



НАША ДОРОГА NASHA DOROGA

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Holodomor 130th Anniversary of Ukrainians in Canada Theophany

“They Wore Khustky”

In Ukraine the khustka was the mark of a married woman. At the wedding ritual the bride sat in the middle of a room. Her veil was removed by one or both mothers. As a single girl, her head was adorned with a vinok and her hair was in braids. When Ukrainian pioneer women immigrated to Canada (and to other countries such as, for example, Yugoslavia) the khustky were functional – a source of warmth in the winter and protection from the sun in the summer, as well as a symbol of married status. Khustky, particularly in Ukraine, were and still are given as gifts for helpers with life cycle rituals such as baptisms, weddings, and funerals. The choice of flowers, at one time, was not random and was once highly symbolic. Later, it became more of a personal taste of colours, patterns, and fabrics. Now, for example, sparkly thread running through a khustka is symbolic of wealth and prosperity. Today, the khustka is more of a cultural trendy use of decor, style, and fashion and it is now being used in the design of contemporary modern fashion to which tradition is being adapted. Khustky are now worn by women in choirs, carolling, and at special events. Younger women tend to wear khustky around their waists while older women often wear them on their shoulders.

Information was given for our fall tea/2004 by someone at the Kule Folklore Centre, University of Alberta

“They Wore Khustky”

They were the Ukrainian pioneer women, our mothers,
grandmothers, great grandmothers, neighbours, and friends
Heroines of the past – heart and soul of the family
Each in her life had a personal story filled with moments of
excitement, endurance, and emotional trauma
Yearning to pass on to their children and future generations their legacy

Working hard in the home and outside on the land to provide basic needs
Often experiencing material hardship, poverty, pain, and heartache
Resourceful, responsible for basic survival during husband's absence,
rearing children, always ready to assist others in need
Even though facing loneliness and alienation, encouraging their
children to become worthy and patriotic citizens of Canada, yet
conscientious Ukrainians who should not forget their faith, their
parents' native language, and their culture

Keepers of their families' history and stories
Helpful in their communities, churches, and organizations performing
charitable works and supporting arts and education
Ukrainian women dedicated to their family, God, community, and to
hard work
Spirit of supreme self-denial for their family's sake, self-sacrifice,
struggling to survive in a new land, but spiritually rich in faith
Treasures both tangible and intangible – brought to us in their trunks,
in their hearts and minds, in the skills of their hands
Key to what we Ukrainian Canadians possess and value today
Yes, they wore khustky... they were the Ukrainian pioneer women and
we owe them our deepest gratitude and respect...

By Rosemarie Nahnybida

*Written for “Our Treasures: A Tribute to the Pioneer Woman,”
St. Vladimir's, Edmonton. UCWLC Fall Tea/2004*



The picture, from Lauretta (Dubitz) Vincent, dates back to the middle 1920s and was taken at Ispas, AB, East of Willingdon. The women in the back row are all sisters: Alexandra (Vicshus) Toma, Vera (Vicshus) Kozak and Elana (Vicshus) Basaraba, holding baby Harold. Seated is their mother Domnica (Mihalcheon) Vicshus, who was widowed back in Romania.

“Вони Носили Хустки”

Українські жінки піонерки — вони були дружини, мами, бабуні,
пра-бабуні, сусіди і приятелі.
Героїнь минулого — серце і душа родини.
Кожен у своєму житті мала особисті спомини повні сповідання,
витривалості та емоційних переживань.
Прагнення передати своїм дітям і майбутнім поколінням їх спадщину.

Тяжко працювали в домі, на подвір'ю і на полі, щоб задовольнити
їхній потреби.
Часто пережили матеріальні труднощі, бідність, біль і страждання.
Зарадні, відповідальні за щоденні потреби родини у відсутності мужа,
виховували дітей і завжди були готові допомогти другим в потребі.
Перед самотності та відчуження, вони заохочували своїх дітей,
щоб стати гідними і патріотичними громадян Канади, а також
сумлінним українцям, які не повинні забувати ані свою віру, ані
рідну мову своїх батьків, ані їх культури.

Зберігачі родинні історії.
Помагали в їх громадах і церквах провадити харитативну працю і
підтримувати мистецтво і науку.
Українські жінки присвячені родині, Богу, спільноті, і важкої роботи.
Відмовляючи собі всього задля добра своєї родини, посвячувалися
та боролися вижити на новій землі, але все духом багаті щодо
віри.
Вони принесли нам матеріальні та нематеріальні цінності в
їхніх куферах, в їхніх серцях, в їх умах, і в здатності їхніх руках.
Українські жінки піонерки — ключ до всього, що ми, як українські
канадці, маємо та цінімо сьогодні.
Так, вони носили хустки — вони були ті українські жінки піонерки,
кому належить наша подяка та пошана.

Ukrainian translation by Daniella Muryanka & Natalka Yanitski, HLM

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Editor's Note

Another year has almost reached its end. Another year living with COVID-19 lurking among us—and a politically charged one at that. It feels like the world is on fire. This summer, it was quite literally aflame with forest fires—from Siberia, Turkey, Italy, and all over the Canadian and American West. But there are also metaphorical fires set all around our societies too. Just today I read that the public school system in California will now be including pagan prayers and chants to “energize” children. Our world and communities seem bitterly divided and angry over so many issues. Much of humanity is trying to play God instead of surrendering it all to Him. We need to pay attention to what He is telling us and accept His invitation. This Advent and the Christmas season, let us ready our hearts to receive the Good News and welcome God openly, allowing Him to work in our lives. Let us honour the Christ Child for being our Saviour.

Nasha Doroha is offering some wonderful Advent activities that we can do with our children or grandchildren. With most Christmas ND issues, we focus heavily on our beloved Christmas traditions. But this year our focus is on Theophany. I don't know about you, but during the Christmas season it feels like I'm barely moving past celebrating the Newborn Babe when suddenly the religious calendar takes an abrupt turn and we're already focussing on His baptism and the beginning of His ministry. I'm never spiritually prepared for that jump. With this in mind, we have some articles that will hopefully help you have a richer Theophany experience.

We are also featuring heartfelt reflections on the Holodomor, as well as histories and stories of the early Ukrainian immigrants (including the immigration of our church to Canada) in honour of the 130th Anniversary of Ukrainian immigration to Canada. We will be sharing the thoughts of various UCWLC members who are part of our rural parishes, bringing us up to speed on the state of their branches. The more we can connect with and understand one another, the more the UCWLC can be a united front of ladies who can help each other to achieve our organization's goals, bringing it forward into a new era. Finally, don't forget to submit your stories and thoughts for the upcoming Spring and Summer issues—*Nasha Doroha* is only as good as the submissions it receives! Until then...

*God Bless and Merry Christmas.
Нехай Бог благословить!
Веселого Різдва Христового!*



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as part of the 12 Feast Day icon series

www.ucwlc.ca

З Різдвом Христовим та Новим Роком! З Нами Бог!

Засилаємо наші щирі побажання
Веселих Свят, Божого благословення, кріпкого здоров'я,
многих, благих літ!

Блаженнішому Святославу Шевчукові,
Високопреосвященнішому Митрополиту Лаврентію Гуцулякові,
Краєвому Духовному Дорадникові Преосвященному Єпископові Давидові Мотюку
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Монахам і Монахинням Української Католицької Церкви Канади
всім членкам ЛУКЖК,

Світовому Союзу Католицьких Жіночих Організацій,
Світовій Федерації Українських Жіночих Організацій
Конгресу Українців Канади,
та всім читачам «Нашої Дороги»

Возвеселімся Всі Разом нині! Let us all Rejoice Today!

The National Executive of the Ukrainian Catholic Women's League of Canada
extends best wishes for a blessed Christmas and a Happy New Year to

His Beatitude Sviatoslav Shevchuk
His Grace Metropolitan Lawrence Huculak
National Spiritual Advisor Bishop David Motiuk
Bishop Bryan Bayda

Spiritual Advisors of the UCWLC and our beloved priests, deacons,
monks, and sisters of the Ukrainian Catholic Church of Canada
All members of the Ukrainian Catholic Women's League of Canada

World Union of Catholic Women's Organizations,
World Federation of Ukrainian Women's Organizations
Ukrainian Canadian Congress,
and all readers of *Nasha Doroha*

May our Lord grant you health, happiness, prosperity, peace, and LOVE
for many years to come!

Христос Раждается!
Варвара Глусь,
Голова, Крайової управи ЛУКЖК

Christ is Born!
Barbara Hlus,
President, National UCWLC

Bishop's Message

Feast of the Presentation of Jesus in the Temple: “Festival of Lights”

The Feast of the Presentation of Jesus in the temple is celebrated among Eastern Christians on February 2. This same feast is known in the West as the Purification of the Mother of God or Candlemas. It is celebrated forty days after the birth of Jesus and brings to a close the Christmas-Theophany (Epiphany) season.

As I child, this feast was among my favourites as at the end of the Divine Liturgy each parishioner—including me—was presented with their very own candle to take home and light before an icon in prayer.

Mary and Joseph brought the child Jesus to the temple in Jerusalem on the fortieth day after his birth:

“When the time came for their purification according to the law of Moses, they brought Jesus up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, ‘Every firstborn male shall be designated as holy to the Lord’), and they offered a sacrifice according to what is stated in the law of the Lord, ‘a pair of turtledoves or two young pigeons’” (Luke 2: 22-24).

The Christ Child was met by an elderly man named Simeon:

“Simeon took Jesus in his arms and praised God, saying ‘Master, now you are dismissing your servant in peace, according to your word: for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for the revelation to the Gentiles and for glory to your people in Israel’” (Luke 2: 28-32).

This meeting is significant. It tells us that the Old is over and the New has begun. The two Covenants have now met: Israel's glory has dawned in the person of Christ, who is a “light of revelation to the Gentiles.” Christ's birth has brought a new creation for the whole world.

The symbol of light in Simeon's prayer—which found its way into our daily vespers or evening



Послання єпископа

Свято Стрітення Ісуса у храмі: “Фестиваль Світла”

Свято Стрітення Ісуса у храмі відзначається серед східних християн 2 лютого. Це саме свято відоме на заході як Очищення Божої Матері, або Свечника. Воно відзначається

через 40 днів після народження Ісуса і завершує період Різдва-Богоявлення (Водохреща).

У дитинстві це свято було одним з моїх улюблених, оскільки наприкінці Божественної Літургії кожному парафіянину — включаючи мене — дарували власну свічку, щоб її забрали додому та запалили перед іконою під час молитви.

Марія та Йосип принесли дитину Ісуса до храму в Єрусалимі на сороковий день після його народження.

“І як сповнилися дні очищення їхнього, за законом Мойсея, вони привели його в Єрусалим поставити його перед Господом, як то написано в Господньому законі: “Кожний хлопець, первородний, буде посвячений Господеві”, — і принести жертву, як то написано в Господньому законі: “Пару горлиць або двоє голубенят” (Лука 2: 22-24).

Дитину Христа зустрів літній чоловік на ім'я Симеон:

“Симеон узяв його на руки, благословив Бога й мовив: “Нині, Владико, можеш відпустити слугу твого за твоїм словом у мирі, бо мої очі бачили твоє спасіння, що ти приготував перед усіма народами; світло на просвіту поганам і славу твого люду — Ізраїля” (Лука 2: 28-32).

Ця зустріч знакова. Вона говорить нам про те, що Старе закінчилося, а Нове почалося. Два Завіти тепер зустрілися: слава Ізраїлю висвітлилася в особі Христа, який є “світлом одкровення для язичників”. Народження Христа принесло нове творіння для всього світу.

Символ світла у Симеоновій молитві, який потрапив у нашу щоденну вечірню, або вечірню молитву — є постійним нагадуванням про те, що Христос є Світлом світу. Христос прийшов, щоб

prayer—is a constant reminder that Christ is the Light of the World. Christ has come to enlighten and guide us as Christians on our earthly path towards eternal salvation: **“I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life”** (John 8: 12).

As a constant reminder of Christ’s light enlightening our way, even today this fourth century custom continues to have two lighted candles, one on each side of the Gospel when it is proclaimed during liturgical services. Saint Jerome (fourth century) explains: **“In all the churches of the East, whenever the Gospel is to be read, candles are lighted although the sun is already shining. Of course, it is not done to dispel the darkness but to express our joy... Under the material light that Light is represented of which the psalmist speaks: ‘Your Word, O Lord, is a lamp to my feet and a light to my path’”** (*Against Vigilantius*, 7).

Whether candles are held at the reading of the Gospel or placed in front of icons at prayer time, they—and the Feast of the Presentation of Jesus in the Temple—help to remind us of our own personal encounter with Christ the True Light and that our hearts and lives are to burn with the love of God.

Bishop David Motiuk
Ukrainian Catholic Eparchy of Edmonton

Prayer of Blessing of Candles at the Feast of the Presentation of Jesus in the Temple

O Lord Jesus Christ, the true light that enlightens everyone coming into the world: pour forth Your blessing on these candles and sanctify them with the light of your grace. As these candles, kindled with visible fire, dispel the darkness of night, grant that our hearts, enlightened by the invisible fire — that is, by the radiance of the Holy Spirit — might avoid all sinful blindness. With the eye of our soul cleansed from sin, enable us to see all that is pleasing to you and all that is necessary for salvation; so that, having overcome the dark trials of the world, we might be made worthy to attain the light that never fades.

For you are our Saviour and to you we render glory, with your Father who is without beginning, and your all-holy, good, and life-giving Spirit, now and forever and ever. Amen.

просвітити і провести нас як християни на нашому земному шляху до вічного спасіння: **“Я — світло світу. Хто йде за мною, не блукатиме у темряві, а матиме світло життя”** (Йоан 8: 12).

Будучи постійним нагадуванням про світло Христа, що просвічує наш шлях, навіть сьогодні цей звичай четвертого століття продовжує мати дві запалені свічки, по одній з кожного боку Євангелія, коли воно проголошується під час літургійних служб. Святий Ієронім (четверте століття) пояснює: **“У всіх церквах Сходу, коли потрібно читати Євангеліє, запалюють свічки, хоча сонце вже світить. Звичайно, це робиться не для того, щоб розвіяти темряву, а для того, щоб висловити нашу радість... Під матеріальним світлом представлене Світло, про яке говорить псаломспівець: “Слово твоє — світильник перед ногами в мене, світло на моїй стежці”** (*Проти Вігільанція*, 7).

Коли свічки тримають під час читання Євангелія, або ставлять перед іконами під час молитви, вони — як і свято Представлення Ісуса в храмі — допомагають нагадати нам про нашу особисту зустріч з Христом, Справжнім Світлом, і про те, що наші серця і життя мають горіти любов’ю до Бога.

Єпископ Давид Мотюк
Українська Католицька Єпархія в Едмонтоні

Молитва Благословення Свічок на Свято Стрітення Ісуса в Храмі

Господи Ісусе Христе, Світло істинне, що просвітлює кожну людину, яка приходить на світ, пошли благословення Твоє на свічки ці і освяти їх світлом благодаті Твоїї. Подай же, Милостивий, щоб як це світло, вогнем видимим запалене, проганяє нічну темряву, так щоб серця наші, вогнем невидимим, тобто світлістю Святого Духа просвітлені, уникли сліпоти всіляких гріхів; щоб змогли ми очищеним оком душі бачити те, що Тобі благовгодне і для нашого спасіння благопотрібне, щоб сподобитися нам перемогти темні біди цього світу і досягнути Світла безперестанного.

Бо Ти еси Спас наш, і Тобі славу возсилаємо з Безначальним Твоїм Отцем і Пресвятим і благим, і Животворчим Твоїм духом нині і повсякчас, і на віки віків. Амінь.

Women of faith and action may speak different languages and come from different cultures, but their yearning to serve God burns bright in their hearts, nonetheless. The fabric of faith and service is woven in the Catholic Church by two sister organizations: the UCWLC and the CWL, under the mantle of love and devotion to our Blessed Virgin Mary.

We attend St. Gerard's Roman Catholic Church in Yorkton, but we sometimes attend the liturgy at St. Mary's Ukrainian Catholic Church. On one occasion, there were several issues of *Nasha Doroha* on the shelf in the vestibule, along with the weekly bulletin, and the monthly newsletter from the Knights of Columbus. Seeing that the magazine was a UCWLC magazine, and since I belong to the CWL, I asked the usher if I could take one.

What a reading delight! Expecting only reports from various committees, I was amazed at the variety and scope of the articles. I found the cultural articles very interesting and informative. The spiritual articles also reached me; one on forgiveness spoke to me that particular day, and I felt that I was meant to read that fine article at that time. I also learned so much in the stories about the saints, priests, and sisters.

I also feel inspired when I read the stories about individual UCWLC sisters who set a shining example of commitment to church, family, and community. If they have passed away, they are remembered in my prayers.

I always notice how these fine ladies blossomed in faith and charity as they share their God-given gifts and time with various UCWLC projects. It is a fine example of how God calls us to do His work, then gives us the tools we need to get

the job done! He knows we have those tools, even if we are unsure!

Since then, I eagerly wait for the magazine. It is interesting and educational to read about the activities of various UCWLC councils. The motto of our CWL is "For God and Canada," and from what I have read in *Nasha Doroha*, I know my Ukrainian CWL sisters strive for the same goals: to serve God as He calls us with a strong commitment to faith and service.

My darling mother and grandmother always said that we never stop learning. As a CWL sister, I encourage you to make a cup of tea and sit down with *Nasha Doroha*. There is always something new to learn, something new to contemplate, something new to pray for. I commend all the contributors, and the fine staff who put such a lovely magazine together.

Let us all pray for each other, UCWLC and CWL sisters, and let us remember especially our ill and deceased sisters.

Debbie Hayward,
Yorkton, Saskatchewan

Thank you, Debbie, for following your heart and submitting to *Nasha Doroha*. Your article was a wonderful to receive, and very uplifting. It was a pleasant surprise to hear that ND is reaching out beyond the Ukrainian community. We need more of that! We hope you continue to read ND, and you are always invited to submit more work whenever you feel inspired. Please pass on the word about ND!

CIX

I received the latest issue of *Nasha Doroha*, thank you. I was disappointed that in the articles on Shrines in Canada, the Ancaster

Marian Pilgrimage at Mount Mary was not mentioned. We have been hosting Marian Pilgrimages in Toronto Eparchy since late 1948. We have two beautiful Shrines here.

Please contact the SSMI Provincial Archivist in Toronto to have it included in the next edition (a write-up and photos).

Also, very disappointed that there is very little Ukrainian content in *Nasha Doroha*.

Sr. Theresa Matwe SSMI
Spiritual Advisor to UCWLC
Executive Toronto Eparchy

Thank you, Sr. Matwe, for writing in with your concern and sorry for disappointing you with the Summer/Fall issue of ND. However, your concern demonstrates your commitment to making *Nasha Doroha* a better magazine. You are correct. Ancaster was overlooked... but it was because it is impossible for me to know all of the Ukrainian Catholic shrines in Canada and so I need readers' help. Unfortunately, no one volunteered to do the write-up. If I put out a call to ND reps for submissions on a particular topic, but no one steps up to write, then sometimes I must move on after a few tries. Personally, I did not think that the Ancaster shrine still had a pilgrimage, my mistake for that assumption. And even if it had one in the past, it should have been included. I'm sorry that one slipped by after looking into it. We will happily include it in a future issue if someone submits one.

ND is only as good as the submissions it receives. We editors are busy planning, organizing, researching, gathering material. Hundreds of emails bombard our inboxes and sometimes we just lose track. As well, we aren't ND's writers except for the fillers or transitions, notes,

and calls for submissions. ND follows two main avenues when it puts out a call for submissions: through the magazine and through ND reps. Reps then relay the messages, those messages are supposed to get relayed by others, and so forth. If anyone feels out the loop and doesn't receive an update on the calls for submissions, then please let me know. If the system is breaking down, we need to know where it happens so we can fix it.

We rely on UCWLC members and ND readers to volunteer their time and efforts to submit material, and this includes Ukrainian content and submissions geared towards a particular theme. I added a disclaimer on the shrines section because I knew we would most likely miss some, but we tried our best to cover a little something from each of the provinces. Again, ND is only as good as the submissions it receives, relying heavily on the extra efforts of its devoted readers. We are also trying to find ways of including Ukrainian content when we don't receive any by submissions.

Best regards,
Lyrisa Sheptak

CIX!

Я отримала останній номер журналу *Наша Дорога*, дякую вам. Мене розчарувало те, що у статтях про святині Канади, не було згадано про Марійське Паломництво в місті Анкастер, на Горі Непорочної Марії. Ми приймаємо Марійські Паломництва в Єпархії Торонто з кінця 1948 р. Тут ми маємо дві чудові святині.

Зв'яжіться, будь ласка, з Провінційним Архівістом ССНДМ у Торонто, щоб включити його до наступного видання (статтю з фотографіями).

Також дуже розчарована тим, що в журналі *Наша Дорога* є дуже мало публікацій українською мовою.

*Сестра Тереза Матвій ССНДМ
Духовна Дорадниця Виконавчої
Єпархії ЛУКЖК у Торонто*

Сестро Матвій, дякую за лист і за уваження щодо журналу. Вибачте, що я розчарувала вас у Літньому/Осінньому випуску НД. Ваше занепокоєння демонструє вашу прихильність і бажання зробити журнал *Наша Дорога* кращим. Ви праві. Ми обминули увагою Анкастер... але це сталося через те, що я не можу знати про всі українські католицькі святині в Канаді, і тому мені потрібна допомога читачів. На жаль, ніхто не виявив бажання зробити докладний опис. Якщо я звертаюся із закликом до представників НД подавати матеріали на певну тему, але ніхто не зголошується до написання, то після кількох безрезультатних спроб, мені іноді доводиться рухатися вперед. Особисто я не думала, що святиня в Анкастері все ще має паломництва — моя помилка за таке припущення. Навіть якщо б це й було в минулому, її слід було включити до видання. Мені шкода, що ми пропустили цю інформацію. Ми обов'язково включимо її в один з майбутніх випусків.

Журнал *Наша Дорога* настільки досконалий, як і матеріали які він отримує. Ми, редактори, зайняті плануванням, організацією, пошуками і збором матеріалів. Сотні електронних листів надходять на наші поштові скриньки й іноді ми просто можемо щось не помітити. Крім того, ми не є авторами НД, за винятком пошуків додаткових матеріалів, приміток, змін та закликів до подання матеріалів. НД дотримується двох

основних способів, коли оголошує заклики на подання матеріалів: через журнал, та через представників НД. Після цього, представники надсилають повідомлення, ці повідомлення мають бути передані іншим людям тощо. Якщо хтось відчуває, що є не в курсі подій і не отримує оновлення щодо закликів на подання матеріалів, повідомте мене, будь ласка. Якщо система виходить з ладу, нам необхідно знати де це відбувається, щоб ми могли все виправити.

Ми покладаємось на членів ЛУКЖК та читачів НД, щоб вони зголошувалися і присвятили свій час та зусилля на надсилання матеріалів. Це включає й український контент та матеріали, спрямовані на певну тему. Я додала попередження у розділі святинь, тому що знала, що ймовірно ми обминемо увагою деякі святині, але ми намагалися висвітлити дещо з кожної провінції. Знову ж таки, журнал НД настільки досконалий, як і матеріали які ми отримуємо. Значною мірою ми покладаємось на додаткові зусилля своїх відданих читачів. Ми також намагаємось знайти інші способи включення українського вмісту, коли не отримуємо жодного матеріалу.

З найкращими побажаннями,
Лариса Шептак

Пересилаю свою щирю подяку редакції Католицького журналу *Наша Дорога* в особі редакторки п. Лариси Шептак за розміщення матеріалу про мене у **весняному випуску 1(73) 2021 р.**, а також Співголові Відділу ЛУКЖ парافیї св. о. Миколая, що в Торонто — п. Вірі Гомонко, за пересилку написаної статті до часопису *Наша Дорога*. →

До подяки долучаю \$200 на прес фонд журналу.

З повагою і найкращими побажаннями

Євгенія Піцюра-Швец



I am sending my sincere gratitude to the editorial office of the Catholic magazine *Nasha Doroha*, and to the editor, Mrs. Lyrissa Sheptak, for placing the profile about me in the **Spring issue 1 (73) 2021**. I would also like to thank Vera Homonko, Co-President of the UCWLC, St. Nicholas Parish in Toronto, for sending a written article to the magazine *Nasha Doroha*.

I would like to donate \$200 to the press fund of the magazine.

With respect and best wishes,

Evhenia Piciura-Szwec

Thank you, Pani Szwec, for considering *Nasha Doroha* for your donation. We are honoured by your thoughtfulness. The editorial team is always amazed and humbled by the profiles that go into the magazine. Profiles like yours are an inspiration to all the readers, and you set tremendous examples of selflessness and devotion to the Lord.

Sincerely,
The ND Editorial Team

The Ukrainian Catholic Women's League of Canada, through their National Relief Fund, provided \$5,000 to CNEWA in support of Ukraine's flooding in 2020!

"Thank you for supporting Ukraine's flooding emergency" – CNEWA

Dear Barbara,

We would like to thank you for your donation to CNEWA Canada in 2020. Over a year ago flash flooding submerged more than 300 towns and villages in Western Ukraine. With your generous support, CNEWA provided over CA \$60,000 in vital support to people who suffered from the flooding. To find out more about how the funds were used, please follow the links to the blog and report.

Blog post: <https://cnewa.org/ca/update-on-ukraines-flooding-emergency>

Report: <https://cnewa.org/ca/wp-content/uploads/sites/2/2021/07/CNEWA-Canada-Report-Flooding-in-Ukraine-2020.pdf>

God bless!

Anna Dombrowska, Projects Officer, CNEWA, cnewa.ca

NASHA DOROHA

We value your letters, thoughts, and written submissions.

Please email them to lyrissas@hotmail.com

Deadline for submissions for the summer 2021 issue

November 22

НАША ДОРОГА

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

Реченець дописів на весняний номер у 2021 р.

22 листопада

We understand that not all UCWLC members receive their magazines at the same time, so you may miss the submission deadline. **If you received a late issue of ND, don't worry, please submit anyway.**

Timing with deadlines, editing, and magazine distribution is difficult to anticipate and balance. Sometimes we have an earlier call for submissions, sometimes we have a later one. That's because it is helpful to have items to work on ahead of time so we can keep magazine planning on track instead of getting everything at once. So we have a bit of wiggle room.

If we can't get your submission into one issue, we can always put it in the next one. Thanks for understanding.

Both Lungs

Theophany The Trinity Revealed

By Brent Kostyniuk

When I was young, I could never quite make sense of Theophany. Christmas was barely over and already we were remembering Jesus' baptism in the Jordan. I always thought, "Doesn't He get a chance to grow up?" The change of focus was so abrupt, it caught me off guard. I also struggled with Epiphany, celebrated by the Latin Church on the same day, but with emphasis on the visit of the Magi to the infant Jesus. I just couldn't figure out what it was we were supposed to be celebrating. Surely the Church had gotten things confused.

Of course, there the error lay with me. At Christmas, God reveals Himself to us as a newborn baby. At Theophany, He reveals Himself as three persons. So why have two feasts? In fact, in the early Church, Jesus' birth and baptism were celebrated together as the Day of Illumination and the Feast of Lights. It was only in the fourth century that the Church decided to separate these feasts.

So there really was no confusion. The Eastern Church celebrates Theophany to draw our attention to the very centre of our faith—revelation of the Holy Trinity. Indeed, that is precisely what Theophany means in Greek—*appearance of God*. Not only does God appear, but He is revealed as the Triune God—Father, Son and Holy Spirit. "And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and



St. Vladimir Ukrainian Catholic Church (Red Deer), Feast of Jordan, January 9, 2020

he saw the Spirit of God descending like a dove, and alighting on him; and lo, a voice from heaven, saying, "This is my beloved Son, with whom I am well pleased." Matthew 3:16-17. For this reason, Theophany is also known as the Feast of the Manifestation of God. This is the true significance of Theophany and the reason for its great importance.

Eastern theological tradition is fond of ceremony and symbolism. Theophany is no different. In commemoration of Jesus' baptism by John the Forerunner, water plays a key role in the Feast. On that day, water is sanctified for use throughout the year. This is unlike the Latin Church which allows priests to bless water on an as needed

basis. In order to have sufficient water for the whole year, at least one large vat of water is readied for the ceremony. The Great Service for the Sanctification of the Water takes the form of a liturgy, with several readings from Isaiah, an Epistle from Corinthians, and Mark's Gospel account of the Baptism. Ektenia (petitions) are sung, including some revealing the power of blessed water. "Grant sanctification, health, cleansing and blessing to all who touch it, partake of it or anoint themselves with it... That this water may become a gift of sanctification, redemption from sins, for the healing of soul and body, and for every particular need, let us pray to the Lord." →

This completed, a prayer of sanctification recounts joyful events of the day. "Today the never-setting Sun has risen and the world is illuminated by the light of the Lord; Today the sins of mankind are washed clean by Jordan's waters; Today the celestials celebrate with terrestrials, and the terrestrials celebrate with the celestials..." Then the priest makes the sign of the cross three times over the water with a three branched candle, saying, "Great art You, O Lord, and wondrous are your deeds, no single word will

suffice to sing of your wonders." He then immerses the candle three times in the water. Next, the priest traces the sign of the cross in the water three times with his right hand, repeating the same prayer. The priest then breathes on the water in the form of a cross three times and says, "Now, O Master, You yourself sanctify this water by your Holy Spirit." Finally, the priest immerses the precious cross into the water three times, saying, "When you were baptized, O Lord, in the River Jordan, worship of the Trinity was revealed..."

Following the sanctification, the priest walks through the church blessing all the faithful with the holy water, while they respond by singing Psalm 33. After, the faithful fill containers with holy water to take home. It is also customary to take a small drink of the water. A final act in this drama comes over the course of the next several weeks as the pastor visits all his congregation to bless their homes. In that way, the *appearance of God*, Theophany, is truly brought into our homes and lives.

Did You Know...

By Darlene Atamaniuk

Every year, Ukrainian Catholics celebrate the Feast of Theophany on January 6th or January 19 for those who follow the Julian calendar. We gather in church to celebrate the baptism of Jesus and the revelation of the Holy Trinity to the world. The priest(s) bless a huge basin of water which the faithful pour into jars to take home at the end of the celebration. Usually, family members take a sip of the water and perhaps sprinkle a few plants. The rest of the water is saved for times throughout the year when family members experience an illness. Did you know that actual water blessing celebration at church has four main rituals that are laced in symbolism? Did you notice each ritual is performed three times?

1. The first ritual performed by the priest is blessing the water by immersing a lit triple candle (Trojka) into the water. The candles symbolize Christ, the Light of the World, and the water symbolizes the earth. The immersion of the candles in the water shows that the entire world is made holy or sanctified. As He was baptized in the Jordan river, Jesus was washing away the sins of the world.
2. The second ritual performed is blessing of the water by breathing upon it three times and making the sign of the cross. This symbolizes the calling of the "Grace of the Holy Spirit" to come upon the water in the same way that the Holy Spirit descended upon the Jordan River. The purity of the Holy Spirit also cleanses away any evil.

3. The third ritual is performed by the priest when he immerses his hand into the water, making the sign of the cross each time. This is a symbol of the water being physically blessed by Jesus. It shows that God is with us through the humanity of Jesus.
4. The fourth ritual occurs when the priest immerses a wooden cross into the water three times. This represents the presence of the Holy Trinity as Jesus was baptized and His personal descent into the river.

As was mentioned, each ritual is done three times. In the Eastern Rite, reverence and worship of the Holy Trinity are highly important. Therefore, rituals, prayers, and phrases are repeated three times to honour the Holy Trinity.

There are also historical reasons for repeating actions three times. Long ago, there was no paper to write things down. All business transactions were done verbally. Important information would always be repeated three times for clarity. After the third repetition, the transaction was legal, just like a signature would make a document legal today.

Source: The Liturgical Year –
Resource for the Ukrainian Bilingual Program
Binder 4, pages 216 -217
Edmonton Catholic Schools
2006

Jesus, Bar Joseph

By Fr. Joseph Pidskalny

On December 8, 2020, Pope Francis published his Apostolic Letter “Patris Corde” (translated as “With a Father’s Heart”). This beautiful letter was written on the occasion of the 150th anniversary of the proclamation of Saint Joseph as the Patron of the Universal Church. If you have not yet read this Apostolic Letter, or it has been a while since you have read it, then I wholeheartedly encourage you to do so again.

“With a Father’s Heart.” This is how Joseph loved Jesus. God’s Providence entrusted an unknown and lowly carpenter to be the earthly father and guardian of Jesus. All four Gospels refer to Jesus as “the son of Joseph.” Our Saviour chose to be known as the son of his earthly father and guardian whom he loved dearly. Jesus, Bar Joseph.

Within himself Joseph possessed the courage and humility to fulfill the role as father to Jesus. There were many instances where he was unsure of what to do, where to go, to whom he should turn, but the Lord did for Joseph as He does for each of us: He provided. In the case of the Holy Family, the Lord provided Joseph with answers through dreams where an angel of the Lord would speak to him. What a lesson of trust in the Lord! Joseph was chosen to be the head of the Holy Family. He was entrusted with their safety and survival. He, in turn, had to trust that the Lord would show him the way. Joseph used his God-given talents and creativity to do what was best. God filled in the rest.

Why is Saint Joseph such an important saint? One could begin to answer that question by stating the obvious. He is the Patron of the Universal Church. Just as the young Jesus came to Joseph for support, guidance, and protection, so do we turn to Saint Joseph as the guardian and protector of the Church. We pray to him to intercede before his son and our God for the needs of the Universal Church.

In reference to the Apostolic Letter “Patris Corde,” Pope Francis enumerates the wonderful qualities of Saint Joseph. The letter describes him as a father who is beloved, tender and loving, obedient, accepting and creatively courageous. He is a hard-working father who is humble, and happy in sacrificing and gifting himself for the good of his Spouse, the Virgin Mary, and his Divine Son. The qualities that Pope Francis refers to are the

qualities that Saint Joseph shared with and instilled in the young Jesus, and continues to share with each of us. Therefore, Saint Joseph is the perfect choice to be the Patron of the Universal Church.

As Canadians, we are honoured and blessed to have Saint Joseph as the patron saint of our country. In these present times we invoke his guidance and intercession at this sensitive time for the Church in Canada. The unfortunate history of the Residential Schools and the painful aftermath is a deep concern that we bring to Saint Joseph. We pray that he guides us to work together as only a tender and loving father can. It is only in a prayerful spirit of tenderness, compassion, and mutual cooperation that we can begin a dialogue that will bring about constructive and positive change.

Saint Joseph is certainly not limited to being the Patron of the Universal Church and of Canada. Witness the countless churches throughout the world that are dedicated to him. The phrase “Go to Joseph” is certainly highlighted by the great affinity that humanity has for his tender and compassionate personality. One is drawn to Joseph and cannot help but feel safe in his embrace, knowing that he will understand each situation. All who invoke his name are gently guided to his Divine Son.

Saint Joseph is our guide to holiness. He appeals especially to those who wish to come to know Our Lord on a deeper and more personal level. He is trusted because the Holy Family trusted him. We also turn to Saint Joseph as a child turns to his

Різдвяна зірка

Різдвяна зірка на небо вийде,
Малий Ісусик до дітей прийде.
Малий Ісусик, Божа Дитинка,
Буде Свят-вечір, буде ялинка.
Буде колядка в кожній хатині,
Настане втіха на Україні.



father. We seek wisdom, guidance, and examples of good decision-making in life. We implore his intercession; we imitate his virtues and his zeal to serve the Lord at all cost. He is honoured because of what he can do for us if we allow him the opportunity. Saint Joseph can teach us to love the Lord and others in a more perfect way. In humility, Saint Joseph shows the way that leads to perfection; almost saying, “if you want to be perfect, then honour the Blessed Mother and her Divine Son. Place your complete trust in them.”

The timing of the Apostolic Letter on Saint Joseph could not have been more perfect. In experiencing and living through the many months of the COVID-19 pandemic we all needed someone to whom we could turn in times of uncertainty and stress. Who better to turn to than Saint Joseph? He also lived through uncertain and stressful times in guiding and protecting the Blessed Virgin and Jesus from King Herod in his murderous plot to kill the Divine Child. And now that we are slowly returning to “normalcy” in this post-pandemic world, who better than Saint Joseph to help us understand that the only true path to take in life is the path that leads to his Divine Son Jesus. From Joseph, through Mary to Jesus. Jesus, Bar Joseph.

Pope Francis penned a beautiful prayer to Saint Joseph. Let us pray:

***Hail, Guardian of the Redeemer,
Spouse of the Blessed Virgin Mary.
To you God entrusted his only Son;
in you Mary placed her trust;
with you Christ became man.***

***Blessed Joseph, to us too,
show yourself a father
and guide us in the path of life.
Obtain for us grace, mercy
and courage,
and defend us from every evil. Amen.***



Blessed Josaphata Michalina Hordashevka: “Become Saints”

June of 2021 marked the 20th anniversary of Saint Pope John Paul II’s historical visit to Ukraine, and the proclamation of Josaphata Hordashevka, co-foundress of the Sisters Servants of Mary Immaculate, as Blessed.

Blessed Josaphata, in the words of the Pope, knew extremely well, how to embody the Gospel in her own daily life. She was able to do this because of her deep union with God, harmony in relationships with her co-sisters, and her ability to forgive and to be at peace in her own heart.

The holiness of Blessed Josaphata lay in the fact that she undertook her daily duties with

love and self-denial while living in continuous harmony with the Spirit of Jesus. This constant unity with Christ gave her strength to accept peacefully the difficulties which she had to endure: rejection, slander, humiliation and unspeakable physical pain. Her deep desire was to contemplate the Creator and be in union with Him: “My God... to contemplate You and to rejoice in You.”

The true source of our happiness is the Lord. Without communion with Him, no human relationship will be complete and successful. Deep within each of us is a need for God’s love, which no human love, no accumulation of possessions, no glory, *nothing* can satisfy.

Our first and fundamental call is to enter into an intimate relationship with God, the foundation of our life. The deepest meaning of Christian discipleship is not to work *for* Jesus but to be *with* Jesus. Being at peace with Jesus is sorely needed for the feverish remaking of our present world. It is a world starving for a deep encounter with God, desperately seeking an experience of life in and with Him. A beautiful life opens for one who sees her life's mission in teaching others how to be at ease with Jesus.

On the evening of the Feast of the Annunciation, 1919, our Blessed Josaphata died, just as she had predicted. In the presence of many Sisters, and conscious to the end, she bid her last farewell to her Sisters, saying with emphasis, "Become saints!" Josaphata kissed the crucifix handed to her, and with a prayer on her lips she gave up her candid soul to her Heavenly Spouse. She was 49 years old, and 27 years as a Sister Servant.

Josaphata did not live for herself, but for God and her spiritually and culturally deprived people. She died the death of the just—a holy death, merited by her life of continual sacrifice. She gave up her life as a thank-you back into the Father's hands from Whom she had received it.

In her last painful moments, Josaphata smiled, and with a voice faintly audible, she prayed:

"Jesus, Jesus! I want only You. You have given me many graces, give me this last one. O God, I want to go to heaven. I think You will give me that grace. Jesus, Mary, Joseph, I offer You my heart, body and soul."

For the Servant of God, sanctity was the most important thing in life. Sister Josaphata died offering her life for her Sisters, not so they would be successful in their

ministry, but that they would become saints. Sanctity—the most precious gift. The ministry of evangelization will only bring a hundred-fold if it is performed by saints.

Josaphata's life, although simple in appearance, matured to such spiritual depths that it is difficult to touch bottom. An inscription engraved on a metal plaque on Josaphata's new grave read:

"Blessed are those who are sinless in this life, who walk in the Law of the Lord, for their deeds will continue to live after them."

The inscription was prophetic. Josaphata's spirit of love and dedication lives on as a legacy which inspires each Sister Servant, and those to whom they minister. Sister Josaphata can be presented to the people of God as a true example of a Christian life. Sanctity is a divine work and witnesses not what a person can achieve, but what marvels God can achieve in His creatures.

Blessed Josaphata continues to intercede for each of us before the throne of God in the Heavenly

Kingdom. Her love for us pours itself out in continuous prayer in words that had found a home within her heart during her earthly pilgrimage.

"Mary, Mother of God, may we walk in the light of faith and do everything so that the world may believe that Jesus Christ is the One sent by the Father. May our life be a reflection of Him as we carry His love and salvation to the ends of the earth."

Prayer to
Blessed Josaphata:

O Blessed Josaphata, you who lived heroically your consecration as a Sister Servant of Mary Immaculate, teach us by your example to place our complete trust in God. Hear our prayer and intercede with the Most Holy Trinity to grant us the grace for which we so ardently plead, for the greater glory of God. Blessed Josaphata, pray for us.

Sister Doloretta Shalagan,
Sister Servant of Mary Immaculate

As a Baby, Jesus Came

As a baby, Jesus came
From His home above
He left His throne, and who He was,
To teach us how to love

As a baby, Jesus came,
Wrapped in swaddling cloth;
Willingly took on humanity,
Though He was one with God

As a baby, Jesus came
To one day grow to be
The saviour of the human race,
People like you and me

As a baby, Jesus came
As God's eternal light
That will never be extinguished,
But forever shine out bright

As a baby, Jesus came
The hope of eternal life,
Reconciling us back to God,
Giving meaning to our lives

As a man, Jesus died,
His blood poured out for all,
Cleansing and forgiving us,
For to this, He was called

We thank Him that He came a babe
And grew to be a man
And for His sacrificial love,
His nailed scarred feet and hands

Through it all we can live on
With Jesus Christ our Lord
The babe that came that first Christmas
Is what we thank Him for.

© By M.S. Lowndes | www.heavensinspirations.com/as-a-baby-jesus-came.html

Winter in the First Years: A Winter to Remember

Taken from the memoir
of Justina Kononchuk

- Born 1910 in Volyn region
- Orphaned as a child
- Married in 1928
- Immigrated to Canada 1930
- At the time of this immigration story, she had two little girls—a toddler and a baby

When John [my husband] came back to our home at Long Lake after working the threshing crew, there was still no snow, so he went up north to Grassland [to the land we bought earlier that summer] and built a barn and our home place. He plastered the barn as well, and came back to Long Lake stating, “We will stay here till the horses and cows eat all the hay.” And so it was. [But] the hay was gone by Christmas.

It was so cold that winter that we had to keep the fire in the heater going all night long and when I washed the floor, it immediately froze. Our younger daughter was learning to crawl and so she would crawl over this cold floor. Boje, Boje! How it was at that time!

And so, after Christmas, we moved up north to Grassland. We packed our mere belongings onto our wagon box. The most important items were the stove and heater, the down-filled quilt, and pillows, flour, and potatoes. On the other wagon box, we packed the remaining belongings. Our team of horses pulled the sleigh and wagon, and a friend of ours pulled the other wagon load. John spread hay onto the bottom of the sleigh box we were to travel in. I covered it with sheets and placed the little girls on it. I surrounded them with pillows and covered us all with the down-



<https://www.pinterest.ca/pin/525091637799792834>: Inhale the cold – Chanh Nguyencong

filled quilt. We left after breakfast.

Away we went and the frost was wicked! It was -45 degrees or more when we left. We covered ourselves up, and even our heads, with the *peryna*. The cold was still getting into us, but what were we to do? We left with all our belongings, so we just had to keep moving.

We travelled all day and when it was beginning to get dark, we needed to find a place to stay for the night. I told John to stop at some farmer's place and see if they might let us spend the night there as we were all so cold. So he stopped at a place and asked if we could stay the night as there was his wife and two small children on the sleigh, and we were going to our new homestead in Grassland.

The farmer said, “Bring everyone into the house and I will help you unhitch the horses and put them into the barn overnight.” The farmer and his wife and two children lived in such a poor little shack. But we were so thankful that they welcomed us into their humble home for the night. They spread a bed for us on the floor and we brought our quilt and pillows in. They had a metal heater in the shack and because it was so cold outside, it was kept going all night. Whoever awoke at night threw a few blocks of wood into the heater to keep the fire going all night. In the morning we all woke up and the woman in the house made us breakfast and we left.

That day we made it to our

friend's house by our homestead. They came from Carpathia in 1928. My friend allowed me to bake some bread at her place, and then we spent the night there and in the morning John left to go see our shack on the homestead. It was a shack without windows and doors, and it was another day of being -45 degrees! But he had brought our door and windows from the house we left [at Long Lake] because they were so expensive. So the men installed the door and windows, nailing boards over whatever didn't fit. When father put on the door knob his fingers were freezing onto the doorknob! They also set up the stove and heater and came back to get us.

The very cold weather persisted, so the little girls and I stayed indoors most of the days, whereas John still made a few trips back to Long Lake. [When we lived there] he had built a chicken coop out of lumber, so he dismantled it board by board and brought it to our new home. With this lumber, he built a floor in the shack. To this point we only had dirt for a floor.

The girls and us all slept in the same bed for two reasons: it was much warmer for the girls, and we only had one *peryna*. John and I slept with our heads facing one way, the girls slept with their heads facing the other—all under the same *peryna*.

When we left Ukraine, all I brought for bedding were two pillows, sheets, and two blankets. When I realized how cold the winters were, I took apart the two feather pillows and made a *peryna* and two smaller pillows. In Ukraine we had very big pillows, so there were many feathers in them.

When we arrived in 1930, the winter was mild. But after that, they were bitterly cold.

Malanka

By Dobrodiyka Cornelia Mary Bilinsky

On New Year's Eve, December 31 (January 13th), just as the days are starting to get a little longer, people everywhere love to celebrate with feasting, singing, and dancing, revelling in hope for a happy new year ahead. Many Ukrainian parishes and organizations host a community celebration called Malanka. The day coincides with the Feast Day of the Venerable Melania of Rome, a saint of the 5th century, who dedicated her whole life to the service of God. That feast is followed by the Feast of the Circumcision of our Lord and the Feast of St. Basil (Wasylii) the Great. However, the origins of Malanka date back to pre-Christian times. The following is my own version of an old legend that attempted to explain the mysteries of the changing seasons.



Cornelia Bilinsky

Our ancient Slavic ancestors regarded the sun with great wonder. They noticed the mysterious way in which it shone with full force, flooding the earth with warmth and light, and then gradually withdrew, almost disappearing, before beginning its cycle all over again. There had to be a reason, they thought. And so a legend was born—the legend of *Malanka*.

Malanka was the daughter of Lada, Mother Earth. She was very beautiful, with eyes as blue as the sky on a sunny day and long golden hair that glistened like ripe wheat fields on the steppes of Ukraine.

Malanka loved Mother Earth. Joyfully, she skipped about in Mother Earth's meadows, picking flowers—red poppies, yellow buttercups, blue cornflowers, and

white daisies. With them she made a *vinok* (a wreath) and fastened to it colourful ribbons, green like the grass in the meadows, red like the sweet cherries that grew in the orchards, blue like the waters of the distant sea, and yellow like the golden sun that warmed the earth each morning.

One morning, Malanka placed the *vinok* on her head and ran out into a meadow. Raising her hands to the sky, she began to dance and sing. She sang like a meadowlark, her voice clear and sweet. A warm breeze picked up her song and carried it over the meadow and far away towards the distant hills. Farmers ploughing in the fields stopped their ploughing and listened. Women hoeing their gardens stopped their hoeing and listened. Babies in their cradles stopped their crying and listened.

All the while, Lada, Mother Earth, was bursting with pride over her beautiful daughter.

Deep underground, beneath a huge mountain, someone else heard Malanka's song. HADAD, ruler of the underworld, awoke and listened. Who was singing a song so clear and sweet that it reached even his underground kingdom? Grumpily, he ventured out of his cave and strode over the land. Soon he came upon Malanka, singing and dancing in the meadow, her ribbons whirling about her. For a moment his breath stopped.

"She is so beautiful!" he thought. Instantly he was overcome with jealousy.

"But she loves only the Mother Earth! It is not fair! She must be mine!"

In a rage, Hadad sneaked up behind Malanka, grabbed her and dragged her to his cave, deep beneath the huge mountain.

When Lada learned of Malanka's capture, her heart broke. For a long time she wept bitter tears. Her tears flowed over and ran in rivers across the land. But when tears failed to bring Malanka back, Lada's heart grew cold. She bid the sun to turn away his face. The days grew dark. Silver white snowflakes began to fall from the sky, covering the meadows, the orchards, the fields and the forests. The water in the lakes and rivers turned to ice. All of earth became a frozen white landscape.

The people of the land begged Mother Earth to bring back the warmth and the light but Lada refused. "Not until my Malanka returns will I let the sun warm the earth again!"

The people shivered in this new cold white world. Soon their food ran out and they were hungry. They gathered in the village to

discuss the matter.

"Malanka must be brought back," shouted one man, "or we are doomed. We will either freeze to death or starve to death!"

"Yes," replied another, "but who is brave enough to go to Hadad's cave under the mountain?"

"I will go," said Wasylchuk, the son of a poor peasant.

"You!" taunted his friends, "Why would *you* go?"

"Because I love Malanka," answered Wasylchuk. "When she was with us, everything was beautiful. Everybody was happy."

"Then go! Rescue Malanka and save us from death!"

Immediately Wasylchuk set off for the great mountain. As he neared Hadad's cave he began to feel afraid. How could he, a poor peasant, rescue Malanka from the powerful ruler of the underground? Just then, his foot slipped on some ice and he fell face down into the snow, smashing his nose into some frozen buttercups buried underneath. Suddenly Wasylchuk had an idea. He took a step into the cave.

"WHO DARES TO COME HERE?" a terrifying voice boomed from within.

"It is I, Wasylchuk. I have come for Malanka."

"SHE IS MINE!" Hadad roared, "Mother Earth cannot have her back!"

"Ah, but you see," said Wasylchuk, "Mother Earth does not want her back."

Hadad was silent for a moment.

"Oh?" he asked, "and why not?"

"Because she has just borne another daughter, even more beautiful than Malanka. In celebration of this new birth, the sun has turned his face back to earth and is warming the soil."

From the mouth of the cave,

Wasylchuk quickly flashed the frozen buttercups in his hand. "See! Soon there will be pretty flowers blooming for the new daughter of Mother Earth."

"THAT CANNOT BE!" the dark prince roared. "WHERE IS SHE?"

"Mother Earth has hidden her in a cave on the other side of these mountains."

"Then I must capture her before she dances on the meadow and makes everyone fall in love with her."

Madly, Hadad tore out of his cave and began to climb the mountains to reach the other side. In his haste, he was not very careful. He fell into a deep icy crevice and was stuck. He flailed his arms and roared with all his might, but he could not get out.

Meanwhile, Wasylchuk hurried into the cave. He found Malanka bound up in a corner. She was pale and thin. Her *vinok* was shrivelled and brown. Quickly Wasylchuk untied her and carried her in his arms, back to Mother Earth.

With great joy, Lada embraced her daughter. Immediately she sent word to the sun to turn his face back to the earth. Soon the snow and ice began to melt. The grass turned green and flowers sprung up in the meadows. Malanka, strong and beautiful once again, went out into the meadow to sing and dance and gather flowers for a new *vinok*.

Happy as she was, Lada never let the people of the earth forget that Malanka had once been stolen from her. Every year, she held back the sun and brought winter to the land. When she finally allowed the sun to shine forth again, the people of the land celebrated with feasting and dancing, rejoicing that Malanka had been released from her prison.

The Sun of Truth

Explaining Malanka

By Dobrodiyka Cornelia Mary Bilinsky

"But how are they to call on One in whom they have not believed? And how are they to believe in One of whom they have never heard? And how are they to hear without someone to proclaim Him? And how are they to proclaim Him unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!'" (Romans 10: 14-15)

Why does the sun rise every morning and disappear at night? Why is it that the sun warms the earth and brings forth vibrant vegetation and then for a while seemingly turns its back on the earth, leaving behind a cold white landscape? Why? This is the age-old question that children ask. The Old Testament gives us an answer when it speaks to us of the Lord, our God, **"who made heaven and earth... prepares rain for the earth, makes grass grow on the hills... gives snow like wool..."** (Psalm 146-47). Today, in our churches we begin every vespers service with a psalm of praise to our Lord God, the Creator and Provider (Psalm 104). We do this because we are firmly grounded and confident in our faith that God is the author of all life.

The legend of *Malanka* reminds us that our pre-Christian ancestors did not have the influence of either Scripture or the teachings of the Church. Like children everywhere they sought answers to the mysteries that surrounded them. Awed by the power of nature—the warm sun, the gentle rains and rich dark earth that covered the land—they must have sensed that there was a greater force at work behind all that they saw and experienced. Some historians, in fact, claim that the ancient Slavs were monotheistic in faith. They believed in one dominant god to whom they attributed different names at different points in history. The beauty and fertility of the earth that sustained their very lives, on the other hand, was represented by a "mother"

goddess. Other aspects of nature were imagined to be under the influence of various deities or spirits. In their desire to express their spiritual beliefs and to live in harmony with all these natural forces, our ancient forefathers developed various rituals and festivals in tandem with the changing seasons and the agricultural cycles of their land.

Eventually, of course, the Good News of Jesus Christ reached our ancestors. It is believed that St. Andrew, brother of St. Peter, first preached in the Slavic lands. Other missionaries came later but it was not until 988 A.D., under the rule of the great Prince Wolodymyr, that Christianity became the official state religion. Having accepted baptism, however, our ancestors

У Вифлеємі –

В стайні на сіні –
Христос родився
Всім на спасіння!
Люди, радійте,
Христа вітайте,
Божому сину
Славу віддайте!

* * *

Ми ялинку прикрашали,
З кухні пахли пироги.
Свічечки на гілки стали
Аж до зіроньки з фольги!
Сніг пушинками кружляє,
Біле міряє шитво.
Раз на рік таке буває:
Свято! Сніг! Зима! Різдво!
Іван Франко



did not change their ways immediately. Prince Wolodymyr may have destroyed the idols and statues of the old gods, but the ordinary people continued to practise the rituals, celebrations, and festivals to which they had been accustomed. They were, after all, an agricultural people, living close to the land and dependent on the forces of nature.

Over the decades that followed, as churches were established and missionary priests traversed the land, evangelization of the people continued. The leaders of the church were unable to eradicate the old rituals and festivals. They did, however, succeed in *Christianizing* them. This is certainly evident in the feasts of the winter season. In ancient Slavic times, a festival called *Koliada* was celebrated in honour of the sun, *Dazhboh*, on whom depended all life. *Koliada* was similar to festivals observed by sun-worshipping peoples in other parts of the world. This festival took place just after the winter solstice, the shortest day of the year, the day of the sun's "rebirth". In Slavic lands *Koliada* was observed with feasting and thanksgiving for the bounty of nature. The festival included songs (carols) about the creation of the world and rituals in remembrance of ancestors. All rituals were carried out with keen awareness of the unity of the clan and its dependence on nature. The introduction of Christianity into the land ushered in a new perspective. Already by the end of the fourth century, the Christian church had fixed the feast of the Nativity of Christ at the same time as the ancient festival of the sun, just after the winter solstice. As newly baptized Christians, our Slavic ancestors were introduced to the Christian calendar of feasts

NOTICE

27th UCWLC Congress
will be held in Edmonton
from September 29 to October 2, 2022

ПОВІДОМЛЕННЯ

27-ий Конгрес ЛУКЖК
відбудеться в Едмонтоні
29 вересня – 2 жовтня 2022 року



and fasts. In celebrating the Nativity of Christ (*Rizdvo*) they were able to retain many elements of the ancient feast of *Koliada*, only now, they would celebrate the birth of a new "sun," the "Sun of Truth (Righteousness)" who is so aptly extolled in the tropar of Christmas:

***Your Nativity, O Christ our God,
Made the light of knowledge
dawn on the world.
Through it, those who worshipped
the stars were taught by a star
To worship You, the Sun of
Righteousness,
And to know You, the Dawn
from on high.
Glory to You, O Lord.***

This juxtaposition of ancient pagan rituals and sacred Christian truths is our legacy. We have come to cherish deeply the traditions surrounding the Christian feasts of the winter season, perhaps not even realizing that many of them have their roots in pre-Christian times. We celebrate the Eve of the Nativity of Christ, our beloved *Sviat Vechir*, with feasting and singing as our pre-Christian ancestors celebrated *Koliada*, but now we sing *Boh Predvichney...* (*God Eternal, born to us for our salvation.*) The old carols (*koliadky*) have been rewritten to pay loving attention to the role of a new "mother", Mary, who

gave birth to the Saviour in a lowly manger. Our table features a round braided loaf of bread (*kolach*) and a candle that represents not the sun in the sky, but Jesus Christ, the light of the world. Like our ancestors, we prepare a supper of twelve meatless dishes, utilizing the gifts of nature—fish from the sea, grains from the fields, beets, potatoes, cabbage, beans and poppy seeds from the garden, fruits from the orchard, nuts and mushrooms from the forest, and honey from the bees. Whereas once the twelve dishes may have symbolized the twelve cycles of the moon and represented the bountiful harvest of the year, for us they may be assigned a Christian meaning (i.e., the twelve disciples who gathered with Jesus at His Last Supper) or simply be signs of God's abundant blessings in our lives. As in olden times, the ritual dish, *kutia*, continues to symbolize the unity of the family (everyone must partake of it), only now, as Christians, we understand that our true unity stems from our baptism in Christ and our common participation in the Holy Eucharist. We culminate our Holy Night by attending the Christmas Divine Liturgy at our church, which inevitably is filled to overflowing, as even those who generally avoid church are drawn to the celebration of

the birth of the “new Sun,” Jesus Christ, our Lord.

Remembrance of the dead was an integral part of the spirituality of our long-ago ancestors. They believed in the immortality of the soul, but they thought the spirits of their ancestors lived close to them, perhaps in the fields. After the harvest, our ancestors carefully fashioned a sheaf of the finest grain, which was called the *didukh* (the word means *grandfather*), as a sign of respect for the forefathers and a potential resting place for them during the cold winter nights. Today, our faith and hope are that our beloved departed rest in the heavenly kingdom with Christ. In our memorial prayers we sing: “With the saints, O Christ, grant them rest and eternal memory.” However, we continue the tradition of bringing in the *didukh* on Christmas Eve as a reminder of our agricultural roots and a symbol of the gathering of our entire family, those present and those who have gone before us. We retain the custom of setting an extra place at the table for any member of the family recently deceased.

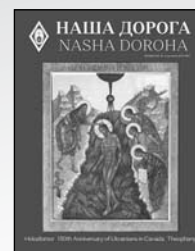
Our ancestors were primarily a happy, hospitable people, who loved to socialize, sing, play music, and dance. Embracing the Christian faith did not change these aspects in the least. We have continued the old traditions of visiting family, hosting friends, carolling, and performing skits throughout the entire Christmas festive season. The difference is that all our activities have been imbued with Christian elements. Our days are accented by a special Christmas greeting: *Khristos Razhdayet'sya! Slaveem Yoho!* (Christ is Born! Glorify Him!) We carry the Star of Bethlehem as we go about carolling or performing the *vertep*, retelling the story of the Nativity

of Christ. Like our forefathers, we enjoy ushering in the New Year with a gala, *malanka*, but we no longer relate this event to the return of the sun. In fact, the Church has attempted to draw our attention away from the old beliefs by assigning to this day a saint of the 5th century, the Venerable Melania of Rome. New Year's Day continues to be a time to express good wishes for health and prosperity in the coming year, but it has also been designated a *holy* day in remembrance of the Circumcision and Naming of Jesus and in honour of St. Basil, a revered father of our Church. Our church communities still celebrate *Schedrey Vechir* (Bountiful Eve), once a joyous part of the ancient winter festival, but now we do so in connection with the Baptism of Jesus Christ in the Jordan, by attending the Great Blessing of Water and following up with *kutia*, a festive community supper.

With changing times, many of the ancient rituals connected with the winter feasts have fallen into disuse. We are no longer primarily an agricultural people. We don't all possess a harvest of grain from which to fashion a *didukh*. Not many Canadian children get up on a cold, frosty morning and go around to relatives and neighbours, “sowing grain” and reciting wishes for a bountiful harvest in the New Year. Those of us who live in apartment buildings surrounded by concrete may not feel the same connection with nature as did our ancestors. We pick up our produce at supermarkets and Costco, not from the fields and forests. While *Baba* may still faithfully prepare the traditional twelve dishes for *Sviat Vechir*, many of her grandchildren do not. Even some of the traditions introduced in post-Christian times are being forgotten. As a child I

remember my father bringing in a large forkful of hay into the kitchen on Christmas Eve to represent the place of Christ's birth. My parents would hide nuts and candy in the hay. After supper we children would scramble through the hay looking for the treats. Who does that anymore? In many places even the time-honoured tradition of carolling from house to house has been reduced to a brief community sing-along in the parish hall.

Despite these losses, however, ultimately it is the *sacredness* of the season that is most important. For our pagan ancestors, this sacredness was based on a reverence for the forces of nature. Thanks to those whose “feet brought the good news” to the land of our forefathers, for us the sacredness of the winter season—the feasts of Christmas, New Year, and Theophany—lies primarily in our faith in the “Sun of Truth,” Jesus Christ, our Lord and Saviour, born of Mary in a lowly manger on a cold winter night. Hopefully we shall never lose that faith.



Did you buy a gift subscription or two of NASHA DOROHA for your favourite people? For their birthday or anniversary? Please see page 33.

Чи Ви передплатили журнал НАША ДОРОГА (або два) у подарунок на Уродини чи Річницю Вашим найдорожчим? Див. стор. 33.

The Feast of Jordan (Yordan) or Bohoyavlenia or Epiphany

In January, we celebrate the great feast of *Bohoyavlenia*, which means the Manifestation of God or the Epiphany. We recall the Baptism of Christ by St. John the Baptist in the River Jordan, when God appeared in three persons: Jesus, the Holy Ghost in the form of a dove, and the voice of God the Father.

For Ukrainians, this feast is steeped in tradition:

★ **Schedriy Vechir — the Eve of Yordan or the Eve of Theophany (January 5th or 19th)** is a day of strict fasting, usually on just bread and water. The day begins with the Divine Liturgy of St. Basil and the Great Blessing of waters. Then, in early evening, the family gathers for a meatless supper similar to Christmas Eve, but with fewer dishes, the most important being kutia. The meal begins with a prayer followed by a sip of Blessed Water which was received at morning liturgy if it was attended.

✿ Some parishes celebrate this meal together (Svyatchene) on Schedriy Vechir.

★ Schedrivky are sung in place of carols.

✿ “If we truly want to bestow our Holy Faith to the next generation, one of the most important tools God has given us is song. We should make sure that our children, and each one of us, learn to sing the beautiful songs given to us by our ancestors, joyfully celebrating the feasts of God’s incarnation, manifestation and love.” (Quote from Mary Kushnir’s book *Our Celebrations*.)

★ On **January 6th or 19th, The Feast of Jordan** is celebrated. It is the final day of the Christmas season and one of the greatest feasts in our church calendar. Usually, water is blessed at a river, or at a cross made of ice. (A wooden form of a cross is filled with water. Once it is frozen, the boards are ripped away and a cross glistened in the sun, as the priest and parishioners prayed.)

★ The blessed water is taken home. Our people strongly believe the blessed water has the power to heal, purify, sanctify, protect them from danger, help them in troubles, restrain their passions, and drive away evil spirits.

★ Traditionally, a dough was formed with flour and the Holy Water and with it, crosses were made for the four walls of the home commemorating the Baptism of Jesus.

★ The meal on this day is rich and lavish, with each hostess trying to cook as many delicious foods as she can. Before the meal, each family member takes a sip of blessed water, saying, “To our health.”

★ At dusk, the didukh, which decorates the house for two weeks, is taken outside by the head of the family and solemnly burned.

★ The priest visits homes to bless them with Holy Water.

Ideas for maintaining and enhancing these traditions

- ✿ Ensure your children go to church to take part in these traditions.
- ✿ Have holy water accessible all year.
- ✿ Make dough crosses with the blessed water.
- ✿ Have a potluck dinner at the parish.
- ✿ If you haven’t made an ice cross before, try it. Then have the water blessed outside beside it.
- ✿ Teach schedrivky to all. Maybe have a workshop to make the dough crosses and to teach schedrivky.
- ✿ Involve children in observing water blessing, with a detailed explanation of what is happening.
- ✿ Give small handouts of the icon, with explanation and then questions on the back.
- ✿ Have children decorate a jar to fill with blessed water. Have children fill their jars first. Teach them about drinking the special water.
- ✿ Take blessed water to seniors.
- ✿ Have your home blessed. Encourage the priest to speak about home blessing in a homily, being sure to stress that there are no high expectations of hospitality.
- ✿ Make Schedriy Vechir a time for the church community. Plan a potluck with all the traditional dishes.
- ✿ Now choose at least one idea to **implement in your own family and/or your church** to build bridges of tradition for all generations and into the future.

Feast of Jordan

By Joyce Sirski-Howell

As a child, we celebrated the Feast of Jordan January 18th (and later January 5th). It was called, Little Christmas Eve. The meal began with kutia. Not all twelve dishes were served, but all were meatless with no dairy. For my family, church attendance and annual house blessing was not always possible. But as an adult living in Alberta, I have had the opportunity to not only take part in Divine Liturgy and house blessing on Jordan, but I am able to experience the Jordan celebration at the Ukrainian Cultural Heritage Village (near Edmonton). By opening its doors to the public in winter for this religious Feast Day, it gives students and visitors an opportunity to experience the blessing of the water taking place outdoors with a large ice cross serving as a backdrop.

What other traditions are celebrated on this important Feast Day?

My first search was the Edmonton Eparchy site. Posted on January 4, 2021, under eeparchy.com/2021/01/04/what-is-the-feast-of-Jordan is an article "What is the Feast of Jordan (Yordan); Theophany, Bohoyavlenia or Epiphany." The information came from the October 2017, 38th Edmonton Eparchial convention, cultural session, which included group discussion on the "Feast of Jordan." Feel free to also read about Shchedrey Vechir, listen to "Carol of the Bells." There is a special list, offering suggestions to involve the family. One specific tradition mentioned was the making of dough crosses by mixing flour and newly blessed Holy water. This batter mixture

was used to mark crosses not only on all four walls of the house, but the porch and even the barn "to guard the home against evil forces" (quote from Euromaidan.press).

Under the site www.catholicsandcultures.org, I searched "Jordan in Ukraine". A visual series of photographs and information is found in "Jordan' in Ukraine caps Christmas Season with water, ice and festive family meals". One particular video is the blessing of water at the sacred spring in Novosilka.

A third source that might be familiar to some is the book *Ukrainian Cuisine and Folk Traditions*. It covers, starting with Christmas Eve, the calendar year, ending with St. Nicholas Day. The Epiphany section, for example, mentions the meal, the burning of the didukh,

church service, blessing of water, and much more. This kind of information is included for each feast day.

What happens in Lviv for Jordan Eve now? I wrote Taras Sabadash to ask how he and his family celebrate the Feast of Jordan. He called it the second Holy Supper, and they prepare almost the same dishes as for the first, kutia being the main one.

Taras Sabadash has written a cookbook, *Ukrainian Cooking in Taras' Kitchen: Christmas and Easter Dishes*. A friend has made and enjoyed the Potato Cabbage Rolls recipe from this book. Why not try a new recipe for Yordan Eve? Taras wrote, "It will be a pleasure" for the recipe Potato Cabbage Rolls on page 20 to be included for you to try.

■ Potato Cabbage Rolls for Christmas Eve

1 cabbage head	2 sweet onions
12 medium potatoes	2 garlic cloves, minced
1 medium carrot	100 ml water

Parboil the cabbage. You can either boil an entire cabbage and then proceed to peel the leaves off, or boil them individually. Peel and grate the potatoes.

Next, peel the onion, cut into fine cubes and cook in oil for 5-7 minutes. Peel and grate the carrots and add them to the onion. Season the vegetables to taste and add the garlic mince. Combine the carrot and onion. Mix with potatoes and mix well.

Proceed to roll the cabbage rolls. Slice off any "ribs" from the cabbage leaves to facilitate easier rolling. Place a heaped spoon of filling onto a leaf and roll tightly. Place the rolls into a pot and add 1.5 L of water. Cook on the stove for 5-10 minutes and then bake in the oven for another 30-40 minutes at 150° C or 300° F.

These are cooked without any dairy for Christmas Eve. But you can find the regular recipe with tomato sauce in my other cookbook on page 64.

Canadian Sisters Servants of Mary Immaculate (1902-2021)

A Journey of Faith Together

The Sisters Servants of Mary Immaculate (SSMI) unite with all Ukrainian Canadians in the celebration of our first immigration 130 years ago. On November 1, 1902, four Sisters Servants from Western Ukraine arrived in Edmonton. Within a year they were living on a farm in rural Mundare. They experienced many of the challenges and difficulties of pioneer life. Soon, pioneers were begging them to pray for them, minister to the sick, and pass on the faith and their heritage to their children and youth. The Sisters also assisted the Basilian Pastor as needed. They lived as our co-foundress Blessed Josaphata taught them: **To serve where the need is the greatest.**

These Alberta pioneers, together with the SSMI who came to Canada, and the daughters of the pioneers who had joined the Sisters, laid the solid foundation of faith on which their churches were built. Moreover, as the years went by, more immigrants came to the other provinces in Canada. Thankfully, with a goodly number of vocations, the Sisters Servants founded other missions in Manitoba, Saskatchewan, Quebec, Ontario, Nova Scotia, and British Columbia. They continued to journey together with the immigrants in faith and love.

Over the years, the Sisters Servants, becoming aware of the needs of “their people,” founded schools, orphanages, and hospitals, as well as residences for university students and needy seniors. But their greatest mission was teaching catechism and the Ukrainian language in the summer months to

children and youth in hundreds of parishes across Canada.

A number of *Nasha Doroha* readers are direct descendants of the first heroic pioneers. Other readers may be their grandchildren or great-grandchildren. In the early 1900s, on the prairies where many settled, there were no schools, hospitals, telephones, and not much income. Yet the settlers persevered, helping one another. They were resourceful and very hard-working. They were also grateful to the Sisters Servants for their apostolic mission of passing on to their children their treasured faith and their beloved Ukrainian heritage.

The key that unlocked the pioneers’ door to their many amazing accomplishments during difficult times (and in succeeding years) was the Gift of Faith in God. This key was communion with God in prayer, trust in His loving Providence, and sharing their lives with others in the Church and in their community.

From Ukraine they brought their icons, their love of the Church, and especially their conviction that prayer can move mountains. Their simple, yet powerful faith in God, sustained them in the daily challenges they faced. Soon, the pioneers united as a believing community and built their churches and embellished them with the traditional iconography.

They continued to greet each other: **Слава Ісусу Христу! Слава на Віки!** And they always prayed—in the early morning they asked God to bless their day and their loved ones, and placed all under the protection of the Mother of God. Before retiring in the evening

again, they conversed with the Lord and the Mother of God about what transpired that day.

The highlight of their month (if they were fortunate) was worshipping together as God’s family and singing the familiar Divine Liturgy, begging God’s mercy, peace, and pardon. But above all, it was a time for praising and thanking God. Attending Divine Liturgy was also a time of fellowship. I am sure some of you will recall that before the Liturgy, women would share their domestic stories with each other: updates on their children, chickens, gardens, and their sufferings.

The church was the centre of their lives. Here they welcomed the baptized as new members of the parish. There were also times of sorrow when, through sickness or an accident, they bid the tearful final farewell to a family member or parishioner. They joined their voices in singing **Вічна Пам’ять.**

Of course, the children looked forward to two days: Christmas and Easter. Christmas always began the night before with the beloved traditional **Свята Вечера**, so solemn yet joyful as the carols were sung. And then the scrambling for candies and nuts thrown in the hay under the table. Gifts were seldom exchanged; the Gift was Jesus, God with us—**З нами Бог**, His love and mercy.

For many, the celebration of Easter was a challenge because the roads were bad at that time. I recall going to the Easter Liturgy 12 miles away in a horse-drawn wagon. But when we got home, we really enjoyed the blessed paska, babka, eggs, and ham. Of course, now



Toronto Eparchy – Living Rosary Mount Mary Academy, Ancaster, ON, 1961; Toronto Church Vestry, 1995.



Immaculate Heart of Mary School (founded in 1905), Winnipeg, MB, Ukrainian Week, 2002; Holy Family Home, Winnipeg, MB, 1964.



Sacred Heart Institute, Yorkton, SK, 1928

we greeted each other **Христос Воскрес! Воістину Воскрес!**

It is wonderful to reminisce with you and relive some of my earliest memories. I can recall, for example, how the women, my mother included, wept during some parts of the long sermon. I also loved to look at the many paintings of Jesus, Mary, the Apostles, and the saints.

Those days were lived in the milieu of faith. For many of our pioneers the *real* was what they *did* not see or hear. It was a time when traditions were treasured. This was the era of “faith in action.” Faith is a gift from God, a grace. We know of converts to the Catholic Church. These converts receive the gift of faith from God after a long struggle with believing or living as the faith requires. After receiving the gift and surrendering freely to it, all that was impossible for the person before is now possible. The convert can now renounce a sinful life and embrace the teachings of the Church. Converts may say, “Why didn’t I see that before?” “Why couldn’t I do that before?”

Faith is a fully human act. Believing in Christ and His Church is not contrary to our freedom and reason. In fact, the intellect and will *embrace* God’s grace. We believe *not because* our reason tells us this is believable, but because *it is* God, who can neither deceive nor be deceived. God reveals the truth. Moreover, faith seeks understanding. A more penetrating knowledge will call forth a greater faith.

Science can never conflict with faith because the things of the world and the things of faith derive from the same God. God respects the free will He gave us. Nobody is to be forced to embrace the faith against her or his will. Thus, conversion comes about by the love with which Christ, lifted up on the

cross, draws us to Himself.

Let us reflect on another truth of our Church: **the primacy of love.** “Though I have all the faith to move mountains, if I am without love, I am nothing (I Corinthians, 13:2). And from I John 4:8,10: “Whoever fails to love does not know God, because God is Love. Love consists in this: it is not we who loved God, but God loved us and sent His Son to expiate our sins.”

Recall the loving words of Jesus from the Cross: “Father forgive them, for they do not know what they are doing.” (Luke, 23:34) I read an interesting comment on these words of Jesus: “They knew what they were doing, but what they *did not know* and experience was God the Father’s and His Son’s overwhelming love *for them personally.*”

We all have our bad days, when we begin to doubt or our faith falters. We have days when we feel that evil has the upper hand in the world and maybe even in our lives. We feel that God is sleeping. At times like this, reread these words and let them sink in: **“Our God, Father, Son, and Holy Spirit loves me right now, just as I am, infinitely, and God’s love never changes.”** Now we have truly embraced the fullness of belief, and trust in His love.

Perhaps some of you reading this may be wondering what all this has to do with our 130th Jubilee of the Ukrainian Catholic Church on Canadian soil. Our beloved pioneers brought their faith, lived it as best they could, and left places of worship for the coming generations. Some of their children entered the ranks of the hierarchy, priesthood, diaconate and others entered the Sister Servants of Mary Immaculate and the Sisters of St. Joseph. Let us accept the torch of faith and love from our heroic pioneers, passing on the light and love of Christ

to those we encounter, especially to those closest to us.

Today we are in a totally different era, often referred to as “post-Christian.” Faith is no longer “second nature” for us as it was for our pioneers. Make no mistake about it, our society is post-Christian. It is directly opposite to the way of life and morals of those who settled in Canada over a hundred years ago. You can supply the examples and new manifestations that are being legalized. Different studies are being carried out in the Catholic Church to gauge the faith-life of the person in the pew. The results are not encouraging and the numbers in the pews are decreasing. Are there many Catholic high school students attending Sunday Divine Liturgy? In a survey in the USA, more than 50 per cent of Catholic respondents had deep doubts regarding the real presence of Christ in the Eucharist.

I cannot conclude this sharing with you with such bad news. As the Christophers say: **It is better to light one candle than to curse the dark.** Let us light the candle. We sing during our Christmas service **God is with us.** Yes, *at this very time*, all may seem dark and hopeless, and true is false and false is true.

Our world craves Good News, News of the Father’s merciful love, News that will fill others with Hope and Peace. Through our witness, our faith, love, peace and joy, may many in our post-Christian world meet the Risen Christ: The Way, Truth, Life.

So, let return to the beginning—the pioneer faith in God’s presence in the midst of much suffering and difficulties. Can each of us, and all of us together, by our love of God and neighbour be a light in the dark, helping others to find the Way, Truth, and Life who is Jesus?



Above left: Marian Concert at St. George Cathedral, Saskatoon, SK, 1962. Above right: SSMI General Hospital, Mundare, AB, 1940s



St. Josaphat Church, Edmonton, AB, 1937



Above left: Parish Gathering – Holy Eucharist Cathedral, New Westminster, BC, 1989.
Above right: UCWLC Welcomes the New Spiritual Advisor, New Westminster Eparchy, 1993.

Jesus taught us to pray, and He gave us an example of faithfulness to prayer. Our pioneers conquered, using the weapon of daily prayer. Following their example, we, too, by our intercessory prayer and sacrifices can bring our sisters and brothers who do not follow the Good Shepherd to His flock. Let us remember to devote as much time as our responsibilities allow to daily prayer. First, our prayer is to simply be with the Lord—in His presence—and to share our lives with Him, and be silent and listen to His Word in our hearts.

Let us not forget that during *our entire day* we are in the presence of the Lord. We tend to our tasks and meet with others in His presence using the talents He gave us for His Glory and for the good of society and the world. We may call this “the Christian lifestyle”—the only way to win hearts for God. We likely will never know until after death how we made a difference in someone’s life! We cannot convert anyone, but through us, the loving Father can embrace His wayward children.

Of great importance in our journey of faith and love is getting to know Christ better. Make it a practice to pray with the Gospels and the Epistles. For example, in Paul’s letter to the Ephesians (3:8) there is a passage that resonates and stays with me: **I have been entrusted with proclaiming to the gentiles the unfathomable treasure of Christ.** Today we have gentiles of another kind, but gentiles they are, worshipping other false gods.

I pray that these words and thoughts find a place in your heart. And I pray for all who read this, even just the first part. **Слава Бору! Чесць Марії! Нам Мир! Glory to God! Honour to Mary! To Us Peace!**

Sr. Victoria Hunchak, SSMI

Church Choirs

Much like any society, a choir is united in its mission and becomes a community with a sense of fellowship and shared responsibility. With a church choir, learning the responses and hymns requires a commitment to the spiritual message of the lyrics. And in the case of the Ukrainian church, there is a connection to centuries-old liturgical music.

For many Ukrainian women, especially those living in western Canada during the first half of the last century, singing in their church choir was a natural complement to membership in the UCWLC. Although the focus of the two organizations differs, both groups are interested in enhancing the Catholic faith among its members and in preserving Ukrainian culture.

The religious devotion, along with the commitment to attend regular rehearsals, on the part of the church choir members matched

that of the early choirmasters. In some cases, prior to emigrating, these men had graduated from a music academy, such as the Seminary School of Music in Peremysl or the Musical Institute of Mykola Lysenko in Lviv. Others, born in Canada to immigrant parents, had learned church music by ear under the guidance of the priests. No matter their background, the role of these early choir directors was demanding. The choir’s music had to be arranged; a manuscript of the liturgy written by Kyrylo Bayduza shows how he interspersed elements from the Ukrainian composers Mykhailo Verbytsky (1815-1870) and Dmytro Bortniansky (1751-1825). The members had to be taught to sing from notes, in four-part harmony. And in the days before copying machines, each voice part had to be written out by hand. Often, the choir members shared one book per voice section.



Christmas carolers from Hilliard, AB, 1950s



Mundare Choir, directed by Kyrylo Bayduza, at the opening of the Mundare National Hall (1917)

In almost all cases, though, the conductor's first duties were as cantor, usually serving a number of smaller parishes within a district. As more Ukrainian Catholic churches were built in western Canada, the demand for cantors grew. By the mid-1930s, individual parishioners increasingly turned to Deacon Adrian Karpa, OSBM, for private tutoring in music. Deacon Adrian's talent was apparent from the time of his youth; he recalled singing the epistle in his village church from the time he was 13 or 14 years old. Deacon Adrian joined the Basilian Order in 1920, after which he continued his musical training by singing in the monastery choir. He arrived in Mundare (Alberta) in 1926, and in addition to his duties as the monastery's tailor, Deacon Adrian began training the Basilian novices to sing. Within a few weeks of daily rehearsal, the young men had a solid foundation in the structure of church music and were able to sing the various liturgical services correctly.

As interest grew, the Basilian Fathers organized courses for

cantors in Mundare beginning in the winter of 1939. The students came from across Alberta and from as far away as the Saskatchewan-Manitoba border. The men were generally in their mid-twenties: old enough to take their studies seriously. While some came to broaden their general music education, others were interested in cantoring as a vocation. No fees were charged for the classes, although being away from home for the eight-week term was its own difficulty.

At about the same time, the Basilian Fathers Press began printing and distributing sheet music of religious hymns. The first three issues were renditions of "Vo Vsiu Zemliu" [Over All the Land] and "Chashu Spaseniia Pryimu" [Chalice of Salvation] by Maksym Berezovsky (1745-1777), and "Vitai Nam Arkhiierei" [Welcome to Our Bishop] by Yaroslav Yaroslavenko (1880-1958).

Under the direction of the cantors, the first rural church choirs were formed in the 1920s and 1930s. Among these, the original St. Nicholas Church choir (St. Michael,

AB) was organized in December 1928. The group practised every evening to learn the liturgy and Christmas carols, which they first sang in church on January 7, 1929. In Buczacz (Alberta), where cantor Jakob Matwiiw started a church choir in 1935, the group attracted 90 members, so many that they did not all fit into the choir loft. In addition to the liturgy and other church services, the choir also sang in several neighbouring communities to raise money for those parishes. Rehearsals were held at least once a week, and as often as three times per week before performances. (As choirmaster, Mr. Matwiiw earned \$5.00 a month.)

Many years before they were organized in the rural parishes, choirs were formed in the city churches. St. Nicholas Church choir (Winnipeg) is recognized as the first Ukrainian choir in Canada: it was well established by 1904, and sang the liturgy in January 1905 during the opening of the parish's church on Flora Avenue and McGregor Street. Similarly, there has been a choir at St. Josaphat Church, later Cathedral (Edmonton), since the origins of the parish in the early 1900s.

In the early years especially, there was a direct connection between church choirs and National Halls. For example, the organization of the first Sts. Peter and Paul Church choir in Mundare (in 1914) prompted the construction of the town's National Hall (in 1917). Thereafter, choir practices were held in the hall, often around the potbelly stove. The relationship between the church and hall was perhaps best explained by Bishop Severian Yaky-myshyn, OSBM: the National Hall was a family centre, where religion and national traditions, language, and culture could develop in order to encourage the growth of the

parish. Generally, the hall became the venue for feast days, weddings, and funerals, as well as the gathering place for the parish's women's, men's, and youth clubs.

In some places, there was an acknowledged blending of the church and National Hall choirs. In Edmonton, St. Josaphat Church choir was directly affiliated with the National Hall. Thus, in addition to the weekly church services, the choir regularly staged plays and operettas. This combination of religious and cultural performance was typical in all larger communities, resulting in annual concerts for Mother's Day and to commemorate the birth of Ukraine's national poet, Taras Shevchenko. With the broadening of their repertoires, church choirs—especially those in the cities—gained an even more active role. While some choirs par-



St. Josaphat (Edmonton) choir on-stage at a Taras Shevchenko concert (between 1951 and 1956)

ticipated in ecumenical and civic celebrations, others appeared in wider regional choral events and those sponsored by secular Ukrainian associations such as the Ukrainian Canadian Congress.

With each appearance, recognition of the Ukrainian church choirs grew. After all, because melody and harmony are precisely arranged, public performances provide those unfamiliar with Ukrainian religious music an opportunity to learn of



Sts. Peter and Paul Church (Mundare) choir on-stage at the Ukrainian National Hall with Cardinal Eugene Tisserant, Secretary of the Sacred Congregation for the Oriental Church (centre), and Bishop Neil Savaryn (1947)

its richness. This was also the case when a choir sang secular music, since the arrangement of voices was carried over. As early as 1927, when Sts. Peter and Paul Church choir (Mundare) participated in a radio program organized by the Canadian Red Cross, the response was overwhelming, with a large number of congratulatory letters and telegrams sent to Mundare from the radio audience. A similar highlight in the choir's history came in March 1930, when it performed (together with the dance troupe from the National Hall in Edmonton) at the Great West C.P.R. Folklore Handicraft Festival in Calgary. Calling them the "star performers," a reporter for the *Edmonton Bulletin* noted that the ensemble received "an ovation which surpassed anything yet accorded the artists taking part in the festival." (The choir took first place in the festival and was awarded \$100.) Even decades after it was originally established and began performing at secular events, St. Mary's Church choir (Vancouver) continued to be recognized for its high artistic standards. In a review of the 1972

Kiwanis Music Festival, in which the choir placed first, the *Vancouver Sun* arts critic commented, "Their singing is engrossing, spirited, and richly deserving of the honours festival adjudicators awarded it."

Radio and television programs featuring Ukrainian church choirs have furthered public enthusiasm for them. The first broadcast of the liturgy from St. Nicholas Church (Winnipeg) took place on Easter 1936. Four decades later, in November 1975, the CBC videotaped the liturgy for "Meeting Place." The following year, the producer of the show sent a letter to pastor Fr. Myron Daciuk, OSBM: "Without doubt, your service was one of the season's highlights. ... we were grateful when you originally allowed us to share your worship with you, and we are doubly pleased to be able to share it with our viewers once again."

Yet beyond both enriching the liturgy and introducing the Ukrainian choral tradition to a wider audience, perhaps one of the most significant and tangible accomplishments of these Ukrainian church choirs has been their role in preserving Ukrainian religious music as it was sung in western Canada in the twentieth century. Fr. Ignatius Lesiuk, OSBM,

made the first recordings of the Sts. Peter and Paul Choir (Mundare) in the 1940s. The choir released its first album of sacred music, *Bozhestvenna Liturhiia Sv. Ivana Zoloustoho* [Divine Liturgy of St. John Chrysostom], with celebrant Fr. Severian Yakymyshyn, OSBM, in 1965. The liturgy begins with the hymn “Uviidy Ierei” [Enter, O Priest], attributed to Fr. Volodymyr Stech, OSBM. The album also includes Ukraine’s spiritual anthem, “Bozhe Velykyi” [O God, Almighty], by composer Mykola Lysenko (1842-1912). (The initial production of

photographs of the choir members. For example, in the case of Sts. Peter and Paul Church (Mundare), the annual praznyk pilgrimage (vid-pust) features an outdoor pontifical Divine Liturgy that is celebrated at the grotto. One picture of the celebration from the mid-1950s is of the choir—with two UCWLC past presidents singing in the women’s section—under the shade of a wooden canopy covered with tree boughs. Listening to a recording of this choir brings to life this picture taken from the 1950s—recreating its experience 60 years later.



Sts. Peter and Paul Church (Mundare) choir singing at the grotto during the vidpust liturgy, possibly 1955 or 1957

750 two-record sets sold out quickly, with sales across Canada.) Many other choirs produced recordings of the liturgy, some in conjunction with a milestone date of their parish. In addition, there is a wide variety of albums ranging from seasonal music, including *Ukrainian Christmas Carols*, released by the U.C.W.L. Chorus of St. George’s Ukrainian Catholic Church (Saskatoon), to those of specific services, such as the parastas and panakhyda, and general hymns and prayers.

In the history of the Ukrainian church, these albums add another dimension to the black-and-white

Undoubtedly, there was a social component to belonging to a church choir. Over the years its members grew together, changed together, and supported one another. Yet the contribution of these choirs in maintaining and developing the tradition of Ukrainian religious music in western Canada should not be underestimated: it is based on their achievements that our current choirs and choir directors have emerged.

Karen Lemiski
Head Curator of Basilian Fathers
Museum, Mundare

“Perseverance”



This sculpture is dedicated to the Ukrainian pioneer women whose legacy is embedded in Canadian culture from sea to sea. Their strong faith and family life along with their rich heritage and culture, brought with them from Ukraine, have contributed richly to Canadian society today. These brave pioneer women toiled endlessly in order to mold a lasting bond of family and community life through the use of resources gathered from the land. This beautiful sculpture allows us to reflect on their perseverance and the gift they left for us all, which echoes into present-day quality of life in Canada.

Sculpture and cast by artists Shirley and Don Begg. Initiative of Dauphin, MB

Olha Mass Grave Remembered

By Joyce Sirski-Howell

1961 was a very dry year in parts of Manitoba, such as the Dauphin district. It was the year that my brother went to work on the Usick farm, near Erickson, for the summer months. This led to a family friendship lasting to this day. However, it was not until 2016 (55 years later) that I learned of Marion Usick's connection to the Ukrainian Pioneer Mass Grave Site at Olha, MB.

The year 1899 is significant for Ukrainian immigrants arriving in the Riding Mountain area of Manitoba. Have you visited the historical site at Patterson Lake?

In an April 16, 2021 phone call, I asked Marion to recall some of the history behind this memorial. Here is part of what she told me.

It was May 1899 that a group of Ukrainian immigrants arrived by train to Strathclair, MB. From Strathclair, they were moved to a primitive tent camp at Patterson Lake. Here they were to wait until the assignment of their homestead. Marion Usick's mother, Katherine Derkach, age 5, and Katherine's mother, father and younger sister, Zocia, were one family among the immigrants.

Tragedy would strike the May 1899 camp. A cold blast of heavy, wet snow set in on the journey to Patterson Lake. With it, scarlet fever developed amongst those traveling. Several children died along the way, and had to be buried immediately along the railroad tracks.

At their destination, families were assigned to tents. Because of the wet, heavy snow, the wood, easily available as the area was surrounded by bush, was wet. Wet wood was not easy to ignite, hence cold was a problem.

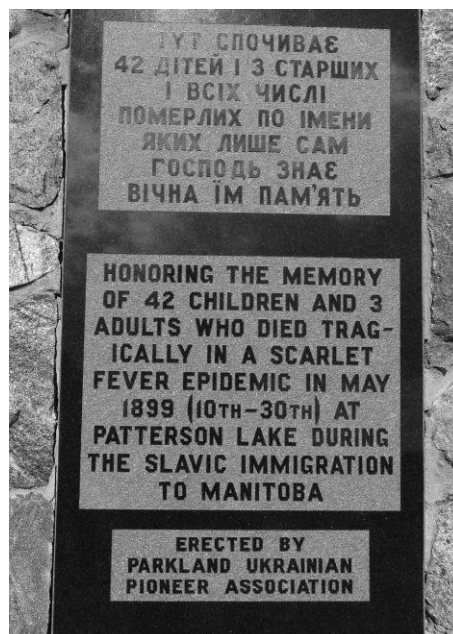
What would be going through the minds of these Ukrainians, having left Ukraine in beautiful spring, and arriving to this country to find snow. Marion recalled survivors saying (in Ukrainian) "Why did we leave?"

Why did this spot become important? Move forward some 50 years. The farmer who owned the land around Patterson Lake, in cultivating the land, discovered

bones. This led to the discovery of a mass grave.

This led to research that found that 42 children and 3 adults had died of scarlet fever at the camp. Because the land was frozen, it was difficult to dig separate graves. The need to bury quickly was important, hence the mass grave.

How did 5-year-old Katherine Derkach survive? Marion recalled hearing that her dido would take



Katherine away from the camp and walk and walk to get fresh air. Her younger sister, Zocia, was not able to walk far. She fell ill and died. Her name is one of the 42 children listed on the monument, placed on the heritage site in 1981.

In time, the survivors did get to their piece of land. The Derkach family settled on a homestead in the Seech district.

However, the good land had already been taken. Most of the land these immigrants were issued was sandy, with gravel and a lot of bush to clear. The axe and hand saw brought with them were well used tools.

Back to the farmer who discovered the bones. A group of local people formed a committee to have the location marked as a gravesite. Money was raised and, with some



government grants, a large sign was erected, marking the location. This committee began collecting the stories of the immigration and of the tragedy they had faced.

The Sunday in July 2016, that I visited the site with Marion and several of her family members, was the Sunday set aside each year to hold a Panakhyda Service. The Ukrainian Catholic priest, serving the area, led the service.

The site has several monuments: the earliest from 1941 celebrating 50 years of the immigration to the area; the stone monument with plaques naming the deceased, erected in 1981; one for the 100th anniversary of Ukrainians coming to Canada; a “mohyla” (mass grave).

This day was so special, too, as the ladies prepared a beautiful dinner served in the

Olha Hall. All who attended the service were invited to attend. Buckwheat kasha was on the menu.

To round out the Sunday, the Ukrainian Catholic Church, St. Michael's was open. The Olha General Store was open for a “must” stop.

* As a side note, the site was declared a municipal Heritage Site in 1990. And Marion's mother, Katherine, lived to the age of 87.

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Toronto Eparchy ♦
Торонтонська Епархія

SHORT HISTORY OF UCWLC TORONTO EPARCHY

The UCWLC in the Eparchy of Toronto was organized in 1946. National President Maria Dyma chose an energetic young Canadian, Kateryna Crouse, to assume the responsibility of organizing the UCWLC in the East—Ontario and Quebec. The first Convention of branch representatives was held at Holy Eucharist parish (King Street East), and here the first Provincial UCWLC Executive of Eastern Canada was elected. Kateryna Crouse became President.

In 1948, the Holy See created the Exarchate of Eastern Canada and, with this act in 1956, elevated our Eparchy. Bishop Isidore Borecky became the first Eparch. From then on, the name Provincial UCWLC Executive was changed to UCWLC Executive, Eparchy of Toronto.

When delegates of women's organizations gathered in 1948 in Philadelphia for the first Congress of WFUWO, Kateryna Crouse was our representative and thus UCWLC became a founding member. An especially important event occurred in 1957 at WUCWO Assembly in Rome when UCWLC became its member. Our members Ivanna Brygider and Maria Dolishna insisted that our membership in WUCWO was imperative so the persecution of our Church in Ukraine could be brought to the attention of the world. Again, Kateryna



UCWLC Eparchy of Toronto Eparchial Executive. First Eparchial President Kateryna Crouse is in the centre.

Crouse was our delegate. Today, we are the sole member organization of women of Eastern Rite.

After the Second World War, many immigrant women came to Canada and were eager to join our ranks. Maria Welyhorska founded the museum, Maria Mudryk our archives, Ivanna Petriw initiated the UCWLC page in the Catholic weekly "Our Aim" («Наша Мера»). The official opening of the museum took place during the VIII Convention in November 1969. The initiative of Irena Malycka enabled the opening of a permanent exhibition in Casa Loma, 1969. Due to the efforts of Yaroslava Wynnycka and 10 other members, a project was started to write the history of UCWLC. «Начерк Історії ЛЮКЖК Торонтонської Епархії» was published in 1979.

In the spring of 2007, the Eparchial Executive decided to make a DVD about the UCWLC Museum. Its presentation took place in Ancaster

during the XXVI Convention. In time, the building that housed the Museum was sold and demolished. With the help of curator Nadia Stasyna, we found a new home for our artifacts at Musée Ukraina Museum in Saskatoon. After discussions and approval of the branches, the whole collection was moved to Saskatoon in March 2018 with a \$10,000 fund for upkeep and future exhibits.

UCWLC Toronto Eparchy had many distinguished members, but presidents of UCWLC National Executive: Kateryna Crouse, Irena Malycka, Maria Dolishna, Maria Komarnycka, Olena Gedz and Marion Barszczyk deserve special mention. We also take pride in our three members and editors of *Nasha Doroha*: Vera Buczynska, Oksana Bashuk Hepburn, and Larysa Hrynda.

Our quarterly Obizhnyks are not only a vital source of information

but are beautifully and artistically presented under the editorship of Irene Chromej-Johnson. In 2021, the Eparchial Executive approved the creation of the UCWLC Legacy Fund.

Our Eparchial Executive had clergymen spiritual advisors, but now, we are delighted with Bishop

Stephan Chmilar's approval of the first woman as our spiritual advisor, Sister Theresa Matwe, SSML. She shares with us many spiritual guidelines and interesting ideas. Serving on our Executive, we have Youth Convenor Larissa Samborsky, who aims to attract youth to active participation in

church activities. She is the chief organizer of Unity Toronto 2021.

In the fall of 2021, we begin the celebrations of our 75th Anniversary. During our 33rd Eparchial Convention in October 2022, we will officially mark the 75th Anniversary of UCWLC Toronto Eparchy. *So, Help Us God!*

ЛУКЖК ЕПАРХІЯ ТОРОНТО СВЯТКУЄ СВОЄ 75-ЛІТТЯ

ЛУКЖК у Торонтонській Епархії була зорганізована у 1946 р. Крайова Голова Марія Дима доручила молодій енергійній Катерині Кравс, уродженка Канади, організувати ЛУКЖК на Сході, себто в Онтаріо та Квебеку. Перший З'їзд представниць відділів відбувся 24-26 травня 1946 р. при церкві Пресвятої Євхаристії в Торонті (King Street East). На цьому з'їзді вперше оформилася провінційна Управа ЛУКЖК Східної Канади. Головою обрано Катерину Кравс.

В 1948 р. Апостольська столиця створила Екзархат Східної Канади, який піднесено до гідності Епархії в 1956 р. Відтоді управа ЛУКЖК називається Епархіяльна Управа Торонтонської Епархії. Першим єпископом став Владика Ізидор Борецький.

Як українське жіноцтво збиралося уперше на Конгресі у Філадельфії 1948 р. вислано як нашу представницю Катерину Кравс і так ЛУКЖК стала однією із організацій засновників СФУЖО. Дуже важною подією було прийняття ЛУКЖК до ССКЖО (WUCWO) на Асамблеї у Римі в 1957 р. Наші членки Іванна Бригідер та Маруся Долішна, наполягали на ЛУКЖК вступити до ССКЖО, щоб через нього дати голос нашій Поневоленій Церкві в Україні. Катерину Кравс знову

вислано як делегатку. По сьогодні ми є одинокою організацією жінок Східного обряду.

Після Другої Світової Війни багато біженців приїздили до Канади, які радо вступали в наші ряди. Марія Велигорська заснувала Музей ЛУКЖК, Марія Мудрик — Архів, Іванна Петрів започаткувала сторінку ЛУКЖК в тижневику «Наша мета». Відкриття музею відбулося у листопаді 1969 р. під час VIII З'їзду. За ініціативою Ірени Малицької відкрито також постійну виставку в Casa Loma 1969 р. За стараннями Ярослави Виницької 10 членок почали проект: видати історію ЛУКЖК і 1975 р. вийшов Начерк Історії ЛУКЖК Торонтонської Епархії.

Весною 2007 року Епархіяльна Управа вирішила замовити DVD про музей. На 26-му з'їзді в Анкастері відбулася презентація DVD «Музей ЛУКЖК Торонтонської Епархії». В коротці будинок, де був музей, продано і мав бути збудований. Куратор нашого музею, Надя Стасина, знайшла місце в Музеї Україна в Саскатуні, де після одобрення відділами, перевезено цілу колекцію музею в березні 2018 року враз із \$10,000 фондом на удержання експонатів та влаштування виставок.

ЛУКЖК Торонтонської Епархії має багато визначних членів, але слід згадати тих, які були

головами Крайових Управ. Це були Катерина Кравс, Ірина Малицька, Марія Долішна, Марія Комарницька, Олена Гедз та Маруся Барщик. Гордимось тим, що три членки ЛУКЖК Епархія Торонто були редакторами журналу «Наша Дорога» — Віра Бучинська, Оксана Башук Гепбурн та Лариса Гринда.

Наші Обіжники, які виходять квартално, не лише подають багато інформацій, але завдяки редакторки Ірени Хромей-Джонсон, є дуже мистецько оформлені. У 2021 створено при Епархіяльній Управі Фонд Спадщини (Legacy Fund).

Наша Епархіяльна Управа мала різних духовних дорадників, але зараз ми дуже щасливі, що владика Кир Стефан Хмільяр назначив як духовного дорадника першу жінку, сестру Тересу Матвій, ССНДМ. Вона подає глибокі духовні поради та різні цікаві ідеї. Маємо також на Управі молоденьку референтку молоді, Ларису Самборську, яка старається зацікавити молодь у житті церкви. Лариса є головним організатором Unity Toronto 2021.

В осені 2021 розпочинаємо святкування нашого 75-ліття. У жовтні 2022 р. Ювілейним З'їздом будемо офіційно відзначати 75-ліття ЛУКЖК Торонтонської Епархії. Щастя нам Боже!

Тамара Волощук ПДЧ



CHRIST THE GOOD SHEPHERD PARISH UCWLC (TORONTO)

Members Enjoy an Outdoor Picnic

On July 7, 2021, members of Christ the Good Shepherd Parish UCWLC gathered for an outdoor picnic in a park by Lake Ontario. Surrounded by fresh lake breezes and the sound of crashing waves, all were glad to finally meet outdoors in person. Delicious charcuterie boxes provided by Alexa Kowaltchuk from Graze and Glory were enjoyed by all!

Members Participate in Sandwich Sisters

The UCWLC of Christ the Good Shepherd Parish has always supported others in need with monetary and in-kind donations, both in Canada and abroad. Throughout the years they have funded orphanages, schools, organizations and families in need. But over the past year with the COVID-19 challenge they decided to focus on their own community and support those in need locally.



They heard about the Toronto volunteers of Sandwich Sisters, who prepare sandwiches in their own homes and deliver to those in need. They connected with "The Haven" on the Queensway, a community outreach agency. When the pandemic was officially declared in March 2020, The Haven could no longer provide lunches for the 150 families that were normally served at their food bank. When The Haven was contacted in March 2021 by the Women's League of Christ the Good Shepherd to say that they

could provide a weekly delivery of 100+ homemade sandwiches, they were overjoyed!

A group of 10 volunteers from Christ the Good Shepherd Sandwich Sisters Pod have been making sandwiches in their own homes every Tuesday and deliver them to Michelle's house. Michelle and Christine then bring them to The Haven so the people with food insecurities can receive them when they come to the food bank. We are grateful to those who have sponsored donations to assist with this program.

CELEBRATIONS AT THE WASKATENAU DESCENT OF THE HOLY SPIRIT

We have experienced some challenging times within the last year-and-a-half, since the COVID-19 pandemic has arrived, but through our strong faith we have learned to become resilient and adapt accordingly. Celebrations of our church events were placed on hold for a long time, but on July 1st COVID-19 restrictions were lifted and plans were quickly set in motion. Invitations were sent and on July 24th, Waskatenau Descent of the Holy Spirit celebrated their 70th Anniversary of the Church and the 47th Anniversary of our Women's League.



In attendance we were honoured to have His Excellency Bishop David Motiuk, past clergy members and their spouses: Rev. Serhiy Harahuc and his wife, Svetlana; Very Rev. Janko Herbut; Edmonton UCWLC President Mary Ann Phillips and her husband, Ernie; and, our parish priest, Rev. Slavko Dumec and his wife, Ana. We were also pleased to have several representatives from neighbouring parishes within our district. His Excellency Bishop David Motiuk and Mary Ann Phillips were greeted

with flowers that were presented by Brooke Cherwoniak and Paisley Orichowski before our Divine Liturgy. After the lovely service, pictures were taken on the church's new steps, and then we proceeded to enjoy a delicious lunch that was provided by the Church League members.

Randy Orichowski, Vice-President of our Parish Pastoral Council, was M.C. Randy welcomed everyone to the celebration and introduced our head table guests. He did a great job and kept the program in order.

Speeches began with His Excellency Bishop David Motiuk as he congratulated the Parish on our 70th anniversary. His Excellency talked about the gifts of the Holy Spirit after Whom the Parish is named. He reminded us that we are that gift to the parish and that



we are also supposed to be that gift to others and the cornerstone of the parish for future generations. His Excellency also congratulated the UCWLC and stated that it is no secret that the Women's League is the backbone of every parish. It is through the League's efforts of fundraising and support that the church thrives.

Mary Ann Phillips congratulated our Parish and League with encouraging words, and presented a plaque to honour our ladies on their 47th Anniversary.

Mary Ann expressed how pleased she is to attend our events over the years, and pictures were taken of the presentation.

Marlene Diachyshyn, our League President, shared some of the Church and League history. In the late 1920s and early 1930s people of Ukrainian Catholic faith settled in and around Waskatenau. They held services outdoors in the summer, in John Kobrinks's Pool Hall or the Co-op Store's Hall. Masses were offered by the visiting Basilian Fathers. Land was donated by Mike Diachyshyn for the cemetery, which was incorporated in 1941. Originally the plans were to build the church there, but plans changed, and four lots were purchased from George Woodward for \$500 in the Village of Waskatenau. Construction of the church began



in the spring of 1951 and the cornerstone was blessed on June 17, 1951. The church was blessed on June 14, 1970, by Bishop Neil Savaryn in the presence of Father P. Moysiuk, Father E. Dmytruk, Father P. Iwanec, Father P. Petryshyn and the Parish priest, Father Theofil Hurko.

In 1974, the Parish formed their own branch of the Ukrainian Catholic Women's League. Over the past 47 years, our ladies have greatly supported and contributed to the needs of the church with their prayers and fundraising. Presently,

we are fortunate to have the following UCWLC founding members: Olga Rozak, Irene Yurkiw, Rose Sawchuk, Olga Derewianka and Emma Harsulla. Our other members include Olga Koziak, Helen Kuchmak, Josie Orichowski, Mary Shwetz, Helen Kosterewa, Sonia Orichowski, Cora Cherwoniak and Marlene Diachyshyn. Marlene extended her congratulations to all UCWLC Branch members on their 47th Anniversary and was pleased to announce that this year Annie Kotylak received her 40-year pin, Josie Orichowski received her 30-year pin and Mary Shwetz received her 20-year pin. Unfortunately, Annie Kotylak passed away on April 7th of this year. Spiritually we know she is looking over us and our prayers are with her. To honour the ladies that received pins, we compiled pictures of them proudly wearing their pins.

Only a brief history was presented, and Marlene invited all to learn more from the wall displays that have been made over the years. Marlene expressed how blessed we are to celebrate our anniversaries and thanked all who showed their support by attending and all who contributed by helping with the event. We hope that the history of our Church and League stay alive in the future, and we pray that our children carry on our Ukrainian Catholic faith and treasured traditions.



Parish priest Fr. Slavko Dumec, who led us in opening prayer, also did a closing prayer and left us with the following words of wisdom. He made an interesting comparison of the Olympics and our faith, how we should be Olympians of our spiritual life. Ask the Holy Spirit for only one gift: to be Saints. We need to exercise in prayer, fasting and charitable works. He used the quote from St. Paul to 2 Timothy 4:7-8 "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing." The reward is to get on the podium with God. To get to heaven we need to desire to be there and work for it.

After these closing remarks, some continued to reminisce about our church history and others simply enjoyed visiting. It certainly was a memorable afternoon as we reflected on the past 70 years and as we enjoyed

seeing each other once again. We thank God for His blessings and pray He grants us strength to continue to grow in our faith.

Marlene Diachyshyn

Urban Gardens

Urban gardening has become extremely popular—backyards, balconies, sunrooms, indoor greenhouses, rooftops, or patios.

Things such as containers, old tires, barrels, unused buckets, shoes, watering cans, or window-boxes can be used to grow food crops, fruits, plants, or flowers.

Do you have an urban gardening experience you'd like to share with *Nasha Doroha* readers?

We'd love to hear about your experiences, any tips, what works, or what doesn't.

Don't forget to add a picture too!

Deadline November 22, 2021



Beauty From on High

The prayers and beautiful hymns of the faithful have floated heavenward towards the breathtaking dome of St. Mary's Ukrainian Catholic Church in Yorkton, SK, for decades. But so did the incense and smoke of countless candles, which took their toll on the artwork that adorns the ceiling above the sanctuary. The icons of the four evangelists—Matthew, Mark, Luke and John—who grace the ceiling above the altar, gazed darkly from behind a film of over 90 years' worth of soot and smoke. But now they glow brightly thanks to a professional restoration.

The stunning icons were painted in 1923 and mounted in 1924 by Father Henry Metzger. Born in 1876 in Alsace, France, young Henry studied art at the esteemed

École des Beaux-Arts and Académie Julian in Paris. But he was also called to serve God, and after his ordination to the priesthood in 1901, he served in France until 1909, then came to Canada and parishes at Balgonie (1913-1916), and St. Peter's Colony near Kronau (1916-1949).

Along with his many spiritual duties, Father Metzger also continued with his artistic gift by setting up a studio in 1916, where he painted a variety of subjects including landscapes and religious themes. These paintings grace many churches in Saskatchewan and Manitoba. Though a humble man, his work received the recognition it deserved in various shows and exhibitions. Father Metzger died in 1949, but his work is treasured in private and public collections,



including the MacKenzie Art Gallery in Regina and the National Gallery of Canada in Ottawa.

The four evangelist icons completed a series that Father Metzger created for St. Mary's of the twelve prophets (painted in medallions on the ceiling). With the ring of light through the dome windows, the effect was heavenly, ethereal. Their beauty was spiritual and profound.

But time took its toll on the icons. Father Bohdan Lukie, then pastor of St. Mary's, shared these thoughts: "How I longed to visualize



the original beauty of these glorious paintings and thus it was almost mandatory to research and discover capable artists who could painstakingly clean and restore these 90-year-old paintings. How blessed I was to have special contacts in Lviv who could perform this colossal task. After weeks of exchange with Ukraine, all this looked ever so promising.”

With these artistic contacts, and funding from the estate of Anne Lizon, a St. Mary’s parishioner who passed away in 2003, Fr. Lukie’s restoration dream for the icons was on its way to becoming a reality.

Thus entered the iconographer who was introduced to me as



Taras. He was a professional artist and restoration expert from Lviv, Ukraine. Taras had the imposing job of restoring the icons of the four evangelists to their former beauty. First, he removed the discolouration with a special cleaning solution, then he meticulously mixed and matched the original colour on the icon to painstakingly touch up thousands of white spots which seeped through the canvas over the years. He also inserted a special glue to the spots where the painted surface separated from the wall behind it. All this was done while working on scaffolding high above the church floor.

From this lofty perch, the artist worked quietly, sometimes standing, sometimes sitting on the scaffolding, feet dangling in the air. There was an air of spirituality, combined with the creativity and precision of the task. The work was time-consuming and intense; but the experience of being so close to the delicate artwork that was done nearly 100 years earlier became a labour of love for Taras.

The “before” and “after” result was profound. After the project was completed in August 2016, Father Bohdan ecstatically expressed his

appreciation and heartfelt gratitude as he shared: “The joy and the excitement of the parishioners is so uplifting and gratifying as they now view these beautiful religious paintings as they originally were experienced by the original parishioners in 1924.” Not only are the icons now restored to their vibrant colours and former beauty, but they have also been repaired to last for years to come.

Father Lukie also happily commented: “May our future generations experience the beauty of these paintings created by a young French priest that enhance this unique and prayerful Ukrainian Church. I truly believe hundreds of tourists and pilgrims will be delighted to view, not only the glorious historic dome of St. Mary’s, but also the newly restored paintings by a humble, talented young man of God.”

Submitted by Debbie Hayward
Yorkton

Debbie is a Catholic Women’s League member from St. Gerard’s Roman Catholic parish, and faithful reader of Nasha Doroha, who is in solidarity with the UCWLC

Spring is... Garden Season

Do you have any favourite memories of baba’s garden?

Or anyone else’s?

Do you remember any of her gardening advice?

Please share with *Nasha Doroha* readers. We’d love to read about it and take a walk down memory lane.

Pictures of baba’s garden are often difficult to find, but if you have one, please send one along!

Deadline November 22, 2021

Summing up 30 years of Independence

By Oksana Bashuk Hepburn

August 4, 2021 — Despite incredible achievements, there is much for Ukraine to worry about as it approaches its 30th anniversary of independence. Most worrisome is President Vladimir Putin's determination to rape it. Will the West help or watch?

For some 70 years prior to independence—August 24, 1991—it was part of the Soviet empire subservient to Russia's *de facto* dictatorship. Although Ukraine provided much of the leadership and brainpower, its global recognition was negligible. Achievements like space rocketry, industrial and agricultural prowess continued to bolster Russia as had been the case for some 300 prior years of czardom. These centuries were marked with ongoing insurrections and insurgencies of liberation by Ukrainians. In his recent essay, Putin alters reality: the centuries of Ukraine's oppression become the life of "one brotherly people."

Much changed with independence. Ukraine's Zaporizhian Sich descendents—they elected their government while most of Europe was still into one-man rule—were, again, saluted on the international stage with their own national anthem. Who can forget Oksana Baiul, the brilliant figure skater; the victors of Eurovision; or the euphoria of Ukraine's victory in the last Euro Cup?

Now, even past achievements—formerly credited to "Russian"—are recognized as Ukrainian: Sikorsky's helicopter, Mendeleyev's table, Pilyp Orlyk, the Kozak's esteemed foreign minister who performed similar duties for the French king after fleeing Moscoviya's ire. Did you know that the Orly Airport is named after him?

Ukraine's nation-builders—suppressed, tortured, exiled and maligned through centuries of Moscow's "brotherly love"—are regaining their rightful place as Ukraine's liberal thinkers and political

giants like Ukraine's bard Taras Shevchenko who warned against "Moscovites, the foreigners, abuse you with evil." Or, like General Roman Shukhewych who established the Ukrainian Insurgent Army in 1942 to fight the Nazis and when WWII ended for most—but not for the Ukrainians—dealt with Stalin's reign of terror. To this day he is anathema to Moscow. Putin calls him a Nazi—his slur against all patriotic Ukrainians.

This ascendancy to independent stardom rankles Russia's president. He exhaled sharply—with annoyance, relief or anger; or all three—at the summit with Biden, after responding to a question on his war in Ukraine. Ukraine is the fight of his political life just like it was for Lenin, Stalin, and the czars. The big question: will the West allow Russia to win again?

To sway public opinion to that end Putin wrote his preposterous piece on the Historical Union of Ukraine and Russia. It reworks



Bronze medallists Ukraine's Marta Fiedina and Ukraine's Anastasiya Savchuk pose with their medals on the podium after the final of the women's duet free routine artistic swimming event during the Tokyo 2020 Olympic Games at the Tokyo Aquatics Centre in Tokyo on August 4, 2021. PHOTO BY ATTILA KISBENEDEK / AFP

the outdated 18th-century colonial concept which Russia's poet Alexander Pushkin summarized as "All Slavic rivers must flow into the Russian sea or it will dry out."

Putin expands this defunct Pan-Slavism by elevating Russia to godhood. He claims that Ukraine, Belarus and Russia are a "triune"; the three-in-one concept used to explain the Holy Trinity.

Ukraine's President Volodymyr Zelensky considers this union of "common brotherly space" more like the land of fratricide of Abel by Cain.

Putin's piece blames Ukraine's government for his war in Donbas and the West. It dragged it "into a dangerous geopolitical game aimed at turning Ukraine into a barrier between Europe and Russia." From on high he declared that "Ukraine's sovereignty is not possible without Russia."

Ukraine has been sovereign for 30 years, thank you, and is determined to stay that way. His wars

of propaganda and bullets are determined to destroy it. Ukraine will continue to fight but what about the West? Will it watch a fledgling democracy it's been mentoring absorbed into his anti-West space? Or will it act?

This is Ukraine's greatest concern: the tug between democracies' commercialism vs. their stated democratic values.

Recent events offer little to relieve the worry.

As Russia increased its military to 100,000 strong on Ukraine's borders it seemed that NATO, the European Union and the US—"back" on the world stage with President Joe Biden—would finally stand up to Putin's recklessness. However, June brought no good news even as the most powerful democracies gathered at various summits.

First, the United States lost credibility when its ships turned around in the Black Sea giving Putin a green

light to continue his marauding of international waters. Then Biden rescinded sanctions against entities associated with Nord Stream 2 for domestic reasons as US entities are involved. Now Putin has a noose to extract political concessions from Europe, and Ukraine's revenues which are being cut off because of the new pipeline. US and Germany's promises to compensate Ukraine are, so far, words.

Then Ukraine's hopes for NATO entry were squashed. Even the fast-track Membership Action Plan promised back in 2008 was ignored, a huge disappointment to all but Putin. Expectations of Putin becoming more "predictable" or "stable"—as Biden had hoped for his own summit—hold no promise of materializing nor does any endorsement of climate accords. As one Ukrainian political expert summarized: "Putin cares s#! about climate."

Result? Putin looks good, America does not nor does NATO or the EU led by Germany and France. Ukraine looks abandoned by fellow democracies while a wild political animal is on the loose.

So, despite 30 years of independence, achieving higher standards of living, more freedoms—NGOs, media, human rights, international exchanges—free elections with peaceful change of governments, tackling Soviet-style corruption, maintaining peace agreements, and seven years of military containment of Moscow's war—Ukraine may be losing ground. The reason? Feckless western "partners"—captured by Russian money, threats and propaganda parading as national interest.

It's misplaced self-interest. Putin set it up in order to trap Ukraine's allies. To the shame of the "free" world, it's working! And the danger to all is still to come.



ЛІГА УКРАЇНСЬКИХ КАТОЛИЦЬКИХ ЖІНОК КАНАДИ Крайова Управа

UKRAINIAN CATHOLIC WOMEN'S LEAGUE OF CANADA National Executive

The Vera Buczynsky Ukrainian Studies Scholarship

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

The Vera Buczynsky Ukrainian Studies Scholarship Committee

Barbara Olynyk, Chair at
ucwlcnationalscholarships@gmail.com

The Mary Dyma Religious Studies Scholarship

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

The Mary Dyma Religious Studies Scholarship Committee

Barbara Olynyk, Chair at
ucwlcnationalscholarships@gmail.com



UCWLC Museum Edmonton Eparchy

Kayzuk — Long Winter Coat

During the fall of 1900, John and Maria Eurichuk and their baby, floated down the North Saskatchewan River from Old Strathcona, Edmonton on a raft built by John. A snowstorm arose and their raft moored upon a sandbar—life appeared at its end. As day broke, a member of our First Nations noticed the peculiar scene on the water and rescued them. While Maria and the child were being cared for, John set out further along the north side of the river, heading eastward to a known Ukrainian family that had settled earlier in the region now known as Dickie Bush. Having disappeared for a few days, he finally returned, arriving with help from the Ukrainian family who brought horses and a wagon with them. Their first winter in Canada was spent in a *bourdei* (hollowed opening into the ground). Food was scarce with a reliance on hunting.

As spring arrived, Maria and John settled on a portion of land west of the present location of the Dickie Bush church. Much work was done in carving out an existence, having built a log house and a few outbuildings during the following six years. Unfortunately, land surveying was not done until later, so the Eurichuks discovered that another family had later settled on the same quarter of land. This resulted in much consternation forcing a local jury to decide. However, that decision did not work in their favour. The Eurichuks were forced to move.

With a larger family now, a move to another location, north of Hamelin, resulted. This new settlement was much lower and swamplier which resulted in earlier fall frosts and a shorter growing season compared to higher areas. With frustrating years to follow, as well as another move, husband John decided on his own to leave and head back to Ukraine. Maria was left to fend for herself with her children. With the children, she managed to find work around the farm communities of Three Hills and other regions of Alberta before moving to British Columbia seeking work.

At left, this kayzuk—long winter coat—is believed to have been left from their first move from the Dickie Bush location. It was found in the attic hanging over a long pole. Thankfully its rescue leaves a story of the first settlements!

Coat donated by Michael and Tamara Luchak

The UCWLC Museum, Edmonton Eparchy, will mark the museum's 70th Anniversary next year. In late fall (October/November) of 2022, the museum will stage a showcase "That Old Kozhukh" (along with the museum's collection and other items) including a program and stories as a tribute to 130 years of Ukrainian immigration to Canada.

Museum Initiative

Musée Ukraina Museum located in the heart of Saskatoon's historical cultural core is excited to announce **Ernest and Jayne Paluck of Regina** have generously initiated "The Retire the Mortgage Campaign" offering to match all donations to the Museum up to \$500,000!

Ernest and Jayne's philosophy has always been that a community's strength lies in the values of its people, and that encouragement and guidance from within helps to advance our community. They are both well known for making Saskatchewan and Canada a better place through their numerous leadership and volunteer roles.

As ardent and dedicated supporters of the Museum, Jayne served on the board in many capacities, most notably as President from 2001 to 2003. Ernest continues to be active at the board level, currently serving as Vice-President.

Ernest and Jayne are founding members of St. Athanasius Ukrainian Catholic Parish in Regina. Jayne has been an active member in the Ukrainian Catholic Women's League of Canada at the local, eparchial and national levels, and in 1998 Jayne served as National President. In recognition of her leadership, Jayne received the UCWLC's highest honour, the Honorary Life Member. Ernest continues to fulfill numerous leadership roles within multiple organizations, most especially with the Ukrainian Catholic Brotherhood of Canada at the local, eparchial and national levels. He was invested into the Order of Knights of St. Volodymyr for his dedicated and faithful service.



"The preservation and traditions of our Ukrainian heritage have always been extremely important to Jayne and myself. The museum has always been and will continue to tell our cultural story. This is an opportunity for all of us to pay tribute to the sacrifices of our ancestors and preserve our history for generations to come. We were inspired to create this project because we have been blessed and we want to see the museum's mortgage paid off so that important and exciting new programs and exhibits may be undertaken. In short, it is an opportunity for us all to work together to honour the past, share our present, and provide for our future. Please join us—this is a great gift to memorialize those who came before us and bestow a lasting legacy by preserving our Ukrainian culture and heritage for the future."

— **Ernest Paluck**

The Museum was established in 1955 through the leadership and dedication of the UCWLC of the Eparchy of Saskatoon and over its 66-year history it has accumulated an outstanding collection of over 20,000 artifacts from donors and organizations throughout Saskatchewan, Canada, the United States of America and Ukraine.

The museum ensures the identity of the Ukrainian people is preserved and celebrated by providing a centre of inspiration for all generations through its ethnographic collections which represent the spiritual, material and folkloric cultural heritage of the Ukrainian people. MUM remains under the trusteeship of the UCWLC, and community leaders, working collaboratively in partnership with many organizations, donors and volunteers.

By eliminating the construction mortgage we will continue to invest in the museum's growth—expanding our exhibits, creating educational programming, and hiring staff. Most importantly, we want to create long-term financial stability for the museum. To date, through your generosity, \$2.5 million of a \$3.5 million construction cost has been raised!

"Ernest and Jayne's philanthropic generosity is inspirational. This significant donation enables a doubling of funds through matching donations with the goal of retiring the mortgage and securing the future financial strength of the Museum. This challenge is extended in addition to their previous major support of construction and the establishment of their family endowment.

As a treasury of the cultural heritage, history, and individual stories of our people, the museum's contribution to lifelong learning, promotion of the arts and community building remains invaluable. In wholehearted support of the mortgage retirement campaign at hand, I invite all who are able to join my husband, Taras, and me in meeting Ernest and Jayne's donation challenge."

— **Anna Mycyk, President of the Museum Board of Directors**

Marusia Barszczyk, HLM

Eparchy of Toronto and Eastern Canada

Marion (Marusia) Barszczyk was born in Toronto to Dmytro and Evhenia Luchka, a hardworking and hospitable couple. She attended Catholic elementary schools and was a graduate of Mount Mary's Academy in Ancaster, ON. At Guelph University, she studied Slavonic Studies, and later obtained her Masters in Social Work at the University of Toronto. Her family was very nurturing and active in the Ukrainian Catholic Church. Her brother, Michael, became a priest, and Marusia taught Catechism, in addition to working, during summer vacations.

First as a field worker and later as a supervisor, Marusia worked at Catholic Children's Aid Society for 20 years. Then she was recruited by Catholic Charities of the Archdiocese of Toronto (CCAT) where, as the Program Manager of Development, Social and Health Service Management, she consulted and reviewed practices and accreditation methodologies to 27 member agencies of CCAT. Being experienced in child welfare service and senior administrative leadership, Marusia trained and facilitated professional groups in terms of how to handle domestic violence, marriage preparation, visiting the sick, elderly, bereaved and isolated individuals of parish and ethnic communities.

In 1973, Marusia married John Myron Barszczyk, who was ordained to the priesthood in 1978. They were blessed with one son, Alexander. As a *dobrodijka*, she led by example all the women of the parish and encouraged them to become active members of the Ukrainian Catholic Women's League of Canada (UCWLC). She,

herself, had joined the UCWLC in 1974. She was truly Father John's helpmate in parish life, first at Our Lady of Perpetual Help (Свята Покрова), Toronto, then at Dormition of the Mother of God (Успення Пресвятої Богородиці), Mississauga, and finally at St Josaphat's Cathedral (Катедрa Святого Священномученика Йосафата), Toronto. She was on the UCWLC executive in every parish as well as on the eparchial and national levels, where she served as Cultural Convener, Spiritual Development Convener, Eparchial President of the Eparchy of Toronto and Eastern Canada and, in 2016, the National UCWLC President. As Marusia is a natural leader and accomplished speaker, she presented workshops on many topics at all three UCWLC levels and at regional conferences.

Marusia was involved with many community organizations such as the Ontario Laity Council, St. Josaphat's School, Ridna Shkola, Ukrainian Canadian Social Services (UCSS) – Toronto and National, World Council of Ukrainian Social Services, Accreditation Committee for Ontario College of Social Workers, and World Youth Day Preparation Committee. She served as President of the Board of Directors, Toronto branch of UCSS. Being fluent in both Ukrainian and English, many of the workshops she did for CCAT she also provided, in Ukrainian, for UCSS.

As such an active volunteer in our community, Marusia received Volunteer Service Recognition awards from both the Ontario and Federal governments, the Ontario College of Social Workers, Toronto City Hall Administration, World



Youth Day Preparation Committee and last, but not least, UCWLC Honorary Life Member (HLM) designation.

Greatly respected by all who know her, Marusia, an excellent organizer and tireless worker, has always been ready to lend a helping hand. She has gone out of her way to personally help the sick, the needy, the neglected or those forgotten by others. Marusia organized students and friends to assist her. With her beautiful smile and welcoming manner, she has acted as a gracious hostess to everyone from family, friends and fellow workers to dignitaries, priests and bishops.

Marusia never hesitated to share her professional expertise in productive work for community, parish, eparchy and ecumenical purposes. As she has always stated, she believes that “we are sisters in our organizational life—together.” I am truly blessed to call Marusia friend.

Olha Karaim

Past President of the UCWLC
Eparchy of Toronto and Eastern
Canada

President of the UCWLC branch
at the Dormition of the Mother of
God, Mississauga

A Foundation of Faith and Heritage

One Family's Experience

Recently I had an opportunity to chat with St. Basil the Great Parish, Edmonton, UCWLC branch president Angeline Stelmach. She graciously agreed to share some insights into her own and her family's experiences at the parish, with the UCWLC and the scholastic achievements of one of her talented granddaughters.

The magic of the number three is part of our culture. Our faith is replete with references to the number three. First, there is the Holy Trinity. We cross ourselves three times in prayer holding three fingers together. We make three prostrations, or poklony, during Lent. Many phrases are repeated three times in our various liturgical services. The Ukrainian National Emblem is the Tryzub, or trident. Our kozak ancestors would voice their gratitude and greetings by saying "Slava, slava, slava!" three times. And who can forget the stunning Christmas Eve kolach, three voluptuous braids of golden bread stacked upon each other in the centre of the Sviat Vechir table! There must be something divine about the number three!

For the Alexander and Angeline Stelmach family of Edmonton, the number three is also positive since three generations of this family are proud and active members of St. Basil the Great Ukrainian Catholic Church in Edmonton. Both Alex and Angeline hail from different rural Alberta communities with large Ukrainian populations. As young adults each moved to Edmonton and soon became parishioners at St. Basil's, where they found a spiritual home to practise their faith and nurture their Ukrainian identity. They found fellowship and friendship, and later, as a married couple, they discovered

opportunities for support in raising their family.

"The family that prays together, stays together," attributed to the Irish-American priest Patrick Payton, was unwittingly a motto for the Stelmachs. Whenever possible Angeline and Alex would bring their children with them to Liturgy and various parish happenings. Their clergy were always positive and supportive of young families. It all started with sadochok at St. Basil's. The Stelmachs enrolled their little ones at the parish playschool and like many parents, they volunteered for their kids' activities. Under the loving guidance of Sister Petronella Dybka, the sadochok children were gently guided toward the Children of Mary and Altar Boys. For the youth young ladies, there was Sodality instructed under the loving eye of the late Sister Esther Kurylo, who provided age-appropriate learning and social activities.

They worked hard to ensure that their children were rooted in their faith, culture, and parish. Later, their children attended the bilingual kindergarten at St. Martin Catholic School and continued in the English-Ukrainian bilingual program up to grade 12.

Over the years, Angeline has been involved with the UCWLC at the parish, provincial, and national levels, fulfilling various functions.

Currently, she is president of her parish branch and is grateful for all she has received from her involvement. Angeline acknowledges she benefited greatly from her membership in the UCWLC. She recalls the outstanding role models she was blessed to learn from and those more experienced women who took the time to mentor younger ones. She found the UCWLC socially positive and a wonderful way to learn about her Ukrainian heritage. Over the five decades that the Stelmachs have attended St. Basil, they have made many life-long friends.

Angeline is unabashedly proud of her children and seven grandchildren. As adults, her son and daughter feel the pull of parish life and invest their time and talents to cultivate their parish community. They inspire their own children to take pride in their community, culture and faith.

Alex and Angeline are especially proud of their granddaughter, Marya Stelmach, who was the first-place winner in the 2020 Holodomor Essay Contest in the junior high school category. The contest was sponsored by the Edmonton Branch of the League of Ukrainian Canadian Women (Ліра Українок Канади) and provided generous awards to the winners. The contest was designed to foster learning about the Holodomor, an understanding of the enormity of this national tragedy and to think about why it is important to remember the Holodomor in 2020. It was gratifying to see their young granddaughter grasp with such clarity the importance

of the Holodomor and how it has impacted the Ukrainian nation for over 80 years. Winning essays were published last winter in The New Pathway-Ukrainian News and The Ukrainian Echo newspapers, both published in Toronto, and in The Ukrainian Weekly published in the U.S.

As any loving parent, Angeline worries about what the future holds for not only her family but for her parish and the UCWLC. The pandemic year has taken a huge toll on parish life. Just like virtually everywhere, activities were cancelled or postponed. An effort was made to keep parishioners, especially the children and youths, engaged by offering Zoom events and meetings. However, there is no substitute for face-to-face gatherings. Angeline hopes that in our post-pandemic world we will be able to get back to creating a warm and nurturing environment that will embrace the young and old equally well in our parishes. She prays we will be able to rebuild the fellowship and community as well. For the UCWLC, Angeline hopes women of all ages will feel the need to give back to their community and will want to make room in their busy schedules to support a healthy parish. Angeline realizes the world is different from the time she was a young mother and understands some things in the UCWLC may need to change to attract younger members. However, the fundamentals of our faith and culture remain and they are a sturdy foundation for the future.

Lidia M. Wasylyn
Parishioner at St. Josaphat
Cathedral
Member of the UCWLC
Eparchial Executive

"A genocide begins with the killing of one man..."

LUCW Edmonton

First Annual Holodomor Essay Contest

Nobel Peace Prize Laureate and former U.N. Secretary General Kofi Annan stated: "A genocide begins with the killing of one man—not for what he has done, but because of who he is." This describes the Holodomor perfectly. The Edmonton branch of the League of Ukrainian Canadian Women (LUCW) established a Holodomor Essay contest in 2020 to help young adults develop a deeper understanding of the importance of the Holodomor. The contest encourages junior and senior high students in the Ukrainian-English Bilingual Programs in the Edmonton area and the Ivan Franko School of Ukrainian Studies to learn why it is important to remember the Holodomor.

Winners were announced in December 2020 and received generous awards: First place \$250, second \$200, third \$150 and fourth \$100. First place was awarded to Marya Stelmach. Second to Teanna Mackney. Third place was awarded to Amelia Brown and fourth went to Thomas Blades. All were grade 9 students at Archbishop Jordan Catholic High School in Sherwood Park.

First place in the high school category was awarded to Tetyana Shelevach in grade 10 at Tempo School, who also attends the Ivan Franko School of Ukrainian Studies. Second place went to Khrystyna Kornylko, grade 11 at Austin O'Brien Catholic High.

A special shout-out goes to first place winner Marya Stelmach who is the granddaughter of active UCWLC member and branch president Angeline Stelmach

from St. Basil the Great Ukrainian Catholic Church in Edmonton.

►► *Please see page 48 for Marya Stelmach's winning essay*

We were honoured to have three respected professionals judge the submissions: Rena Hanchuk, a retired educator; Marco Levytsky, a professional journalist; and, Boris Radyo, educator and former Assistant Superintendent with Edmonton Catholic Schools.



UKRINFORM.NET

The Edmonton Branch of the LUCW has been engaged in political advocacy, cultural programming and charitable works since 1953. The Branch actively supported **Bill 37: Ukrainian Famine and Genocide (Holodomor) Memorial Day Act** in 2008. Recent projects include the **Pier 21** project at the Canadian Museum of Immigration and **The Guardian Angels Ukraine Project** providing medical treatment and supports to the wounded in the war in eastern Ukraine.

Lidia M. Wasylyn
League of Ukrainian Canadian
Women Edmonton Branch
Member of St. Josaphat
Cathedral UCWLC, Edmonton
and Eparchial Executive

Alone in Starvation

By Marya Stelmach

HAVE YOU EVER BEEN HUNGRY? Yes, everyone has. But have you ever not had the right to eat? You can survive around 30-40 days without food however, you need to be properly hydrated. Some side effects of starvation can include heart attacks, organ failure, and blood pressure drop (Silver, Natalie "How Long you Can Live Without Food", Healthline, 2019). Ukrainians right to food was taken away in 1932-1933. This genocide was known as the Holodomor. Holodomor translates to "death by starvation".

What is genocide? Genocide is the killing of a large group of people, especially those of a particular ethnic group or nation. Holodomor is a perfect example of using "food as a weapon" to kill a nation. Categorizing, discriminating, and oppressing people were ways that formed this genocide, and other genocides (Kuryliw, Valentina. "Why Study the Holodomor." *HREC Education*, 2020).

Joseph Stalin, the leader and premier of the Soviet Union at the time, started this genocide by enforcing a policy to collectivize agriculture (Applebaum, Anne. "Great Famine of 1932-1933." *Britannica*, 2019). This policy meant that peasants were forced to give up their personal property and land for the government. So the people's land was government-owned, and the farmers who once owned this land were now employees of the Soviet Union. Collectivizing agriculture also forced Ukrainian farmers to meet unreasonably high quotas of their crops to the Soviet Union—not leaving enough food and grain for the farmers and their families. This policy led to a drop in the economy, production, and caused armed-uprisings in Ukraine.

Historically, Ukrainian culture was very rich, prosperous, and united the Ukrainian people together. They often worked collectively and put their differences aside to defend their nation. Stalin at the time was afraid of how powerful Ukrainians were all together. He tried to break them, and their culture, but he did more than just take their food. He took their language, traditions, and freedom. People in Ukraine to this day call themselves Ukrainian but do not know their native language. Stalin in some aspects succeeded in his plan because it made people deny who they truly are, and they have lost their passion and culture because of this genocide.

One out of three Ukrainian villages, cities, and farms were put on blacklists to not receive any food. Peasants were forbidden to leave their homes, to search for food. If anyone was caught storing food, they would be

punished by death. In the peak of desperation, people were forced to forage for food from unthinkable sources, such as cats, dogs, tree leaves and even each other.

How did no one in the world know what was going on? Propaganda is the answer. The Soviet Union would showcase parts of Ukraine that were not being affected by the starvation, to convince the media that everything was fine. Journalists were instructed not to write about it and would be punished if they did. This is a perfect example of how the media can be abused and used to persuade and change the way people think (Kuryliw, Valentina. "Why Study the Holodomor." *HREC Education*, 2020).

We do not know the exact number of people who died, because not all of the deaths were accounted for. Many people were dying quickly. Mass graves were dug and the bodies of the dead and nearly dead were thrown in. Big cities in Ukraine had un-moving and dead bodies scattered all over the streets (Applebaum, Anne. "Great Famine of 1932-1933." *Britannica*, 2019). Even students during school would pass away from a lack of nutrients and energy.

Ukraine gained its independence in 1991 as a country. Although, Ukraine still does not have freedom as a country. It is to my knowledge and is very important to me that Ukraine gains proper, true independence. We need to spread awareness not just about Holodomor but also what is occurring in Ukraine presently. All people who know of this horror need to honour these victims so that Ukraine can fully possess independent rights as a nation. We need other countries to stop controlling and influencing this country.

Holodomor memorial day takes place on the fourth Saturday of November. This day is dedicated to remembering the victims of Holodomor. We need to spread awareness, so people can know what happened and for it not to happen again. Innocent and defenceless people were killed or starved to death—which is still happening in our world. We need to learn about this genocide, to understand the people who lived at that time so we can change the people and our world we are living in today.

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“A Genocide begins with the killing of one man; not for what he has done, but because of who he is.”

— Kofi Annan, U.N Secretary General 2001

By Roma Dzerowicz

The Holodomor, which took place between 1932 and 1933, was a brutal act of genocide that is still relatively unknown, even today. To ensure that the Holodomor is never forgotten, the Holodomor National Awareness Tour (HNAT) raises awareness and engages Canadians about the Holodomor through a number of programs. Before COVID-19 entered our lives, the Holodomor Mobile Classroom (HMC) travelled across Canada serving a dual purpose. First, to engage students during school visits with hands-on interactive lessons about the Holodomor while on board the HMC. Secondly, to give the Canadian public an introduction to the Holodomor by screening our short documentaries, several of which we have produced ourselves (the most recent being the French educational version of *Genocide Revealed* (*Génocide d'une nation*) in cooperation with Yuriy Luhovy), at community events.

The COVID-19 pandemic has changed not only how people interact with each other, but also how Holodomor awareness is brought to the public's attention. With the HMC's travels on hold, we continue to spread awareness through our social media presence on Facebook (<https://tinyurl.com/pyebbctu>) and Twitter (<https://twitter.com/HolodomorTour>). We develop organized posts about the Holodomor, as well as bring attention to other genocides and human rights abuses. Being inclusive of other atrocities not only widens

the reach of the Holodomor genocide, but gives support to others who have also suffered crimes against humanity. We are also developing on-line lessons.

To facilitate schools during these unprecedented times, we have developed virtual lessons for schools that are accessed online. Our first virtual lesson “Introduction to the Holodomor: A Virtual Lesson for Schools” specializes in genocide prevention education by promoting social-emotional learning and critical thinking skills to help students

better understand how intolerance and discrimination manifests in society. It nurtures students' commitment to defending human rights and inspires them to use their voice to build a more equitable and inclusive Canada.

Teaching about historical human rights abuses is our main case study in the Holodomor. It gives students a primer on the concept of genocide, the history of the Holodomor, and offers a call-to-action for students to advocate for social justice issues in their communities. Guided



by a narrator, students examine primary and secondary sources, do a short quiz, and write a reflection piece, which their teacher receives. These exercises explore the steps students can take towards becoming active citizens. Currently, we are reaching out to high schools about this lesson as well as letting them know that the HMC will be ready for school visits when it is safe to do so.

2021 continues to be a year where global events are at the forefront of the news, and we are extremely pleased with our social media Holodomor Awareness campaigns, as well as our direct outreach and the support of our first on-line lesson. The Canada-Ukraine Foundation and the Holodomor National Awareness Tour gratefully acknowledges the financial support of the Ontario Trillium Foundation which has had a great impact in creating our on-line virtual lesson.

About the Ontario Trillium Foundation

The Ontario Trillium Foundation (OTF) is an agency of the Government of Ontario, and one of Canada's largest granting foundations. With a budget of over \$136 million, OTF awards grants to some 1,000 projects every year to build healthy and vibrant Ontario communities.

The Holodomor National Awareness Tour continues its work across Canada that began in 2015. The world and future generations must never forget the magnitude, nor the victims of the Holodomor because of one man's actions against a nation during peaceful times—killing them not for what they did, but because of who they were, Ukrainian.

#NEVERAGAIN #NEVERFORGET

They Who Surround Us

Written and directed by, and starring Troy Ruptash – born and raised in Vegreville, AB; presently acting in Los Angeles.

They Who Surround Us is both a thoughtful and thought-provoking film. It shows careful consideration and attention to our Ukrainian ancestors and the challenges they encountered both in Ukraine and after they immigrated to Canada. It is a thought-provoking film because it challenges us to imagine how many of our own ancestors fled violence and oppression in their homeland only to face the many challenges of breaking land and building a new home in a country they knew nothing about. It also makes us think about how their Ukrainian faith saw them through those challenges every step of the way.

Trauma, guilt, and grief are experiences we can all relate to on some level. In the film, a young Ukrainian farmer living in Alberta goes through such an emotional upheaval when his wife passes away. This upheaval from his immense grief and guilt carries him back to a time of trauma in his childhood. However, this turmoil eventually brings about assurance that his loved ones, who have passed on, will forever remain near him through all his joys and sorrows.



The film reminded me of the Communion of Saints, the spiritual union of members of the Christian Church—the living and dead. We are all part of a single mystical body with Christ as the head, in which each member contributes to the good of all and shares in the welfare of all.

Viewers will walk away from this film with increased gratefulness to our ancestors who overcame every struggle imaginable to make a home in Canada.

Reviewed by Patricia Chichak, Edmonton

Advent Prayer

Father, all-powerful God, your eternal Word took flesh on our earth when the Virgin Mary placed her life at the service of your plan. Lift our minds in watchful hope to heart the voice which announces His glory and open our minds to receive the Spirit who prepares us for His coming. We ask this through Christ our Lord. Amen.

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

† Sister Eugenia Mary Stefaniuk, SSMI

1935–2020



Sister Eugenia Mary Stefaniuk, after a brief struggle with her health, died peacefully on 26 November 2020, at Bethany Home in Winnipeg, MB, living with purpose until her last breath.

Birth.....11 August 1935
Entrance30 June 1957
Clothing Day ..12 January 1958
First Vows13 January 1960
Final Vows.....15 August 1965
Death26 November 2020

Mary (Sister Eugenia) was born to Nicholas and Tatianna (nee Ben) on August 11, 1935, in Melville, SK, and grew up in Kelliher, SK. Her father was a CNR labourer, and so they lived in town. There she graduated with her Grade XII education. She was the only girl in her family, having had five brothers.

Her parents were very pious, and brought up their children to know they could talk to God freely, for all their needs. They prayed together as a family and had a



special devotion to the Mother of God. They lived near the local hospital, which was run by a Roman Catholic congregation of Sisters, and as a little girl, she would often see the Sisters go for walks, and join them, holding their hands. She would have joined those Sisters, but was told that there were Ukrainian Sisters in Ituna, SK, the Sisters Servants of Mary Immaculate, and so she entered there.

Mary entered the Congregation of the Sisters Servants of Mary Immaculate in Ancaster, ON, on June 30, 1957, receiving her habit on January 12, 1958, and taking the name, Sr. Eugenia. She made first profession of vows on January 13, 1960, and final profession, August 15, 1965.

Sister Eugenia chose nursing as her primary apostolate. She became a Licensed Practical Nurse (LPN) in 1961, at St. Boniface School of Nursing, in Winnipeg, MB. Her teachers noticed her giftedness, and particularly her bedside manner, and recommended that she become a Registered Nurse (RN). She graduated in 1964 from the same



school, beginning her apostolate in Willingdon, AB. Not long after, she was taking Hospital Administration courses, and was assigned administrative positions, as well as nursing duties. She received a certificate from the Canadian College of Health Service Executives (USask, correspondence) in hospital administration, and a supervisory course at the University of Alberta, and by 1968, was assigned as administrator at Mary Immaculate Hospital in Mundare.

In her 63 years as a Sister Servant, Sister Eugenia generously served her church and people, missioned in the hospitals and nursing homes operated by the Sisters Servants in Alberta and Manitoba: the Mary Immaculate Hospitals in Willingdon and Mundare, and St. Paul's Nursing Home, Dauphin, and Holy Family Nursing Home in Winnipeg, MB. For several years, she administrated both branches of the Mary Immaculate Hospitals in Willingdon and Mundare, while also serving as local superior in the Mundare Hospital Sisters'

residence. In 2005, when the province of Alberta forcibly closed MIH in Willingdon, she oversaw its closure in a gentle, pastoral manner, easing the grieving of all involved in that sad event. Soon after, she was asked to represent our Congregation on the board of the Alberta Catholic Health Corporation.

In her latter years of service, she also certified for clinical Geriatrics at the Edmonton General Hospital, and studied Total Quality Management out of Rockhurst Continuing Education Centre, a Jesuit-run University in Kansas City, MO.

Sister Eugenia was entrusted to various responsible positions by her religious community: Provincial Councillor (1981-1993, two terms); local superior in Mundare and Willingdon, while concurrently administrating the Health Care facilities there; local superior at the residence for the Sisters nursing at Holy Family Home, in Winnipeg, while also nursing there; and superior in Bethany Home, Winnipeg, which had been primarily a residence for our elderly Sisters.

As heavy as her apostolate was, Sister Eugenia kept her focus on the One to Whom she gave her life. Faithful to her prayer life and Community, she also shared her faith through teaching religion at the Mundare, Lamont, and Dauphin

parishes, and even took a year of concentrated Catechetical ministry with Sr. Boniface Sloboda in the province of Alberta. For her own enrichment, she was able to take a year of Scripture studies at Gonzaga University in Spokane, WA.

Sister Eugenia cared deeply for her family as well. Being the only daughter, she considered not entering the Congregation, to take on the responsibility of caring for her parents, who were already advanced in years. Her sister-in-law assured her that her brothers, who were older than she, would be able to take on that responsibility. But even after she entered, much of her vacation time was given to short visits with her parents, precisely to care for them in their needs. She also held particular concern for one of her brothers, who had a heart condition. When circumstances allowed, she also visited with extended family—an aunt and uncle in the British Isles, and cousins in the USA. As her brothers passed on, she maintained a closeness with their children, being for them a loving presence and special friend.

She enjoyed opportunities to travel with her Sisters in the Congregation, for instance to Ukraine for the 100th Jubilee of the Congregation in 1992, to the Holy Land and various Marian Apparition sites

with a parish tour group in 1984, or simply for road trips by car, through Alberta or the Dakotas. Such opportunities were enriching and rejuvenating for her. Being well-balanced, she also took other classes for personal enrichment, in sewing, iconography and computer.

Sister Eugenia had a deep love for her Community, for her co-Sisters. She would often encourage them to look after themselves, and thank them for various acts of support and concern shown to her. Particularly in her illness, she was grateful for the understanding shown her. And her Sisters felt free to share their lives with her, keeping her informed with letters, while she was away.

Sister Eugenia was predeceased by her parents, Nicholas and Tatianna, and by her five brothers, Fred, Peter, Adam, Johnny and Tony and their wives. She leaves to mourn her passing numerous nieces and nephews, who loved her dearly. Unable to attend her funeral, they offer these sentiments: "Though Sister has left us in body, she will never be forgotten, living on in our memories and hearts, as we cherish the special moments spent with her. God, family, and friends were her life's purpose." They and her Sister Servant family will miss her deeply.



A private funeral was held at the chapel in Bethany Home. On Monday evening, 30 November 2020, panakhyda was celebrated by Metropolitan Emeritus Stefan Soroka. On Tuesday, 1 December 2020, a requiem Divine Liturgy was celebrated by Metropolitan Lawrence Huculak, OSBM, with interment at Holy Family Cemetery by Rev. Zachary Shwaluk, OSBM.

Вічна їй Пам'ять!

Excerpts of Sr. Eugenia's vocation story can be heard here: youtu.be/STDHRV2sV-U (at 3:46), youtu.be/HLWOdLTxuk8 (at 3:08)

✠ Rev. Ivan Trush

Feb. 10, 1954–Jan. 13, 2021



Rev. Ivan Trush, the son of Mykola and Anhelyna (nee Szul), was born on February 10, 1954, in Banie Mazurskie in north-eastern Poland. In 1947, his parents were forced to leave their native land, Lyubachiv, an action known as *Akcija Wisla*. After high school, Reverend Ivan continued his studies at the Metropolitan Seminary of Cardinal Stefan Wyszyński in Warsaw; fulfilled his calling to the priesthood and was ordained by Bishop Julian Wojtkowski, Bishop of Olsztyn in his hometown of Banie Mazurskie. From 1981 to 1984, Reverend Ivan worked as a priest in Poland. Upon arrival in Canada, from October 8, 1984, he served the Ukrainian

community in Ontario: Associate Pastor, Church of the Holy Protection in Toronto; Pastor of both Holy Protection and Ascension of Our Lord Jesus Christ parishes in Thunder Bay; Pastor, Holy Spirit Church in Hamilton; and Pastor, Ukrainian Catholic Church of Saint Volodymyr, Thornhill.

Reverend Ivan Trush was a beloved member and chaplain of the Ukrainian Youth Ensembles (YMA)—Levada and Orion Choirs (Toronto). Fr. Trush was a member of Knights of Columbus – Fr. M. Shashkevych Council, Hamilton, then Metropolitan Andrey Sheptytsky Council, Toronto. He was a visiting celebrant of the Liturgy for the Sisters Servants of Mary Immaculate at Mount Mary, Ancaster and Austin Terrace, Toronto. In addition to his pastoral care at St. Volodymyr's Parish, all are truly grateful that the Lord blessed us with Otets Ivan for his spiritual guidance as advisor, mentor, and friend! He will live in our hearts, and we will miss him dearly. May his profound spirituality and wisdom continue to guide, inspire, and enrich the lives of all those whom he touched throughout his life.

May Father Ivan's memory be eternal and his soul rest peacefully in heaven.

Вічна Йому Пам'ять! Eternal Memory!

✠ Преп. Іван Труш

Преподобний Іван Труш, син Миколи та Ангеліни (у дівоцтві Шуль), народився 10 лютого 1954 року в Бані Мазурській на північному сході Польщі. У 1947 році його батьки були змушені залишити рідну землю, Любачів, через акцію відому як "Вісла". Після закінчення середньої школи

преподобний Іван продовжив навчання у Митрополичій семінарії кардинала Стефана Вишинського у Варшаві. Він виконав своє покликання до священства і був висвячений єпископом Юліаном Войтковським, єпископом Ольштинським у своєму рідному місті Бані Мазурській. У 1981-1984 роках преподобний Іван працював священником у Польщі. Після прибуття до Канади 8 жовтня 1984 року, він служив українській громаді в Онтаріо: пастор-помічник, церква Святої Покрови в Торонто; пастор двох парафій Святої Покрови та Вознесіння Господа нашого Ісуса Христа в Тандер-Бей; пастор Церкви Святого Духа в Гамільтоні; та пастор Української Католицької Церкви Святого Володимира, Торнхілл.

Преподобний Іван Труш був улюбленим учасником та капеланом Українських Молодіжних Ансамблів — хорів Левада та Оріон (Торонто). Отець Труш був членом Лицарів Колумба – Рада о. М. Шашкевича, Гамільтон, після того Рада Митрополита Андрея Шептицького, Торонто. Він відправляв богослужіння для сестер-служебниць Непорочної Марії на Горі Марії, Анкастер та Остин Терасі, Торонто. Крім пастирської опіки у парафії Святого Володимира, усі є щиро вдячні, що Господь благословив нас отцем Іваном, за його духовне керівництво як радника, наставника та друга. Він буде жити в наших серцях і ми будемо дуже сумувати за ним. Нехай його глибока духовність та мудрість продовжує керувати, надихати та збагачувати життя всіх тих, кого він торкнувся протягом свого життя.

Нехай пам'ять про отця Івана буде вічною, а його душа спокійно спочине на небі.

Вічна пам'ять!

✠ **Martha Nabereznyj**

1931–2021



It is with great sadness that we announce the passing of Martha Nabereznyj (nee Ficalowycz), who on June 30, 2021, was welcomed into the loving embrace of her Heavenly Father. Martha was predeceased by her beloved husband Mitered Archpriest Roman Nabereznyj, her brothers Volodymyr and Ivan Ficalowycz and cherished son-in-law Brian Appleby. She is survived by her dear sisters Daria Goshulak, Marusia Styranka and Neonila Pashkovsky. Martha is remembered fondly by her grieving children Irene, Sophia, Roma (John) and Ivan (Vanessa), as well as her 11 grandchildren, two great-granddaughters and many nieces and nephews around the world.

Born in Wyniawka, Ukraine, her family fled the country when she was 12, traversing through Germany and Tunisia before landing in Toronto and building a life in Canada. A devoted wife and loving mother, Martha assisted her husband for 40 years as they served parishes in Timmins, Chatham/Sarnia, Scarborough, and Oshawa. Always impeccably dressed, she attended many cultural functions and cherished her time at the cottage on Lake Simcoe with her large and loving family.

She will be remembered as a master organizer and dedicated volunteer who was widely recognized

as a pillar of the Ukrainian community. Martha embodied Ukrainian culture. She collected regional costumes, embroidery, pysanky, artwork and sang in several choirs. She was a longstanding member of the Ukrainian Catholic Women's League of Canada and was the cultural representative in many other organizations. A funeral was held on July 6, 2021, at Sts. Peter and Paul Ukrainian Catholic Church in Scarborough, ON.

✠ **Марта Набережна**

Спомин старшої сестри, Почесної Довічної Членкині, Добродійки Дарії Гошуляк, про сестру Марту:

“Я була дуже близько в співчутті до Марти бо нас єднало ще те що наші чоловіки були священниками. Нелегке було її життя але розв'язувала енергійно, організаційно, сильна духом в різних життєвих випадках, а не менше глибоко віруюча, любила та була віддана до родинного життя.

Згадую собі з молодих літ як Мартуся, як молода дівчина, лишилась на станції надглядати над двома великими валізами. Через непорозуміння, вона опинилася там сама. Як зауважили муж і я, що Марти нема, то скоро ми побігли назад — а вона сиділа на валізах. Ми її тут ще зберегли, а тільки валізи лишили. Це було в Польщі коли ми вирушили в незнане. Ця дорога привела нас до Канади де ми прожили довгі літа разом. Несподівано вона від нас відійшла, співати з ангелами.

Нехай Всевишній нагородить її Царством Небесним!”

Добродійка Марта Набережна була членкиня відділу ЛУКЖК яка працювала в усіх адміністративних надбудовах

від 1958 року при відділах у Тимінсі, Чатамі, Скарборо та Ошаві, а також в епархіяльні та крайові управах. У відділі ЛУКЖК при церкві Святого Отця Миколая, влаштовувала великодні столи, була членкинею ювілейного комітету та кілька разів очолювала базаровий комітет.

В Епархіяльній управі була культурно-освітньою референткою в 70-их роках, референткою музею в 90-их роках та займала пост харитативної референтки в епархіяльній та крайовій управах в 2000-их роках.

Як представник від ЛУКЖК працювала в управі СФУЖО (Світова Федерація Українських Жіночих Організацій) та в світові раді Суспільної Опіки при СКУ. За працю у різних ділянках релігійно-громадського життя заслужила собі та була відзначена Шевченківською медаллю у Вінніпегу на крайовому конгресі КУК в 1995 році, а також отримала Онтарійську відзнаку “Provincial Volunteer Award” в 2018 році.

Пані Марта часто організувала виставки з культурно народної спадщини. Під її керівництвом з допомогою інших членкинь Свято-Миколаївської парохії, підготувала виставку українського народного мистецтва та релігійних традицій в Анкастер з нагоди 50-ліття епархії Торонто, а також виставку під час 22-го крайового конгресу ЛУКЖК.

Діяльність Добродійки Марти Набережної в Лізі Українських Католицьких Жінок Канади та в управі Світової Федерації Українських Жіночих Організацій залишається добрим прикладом для наслідування посестрам по духу і молодшим поколінням в служінні на розвиток і добро української спільноти та церкви.

Вічна Їй Пам'ять!

✠ Sister Esther Maria Kurylo, SSMI



Birth.....25 May 1929
 Entrance4 July 1947
 Clothing Day ...6 January 1948
 First Vows7 January 1950
 Final Vows.....15 August 1956
 Death2 July 2021

It is with heavy hearts that we, the members of the St. Basil's Branch UCWLC in Edmonton, AB, announce the passing of Sr. Esther Kurylo, SSMI on July 2, 2021, at the age of 92. She died peacefully at Providence Centre Care Home with Sister Zoe Bernatsky, SSMI by her side, listening to the daily Mass.

Sr. Esther, who was baptized Maria, was born in Waskatenau, AB on May 25, 1929, and was the eldest daughter of the late Eva (Koziak) and Harry Kurylo. She had six brothers and three sisters. Her mother Eva told her that as an infant she had pneumonia and was close to death as she turned blue and stopped breathing. At that moment her mother lifted her up to the icon of Jesus and Mary, offered her to Mary and asked Jesus for a healing. Her prayer was answered as Sister regained her breathing. Later in life Sr. Esther told her mother that she could have been a saint in heaven now and not have to go through life's struggles. Her mother replied, "My child, God called you to fulfill a mission and look at all you have done so far."

Sister Esther began her schooling at Northern Moose School. When her parents moved to Delph in 1941, she attended Sheptycki School. Sister Esther completed her high school at Sacred Heart Academy in Yorkton. After graduating, she entered the Congregation of the Sisters Servants of Mary Immaculate on July 4, 1947, at Ancaster, ON. She became a novice on January 6, 1948, taking the name Esther; her first profession of vows was made on January 7, 1950, and perpetual vows on August 15, 1956. Religious life was not new to Sister Esther, as several of her relatives dedicated their lives to God: Sr. Stanislaus Koziak, SSMI (aunt); Brother Methodius Koziak, FSC (uncle); Fr. Sebastian Kurylo, OSBM (uncle); and Fr. Theodosius Synyshyn, OSBM (cousin). Sister Esther continued with Normal School in Saskatoon and received her teaching certificate. During her teaching career in Yorkton, she was appointed the religious consultant for the Separate School System. Sister continued to take summer school courses and got her Bachelor of Education Degree from the University of Alberta in 1970, majoring in Early Childhood. Most of her 26 teaching years were in Kitchener, Prince Albert,

Yorkton, Regina, and Vegreville. Sister loved teaching young children so much that she often spent her summer holidays teaching catechism at various parishes and camps.

In 1978 the late Bishop Jerome Chimy, Bishop of New Westminster, BC, commissioned Sister Esther to do more work in the area of Religious Education and Missionary work. He appointed her as Director of Religious Education for the newly formed Ukrainian Catholic Eparchy. She travelled throughout the province and trained lay catechists to teach catechism. Such programs were especially important in many remote communities. Later, the late





Bishop Greschuk invited Sister Esther to set up a Religious Education Centre and train lay catechists in the Edmonton Eparchy. Again, Sister Esther spent many hours on the road travelling to different parishes to help them set up their own catechetical programs. Sister was glad to be back in Edmonton because she was close to her aging parents.

Sister Esther continued to take courses throughout her life. In the summer of 1985, Sister Esther studied at Gonzaga University in Spokane, WA. In 1991-92 she took religious courses at Regina Mundi Institute in Rome. A pilgrimage to the Holy Land was offered as part of the curriculum. Also, the students of Regina Mundi had a private visit with Pope John II. Sister Esther spoke to him in Ukrainian and he responded in Ukrainian and gave her His blessing.

She also participated in the

annual Catechetical Conferences in Banff and Indianapolis.

Sister Esther's lifelong dream to do missionary work overseas was fulfilled when in 1988 she spent a summer in England catechizing at a children's camp. In the summer of 1992, she joined other Sisters Servants from Canada to bring the word of God to the people in Ukraine. She found this to be quite challenging, but a very satisfying and life-giving experience.

Next to her love of teaching was her love to do pastoral care. She took time to visit people who were sick or lonely in hospitals, nursing homes, and their own homes. She was always most welcomed with her bubbly personality, kind heart, big hugs, and thoughtful prayers. When Sr. Esther was assigned to St. Basil's parish in 1994, she participated at the Divine Liturgies sponsored by the UCWLC at Care

Centres—leading the singing and reading the Epistle in Ukrainian. Since pastoral care was special to her, the residents touched a soft spot in her heart. She enjoyed visiting with each person giving encouragement and hope, lifting their spirits and making them smile. A homily after the Divine Liturgy gave her the opportunity to share her love of God with them. From 2004 until 2014 Sr. Esther served as the spiritual advisor for our UCWLC branch. We were blessed by her presence at our monthly meetings beginning with leading the rosary, singing the Divine Liturgy, and giving us an inspiring spiritual message at the meeting. Sister's pastoral work in our parish also included being spiritual advisor for the Sodalists and instructing and preparing children to receive their first confession and solemn Holy Communion, two responsibilities that gave her great pleasure. Sister was a member of the Ecumenical Commission for the Edmonton Eparchy and also served on the executive of the Western Conference of Catholic Religious Education for the Eastern Church. She was director of the Associates of the Sisters Servants of Mary Immaculate in Edmonton. Even with all these commitments Sister Esther always found time to attend a Kurylo or Koziak family gathering. As her health declined Sr. Esther relocated to the Providence Centre Care Home in 2014.

Sister Esther was predeceased by her parents Eva and Harry, sister Eugenia, brothers Steve, Peter, Methodius, Nick (Cathy) and Harry (Gwen), brothers-in-law Edward Sawchuk and Victor Gubersky. She is survived by sisters Irene Sawchuk and Jane Gubersky and brother Joseph (Pat), numerous nieces, nephews, extended family and her Community of Sisters.

We are all so fortunate to have had the wonderful opportunity of meeting Sister Esther, a loving, compassionate, devoted servant of God for 74 years. May she now rest in peace in the presence of God. Sister Esther, a big thank-you from the bottom of our hearts for all your love and prayers. We love you and will miss you. Memories of you will always be cherished by us.

Vichnaya Pamyat!

Written by Pat Kurylo, St. Basil UCWLC

Submitted by UCWLC St. Basil's Branch, Edmonton

✠ Oresia (Iris) Berezny



Oresia, daughter of Wasylina and Michael Fedak passed away on June 8, 2021, at the age of 91 years.

A dedicated and respected teacher, Iris was a gift to all her students who benefitted from her active, nurturing and engaging manner. She was a terrific storyteller with a great sense of humour and her recollection of events was vivid and colourful. Iris was a real people person! She warmly welcomed visitors into her home and was a wonderful cook. She enjoyed participating in group activities within the parish and UCWLC and was a 50-plus year member.

Iris was devoted to family and friends—someone you could

always count on. Her family would say that she encouraged them “to look after one another as she looked after us.”

Iris was predeceased by her husband, Harry, her sister, Ollie, and her brother, Eli. She will be remembered by her three children, Grace (Terry), Helene (Mark) and Greg (Lisa), six grandsons and one great-granddaughter, and two sisters, Adele and Kathy.

We will all miss her loving, caring manner, friendship and generosity.

Vichnaya Pamyat!

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

✠ Kay Czemerer

March 5, 1922–May 17, 2021



Kay was born on March 5, 1922, the fifth child of John Dusyk and Eva Bula, both who had immigrated from Ukraine. She was born on the Dusyk farm outside of Montmartre, SK. She found out later in life that she had been baptized with the name “Catharina”, the names of both her maternal and paternal grandmothers. However, by this time all her records had listed her as “Katherine” and we all knew her as “Kay”.

Kay described her early life on the farm as “happy even though it was crowded.” She grew up with three older brothers, two sisters,

and three younger brothers. Kay met her husband, Joe, through her brothers, and they were married in 1940, settling on a farm in the Dysart area, where her husband's family lived. She learned to play the guitar with her husband's coaching, and they played at many Saturday night dances. With Kay missing her family immensely, they moved to a Montmartre area farm in 1945. Here their family started to grow. The family continued to live on the farm until 1965 when they moved to Montmartre. In 1972 they moved to Regina. Kay continued to live in her home with her daughter June after her husband passed away in 1994 and in 2015, she moved to St. Basil's Manor. When her health started to deteriorate, Kay moved to Dove House, where she lived with excellent, loving care for three years.

Kay passed away on May 17, 2021, at the age of 99 years, two-and-a-half months.

We remember Kay's love for her family, friends, her church, and the Ukrainian culture. She looked forward to large family gatherings and hosted many as well. She was an excellent seamstress, loved gardening, baking, and making pyrohy with her daughters and granddaughters. St. Basil's UCWLC could always count on Kay's participation, skills, and assistance. She was a member of UCWLC and was honoured with her 50-year pin in 2011.

Kay leaves behind her daughters Josie, June, and Marilyn, three grandchildren and two great-grandchildren, her sister Anne Obarynyk, several nieces, nephews and friends who will miss her smiles and love greatly.

Vichnaya Pamyat!

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

ADVENT: Preparing for Christmas

St. Philip's Fast – The Nativity Fast Awaiting the Saviour

Making a Family Christmas Hamper for Saint Philip's Fast

Week 1:

- Find a large basket or a box that you can fill over the six weeks of St. Philip's Fast with food for your choice of charity. Some suggestions are: Youth Empowerment Services, Wings of Providence, WIN House, Boyle Street Services.
- Make a large cloth Christmas bag that you can fill over the next six weeks with personal care items that can be donated along with your food basket or separately to your choice of charity. Place your basket or bag beside your Christmas tree where the family will notice it.
- Say a prayer together as a family for the people who will receive this gift.

Week 2:

- During this week fill the bag with towels, face cloth, and soap.
- Place some dry breakfast articles into the basket.
- During this week spend some time in personal prayer and reflection on the meaning of Saint Philip's fast. Go to <http://www.royaldoors.net> for prayers and readings or sign up for their daily gospel reflection or follow the daily readings for families on the Eparchy of Edmonton website: <http://eeparchy.com/resources/religious-education-office>.



- Pray together as a family for the recipients of the gift.

Week 3:

- During this week put some dried food, such as potatoes, rice or cake mix into the food basket.
- Place a toothbrush and toothpaste in the personal care bag.
- Make and decorate a didukh (sheaf of wheat) for your nativity prayer corner.
- Say a prayer together in front of the icon corner.

Week 4:

- Add some wrapped candies, mixed nuts, homemade goodies, and table napkins into the basket.

- Add deodorant or any other personal article to the bag.
- Read the story of when Mary went to visit Elizabeth (Luke 1:39-45) and discuss.

Week 5:

- Add some canned food such as soup, vegetables, juice, etc. to the food basket.
- Add some body lotion, bubble bath to the personal care bag.
- Bring your bag and/or your basket to church on Sunday. These will be delivered to the recipients of your choice; or make it a personal delivery from your family.

Week 6:

- You may wish to prepare your soul for Christmas by receiving the sacrament of reconciliation (confession) at this time. Don't wait until Christmas Eve.
- Prepare your home for Christmas, decorate, wrap gifts, learn some carols.
- Pray for the family your gift will go to, so they may receive the gift with an open heart. Say a prayer of thanksgiving for your own blessings from God, and especially for the gift of Jesus.

Adapted by the Religious Education Department of the Edmonton Eparchy from activities created by: UCWLC Edmonton Eparchy 2017.



St. Nicholas Church by Genevieve Berezny, oil on canvas, 2004

Journey with God



SISTER PATRICIA ANN LACEY, SSMI

Each one of us begins our journey based on the choices our family made in life. My father, William Lacey, emigrated to Canada from Ireland as a child. My mother, Dorothy Jacquard, was Acadian French from Nova Scotia. They met during WWII in Nova Scotia and married. At the end of the war they moved back to my father's home where I was born in the small town of Lafleche, SK. I have called myself the *alpha and omega* since I have no other siblings.

Life was simple in the town: we were surrounded by farms, a mix of Catholic and Protestant inhabitants, had one main street, and I was surrounded by family and friends. I attended the local Catholic convent school run by the Sisters of the Holy Cross. Then, when I was in third grade, my father took a job with the government, so we moved to the town of Yorkton where I encountered Ukrainians for the first time.

I think that I was always attracted to prayer and to the Church, but never thought of becoming a religious Sister. I had envisioned a career teaching languages, travelling and marrying. It was when I attended Sacred Heart Academy that I was very drawn to the Eastern Rite and the Sisters Servants. I learned how to read Ukrainian so I could sing the Divine Liturgy and Moleben. I also loved the joyful and "down to earth" spirit of our Sisters. I felt the call of the Lord, "come follow Me," which grew stronger year by year until, while in Grade 12, I applied and was accepted into the SSMI novitiate in Ancaster, Ontario. Although not Ukrainian, my response felt like Ruth speaking to Naomi, "Wherever you go, I will go... your people will be my people."

The initial call of "come follow Me" has translated into an adventurous life journey over the decades. It has been a transformative one, one that has led me to teaching elementary and high school, principalship, summer camps, travelling around in a motor home to preach missions in rural parishes, adult religious education, retreat centre work, and provincial administration. The journey has led me to minister in all the Eparchies of Canada, live in England, travel for work to Australia, Ukraine, France, and Rome. Over the decades I have been enriched and blessed by the many people whose lives have touched mine.

All life is a great adventure and my journey as a religious has been no less so. Like all journeys it has had its forks in the road, hills, and valleys, with unexpected twists and turns, great joys and sufferings. But the invitation of the Lord, "come" which first enticed me, continues to energize me and draw me forward to that final Goal.