



Bread and Butter Pickles
 4 c. vinegar
 1 c. sugar
 1 t. salt
 1 t. mustard seed
 1 t. celery seed
 1 t. onion seed
 1 t. allspice

Dill Pickles
 1 c. vinegar
 1 c. water
 1 t. salt
 1 t. dill seed
 1 t. mustard seed
 1 t. celery seed
 1 t. onion seed
 1 t. allspice

Large Kettle Pickles
 1 large kettle
 1 c. vinegar
 1 c. water
 1 t. salt
 1 t. dill seed
 1 t. mustard seed
 1 t. celery seed
 1 t. onion seed
 1 t. allspice

Small Jar Pickles
 1 small jar
 1 c. vinegar
 1 c. water
 1 t. salt
 1 t. dill seed
 1 t. mustard seed
 1 t. celery seed
 1 t. onion seed
 1 t. allspice

Preserving our Past Understanding Prayer Supporting Ukraine



Interesting facts about sunflowers:

- 1 Sunflower seeds contain a lot of calcium, as well as 18-20% of the protein needed for the day.
- 2 Sunflower oil is the most common and the least expensive in the world.
- 3 Sunflowers can serve as a guide (a compass of sorts) for people on the ground when needed. Even in cloudy weather, a sunflower head shows where the sun is relative to the horizon.
- 4 Sunflower is a honey plant. One hectare of sunflower can give up to 50 kg of honey.

Цікаві факти про соняшники:

- 1 Насіння соняшнику містить багато кальцію, 18-20% протеїнів від денної норми людини.
- 2 Соняшникова олія (рослинна) — найбільш поширена й дешева у світі.
- 3 Соняшник служить людині орієнтиром на місцевості. Навіть у хмарну погоду капелюшок соняшнику показує, де перебуває зараз сонце відносно горизонту.
- 4 Соняшник — це медоносна рослина. Один гектар соняшнику “дає” 50 кг меду.



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Editor's Note

Spring has finally given way to the warmth of summer and the anticipation of autumn. Sometimes I wish time could stand still, or at least slow down, and so we may have a moment to savour the passing days and the gifts God gives. So here we are again, the months of growth that lead to harvest. It is such a joy to plant flowers and watch your garden grow. It is so satisfying to harvest and preserve; but this year it will be done with more prayers on my lips and with a little less emotional lustre. It's the war. It is hard to take part in the regular life when we know others are suffering: no food, no home, no family, constant danger. This war on Ukraine is senseless and heartbreaking.

Originally, we had planned one large issue of *Nasha Doroha*: summer/fall and the war. But it grew into something more. So now we've decided to give you two magazines. One will be the regular *Nasha Doroha* with the content we had been planning for almost a year. The other will be a special issue on the war in Ukraine. So, if you notice not much in this content on the war it's because it will be coming in a different one. An entire magazine on the war.

Until then, we hope you find the articles in this issue of ND a happy retreat from the heaviness of the present war in Ukraine. For months before the war, submitters took time to put together articles for your pleasure. We hope you enjoy articles on various topics—themes of prayer, our church history in Canada, and preserving our past. Many ND readers have submitted their thoughts or projects, wanting to share them with you, hoping to bring a smile to your face, or have you share in their journey. It's nice to support each other, especially since it seems to be such a divided world right now.

So, continue to pray hard. Pray for our nation. Pray for each other and the hopes and dreams of those around us. Pray for God-led leaders. Keep praying for Ukraine, and for the conversion of souls—especially the biggest of sinners. Through it all, may we remember:

Glory to God!
Слава Богу!
Slava Ukraini!
Слава Україні!



НАША
ДОРОГА

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(NCWC). artbylarisa.com. See page 27.

www.ucwlc.ca

Від Крайової Голови ♦ From the National President

Слава Ісусу Христу!

Дорогі Сестри у Христі та читачі
"Нашої Дороги"!

Кришталевої кулі у нас не було!

Минуло три роки відтоді, як у жовтні 2019 року відбувся конгрес ЛУКЖК і ми розпочали нашу дорогу до єпархії Едмонтон, щоб прийняти Комітет Крайової Управи. Ця дорога розпочалася з єдиною метою — виконати місію ЛУКЖК для "Бога і людей". Це була місія, керована нашим статутом, постановами крайового та єпархіального керівництва ЛУКЖК, водночас вслухаючись до голосу Святого Духа.

Сказати так "роботи" прийшло з баченням майбутнього. Важливою справою для нас було мати бачення, яке б поважало спадщину нашої організації та попереднє керівництво ЛУКЖК, але кришталевої кулі у нас не було!

В той час, коли я вітаю вас у цьому літньому номері "Нашої Дороги", Крайова Управа перебуває на третьому році своїх повноважень і провадить наших членів та парафіяльні спільноти не через одну, а дві глобальні кризи. Протягом останніх кількох років "Наша Дорога" надавала Крайовій Управі рятівний круг для вас, наших членів. Наш журнал став засобом зв'язку в той час, коли філіали та єпархіальні виконкоми не зустрічалися особисто. Глобальна пандемія COVID дала нам можливість розширити спілкування з нашими членами, сім'ями і громадами у сферах організаційного/лідерського та духовного/соціального розвитку й комунікацій через "Нашу Дорогу".

Редакційний колектив "Нашої Дороги" доклав усіх зусиль, щоб висвітлити таланти наших членів, інформувати нас про суспільно-політичні обов'язки Церкви, Fratelli tutti (Всі брати), Laudato si (хвала Тобі), культурні моменти, проекти та багато іншого! Запрошую повернутися до минулих номерів "Нашої Дороги" й поміркувати над кожним привітанням, статтею і коментарем. Як вам резонує певний твір? Чи маєте ви більше питань по темі? Як і чи ви використовуєте набуті знання? Щось надихає вас на дії?

Величезна подяка головному редактору Ларисі Шептак, головам крайових постійних комітетів та



Glory Be to Jesus Christ!

Sisters in Christ and readers of
Nasha Doroha!

A crystal ball, we did not have!

It is now three years since our UCWLC congress was held in October 2019, and we began our journey to the Edmonton eparchy to host the National Executive Committee. This journey began with the sole purpose of fulfilling the mission of the UCWLC for "God and the People." It has been a mission guided by our UCWLC constitution, resolutions, national and eparchial leadership, and an ear to the Holy Spirit.

Saying yes to the "job" came with a vision for the future. Having a vision, which respected our organization's legacy and the UCWLC leadership that came before us, was one thing. A crystal ball, we did not have!

As I greet you in this summer issue of *Nasha Doroha*, the National Executive finds themselves into year three of their term, navigating our members and parish communities through not one, but two global crises. Throughout these past few years *Nasha Doroha* provided the National Executive with a lifeline to you, our members. Our journal became our line of communication when branches and eparchial executive committees were not meeting in person. The COVID global pandemic gave us an opportunity to expand our communications to our members, families, and communities in areas of organizational/leadership development, spiritual/social development, and communications through *Nasha Doroha*.

The *Nasha Doroha* production team made every effort to highlight the talents of our members, update us of the socio-political responsibilities of the Church, Fratelli Tutti, Laudato si, cultural highlights and projects, and so much more! I invite you to return to the past issues of *Nasha Doroha* and reflect on each greeting, article, and comment. How does a particular piece resonate with you? Do you have more questions on the topic? How and/or will you somehow use the knowledge you have acquired? Does something inspire you to action?

A huge thank you to Managing Editor Lyrissa Sheptak, the national standing committee chairpersons,

редакційному колективу за вашу пристрась і відданість “Нашій Дорозі” — нашому виданню ЛУКЖК упродовж більше 50-ти років. Відвідайте, будь ласка, вебсайт ucwlc.ca, щоб повідомити нам, що ви думаєте про “Нашу Дорогу” в ці дні! Колектив хоче почути від вас! Тепер ми також є у Facebook! Перегляньте Крайову ЛУКЖК FB групу сьогодні та запросіть інших членів або будь-кого, хто на вашу думку повинен знати про нас!

Саме тоді, коли ми думали що вже побачили світло, навчаючись жити з COVID, ми знову зіткнулися з глобальною кризою, з нападом Росії на нашу прабатьківську суверенну Батьківщину — Україну. Це дійсно вразило багатьох з нас. Відчувши себе безпорадними, ми, як члени ЛУКЖК та церковної спільноти, знову були покликані робити те, що ми вміємо найкраще — молитися та служити всім фізичним і психологічним потребам, включаючи й наші власні. Через цю кризу наша суспільно-політична свідомість підвищилася. Надто знайомі дискусії про торгівлю людьми, Дім надії, біженців, насильство і жорстоке поводження з сім’єю спадають на думку у повній силі. Ця криза веде нас у подорож, про яку ніхто ніколи не думав, що нам доведеться здійснити! Знайте, що наші побратимські організації на світовому рівні моляться з нами солідарно за народ України та все людство.

В 76-му випуску “Нашої дороги” ми читаємо і знаємо, що з темряви приходить світло. Так само через наші страждання й боротьбу ми здобуваємо розуміння та зв’язок із серцем Ісуса. Цей зв’язок породжує потяг до змін і ризиків, необхідних для того щоб зорієнтуватися під час обхідних шляхів нашої подорожі, як членів ЛУКЖК, церкви та громади.

Фред Роджерс каже: “Немає нормального життя без болю. Саме боротьба з нашими проблемами може стати поштовхом для нашого зростання”.

and production team, for your passion and commitment to *Nasha Doroha*—our UCWLC publication for 50+ years. Please visit the website at ucwlc.ca to let us know what you think of *Nasha Doroha* these days! The team wants to hear from you! We are also now on Facebook! Check out the UCWLC National FB Group today and invite other members or anyone you think should know about us!

Just when we thought we saw the light appear while learning to live with COVID, once again we face a global crisis, with the attack by Russia on our ancestral sovereign homeland—Ukraine. This really hit home for many of us. Finding ourselves with feelings of helplessness, we as members of the UCWLC and church community have been called once again to do what we do best—pray and minister to all needs, physical and psychological, including our own. Through this crisis our social political awareness was heightened. All too familiar discussions on human trafficking, Home of Hope, refugees, violence, and abuse of the family unit, come to mind in full force. This crisis takes us on a journey no one ever thought we would have to take! Know that our sister organizations on the world level pray with us in solidarity for the people of Ukraine and humankind.

In *Nasha Doroha* #76, we read and know that from darkness comes light. Likewise, through our suffering and struggles we gain an understanding and connection with the heart of Jesus. This connection generates a drive to endure change and take the risks necessary to navigate the detours of our journey as members of the UCWLC, the church, and community.

Fred Rogers says, “there is no normal life that is free of pain. It’s the very wrestling with our problems that can be the impetus for our growth.”

ПОВІДОМЛЕННЯ

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



NOTICE

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

Оскільки Крайовий Конгрес ЛУКЖК наближається швидко, я хотіла б представити Марлен Боднар до Крайового виконавчого комітету та привітати її, як обрану Голову Крайової Управи Саскачевану. Ми мали багато непередбачених змін протягом цього терміну, але заклали базу, яку разом із Марлен та її виконавчим комітетом будемо продовжувати будувати, охоплюючи випробовування й невдачі, радощі й успіхи, які постали на цьому шляху. Протягом останніх кількох років ми готувалися до цікавого майбутнього сповненого надій!

Коли ви готуетесь у своїх філіалах до Конгресу 2022 року, моє прохання до вас полягає в тому, щоб обміркувати синодальний шлях, яким ми пройшли разом із нашим Патріархом, єпископами, духовенством та всіма вірними (НД №76). Яку роль відіграватиме ЛУКЖК у духовному, культурному та соціальному зростанні та розвитку наших парафій? Чи членство в лізі підтверджує ці зобов'язання до наших парафій? Чому, чи чому б ні? Що стоїть на нашому шляху? Як ми повинні використовувати ці можливості? Як наші відділення відреагують на “нову нормальність”? Чи готові ми підтримати зміни, нові можливості та навчитися мудро брати участь у спільноті заради єдності? Пройти синодальним шляхом Української Греко-Католицької Церкви?

Шановні учасники та читачі “Нашої Дороги”, усвідомлюючи наше минуле, ми повинні тепер зосередитися на тут і зараз. Наші теперішні приготування мають вирішальне значення для нашого майбутнього, яке є у ваших руках, а в кінцевому підсумку в Його руках, але Йому потрібні наші руки! Саме завдяки вашому співчуттю, вірі та нашій місії ви зможете прощтовхнутися і продовжувати служити “Богу і людям” у ці важкі часи. Давайте й надалі сумлінно і з довірою виконувати свої зобов'язання під покровом і захистом нашої покровительки Пресвятої Богородиці.

Вона є “непорушним знаком нашої сили і надії на перемогу”. Це тому, що “Пресвята Богородиця, під почесний і чудотворний захист якої ми, її діти, тікаємо в часи біди та лиха, є незламним заступництвом, знаком і запорукою єдності нашої української християнської родини”.

— Слова Патріарха Йосифа Сліпого

З благословенням і молитвами серця,

Слава Україні! Героям Слава!

Варвара Глусь, Голова Крайової Управи ЛУКЖК

With the National UCWLC Congress quickly approaching, I would like to introduce and welcome Marlene Bodnar to the National Executive Committee as Saskatchewan National President elect. We have taken many detours this term, but have laid the base to which, along with Marlene and her executive committee, will continue to build, embracing the trials and tribulations, joys and successes presented along the way. We have been preparing these past few years for an engaging, hopeful future!

As you prepare in your branches for Congress 2022, my request of you is to reflect on the synodal path that we walk together with our Patriarch, Bishops, clergy and all the faithful (ND #76). What role will the UCWLC play in our parishes' growth and development spiritually, culturally, and socially? Does membership in the league confirm that commitment to our parishes? Why or why not? What is standing in our way? How should we meet these opportunities? How will our branches react to the “new normal”? Are we ready to support change, new opportunities and learning to wisely engage in community for unity? To walk the Synodal path of the Ukrainian Greek Catholic Church?

Dear members and readers of *Nasha Doroha*, being aware of our past, we must now focus on the here and now. Our present preparations are critical for our future, which is in your hands—well, ultimately in His hands, but He needs our hands! It is through your compassion, faith, and our mission that gave you that drive to push through and continue serving “God and the people” through these trying times. May we continue to fulfill our obligations faithfully and with confidence under the mantle and protection of our patroness the Theotokos-Mother of God.

She is “*the immovable sign of our strength and hope for victory.*” This is because “*the Most Holy Mother of God—beneath whose honourable and miraculous protection, we, her children, flee in times of trouble and distress—is the inviolable shelter, sign, and pledge of the unity of our Ukrainian Christian family.*”

— The words of Patriarch Josyf Slipyj

With Blessings and prayers of the heart,

Glory to Ukraine! Glory to Her Heroes!

Barbara Hlus, National UCWLC President

Dear Madam Editor,

It has been some time since I have seen 'Letters to the Editor' in *Nasha Doroha*. I am compelled to write today and hope you will share this with our members and readers.

For decades the ladies of our League have been leaders, builders, protectors, and nurturers in our parishes. They have been inspired by love for our Church, commitment to our Kyivan Rite and Ukrainian culture, all with a view to safeguarding these gifts for our families and future generations. Our members have been challenged in countless ways as immigrants in the early days with limited financial resources, to dwindling membership in recent years. In 2022 we face perhaps the greatest challenges our members have ever faced.

Christianity is under attack and in some places, Christians are being persecuted. Anti-Christian rhetoric is so commonplace that we have become desensitized to it. And now our own Church in Ukraine is under siege—our faithful

are being hunted. We, the faithful, wherever we may be, are all connected by our faith and Ukrainian heritage; we are one faith family. When one of our brethren bleeds the rest of us also suffer. We cannot stand by and do little to relieve the suffering of our brothers and sisters in Ukraine.

The catastrophe unfolding before our eyes in Ukraine is an opportunity for our League to live up to our exemplary standards and be the best we can be. We must refocus our efforts toward the great human need and set aside less important issues. We can provide leadership and demonstrate what it means to be a Christian by our example. We can harness the talents and abilities of our fellow parishioners for something good. We can show our youth a commitment to a cause greater than ourselves. We can educate our young people about the suffering our Church has endured and strengthen their ties to their heritage. Our Church and our brothers and sisters in Ukraine are crying out for our help.

We cannot ignore them.

I simply ask that whatever decisions and plans we make in our parishes and Eparchies, that they be viewed through the lens of the invasion of Ukraine and war on our faith. As we know from reliable reports, churches and monasteries have been hit and destroyed. Our clergy and sisters are in danger and our brothers and sisters are battling evil with prayers on their lips. They will need all the assistance we can possibly offer. This existential threat must take precedence over most everything else that may be planned for the foreseeable future.

Every parish needs to examine itself to see what it can offer. Our members are creative, ingenious, and resourceful. We should draw on those skills to determine how best to make a difference. For some parishes this may mean fund raising. For others it may be collecting household necessities for the imminent arrival of refugees into our communities. Some might be able to provide housing or jobs or child-care. Still others might provide the warmth of a welcoming smile and patient ear.

If we have learned anything from our experiences with the pandemic during the last two years, it is that we must readjust our priorities and remember what is truly important in our lives. I challenge our League to offer leadership within our parishes that reawakens an interest amongst those parishioners who have not been paying much attention to our Church and the needs of all Ukrainian Catholics. The needs of the world are enormous, but we must prioritize the needs of our innocent brethren in their renewed struggle for survival.

Lidia M. Wasylyn, St. Josaphat Cathedral UCWLC, Edmonton

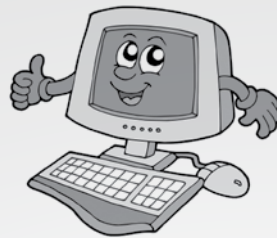


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to peruse past editions, mull over recent news, or to drop us a line.



The Language of Icons

Have you ever been to a scripture study and had to read a critical commentary on scripture? If you have, then you probably realized how complex scripture is, and how much there is to learn about each passage. A good Bible commentary will give the historical background, explain the genre of the text, give the author's original purpose for writing, the intended audience, an analysis of the language and figurative images used, and so forth. While one can just pick up a Bible and read and find inspiration, much more inspiration can be found through a more detailed study of scripture.

Icons are the same, they contain the presence of the Word of God. Just as Scripture is the Word of God written in words and sentences, so are icons written in a language, but of colour and shape. To those who know the language of iconography, icons give access to centuries of theology, spirituality, salvation history, and prayer.

So, how do we learn the “language” of iconography? Well, like the scriptures, we first have to approach them on our own by looking at them. God certainly reveals himself to all who have an open heart.

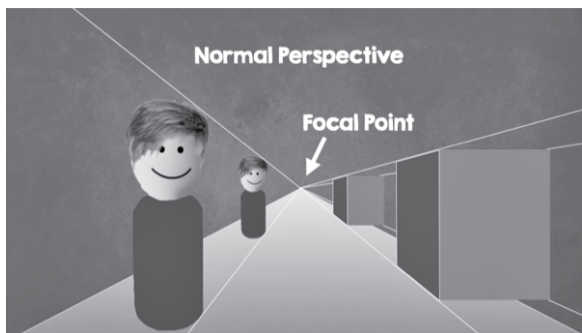
However, to gain a lot more insight we need to study them. Similarly, without studying iconography—knowing its geometry, perspective, symbolic language, place within the Church (both physically and liturgically), and even its specific cultural origins—we miss much of the meaning that icons can convey.

Let's first look at some of the geometry present in icons. Many people comment that the people depicted in icons look “weird.” They say the eyes are too large, the nose is strangely long, and the mouth is small. These are not mere stylistic coincidences. In their geometry, icons intentionally convey the truth of God's perfection. It is we, humanity, who are distorted from our original God-given perfection by our sins, which are the “funny looking” ones. Christ, and the saints who have been made holy by God, are shown with mathematically perfect proportions. The size and distance of the eyes from one another are exact same measurement as the length of the nose. The placement of Jesus' hairline, halo, chin, ears, the length of the fingers, and the size of His head are all measured according to formula so that we can see what perfection looks like. These measurements

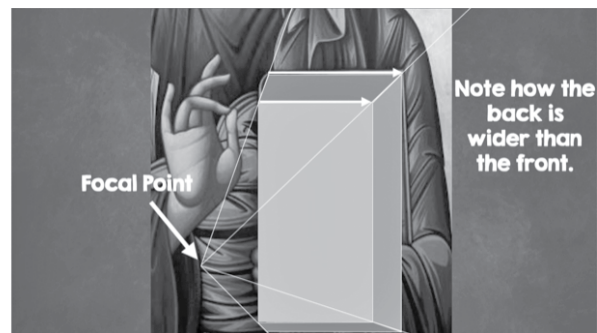


also reveal truths about God. With large eyes we know that God sees all. The small mouth shows that He speaks gently. The ears are always visible to show us that He listens to all of our prayers.

The buildings and hills in the background, as well as some objects in the foreground, are painted in inverse perspective. Inverse perspective shows us that it is not only us who look at God, rather that God is focused on us. Normally, in most art, the perspective lines converge to some point in the distance such as in the diagram below. In iconography, however, the focal point is not distant, nor is it even within the painting, but the perspective lines converge in front of the image at the place of the viewer. We are



Normal Perspective



Inverse Perspective

In most art, perspective lines converge to some point in the distance (above left).
In iconography, perspective lines converge in front of the image at the place of the viewer (above right).

the focus of God's attention. We are the subject of the icon. We are the ones for whom God chooses to be depicted.

The colour scheme in an icon is also not accidental but reveals theological truths. In Byzantine icons it is a well-known fact that Jesus is depicted with a red inner garment (Chiton) and a blue outer garment (Himation). The reason for this is that in the Byzantine culture, only royalty—considered to be divinely appointed—was permitted to wear a reddish violet colour. Blue, on the other hand, is considered an earthly, more natural colour connected to creation. Christ wears the red, divine, and kingly colour on the inside showing His uncreated Divine Nature from before creation. Yet Christ chooses to put on himself the nature of His created beings. The blue does not eliminate the red, nor does the red eliminate the blue, just as Christ's two natures remain complete.

The Theotokos (Mary) is depicted in the opposite way of her Son. She wears the blue inner garment, showing that she is first and foremost a human, but through her willingness to unite herself to the Will of God, she puts on communion with Him symbolized by her red, outer mantle. She does not become God, but her humanity (which remains in its entirety) is united with God just as all humanity is called to be.

Languages have dialects. If you have ever compared the accents of English speakers for Britain, Australia, the southern USA, and Canada, you would notice the difference in dialects. Even throughout the same country, such as Canada, English dialects are varied. (We love Newfoundlanders, even if we can't always understand them.) Likewise, iconography also has

dialects. For example, in Western icons, we typically see the Mother of God dressed with a blue outer garment. This is because in Western culture, red was not associated with Divine Kingship, but rather blue was associated with richness and the heavens. The most expensive of all pigments, lapis lazuli (a semi-precious gemstone), was given to her garment to show her place as being the Queen of the Heavens. This does not contradict Eastern icons, but rather is taken within the context of the culture that it serves. Similarly Coptic icons, Greek icons, and Slavic icons all have their variations, yet teach the one true faith.

Where the eyes of the person depicted are focused, it is an important indication of what they are trying to teach us. If the eyes of Christ or His saints are focused on you, it is because God is trying to say that He is indeed focused on you. If they are looking towards something to the side, the icon is trying to point you to the subject they are focused on. For example, in the icon of the "Theotokos of the Passion" (also known as "Our Lady of Perpetual Help"), Christ is looking over his shoulder at an angelic figure which carries the Cross upon which He is to die, as well as the instruments of His Passion. This is to show that Jesus is fully aware of His mission to die for us. Mary has her eyes directed to us, to show us that she understands that her beloved Son needs to die for us.

There are many other aspects to the language of iconography. The positioning of each person in the composition, the size of each person in comparison to the others, the stars on Mary's garment, the lines of symmetry, the peaceful expressions, the shapes of various outlines, and even the placement

of the icon on the walls of a church all speak to theological realities. Without knowing their meanings, we only get a portion of what is available to us. However, even if we have not studied iconography, it is still beneficial to stand before an icon and pray. God can reveal to us whatever He chooses whenever we open our hearts and minds to His presence.

After living in a monastery in my youth and learning how to paint traditional icons from a monk, I have had the honour of being consecrated as a Church Iconographer (one who writes/paints icons). Although today I write some icons for churches, schools, and homes, and I often teach workshops with adults in parishes and schools, the biggest part of my iconographic ministry is working with school children. It is amazing to me how they are completely open to prayer when they begin to understand their faith through the language of icons. In the process of writing a simple icon their eyes brighten with awe and wonder at the beauty of God's love for them, and His exciting plan for His creation, of which they are central.

O Christ our God, we thank You for loving us so completely that You choose to be incarnate for our salvation. Now as we look upon Your holy icons, we marvel at Your wondrous love and perfect ways. Let us always know Your presence and trust Your goodness. Let us always hear You call us into Your life, and give us the courage and strength to do so. Glory be to You, O Lord, Glory be to You!

Fr. Bo Nahachewsky
Pastor of Dormition
of the Most Holy
Mother of God
Ukrainian Catholic
Church, Edmonton



A Brief Article on Prayer

By Sub-deacon Shawn Goldman

As Christians our vocation is to know God, and prayer is the royal road to God's kingdom. As the early Church Father Abba Evagrius says, "He who prays well is a theologian, and a theologian is one who prays well." In the Christian east, a theologian isn't someone who speculates about the existence of God, but someone who has tasted God through direct experience; prayer is how we, as Christians, come to experience God. This short article on prayer will look at some of the many forms of prayers that are available to us as Eastern Catholics, including: Liturgy of the Hours, the Divine Liturgy, Lectio Divina, the Jesus Prayer, watchfulness, silent prayer and interior prayer of the heart. My intention is for you to discover a form of prayer that will bring you closer to God.

Liturgy of the Hours

*Tranquil light of the holy glory,
of the immortal, heavenly, holy,
blessed Father... At all times you
are worthy, of being hymned
by joyful voices; O Son of God,
You are the giver of life. For this
the whole world glorifies You!*

— *Tranquil Light*, from Vespers

Both the Eastern and Western Church structure the hours of the day with a cycle of prayers known as the "Liturgy of the Hours" (also called "Daily Office," or simply the "Hours"). Twilight is when the Church day begins, and it is marked by the lamp-lighting service called Vespers. Vespers is said every day in monasteries, and the practice of Saturday evening Vespers has returned to many of our Ukrainian Catholic parishes. Vespers, like the other daily prayers, involves the chanting of Psalms and the singing of hymns, my favourite of which is "Tranquil Light." Vespers also includes various short hymns that are chanted for the saint or feast of the day, and are infused with beautiful theological reflections.

Father Bohdan Swystun has commented that the Eastern Church doesn't write out its theology in great books like the *Summa Theologica* of Thomas Aquinas; instead, we chant our theology with hymns at Vespers and Matins (the morning service). Here is a theological hymn from the Vespers service for the Sunday of "Meatfare" which marks the start of Lent:

*We adore your precious Cross
O Christ, and with hymns
of praise we glorify your
resurrection, for by Your wounds
we have all been healed.*

The Horologion

The prayer book for the Daily Office is called the *Horologion* (*Chasoslov*), which literally means "Book of Hours." The *Horologion* contains the cycle of daily prayer services of the Church including: Vespers (evening prayer), Compline, Midnight Office, Matins (morning prayer), and the Four Small Hours of the day. Only in a monastic setting would all of these services be said in their entirety. For us non-monastics

there are shorter, more "doable" versions of the "Daily Office." One of these "doable versions" can be found in Fr. Peter Babej's amazing prayer book, *Under the Mantle of Your Mercy*. Some of the "Hours" can be said at home as part of your personal prayer schedule. Most of us find it too difficult to squeeze prayer into our daily routine, but if we begin by structuring our day with fixed "Hours" of prayer, we will find that our daily tasks will flow around our prayers. For an excellent online daily prayer resource, see Father Michael Wynn's website *Royal Doors* at <https://royaldoors.net>.

The Divine Liturgy: Scripture as Prayer

Fr. Roman Galadza has said that, "The weekly prayer life of the Church with Vespers and Matins is like a great banquet, and the Divine Liturgy is the dessert of the meal." Just as the Liturgy of the Hours allows us to pray our theology, so too does the Divine Liturgy allow us to pray passages from Scripture. Many Catholics feel that they are not as knowledgeable about Scripture as our Protestant brothers and sisters, but most of the Divine Liturgy is taken from Scripture. Here are some examples: the Beatitudes are from Matthew 5, the Antiphons are taken from the Psalms (e.g., *Bless the Lord O my soul* is Psalm 103), the verse *Holy, Holy, Holy Lord of Sabaoth* is from the vision of the prophet Isaiah in the Temple of Jerusalem, and the words of consecration are taken

from all three of the synoptic Gospels. The next time a Protestant friend challenges you on Scripture, invite them to pray the Bible with you at the Divine Liturgy. (For a detailed list of Scriptural passages in the Divine Liturgy see <https://almoutran.com/wp-content/uploads/2011/08/The-Bible-In-The-Liturgy.pdf>.)

Lectio Divina

There are many other forms of prayer that use Scripture, and my favourite of them is Lectio Divina. Lectio Divina has been used as a form of mystical prayer in both the Eastern and Western Church. The great Carmelite saint and nun Teresa of Avila was a master of this form of prayer. To do Lectio Divina you begin by choosing a passage from Scripture that is not too long, no more than three or four verses (you could use the epistle or scripture of the day). The four steps of Lectio Divina are:

1. **Lectio** where you read the passage simply to hear it;
2. **Meditatio** meditate on the passage as if God were speaking the words directly to you;
3. **Oratio** you pray to the Lord words in response to the passage you have read; and,
4. **Contemplatio** is sitting silently in the presence of the Lord.

Lectio Divina is not meant to be an analytical Bible study; it is a meditative process that draws us closer to God's presence through His Word. Don't try to figure out what it means; let the Word's meaning unfold to you. "The vital thing is the living encounter with the God who

speaks to us in the Word" (von Balthasar).

Moleben and Akafist Prayers

Our Church is blessed to have many devotional prayers and short services like Moleben and Akafist prayers. These are often said to Christ, Mary, or a specific saint. These, like Lectio Divina and the Divine Liturgy, are essentially Scriptural. In spite of what some people think, when we pray to Mary, we do not worship her as a goddess, but we acknowledge her as the Mother of our Lord. Acknowledging Mary as the Mother of God is an ancient practice that goes back to the earliest period of the Church. Some of the first surviving Christian images from the catacombs of Rome and the Church of Dura Europa are of Mary. Mary is our Mother (see John 19), and as such we are fulfilling the fifth commandment to love and honour our parents when we recite any prayers to her. Mary is always bringing us closer to her Son Jesus Christ.

Praying with Icons

As Eastern Christians we are blessed to have icons in our homes and Churches. When we enter a church, we shouldn't just run to the pew as if we were in a theatre waiting for the show to start. The Church isn't a theatre, it is our spiritual home, and as we enter, we should greet our spiritual family who are present in icons. When you enter the Church make the sign of the Cross with three fingers together and say the line from Psalm 5 verse 7: *As I, through your great love, enter your house, I will bow before your holy temple*

in awe. Then approach an icon, make the sign of the cross once, bow, and then make the sign of the cross twice more. There may be time before, during, or after the liturgy for icon gazing. Sit and silently look into the eyes of Mary or Jesus. Sit with their gaze, and feel God's love for you. Icons are an opportunity to pray silently in the presence of the Beloved. An excellent book on the healing power of icons is *The Sacred Gaze* by Susan Pitchford.

Praying with the Body

Many Catholics and Orthodox Christians feel that prayer is something that we do with the soul, or the mind, but not with the body. In our Eastern tradition, we have various forms of physical prayer including the making of the sign of the cross, bowing, and prostrations. Making a bow from the hips is a sign of reverence towards God. Kneeling is also a form of physical worship that in the Eastern Church is a sign of penance (in the Western Church it is more of a sign of reverence). Doing *poklony*, or prostrations, is one of my favourite forms of prayer. It is a great way to move the body in rhythm with prayers. Prostrations are done during Lent with the Prayer of St. Ephrem. We also do prostrations at the service of St. Andrew of Crete during Lent, which turns it into a beautiful prayer service of healing repentance. You can also do *poklony*-prostrations throughout the year. I like to listen to Sister Teresa Vodjana's chanting of the Jesus Prayer while doing a series of prostrations (her chant can be found at <https://youtu.be/Q7UmcdTQ2x4>).

The Jesus Prayer

As Christ came to Jericho there was a blind man sitting at the city gate who greeted him with the phrase “*Jesus, Son of David, have mercy on me!*” (Luke 18:38). This calling out to Christ from the heart is seen by the Church as one of the first examples of the Jesus Prayer. In the great 19th century book, *The Way of a Pilgrim*, we read the story of a wandering pilgrim who seeks to “pray constantly” as St. Paul commands us to do in 1 Thessalonians 5:17. The pilgrim finds a *staretz*, a spiritual teacher, who teaches him to pray the Jesus prayer, and repeat it as often as he can throughout the day. The Jesus Prayer can be said out loud or silently at any time of the day. Many members of the Ukrainian Church love to pray the Rosary, while others have discovered the beauty of the Jesus Prayer, and they are both to be celebrated as valid forms of prayer that are rooted in Scripture and Tradition.

Watchfulness

Many Christians have turned to Buddhism and practices like mindfulness in order to deepen their spiritual lives. But many do not know that there is a similar practice in our Church called *Watchfulness*. Watchfulness is one of the main themes of the *Philokalia*, the great Eastern encyclopedia of spiritual teachings. Watchfulness is a watching of our thoughts at the entrance of the heart. The practice helps us to let go of unwanted thoughts and stay focused on God. Watchfulness is often practised along with the Jesus Prayer. The basic practice of watchfulness is to keep watch of our thoughts, and

whenever a distracting thought, especially a negative one (greed, gluttony, lust, pride, etc.), afflicts us, return to the Jesus Prayer.

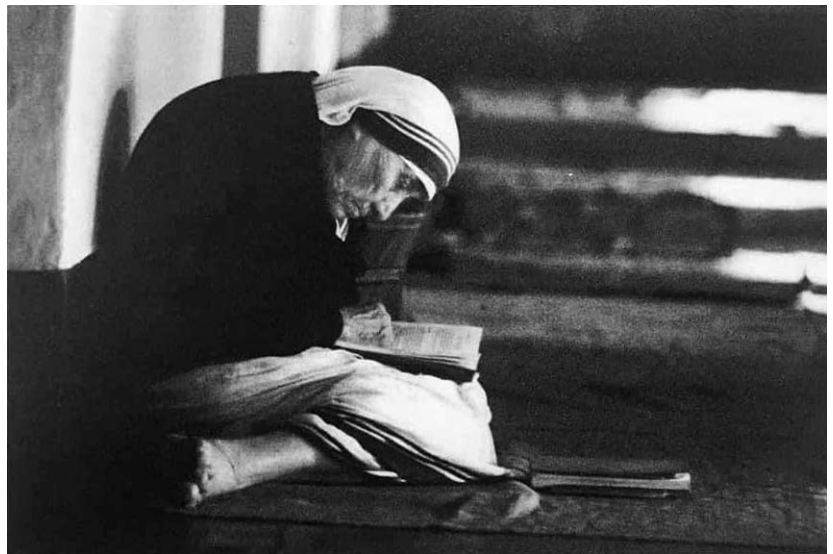
Silent Prayer

Praying in silence without any words is also an acceptable form of prayer. St. Isaac the Syrian says, “*Silence is the mystery of the world to come.*” The great Carmelite mystic St. John of the Cross tells us that “*Silence is God’s first language.*” Silent prayer is often referred to as contemplation, solitude, or hesychia. Teresa of Avila directs us to “*settle yourself in solitude, and you will come upon Him in yourself.*” Solitude is not isolation; it is making room for God to enter into our hearts. If we are constantly being distracted by our cell phones, TV, the news, and social media, God will keep His distance from us (as is often the case). Sit silently,

close your eyes and try to feel God’s presence.

Prayer of the Heart

The heart centre holds a very special place in the spiritual teachings of the Christian East. The heart, not the brain, is seen as the spiritual centre of the human person. Next to the physical heart is a spiritual heart which is the place where we can come to meet God. The Fathers of the *Philokalia* along with the desert Mothers tell us to follow the breath down into the heart centre, and only then, when we are aware of the heart centre, should we begin to pray. According to Cardinal Hans Urs von Balthasar, “Man is the creature with a mystery in his heart that is bigger than himself.” Prayer is the means by which we can grow into and participate in the mystery of God within our hearts.



“Know the Word of God — Love the Word of God — Live the Word of God — Speak the Word of God, and the Word of God will make you holy.”



St. Olha of Kyiv

Defender of the Homeland and Champion for the Faith

“Equal to the Apostles”

889-963 | Feast Day July 11

By Lyrissa Sheptak

Right now in Ukraine, there are two wars going on: a war that is of this world, and one being fought in the spiritual realm. What better time to give St. Olha of Kyiv a closer look? A princess who was forced to get into the worldly and spiritual trenches, Olha was a woman who knew what it took to fight battles. Sadly, Ukrainian women today find themselves in situations not unlike St. Olha's a millennia ago. But what an incredible inspiration she is!

Prior to converting to Christianity, Olha's husband was killed, and she found herself having to step up to the plate to not only survive, but defend her territory, and protect her young son, Svyatoslav. She responded with ferocity, cunning, and bravery. Whether Ukrainian women today are dressed in army uniforms holding firearms, or on their knees in bunkers or churches praying, they are made of St. Olha's best qualities. And like St. Olha, Ukrainian women—whether fighting or praying or both—mean business.

The Backstory

Historians cannot agree on St. Olha's family heritage. But most scholars agree with information written in the *Rus Primary Chronicle* (an Old East Slavic chronicle of Kyivan-Rus) stating that she was a Viking princess from Pskov, a city in present-day western Russia. In the year 903, around age 14, she married Ihor, prince of Kyivan-Rus.

For years, Olha led a relatively regular life with her ruling husband, Ihor; and they shared one child, Svyatoslav, who arrived much later in their marriage. When Svyatoslav was three years old, Prince Ihor and an envoy went to collect tribute from the Drevlian tribe. Long story short, the Drevlians did not want to pay the full amount and in an act of defiance they attacked his men and bent two birch trees to the ground, tied each of Ihor's legs to each bent tree and let go, splitting him in two, killing him. It was in receiving this news that Olha immediately became ruling regent of Kyivan-Rus for the underage Svyatoslav. It was at this same

point that she “got her crazy on,” but in a strangely calculated way.

Olha's famous antics go something like this. The Drevlian chief, Mal, had the gall to send his own envoy of 20 men by boat to Olha (right after they killed her husband) and highly suggest that she now marry Mal. I guess Mal thought it would be a great territorial move. But Olha obviously thought otherwise. Her husband hadn't even had the honour of a burial when she received that proposal. But she asked them to wait in their boat for a day while she made her decision. Meanwhile, she had ordered a huge trench to be dug, and after luring in the envoy she buried them alive.

After that, she sent her own messengers to Mal agreeing to the wedding proposal. She said, just send your best men to come and seal the deal. When they arrived, Olha met them with a smile saying that they must be exhausted from their journey. Why don't they first have a nice, hot bath in the bath house. Agreeing, they went to the bath house where she then bolted

the door and set it ablaze.

Then with her own envoy (and Mal in the dark about the fate of his previous messengers), she went to Mal's village, the scene of her husband's death. Mal and the Drevlians were excited about the marriage-to-be; but she asked that he at least allow her the privilege of first burying her husband. She'd throw a funeral feast... to start the marriage off on the right foot. Mal agreed. She put on a lavish banquet and was vigilant in keeping the Drevlians' cups filled with ale. After they were all properly drunk, she had them slain. But it doesn't end there.

Procuring pigeons from within the Drevlian village, she had her men tie sulphurous cloth to each bird's legs, and when they flew back to their nests, the sulphur set the thatched roofs on fire burning people alive. Anyone who tried to escape was killed or taken into slavery. Almost no one survived.

Making Sense of Mayhem

Are some of these events exaggerated? Probably. But events like this *were* quite probable in those times—revenge of that calibre was expected in the Medieval world. I feel a little guilty for liking this crazy side of Olha. Admiring it, even. Arriving at her emotional crossroads she stood her ground, although she had every right to crumble. She was proactive in protecting her child, his future reign, and the legacy of her husband. In a time when a woman's worth wasn't considered by men to be much, she used her brains, feminine guile, courage, and composure to get the job done. I'm allowed to admire grace and guile under crippling pressure.

Her vengeful deeds (as shocking and coldly calculated as they were) do not compare to the pure evil that the Russians are inflicting

on Ukrainians right now. This is a war that no one's psyche was ready for. And yet Christ teaches us to love thy neighbour. That feels impossible. How are we supposed to pray for the people performing heinous acts and war crimes? Why can't God just deal with things Old Testament-style?

Well, through all the pain, as Christians, we are required to trust God. Which a lot of the time seems so difficult to do, especially as the world uncovers the atrocious war crimes in Ukraine. But in the Bible, we are constantly instructed to leave justice to God, because hatred only begets more hatred, and that is the dysfunction of our world... which seems to be full of venom and pride. Problems don't get solved this way. They deepen, becoming bottomless fissures, attaching themselves to generations to come. I guess that's why Christ wants us to pray for the conversion of souls. Hate doesn't stop when people go home after sins are committed, it festers. The only way the world will change is when we don the armour of God and fight with prayer, repentance, and conversion. Yes, that means pray for the conversion of even the worst of men; but it means praying for our own ongoing conversion as well.

I wonder what Olha thought of her particular deeds days later... years later, when she was in a better state of mind to reflect. Did she regret it? Or was that what it took to protect one's territory? After all, it is wrong to judge the past according to the morals and standards of our own society and era. Yet, despite being a product of her time, we know that God writes Himself on each of our souls. So, did she carry the burden of her vengeful actions around her neck like a giant anchor? Is this why she responded

so strongly to the Christian faith when she was introduced to it?

The Holy Spirit's Handywork

How does a woman so calculated and vengeful become a saint? Well, with God everything is possible. When He decides to put His plan in action, amazing things happen. The Holy Spirit can take even the worst of sinners, place upon them a healing balm and bring deep conversion. Olha's conversion to Christianity, in

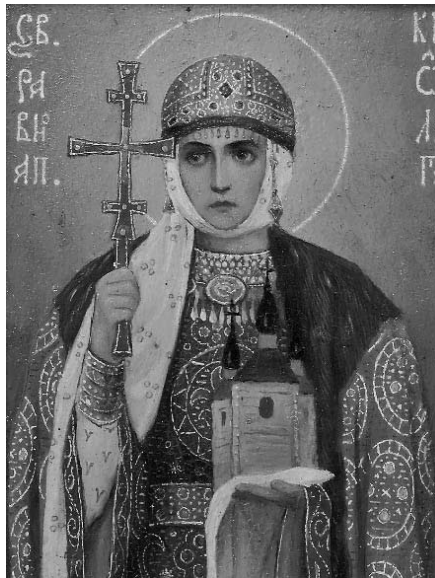


heart and spirit, happened while visiting Constantinople (present-day Istanbul) in the 950s. The emperor at the time was Constantine, son of Leo. Taken by her wisdom and intellect (and perhaps the lure of potential power over Kyivan-Rus), he wanted them to marry, but she didn't agree. She had always intended to return home. But in a roundabout way (feel free to look up more of this story, because the details of it are fascinating), she convinced the emperor to help her get baptized, where she was instructed by the Patriarch himself, and "like a sponge absorbing water, she eagerly drank in his teachings."

She immediately fell in love with God, the Christian faith, the Divine

Liturgy, and specifically how Christians acted—their life with prayer, fasting, and almsgiving. Inspired and determined to share her newfound faith, she returned home to Kyivan-Rus to plant the seed of conversion amongst her people, which was no easy feat. Her son, pagan born and bred, did not accept her newfound faith. In fact, with every pagan temple she toppled and every Christian church she built, he put up a fight. When she tried to bring in German missionaries and priests, Svyatoslav killed them. I believe as she suffered in her efforts to convert her son, grandchildren, and her people, she would have truly understood Christ's suffering on the cross, for their rejections and betrayals of her were many; and paganism ran deep¹. It was her grandson Volodymyr the Great (whom she was close to) who Christianized the nation officially in 988, when he was prince.

Our beloved Olha isn't a saint for no reason. With great sin comes great grace and mercy, when there is repentance. "Conversion" is the crucial message of Olha's eventful life and sainthood. Originally living



a life that was the stuff of thriller movies, once Christianity was revealed to her, she changed and never looked back. She recognized the Truth, repented, and was forgiven. When she returned to Kyivan-Rus, she lived her faith openly, "worshipping God before a nation of unbelievers," and evangelized till her death. Thus, she has earned the title, "Equal to the Apostles."

So, this article is for the ladies. Women who slog it out in the worldly and spiritual trenches. Women-defenders past and present. Ukrainian

women taking up arms to fight for their country and loved ones today; and mothers who are travelling to safety protecting their children. It is also for every refugee and immigrant woman who has been forced to find a new homeland. This is for women who are afraid but believe in the goodness of others. It's also for the ones who are forced to say good-bye—some of them final good-byes; and for women who are forced to make difficult decisions that only God and their hearts know of.

This article is for *all* women revisiting the ghosts of their (or their family's) past as they watch the events in Ukraine unfold. But this is also for the women who have learned to forgive and make peace with themselves and God. It is for women who share God's message with those around them; for women who understand that justice and mercy are better left to God.

Olha was each of these women, this is why she is a saint for all women. A woman who had her fair share of hardship, St. Olha's acumen and tenacity are a great inspiration to us; but may we be motivated by her conversion and evangelization even more so. Conversion transformed her, and thus an entire nation and its history. If we change our own hearts and become prayer warriors, our conversions can transform entire nations too!

St. Olha of Kyiv, intercede for the conversion of hearts! St. Olha, pray for us!

"Unless souls are saved, nothing is saved. There can be no world peace unless there is 'soul' peace. World Wars are only projections of the conflicts waged inside the souls of men and women, for nothing happens in the external world that has not first happened within a soul."

— Venerable Fulton Sheen

¹ I am not putting in a recommendation for ND readers to go see the movie Northman. Thinking it was a different kind of movie, I went to see it. It has nothing to do with St. Olha and the spread of Christianity, but it is set in the pagan Viking period, a dark time in history before Christianity was introduced to Kyivan-Rus and other parts of Europe. However, seeing the darkness of paganism and a world without knowledge of the Lord's salvation, the main thing I took away is how thankful I am for the early evangelists and church fathers who spread Christianity throughout the world. And I am forever grateful for St. Olha for pushing through pagan barriers, standing alone in her quest to spread Christianity in Ukraine when it would have felt almost impossible to do. She truly was an amazing woman. Before 988 much of Europe, Kyivan-Rus included, was a dark and pagan world, and St. Olha fought against it. But she did not shy from her challenge—the Spirit moved her to do incredible things for the Lord. This movie was not about her, but it got me thinking about St. Olha and the scope of her evangelization and how amazing a feat it was for her to evangelize. My respect for her has skyrocketed.

Understanding Fratelli Tutti – Part 1

Fratelli Tutti: On Fraternity and Social Friendship

The best way to explain Pope Francis' encyclical "Fratelli Tutti" is to use his own words:

"Let us dream, then, as a single human family, as fellow travellers sharing the same flesh, as children of the same earth, which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us in his or her own voice, brothers and sisters all."

"Fratelli Tutti" is part of the third encyclical in a set of three. The first, "Evangelii Gaudium," or "Joy of the Gospel," is a deep examination of the Church and what serious changes need to be made. The second encyclical is "Laudato Si" or "Praised Be." Here, Pope Francis addresses the need to save the planet, all its natural resources, and all its living things. The third encyclical is "Fratelli Tutti" or "Brothers and Sisters All." In this encyclical Pope Francis promotes peace, community, and strong relationships throughout the world. "Fratelli Tutti" consists of an introduction and eight chapters.

Introduction: Pope Francis reminds us of the life of St. Francis of Assisi and his genuine commitment to the world's peace, harmony, and love.

Chapter 1: Dark Clouds Over a Closed World

Pope Francis recognizes all the evils in the world: fear, loneliness, violence, racism, poverty (to mention a few). He also includes the COVID-19 pandemic that has had a firm grip throughout the world.

Chapter 2: A Stranger on the Road

Here, we are reminded of the parable of the Good Samaritan (Luke 10: 25-37). We are invited to ask ourselves, "Which character in the parable am I?" and "who is my neighbour?"

Chapter 3: Envisaging and Engendering an Open World

In this chapter the Pope tells us that the only way we can achieve fraternity and social friendship is through love. Our love should not only include our family and community. He talks about the need for universal love in which the worth and dignity of every individual is acknowledged and understood.

Chapter 4: A Heart Open to the Whole World

The Pope discusses the need for welcoming immigration policies, and the need to integrate immigrants and refugees thus celebrating what new ideas their cultures have to offer. There is a lot of work to be done in

addressing poverty present in today's world.

Chapter 5: A Better Kind of Politics

Pope Francis warns us about politics that exploit vulnerable people and "liberalism" that takes care of the "economic interests of the powerful." Instead, we should seek politics that strive to find solutions to the many social problems polluting today's world.

Chapter 6: Dialogue and Friendship in Society

Pope Francis discusses the need for authentic dialogue in which there is a deep respect for values and experiences. We need to work for the common good and instill a kindness that fights off indifference and seeks to hold a genuine concern for others.

Chapter 7: Paths of Renewed Encounter

The Pope believes that before we can progress forward, we need to face the reality of the world's ever-present evils. We cannot rely only on experts in various fields to help build new paths forward. The path to peace involves everyone—you, me, and the most vulnerable. He stresses that forgiving does not mean forgetting all the pain that has been caused to victims, but reconciliation and its relationship to forgiveness is important. Pope Francis also denounces the death penalty; and nuclear, chemical, and biological weapons that cause great destruction and suffering.

Chapter 8: Religions at the Service of Fraternity in Our World

In this chapter, Pope Francis explains why he believes that different religions of the world are the pathways to fraternity and peace. He states in the encyclical, "The effort to seek God with a sincere heart... helps us recognize one another as travelling companions, truly brothers and sisters." (274)

This summary is based on the study guide of: *Pope Francis' Fratelli Tutti: On Fraternity and Social Friendship A Study Guide*, by the Maryknoll Office for Global Concerns, October 2020. www.maryknollogc.org

For other summaries of "Fratelli Tutti" see:

- Isabella Piro "Fratelli Tutti": short summary of Pope Francis's Social Encyclical" – <https://www.vaticannews.va/en/pope/news/2020-10/fratelli-tutti-pope-fraternity-social-friendship-short-summary.html>
- "Pope Francis' new encyclical: Fratelli Tutti" from Catholic Weekly <https://www.catholicweekly.com.au/pope-francis-new-encyclical-fratelli-tutti>

Kadylo

The Use of Incense in the Ukrainian Greek Catholic Church

As church goes, we are used to seeing the priest or deacon swinging the kadylo (censer, thurible) and the grains of burning incense billowing upward into the air as it is used during Divine Liturgy, vespers, matins, prayer services (parastas/panakhyda), funerals, and a host of other church services. However, have you ever stopped to think about why we use the kadylo and what it symbolizes?

The nature of the kadylo itself is symbolic of aspects of our faith. The three chains that hang from the metal container in which the incense is placed represent the Holy Trinity. A fourth inner chain, attached to the lid, symbolizes the Oneness of God. Usually, the chains have twelve small bells, one for each of the twelve apostles. The use of the incense is a reminder of the gifts presented to Jesus by the Wise Men: gold, frankincense, and myrrh.

When the incense is placed on the burning charcoal inside the container, it is done so with the following prayer, "We offer Thee incense, O Christ our God, for an odour of spiritual fragrance. Receive it upon our heavenly altar and send down upon us, in return, the gift of your Holy Spirit." In essence, the burning incense symbolizes prayer rising up to God. During vespers we will hear the priest say, "Let my prayer come before Thee as incense, the lifting up of my hands as an evening sacrifice..."

When the priest or deacon is censuring in church, he holds

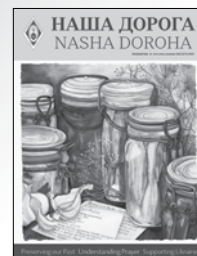


the kadylo in his right hand to swing it freely. He swings vertically twice and then horizontally to make the sign of the Holy Cross signifying the Holy Trinity. You may have noticed that during the time of censuring the priest or deacon will move in a clockwise direction beginning with the holy altar and then proceeding to the sanctuary, the iconostas, walls of the church, clergy, and ending with the people in the church. The icons and holy items are incensed to

honour God and to show our devotion to the saints, special servants of God. We cense bishops and clergy to honour in them the presence of Jesus Christ. We the faithful are censed to honour us in the likeness of Jesus Christ who was given to us at our baptism and to honour us as sanctuaries of the Holy Spirit. Therefore, as we are being censed, we make the sign of the cross. During panakhyda and funeral services we cense the departed (to honour their bodies which were made holy during their baptism) and to offer our prayers for the repose of their souls.

To summarize, we use incense and the kadylo to worship God who is present with us in church and during Eucharist; to lift up our prayers, like smoke to God, and accept the Grace of the Holy Spirit, which, like the burning incense, spreads and encases itself throughout the church. It is truly amazing to understand and internalize in our hearts, minds, and souls the powerful significance of the use of incense and the kadylo in our Ukrainian Greek Catholic Churches.

Did you buy a gift subscription or two of NASHA DOROGA for your favourite people? For their birthday or anniversary? Please see page 47.



Чи Ви передплатили журнал НАША ДОРОГА (або два) у подарунок на Уродини чи Річницю Вашим найдорожчим? Див. стор. 47.

The Most Wonderful Time of the Year



IT DOESN'T TAKE LONG for a year to pass. Lately, it feels like time has been flying by at super-sonic speed. Not enough hours in a day. Not enough days in a year. But no one can deny that this time of year is special. Harvest. And with harvesting comes canning, pickling, jamming... preserving of all kinds! It's the pungent smell of vinegar and garlic in the kitchen when preparing a batch of dill pickles. It's the aroma from berries bubbling away on the stove, while anticipating their flavour on a piece of toast with a cup of coffee in hand. This time of year is about finally enjoying the fruits of our labours.

In the not-so-distant past, preserving (especially like our mothers and grandmothers did) appeared to be fading. However, whether it was the popularity of using organic foods, the efforts of modern-day homesteading,

or growing (urban) gardens, there has been a resurgence in preserving by people of all ages. One doesn't have to go far in a bookstore, or look online, to find updated information on preserving. It's always fun to try fresh ideas and perhaps find a new family favourite. But this issue of *Nasha Doroha* looks at

"Preserving Our Past." We pay homage to how things were done in the past. Those recipes are time-honoured and beloved. Perhaps they are tweaked here and there, but in a world that has become fast-paced and complicated, it is good for the soul to slow down and simplify things just as baba did. Enjoy!

Canning Disclaimer

Updates in Heritage Recipes

Heritage recipes are beloved and held tightly to our hearts. However, over time, and with research and education, official guidelines have changed.

The recipes themselves have never been the issue, rather, the final processing times have been updated.

PLEASE NOTE:

"It is best to use updated information about processing, even when using heritage recipes" (from the article "Preserving and Canning in Food History" October 17, 2017 www.bcfoodhistory.ca).

Please refer to www.bernardin.ca for up-to-date information. As the company states, "It is important to follow current guidelines for home canning instead of old recipes."

Five Main Ways to Preserve Foods... and then Canning

By Joyce Sirski-Howell

The site “The British Columbia Food History” www.bcfoodhistory.ca is worth a visit. They write, “We want to communicate and spread reliable and academically sound research and general information on the history of food...”

I turned to the paper “Preserving and Canning in Food History” written by M. Gale Smith, posted October 17, 2017, for a refresher. The opening paragraph summarizes how our ancestors—and we today—preserve food.

“Preserving and canning began with the need to put food by for times of scarcity. It is a testament to the ingenuity of people. In ancient times many forms of natural preservation were used. Food could be frozen in areas where temperatures dropped below freezing for the winter months. In warm climates the sun and wind were used to dry food. To preserve food at above freezing temperatures, caves, root cellars, buried caches, and the like were used. As various chemicals were discovered and chemical reactions were noticed, salt, smoke, oil or fat, and fermentation were added to the preservation repertoire. Later sugar, vinegar, and alcohol were used as preservatives.”

These methods of food preservation continue to be used today: freezing, drying, storing, use of chemicals. What was added, is canning, and only since the 1800s.

What else affected methods of food preservation? From Wikipedia, “The development of hydropower in the early 20th century has profoundly affected the economy.”

Let’s look at **Freezing**. This continues to be a very important method of food preservation. We no longer need the icehouse (ice was stored under sawdust and could last all summer) nor the locker plants. A 1956 calendar from Peace River Meat Company & Locker Plant (JSH) mentions, “at this time there were 11,000 plants in Canada.” Kay

Slobodzian’s personal account concerning meat lockers is also in this issue of *Nasha Doroha*.

Whereas cities and towns had power starting about 1910 in Ontario, other provinces had it in the 1920s. (See Wikipedia, “History of electricity sector in Canada.”) Rural Canada had to wait much longer. A friend recalled that in their Alberta area, power came through in 1958. With the coming of power, more homes could purchase a new appliance, the chest freezer. Locker plants became a part of history. Reflecting on freezing, how many varenyky were flash frozen outside this past winter—could a cooler be referred to as a mini modern icehouse, less the sawdust?

Drying: This method has gained popularity with the introduction of the food dehydrator. Referring to the opening paragraph, the sun still works. Who else dries dill on a hot summer day?

In several submissions to “Summer Kitchen Memories,” recollections are written of drying mushrooms or parsnips strung on string, hung to dry by the woodstove.

Storing: Cellars and root cellars come to mind. Some of us can still remember them. To learn (or revisit a root cellar), visit “Root Cellar Capital of the World,” located in the town and area of Elliston, Newfoundland. Approximately 130 root cellars are documented.

In asking my friend about her family’s root cellar, temperature and humidity factored into control of cellar environment. Sacks of potatoes emptied into the bins created heat. Heat and humidity had to be monitored to prevent rotting, shrinking, and sprouting. In winter, a monthly trip was made to the root cellar, bringing out enough vegetables for a month. Potatoes lasted into summer with few sprouts.

Cellars were below the house. A “trap door” was built in as part of the kitchen floor. Remember, there was still no power. A staircase was exposed on lifting the heavy door. All of summer’s preserves, canning, and vegetables were carefully carried down.

Pickling and Fermentation: In reading the “History of Pickling” on www.blog.mass.gov (Massachusetts), pickling goes back 4,000 years. It tells us, “Although the process was invented to preserve foods, today pickled foods are made and enjoyed because people like the way they taste.”

We are familiar with shredding cabbage. Work in enough coarse salt to draw out excess moisture, it will produce sauerkraut. By use of a brine of vinegar, we can preserve vegetables, fruits, eggs, meats, fish. These are called “pickles”.



Canning: This is the most recent method, using heat for sealing. A good history of canning can be read on www.spruceeats.com. The two methods for canning are a boiling water bath for high acid foods, and pressure canning for low acid. **It cannot be over emphasized, however, that information is continually updated. It is important to follow the most recent information about preserving and canning.** Many heritage recipes contain outdated information. Two excellent sites are: www.berdardin.ca and www.heathycanning.com.

Water Glassing: Need to preserve a bunch of eggs but have no room in the fridge? Try water glassing your eggs. It is a long-standing historical method that has been used for centuries to keep eggs fresh—and it is still used today! With this method you can use your eggs like any egg: bake, boil, scramble... they are good to go, even after 6 months or more. There are several different water glassing methods, but the most common one is mixing water

and pickling lime (calcium hydroxide) or sodium silicate to create a solution in which to submerge (and preserve) your eggs. Hydrated lime is cheap, safe to use, and natural. The limewater solution is alkaline and keeps bacteria at bay—bacteria cannot grow in that environment. Just remember to wash your eggs thoroughly before using them—if the limewater solution gets into the egg it can cause them to curdle. You can find good water glassing recipes online, but <https://theoldwalshfarm.com/water-glassing-eggs> has a good explanation of the process and directions.

For each of these methods, there is an investment of time, energy, supplies, and storage. As you read “Just Memories... Preserving our Past” (page 27), stop for a moment and wonder, how did they do it? They had no options. In 2020 due to the increased interest in canning due to the pandemic, there were shortages of jars and lids. How long will that interest last? I ask because now we have options!

NOTE: In case some of you have not read or heard: Bernardin is discontinuing GEM lids and bands. Please go to the website to learn more.

“Don’t Forget to Stop at the Meat Locker”

By Kay Slobodzian

Manitoba Hydro first arrived in the rural municipality of Dauphin in 1952. Back then, homeowners gave a deposit towards the hydro connection which was later put towards the purchase of an electrical appliance. However, our family did not purchase a deep freezer until later. The need for storing frozen food was met by the Dauphin Co-op which rented meat locker spaces in their creamery building. This was a very convenient service for people who chose to do their butchering in warm weather. They could take it into the Dauphin Co-op meat locker to be cut, wrapped, and labelled into packages according to one’s request and fee.

“Don’t forget to stop at the meat locker” was always on the grocery shopping list when someone went into town. This served our family lifestyle until 1961 when we purchased our first deep freezer which lasted over 50 years requiring only a motor change. Wow—those were the good old days!

■ Versatile Apple Filling

3 c. apples, peeled and sliced
 ¾ c. sugar
 ¼ tsp. cinnamon
 1 ¼ c. water (1st amount)
 3 tbsp. cornstarch
 ¼ c. cold water (2nd amount)
 1 ½ tsp. vanilla

Combine apples, sugar, cinnamon and first amount of water in a saucepan. Bring to boil, reduce heat so it simmers. Stir occasionally until apples are soft, about 10 minutes. This cook time will vary depending on the variety of apple used. Mix cornstarch into the ¼ cup water to dissolve. Stir into apple mixture and cook, stirring until the mixture thickens. Add vanilla and cool. It freezes well. This recipe is equivalent, more or less, to one can of purchased filling.

Extra notes:

- For the apples, one can be on the generous size for 3 cups. It has more apple to sauce.
- Apples need the sugar from the start to prevent total breakdown. Do not overcook or over stir. Some apples will break down easily and may be better for applesauce.
- In making applesauce, no sugar is added to prepared apples and only a little water. If you want to add sweetness, add sugar to taste at the end.
- This filling is versatile, as it can be used in a recipe listing canned apple filling. Suggested uses: coffee cakes, apple crisp, replacement for date square filling.
- Many people own a sour cherry tree. This recipe works well for that. Follow the apple filling, however, when cherries are being measured, juice accumulates. Use this juice for the ¼ cup in which 4 ½ tbsp. cornstarch is mixed. Also, the first measurement of water is not used, as sour cherries are very juicy.

— Joyce Sirski-Howell

■ Sylvia's Pickled Carrots

(recipe brine is good for dill pickles as well)



16 cups water

1 cup vinegar

¾ cup pickling salt

Garlic

Dill weed

Horseradish root (size of a thumbnail per jar, keeps dills/carrots crisp)

(Opt) Pickling spices (a few spices per jar)

Wash and sterilize jars. These instructions are for 1-quart jars, if using pints put in only one garlic, small piece of horseradish root, and head of dill. Into the bottom of each jar add 1 clove of garlic, piece of horseradish root, and one head of dill weed. Wash, scrape, and cut carrots lengthwise (if working with large carrots). Pack rather tightly into jars. Place another clove of garlic, spices, and some dill on top.

Meanwhile, bring first three ingredients to a boil and remove from heat. Pour the brine over the carrots leaving ½ inch headspace. Seal jar and keep on counter for a day, then move to a cool, dry place. Recipe is working when brine turns cloudy. They are ready to eat in a few weeks.

— Sylvia Bodnar

■ Квашена Капуста

5 кг капусти
5 столових ложок солі (без йоду)
100–150 г тертої моркви
4–5 шт. лаврового листка
2 чайні ложки кмину
10–15 шт. запашного перцю горошком
10–15 шт. чорного перцю горошком

- 1) Капусту дрібно нашаткувати, моркву потерти на великій терці, лаврові листки розламати на шматки, додати сіль і решту спецій. Все це добре перетерти чистими руками у великій мисці, щоб з капусти вийшло якнайбільше соку.
- 2) Щільно укласти цю масу в скляні слоїки, але щоб вільними залишилося 3–5 см до верху слоїка. **Капуста увесь час має повністю бути занурена в сік.**
- 3) Капуста повинна стояти злегка прикрита кришкою 3–5 днів при кімнатній температурі. При цьому її потрібно притискати до низу виделкою 2–3 рази на день щоб відходили газу.
- 4) Зайвий сік зберегти при кімнатній температурі. Його при потребі можна буде доливати до капусти (при бродінні сік з слоїв може витікати).
- 5) Після того як капуста перестала підніматися верх/бродити, закрити слоїки кришкою і зберігати в темному, холодному місці.

— Мар'яна Возна

■ Fermented Cabbage

5 kg cabbage
5 tablespoons pickling/kosher salt
(without iodine)
½–1 cup grated carrots
4–5 bay leaves
2 teaspoons caraway seeds
10–15 whole allspice corns
10–15 whole black peppercorns

- 1) Finely chop the cabbage; coarsely grate the carrots; break the bay leaves into pieces; place all ingredients in a large bowl then add the salt and the rest of the spices. Knead all the ingredients well with clean hands so that as much juice as possible comes out.
- 2) Stuff the cabbage into a glass jar, pressing it underneath the liquid, leave the top 3–5 cm of the jar empty. **The cabbage should be completely submerged underneath the juice at all times.**
- 3) Cover the jar with a lid, but not tightly. Keep it for 3–5 days at room temperature. It needs to be pressed down with a fork 2–3 times a day to release excess pressure.
- 4) Store extra juice at room temperature. If necessary, it can be added to the cabbage when needed (during fermentation, the juice from the jars may overflow).
- 5) After the cabbage stops rising/fermenting, seal the jars tightly, and store in cool, dark place.

— Mariana Wasnea

■ Canned Pears with Spices and Red Wine

A nice, subtle variation of the traditional canned pears recipe.

2 cups (500 ml) water
2 cups (500 ml) red wine
1 cup (250 ml) sugar
1 tsp. (15 ml) cinnamon or
one cinnamon stick
1 tsp. (15 ml) coriander
4 cloves
8–10 pears

- 1) Combine first six ingredients and heat over a medium-low heat until the sugar is completely dissolved. Cool slightly and strain (keep the syrup) to remove spices.
- 2) Meanwhile, peel pears and slice them either in half or into quarters—your preference. Pack the pears into quart or pint-sized Mason jars and pour in the syrup mixture until all the pears are covered. Leave a ½ inch headspace. Seal and process in a boiling water bath for 20 minutes.

— Lyrissa Sheptak



Update and Reminder for the “Save the Cookbooks” project

Thank you to the branches that have sent in documentation and copies of their cookbook(s) to Joyce Sirski-Howell for establishing a library. What a pleasure they are to receive and read positive comments like: “Your project is a worthy record of endeavours that have taken place across the country.”

However, we are extending a friendly reminder to the many other branches that have published a cookbook, or perhaps have a parish cookbook or one from a closed branch, and still haven’t taken a moment to send in their information. Please consider making this documentation a branch project this year. When completed, please mail your package to Joyce Sirski-Howell.

As Dr. Newman wrote (regarding the University of Fraser Valley Western Canadian

Cookbook Collection, named in his honour): “Timely preservation of these books is now critical, as they are all too often discarded over time. Their preservation ensures future researchers will have access to a critical period in the development of Canada.” (In our case, our cookbooks.) As a side note, *Culinary Treasures Vol. LI* from St. Basil’s branch in Edmonton has been digitized and can be found in the University of Fraser Valley Newman Cookbook Collection. It was their 150th cookbook to be digitized.

<https://libguides.ufv.ca/NewmanCollection>

Please contact joyce.howell@live.ca for further information.

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What About the Beet Tops

By Joyce Sirski-Howell

“Because cookery and dining are fundamental human activities, cookbooks often record important traditions and document cultural change in Canadian life.” I read this in the “fall 2021 McLaughlin Library Update, University of Guelph.” How fitting, then, to focus on the newest UCWLC cookbook.

For their 75th Anniversary, the New Kiew Ukrainian Catholic Women’s League of Canada published a cookbook, which became available in December of 2021 titled *New Kiew Ukrainian Catholic Women’s League of Canada: Celebrating our 75th Anniversary*.

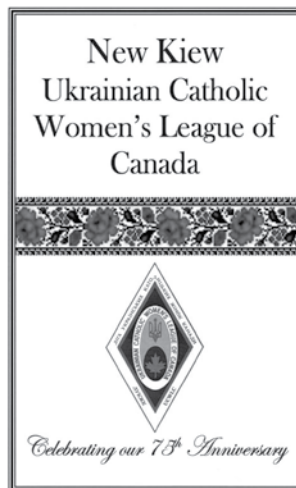
New Kiew branch was formed in 1946, two years after the UCWLC was founded. The first pages in the cookbook give us a glimpse into their history and works, for the benefit of the parish. As is mentioned: “They are the pillars, or right arm of the

church, catering to all types of religious social, ethnic and economic needs.”

Inside the cookbook, the pictures selected for the dividers show ladies at work; the fruits of labour; and of events held. What caught my attention rather quickly was the Ukrainian Traditional

section. It is the first cookbook that I have seen recipes for “Hardybon,” a Christmas drink. Check *Nasha Doroha* winter 2020 page 51 for “Hardiban” recipe.

The other special feature is their information on beets—especially referencing beet tops. This got me thinking. Which UCWLC was the first to feature a recipe for beet leaf holubtsi, with dough or rice? I do not have an answer yet, but it is one thing I will be looking for in the cookbooks received for the “Save the Cookbooks” project.



I have no idea of their origins either. Were these more of a rural dish created out of necessity? Or possibly a Manitoba dish? I do know that when my mother baked bread in the heat of summer, in the wood stove (no summer kitchen) and beet tops were ready, supper was a roaster full of beet leaf holubtsi smothered in farm cream.

I recall when I lived and worked in northern Alberta, the Ukrainian community I knew did not serve beet leaf holubtsi, but they sure made tasty, soured leaf holubtsi with bacon added to the rice and onion mix.

More young families are making the beet leaf version, some calling them beetniks. I write this because since demonstrating the making of these with dough for many of Dauphin's National Ukrainian Festivals, many people who stopped by were telling me they make them, "... and they are so easy because we can buy fresh bread dough from the bakery department!"

Do beet leaves hold any food value? I learned through Google search, posted June 11, 2019, "Beet greens are packed with high amounts of vitamins and nutrients, including iron, protein, calcium, magnesium, zinc, fibre. They are extremely low in calories, fat and cholesterol."

The New Kiew cookbook offers a new-to-me take on beet leaf use—beet leaf lazy holubtsi. Found on page 221. Give this recipe a try!

■ Beet Leaf Lazy Holobchi

- 1 c. rice
- 1-1/2 c. water or soup broth
- 1 Tbsp. chicken base
- 1 medium onion, chopped
- 2 Tbsp. butter
- 1 large Ziploc bag beet leaves
- 1 c. whipping cream

In covered pot, bring rice, water/broth, and chicken base to a boil. Stir and simmer for 15 minutes. Fry onion in butter and add to above mixture. Take a large Ziploc bag of beet leaves (frozen leaves works also) and crush up in roaster. Combine all above in roaster and add whipping cream. Bake for 45 minutes at 350° F.

I received a slight variation of this recipe from a friend in Winnipeg.

■ Lazy Beet Rolls:

2 cups rice, cooked to directions, 6–8 thick slices bacon, diced, and fried. Then add 2 cups finely diced onions, cook 3–5 minutes. Then add 10 cups chopped beet greens, stems removed. Cook to wilt. Add 1 cup freshly chopped dill, cooked rice, salt and pepper to taste. Transfer to a greased 9 x 13 glass baking pan. Drizzle with 1 cup cream. Bake 20–30 minutes until top is golden brown.



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

Mama In The Kitchen

The little white porcelain statue of Mother Mary and the baby Jesus has lived on our kitchen counter for three and a half decades. It sits at the edge of our kitchen sink where I can see her dozens of times every day as I do my work. She watches as I wave goodbye to my husband through the kitchen window each day when he leaves for work, and she hears my prayer of thanks as I watch for him to safely pull into the driveway at the end of the workday. She has watched over us as family gathered in our kitchen during times of joy or sadness, poor health of family members, during times of tears at happy events, or at the sad news of deaths of family and friends.

We keep that humble little statue of Mary visible as a reminder of her pact of love and trust with God: "May it be done to me according to your word" (Luke 1:38). How many times in our daily lives do we face decision or disappointment and turn to God saying those same words in our hearts? Sometimes the circumstances are joyful and we give thanks to God; sometimes they are fearful and sad. Sometimes life brings us to our knees

in despair and hopelessness and all we can say is "thy will be done."

But as with our Blessed Mother, our "yes" is all that God wants to hear from us. "Yes" to His many blessings, "yes" to trusting in what He sends us, with reasons known to Him alone. "Yes" that we will place all our trust and our lives in His hands.

What an example she is! Mother Mary was the first disciple of Jesus, the first to hear His words, the first to follow His footsteps. From the time when it was revealed to her that she would be the Mother of Jesus, she said yes to God, accompanying Jesus through His life from infancy to manhood. Like any young mom, she must have felt the joys of watching baby Jesus learn to walk; hearing His first words; watching Him learn a trade as He worked with Joseph; seeing Him grow strong and wise as He carried out God's tasks on this earth. And yet even as she watched and rejoiced in her child as any mother would do, she knew from the beginning that "a sword would pierce her own soul, too" (Luke 2:35) and that sorrow would come to both of them. Still she trusted. Still she said yes.

Mother Mary is the perfect example of faith and trust that we all strive to emulate, with faith that says "yes" to God and His Holy Will. Even at Jesus' birth, when Mary saw the exultation of the shepherds, where "she treasured these things and pondered them in her heart" (Luke 2:19), her joy must have been shadowed with the immensity of what would come to her precious son in the coming years. But even as she pondered these things in her heart, she *moved forward with her complete trust in God*. And so too must we.

I can only compare Mother Mary's love for me with the joyful and profound love of my own mom (also named Mary) for me. My mom was there for me through every joy and sorrow in my life, without fail, without hesitation, for my *entire* life. I feel her love just as strongly now, even though she sends it from Heaven. I feel my mom's love, as well as the love of Mother Mary... my other mama, there without fail for me whenever I call.

My little statue by the kitchen sink reminds me daily to say "yes" to what God gives to me, just as Mother Mary did. Sometimes it is not so easy to do, but it is something to strive for. After all, what better example could we have?

Debbie Hayward



Just Memories... Preserving Our Past

By Joyce Sirski-Howell

What better place to reflect on how important preserving was to our babas and mothers, than to share some Summer Kitchen Memories.

Although the word “canning” will be read often, please enjoy excerpts from the Summer Kitchen Memories national cultural project.

Sister Anne Pidskalny's memories from Ethelbert, MB, are written by her brother Allan Morris: “We did all the cooking and canning and eating here until fall. The winter’s supply of borsch, sauerkraut, raspberries, strawberries, cranberry, mushrooms would have to be canned.”

Lisa Alton recalls memories of her baba Martha Kostek (see picture issue #74 Linda Jones) of Two Hills. “Baba’s summer kitchen was an unassuming shed a short distance from her little whitewashed house on the last street in town. From the unpainted walls hung ropes of garlic and onions and sheaves of corn drying.” Because Baba Martha had an enormous garden, cucumber pickles were made with varying amounts of garlic. “Making all those pickles (in addition to canning and soup simmering) was a pretty, steaming undertaking.”

Sonia Shalewa shares her memories from Redberry Lake, SK. “Canning of garden and summer produce took place in the summer kitchen. All food and garden waste was consumed by our chickens, cows, pigs, and piglets.”

Lynda Paziuk writes of her mom’s (Kay Slobodzian) summer kitchen at Trembola, MB: “The items stored in the summer kitchen had to feed a family of nine. Smoked fish—a burlap bag filled with smoked suckers which hung in the corner of the room; mushrooms—dried morels and pidpenky were strung on string and hung in another corner. Mom made sure some were saved for Christmas Eve.” Lynda wrote much more about noodles, flour, teas, dill, wheat, and the wooden barrel.

Elsie Marykuca recalls memories from Poplarfield, MB, near Toulon. The summer kitchen, converted from an old garage, kept the main house cool. “In addition to all our meals being cooked in this summer kitchen, all the fruit and vegetable canning was done in this new facility where splashing on the floor was quite acceptable.” Elsie mentioned a special memory when one morning her mother’s scream woke everyone. She had found a garter snake coiled around the kettle on the wood stove, obviously to keep warm. Elsie explained that their farm was not far from the Snake Dens of Narcisse. “In later years, these dens were designated as a natural wildlife area.”

Elizabeth Pawluk, now in Prince George, recalls, “Mom would make sauerkraut in a large wooden barrel in our summer kitchen. In the winter when the sauerkraut was frozen, I would go to the summer kitchen and dig into the barrel and eat the kraut and that was my candy.” →



Our past has been the basis on which we have built our future. Historical events, cultural traditions, function and necessity have all had roles in establishing our Canadian culture.

The dual inspiration for this painting is reflected in the title. Women have often been called upon to preserve our past.

Perpetuating tradition and recording events have often been responsibilities that have fallen on the shoulders of women.

This is translated into the notion of preserving our cultural recipes and literally preserving our food.

It was in 1894 at the First Annual Meeting of the NCWC (National Council of Women of Canada) that Adelaide Hunter Hoodless brought forward the issue of health and sanitary preservation of our food. With the support of the Council, Mrs. Hoodless initiated a campaign across Canada to convince school authorities of the importance of “household science.” Her efforts led directly to the establishment of “Home Economics” classes and subsequently to improvement in nutrition and hygienic food preparation.

— Larisa Sembaliuk Cheladyn



"Just Memories" — The old summer kitchen of Jan Sirski

Jimmy Yaremy recalls memories from the farm near Vegreville. The summer kitchen was "... more of an extension, year-round, to the regular kitchen. Summer gave the kitchen new roles. First it was making jams—rhubarb and fig, saskatoon, blueberry, and lastly carrot marmalade. Then it was canning time. Garden vegetables—peas, beans, corn and beets." Fruits and vegetables were also canned, as well as chickens, vegetable barley soup, and borsch. Into August, it was pickles. Jimmy recalled many more memories.

Veronica Straty of Two Hills recalls her parents' summer kitchen. "It was used daily after the milking was done, and in summer many vegetables and fruits were canned using the wood stove."

Shirley Rudnitski recalls that the summer kitchen was her grandparents' first home built in 1908. "When their 'real' house was built, the little log and plaster one-room dwelling became a summer kitchen or 'Xatina' as my grandmother called it." Besides being used for cooking all summer, "It was also used for canning and

pickling during the entire summer, and making and fermenting a barrel of sauerkraut every fall."

Barb Olynik, in her memories, mentions the multi uses of their shack or bunkhouse. One story: "Later in the summer, those chicks that started their life in the bunkhouse, ended back there again, butchered, plucked, cleaned, and ready for canning. Jars were stuffed with chicken pieces, spices, salt, and pepper, covered with water, placed in a canner and boiled for a while... not sure how long. Then the cooled jars were put into the cellar to stay cool."

Joyce Chrunik-Rudiak mentions that their summer kitchen near Two Hills was a new building built by her dad. Besides housing the cream separator, as many had mentioned in their stories, "Another very important job in that summer kitchen was canning and my mom did tons of it. Canning in the summer kitchen helped keep the house clean and cool since canning involved a lot of heat." Joyce mentioned that hundreds of jars of pickles, fruits, vegetables, chicken, and fish were canned.

Cornelia Bilinsky recalls that their summer kitchen near Ethelbert, MB, was a former teacherage. In 1952, the log house was purchased, dismantled, and rebuilt on the farm. Cornelia wrote, "Our summer kitchen was rather unusual, compared to the smaller, granary-typed buildings many farmers utilized for this purpose. Since our main house was rather small, this second house was a real boon for our large family. A good part of the summer was spent preserving food for the winter. Hence the summer kitchen became sort of a canning factory. By the end of summer, a huge assortment of fruit preserves lined the shelves of our root cellar..."

Lloyanne Yaremko-Galas recalls a story told to her by her parents, Lloyd and Emilia Yaremko, from Slava country near Derwent, AB. Lloyd recalled that "by 1930, the summer houses had already been in existence for several years. However, in 1947, when dad's family moved to Lac Bellevue (12 miles south of St. Paul), they found fewer homesteads with summer houses. In the 1950s, 90% of summer houses were abandoned and

used only for storage." However, Lloyanne did mention that "the summer house was a very active place. Preserving/canning and weekly baking of bread required the workings of a good woodburning stove."

Janet Sirski, whose family farm was near Ashville, MB, recalls the Hatinna was a log/clay plastered structure. "Use the building for preparing vegetables for canning—cleaning vegetables, and canning. The canning of vegetables decreased once we got electricity. But we still used the hatinna for blanching vegetables and for processing and canning chickens."

Through these excerpts (and not all stories could be used in one article), I hope you get a glimpse into the life of our pioneer women, and, in many cases, it was not in the distant past. In reading this article, did you get the sense that the coming of electricity to the prairies eliminated the need for such structures? So I ask, if we don't write down these memories, will not this part of our history be lost?

My Parents' Summer Kitchen

By Veronica Straty

The little building was situated at the end of the garden just a short way from our home. It was used mainly to house the cream separator, a wood stove, and a couple of school desks. It was used daily after the milking was done; and in summer many vegetables and fruits were canned using the wood stove. The rest of the time, it was our playhouse where we spent many hours playing school.

When my wedding date was set for August of 1965, my mother took on the enormous task of preparing the wedding supper for 250 guests. Every available family member and friend showed up to help, along with most of the ladies of New Kiew UCWLC. To help with the preparations, every single space was used: the main house, the summer kitchen, and a granary—which had a stove—that my



Anna Kulak, Jenny Najdziak and Jenny Hryciw

dad had moved close to the house. I have no idea where all the food was stored until our wedding day, but I do remember what a wonderful meal it was!

I'm sure that all the wonderful

ladies who worked so hard for those two days also had a lovely time visiting with each other. In hindsight, maybe we should have eloped and saved my mother—and the ladies who helped—all the hours of work!

The Full Basket

By Dobrodiyka Cornelia Mary Bilinsky

Lena put the phone down and sighed heavily. This latest news was not what she wanted to hear. None of her children would be coming for a visit this summer. Of course, she understood. They had their own lives to live. She had so looked forward to a visit from them, but it was not to be.

Oh well, Lena thought, I'll just have to carry on as I always do. How fortunate it was that she was now living in a house in town with neighbours all around. How much lonelier she would feel if she were still back on the farm! Today was *Spasa*, the Feast of the Holy Transfiguration of Jesus Christ. She would clean up and go to church for the Divine Liturgy. Sophie, from across the street, had promised to stop by. They would go together.

As she washed up her breakfast dishes, Lena thought about the feast day. She contemplated the image of Jesus transfigured in glory on Mount Tabor, his garments gleaming like new-fallen snow. She imagined Peter, James, and John gazing at Him in absolute awe, and Peter blurting out impulsively: *"Lord, it is good to be here. Let us build three tents..."*

Lena sighed again and looked around her lonely house. It did not always feel good to be *here*, not since her four babies had all grown up and moved away. Not since Pete, her husband of 45 years, had passed away suddenly of a heart attack. Not without grandchildren running around cheering up the place. *Lord, help me to endure!* she prayed.

She was ready for church long before Sophie was due to arrive. Then she remembered she had one more thing to do. The previous Sunday, Fr. Andrew had reminded his parishioners to bring fruits of the harvest to be blessed on this feast day. "They are symbols of God's providence," he had explained, "and signs of our thanksgiving for all His blessings."

From the pantry Lena retrieved a basket, an ordinary round wicker basket with a sturdy handle. "The blessing basket" was what her children had dubbed it. Every Easter it was filled with fragrant paschal foods and taken to church to be blessed. Lena visualized rows of baskets on the front lawn of the church, and her children running around, checking them out. "We've looked at all the baskets, Mama! Your paska is the nicest one!" Lena smiled, thinking of her children, two boys and two girls. They had grown up to be good, kind, and loving adults, each doing useful work in the world. What a blessing that was!

Lena lined her basket with an embroidered serviette. From a fruit bowl on the counter, she chose three ripe pears. Pears had been Pete's favourite fruit. He'd always wished he could have a pear tree of his own, even tried to grow one once, though he knew full well the prairie climate was better suited for growing wheat. Lena's heart gave a lurch as memories flooded her mind. As a farmer, Pete had worked very hard, and she alongside him. There were some difficult times, and yet Pete had maintained



Cornelia Bilinsky

the disposition of a happy child, living in the moment, enjoying the simple pleasures of life, always wanting to try something new. *We had good years together, many good years!* Lena reminded herself. What a blessing that was!

To her basket Lena added bunches of grapes and a few apples from the refrigerator. Then she went outside and stood in the back yard, surveying her small garden. In one corner, the dill weed stood tall, sporting large yellowing seed heads. The sight transported Lena back to the farm. By mid-August, the fields would be seas of tall golden wheat rippling in the breeze. The huge garden would be overflowing with an abundance of vegetables, and the fruit cellar packed with jars of dill pickles and fruit preserves. Her children, brown skinned and toughened after running around barefoot in the sun all summer, would already be thinking about going back to school. Life was abundant in every sense of the word. *We were truly blessed,* Lena realized.

Lena selected a few cucumbers and tomatoes to add to her basket and then headed to the raspberry

patch. They had never grown raspberries on the farm, but Pete had insisted on planting a huge patch on their town lot. The raspberry patch turned out to be the delight of all the grandchildren when they came to visit. They joyfully scrambled about between the canes, plucking plump juicy berries and popping them straight into their mouths. Lena loved to watch them. *So they can't come to visit this year, she thought, but surely they will next year. In the meantime I'll make raspberry jam and send it to them for Christmas.* The idea gave her great comfort. She picked a handful of berries for her basket.

On her way back to the house, Lena stopped to admire her flower bed at the edge of the garden. Zinnias, marigolds, and cosmos were showing off in a glorious blaze of colour. Back on the farm, Lena had always dedicated a long strip of her garden for growing flowers. When her eldest daughter got married, the *blessing basket* had been filled with Lena's flowers and placed on the entrance table at the reception. Lena smiled, thinking about that. She decided to grace her basket with a few colourful blooms.

Back at the house, Lena artfully arranged the contents of her basket, added a few finishing touches: A small jar of honey—which was a gift from a neighbour who kept bees—and several stalks from the bundle of wheat she'd saved after the last harvest on the farm. She had just finished when Sophie knocked on the door.

"Come in!" Lena cried out. "I'm ready!"

"My goodness!" said Sophie, as she entered the kitchen. "You certainly have a full basket!"

Lena looked down at her basket. Suddenly, her heart felt very light, very happy, and very thankful.

"Yes," she answered, smiling, "I certainly do!"



«Молитва яку промовляють в день Преображення Господнього»

Владико Христе Боже, Ти Своїми страстями мої страждання зцілив і ранами Твоїми мої рани вилікував. Даруй мені, що багато проти Тебе згрішив, сльози каяття, покути й навернення. Змішай моє тіло із пахощами животворного Тіла Твого та насолоди душу мою Твоею чесною кров'ю від гіркоти, якою напоїв мене ворог.

Піднеси до Тебе моє серце й розум, які схилилися додолу, та виведи від прірви погибельної, бо не маю покаяння, не маю зворушення, не маю сліз потіхи, які підносять дітей до їхнього спадкоємства. Серце затверділо і отуманився розум мій у житейських пристрастях, тож не можу споглянути на Тебе у немочі моїй, не можу зігрітися сльозами любові до Тебе.

Але, Владико Господи Ісусе Христе, скарбе доброти і благодатей, даруй мені всеціле й правдиве покаяння і смирення та серце ревне, щоб знайти Тебе. Даруй мені благодать Твою і віднови в мені образ Твій та повсякчасне провадження мене Твоїм Святим Духом. І хоч я залишив Тебе — не залиши Ти мене. Вийди, щоб знову знайти мене, поверни на пасовисько Твое і залічи мене до овець вибраного Твого стада. Нагодуй мене з ними поживою Твого животворного й вічного Слова і Божественних Твоїх Таїнств, — за моїми благаннями і молитвами Пречистої Твоєї Матері і всіх святих Твоїх. Амінь.

Rev. Dr. Athanasius D. McVay, STB, HED, FRSA

Church historian, author, archival researcher, missionary

Annales Ecclesiae Ucrainae

Annales Ecclesiae Ucrainae is a collection of articles by Rev. Dr. Athanasius McVay, pertaining to the history of the Ukrainian Greek-Catholic Church. It is inspired by great works of ecclesiastical history, such as Baronius' *Annales Ecclesiastici*, Harasevych's *Annales Ecclesiae Ruthenae*, and Athanasius Welykyj's *Analecta OSBM*.

<https://annalesecclesiaeucrainae.blogspot.com>

Maxim Hermaniuk and the Formation of the Ukrainian Catholic Metropolia of Canada

Sixty-five years ago, on 3 November 1956, Pope Pius XII created an ecclesiastical province (metropolia) for Ukrainian Catholics in Canada, elevating the three existing apostolic exarchates to the status of eparchies and the fourth to an archeparchy. In doing so, the Pontiff bestowed canonical recognition on an already existing reality: the Ukrainian Catholic Church in Canada (historically known as Ukrainian Greek-Catholic — UGCC), in its hierarchy, clergy, faithful, organizations, and structures, had reached ecclesial maturity. Yet, a determining factor in implementing this change was the conviction that an ideal candidate had been found to serve as the first metropolitan-archbishop.

The UGCC began its canonical existence as a Church in Canada in July 1912, with the creation of an apostolic "ordinariate" led by Bishop Nykyta Budka. In the first years of immigration, the faithful were sporadically served by itinerant eparchial priests. From 1902, the Roman Catholic hierarchy enlisted missionary religious orders: Basilians (OSBM), Belgian



Metropolitan Maxim Hermaniuk
UKRAINIAN CATHOLIC ARCHEPARCHY OF
WINNIPEG ARCHIVES

Redemptorists (CSsR), and Sisters Servants of Mary Immaculate (SSMI). Bishop Budka established a distinct UGCC structure and recruited priests and seminarians from Austrian Galicia (western Ukraine). Throughout his tenure, the Church retained its missionary character, while fostering Canadian-born vocations.

From the outset, it was obvious that the task exceeded the abilities

of a single bishop. Pope Pius X said as much to Nykyta Budka, in an audience granted to the new bishop on his way to take up his charge. It is difficult for a missionary bishop to find the time and energy to attend also to administrative matters. Only a few years into his mission, Budka asked for a second bishop to share the burden, but was told by Church officials that he was too young to be granted an auxiliary.

In December 1927, the Apostolic Delegate to Canada, Archbishop Andrea Cassulo, recommended that the Greek-Catholic Ordinariate for Canada be divided in two or three, with additional bishoprics established in Edmonton and Toronto. Bishop Budka formally petitioned for a coadjutor bishop the following year, but Pope Pius XI decided instead to replace him with two younger men. Only one of the nominees, Basilian Father Vasylii Ladyka, was prevailed upon to accept the onerous charge.

Although Galician born, Ladyka studied theology and spent his entire priestly life in Canada. He understood that a second generation of Ukrainians required clergy

better suited to local culture and conditions. In Galicia, UGCC secular clergy were heavily involved in social concerns and politics. Many of them looked upon their priesthood as a profession and a means to support their families. Such a model was unsuited to the rigours of the Canadian environment, where congregations provided little financial support for their clergy and church institutions. Bishop Ladyka set about augmenting the number of missionaries from the religious orders, and training his secular clergy to conceive the priesthood as a supernatural, sacrificial mission to their flocks. The Bishop tried to ingrain in them that their first duty was to catechize their poorly instructed flocks, rather than patronizing community and nationalistic initiatives. It was easier to mould rural Canadian recruits along such lines. More challenging were attempts at convincing European clergy, who were imbued with nationalistic ideology and political causes that dominated Ukrainian life in the homeland.

In his first years, Bishop Vasylii set about repairing the financial chaos left behind by his dedicated but administratively weak predecessor, as well as restoring the confidence and support of the Roman Catholic bishops and associations. After four years of intense activity, having crisscrossed the country several times, Ladyka had been able to observe the real conditions of the UGCC in Canada. In December 1933, he concluded that the entire Dominion was too vast a jurisdiction to permit effective governance and supervision by a single bishop. In addition to more clergy, he asked Rome to divide his Ordinariate in three, with additional bishoprics to be set up in Edmonton and Toronto. In his

report to the Oriental Congregation, dated 28 December, Ladyka also recommended that one of the bishops be granted the distinction of archbishop or metropolitan, to ensure harmony in the UGCC's governance.

A SECOND BISHOP

It would take another decade before the Vatican machinery was able to provide Vasylii Ladyka with an assistant, and then only a single auxiliary bishop. In the meantime, a priest was to be deputized as vicar general for eastern Canada. The process for selecting a bishop became prolonged because the Oriental Congregation found each candidate wanting or unsuitable for Canadian conditions. An appointment that seemed imminent, in the spring of 1939, was put off to extend the list. In the meantime, Ladyka agreed to accept the displaced auxiliary of Lviv, Ivan Buchko, who had declined the appointment to Canada in 1928. That plan was never put into practice: Buchko went instead to New York City and was deported after the USA entered the Second World War.



Father Neil Savaryn

In 1942, Bishop Ladyka's health became so precarious that the appointment of a helper could be put

off no longer. The Congregation for the Eastern Church invited the general superiors of the religious orders to present candidates. The Basilians presented several while the Redemptorists declined, for lack of a suitable subject. Apostolic Delegate Cassulo composed a terna consisting of two Basilians and a secular priest. The Oriental Congregation recommended the Basilian superior of Mundare, Father Neil Savaryn, who was duly appointed auxiliary bishop by Pope Pius XII on 29 March 1943.

DEVELOPMENTS IN CANADA AND EUROPE

In the meantime, crucial developments were taking place in the UGCC. In Canada, the numbers of priests, religious, seminarians, and faithful, grew steadily in tandem with the number of churches and mission posts. Ukrainian Catholic Schools were established, as well as colleges and academies, hospitals and nursing homes administered by the SSMI. And a second order of sisters, the Missionary Sisters of Christian Charity, was founded in Toronto. Printing presses were set up by the Basilians and the Redemptorists at their respective motherhouses: Mundare, Alberta, and Yorkton, Saskatchewan. Organizations for the laity were formed locally and nationally, including the Ukrainian Catholic Brotherhood, Women's League, and Youth. Branches of the Apostleship of Prayer and Catholic Action were set up in many parishes. One of Ladyka's greatest achievements was restoring the trust of the Roman Catholic hierarchy and its organizations (such as the Catholic Extension Society), which began to heavily subsidize UGCC causes and cover the costs of training of seminarians. →

In Europe, the UGCC was being transformed under the leadership of Metropolitan Andrey Sheptytsky, who sought to revive its original Byzantine ethos and purify its worship of Latin accretions. This vision was strongly supported by orientalist scholar Eugène Tisserant, who took the helm of the Vatican department for the Eastern Churches in 1936. While the Redemptorists supported Sheptytsky's program, his suffragan bishops and the Basilians were vehemently opposed to the removal of Latinizations. The introduction of purified liturgical books in the 1940s was heavily contested and made Tisserant distrustful of the OSBM, which were placed under temporary canonical supervision, in 1946.

Following the Second World War, with the annexation of western Ukraine, the Soviets suppressed the mother Church of the Lviv-Halych Metropolia, violently merging it into the state-controlled Russian Orthodox Church. Tens of thousands of Ukrainians had been deported or fled to western Europe. Among these were UGCC faithful, priests, religious, and seminarians. Due to the lobbying by Ukrainian Canadians, including Bishop Ladyka and his representatives (such as Basilian Father Josaphat Jean), the Canadian Government accepted a large contingent of these "Displaced Persons" (DPs). The influx of clergy and faithful swelled the ranks of Church in Canada. In 1945, Bishop Ladyka's poor health forced him to spend several months convalescing in the Mundare Hospital, making the division of the Ordinariate even more urgent.

THREE APOSTOLIC EXARCHATES

Following the Second World War, Pope Pius XII undertook to restore

the suppressed UGCC with a hierarchy in the lands of immigration. In the summer of 1947, Cardinal Tisserant made an inspection tour of North America, visiting Ukrainian Catholic communities from Montreal to Vancouver. Upon his return to Rome, he told Apostolic Delegate Idelbrando Antoniutti that at least three bishops were necessary for Canada. Antoniutti was instructed to consult Bishop Ladyka, so as to prepare a project for the division of the Ordinariate and a list of episcopal candidates. Edmonton was to be the seat of an apostolic exarchate (a term which replaced "ordinariate") for western Canada; Winnipeg was to remain the seat of the central exarchate; and Toronto was to become an exarchate for eastern Canada. Bishop Savaryn was selected for Edmonton, where the members of his own Basilian Order were most numerous. Two secular priests were selected to fill the other appointments: Isidore Boretsky for Toronto and Andrew Roboretsky (already recommended in 1939) as Ladyka's new auxiliary. Pius XII sanctioned the division of the Ordinariate into three Apostolic Exarchates on 3 March 1948. The consecrations of Boretsky and Roboretsky took place in Toronto, in June. The new Canadian hierarchy held their first conference and petitioned the Apostolic See to establish an ecclesiastical province, headed by a metropolitan. Cardinal Tisserant judged this step to be premature, conferring instead a titular archbishopric on Ladyka, as the senior hierarchy.

With healthy young bishops in place, the new exarchates expanded rapidly, accepting priests from Europe, establishing new missions, building churches, setting up branches of the newly formed lay

organizations, holding congresses. But the situation was not all rosy. Ladyka had lacked the willpower to establish either a major or a minor seminary, as the Vatican had repeatedly requested. The task for training the youth fell upon the religious orders, which established their own juniorates. Also, the liturgical reform was not being implemented as energetically and uniformly as Cardinal Tisserant desired. Ladyka's suffragan bishops quarrelled with him over the stipulated division-in-three of the former Ordinariate's liquid assets. The Apostolic Delegate reported that, although the exarchs held regular meetings, "each acts on his own accord."

REDEMPTORIST MISSION IN CANADA

In 1906, the Congregation of the Most Holy Redeemer (CSsR) began its mission to Byzantine-Rite Catholics among the Ukrainians in Canada. However, due to the demands of Bishop Budka, they also set up a community in Galicia under the supervision of Metropolitan Sheptytsky. This mission was to overtake the Canadian venture in number and importance. The Belgian CSsR struggled to convince Canadian Ukrainians of their altruistic motives. A feud with the Christian Brothers in Yorkton and other conflicts convinced the Belgian superiors to transfer Ukrainian recruits to eastern Poland, where the CSsR had been given a mission to former Greek-Catholics in Volhynia. One of their number, Nykolai Charnetsky, was selected as bishop and apostolic visitor over that mission, dubbed *Neo Unia*. That future Blessed-Martyr ordained Father Maxim Hermaniuk to the priesthood on 4 September 1938.



Dr. Maxim Hermaniuk
UKRAINIAN CATHOLIC ARCHDIOCESE OF WINNIPEG
ARCHIVES

With the first Soviet occupation of 1939, the *Neo Unia* mission was suppressed and the CSsR shifted its focus and support back to its original Eastern-Rite mission in Canada. However, a more effective superior was needed to put the Canadian mission back on track. Accordingly, at the beginning of 1948, the Belgian Provincial Superior, Father Buys, announced that Father Hermaniuk was to be transferred to Canada.

After completing his noviciate, in 1934 Maxim Hermaniuk was sent to study at the prestigious Catholic University in Louvain (Leuven), in Belgium. Following his ordination, four years later, he was scheduled to begin graduate studies at the Angelicum, in Rome, but, when the war erupted, his superiors sent him back to Louvain. There, Hermaniuk achieved the highest academic excellence as well as pastoral experience, especially with Ukrainian university students who he served as chaplain. When his reassignment

became known, his Ukrainian confreres and Bishop Ivan Buchko (who had become Apostolic Visitor over the UGCC in western Europe) complained that his transfer would be a terrible blow to the mission to Ukrainian DPs in Europe. But Hermaniuk was deemed essential for Canada, and the capable young priest was sent packing in October 1948. Shortly after his arrival, Buys named him superior of the CSsR's Ukrainian vice-province.

SASKATOON, CATHEDRAL, NEW AUXILIARY

Neil Savaryn had been a very deferential auxiliary bishop to Vasylyi Ladyka, and continued to enjoy the latter's confidence even after he was transferred to Edmonton. Nonetheless, Ladyka entrusted financial matters to his savvy chancellor, Basil Kushnir, who was also parish priest of his tiny pro-cathedral. Kushnir was very much the model of a worldly, politicking European priest. He was successful in raising funds to build a magnificent new cathedral church for the Winnipeg exarchate. Saints Vladimir and Olga Cathedral was opened on 15 April 1951, amidst great pomp. The impressive guest list included civic and religious dignitaries, including Cardinal McGuigan of Toronto (the *de facto* primate of English-speaking Canada), archbishops and bishops of Latin and Byzantine Rites from Canada and USA, the Premier of Manitoba, mayors, parliamentarians, judges, the president of the University of Manitoba, and 8,000 faithful (10 of which fainted in the massive crowd, during the lengthy ceremony). This achievement consolidated Kushnir's hold over church administration and won him the papal honorific of domestic prelate (a mid-grade Monsignor).

Ladyka had presented Fathers Kushnir and Roboretsky among his choices for auxiliary bishop. Kushnir had been excluded for his maverick style and involvement in politics. The zealous and energetic Roboretsky, assuming the charge of auxiliary in 1948, attempted to make order of Ladyka's administration. He was successful in establishing parish boundaries but ran afoul of the Basilians for insisting that their church, located directly across from the cathedral, be moved to a part of Winnipeg where a Ukrainian Catholic church was still lacking. He also crossed swords with Kushnir, who had retained the office of vicar general, over financial and administrative matters. In doing so, Roboretsky lost the confidence of his Archbishop, whose poor health had made him heavily dependent on others. A project was devised, approved by Ladyka, to split the Central Exarchate in two, creating a new bishopric in Saskatoon to which Roboretsky was to be appointed.

During the Great Winnipeg Flood of 1950, Archbishop Ladyka abandoned his flooded riverside residence and took refuge with the Basilians in Mundare. He spent several months, totally incapacitated with a weak heart, in the Mundare Hospital, where hope was lost for his recovery. On 15 August, he petitioned the Pope to appoint Bishop Savaryn apostolic administrator of the Central Exarchate. Cardinal Tisserant suspected that this was done under pressure from the Basilians. Apostolic Delegate Antoniutti, however, recommended that Savaryn remain in Edmonton, where the Basilians were in the majority, and a candidate from the other male religious order be selected. →

The Superior the Ukrainian Redemptorists, Maxim Hermaniuk, received august praise from leading Canadian and European churchmen and religious superiors, including the Basilian Vice-General and Bishop Boretsky. Hermaniuk was deemed to be the most educated UGCC clergyman in Canada. He was a devout religious, held a wide view of affairs, and spoke English better than any Ukrainian bishop. On 3 March 1951, Pius XII approved the division of the Central Exarchate into Winnipeg and Saskatoon Exarchates. Hermaniuk was appointed coadjutor to Ladyka and Roboretsky—Exarch of Saskatoon. However, the Apostolic Delegate asked that Hermaniuk's office be commuted to Auxiliary bishop, since he was still untried, and on condition that he be appointed Ladyka's Vicar General. The bishop-elect attempted to decline the appointment but to no avail. Maxim Hermaniuk was consecrated bishop during the celebration of a Ukrainian Catholic Eucharistic Congress, on 29 June 1951, in the new Saints Vladimir and Olga Cathedral.

STORM BEFORE THE CALM

The Edmonton and Toronto Exarchates began with great energy and enthusiasm and, after only a few years, were transformed with the influx of DP clergy and faithful. The Western Exarchate held a provincial synod in 1952 but, the following year, a feud began between Bishop Savaryn and the Basilians, which was actually a conflict between European and Canadian-born clergy. Savaryn had begun to replace OSBM with secular clergy, in the parishes, and initiated the liturgical purification envisioned by Metropolitan Sheptytsky and Cardinal Tisserant. Nevertheless,



Bishop Maxim Hermaniuk

under the influence of a small group of DP priests, this reform was carried out in a clumsy and imprudent manner, without catechizing the faithful. The same group tried to drive the Basilians out of youth formation, targeting their summer camp, and demanded the OSBM be removed from Saint Josaphat's Cathedral. Rural Canadian-born folk resented the unfamiliar language and style of the European Fathers, and organized petitions and protests in an attempt to remove them.

The outcome of this battle, which ended only in 1959, was twofold: After much negotiation and protests, the OSBM finally gave up the cathedral in exchange for canonical rights of four churches in Mundare, Edmonton, Vegreville, and Vancouver. Savaryn lost much prestige over the affair, especially after Hermaniuk was called in to perform an apostolic visitation, which resulted in the removal of two of the DP ringleaders from the chancery. The Basilians also abandoned plans to run the UGCC minor seminary in Edmonton, turning their energies to a private high school in Toronto. The Canadian hierarchs had to approach

the Redemptorists to start the minor seminary, which opened in 1956, in Roblin, Manitoba. St. Vladimir's College was a tremendous success for the 40 years it was administered by the CSsR. It provided numerous vocations to the priesthood and to a number of religious orders, as well as religiously educated laity that maintained a strong, enduring Ukrainian Catholic identity.

LADYKA'S FINAL ILLNESS

Bishop Maxim Hermaniuk's first three years as auxiliary bishop of the Winnipeg Exarchate were tranquil. But in December 1954, Archbishop Ladyka became incapacitated once more. The exarchate's affairs ground to a halt as Hermaniuk was unable to access finances, which the Archbishop had kept entirely to himself and his private advisors. The time had come for Hermaniuk to be made coadjutor, which would give him a right to assume the governance of the Exarchate, leaving Ladyka as titular head, out of consideration for many years of dedicated service. Hermaniuk was appointed coadjutor on 25 February 1955, but Ladyka refused to give him access to the finances and blocked an attempt to purchase property. As a result, the new apostolic delegate, Giovanni Panico, recommended that Hermaniuk be given exclusive governance. On 19 January 1956, a decree was issued by the Oriental Congregation naming Maxim Hermaniuk Apostolic Administrator of the Exarchate. When informed, in April, the Archbishop meekly accepted "the will of the Holy See," under obedience. Vasylii Ladyka lived for another five months, cared for by the SSMI at the Exarchate's summer camp, finally succumbing to his illness on 1 September 1956.

METROPOLITAN PROVINCE WITH THREE EPARCHIES

In August 1951, newly-consecrated Bishop Hermaniuk informed the Apostolic Delegation in Ottawa that the Ukrainian Orthodox had elected Archbishop Ilarion (Ohienko) as Metropolitan-Archbishop of Winnipeg. That act led to the unification of two jurisdictions into a single Ukrainian Greek-Orthodox Church of Canada, and to the founding of bishoprics in Edmonton and Toronto. That December, Archbishop Antoniutti repeated his recommendation to Rome, that the UGCC be raised to a full ecclesiastical province headed by a metropolitan. The Apostolic Delegate reasoned that that new arrangement would foster greater unity and uniformity in the Canadian UGCC. But Cardinal Tisserant did not want to confer the dignity on Archbishop Ladyka, whose lacklustre performance in implementing of the purified liturgical books and establishing a distinct UGCC seminary he strongly castigated.

In the 1950s, Bishops Savaryn, Boretsky, and Roboretsky, committed serious blunders, and only Bishop Hermaniuk avoided censure. The Oriental Congregation watched his performance closely, while he took over the administration of Winnipeg from Ladyka. Having handled the transfer with great tact, and given his superior intellectual qualities, Hermaniuk was recommended for the office of metropolitan. The elevation of the UGCC in Canada was to take place at the end of celebrations of the millennium of the baptism of Saint Olha, grandmother of Prince Volodymyr and ruler of Kyivan-Rus (a precursor of modern Ukraine) and co-patron of the Winnipeg Cathedral.

On 3 November 1956, a decree was issued raising the Apostolic



UKRAINIAN CATHOLIC ARCHEPARCHY OF WINNIPEG ARCHIVES

Exarchates of Edmonton, Toronto, and Saskatoon to eparchies (full dioceses), and Winnipeg to an Archeparchy and head of a Metropolitan ecclesiastical province. On that day, Hermaniuk was visiting his Redemptorist confreres in Newark, New Jersey. He returned to Canada on 14 November to take part in the Canadian Conference of Catholic Bishops. Just after noon on the following day, 15 November, Archbishop Panico informed him of his elevation. Later that day, the other bishops received the news with great joy, despite the fact that their junior had been selected for the highest dignity.

Metropolitan Maxim's enthronement ceremony took place on 12 February 1957 at Saints Vladimir and Olga Cathedral. After initially declining to attend, out of fear of Winnipeg's "Siberian temperatures," Archbishop Panico accepted the invitation to perform the ritual. In his remarks, he noted that the Apostolic See of Rome had founded a new Metropolia in Lviv

in 1806, when the Catholic Kyivan Metropolia was suppressed by the Russian Empire. The same Russian State had suppressed the Lviv-Halych Metropolia in 1946. A few months before the enthronement took place, word had reached the west that Metropolitan Yosyf Slipyi was still alive in Siberian captivity. Panico also honoured the memory of the first bishop, Nykyta Budka, news of whose death in the gulag had only recently reached the west. (Budka was beatified in 2001.)

Maxim Hermaniuk's enthronement happened 65 years after the first Ukrainian Catholic immigrants reached Canada, in 1891. It was attended by 21 Canadian Roman Catholic archbishops and bishop, the entire Ukrainian Catholic hierarchy in Canada, USA, and Europe, the Manitoba Lieutenant Governor, Premier, the Mayor of Winnipeg, and a personal representative was sent by Canadian Prime Minister Louis Saint Laurent. For the historic occasion, Cardinal Tisserant deputized Archbishop Buchko to

represent the Oriental Congregation. The event was felt by Ukrainians around the world and would be the first of many. The following year, the American exarchates were also raised to eparchies headed by a Metropolitan in Philadelphia. From 1957 to 1961 Apostolic exarchates for Ukrainians were established in Britain, Brazil, Australia, France, Germany, and Argentina.

Metropolitan Hermaniuk held the first Conference of the worldwide Ukrainian Catholic hierarchy at his enthronement. The same Conference, at his initiative, actively lobbied for the release of Metropolitan Yosyf (Slipyi) at the Second Vatican Council, to the great embarrassment of certain Vatican bureaucrats, who had agreed to suppress criticism of the Soviet regime in exchange for the presence of Russian Orthodox advisors. Slipyi's release and euphoric acclamation by the Council Fathers permanently altered the Catholic landscape and led to profound changes within the UGCC itself. Among the UGCC hierarchs, Hermaniuk was the most important contributor to the theological preparation and discussions at the Council, during which he made at least 22 interventions. His contributions to the teachings on collegiality and ecumenism were particularly valuable. While the Council was still in session, he lent his authoritative voice in petitioning the Pope for synodal governance and for a Ukrainian Catholic patriarchate.

Metropolitan Maxim shepherded the Winnipeg Archeparchy for 36 years. During his term, the



Metropolitan Maxim's enthronement ceremony on 12 February 1957 in Winnipeg.

UGCC in Canada underwent many changes and challenges. In the 1950s, the UGCC started using "Ukrainian Catholic Church" as its official name. Many parishes were founded and new church buildings replaced older structures. Vladimir and Olga Cathedral was adorned with icons, frescos, and stained glass windows depicting the history of the Church. A modern Immaculate Heart of Mary School building, administered by the SSMI, replaced Saint Nicholas parochial school in 1962. In June of the same year, Hermaniuk held a provincial synod for the entire Metropolia, with delegates from all four eparchies. In the early 1970s, Ukrainian and English vernaculars replaced Church Slavonic as the language of liturgical worship. In 1972, he invited to Winnipeg Bishop Vasyl Velychkovsky, who had been released from the Soviet Gulag. That Confessor of the Faith

died the following year and was beatified in 2001. A fifth eparchy for British Columbia and Yukon was established in 1974. And the Ukrainian Catholic seminary, so ardently desired by the Apostolic See, was finally established in Ottawa in 1981.

Upon reaching the age of 75, in 1986, Hermaniuk tendered his resignation to the Roman Pontiff, in accordance with Canon Law. The same year, he hosted a Ukrainian Youth For Christ Rally, which harkened back to a gathering he had attended in Lviv in 1933. The Metropolitan was permitted to return to his native Ukraine, for the first time, in 1989. His resignation was finally accepted by John Paul II on 16 December 1992.

Rosary in hand, Maxim Hermaniuk died on 3 May 1996 in the room which he had occupied since 1951, at the episcopal residence built by his predecessor on the banks of the Red River.

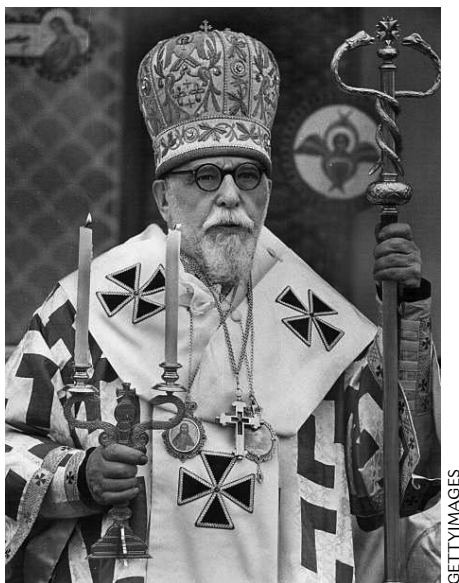
In 2012, an English translation of Hermaniuk's Second Vatican Council journal entries was published by Jaroslav Skira, followed by an accompanying volume in 2020. The prelate was also mentioned numerous times in the diaries of the secretary of the Council's influential theological commission, Father Sabastiaan Tromp, SJ, which historian and theologian Alexandra von Teuffenbach began publishing in 2006. Thanks to the support of Hermaniuk's successors, the Ukrainian Catholic Bishops of Canada, and a lively interest by historians and theologians, we can look forward to new research on this fascinating historical figure in the upcoming years.

An Extraordinary Life for Extraordinary Times

WHO COULD HAVE GUESSED that a child born February 17, 1892, into a humble, deeply religious family in Western Ukraine would become a prince of the Ukrainian Catholic Church, leading his flock into the 20th century? Such was God's plan for this child, and from an early age, his faith pulled him into service for his long-suffering Ukrainian Catholic faithful. This child's fate was predetermined, and God's Will led and empowered him throughout his extraordinary, exemplary, yet challenging life.

The year 2022 marks the 130th anniversary of the birth of one of the giants of the Ukrainian Catholic Church, Patriarch Josyf Slipyj, whose profound faith nourished him as God's Will thrust him into one of the most tragic and tumultuous periods our Church has known. He was born in the village of Zazdrist, Terebovlia County, Ternopil Oblast, Western Ukraine. Unlike many priests of the time, he did not come from a priestly family. His father was a farmer. He completed his secondary studies in Ternopil and aspired to be a university professor while also answering God's call to the priesthood.

Slipyj began his theological studies at the Greek Catholic Theological Seminary in Lviv (forerunner of today's Ukrainian Catholic University) and Lviv University in 1911-1912. Metropolitan Andrey Sheptytsky ordained him in October 1917. Slipyj was concerned that his studies would interfere with his pastoral work; however, with guidance from Metropolitan Andrey, Slipyj continued his studies at the Jesuit theological faculty in



Patriarch Josyf Slipyj

Innsbruck, where he earned a Doctor of Theology in 1918. He defended his habilitation (similar to a dissertation) at Innsbruck University in 1920. His dissertation was written in German. He completed further studies at the Pontifical Gregorian University in Rome, where, in 1924, he defended a second habilitation written in Latin.

Slipyj's gift for teaching led him to instruct at the Lviv Greek Catholic Major Seminary and to establish and edit multiple scholarly publications. In 1925, he was appointed rector of the Major Seminary, a position he held until 1944. In 1928, Slipyj was appointed the first Rector of the Greek Catholic Theological Academy. This academy became the most important centre for Ukrainian Catholic study and training: publishing scholarly works; establishing a museum collection of icons and church objects; and, training priests and theologians for the Ukrainian Church. Throughout this time, Josyf Slipyj researched and wrote extensively

on religious law, and philosophical, historical, and literary subjects.

By the end of the 1930s, Metropolitan Andrey Sheptytsky was preparing for a time when he would need a successor. With the approval of Pope Pius XII, Reverend Josyf Slipyj was ordained archbishop with the right of succession. The ordination was conducted in secret due to the uncertain conditions in Soviet-dominated Ukraine. Slipyj accepted this duty with the same steadfast commitment he demonstrated in his academic work and governance of the Seminary.

As the Second World War raged, Ukraine was ravaged. Between 1939 and 1944, Josyf Slipyj continued educating clergy at the Lviv Theological Seminary and worked to protect the Ukrainian Catholic Church. Slipyj assumed the rights of the Metropolitan upon Sheptytsky's death on November 1, 1944. The Russian communist occupiers did not dare openly persecute Metropolitan Andrey because they feared him; however, almost immediately after his passing, the brutal, systematic liquidation of the Ukrainian Catholic Church began. The new Metropolitan Josyf led his Church and supported his people who were traumatized by the Nazis and the Communists, and faced unspeakable losses and moral devastation.

Within months, Slipyj, along with the entire Ukrainian Catholic hierarchy and thousands of priests, monks, sisters, and faithful, were arrested by the NKVD (predecessor of the KGB) and jailed, sent to concentration camps in Siberia, or simply murdered. Slipyj was arrested on April 11, 1946, jailed in the notorious Lonsky Street prison

in Lviv, and sentenced by a secret military tribunal to eight years of penal servitude in a concentration camp for alleged treason. In fact, Slipyj's incarceration resulted from his refusal to sever ties with the Holy See and submit the Ukrainian Catholic Church to the authority of the Moscow Patriarchate that was (and continues to this day to be) a tool of the Kremlin. Slipyj disappeared into the vast Soviet gulag. This was the beginning of 18 years of physical and mental torture, hard labour, imprisonment, starvation, and illness, all the while forbidden virtually all contact with his family, and shunted between prisons and concentration camps in Siberia and Russia. While imprisoned, he continued his writings and ministering to his fellow prisoners



Postage stamp issued by Ukraine Post

of all faiths. During these years, the Ukrainian Catholic Church was declared illegal causing it to exist only underground. It was known as the Church of the Catacombs. It was not until Stalin's death in 1953 that news about the fate of Slipyj, this saintly man, began to slowly emerge.

In February 1963, Metropolitan Slipyj was released from exile and expelled from the Soviet Union. This miraculous event resulted from interventions by Pope John XXIII, President John F. Kennedy, and American journalist Norman Cousins. Before his departure, Slipyj asked to see his relatives in Moscow. Posing as a relative, Fr. Vasyl Velychkovsky, Superior of the Redemptorists and head of the Ternopil Monastery met Slipyj who ordained him in secret as Bishop of Lutsk and appointed him *locum tenens* or "acting head" in Ukraine. Thus began a new era of growth and struggle for the Ukrainian Catholic Church.

Almost at once upon his arrival in Rome, Metropolitan Slipyj threw himself into restoring his Church and ministering to his flock, rebuilding unity amongst the faithful.

In his first Easter address as a free man, in 1963, he called upon his brethren to *"through all means to stay united. Though we are all scattered around the world, we are still united in the Holy Eucharist and our paschal faith, which is expressed by the words 'Christ has risen!'"* Metropolitan Slipyj reached out to all Catholics when he attended the Second Vatican Council. With his unshakeable faith, he addressed over 2,500 delegates from around the world, urging that the Ukrainian Catholic Church be raised to the honour of a patriarchate, which received support of the participating bishops. Metropolitan Slipyj brought the long-suffering Ukrainian Catholic Church to the forefront of the global Catholic family.

At age 71, Confessor of the Faith, Metropolitan Slipyj was on the vanguard of breathing new life into the Ukrainian Greek Catholic Church in the diaspora and in Ukraine after decades of brutal repressions, destruction, propaganda, and assimilation. He revitalized Ukrainian Catholic scholarship with the Ukrainian Catholic University in Rome and resumed the work of the Academic Theological Society. He embarked on publishing religious materials for the faithful and clergy. Later in 1963, he received the title of Major Archbishop from Pope Paul VI. It was rumoured that Metropolitan Slipyj had been secretly named a cardinal while he was held captive by the Kremlin, but it was not until 1965 that he was solemnly proclaimed becoming only the fourth cardinal of the Ukrainian Catholic Church. Soon after, he re-established the Studite Order and in 1969 consecrated St. Sophia Cathedral in Rome. His tireless work symbolized the indestructibility of the Ukrainian Catholic Church.

Крик Душі

Плач маленьких Діточок —
Це зойк України.
У Святих молитвах молим:
Господи помилуй!

Збережи народ у вірі,
Рятуй Україну!
Всі страждання відверни,
Знищ ворожу силу.

Миру просим в Тебе, Боже,
Ми є Твої Діти.
Якщо в чомусь ми згрішили,
Не карай по віки.

Хай Терниста ця дорога,
Що кров'ю спливає,
Однак в своєму милосерді
Заведи до Раю.

У любові Нас потіш,
В горю і недолі.
Нехай справжній Мир настане
В нашому народі.

о. Євген Монюк

Between 1968 and 1973, Cardinal Slipyj embarked on a journey to visit and provide spiritual nourishment to Ukrainian faithful scattered around the globe. His visits invigorated and enlivened Ukrainian Catholics in hundreds of parishes he visited in 14 countries. His visits left an indelible mark on all who met him. In a matter of years, he successfully reversed some of the devastation caused to the Ukrainian Church and nation by the Russian Communists.

Unfortunately, his efforts were not without challenges. In 1969, 19 out of 21 Ukrainian Catholic Bishops asked Pope Paul VI to confer the title of Patriarch upon Cardinal Slipyj. The Pope refused, fearing this would upset the Kremlin and potentially affect his own plan of supporting Catholic communities in the Warsaw Pact countries, referred to as the Vatican's *Ostpolitik*. Ultimately, *Ostpolitik* was a dismal failure.

Cardinal Slipyj was undeterred, his energy seemed boundless. He redoubled his efforts to revitalize, unite, and rebuild his Church. He continued to advocate for the Ukrainian Church in the Catacombs and ensured that information about the repressions, sufferings, and unspeakable casualties of the Ukrainian Catholics were acknowledged. The faithful of his Church recognized the importance of the Cardinal's message and from a broad grassroots level recognized him as Patriarch of the Ukrainian Catholic Church.

By 1980, Patriarch Josyf's health was failing, and a successor was needed. Pope John Paul II convoked a Synod of the Ukrainian Catholic Bishops that elected Myroslav Ivan Lubachivsky, Metropolitan of Philadelphia, as Slipyj's coadjutor with the right of



Patriarch — Linocut by
Volodymyr Balas, 1976

succession. In anticipation of his passing, Patriarch Josyf wrote his *Testament* in which he envisioned the future of his Church and spoke directly to his faithful with powerful words of encouragement and direction for the coming days. On September 7, 1984, Patriarch Josyf fell asleep in the Lord. His earthly remains were returned to Ukraine in 1992 and buried in the crypt of St. George's Cathedral in Lviv.

During his 21 years in Rome, Patriarch Josyf accomplished a lifetime's worth of work and left a unique legacy to the Ukrainian Church for generations to come.

He was a scholar, a teacher, a pastor, and an uncompromising nation-builder. His faith in God and the Ukrainian nation were unshakeable.

We take the term "patriarch" for granted and assume the head of our Church has always been "the Patriarch." However, this was a hard-fought designation that is tantamount to the recognition of the Ukrainian nation, of Ukraine, and the Ukrainian Church in the family of Catholic Churches. Patriarch Josyf exemplified unwavering faith, commitment to God's teachings, and a deep love for his people. Much more than a leader of Ukrainian Catholics, he is the symbol of resistance against those who sought to destroy the Ukrainian Catholic Church and the Ukrainian nation. He successfully resisted the totalitarian regime that could not destroy him or his faithful. His strength of spirit disarmed his enemies and inspired his faithful. In this 130th anniversary year, let us pay tribute to Patriarch Josyf and remember his incredible achievements and his loving bequest to us all.

Lidia Wasylyn, Parishioner of St. Josephat's Cathedral Edmonton,
Member of UCWLC Eparchial
Executive

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Edmonton *Епархія* ♦
ЕДМОНТОНСЬКА *Епархія*

DORMITION UCWLC SOCIAL MISSION PROJECT 2020 AND 2021

Our church, Dormition of the Most Holy Mother of God, is in an Edmonton neighbourhood known as Jasper Place. Jasper Place experiences some socioeconomic issues that are similar to those in Edmonton's inner city. Our Edmonton Catholic School Division has identified an elementary school, Our Lady of Peace School, in Jasper Place, as needing assistance in addressing concerns arising from poverty and disadvantaged families. To this end, Edmonton Catholic Schools has arranged that Our

Lady of Peace School receives a lunch and snack food program.

For many years, our branch of the UCWLC has focused on helping Our Lady of Peace School by collecting socks, mitts, hats, scarves, school supplies, and food items for donation. In 2020 and 2021, we decided to supplement the program by purchasing fresh fruits, vegetables, cheese, crackers, and food basics that the school could serve or distribute to homes in need. Contact was made with the school ahead of our shopping trips to establish what items were most needed and to book a suitable delivery time. In 2020 and 2021, six "school shops" purchased and delivered approximately \$450 worth of groceries, each time, for a total of more the \$2,500.

Our parishioners support this initiative by donating food bank items, as well as making financial donations. Our branch is most pleased to be involved in this project as the principal and staff of the school have indicated that as students improved and stable nutritional needs continued to be met, their behaviour and academic performance became enhanced.

Student volunteers are called upon to help us unload our purchases. There is much excitement when we arrive with apples, bananas, carrots, and other items. To date, a "school shop" and delivery was done in January 2022. The plan is to do two more "school shops" in 2022.

Virginia Sharek (President)
Dormition UCWLC, Edmonton



Provinces have dropped vaccine mandates at different times allowing some UCWLC branches the opportunity to be more active earlier on, while others are only now getting the chance to meet. Some branches have already had the chance to fundraise for aid to Ukraine, while others are in the planning stages. These things take time, especially when working in union with church initiatives and other groups. Here are a few UCWLC efforts—as well as the efforts of other *Nasha Doroha* subscribers—that have taken place thus far:



The ladies of St. Basil UCWLC branch in Edmonton, AB, have contributed to the Canada-Ukraine Foundation's Ukraine Humanitarian Appeal and Lubov SSMI Foundation Home of Hope in Ukraine in various ways, among them, baking paskas and babkas.



St. Demetrius UCWLC and parish raised funds through pyrohy and holubtsi sales. CTV came to report on the event and do a feature on the news. The funds were sent to the SSMI Dim Nadiyi (House of Hope) in Lviv and Odesa for work with orphans.

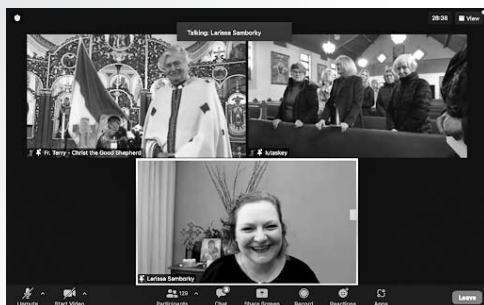
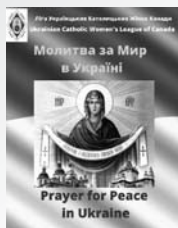


Submitted by Maria Rypan

МОЛИТВА ЗА МИР В УКРАЇНІ – PRAYER FOR PEACE IN UKRAINE

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

Ukraine will be victorious in this senseless war because she and her people are not only being supported with physical means, but also spiritual.



On March 26, 2022, the Eparchy of Toronto and Eastern Canada – UCWLC Eparchial Council hosted a virtual prayer service online using Zoom. A total of 175 participants registered from across Canada, the United States, and Ukraine. Our Sisters in Christ from the Catholic Women's League joined us as one voice in praying for peace. Fr. Terry Lozynsky from Christ the Good Shepherd in Toronto celebrated a beautiful Moleben to the Mother of God.

May our continued prayers for peace for Ukraine be heard and answered.

Larissa Samborsky, UCWLC Prayer for Peace in Ukraine Committee Member

On March 25, 2022, a local religious radio station in Yorkton, SK, called The Rock 98.5, held "A Day for Ukraine." The day commenced with the playing of the Ukrainian anthem followed by a previously recorded "Prayer for Ukraine" by Fr. Leonid Malkov, CSsR from St. Mary's Church, as well as a taped message from Bishop Bryan Bayda, CSsR from the Eparchy of Saskatoon. This was followed with a live chat with Andriy Kavchak about his Ukrainian heritage, current concerns, and connections to Ukraine. Pastor Karen Stepho taped a chat about NASHI, an organization helping young women in Ukraine. Four people then spoke, sharing their Ukrainian story: Oksana Bashuk Hepburn, Oksana Hemm, Ron Balacko and Nikita Sereda. Nikita Sereda, a young 20-year-old from Yorkton, had just returned home after escaping Ukraine. Sereda had been in the northeast city of Kharkiv studying theology to become a Ukrainian Orthodox priest, and even attended class up to February 24th when the Russian invasion of Ukraine commenced. Elizabeth Zahayko, UCWLC member from St. Mary's Ukrainian Catholic Church then shared her connections to Ukraine and spoke about many fundraising events being held in the Yorkton area for "Humanitarian Aid to Ukraine."

Submitted by Elizabeth Zahayko, ND Financial Administrator

Basilian Fathers Museum

Cabbage Cutter For Sauerkraut

Rich in vitamins, sauerkraut was a staple in the winter meals of pioneer families, just as it had been in the villages in Galicia. Not knowing the conditions in Canada, one mother even brought her sauerkraut stone with her when the family immigrated to Canada in 1892.

Preparing sauerkraut was a relatively simple process requiring cabbage and pickling salt; a knife or cabbage cutter; and a container in which the mixture could ferment. After growing through the summer, cabbages were among the last vegetables to be pulled from the



garden as temperatures began to drop. To prepare sauerkraut, the outer leaves of the cabbage heads were stripped; the cabbage was quartered; and the centre core removed. (The best time to make sauerkraut was when the cabbage was freshly cut: at this point, the cabbage has its own juice and is tastier.)

Although using a large knife to slice the cabbage is possible, this slows the process and often produces unevenly cut cabbage. Back then, the better option was to use a cabbage cutter—a flat board from a hard wood, with side rails and (usually) two sharp blades—that could be set on top of a small wooden barrel or crock. Using this method, cabbage quarters were placed in the small square frame and then run back and forth over the blades. Whether using a knife or a cutter, once a certain amount was shredded, salt was added (approximately three tablespoons per five pounds of cabbage) and mixed in thoroughly.

The cutting and salting steps were repeated until the barrel was about two-thirds full. The shredded cabbage was then covered with a clean cloth and two flat boards (or a large dinner plate). A flat stone was placed on top of the boards (or plate) ensuring it was heavy enough to keep the cabbage under the brine. One pioneer family in the Royal Park area (east of Mundare, AB) used the top stone from their *zhorna*. Another cloth was laid over the barrel, which allowed the pickling process to continue while also keeping the mixture clean. The barrel was left in a cool place to ferment, usually from four to six weeks. The finished sauerkraut could be left in the barrel over winter and scooped out as needed (or packed into jars).

The sauerkraut barrel was used only for this purpose. Once emptied, it and the boards were scrubbed, left to dry, then put away for the next season.



Larissa Samborsky

The Eparchy of Toronto and Eastern Canada's UCWLC is blessed with an incredibly active and energetic Youth Convenor, Larissa Samborsky. Since taking on this role in 2016, Larissa has instituted a number of initiatives, including a Christmas card design competition for school-age children, and held the Membership Convenor role from 2016 to 2020. She has fulfilled her roles with dedication, enthusiasm, faith, and compassion. She is a graduate of the University of Guelph-Humber's Early Childhood Studies program, and is currently one year into her two-year Canadian Certificate in Youth Ministry Studies.

In addition to her role on the eparchial council, Larissa was also the chair of the Unity 2021 Committee, which hosted a national conference for young Ukrainian Catholic adults across Canada. In this role, she led a team of 10+ volunteers across Canada to develop faith-based, spiritual

programming for individuals from 18 to 35, to arm young adults with the tools to cope with the chaos of life, with the stillness of Christ.

Her experience with youth and young adult ministry began at a young age. When she was 16, Larissa chaired the St. Demetrius the Great Martyr Parish's youth group. With St. Demetrius, Larissa has led and coordinated the parish's annual youth retreat, has been an instructor at Yavir School of Ukrainian Dance, is a member of the parish's UCWLC and has been the secretary of the Parish Council. Larissa helped organize the Arise Eparchial Youth Rally for six years as part of the Eparchial Office of Youth Ministry, and was the Eparchial Coordinator with Canadian Ukrainian Catholic Pilgrims for World Youth Day 2013 (in Rio de Janeiro) and World Youth Day 2016 (in Krakow). Larissa has been, and continues to be, a vocal advocate for the early years, through her volunteering and through her work as an Early Childhood Educator at Stonegate Community Health Centre.

Larissa's faith-life is an inspiration to others, and her continuous journey of learning also provides opportunities for others to grow in their own faith. She has helped organize weekly Zoom calls throughout the pandemic with Bishop Bryan Bayda and an assortment of guest speakers, and has been an active participant in Lenten Missions and Bible Study classes over the years.

Larissa's influence and ability to bring people together have strengthened every volunteering experience she has been involved in. She has a way of making lasting connections with people, and is incredibly thoughtful and authentic—traits that are crucial when working with youth. The UCWLC and the Eparchy of Toronto and Eastern Canada are truly blessed by her contributions.

2021 National Scholarship Winners

The National UCWLC Scholarship Committee, consisting of Barbara Olynyk (Edmonton), Lillian Sarnjchuk (New Westminster), Oristeon Kulyk (Saskatoon), Orysia Hull (Winnipeg), and Olha Karaim (Toronto), awarded two scholarships for 2021.



The Vera Buczynsky Ukrainian Language Scholarship for \$1,000 was awarded to **Andrew Pankiw**. Andrew is in his sixth and final year of priestly formation at the Holy Spirit Ukrainian Catholic Seminary.

"I would like to offer my sincere gratitude for being awarded the Vera Buczynsky Scholarship. As I near the completion of my seminary studies, I am grateful for

the opportunities that I have been given to study the Ukrainian language. Upon reflection, learning the Ukrainian language has always been something very important to me. From the time that I was small, my baba would sit with me and practice my Ukrainian, carefully teaching me the pronunciation of letters and words. Today I continue to nurture this gift which my baba gave to me, studying the Ukrainian language in the seminary in preparation to one day serve the faithful in parishes wherever I am assigned. May God bless your faithful service of our Church."



The \$1,000 Mary Dyma Scholarship for religious studies was awarded to **Maria Ivaniv**. Maria is currently enrolled in the third year of her Ph.D. program in Systematic Theology at the University of St. Michael's College in the University of Toronto. For her graduate studies, she is researching the *"Influence of the Second Vatican Council on the development of the UGCC in the Canadian Diaspora: participation of the hierarchy and faithful in the Council, the implementation of the conciliar documents and decisions, and their influence on the life and activity of the UGCC communities in Canada"*. We look forward to the completion and publication of her research.

"It is a great honour for me to receive the Mary Dyma Scholarship for the 2021 year. I am sincerely grateful to the UCWLC for this gift and all the support during the last three years of my Ph.D. studies. To all the beautiful women who create the UCWLC, thank you for all your support! I will keep you in my prayers. May the Lord grant you joy, peace, health, and help you in all your plans and activities!

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

† Adeline Lasiuk

A Servant's Hands Since 1986



The UCWLC of Saints Peter & Paul Branch, Saskatoon, SK, announces the passing of their long-time member, Adeline Lasiuk, on December 26, 2021. Adeline was born in the Blaine Lake area. She graduated from Bedford Road Collegiate and began her working career when she was 16 years old as a Psychiatric Nurse-in-Training at Weyburn Hospital. The head psychiatrist told her that he thought she possessed many good qualities for nursing and encouraged her to consider training as an RN. Adeline liked the work and stayed for four years. Another opportunity came when she applied at SaskTel and was hired. She worked in Weyburn, Regina, and later moved to Saskatoon where she worked for 35 years, retiring on February 29, 1992.

While at SaskTel Adeline volunteered on many projects with the SaskTel Pioneers. She helped make Hug-A-Bears which were given to paramedics to distribute to children who were being transported

by ambulance to hospitals; and heart pillows that were given to patients recovering from heart surgery. She also volunteered at golf tournaments where the money was donated for hospital equipment.

Adeline was a UCWLC member for 35 years. Her volunteer work with the parish community and the UCWLC was quite extensive. She held executive positions on eparchial and local branch levels, as well as the seniors organization. For over 18 years she chaired the Culture Committee which did the baking of breads, and the making of cabbage rolls and pyrohy. She also helped with food preparation for Vesna Festival, Ukrainian Day in the Park (an event of the Ukrainian Canadian Congress – Saskatoon Branch), and Folkfest.

Adeline was proud of her Ukrainian heritage. Her faith showed in her perseverance, patience, and care that she gave to others. She was a role model to UCWLC members. In 2014 she received a Community Recognition Award from the Ukrainian Canadian Congress – Saskatoon Branch.

On January 26, 2022, a 40-day Divine Liturgy was held for Adeline at Saints Peter & Paul Church, followed by brunch at a local restaurant. We ended the meal remembering her with two songs that she really liked: *De Zhoda V Rodyni* and *Shche Ne Vmerla Ukrainy*. She will be dearly missed by her church family and all who loved her.

Vichnaya Pamyat! Eternal Memory!

Submitted by Helen Adamko,
ND Rep, Saskatoon Eparchy

† Rosie Agnes Kwasny

August 27, 1941–August 9, 2021



Rosie Agnes Kwasny passed away suddenly at the Helping Hands Care Home in Grenfell, SK, on August 9, 2021, at the age of 79 (18 days short of her 80th birthday).

She was born on a farm near Invermay, SK, on August 27, 1941, and attended nearby Silver Springs School for seven years. Rosie married Emil Happy in 1957. They were blessed with five sons and one daughter.

Rosie kept busy on the family farm with an enormous garden every year. She also sewed her children their clothing and made curtains. Rosie was creative and artistic, and had the ability to draw from memory.

After leaving the farm, Rosie lived in Regina, then moved to

Canora, where she soon became involved with the Women's Auxiliary at Sts. Peter & Paul Ukrainian Catholic Church. Rose was a member of the Canora UCWLC for 21 years. She helped at many UCWLC events in the hall including the baking of paskas, babkas, and doughnuts for bake sales. She pinched perogies weekly, made cabbage rolls, and helped with Fall Suppers and perogy suppers. Rose volunteered often and always added some humour and smiles to the group.

When she wasn't pinching perogies at the hall, she was the town seamstress mending, hemming, creating, and patching. Many people sought her because of her skills.

Attending pilgrimages at the Rama Grotto was the highlight of Rosie's summers, as were church services, especially praznyks at local and neighbouring parishes.

In January 2020, Rosie moved to Helping Hands Care Home in Grenfell after being diagnosed with Alzheimer's.

She will be missed dearly by all who knew and loved her.

Vichnaya Pamyat!

Submitted by Audrey Hrycak

† Helen Lynn Orschy May 29, 1934-Sep. 7, 2021



Helen Lynn Orschy passed away at the Canora Gateway Lodge on September 7, 2021, at the age of 87 years.

She was born on May 29, 1934, in Alvena, SK, to Harry and Marie (Bobel) Melnyk. In 1952, she met and married Tony Orschy and they

lived on a farm near Rose Valley, SK. Together, Helen and Tony raised four children. Helen loved the farm life and she especially enjoyed being outdoors. In 1982, Helen and Tony retired to Canora, SK.

Helen was a member of Canora UCWLC for 30 years. She was a regular volunteer at the hall helping with the preparation of various events; participating in weekly perohy bees; making cabbage rolls, and helping in any way she could. She was a joyful person and did her part to help in the community.

Recently, Helen suffered from, and fought to overcome, the effects of several strokes that took away much of her mobility. She became a resident of the Canora Gateway Lodge, where she continued to reside until her passing.

She will be dearly missed by all who knew and loved her.

Eternal Memory! Vichnaya Pamyat!

Submitted by Audrey Hrycak

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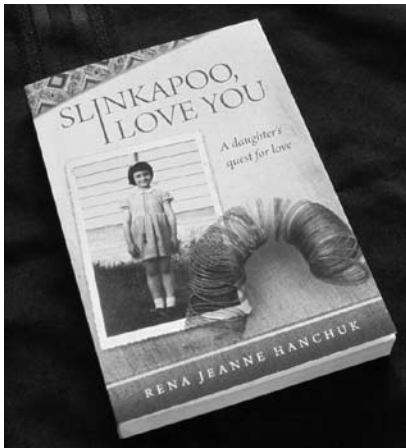
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Chy vy chuly? (Have you heard?)

In our midst a published author has been born once again. Rena Hanchuk, a long-time member of St. Nicholas Parish in Edmonton, has self-published her second book in 2021. Titled, *Slinkapoo, I Love You: A Daughter's Quest for Love*, the book is a 350-page memoir. Packed full of photographs, Hanchuk takes us along her path as she looks to



reconcile a difficult relationship with her father. "Slinkapoo" was the nickname her father gave to her as a little girl. Her memoir begins as a eulogy for her father who had passed away in 2018. How could she write something positive for a man who had been so cruel, so neglectful of her for her entire life? Could she write or "right" the past?

Slinkapoo has many references to Hanchuk's Ukrainian background and has quite a few transliterated parts when her

mother or baba are speaking, which are fun to read. There are also some comical parts to Rena's saga as she explains her student life in Soviet Ukraine in 1982. How do you measure one's temperature at the doctor's polyclinic? You'll laugh at the answer!

Beautifully written by wordsmith Hanchuk—and professionally edited and researched by Marie Lesoway of Storyphile—the book is a prickly walk with Hanchuk on her surprising trip down memory lane. Here are just a few of the reviews that Rena has received.

"I loved this book and have already shared it with a number of people. The book was riveting and every time I put it down, I was ready to pick it up for just one more chapter! I laughed, I cried, and it filled me with many memories as Rena recalled so many of the events and places that were also part of my life. What a heartfelt and brave memoir!"

— Leanne Koziak

"One never knows the lives others are living. To expose one's life, like Rena did, takes courage. It also may provide some comfort to readers that may be experiencing challenging lives. Reading only three or four paragraphs in her Author's Note, I was hooked; had to read each day until I was finished. A compelling and easy read, I recommend this book to everyone."

— Joyce Chrunik-Rudiak

"Reading Slinkapoo, I Love You revealed such heart-breaking information, but at the same time demonstrated how Rena's perseverance and intellect have facilitated her survival and benefited the Ukrainian community!"

— Terry Mucha

Both books are also for sale by the Friends of the Ukrainian Village Society at the Ukrainian Cultural Heritage Village. Or you can email Rena herself at hanchukr@yahoo.com.

Dreams, Tears... and Memory

(Winnipeg, Canada, 2021)
by Winnipeg author Halyna Kravtchouk is a powerful bilingual (English/Ukrainian), historical non-fiction book about the plight of some of Canada's earliest Ukrainian pioneers.



"The impetus for this book was born in the profound response evoked by the monument created by artist Roman Kowal who immortalized, in granite and bronze, the memory of the first Ukrainian pioneers in Canada" who, despite all their adverse hardships and conditions, managed to retain their Ukrainian soul. The publication focuses on 13 children who died in Strathclair, and 42 children who perished during their first spring of 1899 in Manitoba and are buried in a mass grave near Patterson Lake.

The author "has crafted a beautiful acknowledgement of the names and fate of the first Ukrainian immigrants who undertook a globe-spanning journey in the 19th century, for a piece of land

they transformed with their own hands into Canada's present-day prosperity."

At the heart of this historical and qualitative-based research, one will find interviews and new accounts never shared before by some of the descendants of those early settlers, and carefully gleaned archival documents and photographs which disclose in detail the challenges, religious conditions, discrimination, and biases faced by early Ukrainian pioneers. The book will greatly enhance critical thinking skills, promote human rights, and a better, more personal understanding of our country's history.

Research for the book started several years ago, and at first it was supposed to be a brief article to be published in Chernihiv, Ukraine by the Ukraine-Diaspora International Foundation in their international journal *Ukrainskyj*

Vymir (International Collection of Methodological Research and Education Articles and Elaborations from Ukraine and Diaspora). Due to inaccuracies and contradictory information on the topic, it required more time and more in-depth research. As a result, the framework of the article turned into a book.

This publication is timely and a valuable addition to the literature on the Ukrainian diaspora and is of particular relevance marking the 130th anniversary of the first Ukrainian settlements in Canada and Manitoba's 150th anniversary of its entry into Confederation.

The book includes a letter from Honourable Cathy Cox, Manitoba's Minister of Sport, Culture, and Heritage; an introduction from Dr. Volodymyr Serhijchuk, professor and Head of the Department of World Ukrainian History at Taras Shevchenko National University of Kyiv; and the afterword is written

by Ms. Halyna Ustenko-Hajdaj, Honoured Journalist of Ukraine, multi award-winning TV journalist, and Head of the Kyiv National Association of Television Journalists.

This publication is targeted towards bilingual (Ukrainian/English) teachers in Manitoba, university courses dealing with Ukrainian Canadian topics, and individuals interested in Ukrainian immigration to Canada. The purpose of this book is to:

- a) fill in a gap of inaccurate and incomplete information provided by various publications;
- b) introduce Manitobans of Ukrainian descent, and other Canadians, to the difficulties and challenges Ukrainian pioneers faced upon arrival to the new land;
- c) provide up-to-date information on the tragic events of May 1899; and,
- d) make available a pedagogical vehicle for researchers, historians, teachers, and university professors where they could share the historical importance of this unique and valuable documentation of an almost forgotten piece of Ukrainian Canadian history.

A limited number of copies of the book are available in Winnipeg at Kalyna Ukrainian Book Shop (952 Main St., phone: 204-582-2832) or by mail.

Should you wish to purchase this book, please do not hesitate to contact Halyna at halynakz@gmail.com.

Halyna Kravtchouk is an author and researcher on family history, and the history of Ukrainian immigration to Canada.

Ukrainian Catholic Women's League of Canada
Eparchy of Edmonton
invites you to the exhibit



"THAT OLD SHEEPSKIN COAT" "KOZHUKH"



A celebration of the
Museum's 70th Anniversary
and
130 years of Ukrainian Immigration to Canada

OFFICIAL OPENING
October 2, 2022 at 2:00 p.m.
Lower level of St. Josaphat
Ukrainian Catholic Cathedral
9637 – 108 Ave., Edmonton

Exhibit also open October 3–6, 2022

Thank you to all farmers and horticulturists who put food on our tables, who toil through all weather and at all hours. We thank you for your dedication, perseverance, selflessness, and care; and for farming through hardships, determined to provide us with quality food and sustenance. You are deeply valued. We pray for you all, especially now, for a successful growing year and harvest.

A Farmer's Creed



I believe a man's greatest possession is his dignity and that no calling bestows this more abundantly than farming.

I believe hard work and honest sweat are the building blocks of a person's character.

I believe that farming, despite its hardships and disappointments, is the most honest and honourable way a man can spend his days on this earth.

I believe farming nurtures the close family ties that make life rich in ways money can't buy.

I believe my children are learning values that will last a lifetime and can be learned in no other way.

I believe farming provides education for life and that no other occupation teaches so much about birth, growth and maturity in such a variety of ways.

I believe many of the best things in life are indeed free: the splendour of a sunrise, the rapture of wide-open spaces, the exhilarating sight of your land greening each spring.

I believe true happiness comes from watching your crops ripen in the field, your children growing tall in the sun, your whole family feeling the pride that springs from their shared experience.

I believe that by my toil I am giving more to the world than I am taking from it, an honour that does not come to all men.

I believe my life will be measured ultimately by what I have done for my fellow man, and by this standard I fear no judgment.

I believe when a man grows old and sums up his days, he should be able to stand tall and feel pride in the life he's lived.

I believe in farming because it makes all this possible.



Consecration Day at St. Josaphat's Cathedral, Mar 25, 2022, Edmonton

Ліга Українських Католицьких Жінок Канади
Молитва за Мир в Україні

Усіх запрошуємо приєднатися віртуально щоб помолитися!

Субота, 26-го березня, 2022 р. в. 10:30 рано на Зум (Zoom)
 Прошу Вашу присутність зголосити до Лериси Самборської на адресу eparchytorontoucwc@gmail.com до п'ятниці, 25-го березня, 2022.
 Після реєстрації, Ви отримаєте Zoom посилання.

Ukrainian Catholic Women's League of Canada
Prayer for Peace in Ukraine

All are invited to join a bilingual virtual prayer service for Ukraine!

Saturday, March 26, 2022 at 10:30 a.m. on Zoom

To RSVP, email Larissa Samborsky eparchytorontoucwc@gmail.com by Friday, March 25, 2022.
 You will receive a Zoom Link after you RSVP.



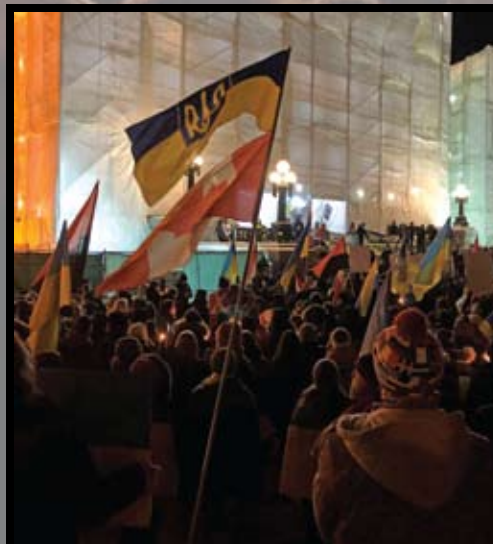
St Demetrius UGCC – Toronto – Pray for Ukraine on day of invasion



St Demetrius UCWLC Stand with Ukraine



Rally Toronto – Feb 4, 2022 at Russian Consulate Toronto



Rally in Edmonton at the Legislature

Grounded in Faith



Submitted by

SR. ZOE BERNATSKY

"By faith Abraham when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going" (Hebrews 11:8).

A vocation story is really a spiritual autobiography, a description of how God has been alive and active in one's life. I grew up in Regina, Saskatchewan, the second eldest of seven children. Involvement in our Ukrainian Catholic parish was of great importance to my parents, as it grounded us in our faith, culture, and community. Given that we were not from Saskatchewan, the parish became our extended family. Our first pastor, Fr. Kolody, frequently visited his parishioners, laden with Jersey Milk chocolate bars and Juicy Fruit gum. His kindness and that of the Sisters Servants of Mary Immaculate taught me by their actions that God was kind, loving, and very interested in the daily lives of God's people.

Attendance at Catholic schools and youth group retreats taught me new ways of communicating with God in addition to attending the Divine Liturgy. God's word in Scripture came alive through faith sharing encounters and private prayer. I began to discern how God was inviting me to live out the gift of my life. Graduating from grade 12 at age 17, I moved to Winnipeg to attend the Misericordia School of Nursing and graduated as a Registered Nurse a couple years later. There, too, I was able to attend some retreats for young adults, attend daily mass at the hospital chapel, and grow in my faith. After graduation I worked as a nurse and was actively involved in my parish. A number of friends were considering the priesthood or religious life which affirmed for me that maybe God was calling me to a life of service in the Church. Another friend had recently entered our community and she invited me to join her. Despite lingering questions, I understood that the best way to discern Religious Life was to jump right into the Pre-Novitiate Program. There I found my faith nourished and supported by the Sisters with whom I lived. What a blessing it has been!

Various Provincial Superiors have challenged me to try new missions and the Community has provided an opportunity to develop my gifts. To meet the administrative needs to our health care institutions, I completed a Master of Health Care Administration in Toronto and later completed a Doctorate in Theology, focusing on moral theology and bioethics. Teaching theology to seminarians and lay students, including teachers in the Catholic School system at Newman Theological College, has been the source of much grace. Working with the UCWLC at St. Basil's Parish has also been a source of great blessing. The members are constantly a source of wisdom and inspiration. Their dedication to the Church reflects their own spiritual journeys, which are long and deep and rich!