



# НАША ДОРОГА NASHA DOROGA

PM40007760 ♦ весна/spring 1(73)/2021



## COME HOLY SPIRIT





*Христос Воскрес! Christ is Risen!*



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# Христос Воскрес!

COVID-19 HAS BEEN PART OF OUR LIVES FOR ONE YEAR and we have now experienced a second Easter in the midst of a pandemic. Unlike the heaviness that I experienced over Easter last year, I feel that the promise of hope is more tangible. We have had to be patient and diligent, but hope is peaking through like a sunrise about to make its glorious entrance to the day.

Even though this past year has been less than ideal, it is all the more reason to praise God! Isn't that what we are called to do? To praise God despite the hurt and hardship? Every morning the Lord gives us renewed hope, another chance to live a holier life... another chance to make a difference in the world. I know you will enjoy reading the several profiles of people who have lived holy, service-filled lives in loud or quiet ways, through tough times and joyous times—it is truly inspirational.

In editing this Spring edition, I have become humbled by all the amazing members of the UCWLC and our Ukrainian Catholic Church in Canada. Despite the pandemic and the intense political and moral messiness in the world, great things continue to happen! Much like how nature awakens with the coming of Spring, you will see how our church communities have become not only creative, but carry a renewed Christian zeal.

As well, please take a moment to read each of the obituaries and pay homage to the wonderful people who are now with our Lord. We have lost a number of members and religious this past year—continue to pray for their souls. As I edited their obituaries, I was overcome with not only a feeling of gratitude... but smallness. I am so thankful for the amazing gifts they offered to their churches, their communities, and loved ones.

In this Spring edition, instead of focussing on Easter and its traditions, we decided to focus heavily on Pentecost and the power of the Holy Spirit. The Editorial Team is excited to share submissions that give in-depth information about the Holy Spirit, who He is, what He does, and how we can feel His presence in our daily lives. We hope you enjoy learning more about this mysterious Third Person of the Blessed Trinity, as well as the special Ukrainian traditions that surround Pentecost. In this manner, as we are eager to peel away the cloak of the pandemic and walk freely in the world God created for us; so too (thanks to Trusting in God, Christ's Resurrection, and the fire of the Holy Spirit) are we able to peel away the heaviness of our sins and walk joyfully, freely, and peacefully spreading the Good News just as the first Christians did so long ago.

*The Editorial Team wishes you a  
blessed and inspiring Pentecost!*



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National Executive mailing address:

Barbara Hlus, President  
8907-156 Ave, Edmonton, AB T5Z 3B8  
Phone: 780-473-0779  
presidentnatlucwlc@gmail.com

We welcome your letters and written contributions.

Вітаємо співучасть. Просимо пересилати  
дописи, листи до редакції. Please send to:

РЕДАКТОР • EDITOR

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

РЕДАКТОР • MANAGING EDITOR

ЛАРИСА ШЕПТАК • LYRISSA SHEPTAK  
lyrissas@hotmail.com

ТЕХНІЧНА ОБРОБКА • TECHNICAL PRODUCTION

Igor Kodak • Ihor Kodak  
306-934-7125  
ikodak@sasktel.net

МАРКЕТИНГ/АДМІНІСТРАЦІЯ • MARKETING/ADMINISTRATION

Рожамарія Нагнибіда • Rosemarie Nahnybida  
20 Greystone Cres, Sherwood Park, AB T8A 3E4  
Phone: 780-467-4710  
usejulian@outlook.com

ФІНАНСОВИЙ АДМІНІСТРАТОР • FINANCIAL/TREASURER

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

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/ Inside front cover

Фото - Андрія Копилець в Українській  
Католицькій Парафії Св. Юрія, Едмонтон

Photo - Andreea Kopylech at St. George's  
Ukrainian Catholic Parish, Edmonton

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# Від Крайової Голови

## ◇ From the National President

### *Христос Воскрес! Воїстину Воскрес!*

Dear UCWLC members and readers of *Nasha Doroha*,

We have survived just over a year of “COVID chaos,” and yet we still can’t quite relax—there are signs that we will most likely be dealing with it well into the Fall. The rules and restrictions surrounding this pandemic seem to change constantly, much like our seasons. Who would have ever imagined all the challenges we’d have to face, or the impact this global pandemic would have on our health, wellness, or entire society?

This past year we have been inundated with COVID-19 information, and it is overwhelming. But like always, the UCWLC has adapted. We can proudly say that our League has continued (and will continue) to serve our faith community through our mission, aims, and leadership. The UCWLC National Executive leads by considering these challenges an opportunity. It is our chance to focus on not only what we do, but how we react and recover from this chaos.

The UCWLC’s greatest defence against this chaos is through League membership, our faith community, and prayer. This pandemic has compelled us to “rally our troops” as a united and established national organization, with a history rooted deeply in faith, family values, and a social conscience. Our work within the church may have been hindered because of restrictions, but now, more than ever, our service for the church is essential.

After the initial shock of the pandemic, our prayer community became immediately closer. The UCWLC, and other faith-based organizations, quickly became conduits for information flowing from our church leaders to all the faithful. Tight restrictions were placed on our churches and ministries, but we still found a way to connect and thrive—albeit in new and alternative ways.

The “Call to Serve” by our eparchial bishops, priests, and lay ministries certainly did not (or



could not) stop. Our eparchial bishops, via their clergy and lay organizations, kept the community aware of all health authority directives that impacted our parishes and organizations. Eparchial bishops along with the parish communities quickly moved to online streaming of the Liturgy and many other services. Some had the resources to do this. Many did not.

We engaged in old-school communications to reach out to our most vulnerable and those in need. A “Check-in for Christ” was also initiated. We organized phone trees with our members and, in turn, encouraged them to further their reach out to others in their community or circle of friends. Those who were able, made doorstep visits delivering *Nasha Doroha*, groceries, or just to say “hello.”

“When we feed our faith, our doubts will starve to death.”

We saw a heightened awareness of the significant role that our volunteers and church organizations have always played, as well as their role in the socio-political life of society

C – Care

O – Organization

V – Value

I – Integrity

D – Disciples

C – Community

H – Hope

A – Attitude

O – Order

S – Selflessness

and our faith community. This provided us with a greater understanding of religious freedoms (or the lack thereof) and social justice.

Our government, on all levels, recognized the economic and social impact that our UCWLC and other faith and social conscience organizations had in our communities. They tried to fill this void by providing funding and support to lessen the burden on the many people who went without.

The UCWLC also engaged in the many programs, discussion forums, and information sessions offered by the Ukrainian Canadian Congress (UCC). The UCC represents, advocates, and provides a larger, unified voice for its member organizations and the Canadian-Ukrainian communities. Through their influence, experience, and connectivity, organizations were able to benefit from valuable funding opportunities, technical support, government relations, and advocacy for our seniors and most vulnerable.

With media and communications already a top priority for the UCWLC, "COVID chaos" gave us the opportunity to move on this a little faster. Nothing like a little nudge! We encouraged tech-savvy members to assist with training of the various technologies so members could participate in online programming—especially the streaming of the Liturgy, and to receive frequent updates.

Members quickly learned and adapted to new technology, how to apply for funding, and received the support to make it happen! In no time the National UCWLC Executive meeting in April was held via Zoom followed by our annual National Plenary Conference in June 2020. This technology provided great opportunity to include many of our UCWLC leaders across

Canada in leadership and organizational development.

"Teachers open the door.  
You enter by yourself."

These are the physical things that we have implemented in response to COVID-19. We are all disciples of the church, partners, and advocates of social justice. We will continue to consider COVID-19 as an opportunity to be present for our members, families, and communities while continuing to educate ourselves and others in matters concerning our faith and traditions—both spiritual and cultural.

"... two questions  
regarding knowledge:  
Having the ability and  
desire to know how and  
what should we learn?  
And having learned, how  
and for what should we  
use what we know?"

— Wendell Berry, *People,  
Land and Community*

This past year, we have embraced a path less travelled on our journey through "COVID chaos." Our organization's resiliency will be determined by our community's ability to lead with hope and courage, while seeking out resources needed to support our efforts. How will we teach, nurture, and shape attitudes and values, share our cultural heritage, our traditions and faith in the new normal?

On May 30, 2021, UCWLC members across Canada will come together in their annual celebration observing the UCWLC League Day. I invite all members, readers, and the community at large to join us in celebration, however that might be! Your support in any form would be appreciated greatly and will assist the UCWLC in continuing programs that support Christian ideals, and the maintenance and development of an economic and social atmosphere favourable to the Christian family.

By the time this issue of *Nasha Doroha* is printed and distributed, the spiritual joy and hope of our Lord Jesus Christ's victory by His Resurrection will have already filled our hearts.

May the beauty of springtime and the joy of His Resurrection bring you hope, courage, perseverance, and a new spiritual energy as we re-route our journey, while keeping true to those who came before us. Let us walk in the Holy Spirit as we continue to spread the Good News!

"You know that God's  
power lies within you,  
therefore you need  
not fear the future!"

— Sr. Doloretta, SSMI

*Christ is Risen!  
Indeed He is Risen!*

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



## “I believe in the Holy Spirit, the Lord, the Giver of Life”

# A Reflection on the Gift of Pentecost

Rt. Rev. Fr. Stephen Wojcichowsky

### A GAME CHANGER

When Lyrissa Sheptak, one of the editors of *Nasha Doroha*, invited me to offer this reflection on Pentecost, I was greatly inspired by her words: “I believe that if people understand the Holy Spirit and grow closer to this Third Person of the Holy Trinity, then it is a game changer in personal lives and communities and more.”

As I pondered over what to write, I turned to several young adults in our Eparchy (of Edmonton) whose faith I admire and critical thinking I value. They said it would be helpful to consider the following questions: Why do I need the Holy Spirit in my life? How can the Holy Spirit help me day-to-day? How do I know that the Holy Spirit is present in my life? I trust that these few humble thoughts might offer some insight.

We are all at different stages on our life’s journey. Some of us have not thought much about the Holy Spirit. Others of us might be anxious about developing a relationship with the Holy Spirit because the Spirit is mysterious—not as identifiable as a person like the Father or the Son. To open our hearts to such a Spirit can be daunting because it might require a change—even a transformation—in our lives. This unknown can make us feel uncomfortable. Yet Jesus assures His disciples (and all of us along with them), “You know the Holy Spirit because He abides with you, and He will be in you” (*John 14:17*).



This reassurance brings certainty that, when it comes to the Holy Spirit, we are relating to a Divine Person, not to something or someone vague. We are relating to a personal God, one who **has been sent into our hearts** (*Galatians 4:6*) and **dwells** in us (*Romans 8:11*), **who with our own spirit bears witness that we are children of God** (*Romans 8:16*), **who prays within us** when we are too weak to pray and **intercedes** for us (*Romans 8:26*), **who teaches us** everything we need to know (*John 14:26*) and **what to say** when we lack the words to speak for ourselves (*Luke 12:12*).

Game changer, indeed! But much more could be said. After all, in the New Testament alone, “Holy Spirit” is mentioned eighty-nine times. This does not take into account the number of times that “Spirit of God” or “Spirit” are used.

### THE GIFT OF THE HOLY SPIRIT – BREATH OF LIFE AND PEACE

The Holy Spirit is this same Spirit who Jesus breathed upon His disciples on the evening of His Resurrection (*John 20:19-23*). You might recall the circumstances. The disciples were cowering behind locked doors for fear of the Jews, when Jesus suddenly appeared among them saying, “*Shalom*.” This greeting does not merely mean “peace,” but the reconciliation of God with His people at the end of time as well. It was not only an expression of forgiveness for the fact that they abandoned, betrayed, and denied Jesus, but it was a promise that they were God’s own for eternity.

Even more, these disciples were being commissioned to preach that same reconciliation to the world through the power of the Holy Spirit, which He breathed on them. This act would have immediately reminded the Jews of the two great “breaths” of Creation (the word *ruah* in Hebrew means breath, air, wind, spirit):

- 1) the cosmic creation, as the Spirit of God “sweeps across” (breathes over) the “formless void and darkness” (*Genesis 1:2*); and
- 2) the creation of humankind, when God breathes “the breath of life” (sends his Spirit) into the lifeless form of the creature made of dust, the clay of the earth (*Genesis 2:7*).

→

## THE GIFT OF THE HOLY SPIRIT – DIVINE FIRE

The Holy Spirit is also the same Spirit who was sent upon the disciples of Our Lord fifty days after the Resurrection as recorded by the evangelist Luke in Acts 2:1-4. The disciples were gathered in Jerusalem for the celebration of the Jewish Pentecost. The festival was so called because the word “Pentecost” means the “fiftieth” day after the Passover. The first Pentecost is recorded in Exodus 19. It was the day on which God gave the *Torah* (the Law) to Moses at Mount Sinai. In *Deuteronomy* 4:10-13, Moses reminds the people to observe a yearly remembrance of the day on which they

*... stood before the LORD your God at Horeb [Sinai]... You approached and stood at the foot of the mountain while the mountain was blazing up to the very heavens, shrouded in dark clouds. Then the LORD spoke to you out of the fire... He declared to you his covenant, that is, the ten commandments, which he charged you to observe.*

In Acts 2:1-4 we witness a new Pentecost, the giving of a new law under the Spirit. Into the gathering of the disciples

*...suddenly from heaven, there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability (Acts 2:2-4).*

In Acts, the power of the Holy Spirit came upon the disciples as a mighty wind or breath, (as in the Gospel of John, but also like the first

Jewish Pentecost) out of the fire of God's divinity.

In *John* and *Acts*, the Spirit is both **a personal gift** and, perhaps more importantly, **a divine commission** to the disciples as a group. The disciples became empowered to go into the world to announce the good news of salvation in Jesus the Lord and Messiah; to heal the broken-hearted and every infirmity; to advocate for justice for the down-trodden and marginalized; and to proclaim God's forgiveness to those who turn their hearts back to God.

## ACQUIRING THE HOLY SPIRIT: THE GOAL OF THE CHRISTIAN LIFE

The gift of the Holy Spirit and the commissioning of the disciples are meant not only for those early Christian disciples. They are meant for us as well, and for every generation of Christians. The great monk, spiritual guide, and healer from the 19th century, Saint Seraphim of Sarov, beloved of Orthodox, Catholics, and Christians of a variety of backgrounds, implored those who came to him:

*Acquire the Spirit of Peace and thousands around you will be saved... It is for this that the grace of the Holy Spirit is given us; the Lord seeks hearts overflowing with love for Him and their neighbour, and this is the throne where He would sit and reveal Himself in the fullness of His glory. “My child, give me your heart,” He says [quoting Proverbs 23:26]. For in the heart, He builds the kingdom of God.*

We need the Holy Spirit as much for our spiritual lives as we need air to remain alive. Our spirits wither when we do not breathe with the breath of God. We know that we are “in the Holy Spirit” when the fruits of the Holy Spirit are present.

Whenever there is “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control” (*Galatians* 5:22-23) we know that the Holy Spirit is within us.

But there is still more. The Catechism of the Ukrainian Catholic Church, *Christ – Our Pascha*, states in paragraph 255:

*In the Holy Spirit, God offers himself to the human race. This gift of God's life is always a blessing for us, and thus we refer to it as grace. The gift of the Holy Spirit gives us the opportunity to become partakers of God's nature, to be divinized, to enter into the communion of the Persons of the Most Holy Trinity.*

Do we grasp the awesome vocation to which we are all called? Do we realize the overwhelming implications of what Saints Irenaeus, Athanasius, Gregory the Theologian, Basil the Great, Gregory of Nyssa, Ephrem the Syrian, Cyril of Jerusalem and many other Fathers and Mothers of the Eastern Church taught: “God became human so that humans could become God” (*Christ – Our Pascha*, paragraphs 178 to 181 and 850 to 855)?

I must confess, when I first read these words as a theology student I was astonished and confused. Is this not the height of pride? Yet, as I deepened my studies and my life in Christ, I came to understand that we are on a journey that stretches to eternity to become, by the grace of God, what God is by nature.

The ultimate reason for being in communion with the Holy Spirit is to fulfill our eternal destiny. By the power of the Holy Spirit we are to recognize that we have been made in the image of God and are to grow in His likeness which has been restored in the suffering, death, and resurrection of Our Lord Jesus Christ. →



## HOW DO WE ACQUIRE THE HOLY SPIRIT?

Returning to my young adult friends, I hear them ask, “How can I grow closer to the Holy Spirit? Do I pray to the Holy Spirit the same way that I pray to Jesus?”

There are many ways to grow closer to the Holy Spirit, but for now, I would like to suggest three:

### 1. Wait upon the Lord

The Scriptures are filled with references to patient anticipation of the coming of the Spirit of God. My favourite passage is found in the prophecy of *Isaiah*:

*“Those who wait for the LORD shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint” (40:31).*

In our hectic world, patience seems like a foreign virtue, yet it is vital for our openness to the presence of God. Spiritual exercises are not intended to make God come to us, but to prepare us to be ready for the time when God does appear.

### 2. Pray to the Holy Spirit

The prayer *par excellence* is “Царю небесный”:

*Heavenly King, Advocate, Spirit of Truth, Who are everywhere present and fill all things, Treasury of Blessings, Bestower of Life, come and dwell within us; cleanse us of all that defiles us, and, O Good One, save our souls.*

This prayer, more than any other, reminds us that God is always with us (and within us) at every moment. As St. Paul said, “Do you not know that your body is a temple of the Holy Spirit within you?” (*1 Corinthians* 6:19-20). Thus, we are encouraged to pray this

prayer every day—at the start of the day and at the outset of any endeavour. It provides refuge and protection when we are afraid, confused, or sorrowing. When we are angry or lack control, it steadies our way. It awakens us to beauty, goodness, and truth. In all circumstances, it offers the gifts of wisdom and peace of heart and mind.

### 3. Be vigilant of our behaviour

Here I would like to mention a few points. We cannot be too gentle or too kind. Instead of judging others, keep silent and strive to reach inner peace. Instead of grumbling, give thanks. Above all, instead of nursing a grudge, forgive... over and over, if need be. By doing this, we recognize that on our own we cannot become non-judgmental of our neighbours. We can only see the grace of God’s goodness in all things through the gift of gratitude given by the Holy Spirit. As for extending forgiveness, that truly is the work of the Holy Spirit. If we have been deeply hurt by someone, we are too weak to forgive by our own power. Praying to have the desire to forgive—in time—brings the ability to forgive. That is the key—to be open to the prompting of the Holy Spirit in our hearts.

## A Final Thought

Scripture describes the Holy Spirit as appearing in different forms, among them: wind, breath, a dove, a cloud, light, and fire. It is this last image that captures my imagination vividly—fire! In that connection I am inspired by an event described in a collection from the first millennium of Christianity called *The Sayings of the Desert Fathers*. There we find that...

*Abba Lot went to see Abba Joseph and said to him, “Abba, as far as I can, I say my little office, I fast a little, I pray and meditate, I live in peace and as far as I can, I purify my thoughts. What else can I do?” Then the old man stood up and stretched his hands towards heaven. His fingers became like ten lamps of fire and he said to him, “If you will, you can become all flame.”*

The response of the elder monastic is not to suggest various means by which the spiritual life can be lived. It is to bear witness to the young monk that all that is needed is to allow oneself to be transfigured by divine light. Simply put, our life in Christ is permeated by the power and fire of the Holy Spirit. →



Is such an experience too much to hope for? If so, perhaps we can relate to the saying of a 6th century holy man of God, St. Isaac of Syria. He recounts that an elder was once asked, "What is a merciful heart?" The older monk replied:

*It is the heart on fire for all of creation: for humanity, for the birds, for the animals, for demons [remarkable!] and for all that exists. At the remembrance and at the sight of them, the eyes of the merciful fill with tears which arise from the great compassion that grips their hearts. The heart grows tender and cannot endure hearing or seeing any injury or the slightest suffering to anything in creation. Because of this, such people continually offer tearful prayer... as a result of the great compassion which is poured out beyond measure—after the likeness of God—in their hearts.*

When God says, "My child, give me your heart," we come to understand that the experience of the Spirit for most of us is an inner experience. It would suffice for hearts to burn with compassion poured into them by the Holy Spirit.

My prayer for all of us is so every day may be a day of Pentecost—a day of the descent of God's Holy Spirit upon the substance of our daily lives. I pray that we may be open to the inpouring of the Holy Spirit into our hearts so we may become "compassionate, just as our Father is compassionate" (Luke 6:36). In this way we remain on the path of our true destiny, ever growing in likeness to the God who made us, saves us, and loves us.

## Reflections *on* the Holy Spirit

**By Sister Sophia (Sisters of St. Joseph)**

Pascha and Pentecost are about our transformation into the image and likeness of God. Christ sent the Holy Spirit to reveal His own fullness within us. In Pascha, we are reborn. We die and resurrect with Christ. Our revived nature is filled and moulded by the Holy Spirit into the likeness of Christ. Then we can develop, with a greater submission to His Lordship, a love for God that is greater than any other love and act with love toward others. So, we must willingly allow the Holy Spirit to write the character of Jesus Christ onto our inner beings and transform us so that we would be bearers of love. As the Elder Syluan observed: "Blessed is the soul that loves her brother, for our brother is our life. The Spirit of the Lord lives manifest within her, giving peace and gladness." Thus, we need to follow—moment by moment—the gracious direction of the Spirit of Love. We need to become Christ-like in our thoughts, attitudes, and actions. The Holy Spirit cleanses us from all impurity so that Christ's divine beauty and splendour shine forth from our hearts. The Holy Spirit empowers us to dream

Christ's dreams and to be a blessing everywhere we go in order that others could taste the divine blessedness. Beloved in Christ, let us submit to the deep and inner workings of the power of Holy Fire within our hearts so that all that is unworthy in us may be burnt away. Let us submit to the hands of the Master potter, trusting Him to make us into a most beautiful vessel of His glory so that we may serve Him as He sees fit. As Saint Symeon the New Theologian says, "He Himself is discovered within me, resplendent inside my wretched heart, enlightening me from all sides with His immortal splendour, shining on all of my members with His rays. Entirely intertwined with me, He embraces me entirely. He gives Himself totally to me, the unworthy one, and I am filled with His love and beauty. I am sated with pleasure and Divine tenderness. I share in the Light. I participate also in the glory. My face shines like that of my Beloved and all my members become bearers of Light." Thus, let our Beloved purify us in the present, and grant us the perfection of theosis in the ages to come. Amen.

# The Grace of the Holy Spirit and New Life

By Fr. Daniel Wach, OSBM, Pastor, St. Nicholas Church, Winnipeg, MB

In 1976, Metropolitan Hermaniuk, CSSR was puzzled as to why vocations to the priesthood seemed to have stopped. He selected a group of laity from his eparchy to study this problem and then he asked them to make suggestions as to how to resolve it. Their answer was that the young adults needed to have an encounter with God, and a weekend retreat for them seemed ideal.

The Metropolitan agreed and gave them his blessing. Fr. Peter Stasiuk, CSSR was the retreat director and Sr. Marie Bielski, SSMI was the one who had personally invited all of us to attend. Sr. Marie had been involved in the Catholic Charismatic Renewal for some time, but Fr. Peter was introduced to it only a week or two before our retreat.

We were in a packed classroom setting when Fr. Peter told us to make a prayer chain and ask that God's will be done during the retreat. Father turned around, knelt in front of the teacher's desk and looked upon the crucifix hanging on the wall. Each individual put their hands on the shoulders of the person in front of him and those in the first row placed their hands on Father's shoulders.

Nothing was said. It was silent. As I did this, I said the "Our Father" and the "Hail Mary" several times in my mind, but still everyone was silent. Then I received an inspiration, "Maybe I should give Jesus my life?" Somehow I thought that was what you had to do at a retreat.

So, I said my "yes" to the Lord. Then I said, "But... I'd like to have my life back on Monday morning." That was the fear in me! What if I turned into some kind of an idiot? Still, the



Lord accepted my feeble "yes" and immediately I felt something come over me and 'wash' every cell of my body! It was an incredible sense of His peace and holiness.

When they gave us a Bible, I could not stop reading it (and that zeal remains with me even today)! During the retreat, time was provided for us to make our confession, and later a young medical student spoke to us of what Jesus' body had undergone during His passion. I was deeply moved. Then the Metropolitan shared his story of how he became a priest.

The next Sunday, back at my home parish of St. Michael's in Winnipeg, I was excited about seeing a number of the young adults who made the retreat with me. After the Divine Liturgy, we convened at the back of the church and began to share our experiences. Being completely oblivious to the people standing around us, we didn't realize that they were listening to all

that we were saying—we were evangelizing without even knowing it! A young, married schoolteacher later shared with me that when he had seen us so excited about God, he said to the Lord, "Lord, I want to have what those kids have!" The Lord heard his prayer as well, and a few years later he was ordained as a married priest!

From those young adults I learned that every Monday night Fr. Damien Weleschuk, OSBM, the pastor of St. Basil's, was having a Catholic charismatic prayer meeting in his parish (on the other side of Winnipeg). That was the first time I heard of a Catholic charismatic prayer meeting. They said that Sr. Marie was a part of this prayer group as well. That sounded safe enough for me and so I attended and I loved everything about it!

Fr. Damien taught us that all the gifts of "utterance of wisdom, knowledge, prophecy and interpretation of tongues" (1 Cor. 12:7-11) needed



to be tested. This is done by asking the question, “Is it in accordance to the teaching of the Church?” St. Paul (1 Thes. 5:19-21) tells us, “Do not quench the Spirit, do not despise prophesying, but test everything; hold fast what is good.”

So how do you know that you have the gift of wisdom, knowledge, prophecy etc.? First, you need to be in the state of grace. In other words, go to confession often (once a month is good). Come before the Lord in church if possible and stay there in silence. Then He will speak to you in inspirations. In these inspirations, you may sense that He wants you to visit someone, help someone, or say something to them. That is why you often hear that God speaks to us in gentle whispers. Once you learn how to follow His promptings, He will exercise this gift in you in a very beautiful way.

The gift of healing is really a gift of intercessory prayer. If you feel inspired to pray for someone that is sick and they get better, or are completely healed, that is the gift of healing. Sometimes it is more dramatic, with cancers disappearing immediately—and other times less so dramatic.

The gift of prophecy is usually a word of encouragement from the Lord. However, if there is a prophecy that talks about the future (very rare) then the way this is tested is by waiting to see if it happens. When someone wants me to pray over them, I start off with a short prayer, then I say, “I believe the Lord wants to say this to you...” Then I speak the inspiration that was given me.

The gift of tongues was also a charismatic gift given by the Holy Spirit to the Apostles in Acts 2:4. It was at the time of the Jewish Pentecost, and Jews from all around came to Jerusalem for the feast. When they heard the Apostles

speaking in tongues, they were amazed, saying, “Are not all these who are speaking Galileans?” Then, how is it that, “... we hear them telling in our own tongues the mighty works of God?” (Acts 2:11)

For the most part, the gift of tongues may simply be as St. Paul explained to the Romans, “... we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words.” (Rom. 8:26) Simply put, it is opening our mouths and allowing the Holy Spirit to pray through us.

When I went to Rome to study for the priesthood, I would go every Sunday afternoon to the Gregorian University to play my guitar at the Catholic charismatic prayer group called “Lumen Christi” (the Light of Christ). Before the prayer meeting started, a small group of us involved in the music ministry spoke briefly about which songs we would start off with. Then we began to pray in tongues for a minute or so. That’s when I heard a Roman Catholic seminarian friend of mine from England speaking in Ukrainian. The message was profound. When he finished, I asked him if he knew what he said. His answer was, “No.” When I translated the Ukrainian, the message of the Lord said, “In your land, you will celebrate My Supper. My Supper you will celebrate in your land.” This was repeated several times, much like a loving father speaking to his infant son while holding him in his arms.

When the Lord said in Ukrainian, “In your land,” I knew that He was talking to me about Ukraine, the land of my forefathers. And when He said, “You will celebrate My Supper,” I knew that I would one day celebrate the Divine Liturgy as a priest in Ukraine.

I knew immediately that three things would have to happen. First,

I had to pass all my classes. Since all the classes were in Italian, many times I wondered if that would ever happen, because it was difficult. Second, I would have to be ordained, and that was left up to the discernment of our Fathers and the Bishop—completely out of my control. Third, the communist wall had to collapse and Ukraine had to be set free in order for me to celebrate the Divine Liturgy there. In 1980, no one ever thought anything like that would ever happen. But it all came to pass! I did graduate, got ordained, Soviet communism collapsed, and I did go to Ukraine several times and celebrated the Divine Liturgy there!

Yes, the Holy Spirit wants to have a relationship with you in this way. All we need to do is surrender ourselves to Him, and be docile to Him so that He may use you in the way He sees best. When we do so, the Lord awakens the gifts of the Spirit given us at Chrismation.

St. Pope John Paul II said in Rome on May 1998, “Open yourselves docilely to the gifts of the Spirit! Accept gratefully and obediently the charisms which the Spirit never ceases to bestow on us!”

Indeed, the gifts of the Holy Spirit are given to us, so as to give life to the Church. The Catholic Catechism teaches (CCC 800), “Charisms are to be accepted with gratitude by the person who received them and by all members of the Church as well. They are a wonderfully rich grace for the apostolic vitality and for the holiness of the entire Body of Christ.”

In the end, Metropolitan Hermaniuk’s prayer was answered. A number of us who made that initial retreat have been ordained as priests, and a number of men that went to Fr. Damien’s prayer group were ordained as priests as well!

# “The Holy Spirit 101”

By Lyrissa Sheptak

The topic of the Holy Spirit is so vast that instead of writing my typical article, I am compelled to give merely the Cole's Notes on various topics. Please humour me as I offer snippets about the Holy Spirit in the hopes that you may gain a clearer understanding of this Mysterious Third Person of the Trinity, and perhaps delve deeper into His works.

## Who is the Holy Spirit?

The Holy Spirit is the Third Person of the Blessed Holy Trinity. As St. Cyril of Alexandria said: “The Holy Spirit is the one [who]... pours forth from God the Father, through the Son, and shows to us His existence, in the image of breath of the mouth.” (*Christ – Our Pascha*, 97). From what I can see in my life, and in the lives of many other believers, the Holy Spirit is the least tapped into of the Blessed Trinity.

The way I figure it, if Jesus said He had to return home (His Ascension), but was leaving with us the Holy Spirit, then we should make an extra effort to have a relationship ship with Him. But this is easier said than done, at least for me. Sometimes I'm busy and forget to call on the Holy Spirit, other times I don't necessarily feel close to Him.

At times, this relationship with the Holy Spirit can be difficult because through the Old and New Testaments, we have a clear sense of the Father and the Son's personalities. The Testaments reveal Their words, miracles, conversations, works, disciplines, love, etc. With this kind of knowledge, grows our intimacy with Them. But with the Holy Spirit, this is a little more difficult. How are we supposed to feel close to a dove, or a breeze/spirit, a powerful force, or an emotional feeling? We don't have directly quoted words, laws, parables, or instructions from the Spirit like we do from God or Christ. Don't get me wrong, I understand that God's Words are indeed the Spirit's. But for the sake of a personal heart-felt connection with the Spirit, how do we do this? Well, I'd say that we can connect through the work of the Spirit who gives us feelings of courage, encouragement, grace, peace, or love. When called, the Spirit is always around us, we feel His presence when we look for it.

How do we know when we are living in the Holy Spirit? By using the gifts given to us by the Holy Spirit we can see these fruits and virtues alive in us. When we will the good of another, that is the Holy Spirit. When we live with a joyful disposition or with self-control, that is the Holy Spirit. When we talk to someone who is lonely or struggling, that is the prompting of the Spirit.

We receive these gifts at our Baptism and Confirmation, and when we attend liturgy, we are reminded

God: “I have a plan for your life.”

What it feels like:



that we were gifted them. They are intended to be used daily, leading us to sanctification. If used properly with a heart open to the Holy Spirit, they are to lead us to the perfection of the theological and infused virtues like faith, hope, charity, and prudence, justice, fortitude, and temperance.

So, what can the Holy Spirit do in our daily lives? When we begin each day, offer it to God, allow Him to use the day (and you) as He sees fit. These gifts of the Holy Spirit will manifest themselves throughout the day as needed... as long as we trust God. When faced with a difficult situation, call to mind that we have been given the tools (these gifts) to handle the situation. Call on the Holy Spirit to actualize these gifts for your situation. The Spirit likes to inspire in big ways, but in small ways too. He likes to lead by leaving a set of footprints for us to follow, and, more often than not, we are left with a mere footprint at a time. Furthermore, I personally believe that the Holy Spirit keeps us connected with the Father. He tells the Father everything we pray about because He abides in us and we abide in Him. →

## What does it mean to be “Baptised in the Holy Spirit”?

What does a “release of the Holy Spirit,” or being “Awakened in the Holy Spirit” mean? When a person is awakened in the Spirit or feels she has experienced a release of the Spirit upon her, she feels that she had a new or deeper individual, personal experience with God. A person can feel this a few ways: by having experienced the “laying on of hands,” the Holy Spirit just choosing His own moment to touch the heart of a person; or, it can be experienced more gradually throughout their lives... as their own spiritual journey moves towards holiness.

Oftentimes this awakening can springboard a person’s Christian life into becoming fuller and more meaningful—at least, that is the intention. Many people who have had this experience say that God feels more “real” to them—that Jesus no longer seems distant and has come alive in their lives. Many people also feel a deep emotional response too because they finally feel the Holy Spirit in their hearts and feel that they have become new—born again.

But like mentioned earlier, a feeling of being born anew doesn’t necessarily have to come with a Holy Spirit “bomb” dropped on them. Rather, it can come as a person’s spiritual life matures.

The euphoric experience of being awaked is a temporary experience, one that is meant to change and inspire us to take the next step in our spiritual journey. But it is also not necessarily only a one-time thing. If hearts are open, we can experience it throughout our lives. However, if we don’t work diligently on our spiritual walk with God, we can run the risk of falling back into our old habits.

This release of the Spirit is not a sacrament because we are baptised and confirmed at birth. And it is not a substitute for a sacrament. Rather, it is an illuminative experience that provides insight and is meant to bring us closer to holiness and in union with God. We are to go through life being led by the Spirit just as Jesus was led by the Spirit.

## Evangelization

We have been called to foster a personal relationship with the Holy Spirit by calling on Him every day to lead us, teach us, and help us. **“But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.” (John 14:26)** But this isn’t all we are called to do.

Christ’s Ascension was also the moment that He gave the Great Commission. In Matthew 28:18-20 we see, **“Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to me.’<sup>19</sup> Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,<sup>20</sup> and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”**

This means that the gifts and fruits of the Holy Spirit aren’t meant just for each of us individually. We aren’t supposed to keep them private. Yes, they are to aid us on our journey to holiness, but our journey to heaven is utterly incomplete if we are not sharing our gifts, our love, and our care for our neighbour. Sometimes care for our neighbour means a listening ear or a helpful hand (a quieter, but no less powerful form of evangelization). But it also means evangelizing those who don’t know God. They, too, are God’s children, His beloved creation.

When the Tongues of Fire came down on the Apostles and the Blessed Mother in the Upper Room on Pentecost, the Apostles didn’t just sit there and say, “Hmm! Um, I need to think about this.” Or, “I can see how this is good for me to apply to my life, but I don’t want to offend anyone else. To each his own.” No, they went out and began to make disciples of all nations. God didn’t give them a two-week seminar. With the promptings of the Holy Spirit and with the education they received with Christ during His ministry, they literally went out and began evangelizing... immediately.

I don’t know how you have been feeling about the state of the world lately—to me it looks pretty messed up. The devil has been hard at work—hurting, lying, and confusing. There is an all-out war on anything pure and Christian: legalization of drugs, gender confusion, attacks on the sanctity of life, attacks on marriage and the family... our Church is under attack, too (even from within). As well, the Catholic Church is hemorrhaging membership... especially of young people (the Church’s future). They are walking away from the Church because the world seems more enticing. Or they have issues with Liturgy or Mass, or theology (their lists go on). Why follow rules that make them feel bad about their choices of lifestyle when the world promises them that they can become their own god and live their own “truth”? This not only



bothers me—it breaks my heart. If I didn't take a moment to thank God for all the beautiful details in the world, I could end up seeing only its bleakness.

As well, my daughter, who is in university, is faced with even more difficult situations. In her university, nothing is sacred anymore. Or rather, the Sacred is sacred no more. Most of her professors (in all of her courses but one) are openly attacking Christianity—and it is shameless. This has left my daughter upset and appalled on a daily basis. In seeing her frustration I didn't know what advice to give, other than... “if you don't like the state of the world, then change it. Join a ministry, or create a ministry that will change hearts. But in the meantime, you can change the heart of one friend, or student, at a time.”

Now more than ever are we called to show our passion for our faith. Now more than ever is it time for us to evangelize. In fact, whether we like it or not, it is our Catholic duty, our requirement. Not everyone will feel called to be the modern-day St. Paul and become a street corner preacher (be sure, they still exist). Most of us probably feel that we don't necessarily have the courage or knowledge to evangelize. But don't let those insecurities become an excuse. Read, pray, study the scriptures and Catholicism. A good place to begin is with your own family—and sometimes even that isn't easy. But think of it this way, if you don't fill their moments with discussion about the Lord, then they will be filling their moments with other things. So, stick with it!



Evangelization can take different forms. Some of us are called to evangelize through gestures: help, charity, kindness, encouragement. But be sure, these gestures are empty if they are not done with God's love. Most of the time, the best evangelization is done through walking our talk—being excited to let the light of the Lord shine through us. Sometimes the smartest evangelization is not saying anything at all. Live with love, patience, self-control, sacrifice, help, kindness, and other fruits and virtues. Live in such a way that people who meet you say, “Hey! I want what they have!” In this regard, we should also work on ourselves and on our limitations—part of this means going to Reconciliation regularly. We are given such gifts and virtues to not just lead us to holiness and sanctification, but to aid others in theirs as well.

**Witness:** Live your life through God-led deeds and actions.

**Share:** Tell people how God works in your life. Share your testimony.

**Invite:** Invite people to a prayer group, a scripture study, or to your church. Invite them to learn more about the Lord.

Evangelization isn't always easy. Negative responses may outweigh positive ones, but don't let that discourage you. Ask the Holy Spirit to give you the courage of our early church fathers. Remember what Christ said, **“If the world hates you, remember that it hated me first. The world would love you as one of its own if you belonged to it, but you are no longer part of the world. I chose you to come out of the world—therefore it hates you.”** (John 15: 18-20) It is an honour to do God's work.

Being a Christian isn't easy... especially in today's world. But Christ never promised that it would be easy. Perhaps we are being called to evangelize in big ways, or maybe we are called to evangelize through our smiles and God-led dispositions. Either way, the Holy Spirit will always be at our side just as Christ promised. Call on Him, He is our special gift—our not-so-secret weapon. God didn't create *humanity* to share in His glory. He created *each and every one of us* to share in His glory. This includes the people who don't know Him yet, or who feel that they aren't ready to know Him yet. But be sure, like a good shepherd who searches for a lost sheep, all of God's children matter to Him! So, count your blessings, and if the Holy Spirit reveals a moment for you to share God's love, don't ponder it—just do it! **“First let a little love find entrance into their hearts, and the rest will follow.”** St. Philip Neri

Оксана Бризгун-Соколик

# НА ВЕЛИКДЕНЬ 2021 року

“А вже весна, а вже красна, зі стріх вода капле...”  
Перший день весни 21 березня.

Мама пече птички — жайворонки. Кожному членові родини одна птичка. А комусь одному принесе щастя: в одній птичці захована монета! Я мамі допомагаю. Роблю з дріжджового тіста валочок-ковбаску. Зав'язую вузол. Один кінець буде хвостик, його легенько ріжу, щоб був широкий! Другий кінець буде голівка. Впишаю дві малі родзиночки, це очка — і жайворонко росте. Вже такий, як жменя, а тоді у піч! Цей престарий звичай мама привезла зі Сибіру, бабуня робила. І, мабуть, прабабуня... Так колись давно наші предки зустрічали весну, приліт птахів, відродження природи. А деякі країни понині святкують в цей день Новий Рік...

Великдень! Кілько чудових звичаїв, традицій!

От і піст, і Вербна Неділя. Отець ходить по церкві і святить наші вербочки. При мируванні я легко торкнула отця вербою: “не я б’ю, верба б’є...” Отець, такий завжди поважний, усміхнувся... А там друзі, знайомі, вербою махаємо на всі боки, радість, сміх... “За тиждень Валикдень”!

Весна 2020 року. Спекла птички, але як їх передати рідним? Пошесть у світі забороняє зустрічі, забороняє відвідини рідних... Сховала птички до морозилки. Може, скоро заборони скінчатся... І в зимі сама всі птички з’їла.

Заборона іти до церкви. Церква зачинена. Вербочку святила сама в той сам час, коли отець святив на екрані комп’ютера. Страстний Тиждень не такий. Хоч поховала всі вишивки, як символ смутку в хаті, Страстя бачила знову лише на екрані комп’ютера. Хоч спекла пасочки кожному по одній, але як їх передам? Приготувала Великодній кошик і поклала перед комп’ютером. Не подивляла Великодні кошички, як щороку, коли кожна з нас старалася, щоб її кошичок був найкращий! Кошички стояли в церкві на вишивках — ах, які веселі взори, очі розбігалися! Струнка висока паска в кошичку

також на вишивці, коло неї кольорові крашанки, пестрі писанки, пахучі хрін та ковбаска... Багато з нас у вишиваних блюзочках, хлопці у вишиваних сорочках... І могутнє “Христос Воскрес”! Аж мурашки бігли по спині! Цього року не можна було зустрітися, разом заспівати “Христос Воскрес”, радісно похрестосуватися. Родинно-святочно ми не поспідали... Не розговлялися\*... Внуки не “цокнулися” крашанками... Не було того!

Цілком інший настрій... Майже ніякий настрій...

Все заборонене! Театри, кіно замкнені, не вільно зустрічатися та наражати себе та інших на недугу, не вільно прийняти родину в хаті, когось відвідати... До харчової крамниці треба вдягнути маску... Все!

Ні, не все! Не заборонено радіти сонечком, дивитися, як вітер гонить хмари. Ходити на прогулянки до парку чи “кругом бльоку” та дихати свіжим повітрям. Навіть можна купити нові рідкісні харчі та видумувати нові переписи! Потелефонувати друзям, розрадити самотніх, старших, написати комусь далекому листа!

Не заборонено думати, мріяти, радіти, сміятися, молитися!

Не заборонено! Дякуємо Тобі, Боже, що так багато дечого не заборонено!

Ніяка пошесть не тривала вічно. І Корона-19 не буде вічною! Вірмо і з надією дивімся у майбутнє! Будьмо оптимістами!

Прийде весна і прийде радісний ВЕЛИКДЕНЬ 2021!

## ХРИСТОС ВОСКРЕС!

\* Розговлятися, розговіни — Вечеря, що відбувалася після Великодньої Служби Божої на знак закінчення Великого посту.  
(Є. Онацький – Мала Енциклопедія)

## St. Athanasia

was born in 790 A.D. in Aegina, Greece to humble Christian parents. At a young age she enjoyed studying the Psalter, which she read with dedication and deep emotion. When she was still young, while working on a weaver's loom, a shining star came down to her from above and touched her, lighting her entire being. From that moment on her soul was illumined and she resolved to enter a monastery.

However, her parents had different plans and when she was sixteen years old, they requested that she marry instead. St. Athanasia agreed, but after a mere sixteen days of marriage, her husband was killed by invading barbarians. With her unexpected freedom, she thought it was finally her moment to follow through on her commitment to God. However, a decree set forth by the emperor Michael the Stammerer (820-829) ordered all young virgins and widows to marry. Saint Athanasia obeyed. Her new husband was a Muslim whom she eventually converted by her holy example in daily life.

Her ministry was to her husband and living a "virtuous and pious" life. She found immense peace and contentment in housework, service, and caring for the sick, needy, and homeless. On Sundays she enjoyed inviting family and friends over where she'd read the Holy Scriptures to her guests. During her marriage, her husband grew in Christian holiness, but died long before she was called to the Lord.

With her husband's death, St. Athanasia gave away her property and belongings, became a nun, and founded a women's monastery. Within four years she was asked to become abbess of that small community. Although she held a



prominent position, "she surpassed all the others in meekness and humility." She treated the other sisters with care and compassion, and only disciplined with love. Despite being abbess of her community, she always considered herself the least among the other sisters, and she never let someone else do anything for her. She quickly became beloved to her community.

St. Athanasia had great discipline and self-control. She "wore a hair-shirt, and over it clothes of coarse sheep's wool" (which she wore for the rest of her life). She rarely slept, instead, she filled her extra waking hours with deep prayer. During the day she worked, laboured with the others, and fasted. She only ate bread and water (even then, only after nine in the evening), she rarely ate fish and cheese, and she only ate vegetables every second day. Her life was example of constant suffering and sacrifice for God.

St. Athanasia also received the gift of healing from the Holy Spirit. She was constantly sought after to heal the afflicted. Receiving countless gifts for the miracles, St. Athanasia was able to build three churches in her monastery.

However, her popularity made her uncomfortable, so she secretly "escaped" to Constantinople with two other sisters. Life was good for her there, but her Aegina monastery discovered where she was after seven years and begged for her return, they missed her dearly. Only wanting to please God, she returned. However, upon her return, she had a vision of "two radiant men giving her a document that said, 'here is your freedom, take it and rejoice.'"

St. Athanasia spent the next twelve days (the last days before her death) in constant prayer. But her life became difficult and when she wanted to read the beloved *Psalters*, she could only get through twelve. Requesting the help of some of the other sisters, the *Psalters* were finished as a community on the evening of the Dormition of the Most Holy Theotokos. This also served as a time for people to bid her farewell. She blessed everyone and was joyful with them until her end on August 14, 860.

Before she breathed her last breath, St. Athanasia requested that her religious community feed the poor for the forty days following her death. The sisters agreed, but didn't follow the request fully. Instead, they only did it for ten days. However, St. Athanasia appeared to some of the sisters and said that God preferred people to give alms for forty days after a death and they should appease God by finishing the thirty days of meals. As she disappeared, she plunged her staff into the ground. The next day it sprouted into a living tree. A year after her death, they smelled a sweet fragrance from around her grave. Digging it up, they saw that her body was incorrupt and surrounded by flowing myrrh.

*St. Athanasia, pray for us.*



# Novena to the Holy Spirit

The novena to the Holy Spirit is the oldest of all novenas. When Christ Himself sent His Apostles back to Jerusalem to await the coming of the Holy Ghost (the first Christian Pentecost), they waited and prayed for nine days.

This year, Pentecost is celebrated on Sunday, May 23, 2021.

Although you can pray the novena any time of year, in order to time it with Pentecost, begin the novena on Friday, May 14 so it may be finished on Saturday, May 22, 2021.

Day One . . . . . Friday of the Sixth Week of Easter (May 14, 2021)  
 Day Two . . . . . Saturday of the Sixth Week of Easter (May 15, 2021)  
 Day Three . . . . Sunday of the Seventh Week of Easter (May 16, 2021)  
 Day Four . . . . . Monday of the Seventh Week of Easter (May 17, 2021)  
 Day Five . . . . . Tuesday of the Seventh Week of Easter (May 18, 2021)  
 Day Six . . . . . Wednesday of the Seventh Week of Easter (May 19, 2021)  
 Day Seven . . . Thursday of the Seventh Week of Easter (May 20, 2021)  
 Day Eight . . . . . Friday of the Seventh Week of Easter (May 21, 2021)  
 Day Nine . . . . Saturday of the Seventh Week of Easter (May 22, 2021)

Due to a lack of space, *Nasha Doroha* is unable to print the entire novena. However, the internet is full of Catholic sites that will post this novena's daily prayers and reflections. One such choice is: <https://www.praymorenovenas.com/novena-to-the-holy-spirit>.



## Ukrainian Catholic Women's League of Canada

### *League Day (Tag Day) May 30, 2021*

For over 50 years UCWLC branches across Canada have observed League Day annually on the last Sunday in the month of May. A common bond with the same objectives and intentions not only unites the UCWLC members within our branches, but also the UCWLC members across Canada. The UCWLC, in order to perpetuate our culture and share our faith, has been blessed during the last 75 years to by both supporting and walking hand-in-hand, with our Ukrainian Catholic Church.

On League Day we honour and venerate the Patroness of our organization, the Theotokos, the Holy Mother of God, by together celebrating the Divine Liturgy, receiving Holy Communion, and remembering our deceased members. It is also a day where we can restore our efforts by reviewing our endeavours and achievements, while continuing to

provide and support programs that build the spiritual infrastructure of us, our families, our Ukrainian culture, our church, and our community.

On May 30, 2021, UCWLC members across Canada will come together to celebrate our annual League Day. Please join us in prayer and in community as we continue to commit ourselves to building a comprehensive understanding of our spiritual and cultural heritage while living an authentic Christian life as contributing members to our church and society.

*Слава Ісусу Христу!*  
*Glory be to Jesus Christ!*

Barbara Hlus, President  
 UCWLC National Executive Committee



# Green Holiday / Zeleni Sviata

— Joyce Sirski-Howell



Joyce Sirski and her mother, Katherine

As a young girl growing up on a farm near Dauphin, MB, I understood Zeleni Sviata (Pentecost) was celebrated after Easter. Every year, in honour of the holiday, my father would cut down two young poplar trees and set them up on either side of the doorway. (As a side note, my brother Ernie who now lives on the family farm continues this tradition.) If we children asked our father why he was doing this, the answer was, "Because it is Zeleni Sviata tomorrow." How exciting that the trees remained in place by the doorway for the entire following week! Another indicator that it was Zeleni Sviata was the look of the church when we drove up. Greenery adorned it outside and in. As well, the priest wore green vestments when he celebrated the Divine Liturgy.

Zeleni Sviata is Pentecost, or Holy Trinity Day. It is the birthday of the church celebrating the

descent of the Holy Spirit upon the Apostles. Pentecost marks the beginning of the Christian church when the Apostles were given the Great Commission to go forth with courage and wisdom to proclaim the Word of God all over the world. Pentecost is celebrated fifty days after Easter (seventh Sunday) thus concluding the Easter season.

David J. Goa, in his book *Seasons of Celebration Ritual in Eastern Christian Culture* (pg. 38) writes this about Pentecost, "Christians celebrate it as the exodus from a world ruled by sin and death, and as a resurrection of the creation as God intended it—a sacred world of forgiveness, grace, and love."

## Green Holiday in Ukraine

Recently in Canada most references to Zeleni Sviata refer to church celebrations, and the

decorating of churches and homes with greenery. However, Ukraine celebrates it with a little more activity, and though they honour the religious focus, they celebrate it with a bit more of a festival spirit, decorating not just their homes with greenery, but offices and cars as well. In Ukraine, greenery is taken to church to be blessed by a priest, but parishioners aren't necessarily taking greenery to be blessed because of Christian Pentecost, rather because Green Holiday kicks-off the summer.

Like many Ukrainian traditions, there is a duality with Christian and pre-Christian beliefs. In pre-Christian times this particular celebration was based on the cult of trees, flowers, and other greenery, and people used to invoke magic in the hopes of a good harvest for the upcoming growing season. As well, grasses, herbs, flowers, and other greenery symbolized the emergence of new life after a long, dark winter.

After Christianity was introduced, "new life" meant Christ's Resurrection and emergence from the tomb. Thus, many Ukrainian traditions still hold a duality (like the meaning of the symbols on pysanky). In the case of Green Holiday in Ukraine, there remains a quiet impression amongst some people that "the greenery must be taken to church and blessed by the priest because grasses and greenery are believed to possess special powers that protect dwellings from evil and magic." →





## Klechalna

The last Saturday before Trinity Day/Pentecost is called “Klechalna.” Klechalna Saturday is considered a day of memorial when the whole family makes an extra effort to live in harmony, with no arguing. Honouring the memory of ancestors and praying for their souls is a long-standing pre-Christian and Christian practice in Ukraine. A memorial dinner is one way to do this.

In the past, in the morning of Klechalna, people went to the woods and meadows (barefoot) to collect herbs and tree branches. Herbs gathered were thyme, tarragon, lovage, basil, and oregano, and in evening they decorated their houses with the branches of maple, basswood, and ash.

During Green Holiday the floor in the house was covered with these herbs and branches, cornflowers were placed on a windowsill, and flowers were laid behind icons or even placed under the roof. Long ago, villagers believed that the souls of their ancestors hid in klechannya

herbs and branches. In fact, they believed that klechannya were holy. Thus, people decorated their houses and yards with it believing that at the same time they were sanctifying and purifying their property from evil forces. These Trinity herbs were stored and later used to prepare therapeutic baths.

Research taken from <http://itsukraine.com/events/holy-trinity-day-or-svyata-triytsya-and-green-holidays-in-ukraine>

## Traditional food served at the memorial dinner

- Kólyvo (kolovo) – a wheat and honey ritual dish similar to kutia
- Kapusniak – sauerkraut soup
- Dish of baked, homemade noodles
- Meat and sauerkraut dish
- Varenyky, nalýsnyky, pyrizhky
- Studenéts (headcheese)
- Buckwheat kasha
- Variety of baking

## Other Interesting Facts About Green Holiday Traditions in Ukraine

- 1) On this holiday, work and other labour is forbidden.
- 2) People take green bouquets made of herbs and flowers to church to get blessed.
- 3) In the past, it was recommended to walk barefoot on grass while gathering and drying the herbs, flowers, and branches.
- 4) Long ago, this holiday was especially loved by young girls who liked making wreaths and placing them in a river in hopes their future might be revealed—maybe a marriage was in store for them. At this same time, Korovai that was baked earlier for the occasion was shared with these unmarried girls.
- 5) Green Holiday was a special time to give alms to those in need. →



Kolyvo



- 6) Long ago, villagers organized outdoor festivals where they sang and danced in a ring.
- 7) On Green Holiday it was seen as a good omen for a young man to ask for a woman's hand in marriage. It was also believed that a wedding celebrated on Trinity Sunday foretold a happy life for the newlyweds.

Research taken from *Ukrainian Recipes: Trinity Sunday* – Ukrainian traditions and customs (<https://ukrainian-recipes.com/trinity-sunday-ukrainian-traditions-and-customs.html>)



## Nasha Doroha Publishing

January 9, 2020 to December 31, 2020

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Oksana Bashuk Hepburn ..... \$200

### A friendly reminder to all UCWLC branches and eparchies:

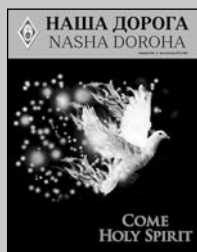
If you are submitting an obituary with a picture, the cost is \$75. Many branches are sending obituaries to the editor without paying for the submission. Payment with name of deceased member should be sent to:

Nasha Doroha Publishing  
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Yorkton, SK S3N 1N3

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Elizabeth Zahayko. ND Financial Administrator



Did you buy a gift subscription or two of NASHA DOROHA for your favourite people? For their birthday or anniversary? Please see page 39.



### It was Palm Sunday

but because of a sore throat, 5-year-old Johnny stayed home from church with a sitter. When the family returned home, they were carrying several palm fronds. Johnny asked them what they were for.

“People held them over Jesus’ head as he walked by,” his father told him.

“Wouldn’t you know it,” Johnny fumed, “the one Sunday I don’t go and He shows up.”

No matter the genre, stories are universal wonders of life that spark connection and passion. They are also building blocks that bridge facts with emotions thus explaining our existence and our world. Their words and messages teach, inform, take us on journeys to places unknown or long forgotten, and introduce us to characters, people, or even loved ones lost to the realms of time.

Stories and storytelling are ways to pass down morals, values, and knowledge helping us learn how to act wisely. Not only do they help shape our perspective of the world, but they also help us understand the perspectives of others. But stories (especially children's stories, fantasy, or fiction) also allow us be creative, imaginative, and put us in touch with love and wonder again.

C.S. Lewis once wrote a letter to his granddaughter about *The Chronicles of Narnia*:

"My Dear Lucy,

I wrote this story for you, but when I began it I had not realised that girls grow quicker than books. As a result you are already too old for fairy tales, and by the time it is printed and bound you will be older still. But someday you will be old enough to start reading fairy tales again..."

Like all stories, Cornelia Bilinsky's are meant to be enjoyed by all ages and shared—especially with little ones. So whether you are at a school or reading them on your own, don't forget to take a moment to share her stories with others.

Storyteller and author Cornelia Mary Bilinsky grew up in the farming community of Ethelbert, MB. She attended the University of Manitoba, graduating from St. Paul's College with a B.A. Honours in English and Theology. Subsequently, she obtained a Certificate in Education and was privileged to teach English at the secondary school level in Manitoba, and later English as a Second Language at a community college in Ontario.

Cornelia is married to Ukrainian Catholic priest Rt. Rev. Mitrata Bohdan Bilinsky. She has worked alongside her husband in various Ukrainian Catholic parishes in Ontario. Having grown up in a family with seven children, Cornelia is happy when surrounded by children. Thus, her greatest joy has been working in catechetical ministry, particularly with young children. In her experience, they are eager, open-minded, and receptive to learning about the faith of our Church. She loves teaching them using a hands-on approach and

making use of stories, songs and plays—most of which she herself creates. She recognizes that stories are excellent fodder for children's imaginations and provide valuable lessons for Christian living. In her stories, Cornelia has endeavoured to make use of the great wealth possessed by our Church in its feast days, its liturgical traditions, and its saints.

In 2010 Cornelia was invited by Pauline Books and Media to write stories for picture books in the *Christian Tales and Legends* series. To date she has seven books published: *Santa's Secret Story*, *The Saint Who Fought the Dragon*, *The Queen and the Cross*, *God Is with Me*, *Patrick and the Fire*, *Brother Lorenzo's Pretzels*, and *The Legend of the First Valentine*. Her books are available from Pauline Books and Media, 3022 Dufferin St., Toronto (416 -781-9131) or on Amazon, where they may be viewed following this link: <https://www.amazon.com/Cornelia-Mary-Bilinsky/e/B004UDIYLC>.

Currently, Cornelia lives in Oshawa, ON. She feels greatly blessed



Cornelia Bilinsky

to be a wife, mother, grandmother, and a *dobrodiyka*, serving the church in whatever way is needed. She enjoys gardening, reading, writing stories, cooking, and spending time with her family. She is also an active member of the Ukrainian Catholic Women's League at the Ukrainian Catholic Church of the Great Martyr, St. George the Victorious in Oshawa. →

# And to Those in the Tombs

By Cornelia Bilinsky

“**T**here it is! The gate to the cemetery!” shouted Lesya, as her father steered the car past an ivy-covered wall into a drive bordered by stately maples.

“I do hope we are not late for the Panakhyda,” said Mama anxiously.

“Relax! It’s only a quarter to three!” said Tato as he parked the car. “We have time to visit Baba and Dido’s grave first.”

It was a glorious June afternoon, bursting with new green leaves sparkling in the sunshine and warm breezes laden with the fragrance of lilac blossoms and freshly-mown grass. Here and there, tall red tulips stood proudly beside the graves, as if on guard.

“Oh, look at this shrub!” exclaimed Lesya, stopping at a sprawling euonymus that almost covered a giant tombstone with its lush new growth.

“We could have used some of these branches this morning!” said her brother Michael.

That morning the church had been lavishly decorated with freshly-cut green branches, as was the custom on Pentecost Sunday. At home, after the Divine Liturgy, Lesya and Michael had searched the backyard for shrubs with the nicest looking leaves. Lesya had wanted to bring some into her room.

“We’re supposed to put the branches around the front door!” Michael had argued.

Mama had just smiled. “On Pentecost Sunday, you may put fresh green branches anywhere you want. They remind us of the Holy Spirit, ‘the giver of life, who is everywhere present and fills all things,’” she explained, referring to the prayer that Lesya had heard sung in church that morning.

But now they had reached Baba and Dido’s gravesite and were standing reverently before a tall granite tombstone entwined at the base by thick vines of periwinkle dotted with pretty purple blossoms. Tato made the sign of the cross and quietly led the prayer, “Our Father.”

Lesya stared at the names on the tombstone... ИБАХ... МАПІЯ... She was too young to have known her grandfather, but she remembered Baba, who had died only the year before. Dear and familiar images floated through her mind...

the little brick house with the living room full of embroidered pillows and old photographs... Baba’s slightly bent figure... her grey hair and wrinkled face that broke into a wide smile whenever Lesya and Michael visited.

“Wait! I have something for you!” she would always say, as she slipped away into the kitchen. Lesya would hear a mysterious rustling of paper and presently Baba would reappear with the promised treat—perhaps a handful of peppermints or some fragrant *mediwnyk*.

“Дякую!” (Thank you!) Lesya would always say when she had received her portion. “Велика рости!” (May you grow to be a big girl!) Baba would inevitably respond, as she patted Lesya gently on the head.

“Tato,” said Lesya mournfully, “I’m sorry that Baba had to die.”

Her father put his arm around her. “I miss her too,” he said softly, “But I am happy knowing that even though Baba died, she still lives.”

Lesya looked at the tombstone and then up at her father, a question in her eyes.

“Lesya, do you remember the Easter song that we were singing over and over again at church for so many weeks?”

“You mean the one that goes, ‘*Christ is risen from the dead*?’”

Tato nodded. “That’s right!” he said. “You know that Jesus rose from the dead but did you know that Jesus promised that anyone who believed in Him, even though he should die, would live forever?” (John 11:26)

Lesya considered this bit of information.

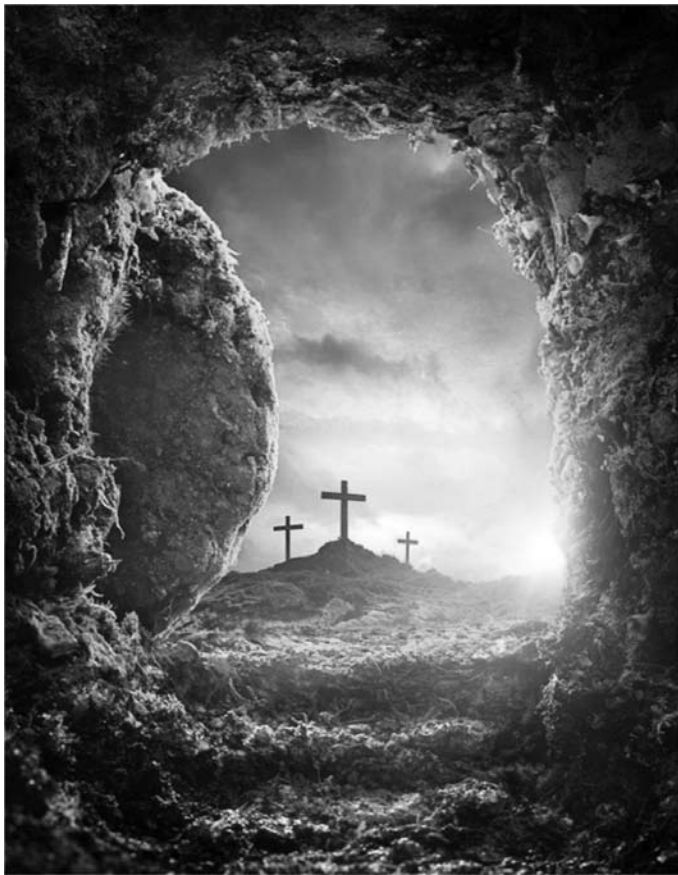
“Baba believed in Jesus, didn’t she?” she asked.

Tato smiled. “She certainly did. So our hope is that she is alive with Jesus right now.”

“Is that why we came to the cemetery today? To remember that?” asked Michael.

“Why yes,” Tato explained. “Today, we’ve come to





pray for the dead, but what we are really doing is celebrating life. Just look around you and see how everything is alive!”

“We are alive,” shouted Michael, hopping up onto a neighbouring tombstone.

Frowning at Michael, Mama gently guided him off the tombstone. “Yes, we are alive,” she said, “And the trees and grass that looked so brown and dead in the wintertime are alive.” She took in a deep breath of the wonderfully fragrant air.

Tato knelt down and looked into Lesya’s face. “Today in the Panakhyda we will pray for all these people who have died,” he said, sweeping his arm meaningfully around him, “including your dear Baba, Lesya. We will pray that they will be happy forever sharing in the new life that Jesus Christ promised.”

“And look,” Mama pointed out, “I see that Father Andrew has arrived and is ready to start the service. We had better join the others.”

Tato led his family to the spot where the community was gathering. Lesya followed slowly, still thinking of Baba, but the sadness had lifted from her heart. She was remembering the last part of the Easter song:

“And to those in the tombs, He granted life.”

# The Holy Spirit Floats Down on Parishioners

## St. Nicholas Ukrainian Catholic Church in Edmonton

By Barbara Olynnyk, St. Nicholas UCWLC, Edmonton

At the 39th UCWLC Edmonton Eparchy convention, the cultural committee put together a package focusing on enhancing the traditions of five feast days in our Ukrainian Catholic Church: Saint Nicholas Day, Christmas, Feast of Jordan, Pentecost, Transfiguration, and Dormition of the Mother of God. Through a presentation and group discussion, we compiled suggestions for celebrating the feast days hoping to bring meaning and understanding to customs that could be followed for those feast days.

I took great pride in trying to implement some of the suggestions from that convention. The story I’m about to share was not a result of those suggestions, rather, more like a side-effect. In any regard, it made Pentecost at our parish a memorable experience.



When I was growing up on the farm, I remember Pentecost being referred to as Зелені свята. It was a special day, but I really

didn’t know the reason for it being a holy day in our church. At any rate, my dad would cut two poplar saplings and put them by the front door of the house. As an adult at St. Nicholas Church in Edmonton, AB, I kept this custom alive. On this particular Pentecost, I decided to bring some poplar branches that had beautiful, long, light-green, cascading “flowers” on them because they looked so pretty. As always, I put some outside of the church’s front door, some along the pews fastened with tape, some in a vase on the tetrapod, and a couple tall saplings in pails of sand on each side of the iconostasis. It was all done before the congregation arrived at church.

For Liturgy, I always sit up front, near the altar. As the liturgy progressed, I noticed some fluff

floating around in front of me. But it was the season for poplar fluff and the door at the front of the church was open for some air, so I didn't think anything of it. Then I heard some coughing and sneezing behind me (which continued throughout Liturgy). I wondered why so many people came to church with colds. When I noticed that there seemed to be more fluff, I decided to turn around. My mouth fell open and my eyes popped wide! To my horror, the beautiful cascading flowers... had swollen and burst into poplar seeds!

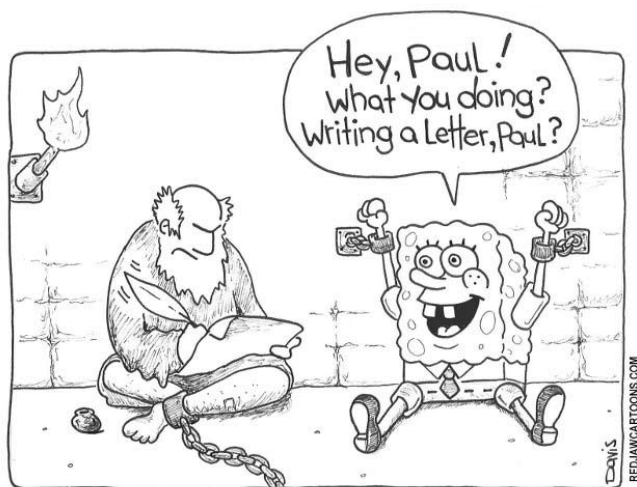
Poplar fluff floated in the air filling the rest of the church behind me. It was everywhere! How could this have happened? Only an hour ago, these "flowers" were skinny and compact, and in short time they puffed up and burst into seed. I started to panic thinking how eventually it would all land on the carpet. I was horrified! I knew I had to remove the branches. Quickly I loosened each one from the tape on one pew and gingerly tiptoed to the exit where I left them outside. When I returned, I realized that other flowers were popping open too. Another parishioner, Lorraine, came to help, bearing a plastic bag to take the other branches out. Good thinking! When we dealt with that, I looked back into the church realizing that all the fluff on the carpet was going to get stirred up as people went to receive Communion. That would really irritate all the people with allergies. I had to get the fluff off that carpet. A little girl decided to pick the fluff up in her fingers and put it in her open hand. That was priceless to see. Then Lorraine brought some wet paper towel and what followed was I'm sure



a sight to behold! Two 70-year-old women wearing skirts, bent on their hands and knees, patting down the fluff to dampen it while singing Bipio! Not surprising, the flow of the liturgy was interrupted for the parishioners as they watched this spectacle. I vowed to *never, ever* bring these particular beautiful, cascading "flowers" inside again. Thankfully, Father Julian was completely focused on the liturgy and oblivious to it all. After the fact, he said he heard all the coughing and sneezing and blamed it on the new incense he used for the first time. He said that during the liturgy he hoped that things would settle down and become better, but "apparently they did not." He didn't find out the true cause until after Liturgy was finished.

After Liturgy, I took the microphone and apologized to all the parishioners with allergies. But I assured them that St. Nicholas definitely had a memorable Pentecost and that while the apostles received the Holy Spirit by tongues of fire, our parishioners received the Holy Spirit by floating fluff.

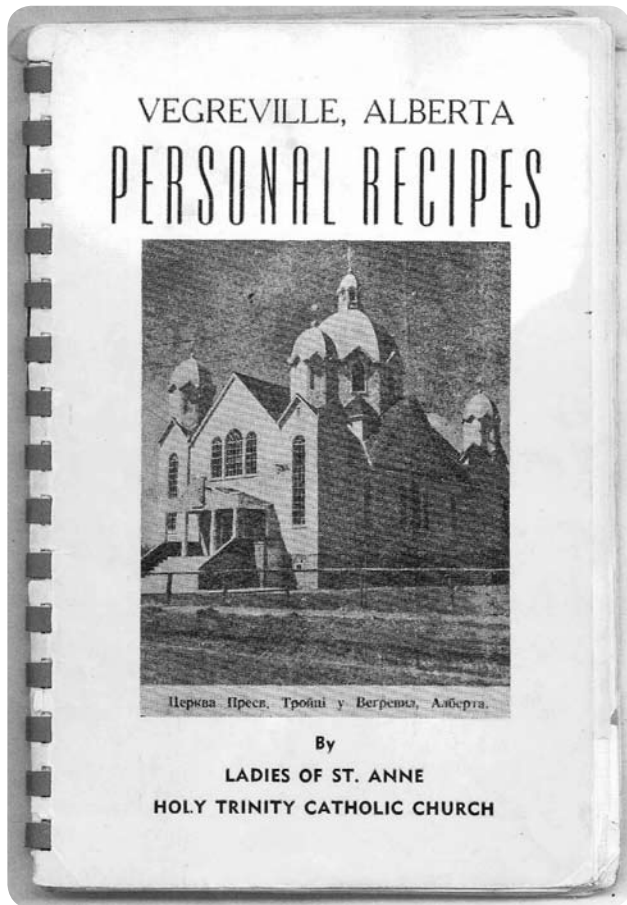
The whole experience horrified me, but Dobrodiyka Slavica said, "But it was beautiful to see the fluff floating around so gently." Beauty is definitely in the eye of the beholder.



"... I was given a thorn in my flesh, a Messenger from Satan, to torment me. Three times I...."

THE UKRAINIAN CATHOLIC WOMEN IN VEGREVILLE began organizational life in 1932. The group was called the “Ladies of St. Anne.” The Ladies later became a branch of the UCWLC in 1948, retaining their name.

Their first cookbook titled *Vegreville, Alberta Personal Recipes* by Ladies of St. Anne, Holy Trinity Catholic Church, is not dated. The number 679 appears at the bottom of the recipe pages though. The cookbook was printed in the USA by North American Press in Kansas City, Missouri.



Elsie Kawulich, long-time UCWLC member in Vegreville, was contacted to answer the following questions: What year was the book printed and how did the recipes get to Kansas City? Elsie knew it came out shortly after she was married—1958.

Elsie didn't know exactly how the recipes got to Kansas City, so we got our thinking caps on. I wondered if there was a travelling salesman who covered the area. Indeed! Elsie confirmed that a company agent representing North American Press served different areas of the provinces. (A side note, I have seen copies of cookbooks, spanning Dawson Creek, Peace River, Gibbons, Swift Current to Nashwaaksis, New Brunswick with the

same cover format and red coil. The company served community groups well.) Elsie recalled that this company agent accepted handwritten recipes because very few families had a typewriter in the 1950s. After some time, the ladies saw their first fundraiser cookbook.

The ladies produced a second cookbook in 1967-68 titled *Pioneer & Modern Recipes 1867-1967*. (A copy of this cookbook is in Research & Collections Resource Facility's special collections, University of Alberta.) It was dedicated to “the founding members; the Pioneers who left the Old Country to make Canada their new home,” and there was also a published list of the parish's founding members.

A third cookbook, *Good Appetite! Recipes (Pioneer & Modern)*, was produced in 1976. This book was referred to as “a Jubilee souvenir from the town of the Pysanka in the province of the Wild Rose.”

To celebrate the centennial of Holy Trinity Ukrainian Catholic Parish, a cookbook, *Holy Trinity Ukrainian Catholic Parish 1907-2007 Centennial Cookbook*, was published. In the acknowledgements it is mentioned that recipes from the two previous cookbooks are included, as well as many more.

My mother always made Easter Macaroni Casserole for Easter using homemade noodles. She had no recipe. Once I discovered a recipe for this in a 1963 cookbook from Vegreville, I have been making it every Easter since. Vegreville's second cookbook also has the recipe, page 23.

### ■ Easter Macaroni Casserole

- 2 ½ cups dry egg noodles
- ½ cup raisin, well washed
- ½ cup sugar (can reduce to ¼ cup)
- 3 eggs
- ½ tsp salt
- 1 cup scalded milk, cooled
- ½ tsp cinnamon
- ½ cup butter, melted (or reduce to 2 tbsp)

Cook noodles in salted water until almost done. Drain well. Add melted butter and mix well. Add raisins and the mixture of sugar, salt, cinnamon, beaten eggs and the cooled milk to the macaroni. Place in a well-buttered, glass 8x8 inch dish. Bake in a moderate oven 350° F for about 30 to 45 minutes, or until golden brown on top.

Joyce Sirski-Howell,



## A National UCWLC Cultural Project

# Ukrainian Summer Kitchen Memories

The book *Summer Kitchens* by Olia Hercules, released in 2020, has become a best seller on Amazon. Olia revisited summer kitchens in every corner of Ukraine to produce this book.

Summer kitchens were part of many Ukrainian-Canadian prairie farmsteads as well. However, there is minimal research or information available on the internet.

Before it is too late and this part of history is forever lost, we are inviting you to please write down and share your memories with us. The memories may be of your own summer kitchen, or of visiting Baba's, or even a neighbour's.

Here is a suggested format: Please provide the location, whose "litnya khata" it was, how it was used, and whether or not it is still at that location. Any photos are welcome as well.

The information can be handwritten or typed and sent by either email at [joyce.howell@live.ca](mailto:joyce.howell@live.ca), or by snail mail to:



Joyce Sirski-Howell,  
7627 – 42 Ave NW,  
Edmonton Alberta T6K 0Y1

We look forward to your responses.

Joyce Sirski-Howell UCWLC National Cultural Chair  
<https://www.ukrhec.org/civcrm/event/info>



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](http://www.ucwlc.ca). Applications should be submitted electronically to

**The Vera Buczynsky Ukrainian  
Studies Scholarship Committee**

Barbara Olynyk, Chair at  
[ucwlcnationalscholarships@gmail.com](mailto: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](http://www.ucwlc.ca). Applications should be submitted electronically to

**The Mary Dyma Religious Studies  
Scholarship Committee**

Barbara Olynyk, Chair at  
[ucwlcnationalscholarships@gmail.com](mailto:ucwlcnationalscholarships@gmail.com)

# Жінки у житті Тараса Шевченка

Це скорочена стаття, опублікована українською мовою видавництвом "Ракурс", Україна.

Цілі покоління українців виховувалися на образі поета-мученика, бідоласного кріпака в кожусі та шапці. Про Тараса Шевченка, стильного академіка, геніального художника, митця-трудоголіка, голос якого зачаровував жіноче товариство, не розповідалося. Він прожив лише 47 років і за цей час встиг «гори звернути», на що іншим не вистачило б і тисячі років. За життя український геній не був позбавлений щирої прихильності та уваги жінок.

## Перше юнацьке кохання

Гарненька кравчиня польського походження **Ядвіга Гусиковська**, з якою юний Шевченко познайомився 1830 року у Вільно, стала першим коханням поета. Завдяки Ядвізі Шевченко не лише опанував польську мову, але й познайомився з вільнодумною молоддю. Погляди польки змінили його ставлення до самого себе — він відчув себе вільною людиною, а не кріпаком.

Ядвіга не бачила свого життя без Речі Посполитої, назривала революція, а Енгельгардт переїхав до Петербурга. Тарас спочатку думав переховатись у Гусиковської, а потім підробити документи та позбавитися і кріпацтва. Ядвіга ж бажала, щоб він приєднався до студентського руху опору, але Шевченко не бачив у цьому потреби. Тоді полька видала його уповноваженому Віленського гарнізону. Шевченка етапом відправили в Петербург. Він 800 верст подолав пішки, і друзям розповідав, що навіть чобіт протер. →



# Women in the Life of Taras Shevchenko

This is an abridged article originally published in Ukrainian by Publication "Rakurs", Ukraine.

Whole generations of Ukrainians were brought up with the image of a poet-martyr, a poor serf in a fur coat and a hat. The story of Taras Shevchenko as a stylish academic, genius and workaholic artist whose voice fascinated women's society has not been told. He lived only 47 years, but in this short time he managed to "move the mountains" which for others, a thousand years would not be enough. During his life, this Ukrainian genius was not deprived of the sincere affection and attention of women.

## First Youth Love

The beautiful dressmaker of Polish origin, **Jadwiga Husykowska**, whom the young Shevchenko met in 1830 in Vilnius, became the poet's first love. Thanks to Jadwiga, Shevchenko not only mastered the Polish language, but also met free-thinking young people. Her views changed his attitude towards himself—he felt like a free man, not a serf.

Jadwiga did not see herself leaving the [Rich-Pospolyta] Commonwealth, because a revolution was brewing. Engelhardt had moved to St. Petersburg [but Shevchenko did not join him]. At first Taras thought of hiding at Husykowska's, forging documents to rid himself of his serfdom. Jadwiga wanted him to join the student resistance movement, but Shevchenko did not see the need. [Because of his refusal] she handed him over to the commissioner of the Vilnius garrison. Shevchenko was sent to St. Petersburg. While walking [to St. Petersburg] he covered 800 miles on foot and told his friends that he even wore out his boots. →

## Донька священника

Під час перших відвідин України у Кирилівцях Шевченку сподобалась **донька священника Григорія Кошиці Феодосія**. Вона відповіла взаємністю. На той час їй було 17 років.

Після отримання посади у Київському університеті Тарас надумав влаштувати своє особисте життя, але батьки дівчини були проти. Спершу закоханих спробували розлучити хитрощами. Дізнавшись, що Шевченка запросили бути хрещеним батьком дитини селянина Прокопа Демченка, батьки дівчини вирішили, що хрещеною буде Феодосія (а кумові й кумі за звичаєм не можна було одружуватися). Однак Феодосія охрестила дитину в іншого священника з іншим кумом. Шевченко ж приїхав у Кирилівці на храмове свято свататися, але батьки дівчини вручили йому гарбуза. Молода попівна не наважилася на втечу з поетом. Відомо, що невдовзі Феодосія збожеволіла і у 1884 році померла.

«... гарна була баришня. Частенько мені пришлося бути свідком, як вони зустрічались і щиро розмовляли в гаї... І часами цілі ночі просиджували вони в обіймах під своєю калиною та, слухаючи соловейків, дивились у вічі один одному», — згадує наймит священника Жорновський.

## Останнє кохання Шевченка

Колишня наймичка **Ликерія Полусмак**, яку Шевченко звільнив від кріпацтва, була останнім коханням поета. Тарас запропонував їй одружитися і переїхати в Україну.

У 1859 році Ликерію привезли в Петербург прислужувати сестрі Надії Забілі на дачі в Стрельні. Роком пізніше на літературній вечірці Варвари Карташевської Тарас вперше побачив 19-річну симпатичну україномовну «дівчинку до чаю». Влітку Шевченко посватався до Ликерії, на Покрову мали одружитися. Як оповідали жінки, що добре знали тоді Ликерію, вставляла вона пізно, ходила нечесана й невмита, була лінивою й неохайною, ласою на гроші й не шанувала своєї дівочої слави. Вміла лише добре шити білизну й вишивати.

«Так не хочеться за нього йти... Ні! Піду! На зло

## Daughter of a Priest

During his first visit to Kyrylivtsi, Ukraine, Shevchenko took a liking to **Feodosiya, the daughter of the priest Hryhorij Koshytsia**. She reciprocated the feeling, but she was only 17 years old at the time.

After finding employment at Kyiv University, Taras decided to get his personal life in order [and settle down], but Feodosiya's parents were against it. At first they tried to separate them by tricks. Upon learning that Shevchenko had been invited to be the Godfather to the child of [fellow villager] Prokop Demchenko, Feodosiya's parents decided that she too would become Godmother for this child (it was customary for a Godmother and Godfather not to marry). However, Feodosiya became a Godmother for another priest's child [instead] who had a different Godfather. Shevchenko came to Kyrylivka for a [khram] temple holiday to get engaged to Feodosiya, but her parents handed him a pumpkin instead (not supporting the engagement). She did not dare to run away with the poet, but in 1884 Feodosiya went mad and died.

"... the young girl was beautiful. I often witnessed how they met and talked sincerely in the grove... Sometimes they sat all night in each other's arms under their viburnum, listening to the nightingales, looking into each other's eyes," recalls the priest's cotter, Zhornovskyj.

## Shevchenko's Last Love

Former bondmaid **Lykeriya Polusmak**, whom Shevchenko freed from serfdom, was the poet's last love.

Taras wanted to marry her and move to Ukraine.

In 1859, Lykeriya was brought to St. Petersburg to serve Nadiya Zabyla and her sister at their cottage in Strilina. A year later, at a literary party by Varvara Kartashevskaya, Taras saw for the first time a pretty Ukrainian-speaking "tea-girl." In the summer, Shevchenko got engaged to Lykeriya. They were to marry on the feast day of the Holy Intercession. According to women who knew Lykeriya well, she was the type of woman who got

up late, walked around uncombed and unwashed, was lazy and untidy, loved money, and did not respect her maiden fame. She could only sew clothes well and was good at embroidery.

→





дівчатам карташевським підру, щоб вони збіслися...», — говорила Ликерія.

Маючи формальну згоду пана на свій шлюб із Шевченком, вона почала поводитися ще гірше — до ночі ходила на вечорниці, «співала, реготала з солдатами». Про це згадувала Надія Забіла.

Дівчина сердилася, що Шевченко не захотів наймати прислугу, сказав, щоб Ликерія сама прибирала у своїй кімнаті.

«Важкого ти у мене нічого не будеш робити, хіба звариш борщу та пошиєш мені сорочку... Та одно знай: щоб була чепуренька, бо неохайних я не терплю», — казав Шевченко.

Однак Ликерія хотіла бути панночкою. Тарас обдаровував її подарунками (накупив їй суконь, капелюхів, черевиків, каблучок, сережок, коралів), але вона зважилася на флірт з його друзями та знайомими. Причиною конфлікту стало те, що, прийшовши до Полусмак не в звичайну пору, Шевченко застав її в обіймах її вчителя, а за іншою, менш певною версією, в обіймах якогось лакея. Коли Ликерія побачила, що діла вже не буде, відповіла нахабно: «Хіба ж би я за тебе, такого „старого та поганого“ пішла, коли б не подарунки, та не те, щоб панією бути».

На сотий день знайомства Шевченко попросив спалити всі його подарунки, щоб вона заплатила за квартиру 14 руб., за ключ, нею загублений, 1 руб.

Ликерія пережила Шевченка на більш ніж півстоліття. Останні 10 років свого життя, поховавши п'яницю чоловіка-перукаря і зіп'явши на ноги дітей, Ликерія переїхала до Канева, де працювала швачкою та доглядала могилу Тараса. Подарувала світлиці Шевченка 4-метровий весільний рушник, вишитий півнями, та залишила запис у книзі відвідувачів: «Сподіваюсь, ти бачиш, як я каюсь...».

#### Перелік усіх жінок, згаданих у статті:

Дитяче захоплення *Оксана Коваленко*, перше юнацьке кохання *Ядвіга Гусиковська*, німкеня-натурниці *Амалія Клодберг*, княжна «добрий ангел» *Варвара Репніна*, дружина полковника *Ганна Закревська*, донька священника *Феодосія Кошиця*, платонічне кохання *Агата Ускова*, молода акторка театру *Катерина Піунова*, дружина давнього друга *Марія Максимович*, кріпачка *Харитина Довгополенко*, останнє кохання *Ликерія Полусмак*.

Щоб прочитати всю статтю, будь ласка перейдіть на: <https://racurs.ua/ua/n119168-schob-bula-chepurnenka-bo-neohaynyh-ya-ne-terplu-jinky-ta-prystrast-u-jytti-tarasa-shevchenka.html>



Lykeriya was heard to say, "I don't want to marry him... no! I will! Just to make the Kartashshevsky girls mad."

Having the formal consent of the overlord for her marriage to Shevchenko, she began to behave even worse. Nadiya Zabyla also mentioned that she was going to parties staying up late into the night. She "sang, laughed loudly with the soldiers."

Shevchenko told Lykeriya to clean her room by herself, and she became upset because he did not want to hire a servant for her. He told her, "You won't be doing any hard work for me, unless you cook me some borshch, or sew me a shirt... But you have to know one thing, you have to take good care of yourself, because I don't tolerate untidy people."

However, Lykeriya wanted to be a *panya*. Taras gave her many gifts (he bought her dresses, shoes, rings, earrings, necklaces), but yet she dared to flirt with his friends and acquaintances. The reason for their conflict was that Taras visited Polusmak at an unexpected time and found her in the arms of his servant. When Lykeriya saw that the relationship with Shevchenko was over, she said, "Would I have gone for you, so old and ugly, if not for the gifts or to be a *panya*?"

On the hundredth day of his acquaintance with Polusmak, Shevchenko asked her to burn all his gifts and that she pay for the apartment that he rented for her—14 rubles—and for the key she lost, which was 1 ruble.

Lykeriya survived Shevchenko for more than half a century. For the last 10 years of her life, after burying her drunken then-husband-hairdresser and getting her children on their feet, she moved to Kaniv where she worked as a seamstress and took care of Taras' grave. She gifted Shevchenko's room with a 4-metre-long wedding rushnyk embroidered with roosters, and left an entry in the visitor's book: "I hope you see how I repent."

#### List of all the women mentioned in the article:

Childhood delight *Oksana Kovalenko*, First youth love *Jadwiga Husykowska*, German-naturist *Amalia Clodberg*, Princess "good angel" *Varvara Repnina*, The colonel's wife *Anna Zakrevska*, Daughter of a priest *Feodosiya Koshytsia*, Platonic love *Agatha Uskova*, Young theatre actress *Kateryna Piunova*, Wife of an old friend *Maria Maksymovych*, Bondmaid *Harytyna Dovhopolenko*, Last love *Lykeriya Polusmak*.

To read the entire article please go to <https://racurs.ua/ua/n119168-schob-bula-chepurnenka-bo-neohaynyh-ya-ne-terplu-jinky-ta-prystrast-u-jytti-tarasa-shevchenka.html>

## St. Volodymyr Museum – Ukrainian Catholic Archeparchy of Winnipeg Preserving Our History to Make Way for the Future

By Natalia Radawetz – Curator

Greetings from Winnipeg!

Twenty-two years ago I received a call from Auxiliary Bishop Stefan Soroka to consider the position of museum curator at the Ukrainian Catholic Archeparchy of Winnipeg. A valuable and extensive collection of ethnographical and religious items—the original St. Volodymyr Museum collection—was in sore need of attention. The collection had been in storage for about 14 years and, given its significant value, Bishop Stefan felt it was in need of professional

“TLC.” I was a busy stay-at-home mother at the time, caring for my four-year-old and two-year-old. I was also busy running a Ukrainian dance school, teaching catechism, and involved in other parish activities. I was hesitant to accept this new responsibility. I wanted to be available for the various term positions that often came up within the secular museum field in Winnipeg and surrounding area. It was also important to me that I be home as much as possible for my children. After much discernment, I agreed

to Bishop Stefan’s request.

My discernment to accept the curatorial position at the Archeparchy, and specifically with St. Volodymyr Museum, was as follows: I had the right background—a marriage between my university degree (Ukrainian Canadian Heritage Studies) and my museum training (including a one-year internship at the Manitoba Museum). The added ingredient was the fact that I was a practising Ukrainian Catholic with a strong desire to educate others about the history of our church in



Main exhibit space features a diorama of a typical early 1900s rural church. Many items shown here are from St. Demetrius Ukrainian Catholic Church in Drifting River, MB., including the hand-made pews.



Popular exhibit, "Holy Things for the Holy" features tabernacles from churches all over Manitoba, many of which are hand-made.

Canada. Bishop Stefan was also offering something else: a part-time work schedule which allowed me the flexibility to fulfill the duties of a mother.

I remember clearly the first few weeks on the job. It was August 1998 and the first task was that of safely moving the entire museum collection from its storage location in a church hall to the Chancery at 233 Scotia Street. As we moved all the objects into the new space, I began to feel increasingly passionate about what was to come. The possibilities were endless. I viewed the collection (the objects) as a way to educate and evangelize.

With the support of Metropolitan Michael Bzdel and Bishop

Stefan Soroka, we began to rebuild the museum. We planned to resurrect the original vision of the UCWLC in 1967 (which is the founding year), but with one change. The focus of the collection would be items relating to the Ukrainian Catholic experience in Canada—specifically, religious objects. There was much community encouragement. I still remember the wise words of Fr. Darren Kawiuk, whom I called "my museum angel." He said, "When you drive a car you must, at times, look into your rear-view mirror in order to successfully move forward. It is the same in life." Whenever I felt discouraged, I would remember these words. This concept was

reinforced when visiting Metropolitan Stefan Soroka in Philadelphia in 2011. We visited the Liberty Bell exhibit which, at its entryway, had the words, "Go Back to the Past to Build the Future."

The artifacts in the collection of St. Volodymyr Museum have always provided me with the most powerful inspiration. When I first began unpacking the numerous items belonging to our first bishop, Blessed Bishop and Martyr Nykyta Budka, I had the strangest feeling come over me. I immediately felt the strongest desire to tell his story. His first residence (1912) was in Winnipeg on Dominion Street. But he was rarely there. Despite his poor health, he spent most of





his time travelling across Canada on rail, and horse & buggy visiting the 200-plus parishes that had been established across the nation in a very short time. The opportunity to tell his story came in 2012 when we celebrated the 100th anniversary of his arrival in Canada. A six-panel portable exhibit was produced to compliment the precious holy relics on display (second class relics such as the Mitre, hand cross, and vestments of Blessed Bishop Budka, to name a few). Shortly following, a learning guide for young students was published (a free online resource) to educate the younger generations about the remarkable journey and contributions of our first bishop.

The museum's location at the Archeparchial offices in Winnipeg

Top photo: Exhibit panels telling the story of Blessed Bishop and Martyr Nykyta Budka, Canada's first Ukrainian Catholic Bishop (can be viewed on [www.archeparchy.ca](http://www.archeparchy.ca)).

At right: The throne room in the Bishop's Palace (c.1929) where the Bishop greeted guests. It features portraits of our Canadian Bishops and Archbishops.



lends itself to telling the story of the evolution of the Ukrainian Catholic Church in Canada. It begins with Bishop Nykyta Budka in 1912, and proceeds with Bishop Vasyl Ladyka in 1927, Metropolitan Maxym Hermaniuk in 1956, Metropolitan Michael Bzdel in 1993, to present-day Metropolitan Lawrence Huculak. In the museum collection there are many items reflecting on the past leaders of our church, including the building in which the museum is located. The Bishop's Palace, built by Bishop Ladyka in 1929, is part of the Archeparchial complex as well. It was during Metropolitan Maxym's tenure that the St. Volodymyr Museum was born. With his blessing, the ladies of the UCWLC diligently collected, documented, and displayed artifacts, many of which were donated by His Grace Metropolitan Maxym himself.

The artifacts in the museum collection do not only portray the hierarchy of the Ukrainian Catholic Church in Canada, but they also reflect the tenacity of the first settlers, who, before completing their own homes (in many cases), had built the first churches. Before ever having the opportunity to order what they considered to be "proper" liturgical and church furnishings from a church catalogue, they built their own with meagre tools and resources. Whether it was the first tabernacles on their altars, quickly-assembled bench seating, candle holders, or the wooden clackers for Good Friday (just to name a few), each had a story to tell. St. Volodymyr Museum has been the caretaker for these precious stories of faith and perseverance.

Over the course of the last 53 years, St. Volodymyr Museum has slowly and meticulously worked to collect, preserve, document, and



Hand-made "clackers" used on Good Friday. A variety of clever "designs" are featured in the main exhibit.

educate people about the Ukrainian Catholic experience in Canada. We have been fortunate to have had access to various funding resources in the way of grants and donations, but this aspect of the museum operation has always proved challenging. Sadly, this past 2020, with the devastating financial impact of the pandemic, things became severely strained. The burden has become too much to bear, and it is with deep sadness and regret that the museum's doors have to be officially closed.

A very financially-challenged Archeparchy is tasked with its restructuring for the future. It is not known what the restructuring will look like, nor is it known how the museum will fit into the new vision of the Archeparchial programming. But it is my hope, God willing, that the vision for the future includes a periodic look in the rear-view mirror, as well as generous donations from supporters who recognize the need to keep this important treasury available for the faithful now, and in the future.

# "The Conversation"

Слава Ісусу Христу! Слава Навіки! Glory to Jesus Christ! Glory Forever!

Who would have thought a virus by the name of COVID-19 would bring such change to our lives? The way we interact and connect with one another has also forever changed. Although COVID-19 has brought many challenges, it has also brought many blessings.

One of these blessings was the start of "Thursday Night Zoom Calls with Bishop Bryan Bayda."



Sub-Deacon Shawn Goldman and Larissa Samborsky, from Saint Demetrius the Great Martyr – Byzantine Ukrainian Parish in the Eparchy of Toronto and Eastern Canada, wanted to create an opportunity for the faithful to have real and relevant conversations during the COVID-19 lockdown.

They approached Bishop Bryan and inquired whether he would be interested in working on this initiative, and he accepted eagerly.

Since early May 2020, Bishop Bryan has held a weekly Zoom call on a wide variety of interesting and relevant topics. Anyone can join the Zoom call or watch it live on Facebook (you don't need an account).

These Zoom calls are interactive conversations where the Bishop and other clergy answer questions and present resources on controversial topics such as medically assisted suicide, canon law, marriage and annulments, theology of the body, homosexuality, women in the Church, and much more.

These weekly Zoom calls, that we call "The Conversation," have also provided an opportunity to hear from a number of clergy from across the country. Regularly, Fr. Warren Dungen from Kamsack, SK, Fr. Tom Hrywna from Windsor, ON, and Fr. Michael Hayes from Kenora, ON, join Bishop Bryan to provide insight, knowledge and ideas, and help moderate small group discussions amongst the Zoom participants.

On average we have between 30 and 40 participants on the Zoom call, with another 30 watching on Facebook. The folks calling in to the Zoom call are from across Canada—Halifax to British Columbia. We often have callers on from every eparchy in Canada. We even had participants calling in from as far away as Texas and Ukraine!

In addition to the Zoom call, we also livestream on Facebook. This feature allows many more people to access and watch the call live. However, you can watch it on Facebook *after* it has taken place as well.

At the end of October 2020, we held a conversation on "homosexuality and the Church" and our guest speaker was Hudson Byblow. To date that Zoom call had over 5,000 views! Thanks to modern technology, we are able to reach a wide audience on a number of challenging topics.

During this time of physical distancing, everyone has had to find creative ways to keep connected, to learn about our faith, and grow the Church. "The Conversation" on Zoom has allowed Bishop Bryan to meet and teach to hundreds of the faithful across Canada.

Consider joining "The Conversation" on Thursday nights from 7:00 to 9:00 p.m. Toronto time. To receive the Zoom link, submit questions, or discussion topics, please email: [uccconversation@gmail.com](mailto:uccconversation@gmail.com).

To watch past episodes of "The Conversation," go to the St. Demetrius the Great Martyr Facebook page. To watch it live, go to the go to YouTube channel, Tranquillight Calling.

Many Christians find it challenging to practise their faith, especially during these unprecedented times. Perhaps it had been this way in the past as well, but that shouldn't deter us from hearing the call of Christ to spread the Gospel message. Acts 13:47: "For so the Lord has commanded us, saying, I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth."

Zoom, Facebook, and YouTube have allowed us to help our Church grow in the 21st century and thus reach out and engage others in challenging, relevant conversation.

Submitted by Sub-Deacon Shawn Goldman and Larissa Samborsky – UCWLC Eparchial Youth Convener of the Eparchy of Toronto and Eastern Canada

# COVID-19 *Reflections*

## A Year With COVID-19

It has been an exhausting year, yet it seems like only yesterday that we were hit with the shocking news of a fast-spreading virus last spring in 2020. Those of us who have made it to at least age 65 have lived through some adversity. The oldest of us can still recall the tragedies of the Great Depression, other atrocities and crimes against humanity, as well as the Second World War. Those of us born a little later in Canada lived through the drawn-out dread of the Cold War, the insanity of the 1960s, more wars, and other worrisome times. For the younger generations, there was the heartbreak of 9/11, the subsequent conflicts (which are still happening today), viruses such as SARS and H1N1, climate change, economic volatility, floods, forest fires, and other catastrophic events. It's quite a history; yet none of the recent upheavals can compare to what we are presently witnessing globally and experiencing here at home in Canada—the COVID-19 pandemic.

None of us could have foretold what was about to unfold when we celebrated New Years in 2020. It began with news about an outbreak of a coronavirus in China. It seemed so far away—nothing to be concerned about. But then it came closer, and by March it was here in Canada... then our own provinces.

Our lives changed. The “old normal” (that we took for granted throughout the years) was no more. The “new normal” became the norm. A lockdown was upon us.

We navigated through these changed times with unprecedented communication terms and activities: self-isolation, social distancing, virtual hugs, Zoom gatherings, live stream Divine Liturgy, online/remote schooling/learning, telephone doctor appointments, protective face masks, essential services, and others. We stocked up on groceries, hand sanitizer, disinfectant wipes, cleaning supplies, masks, and let's not forget... toilet paper! “Stay home,” “wash your hands,” and “keep safe” were our mantras.

By mid-May and early June, restrictions began to ease and the plan for relaunching back into society began—businesses, church services, and sports could open up if protocols were followed. Outdoor gatherings were permitted, but people had to adhere to social distancing measures. The numbers of positive COVID-19 cases went down. In September, schools actually opened, leaving students with the choice of learning virtually or attending in person.

But in November, we got a little ahead of ourselves and the second wave was upon us,

once again causing difficulty in our lives. Alberta's numbers skyrocketed in December causing our Premier to force another province-wide shut down. Just like for Easter, all Christmas gatherings with people outside a household were disallowed. As cases climbed and hospitals became over-stressed, Christmas break was solitary. But that's the thing about us Canadians: we're resilient. Our Ukrainian predecessors were resilient as well, and a great example for us. So we made it through. A saving grace was the coming of a vaccine! In December, vaccinations began to be introduced throughout the world... as well as another form of COVID-19—a quicker transmitting one.

So, although 2021 has come (which we welcomed with hope), we are also tentative. COVID-19 has exhausted the world. But it is no longer the unknown it was one year ago. It is with hope and prayer that 2021 will be a happy and healthy year for all—a more “normal” one. It was also with hope we welcomed Jesus on his birthday and celebrated His Resurrection at Easter.

Stay the course, dear friends, as we are in this together. Keep safe, keep praying, and keep God as your beacon.

Rosemarie Nahnybida  
Nasha Doroha Coordinator



## Thank You, Health Care Workers, for 2020. You Bring Us Hope for 2021

What an extraordinary year! How do we begin to capture all that has happened since the pandemic began? Each of us has our own story to tell. Each of our lives has been impacted by COVID-19. These memories will be etched in our minds for a long time to come. Through it all, countless healthcare workers across Canada showed enduring strength and commitment to protecting all individuals. We are humbled by the efforts they have put in every day of this fight.

Dear healthcare workers, in the early months we did not truly know what we were facing, and without hesitation you jumped in to meet so many needs. You worked long, exhausting hours sacrificing time with families and friends. You embraced difficult protocols unwaveringly, and adapted your routines. You shared your hearts with all those who were suffering and missing their families. Dearest healthcare workers, you mourned personal losses and grieved for your patients. The Coronavirus has been difficult for you, not just physically, but emotionally as well. You have all been remarkably resilient. We hope that you continue to build your resilience by finding small



pleasures in each day: a smile from a co-worker, a patient expressing gratitude, random acts of kindness, a postcard from a child, or a letter from a grateful family. Hold onto these precious moments of joy.

We offer you our most sincere thanks and prayers! With enduring gratitude and appreciation, Canadians recognize and appreciate all of your efforts.

Rosanne Muryinka

UCWLC, Assumption of the Blessed Virgin Mary  
Ukrainian Catholic Church, Calgary, Alberta

### A PERSONAL REFLECTION...

By Rosanne Muryinka

Just before Christmas, my uncle died from COVID-19. Until this happened the virus was merely "out there," "no, not me," "not in my family." Suddenly, it became real. First came the diagnosis, followed by intense fear. Then the praying began. We believed that he could fight this.

When he ended up in the hospital there was an onslaught of concern and questions. The phone calls, the channeling of information. What did the doctor say? What did the nurses share? It all started with them. We were out there, not allowed in the hospital

to visit, while my uncle lay in the hospital fighting for his life, saying, "I still want to live." Other than God, we had only the doctors and nurses to depend on.

These doctors and nurses tried everything they could and yet always found time to share with the family what my uncle said or how he was doing medically.



Their messages held compassion and understanding. And when my uncle passed away, they mourned with us as well. How can we thank them? With our prayers. We pray that they can continue to be strong for the next family, and the next.

As we felt the pain of not being with my uncle, holding his hand and praying, there was one solace. God was there, always by his side. He was never alone, and we can be thankful for that. As we learned, God's plan was to carry him home. "Time to be with me," Our Maker said.

Come join Me in my kingdom where there is eternal peace. Вічна пам'ять, dear Uncle. →

## REFLECTIONS FROM AN RN

One evening an elderly gentleman came into emergency. With the COVID-19 restrictions he had to come in alone and wear a mask. He was in considerable pain and it was quickly evident that he knew minimal English. In addition, the mask increased the communication barrier as facial expressions can tell their own story. He appeared to be very uncomfortable, with his eyes shut to his surroundings. His concerned son was waiting in the car outside,



anxious to help his father. Fortunately, the health region has many technological resources to assist with situations such as this. There are video translators and multiple

phones with Facetime options to access support from family. Working together as a team (the medical staff and the family) we were able to get a medical history and implement a treatment plan. As the gentleman was able to talk with his family, he became more relaxed, less anxious, and realizing that he would get help, he opened his eyes. After being allowed to go home, he bowed his head and said thank you. Those two words say so much!

Melissa Yanitski, RN

## BEHIND THE MASK

Written by Jacqueline Simms, RN, in an effort to capture this chaotic time and the resulting efforts of front-line workers.

Behind the mask, we are here.  
We see your pain and feel your fear.  
We do what we can to keep us all safe and well.  
To not be able to touch each other, sometimes can feel like hell.

This pandemic hit us, with a whisper and then a shout.  
Information is shared until we are told we cannot go out.  
Behind the mask, we complete the shift.  
PPE in demand, to care is a nurse's gift.

We are in this together, we are not alone.  
We are told to connect at a distance, use internet, Facebook, Google or phone.

Behind the mask, we continue to care.  
We are stronger than this virus, we will not live in fear.  
Years ago a brave nurse told us to wash our hands.  
So many years later, Florence Nightingale's words still spread across all lands.

We are acknowledged and honoured: they call us heroes, clang pots at shift change and blow a car horn.  
We are thankful, as we care for the suffering as best we can, and when someone dies we all mourn.

We see success so this pandemic will slowly come to an end.  
The fear will not last, and our world will need to mend.

We are nurses and we will care, despite the challenges, we are here.

Behind the mask, we are here.



## Where we have love and compassion for one another, there God is

These long months living with the reality of COVID-19 has taken their toll on our spirits. As well, the substance of the vision we set and renewed for ourselves can feel like it has gradually dimmed. At times, nearly disappearing into the horizon. We are well aware that our patience is waning and fear of the unknown is exacerbated by the isolation we endure and the embraces we long for. Complaining and blaming serve no purpose. We continue to plod along through this desert, dutifully wearing our masks—the armour of the COVID-19 fighter.

Throughout these months of isolation, many felt a resounding loneliness that has spurred the search for meaning, solace, and comfort. We search for something that will enable us to find peace and certainty within. We search for a sign, a visible confirmation

that offers some relief from this struggle. Thankfully we find it in the simplest of things: the gift of another day, the rising and setting of the sun, the sight of a tiny sparrow poking its head through the branches of a snow-covered pine tree, the smile in the eyes of a passer-by as we trudge along on our daily constitutional, a phone call from a relative or a friend. All beautiful, but yet can leave us with only fleeting comfort.

During this journey there have been opportunities for reflection—taking stock of our lives, our faith, and our purpose. Each of us possesses a different perspective, filtered by our own experiences. What have we learned throughout these long days of waiting? Have we derived anything of value from this purgatory of isolation? Have we found more inner strength and discipline in our ability to

withstand this trial? Or, have we succumbed to the snare of procrastination and other weakness?

Perhaps the answer lies in our roots and the understanding of self as it relates to our faith. Our rituals, traditions, and other practices of our culture are rooted in our faith, passed down from generation to generation. It is here that we seek and find our sanctuary, our peace, our refuge, and our hope. It is in the anticipation, the preparations, and celebrations throughout the year's cycles that we fulfill our need, the perpetuation of our being. Anchoring the entirety of it all is the simple, yet significant truth that God is here through it all. He is with us! Z namy Boh!

Eileen Czajkowski  
St. John the Baptist Ukrainian  
Catholic Shrine, Ottawa

### НАША ДОРОГА ♦ NASHA DOROHA - Subscription Form

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

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Yorkton, SK S3N 1N3

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Edmonton Епархія  
ЕДМОНТОНСЬКА Епархія

## UCWLC MUNDARE BRANCH

On December 6, 2020, the Mundare Branch of the Ukrainian Catholic Women's League celebrated its 75th anniversary with a special Divine Liturgy at Sts. Peter and Paul church in Mundare. Unfortunately, due to the pandemic, only a handful of women were able to participate.

### Our History

The Ukrainian Catholic Women's League of Canada was established to unite and organize Canadian women of the Ukrainian Catholic faith to carry out the aims of the UCWLC, which is the promotion of the Catholic faith, Ukrainian culture, Canadian citizenship, and charitable activities.

The Mundare Branch was founded on December 4, 1945, which made it one of the first UCWLCs established in the province. A total of 38 ladies joined that year. The president was Irene

Ferbey, the secretary was Ann Sheptycki, and Jennie Ostolosky was the treasurer. Over the many years, Mundare UCWLC members were active in the community, supported the museum, taught "Ridna Shkola" (Ukrainian School), offered lessons in Ukrainian crafts, canvassed for worthwhile causes, fundraised through various means, and catered, catered, catered.

Throughout the years membership of the club has fluctuated, with as many as 60 members in the 1940s, to 30 in 2020. A total of 173 members has since passed on.

### Our Projects

Our branch has always committed itself to community endeavours, contributing funds for worthwhile projects such as recent donations towards a handivan and a new 20-passenger bus for the Mary Immaculate Care Centre. We also visit the residents of Father Filas Manor regularly and often honour their birthdays with a birthday cake.

Our main focus, however, is on our involvement in the Sts. Peter and Paul church and parish by

celebrating League Day in May, recognizing first communicants, honouring mothers and fathers on their respective special days, and hosting potluck dinners. Annually we plant flowers in the Grotto and several members donate time during the summer to pruning and weed control. We are especially proud of our donation to the flooring project of the Church. The total budget was close to \$60,000 and all the funds were donated by parishioners and organizations. Our branch was able to provide a little over \$9,000 towards this endeavour.

Funds for our projects come mainly from our perogy work-bee sales which we hold in the spring and fall. Some of our members have also worked bingos for the Ukrainian Brotherhood. In the past we have participated in the town-wide garage sale in May, selling odds and ends and baked goods. Some members wrote pysanky and the funds generated from their sale went to the floor project. Unfortunately, due to the current pandemic, all activities have been suspended for the short term.

## UCWLC National Website – *Nasha Doroha*

Looking to catch up on *Nasha Doroha*? Can't find one of your past issues that holds a favourite recipe or story?

Then please go online and visit

<http://www.ucwlc.ca/nasha-doroha/nasha-doroha-magazine>

In the future, *Nasha Doroha* will also be posting extra informative articles and submissions as a supplement to our many themes and topics.





**Back row:** Evelyn Lamash, Sylvia Zacharkiw, Fr. Daniel Wach. **Middle row:** Lois Zyla, Theresa Warawa, Toni Siracky. **Front row:** Marie Stelmach (Branch President), Mary Ann Phillips (Eparchial President), Cassie Laschuk, Cassie Gavinchuk and Mary Artymko.

### Our League Today

In 2020 we boasted a membership of 30. Our current executive consists of our president Marie Stelmach, vice-president Evelyn Lamash, secretary Cassie Laschuk and treasurer Sylvia Zacharkiw. Other members are Mary Artymko, Pauline Diduck, Jo Ann Dubyk, Bessie Fedoruk, Cassie Gavinchuk, Debbie Hrudey, Rachel Jackson, Louise Kitt, Connie Kokotyn, Mary Matwe, Lynette Miller, Christine Pawluk, Helen Polny, Marcia Seniuk, Sharon Sharun, Sheila Sharun,

Verna Sharun, Toni Siracky, Eileen Spallin, Jane Stawnichy, Charlotte Stewart, Pat Warawa, Theresa Warawa, Marsha Woloschuk, Emily Zuk and Lois Zyla. Our Spiritual Advisor was Father Daniel Wach, but he has been transferred recently to Winnipeg.

### 75th Celebration

Originally, we wanted to mark the 75th anniversary of our UCWLC by hosting a celebration on League Day in May 2020 with a Divine Liturgy and banquet. Unfortunately,

pandemic conditions put a quick end to that idea. Instead, we decided to dedicate a Divine Liturgy to the ladies of the UCWLC, Mundare Branch on December 6, which was as close as we could get to our actual anniversary date. This Liturgy was in recognition of all that the club has accomplished during its tenure, paying homage to all the members: past and present; those still active; those who were once members and moved away or decided to terminate their membership for personal reasons; and to those members who have passed on. The latter members are acknowledged on a plaque located in the vestibule of the church.

Congratulations! May the ladies of the UCWLC continue to be an integral part of their church and secular community.

*Mnohaya Lita!*

UCWLC Edmonton Eparchy



### Піст – це не спалювання калорій.

Це спалювання гордині, самолюбства, гріхів, заздрості, лінивості,

зарозумілості, неслухняності, злорадства, марнослів'я, хитрощів, підлості, брехні, немолитвеності, ненависті, лукавства...



## MAINTAINING CONNECTION DESPITE THE PANDEMIC

Staying connected with our UCWLC branches has been one of the many challenges posed by COVID-19. However, despite restrictions preventing us from meeting in person, members of the St. Nicholas UCWLC branch in Edmonton, AB, have transitioned to meeting online.



In the fall of 2020, our Executive Committee started holding UCWLC Connect meetings via Zoom as an opportunity to check in with members. The Executive Committee also created a monthly newsletter that is circulated via e-mail. This encourages members to send in newsletter submissions ranging from photos of new grandchildren, to high school graduations, or to sharing recipes. Additionally, the Executive Committee has divided up the membership list. Members check in on one another by phone calls or by mailing out birthday cards (as we are currently unable to share birthday wishes in

person). To help ensure that *Nasha Doroha* issues reach all members, our branch delegate responsible for distribution brings them to church properly labelled. Members pick them up when it is their turn to attend a Divine Liturgy (due to restricted capacity). For those unable to attend services, their issue is delivered by other members.

This year's Christmas social took a new turn when we invited

our UCWLC branch partners from St. Vladimir in Red Deer and Protection of the Blessed Virgin Mary in Camrose to join us. We started the meeting with a prayerful reflection on the "Journey to the Nativity," followed by a few announcements and a social. Instead of the potluck we usually hold for this event, we encouraged all participants to talk about a Christmas treat they like to make and then submit the recipe. These recipes were compiled and sent out to members as a memento of our Christmas sharing. The ladies were then split up into breakout groups where they had an opportunity to share what their

celebration of "Our Lord's Nativity" would look like and in what unique ways they were using to stay connected with family and friends. The underlying theme that seemed to evolve from these discussions was gratitude, and that, despite Christmas looking very different for everyone, we all still have so much to be thankful for.

We continue to hold our regular meetings via Zoom. Like we do when we meet in person, we open our meetings with the Rosary or a short prayer reflection. We revealed our prayer partners at our most recent meeting. Instead of using physical cards to draw prayer partners for next year, we are using an online form to collect the information and members will be informed of their new prayer partner via e-mail.

Members who do not have internet access have been paired with members who are able to attend meetings via Zoom, where they are provided with branch updates and announcements, or to help them out if they wish to join the meeting via phone.

One of the reoccurring responses from our members is that they enjoy seeing each other's faces and smiles even though it is through a computer screen. While joining the meetings via phone is not the same as an "on screen" experience, it is still an opportunity for maintaining connection. Until such a time when we can meet again in person—and hug each other—this connection via computer or phone is vital and cannot be overemphasized as we continue to live through the pandemic. I pray that many other UCWLC branches find innovative ways to stay connected with our sisters in Christ!

Submitted by Inessa McIntyre



UCWLC members fill Buddy Bags in 2019

## THE “BUDDY BAGS” PROJECT

Four years ago, the St. Nicholas Branch UCWLC in Edmonton embarked on a project sewing “Buddy Bags” for donation—an idea found online. This involves sewing the bags and filling them with items that a child would appreciate receiving, especially if a mother and her child(ren) found themselves in a crisis situation.

Upon the recommendation of one of our young members, we sew backpack-style bags. These are sewn out of flannelette because it comes in many different colours and designs, plus it feels cozy. In each bag we include a small blanket, a toothbrush, toothpaste, and a stuffie. Ladies from our parish sew the bags, a member volunteers to shop for the contents, and a group of ladies gathers on a Sunday after the Divine Liturgy to fill the bags. These are then delivered to *A Safe Place* in

Sherwood Park, just east of Edmonton. It is a shelter for women, with or without children, escaping abusive situations at home.

The aim for our first year doing the project was to sew 20 bags, but our eager beavers sewed 25. The following year we sewed 35 bags, the next 42. This past December 2020 we donated 50 bags! Included were four bags donated by the young members of our Little Orchard Sadochok class.

Funding for these bags began with our UCWLC members who for many years, just before Christmas, contributed products, gift cards, or money to women’s shelters in Edmonton. The branch then opened up the activity to the parish. St. Nicholas’ parishioners have been generous with their monetary donations enabling us to expand our project.

If your UCWLC branch is interested in this project for your parish and community, please



UCWLC Branch donates 50 Buddy Bags to A Safe Place

contact Joyce Chrunik-Rudiak at [joyciedon@telus.net](mailto:joyciedon@telus.net) for information and sewing instructions.

Submitted by Joyce Chrunik-Rudiak  
St. Nicholas UCWLC Branch, Edmonton



## UCWLC AT THE NATIVITY OF THE BLESSED VIRGIN MARY CHURCH CELEBRATES 75 YEARS

The 75th Anniversary of the UCWLC at the Nativity of the Blessed Virgin Mary Church in Brandon, MB, was acknowledged in 2020. The beginning of our church traces back to 1904, thanks to the enthusiasm and dedication of several Ukrainian Catholic families who yearned to have a church.



Four dedicated individuals: A. Banzur, O. Nazar, A. Zaplachinsky and J. Luchka took the initiative in forming a Ukrainian Catholic parish. At a cost of \$800, they purchased land and built a church. Other parishioners donated chalices, vestments, pictures, and various church items. On a glorious Sunday in 1904, the first Holy Divine Liturgy was celebrated by Rev. Kryzanowski, OSBM, at St. Mary's Ukrainian Catholic Church in Brandon, MB.



St. Mary's UCWLC Members. **Back row:** Helen Creaser, Jo-Ann Ellchuk, Shirley Baranyk, Phyllis Shurb. **Third row:** Beverly Kachur, Sylvia Kostiw, Leslie Nykoliati, Elsie Makwaychuk, Olga Stevenson, Eileen Sawchuk, Teresa McRae. **Second row:** Fran Perchaluk, Nancy Miles, Florence Yuriy, Sonia Rubeniuk, Shirley Sheeshka, Marianne Kristalovich. **Front row:** Pat Synchysyn, Norma Halchysak, Father Michael Tkachuk, Shirley Shwaluk, Helen Lazaruk. Missing Malveen Austin.





Once the church was built, attendance and membership increased steadily. Volunteers organized catechism classes, Ukrainian school, Drama Club, and Youth Club. Under the enthusiastic leadership of Mary Ewasiuk and Mary Corniat, the Olha Kobylanska Women's Association (later known as the Ukrainian Catholic Women's League of Canada) was formed. Mary Corniat was our first president. The UCWLC was established so it could fulfill the needs of our parish in areas of the Catholic faith, Ukrainian culture, social development, and charitable activities.

Presently, we have 20 members and nine life members. The women continue to play an active role in the growth and development of our parish. Annual fundraising activities include the Praznyk, Fall Supper, Spilne Sviachenne luncheon, and Easter bake sale, as well as several perogy and cabbage roll sales. We participate with the Altar Guild throughout the year to adorn our church, and maintain upkeep of vestments and altar cloths. We contribute to Obligatory Funds, and support our church and our hall, as well as various charities.

We offer a sincere thank-you to our spiritual leader and advisor, Father Michael Tkachuk, for his encouragement and advice to our UCWLC members and the dedicated volunteers in our parish. We pray that God will bless us all, and that Mary, the Holy Mother of God, will protect and guide us and the UCWLC members always—especially during this unsettling time coping with the pandemic COVID-19. Take care and stay safe.

Respectfully submitted,  
Malveen Austin  
President UCWLC Brandon

## *A Mother's Hands...*

reach out to bless her children and  
reach up to praise the Lord.  
They're always loving, often praying, and  
ever giving more than she keeps for herself.  
A mother's hands may tire,  
but they never expire in their efforts  
to do good for those she loves.  
A mother's hands may age,  
But her influence lasts forever.

— Rebecca Barlow Jordan



*Happy Mother's Day!*

### НАША ДОРОГА

Цінуємо вашу співучасть.  
Просимо надсилати ваші  
листи, думки та дописи  
на електронну пошту  
**nashadoroha@gmail.com**  
або **lyrissas@hotmail.com**

**Реченець дописів на літній-  
осінній номер у 2021 р.**

**1 травня**

### NASHA DOROHA

We value your letters,  
thoughts, and written  
submissions.

Please email them to  
**nashadoroha@gmail.com**  
or **lyrissas@hotmail.com**

**Deadline for submissions for  
the summer-fall 2021 issue**

**May 1**

# Hetman Awards – 2020

The Annual Hetman Awards are awarded to recipients who have given their time and effort to keep our Ukrainian-Canadian community strong and active in Alberta.

## Lidia Wasylyn

### Recipient of Hetman Award in Leadership

Lidia M. Wasylyn is a frequent contributor of articles and news stories about Ukrainian-Canadian community life. Over the years, her articles have appeared in *The New Pathway/Ukrainian News*, *Homin Ukrainy*, *Nasha Doroha*, *The Ukrainian Weekly*, *Visti YKO* and she is also on the League of Ukrainian Canadian's website. When Lidia was in junior high, her early attempts at writing were under the tutelage of her parents. She was first published in the children's magazine *Krylati*.

Lidia graduated with a BA and MA in International Relations and Economics from the University of Southern California and earned her Law degree from

Loyola Los Angeles Law School. Lidia is a member of the Law Society of Alberta and has worked for Alberta Justice in the Public Trustee Division for over 20 years.

Lidia is a strong believer in volunteering and has served at the executive level of various organizations. Currently, she is Vice-Chair of Parish Council at St. Josaphat Ukrainian Catholic Cathedral; she is a member of the executive of the Edmonton Branch, and a member of the National Executive of the League of Ukrainian Canadian Women. She is also involved with the UCWLC. Lidia is life-long member of the Ukrainian Youth Association CYM, and is an extremely proud mother of two sons who follow in her footsteps and are involved in the Ukrainian-Canadian community as well. →



Ambassador Andriy Shevchenko, UCC-APC President Orysia Boychuk, Svitlana Kadziela, Marco Levytsky, Marko Kopinec, Slava Yopyk, Lidia Wasylyn, Cheryl Semeniuk, Consul General Oleksandr Danyleiko

## Cheryl Semeniuk

### Recipient of Exemplary Volunteer Award

Presently, Cheryl is a registered social worker who works at the Bissell Centre as a Family Support Worker, which she has done for the last 9½ years. In 2010, she volunteered at the Bissell Centre in the Early Childhood Development Program and was hired that same year to work at the Centre. Prior to 2010, Cheryl also volunteered in the Neighbourhood Block Parent Association. In the early 1990s, she volunteered for the Montrose Community League as their newsletter editor.

Cheryl has been a dedicated member of Holy Eucharist Ukrainian Catholic Parish and the Holy Eucharist UCWLC for 26 years. In the early years, as a member of the UCWLC, Cheryl was involved in various

committees: Spiritual, Social Development/Charitable, and Cultural. Cheryl also took on the position of Treasurer for three years. She then became Vice-President of her UCWLC for one year, and served as President for nine terms. Today, Cheryl is serving her tenth term as President. She sings in the choir, looks after many of the Parish events, tends to the church flower beds, and she coordinates the changing of the decorations to follow the seasons. The parish and UCWLC are truly blessed to have her as a member.

At the Eparchial UCWLC level, Cheryl has served thirteen years. For two of those years, she was the Vice-President and the other eleven years, Cheryl was the Corresponding Secretary. Today, she is part of the Eparchial Museum Committee.

UCWLC Edmonton Eparchy

## Blessings of the Heart

Peter and Jean Krynowsky, parishioners of Saints Peter & Paul Church, Saskatoon, celebrated their 73rd Anniversary and Peter's 98th birthday. They were married on October 4, 1947 at Holy Trinity Roman Catholic Church in Orlow, SK.

Jean has been a UCWLC member for 63 years, joining the Hafford branch in 1957, and the

Saints Peter & Paul branch in 1979. Prior to retiring, she worked for many years at Woolco. Peter retired from teaching after a 35-year career. They have a son and a daughter, five grandchildren, and four great-grandchildren.

On October 11, 2020, after Divine Liturgy, blessings were given to Peter and Jean by Father Raymond Lukie, CSsR.

God grant them many years!



Wedding picture



Jean and Peter at their house  
leaving for church



Peter and birthday cake

Submitted by Helen Adamko,  
ND Rep, Saints Peter & Paul,  
Saskatoon Eparchy



## Marge Woitas, Dormition Branch

# Sharing Our Talents

Marge Woitas joined Dormition UCWLC in 2009 after moving to Edmonton from Prince Albert, SK. She first joined the UCWLC in 1967 in Saskatoon; thus, she has a total of 53 years of membership with the UCWLC. Marge has held several executive positions through the years including president of her branch.

Marge began writing pysanky in 1964. As her skills grew, she

shared them with others by holding classes. Here in Edmonton she began writing pysanky full time in 2009. Just before Easter, Marge sells some of her pysanky. A most interesting fact is that after listening to a homily given by Father Jim Nakonechny at Dormition Parish, Marge responded to his message by gifting her beautiful eggs to many lucky recipients. Father had spoken about sharing our unique talents

and gifts with others. To date, in Edmonton, Marge has given away 627 written eggs as gifts. In addition, she has given 125 decorated eggs to friends and family in Saskatchewan. She plans to continue doing this as long as she is able. Marge describes her dedication to writing pysanky as a “work of love.” Even though she suffers with arthritis in her hands, among other health problems, Marge thanks God for



Marge selling her pysanky in Dormition Church Hall



Marge's workstation in her condo



Framed Decoupage craft



Close up of assorted pysanky



Another close up



Pysanky in Marge's display cabinet



her being able to continue working, writing pysanky. Her younger sister, Paulette, supports Marge in her endeavours. If Paulette comes across designs that are unique or new, she purchases patterns or eggs for Marge. Dormition parishioners look forward to viewing and purchasing the delicate and complex pysanky Marge produces.

The walls of Marge's home have decorative pieces featuring some of her other artistic talents. Framed pieces include petit point and paper tole art. Not surprisingly, Marge also has a cedar chest full of

Ukrainian embroidered place mats, cushions, table runners, and tablecloths. What a richness of beautiful craftsmanship!

Our UCWLC Branch is fortunate to have Marge as a member of our branch. Marge, in sharing her talents with us, assists our branch in fulfilling one of the aims of the UCWLC, which is to preserve, promote and develop the Ukrainian heritage, language, culture, tradition and the arts. Indeed, in Section 3 of the UCWLC Constitution under the heading Cultural Aims - (c) "promote integration of Ukrainian

artistic achievements and forms of Ukrainian arts as a valuable and relevant part of the Canadian cultural mosaic" is exactly what Marge has done and continues to do. Thank you, Marge. Our branch is proud of you and we appreciate the sharing of your talents with us.

*Added Note:* Since this article was written in October of 2019, pysanky given as gifts has reached a total of 670

Submitted by Virginia Sharek,  
Dormition Branch, Edmonton



Framed Decoupage craft



Framed Cross Stitch pictures



Pysanky in glass container



Pysanky in a glass bowl



Different style of pysanky



Ukrainian dancers framed Decoupage craft

## Щира подяка щедрій меценатці пані Євгенії Піцюрі Швець

Довголітня парафіянка церкви Св. о. Миколая, відома меценатка — пані Євгенія Піцюра Швець — вписала в історію світового українства свою особисту вагому сторінку жертвності в багатьох проєктах, в які, з доброї волі, вклала великі кошти з єдиною думкою — якнайбільше прислужитися рідній Україні.

В минулому активна учасниця національно-визвольного руху ОУН-УПА, співпрацювала з бовіркою, як розвідниця доставляла медикаменти повстанцям. З 1944 р. була двічі арештована, перебувала на нелегальному становищі. 1957-го, як репатріантка, виїхала до Польщі, а звідти емігрувала до Канади.

На сьогодні є головою родинного Фонду Піцюрів, який заснували її брат Михайло Піцюра, стрийко Стефан Піцюра, а згодом Фонд доповнила своїми коштами і сама Євгенія Піцюра. З моменту заснування Фондом видруковано понад 60 тисяч примірників різноманітної за тематикою літератури, на загальну суму понад 100 тис. доларів. Усі видання безоплатно розповсюджувалися по бібліотеках і навчальних закладах України.

Пані Євгенія Піцюра Швець — авторка трьох власних видань — спогадів: “Дорогами долі”, “Живу тобою, Україно” (2012 р.) і “На бистрині буття” (2015 р.).

Якщо б перелічити всі фінансування проєктів п. Швець, то вони б помістилися щонайменше на чотири-п’ять сторінок. Ми подаємо тільки найголовніші з них.

На сьомому році Незалежності України п. Євгенія розпочинає втілювати один із найперших і найбільших на той час проєктів — побудову церкви Різдва Пресвятої Богородиці в рідному селі Зарайсько, що на Самбірщині, яка була зведена майже власними коштами меценатки. А далі щорічні фінансові допомоги в будівництві храмів у Самборі, Рудках, Львові, Тернополі, Береговому (Закарпаття), Патріяршому Соборі в Києві. Значні кошти і бібліотека брата Михайла були подаровані Києво-Могилянській Академії.

Для Самбірського товариства “Просвіта” надіслано 100 тис. гривень на ремонт і додатковими коштами викуплено окреме приміщення для “Просвіти” під крамницю.

Багаторічна фінансова допомога у свій час була призначена музею “Бойківщина” в Самборі.

Солідні кошти виділені Самбірському медичному коледжу, за які була повністю обладнана



технічними засобами медична лабораторія, яка є однією з найкращих лабораторій серед коледжів України.

Власним коштом видрукувала два кольорові, стендового формату, інформаційні комплекти англійською мовою про Голодомор в Україні і виділила значні кошти на спорудження пам’ятника Голодомору в Торонто.

На продовження традиції духовного відродження України, з власних заощаджень пані Швець, була повністю відреставрована каплиця Зарваницької Божої Матері у відпустовому селі Зарваниця. Виділяла кошти на ремонт храму Св. Софії в Римі, який був збудований зусиллями Патріарха Йосифа Сліпого.

Завдяки дуже солідним фінансуванням протягом останніх років, а це понад 1 млн. гривень, були виготовлені для Самбірського Храму Пресвятої Богородиці і для храму Блаженних мучеників Григорія, Симеона та Івана, що в Івано-Франківську, різьблені — з позолотою — іконостаси, престולי, тетраподи, проскомидійники і світильник. →

Протягом декількох років виділяла щорічні повні стипендії студентам УКУ.

За визначну меценатську діяльність і великі матеріальні внески в розбудову України та з нагоди 770-річчя Самбора у 2011 році пані Євгенія Піщора Швець була нагороджена почесним Ювілейним Хрестом Самбірської міської Ради.

В колекції меценатки понад 40 різноманітних відзнак - дипломів і грамот, безліч подяк від людей з усієї України.

Своїми щедрими пожертвами ніколи не забувала п. Швець і про свою рідну парафію Св. о. Миколая, парафіянкою і членкинею ЛУКЖК якої є вже 60 років.

Від імені ЛУКЖК — щира подяка дорогій по-сестрі пані Євгенії Піщорі Швець за таку велику і значну працю для блага парафії Св. О. Миколая і рідної України.

На своєму 98-му році життя пані Євгенія продовжує вірити в перемогу України і радить усім не опускати руки, але разом зі світовим українством продовжувати важливу працю допомоги Україні і пришвидшити її зближення з цивілізованим світом.

Віра Гомонко

Співголова Відділу ЛУКЖК парафії Св. о. Миколая, Торонто

## A Life of Gratitude and Service

It is with great pride and God's blessings that on September 18, 2020, the members of St. Demetrius, Etobicoke UCWLC branch celebrated the 100th birthday of our member, Katerina Kowalczyk.

Katerina was born in Ivano-frankivshchyna, where she lived with her family until the Germans forced the 16-year-old Katerina to work in Germany. However, there was a bright side to this, for that was where she met and married William Kowalczyk and started a family with two children, Michaylo and Anna.

At the end of the Second World War, they emigrated to Detroit, Michigan, USA. It was there that Katerina joined Soyuz Ukrayinok Ameriky (the American version of the UCWLC) and involved herself deeply in the Ukrainian Catholic Church.

In 1982, Katerina and William joined their daughter Anna, her husband Mathew, and their children Marty, Yuri, and Roma in Toronto immediately moving into the St. Demetrius Seniors Residence. As before, she joined the church and the St. Demetrius UCWLC, supporting the branch wholeheartedly till her health failed her.

Katerina marked her 100th jubilee surrounded by her children, grandchildren, great-grandchildren, and friends at the Ukrainian Canadian Care Centre where she still resides. The St. Demetrius UCWLC joins in her celebration and asks God's blessings for a continued long and happy life.



Катерина Ковальчук народилася на Іванофранківщині, 18 вересня 1920. Коли їй було 16 років Німеччина забрала її на роботу. Там заїзнала Василя Ковальчука, вийшла заміж і там їм народилися син Михайло і дочка Анна.

Після закінчення Світової Війни, родина виїхала в 1948 р. до Детроїту, США, де Катерина включилася в роботу при Українській Католицькій церкві, українській громаді; була активна членка Союзу Українок.

Щоб бути ближче дочки, її мужа Матея, а згодом і внуків Марти, Юрія та Роми, в 1982 р. Катерина з чоловіком переселилися до Торонто та замешкали в

Резиденції св. Дмитрія для сеньйорів. Катерина відразу включилася в життя парафії та вступила до відділу ЛУКЖК. Вона допомагала в проектах та щедро підтримувала працю відділу так довго як дозволяло її здоров'я.

Катерина відзначила свій столітній ювілей в УК Домі Опіки в присутності дітей, внуків, правнуків, друзів та опікунів Дому. Члени Відділу ЛУКЖК св. Дмитрія долучуються до побажань з проською до Милосердного Господа щоб дальше обдаровував її Своїми Ласками.

Nadya Stasyna, Acting President  
St. Demetrius UCWLC Etobicoke

# Father Wolodymyr Iwaszko

**A man of God,  
a champion of youth,  
a patriot of Ukraine  
and his adopted  
country, Canada**

Much material has been collected, reviewed, and compiled about Father Iwaszko. It documents the life of a conscientious priest—devoted, honourable, principled—who left an enduring legacy of selfless service to God, country, and community, especially to youth in Canada and in Ukraine. His life story serves as an inspiration to all, and his memory remains forever in the hearts and minds of those fortunate enough to have known him.

Wolodymyr Semen Iwaszko was born to Anton and Maria Iwaszko on May 23, 1908, in Sudova Vyshnia, a town located in present-day Lviv Oblast, Ukraine. He had ten siblings, four of whom died at an early age. At the time, Sudova Vyshnia was part of the Second Polish Republic and schooling was not available for Ukrainian children, so

high school education. It was also in Peremyshyl where he undertook theological studies at the Greek Catholic seminary from 1930-1934.

Wolodymyr was raised in a pious family and received a solid grounding in the Catholic faith. As a youth, he witnessed and felt the pain of many acts of persecution directed towards his people and

And he truly was.

Ordained as a priest by Bishop Josaphat Kotsylovsky, OSBM, in Peremyshyl, March 4, 1934, Father Wolodymyr Iwaszko served as a chaplain, catechist, and youth leader for a time in Sambir from 1934-1944. These were dangerous times as war was raging on many fronts in Ukraine. Yet, despite difficult



young Wolodymyr attended organized studies secretly. The continual persecution of Ukrainian students and families led Wolodymyr's parents to enrol him in a gymnasium (secondary school) in Yavoriv and then in Peremyshyl (in present-day Poland) where he completed his

his Church. His decision to enter the priesthood was a logical outcome of his upbringing.

Father Wolodymyr elected not to marry, explaining that, "It will be difficult to be both a good family man and a good priest, so I will try to be a good priest."



circumstances, he managed to establish and lead Plast (Ukrainian Youth Organization), organize the Children of Mary, serve as a catechist in the Ukrainian gymnasium, be part of the Association of "Ridna Shkola" (Товариство «Рідна Школа») and other schools,



take care of orphans and the poor (often purchasing clothes for them with his own money) and inspire them to join Ukrainian youth organizations. He worked in many other Ukrainian youth organizations, including "Dnister," "Sokil," "Luh," "Sich," "Prosvita," "Ukrainska Besida." He managed the Youth Affairs Office at the District Committee, and he organized reading rooms (chytalni) for "Prosvita," choirs, and children's sadochoks.

For his work with youth and for instilling in them a Ukrainian national consciousness, the Polish authorities punitively committed Father Wolodymyr to a concentration camp, Bereza Kartuzka, where he lived in terrible conditions from the spring to the fall of 1939. He later returned to Sambir, and when Nazi troops occupied the city he was one of the first to organize resistance fighters—many of whom subsequently took an active role in the events leading up to the June 30, 1941 proclamation of Ukraine's independence.

By 1944, the Communists were in control and were persecuting the Ukrainian population. Upon the advice of Bishop Kotsylovsky who told Father Iwaszko, "I want you to go to the West, because you are too valuable to be killed," he transferred to pastoral service in Western Lemkovyna with a special assignment to take care of Ukrainian youth in forced labour camps. Unfortunately, he soon experienced all the sorrows of refugee life himself, first in Slovakia and then in Displaced Persons camps in Germany from which, in January 1948, he left for Canada. He initially settled in Winnipeg where he became an assistant priest at the Pokrova of Holy Mary Church.

From his early youth, Father was a member of the Ukrainian



Youth Organization Plast, and before his leaving Germany, the Supreme Council of Plast in Munich charged him with organizing Plast in Canada. Thus in 1948, upon arriving in Winnipeg, he set about organizing Plast in the city. In November 1948, he was relocated to Prince Albert, SK, and became the parish priest of St. George's Ukrainian Catholic Church. While in Prince Albert, he laid the groundwork for the building of a new church, helped to teach in Ridna Shkola, and led a choir of school youth.

The Plast group which existed in Prince Albert during his tenure there ceased to operate with the reassignment of Father Wolodymyr to Saskatoon where, in 1953, he became an assistant priest at St.

George's Ukrainian Catholic Cathedral and later parish priest from 1978-1984. Fr. Iwaszko served Saskatoon as Eparchial Consultor for 40 years during which time he attained the distinctions of Kryloshanyyn (1975) and Mitrat (1981).

Upon his arrival in Saskatoon, Father Wolodymyr set about organizing Plast and soon attracted many young people. The various Plast camps and jamborees in Saskatchewan, the Alberta Rockies, Manitoba's Lake Winnipeg, Ontario, and Quebec all left indelible memories of hikes and canoeing trips in the minds of the Plastuny who participated. For his service to Plast he was awarded the Gold Medal of St. George by the International Executive of Plast (Головна Пластова Булава).

Father Iwaszko believed in the power and promise of youth and worked enthusiastically in initiating, promoting, and supporting many other youth groups such as the Ukrainian Catholic Youth, the Children of Mary, and the Altar Boys group. He was admired and respected by many.

Father was an avid sports enthusiast and encouraged youth to participate in all manner of sports. He organized the Ukrainian Sports Club which offered a wide variety of sporting activities such as soccer, volleyball, basketball, badminton, table tennis and others, often officiating at some club tournaments. He was also known to enjoy taking part himself in a game of soccer or a table tennis match.

Father Iwaszko strived to instill in youth the same principles he lived by: honesty, fairness, politeness, respect, self-discipline, vigilance, a healthy life style, keeping one's word, and being reasonable, approachable and kind to others. He left an enduring impression

on all who came into contact with him, particularly young people.

This modest priest was active in the Ukrainian community both as a spiritual leader and an organizer. A few of his considerable contributions to church and community life include his involvement in the construction of St. Volodymyr Church in Ukrainian Park (Pike Lake), St. George's Youth Centre, St. George's Senior Citizens' Apartment, St. Joseph's Nursing Home, publications such as "The Almanac of the Eparchy," the 10th Anniversary of Plast in Saskatoon, and others too numerous to mention. He was a member of the Knights of Columbus Sheptytsky Council #4938 of Saskatoon, and a spiritual assistant of the Ukrainian Catholic Teachers Organization of Saskatchewan. For his laudable community service, he was awarded the Shevchenko Medal by the Ukrainian Canadian Congress (National). In 1988 he received the Nation Builders award from the Ukrainian Canadian Congress – Saskatchewan Provincial Council.

To honour and preserve the memory of Reverend Mitrat Wolodymyr Iwaszko, the Youth and Young Adult Ministry of the Ukrainian Catholic Eparchy of Saskatoon, in cooperation with the youth from Sambir (Ukraine), have launched several projects.

If you have any questions, are interested in the projects, or require additional information about our initiative, please contact Viktoriia Marko (Youth Minister) at 306-914-0355 or email [uwitness2youth@gmail.com](mailto:uwitness2youth@gmail.com).

Viktoriia Marko, Director of Fr. Iwaszko projects, Youth and Young Adult Minister, Ukrainian Catholic Eparchy of Saskatoon  
Language editing  
- George Zerebecky

## ✝ Anna Kisil November 19, 1960–November 16, 2020

It is with great sadness that the family of Anna Kisil announces her passing on Monday, November 16, 2020, after a long battle with cancer.

Anna passed away peacefully at her home, surrounded by her closest family, just a few days shy of her 60th birthday. A mother, grandmother, daughter, sister, she leaves in sorrow her son Andriy Kisil and his wife Oresta, and her dearest grandchildren Andrew and Victoria; her daughter Iryna Kisil Maslej with her husband Roman, and her adoring grandson Maxym. Anna will forever be remembered as a devoted daughter to her mother, Yevdokia Marchuk, and a loving sister to Mariya Nakonechna and Volodymyr, their children (goddaughter) Nataliya and family; and nephew Serhij and his family. She is sorely missed by her sister and brother-in-law, Lubov and Bohdan Platko and their children Nadia, Khrystyna, Iryna and their families. She will also be remembered by her partner Ihor Bokij and his sons, Nazary and Ruslan. Anna will be fondly remembered by her numerous nieces, nephews, extended family, and dear friends.

Born in Yaremche, Ukraine, she immigrated to Oshawa, Canada in 1991 with her family. She adjusted well to her new life in Canada and embedded herself in the Ukrainian Canadian community, eventually becoming a prominent leader within it. During this time, she established several businesses, including "Meest," "Rosan," "Golden Lion Restaurant" in Toronto, and "RosanPak," a packaging company in Ukraine.



Anna dedicated her life to helping others through her various contributions to the Ukrainian community. In the last few years of her life, she was the president of the World Federation of Ukrainian Women's Organizations (WFUWO) where she supported Ukrainian women and their endeavours world-wide. She was also appointed as the vice-president of the Ukrainian World Congress (UWC) which serves as the highest coordinating body for Ukrainians all over the world. In the past, Anna chaired the World Council of Culture at the UWC. Locally, she served on the Ukrainian Canadian Congress in Toronto, and was one of the founding members of a multinational, non-for-profit organization called "Fourth Wave."

For high services to Ukraine and to Ukrainian people, Anna Kisil was awarded numerous honours, including the Medal of the President of Ukraine, "25 years of independence of Ukraine," Ivan Mazepa Cross, and the highest award of the World Ukrainian Congress—medal of St. Volodymyr the Great.

Anna will be remembered for her big heart, her incredible work ethic, and for making everyone around her feel like they are a part of her family.



## WFUWO Establishes the Anna Kisil Scholarship for Studying Ukrainian Language

In memory of Anna Kisil, the World Federation of Ukrainian Women's Organizations (WFUWO) established a scholarship for the study of the Ukrainian language. Anna Kisil, was the head of the WFUWO and a well-known figure throughout the Ukrainian diaspora.

Anna Kisil paid special attention to preserving the Ukrainian identity of young people abroad, particularly through the education and popularization of the Ukrainian language among young people.

In support of educational projects in the diaspora and Ukraine, Anna Kisil sponsored the publication of the first textbook of Української Мови як Іноземної «КРОК-2» (translated as *Ukrainian as a Foreign Language: Step 2*). This textbook was written according to international standards of the International Institute of Education, Culture and Diaspora Relations at Lviv Polytechnic University (Міжнародному Інституті Освіти, Культури та Зв'язків з Діаспорою (МІОК)) which helped in the development of their educational portal "Step to Ukraine."

WFUWO's annual scholarship will cover the cost of a course in Ukrainian Studies at International Schools of Ukrainian Studies (МІОК) "Step to Ukraine" for five young Ukrainian women living outside of Ukraine [https://miok.lviv.ua/?page\\_id=19016](https://miok.lviv.ua/?page_id=19016).

In March, WFUWO will publish the provisions for this scholarship, including information on the submission of applications and the conditions of selection for receiving this scholarship.

Follow our announcements on the WFUWO's website.

WFUWO press service



## СФУЖО заснувала Стипендію імені Анни Кісіль для вивчення української мови

У пам'ять про Анну Кісіль, Голову Світової Федерації Українських Жіночих Організацій (2018–2020), відому діячку української діаспори, Світова Федерація Українських Жіночих Організацій заснувала Стипендію імені Анни Кісіль для вивчення української мови.

Анна Кісіль особливу увагу приділяла збереженню української ідентичності молоді за кордоном, зокрема дбала про вивчення української мови та популяризацію її в молодіжних середовищах.

Підтримуючи освітні проекти в діаспорі та Україні, Анна Кісіль зокрема стала меценатом видання першого підручника з української мови як іноземної «КРОК-2», створеного за міжнародними стандартами у Міжнародному інституті освіти, культури та зв'язків з діаспорою (МІОК) Національного університету «Львівська політехніка», та сприяла розвитку освітнього порталу «Крок до України» МІОК.

Щорічна Стипендія СФУЖО покриває кошт курсу українознавства для п'яти молодих українок з діаспори на Міжнародних школах україністики МІОКу «Крок до України»: [https://miok.lviv.ua/?page\\_id=19016](https://miok.lviv.ua/?page_id=19016).

Положення про цю Стипендію, включно з інформацією про подання заявок та умови відбору на її отримання, СФУЖО поширить у березні.

Стежте за нашими оголошеннями в інформаційному просторі СФУЖО.

Пресслужба СФУЖО



WFUWO at the UN  
Світова Федерація Українських Жіночих Організацій

E-mail: [wfuwo.office@gmail.com](mailto:wfuwo.office@gmail.com)

Executive Office: 145 Evans Ave., Suite 203, Toronto, Ontario M8Z 5X8 Canada

# Rev. Dr. Athanasius McVay Elected as a Fellow of the Royal Society of Arts

by Eparchy Communications | [eeparchy.com](http://eeparchy.com)



The Royal Society of Arts is based in London and was founded in 1754 to recognize individuals who have made significant contributions in the fields of the arts, manufacturing, and commerce. Previous fellows include Benjamin Franklin, Charles Dickens, Marie Curie, and Nelson Mandela. The current patron of the Royal Society of Arts is Queen Elizabeth II and the President is the Princess Royal.

"This is a great honour awarded to Fr. Athanasius recognizing his historical and international scholarship, as well as our Ukrainian Catholic Church worldwide, and all humanity." — Bishop David Motiuk

"These past several years, Rev. Fr. McVay, STB, HED, FRSA has been performing research in Rome on a variety of church topics at my request and at the request of the Ukrainian Catholic Bishops in Canada. For example, he is the author of *God's Martyr, History's Witness: Blessed Nykyta Budka, the First Ukrainian Catholic Bishop of Canada* (Edmonton 2014); an authoritative book in

English on the life and contribution of Metropolitan Andrey Sheptytsky (awaiting publishing); *A history of the Ukrainian Catholic Church in Britain* (in editing), and *The Origins and History of the Ukrainian Catholic Church in Canada* (work in progress).

"Dr. McVay's sterling record of publications has provided invaluable insights on the history of the Ukrainian Catholic church. He has, in particular, provided original work highlighting the contribution of historical figures including Nykyta Budka, who worked in Canada, and Metropolitan Andrey Sheptytsky. This work is particularly important in the light of international developments in Ukraine and sheds much light on migrant communities in North America and in the UK. Dr. McVay's current research has a focus on Ukrainian communities in Great Britain, whose history during the 20th century has yet to be adequately documented. In short, his strong publication record (which includes two books) is significant

in terms of historical, ecclesiastical, and ecumenical terms and this distinguished scholar is a credit to the RSA." — Dr. Paul Scott, FRSA

**This past fall 2020, Edmonton Eparchy had an opportunity to interview Fr. Athanasius. Below is an excerpt of the conversation.**

**Question:** *What does it mean to you and your community to be elected as a Fellow?*

**Fr. Athanasius:** It's about networking. Networking is hugely important in fellowship, discussing with people, bringing ideas to the table. I was nominated because of my historical, priestly ministry, and my scholarship. These are two things that I bring to the table. I network and forge links with people all over the world using digital and traditional sources. So, in the Church, we need to adapt to this reality and mission using what is now considered to be a standard mode of communication. My contributions in this manner allow me to create a bridge, in my small way, clarifying some gaps between English-language publications and continental European publications. We can also use this mode of increased communication to bring attention to the Ukrainian view of history which is often absent in international discussion.

Link to [eeparchy.com](http://eeparchy.com) article: <https://eeparchy.com/2020/11/18/rev-dr-athanasius-mcvay-elected-as-a-fellow-of-the-royal-society-of-arts>



Well done, good and faithful servant.  
You have been faithful over a little;  
I will set you over much.  
Enter into the joy of your master.

— Matthew 25:21

Сказав же йому його пан:  
Гаразд, рабе добрий і вірний!  
Ти в малому був вірний,  
над великим поставлю тебе,  
увійди до радощів пана свого!

Від Матвія 25:21

## ✠ Anne Dusyk 1922–2020



It is with deep sadness that we announce the passing of Anne Dusyk, mother, grandmother, and friend, on Sunday, June 21, 2020, at the age of 98. Anne is pre-deceased by her husband Anthony in 2003. Anne is lovingly remembered by her children: son Barry (Sonia), son Brian (Dolores Lewis), daughter Marlene (Michael Cochrane) and three grandchildren. Anne is survived by her sisters Nettie Suggett, Kay Czemerer, Ann Obariany, sister-in-law Ann Hlynski, brother-in-law Daniel Dusyk, and numerous step-brothers and sisters, nieces, nephews, and cousins.

Anne was born and attended school in the Kulish District of Manitoba near Ethelbert. In the early 1940s Anne moved to Winnipeg and was the first woman furrier on the factory floor at a large fur company. In the summer of 1949 Anne moved to Regina and continued her work as a furrier. That year she met Tony and they were married on October 7, 1950. They

resided in Montmartre until moving to Regina in 1957.

Anne was a devoted 50-year member of the Ukrainian Catholic Women's League of Canada and a member of St. Basil's Senior Citizens Club. With a strong farm upbringing, Anne was a remarkable homemaker, always providing the family with many enjoyable meals and celebrations. Anne and Tony loved to entertain and spend quality time with family and friends, especially playing cards. They also enjoyed travelling, and went on many trips that took them all over Canada and the United States. We will especially miss Anne's lovely smile and great sense of humour.

*Vichnaya Pamyat!*

Submitted by Olga Kyrlyuk  
St. Basil's Branch, Regina

## ✠ Jennie Franko Sep. 17, 1930–Oct. 8, 2020



Jennie Franko was born on September 17, 1930, to Ksenka and Wasyl Dubyk on a farm near Mayfair, SK.



Jennie worked as a psychiatric nurse at the Valley View Centre in Moose Jaw, SK until her retirement. She married Nick Franko in 1951 and together they raised two children: David and Joanne.

Jennie was involved in many organizations. Two that gave her a great source of pride and accomplishment were the UCWLC (local, provincial and national), and Musée Ukraina Museum. She was a staunch supporter of the museum and its mission to preserve the cultural contributions of the Ukrainian Catholic community.

Jennie was proud of her children's achievements and those of her grandchildren. She instilled the love of reading in her children and ensured they were brought up appreciating their Ukrainian heritage and love for the Ukrainian Catholic faith. She was a kind, generous, compassionate, and empathic mother, grandmother, and great-grandmother.

In 2011 Nick and Jennie moved to Saskatoon to reside in the St. Volodymyr Villa. →

Jennie was a UCWLC member of the Ukrainian Catholic Church of Assumption of the Blessed Virgin Mary, Moose Jaw, for 44 years, and Saints Peter & Paul, Saskatoon, for eight years. The funeral Liturgy was held on October 16, 2020 at Saints Peter & Paul Ukrainian Catholic Church.

*Vichnaya Pamyat!*

Submitted by Helen Adamko  
ND Representative, Saints Peter & Paul, Eparchy of Saskatoon

## ✠ Helen Sylvia Korban (née Budzan)

Sep. 18, 1929–May 17, 2020



Helen, also known as Halya, was born at Winnipeg, MB, on September 18, 1929, to parents Stephan and Tekla Budzan. She grew up with a younger brother Myro in Point Douglas and attended Norquay School before entering St. Nicholas School (currently Immaculate Heart of Mary School).

As a young woman she became involved in church activities at both St. Andrew's Church and Sts. Vladimir and Olga Cathedral, enjoying summer camps, learning Ukrainian dancing, and singing in local choirs, eventually becoming a member of the O. Koshetz choir. Her involvement in numerous Ukrainian community organizations, such as the Ukrainian National Federation (UNF) and affiliated Ukrainian

Women's Organization of Canada (OYK), continued well into her eighties and proved to heighten her interest in her cultural heritage and traditions.

As an active and faithful member at St. Nicholas Church for over 40 years, she joined the Ukrainian Catholic Women's League of Canada and participated in the various associated activities. She volunteered her time making perogies/varenyky to raise funds for needed church improvements. Every summer she looked forward to volunteering at the local Ukraine-Kyiv Folklorama Pavilion. Also, in her retirement years Helen volunteered as member on the Board of the Kalyna Book and Gift Shop.

Helen met Martin Korban in Winnipeg when she was in her early twenties. They married at Sts. Vladimir and Olga Cathedral on May 30, 1953, and raised three children—Joanne, Robert, and Richard. The young family lived in East Kildonan and attended Holy Eucharist Parish. In 1977, when Martin established Korban Funeral Chapel, Helen left her comptroller job with the City of Winnipeg to work with her husband at their family business. Their son, Richard, joined them, and daughter-in-law Donna eventually came on board too. At the time of Martin's passing in 2001 the couple had been married for 48 years. Involved as they were in their work, Helen and Martin managed to find time to travel. They enjoyed cruises to places such as Mexico, China, Panama

Canal, Black Sea area, and Alaska (a cruise she took with her granddaughter, Breanne). Helen visited Ukraine on her own through group travel.

Home life for Helen provided joy in seeing her family grow and prosper. She was devoted to her grandchildren Michael, Breanne, Evan, Jay, Stefan, and great-grandchildren Benjamin and Gabriella. Her kitchen was her special place, and she excelled in cooking generous meals based on Ukrainian traditional cuisine. Her Napoleon torte and Nanaimo poppy seed slice became her trademark recipes. Knitting shawls and reading novels turned into favourite pastimes after she moved to the Holy Family Towers, a seniors' apartment complex, in October 2017. The building she lived in is linked to Holy Family Home, which made it convenient for her to visit often with the residents, to socialize with friends, and to take part in the various in-house activities. She was available to spend valuable time with her family, and rejoined the Holy Family Home Ladies Auxiliary.

Helen Korban died on May 17, 2020. A private service was held with Monsignor Michael Buyachok officiating. Helen is interred at Holy Family Cemetery where she joins her husband Martin and her son Richard Korban who passed away in 2017.

*Vichnaya Pamyat!*

Submitted by June Dutka  
St. Nicholas UCWLC, Winnipeg

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.



✠ **Elsie Kruk**  
(née Antonation)

April 13, 1930–Feb. 20, 2020



Elsie was born on April 13, 1930, at the Shoal Lake Hospital to parents Joseph Antonation and Mary Dunits. She grew up with her siblings, Sylvia and Sonia, at Oakburn, MB, where her early schooling took place. In the late 1940s she took secretarial courses at the Business College at Brandon, MB. Upon completion she applied for work in Winnipeg and was hired as a secretary in a number of businesses within the public sector—agricultural and horticultural departments and Canada Post to name a few.

Elsie came to Winnipeg as a Ukrainian Catholic Youth (UCY) delegate and joined St. Nicholas Ukrainian Catholic Church. She became active in the activities of the organization where she met and married Harry Kruk on October 13, 1952. They raised two daughters, Linda and Joanne. For many years she helped her husband manage an auto repair shop. After joining the Ukrainian Catholic Women's League (UCWLC) at St. Nicholas Church in 1956 she continued to be extremely active and dedicated to activities within the parish. Elsie served one term as Vice-President (1966-68) and one term as President (1968-69) taking over from President Helen Kudlak who died February 16, 1968, while in office.

Elsie was a remarkable woman—devoted to her faith, loving, caring,

and compassionate by all standards. She sustained solid friendships throughout her life enjoying the company of the young and elderly alike. She was completely dedicated to her family, which had grown to include sons-in-law Paul Bailes (Linda) and Paul Barré (Joanne). She especially loved her five grandchildren Joanna, Matthew, Jonathan, Hannah, and Stefan.

Gardening and flower arranging became Elsie's passion and it turned into an enjoyable business venture for her, lasting until the age of 80. She provided flower arrangements to family and friends for all occasions. Elsie's beautiful bouquets were tied with love and joy that came from her heart. They never disappointed. The church altars on festive occasions benefitted from her floral talents as well. Her presentations over the years garnered many horticultural awards.

Throughout her life Elsie loved cooking and excelled in traditional Ukrainian cuisine. She enjoyed entertaining family and guests. No one walked away from her table hungry. In her later years, Elsie travelled with her daughters—one cruise took them to the Mediterranean and another to the Balkan countries. She visited Seoul, Korea with Joanne and Paul Barré.

Just months before her 90th birthday, Elsie Kruk, after a brief illness with cancer, passed away surrounded by her precious family. Her funeral Liturgy took place at St. Nicholas Church on February 27, 2020, officiated by Rev. Fr. Isidore Dziadyk, OSBM. At a later date her ashes were placed with her husband Harry's remains at Holy Family Cemetery.

*Vichnaya Pamyat!*

Submitted by June Dutka  
St. Nicholas UCWLC, Winnipeg

✠ **Darija Kyszka**

March 29, 1925–July 2, 2020



Mrs. Darija Kyszka was born to Wasyl and Anastasia Mischenko in Poltava, Ukraine in the village of Marijanivka. At 15 years old, she was accepted to medical school in Kharkiv and had almost completed two years when the Second World War interrupted her studies and she was sent to Germany to work in a factory. While there, she met Andrij Kyszka, who was working on a nearby farm. They married on September 1, 1945.

In 1948 they moved to Belgium where Andrij worked in the mines and Darija looked after their first of two children. In 1951 they moved to Canada and settled in Calgary, where their second child was born. Mrs. Kyszka filled their home with Ukrainian culture and spirituality.

She eventually opened a hair salon in her home too. She joined the UCWLC, sang in the choir, performed in plays, and was active in cultural events. She loved to play guitar and she wrote songs, poems, and stories. She also designed and sewed dresses.

In 1974 the Kyszkas moved to Vernon and bought and operated the Belmont Hotel, but sold it after two years. They were members of St. Vasilia Church and volunteered at the bazaars and sang in the choir. They also helped build St. Josaphat Church. →



In the 1980s, Andrij studied for three years in Rome to become a Deacon and he was ordained in 1984. He, as Deacon, and she, as cantor, travelled to surrounding parishes to serve the Liturgy.

In 1993 they travelled to Ukraine to visit their birthplaces and relatives, and in 1999 they moved to Edmonton to be closer to family. Sadly, Andrij passed away months later in February 2000.

Mrs. Darija Kyszka celebrated her 95th birthday in March 2020, commemorating a faithful life filled with grace, wisdom, and love. May she rest in peace.

*Vichnaya Pamyat!*

Submitted by Susan Lazaruk, ND  
Rep for New Westminster Eparchy

### ✠ Mary Sumka (née Telenko)

June 30, 1926–Feb. 27, 2020



Mary Telenko was born to John and Catherine Telenko in Montreal, QC on June 30, 1926. She grew up in the parish of Pointe-Saint-Charles and came from a family of 11 children—six brothers and five sisters. Two brothers died at an early age, and two of her sisters (Sr. Alicia Telenko, SSMI and Sr. Marianne Telenko, SSMI) joined the Sisters Servants of Mary Immaculate. Mary's dedication and devotion to family and church followed her throughout her life.

Mary married Peter Sumka on February 10, 1951, and the couple moved to Winnipeg shortly after. They lived with Peter's parents, Steve and Pearl Sumka, on Margaret Avenue, eventually moving to Selkirk Avenue as their family grew. Mary and Peter raised seven sons and one daughter. At the time of her passing, Mary had been blessed with numerous grandchildren and great-grandchildren. The family became well-known locally for its greenhouse gardening business.

Shortly after their move to Winnipeg, Mary and Peter became hard-working members at St. Nicholas Ukrainian Catholic Church in Winnipeg. Their children attended the neighbouring Immaculate Heart of Mary School (formerly St. Nicholas School) where they learned to embrace the Ukrainian Catholic faith and their cultural heritage. Mary enjoyed cooking traditional Ukrainian dishes and always welcomed family and friends to her table. She will be remembered within her community for her hospitality, caring, and thoughtfulness.

Mary became a member of the Ukrainian Catholic Women's League of Canada at St. Nicholas Church in 1955. In 2015 she received a 60-year membership recognition pin, and was only months away from officially receiving her 65-year pin in 2020.

In 2014 Mary Sumka transitioned into the Holy Family Home where she enjoyed being a resident surrounded by the familiar faces of staff, and visiting family and friends. She participated in as many activities as possible and especially appreciated the church services held at the Home. She remained positive and optimistic until her passing on February 27, 2020. The panakhyda was held

March 4, 2020, at Korban Funeral Chapel, and the funeral Liturgy was celebrated on March 5, 2020, at St. Nicholas Church. Officiating was Rev. Fr. Isidore Dziadyk, OSBM and Rev. Fr. Bohdan Lukie, CSsR. She was buried at Holy Family Cemetery.

*Vichnaya Pamyat!*

Submitted by June Dutka  
St. Nicholas UCWLC, Winnipeg

### ✠ Reverend Father Josaphat Tyrkalo, OSBM 1945–2020



Reverend Father Josaphat Tyrkalo, OSBM died peacefully at the Youville Home in St. Albert, AB on December 27, 2020.

Born Basil John Michael Tyrkalo on January 31, 1945 in Lamont, AB, he entered the Basilian Novitiate in Mundare, AB on October 23, 1966 and made his Solemn Profession of Vows in the Basilian Order of St. Josaphat on August 12, 1973. After completing theological studies at St. Paul University in Ottawa, ON, he was ordained to the priesthood on July 28, 1974 by Bishop Neil Savaryn, OSBM at St. Basil Ukrainian Catholic Church in Edmonton, AB. During his priestly ministry, Fr. Josaphat served as Assistant Pastor and/or Pastor of several Basilian parishes across Western Canada: Protection of the Blessed Virgin Mary Parish

in Vancouver, Holy Trinity Parish in Vegreville, Sts. Peter and Paul Parish in Mundare, and St. Basil Ukrainian Catholic Church in Edmonton, AB. It was, however, his involvement with Camp St. Basil at Pigeon Lake, AB that played a special role in Fr. Josaphat's ministry. He cherished the opportunity to become involved with the Eparchial Altar Boys' Camp for the Eparchy of Edmonton through which he was able to influence the lives of several cohorts of adolescent boys, many who have since gone on to assume active leadership roles within their own respective parishes.

Fr. Josaphat is survived by his brother, Marion (wife Hanya); brother-in-law, William Ostaszewski; sister-in-law, Diane Tyrkalo; as well as numerous extended family members. Fr. Josaphat was predeceased by his parents Michael Tyrkalo and Bessie Hannas; his sisters, Marcella Ostaszewski and Dianna Konopada; his brother, Methodius (Tod); and his brother-in-law, Bill Konopada.

Due to the current COVID-19 restrictions in place, panakhyda and funeral Divine Liturgy was celebrated with a limited number of people in attendance at St. Basil Ukrainian Catholic Church on Thursday, December 31 at 10:30 a.m. with the interment following in the Basilian Order's section of Sts. Peter and Paul Cemetery in Mundare, AB. Donations in memory of Fr. Josaphat Tyrkalo, OSBM may be made to the Education of Basilian Priests Fund, c/o Basilian Fathers, 737 Bannerman Avenue, Winnipeg, MB R2X 1J9.

God grant Fr. Josaphat eternal rest and entrance into the eternal happiness where all the saints repose!

*Vichnaya Pamyat!*

## ✠ Sister Anne Marie Kozakewich

1919–2020



Born.....29 December 1919  
Entered.....26 May 1941  
Clothing Day ..26 November 1941  
First Vows.....27 November 1943  
Final Vows.....15 August 1950

Sister Anne Marie Kozakewich, a Sister Servant of Mary Immaculate, passed away at Bethany Home, Winnipeg, MB, on 29 March 2020. She had celebrated her 100th birthday—79 of those years were dedicated to religious life.

Anne Kozakewich was born on December 29, 1919, in Parkerview, SK, daughter of Theodore (Fred) Kozakewich and Eudoxia (Dora), née Kohuch. She had two brothers and four sisters.

Anne entered the Congregation of the Sisters Servants of Mary Immaculate in Mundare, AB, on May 26, 1941, and was admitted to the novitiate on November 26 of that year, taking the name Sister Euphemia. She made her first Profession of Vows on November 27, 1943, and the Final Profession on August 15, 1950, in Ancaster, ON. In 1971 she changed her name to Sister Anne Marie.

Of her 79 years as a Sister Servant, about 50 years were spent sewing vestments for clergy at all levels of orders, as well as for other liturgical needs: altar linens, shrouds, banners, etc. Sister Anne

Marie was well-known for her sewing skills among Ukrainian Catholic clergy, as well as those of other rites: Roman, Melkite, and Coptic. Orders were filled for clergy throughout Canada and the USA, but also as far as Ukraine, Egypt, and Australia.

Sister also shared her skill with younger generations of Sisters. In Ancaster in the 1960s, she taught novices how to make habits. Later, she taught vestment sewing in Toronto, and when Ukraine rose from the underground, she was sent to teach in Lviv in 1992, and Krystynopil (Chervonohrad) in 1994. Several of those whom Sister taught in Ukraine were able to come to Toronto to study with her there. They are now heading the vestment departments in their home provinces. In 1992, at the end of her four-month stay, she also went to Kyiv to sew curtains for the Nunciature.

Like Blessed Josaphata, who was known to create and adapt patterns for habits and vestments, Sister Anne Marie was also an innovative designer. Her crowning achievement was the eight-segmented collapsible bishop's mitre used by many Ukrainian Catholic bishops and other Byzantine bishops today. She was also honoured to make an episcopal mantle for His Beatitude Sviatoslav Shevchuk, during his Patriarchal Visitation in 2014. Her skill was recognized in wider circles as well; in 2013, she was invited to display sample vestment sets in "Sacred Stitches," a multi-faith exhibit of ecclesiastical embroideries and textile art hosted by the Anglican Church in Toronto.

Throughout almost 80 years of religious life, Sister Anne Marie spent 40 of these years in Toronto. She also served her religious community, church, and people in other missions in Canada: Mundare, Komarno, Ituna, Oshawa, Ancaster,



Montreal, Saskatoon, Regina, Yorkton and Winnipeg; and in the USA: Philadelphia. Besides her ministry of liturgical arts, she had also been prefect in orphanages run by the Community in Mundare and Ituna, as well as prefect of girls at Sacred

Heart Academy in Yorkton. Sister also taught Ukrainian School and catechism in parishes, summer camps, summer catechisms, and even by correspondence. She was also assigned to kitchen duty, work as laundress, and as sacristan in various homes. She was also the local superior in Regina.

Her years of catechesis outnumbered even her years as seamstress. She prepared countless children for First Holy Communion, even privately in her last active mission home before her brief retirement. Sharing the love of God with others was of primary concern for Sister Anne Marie. Her summer catechetical ministry was carried out in Komarno, Ituna, Oshawa, Montreal, Buffalo, Timmins, Kirkland Lake, Toronto, Saskatoon, Regina, various rural centres in Saskatchewan, and Transcona. She also catechized at

Camp Wabamun, near Edmonton, AB; and Camp Chaban at Madge Lake, SK. These were all over and above the year-round catechism she taught at the various parishes in her places of mission.

She took her own spiritual growth very seriously, participating in annual retreats (often personally directed) sharing insights of her prayer with Sisters and others who needed uplifting. She had the opportunity to take a course in Theology in Ottawa for a year, and made a 40-day Ignatian retreat in 1981, renewing this experience with the 19th Annotation, over the course of the 1983-84 year. She often would attend charismatic conferences, and could often be heard singing praises alone to the Lord in chapel. Her deep love of God was freely shared on her pastoral visits to the ill and to the bereaved.



Sister Anne Marie had several opportunities to travel for ministry and for pleasure. In 1961-62, she spent a year in Rome, taking studies in gold embroidery, which enhanced her vesting ministry. In 1984-85 she travelled with family to Lourdes and Rome. In 1988 she joined a tour group to Rome and Medjugorje, organized by Rev. Stefan Soroka (later Metropolitan of Philadelphia). And in 2001 she and her sister, Natalie Killnack, spent a week in Birmingham, Alabama at the EWTN Communications Centre—the studio of Mother Angelica. Apart from these special trips, she also visited family in Saskatchewan, Manitoba, and Toronto, or would go on shopping trips to New York with Sister Nathanael Preyma for sewing supplies, and also to visit our Sisters in Sloatsburg.

By her last decade of life, Sister Anne Marie gave over responsibility for the vestry department to Mrs. Anna Rotko, her assistant of some 30 years. However, she still took active part in the ministry, according to her ability. She retired to Bethany Home in Winnipeg at age 98, and was still vibrant at the celebration of her 100th birthday, which was three months before her passing.

Sister Anne Marie was predeceased by her parents, brothers Nicholas and Michael, and sisters Theresa, Natalie, Paulette, and Mary. She is survived by numerous nieces and nephews with their families, including niece Sister Theresa Slota, SSMI, former Superior General. She will be deeply missed also by her Community, all the clergy she served for these many years, and all those she touched through her presence and ministry.

May the memory of Sister Anne Marie be eternal — Вічна їй пам'ять!

## ✠ Sister Hilary Olga Lenyk, SSMI 1924-2020



Born.....22 August 1924  
Entered.....1 March 1943  
Clothing Day...9 September 1943  
First Vows.....10 September 1945  
Final Vows.....15 August 1952

Sister Hilary Lenyk died peacefully at St. Boniface Hospital in Winnipeg, MB on April 22, 2020 at the age of 95, having lived 77 years in religious life.

Olga was born to Athanasius (Thomas) and Sophie (née Bay (Byj)) Lenyk on August 22, 1924, in Guernsey, SK. Her parents had immigrated from western Ukraine,

settling first in Plunkett, SK, then later moving to Guernsey. Olga was one of three girls, having also had three brothers. Two of her brothers died in infancy.

Olga was always grateful to God for her parents, for their love. Their deep prayer life was a witness to nurturing Olga's faith. After completing high school at Sacred Heart Academy in Yorkton, SK, Olga felt an inner call to deepen her relationship with God. Fulfilling this desire, Olga entered the Sisters Servants of Mary Immaculate in Mundare, AB on March 1, 1943—12 years after her elder sister, Pauline (Sister Eleanor). When she was accepted to the novitiate on September 9 of that year, she took the name Hilary. Sister Hilary made her first profession of vows on September 10, 1945, and her final profession, August 15, 1952. Sister Hilary's first ministry after vows was as a nurse's aide in the Mary Immaculate Hospital, run by the Sisters Servants in Mundare. She was given a year to complete her Grade 12 studies in Sacred Heart Institute in Yorkton, graduating in



1947. She served in Vegreville for one year, and then went to Saskatoon to begin teachers' college. She began teaching in Mundare, after a year working with orphans, having discovered her love for the little ones. Sister Hilary continued to develop her pedagogical skills in summer school in Edmonton, honing them in summer catechisms.

Sister Hilary taught in various other centres over the years: Saskatoon, Montreal, Oshawa, Winnipeg, and Hamilton. Poor health occasionally interrupted her teaching ministry; for a change, she was sent to Ancaster to help with the orphans there, and to cook in Toronto and Windsor. For one year, Sister Hilary was sent to Regina, where she oversaw correspondence catechism. Wherever she taught, children loved her. In Oshawa, the principal attested to the fact that Sister Hilary's students did not look forward to holidays or weekends. Students preferred to stay with Sister Hilary, as they felt her care, warmth, compassion, and nurturing.

In 1982, Sister Hilary was missioned to Winnipeg, where she and Sister Carmela Lukey worked side by side for 25 years at the Catechetical Centre of the Archeparchial chancery. She was responsible for managing the office, library, and audiovisual department, and distributing resources to catechists to supplement their catechetical lessons, as well as helping their own formation. Catechists were always grateful how she served, met their needs, and touched them in many ways with her love and gentle disposition. Resources were sent to and appreciated by parents, the UCWLC, youth, personal care homes, and other religious education centres, as well as the community, schools, Stoney Mountain Institution, and outlying Indigenous communities.



With Sister Carmela, she spent as many years making pastoral visits to Stony Mountain Penitentiary and the Rockwood Institution. She and other volunteers were available for visits either one-on-one or within a group setting. They were present to inmates who then had the opportunity to share their life stories. Inmates always felt comfortable opening up to Sister Hilary and valued her compassionate stance towards them.

Later, both Sisters became interested in ecumenical exchanges with women of the Jewish community participating in the Bat Kol scripture discussion gatherings, which allowed them to experience their relationship with Jesus more deeply. Sr. Hilary volunteered at Holy Family Home, taking time to engage in conversation with the residents and help with liturgical celebrations.

Sister Hilary was predeceased by her parents, her brothers Michael and Alexander (in their infancy), her sisters Mary Dobko (Sam) and Sister Eleanor, and her



brother Nicholas (Katherine). She is survived by many nieces and nephews with their families, who treasured her supportive friendship and are now grieving this loss. She is also deeply missed by her Sisters in the Congregation.

"Grant, O Christ, that Sister Hilary, who has gone from this life to You, may be received in Your unspeakable glory where happiness reigns and the sound of pure joy is always heard."

Вічна їй пам'ять!

Submitted by Sister Christine on behalf of the SSMI

## Pope Francis Declares Special Year of Saint Joseph, the Patron of the Church

In a new Apostolic Letter entitled *Patris corde* ("With a Father's Heart"), Pope Francis describes Saint Joseph as a beloved father, a tender and loving father, an obedient father, an accepting father, a father who is creatively courageous, a working father, a father in the shadows.

The Letter marks the 150th anniversary of Blessed Pope Pius IX's declaration of Saint Joseph as Patron of the Universal Church. To celebrate the anniversary, Pope Francis has proclaimed a special "Year of Saint Joseph," beginning on the Solemnity of the Immaculate Conception 2020 and extending to the same feast in 2021.



Detail of icon  
"Flight into Egypt" by  
Lyuba Yatsiv, Lviv, Ukraine  
iconart.com.ua  
Saint Joseph keeps the Family safe...

The Holy Father wrote *Patris corde* against the backdrop of the COVID-19 pandemic, which, he says, has helped us see more clearly the importance of "ordinary" people who, though far from the limelight, exercise patience and offer hope every day. In this, they resemble Saint Joseph, "the man who goes unnoticed, a daily, discreet and hidden presence," who nonetheless played "an incomparable role in the history of salvation."

There is also a Plenary Indulgence associated with the Year of Saint Joseph... "During this period, the faithful will have the opportunity to commit themselves with prayer and good works, to obtain, with the help of St. Joseph, head of the heavenly Family of Nazareth, comfort and relief from the serious human and social tribulations that besiege the contemporary world today." A special appeal is made to priests to "willingly and generously" make the sacraments of Penance and Holy Communion available to all—especially the sick.

[Source: VaticanNews] December 9, 2020  
Taken from: [http://archeparchy.ca/news\\_details.php?news\\_id=985](http://archeparchy.ca/news_details.php?news_id=985)

*Below is the closing prayer from the Akathist Hymn to St. Joseph (Byzantine Catholic tradition).*



### O holy and righteous Joseph!

While yet on earth, you did have boldness before the Son of God, Who was well pleased to call you His father, in that you were the betrothed of His Mother, and Who was well pleased to be obedient to you. We believe that as you do dwell now in the heavenly mansions with the choirs of the righteous, you are listened to, in all that you do request from our God and Saviour.

Therefore, fleeing to your protection and defence, we beg and humbly entreat you: as you, yourself, were delivered from a storm of doubting thoughts, so also deliver us who are tempest-tossed by the waves of confusion and passions; as you did shield the All-Pure Virgin from the slanders of men, so shield us from all kinds of vehement calumny; as you did keep the Incarnate Lord from all harm and affliction, so also by your defence preserve His Church and all of us from all affliction and harm.

You know, O Saint of God, that even the Son of God had bodily needs in the days of His incarnation, and you did attend to them. Therefore, we beseech you: tend, yourself, to our temporal needs through your intercession, granting us every good thing, which is needful in this life (for the sake of life of the age to come).

Especially, do we entreat you to intercede that we may receive remission of our sins from Him Who was called your Son, the only-begotten Son of God, our Lord Jesus Christ, and be worthy of inheriting the Kingdom of Heaven, so that, abiding with you in the heavenly mansions, we may ever glorify the One God in three Persons: the ☩ Father, the Son, and the Holy Spirit, now and for ever, and unto the ages of ages. Amen.



# Open our minds to know...

Holy Spirit,  
Open our minds to know Jesus.  
Open our hearts to receive His Love.

Holy Spirit,  
Send your cleansing wind.  
Blow away our doubts and fears.  
Give us the wisdom to know  
Your Will and the courage to follow it  
Give us the mind of Jesus.

Holy Spirit,  
Ignite your holy fire in our souls.  
Burn away anger and resentment  
Warm us with love for You and for  
one another.  
• Make us all one as you, the Father  
and the Son, are one.

Holy Spirit,  
Send us Your light.  
Drive out confusion and despair.  
Teach us to know Your truth.  
Teach us to understand one another.

Holy Spirit,  
lead us on the path  
of justice and peace.

Holy Spirit,  
send us forth to witness to the  
Gospel by word and example.  
May all who have been redeemed  
by the blood of Christ, come to  
know You, the one true God,  
and Jesus Christ, whom  
You have sent.  
Amen!

<https://www.icshrine.org/prayer-to-the-holy-spirit>





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# Eternal Journey

## SISTER THERESA A. MATWE, SSMI

I have worked with the UCWLC for 24 years and am grateful for their contribution in my life. I am also honoured to share with them a little of my story.

I often enjoy reliving my First Holy Communion—the day Jesus' love filled my soul with pure excitement and joy! It remains in my memory because I felt the touch of God, the extraordinary grace my parents told us about.

It all began on our family farm in Saskatchewan. I was one of six children: three girls and three boys (only one brother survived). We were raised to know and love God. My parents nurtured that love for God (especially my mother). Each evening we prayed the rosary as a family. We attended Divine Liturgy every two weeks in our little church that was not far from us. During inclement weather, liturgy was celebrated in our home.

Family was important to us. We assisted our parents in every aspect of farming and were entrusted with responsibilities at a young age: operating farm machinery, tending livestock, and general farm management.

I loved the solitude and silence: working on the fields for hours at a time while praying the rosary, walking in the pasture conversing with God, listening to nature speak, scanning the prairie horizon, enjoying my encounters with God—this left an indelible imprint on me. There were exceptional moments in my life when I felt enveloped by inexplainable joy.

Reflecting on my early life, I now see that the hardships and challenges of prairie life drew us to pray and work together, trusting God. I see how the hand of God prepared me to respond to His voice. Although I had several occasions to choose the married state of life (wonderful as it might have been), having pondered each opportunity, I knew it would not fulfill my heart's longing.

My life journey has had its difficulties, but God always affirmed me. I followed His Call and entered religious life in 1973, and I am thankful for the many opportunities which have come my way. I have been an educator, Formation Directress, Practitioner of Structural Integration, and involved in administration and the direction of retreats. Challenges and difficulties continue, but God always gives me the strength I need. My life has been an enriching adventure!

I am grateful for my good parents. They taught me to fall in love with God. I belong to Him. This is where I find my deepest joy and fulfillment.

When God invites someone to follow, the journey is beyond words—it's eternal.

