



НАША ДОРОГА NASHA DOROGA

PM40007760 ♦ зима/winter 3(72)/2020

Preparing for
Christmas

Pylypiwka St. Tatiana Bloom Where You are Planted

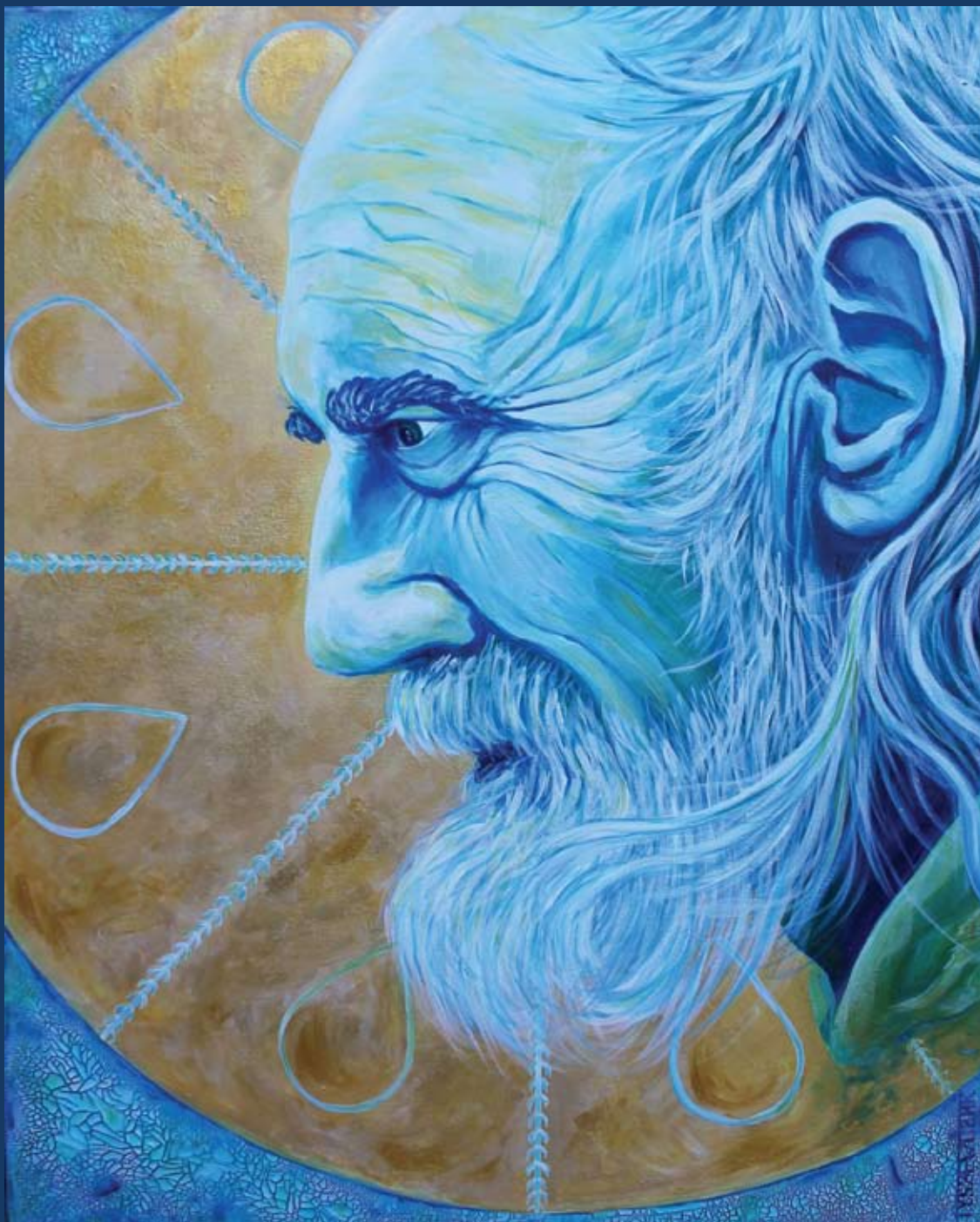
Thea Yarovenko -Szewczuk

Fine Art Painter
Acrylic and Oil

Thea Szewczuk is a visual artist from Edmonton, Alberta, Canada. Thea paints in acrylic and oil paint across a variety of subjects, but prefers figurative energetic works in bold, vivid, and expressive colour. Thea's curiosity is fuelled by culture—what makes us who we are? What is identity? What objects and symbols do we revere and why? Our Ukrainian ethnic identity is intriguing, unique and powerful. These are some of the threads explored currently in Thea's works.

Thea lives and works in her home studio, along with her two young daughters and husband.

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“Father Frost” (“Дід Мороз”). Acrylic on canvas 30 x 40 inches

Father Frost is painted in the spirit of Ukrainian St. Nicholas or Mykolai. I imagine him as ushering in winter as a seasonal winter king. He is painted with the sun disc behind him as a contrast to his wintery chill. The sun disc is ornamented with traditional pysanka design which celebrates spring and rebirth.

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Welcome Christmas!

As I look out of my window and see the menacing winter clouds drop their swirling flakes, I can't help but take a moment to reflect. It has been a long year. A year that demanded from us an inner strength that we didn't know existed. The Covid-19 pandemic will have its own chapter in the history books, filled with stories of loneliness and grief. Yet there will be recollections that tell of how we not only survived, but thrived.

The ladies of our league are certainly resilient. After putting together this edition of *Nasha Doroha* I am humbled by what UCWLC members have been doing this last year. "Bloom where you are planted" isn't just one section in this issue, it is scattered all throughout. Working within the government's safety restrictions, league members have found ways to adapt and thrive in our Ukrainian community and celebrate the creativity of others. With this in mind, we hope you will enjoy all the hard work your Cultural Committee has put into getting everyone filled with the Christmas spirit.

But preparing for Christmas isn't only about celebrating our beloved traditions (although they certainly enhance the experience). Advent means preparing our hearts for the coming of our Lord. And this year we have much to be thankful for. How will we say thank-you to our Saviour this year? Year after year I tell myself that I will prepare for the coming of Christ with more sincere devotion. Year after year I fail because of the busyness of life. Covid-19 has forced us to slow down our lives, so let's take this opportunity to prepare our hearts deeply for the coming of the Lord, as well as honouring God's mighty power and counting the many blessings He has bestowed upon us.

May the divine presence of Jesus Christ be with you throughout this holy season.

From the Editorial team,

Merry Christmas! Христос Раждється!

НАША ДОРОГА

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Від Крайової Голови

◇ From the National President

“God With Us!” З Наму Бог!

It seems not long ago that the UCWLC National Executive began their three-year term with confidence in God and great hope for what was to come. We looked to the future and established our goals. Our members of the executive completed the tasks and took the necessary actions to fulfill the aims and objectives of the UCWLC—a unifying force. We continued to work towards changing our communities, nation, and planet, thus restoring hope to the future based on “our plan.” We saw much progress in a few short months. Progress that brought with it a renewed energy, passion, purpose, and much hope for the UCWLC.

Clearly God had another plan—COVID-19. From the beginning, our lives felt like they were crumbling. Daily we waited for news on how the coronavirus was taking its toll on each of us and the world. COVID-19 has challenged us in ways we couldn’t even have imagined! It hit us during a time when many of us felt vulnerable. Our faith was already being tested, and the Christian world seemed to be in a constant state of “putting out fires,” dealing with the challenges and difficulties of our time.

At this moment, especially with the current politics, church and state seem so closely related. We (young, old, and in-between) need to be aware of these challenges and educate society on the Catholic view. We need to be equipped to defend God’s laws—our moral absolutes and traditional values. It matters how we defend them, and our greatest defence is witnessing

and evangelizing our faith to the nations. Our work in the Church may have been hindered, but our service for the Church is essential.

“Be still and know that I am God”

PS 46:10

We have found ourselves in a time of deep prayer, reflection, and service. COVID-19 has given us a blessing in disguise: extra time to pray, walk with God, reflect, adapt our service, and yes, to stop and smell the roses.

COVID-19 has gifted us the time to walk in the spirit of the Beatitudes, and be more like our most Holy Mother of God as we continue fulfilling our mission as members of the Church. As we walk with the Mother of God, we learn that from sorrow comes great joy. Our tradition teaches us that we meet God in the “here and now,” and from darkness comes light.

Glory to God in the Highest!

Слава Во Вишніх Богу!

After celebrating and giving thanks for the bounties of the earth, we begin our preparation for Christmas with St. Philip’s fast.

On the second Sunday of Pylypivka, we reflect on the Entrance of the Most Holy Mother of God into the temple. Mary goes to prepare her heart for God. Again, we can use this time for personal spiritual renewal and care, a time to rejuvenate ourselves and refresh our energy in order to meet the Baby Jesus with pure hearts and good works.

The challenges of this pandemic leave us with opportunity to live anew and forge new traditions



while staying true to our roots. These challenges also allow us to nurture the seeds of opportunity that COVID-19 has planted. As we begin the long preparation of Sviat Vechir, let us walk together with our families and reflect on the hardships of the Most Holy Mother of God’s journey to Bethlehem. As family, we prepare to receive the coming of Christ’s light into our hearts. After all, home is where the heart is!

“On the upbringing of our women and mothers will depend the future of the nation.”

— Blessed Sr. Josaphata Hordashevskia

O Virgin most holy, Mother of God, and you, eyewitnesses and servants of the Word, you choirs of the prophets and martyrs, you who are enjoying eternal life! Intercede for all of us ceaselessly, for we are all in distress, that escaping from the terrors of evil we may sing the hymn of the angels: Holy, Holy, Holy, O thrice-Holy Lord, have mercy and save us! Amen

With Blessings of the heart,

Barbara Hlus,
National UCWLC President
Варвара Глусь,
Голова Крайової Управи ЛУКЖК



Bishop's Greetings

"O Christ, What Shall We Offer You?"

For many people, the celebration of the Feast of the Nativity of Our Lord ends all too soon after December 25 (January 7). With the turkey eaten and the gifts exchanged among family and friends, sometimes even the Christmas tree is tossed out as early as Boxing Day. But people shouldn't consider Christmas finished. In reality, as the carol "The Twelve Days of Christmas" reminds us, the celebration of Jesus' birth has just begun and continues well into the New Year.

As we continue to celebrate our Lord's birth, permit me to share with you an early childhood memory of Christmas.

As the youngest in my family, my sole task on Christmas Eve was to keep watch for the first star in the night sky and to announce "God's star shines!" With this, my family would gather around the table and sing the ancient carol "Boh Predvichnyj" (God Eternal is born to us) and then begin the Sviat Vechir, the traditional Christmas Eve supper, with its twelve Lenten dishes specially prepared for the occasion.

[At first, I suspected that the task assigned to me was a sneaky way of keeping me, as a young boy, occupied and out of trouble. However, having checked it out with friends my age, I quickly learned that it indeed was a valid Christmas tradition practised for generations!]

A star. *The* star. The Star of David. The Star of Bethlehem.

"In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem asking, 'Where is the child who has been born king of the Jews? For we have observed His star at its rising, and have come to pay Him homage'... And there, ahead of them, went the star that they had seen at its rising, until it

stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy.

On entering the house, they saw the child with Mary His mother; and they knelt down and paid Him homage. Then, opening their treasure chests, they offered Him gifts of gold, frankincense, and myrrh" (Mt 2: 1-11).

The Wise Men from Persia clearly recognized the heavenly King born on earth. Led by a star, they arrived in Bethlehem bearing gifts of gold, frankincense, and myrrh. And when they found the Christ-child lying in a manger, they adored Him, the Eternal God.

The gifts of the Magi are of particular significance. The gift of gold is a recognition that Jesus is the King of Israel, of the entire universe, and of the Kingdom of God to come. The gift of frankincense signifies that Jesus is indeed God, since incense is used for worship, and we worship the One True God. And the gift of myrrh, which was used to anoint bodies for burial purposes, reminds us that Jesus, already at his birth, is the one who has come to die as a perfect sacrifice for the people.

In these gifts, therefore, are contained all the mysteries of Christ. They point to the purpose of His coming to earth: royal king, divine God, and perfect sacrifice.

What about us? What gifts might we offer our King and our God? Well, the verses taken from the Byzantine vespers for the Eve of the Nativity of Our Lord offer us some insights:

"O Christ, what shall we offer you for your coming on earth in our humanity for our sake? Every creature that has its being from you gives thanks to you: the angels offer hymns of praise, the heavens give a star; the magi present their gifts, and the shepherds their wonder; the earth provides a cave and the desert a manger. As for us, we offer a Virgin Mother!"

Gold. Frankincense. Myrrh. A virgin mother. Indeed, gifts fit for a King.

Today, as we continue to celebrate the Feast of the Nativity of Our Lord, what gifts might you and your family offer the newborn Christ? Faith? Love? Hope?

Christ is born! Let us Glorify Him!

Bishop David Motiuk

I, Pharisee

By Lyrissa Sheptak



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Welcome Christmas! Despite Covid-19 putting us through the wringer this year, we can finally take a moment to breathe a sigh of relief. A new year is just around the corner. But we're not quite there yet. First, we need to prepare for the coming of Our Lord.

What shall I give to the King on His birthday... the One who has everything? The One who *created* everything. Sometimes in the busyness of the season thoughts of my own gift to Jesus can quickly go from great intentions to a few rushed acts of kindness or charity. So, in pausing to think a little deeper on my gift to Jesus this year, all that flashed before me was a long list

of my shortcomings—not exactly gifts befitting Divine royalty.

I thought “gifts for Jesus” would be an appropriate Christmas article, but I was having difficulty pinpointing its direction because one of His parables (completely unrelated... so I thought) kept getting in my way. It's the parable of the tenants (Matthew 21:33-46) where the master planted a vineyard, put

a wall around it, and built a winepress and a watchtower. He then rented out the vineyard to some tenants (stewards) who agreed to do the work. When it was time, the master sent some of his servants to collect the harvest, but the tenants ruthlessly beat and killed them. Without punishing the tenants, the master sent another group of servants... tragically, the result was the same. Finally, the master sent his own beloved son because he believed that the tenants wouldn't possibly consider killing him. But they did. Why? Because of pride, resentment, power, selfishness, hatred, and greed.

I pondered this parable for a while, but I set it aside. It wasn't exactly Christmas material. But that parable was the Gospel reading at church the very next Sunday.

From then on, for about the next month, reminders of this parable were speckled throughout my weeks—creeping up in the most unsuspecting places. I felt that maybe the Holy Spirit was giving me a message, but what? I needed to delve deeper.¹

I began by putting the parable into context. Not long before Jesus told this story, He had entered Jerusalem (Palm Sunday) for what would be the last time. In a short span of a day or two He had already flipped the moneychangers' tables in the temple, cursed the fig tree, put the chief priests in place when they questioned His authority, and chastised them about the death of John the Baptist. Jesus was not mincing words. But crowds from all corners of His society (those who believed He was the Messiah, those who thought He was a prophet, and even the seething haters) continued to come and listen to Him preach.

From what I have tried to understand, this is what Jesus was using the parable to address. The vineyard signifies the world created by God for His chosen people. The tenants are the Hebrew religious leaders: elders, Pharisees, Sadducees. The first few servants the tenants killed symbolize the Old Testament prophets "who were not received well" and even slain by Israel. The last person killed, the master's own beloved son, foretells Jesus' own sacrifice which will happen within days. The heinous acts of murder stand for all the "wretchedness of the world."

At the end of the parable Jesus asked the chief priests and Pharisees what the owner of the vineyard should do about the tenants' actions. They replied that the owner should put the evil tenants to death and hire more obedient ones. Jesus then basically called out the Pharisees and chief priests saying,

"The stone that the builders rejected has become the cornerstone, this was the Lord's doing and it is amazing in our eyes. Therefore, I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls." (Matthew 21:44)

It must have been a tense moment because the Pharisees and chief priests understood clearly that Jesus was pointing His finger at them, yet they continued to reject Him. Soon after this, they began plotting for His arrest.

Father John Bartunek writes it best:

"St. Matthew is preparing us to recognize the true greatness of our Lord. Jesus will continue to explain, argue, exhort, and warn these men who refuse to believe in him. And they will continue to refuse. So then Jesus will put aside words and arguments and miracles. Instead, he will take up his cross. He will make a final assault on their entrenched hearts with the irresistible weapon of total love, total self-giving, total forgiveness. Jesus is the only Lord that conquers by surrender."²

Wow! It was at this point that I realized that *I* am a Pharisee. Oh, the pain of that realization.

Don't get me wrong, I have not rejected Jesus as the Messiah, or as a member of the Holy Trinity, nor have I rejected God as creator of all that is seen and unseen. But I am the Pharisee when I know better but remain in a battle of wills with Our Lord. I continue rejecting Christ through my hardness of heart, the busyness of life, my meekness, my pride, by not recognizing and respecting Christ in each person I meet. I am a Pharisee when I judge others.

I, Pharisee

I have rejected Christ in my partial obediences in life. But partial obedience isn't so bad, right? Wrong. *Partial* obedience in the Lord is, in fact, *complete* disobedience. This goes for the state of our hearts, our daily lives, our thoughts, our relationships... and yes... our politics. We weren't created to make deals with God. We were designed lovingly by God for a particular purpose and He wants us to share in His creation. He created us for evangelization and to share His love so all people can be with him in heaven for eternity.

I, Pharisee

Who am I to try to force God to drive between the lines of my life when His own son was put to the ultimate test and obeyed? The son of the master in the parable didn't argue with his father and say, "Um, there's no way I'm going. They're going to kill me too," or "at least give me some bodyguards or a fast donkey." No, the son did what he was told. He obeyed because he loved and respected his father... just like how the beautiful baby Jesus grew and one day

¹ There are many ways to apply this parable to our lives. What I discuss in this essay is what spoke to me personally.

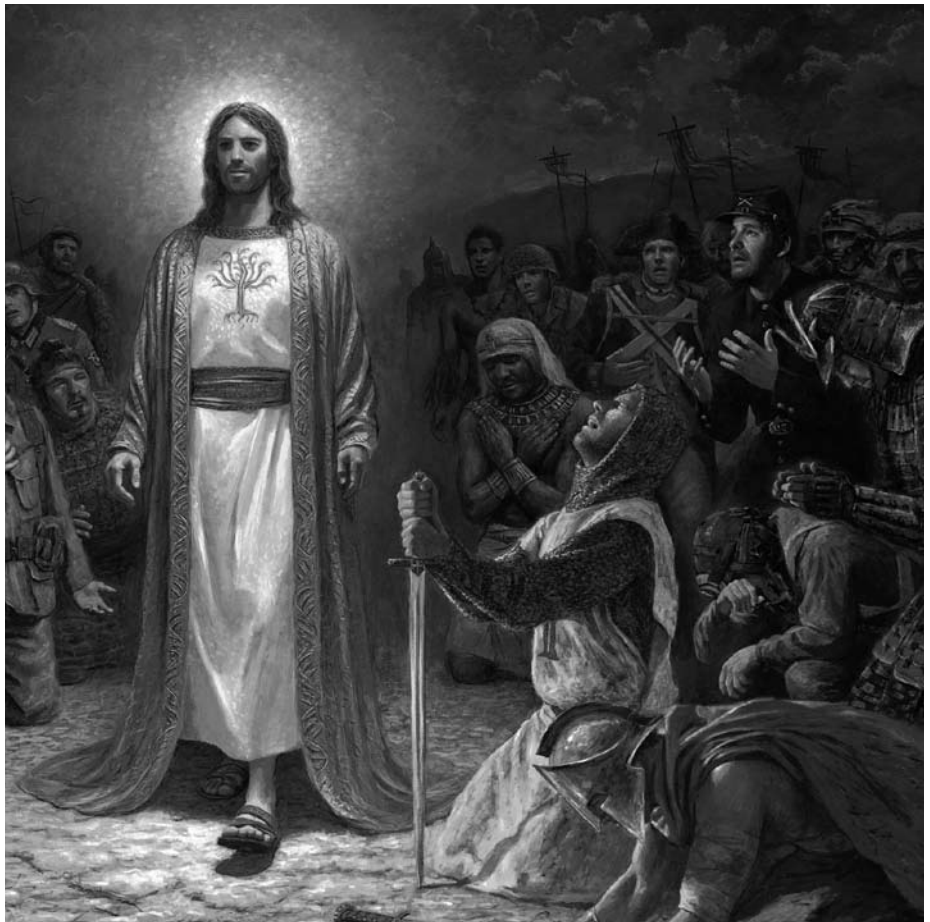
² 66. A Valuable Vineyard (Matthew 21:33-46) *Catholic Exchange*. Fr. John Bartunek, LC

willingly took up the cross and suffered *for us*. And that's really the true message of Christianity, right? God continually reaches out to all of us, especially when we don't deserve it. God has always been faithful to *us*. We're so busy putting stipulations on our relationship with Him, saying, "there's a couple brownie points for the charitable work I did today," or "I did God a favour by going to Liturgy." But when was the last time we sincerely asked, "What can *I* do for *You* today, dear Lord?"

I, Pharisee

I have many years under my belt where my devotion came with pleas, deals, or conditions. Yet God continues to reach out to me—to us. He goes so far as to seek us out in the dark places of our lives. Like the parable of the tenants, God patiently gives us repeated opportunities to self-reflect, repent, and return into friendship with Him.

So this Christmas, let us simply "obey Christ and His precepts" and in doing so, create "a welcoming and loving place in our heart for our Lord and Saviour." Obedience is a sign of love, respect, trust, and humility. And when we begin with obedience the rest falls into place. And who better to set the most perfect example this Christmas season than our Blessed Mother herself. As a young, teenage girl, she obeyed. Asking merely one question of clarification, "How can this be since I am a virgin?" She then accepted the will of God replying, "Here am I, the servant of the Lord; let it be with me according to Your Word." (Luke 1:38). Despite her community's probable gossip, her parents' embarrassment (before they understood), or Joseph's heartache (before he too understood and obeyed), she was the



epitome of faith. Our Mother continued to obey even when she was probably nervous about finding a safe place to give birth (to God's son no less), and she continued to obey despite hearing that a sword will one day pierce her soul. So if the Queen of the world is wearing a crown in heaven, then I obviously have to relinquish control if I want to someday be presented with my own crown.

So what can I give to the King this Christmas? The one who has everything? The one who *is* everything? Obedience to God and thus recognizing and honouring the Truth when it... He... hits me between the eyes. Christ needed not to condemn the Pharisees who were listening to this parable. Their lack of obedience, change of heart, or repentance led them to condemn themselves. I may be

a Pharisee in my sins, but unlike them, I *do* recognize Christ as my Lord and Saviour, and I willingly take part in the sacraments, especially Holy Communion and Reconciliation. Therein lies my hope.

We live in turbulent times: the chaos of Covid-19; the vandalism of churches; the desecration of our beloved holy statues; fragmented society; chaotic politics; vehement attacks on the family and sanctity of life. Never has there been a more important time to become obedient warriors for Christ and fight against the threats within the secular world. Like the knights of old who bowed to their master declaring their fealty, so too should we bow to our newborn King and declare, "Here am I, the servant of the Lord; let it be with me according to Your word." *That* is a gift fit for the King.

Листи ♦ Letters

Вітання та низький поклін

Вітання та GRATULACIJA всім, хто причинився до видання “Нашої Дороги” з нагоди 50-ліття журналу ЛУКЖК, такого чудового та детального Ювілейного числа “Нашої Дороги”. Знаємо, що це число вимагало багато часу та труду, щоби все зліпити. Спасибіг Вам усім!

Наша Торонтонська Епархія гордиться тим, що наша дорога членка покійна



Ірина Малицька, як тодішня Крайова Голова ЛУКЖК, відіграла таку важливу роль, щоби здійснити мрію про заснування журналу “Наша Дорога”. Також гордимось тим, що три редакторки “Нашої Дороги” — це членки ЛУКЖК Торонтонської

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Бажаємо редакції “Нашої Дороги” многих успіхів у майбутньому. Щастя Вам Боже!

Від імені Торонтонської Епархії, Віра Костецька, Голова

Something to Think About

Have you ever noticed how in the scriptures men are always going up into the mountains to commune with the Lord? Yet in the scriptures we hardly ever hear of women going to the mountains. But we know why, right? Because the women were too busy keeping life going. They couldn't abandon babies, meals, homes, fires, gardens, and a thousand responsibilities to make the climb to the mountains.

I was talking to a friend the other day saying that as modern women I feel like I'm never “free” enough from my responsibilities. I never feel like I am in a quiet enough space to spend quality time with God.

Her response floored me. **“That's why God comes to women. Men have to climb the**

mountain to meet God, but God comes to women wherever they are.”

I have been pondering on her words for weeks and have searched my scriptures to see that what she said is true. God does indeed come to women where they are, when they are doing their ordinary, everyday work.

He meets them at the wells where they draw the water for their families, in their homes, in their kitchens, in their gardens. He comes to them as they sit beside sickbeds, as they give birth, care for the elderly, and perform necessary mourning and burial rites.

Even at the empty tomb, Mary was the first to witness Christ's Resurrection. She was there because she was doing the womanly chore of properly preparing

Christ's body for burial.

In these seemingly mundane and ordinary tasks these women of the scriptures found themselves face to face with divinity.

So, if, like me, you ever start to bemoan the fact that you don't have as much time to spend in the mountains with God as you would like, remember that God comes to women. He knows where we are and the burdens we carry. He sees us, and if we open our eyes and our hearts, we will see Him, even in the most ordinary places and in the most ordinary things.

He lives. And He's using a time such as this to speak to women around the world.

Original writer: Heather F.
Re-posted on Facebook by
Amanda Burris and Bro Noe
Ofmcamp on Catholic Strong

My Spiritual Experience

God is omnipotent. God is omnipresent. God is omniscient.

I believe the entire earth is holy ground.

I am a parishioner of St. Stephen's Catholic Church in Calgary. A few years ago, many of our parishioners were going on a trip to Medjugorje. My husband and I wished we could join them, but our life had other major needs so, unfortunately, we could not. However, I said to one of the organizers, "I might never get to Medjugorje—but I really need to have Mother Mary with me in my life wherever I am, all the time." I really desired to feel Mother Mary's presence, but I felt that she was looking after so many other needs in the world. In all my life, I never dreamt of what would happen next!

What I am about to tell you is truly a miracle! I do not have sufficient or appropriate words to describe what I experienced, other than it was profound and life-changing.

Around this time, my heart was hurting for our children beyond description and I felt that prayers were not "fixing" things. One night I awoke in the middle of the night with an indescribable hurting. (If you are a parent or caregiver you will understand that nothing causes

a greater pain than the hurting you feel for your struggling children and grandchildren.) In the middle of the night when I awoke and sat up in bed, I saw Mother Mary standing near a dresser in our bedroom. Then, I saw Jesus was standing in the doorway! All the pain and turmoil I was experiencing in my life at the time was immediately replaced with a feeling of absolute peace. Jesus and Mother Mary had certainly "calmed my storm." I was overcome with a total peace and I got the strong feeling that I was not alone in my pain. I knew that Mother Mary and Jesus understood my pain, and were here with me. I remember thinking, "You both are here with me! Mother Mary and Jesus know my problems and pain, so I no longer need to worry. I am just going to lie down." With that thought I fell asleep immediately.

When I awoke in the morning I thought, "Oh my gosh! I should have asked Them this... and this... and this. I should have asked for solutions to the problems!" But when I actually saw them it was as if I had been in a trance. My experience wasn't about asking them things, They gifted me total peace.

Since then, I have had (and still receive) many spiritual experiences. I don't really know why I kept this silent for so long. I should have shared it with everyone sooner, but now, considering these uncertain times, it has become the perfect time to share it. Our world needs much improvement. Now, when I don't know what to do, I don't do anything until I hear my "Angels" give me the "go".

God loves everyone!

Without expressing it, I now understand that Jesus (and thanks to Him), Mother Mary, and our Guardian Angels know my family's most desired wishes, understand our loss and pain, as well as feel the pain we hold for others. I now know that they are always with us even though we may think we are alone. We aren't. Now I always talk and pray to God for endurance. I fully understand that the agonies of our life's journey will be lost in the joys of Heaven! I believe we are spiritual beings having a human experience, and all that really counts is our love and our gratitude.

Anonymous

There are many things that can only be seen through eyes that have cried.

— St. Oscar Romero



Chapel in St. Demetrius Ukrainian Canadian Care Centre (Toronto)

The Prayer Behind the Ambon

By Iris Sopinka

AS A CHILD I LOVED LOOKING AT CHURCH ICONS, which often have a glittering, gold leaf background. The religious paintings depicting the stories in the Bible, the murals, and the beautifully carved objects found inside a church attract me like iron to a magnet. But more than that, being inside a church makes me feel like I am in some mystical, majestic, and sublime place that cannot be found anywhere else. On the other hand, when looking at the outside of a church I am reminded of the image on the cover from the book, *The Pillars of the Earth*, created by author Ken Follett. I imagine the architectural masterpieces rising above the horizon trying to reach the bottom of the sky with their steeples.

A few years ago, I started attending mass in the beautiful chapel of St. Demetrius Care Centre. There, no matter where I sat, I was able to listen to the Divine

Liturgy carefully. The chapel was much smaller than the church, the priest's voice carried well and was clearer and more comprehensible to me. One Sunday, while I was focusing on the meaning of the prayers, I heard the words: *Sanctify those who love the beauty of your house and glorify them by your divine power*. The words immediately put a smile on my face. I recognized myself in the first part of the prayer: *Sanctify those who love the beauty of your house*, and I came to the startling conclusion that this prayer was about me!

It was easy for me to understand the first part, but the second part had me confused: *Glorify them by your divine power*. How could God glorify His believers? He is Lord of the Universe and Ruler of all Creation. Naturally, His believers glorify Him. I pondered about these words for a while, but not being able to make much sense of them, I decided to ask a priest at

St. Demetrius Ukrainian Catholic Church what he thought this prayer meant.

First, he explained that the prayer was written by St. Basil the Great and it is a part of a longer prayer called the Dismissal Prayer, or, in earlier times, the Prayer Behind the Ambon. The priest would stand on a raised platform called the ambon, extending from the Holy Doors of the iconostas, and give this blessing to his people just before they left the church.

Second, "glorify" in this context means the priest is asking God to give his people success in their task of being Christian witnesses in the community and in their daily lives. Today, when the priest says this prayer, he faces a table called the proskomedion where the utensils for Holy Communion are found.

A mysterious thing happened to me after mass one Sunday morning. I walked up to the altar, crossed myself, kissed the icon, and went

over to the right side of the iconostas. In front of me, painted on wall behind the altar, was St. Basil the Great with the Angel Gabriel to the left of him. Suddenly, I felt a strong tap on my arm. I looked around to see who had touched me but no one was there. As I brought my head forward, an aura of gold shone brightly in front of my eyes and I had to turn my head to protect them. At first, I thought that maybe I had a vision, but being the rational person that I am, I went

back to the chapel twice to find an explanation.

The doors of the chapel are always open and when I stood in the exact spot where the occurrence happened, I could see the icon of the Pantocrator, Lord of the Universe, to the left of me, and the paintings of St. Basil and the Angel Gabriel in front of me. Rich gold leaf covered two thirds of the icon's background. Is this what caused the aura in front of my eyes? Perhaps my eyes could not focus on

the whole icon as a result of the tap. Who tapped me? Could it have been a person walking by that I did not see? The tap had a human touch to it and made me wonder why it happened.

Although I had no logical answers to these questions, the experience impacted me deeply. I went back to the words in the Prayer Behind the Ambon, "Glorify them by your divine power," trying to find a link between them and what I had experienced in the chapel. It finally dawned on me! God blesses us for loving the beauty of the church, but He wants us to do more. The tap on the arm was a reminder for me that practising Christian values in our families and communities brings glory to God and that active participation in the community will enrich and encourage it to thrive. Not only did I find the meaning of the words of this prayer, but I also experienced a spiritual revelation!



Sts. Vladimir & Olga Ukrainian Catholic Church, Windsor, ON



ЛІГА 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**

Barbara Olynyk, Chair at
ucwlcnationalscholarships@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**

Barbara Olynyk, Chair at
ucwlcnationalscholarships@gmail.com

Великі зміни в Торонтонській Епархії

9 листопада 2019 року настала велика зміна в нашій Торонтонській Епархії. Вірні нашої Епархії довідалися, що Владика Стефан Хміляр, через стан здоров'я, після понад 15-ти років єпископського служіння, зрештучував зі своєї позиції як Епарх Української Католицької Епархії Торонто та Східної Канади.

Одночасно було повідомлено, що Владика Браєн Байда, Чин Отців Редемтористів, Епарх Саскатунської Епархії, призначений як Апостольський Адміністратор Епархії Торонто та Східної Канади.

Щоби привітати нашого нового Владика, який одночасно став почесним духовним дорадником Епархіяльної Управи ЛУКЖК, запрошено Владика Браєна на спільний сніданок і сходуни Епархіяльної Управи. Це відбулося в суботу, 7 березня 2020 року, в приміщенні Українсько-Канадського Дому Опіки в Торонто. Ми щиро вітали Владика, який є дуже доступний і радий спілкуватися з вірними та допомагати в будь-який спосіб. На жаль, Владика не міг провести з нами багато часу, бо мусів їхати до іншого міста на засідання щодо Собору. Обіцяв незабаром знову з нами зустрітися. На жаль, до тижня Пандемія завоювала



світ, і все припинилося. Молимося, щоби все повернулося до нормального стану якомога скоріше.

Від Епархіяльної Управи і всіх членок ЛУКЖК Торонтон-

ської Епархії вітаємо Вас, Владико Браєн. Бажаємо Вам успіхів у проводі нашої Епархії. Знаємо, що це не буде легке діло, бо тепер, Владико, ви є душпастирем двох Епархій — Саскатунської та Торонтонської. Хай добрий Господь провадить Вас, а Пресвята Богородиця, наша покровителька, на кожному кроці покриває Вас своїм омофором.

Управа ЛУКЖК Торонтонської Епархії

*The patient and humble endurance of
the cross—whatever nature it may be—
is the highest work we have to do.*

— St. Katharine Drexel

Засновника «Лицарів Колумба» о. Майкла МакГівні беатифікували

31 жовтня в катедральному соборі Святого Йосифа в Гартфорді, штат Коннектикут, відбулася знаменна подія — беатифікація засновника «Лицарів Колумба» — о. Майкла МакГівні.

Представник Святішого Отця кард. Джозеф Тобін, Архієпископ Нью Арка, під час урочистого Богослужіння оприлюднив Декрет проголошення преподобного о. Майкла МакГівні блаженним. У декреті Папа Франциск відзначив о. Майкла за його «завзяття до проголошення Євангелія та щедрю турботу про своїх братів і сестер», що «зробило його видатним свідком християнської солідарності і братньої допомоги». Беатифікаційний процес був проведений в Архідієцезії Гартфорда, де своє священниче служіння звершував о. Майкл наприкінці XIX ст.

У 1882 році він заснував братерську організацію чоловіків-католиків «Лицарі Колумба». Метою організації була духовна і фінансова підтримка католиків та членів їхніх сімей. Небайдужі чоловіки парафії Матері Божої в Нью-Гейвені об'єдналися, щоб:

- допомагати один одному під час хвороби чи смерті через простий страховий план, завдяки чому їхні жінки і діти unikнули б злиднів;
- укріпляти себе та інших у вірі;
- зміцнювати сім'ї та родинне життя;
- стати сильною опорою для священників та єпископів;
- служити Церкві і суспільству, допомагаючи найбільш потребуючим у громаді.

Святість життя отця МакГівні, його віддане священниче служіння і невтомні зусилля на захист сімейного життя мали величезний вплив на «Лицарів Колумба» та членів їхніх сімей далеко за межами штату Коннектикут.

За словами найвищого лицаря Карла Андерсона, о. Майкл у своєму душпастирстві далеко випереджав дух свого часу: «Майже за століття до Другого Ватиканського Собору бачення отця МакГівні надало можливість мирянам служити Церкві та ближнім по-новому, завдяки більшій прихильності до благодійності та побудові ефективної співпраці між мирянами та духовенством». Отець Майкл помер від пневмонії під час пандемії у віці 38 років, але

продовження на стор. 16

Blessed Michael McGivney Beatified

The founder of the Knights of Columbus officially declared “blessed”

By Andrew Fowler

Attendees at St. Joseph's Cathedral in Hartford, Connecticut, erupted in applause and church bells rang as Father Michael J. McGivney, founder of the Knights of Columbus, was officially declared “blessed” at his beatification Mass held on Oct. 31.

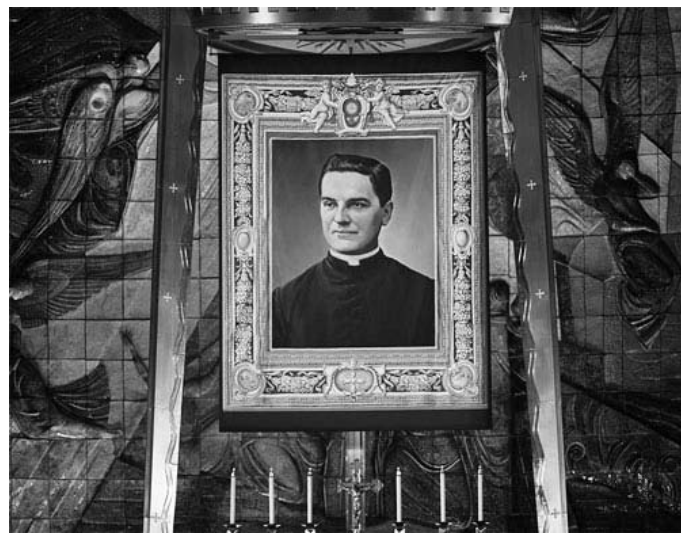


IMAGE COURTESY ARCHDIOCESE OF HARTFORD

In a decree from the Vatican that was read at the Mass, Pope Francis credited now-Blessed Michael McGivney for his “zeal for the proclamation of the Gospel and generous concern for his brothers and sisters” that “made him an outstanding witness of Christian solidarity and fraternal assistance.”

The Vatican decree was read by Cardinal Joseph Tobin of Newark, the main celebrant of the Mass, with Archbishop William Lori of Baltimore—Supreme Chaplain of the Knights of Columbus—providing a translation. Other dignitaries present included Cardinal Timothy Dolan of New York, Cardinal Seán O'Malley of Boston, Archbishop Leonard Blair of Hartford, as well as Supreme Knight Carl Anderson and other Supreme Council officers.

The celebrations emphasized Blessed McGivney's humility, his holy witness and his love for the parishioners he served, with his “crowning achievement” being the establishment of the Knights of Columbus.

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продовження з стор. 15

справа, яку він розпочав, триває донині. Організація «Лицарі Колумба» сьогодні нараховує понад два мільйони членів, в тому числі і в Україні, і є найбільшою католицькою мирянською організацією у світі.

В Україні перша рада «Лицарів Колумба» була створена 20 вересня 2013 року при Патріаршому соборі Воскресіння Христового УГКЦ і носить ім'я Святого Володимира Великого. Станом на сьогодні в Україні є 1600 членів «Лицарів Колумба», які об'єднані в 33 Ради (місцеві припарафіяльні осередки). Лицарі подають хороший приклад братерської співпраці між греко- та римо-католицькими радами.

Рішення про беатифікацію було прийняте після офіційного підтвердження 27 травня 2020 року чудесного зцілення (<https://lytsarikolumba.com/malen-kyu-khlopchyk-ztsilyvsia-zavdiaky-molytvi-do-makgivni-tse-buv-nache-potsilunok-vid-isusa>) маленького хлопчика Майкла Шеклі за заступництвом о. Майкла МакГівні. Лікарі діагностували

продовження на стор. 17

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The beatification Mass follows five months after the May 27 announcement that Pope Francis approved a decree recognizing a miracle attributed to the intercession of Father McGivney. The miracle involved the healing of Michael “Mikey” Schachle from fetal hydrops, which causes a fatal accumulation of fluids throughout the body of an unborn child.

The Schachle family, including Mikey, attended the beatification Mass and presented Cardinal Tobin with one of Blessed McGivney’s relic. Members of the K of C founder’s remaining relatives also participated in the celebration.

During the event, Supreme Knight Carl Anderson read a brief biography of the K of C founder, stating that Blessed McGivney remains a witness and inspiring example for the more than 2 million members of the Knights of Columbus around the world.

“Nearly a century before the Second Vatican Council, Father McGivney’s vision empowered the laity to serve

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St. Tatiana

was a Deaconess of the early church and lived in 3rd century Rome during the reign of Emperor Severus (222-235). Her feast day is January 12, and she is the patron saint of students.

Tatiana came from Roman nobility and her father was a Roman civil servant who, secretly a Christian, raised his daughter in the faith. As a Deaconess, she served God by serving the sick and the poor. She found her strength through fasting and prayer.

During this time of Roman persecution of Christians, a jurist, Ulpian, arrested Tatiana and tried to force her to make a sacrifice to the Roman god Apollo. As Tatiana prayed fervently, a sudden earthquake occurred destroying Apollo’s statue and part of the temple.

The Roman jurist then ordered her to be tortured. Surviving the fiercest tortures and mutilations



(often leaving her physically unrecognizable), each day that she was brought before the tribunal, she was completely healed and continued to refuse to light incense to Apollo. Because of her immense faith and prayers while she was being tortured, God had His angels restore her body to the point of radiance. The Romans grew increasingly furious. Tossing her into

the circus to be eaten by a lion, the lion merely laid at her feet. Thinking that she was a sorceress where her power came from her hair, the Romans cut that off too and locked her in the temple of Zeus for three days. Retrieving her, they noticed the idol of Zeus shattered on the floor and Tatiana praising God.

Tatiana, along with her father, were both beheaded on January 12. The year was approximately 225 A.D. Her religious stalwartness during her torture inspired 8 Roman soldiers (who had personally taken part in her torture) to convert. They were beheaded soon afterward. Seemingly fragile in body, St. Tatiana had a strong, trusting spirit, thanks to the Lord. Her immense love for and obedience to God and the church gave her a holy courage and conviction in faith that we can all use as an example in our own lives. St. Tatiana, pray for us!

продовження з стор. 16

вагітній матері водянку плоду, що спричиняє смертельне скупчення рідини в організмі майбутньої дитини, і не давали жодних шансів на народження. Батько Майкла, який був членом «Лицарів Колумба», ревно молився про дар життя сина до о. Майкла МакГівні, і хлопчик народився всупереч науковим прогнозам і закликам лікарів зробити аборт. Родина Шеклі разом із п'ятирічним хлопчиком Майклом була на урочистостях беатифікації.

На Літургії з нагоди проголошення блаженним о. Майкла були також представники з України, зокрема Архієпископ Львівський Римо-Католицької Церкви в Україні Мечислав Мокшицький. УГКЦ представляли владика Борис Гудзяк, Архієпископ і Митрополит Філадельфійський, та владика Павло Хомницький, Єпископ Стемфордської Єпархії. Міжнародна штаб-квартира «Лицарів Колумба» і римо-католицька церква Матері Божої, в якій спочивають мощі блаженного МакГівні, містяться у м. Нью-Гейвені, що на території Стемфордської Єпархії. Молитовні намірення українською мовою під час Літургії озвучив семінарист Стемфордської семінарії Святого Василя Великого бр. Тарас Пашак.

Ділячись своїми враженнями від цієї події, Владика Павло Хомницький відзначив: «Моя присутність і присутність Архієпископа і Митрополита Бориса підкреслили міжнародний характер Лицарів і їхню «католицькість» в широкому значенні цього слова. Молюся, щоб за посередництва блаженного Майкла МакГівні якомога більше українців-католиків вступили в ряди «Лицарів Колумба» і долучилися до їх величної мети служіння Церкві та ближньому».

Повідомив о. Володимир Мальчин, помічник національного капелана «Лицарів Колумба» в Україні

Catholics do not worship saints; we worship God and imitate God by **honouring** His saints (Rev. 14:13). But, just as we ask our friends to keep us in their prayers, so too can we ask the saints for their prayers. Because of their earthly holiness they are closely united to Christ, as a result, we can ask for their intercession.

Do you have a favourite saint, why?

Have you experienced one's intercession?

Please share with us, we'd love to hear!

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the Church and their neighbours in a new way, through a greater commitment to charity and build effective cooperation between laity and clergy," Supreme Knight Anderson said. "Today's beatification serves to encourage that vision of lay leadership and fellowship."

Blessed McGivney was born of Irish immigrant parents in 1852 in Waterbury, Conn., and began his priestly ministry in 1887 after being ordained in Baltimore. At a time of anti-Catholic sentiment, he worked tirelessly to offer practical solutions to immigrant Catholic communities in Connecticut. In 1882, he founded the Knights of Columbus to provide spiritual support to men and offer financial resources for families that had suffered the loss of a breadwinner. He died of pneumonia on Aug. 14, 1890, after falling ill amid a pneumonia pandemic.

The process for his possible canonization officially opened in 1997. In March 2008, Pope Benedict XVI declared Father McGivney "a Venerable Servant of God," citing the "remarkable accomplishment of that exemplary American priest." Today's beatification brings Father McGivney one step further in the canonization process, which could eventually lead to a declaration of Father McGivney's sainthood.

Supreme Knight Anderson thanked Pope Francis, Cardinal Tobin, Archbishop Blair and others for their support in this process, saying that he believes that the beatification will reinvigorate the Knights' charity and strengthen the Order's fraternal brotherhood. He evoked Pope Francis' new encyclical *Fratelli Tutti*—which calls Catholics to decide whether to be "Good Samaritans or indifferent bystanders"—saying it was "providential" that it was published the same month as Blessed McGivney's beatification.

"We know the decision blessed Father Michael McGivney made, and we know the decision many of his brother Knights made following his example," Supreme Knight Anderson said. "Inspired by the example of blessed Father Michael McGivney, let us now go forward with a renewed spirit of charity so that we too can be a blessing to all people."

Blessed Michael McGivney's liturgical memorial will be observed annually on August 13, the day in-between his birth (August 12) and death (August 14).

To learn more about Father McGivney's legacy and influence on people around the world, visit [kofc.org/beatification](https://www.kofc.org/beatification).

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How to Stop Putin

By Oksana Bashuk Hepburn

Poor Russia. As French president Emmanuel Macron says, Russia is suffering from a “sense of isolation and alienation.”

Oh... poor... Russia.

It is, of course, difficult to offer any sympathy because Putin is the one depriving his people of basic human needs. It is *he* who is financing a mad war, operating global cyber warfare, and ensuring his chaos continues. *He's* made himself lifetime president of his mafia state, and most likely the world's richest criminal don.

Poor President Vladimir Putin.

He's successfully stomping over global institutions and worming his way into other countries' politics. Now he's planning ahead. This past spring, unable to win his nasty war in Ukraine, he actually offered them a deal: join Russia to vanquish the “corrupt” West (Europe and America).

But alas, the West is in fact helping Putin to do that while Ukraine fights on.

On the occasion of the 75th anniversary of the end of the Second World War (with a promise to “never again”) the West still battles Hitler—“the world's greatest tyrant”—from a safe historic place while today's greatest tyrant, Vladimir Putin, gets away with murder.

The West continually fails to hit back. Instead, it pussyfoots around Putin—the most dangerous fascist dictator in the world. It tiptoes around his bloody murders—at home and abroad—and tolerates the criminal in the G20, World Trade Organization, and the United Nations Security Council.

As a thank-you Putin trashes the global democratic landscape

It is time to take aim at Russian propaganda recognizing it as the mental coronavirus spreading rapidly to infect and destroy democracies. While learning how to “isolate and eliminate” the disease we must strengthen the only currently active defence against Russia—Ukraine.

with military and cyber warfare, upends elections, invades neighbours, and freezes NATO into taking any action (the only institution he fears). The West humours him and he revs up the chaos.

Russia has allies doing his bidding everywhere. Europe (including Holland who lost nearly 200 citizens to Russia's terror) welcomed Russia back into PACE. Former Soviet satellites, like Hungary, should know better. Yet they cannot resist Russia's monetary seductions. Neither can London or Vienna for that fact. Most worrisome is America's current failure to see Russia as an arch-enemy, the Lucifer to its Archangel Michael.

Confusion reigns. Meanwhile, Putin is using his time well by supplanting U.S. leadership in the free world and sowing chaos. He wants America cobbled (revenge for having won the Cold War) and, with that, an open season on Europe.

To win globally, Putin operates locally. For this reason, he's moved in with a new, seductive peace offering to Ukraine: let's take Europe together.

The forerunner to this strategy was in evidence at the recent Munich Security Conference where Russia was determined to reclaim Ukraine with a fake 12-point peace plan.

The plan was forcefully criticized by Ukraine and democrats worldwide. It was even pulled off of the conference website. Its return to the website underscores Russia's penetration of democratic institutions, and the list of eminent signatories indicates how far it has succeeded in corrupting Western hearts and minds.

It is time to take aim at Russian propaganda recognizing it as the mental coronavirus spreading rapidly to infect and destroy democracies. While learning how to “isolate and eliminate” the disease we must strengthen the only currently active defence against Russia—Ukraine.

There is much talk about that. Both NATO and the EU are holding gatherings designed to assist Ukraine in meeting standards of these entities. It's an ongoing dance with demands that Ukraine accelerate reforms in economics, civil society, governance, and military, and promises to bring it into the fold. Ukraine would move forward more quickly if there was sufficient pushback on Russia to get out of Ukraine.

This suits both NATO and the European Union: give Ukraine hope as it fights Russia without offering it membership. This lure has been



A protester holds a sign reading "Putin – resign" during an unsanctioned rally in front of the headquarters of the FSB security service in central Moscow on March 14, 2020. Moscow police detained dozens of people at a protest against "political repressions" near the headquarters of the Russian security service, including a well-known human rights campaigner. The protest demanding to free political prisoners was called by supporters of several men convicted this year on terrorism charges, many of whom said in court they were tortured by the FSB security service. PHOTO BY YURI KADOBNOV / AFP

in play since 2013 when Russia got dangerously close to endangering Europe by seducing Ukraine into the CIS. The West blinked and Russia annexed Crimea and invaded Donbas.

But enough! Ukraine has seen some 14,000 people murdered, 1.5 million displaced, an economic collapse in Crimea and Donbas while Russia throws its weight around globally. It's time to switch directions: democracies must go forward to serve themselves, EU, NATO and Ukraine. The upcoming meetings are a good place to start.

To begin, member states need to:

- Commit to the international rule of law-and-order by being tough-minded with President Putin's criminality and generous with support for Ukraine;
- Name Russia as an aggressor state in Ukraine, the exporter of international terrorism via military, cyber warfare and other soft measures;
- Recognize the self-proclaimed Donetsk and Luhansk National

Republics as Russia-front terrorist organizations inciting violence, rather than a civil war over language rights;

- Recognize the Minsk agreement, Normandy format, Steinmeier approach, and the Munich 12 points as unacceptable approaches to end Russia's war as each favours the aggressor;
- Remove Russia from any oversight of its war in Ukraine including the OSCE mission, and replace it with representatives of neutral countries or a UN mission;
- Push Russia to withdraw from Donbas thereby allowing Ukraine to re-establish control of its border by implementing sterner sanctions including placing Russia's president on the list, expelling Russia from SWIFT, and removing it from the UN Security Council;
- Immediately fast-forward Ukraine's membership into NATO and the EU.

Previous measures have been too weak. Wasted time allowed Putin to take advantage of wobbling democracies. He will advance further if not stopped. Remember, he is now seducing Ukraine with promises to end the war if it joins Russia in overtaking Europe and beyond. If that happens, the EU and NATO will have helped to nurture a stronger enemy via all its efforts to democratize Ukraine.

In order for global peace and security to prevail, Ukraine must remain in the democratic camp. To show that they mean business, EU and NATO states need to shun the mayday sham of "never again" from the new Hitler (Putin).

Oksana Bashuk Hepburn, former senior policy adviser to the government of Canada and president of U*CAN Canada Ukraine consulting firm, is a founding member of the Canadian Group for Democracy in Ukraine. She comments on international affairs.

The Holodomor Resonates Profoundly in Ukrainian and Canadian Society and Culture

“І мертвим, і живим, і ненародженим”
 “To those who have died,
 to those who are living,
 and to those who will be born.”
 — Taras Shevchenko

In 2008, the Saskatchewan government proclaimed a very unique Act at the Legislature—the Ukrainian Famine and Genocide (Holodomor) Memorial Day Act. It reads: “the fourth Saturday in November in each year is declared to be ‘Ukrainian Famine and Genocide (Holodomor) Memorial Day’ for the purposes of recognizing the Ukrainian Famine and Genocide (Holodomor) of 1932-33 and of reflecting on the lessons to be learned from that event.”

One of the recent lessons to be learned came from an unexpected context, namely the March of the Defenders of Ukraine on August 24 for Ukrainian Independence Day 2020. It was also coupled with two other distressful events—vandalism at the Holodomor monument in Kyiv, and the death of a high-profile Ukrainian marine this past July.

On August 22nd, “on the eve of Ukraine’s Independence Day celebrations, the statue ‘Bitter Memory of Childhood’ at the Holodomor memorial in Kyiv was desecrated,” according to the Ukrainian World Congress in a statement condemning the anti-Ukrainian vandalism in Kyiv.

Yaroslav Zhuravel died on July 13, 2020, after being wounded and left alone on a battlefield near Zaitseve, Donetsk oblast, Ukraine, for several days. Photographs from a drone showed him tending to his wounds as best he could until he died.

The intersection of these two events involves Yaroslav Zhuravel’s



<https://wascana.ca/things-to-see-and-do/monuments-and-memorials/holodomor-statue>

daughter. Oksana Sokolyk with the Yury Lypa Ukrainian School in Toronto writes the following:

“I was bothered by a question, who does she remind me of, this grieving, exhausted, and yet strong-spirited girl, the daughter of the scout, Yaroslav Zhuravel? Then suddenly, like a bolt of lightning, I made the connection! She has the very same eyes, shows the same sorrow, suffering, undefeatable resilience conveyed in the image of the little girl of the memorial-symbol of the Holodomor. An incredible, almost mystical aura... now, in its absence... is this child, clothed in sorrowful Ukrainian grief, her delicate being conveying a true Ukrainian strength: revived, grasping a portrait of her father, and

participating with it in the March of the Undefeated. In that number she is among her own. Overburdened, but independent. And unwavering. Her gaze is profound, mature, and piercing. She gives the impression and the inspiration to exclaim that she is Ukraine...”



The Holodomor is now pervasive in popular culture thanks to the success of Home Box Office’s mini-series, *Chernobyl*. Episode 4 is

entitled *The Happiness of All Mankind*, which is a reference to a Soviet propaganda banner, “Our Goal is the Happiness of All Mankind.” In this episode, the opening scene shows an 82-year-old woman refusing to follow a soldier’s orders.

“What do I care about safe?” she declares in her own defence. Then she lists all the times soldiers have stood over her with guns. Czarist soldiers, Bolsheviks. “Then there was Stalin, and his famine. The Holodomor.” It’s a sophisticated statement by writer Craig Mazin in this context of a nuclear

catastrophe that inherits the lineage of the Holodomor, another one of those “goals” that actually contributed to the collapse of the Soviet Union.

It is controversial to mention the Holodomor in the context of the Chornobyl nuclear disaster, or to look into the eyes of the daughter of a perished Ukrainian soldier, seeing the amazing similarities between her and the “everyman” that Anatoli Haidamaka had in mind when he designed the Holodomor monument, also known as the “Girl with Stalks of Grain.”

A child, for example, will not ruin your life. A child will save your life, sometimes literally, as a line from *Chernobyl* conveys: “They said the radiation would have killed the mother but the baby absorbed it instead... We live in a country where children have to die to save their mothers.” The image of a young girl has become the archetypal statement of survival during the Holodomor; and a child has immortalized her soldier-father’s self-sacrifice.

“Reflecting on the lessons to be learned from that event,” (as



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“She has the very same eyes, shows the same sorrow, suffering, undefeatable resilience conveyed in the image of the little girl of the memorial-symbol of the Holodomor.”

Oksana Sokolyk about the daughter of Yaroslav Zhuravel, a Ukrainian marine who died in eastern Ukraine.



Karina Grinenko Facebook Page

One of the lessons learned from the Ukrainian famine is that language and law were manipulated to de-humanize the Ukrainian farmer. Once it was declared that Ukrainian farmers were not human beings, it became possible to justify their deaths through famine. The equivalent in Canadian society would be to speak in defence of human beings any time their life is de-humanized or their death manipulated... which was the practice during the Holodomor when statistics bureaus didn’t register deaths as murder from famine, but as natural death from “digestive ailment.”

suggested by the government of Saskatchewan) might make Canadians feel uncomfortable about our own provincial and federal government policies. But in the spirit of Taras Shevchenko, honestly examining the implications of the ideology that made the Holodomor possible means making a completely human and humane commitment to “those who have died, to those who are living, and to those who will be born.”

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Victims, Dictators and Freedom Fighters

By Oksana Bashuk Hepburn

Inspired by Holodomor, by Kalyna Vickers, Nasha Doroha, summer-fall 2018, granddaughter



Victims

Shh, be quiet
Not a word
We're all dead if you are heard.
You are hungry
Your wound oozes
He's the man that no one chooses
He's a monster
He's a hood
This is where our church once stood.
He seduced
Then offered gore.



Dictators

Starve those suckers like never before!
Let all hell rain from above
Choke them dead with "brotherly love".
History will press "repeat"
IT'S GOOD ECONOMICS
ON THE CHEAP
But to dictators like me
They're rotting meat!
Those against me?
Eliminate!
Punish them for all their "hate"
For uprising, seeking dignity
They are noting! The state is me!
We were great; will be once more
Yeah, Red Star! Shine like before.

Chechens—die! Ukrainians too
Georgians, Syrians, Americans?
Yahoo!
Kill the neighbours and the foe
Chaos, discord let me sew.
Those who oppose
Let them die
Bomb their cars
Oh, don't be shy.
Push them off a balcony
It's like flying happily.
Crush their heads
Break the knee
Stop them all
None can be free.
Fake suicides or heart attacks
If that doesn't work
Shoot them in their backs.

That's my style.

It's ME, myself,
A one-man show
My absolute truth —
Just so you know —
It's my justice
It's my way
Contradict me
And you'll pay.

Why don't you love me
While I hate?

Rule of law? Not for me
It's rule by presidential decree.
Journalists, protestors,
Are enemies of the state
Lock them up
Is what they rate.
Stalin, my hero, starved the lot
Left them on the street to rot
Much success at little cost
So what if 10 million lives were lost?

Suckers lament
While I conspire
Ruin your lives by corrupted liars.
So you'll perish; nations too
Evil is good and fake is true.

I will make everything great again!

Who will help you
All you sheep?
No one, you fools
Shut up and weep.
You're kids are mine
Because I'm fun
They'll support me
One by one
I'll give 'em drugs
Buy them with money
That's the way to heel them, honey.
Make them meek
And make them weak
Mine's the authority to keep
Get lost! Go sleep!
Death to democracy!!



Resistance

Get up, get up! On your feet
Do not wallow in defeat!
Stand tall! Protest
Raise you voices
Vote, vote, vote
You do have choices.
To let him win
Will be your sin
Against your children and your kin
Make victory,
Make history
Vote him out
The brazen lout.

You are free
You have rights
Against bullies' nasty slights
Their hate, oppression
Puffed up might
But for that
You have to fight.
And WIN!

Bloom Where You are Planted

Singing Again

Due to the COVID-19 pandemic our churches were temporarily shut down. In June, churches in Alberta re-opened, but they came with particular restrictions. One of these restrictions is that congregational singing in faith settings is discouraged. Singing during mass has become limited to a mere two people.

After several months, the choir at Holy Trinity Ukrainian Catholic Church in Vegreville (whose members also belong to the Holy Trinity UCWLC) decided to meet again in September for choir practices. We now sing certain responses to the Divine Liturgy, we sing during Communion, and before and after Liturgy. Two members



Choir practice. Front row: Georgina Frankiw, Sonia Tatarin, Theresa Corry, Elsie Saskiw. Back row: Elsie Kawulich, Emily Kuly, Joe Novak. Choir Director: Larissa Bombak

take turns as they sing one verse in any song. Members of the parish have said, "It is wonderful to hear singing in church again."

Submitted by Elsie Kawulich

"A Covid Wedding"

By Namisha Greening

A wedding during a pandemic was the last thing Brian (my husband) and I thought we would ever have to navigate. →



YAROSLAV PETRIV / IMAGES OF DISTINCTION

When we realized COVID-19 was not going away in the foreseeable future, the brakes were put on the wedding plans. Realization that we could not celebrate our marriage surrounded by our family and friends was not just disappointing—it was crushing. Not only were there restrictions on the number of guests who could attend (I always dreamt of a big wedding), but we realized that those restrictions also meant there would be no singing, dancing, bridal shower, bachelor/bachelorette parties, or “vinkopletennia”. At first we asked ourselves, “What’s the point? Perhaps we should postpone.”

But these thoughts did not last long. Being two active Ukrainian Catholics, we quickly knew the answer to this predicament... why on earth would we wait? To us, the Sacrament of Marriage is the most important part of getting married. So, we decided to try our best to keep as many of our Ukrainian traditions as possible, but the main focus would be on the ceremony itself. As soon as we announced that we decided to keep the wedding date and not postpone, encouragement poured in. The support was wonderful, but I was still filled with a million worries and questions: How much of our family can attend? Who is going to sing? Who will preside over the wedding and marry us? Can our bridal party attend? But the biggest worry of all was how to include all of our guests to celebrate our joy amidst the chaos and seclusion of the pandemic?

Moving forward with our new plan, we had to figure out what our new wedding day was going to look like. At the time of planning, the pandemic restrictions meant that only 15 people could be together at any time, whether it be in church



Our photographer, Yaroslav Petriv from Images of Distinction, took amazing photos for us throughout the day

or in a gathering outdoors. Having two big families, 15 people was not a lot to work with. This meant we could have our priest, our parents, our siblings (not including their spouses or children), a photographer and videographer, and the two of us. Father Gabriel Haber, OSBM would still be coming from

Winnipeg to celebrate the Sacrament of Marriage because he was close friends with both me and Brian.

The next obstacle to tackle was the singing. Asking someone to cantor our ceremony meant that one more member of our family could not join us in church. In my

mind (because we already made so many concessions) this was not an option. So we came up with a special idea—I sang most of the ceremony. With the help of some of my friends, I was able to put together a pre-recorded virtual choir to “sing” during the Psalm procession into the church, during our first steps around the tetrapod as a married couple, as well as during the registry signing. It was the best of both worlds. We had the number guests we wanted in church, and were still able to have a sung ceremony with a choir.

About 5 days before the wedding, some of the restrictions were relaxed. 50 people were now allowed for inside and outside gatherings instead of a mere 15. We were extremely excited that we could now include all of our immediate family, grandparents, Godparents, bridal party, and some aunts and uncles who lived locally. This brought us to 45 people who could sit safely in St. Basil’s Parish in Edmonton. With this great news we also received some disappointing news. On the Thursday before our wedding, Father Gabriel announced that he would not be able to travel to Edmonton to celebrate the Sacrament of Marriage. We completely understood the situation, but we had to figure out who was now going to marry us.

In the previous weeks, when I cantored for the livestream Liturgy at St. Basil’s, Bishop David Motiuk had made a few visits. Each visit included Bishop David smiling and asking if we needed someone to celebrate our marriage. Whether he was joking or not, Bishop David received a phone call that Thursday asking if we could still take him up on the offer. By Thursday evening we had everything in place for the ceremony with both Bishop David

and Father Bohdan Nahachewsky officiating.

Our wedding reception of 25 people ended up being held in our backyard, which was beautifully decorated and cozy. We were able to sit down as a new family to have dinner (safely) and enjoy a fully stocked bar. The “normal” evening activities still included speeches, a first dance, and a couple of dances for everyone else to enjoy.

Considering all the changes and adaptations we had to make because of the pandemic, our special day turned out to be better than we imagined. Even though it felt a little bitter-sweet because we were unable to celebrate with everyone in person, we were able to spend the day with those who were the closest to us in our lives. Thinking back on things, if we were in a hall with 500 guests (like we originally planned),



YAROSLAV PETRIV / IMAGES OF DISTINCTION

With the help of some of our friends, we were able to share our special day with our guests by live-streaming the ceremony and hosting a “Zoom” online reception. Although online, those who joined were still able to witness all parts of our marriage from the comfort of their own homes—the exchange of rings, the crowning with “vinky” (wreathes), our first steps as a married couple, the reception and first dance, the cutting of the cake, the speeches, and even a dance or two.

we probably wouldn’t have had as much opportunity to spend quality time with the guests who actually attended on our big day.

One day, when the chaos is over, we will have that big celebration. It may not be how we originally would have planned it, but we will not only celebrate our marriage, we will celebrate being reunited with all our loved ones again. Until then, Brian and I will continue to live our marriage with Christ at the centre guiding us through all of the times ahead.

Sharing Our Talents

Every Fall Convention, our UCWLC Museum in Edmonton creates a displays on a specific theme. For the convention this past fall, the theme was Sharing Our Talents. Many of us are reluctant to demonstrate or talk about our talents or skills because we don't want to appear as if we are bragging or showing off. We fear being judged. Yet the Bible tells us that when we use the talents that God has given us, we glorify Him. A quote by Leo Buscaglia expresses this well: "Your talent is God's gift to you. What you do with it is your gift back to God."

How would have the UCWLC survived for 75 years if our ladies were not talented? When I hear the word "talent" I often think of something that someone does exceptionally well, like writing a book, performing on Broadway, being in a movie, or being an athlete in the Olympics. Yes, those are talents. But organizing a paska bee, setting a table thoughtfully, carefully arranging fruit on a platter, greeting people at church with enthusiasm and a smile, teaching young children catechism, making pyrohy and holubtsi, or preparing a meeting agenda are also talents. The point is that each one of us has a talent, gift, or skill that sets us apart from others. These God-given talents have been given to us for a reason. They are not intended to be kept hidden, but to be accepted and used wisely for our benefit and for that of others, making our society and this world a better place. If we keep them hidden, we are letting God down. When we use them, we glorify Him.

If you struggle talking about yourself or your talent (or if you are still trying to discover your talent) ask family members or close friends for feedback. They know you better than you think!

But not only is it important to recognize our own talents, it's also important to recognize the talents of others. By sharing our

talents, we can inspire others to share theirs. To enable such sharing, we should create an environment where others feel comfortable presenting their strengths, or trying new things without feeling judged. This allows people the freedom to excel. By everyone working together pooling their talents and resources, larger goals can be accomplished. The impact of sharing can have positive life-altering effects.

I've often shared (and want to share yet again) two stories that demonstrate how important it is to share our talents and allow others to share theirs.

One Sunday at St. Nicholas Parish, I was in charge of convening a continental breakfast. I asked the young ladies of my parish to help. An item on the menu—the assorted cut fruit—needed to be plated. One of the young ladies stepped up to me and asked if I wanted her to plate the fruit. I didn't know her skill set, but at that moment, that didn't matter. She offered to plate the fruit, so I said, "Go for it." When she finished, I was amazed with the result: a platter of fruit that looked like a painting—it was so beautiful. Had I not given her the opportunity to share her talent, I would have never known about it. Furthermore, that young lady came to church more often and

we always exchanged a few words after the Divine Liturgy.

Another time I shared my talents I was planning a Home of Hope Fundraiser at St. Nicholas Parish and, again, I asked all the younger women to help. I had a list of jobs that needed to be done, and the ladies were invited to choose their preference. Each chose a job that she was comfortable doing. But one lady said she wasn't good at any of the other jobs; however, setting tables was something she could do. She asked how I wanted them set, so I showed her. All the young ladies worked wonderfully and efficiently, everyone felt happy to be part of something bigger. In fact, the young lady who set the tables stayed to the very end of cleanup and asked if there was anything else with which she could help. Because of this experience, I was able to determine the talents of each person and call on them when I needed their help.

It is important to create an environment where everyone feels valued using their gifts or talents. People feel inspired and motivated to get involved and help repeatedly. Great things can be accomplished when everyone is happy doing what they love to do. This might encourage them to add to their list of gifts by learning a new skill set from people who are willing to share their talents. A talent doesn't grow in the dark—it dies. So step out into the light. Share your gift, no matter how small or imperfect. The impact of your efforts in your parish may surprise you.

Submitted by
Joyce Chrunik-Rudiak, Eparchial
Past President, Edmonton Eparchy

The Military Women's Health Initiative

A 75th Anniversary Humanitarian Project of the UCWLC National Executive

As part of its historic 75th anniversary celebration, the UCWLC National Executive chose to support the *Military Women's Health Initiative* as its humanitarian project.

The *Military Women's Health Initiative* (Проект «Захист здоров'я жінок-військовослужбовців України») has operated under the auspices of the *Ukraine Support Fund* since 2017 in cooperation with several NGOs in Canada and Ukraine, and in consultation with Ukrainian and Canadian doctors. It is the first Canadian medical and educational project to focus on the healthcare needs of Ukraine's women-in-uniform, including deployed servicewomen and returning veterans who have served and sacrificed to protect Ukraine's freedom and independence.

Currently, about 57,000 women are employed in the ranks of the Ukrainian Armed Forces and upwards of 30,000 are engaged in active military service. More than 3,500 Ukrainian women hold officer positions. In fact, women represent between 10 and 13% of troop strength. At any given time, 7,000 to 10,000 women are designated as combatants deployed to protect Ukraine from Russian aggression. Excluding civilian personnel, the proportion of women in the Ukrainian military is almost on par with NATO. Many serve alongside their husbands.

Women in Ukraine's military sign a three-year service contract and are often deployed multiple times. These women soldiers hold a wide range of positions in the

armed forces, including combat medics, reconnaissance scouts, snipers, anti-aircraft gunners, and combat vehicle engineers.

Healthcare services in the Ukrainian army have traditionally focused on servicemen. But as the number of women-in-uniform has increased, so too have the challenges of ensuring their mental and physical well-being. Gender-specific health issues in the field include infectious diseases, endometritis, urinary tract infections, PTSD, depression, and trauma requiring physical and psychological rehabilitation.

Most concerning is the impact that combat stress is having on military women's reproductive health. Since these medical problems are most evident after deployment, our project has made healthcare for *returning servicewomen* its priority through its *Women Veterans' Health Initiative*.

In 2019, for maximum effectiveness, thanks to funding support from the UCWLC, the project opted to deliver these gender-focused health services out of two coordination centres: Kyiv and Lviv.

The Kyiv-based psycho-physical and medical rehabilitation program for women returning from combat service is coordinated through several experts and NGOs. We work directly with Col. Dr. Vsevolod Stebliuk, Vice-Dean at the Ukrainian Military Medical Academy in Kyiv, who is currently Director General of the *Directorate for Rehabilitation, Medical Care and Social Reintegration* of the Ministry of Veterans Affairs of Ukraine. Colonel Stebliuk is a decorated doctor, National Hero of Ukraine, recipient



Project representatives at the Canadian Embassy in Kyiv in 2018: Colonel Brian Irwin (Canadian Defence Attaché), Lisa Shymko (President, Ukraine Support Fund), Roman Waschuk (Canada's Ambassador to Ukraine), Dr. Christine Derzko (Associate Professor, Obstetrics & Gynecology & Internal Medicine-Endocrinology, University of Toronto and St. Michael's Hospital; USF Medical Advisor), Jim Cahill (Senior US Defense Advisor - Medical; NATO Medical Advisor), Major Patrick Lebeau (Joint Task Force Ukraine, Commander LOE 5 Medical Training)



Participants of the official opening of the Ukrainian Women Veterans' ReHub in Lviv

of the Presidential Medal of Freedom, researcher, author, and former Advisor for Medical Issues to Ukraine's Minister of Defence. We also work with Kateryna Pronoza, who holds an MA in Psychology and is Co-Founder of the *Family Combat Stress Centre and Institute of Socio-medical Problems of At-risk Populations*. Our physical and psychological treatment program is endorsed by the Department of Military Chaplaincy of the Patriarchal Curia of the Ukrainian Greek-Catholic Church.

In addition to providing healthcare services, clinical data is collected and shared with institutional researchers and technical assistance organizations studying the impact of combat stress on women's reproductive health as well as the gender-specific links between brain trauma and women's hormonal health.

But the project's most important achievement has been the launch of the **first Ukrainian Women Veterans' "ReHub"** in Lviv which officially opened in late September of 2019 with widespread media coverage. The official opening welcomed veteran organizations and women veterans from across Ukraine. Keynote remarks were delivered by Ukrainian parliamentarian Oksana Yurynets, Head of Ukraine's permanent delegation to the NATO Parliamentary Assembly.

The Ukrainian Women Veterans' "ReHub" in Lviv is overseen by Maria Petryshyn, a psychologist and neonatal practitioner, who also holds an MA in Pharmacology. Maria Petryshyn is one of the most well-known humanitarian volunteers in western Ukraine, having spearheaded many valuable wartime charitable initiatives. She is best known for her role in securing

the release of countless Ukrainian POWs held under horrific conditions in eastern Ukraine by Russian terrorists between 2015 and 2017.

Located in Lviv's *Centre for Soldiers* («Дім воїна»), the Women Veterans' "ReHub" provides medical services for veterans facing gender-specific health issues, namely gynecological/reproductive and endocrine system problems. The ReHub coordinates the provision of diagnostic, interventional, and therapeutic medical treatment, prescription drug therapy, and even surgery, thanks to agreements made with several clinics and hospitals specializing in women's medicine, such as the Lviv Regional Gynecology & Perinatal Centre.

In just the first ten months, in addition to providing many servicewomen with prophylactic healthcare, over 20 women

veterans from Lviv, Kyiv, Dnipro, Drohobych, Odesa, and other cities, received specialized treatment for a variety of serious medical issues, including hypothalamic syndrome, polycystic ovaries, adrenal gland disorders, severe pancreatitis, as well as surgery to treat cervical and uterine cancer. The Women Veterans' ReHub works with a wide variety of experts, including gynecologists, endocrinologists, and oncologists.

The women veterans who have received treatment from the ReHub in Lviv have held a variety of positions in the military. To protect the privacy of these women veterans, we do not publish the names and medical history of our patients. However, several brave service-women have publicly thanked us for the medical treatment that they have received, thereby enabling us to profile these outstanding women-in-uniform. Here are two such cases:

Anna Ilyushchenkova, from Odesa, volunteered to serve as an army nurse. In 2014, she was stationed in Ilovaysk, the site of one of the bloodiest attacks on Ukrainian soldiers carried out by Russian-backed forces. While Ukrainian troops were attempting to retreat, Russian forces attacked the evacuating column of soldiers, and Anna sustained serious injuries: torn legs, a crushed spine, and shrapnel wounds in the abdomen, lungs, and arms. She was caught and held captive in a trench by Russian terrorists where she was denied medical care, brutalised, and violated for five days. Her ordeal was profiled by the media and documentary filmmakers. When Anna came to the ReHub in Lviv, she required oncological treatment for cervical cancer.



ReHub oncology patient Anna Ilyushchenkova, a volunteer nurse and Ilovaisk massacre survivor, was captured and held captive as a POW.

Veronika Aristova, a 29-year-old volunteer from the city of Drohobych, deployed to Ukraine's front lines from March 2015 to December 2018. She served as a paramedic and then a Senior Combat Medic in several battle hotspots in eastern Ukraine. She was attached



Senior Combat Medic Veronika Aristova during her deployment to the frontlines in eastern Ukraine

to the *93rd Kholodny Yar Mechanized Brigade*, the *OUN Battalion* in Krymske (Luhansk region) and the *Carpathian Sich Tactical Group* in Pisky (Donetsk region). While deployed, she suffered a shrapnel wound which escalated into an abscess and infection of her anterior abdominal wall. She was evacuated suffering from septic pneumonia and underwent two surgeries to remove part of her abdominal wall and spleen. After a difficult post-op recovery, she began suffering from depression. She was treated for PTSD with anti-depressant drugs, but this adversely affected her dopamine level and female hormones. When Veronika came to the ReHub for treatment, her prolactin level was 300% higher than normal and she was suffering from hypothalamic syndrome, progressive hypoglycemia, polycystic ovaries, anovulatory cycle, breast fibroadenoma, as well as a fractured back.

These are just two examples of intrepid women veterans who have received treatment thanks to the Women Veterans' ReHub in Lviv. →

In September of 2020, to mark its successful one-year anniversary, the ReHub helped organize the first “Forum for Women Veterans” (Форум ветеранок) in Lviv. The event brought together those who had received treatment, as well as medical experts, and leading women-veteran organizations from across Ukraine. The gathering acknowledged the important work being done by this project in addressing the urgent needs faced by these brave women, so many of whom require gender-specific medical treatment, psychological support, and practical guidance to facilitate their social reintegration.

As thousands of Ukrainian servicewomen return home from the frontlines, we encourage you to continue to support this vital project. As Ukrainian-Canadian women of faith, it is important that we show our support for these courageous women-in-uniform, so many of whom have sacrificed their health to defend their homeland and their families in the cause of freedom and democracy.

To contribute to this project, send your donation to:

Ukraine Support Fund
620 Spadina Ave.
Toronto, ON M5S 2H4

Cheques should be written to “Ukraine Support Fund” and marked “Re: Women’s Health Initiative.”

Donations are also accepted via PayPal by visiting www.ukrainesupportfund.org.

For more information, email office@ukrainesupportfund.org.

Lisa Shymko
President, Ukraine Support Fund
First Vice-President, UCWLC —
Toronto Eparchy

Різдво

Різдво! Величне свято серця —
Во ім'я істини і вічності життя.
Пречиста Діва Богоматір'ю вже зветься,
І німбом святості осяяне Дитя.

Серед мільйонів свіч, що нині сяють,
Моя різдвяна свічечка горить.
І міриади зір з небес вітають
Цю неповторну мить, різдвяну мить.



ФОТО З ВІДКРИТИХ ДЖЕРЕЛ

Маленький Бог, покладений у ясла,
До сліз зворушує серця і душі знов.
І воскресає в тих серцях, де вже погасла,
Дитятка Божого освячена Любов.

Різдвяне свято — вічне й неповторне:
Хтось молиться, хтось хоче каяття,
А хтось цнотливо-трепетно пригорне
І вперше поцілує це Дитя...

Так довго марив світ і світу снилось
Небесне сяйво Божої зорі.
І ось Дитятко Боже народилось,
Щоб сяять у віках на вівтарі!

Надія Кметюк

We Wish You Love

Dear Sister Petronella,
Throughout your time spent at St. Basil's Parish in Edmonton, you were a teacher, mentor, and friend to many. As young children in Sadochok you taught us compassion for one another and a passion for our culture and faith. As

teenagers in Children of Mary, Sodality, and other church groups you led us to develop a deeper relationship with Mother Mary, and inspired us to discover the joy in serving others. Even when we were no longer directly involved in any of these groups you cared for us, prayed for us, and acted with immense

kindness which always made us feel loved. Although you have moved back to Winnipeg for the next exciting part of your life, the lessons and love you gave us remain. We will always remember the songs, the prayers, and the hope you shared with us, and we will be praying for you, as you always do for us. May God bless you. We love you dearly.





Дарія Гошуляк
Daria Goshulak

У 1952 році родина Гошуляків з двома малими дітьми переїздить до Канади. В короткому часі вони стають парафіянами церкви Св. о. Миколая, а Дарія стає членкою Ліги Українських Католицьких Жінок Канади у тому ж Відділі та включається до активної праці. Цілі ЛУКЖК захоплюють Дарію, бо духовність, українська культура та допомога іншим також були і є пріоритетами Дарії.

З пошаною вітаємо добродійку Дарію Гошуляк зі 100-літнім Ювілеєм

**Почесну Довічну Членку ЛУКЖК,
Відділ Катедрі Св. Свщм. Йосафата, Торонто**

Дарія Гошуляк народилася у Чесниках, Західна Україна, в родині отця Юліяна і добродійки Ольги Фіцалович. Навчалася в Чорткові, де заізнала студента української гімназії Остапа Гошуляка, свого майбутнього мужа, який після гімназії виїхав до Львова на богословські студії. У 1943 році Дарія і Остап одружилися. Згодом молоде подружжя з маленькою дитинкою емігрує до Німеччини. Після закінчення Другої світової війни та перебування в таборах для переселенців у Німеччині подружжя виїздить до Тунісу (Африка) на чотири роки праці при будові греблі.

Муж Дарії закінчує в Торонтонському Університеті, St. Michael's College, богословські студії. У 1969 році Владика Ізидор Борецький висвячує його на священника. Згодом отця Остапа Гошуляка призначено сотрудником Катедрі Св. Свщм. Йосафата. Дарія тоді переходить до Відділу ЛУКЖК при Катедрі. Дарія є матір'ю п'ятьох дітей, має дев'ять внуків і одного правнука.

Добродійка Дарія є дуже

скромною і глибоко віруючою людиною. Завжди була чутливою до потреб ближніх. Особисто спонсорувала та допомагала фінансово семирічній дівчинці в Бразилії аж до закінчення учительського ліцею. Також спонсорувала теолога та робила багато інших добрих справ. Тож не дивно, що левову частку праці в ЛУКЖК добр. Дарія присвятила харитативній діяльності та суспільній опіці.



Дарія Гошуляк і Марія Комарницька.
Daria Goshulak and Maria Komarnytska.



Від Епархіяльної Управи ЛУКЖК Ювілятку вітають:
Віра Костецька, Голова, Таня Когут, Дзвінка Габа і Віра Гомонко.
Greetings from UCWLC – Toronto Eparchy:
Vera Kostecki, President, Tania Kohut, Dzvinka Haba, Vera Homonko.



Дарія Гошуляк з родиною і священниками Катедрі Св. Свщ. Йосафата.
Daria Goshulak with family and St. Josaphat's Cathedral priests.

У Відділі ЛУКЖК Катедрі Св. Свщм. Йосафата на початку виконує різні обов'язки, а саме: кореспонденційна секретарка, харитативна референтка і голова Відділу. Пізніше і дотепер є представницею до Суспільної Служби Українців Канади, Філія Торонто. З приємністю хочемо відзначити, що у 2009 році, коли добр. Дарії було 89, вона вдруге стає головою Відділу Катедрі Св. Свщм. Йосафата. Це добрий

приклад для молодших членок, як добр. Дарія допомагає, коли є потреба.

1970 року входить то Епархіяльної Управи ЛУКЖК Торонтської Епархії. Впродовж двох каденцій є заступницею голови Епархіяльної Управи. Довгі роки провадить архів та харитативну референтуру. Як харитативна референтка, протягом 15 років провадить таємні зв'язки із переслідуваними єпископами,

священниками, монахинями, політичними в'язнями в Україні і Чехії та на засланні, посилаючи їм посилки та фінансову допомогу. Займається спонсоруванням 72 українців з Польщі до Канади та влаштовує їх на помешкання і працю.

Впродовж 25 років є представницею від ЛУКЖК Торонтської Епархії до Суспільної Служби Українців Канади — Централі та Філії.



Дарія Гошуляк, Оксана Піх, Ліда Волощук.
Daria Goshulak, Oksana Pikh, Lida Voloshchuk.



Тамара Волощук, Дарія Гошуляк, Марія Комарницька.
Tamara Voloshchuk, Daria Goshulak, Maria Komarnytska.

У Крайовій Управі ЛУКЖК була референткою суспільної опіки та представницею від Крайової Управи до Світової Ради Суспільної Служби при Світовому Конгресі Українців.

Добродійку Дарію Гошуляк відзначено численними грамотами і нагородами, зокрема:

- Ювілейною Грамотою від Єпископа Кир Ізидора за віддану працю для Помісної Української Католицької Церкви та Українського Народу;
- Грамотою від ЛУКЖК Торонтонської Епархії за довголітню харитативну працю та вдруге грамотою за довголітню працю;
- Відзнакою від ЛУКЖК за 60 років праці;
- Найвищою пошаною ЛУКЖК — Почесним Довічним Членством ЛУКЖК;
- Нагородою від Суспільної Служби Українців Канади за довголітню працю при Централі та Філії Торонто;
- Volunteer Service Award від провінційного уряду за 60 років добровільної праці.



Чим тепер займається добр. Дарія? У Відділі вона надалі є представницею до Суспільної Служби Українців Канади, Філія Торонто. До початку пандемії добр. Дарія кожної неділі брала участь у Службі Божій та традиційній “каві” і всіх сходинах ЛУКЖК. Володіє комп’ютером, щоб стежити за новинами в Україні, та має свою електронну адресу.

З нагоди Вашого Ювілею, дорога наша посестро, складаємо

Вам велике признання за всю Вашу працю на прославу Бога і на добро нашої Церкви та народу. Наша особлива подяка Вам за 68 років відданої праці для Ліги Українських Католицьких Жінок Канади, за Ваші розсудливі поради та Вашу теплу товариськість.

Нехай Пресвята Богородиця і надалі тримає Вас у своїй опіці й дає Вам силу та здоров’я, а Господь благословить Вас на Многії та Благії Літа!

Членки Відділу ЛУКЖК
Катедри Св. Свщм. Йосафата

12 вересня 2020 року відслужено в Катедрі Св. Свщм. Йосафата Святу Літургію в наміренні Ювілятки з присутністю численних членів родини та членок ЛУКЖК. Голова Епархіяльної Управи Віра Костецька привітала Ювілятку, а членки Відділу ЛУКЖК подарували їй букет зі ста троянд. З нагоди Ювілею добр. Дарії Гошуляк Епархіяльна Управа ЛУКЖК подарувала \$100 на Український Католицький Університет у Львові, а Відділ ЛУКЖК Катебри подарував \$500 для постраждалих українців у Лівані.



Дарія Гошуляк зі священниками Катебри Св. Свщ. Йосафата о. Остапом Чорнієм (зліва) і настоятелем о. Володимиром Янішевським (справа).
Daria Goshulak with St. Josaphat's Cathedral priests Rev. Ostap Chorniy (left) and Very Rev. Volodymyr Yanishevsky, Rector (right).

Angel in Disguise

By Violet Kully

Sometimes God calls an ordinary person to do extraordinary things. I believe Katherine Lewicki is one of those people. For more than six decades, Katherine has generously given her time, care, concern, and encouragement to hundreds of people struggling with frailty, loneliness, and illness. Through her smiles, warmth, genuineness, and sincerity she has brought them comfort and love. She also has worked to nurture the spiritual life and growth of residents.

Katherine's involvement in volunteering began in 1960 when she joined St. Basil UCWLC. In 1987 she enrolled in a pastoral care course given by Sr. Rita Duncan. Since that time, she has contributed countless hours at several facilities including the Aberhart Memorial TB Hospital, St. Joseph's Auxiliary Hospital, the Edmonton General Hospital (now the Continuing Care Centre), and the Good Samaritan Auxiliary Hospital (now the Dr. Gerald Zetter Care Centre). Katherine visited patients one-on-one, providing a listening ear and striving to bring them care and comfort. She delivered Easter baskets to league members in nursing homes. She helped patients attend Divine Liturgies at St. Joseph's for two years, the General Hospital every first Wednesday for 35 years, and then every month for another seven years to the present. When she first started volunteering at the General Hospital, she began attending the Interfaith services every Friday for 25 years.

Katherine's volunteer contributions at the Zetter Centre alone are remarkable. She has volunteered there for 60 years, at first informally, assisting them with the transition to the new building. Since becoming a registered volunteer in 1995, she has contributed more than 2,800 hours visiting residents, facilitating Divine Liturgies, and helping with Ukrainian hymn/folk singing (led by Adeline Ostry for 20 years and by Jeanette Bayduza for the past three years). In a letter of recommendation, Ms. Edie Kendall, Coordinator of Volunteers at the Zetter Centre wrote, "... Katherine is a dedicated and committed woman, and her involvement with the Ukrainian Cultural Group has made a significant difference in the quality of life of our residents." She also observed that "Katherine is extremely focused on our Ukrainian resident population, ensuring that the various celebrations of faith in her church are shared over the course of the year. Katherine's



Katherine Lewicki recently received her UCWLC 60th service pin, St. Basil's Branch, Edmonton in July 2020 the "New Normal" way—outdoors on her front step. PHOTO: ANGELINE STELMACH

compassion, kind and caring attitude has helped many lonely individuals have better days!"

Although Katherine now uses a walker to get about and has had recent health challenges, she continues to volunteer. She holds close the words of St. Teresa of Avila:

"Christ has no body now but yours. No hands, no feet on earth, but yours. Yours are the eyes with which He looks with compassion on the world."

Katherine feels that her role as a volunteer has helped her learn and grow. "I always feel comfortable in reaching out to people, *taking* their load to comfort them. I thrive from working with others. I volunteer in Jesus' holy name for His Glory."

This gentle unassuming woman indeed has done extraordinary things. She embodies the spirit of the words expressed by Etienne de Grellet:

"I shall pass this way but once, any good that I can do or any kindness I can show to any human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."

I feel blessed to know Katherine Lewicki. She makes the world a better place.

Acknowledgements: Katherine gratefully recognizes fellow league members who have volunteered along with her (ordered alphabetically): Maria Becker, Maria Hoover, Olga Kobylka, and deceased league members Marie Koziak, Barbara Kurylo, Helen Okurily, and Helen Sywolos.



Edmonton *Епархія* ♦
Едмонтонська *Епархія*

**UCWLC BRANCH OF STS. VLADIMIR
AND OLGA PARISH, TWO HILLS,
ALBERTA, CELEBRATES THEIR 70TH
ANNIVERSARY**

On Saturday, September 14, 2019, the ladies league' celebrated 70 years since the organization began in 1949 with 26 members. Presently, we have 15 members, many of who are retired or in seniors' living.

Bishop David Motiuk and Father Don Bodnar celebrated the Divine Liturgy in honour of our deceased members, as well as those



members who were in attendance. Following the liturgy, we then held a luncheon and were happy

to socialize with all those who attended and shared our hospitality and anniversary cake.





Ladies' League member Cheryl Hlewka was Master of Ceremonies for the afternoon. Following the introduction of our special guests, UCWLC Eparchial President Mary Ann Phillips brought inspirational greetings and presented a plaque of congratulations. Then our guest speaker, Joyce Chrunik-Rudiak, Past Eparchial President, spoke. As a former resident of Two Hills, she enlightened the audience with her memories of the work the UCWLC did and their support of the Two Hills UCY, during which time her mother, Anne Chrunik, was branch president for many years. In 1977,

the Two Hills UCY was awarded "The Most Active UCY Group in Canada" at the Congress held in Winnipeg.

Leonard Ewanishan, Mayor of Two Hills, brought congratulations on behalf of the town and gave a personal monetary donation to the group. He also spoke of the years of dedication his grandmother gave to the church.

Olga Hlus, member of the Eparchial Spiritual Committee, presented a plaque with a congratulatory message.

Branch members Mary Wysocki and Pat Marcichiw then presented

members with service pins ranging from 5 to 65 years. Emily Skoropadyk received both a pin and applause for the years of dedication as an executive and choir member.

We were happy to see UCWLC members from surrounding branches attend our event and enjoyed sharing pictures, artifacts, and fellowship at the reception.

We plan to continue our aid and assist our parish all the while cherishing the memories of our pioneer members.

Submitted by Pat Marcichiw, Two Hills UCWLC President

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WHAT TO DO WITH BABA'S STUFF?

Many families today are faced with cleaning out the houses of grandparents or parents who moved into seniors' residences or have passed away. They have no interest in keeping the artifacts or there are too many to keep and they don't know what to do with them. In an attempt to prevent these treasures from ending up in discount stores or even worse, the landfill, here are some suggestions.

1. Donate unwanted items to a museum. Some museums accept all sorts of artifacts, but some collect only specific items. For items that are not accepted by museums in your community, you may have to consider donating to other organizations as suggested below:

- Religious items – Basilian Fathers Museum in Mundare, AB
- Documents (e.g. birth certificates, immigration papers, land titles)
 - Frame and pass down through the generations as a family heirloom
 - Donate to a local folklore centre or to the Provincial Archives



- Music, Theatre manuscripts – to a folklore centre
- Photos (unidentified) – may have historical value, so offer them to your Provincial Archives
- Tapestries, kylims (i.e., wool rugs) – take to a Ukrainian Cultural Heritage Village like the one in Alberta.
- Old implements (i.e. scythe, sickle, saw), gramophones, etc. may also be accepted by the Ukrainian Cultural Heritage Village.
- Record albums – to a folklore centre
- Books, poetry – to a folklore centre



2. Put items on consignment at a vintage fair if one is available in your community. If not, then organize a fair with others interested in relinquishing their items.
3. Organize a "Bring an item, take an item" event, giving you the opportunity to exchange items.
4. Donate to a museum in Kyiv. A lady from there is looking for Ukrainian items made in Canada to display in her museum in an

effort to show her Ukrainian patrons that Ukrainians who immigrated to Canada continued the embroidery, writing of pysanky, etc. in Canada. The contact person for this is Elsie Kawulich from Vegreville, AB.



5. Repurpose items. For images of the following suggestions, Google "repurpose vintage embroidery." These images are not shown with Ukrainian embroidery, but can be easily adapted. Many of these ideas require sewing, so if you don't sew, you may consider asking someone who does to make these for you. What a good opportunity for someone to start a small cottage industry. In the photos provided by Joyce Sirski-Howell are samples of items she repurposed from Ukrainian embroidery.
 - frame pillow tops as hanging art
 - puppets
 - handbags made from a плахта
 - handbags made from embroidered cloths →

In the photos provided by Joyce Sirski-Howell are samples of items she repurposed from Ukrainian embroidery.

- pouches for your needles and other sewing items
- рушнички (small embroidered cloths) to make мотинки dolls
- valances or curtains
- pocket organizers
- adornment for jeans
- a top for a dress
- a poncho-style top
- A tote bag
- quilts
- memory wall hangings
- lampshades
- pin cushions
- decorative bolsters
- photo album covers
- notebook covers
- bookmarks
- tissue pouches
- aprons
- Christmas stockings
- caps
- clothespin pouches
- use рушнички (small embroidered cloths) under centrepieces
- card-making
- trays
- clutch bags
- makeup/cosmetic bags
- jewelry bags
- placemats
- coffee mats (mini placemats)
- aprons for dolls
- tea cozies
- framed embroidery wall art
- baby bibs
- slippers
- jewelry
- clock face
- adornment for shirts or t-shirts
- potpourri sachets
- button covers

Submitted by
Joyce Chronik-Rudiak, Eparchial
Past President (Edmonton
Eparchy) and UCWLC Museum
Committee Member

Winnipeg Archeparchy Вінніпезька Архиепархія

75TH ANNIVERSARY OF UCWLC CHURCH OF THE ASSUMPTION, MANITOBA

Our UCWLC Branch of the Church of Assumption in Portage la Prairie, MB was established in 1945. Anna Bandura was the first President.

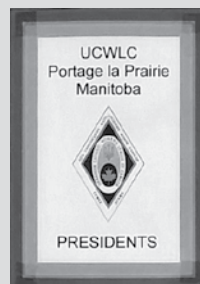
In September 2019 we lost our

last founding member, Helen Kushner, who resided in Moose Jaw, SK at the time of her passing. We are forever grateful for all the past members who worked hard to maintain this branch. Presently, we have 12 members (8 of whom are active in the branch), and Fr. Michael Tkachuk is our Spiritual Advisor.

Given the age of our members, we find that we concentrate our efforts more in our own parish by preparing our church for Holy Days and



Anna Bandura
1945-1946



Eva Lebydyski
1947-1948



Anastasia Bereza
1949-1950



Chrystyna Mandrusiak
1951



Doris Pollock
1952-55, 58-59, 66-87



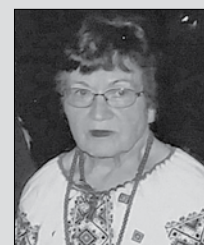
Maria Naherny
1956-57, 1960-61



Lillian Kish
1962-1964



Mary Kohut
1965



Helen Urbanovich
1988-1990



Anna Pollock
1990-95, 2001-2008



Rose Dzikowski
1996-1997



Sophie Ostopowich
1998-2000, 2004-2007



Genevieve Morris
2008-

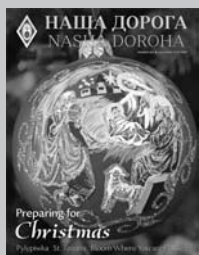
Feast Days in our tradition; leading our parish in the Ways of the Cross and the Rosary; visiting the sick and shut-ins; and organizing dinner for parish members for Praznyk, Spilne Sviachene and Missions.

We also expanded our mind-sets by attending the movie “Unplanned”; walking the public Way of the Cross held in Portage organized by the Roman Catholic Church; and supporting fundraisers to have the Rosary on the Winnipeg radio station, and for the Home of Hope in Ukraine.

We take turns hosting and attending the North West Regional Convention which is held every second year in rotating parishes of the region. We also attend the UCWLC Winnipeg Archeparchial Convention and UCWLC anniversary celebrations in different regional parishes.

It has been an honour to serve as President of our branch since 2008. We pray the Blessed Mother will “Always Protect Us” as we commemorate our 75th anniversary.

Genevieve Morris, Branch President
Church of Assumption, Portage la Prairie



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

ST. NICHOLAS CHURCH UCWLC – LOOKING BACK ON 75 YEARS

On 25 May 1945, the women from St. Nicholas Parish in Winnipeg formed the first branch of the Ukrainian Catholic Women’s League of Canada (UCWLC). The meeting was held at St. Nicholas School on Flora Avenue. Through the encouragement of their Spiritual Director, Rev. Joseph Senkiw, OSBM, 24 women signed up as members. Olga Musick was elected as the first President. Thirty-two talented members presided over this office to date. Since 1979, outgoing presidents have been presented with an icon of the Blessed Mother of Pochaiv.

In the past, individual membership annual fees were a mere fifty cents and have increased to the current fee of twenty dollars. The number of members continued to grow steadily over the ensuing years, and in 1991 there was an average of about 106 paid members. Since 2000, membership has been dropping slightly, but there have been three Honorary Life Members—Shirley Lisowski, Eva Kissick and Sophie Manulak.

The women continue to play an active part in the growth and development of the parish, and their influence is widespread. Annual teas, tag days, raffles, occasional rummage sales, fall harvest dinners, and Christmas and Easter dinners continue to support parish fundraising efforts.

In 1991, under the leadership of President Shirley Lisowski, an annual scholarship and bursary award program was established for students in Grade XII, entering university level courses and whose parents or guardians belong to St. Nicholas Church. \$26,000 has been presented over the years. As of 2019, bursary awards have been

discontinued, and up to two \$1,000 scholarships may be presented annually to qualifying applicants.

The UCWLC has sent parcels of clothing, medicine, religious books, household articles and funds to the seminary and girl’s school in Brazil, to Ukraine to assist the children of the Chernobyl nuclear disaster, and other needy children seeking educational support. Every year, members assist the elderly residents of the Holy Family Personal Care Home to attend Divine Liturgy held at the residence chapel auditorium. Sick members within the League are visited regularly.

It is customary for UCWLC members to form an Honour Guard at the burial service for their deceased members and display their organization’s flag (*prapor*), which was blessed on December 3, 1989. A Memorial Register is being compiled for deceased members whose lives continue to unite and define us. *Vichnaya Pamyat!*

Members are proud of their successes within the parish and within the Winnipeg regional and national organizations. Since 1991, UCWLC members who have served the parish for twenty-five years began receiving a Certificate of Service. Recognition pins have been presented to members who have celebrated fifty, sixty and seventy years of service as well as to those celebrating significant decades in between. To all members, gratitude is extended for their years of dedication, wisdom and energy, and to our Patroness the Holy Mother of God for continued guidance in helping us achieve our goals. Owing to the COVID-19 pandemic, 75th Anniversary events have been delayed.

June Dutka, UCWLC St. Nicholas
Ukrainian Catholic Church,
Winnipeg, MB (May 21, 2020)

Unity – Stillness in Chaos

Submitted by Larissa Rodo and Larissa Samborsky

Unity is a gathering for the young adults of our church who seek to further understand their Catholic faith, to embrace it more fully, and to celebrate it more profoundly. With the grace of God, Unity has been promoting and strengthening Catholic religious life and social outreach since 1996, accomplishing these goals through prayer, education and fellowship. Over the years, hundreds of youth and young adults from across Canada have been enriched by the Unity experience, and have returned to their home communities as leaders who live faith-filled lives and are active in their churches. With the blessing and support of the Most Rev. Bishop Bryan Bayda, the Eparchy of Toronto and Eastern Canada is honoured to host Unity 2021 in Toronto, July 30-August 2. This meaningful weekend offers spiritual guidance, community service, and opportunities to deepen one's faith through catechetical enrichment.

As the world continues to fight COVID-19, all humankind has been unified in the shared experience of the pandemic. Our topic "Stillness in the Chaos" is more relevant and important than ever, and we look forward to learning how the "stillness" has helped our participants through the "chaos" we are currently living in. We are hopeful that when we meet again to experience Unity, we, in having been tested, will have persevered, and will be strengthened in our faith through these present trials.

Our goal is to arm youth and young adults with the tools needed to deepen their faith amidst the turbulence of modern life and the

new normal we face moving forward. As society becomes more reliant on technology and instant gratification, we believe in the importance of centering one's life around Jesus and His teachings. Unity 2021 will provide the opportunity to show youth and young adults the importance of building a faith community around themselves and being a part of a vibrant church where they are free to be children of God. Our organizing committee is dedicated to engaging youth leaders across the country, and to facilitating open dialogue about what it means to be a Ukrainian Catholic in today's society. We hope to enable our participants to become stewards of God's Word in their lives, and leaders in their communities.

Our program (held in the historic St. Victoria's College at the University of Toronto) is focused on discovering how we can use our faith to find the stillness so many of us seek. Our keynote speaker and guest speakers will present on topics of discernment, the Liturgy, mental health, spirituality, and theology of the body. Our programming will be offered in English and Ukrainian. We are also fortunate to be visiting several parishes across the Greater Toronto Area as well.

Larissa Samborsky, the Chair of the Unity Planning Committee, is also the Youth Convenor for the Eparchy of Toronto and Eastern Canada's UCWLC Provincial Executive, and is an active member of the St. Demetrius UCWLC. Larissa Rodo and Nadia Tanchak, on the organizing committee, are also members of the St. Demetrius UCWLC, with Rodo being the editor of the

"Keeping in Touch" newsletter. The entire organizing committee is made up of young adults from across Ontario who are passionate about their faith and who are proven leaders and youth ministers—and who have been directly involved or impacted by the work of the UCWLC. Many of the members of this committee have over 10 years of youth outreach and engagement experience, as well as years of retreat planning and programming. In addition, these young adults are also professional teachers, early childhood educators, executive directors, and active volunteers in their communities.

There is no greater work than to enrich the lives of others, and it is imperative for the Church to plan years and decades ahead. The best way to do so is to invest in the youth, to be inclusive, and to encourage faith formation. Reach out to those in your churches and those who are between the ages of 18 and 35. Please consider sponsoring a youth or young adult from your parish. Spread the news that events like Unity exist to bring together the future of our Church. Please, advocate for the future.

We invite you to keep in contact with us through our Facebook (Unity Toronto 2020) and Instagram pages (Unity_20_20) as we will be posting content that we believe will be helpful for all Ukrainian Catholics dealing with the pandemic and physical distancing we are currently experiencing.

Thank you for your kind consideration of Unity 2021 and for your continued support and prayers of the Ukrainian Catholic youth and young adults in Canada.



П'ятий Молодіжний Фестиваль “Вітер На-Дії”: #Час Можливостей

Вікторія Марко, Голова Молодіжної Комісії, Української Католицької Єпархії м. Саскатун

13 вересня 2020 року відбувся V Молодіжний Фестиваль “Вітер На-Дії”, який цього року зробив неймовірне — об'єднав молодь нашої Церкви у цілому світі!

- 11 годин прямого ефіру
- 381 місце проведення Фестивалю по цілому світу, де були присутні 3917 осіб

Молодь Канади вперше брала участь у цьому Фестивалі. Програма національного рівня розпочалась із благословення Владика Браєна Байди та презентації Фестивалю молоддю м. Саскатун. Усі онлайн

учасники долучились до перегляду звернення Блаженнішого Святослава Шевчука. З усіх куточків світу молодь ставила запитання Блаженнішому і отримувала ґрунтовні та безцінні духовні поради. Далі відбулось включення молоді м. Саскатун у Живе Телебачення, яке транслювало цілий Фестиваль по всіх місцях його проведення у світі, і наші молоді люди зі Саскатуна склали вітання від імені всієї української молоді Канади.

Програма Канадського Національного “Вітру На-Дії” включала зустріч з Владиками

Канади (Владикою Давидом Мотюком, Владикою Браєном Байдою) та іншими промовцями — Деборою Лармер, Гадсоном Бібловим, до яких молодь могла звернутися з різними запитаннями. Цікавими та змістовними були окремі онлайн майданчики, які провадили три промовці: о. Андре Лалач, о. Ворен Данген та д-р Віл Терк. Опісля відбувся музичний майданчик, де молоді учасники мали нагоду показати свої чудові співочі таланти. Національний рівень програми завершився благословенням та молитвою.



Для саскатунської молоді, що зібралась у Катедрі Св. Юра, святкування продовжувалось. Вони брали участь у різноманітних іграх, ділилися своїм досвідом, враженнями, а завершили програму спільним переглядом фільму.

Висловлюємо щиру подяку членкам Ліги Українських Католицьких Жінок Канади, Відділ Катебри Св. Юрія, зокрема Марлін Боднар, за організацію обіду для учасників, та всім, хто долучився до організації цієї надзвичайної події для молоді.



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

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

In Memoriam

† Eva Bially

Nov. 24, 1922–Oct. 4, 2018



Eva was born on November 24, 1922 to Theodosy and Anna Wachna, and was the youngest daughter of 15 siblings. She grew up in Stuartburn, MB where she loved swimming, skating, and canoeing. She attended grade eleven and twelve at St. Joseph's Academy in St. Boniface College where she earned her teaching certificate. She taught in southern Manitoba for many years. Eva married Mike Bially and resided in Tolstoi her entire life and even after Mike's passing in 1997.

Eva lived her life with integrity, honesty, and compassion for others. Since the passing of her husband, her faith in God and her sense of humour sustained her in difficult times. She was an independent woman. Her family was her joy, she delighted in their achievements. She was a long-time, dedicated

member of the Sacred Heart of Jesus Ukrainian Catholic Church, as well as a member of the UCWLC and the Tolstoi and District Seniors.

Eva entered into eternal rest on October 4, 2018. The funeral service was held at Tolstoi Sacred Heart of Jesus Ukrainian Catholic Church, with Deacon Leon Twerdun officiating. He delivered a spiritual message of comfort, and an impressive tribute to Eva.

Members from the neighbouring branches of Ross and Sundown, along with the local branch, paid tribute and served as honour guard with the UCWLC flag. Interment was held at the Overstoneville Independent Cemetery.

Eva is survived by her daughter Carol (Ken), son Michael (Kathy), grandchildren Jeri-Lynn (Kevin), Jill (Warren), Michael (Jennifer), Keith, Chelsea (Chirag) and great-grandchildren Abrianna, Ben and Arjun. She will also be fondly remembered by numerous nieces, nephews, and other family members.

May her soul rest in peace.
Memory Eternal — *Vichnaya Pamyat!*

Submitted by Helen Bially,
Tolstoi UCWLC Branch
President

† Gladys Biletsky

June 19, 1928–March 7, 2020



Gladys Biletsky passed away on March 7, 2020, at the age of 91 years.

She was born on June 19, 1928 in the Canora District, SK. She was the youngest of four daughters born to Tony and Violet (Guspodaric) Pocherewny. She also had one brother.

Gladys received her education at Dunay School. She married Albert Biletsky in 1947 and they raised two sons, Alvin and Brian.

Following Albert's passing in 2008, Gladys lived independently in Canora until 2018, when she then moved to the Wheatland Lodge in Strathmore, AB. In 2019, she became a resident of Season's Retirement Community in High River, AB, until her passing on March 7, 2020.

Gladys was an avid church member attending mass regularly, and she helped with preparations for events in the hall as

well as perogy bees. She was a member of UCWLC for 40 years.

Vichnaya Pamyat!

Audrey Hrycak
Canora Branch UCWLC

† Mary Dembicki

Dec. 2, 1933–Dec. 25, 2019



It is with great sadness that the St. Nicholas UCWLC Branch in Edmonton announces the passing of their sister-in-Christ, Mary Dembicki (née Pidoborozny) on December 25, 2019 at the age of 86 years.

Mary was born in Haight, AB into a family of six. She grew up on a farm, gardening, and tending to the various animals. Mary studied nursing at the Misericordia Hospital and moved to Redwood, California with some classmates after graduation. She eventually moved back to Edmonton to work as an OR nurse and was the editor of “Youth”, UCYC’s monthly publication. As editor, Mary had the opportunity to travel to various cities, spanning from Victoria to Toronto.

Mary married Walter Dembicki in 1960 and was blessed with five children. She was busy with her children’s schooling, piano lessons, hockey practices, and summer camping and fishing trips. Mary took a nursing refresher course when she

was in her 40s and went back to work at the General Hospital and later on at the Grey Nuns Hospital. She spent her spare time gardening and especially liked lilacs, peonies, and roses.

Mary was an active member of the UCWLC for 46 years. She started out with the St. Josaphat Branch in 1967 and moved to the St. Nicholas Branch in 1973. Mary served as President for the St. Nicholas UCWLC for three separate terms (1976-1977, 1980-1981, 1988-1989). She also fulfilled the position of UCWLC Edmonton Eparchy President for one term. Mary placed great importance on her faith and attended Divine Liturgy until her last days, even though it was a struggle at the end. Mary will be sadly missed by all who knew her.

Vichnaya Pamyat!

Submitted by Inessa McIntyre
St. Nicholas UCWLC, Edmonton

† Phyllis Eleanor Kalynchuk

Dec. 9, 1935–Dec. 26, 2019



Phyllis was born on December 9, 1935 to Annie and Peter Melnyk in Myrnam, AB. She spent many years living on her parents’ farm outside of Myrnam together with her younger brother Eugene Peter, who passed away in 1998.

Phyllis met Eugene Kalynchuk at a dance in 1953 and they married on February 11, 1954 at the Ukrainian Catholic Church in Myrnam. Phyllis and Eugene had three sons—Kenneth, Dwayne and James.

Phyllis and Eugene moved around Derwent and Radway during their first years of marriage, eventually settling in Myrnam. Phyllis completed high school and went on to graduate from Mount Royal College as a registered nurse in the late 1960s.

The family moved to Sherwood Park in 1972 and Phyllis started working on the dialysis unit at the University of Alberta Hospital. She then went back to school to obtain her Bachelor of Science in Nursing and continued on to complete her Masters of Education Administration. Phyllis returned to the Renal Department, fulfilling roles such as Clinical Nurse Instructor and Director of Nursing.

Faith was important to Phyllis. She attended Blessed Virgin Mary Ukrainian Catholic Church in Myrnam and later on St. Nicholas Ukrainian Catholic Church in Edmonton. Phyllis was a member of the UCWLC during her time at both parishes.

Phyllis participated in many UCWLC activities, including pyrohy and holubtsi bees, scripture studies, icon writing, and Bozhi Dity.

Phyllis passed away at the age of 84 and will be lovingly remembered by her husband Eugene, sons, daughters-in-law, and grandchildren.

Vichnaya Pamyat!

Submitted by Tanis Kalynchuk

→

✠ **Pauline Rakochy**

June 28, 1927–Nov. 18, 2019



Pauline Rakochy passed away at the Canora Gateway Lodge on November 18, 2019, at the age of 92 years.

She was born on June 28, 1927, to Metro and Mary (Yablonski) Hryhoriw, and grew up on a farm. She attended school in the Amsterdam area.

On July 29, 1944, she married Bill Rakochy. Together they had three sons, nine grandchildren, and eight great-grandchildren. They farmed in the Amsterdam area and also operated a General Store for over 20 years. They continued farming until her husband Bill passed away in 1992.

Pauline was active in Antoniowka church for many years. She washed, ironed, and starched linens regularly for the church. Many lunches were made by her, along with the ladies group at Antoniowka. She

also donated various dishes to Canora UCWLC for praznyks and other events. She was a member of the Canora UCWLC for 34 years.

May she rest in Peace.
Vichnaya Pamyat!

Submitted by Audrey Hrycak
Canora Branch UCWLC

✠ **Natalie Safranovich**

Dec. 10, 1935–Dec. 31, 2019



It is with great sadness that the St. Nicholas Branch UCWLC in Edmonton announces the passing of their sister-in-Christ Natalie Safranovich (née Kobylnyk) on December 31, 2019 at the age of 84 years.

Natalie was born in Myrnam, AB and was raised in Derwent with her three sisters. In her youth she was an avid curler and singer. Following high school and the passing of her father, Natalie helped out at the family-

owned Red and White General Store. In her 20s, Natalie moved to Edmonton to study as a legal secretary eventually working in a legal office. In 1963 she married Eddie Safranovich.

Natalie and Eddie joined the St. Nicholas Parish, where Natalie became a founding member of the St. Nicholas UCWLC in 1966. Natalie stayed home to raise her three children and later worked as a clerk at Canada Post in Sherwood Park for close to 20 years.

Natalie was a hard-working member of the UCWLC for over 40 years. She spent a significant amount of time in the kitchen as head cook for many events and was always complimented on her delicious food. Her paska, babka, and pyrohy dough recipes are still used at St. Nicholas to this day. Natalie adored her grandchildren who fondly remember her cookie drawer. She not only taught her family how to make Ukrainian food but also taught them the importance of love of family and friends and that a smile and supportive hug can go a long way. We will miss Natalie's sense of humour and her dedication to St. Nicholas.

Vichnaya Pamyat!

Submitted by Inessa McIntyre
St. Nicholas UCWLC, Edmonton

Let us remember those who have departed in our prayers.

Send announcements and tributes to *Nasha Doroha*.



Згадаймо тих, що відійшли у Вічність, у наших молитвах.



Надсилайте до редакції посмертні згадки про ваших рідних, друзів, знайомих.

Teaching of the Church about Legalized Euthanasia and Physician-Assisted Suicide

By Father Emilian Nychak, OSBM, Parochial Vicar, St. Nicholas Ukrainian Catholic Church in Winnipeg

Our society still recognizes suicide itself as an evil and alarming social problem. Although modern cultures generally agree that suicide should no longer be viewed as a criminal act, thus sparing families and survivors from various penalties and burdens, it is still understood as an act which brings great social pain.

Now, however, euthanasia and physician-assisted suicide are being presented as morally acceptable expressions of free choice and even socially responsible solutions to the suffering caused by terminal disease and long-term disability.

The Church defends and respects all human life from conception to natural death as a gift of God the Creator. Her mission is to proclaim the Gospel of Jesus Christ and His gift of salvation and divine life. This Good News has a special significance for what we might call “the world of suffering.” The Son of God became man to take upon himself the burden of human sin and suffering, to redeem us and to teach us how the universal experiences of suffering, illness, and death can lead us to practice selflessness, grow in love, and find salvation. Because of the Incarnation, He is our model in all that we experience. The Church proclaims that there is a Christian meaning to our suffering, that the Cross of Jesus transforms the crosses of our lives and gives significance to what might

otherwise bring hopelessness and despair. As a result, for believers, death, the natural end of our human life, becomes an act of confident surrender to God.

Suffering can be alleviated and transformed, even when a cure is impossible or death is imminent. In good conscience, a patient may request all the medication needed to control pain; but to request death by euthanasia or physician-assisted suicide is always wrong and objectively sinful. It is even more gravely evil than suicide because it involves another human being; in this case medical professionals become the patient’s agents or proxies in taking life. This entails the moral abuse of another person, and this too is objectively sinful.

No human person is the arbiter of his or her own life or death. We do not choose when we come into this world; we do not have the authority to choose when we leave it. God alone is life’s Author; we can never force His hand.

Some issues related to a Funeral Mass for those who have died by euthanasia or physician-assisted suicide

Funeral rites are very important expressions of honour, human relationships, and religious faith. The Funeral Mass testifies that a deceased loved one was the object of Jesus’ love and is offered to implore forgiveness for his or her sins.

Oftentimes, priests are not approached by the sick or their family members before death has occurred. Instead, a call to arrange a funeral is made after the fact, and often by the funeral home. This makes it difficult for the bereaved to experience the healing support of the church (which could have been consoling them earlier). It may also happen that wishes and plans are made without the Church’s input and without understanding her principles. The family’s expectations may not be in accordance with Catholic belief and practice, which may result in disappointment.

In the case of euthanasia or physician-assisted suicide, this final action of a person’s life has been chosen in violation of the clear teaching of the Church; it is an act which expresses a serious defect in belief and in unity with the faithful. It is not a death like Christ’s. Some family members may have disagreed with their loved one’s decision and now feel morally conflicted because of it. It is the Church’s practice that a Catholic Funeral Mass is not appropriate when such a wrongful act and separation of belief has taken place.

It is true that the Catholic Church offers a Funeral Mass in most cases of suicide. But there are clear differences between an individual death by suicide and euthanasia by physician-assisted suicide. When a person takes his or her own life, the response is one of sadness, sorrow, and

the feeling of helpless loss. The most common thought spoken is, "He or she didn't really know what they were doing." Such a death is ascribed to fear or some uncontrollable psychological compulsion, usually acted on in isolation. It is because of these factors which indicate that the person's free will is not fully involved that the Church can offer a Funeral Mass.

Physician-assisted suicide, however, is presented as a fully reasonable, rationally chosen and competent response to terminal illness and suffering. It has its own "eligibility requirements" including multiple assessments, a "waiting period" after a decision has been made, and ongoing conformation of "informed

consent" right up to the final moment before the fatal dosage of medication is administered. This is a completely different process meant to emphasize the dying patient's autonomy and free choice. It is not an acceptance of death as part of God's plan because it fails to express hope and trust in the final and decisive choice of our life on earth: dying a holy death in Christ.

Our faith requires us to be clear and consistent in our beliefs and practices. We do not approve or condone in any way euthanasia or physician-assisted suicide; nor do we want to give scandal to those who may be sacrificing greatly to remain faithful to Christ's teachings and their practical demands in

daily life. In ethical terms, "scandal" means an action which causes someone else to stumble or to make it harder for them to act in a morally good way. We do not seek to punish the dead or the living by refusing a Funeral Mass. We simply wish to remain true and obedient to the One to whom we all belong: Christ Jesus "who will come to judge the living and the dead."

The information has been taken from "Guidelines Regarding the Funeral Rites for Those Who Have Asked for Euthanasia or Physician-Assisted Suicide". Liturgy & Sacraments Funeral & Burials of the Departed September 14, 2017. Archdiocese of Vancouver.

How to Talk to Someone Hurt by Abortion

If a friend shares with you about an abortion experience, she or he may fear being rejected, or that you will repeat what you have heard to others. Respond with compassion and without sitting in judgment for an act that cannot be undone. Give assurance that you will keep everything discussed in confidence.

What does a friend need? Someone to listen, a shoulder to cry on? A referral to a priest, professional counsellor or trained lay person? Or, even, crisis intervention?

- ♥ Begin by listening to your friend. Much as you'd like to say the right words and make their suffering disappear, grief, loss, and self-condemnation cannot be resolved in one conversation.
- ♥ Assure your friend of God's unconditional love, forgiveness, and grace. Encourage your friend to make the phone call (to a Catholic help centre, the parish priest, or another appropriate institution). If you offer to call for help for your friend (or look up the contact information) make sure you follow through.
- ♥ Promise to be there for your friend not only today, but throughout their journey towards healing.

— Originally published from a publication by the Florida Catholic Conference

St. Pope John Paul II

"The Church is aware of the many factors which may have influenced your decision (to have an abortion), and she does not doubt that in many cases it was a painful and even shattering decision. The wound in your heart may not yet have healed. Certainly what happened was, and remains, terribly wrong. But do not give in to discouragement and do not lose hope... give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you His forgiveness and His peace in the Sacrament of Reconciliation. You will come to understand that nothing is definitively lost, and you will also be able to ask forgiveness from your child, who is now living in the Lord."

Both reprinted from winter 4(27)/2007

History of the Peter and Ksenia Hlus Cross

At the end of the 1800s and the beginning of the 1900s Ukrainian families sought a better future for themselves and their children. Thus, there was a large influx of Ukrainian immigration to Canada. Peter and Ksenia Hlus (paternal grandparents of Nestor Hlus) were one of these families who chose to immigrate to the new land. In the fall of 1904, with their young family of four children—Andrew, Annie, Mary, and Pearl—Peter and Ksenia decided to leave their village of Білівці (Bilivtsi), district of Броди (Brody), in Галичина (Galicia), Western Ukraine. Their five younger children—John, Christine, Fred, Tillie, and Nick—were born later in Canada.

Because of their deep religious convictions, Peter and Ksenia bought a large, steel cross (33 cm x 77 cm) to bring with them to their new home in Canada, a land that promised a better life. They considered the cross very important. They believed that Christ would always be with them to protect them, and watch over them as they journeyed across the Atlantic Ocean and across most of Canada to begin a new life.

It is difficult to imagine them packing this cross into their trunk when space was so limited for only essential household items. But their faith was so strong that the cross became the essential item.

Upon acquiring their homestead in the New Buchach area, located eleven miles north of Delnorte, Alberta (later renamed Innisfree) the cross was erected in a prominent spot on the Hlus homestead.

Since there were no Ukrainian churches at the time, family and neighbours often gathered around the cross to pray and worship. Some family members still remember how on Easter Saturdays neighbours would gather around the cross, build a fire to keep warm, and pray until midnight. Then they would fire a gun or send fireworks into the sky, signifying that Christ had risen — “Христос Воскрес!”

The Edmonton Eparchial UCWLC Museum, located in the basement of St. Josaphat's Cathedral, has been collecting historical artifacts since its inception in 1952. Its collection includes over 4,000 items. More recently, many items are being donated by the younger generation wanting to preserve their parents' historical items. The museum is staffed with dedicated volunteer UCWLC members who donate many hours of their time to ensure the successful continuation of the museum.



The Basilian Fathers were the first permanent Ukrainian Catholic clergy in Canada. Because Peter and Ksenia were part of the first wave of Ukrainian immigration to Canada, they were a little more established in the community as time went by. Thus, Divine Liturgies were held in their home. What an honour!

The first church to be built in the New Buchach District was initiated by brothers Peter and Harry Hlus, which now stands in the Ukrainian Cultural Heritage Village near Elk Island National Park. Peter served as first Parish Council President of the new St. Mary's Church in 1911.

A similar cross was brought to Canada by Nicholas and Annie Humeniuk (maternal grandparents of Nestor Hlus) also in 1904, and still stands on the farm of Nestor and Oksana Humeniuk (grandson of Nicholas and Annie) in the Plain Lake District (neighbouring New Buchach District).

The Hlus cross symbolizes a constant commitment of Christ and the Church. We live for Christ, suffer with Christ, and one day we will all be united with Christ.

This cross stood on Peter and Ksenia Hlus's homestead until Peter's passing in 1954, at which time it was donated to the Ukrainian Catholic Women's League of Canada Edmonton Eparchy Museum.

Submitted by Olga and Nestor Hlus (grandson of Peter and Ksenia Hlus) August 9, 2002.
With permission (September 19, 2020)

National Cookbook Project

I am Joyce Sirski-Howell, member of St. Basil's Ukrainian Catholic Church, Edmonton. I have been a UCWLC member for 41 years. As a UCWLC member, I served several terms on the Cultural Committee (at both the branch and eparchial levels), and now am the Cultural Chair for the National Executive. In 1968 I moved to Alberta from Dauphin, MB to work in the Peace River area as a District Home Economist.

This Cookbook Project was spearheaded in 2015 to augment the culinary section for the 50th Anniversary of Dauphin's National Ukrainian Festival where it was my job to perform the culinary demonstrations. Preparing for my demonstration made me delve deeper into the world of cookbooks. The more I discovered the value of cookbooks (in women's studies,

genealogy, history of communities, food trends, and such), the more it became my mission to document every Ukrainian cookbook published by a Ukrainian group in Canada. There is no place to go to research these cookbooks—no database, no collections. We need to record and track down copies of UCWLC cookbooks to be placed in either of the two museum libraries so upcoming members and others will have access to them and learn about our history and food traditions. I took the position as Cultural Chair with this project in mind.

The Ukrainian Catholic Women's League turned 75 in 2019. The first known cookbook I have come across published by a UCWLC branch turned 72 in 2019. However, St. Josaphat's Goodwill Club of Edmonton published their first cookbook in

1942 as the St. Josaphat's Ladies Auxiliary.

The Goodwill Club produced five cookbooks in 21 years, from 1942 to 1963. In 1944, a cookbook of special interest to me was published in Canada. My mother bought a copy (which was published in English) and it was a good way for her to learn English. Older members in Saskatchewan may know the cookbook *Canadian Favourites* by the Co-operative Commonwealth Federation (CCF). The second reason it is of interest is that several Ukrainian women from parts of Saskatchewan submitted recipes, such as: borsch (page 8), baba, medivnyk, kola-cheky (pages 14-15), and holupchi (page 100). What a testament to our pioneer Ukrainian women! To read a little more about the value such books provide, please visit <http://musingsmmst.blogspot.com/2018/03/whos-in-kitchen-exploring-canadas.html> (March 16, 2018).

Cookbooks offer so much more than recipes! Once a cookbook is printed it does not change. Frozen in the era in which it is published, it reflects the lives and world of the contributors of the recipes, ingredients available at the time, names of recipes, and method of making the recipe. Lack of information also tells us a lot about the times.

I cannot do this project alone and I welcome your help (joyce.howell@live.ca). Please keep an eye out for information about my project and how you can be a part of it.

Want a great gift idea for your daughter, niece, granddaughter, or friend?

Extra copies of *Nasha Doroha* 50th Anniversary edition are available at a cost of \$10.00 each, which will cover shipping and handling charges. If purchasing multiple copies on one order, please don't forget to adjust your payment.

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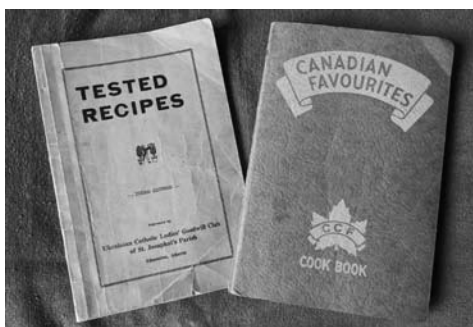
Elizabeth Zahayko, ND Financial Administrator



"Beans and Prunes" is from St. Josaphat's third cookbook—their first three cookbooks have the same Christmas menu. You can find this recipe in the Ukrainian Christmas Eve Dinner section.

■ Beans with Prunes

Cook 1 lb. white dry beans with a little salt. When nearly done, add 1 lb. washed prunes and 1 slice of lemon together with 2 tablespoons sugar. This should be quite juicy, if dry add more water. Either finish cooking on top of stove slowly, or bake in a slow oven until prunes and beans are tender.



For your Christmas baking table, here is a recipe from my mother's CCF cookbook, page 192.

■ Matrimonial Cake

1 ½ cups flour ¼ teaspoon salt
1 cup brown sugar ½ teaspoon soda
1 cup butter 1 ½ cups oatmeal
1 teaspoon baking powder

Sift flour, baking powder, soda and salt. Rub in butter with tips of fingers. Add sugar and oatmeal. Mix well. Spread on half the crumbs in greased shallow pan about 8 x 14 inches. Pat to make smooth. Cover with cooled date filling. Spread evenly. Cover with remaining crumbs. Again, pat to make smooth. Bake in moderate* oven for 30 minutes. Increase heat and bake a few minutes longer. Cut in squares while hot. Let cool in pan.

Date filling

1 cup dates, washed and pitted
1 cup water
1 teaspoon baking soda (not in original recipe, but works to soften dates)

Cook until soft, then mash with fork.

**Please note, 'moderate' is 325-350° F oven. Also, the pan size 7 ½ by 12 inches was what my mother used, and I use it now to bake these squares.*

Cookies are fun to make. Honey is used in several recipes for Christmas. This recipe for Medivnychky (honey cookies) is credited to Mrs. Aponiuk, from the Ukrainian Christmas workshop, held in Edmonton on November 1990.

■ Honey Cookies

½ cup honey ½ cup white sugar
1 tbsp. Butter 1 tsp. baking soda
1 egg, beaten 2 cups flour
½ tsp. cinnamon and ½ tsp. cloves
1 egg, slightly beaten with a little water, for egg wash

Mix the dry ingredients in a bowl. Set aside. Melt honey and butter in a saucepan. Honey does not need to boil. Add sugar and mix into honey. Add beaten egg. Using a wooden spoon, mix dry ingredients into honey mixture, and finish off, using hands. The dough will be soft. Wrap in saran and cool in refrigerator for at least 30 minutes, making it easier to roll. Set oven to 300° F. Rolling on parchment or special rolling mats works well. Roll to about ¼ inch thick. Use cookie cutters or even just cut shapes. Place on parchment lined cookie sheets, preferably uncoated aluminum ones. The special baking sheets placed on cookie sheets work well, and require no greasing. Carefully egg wash each cookie. Could do this twice. Cookies take about 12-14 minutes to bake to a golden colour, depending on size, thickness and oven. Remove to cooling racks. Enjoy!

■ Hardiban

An old-fashioned picnic or festive holiday drink

In a bowl, squeeze the juice from 6 large lemons and then 6 large oranges (you will get about a cup and a half from each type of fruit). If desired, add lemon rinds, a few cinnamon sticks, and cloves (to taste). For Christmas it is nice to add cranberries for taste and colour.

In a large pot, boil 2 gallons of water and then add 2 cups of sugar. Combine with the above juices and spices.

In a separate, heavy pan, very carefully brown ¾ cup sugar. After, add enough water to completely dissolve the sugar. Do this step very carefully because it will bubble and splatter.

Pour the browned sugar liquid into the bowl of water and juices prepared earlier, and mix.

This can be served cold as a punch, or it can be heated. If serving as a hot toddy you can add a bit of rum or lemon gin.

The Importance of Wheat

CHRISTMAS EVE IS A BELOVED CELEBRATION with delectable, yet symbolic food. Have you ever considered how special wheat is to the Holy supper?

Wheat, which consists of three parts, is used throughout *Sviat Vechir*. The father of the house brings in a sheaf of wheat before the beginning of the meal. The sheaf, which consists of full stalks as harvested in the fields, is intended to remind us of our ancestors.

The kernel from the wheat stalk is cooked to make the first dish of the Holy supper—*kutya*.

The kernel, ground into flour, provides the basis for *kolachi*, *varenyky*, gravy, and desserts. No wonder many Ukrainian immigrants brought their own grindstone to Canada.

Let's not forget that the straw was used as bedding for cattle. And straw is used to make special ornaments for the *yalenka* (Christmas tree). Stalks are soaked and then can be woven into many designs.



The website www.sewhistorically.com/how-to-make-straw-Christmas-ornaments offers information and diagrams. Below are several types of ornaments that families with young children could enjoy creating together. Making Christmas ornaments together is a wonderful way to make family memories and stay safe during COVID-19.



Paper Chain

Pieces are 8 cm x 1 cm, and cut from a brown envelope. The overlap is about 1 cm for gluing. What have you in your home to reuse?

Mushrooms

These require 2 circles, one lighter and one darker and 1 rectangle. To make one as pictured, the rectangle is 7.5 cm x 6.5 cm across. Make cuts on one 6.5 cm side, 1 cm long and 0.5 cm apart. Glue into a cylinder. Bend the cuts for gluing into the cap. The circles in 2 colours are 8.5 cm across. A 398 ml can of pineapple is good to use for a tracer. Lightly fold circles to find centre. Cut once only to the middle along fold line. Using a paper punch, cut out 10 to 12 holes in the darker circle. Glue to the light coloured one. Shape into a cone, and glue in stem.

Eggs Mushroom

Blown eggs are needed. Be sure to rinse the shells. The mushroom egg has a red felt circle glued to white paper. The circle is 5 cm in diameter. Use small tapioca or dots of paper to top. Then attach string to circle. Glue the top onto the egg shell. The **egg jug** uses one-half inch strips of paper for top and base. The handle measures 3/8 inches wide by 3 inches.

Author Marion Mutala Pens Anthology to Celebrate 10th Anniversary of Baba's Books

Exciting news! In celebration of the 10th anniversary of my first book published in 2010 called *Baba's Babushka: A Magical Ukrainian Christmas* I have created an anthology called *Baba's Babushka: Magical Ukrainian Adventures* containing four books. This beautiful anthology includes three of my previous national best-selling, award-winning books called *Baba's Babushka: A Magical Ukrainian Christmas*, *Baba's Babushka: A Magical Ukrainian Easter* and *Baba's Babushka: A Magical Ukrainian Wedding*. It also contains a fourth book, and brand-new adventure, called *Baba's Babushka: A Magical Journey to Ukraine*. With the assistance of Creative Saskatchewan and publisher Heather Nickel (Your Nickel's Worth Publishing) in Regina, and three illustrators Olha Tkachenko, Amber Rees, and Wendy Siemens we have created a keepsake to last a lifetime.

Wouldn't it be nice if it were Christmas every day? Christmas promotes love and family, and family is important to me. I have always been curious about my ancestors. In my first story, *Baba's Babushka: A Magical*

Ukrainian Christmas, it is a story of self-journey and treasuring your traditions.

My historical fiction children's book, *Baba's Babushka: A Magical Ukrainian Christmas* came out 10 years ago. It is the story of Natalia, a little girl who goes back in time to Ukraine at the turn of the 20th century and meets another little girl, who turns out to be her Baba. Natalia learns the precious and varied traditions of Ukrainian Christmas Eve or *Sviat Vechir*. This book also captures the love inherent in Ukrainian culture and family traditions.


My grandparents, Tessie Woznakowski and Stefan Dubyk, immigrated to Canada in 1912, married and moved to Hafford, SK in 1913. It was their story that inspired me to write this book, and pictures of my family members are included in the illustrations. My late mother, Sophie Mutala, was used as the model for the picture of Baba in the story based on actual pictures of her wearing her *babushka*. All of this makes for a more personal story and interesting read.

The next two books continue Natalia's story. In book two, *Baba's Babushka: A Magical Ukrainian Easter*, Baba is now a teenager, and Natalia learns about Ukrainian Easter traditions, and in book three, *Baba's Babushka: A Magical Ukrainian Wedding*, Baba is a young woman who will marry and immigrate to Canada, just like my grandparents did; and Natalia learns about important Ukrainian wedding traditions.

During the summer of 2009, my three sisters—Margaret, Angie, and Alene—and I had the wonderful pleasure to visit Ukraine and see the origins of the Dubyk-Woznakowski family. Upon my return, I was inspired to write my books based on my grandparents. Although, I wrote the draft for this book 10 years ago it has now become the fourth book in my anthology and is called *Baba's Babushka: A Magical Journey to Ukraine*. Baba and Dido and Natalia go to Kyiv to see all the magical historical sites.

I am a second generation, Ukrainian Canadian who lost my mother's native tongue, but still very proud to be Ukrainian. I treasure my rich heritage and roots. The experience of having a strong, faith-based culture gives me hope and strength to learn the traditions which my grandparents worked so hard to bring from Ukraine and preserve in Canada. They sought out a new land. It must have been exciting for them and terrifying too. →

ORDER NOW for Christmas!



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Arriving in a new country with little money or necessities was an enormous sacrifice.

I believe it is important to teach and celebrate all cultures and traditions. By doing this, we promote acceptance, peace and understanding which helps to eliminate racism. When I learn about your heritage and culture and you learn about mine, the world becomes a better place. Our future, as a society is dependent on it.

This hardcover limited-edition anthology is the perfect gift for any occasion, but Christmas is still coming with or without COVID-19. See the lovely poster with further information about my anthology. You are invited to my Zoom launch on December 6th at 2 pm with host Christina Cherneskey. Check out my website for the zoom launch code. To order your advance copy you can contact me by email marion.mutala@gmail.com, text 306-260-2393 or on my website at www.babasbabushka.ca.

Peace Marion Mutala
You Rock – A Conversation with Marion on Shaw
Author of *Baba's Babushka: A Magical Ukrainian Christmas/ Easter and Wedding; Grateful/ The Time for Peace is Now!; Ukrainian Daughter's Dance/ More Babas Please!; The Mechanic's Wife and Kohkum's Babushka: A Magical Metis/ Ukrainian Tale; My Buddy Dido!; My Dearest Dido – The Holodomor Story*
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MANAGING COVID-19 AT HOME



Symptoms of COVID-19

- Fever (>37.8°C or 100°F)
- Cough (usually dry but can have phlegm)
- Shortness of breath
- Loss of smell and/or taste
- Tiredness
- Muscle aches and pains
- Headache
- Sore throat
- Loss of appetite
- Diarrhea
- Nausea/vomiting
- Runny nose
- Pink eye
- Skin rash



Most people with mild symptoms will recover on their own. Symptoms do not have to be treated, but there are some steps that may make you feel better while you recover.

Emergency Warning Signs

Be familiar with the emergency warning signs and when to seek urgent medical care:

- Difficulty breathing or shortness of breath
- Persistent pain or pressure in the chest
- New confusion or inability to wake up
- Bluish lips or face



Protect others and prevent spread

- Stay at home
- Stay in a separate room from others, if possible
- Wear a face covering (e.g., mask, scarf, bandana) if not able to avoid exposure to others
- Use a separate bathroom from others, if possible
- Clean and disinfect frequently touched surfaces daily



Monitor your symptoms

- Take and record your temperature daily before taking medication



Practice self-care

- Get lots of rest
- Drink plenty of fluids
- Eat nutritious food (e.g., fruits and vegetables)



Call your pharmacist if you have any questions about managing your symptoms



CANADIAN PHARMACISTS ASSOCIATION

ASSOCIATION DES PHARMACIENS DU CANADA

Remember, God is always with us. Continue to place your trust in Him, and keep on praying!

Pain and suffering have come into your life, but remember pain, sorrow, suffering are but the kiss of Jesus – a sign that you have come so close to Him that He can kiss you.

– St. Teresa of Calcutta



How to Deal With Stress if You Want to Become a Saint

By Fr. Ian Van Heusen

I have become convinced that one of the most important indicators of someone's spiritual maturity is how they deal with stress. Even good people with great intentions fail to maximize their spiritual life precisely because they deal with their stress in ways that actively work against their sanctification.

With that in mind, I propose a three-part structure that will help you to identify how you deal with stress and how to develop better habits:

1 The Junk Food of Stress Management

These habits are pretty straightforward, and you can probably guess them. Things like movies, television, and other forms of mindless entertainment may stir the emotions and provide us with pleasure, but in the long run they are simply empty calories. A little television is not necessarily a bad thing, but we should compare it to other forms of pleasure and enjoyment such as candy, dessert, and alcohol. In small amounts, they can be soothing and enjoyable. When used as our go-to way of dealing with our problems, they become highly problematic.

"The Lord said to her in reply, 'Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her.'" Luke 10:41-42

2 Virtuous Forms of Stress Management

These involve activities which can be described as meditative but are not necessarily spiritual. Things such as long walks, exercise, golf, just about anything that engages the mind and body in a meaningful way can be an incredible way of cultivating interior stillness and working out our stress.

Everyone needs such activities, and virtuous people of all faith traditions have this wisdom worked into their spirituality. However, in Catholic thought, natural goods can be abused. Like junk food, they can become a subtle way that we avoid dealing with our problems and try to bury them under things that gratify our egos. The key is moderation, but also realizing that relaxation is meant to rejuvenate us for the sake of service (i.e., communion with God and neighbour).

People who maximize these forms of stress management may possess a high level of natural virtue, but we have to be careful labelling them as holy. Holiness is about a relationship with the Father, in the Son, in the unity of the Holy Spirit. While virtue is an integral preparation for such a relationship, it is not the same thing.

3 Spiritual Forms of Stress Management

These are the sweet spots of stress management. Simply put, the person who learns how to surrender and process their stress with Jesus has found the pearl of great price. While this does not necessarily mean that one completely abandons other forms of stress management, what takes place is that Christ becomes the centre which secretly nourishes everything else. If the saint watches a movie, this leads them to conversation with Jesus.

If a saint takes a walk, the beauty of nature inspires the believer to consider the God who created all things. The saint doesn't just take refuge in prayer; rather, prayer starts to overflow into everything else. However, before this transformation takes place, the saint was first a sinner who made time for Jesus. It really is that simple. You have to make time for Jesus.

As additional resources, here is a list of scripture quotes that we suggest for moments of anxiety together with a series of quotes from the Saints: <https://catholic-link.org/how-do-the-saints-deal-with-stress>.

"He will redeem my soul in peace from the battle which is against me, for they are many who strive with me." Psalm 55:18

Although Covid-19 dominates most of the conversation this year, we need to remember that we are entering cold and flu season too. Here are a few tips to help get through.

Loosely based on the article “What To Eat In Case of a Cold, Flu, or Covid-19” written by Ulana Suprun, Politician, Former Acting Minister of Healthcare in Ukraine

When it comes to seasonal sicknesses, like the cold and flu, diet and fluids are key. No supplements can replace a complete diet.

What to eat or drink when sick with a cold or flu

Soup

Vegetable soup or chicken broth is easy to drink and simple to prepare. It might be traditional, but it works!

Simple carbohydrates

When sick, good choices are various grains, wholemeal bread, or even rice. Sometimes sickness creates nausea and these simple, bland carbohydrates do not aggravate the stomach more than it already is.

Ginger

Ginger combats nausea. It can be steeped into a tea (boiled in water), or added to tea.

A nice recipe is

approximately 4 cups
boiled water
a few pieces of ginger
juice from a lemon
some honey (to taste)

Boil ingredients on the stove for about 10 minutes, and drink as a tea.

Vitamin C or foods with Vitamin C

Don't forget to take your Vitamin C supplement during cold and flu season. But it's more important to eat foods rich in Vitamin C. Some options are chili peppers, paprika, kiwi, strawberries, Brussel sprouts, oranges, broccoli, grapes (to name a few).

Green Vegetables and Legumes

Greens, broccoli, kale, peas. Although these are not everyone's favourites, they are good to add to soups and add also have extra nutrients that aid healing in the body.

Don't avoid proteins

These are important when you are healing at home and can't take part in much physical activity. Some options are lentils, chickpeas, peas, poultry, dairy, hard cheese, eggs, fish, and meat. No one likes to eat heavy when feeling sick or nauseous, but efforts with nuts, chickpeas in salads, or cheese on wholemeal toast can certainly help—even if the portions are very small.



Ulana Suprun

It is unwise to choose supplements over a balanced diet when treating sickness, or just in life in general. Foods contain extra minerals and other substances that cannot be copied in a pill or vitamin, for instance, antioxidants. Nothing can take the place of natural food, and supplements, although meant to enhance our health, can never be a total substitution.

* Remember, when it comes to some of the more common effects of Covid-19, it is never good to base your healthcare and remedies on advice from others or social media posts. Always seek out doctor-supported information and advice in this regard.

Vysoky Zamok
October 31, 2020

One earns paradise with one's daily task.

— St. Gianna Beretta Molla



Pylypiwka

St. Philip's fast, or Pylypiwka, is a yearly period of preparation for Christmas. It lasts for 40 days, beginning on November 15, the day after St. Philip's feast day, and ending on Christmas Eve.

The Pylypiwka activities that help us prepare for Christmas are: fasting, prayer, and almsgiving. Thanks to Original Sin, humans have become extraordinarily selfish. We love all the gifts that God gives us, but we frequently forget *Who* gave them to us. These Pylypiwka activities help us to take the focus off of ourselves long enough to notice Who gave them to us and thus return the love that He showed us first. We don't like it when people use us without being interested in us as people, so, we should do better than that with God.

Fasting involves bringing our appetites under control so that they do not dominate our attention. Our appetites are strong. Just look at how many ads on TV and social media appeal to our need for pleasure with food, beauty, etc. Pleasure is a good thing. It guides us to take care of our body, but we want it so badly that we use other people to get it, we abuse our own bodies, and we ignore God as the One who gave us all these gifts that we want to enjoy so badly.

Fasting from food can be "total"—as in not eating or drinking at all. But the Church merely

asks us to *control* what we eat or drink. We aren't supposed to eat meat during most Fridays of the year, but during St. Philip's fast we can abstain from meat during Wednesdays too. We can also reduce *how much* we eat. We should try choosing something we enjoy excessively and reduce (or eliminate) it during the fast, much like what we do during Lent. Be sure to remember to abstain from meat on Christmas Eve no matter what day of the week it is. Nowadays with our weaker rules, we don't have to fast from dairy products (which includes eggs) on Christmas Eve, but it's not difficult to fast from them.

When it comes to fasting from things other than food, we should examine our conscience. Do we gossip too much? Do we waste time on the computer? Do we obsess about clothes? There could be various appetites that

we need to control, rather than letting them control us. We could also fast from the urge to celebrate Christmas before it actually happens, i.e., not to party/socialize until December 24th.

The most important fast, however, is the fast from sin. Without this kind of fast, we will not enter the Kingdom of God. We need to examine our consciences and go to confession before Christmas in order to prepare a place for God in our hearts when He comes at Christmas.

Another way to mark Pylypiwka is with extra prayer. We could read the bible readings given for each day on the church calendar. During Pylypiwka, we could also read about the Old Testament prophets on the church calendar. These holy people can help us to prepare for the birth of Christ. The prophets prophesied to the people of their time to improve and correct their lives and some of them prophesied about Christ. These include Obadiah (November 19), Nahum (December 1), Habbakuk (December 2), Zephaniah (December 3), Haggai (December 16), Daniel and the Three Holy Youths (December 17). Read the books they wrote in the Old Testament, which are named after them. You can also look them up on the internet. The Three Holy Youths are important not only because they witnessed their

love of God above themselves, but because they were unharmed even though they were dumped into a fiery furnace. This symbolizes the Virgin Mary who conceived God in her womb, yet was not consumed by the fire of the purity of God. Their story is told in the first three chapters of the Book of Daniel. Another sug-



gestion is to go to church more often. The best days to come to church more often are November 21 and December 9, two major feasts of the Mother of Jesus. Another suggestion is to pray the Rosary, meditating on the Joyful Mysteries which focus on Christ's birth. During Pylypiwka, you can pray the Joyful Mysteries every day.

Almsgiving, or giving to charity, is another good way to

prepare for Christ's birth. Giving to charity heals the part of our soul that tends toward anger. It relieves us from our tendency to judge or hate, and turns it to love. As physical fasting fights against greed and yields self-control, almsgiving fights against our anger/rejection, and yields love. Love is why God created us, so that He wouldn't be the only loving being in the universe. He created us so we may reflect the glory of His goodness. Everything else is ordered to love. We control our cravings and desires through fasting, and we reach up to God in prayer so that we can love Him directly, and love Him in the people around us. If we love others, i.e., by doing good for them, then we are living God's life here on earth.

Fasting, extra prayer, and reading the bible during Pylypiwka remind us, as Jesus said, that man does not live on bread alone, but on every word that comes out of the mouth of God. We need to do these practices because when we forget Jesus' words, we become disappointed when our materialism doesn't fill our void. The point of Pylypiwka is to remind us that only God can fill us, only God can make us happy. And He cannot make us happy unless we allow Him to. Fasting, prayer and almsgiving are the practices by which we allow God to fill us.



Journey with God

SISTER ANNE PIDSKALNY, SSMI

Religious life is a gift which we cannot give to ourselves. It has to come from someone else—God. This faith was passed onto me from my family. My grandfather, Joseph Pidskalny, arrived in Canada to Ethelbert, MB in 1897. Almost immediately the tiny community built a little chapel because God and their faith was the most important thing to them.

My parents were actively involved in the life of the church. Dad was the sacristan for over 50 years and Mom was a member in the UCWLC. My sisters are and were presidents of their local UCWLC branches. Two of my brothers entered religious life, Fr. Peter Pidskalny, CSSR (deceased in 2017) and Fr. Joseph Pidskalny, OSBM. My Dad also had three siblings in religious life: Fr. Soter Pidskalny, OSBM, Fr. Vital Pidskalny, OSBM and Sr. Donna Pidskalny, SSMI. I come from a very faith-filled family!

The Sisters Servants of Mary Immaculate came to our parish each summer to teach catechism. It was during one of these years that Sister Gabriel Yusak, SSMI put forth a simple question, “Who would like to be a Sister?” I clearly remember raising my little hand. I was in grade three.

In grade eleven my parents enrolled my sister and me at Sacred Heart Academy in Yorkton, SK. It was here that my call to religious life blossomed. The Sisters reflected such joy, love, and peace. We could hear them singing and laughing when they met in the evenings and I wanted to share in this life. That year I took a retreat where I realized God was truly calling me to religious life. By seventeen, I was convicted in my decision. Upon graduation in 1967, I was accepted to the Sisters Servants of Mary Immaculate novitiate in Ancaster, ON. The following year, I received my habit and took my religious name, Sister Anne.

I have taught school for 43 years. Many years during the summer holidays I would spend a month teaching catechism in rural parishes. These months were refreshing times teaching the young children about Jesus just as the Sisters had done for me.

Recently I have retired from this rewarding, exciting, and at times challenging profession. Most of my teaching days were spent working with the youngest children. It was a gift for me to walk with them as they were curious about everything. Watching the little ones grow up was such a joy! They came in as shy or insecure, and in a few months or years, I witnessed them excelling in life. I am truly grateful for all these years!

