НАША ДОРОГА
NASHA DOROHA

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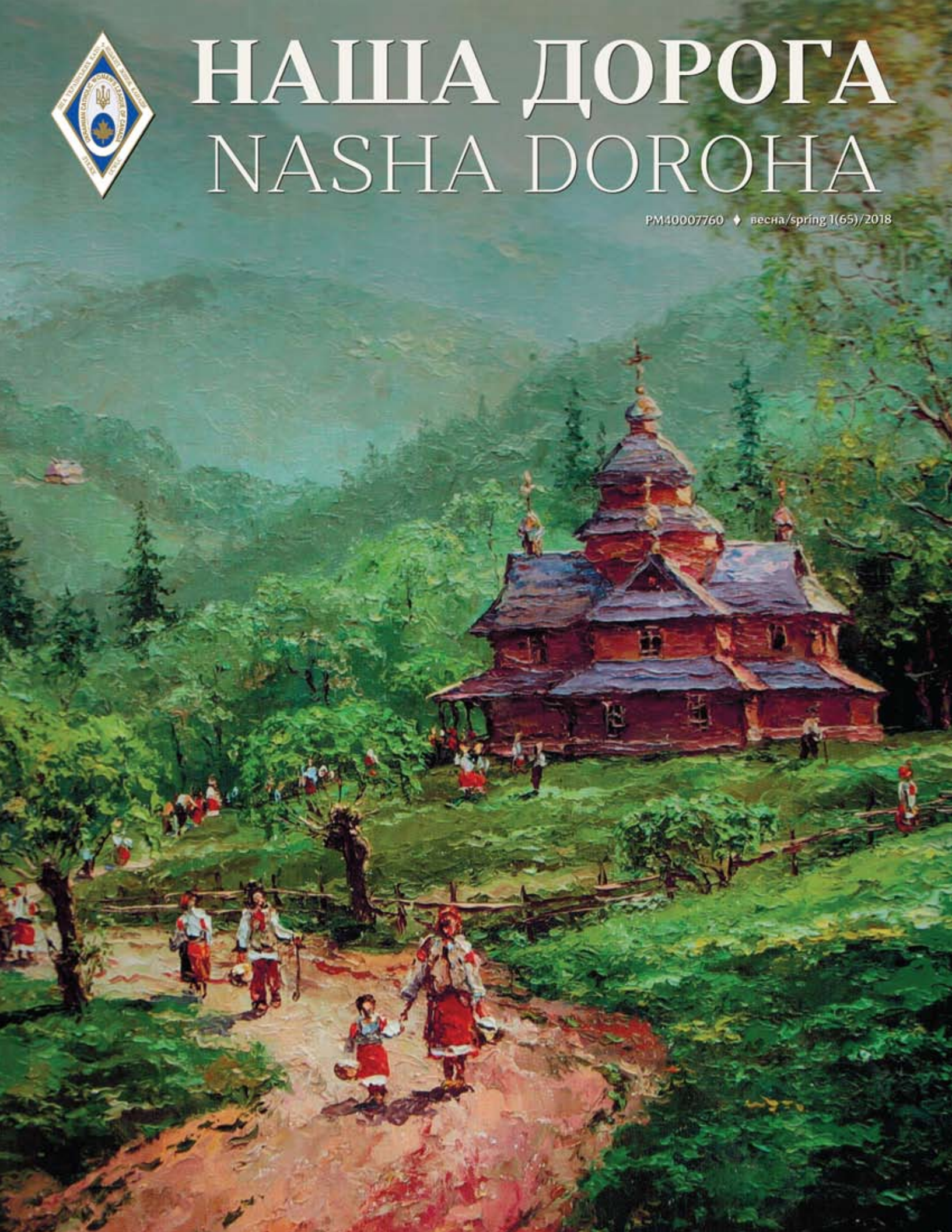


Легенда про писанки...

Було це давно, дуже давно. Ще тоді, коли Ісуса Христа мали розіп'яти на хресті. Плакала, гірко плакала Мати Божа і не знала, як допомогти синові, що робити, щоб його врятувати. Аж ось що прийшло їй на гадку: принесе подарунок Пілатові. Нічого в неї немає, та, може, всевладному Пілатові сподобаються помальовані узорами яйця, і він помилує її сина.

Швидко взялася до роботи. На білих, мов сніг, яєчках почала писати прекрасні візерунки. І щойно сльоза падала на яйце, як одразу ставала червоною, мов кров, крапкою. Коли вже намалювала з десяток яєць, зав'язала їх у хустину й вибралася до Пілата. Прийшла до його палати й упала перед ним навколішки. Та, як ставала на коліна, хустина розв'язалася, і всі писанки покотилися по цілому світі. Закотилися вони й в Україну.

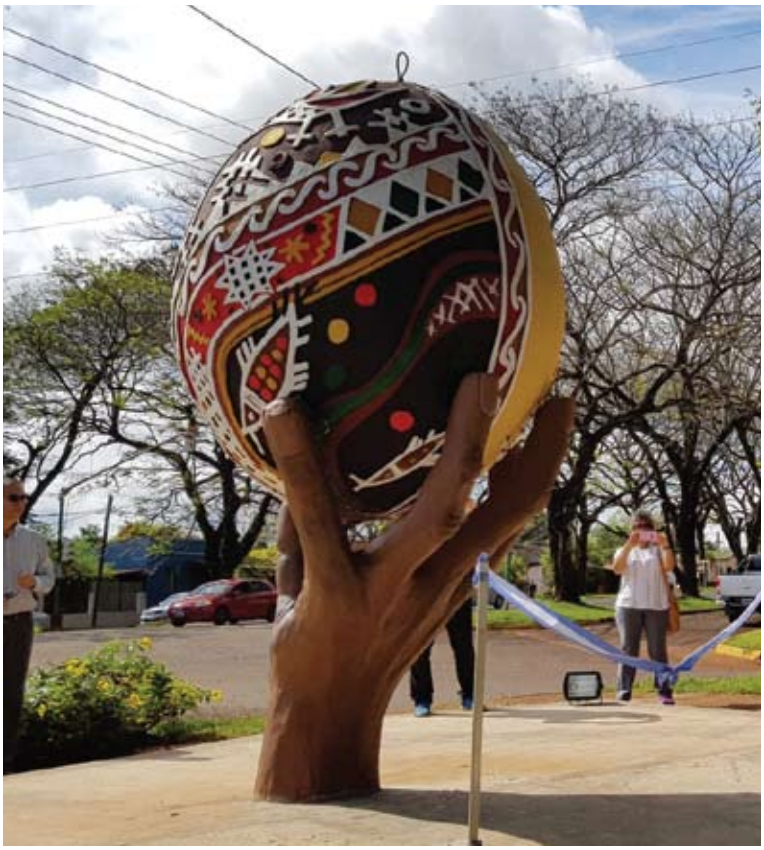
■ 31 березня в місті Апостолес, колисці української імміграції до Аргентини, відбулося урочисте відкриття пам'ятника Писанці.

Про це повідомляє VIDIA з посиланням на прес-службу Української Всесвітньої Координаційної Ради.

«Даний монумент — перший такого роду в Аргентині, що є і своєрідним символом взаємодії двох спільнот країни, які емігрували сюди ще 120 років тому — української та польської: кожна з них мала змогу оздобити половину писанки, а сам пам'ятник було встановлено на перехресті вулиць «Україна» та «Польща», — йдеться у повідомленні.

На церемонії відкриття були присутні члени муніципального уряду на чолі з мером міста Маріо Віалєм, релігійні громади, українська спільнота та інші гості. Хор «Voces de Apóstoles» виконав український і польський гімни.

Автором української «половини» монумента є Мирослав Ясінський.



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“Скіфське золото” повертають в Україну

Окружний суд Амстердама ухвалив, що “скіфське золото” має бути передане Україні

Голландія поверне Україні золото скіфів. ФОТО: VIDIA.UA

“Суд вирішив, що кримські артефакти повинні бути передані державі Україна. Вони є частиною культурної спадщини держави Україна”, — йдеться у рішенні.

Артефакти будуть залишатися в Нідерландах протягом всього періоду, під час якого сторони можуть оскаржити це рішення протягом трьох місяців у вищому суді. Після оскарження може минути ще один рік, як Верховний суд ухвалить своє рішення.

Україна має заплатити музею Алларда Пірсона за зберігання артефактів €111 тис. Музеї Криму повинні заплатити Україні та музею Алларда Пірсона €2 800 відшкодування витрат.

Згідно з українськими законами всі надані експонати є частиною Музейного фонду України і можуть передаватися на тимчасове зберігання на підставі укладених контрактів.

Дія контракту, який надає право на тимчасове зберігання колекції музеєм Алларда Пірсона, минула 13 червня 2014 року, після чого, відповідно до закону, ці культурні цінності вважаються незаконно вивезеними з України і підлягають поверненню.

Предмет суперечки — колекція з 565 музейних предметів, наданих Центральним музеєм Тавриди, Керченським історико-культурним заповідником, Національним заповідником “Херсонес Таврійський” та Бахчисарайським історико-культурним заповідником для експонування в музеї Алларда Пірсона в період з 6 лютого по 28 травня 2014 року в рамках виставки “Крим — золотий острів у Чорному морі”.

Конфлікт навколо експонатів кримських музеїв виник через окупацію Криму Росією. Саме в той час експонати перебували на виставці в Амстердамі. Після завершення виставки нідерландська сторона, незважаючи на надані раніше гарантії, заявила про неможливість повернення кримських експонатів Національному музею історії України, мотивуючи свою відмову можливими претензіями з боку кримських музеїв.

НАША ДОРОГА

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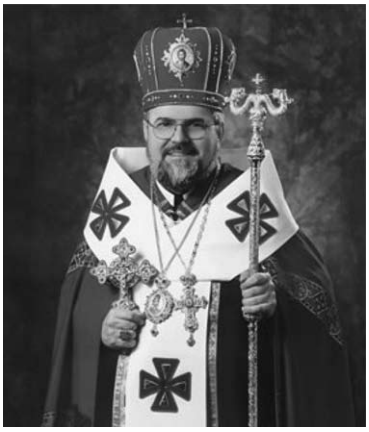


Greetings to the Members of the UCWLC and Readers of *Nasha Doroha* on the Occasion of the Feast of the Resurrection of Our Lord Jesus Christ 2018

From Metropolitan Lawrence Huculak OSBM

Христос Воскрес! Воістину Воскрес!

Дорогі члени Ліги Українських Католицьких Жінок Канади та читачі журналу "Наша Дорога", прийміть мої щирі молитовні привітання з нагоди світлого Христового Воскресіння.

In the gospel account of the resurrection of Jesus given in St. Mark, 16:9-14, we are told that Jesus first appeared to Mary Magdalene and then to two other disciples. Both Mary Magdalene and the other two disciples then went and told the good news to the companions of Jesus who were mourning his death. In both cases the evangelist Mark tells us that the companions of Jesus did not believe this good news. Later, when Jesus appeared to these companions, he scolded them for their unbelief and hardness of heart.

Коли ми у наших церквах слухаємо Добру Новину про воскресіння Господа нашого Ісуса Христа, нам дуже тяжко зрозуміти, чому апостоли Ісуса Христа не одразу повірили Марії Магдалині та іншим учням, що Христос Воскрес.

At the heart of the gospel message is respect for human life and what Jesus has done to protect human life. The early European settlers in Canada took this message of life to heart. It was especially the Religious Sisters who established the first hospitals and schools in Canada, to care for and nourish the life of all peoples, based on the teaching of Jesus Christ. But now in recent times we see the Christian basis of this country's schools and hospitals under attack. Health care facilities are being forced to no longer support the life of the vulnerable citizens of this country, but rather to encourage them to choose death, rather than maintain life.

Even if we attend church on a regular basis and bring our Easter baskets to church to be blessed, this does not assure us of a strong belief in the life and teachings, the death and resurrection of the Lord Jesus. As the gospels tell us, Jesus had numerous disciples and companions who followed him. But when the times became difficult for Jesus he was abandoned by many of his followers who were not to be found in the Garden of Gethsemane or at the foot of the cross on Mount Calvary, or at his grave site. And even when they were told he had risen from the dead, they did not believe the words of Mary Magdalene and the others. These companions of Jesus seemed to be spectators rather than participants and supporters.

Our faith in the Risen Lord is to be proclaimed not only in Church and around the Easter breakfast table. Our faith in the Risen Lord needs to be proclaimed in all the places where we carry out our lives: in schools and universities, in hospitals and nursing homes, in places of work and in areas of recreation, in the halls of government and the courts of the land. The Risen Lord is not merely a memory from the past. The Risen Lord is alive in us today!

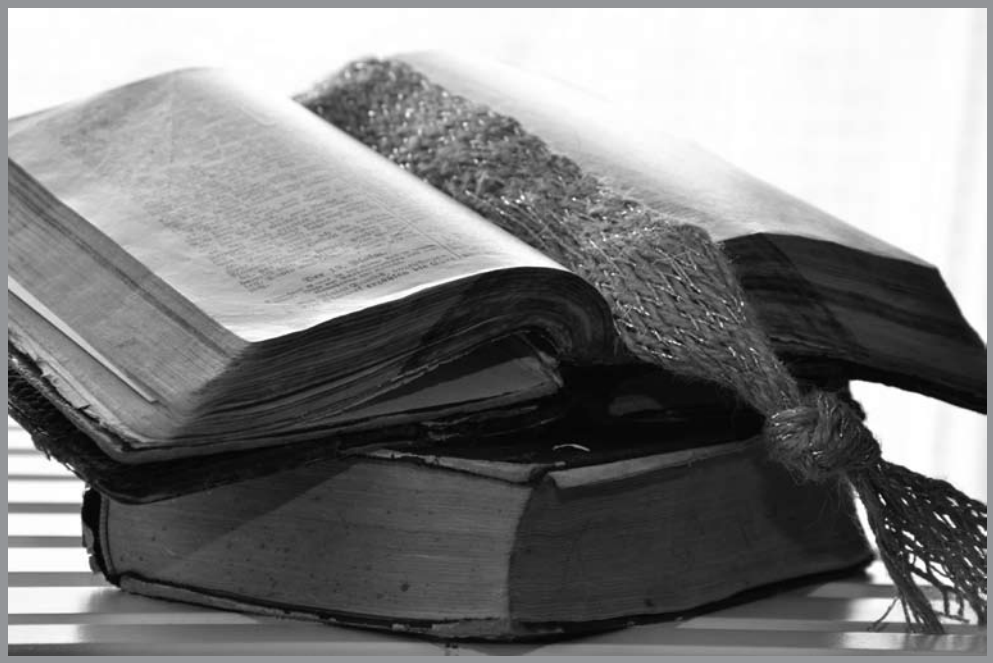
Нехай Воскресіння Христове дарує усім вам надію та силу на нове життя у Христі, зокрема нашим братам і сестрам в Україні, нашим рідним та друзям, а особливо усім обділеним нашою увагою. Сьогодні усім вам ми звіщаємо Добру Новину:

Христос Воскрес!
Воістину Воскрес!

233 Scotia Street, Winnipeg, Manitoba R2V 1V7
Tel: (204) 338-7801 Fax: (204) 339-4006 E-mail: chancery@archeparchy.ca www.archeparchy.ca

7 духовних законів з Біблії, які здатні змінити життя

Все фізичне у цьому світі існує як наслідок того, що відбувається в світі духовному.



Є **ПЕВНІ ЗАКОНИ**, за якими все існує і рухається. Знаєте ви про ці закони чи ні, вірите в них чи ні, вони все одно існують, функціонують і постійно впливають на вас — хочете ви цього чи ні.

Хочете бути успішними і гармонійними? Хочете бачити зміни в долі? Тоді дізнайтеся про духовні закони і обов'язково дотримуйтесь їх.

1 ЗАКОН СІЯННЯ І ЖНИВ

«Не обманюйте себе: Бог осміяний бути не може. Що посіє людина, те й пожне» (Біблія: Галатів 6:7).

Це один з найважливіших і головних духовних законів. Він також відомий як «закон причини і наслідків». Що б ми не зробили або не сказали, то неодмінно до нас і повернеться. І по-іншому не буває. Якщо ви постійно сієте негатив до людей, в житті, до самого себе — чекайте такого ж врожаю. Але якщо ви хочете щастя, миру і любові — то несіть це в навколишнє середовище! І ви обов'язково пожнете!

А найдивніше, що плід завжди більший за розмірами, ніж посіяне в нього насіннячко. Подарувавши комусь посмішку — ви отримаєте гарний настрій на цілий день. Якщо ви пожертвуєте навіть копійочку, вам обов'язково повернуться фінанси, але в багаторазовому розмірі. Це працює! Просто варто переглянути, яке насіння ви сієте як на емоційному, так і фізичному рівнях.

2 ЗАКОН СТВОРЕННЯ

«І Бог на Свій образ людину створив, на образ Божий» (Біблія: Буття 1:27).

Бог — Творець людей. І в кожну людину Він вклав цю здатність творити. Спочатку ви створюєте щось в думках, а потім це переходить у фізичний світ. Чи ви думаєте щось, виношуєте ідею — і потім втілюєте її матеріальним способом! Тому дуже важливо стежити, про що ви думаєте.

За науковими підрахунками, протягом дня в голові людини пролітає близько 10000 думок! Які з них ви використовуєте для творення

і творіння чогось корисного для себе і світу? Або ви постійно прокручуєте в голові негатив і дивуєтеся, чому у вашому житті самі невдачі? Мисліть позитивно, творіть своє мислення — і отримуйте свою прекрасну реальність.

3 ЗАКОН СМИРЕННЯ

«Бог гордим противиться, а смиренним дає благодать» (Якова 4:6).

Іноді, щоб рухатися далі, потрібно просто змиритися і заспокоїтися. Найчастіше тільки у спокої лежить правильне рішення і направлення для подальшого шляху.

Дуже часто в гонитві за будь-якою метою ми віддаємо самих себе, боремося, йдемо напролом, але в підсумку згораємо, фізично і емоційно, не досягнувши навіть сотої частини бажаного. Неможливо досягти всього і завжди. Це гординя і марнославство. Такі люди у своєму житті натикаються на опір Божественної підтримки. Просто змиріться з тим, що ви не всемогутні, — і отримаєте благодать (тобто незаслужене добро) сповна для свого життя.

4 ЗАКОН ПОДЯКИ

«За все дякуйте, бо така про вас воля Божа» (1 Солунян 5:18).

Ви прокинулися сьогодні вранці здоровим? Дякуйте! У вас є дах над головою і їжа? Це прекрасно! У вас є мільйон, і ваші мрії збуваються? Відмінно! Але навіть якщо щось пішло не так, знайдіть те, за що ви можете бути вдячними. Вчіться знаходити щастя у дрібницях! Це підтримає вас у важкі часи і допоможе пережити їх з мінімальними втратами нервів.

5 ЗАКОН ЛЮБОВІ

«Любіть ворогів ваших, благословляйте тих, хто проклинає вас, хто ненавидить вас, і моліться за тих, хто гонять вас» (Матвія 5:44).

Так, це дуже нелегко! Іноді навіть здається, що це неможливо! Але ви навіть не уявляєте, які відбуваються чудеса, коли ми щиро прагнемо дарувати добро тим, хто цього взагалі ні краплі не заслужив!

Розповім приклад. Кілька років тому, на колишній роботі, один чоловік ні з того ні з сього почав агресивно поводитися щодо мене. Було дуже неприємно і образливо. З огляду на те, що ніяких видимих причин для такого ставлення не було. Але я як людина, що живе за Божими принципами, просто переступила власні емоції і почала за нього молитися, просячи у Бога для нього всього найкращого і чудового! Здивуванню моєму не було меж, коли через кілька днів чоловік підійшов до мене і при всіх вибачився за свою поведінку. Для всіх це було громом серед ясного неба! І тільки я розуміла, чому так сталося. Не збирайте у собі злість, віддавайте її Вищому Судді.

6 ЗАКОН ВИБАЧЕННЯ

«Прощайте, і будете прощені» (Луки 6:37).

Сила прощення — одна з найсильніших. Прощаючи когось, хто реально образив або поранив, — ви скидаєте вантаж, який заважає вам самим рухатися далі і бути щасливими. Є чудова фраза «Непрощення подібно до того, що ти випив склянку отрути і чекаєш, поки помре твій суперник». Як точно! Кому гірше? Вам чи тому, кого ви не можете пробачити? Буває таке, що ви тримаєте на людину образу, а він взагалі не підозрює про це, живучи собі щасливим життям. Зробіть так само! Вибачте — і живіть щасливо і вільно!

7 ЗАКОН ВІРИ

«А віра то підстава сподіваного, доказ небаченого». (Євреїв 11:1).

Отже, те, чого ви очікуєте у своєму житті, — ви в це вірите. Те, в чому ви впевнені, навіть ще не бачачи цього, — ви в це вірите. Дуже просто. Ви очікуєте, що вас звільнять, ви захворієте, вдарить криза, розпадуться відносини? Вітаю! Це ваша віра! Впевнені, що вас чекає великий бізнес, збудуться мрії і ви отримаєте швидке одужання? Відмінно! Ви в це вірите. А написано «Все (!) можливо (!) Віруючому (!)». Ви розумієте? Усе! Чи ж не каже, що «трохи», а все!

Так що чекайте хорошого. Будьте впевнені, що все буде добре. І отримуйте це «добре» у своєму житті.

Я щиро вірю, що ваше життя зміниться.
Я бажаю, щоб кожен, хто читає ці рядки,
не просто отримав розуміння про важливість
жити за духовними законами, які заповів Бог,
а й реально почав жити за ними, отримуючи
чудеса і зміни в долі! Я бажаю вам миру в душі,
достатку і успіху у всьому!

osoblyva.com

For the Love of God

By Lyrissa Sheptak

Originally I wrote a completely different article on the topic of God's love. But then last night, my younger cousin passed away from her struggle with cancer, leaving behind a husband and two little boys. My heart is utterly broken.

For the past two years she lived every mother's worst nightmare, and, as sick as I knew she was, her sudden passing shocked me because she was a fighter who had so much more love to give. Two days ago while at her home, while she mustered up the energy to text friends and post her positive thoughts on Facebook, she wouldn't have even known that it was going to be the last time she'd make her sons' lunches for school. This morning I awoke thankful that my house was bustling with life. I was granted another day to make five more lunches (not my favourite daily activity), and kiss every single member of my family as they went off to work or school. Talk about being thankful for the little things. This same morning, however, my cousin's husband woke up to silence and crippling despondency.

Naturally when someone close to us dies there's some degree of reflection and soul-searching. My conclusion is basic: the amount of time we have on earth is never guaranteed. With that in mind, the question begs to be asked: are we living the way we ought to live and taking our mortality seriously? When our time comes to leave this world, is our soul prepared? Are we paying attention to all the things that God instructs us to do in order to ensure our place with Him in heaven? If we open the Bible, our ticket to heaven is literally spelled out in black and white—it's His word to us. After all, this life on earth is merely a test and a prelude to where we want to end up.

Not to sound morose, but right after someone I know passes away (and I mean *right after*) I think about what their soul is going through at that moment. Hopefully when we die we'll see the loving face of Christ and be folded into His welcoming embrace. But let's level here. Before we're allowed to walk through those pearly gates, we get judged and sentenced. Here's what I've learned. We stand before the King of kings, our lives are replayed in front of our eyes like a movie, and we see it all—the good and the bad. We see how we have hurt others, and we watch the rippling effect of those hurts and sins. *This... is serious... stuff*.

I'm going to go out on a limb and say that if there's perhaps one thing that souls getting judged wished they could have done differently, it would be to love more. (After all, it is often the lingering comment of someone about to enter into the next world.) Our world is in sore need of more love, and nothing—not politics nor violence—will change if we don't begin loving deeper.

What do we mean by "love"? Jon Bloom, author of "If We Love God Most, We Will Love Others Best" talks about what love is *not*—a perversion. "This is the world as we know it: everyone loves in the way that is right in his own eyes. Which of course means that everyone hates in the way that is right in his own eyes. They become supreme 'lovers of self' (2 Timothy 3:2) and live 'in the passions of [their] flesh, carrying out the desires of the body and the mind'." [1]

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[1] Jon Bloom, *Desiring God*, "If We Love God Most, Then We Will Love Others Best." June 24, 2016.

If you're looking for a lesson in the types of love, you can read C.S. Lewis's work, *The Four Loves*: Christ's love (agape), Storage (affection or liking), Eros (romance) and Philia (human friendliness). Aside from agape love, the world wants us to think of love as the stuff we see in movies or on magazine racks. But those types of "loves" can be fleeting with intensities that ebb and flow. As well, when it comes to some people, I'm convinced that they never knew how to love properly in the first place. Who were your examples of love when you were children or impressionable youths? Are we being proper role models to our children or grandchildren? How do you one day want them to love theirs? We know the *world's* interpretation of love is wrong because rejection (conceivably one of the greatest sins that leads to other sins) exists, which has led to immense loneliness, heartbreak, or hardened hearts. This, in turn, leads to things like depression, lack of self-worth, violence and cruelty, or confusion of what love really is.

The answer, then, is the love of *God*. Not only do we need to be open to His love, but we need to *surrender* to it. To live the life that God intended for us (and eventually be with Him in heaven) we need to let Him love us, weaknesses and all. Surrender, then, means laying down your weapons and waving your white flag. Eventually we're all forced to surrender, or perish in our spiritual dilemma because God can't be beat or outsmarted. His solution to life is always the best, whether we know (or agree) or not. So how many casualties will you accumulate before you finally give in? Except in this war, God isn't the victor who takes the spoils—He's the healer, consoler, and protector.

Let's take a moment to look at what the Bible has to say about love. 1 Corinthians 13:4-5 says, "Love is patient, love is kind, it does not envy, it is not proud. It does not dishonour others; it is not self-seeking. It is not easily angered; it keeps no record of wrongdoings." Since God is love, take a moment to re-read this passage by substituting the word "love" with "God".

That's true love. The best, truest, purest love. And if God loves us this way, then we have a responsibility to pay it forward, as in, we need to pass on that love to others—even those whom we find difficult to love.

We can't pick and choose whom we want to love. We owe everyone the dignity of 1 Corinthians, even those who have hurt us beyond measure, those who despise us, and, yes, even extremists. For if we meet them on their level, then how can we possibly be a lamp to light their path to God? How can we continue to reap God's blessings if we cannot make an effort with His wishes? Having a difficult time with the idea of loving those whom *you* may despise? Start simple. Offer up a prayer—even one, tiny prayer—and let God work from there.

> Loving God with our whole heart, mind, soul and strength is actually the meaning of life

"If we love one neighbour and not the other; if we love ourselves more than others; if we love our desires most; if we love our insecurities most, then we are not loving God."[2] *And loving God with our whole heart, mind, soul and strength is actually the meaning of life (according to the first commandment).* Like I mentioned before, this life is a test to see if we're going to get to heaven. And every day, with free choice, we have the opportunity to work towards that ultimate goal. Do you want to get there? Then love God *most* because then you'll be able to love others *best*.[3] If we do, then our life here on earth will become more fulfilling, and we will be more fulfilling to others. →

Daily Consecration to the Holy Ghost

Most Holy Ghost, receive the consecration that I make of my entire being. From this moment on, come into every area of my life and into each of my actions. You are my Light, my Guide, my Strength, and the sole desire of my heart. I abandon myself without reserve to Your divine action, and I desire to be ever docile to Your inspirations. O Holy Ghost, transform me, with and through Mary, into another Christ Jesus, for the glory of the Father and the salvation of the world. Amen

[2] Ibid.
[3] Ibid.

You may say, "Well, I'm a sinner. I have faults and vices, insecurities, and worldly weaknesses. You don't know the terrible things I've done, so I don't deserve God's love." Perhaps some of you may even feel that you are too far gone, too hurt, too angry, numb, or stained. Maybe you feel that there's no way God, who created the universe, could love someone like you—but He does, and He's relentless about it. He loves us *because* we are weak. Take a moment to contemplate the story of the Prodigal Son, or how about the one where the shepherd leaves his entire flock of sheep unattended while he searches for one lost lamb? Still not convinced that God loves every single one of us, and that none of us are too far gone? Visualize two dimes: one shiny and kept in a wallet, the other dirty and grimy from being stepped on or driven over on the road. However, when used to purchase an item don't they both hold the same value, even though one is cleaner than the other? To God you are worth it, stains and all. Simple as that. And because God loves us with no strings attached, even though it can be extremely difficult, each and every one of us has been called upon to love that way.

Now that we've established that God's love is for everyone, how, then, do we feel it? Because I can *say* that I want His love, but if I'm holding back, then I'm not going to receive it fully (which would actually be a sign of my lack of trust). After all, God gave us free will. What we have to do, then, is surrender our hearts and let go of all our hurts and sins. But surrender is difficult. Surrendering to God's love may feel like the ultimate risk. "We are fearful of letting anyone, much less God, into our lives because it comes with the fear that we are risking something... ourselves." [4] But yet, if we continue to hide our vulnerabilities, then we will distance ourselves from God and the purpose He has for our lives. As Saint Teresa said, "love, to be real, it must cost—it must hurt—it must empty us of self."

It is not good enough to merely exist in this world. It is unacceptable to float through life, never giving a second thought to how we affect others and how that affects our afterlife. After all, we're to shed those selfish ways and strive to become saintly. So we have to try our hardest to let God's love work in us. This means having a heart-to-heart with God, or sitting quietly before the altar and letting it all come out—the pain, the shame... the spiritual infection. And when we do, we have to refill those empty spaces with something else, and that's where the Holy Spirit comes in. We allow Him to work within our hearts and heal every part of us, teaching us, finally, what true love and peace means.

There is beauty living in God's love. So this Lenten season make an effort to love God most, so that each day we may be a gift to others—especially to our families, because that's where love should begin. Start showing your love for others. As I have learned from the death of my cousin, the time we have on earth is precarious. So seek forgiveness, make peace with yourself and others. Go to confession, hug those whom you are close to and say "I love you" to them. Strive to live according to 1 Corinthians 13, but most of all, surrender to the love of God—for His love in you can do magnificent things. After all, one day, each of us will have to stand before God and account for our lives, and when we do, what movie will be replayed?

Dear Lord, this Lenten season, may You take my heart of stone and make it flesh.

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[4] Blog Aggie. "How to Accept Love (AKA Love is Risky)" Marcel, January 12, 2017, Catholicblog.org

I Surrender

by Hillsong

Like a rushing wind
Jesus breathe within
Lord have Your way in me

Like a mighty storm
Stir within my soul
Lord have Your way in me

Ukrainian Traditional Easter Basket

Special Food and Symbolism

Easter is the biggest holiday after Christmas. Easter is called *Velykden* (Великдень) in Ukrainian. The preparation for it is held during the last week of Lent. Houses are cleaned (both inside and out), gardens are planted, field work is finished, but, most importantly, Easter food is cooked! All sorts of non-lenten food, like sausages and meat, cakes, etc., are prepared but are not allowed to be eaten until Sunday.

We love the traditions associated with Ukrainian Easter, and especially the blessing of the Easter basket, which contains all the food items used at Easter brunch.

The Easter basket of special foods (described on pages 12 and 13) is arranged on Holy Saturday, and taken to church, where a special blessing ceremony with prayers and sprinkling with Holy Water is performed by the parish priest. Some churches perform their basket blessing on Easter Sunday, after the morning Liturgy.

Besides the special foods, the Easter basket is also decorated with greenery and flowers, as well as coloured eggs, and beautiful *pysanky*.

Each basket is covered with a hand-embroidered cloth cover, with an Easter motif of pussy willows and Easter eggs.

This blessed food may not be consumed until after the morning Resurrection Liturgy on Easter Sunday.

The food in the basket is the only food consumed at the Easter brunch, which breaks the Great Lent fasting.

After Easter brunch, the Easter celebration continues for the rest of the day, with family and friends visiting, and enjoying many other foods and desserts. →

Паска

Paska – Special Easter bread (sweet yeast bread, rich in eggs, butter, etc.) takes the centre stage in the basket.

Symbolic of Christ, who is the True Bread to Christians. Paska bread is always round in shape, and decorated with a dough braid around the perimeter, and an ornamental cross in the middle. The cross reminds Christians that Christ died on the Cross for their salvation.

Шинка

Baked Ham – very popular meat for the Slavs as the main dish because of its richness. It is symbolic of the great joy and abundance of Easter. Some prefer lamb or veal.

Ковбаса

Kobasa – a spicy, garlicky, smoked pork sausage, indicative of God's favour and generosity.

Хрін

Red Beet Vinaigrette with horseradish, or **Plain Horseradish**, is symbolic of the Passion of Christ still in the minds of Christians, but sweetened with some sugar because of the Resurrection. The bitter-sweet red coloured mixture is a reminder of the sufferings of Christ.

Сіль ✓

Salt is also included in the basket, necessary for flavour and as a reminder to Christians of their duty to others.

Масло ✓

Butter, a favourite dairy product, is usually nicely displayed and decorated with a cross made out of cloves or allspice grains. Some prefer to mold it into a shape of a lamb. Butter is symbolic of the goodness of Christ, that we should have toward all things.

Сир ✓

Cheese – Creamed cheese, or *hrudka*, a sweetened cheese ball, decorated with the same herbs as the butter, indicative of the moderation that Christians should have in all things.

Крашанки ✓

Eggs are another very important food item in the Easter basket. All eggs are hard boiled and kept in their shell. There should be at least one or two hard boiled eggs per person, for the Easter brunch. One of the hard boiled eggs is peeled, as it will be cut to as many pieces as there are attendees to the Easter brunch, and shared with everyone, accompanied by salt and horseradish.

Писанки ✓

What is a pysanka?
Simply put, it is an Easter egg decorated using a wax resist (aka batik) method. Its name derives from the Ukrainian verb *pysaty*, meaning "to write." (*Pysanka* is the singular form; *pysanky* is plural.) But it is much more than that.

Ukrainians have been decorating eggs, creating these miniature jewels, for countless generations. There is a ritualistic element involved, magical thinking, a calling out to the gods and goddesses for health, fertility, love, and wealth. There is a yearning for eternity, for the sun and stars, for whatever gods that may be.

10 найважливіших подій 5-ти років понтифікату Папи Франциска

Кшиштоф Томасік, KAI

13 Березня 2018 року минуло п'ять років від часу обрання Папою аргентинського кардинала Хорхе Маріо Берґольйо. Ось 10 найважливіших подій 5-ти років його понтифікату.

1. Всесвітній день молоді в Ріо-де-Жанейро

Папа Франциск перебував 22-28 липня 2013 року в Бразилії на святкуванні XVIII Всесвітнього дня молоді. Згідно зі словами Ісуса: «Ідіть і навчіть всі народи», які були гаслом зустрічі, він заохочував молодь відважно йти за голосом віри і нести її в усі кінці світу. Близько трьох мільйонів молодих людей зі всього світу взяли участь у великому святкуванні віри. У рамках ВДМ 24 липня Святіший Отець також відвідав бразильський санктуарій Божої Матері в Апаресіді. 25 липня він уперше зустрівся з молодими людьми на пляжі Копакабана в Ріо-де-Жанейро, де пояснив, що таке віра і що з неї випливає. Франциск переконував молодь, що присутність Христа в нашому житті надає йому сенсу, робить плідним, таким, що дозволяє розвивати віру, надію і любов. Він зазначив, що любов Христа дає нам безпеку, силу і надію. Заохотив молодь бути Його учнями і місіонерами, свідками Євангелія, несучи у світ промінь світла, якого дедалі більше бракує. 26 липня учасники ВМД провели Хресну Дорогу. Вона була незвичайно оформлена як грандіозний, художній, сучасний містеріум, втілений на 14-ти подіумах, встановлених на пляжі, що символізувало почергові стояння. Були задіяні кілька сотень артистів, оркестр, хор і численні солісти. 27 липня, ввечері, відбулося молитовне чування з молодими прочанами на пляжі Копакабана. Папа закликав: «Дорога молоде, будьте справжніми "атлетами Христа"!» і додав, що Ісус дає більше, ніж Кубок світу. 28 липня під час Меси на завершення ВДМ Папа Франциск заохотив молодь з усього світу відважно свідчити про Ісуса та Його Євангеліє. Постійним і багаторазовим посланням Папи, яке супроводжувало Всесвітній день молоді, був неустанний заклик про відкриту, динамічну Церкву, що виходить «на периферії» до всіх загублених і нужденних. Крім того, Папа зустрічався з мешканцями фавели Варгінха, з ув'язненими, хворими та єпископами Латинської Америки. Він також благословив олімпійські прапори (в Ріо-де-Жанейро в 2016 році відбулися літні Олімпійські ігри).

2. Адгортація «Evangelii gaudium»

26 листопада 2013 року відбулася презентація Апостольського повчання (адгортації) «Evangelii gaudium». Воно становить підсумок чергового засідання Синоду єпископів про нову євангелізацію, який відбувся у Ватикані 7-28 жовтня 2012 року. Водночас це програмний документ понтифікату Папи Франциска, про що пише в ньому сам Папа. «Я мрію про місійний вибір, здатний перемінити все, щоби звичаї, стиль, розклад занять, мова і всі церковні структури стали відповідним каналом для євангелізації сучасного світу, а не для збереження стану речей», — визнав Франциск. Церква повинна перебувати в «постійному стані місії». Це вимагає відмови від комфортного переконання, що «завжди так робили». Щоразу, «коли ми намагаємося повернутися до джерел і відновити оригінальну свіжість Євангелія, з'являються нові шляхи, творчі методи, інші форми вираження, більш промовисті знаки, слова, які містять новий сенс для сучасного світу». Франциск закликав, щоби з вівтаря більше говорили про благодать, ніж про закон, більше про Ісуса, ніж про Церкву, більше про Слово Боже, ніж про Папу... Йому йшлося про вираження незмінних істин таким чином, щоби пригорнутися до них серцем. Усі церковні структури повинні стати більш місійними. Саме тому Папа закликав їх «увійти у вирішальний процес розпізнавання, очищення та реформи». Папська і центральні структури Вселенської Церкви також покликані до такого навернення. Франциск відновив прохання Св. Івана Павла II про допомогу в пошуку нового способу здійснення папського примату.

3. Папа Франциск у Європейському парламенті у Страсбурзі

25 листопада 2014 року Франциск відвідав дві найважливіші політичні інституції Європи: Європейський парламент і Раду Європи у Страсбурзі. Він проголосив дві важливих промови про сучасний стан і майбутнє нашого континенту. Ці виступи викликали великий ентузіазм і широкий резонанс. «Настав час спільно будувати Європу, яка обертається не навколо економіки, а навколо святості людської особистості», — сказав Папа в Європейському парламенті. Своєю чергою, у штаб-квартирі Ради Європи він побажав, аби Європа заново відкрила свою історичну спадщину і глибину свого коріння, віднайшла молодість духу, яка зробила її плідною та великою.

4. Енцикліка «Laudato si'»

18 червня 2015 р. з'явилася перша в історії Церкви енцикліка, повністю присвячена захисту природного середовища людини — «Laudato si'». Папа Франциск нагадав у ній, що кожен з нас є частиною природи і залежить від неї, а нинішні загрози вимагають рішучого «екологічного навернення». Головним винуватцем екологічної кризи Папа визнав споживацтво. Він додав, що в питанні про зміну клімату ми маємо справу з диференційованою відповідальністю, і в цій галузі потрібна позиція глобальної солідарності. Він запропонував «людську екологію», тобто «доконечні відносини між життям людини і моральним законом, вписаним у його природу». Папа Франциск наголосив, що не можна говорити про сталий розвиток без солідарності між поколіннями, не дбаючи про те, яку землю ми передамо нашим спадкоємцям. Він підкреслив при цьому, що «не можна примирити захист природи з виправданням аборту». Також Папа критикував екологічні рухи, які борються за охорону природи, застосовуючи не однакові принципи до людського життя.

5. Папа Франциск у США

22-27 вересня 2015 року під гаслом «Любов — наша місія» відбувся Апостольський візит до США. Його основними подіями були: привітання в Білому домі у Вашингтоні за участю 15 тис. американців, канонізація бл. Хуніперо Серри (1713–1784) в Національному санктуарії Непорочного Зачаття Пресвятої Діви Марії за участю 25 тис. вірних, участь у спільному засіданні Конгресу Сполучених Штатів на вашингтонському Капітолії, Свята Меса за участю близько 20 тис. вірян на Мадісон Сквер Ґарден у Нью-Йорку. Крім того, Папа відвідав штаб-квартиру ООН, де виступив із промовою на форумі Генеральної Асамблеї (25 вересня), а також взяв участь у VIII Всесвітній зустрічі сімей (26-27 вересня) у Філадельфії. Це був його перший візит до США. Звертаючись до учасників конгресу, Папа Франциск сказав, що народ може

Юлія Ступень співала гімн США під час візиту Папи Франциска у Філадельфію

Yuliya Stupen is Ukrainian artist. She is 23 years old and was born in Lvivska Oblast, Ukraine and lives in Philadelphia, Pennsylvania. She is a student at Temple University in Philadelphia studying music performance and business. Yuliya has performed over 400 times in the tri-state area and beyond, such as the Ukrainian Embassy in Washington, D.C. and even the United Nations in New York. In addition, she has performed in the National Taras Shevchenko Opera and Palatz Ukraina in Kyiv and other venues in Ukraine. Yuliya is the prize winner of many different vocal competitions in the USA as well as in Ukraine, one of which is "Moloda Halychyna." As a performer, she educates the community in the USA, Canada and Ukraine about Ukrainian culture, traditions and love for music, representing the new generation of Ukrainian artists. Information about Yuliya's performances can be found in over 100 newspapers articles and on over 50 websites. Additional information and performances can be found on youtube.com.

вважатися великим, коли він захищає свободу, сприяє культурі, яка дозволяє людям «мріяти» про повні права для всіх, коли прагне справедливості й дбає про права пригноблених, коли виступає на користь діалогу та несе мир. Говорячи про культурну і духовну спадщину, Папа вказав на чотирьох великих представників американського народу: Авраама Лінкольна, Мартіна Лютера Кінґа, Дороті Дей і Томаса Мертона. У своєму виступі на Генеральній Асамблеї ООН у Нью-Йорку Франциск нагадав, що від усіх правителів світ рішуче вимагає ефективного, вираженого в конкретних кроках, захисту навколишнього середовища і якнайшвидшого подолання явища соціальної та економічної ізоляції. У проповіді під час Святої Меси в Філадельфії, яка завершила зустріч сімей, понтифік закликав до підтримки шлюбу та сім'ї «за межами усіх кордонів» та закликав кожного до щоденних жестів любові, які допомагають почуватись, як удома.

6. Історична зустріч із Московським Патріархом

12 лютого 2015 р. в аеропорту Гавани відбулася перша в історії зустріч глави Католицької Церкви з Главою Російської Православної Церкви, Патріархом Московським і всієї Русі Кирилом. Вона закінчилася підписанням спільної католицько-православної декларації, в якій обидва церковні лідери заявили, що в сучасному світі католики і православні покликані до братерської співпраці у проголошенні доброї новини про спасіння і спільного свідчення гідності та справжньої свободи людської особистості, щоби світ увірував. Як Кирило, так і Франциск висловили радість з приводу проведених «відвертих і відкритих» переговорів і підкреслили, що обидві Церкви можуть співпрацювати разом на благо християн і всього світу.

7. Апостольська адгортація «Amoris laetitia»

8 квітня 2016 року у Ватикані було представлено посинодальну адгортацію Папи Франциска «Amoris laetitia». Це підсумок чотирнадцятої чергової сесії Генеральної Асамблеї Синоду єпископів про сім'ю, яка тривала у жовтні 2015 року. «Не слід очікувати ані від Синоду, ані від адгортації нових загальних норм рівня канонічних, які можна було би застосовувати для всіх випадків. Можливе тільки нове заохочення до відповідального особистого і пасторального розпізнання індивідуальних випадків, у якому слід враховувати, що оскільки ступінь відповідальності не однаковий у кожному випадку, то наслідки цієї норми стандарту не обов'язково повинні бути однаковими», — говорить у своїй другій апостольській адгортації Папа Франциск. Найбільша полеміка виникла навколо її VIII розділу, що має назву «Супроводжувати, розпізнавати й інтегрувати слабкість», щодо ситуації розлучених, які живуть у нових зв'язках. Широкий відгук отримав лист під назвою «Dubia» [Сумніви]. У пошуках пояснень: заклик до розв'язання вузлів у «Amoris laetitia». Кардинали американець Реймонд Лео Берк, німці — Вальтер Брандмюллер і Йоахим Майснер та італієць Карло Каффарра висловили сумніви щодо деяких пунктів папського повчання, серед іншого: чи можна в деяких випадках надати відпущення гріхів і, як наслідок, допустити до Святого Причастя людей, які, маючи дійсний шлюб, живуть з іншою людиною та мають статеві зносини з нею. Ієрархи підкреслили, що мета їхньої ініціативи — «продовження рефлексії та обговорення» за участю «всього Божого люду». Лист був скерований не тільки до Папи, а й до кардинала Мюллера. В інтерв'ю італійській католицькій газеті «Avvenire», відповідаючи на запитання щодо певної критики адгортації, Франциск висловив упевненість у тому, що головна мета місії Церкви — це передання людям милосердного плану Бога. Він зазначив, що під час II Ватиканського Собору Церква відчула свою відповідальність бути в світі живим знаком любові Отця, а в конституції «Lumen gentium» повернулася до своїх витоків — Євангелія. Таким чином, в основі його проповіді лежить не так легалізм, як особа Бога, який у втіленні Сина став Милосердям.

8. Візит на грецький острів Лесбос

16 квітня 2016 року Папа Франциск перебував на грецькому острові Лесбос. У ході п'ятигодинного візиту разом із Патріархом Константинопольським Варфоломієм і православним архиєпископом Афін і всієї Греції Єронімом II Понтифік відвідав розташований там табір біженців, де проживають 2,5 тис. осіб. Ієрархи пообідали з ними, підписали спільну декларацію і молилися за тих, хто потонув в Егейському морі при

переправі до Греції. Це була 13-та іноземна подорож Папи Берґольйо. Під час цього хвилюючого, а часом і приголомшливого візиту троє релігійних лідерів попросили біженців не втрачати надії. У спільній декларації вони закликали світ до сміливої реакції, щоби протистояти величезній гуманітарній кризі, пов'язаній із цією групою людей, та її причинам. На думку ієрархів, світова громадська думка не може іґнорувати проблему поширення насильства та збройних конфліктів, переслідування і вигнання релігійних та етнічних меншин. Папа вказав на необхідність вести далекосяжну політику, а не однобічні тимчасові дії. Він визнав, що стурбованість установ, людей у Греції та в інших європейських країнах, пов'язана з кризою біженців, зрозуміла та обґрунтована. Папа Франциск закликав, попри ці страхи, не забувати, що мігранти — це не «цифри, а люди, обличчя, імена, історії».

9. Всесвітній день молоді у Кракові

Папа Франциск перебував із п'ятиденним візитом у Польщі. Його апостольські відвідини були пов'язані головно із Всесвітнім днем молоді, який відбувся під гаслом: «Блаженні милосердні, бо вони зазнають милосердя». Під час свого візиту Папа Франциск також взяв участь у 1050-й річниці Хрещення Польщі на Ясній Гурі, молився у пронизливій тиші в колишньому нацистському концтаборі Аушвіц-Біркенау і відвідав хворих дітей у краківській лікарні. Під час чування в Campus Misericordiae Франциск говорив про параліч нашого часу — «плутання щастя з диваном», що позбавляє нас свободи. Папа застерігав від життя у сплячці, наркотичному дурмані та отупінні. Під час Меси на завершення ВДМ за участю понад 1,5 млн. вірян він закликав молодь з усіх континентів, щоби Євангеліє стало їхнім «GPS-навігатором» на шляхах життя. Його слова і жести гаряче вітали молоді люди. Франциск промовляв до них не тільки під час Святої Меси і Хресної Дороги, а й — тричі — зі знаменитого папського вікна по вул. Францисканській, звертаючись до слухачів із дуже конкретними порадами та рекомендаціями щодо життя, шлюбу, хвороб, швидкоплинності й страждання. Всесвітній день молоді супроводжували катехизи, проголошені єпископами з різних куточків земної кулі 33-ма мовами, як у самому Кракові, так і в сусідніх місцевостях: у церквах, на стадіонах, ринках і в парках. Єпископи підкреслили, що час Божого милосердя триває. Не бракувало також посилання на останні терористичні акти в Європі. Своєю чергою, концерти, танцювальні шоу, вистави, спортивні ігри, кіносеанси, конференції та євангелізаційні зустрічі склали Фестиваль Молоді.

10. Ювілей Милосердя

8 грудня 2015 р. Папа Франциск відкрив ювілейний Рік Милосердя, який тривав до 20 листопада 2016 р. Замало вірити, що «що Ісус — Цар Всесвіту і центр історії, якщо не зробити Його Господом нашого життя: все марно, якщо не приймете Його особисто і якщо не приймемо Його способу панування», — сказав про це Франциск під час Святої Меси на площі Св. Петра на закінчення святкування Ювілею Милосердя. Разом із Папою Євхаристію співслужили, зокрема, 16 кардиналів, призначених днем раніше. Символічним актом завершення Ювілейного року було закриття Святих дверей Базиліки Св. Петра у Ватикані. Під час ювілею Святіший Отець послав у світ 1071 священика-місіонера, яким дав владу відпущення гріхів, що належать до компетенції Апостольської Столиці, і довірив завдання проголошувати «радість прощення». Він також дав усім священикам право на розрішення з гріха аборту. Спеціальною ініціативою було також проведення суботніх ювілейних аудієнцій, організованих 11 разів незалежно від загальних аудієнцій по середах. Від січня до листопада Папа один раз на місяць проводив «п'ятниці милосердя», щоби привернути увагу до необхідності чинити справи милосердя щодо душі і щодо тіла. В межах цієї ініціативи Святіший Отець зустрічався з хворими, залежними, відкинутими суспільством, відвідуючи їх зазвичай в установах, які надають їм допомогу. Сім таких зустрічей відбулися в Римі й по одній — у Чампіно, Кастель Гандольфо в Італії, а також у Греції та Польщі. Хоча ювілей був відзначений у всіх дієцезіях світу, проте багато католиків прибуло у цей час із паломництвом до Риму. Вони проходили через Святі двері (названі Брамою Милосердя) у чотирьох папських базиліках Вічного міста: Св. Петра у Ватикані, Св. Йоана на Латерані, Матері Божої Великої та Св. Павла за мурами. Через перші з них пройшло щонайменше 21,212,926 осіб.

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Папа Франциск відвідав український собор Святої Софії в Римі

Неділя, 28 січня 2018 р., запишеться золотими літерами в історії української громади в Римі. Цього дня на запрошення Блаженнішого Святослава Шевчука, Глави і Отця УГКЦ, Папа Франциск відвідав український собор Святої Софії, де зустрівся з місцевою громадою та численними вірними, що прибули з різних куточків Італії, світу та з України.

Для Святішого Отця ці відвідини мали також особистий характер. Ми звикли чути з його уст українське християнське вітання «Слава Ісусу Христу!». Цього вітання малого Хорхе Берґольйо навчив український священик салезіянин Степан Чміль, який після Другої світової війни душпастирював серед українців у Аргентині. Майбутній Папа прислуговував йому під час Святої Літургії. Пізніше о. Степан прибув до Риму, де згодом отримав єпископські свячення з рук Блаженнішого Йосифа Сліпого. В Римі він відійшов у вічність сорок років тому, 22 січня 1978 року, а його тлінні останки спочивають у крипті собору Святої Софії.

Кількатисячна громада привітала Святішого Отця, який прибув з 20-хвилинним випередженням запланованої програми, багатоголосою українською колядкою. Папу зустрів Блаженніший Святослав, який провів його до собору Святої Софії. На порозі храму його привітали представники молоді, що разом з Папою випустили в небо білу голубку, як символ миру. Прийнявши традиційний коровай, Папа звернувся зі словами привітання до присутніх, подякувавши за запрошення і гостинність та проказавши молитву за мир в Україні.

Увійшовши до храму, Святіший Отець благословляв дітей, зокрема хворих. Далі він привітався з присутніми єпископами та представниками громади. Увійшовши разом з Блаженнішим Святославом до святилища, він проказав молитву перед престолом.

Вітаючи достойного гостя, Блаженніший Святослав насамперед представив життя та діяльність української греко-католицької громади в Італії, символом єднання якої є цей собор, споруджений Блаженнішим Йосифом Сліпим. «Протягом 18 років, — розповів Глава УГКЦ про одного зі своїх попередників, — він перебував у радянських концентраційних таборах. Після звільнення в 1963 році він виявив бажання

збудувати цю святиню, яка не тільки є катедрою нашої Церкви в Римі, але передусім меморіалом, який не дає змоги забувати про численні християнські церкви, знищені в Радянському Союзі, про мільйони жертв нацистських і комуністичних переслідувань».

Блаженніший Святослав зазначив, що «протягом багатьох років крипта цієї базиліки була єдиним місцем, де родини могли пом'янути та помолитися за своїх загиблих рідних і близьких, не знаючи, де вони поховані, чи не маючи змоги зробити це на місці їхнього поховання». І серед них був блаженний мученик Омелян Ковч, якого проголошено покровителем священиків УГКЦ.

«У цьому таборі смерті, у пеклі на землі, він писав, що бачить Бога, "єдиного і того самого для всіх — українців, євреїв, поляків, латишів і литовців" (З листа Блаженного до рідних)», — вів

Remo Casilli (Reuters)

далі Глава УГКЦ, зазначивши, що його попередник Блаженніший Любомир Гузар встановив високу відзнаку на честь цього блаженного, якою нагороджують людей, «які в сучасному світі, пошматованому антилюдськими ідеологіями та війнами, будують мости для зближення різних Церков, релігій і народів». «Саме тут, в Італії, — додав він, — ми хочемо, щоб наша Церква через своїх вірних і пастирів продовжувала справу Блаженного Омеляна. Саме вчора у цьому соборі відбулася урочиста церемонія вручення цих відзнак».

Блаженніший Святослав також зазначив, що український народ вважає Святішого Отця «справжнім посланцем і будівником миру, миру справжнього та справедливого», якого особливо прагнуть серця в Україні. «Ми вдячні Вам, що пам'ятаєте про наш народ у своїх молитвах, за гуманітарну акцію "Папа для України". Дякуємо за те, що Ви пробуджуєте совість європейського континенту, робите її чуйною до бідних, страждаючих, мігрантів і жертв несправедливості. Дякуємо за те, що Ви стали для нас посланцем Благої вістки Христа, за те, що проголошуєте спасіння тим, хто відчуває відчай і безнадію. Дякуємо, що відвідали нас тут у Римі! Сподіваємося, що цей візит є тільки першим кроком, добрим знаком Ваших майбутніх відвідин України! Благословіть нас, Святіший Отче!» — підсумував він.

Далі промовляв Святіший Отець, який опісля запросив всіх проказати молитву до Пресвятої Богородиці та разом з Блаженнішим Святославом уділив благословення.

Діти з місцевої громади подарували Папі мозаїку карти України в кольорах національного прапора та ляльки-мотанки. Від громади

Святіший Отець отримав ікону Пресвятої Богородиці Оранти, вишиваний рушник та глечик з українським медом, а Посол України при Святому Престолі вручила від імені України факсиміле Пересопницької Євангелії. Представники Комітету вшанування блаженного Омеляна Ковча та цьогорічних лауреатів відзнаки на його честь подарували ікону блаженного.

Опісля Святіший Отець зійшов до крипти, де помолився при гробі єпископа Степана Чміля, поклавши перед ним запалену свічку. Вийшовши з храму, він знову звернувся до присутніх з кількома словами, запевнивши у своїх молитвах та прохаючи молитися за нього. А далі, уділивши своє благословення, вітався з вірними, які вигукували слова вдячності та любові. Перед від'їздом він разом з Блаженнішим Святославом знову випустив в небо білих голубів.

Taking on Timothy Snyder

MYRON PARZEI

By Oksana Bashuk Hepburn

In a recent interview, Timothy Snyder misses the mark. The leading American expert on the complex history of Eastern Europe fails to establish cause and effect between the oppressive Polish regime in western Ukraine and the resistance that followed in the years leading up to World War II.

Equally important, Snyder is inconsistent in supporting Ukraine's right to resist foreign occupation of its territories. He clearly understands resistance to Russian aggression today but not to Ukraine's resistance to Poland's oppression of the past.

In the interview, "Strach przed prawdą," Fear of the Truth, Polityka, on February 7 with Sławomir Sierakowski, Snyder takes a pro-Polish position. He favours the perpetrator rather than the victim. Ukraine, meanwhile, views resistance as a requirement to the defence of its population and to its national survival.

A brief history of the issue may be helpful.

In 1919, the Treaty of Versailles ceded western Ukraine—for centuries part of the Hapsburg Empire—for 25 years to Poland, at which time Ukraine's appeal for independence would be reviewed. Poland, however, was determined to keep Malo-Polska, little Poland, as it liked to call it, for itself. It subjected the five million Ukrainians to institutionalized discrimination, oppression and hate.

Led by the Organization of Ukrainian Nationalists and, later, the Ukrainian Insurgent Army, or UPA, they resisted. Today's uproar between the two states is rooted in this period.

Snyder fails to acknowledge that Ukraine had a right to protect itself against Poland's institutionalized grab, just like later—during World War II—both countries resisted Germany's aggression and today, Ukraine wages the same resistance against Russia's occupation of its sovereign territories.

Poland's President Andrzej Duda gives a press conference on February 6, 2018 in Warsaw to announce that he will sign into law a controversial Holocaust bill which has sparked tensions with Israel, the US and Ukraine. PHOTO BY AFP

In his important book, "Bloodlands," the author illuminates the central position of Ukraine leading up to and during World War II. However, he shies away from giving Ukraine's resistance its due: the right to fight back the oppressor.

He does so again in the interview. He denies Ukraine the right to resist aggression perpetrated in Ukraine by Poland, especially when it is at the point of a gun. However, this is a right accorded other nations. Israel fighting British rule in Palestine, for example, comes to mind. Snyder, however, chooses to see Ukraine's efforts to establish self-determination as aggression: the victim is the criminal.

This is an outdated view. It's encouraging, therefore, that in dealing with today's fight against Russia, Snyder supports Ukraine and condemns the aggressor.

The double standard begs the question: Why is Ukraine's fight for freedom against Russia acceptable to him but that against Poland was not?

Snyder's views matter because there is treachery in raking up old Poland-Ukraine animosities today. The greatest beneficiary is no other than Russia's Vladimir Putin.

Pro-Russian Polish politicians have gone as far as to propose undemocratic legislation denying

Polish citizenship to those who do not condemn Ukraine's resistance to the Polish oppression. Furthermore, Poland now says it may withhold Ukraine's membership in the European Union.

Not only does the fracas create a rift between two allies who, in the post-Soviet period, stand together against Russia's determination to reconstruct the concentration camp—including satellites like Poland—that was formerly the Soviet Union. It weakens Ukraine, the only country to wage military resistance against Russia's territorial incursions. Most dangerously to world order, the rift puts a NATO member in conflict with a pro-Ukraine NATO position.

This serves Putin's overall strategy very nicely. He detests NATO and would like nothing better than to undermine its resolve against his aggression. He wants to shake confidence among democratic allies and to weaken democratic institutions worldwide.

He must be pleased with Poland and Snyder's position. Casting Ukraine as the aggressor—on its own turf—has been a long-standing Russo-Soviet play. In recent years, such propaganda was a key tool in annexing Crimea and waging Russia's war of terror in Donbas: Ukraine is a Nazi state denying Russians their rights! It's fake but serves the purpose of vilifying the victim while deflecting from Russia's own treachery.

Regrettably, Poland has risen to Russia's bait and opened up old wounds. It is most unfortunate, therefore, that on this historic matter a scholar of Snyder's stature reinforces Russia's position and exacerbates the global tensions it's creating.

To be fair, Snyder sees the intellectual landmines. Towards the end of the interview he advises that the interpretation of historic events be left to historians rather than politicians. Good.

He also admits that his views are not conclusive; new historians and the emergence of new sources will lead to new understanding of events. "Neither I, nor anyone else determines once and for all how things were," he says.

Amen. However, the current situation is wrought with danger and needs wise heads to calm the storms. — *KyivPost*

Oksana Bashuk Hepburn, formerly director with the Canadian Human Rights Commission and president of the consulting firm U*CAN Ukraine Canada Relations Inc., is a survivor of the Polish-Ukraine tensions of World War II. She supports strong Polish-Ukraine relations.

Sister Anne Marie transferred to Winnipeg

The Sisters Servants of Mary Immaculate, at 5 Austin Terrace, Toronto, wish to inform you that one of our Sisters, Sister Anne Marie Kozakewich, who has lived in Toronto for over 30 years, transferred to Winnipeg, Manitoba.

She has faithfully served in the Toronto Ukrainian community, while being head of the SSMI Sewing Vestment department in Toronto. Sister Anne Marie, in her 98th year of life, is most grateful for this mission, and for all the contact she has had with so many of the clergy, seminarians and liturgical assistants. We will remember her love and joy, and prayerful service.

Important to know that the sewing department will continue to thrive under the direction of Mrs. Anna Rotko, who has been working with Sister Anne Marie for 30 years.

Сестра Анна Марія
Sister Anne Marie

Сестра Анна Марія перемістилася до Вінніпеґу

Сестри Служебниці Непорочної Діви Марії при 5 Austin Terrace в Торонто повідомляють, що одна зі сестер, сестра Анна Марія Козакевич, яка вже понад 30 років жила і перебувала в торонтонській спільноті, перемістилася до Вінніпеґу, Манітоба.

Вона вірно служила і працювала у спільноті та для української громади Торонто, де очолювала Ризницю в домі сестер. Сестра Анна Марія, хоч на 98-му році життя, все надалі з вдячністю дивиться на свою місію, на ту прекрасну нагоду послужити численним священикам, семінаристам і вівтарним служителям. Її радісне і люб'язне служіння та дух молитви будуть все пригадкою про її особу.

Важливо знати, що Ризниця не закривається, а надалі діє під керівництвом п. Анни Ротко, яка працювала зі сестрою впродовж тридцяти років.

Project Smile

UCWLC Kitchener Branch reaches out to female residents with disabilities at Petryky Internat in Ukraine

By Irene Gesza

NADIA LOVES MUSIC and especially The Backstreet Boys. Vera likes bracelets and making them. Roza prefers "boyish" clothing, bowties, scarves and the colour blue. Katia, Anya, and Marusia have sweet teeth and some candy would be nice, but Masha, goes the salty route with a preference for onion-flavoured crackers.

The list of simple requests is long, but uncomplicated. Any one of these things—any one thing—would mean the world to a girl who has never been asked this simple question: if you were granted a wish for something, what would it be?

Perhaps a dress, or something to do with soccer. Some books to read or magazines. Hair accessories, big earrings, a deck of cards. Coffee, tea, maybe some cookies.

In 2016, members of the Ukrainian Catholic Women's League (UCWLC) at the Church of the Transfiguration in Kitchener were each given names of two or three girls, pillowcases, and this task: fill each pillowcase with items on your girl's list and anything else you think such a girl might like.

The nearly 100 pillowcases were packed, driven to Toronto by the parish priest, Father Myroslaw Tataryn, and arrived at their destination on December 19, 2016, St. Nicholas Day, the day the saint brings presents to all Ukrainian children.

Last year, St. Nicholas showed up in a big way at Petryky Internat, an institution near Ternopil, Ukraine.

From all accounts, the pillowcases were received with the most profound joy and astonishment ever experienced within those walls. Laughter, dancing, cheers, tears. One girl even proclaimed that on that day all her wishes came true.

Petryky Internat houses girls with disabilities. They range in age from two to women in their mid-30s and their disabilities run the gamut from minor facial anomalies to severe cognitive impairment. Some have no family to care for them. Many others were brought to the institution by their parents.

Petryky Internat is a Soviet-era orphanage. During those years, it was common practice to send unwanted children to institutions located far away from "normal" society and the practice continues to this day. In some of these places, residents are warehoused—isolated and often living in deplorable conditions—until they die.

And even though the nearby city of Ternopil has grown closer to the institution over the past 10 years, the segregation of the girls and women within it remains unchanged. Some have not seen the world outside Petryky Internat since the day they arrived.

More than a decade ago, the outside world came to the girls at Petryky Internat through an international service learning program at St. Jerome's University in Waterloo. Every summer, two or three students travel from

Canada to Petryky Internat to be with the girls, play, take the girls out, even escort some to a summer camp at one of Ukraine's holy shrines, Zarvanytsia, where the Mother of God is reputed to have appeared centuries ago, a place where pilgrims come and miracles happen.

When the summer camp program was threatened by lack of funding, several St. Jerome's students made a presentation to the Kitchener UCWLC in an appeal for financial support.

They told stories of how cheerful, loving and appreciative the girls are, how they help and support each other every day. The students showed pictures of the girls and described how much joy and hope the foreign visitors brought to them every summer.

In a blog about her experience at Petryky, one student wrote, "It's so humbling to realize that God placed me here to learn and grow. I realize how much I need to learn how to love, and be more accepting of others. These girls have also taught me how to forgive. Each of these young women have a tragic story. Some have parents that visit, but don't want their daughter living with them. These women realize that their parents didn't want them, but they talk about their parents with such compassion. They told us they understand that their parents made the choice that they did, but if they ever had a child with a disability they would never give them up. They have used their experience to step back and examine the society in which they are living, to understand, forgive, and move on. This is not to say that they aren't hurt by their parents' lack of love, because when they talk about their parents you can see the pain in their eyes. But never once have I heard them blame their parents for their situations. While they tell us that they don't like living at the Internat, they speak often about how lucky they are to have such a great family, and so many sisters. Without a doubt, they are the most loving group of girls. They tell us everyday that we are a part of their family and I feel so at home with them."

The UCWLC voted unanimously to support the project, but the members were so moved by the harsh reality of life for these girls and women, they wanted to do more.

Marusia Truchan-Tataryn remembers several women responding to the presentation with such heartfelt empathy, asking "Can't we do more? Can't we send them something?" And, from that well of compassion sprang Project Usmishka (Smile).

When St. Jerome's students returned to Canada from their time at Petryky Internat, they brought back the names of the girls and women who were living there and the lists of items that might make their lives a little nicer. →

Marusia Truchan-Tataryn is the wife of the parish priest, who is also a professor at St. Jerome's College. The couple have formed relationships with the students who travel to Ukraine over the years. When the UCWLC expressed the willingness to go beyond what was asked of them, Marusia Truchan-Tataryn organized the effort, which she dubbed Project Smile.

In September, League members were given the lists of requests and asked to bring donations to the church hall. The donations were sorted into categories and, one Sunday after church, UCWLC members were handed their pillowcases and set to work.

The excitement and the smiles of the recipients were no less than the smiles and the excitement of the women who packed those pillowcases, had their lists and checked them twice. The church hall was brimming with so much love and generosity that morning that some of that energy must have travelled overseas with the crackers, just in time for St. Nicholas Day.

"I was amazed at how open-hearted and generous the parish response was," Marusia Truchan-Tataryn said. "These girls have a place to live and enough to eat. What they don't have enough of is attention and love. (Projects like these) help to link us to the residents in a personal way so that they are not objects of pity, but individuals who matter. By planning ways to put a smile on each girl's face, we saw how they made us smile. The girls of the Petryky Internat made us happy as we tried to know them through their favourite things.

Our Project Smile has tried to create a relationship among us—women and girls in our KW parish and women and girls in Petryky, Ukraine. We are sisters in Christ."

Marusia Truchan-Tataryn says the Kitchener parish is small, but beautiful, and its members work diligently to keep the faith tradition of our ancestors alive in a place so far away from home. The women of the UCWLC fundraise by making and selling Ukrainian food to thousands of Kitchener-Waterloo residents who mark the Christmas and Easter sales on their calendars. The money raised, supports the church, UCWLC projects (Canada and worldwide), and now the ongoing relationship between local women and the girls and women at Petryky Internat.

The willingness of people to respond to a need without question, even going beyond what was asked, is the heart and the beauty of faith in practice, Marusia Truchan-Tataryn said.

A Visit to the Home of Hope – 2016

Edmonton Eparchy

A DAY OF GRATITUDE AND RE-DEDICATION

St. Josaphat Ukrainian Catholic Cathedral in Edmonton, Alberta observed a day of Gratitude and Re-Dedication during a hierarchical Divine Liturgy on February 11, 2018. The historic Cathedral recently underwent a major restoration involving both exterior and interior elements of the structure. The successful completion of the project called for this special event.

The celebrants included honoured guest Metropolitan Lawrence Huculak of Winnipeg and Bishop David Motiuk, Eparch of Edmonton. Joining them were priests who currently or formerly served at St. Josaphat Cathedral, including Very Rev. Father Stephen Wojcichowsky, Procyncellus and Chancellor, Rt. Rev. William Hupalo, Retired, Rev. Peter Babej, Cathedral Rector, Rev. Andrij Nykyforuk, Assistant Pastor of the Cathedral and Col. Rev. Terry Cherwick, Military Chaplain. Many Lectors and Altar Servers participated in this well attended bilingual Liturgy.

Three young parishioners, Melania and Daria Antoszko and Danylo Kichma greeted Metropolitan Huculak, formerly Eparch of Edmonton, with traditional bread and salt at the church entrance. The parish choir directed by Dr. Melanie Turgeon sang a particularly lovely liturgy that incorporated liturgical compositions by Oleksander Koshetz, Roman Hurko and Myron Fedoriv. *The Nicene Creed* was powerfully sung by tenor soloist, Lyubomyr Pastuszenko.

Three young parishioners, Melania and Daria Antoszko and Danylo Kichma greeted Metropolitan Huculak, formerly Eparch of Edmonton, with traditional bread and salt at the church entrance. PHOTO BY LIDIA WASYLYN

In his homily, Metropolitan Huculak recounted his happy childhood days at St. Josaphat, the parish where he began to develop love for his church and God. He recalled how the Cathedral was both a religious and community focal point. He was very happy to return to his spiritual home as Bishop of the Edmonton Eparchy years later. Metropolitan Huculak focused on the importance of maintaining the Cathedral for future generations and continuing to build the parish community.

Following the Liturgy, a gala fundraising luncheon was held at the Ukrainian Youth Unity Complex. A sunny February day contributed to the celebratory atmosphere of the event, as guests were entertained upon arriving by the violin duet of Anastasia and Saoirse Cipko. The event Master of Ceremonies was Andrew Hladyshevsky, Q.C., and opening remarks were presented by Pastoral Council Chairman Richard Doblanko. The opening prayer of "Our Father," arranged by contemporary Canadian-American composer Roman Hurko, was masterfully sung by the *Kapella Kyrie* choir followed by a blessing delivered by Rev. Andrij Nykyforuk.

After the luncheon Daniel Papirnik, chairman of the restoration committee, offered interesting insights into this major restoration and recalled many anecdotes from the project. Preserving a storied historic landmark was a major endeavour.

LIDIA WASYLYN

To put matters in perspective, the Cathedral honours the cooperation between the French Catholic community in Alberta and the newly arrived Ukrainians. Before Ukrainian clergy was able to come to Canada, French Bishop Legal with help from the Oblate Fathers looked after the spiritual needs of the Ukrainians. Bishop Legal provided land and in 1904, a wooden church was constructed on the current site. Consecrated on November 27, 1904, the feast day of St. Josaphat, the parish immediately became a cultural and community hub with a strong focus on education and service to the community. In 1913, the church was enlarged and in 1938, ambitious work began for further development.

LIDIA WASYLYN

Father Philip Ruh, an architect, was hired to design and build the new church. He was a French Oblate priest who worked as a missionary among Canada's Ukrainians. He successfully assimilated the spiritual sensibilities and aesthetic of the Ukrainians and developed the unique Canadian style called *Prairie Cathedral Style*. St. Josaphat Cathedral is thought to be the most striking example of Father Ruh's work in Alberta. An Alberta Culture historical assessment states, "St. Josaphat is the most grandiose example of Ruh's work in Alberta, expressing the architect's rich sense of historical continuity with the Byzantine traditions and his appreciation for

Ukrainian Baroque ideals." Father Ruh went on to build nearly 40 other Ukrainian churches across Canada. Several of his churches, including St. Josaphat Cathedral, are designated municipal and provincial historic resources or National Historic resources.

As recalled by Dan Papirnik, the Cathedral underwent some renovation in 1968, and again in the early 1980s and 1990s. However, the current restoration involved major architectural and structural work so that the Cathedral could withstand at least another 50 years. Dan Papirnik has been involved in all of the previous renovations since 1968 and believes the structure will be successfully preserved for generations to come.

The original cost estimate for the current restoration was under two million dollars and would take up to five years to complete. The restoration committee was determined to shorten the timeline for completion and unwavering in their commitment to deliver the project under budget. With extremely close monitoring, excellent contractors, many volunteers and some divine providence, the restoration was completed in less than two years and under budget. Dan Papirnik presented certificates of appreciation to the contractors and craftsmen who provided outstanding work on the restoration and to many volunteers who dedicated hundreds of hours of time and energy to the project.

PHOTO: LIDIA WASYLYN

Guests were treated to a wonderful mini-concert by the *Kappella Kyrie* Slavic Chamber Choir, Dr. Melanie Turgeon, Conductor. They performed selections by Mykola Dyletsky, Giovanni Palestrina, Roman Hurko, Maksym Berezovsky and Stefania Turkewicz.

In addition to a silent auction, a live auction was conducted by MC Andrew Hladyshevsky. Table centrepieces, consisting of an icon reproduction, were raffled off at each table. All funds raised will be applied toward paying down a very significant mortgage.

During his final remarks, Bishop David Motiuk presented the Cathedral Rector, Rev. Peter Babej, with an icon to commemorate the rededication of this historic Ukrainian church. A closing prayer was led by Rev. Babej.

First conceived 114 years ago and the current structure erected 80 years ago, St. Josaphat Cathedral has served Ukrainian pioneers, immigrants and refugees. It has been the community and spiritual home for thousands of faithful. The current renovation looks to the future and will help preserve this historic house of worship for generations to come.

Submitted by Lidia M. Wasylyn
St. Josaphat Parish Council
Vice-Chair & UCWLC member

UCWLC Day

ДЕНЬ ЛУКЖК — Щорічне свято "День ЛУКЖК" відбуватиметься в останню неділю місяця травня з особливими молитвами до нашої Покровительки Пресвятої Богородиці. Члени мають брати участь:

- **у Божественній Літургії та в одержанні Святого Причастя**
- **в надзвичайній організаційній програмі**

During the Fifth National Congress of UCWLC, which took place July 3-5, 1956 in Winnipeg, it was resolved that one day of the year would be designated as "UCWLC Day" so that this practice would strengthen the religious, organizational and spiritual unity and solidarity among the members of the UCWLC.

The Constitution dated 1956, states that: "The Feast of the Patronage of the Most Holy Mother of God, in October, shall be the annual recognized holiday to be celebrated by all the members of UCWLC in common."

The League chose to commemorate UCWLC Day on one of the main feasts in honour of the Mother of God, the Feast of the Patronage of the Most Holy Mother of God, "Pokrov". From long ago, in Ukraine, the Feast of Patronage was one of the most and best beloved feasts, celebrated in the fall. It was celebrated by our princes, kings, armies, kozaks, hetmans, and the farm people. They all chose the Mother of God as their protectress and guardian. As early as 1037 Prince Jaroslav placed the whole nation of Ukraine under the protection or patronage of the Mother of God.

The Twelfth National Congress of UCWLC, held in Winnipeg in 1977, amended the 1956 resolution designating, as generally obligatory, the annual "UCWLC Day" celebration to be on the last Sunday of the month of May—the "Day" to be dedicated to the Holy Mother of God, Celestial Patroness of our Organization.

This decision of the Congress emerged from the position that, according to the traditions of earlier centuries, our Ukrainian Catholic Church dedicated the month of May, considered the finest month of the year, to honour the Holy Mother of God.

To transform this resolution into reality, the Twelfth congress turned to all UCWLC Branches with an appeal to make a commitment that the commemoration be observed on the same day, in common, as a day symbolizing organizational and spiritual unity of all members of the UCWLC throughout Canada.

The 1979 Constitution stated (same as Constitution & Bylaws – 2003-2007/Section 6):

The Annual UCWLC Day shall be observed on the last Sunday of May with special prayers to our Patroness Holy Mother of God. The members shall:

- Participate in the Divine Liturgy and receive Holy Communion
- Attend a special organizational program

On UCWLC Day, Branches hold a special collection, better known as "Tag Day," which takes place at the various Branches' parishes. The proceeds from this collection are set aside for organizational expense of the three levels: the National, the Eparchial, and the individual branches of the UCWLC.

We, the UCWLC members across Canada, are united by a common bond with the same faith, objectives, and intentions. The "UCWLC Day" is a day of spiritual renewal. On this day we honour and venerate the Celestial Patroness of our organization, the Holy Mother of God, by jointly participating in the Divine Liturgy and receiving Holy Communion. In our prayers we thank the Holy Mother for Her love, Her guidance, and we ask for Her continued blessings.

Celebrating UCWLC Day

The Branch activities celebrating UCWLC Day could begin with the members carrying the UCWLC flag entering the church as one organized group, thus expressing their organizational unity. Together, they participate in Divine Liturgy and receive Holy Communion. After Divine Liturgy, a celebratory program follows.

Some suggestions for an Organizational Program:

1. Spiritual Aspect: Invite a guest to speak on the role and significance of the Most Holy Mother of God—in particular, highlighting her significance and prominence in the Eastern Rite.
2. Membership Drive: Invite non-members in your parish for the celebration in order to familiarize them with the League, its history, goals, objectives and projects, and invite them to become members.
3. Arrange for a speaker on an organizational topic—the speaker could be a member of the National or Eparchial Executive.
4. Take an opportunity to recognize the members for some particular achievements: service certificates or UCWLC pins could be presented.

What is important is that this Day be a powerful source of

spiritual strength. On this Day, the Blessed Mother of God is with us, to hear our prayers, our offerings, our petitions. Let us, the members of UCWLC, extol and glorify Her.

Let this Day, especially designated for our organization, be a day of deepening knowledge and the understanding that we are working together towards the achievement of specific ideals and goals entrenched in our statutes, working for "the Church and the People" in accord with the League motto.

We pray to the Holy Mother of God for her intercession on our behalf before her Son Jesus Christ and implore from Him Blessings so that our work will be marked by great success. — *From UCWLC Files/Edmonton Eparchy*

Submitted by Rosemarie Nahnybida
Nasha Doroha Representative
Edmonton Eparchy

Scholarship News

Oksana Halaitso Recipient of the Vera Buczynsky Ukrainian Studies Scholarship

The UCWLC National Scholarship Committee is pleased to award Oksana Halaitso (Smerechanska) the Vera Buczynsky Scholarship for the year 2017.

On behalf of the National Executive of the UCWLC, we extend to Oksana our very best wishes for a successful completion of her graduate studies at the University of Regina and look forward to hearing about her future successes.

Olha Karaim, Chair
Scholarship Awards Committee, UCWLC
National Executive

Please accept my sincere thanks for selecting me for the Vera Buczynsky Scholarship. Thanks to your financial support I will be able to continue my studies in the Master Program at the University of Regina. I will do my best to pursue my studies successfully in order to have a positive impact on Ukrainian society. It is an honour for me to be a member of the UCWLC and I believe that this membership contributes to my self-development as a Ukrainian woman, a mother and a professional with ethical values. Thank you very much for the kindness of your hearts. May the Blessed Virgin Mary protect you and all your families. — *Oksana Halaitso*

ЛІҐА УКРАЇНСЬКИХ КАТОЛИЦЬКИХ ЖІНОК КАНАДИ
Крайова Управа

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

Deadline for receipt of complete applications is November 1, 2018

Mnohaya Lita, Mrs. Anna Pawelko!

By Maria Truchan-Tataryn

Anna Pawelko

If we could record the stories of all our UCWLC members, beyond doubt we would have a document that would describe the utmost capacity of humankind for selfless generosity. The lives of our Women's League elders deepen this capacity with unfathomable courage, strength, and endurance. While every woman gives of herself with no thought to recognition, and so many have left this life unacknowledged publicly, they leave the legacy of our Church, our culture, and our people thriving in Canada against all odds. It is thanks to our powerful women that our communities exist and continue to enrich Canada.

Therefore, it is most delightful when we are able to profile an individual so that we can be awed and inspired by their specific example.

This past year, 2017, on the Feast of Pokrova (October 14) Mrs. Anna Pawelko turned 90, and our entire parish community of the Transfiguration of Our Lord, in Kitchener, Ontario, celebrated the occasion! This may sound simpler than it was. Celebrations require food and, at 90 years of age, Anna Pawelko continues to be the matriarch of the church kitchen—a kitchen that has fed, nurtured, and funded generations of parishioners.

Under her leadership, the excellent meals of our Praznyky, Malanky, and the like are legendary. Despite a contingent of fellow workers (including her daughter, Petrusia) mentored by her and concerned she not overtax herself, Mrs. P. still drives herself to the church hall (when most of us will be still snoring on a Saturday morning) to set up the kitchen and prepare the food for others coming to help make pyrohy or holubtsi. Most times before others arrive, our Pani Pawelko will have lugged heavy pots, cored cabbages, cooked the leaves, and prepared a meal for the helpers.

I recall last Malanka: the dancing was well underway; we were leaving for home when I saw this small powerhouse of a woman being coaxed out of the kitchen (where she was still working) by parishioners who wanted her to dance! Thus you see that access to the church kitchen without her knowledge would be no small feat.

Anna Pawelko's energy, enthusiasm, and strength, after working in the church kitchen for almost 50 years, would be amazing in itself, but this is only a fraction of her remarkable being.

Mrs. Pawelko arrived in Canada in 1971 to join her husband, whom she had not seen for 27 years. She was married at 16 and a year later, after the birth of their first child, her husband was conscripted into the German army. He survived prisoner-of-war camps and eventually made his way to Canada.

While Anna and her family survived the atrocities of the war, after the war the nightmare continued. She and her daughter were forced into hiding from the KGB under the Stalinist regime, living in fear (unable to sleep in her own home), hunted because of her husband's political associations. Not until 1953 did her husband learn that Anna might not have been among their fellow villagers shot by the authorities.

In 1969 they began the difficult process of seeking Anna's release from the Soviet Union. Not until the plane left the runway did she believe she was actually on her way to Canada. She left behind her daughter, now married with children. Only those who have undergone similar strife can even begin to imagine the endurance necessary to survive Soviet oppression with integrity and grace.

Once in Canada, reunited with the husband of her youth, Mrs. Pawelko embraced a life of farm labour. She and her husband had a new daughter, and Mrs. Pawelko nurtured her child, the earth in her gardens, the Kitchener parish community, and the Ukrainian community at large. She billeted Ukrainian students studying at the universities in Waterloo and to this day she unfailingly supports every Ukrainian initiative that benefits the community, as well as local Canadian charities that help those in need.

Despite so many years of hardship, Anna Pawelko has been an icon of kindness, generosity, and patience. Her ready smile encompasses everyone within her orbit. She is dedicated to prayer, attending services unfailingly, yet never, ever making others uncomfortable for falling short of her example.

In short, Mrs. Pawelko is a true follower of Christ—in love with life, her family, her community, her country, her heritage, her God. We are blessed to have her as our sister in our UCWLC.

Young UCWLC Members/Edmonton Eparchy Receive "Top 30 Under 30" ACUA Award

February 24, 2018, St. Michael's Heritage Hall, Edmonton, AB

Alberta Council for Ukrainian Arts celebrated its 30th Anniversary and in commemoration the organization created the ACUA "Top 30 Under 30" Award. It was distributed to 30 artists under 30 from Alberta who are of Ukrainian heritage and have contributed to their field in the Ukrainian community in a meaningful way.

Two of the talented recipients, young UCWLC members, are: Namisha Hlus and Joyanne Rudiak. Congratulations to both of you for your outstanding accomplishments in our Ukrainian community—as well as your involvement in our Ukrainian Catholic Church and its organizations! You are not only our Ukrainian community's hope for the future, but also our UCWLC organization's future's hope as well. Многая Літа!

Namisha Hlus

Namisha has been very actively involved in various capacities, with her Ukrainian Catholic faith, culture, and the Ukrainian community at large. Enrolled in the Ukrainian bilingual program in Edmonton, AB since kindergarten, Namisha was exposed to many areas of the Ukrainian arts. It was discovered early that she had been blessed with a "beautiful voice," a "good ear," and a love for Ukrainian dance and music. In elementary school, she sang in the school choir, where she learned many Ukrainian folk songs, hymns, traditions, and customs. She also studied piano which always included one or two Ukrainian pieces. She took ballet, tap, and Ukrainian dance training as well. In Junior High she continued to sing in the school choir, played the keyboard and flute at school concerts, and sang at school celebrations, including hymns and psalms in both Ukrainian and English. She joined the Ukrainian church choir at St. Basil's in 2003, her family parish, at the age of 14. Continuing with piano, theory, and high school choral music and performance, she began writing harmonies and music for the flute and voice to accompany and perform Ukrainian music in duets and instrumental group performance for young people. As her Ukrainian skills advanced, she translated English songs to Ukrainian as appropriate.

Although very busy, while participating in many celebrations, performances, and pursuing studies in music and dance, she still found time to volunteer at the University of Alberta Hospital and Stollery Children's Hospital. She took part in organizational and club involvement such as St. Basil Parish Council as UCY representative, coordinator/youth leader "Koliada"—at school and parish. As UCY member since 2003, she has served as president at parish level and vice-president at the provincial level—as well as having been involved in various other events and activities with the Ukrainian community at large.

Having been very involved with the Ukrainian Catholic Youth at the Eparchial level, Namisha received much guidance, experience and developed outstanding leadership skills sitting at the Board table of Centralia along with the eparchial leaders of organizations of the UCWLC, UCBC, and our Bishop. Namisha developed a keen understanding of the importance of the "organizational" structure in society. Strength in unity and clear objectives were needed to make a difference. Encouraged and supported by her baba and mother—longtime UCWLC members—it was only natural for her to become a member of the UCWLC at the age of 18. Recently, she received her 10-year service pin, meaning that she has been a member of the UCWLC for over one third of her life! She continues to do UCWLC work by supporting social justice, activities among the youth, teaching and sharing the beauty of our Eastern rite and the Ukrainian language through music and cantoring within our parishes and beyond. She has assisted with the planning of many UCWLC conventions, conferences and retreats, giving her input as a very young and "experienced" member of the UCWLC.

Musically speaking, Namisha completed a conducting internship with Dr. Melanie Turgeon and studied voice performance while attending King's University. She cantors twice a month at parishes in New Kiew and Borschiw. She substitute-conducts for St. Basil Church Choir, Axios Male Chorus and other choirs in the greater community. She often puts together choirs to sing at weddings, funerals, prayers, carolling, etc. in Ukrainian or otherwise. She has assisted in introducing the chanting/singing of vespers, "The Hours"/akafists to members of UCWLC by leading these during retreats, conferences, and conventions. She sings and solos with Chronos Vocal Ensemble. All

One Small Change By Me, One Giant Leap for Social Justice

By Joyanne Rudiak

I really enjoy giving gifts. There's something about finding an object that's a perfect fit for a family member or friend, and the joy that lights up his or her face is priceless. In the past I'd find these knick-knacks in big-box stores or malls, where many people end up doing gift shopping. Nowadays, however, I find myself looking closer at local artisans and stores that boast ethical practices for their products. Why the change? Truthfully, the change comes from a retreat I attended way back in April 2017.

It was called "Our Call to Caritas: Living the Social Mission of the Church Today." From April 28 to 30, 2017, representatives from six Ukrainian Catholic parishes and one Ukrainian Orthodox parish came together to learn more about Catholic social teaching and what that means for our everyday lives. Christina Kruszewski from Development and Peace, the Canadian member of Caritas Internationalis, guided us through the weekend, which included presentations, videos, games, and discussions on a variety of topics surrounding social justice.

When asked what social justice is, most of the participants had different levels of knowledge on the subject, showing us that we had much to learn. We spent Friday evening learning about what Development and Peace (D&P) does and how we can be advocates for the most marginalized by speaking out against injustice, thanks to a wonderful presentation by →

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this she does part time, as she continues her adventures in music, which she considers music ministry. This takes up her evenings and weekends. When work settles, she would love to take up on invitations to sing in Ukraine with choirs there for a few weeks. She works full time as Executive Coordinator for McLeod Group of Companies.

Here, in her own words, Namisha says, "Always been surrounded by music through my faith, culture, language, bilingual program, piano, dance, church—bridged the community—religion/culture and language—is whom I am. Parents and grandparents, faith community, and church organizations supported and encouraged my God-given talents and were all part of the 'village.' I want to and need to be part of this village. I share my talents through the art of song and culture to keep it alive, enjoyed and appreciated by all, especially young adults. For example, I cantor in the church. Not many do this anymore and it's important to be able to share the beauty of our faith through our rite and traditions. Singing in Ukrainian is preferred which in of itself has the greatest impact on the greater community. It leaves those I work with, with a fuller appreciation of this art form as it speaks to the heart and soul."

Joyanne Rudiak

From a very young age, guided and encouraged by her mother, Joyanne became actively involved at her St. Nicholas Ukrainian Catholic Parish in Edmonton, and her Ukrainian community at large. Enrolled in the Ukrainian bilingual program in Sherwood Park from Kindergarten to Grade 11, fluent in Ukrainian, she took part in various cultural and spiritual events. Throughout those early years, she was actively involved in the St. Nicholas Children's Choir—under the direction of her mother, Joyce Chrunik-Rudiak—where she learned not only a variety of Ukrainian folk songs, but also church hymns, and the singing of the Divine Liturgy in Ukrainian. Following in the footsteps of her mother—a longtime dedicated UCWLC member—January 2017 Joyanne became a UCWLC member and since then has become actively involved with a working group that focuses on social justice.

Joyanne graduated from the University of Alberta's Bachelor of Arts (Honours) Drama program and holds two ARCT Diplomas in Speech Arts and Drama from the Royal Conservatory of Music. She has performed as an actor and singer, and taught in a variety of contexts in Edmonton, Dublin, and Ottawa. Currently, you can find Joyanne doing a great many things, from teaching Musical Theatre at the Foote Theatre School and helping her students in Beaumont, AB create their own plays, to co-directing a children's choir in Vegreville, AB, cantoring for the Ukrainian Catholic Church, and ministering to youth in her home parish. She's also a cast member at "The 11 O'Clock Number" and one half of the new cabaret duo, "The Besties." Singer, actor, teacher, parishioner, UCWLC member, volunteer—Joyanne is a busy young lady who finds time to contribute in various ways to her Ukrainian community.

Submitted by Rosemarie Nahnybida, *Nasha Doroha* Representative/Edmonton Eparchy

D&P representative Genevieve Talbot. Jessalyn Lastiwka, a teacher and Dobrodiyka, also spoke with us about how serving the poor, especially those in our backyard, is not optional for the Church, by sharing her experiences with the Welcome Home in Winnipeg, MB. The next day, Saturday, introduced the group to the See-Judge-Act model for social justice, a model to help us look at where a need is and then judge how to meet that need. Subsequent presentations on solidarity, emergency relief, care for creation, and ethical consumption fleshed out the concept. The final three presentations after supper (our cook got all her food from spud.ca and Reclaim Urban Farm, which specialize in local, organic, and sustainable food) continued expanding on the See-Judge-Act model, but this time while focusing specifically on Ukraine. Dr. Roman Petryshyn, the former director of the Ukrainian Resource and Development Centre at Grant McEwan College, spoke about the challenges of humanitarian and development work in Ukraine because of the current political climate. In light of the situation in Ukraine, Kevin Royle of Firefighters' Aid for Ukraine spoke about their mission to collect necessary equipment for those first responders across Ukraine who desperately need the supplies to fulfill their duties. Finally, Bernadette Mandrusiak, Religious Education Director with the Edmonton Eparchy, gave a presentation on the Home of Hope, a project sponsored by Bridge of Hope that gives a home and education to young women who have aged out of orphanages rather than letting them end up on the street.

Needless to say, it was a lot of information that left us with many questions: How can we increase awareness of the work Development and Peace does? What does solidarity with the poor mean for Ukrainian Catholics within the Edmonton Eparchy? How could we change our own family and parish cultures? What more can we do for Ukraine? We realized just how much work needed to be done in the world and were at a loss as to how we could accomplish so much with such a small number. Bishop David tried to offer us some peace during his homily on Sunday by saying that, although he did hope we would do *something* as a result of the retreat, he did not expect us to do *everything*.

Did you buy a gift subscription or two of NASHA DOROHA for your favourite people? For their birthday or anniversary? Please see page 37.

So, what has this group done in the months following the retreat? We've created a working group that focuses on social justice which will become a commission in the near future. The group has gathered on a few occasions to discuss how we would bring awareness to what we learned at the retreat and the importance of fighting injustice in the world. In fact, representatives of the group presented our experiences at the Biannual UCWLC Convention in October, and continue our awareness campaign by giving presentations at the parish level. We also hosted a series of sessions on *Laudato si'*, Pope Francis' encyclical on Care for Creation, where participants reflected upon and discussed the various points he makes in the document.

This brings me back to my gift shopping and, in fact, my day-to-day behaviour as a consumer. As Ukrainian Catholics we are called to remember our responsibility to those in need, our solidarity with the poor, and how our spending may affect them (just check out our new catechism, *Christ Our Pascha!*). This is why I am trying to be more conscious with my spending, and take the time to inform myself on the companies I support as a consumer, even with something as simple as where I buy my groceries. If we all take the time to make such small changes, who knows how quickly justice will prevail!

For the full report on the April 2017 retreat or for more information on the social justice working group, check out the Edmonton Eparchy website.

Nasha Doroha Publishing

November 3, 2017 – January 31, 2018

Nasha Doroha Reserve Fund
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St. Volodymyr's UCWLC, Thornhill, ON $50
Canora UCWLC, Canora, SK $100

Thank you to all donors!

Elizabeth Zahayko. ND Financial Administrator

✞ Stephanie Bilyj, HLM

Stephanie Bilyj passed away on March 3, 2018.

She was predeceased by her husband, Wasyl; father, Harry Antoshkiw; mother, Magdalyna (Bewza); and cousin, Michael Antoshkiw.

Left to cherish her memories are daughters Diane and Adrienne (Kurt), and grandson Michael.

Stephanie was born in Winnipeg, MB and was raised in the North End.

She attended Faraday and Isaac Newton Schools, later going to Success Business College. In 1947, Stephanie was stricken with tuberculosis surviving two surgeries and spending six years in recovery, of these, more than three years at Ninette Sanatorium. Shortly after Ninette, Stephanie married Wasyl Bilyj in 1953 and was widowed in 1963.

Stephanie was employed with Pitfield, MacKay, & Ross Investments for 11 years and the Winnipeg School Division Special Education Department for 23 years as Administrative Secretary until her retirement in 1997.

Stephanie was a dedicated member of the Ukrainian Catholic community. She served as Catechism Coordinator at Blessed Virgin Mary parish for 12 years and was a member of the Ukrainian Catholic Women's League of Canada since 1971, holding executive positions at National, Provincial, Regional, and Branch levels. She also held an executive position on the Ukrainian Canadian Women's Committee. Most recently, Stephanie served as Archivist on the UCWLC National and Archeparchial levels and as a representative for their national publication, *Nasha Doroha*.

Among many proud achievements were: membership in the Millennium Choir, which sang for Pope John Paul II in Rome (1988); serving two 4-year terms as President of the Ukrainian Catholic Council of Manitoba (1995-2003); being the first female President of BVM Parish Council (2002-2015), and receiving the UCWLC Honorary Life Member Award in 2001.

Stephanie was a tireless advocate of Catholic Social Justice. Her work included writing letters to MPs requesting abortion bill vetoes, organizing that UCWLC Branches receive petitions against abortions and euthanasia, membership in League for Life, and membership on a committee that presented a brief to the Manitoba Government on poverty, abortion, euthanasia, and compensation of caregivers.

Stephanie was a mentor and all who knew her marvelled at her strength, humility, compassion, and hard work. *Vichnaya Pamyat*!

✞ Nellie (Anelia) Ratushniak

Mar. 21, 1927–Jan. 2, 2018

Nellie (Anelia) Ratushniak was born March 21, 1927 near Stenen, SK and passed away January 2, 2018 in Canora Gateway Lodge, at the age of 90.

She married Joe Ratushniak on August 7, 1948 in Canora. They were blessed with two sons, Irvin and Joseph. Nellie received her Teacher Training Certificate in Moose Jaw, SK and taught in three different one-room schools in the Canora District.

Nellie and Joe were active members of Sts. Peter & Paul Ukrainian Catholic Church for many years. She was a member of the UCWLC for 24 years, participating in many activities at the hall.

She was very proud of her ancestry and enjoyed her trip to Dobrovoda, Ukraine to trace her roots and see the country of her forefathers. As a cancer survivor, Nellie showed her strength and determination as she faced and overcame life's challenges.

Nellie will be missed by all who knew and loved her. *Vichnaya Pamyat!*

Submitted by Audrey Hrycak, Canora Branch

Згадаймо тих, що відійшли у Вічність, у наших молитвах.
Надсилайте до редакції посмертні згадки про ваших рідних, друзів, знайомих.

✞ Alice Derow, HLM

Mar. 17, 1935–Dec. 31, 2017

Alice Derow passed away peacefully at Royal University Hospital, Saskatoon at the age of 82.

Alice (Oucharek) was born in the Rhein/Dnieper area, near Yorkton, SK to Peter and Pauline (Filipchuk) Oucharek. She attended a one-room school in Vionne for elementary schooling, completed High School at Calder, and received her diploma at the business college of Yorkton Collegiate Institute. Alice worked as a secretary and accountant, then later worked in the family business "Canora Agencies" for over 50 years.

Alice married Clarence Derow on October 10, 1959. They made their home in Canora, SK, where they raised seven children: Gwen, Myron, Marianne, David, Michael, Boris and Evan. She devoted her life to her family, her Church and her community.

Alice loved music, shown by her involvement in many Church choirs and performances throughout her life, including "The Mystery of the Passion of Christ," for which she received a 10-years dedication trophy for singing in the play.

She worked on numerous projects promoting the history of Ukrainian Canadians in Saskatchewan and served as the treasurer for the Canora Branch of the Ukrainian Canadian Congress. In 2008, she was presented with a Community Recognition Award for Volunteerism and Cultural Preservation & Development from the Ukrainian Canadian Congress – Saskatchewan Provincial Council.

Alice received the Honorary Life Member award for her work with the Ukrainian Catholic Women's League of Canada (UCWLC) in 2016, in recognition for her commitment at all levels of the organization (local, eparchial, and national). Alice was truly dedicated and committed to her work with the church. She was a pillar for our Ukrainian community. *Vichnaya Pamyat!*

Submitted by Audrey Hrycak, Canora Branch

✞ Elizabeth Ratushniak

Aug. 26, 1925–Dec. 27, 2017

Elizabeth Ratushniak was born on August 26, 1925 in Amsterdam district and passed away December 27, 2017 in Canora Gateway Lodge at the age of 92 years.

She was married to Steve Ratushniak on June 12, 1943 in Canora. They were blessed with two sons, Leonard and Eugene. The family operated a mixed farm of livestock and grain.

Elizabeth was a member of UCWLC in Canora for 50 years. She was one of the pioneers that helped start perogy making in our parish. She faithfully came every week to cut out the dough for perogies, working hard and enjoying the social aspect as well.

She will be dearly missed by all who knew and loved her. *Vichnaya Pamyat!*

Submitted by Audrey Hrycak, Canora Branch

✞ Elsie (Lesia) Olga Yarmol

Dec. 20, 1935–Oct. 10, 2017

As she sat on the terrace of the Ukrainian Canadian Care Centre, Etobicoke, ON enjoying the late summer sun, Elsie could see St. Demetrius School, the Seniors' Residence, and St. Demetrius Church—the community that she had dedicated so many years of her life to—and she was satisfied and at peace.

Elsie (Lesia) Olga Yarmol was born December 20, 1935 at Toronto Western Hospital—one of the few true Torontonians of her generation. Her parents had registered her birth certificate with "Lesia", but were told that wasn't a real name so the official registered "Elsie" instead. Her parents, Olga Dovbusz and Mychailo Stoyko, came to Canada in 1926 and 1928 respectively. They met in Toronto at the Народний Дім on Lippincott Street and married in the early '30s. Life was a challenge for the new immigrants, but Mychailo worked hard while Olga, a talented *gerdany* artist, cared for Elsie.

Her mother died tragically in a household accident when Elsie was nearly 3, causing Elsie and her father a great struggle to remain together. She recalled stories of her father with Elsie in his arms running through backyards and over fences, away from Children's Aid Services, so they would not take her away from him—a single father in the '30s was not looked upon favourably. She also remembered a series of caregivers who helped her father care for her while he worked.

In 1942, Mychailo married Mary Benowska, and they raised Elsie on Chestnut Street, where the current City Hall now sits. Elsie recalled playing in the Osgoode Hall (Court of Appeals) grounds and talked often about the wonderful smells and tastes from the Chinese restaurant near her home. In 1945, Elsie welcomed Sonia, a new baby sister.

Elsie attended Hester How Public School and later Humberside Collegiate High School. She graduated from secretarial college where she learned business skills that served her well at work, and later in her own business and volunteer roles.

On November 5, 1955, Elsie married Paul Roman Yarmol, her soulmate in love and life. They met as teens, attended 276 Bathurst Ukrainian School, and many Ukrainian dances at the UNF Hall, where they showed off their widely admired dance skills. Their first daughter, Paula, was born in 1957. Shortly after, Elsie went back to work part-time, job-sharing with a good friend, babysitting each others' baby—women ahead of their time.

Elsie and Paul welcomed two more daughters, Karen in 1962 and Christina in 1969. Paula, Karen and Christina are the original "Elsie's Exclusives" which became the name of the business Elsie created to manufacture ceramics, candles and paper goods with Ukrainian influence—items you likely have in your homes. They were manifestations of her pride in Ukrainian culture and her deep creativity.

As Elsie was growing up, she watched her parents welcome new immigrants: putting them up in their home, giving them money, and feeding anyone who dropped by. She continued this example in her own home, welcoming people with nowhere to go for holidays, sending packages to Ukraine, carrying on the legacy their parents had set, and passing along a model for her children and grandchildren to emulate.

Her parents taught Elsie to be faithful to God, to cherish her culture, and to share her talents. She and her husband, Paul, were among the first members of the St. Demetrius Community. Elsie was principal of St. Demetrius Ukrainian Saturday School and head of St. Demetrius Dance School; convenor of many art shows beginning with welcoming William Kurelek to the St. Demetrius community in 1971. She was a member of the St. Demetrius Women's League, one of the key organizers of the Kolomaya Pavilion for Caravan, chaperone for Yavir trips to Europe, and volunteer for many fundraising campaigns for

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community causes including the Canadian Ukrainian Care Centre.

To Elsie, the worst part of being diagnosed with a brain tumour in 2016 was the loss of her independence, in particular, her driver's licence, as she could no longer drive herself to the Care Centre for her Friday afternoons of volunteering in the boutique. Despite three battles with cancer in her life, Elsie always said she was a truly fortunate woman, blessed with a family that loved her, a community that embraced her, and a deep faith in God. Her deep faith and positive outlook took her through her own health challenges and those of her family. She remained faithful and believed that her prayers were heard by God. Even when Elsie could no longer speak, she could still make the sign of the cross in her final Sundays at the Care Centre chapel.

Last year she was recognized for her lifelong volunteer contributions with an Exceptional Service Award from MP, Borys Wrzesnewskyj, and a group service award from MPP, Yvan Baker.

Elsie lived her own lessons: "Keep your faith, foster your friendships and keep your family close."

She was a faithful Christian, a loyal friend, and a devoted wife, sister, mother, grandmother and great-grandmother. Вічная Пам'ять!

Submitted by Nadya Stasyna, President, St. Demetrius UCWLC, Etobicoke, ON

Deadline for submissions: Winter 2018 Issue

•• НАША ДОРОГА ••
31.X.2018

Річенець дописів на зимовий номер у 2018 р.

✞ Mary (Ceholski) Vogel
1946–Sep. 23, 2016

Mary Vogel passed away on Thursday, September 23, 2016. Mary was born in Munchen Gladbach, Germany in 1946 and immigrated to Canada with her parents Steve and Sophie in 1947. Mary was a selfless woman with a caring heart, big smile and a "tell it like it is" personality. She was actively involved with the community and served in volunteer and leadership roles in the UCWLC Regina, St. Basil's Branch, Regina Multicultural Council and Parish Council. She leaves behind two daughters, one son and four grandchildren, whom she cherished and loved, extended family members and close friends.

Submitted by Olga Kiryluk

✞ Sandra Theresa Boyda
1949–Apr. 2, 2016

Sandra Theresa Boyda (née Lukey) passed away on Saturday, April 2, 2016. Sandra was born in 1949 to Sam and Ellen in the Norquay, SK area. She completed her schooling in Hyas and Sturgis and upon completion, moved to Regina for employment. She married Alex Boyda in 1969 in Norquay, and they were blessed with a daughter and a son. Sandra was a faithful servant of God. She was a member of St. Basil's Ukrainian Catholic Church and UCWLC, Association of Miraculous Medal and Eucharistic Apostle of Divine Mercy and was a Prolife supporter. She showed unconditional love for her family, church and community, and her generosity was insurmountable.

Submitted by Olga Kiryluk

✞ Lena Temreck
Nov. 21, 1917–Jul. 7, 2015

Lena was born in White Beach, SK. On September 28, 1940 she married John Temreck at St. John's Church in Arran. They eventually settled in Regina and Lena was employed at McGavin's Bakery for 24 years before poor health caused her to retire. She loved to knit and sew. She was a very active member of UCWLC St. Basil's Branch. She was always ready with a positive attitude to help with the baking and any other activity that the branch undertook. Members were always greeted with her beautiful smile. She was a gentle soul that touched all who knew her. She is survived by her daughter, Delores (Dale), grandchildren, a sister, and numerous nieces, nephews, and friends.

Submitted by Pat Detz

Canada Ranked Second Best Country in the World for Third Year in a Row

By Jesse Bereta

If you ask any Canadian, our country is the best place to live. But, the rest of the world is starting to catch on. A ranking conceived by US News, Y&R's BAV Consulting, and the Wharton School of the University of Pennsylvania, put Canada as the second greatest country in the world.

The ranking considered 80 countries by scoring them on 65 attributes. The attributes were divided into nine sub-rankings which included adventure, citizenship, cultural influence, entrepreneurship, heritage, movers, open for business, power, and quality of life. The resulting scores were translated into a scale comparing each nation. The overall score is given a rate out of 10.

Canada managed to pull a near perfect 9.9 overall score, and flourished in areas like citizenship and entrepreneurship. A 10 ranking in quality of life placed Canada first overall in this category. Here is Canada's scorecard:

Canada Rankings

OVERALL RANK

#2

OVERALL SCORE

9.9

CATEGORY	SCORE	RANK
Adventure	4.4	#18
Citizenship	9.7	#4
Cultural Influence	5.1	#11
Entrepreneurship	8.6	#7
Heritage	2.5	#40
Movers	3.5	#32
Open for Business	8.0	#7
Power	4.4	#12
Quality of Life	10.0	#1

Switzerland was able to knock Canada out of the top spot, and the top ten is rounded out with Germany (3), United Kingdom (4), Japan (5), Sweden (6), Australia (7), the U.S. (8), France (9), and the Netherlands (10). This was Canada's third consecutive year at the number two spot, and we should be happy with that. We want the world to know we have it good, but not so good that everyone wants to be here.

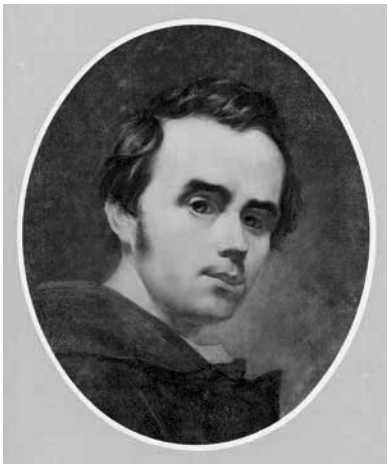
British Actor to Star in Film about the Holodomor in Ukraine

Actor James Norton will play in the movie "Gareth Jones" by Polish director Agnieszka Holland.

The film is about a journalist who exposed the Holodomor, Stalin's 1933 genocide-famine in Ukraine. A Welsh journalist goes to Moscow to try to interview Joseph Stalin.

Filming began in February in Ukraine. Scenes are also being filmed in Poland and the United Kingdom.

The premiere of the film is scheduled for 2019.



Eager for Love

TARAS SHEVCHENKO is a towering figure in Ukrainian culture, highly revered (occasionally reviled), with the status of a spiritual leader of the Ukrainian nation, even a prophet. He was born a serf—a slave, in other words; later, he was manumitted; his artistic and poetic talents opened a path for him to a painter's and a poet's career, but years of exile undermined his health and shortened his life.

His stature of a genius often obscures the simple fact that he was a man, all but human. **Olha Tsurkanyuk** invites readers to join a guided tour of the National Museum of Taras Shevchenko which will be focused on the portraits of women who were the poet's muses.

The museum is located in one of the central streets of Kyiv, not surprisingly called Taras Shevchenko Boulevard. The building that houses the museum used to belong to Mykola Tereshchenko, a sugar magnate, philanthropist and a patron of art. Among the artworks created by Shevchenko, one cannot help noticing and wondering who were the women he portrayed. Some of them loved Shevchenko, some of them respected him as a poet and artist or just as a human being; there were others whom he loved.

Maryana

In a poem, "Maryana-chernytsya," Shevchenko wrote, "I'm looking at you, I'm praying before your image..."

Shevchenko knew Maryana whose real name was Oksana Kovalenko since childhood. It was she who in later years became his first love. People who knew them were sure they were going to get married one day. For Shevchenko she must have been what Beatrice was for Dante—she inspired him to write poetry. Oksana was of a short stature, curly-haired, gentle and full of cheer; whenever they met, she shared this cheer with Shevchenko who preserved the memory of this girl for all his life. It is not known for sure why he called her Maryana in his poetry but this name features in many of his poetic works. The image of Oksana was an inspiration for him for many years and served as a sort of benchmark against which he measured other women he met in later life. In one of the poems written many years after they had parted, Shevchenko wrote, "She came, she greeted me,/ She wiped my tears,/ She kissed me.../ It felt as though the sun shone again..."

Jadwiga

Among the art works exhibited in the museum, one can see prints with views of the city of Wilno (now Vilnius, capital of Lithuania) where Shevchenko spent three years in his youth. He was taken there by his owner (he was a slave until he was 24, remember?) who allowed the young man to take art lessons. In Wilno, Shevchenko met a girl of Polish descent, Jadwiga Gusikowska, whom he chose to address as Dunya. The love that flared up and could not last—Shevchenko was not free (literally) to choose what to do with his life. Many years later, he had a dream in which he saw his Dunya, kneeling in a church, deep in prayer. He noted down this dream, writing, "I saw Dunya, the black-browed Gusikowska, in the Church of St. Anna in Wilno..." The church is still there—but Dunya is not.

Pasha

After obtaining his freedom, Shevchenko, who then lived in St. Petersburg, Russia, made friends among the literati and art cognoscenti, attended literary soirées, tried to dress well, even ostentatiously (a friend of his, Ivan Soshenko wrote that Shevchenko sported a long fur coat, a muffler, and chose to ride in smart likhach sleighs). Shevchenko enrolled at the Art Academy and did a lot of drawings of models, in the then academic style. Among them, one finds a sketch of a model in bed, her brown hair long, her big eyes dark blue, but the face that of a young girl in contrast to her mature body. She was of German extraction, and it is known that she was more than just a model for him. The girl became a prototype for a character in his autobiographical novel, *The Artist*, under the name of Pasha. Shevchenko called her "the most wonderful creation of divine nature."

Varvara

The portrait of Varvara Repnina in the museum's collection can hardly fail to draw a lot of attention from the visitors of the museum. Varvara's mother was the granddaughter of the last Hetman of Ukraine, Kyryl Rozumovsky; her father was the once governor of Malorosiya—(Ukraine) Prince Mykola Repnin-Volkonsky. Varvara Repnina was a woman of excellent education and of various talents, one of which was the gift of creative writing. When she met Shevchenko she was not slow to appreciate his talents. "I know he is great—and I want him to be always great. He is saintly, he is resplendent, I want him to spread truth through the power of his incomparable talent—and I wish he could do it with my help," she wrote in a letter.

Self-portrait. Ink on paper, 1843.
Shevchenko presented this portrait to Varvara Repnina.

She was 35 and he was 29. She fell in love deeply and she wanted to be his muse—but at the same time she wanted to "put him on a righteous way of living." Shevchenko fancied another woman, Hanna, at that time. He also resented Varvara's lecturing him on his "having had too much to drink at a party," and yet he called her "my angel," "my protectress." In a letter to her, he confessed, "Oh my good angel, I pray and weep before you, you have confirmed my belief in the existence of saints on this earth!" In his poem "Trizna" (Funeral Feast), it was to her that he addressed these words, "It was for you/ That I surrendered my fetters,/ I worked a miracle/ Of turning tears into words..." Varvara and Shevchenko remained friends and he kept corresponding with her until his death.

Hanna

Portrait of Hanna Zakrevska.
Oil on canvas, 1843.

One of the more festively decorated halls of the museum—white and gold—displays the portrait of Hanna Zakrevska, the wife of Platon Zakrevsky, a squire, owner of the village of Berezova Rudka in the land of Poltavshchyna. Shevchenko was enchanted by the beauty of Hanna and he got himself invited to visit the Zakrevskys' estate. He bitterly complained in a letter that his visit had been delayed for a week by a snowstorm and the absence of an overcoat warm enough to protect him from the freezing temperatures. The Zakrevskys' house and its wing, where Shevchenko stayed, survive. (Incidentally, one of the British vice-premiers had the Zakrevskys among his ancestors.) Shevchenko not only painted a portrait, he wrote verses dedicated to Hanna: "You are like the glow/ That rises from the mist/ Above the sea/ At dawn..."

Agata

Portrait of Agata Uskova.
Sepia on paper, 1853–1854.

The years spent in very harsh conditions in exile aged Shevchenko physically, but his soul remained young and eager for love. He hankered for beauty and was overjoyed when he encountered it.

Shevchenko painted several portraits of Agata Uskova, the wife of the commandant of a fort—a beautiful woman of great civility and charm, mother of three children. Shevchenko portrayed her, her children and her husband. His love for her seems to have remained unrequited. Shevchenko insisted that he loved her with all his heart "... and there was absolutely nothing sinful in that love, my love was chaste and pure." →

Kateryna

The portrait of Kateryna Piunova that can be seen in another hall of the museum was painted when Kateryna was 17 and Shevchenko was 44 years of age. In the portrait, Kateryna, whom Shevchenko happened to befriend, is wearing a blue dress and a red flower in her luxuriant dark hair. Kateryna was an actress of a theatre in the town of Nizhny Novgorod. Friendship on his part developed into a fully-fledged love. He proposed—but was turned down, the difference in age probably being the main reason for rejection.

Mariya

"If I had a wife like that, I'd be ready to die in peace," said Shevchenko of Mariya Maksymovych, the wife of Mykhailo Maksymovych, the first president of the newly opened University of St. Volodymyr in Kyiv.

Portrait of Mariya Maksymovych.
Italian pencil, chalk on paper, 1859.

Mariya was half the age of her husband. Her looks charmed both the poet and the artist in Shevchenko. Her portrait done by Shevchenko in pencil, seems to have been created at one sitting by a greatly inspired Shevchenko. He emphasized the nobility of her appearance, but made her wear a traditional Ukrainian dress, with a necklace around her neck and a translucent veil over her elaborately done hair.

One of Shevchenko's poems is called "Mariya" but it is difficult to say whether it was Mariya Maksymovych who was the source of inspiration for it.

Lykera

There was a woman in Shevchenko's life, though, who accepted Shevchenko's proposal to be his wife. Her name was Lykera Polusmak, and she was of Ukrainian descent. Lykera, a former serf and housemaid at the household of a friend, was much younger than Shevchenko, and there is evidence that suggests that had they married, it would not have been a happy marriage. Lykera admitted to her friends that she did not love the poet who was "too old and not good looking, and too serious" for her liking. She was light-headed and frivolous but very good-looking.

Portrait of Lykera Polusmak.
Italian pencil on paper, 1860.

The engagement was broken several months before Shevchenko's death. It is not known for sure what caused the split but it is known that Shevchenko was very much upset by this—the last in his life—failed attempt to have a family. At the early stages of the romance, Shevchenko expressed his feelings for Lykera in a portrait of her that he painted and in poems that he wrote inspired by her person. In one of the poems, "Lykeriyi" (To Lykeriya), he wrote: "I'll build a house,/ I'll plant a garden I'll take a nap in the garden... /And in my dreams you'll come to me..."

Lykera married a hairdresser and lived for some time in the village of Tsarskoye Selo near St. Petersburg. In 1904 she moved to Kaniv in Ukraine, a town on the outskirts of which Shevchenko had been buried, and was seen regularly visiting his grave.

Taras Shevchenko never built a house, never married and his quest for romantic love failed. But what if it was this frustration that fed his poetic spirit?

Канада випустила монету у формі української писанки

Королівський канадський монетний двір випустив кольорову позолочену монету у формі української писанки.

Монета стала вже третьою «писанкою» в колекції канадського монетного двору, але першою позолоченою. На реверсі нанесені кольорові візерунки, характерні для традиційної української писанки. Монета викарбувана із 31,82 г чистого срібла із позолотою та має номінал у 20 канадських доларів. Загальний наклад складає 5 тис. штук.

«Окрім прекрасного вигляду й весняної теми, ця монета-писанка є артистичним вшануванням 1,2 млн. канадців українського походження, чиї традиції є багатою складовою мультикультурної спадщини Канади», — йдеться в описі монети на сайті.

Автор дизайну реверсу монети — канадська художниця Анна Мораш, яка працювала також і над двома попередніми випусками монети-писанки, що побачили світ у 2016 та 2017 роках.

Норберт К. Іван/Ukrainian People

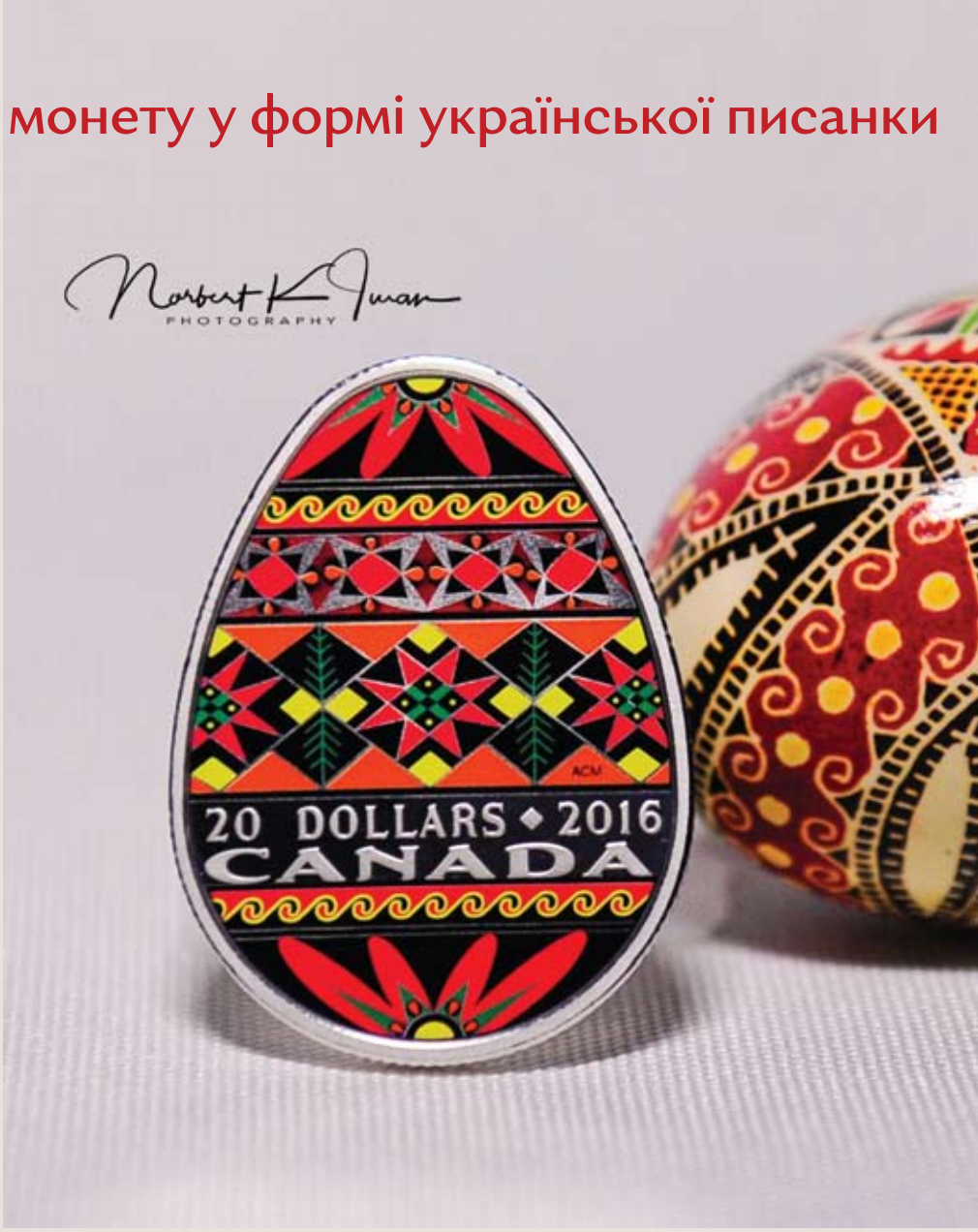


ФОТО АВТОРА