння Матері Божої у 1982 році замінив каплицю, і від того часу українські паломники, які прибувають до Люрду, моляться в ньому. Священик-капелан служить Святу Літургію протягом тижня об 8.30 год., в неділю о 10.00 год. або за необхідності у зручний для паломників час. Щоденно, за попередньої домовленості, можна прийти до Святої тайни покаяння.



Відпустовим центром в Люрді є санктуарій (sanctuaire Notre Dame), на території якого є печера Массабіель, в якій більш як 150 років тому відбулося об'явлення Матері Божої дівчинці Бернадеті Субіру. Українська церква ж в Люрді використовується для богослужінь подібно, як інші каплиці санктуарію, тому українці та іноземці, котрі прибувають до Люрду, часто відвідують її та замовляють храм для богослужінь. Саме тому вона називається місія УГКЦ, а не парафія і не відпустовий центр, як, наприклад, у Зарваниці, в Гошеві чи в інших відомих місцях паломництва.

Чим приваблює паломників Люрд?

Майже кожен, хто прибуває в цю святу місцину, найперше йде відвідати місце об'явлення Матері Божої — печеру Массабіель, старається скупатися в купелі (воді, яка витекла з джерела печери Массабіель,

де відбулися об'явлення), відвідати базиліку санктуарію та пройти хресну дорогу, одна з яких побудована на горі, інша — на рівнині, щоб її легко було відвідати людям, яким важко пересуватися без допомоги. За необхідності в інформаційному центрі можна позичити візочок для тих, хто має проблеми з переміщенням. Українці до списку відвідуваних об'єктів в Люрді в обов'язковому порядку додають ще і нашу Українську греко-католицьку церкву.

Поза духовним центром можна відвідати музеї: родинний дім Бернадети; в'язниця, де певний час перебувала родина Бернадети; парафіяльна церква, де є хрестильниця, в якій була охрещена Бернадета; місцевий замок-музей культури Люрду.

Український священник та сестри-монахині забезпечують нашим паломникам супровід по святих місцях Люрду, а також участь у міжнародній процесії Вервиці, яка починається

в 21.00 щовечора, трансляцію якої можна бачити в інтернеті на сайті санктуарію: fr.lourdes-france.org або на сайті УГКЦ в Льорді: www.ugcclourdes.com.

Готель при українській церкві в Льорді

При церкві діє готель економічного типу, в якому під час паломництва може поселитися до 10 осіб. Якщо приїздить більш чисельна група українських паломників, то, за попереднім зверненням, священник та сестри-монахині допомагають замовити готель відповідно до фінансових можливостей відвідувачів. Додаткову інформацію та контакти можна почерпнути на сайті нашої церкви www.ugcclourdes.com.

Як добратися до Льорду?

До Льорду можна прибути авто, автобусом, а також літаком на летовище (Tarbes-Lourdes), до Тулузи (Toulouse) чи до Бордо (Bordeaux).



Допомога світового українства на підтримку української церкви в Льорді

В Льорді немає української парафії як такої. Церква була збудована за кошти українців на поселеннях. Місія, якою опікуються священник та сестри-монахині, утримується на пожертви паломників та жертводавців. Священник є

капеланом для українських паломників, а також для інших національностей, які звертаються до нього в духовних потребах. До 1982 року місія УГКЦ користувалася каплицею в базиліці Rosaire при санктуарію, що не складало труднощів в її фінансовому утриманні, натомість сьогодні церква є поза територією санктуарію і потребує фінансової підтримки.

У 2017 році УГКЦ в Льорді святкуватиме свій ювілей – 35-річчя від заснування. Ласкаво просимо підтримати нас жертвами, молитвою, а особливо Вашою присутністю в нашій церкві. Ваші перекази на церкву і на Службу Божу можна вислати чеком або перечислити на банківський рахунок церкви. Молимося за наших жертводавців і добродіїв і просимо для них Божого благословення.

о. Герман Ничак, ЧСВВ та
Сестри Служебниці

НАША ДОРОГА ♦ NASHA DOROHA – Subscription Form

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

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

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

MY NAME

Name _____

Address _____

City _____

Prov. _____

Postal Code _____

Gift #2

Name _____

Address _____

City _____

Prov. _____

Postal Code _____

Gift #1

Name _____

Address _____

City _____

Prov. _____

Postal Code _____

Mail cheques payable to
Nasha DoroHa Publishing
387 Betts Avenue
Yorkton, SK S3N 1N3

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



Edmonton Eparchy

EDMONTON EPARCHY'S NEWLY-ORDAINED PRIEST

Ukrainian Catholic Eparchy, Edmonton, celebrated the ordination of Deacon Andrij Nykyforuk to the Holy Priesthood on May 27, 2017, at St. Josaphat Cathedral. Deacon Andrij was led to the altar and presented by his father, Rev. Ivan Nykyforuk. The ordination took place by "laying-on of hands" by Most Rev. Bishop David Motiuk, Eparch of Edmonton.

Deacon Andrij Nykyforuk was ordained into the priesthood in the presence of over 300 friends, colleagues, family, and parishioners, along with Ukrainian Catholic Priests, Deacons, Acolytes from Edmonton Eparchy and beyond. Following the Ordination, a reception honouring this memorable event took place at Verkhovyna Hall with 250 people in attendance. Emcee for the memorable occasion was Fr. Mychailo Ozorovych, friend and seminary colleague of Andrij. (Fr. Mychailo was ordained in March 2017 and is currently the pastor at New Westminster, BC.)

The next day, Sunday, May 28, 2017, Fr. Andrij celebrated his first Divine Liturgy at St. Vladimir Ukrainian Catholic Church, Edmonton – his father's parish.

Fr. Andrij was born in Ukraine. In 1994, when Andrij was ten, his parents Fr. Ivan and Dobrodiyka Lidia Nykyforuk immigrated with their three children to Edmonton, and shortly after, Fr. Ivan was



Newly-ordained Fr. Andrij Nykyforuk (attired in hand-made Ukrainian embroidered vestments, a gift from his parents) with wife Maria, and daughters Magdalena and Zakhariya, parents (Dobrodiyka Lidia and Rev. Ivan Nykyforuk), Bishop David Motiuk, and clergy colleagues.

assigned to serve eight parishes in the Peace River Country of Northern Alberta. A year later, the family joined Fr. Ivan in Grande Prairie, AB. Andrij, from the time he was a child, grew up in a very spiritual setting. Being the son of a Ukrainian Catholic priest, he was exposed to the Eastern rite and its Ukrainian traditions and customs. Andrij always served as altar boy at his father's parishes. Through his father, Andrij experienced what the life of the clergy involved.

Upon completion of his junior and senior high schooling at St. Joseph Composite High School in Grande Prairie, in 2002, Andrij moved to Edmonton where he began his post-secondary studies at the University of Alberta. At one point, he had indicated to his family that he wanted to stop studying at the U of A to pursue his vocation to the priesthood. At that time, Fr. Ivan

advised Andrij to complete his studies at the U of A. Andrij listened to his father's advice completing degrees in Political Science, Economics, and Psychology.

Over the years, the seeds of vocation had been planted. In 2011 Andrij left for Ottawa and enrolled in Theological Studies at St. Paul Catholic University. In the meantime, in 2012, when His Beatitude Patriarch Sviatoslav was visiting Alberta, Andrij volunteered with the Edmonton Eparchy youth planning committee. It was at this time that he met his future wife, Maria Balukh, an accountant. They were married June 1, 2013, at St. George's Ukrainian Catholic Church in Edmonton. While spending their honeymoon in Brazil where they took part in World Youth Day, they met Pope Francis. Soon after, the young couple moved to Ottawa where Andrij resumed his theological

studies. In August 2014, their first child, Magdalena, was born. A year later, their second child, Zakhariya, was born. The young couple was blessed with a third addition to their family in September.

On June 14, 2015, at St. Vladimir Ukrainian Catholic Church, Edmonton, AB, at his father's present-day parish, Andriy was ordained to the Diaconate by Most Rev. Bishop David Motiuk. On June 21st, at St. George's Ukrainian Catholic Church in Edmonton, Andriy officiated at his first Divine Liturgy as Deacon. The following Sunday, June 28th, he officiated as Deacon at Divine Liturgy at his home parish with his father, Fr. Ivan Nykyforuk, and assisting priest, Rev. Mychailo Sozansky.

Andriy, with his young family, returned to Ottawa to complete his studies to become a priest. In 2016, Deacon Andriy was assigned to St. Stephen Promartyr Ukrainian Catholic Church in Calgary, AB for his internship under the guidance of Rev. Bohdan Nahachewsky while Very Rev. Mark Bayrock was on sabbatical leave. Newly-ordained priest Fr. Andriy began his first assignment as assistant pastor at St. Josaphat Cathedral, Edmonton, on July 1, 2017.

How blessed we are in the Edmonton Eparchy to have this young man within the ranks of our clergy. With the support of his family, community, and by God's grace, he will bring hope and guidance to our faithful as well as strive to uphold our Ukrainian Catholic heritage. May the Almighty God and the Holy Virgin Mary, our Patroness, bless Fr. Andriy and his family, as he commences another phase in his spiritual journey. Многая Лѣта!

Submitted by Rosemarie Nahnybida
St. Vladimir UCWLC Branch Secretary

MEMORABLE UCWLC LEAGUE DAY 2017

May 28, 2017 – St. Vladimir Ukrainian Catholic Church, Edmonton, AB

St. Vladimir UCWLC League Day 2017 was memorable. Not only was it League Day, but it was also historic for the parish because newly-ordained Fr. Andriy Nykyforuk, assisted by Rev. Ivan Nykyforuk, Rev. Mychailo Sozansky and Rev. Vladimir Luzhetsky (from Truskavets, Ukraine), celebrated his first Divine Liturgy as priest at St. Vladimir Ukrainian Catholic

as well as friends and family of Fr. Andriy from Calgary, Grande Prairie, Kelowna, Ottawa, and Ukraine. The Divine Liturgy commenced with the usual UCWLC procedure of "tags", procession, placing of flowers by the Blessed Virgin Mary Icon, and the singing of the UCWLC hymn, "О Спомогай Нас".

One UCWLC member's joy and prayerful gratitude was most evident. One can only imagine the emotions that she was feeling. Mother of newly-ordained priest, Dobrodiyka Lidia Nykyforuk's



Back row: Ivan Romanchak (altar boy & second cousin of Fr. Andriy), Rev. Vladimir Luzhetsky (visiting from Truskavets, Ukraine), Fr. Andriy Nykyforuk, Fr. Ivan Nykyforuk, and Fr. Mychailo Sozansky. Front row: altar boys Yaroslav Romanchak (second cousin of Fr. Andriy), Xenon Semenjuk, and Marko Bodnar.

Church – the parish where his father, Rev. Ivan Nykyforuk, is currently the parish priest. Fr. Andriy was ordained to the Holy Priesthood a day earlier, on May 27, 2017, by Most Rev. Bishop David, Eparch of Edmonton, at St. Josaphat Cathedral.

In attendance at this special Sunday Divine Liturgy were the UCWLC members, fellow parishioners,

poignant memories, as she told me later, flashed back to much earlier years in her life. Over 36 years ago, when she met young Ivan who was studying to become a priest, and then said "yes" to marry him, she did not know what lay ahead. Despite facing much opposition, controversy, and being warned that she was making a mistake, she married

Ivan in August 1981. Not even a year later, in March 1982, Ivan was ordained into the Holy Priesthood.

Ukraine was still a Soviet Republic under Communist rule. Since World War II, the history of the Ukrainian Catholic Church had been in tumult. It was forbidden in Ukraine. Soviet authorities arrested, deported, and sent many Greek Catholic bishops and clergy and lay activists into forced labour camps in Siberia. Many were executed. Some clergy in Ukraine went underground and continued to conduct services in secret. Other priests, forced to accept the leadership of the Moscovite Patriarch, continued to serve the faithful.

President Mikhail Gorbachev's visit to Pope John Paul II in 1986 launched the USSR on a dramatic new course. Perestroika and glasnost, restructuring and openness, introduced profound changes. Many, including the religious, became cautiously optimistic. Between 1984 and 1988 human rights activists in Ukraine sent appeals and declarations to Soviet authorities asking



St. Vladimir League Day (May 28, 2017). Front row: Ivanka Korcaba (Branch President), Fr. Andrij Nykyforuk, Fr. Ivan Nykyforuk (parish priest/UCWLC Spiritual Advisor), Dobrodiyka Lidia Nykyforuk, and Natalka Yanitski, HLM with UCWLC ladies.

for freedom of worship and the legalization of the Ukrainian Greek Catholic Church.

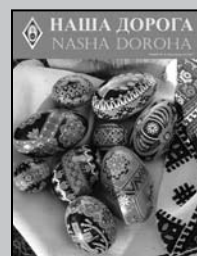
Lidia, a young dobrodiyka, and now a mother of three young children, was faced with new challenges. Inspired, Father Ivan was determined to "return" his parish and

others to Ukrainian Greek Catholicism — the church of the forbears. But as the first priest in the area to initiate this movement, he faced fierce opposition from the government. Threats were made on his and Lidia's life. Both times, through the grace of God, they were unharmed.

Food for Thought

Girl, unique, person!
Do you know — who you are?
Of which people you are a son and a daughter?
Know and remember: you are a child of a people with a tragic fate
A people, who always have been enslaved/not free
Our people — an extraordinary history
It wasn't, but it always is!
Your language — the Ukrainian language!
Speak it, read it, answer in it, write it!
Sing its songs.
Be proud, that you are a daughter and a son of a great people!
Believe in yourself. Believe in the future of our people.
Build, don't destroy!

Mikola Woloshyn



Did you buy a gift
subscription or two of
NASHA DOROGA
for your favourite people?
For their birthday
or anniversary?
Please see page 25.

Determined to accomplish his goal, after much hard work and effort by both Fr. Ivan and Lidia, by the end of 1989, three entire parishes – over 6,000 people – returned to the Ukrainian Greek Catholic faith. In 1991 Ukraine gained its independence. Sometime later the Nykyforuk family visited Fr. Ivan's uncle in Edmonton. The uncle died before paperwork was completed to sponsor the family to stay in Canada.

In 1994, needing priests, Edmonton Eparchy's Bishop Myron Daciuk asked Father Ivan to return to serve in the Peace River Country of Northern Alberta. There were hardships, the need to adjust to a new life, but eventually, after eight years, of serving in the Peace River Country, the Nykyforuk family returned to Edmonton. Fr. Ivan was eventually assigned to Protection of the BVM Parish in Edmonton where Lidia became very involved with the UCWLC. In 2012 Fr. Ivan was transferred to St. Vladimir Parish where Lidia once again became an active member of the St. Vladimir UCWLC. Witnessing her son's Holy Ordination to the Priesthood a day earlier, and then being present at his first Divine Liturgy on League Day at her husband's parish, was monumental. The decision that she had made over 36 years ago had come to fruition. Her fervent prayers had been answered.

At the culmination of the memorable League Day Divine Liturgy, it was a great honour for the ladies to have blessings bestowed upon them by the newly-ordained pastor. A group photo was taken of the UCWLC ladies in attendance with Fr. Andriy and his parents, Fr. Ivan Nykyforuk, St. Vladimir UCWLC Spiritual Advisor, and Dobrodiyka Lidia. Later, the ladies gathered for a delicious buffet luncheon at

a local restaurant. A short meeting took place with the handing out of 2017 membership cards and presentation of service pins by Branch President Ivanka Korcaba. Congratulations to the ladies who received service pins and especially to Mary Zawalak who received her 50-year service pin! Those members who had not received their copy of *UCWLC: Builders of Home, Faith and Community* (written by Lena Sloboda, HLM) were gifted with the book. Members also received their *Nasha Doroha* Issue #61 that day. It was a special League Day – a memorable one indeed.

Submitted by Rosemarie Nahnybida
St. Vladimir UCWLC Branch Secretary

A CELEBRATION OF VOLUNTEERS

June 2017, UCWLC Holy Trinity, Vegreville, AB hosted a volunteer barbecue for UCWLC ladies and for all volunteers who are non-members. It was exciting to have over 80 ladies in attendance.



Two newest UCWLC members, McKinley Makowecki and Bailey Kozicki, celebrate at the barbecue with Steffie Miskiw and Nettie Zaleschuk, who have been members for over 65 years.

Submitted by Teresa Makowecki,
Branch President, UCWLC Holy Trinity,
Vegreville, AB

Nasha Doroha Publishing

March 22 – June 30, 2017

Nasha Doroha Reserve Fund

All Saints UCWLC,
North Battleford, SK. . . . \$100
Victor Fedyna,
Edmonton, AB \$25
UCWLC Branches,
Eparchy of Edmonton . . \$570
UCWLC Branches,
Eparchy of Toronto. . . . \$300
UCWLC 9 Branches, Eparchy
of New Westminster. . . . \$325

Submitted Articles for

Nasha Doroha

St. Basil's UCWLC,
Edmonton, AB \$50
UCWLC
St. Catharines, ON. \$250

Submissions to Nasha Doroha for Obituary

St. Basil's, Edmonton, AB
(†Katherine Harapniuk). . \$50
UCWLC Eparchy of
Edmonton, AB
(†Eva Tomiak) \$100
St. Nicholas UCWLC,
Edmonton, AB
(†Eva Tomiak) \$100

*Thank you to all donors
Щира подяка усім*

Elizabeth Zahayko
ND Financial Administrator

**Deadline for submissions:
Spring 2018 Issue**

**•• НАША ДОРОГА ••
31.1.2018**

**Річенець дописів на
весняний номер у 2018 р.**

REGINA UCWLC BRANCHES CELEBRATE APPRECIATION DAY

On Sunday, May 28, 2017 St. Basil's UCWLC hosted Appreciation Day for both branches – St. Athanasius and St. Basil's.

The day began with Liturgy at 10:00 am, celebrated by Father Vladimir Simunovic and concelebrated with Father Gregory Hrynkiw at St. Basil's Church.

Liturgy was followed by a delicious brunch held at the Parish Hall. Father Simunovic gave the blessing prior to brunch being served.

In the absence of our President,



Olga Klewchuk, new St. Athanasius UCWLC member Iryna Baran, Josie Vantour

Betty Pollock, the 1st Vice-President, Shirley Oleskiw, ably acted as MC for the program and welcomed everyone to the program.

Following the brunch, long-service pins were presented.

St. Athanasius's President Josie Vantour presented pins following an introduction and history of each recipient by Olga Klewchuk.



Pat Detz, new St. Basil's UCWLC member Marcella Wasylynka

Recipients were:

- 20 years – Delores Rakochy
- 15 years – Jane Markewich & Sonia Popowich
- 10 years – Sonia Pillipow
- New Member – Iryna Baran

Deidre Paluck was welcomed back, having transferred back from the West Coast.



St. Athanasius and

St. Basil's recipients were introduced by Shirley Oleskiw and Olga Kiryluk presented the pins to:

- 50 years – Margaret Stadnyk
- 30 years – Bev Luzney
- 25 years – Hazel Brigidear
- 20 years – Carla Lazurko
- 15 years – Christina Obariany & Joan Varoney
- 10 years – Ann Chomyn, Theresa Harrison, Arlene Obariany Dorwart & Donna Woloshyn

New Member – Marcella Wasylynka was not present; however, at a later UCWLC function was welcomed to the UCWLC by Pat Detz and given her new member package. Several other recipients were also not present.

Father Simunovic's wife, Dobrodijka Bozhana Simunovic, was welcomed, having transferred from North Battleford.

Following the pin presentations, Shirley gave a short biography on our guest speaker, Father Gregory Hrynkiw, and then welcomed him to the podium.

Father Hrynkiw's presentation was interesting and moving. He spoke of his time in Ukraine. He was there in 1991, August 24th when Ukraine became independent, witnessed Lenin's statues come down and Ukrainian flags go up. He travelled thousands of kilometres, as he went about ministering to the people. He said a Kyiv monastery was set up to house children with no home; how they found them and helped them,



Father Gregory Hrynkiw

bringing them to a place where they could have a meal. Spiritually a safe haven. Sad stories of how some came to have no one, their parents not able to care for them, some because they had problems themselves and had to abandon their children. Many heart-wrenching stories that left children with no one to care for them. →



St. Basil's UCWLC

He spoke about “Belinda,” a 14-year-old slave girl who was being persecuted for her faith. She kept praying to Christ that she remain faithful, was beaten and hung on a stake, but never gave up her faith. He witnessed many struggles of the people and many atrocities that had occurred and they were all in desperate need of help and prayers.

In closing, Father’s message was that we must witness to our faith. Abortion, euthanasia, same sex marriage are all sins to be admonished. We must have courage and speak out about what is not right. He said we need



St. Basil’s UCWLC 1st Vice-President Shirley Oleskiw and Father Gregory Hrynkiw

women (UCWLC) lay people who are courageous, and can stand up against what is not right and stand firm for our Catholic values. Father said, “My prayer for you is never

forget Belinda and that he would keep us in his prayers.”

Shirley thanked Father Hrynkiw for his moving and informative presentation. Father Malowany of St. Athanasius ended the afternoon with a prayer of Thanksgiving and we all sang O Spomohay Nas.

There were approximately 60 members that attended and we thanked Dennis Klimochko for taking photographs.

Submitted by Alvena Krushelniski,
Spiritual Committee
On behalf of the UCWLC St. Basil’s Regina



SONJA PAWLIW, HLM GETS NATIONAL RECOGNITION

Sonja Pawliw, HLM, from the Eparchy of Saskatoon, who resides in Yorkton and has contributed many drawings over the years to *Nasha Doroha*, is a recipient of the “Canada 150 Garden Experience” award. It’s a certificate that acknowledges the best gardens across the country. A Toronto conference

judged hundreds of green beds and narrowed the field down to 150 winners.

Once the conference concluded, the jury emailed Sonja to congratulate her. Sonja is one of four winning gardens from Saskatchewan. The other three are owned and operated by government, universities, or societies. Sonja stands alone as the sole creator of her garden, “Sonja Pawliw Healing and Meditation Garden.”



Sonja’s garden is a testament to her hard work and dedication. It’s been a Yorkton staple for years. Hundreds of visitors flock to it every summer. St. Mary’s UCWLC members are pleased to congratulate Sonja on receiving national recognition for her green oasis.

Submitted by Elizabeth Zahayko

See also page 39

CELEBRATING 125 YEARS OF THE SISTERS SERVANTS OF MARY IMMACULATE

“Jesus, You are the source of joy.”

“I shall pray that all of you become saints.”

With all my heart,

Sr. Josaphata

From sincere and humble beginnings in 1892, the congregation of Sisters Servants of Mary Immaculate (SSMI) took root in Zhuzheliy (formerly Zhuzhel), Ukraine. Co-Foundress Michaelina Hordashevskya (proclaimed Blessed Sr. Josaphata Hordashevskya by Pope John Paul II on June 27, 2001) oversaw the opening of new missions, which continue to spread around the world touching

16 countries to date: Canada, United States, Italy, Germany, Serbia, Croatia, Bosnia, Poland, Brazil, Slovakia, Great Britain, Australia, Kazakhstan, Belgium, France and Argentina. Through laborious hardships and disturbing political turmoil over the decades since, the women who dedicated themselves to their mission of prayer, love and service, forged ahead in response to God’s call. This year, Ukrainian communities all over the world are celebrating 125 years of missionary service by these brave and courageous women.

It was with prayerful gratitude and hopeful joy that the Ukrainian Catholic community in Winnipeg, Manitoba came together in a magnificent setting of icons and late afternoon light to celebrate the congregation’s 125 years of blessings on Sunday, June 11, 2017 at Blessed

Virgin Mary Church. Clergy, parishioners and visitors filled the church before the Moleben to Blessed Sr. Josaphata was celebrated by His Grace Metropolitan Lawrence Huculak, OSBM, accompanied by numerous clergy representing the various parishes within the Archeparchy of Winnipeg. The Sisters Servants of Mary Immaculate along with SSMI Associates, Knights of Columbus Canon Luhovy Assembly #0374, Brotherhood, Altar Servers and Children of Mary, Clergy and Metropolitan Lawrence formed the processional. The service responses were beautifully led by a combined choir under the direction of Sr. Ruth Aney, SSMI. The Moleben concluded with the veneration of the relics of Blessed Sr. Josaphata. All those in attendance received a commemorative medallion. →



Sisters Servants of Mary Immaculate celebrating their 125th anniversary



The celebration continued well into the evening while dinner was served in the church auditorium to more than 300 people. Sr. Darleane Pelechaty, SSMI, the Master of Ceremonies, orchestrated the program in a timely fashion. The Immaculate Heart of Mary School Drama Group and Choir performed a tribute to 125 years of Ukrainian Immigration and Blessed Josaphata. Sr. Oresta Svorak, SSMI recited a poem she wrote honouring the life-changing discernment of Blessed Sr. Josaphata. A moving song, "Send Me, Dear Lord," written by Sr. Frances Byblow, SSMI, was sung by the Harmonia choir with an interpretive dance featuring Anna Radawetz. During the celebrations, Sr. Ruth once again led the joint choirs of St. Basil, Harmonia and Holy Family Home Monday Singers. A video of the history of the Sisters Servants of Mary Immaculate, produced by SSMI in Ukraine, was shown just before personal tributes to the

Sisters were given by Deacon Victor Humniski, Olga Twerdun, Dayna Konopelny and Dr. Mary Pankiw, all former students of Immaculate Heart of Mary School (formerly St. Nicholas School). The evening concluded with the Provincial Superior, Sr. Christina Syrotynsky, SSMI, expressing the gratitude of the Sisters for the steadfast commitment of those who have been a part of the various ministries of the Sisters. Members of the SSMI Community that were in attendance gathered together to sing their closing Hymn "Slava, Slava – Glory, Glory." In turn, rounds of "Mnohaya lita" resounded throughout the auditorium wishing the Sisters Servants of Mary Immaculate God's Blessings for the years ahead.

Written by June Dutka, member UCWLC St. Nicholas Ukrainian Catholic Church, Winnipeg, MB and former student St. Nicholas School (currently Immaculate Heart of Mary School)

ROSSBURN UCWLC 70TH ANNIVERSARY

The Rosssburn UCWLC of the Sacred Heart of Jesus celebrated their 70th Anniversary on Sunday, May 7, 2017. The Rosssburn league was organized by Rev. Roman Zakrawsky in 1947 with 17 members. The league today, with 22 members, continues to support and promote the same values and goals, preserving the Ukrainian culture and strengthening the spiritual dimensions of Canadian life and supporting programs of charitable action.

The anniversary began with the Rosssburn league members in procession singing "O Spomahaj Nas, Divo Mariye." The Divine Liturgy was celebrated by Father Mykhaylo Khomitsky, followed by Panakhyda for the deceased members of the Rosssburn UCWLC from 1947 to 2016. Everyone was invited to a catered dinner in the church auditorium.

The afternoon program was



Rosssburn Ukrainian Catholic Women's League of Canada 70th Anniversary

presented by the Rossburn UCWLC President Marion Antoniwi and opened with greetings and prayers by Father Mykhaylo Khomitsky. After dinner and dessert, a pictorial video with accompanying music was presented of the history of the UCWLC through the years. The video started with O Spomahaj Nas and ended with Mnohaya Lita. Musical and vocal entertainment was then provided by three of our talented parish youth, Cora Saley, Ann and Dominic Khomitsky.

Congratulatory greetings were presented by Archeparchial UCLWC President Margaret Ethier, the Rossburn Sacred Heart Committee, and the UCWLC representatives from Oakburn, Dauphin, Grandview and Portage la Prairie. Father Mykhaylo read a congratulatory greeting from the Most Reverend Lawrence Huculak OSBM and Father Krawchuk.

Four 20-year and five 10-year service pins were presented to the members of the Rossburn UCWLC by Archeparchial President Margaret Ethier and President Marion Antoniwi. Two of the three members were honoured by taking place at the head table as life members. They are Alice Hrubeniuk and Anne Shust; missing was Dora Verbowski. Each has served as a member for 59 years.

The Silent Auction was the final event of the day with some of our visitors going home with lovely gifts donated by generous sponsors.

Father Mykhaylo Khomitsky and President Marion Antoniwi thanked everyone who helped us celebrated our 70th Anniversary ending with hymn Mariye Divo (O Virgin Mary).

We give thanks to the Lord for His many Blessings and may the Mother of God Guide and protect us.

Submitted by Marion Antoniwi,
UCWLC President

Торонтонська Епархія

СВЯТО ЛУКЖК — ДЕНЬ ПРИЄДНАННЯ МОЛОДОГО ПОКОЛІННЯ ДО ОРГАНІЗАЦІЙНОГО ЖИТТЯ ВІДДІЛУ

Відділ Ліги Українських Католицьких Жінок Канади при Катедрі Св. Свщ. Йосафата в Торонто, де головує Оля Даниляк, урочисто відзначив День ЛУКЖК 28 травня 2017 р.

Урочистості святкування надало те, що членкині зайшли в Катедрі на Св. Літургію з прапором свого Відділу і всі були одягнені у вишиванки. Саме таким чином, через національно традиційну вишиванку, єдналися в молитві з усіма членкинями ЛУКЖ Канади й етнічною батьківщиною Україною. Якби зібрати всі нитки з тих вишиванок, то, напевно, була би вистелена ними дорога з Торонто до Києва.

Святу Літургію відслужив о. Остап Чорній. У цей день всі відділи ЛУКЖК поєднувалися в спільній молитві, бо в кожній українській греко-католицькій церкві Канади служилася Св. Літургія, яка підіймалася у вись до Господа Бога, творячи благальну просьбу Його благословення на добре здоров'я, на успішну працю членкинь, на добробут і мир у світі та особливо в Україні. По відслуженні Св. Літургії членкині та гості, наші парафіяни були запрошені на святковий обід.

Голова Відділу Оля Даниляк продовжила святкування, привітавши о. Остапа Чорнія та його дружину Олю, членів Крайової Управи ЛУКЖК, членкинь і гостей, та попросила отця благословити обід.

Обід був приготовлений нашою членкинею Марією Скарфо та її чоловіком Маріо. Було дуже смачно й оригінально.

Опісля голова Оля Даниляк зробила доповідь про минулі та майбутні завдання Відділу.

«Ми сьогодні, в часі Служби Божої, дякували Господу Богу за здоров'я наших членкинь та за успіхи в нашій організаційній праці, — наголосила пані Оля Даниляк. — На нинішньому святкуванні ми хочемо зосередити нашу увагу на минулому, коли засновниці нашого Відділу ЛУКЖК розвинули духовне і культурне життя жіноцтва в нашій парафії, та одночасно хочемо застановитися над майбутнім життям нашого Відділу.

Знаємо, що з кожним поколінням наша організація була покликана відновити свої завдання.

У 40-их роках Відділ ЛУКЖК при церкві Св. Свщ. Йосафата разом з Братством Українців Католиків були голосом наших парафіян у справах церковного і громадського життя.

Наприкінці 40-их та на початку 50-их років до Канади приїхало велике число повоєнних скитальців. У той час Відділ поставив собі мету допомагати новим іммігрантам в їхніх потребах знайти працю, помешкання, а особливо дати їм відчуття своєї приналежності до Української Церкви і громади.

У 60-их роках наша парафія зіткнулася вже з новими потребами, а це було виховання наших дітей. Церковні організації вирішили збудувати цілоденну школу, щоб діти мали нагоду краще пізнати свій обряд, мову і культуру, і наш Відділ ЛУКЖК активно співпрацював, щоб здобути фінансування цього проекту.

Далі, у 70-их роках, увага нашої

громади була звернена на обстоювання прав наших братів в Україні, які зазнавали утисків і терпінь від советського режиму. Українські церковні та громадські організації організували демонстрації, щоб інформувати канадський уряд та суспільство про ситуацію в Україні.

У 80-их роках, коли в Польщі почалися протести “Солідарності”, українська молодь дістала нагоду виїхати з Польщі до Канади, і знову наша організація вирішила допомогти новим поселенцям включитися в наше церковне та громадське життя.

Останньо переходимо до 90-их років, коли Україна стала незалежною. Бог обдарив нашу парафію ще одним новим поколінням так званої 4-ої хвилі. Тут знаходимо здібних жінок, які найкраще знають потреби цього нового поселення. Сьогодні ви є між нами. Ми звертаємося до вас увійти в наші ряди і своїми новими ідеями допомогти нам збагатити духовне і культурне життя нашої парафії. Ми радо вас чекаємо», — такими словами закінчила своє слово голова Відділу Оля Даниляк.

Відтак вона запросила до слова Христину Татарську, довголітню членкиню, котра наголосила на тому, що отримує велике задоволення від участі в організованому жіночому житті, та поділилася своїм досвідом:

«Темою моєї розповіді буде — як праця в ЛУКЖК мені особисто приносить задоволення.

До організації я вже належу 18 років. І коли хтось запитав би мене, саме котра праця в ЛУКЖК принесла мені найбільше задоволення, то це праця у двох проектах. Хочу з вами про це поділитися.

Перший — це Крайовий проект: закуп мамографічної машини для



Відділ Ліги Українських Католицьких Жінок Канади при Катедрі Св. Свщ. Йосафата в Торонто, де головує Оля Даниляк (стоїть зліва від о. Остапа Чорнія), урочисто відзначив День ЛУКЖК 28 травня 2017 р.

жінок у Львові. Я відповідала за збирання грошей від відділів нашої Епархії. Ціль була благородна, а співпраця і підтримка зворушлива. Відділи нашої Епархії перші і найщедріше відгукнулися — зібрано \$47,600. Багато праці потребував цей проект, але винагорода була велика. Коли ми з моїм чоловіком Зенком поїхали у 2007 році до Львова і відвідали міську поліклініку, де недавно був заінстальований наш мамограф, ми довідалися, що з Києва приїздила лікарка, щоб демонструвати, як вживати цей мамограф, а для демонстрування обстежень грудей просили жінок-працівників поліклініки. Лікар поліклініки д-р Чорній показав мені на комп'ютері знімки з тих обстежень. Одна знімка лікарки-дентистки виказала пляму на грудній залозі.

Д-р Чорній опісля познайомив мене з цією дентисткою. Її перші слова до мене були: “Подякуйте жінкам у Канаді за їх добре серце”. А потім сказала, що вже за три дні йде на операцію. Вона мала щастя бути першою пацієнткою, яка завдяки новій апаратурі одержала вчасний діагноз. Цей зворушливий день залишився у моїй пам'яті назавжди.

Другий проект, який залишив мені приємні спогади і задоволення, — це виготовлення DVD про наш Епархіяльний Музей, який Ви сьогодні побачите. Весною 2007 року, з ініціативи Епархіяльної Управи, нас кілька членок зустрілися на засідання в Музеї, який тоді приміщувався в будинку на Блюрі, де була Галерія КУМФ. На жаль, зацікавлення і відвідування музеїв загально зменшилося. Тож треба було подумати про інший підхід. Ми всі були однієї думки: треба використати сучасну технологію — виготовити DVD у двох мовах, щоб через його висвітлювання представляти і популяризувати українську культуру. Засідання було дуже успішним, бо ще перед закриттям кожна з нас одержала якесь завдання до виконання, а я опинилася координатором проекту.

У плані було виготовити і висвітлити DVD на нашому З'їзді в жовтні. Тільки 6 місяців часу, а праці було надзвичайно багато — писання скриптів, шукання знімок, переклади, фільмування... і безліч інших справ! Але при співпраці надзвичайних пань, з якими я мала приємність працювати, і старанням нашого продюсера

Олега Водовоза, а повний поіменний список ви прочитаєте наприкінці фільму, наш план здійснився, і 21 жовтня 2007 року на Епархіяльному З'їзді ми вперше висвітлили цей DVD.

Дякую. Надіюся, що фільм вам сподобається», — додала пані Христина Татарська.

Фільм був озвучений радіожурналісткою Любомирою Матвіяс, яка, розповідаючи про красу

музейних експонатів, українську вишиванку, характерну певним місцевостям України, своїм професійним голосом просто зачарувала глядачів.

Позакінченні святкової програми о. Чорній провів молитву, заспівавши з присутніми гімн ЛУКЖК "О спомагай нас, Діво Маріє", але членкині й гості ще довго не розходились, адже їм було приємно спілкуватися в нашому ЛУКЖКівському, родинному колі.

Святкування відбулося на високому рівні завдяки професійності голови Олі Даниляк й активних членок нашого Відділу, тому гості, захопившись цікавим життям Відділу, подали свої заяви на вступ у членство ЛУКЖК, і ми привітали чотирьох нових членок.

Галина Ковалевич,
Членка Відділу ЛУКЖК при Катедрі
Св. Свщ. Йосафата в Торонто

UCWLC MEMBERS RECEIVE ONTARIO VOLUNTEER SERVICE AWARDS

April 10, 2017 — Old Mill, Toronto

Twelve UCWLC members were honoured April 10 with Ontario Volunteer Service Awards presented on behalf of the government of Ontario in appreciation of their years of service. Six were from the Toronto Eparchy Executive and six were from Christ the Good Shepherd parish.

At right: Peter Milczyn MPP for Etobicoke Lakeshore, June Herkner UCWLC member at Christ the Good Shepherd, and Yvan Baker MPP for Etobicoke Centre.



At left, standing:
Maria Steventon (30),
Vera Kostecki (45),
Verna Lozynsky (15),
Mary Ripco (15),
Dianna Fedun (15),
Stella Wizniak (15),
Eugenia (Dzvinka) Haba HLM,
Mary Olia Sabat (50).

Seated: Gail Krystalski (15),
Marion Barszczyk HLM
(National President, UCWLC),
Nadya Stasyna (50),
Stephanie Nyznyk (20).

Missing from photo:
Hanya Martyniw (15) and
June Herkner (15).

The number in parentheses is the number of years of service honoured. Note, the years are for years in that particular organization. The six members from Christ the Good Shepherd branch were all founding members of the UCWLC at that parish. Most have had many more years in the UCWLC, having previously been members in other parishes.

Sonja Pawliw gets national recognition

Sean Mott / Yorkton This Week
August 11, 2017

When Sonja Pawliw wakes up in the morning, she doesn't pour herself a bowl of cereal or crack an egg over a frying pan. At the start of the day, without fail, she steps into her garden.

She walks under a wooden archway covered in one long grapevine. Last summer, her daughter took home 60 pounds of grapes from the vine. Pawliw kept 30 pounds and made jelly.

Pawliw gently touches her white lilies, which have won her countless prizes at flower competitions.

She makes sure the tomatoes, sweet peas, cherries, cucumbers, and kiwis are growing nicely. Most of them are safe to eat.

"I make several rounds before I make breakfast," she says. "You want to know how everything is doing."

Pawliw's garden is a testament to her hard work and dedication. It's been a Yorkton staple for years. Hundreds of visitors flock to it every summer. Now, Pawliw's receiving national recognition for her green oasis.

Pawliw is a recipient of the "Canada 150 Garden Experience" award. It's a certificate that acknowledges the best gardens across the country. A Toronto conference judged hundreds of green beds and narrowed the field down to 150 winners.

When Pawliw heard she'd been nominated, she didn't think it was real.

"I phoned my kids and I said, 'Do you think [this award] is a hoax?'" she says.

Once the conference concluded, the jury emailed Pawliw to congratulate her. At that moment, Pawliw knew it was true.

Pawliw is one of four winning gardens from Saskatchewan. The other three are owned and operated by governments, universities, or societies. Pawliw stands alone as the

sole creator of her garden.

Of course, Pawliw doesn't see herself as a big star. She's just doing what comes naturally.

"Flowers and gardening [were] in my blood... since I was knee-high to a grasshopper," she says.

When she was a child, Pawliw would spend her weekends watching her grandmother tend to her garden. When she got older, Pawliw built her own garden, always giving flowers preferred treatment. Pawliw thinks everybody should have at least one pot of flowers to tend to.

"Flowers and gardening is a soul feeder," she says.

Pawliw appreciates the award, but she hasn't let success go to her head.

"It's a nice sort of pinnacle to my gardening," she says. "It kind of makes me unworthy because I was [gardening] for myself. I wasn't doing it... for glory."

Randy Goulden, who works with Yorkton Tourism, has pointed tourists to Pawliw's garden for years. She's thrilled for Pawliw.

"I was pretty excited for Yorkton, but more for her because she's getting some of her well-deserved



recognition," Goulden says. "She's a treasure."

Pawliw is an honorary member of the Yorkton Horticultural Society. When they found out she'd won, they surprised her with a red-and-white cake.

"We were proud of her," says Liz Jones, president of the society.

Back in her garden, Pawliw tends to her plants. She doesn't have time to admire her award. It's August and she has a lot of work to do. She closes the garden in September, which means uprooting and moving dozens of flowers and vegetables. People come to take the roots off her hands.

"In the spring, I want something new," she says.

Pawliw will rebuild the garden, entirely different, but still with that personal touch.

An incredible life — an inspirational life

Kateryna Kozelko was born on March 1, 1917 in the town of Suhavolia (Suha Volia), Western Ukraine. Kateryna was the third of seven children born to John and Anna. As a child she loved to attend school, sing in the village choir, attend church, and play with her three sisters and three brothers — Mary, Anne, Paraskevia, John, Simeon and Wasyl. When she was 20 years old, she left her town and went on a work permit to Strasbourg, France, to work as a milker on a farm. A year later she married Andrew Buyachok, who just happened to be a young man from her hometown village.

On a very cold January 11, 1947, along with their young son Michael, they immigrated to Winnipeg, being sponsored by her older sister, Mary. Upon arrival in Winnipeg they joined the Blessed Virgin Mary Parish. They were blessed with two more children who were born in Winnipeg — Adrienne and Bohdan.

She worked for 40 years in the hospitality industry mainly as a cook and then as a head cook, a position which she still holds today with the Blessed Virgin Mary UCWLC.

At the age of 58, after the death of her husband, Kateryna learned to drive which she continued to do until the age of 92. Having to give up her licence is one of her biggest regrets. At the age of 75 she learned to play the piano and the piano is still in use in her home today.

Singing has always played an integral role in Kateryna's life from her early days to today. She loves singing and would always sing at gatherings. She belonged to many different choirs in her lifetime, most notably the Millennium Choir that performed for Pope John



Kateryna Buyachok

Paul II in Rome in 1988. Mrs. B., as she is affectionately called, is the heart of the Blessed Virgin Mary Choir. At 100 years of age, she still has a strong voice and will usually lead in the responses for many liturgical services. But, be careful, because she will correct you if you sing off key or start on the wrong tone.

Mrs. Buyachok is an avid reader — anything from historical books, Ukrainian novels, biographies and religious publications. Her greatest love is her church. Her faith is very important to her and she attends

Sunday Divine Liturgy, Stations of the Cross, Molebens, and other various church services throughout the year. Not only does she attend these services, but she leads in the singing of the responses.

Mrs. Buyachok loves to embroider. She has embroidered countless numbers of blouses, shirts, Easter basket covers, altar linens, two sets of banners and four sets of felons, one of which her son Michael wore at his ordination. She also embroidered a section of the 65th UCWLC Anniversary Ceremonial Rushnyk that travelled across Canada.

Kateryna's love for God has inspired her children. One of the greatest moments of her life was on August 17, 1969 when her son Michael was ordained to the priesthood. The Rt. Rev. Monsignor Mitrat Michael Buyachok is currently the pastor of the Ukrainian Catholic Metropolitan Cathedral of Sts. Vladimir & Olga. In 1983, her daughter Adrienne, Sister Andreja, Vladia of the Cross, took her vows to become a nun and joined the Byzantine Discalced Carmelites of Holy Annunciation Monastery in Sugarloaf, Pennsylvania. Another spiritual highlight was when Mrs. Buyachok received Holy Communion from His Holiness Pope John Paul II at Bird's Hill Park in 1984.

Mrs. Buyachok is a world traveller, travelling to five of the seven continents. Since arriving in Canada, she has ventured to the following countries: Argentina, Australia, Brazil, France, Greece, the Holy Land, Japan, the Philippines, Portugal, Russia, Singapore, Spain, Thailand, New Zealand and Ukraine. Many of these excursions were cruises with her son, Monsignor Michael.

Mrs. B. joined the Blessed Virgin Mary UCWLC in 1968. At the age of 100 she is still a very *active* member. She is usually in charge of cooking the rice for holubtsi and cooks the kasha. When the ladies make pasky and perishky, she is in charge of the dough room. When preparing for a parish dinner, she is one of the first ladies to arrive early in the morning. She will oversee the kitchen preparations and will be in charge of cooking the meat, which she will be serving the next day. Her experience is immeasurable and we treasure her for this.

Mrs. B. was the branch secretary for a number of years, keeping accurate minutes in Ukrainian. For many years she was a social

convenor, buying the groceries and preparing parish dinners. For numerous years, she served on the Altar Guild, looking after her much loved embroidered linens. She is also responsible for responding to services at a senior's home when residents are taken to Liturgy. One of her favourite league activities is the annual pilgrimage to the Grotto of Our Lady of Lourdes in Cook's Creek, Manitoba to celebrate the Feast of the Dormition of the Blessed Virgin Mary.

Mrs. Buyachok is indeed an inspiration and treasure to all parishioners and league members of the Blessed Virgin Mary Ukrainian Catholic Church. In December, a winter storm postponed the church perogy making for one week. Mrs. B. was upset about this because now, due to a previous commitment, she would not be able to stay until all the orders were complete.

She still resides in her own home, where she makes Sunday dinner for her son, Bohdan, who found a live-in roommate for her. He is cute, cuddly, friendly and furry – her cat, Sobie. On occasion, she can be seen getting on the city bus to go shopping to the mall. Some weekends during the summer, you can find her at the family cottage at Lake Winnipeg where, being a dutiful mother, she goes to prepare meals for Bohdan. She attributes her longevity and ability to keep on going to her strong determination and stubbornness, for which we are all extremely grateful.

This is only a small fraction of the life of Mrs. Buyachok. Stop by for a chat and a coffee one day to learn more about the extraordinary experiences she has undergone throughout her 100 years of living a very full and vibrant life.

The parishioners and members of the Blessed Virgin Mary UCWLC

give thanks to God for sending us this wonderful gift –

Пані Кате́рина Буячок

Многая і благая їма!

Submitted by Janet Kuchma
and Bertha Stoyko

“Six Little Stories”

- 1) Once all villagers decided to pray for rain. On the day of prayer all the people gathered, but only one boy came with an umbrella.
That's Faith.
 - 2) When you throw babies in the air, they laugh because they know you will catch them.
That's Trust.
 - 3) Every night we go to bed without any assurance of being alive the next morning, but still we set the alarms to wake up.
That's Hope.
 - 4) We plan big things for tomorrow, in spite of zero knowledge of the future.
That's Confidence.
 - 5) We see the world suffering, but still we get married and have children.
That's Love.
 - 6) On an old man's shirt was written a sentence, “I am not 80 years old – I am sweet 16 with 64 years of experience!”
That's Attitude.
- Have a happy day and live your life like the six stories!*

Її знають і читають у рідному краю (до ювілею Лесі Храпливої-Щур)

27 травня виповнилося 90 років українській письменниці Лесі Храпливій-Щур.

Українська письменниця Леся Храплива-Щур назавжди лишилася львів'янкою, дарма що вже так багато років мешкає на чужині. У своїй оселі вона не просто господиня, а трішки чарівниця — там панує добрий український дух. Привезла його туди пані Леся зі свого рідного Львова, де народилася 27 травня 1927 року й де минули її дитячі літа. Коли ж Леся Храплива відвідала вже незалежну Україну, Львів прийняв її як рідну дочку. А рідну тому, що вона про нього ніколи не забувала. Скільки-то разів улюблене місто оживало в її творах!

І хоч довелося Лесі Храпливій поблукати по світах (Німеччина, Америка, Канада), та на всіх шляхах оберегом стояв отой добрий український дух. Він ніде не давав їй забувати землі батьків: пані Леся мовби перенесла її зі Львова до Лондона, — з улюбленими мальвами, барвистими рушниками, химерними витинанками, розмаїтими писанками, саморобними ляльками і, звичайно ж, з маминою піснею і татусевою мудрістю. Усе це стало її життям і її світом.

Отож, дитинство Леся Храплива провела у Львові. Тут і вчилася, трішки в Холмі, а вже по Другій світовій війні (виїхала з України сімнадцятилітньою) студіювала медицину та біологію в Німеччині. Але душа дівчини тягнулася до слова. Бо з самого малечку те слово ніби водило нею. Ще читати писати не вміла, а вже проказувала бабуні свої придумки, щоб та записувала до зошита.

Після Німеччини країною про-



Леся Храплива-Щур. ФОТО: ОКСАНА СТУПНИЦЬКА

живання стала Америка. У Нью-Йорку Леся Храплива простудіювала україністику при Інституті Наукового Товариства імені Т. Г. Шевченка. Відтоді не полишала ні викладацької, ні літературної роботи. Залюбки працювала з дітьми в організації "Пласт" (сама була пластункою ще зі Львова). Колишні пластуни (теперішні бабусі й дідуся) досі згадують її добрим словом — так запала їм у душу їхня виховниця. Шістнадцять років Леся Храплива видавала для малят-новаків журнал "Готуйсь". Той журнал виховав не одне покоління українців на чужині.

Переїхавши до Канади, Леся Храплива викладала на курсах українознавства, очолювала (як перед тим відомі письменники Юрій Тищенко-Сірий, Богдан Гошовський, Ольга Мак, Іван Боднарчук, Антоніна Горохович) Об'єднання Працівників Літератури для Дітей і Молоді (ОПЛДМ), допомагала в церковних справах, опікувалася поширенням українських видань у світі, перекладами та пересилкою їх до шкіл та бібліотек на Україну, а з 1990 року працювала і в Світовій

Координаційній Виховно-Освітній Раді при Світовому Конгресі Вільних Українців, де взяла на себе редагування бюлетеня для освітян "Відгукніться!"

Відрадно те, що у всіх задумах і громадських обов'язках Лесі Храпливої незамінним, надійним товаришем був її коханий чоловік Орест Щур, з яким вона цілих три роки провчилася в однім класі ще у Львові. Доля розпорядилася так,

що стрілися вони знов і поборалися вже аж 1974 року на чужині. 7 вересня 2005 року з Канади в Україну прилетіла сумна звістка — Орест Щур відійшов у вічність. Поховали його на кладовищі Святого Петра в Лондоні. Називаючи своє життя з чоловіком "прекрасним сном", пані Леся пише: "...цей сон тривав тридцять один і півроку — чого ж нарікати?! Скільки жінок взагалі не зазнає ніколи того щастя повного, взаємного довір'я і спільноти у всьому — від найповажнішого до найдрібнішого у житті?! Можу безсумнівно ствердити одне: якщо я за ці роки встигла створити щонебудь хоч трохи вартісне — це тільки Його заслуга..." На знак світлої пам'яті про свого чоловіка Леся Храплива постійно дарує для кількох шкільних бібліотек в Україні нові книжки сучасних українських письменників...

Звісно, найдорожчим для Лесі Храпливої є власна творчість, що не поміщається в ті 17 з гаком книжечок, котрі письменниця видала в Німеччині, Канаді й Америці. Для дорослого читача Леся Храплива видала єдину збірку віршів "Далеким і близьким", решта

все — книжки для дітей. Її збірка оповідань “Вітер з України”, захопливі повісті “Козак Невмирака”, “Отаман Воля”, “Чародійне авто” полюбилися українській дітворі на різних континентах світу. Часто письменниця виступала в пресі зі статтями на тему літератури для дітей, аргументуючи свій вибір цього жанру. “Дитяча література чи, точніше, література для дітей, — це нерозривна й ніяк не мало-важлива частина літератури кожного народу. Книжка приготує дитину вже від наймолодшого віку до читання та належного сприймання написаного. Чим докладніше приготує до нього людина, тим краще зуміє в дорослому віці сприймати скарби літератури свого народу і з’єднатися зі своєю національною спадщиною. Бо вмілий та зацікавлений читач так же необхідний у процесі творення літератури народу, як і творець її — письменник, поет, критик”. Варто згадати, що книжка “Українські народні звичаї в сучасному побуті” (зі словничком українських імен) вже двічі була перевидана в Україні, й тепер її знайти неможливо, — вона дуже швидко розійшлася, оскільки стала своєрідним підручником з народознавства в перші роки незалежності. Цінні для нашого читача й ще дві книжки — декламатор “На весь Божий рік” (з витинанками самої авторки) та збірка для найменших читачів “Писанка українським дітям”, що вийшла двома виданнями на чужині й третім — у Києві в чудовому мистецькому оформленні видатного українського еміграційного художника Петра Андрусіва.

В одному з листів Леся Храплива пише: “Чи могла б бути більша мрія для нас, емігрантів, як те, щоб нас знали й читали в рідному краю?!” І от у нас перед очима мрія наших земляків-емігрантів здійснюється. Відстань між нами дедалі зменшується, й поমалу ми стаємо однією літературною родиною. Ім’я Лесі Храпливої

в цій родині — взірць самовідданості, працелюбності і повсякчасної небайдужості до всіх викликів часу, що досі постають перед Україною.

Галина Кирпа



Вірші Лесі Храпливої-Шур

ВОСЕНИ

Як проходить пресвітла Пречиста,
Шелестить позолочене листя,
І пряде, і пряде без упину
Срібний шовк — дорогу павутину.

Усміхається сонце осіннє,
Мерехтить поміж листом проміння.
І летить понад стерні, над полем
Павутиння ласкаве поволі.

Як проходить пресвітла Пречиста,
Горобина їй сипле намисто.
Україною йде в кожну осінь
З веретеном Предобра і досі.

ПОРТРЕТ ТАРАСА ШЕВЧЕНКА



До мене сьогодні всміхнувся Шевченко
З картини, що там на стіні.
Читає вірші його залюбки ненька,
Розказував батько мені.

Як вівці він пас — ще малий був хлопчина,
А виріс — великий дав дар:
Для всіх поколінь, для всієї України —
Цю книгу, що зветься “Кобзар”.

Як книгу святу берегли ми завзято,
З собою забрали у світ,
Як слово Тараса завжди зберігати
Великий усім заповіт.

Буду і я любити Вкраїну рідненьку,
То, може, й мені ще не раз
З картини ласкаво всміхнеться Шевченко,
Наш Батько, великий Тарас.

Присвята Маркіянові Шашкевичу

МОЛИТВА МАРКІЯНА

Схилилася ласкава ніч
Над церкву Бога-Духа,
А Львів, могутній від сторіч,
Молитву дивну слухав.

Шумів Оссолінею сад —
Спокійна, давня мова...
Здіймалася під небеса
Молитва богослова.

В півтемній церкві, біля врат,
Неслася полум’яна,
Горіла, як свічки горять,
Молитва Маркіяна:

— О Боже! Дав Ти край усім,
Казав його любити;
І Ти любив Єрусалим,
Хоч тугою повитий.

І Ти, що нарід наш створив,
Подарував нам мову —
Дзвінку, як гомін наших нив,
Як колоски, шовкову.

Тобі угодна мова ця,
Коли до Тебе лине,
Чи в пісні, що несуть серця,
Чи в молитвах дитини.

Свою мовою народ
Сказати найкраще вміє,
Що мріяв літ вже стільки сот,
Про що й сьогодні мріє.

Чому ж зібрати своїх пісень
Мій нарід ще не може,
Щоб піснею вітати день...
О Боже, Боже, Боже...

Над Львовом зір холодний жар,
І ніч, мов злотом ткани.
Із неба сплинув Божий дар
У душу Маркіяна.

Заговорив, немов пророк,
Порушив струни ліри,
Розвіяв вихром рій думок,
І кожен взяв, повірив,

Що не шукати нам в чужих
Святої правди слова,
Бо дар найбільший із земних —
Це наша рідна мова!

Багато знаємо ми мов —
Одна лиш Богом дана.
Для нас — це мова молитов
Гарячих Маркіяна.

Ukrainian culture icon takes it to Heaven

Martha Stewart guest Eva Tomiuk passes on

By Jayne L. Buryn

Communications Coordinator, Ukrainian Catholic Eparchy of Edmonton

“For more than 50 years, Eva Tomiuk has been making pysanky – intricately decorated Ukrainian Easter eggs,” according to a Martha Stewart Living television article (www.marthastewart.com/270177/ukrainian-easter-eggs). “Eva learned the art form (which originated around A.D. 980) when she was just eleven years old, and today, her creations are treasured around the world.” Her handmade pysanky treasures can be found in the homes of royalty, popes, mayors, television personalities and ordinary people.

On March 27, 2017, a victim of pancreatic cancer, Eva Tomiuk passed away at the age of 90, graciously taking her talent back to the One who gave it to her.

A founding member, Eva was also a very active parishioner of St. Nicholas Ukrainian Catholic Church in Edmonton until her passing. Hers was a familiar face at services, as a choir member, at parish dinner preparations and other events, and numerous egg decorating

and embroidery class presentations. From her I learned how to make the decorations for paska bread.

If any assistance was needed, Eva was always there with ready hands and reliable expertise. At the 50th Anniversary Retro Tea celebration of the St. Nicholas Ukrainian Catholic Women's League of Canada, the Mistress of Ceremonies, Barbara Olynyk, showed off a number of 1950s and 1960s dresses and hats that Eva had preserved as museum pieces over the decades.

“She ... held many workshops in Edmonton schools, shopping malls and at the Muttart Conservatory,” wrote Madeleine Cummings (www.edmontonexaminer.com/2017/03/08/eva-tomiuks-retrospective-features-her-exquisite-pysanky-and-embroidery) in her March 8, 2017 retrospective in the *Edmonton Examiner*. “She was a fixture at the Heritage Festival for 25 years. In 1976, the Edmonton Police Association commissioned her to create hundreds of pysanky for delegates at their convention.”

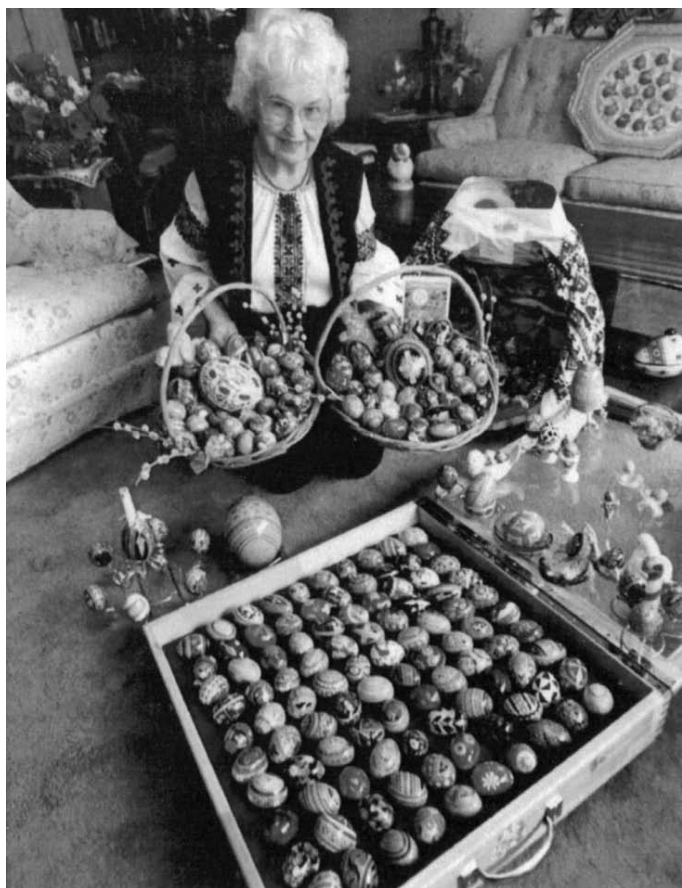
Eva's workshops were recognized with an award at the 1986 Vancouver World Exposition on Transportation and Communication and, in 2012, her contribution to Alberta earned her a Queen Elizabeth Diamond Jubilee Medal. The Ukrainian community recognized Eva's immense contribution to the preservation of the Ukrainian culture with a Hetman Award in 2005.

Losses and Ironies

Throughout her life, Eva's faith and spirit were tested. She lost her mother as an 11-year-old child and was raised by her grandmother in Serny, Ukraine. Whether she simply wanted to pass on her beloved traditions or she recognized a budding talent, Baba insisted Eva learn how to decorate Easter eggs and embroider.

Ironically, and fortunately for the world, her grandmother's determination deposited Eva on a life-long path continually developing her talents and making her the “celebrated Ukrainian Canadian artist” referred to by Madeleine Cummings.

In a memorial card, her family notes that “she was a self-taught artist who was passionate about preserving the Ukrainian culture and nothing gave her more pleasure than a full class of eager students.”



Family, friends and faith were also very important to Eva who “made our house into a loving home and she always gave unconditional love to all those dear to her heart.”

While still in Ukraine, Eva suffered another major loss. Her husband died of leukemia when she was 18. With courage in her heart and faith in God’s protection, she avoided the Russian invasion by escaping to Germany, then, in 1948, to Winnipeg, where her late husband’s family resided.

Eva’s talents were not limited to decorating Easter eggs. She created beautifully embroidered *rushnyky* (decorative towels) and clothing, made traditional Christmas tree decorations and numerous other imaginative creations using materials such as wheat and printed cloth. Many St. Nicholas parishioners have at least one example of her creativity displayed in their homes.

In March of this year, Eva’s works were featured at the Alberta Council for the Ukrainian Arts (ACUA) Gallery & Artisan Boutique in Edmonton. With irony in the picture once again, Eva passed on during the time her intricate and varied work was on display.

“Martha Stewart fans might recall Eva’s appearance on the Martha Stewart Living show in 1999,” wrote Madeleine Cummings. “Tomiuk’s daughter, Kathie Kinisky, dropped off some of her eggs for Stewart, who was in Calgary for a charity dinner. Stewart loved the eggs so much she flew Tomiuk first class to Connecticut to record a Good Friday TV segment.”

While there, Eva met Stewart’s mother, Martha Kostyra, who was also on the show, and a chat blossomed into a friendship that lasted until Kostyra died in 2007.

The Edmonton Ukrainian community and the world at large has lost a great talent, but she did have the opportunity to pass along her gifts and expertise to family members. We can be both proud and consider ourselves blessed that we have had with us for so many years her spirit, faith, warm and compassionate personality and her determination to use her skills and expertise for the good of others.

To see Eva’s appearance with Martha Stewart and instructions for making pysanky, see the two-part presentation at:
www.marthastewart.com/918620/ukrainian-easter-eggs-part-1,
www.marthastewart.com/918625/ukrainian-easter-eggs-part-2.

An atheist’s view on life

I will live my life according to these beliefs.

God does not exist.

It is just foolish to think

That there is a God with a cosmic plan.

That an all-powerful God brings redemption and healing to the pain and suffering in the world

Is a comforting thought, however

It

Is only wishful thinking.

People can do as they please without eternal consequences.

The idea that

I am deserving of Hell

Because of sin

Is a lie meant to make me a slave to those in power.

“The more you have, the happier you will be.”

Our existence has no grand meaning or purpose.

In a world with no God

There is freedom to be who I want to be,

But with God

Everything is fine

It is ridiculous to think

I am lost and in need of saving

A Christian’s View on Life

(read this bottom to top)

UCWLC Eparchial Spiritual Advisor/Edmonton Eparchy Fr. Janko Herbut gave this message to the ladies at the last UCWLC eparchial meeting.

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

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

✠ Elizabeth Krushelnicki

Jul. 13, 1929–Sep. 24, 2015



With much sadness the members of St. Athanasius Branch UCWLC announce the passing of their member Elizabeth Krushelnicki.

Elizabeth was born on July 13, 1929 to Mike and Annie Kotylak who farmed in the Candiac, SK district. In 1981 she and her husband, Alex, were married. They made Regina their home and St. Athanasius their parish. In 2011 Elizabeth became a member of St. Athanasius UCWLC Branch.

Her membership in our UCWLC Branch was affected by a variety of health issues, but her UCWLC friends will remember her as a friend, and a willing supporter of our UCWLC Branch activities and projects, as long as her health allowed.

Elizabeth's funeral services took place at St. Athanasius Ukrainian Catholic Church in Regina. *Vichnaya Pamiat!*

✠ Diane Tillie Maksymetz

Jun. 17, 1938–Oct. 27, 2016



With deep sadness the members of St. Athanasius Branch UCWLC (Regina, SK) announce the passing of their member Diane Maksymetz.

Originally her parents, Steve and Mary, resided in the Mink Creek, MB area before they moved to Sudbury, Ontario. Diane was born during this time. In time the family relocated to a farm near Rowat, SK. Diane attended Bratt's Lake Elementary School. Her secondary education was completed at Sacred Heart Academy in Yorkton, SK. As an adult Diane worked in the retail sections of a variety of stores in Regina.

She became a member of St. Athanasius Ukrainian Catholic Church and in 1998 she joined the St. Athanasius Branch of the UCWLC. She was a loyal supporter of her Church and our UCWLC Branch. Quite regularly she would take a taxi cab to bring her to our meetings and our workbees. She did not hesitate to

take positions on the Branch and our committees. At the time of her passing she was a member of the Phon-ing Committee. Her passing was sudden and unexpected. We miss her friendship, her encouraging attitude and the welcoming approach of her personality. *Vichnaya Pamiat!*

✠ Hannah Tratch

Dec. 25, 1932–Aug. 19, 2016



The members of St. Athanasius UCWLC Branch are saddened to announce the passing of their member Hannah Tratch.

Hannah was one of 12 children born to John and Polly (Hupka) Stinka who lived in the Buchanan district near Canora, Saskatchewan. Hannah and Tom Tratch were married in 1958. They and their five children lived on the family farm for some 40 years. In 2001 Hannah and husband Tom retired to Kelowna, BC. After the death of her husband, Hannah moved to Regina, SK in

2009. She became a member of St. Athanasius Church. In 2012 she was welcomed as a UCWLC member.

Her sister members of the League enjoyed her quiet personality and friendly manner. They remember her open willingness to volunteer and support Branch projects and initiatives up until the time her health began to decline.

Her funeral service was held at Ss Peter & Paul Ukrainian Catholic Church in Canora, SK. *Vichnaya Pamiat!*

✠ **Joyce Katherine Zwarych**
Feb. 13, 1936–Apr. 6, 2016



The members of St. Athanasius Branch UCWLC are saddened to announce the passing of their member Joyce Zwarych.

Joyce was born at Nora, SK. She grew up on the farm of her parents, Julius and Rose Lipka. In due time the family moved to Cut Knife and Joyce moved to Regina in search of employment as a nurse at the Grey Nuns Hospital. It was in Regina that she met her future husband, Steve Zwarych. They were married in 1954.

Next to her family, her faith and her community were her life. Joyce and Steve were founding members of St. Athanasius Ukrainian Catholic Parish, and Joyce served as an

energetic member of St. Athanasius Ladies Auxiliary. In 1969 she became a member of St. Athanasius UCWLC. In time she also served as the President of St. Athanasius Seniors' Club. She was a dedicated supporter of all her endeavours while at the same time raising a family of seven children.

Her smile and her humour were infectious and her generosity was endless. She was an example of the ultimate volunteer who used her many talents for the betterment of her community. She initiated Ukrainian dancing and taught Ukrainian stitching classes. Her culinary talents in the kitchen saw her being in charge of the parish catering at a time when fundraising was crucial to the stability of the church. At the time of her passing she was the convenor of *Nasha Doroha* at our Branch. *Vichnaya Pamiat!*

✠ **Daria Temnyk**
Apr. 28, 1912–Mar. 26, 2017



Daria Temnyk was born in Kultychyzi, Ukraine, the second daughter of Reverend Mychaylo and Antonina Horodyskyj. In 1931, she obtained a Teaching Diploma, an exceptional accomplishment for the time. In 1943, she married Julian Temnyk. Her world was shattered

by the onset of the Second World War, when she was forced to flee her homeland of Ukraine. In 1952, they immigrated from England to Canada with their two daughters, Oksana and Chrystyna, and settled in Toronto.

Daria's memory will live forever in the hearts of her surviving children Oksana Shabotynsky and Chrystyna Kowalsky. Babtsia will be missed dearly by her beloved grandchildren: Markian, Melanie, Andrij, Tatiana, Eugene, Anna, and Vera, and great-grandchildren Oliver, William and Leila. Her surviving sister Olga Zachary and family, along with relatives in Ukraine, will also remember her fondly. Daria was an exemplary community worker. She worked passionately as a member of the Ukrainian Canadian Women's Committee (Toronto Branch) and as a member of the UCWLC (St. Josaphat's Cathedral). Her outstanding dedication to both organizations was recognized by the Ontario Ministry of Multiculturalism.

Daria was a highly active researcher and archivist. She wrote the text for the 50th Anniversary Video of the Ukrainian Canadian Women's Committee (Toronto Branch) and also the 50th Anniversary of the UCWLC (Toronto Eparchy). She frequently contributed to both print and radio. Her noteworthy contributions to the Ukrainian community were recognized in 2012, on her 100th birthday, when the Ukrainian Canadian Women's Committee presented her with a collection of her writings, articles, and speeches. She leaves a lasting legacy of dedication, mentorship, and love of the Ukrainian church, community, and family. *Vichnaya Pamiat!*

Small Wonders

A treasure trove for the soul

By Christine Medycky

This past winter the Art Gallery of Ontario featured a wonderful exhibition entitled *Small Wonders: Gothic Boxwood Miniatures*. The exhibition was astounding and captivating — truly a gem, a testament not only to human creativity and ingenuity, but also to the fervour of lay piety in the late Middle Ages.

The exhibition brought together for the first time, from private collections and museums around the world, more than 60 rare miniature boxwood devotional objects from the 16th century. These included

rosaries, prayer beads, altarpieces, engraved plaques, prayer pods and even some *memento mori* in the form of skulls and coffins.

In an unprecedented collaboration, curators and conservationists from the AGO, the Metropolitan Museum of Art (New York) and the Rijksmuseum (Amsterdam) joined forces to investigate the long-standing mystery of how these tiny masterpieces were made and by whom. What their five years of research uncovered is fascinating!

The production of small devotional instruments in Europe

coincided with the rise of private devotion between 1475 and 1525. Boxwood was considered the ideal medium for carving such intricate miniatures. Common to Europe, this hard and dense wood has a uniform and fine grain that polishes well. Moreover, boxwood was considered to be a sacred wood, symbolic of humility and salvation.



Top, prayer bead with the inscription "Adam Theordici (Dirksz) made me." Photo Craig Boyko via Rijksmuseum.nl. Above, prayer bead from The Thomas Collection Art Gallery of Ontario

The most important private devotional aid was the rosary. While the Cult of the Virgin originated in the 15th century, it was not until the 15th century that the Rosary was standardized to “an alternating repetition of one ‘Our Father’ and 10 ‘Ave Marias,’ each related to Christian mystery.” The Dominican Order popularized the devotional practice by establishing confraternities that were not only accessible to men and women, but also to all levels of society. Soon the Rosary proliferated throughout Europe.

Small Wonders featured a number of rosaries and prayer beads, including the magnificent Chatsworth Decade Rosary that belonged to King Henry VIII and Catherine of Aragon, his first wife. The beads are small – the size of a hazelnut,



The Chatsworth paternoster beads.
Photo: Craig Boyko via Rijksmuseum.nl

walnut or small fruit and fit easily into one’s palm. Rosaries, of course, were carried in the hand or suspended from a belt for easy reach.

The power of the Rosary can be attributed to the fact that it is the only devotional aid that appeals to both the sense of touch and sight. According to the Senior Curator of Sculpture at the Rijksmuseum, Frits Scholten, reciting the rosary was “a

complex sensorial affair that comprised a tactile element... but also an imaginative and mnemonic one.” The constant handling of the beads liberated the mind, while gazing at images facilitated meditation. The great theologian St. Augustine considered sight to be the most important of the senses. “To see,” he stated, is “to know” and to know is “to understand.”

Undoubtedly, the climactic moment of the meditation process was the opening (like a prayer book) of the spherical paternoster bead. The worshipper would reflect on any inscription found and then on the composition inside. The most common narratives depict the life of Jesus (the carrying of the Cross, the Crucifixion and Lamentation) and of Mary (the Annunciation, Nativity, and the Presentation in the Temple). Sometimes the lives of saints (e.g., St. Jerome, James the Greater, St. Hubert) or scenes from the Old Testament are featured. Inside the Chatsworth paternoster, we find a portrayal of the Mass of St. Gregory and the Adoration of the Virgin and Child by Angels.

Unfortunately, these carvings are so microscopic in scale that it is impossible for the naked eye to make out all of their intricacies. In order to examine the boxwood miniatures more closely, curators and conservators turned to cutting-edge technology for help. High-resolution Micro CT scanning, 3D animations and photography revealed the most-minute details of these tiny treasures.

In the Mass of St. Gregory narrative of Chatsworth paternoster bead, for example, the research team discovered a man and a woman hidden behind a column in the gallery of the Church observing the Eucharist below. The Royal Arms of England and initials carved on the exterior



Prayer bead from The Thomas Collection
Art Gallery of Ontario

of the prayer nut suggest that this couple was, in fact, King Henry VIII and Catherine of Aragon.

The most vivid and moving details are found in the Passion of Christ narratives. When we see the subtleties up close, the agony of Jesus carrying the cross, the brutality of the Roman soldiers and the mockery of the crowds, we cannot help but identify and suffer with Christ. It is as if we enter into the story and experience it “here and now.” Indeed, at the *Small Wonders* exhibition viewers were able with the help of virtual reality to immerse themselves into and explore the micro-spectacle.

Advanced technology also revealed the secret of how these miniature prayer beads and other devotional micro-carvings were made. Paternoster beads open up into two halves like a prayer book, each half telling a story. Through virtual deconstruction researchers discovered that the interior of the prayer

beads was carved from a single disc of boxwood in low relief or from a number of discs layered on top of each other in order to produce the effect of depth; these discs were then secured by tiny wooden pins or other means.

Such complexity in design and construction attest to an unparalleled technical virtuosity. Indeed, gothic boxwood miniatures were considered luxury items – “Rolexes” of the day – and were prized possessions of royalty and noblemen. In addition to Henry VIII, Louis XI, Emperor Charles V and Archduchess of Austria were documented as having either commissioned or owned boxwood devotional objects.

Who made these masterpieces? The only clue found is a Latin inscription on the exterior of one prayer bead that reads, “Adam Theordici (Dirksz) made me.” Whether Adam is its creator or patron is unclear. Scholars believe that Adam, if indeed he was the responsible craftsman, was not a sole actor, but a member of a guild specializing in boxwood carving. Many guilds existed at the time in Bruges and Antwerp. Whoever made these tiny miracles, it is clear that the craftsman-artist had an excellent grasp of geometry, wonderful eyesight, hyper-concentration, steady hands, unwavering patience and a deep faith.

In today’s world of constant change, instant gratification, short attention spans, uber-economies and general malaise, there are very few things that provoke such awe and nourish the soul, as do these small wonders!

Small Wonders: Gothic Boxwood Miniatures made its European debut at the Rijksmuseum on June 15, 2017.

© 2017 Christine Medycky

Our Ukrainian Pioneer Women

Our Ukrainian pioneer women deserve to be admired;
Persevering at tasks, they steadily toiled sleepy and tired.

Their work began at break of dawn and rarely ended at night,
When twinkling stars and silvery moon ushered in radiant light.

In the midst of poverty, need of necessities and utter despair,
They chose to be positive with a life of gratitude and prayer.

They dazzled their children with aspiring dreams on high,
With inspirational words to aim and reach beyond the blue sky.

And thoughts became words, and words became deeds,
And deeds became reality that blossomed into flowers and seeds.

Soft hands, smooth hands, strong hands, clean hands a story told,
Getting the work done and advancing with blisters unfold.

Rough hands, wrinkled hands, calloused hands weathered by toil on soil,
Still providing comfort, tenderness and love to a child in turmoil.

Challenges prevailed in areas of moss, swamp and stone;
Oxen, horses, humans displayed exertion, weariness and mournful moan.

Their ceaseless work and endless hardships were not in vain;
Their attitude, faith and determination brought progress and gain.

“For you, dear children, our future and hope, sacrifices we made
for your gain,
Broke land, ploughed fields, baled straw, cut hay and tired stayed
with pain.”

Our Ukrainian Canadian pioneer women have earned recognition
and pride;
The guiding light and impetus for youths their talents to boldly display,
not hide.

With volition, visions they held and values they shared,
Leaving their legacy for future generations because they deeply cared.

125 years of Ukrainian settlement on Canadian land have gone by,
Highlighting Ukrainian pioneer women for contributions witnessed
by sun, moon and stars on high.

Dr. Mary (Hrenchuk) Pankiw

© 2016



Олег Шупляк. Берегиня
Oleg Shuplyak. Berehynia

