



# НАША ДОРОГА NASHA DOROHA

PM40007760 ♦ літо/summer 2(85)/2024



Angels | A Bishop's Visit to Ukraine | Vinky





Український прапор у храмі Гробу Господнього в Єрусалимі.  
Ukrainian flag in the Church of the Holy Sepulchre in Jerusalem.

## Молитва за мир

Отче Небесний!

Ти створив нас з любові і перебуваєш з нами у кожній події, великій і малій.

Об'єднані у Христі з усіма нашими братами і сестрами, які сьогодні потерпають від збройного конфлікту, і знаючи, що ми оповиті мантиєю Марії, нашої Матері, простягаємо руки, щоб прийняти Твій мир.

Помилуй всіх, хто загинув серед незліченних атак і над їхніми близькими, над пораненими, і над усіма людьми, які страждають від насильства.

Молимо Тебе, Всемогутній Боже, припини війну та застосування зброї.

Дай нам мир Твій.

Даруй нам смирення, щоб визнати свою малість.

Подай мудрість, щоб прийняти Твою любов і Твоє спасіння, які приходять до нас через хрест і покуту.

Розжени лиходіїв, що сіють насилля, брехню і ненависть у людських серцях.

Зішли нам Духа Твого Святого, який пробуджує жаль, співчуття та прощення, і дає змогу об'єднатися як брати і сестри для Твоєї слави.

Я повністю віддаю себе у Твоє розпорядження, щоб Ти використовував мене разом з іншими, для того, щоб принести мир у світ.

З'єднай мене з Тобою в тому, що я відчуваю і що думаю, в усьому, ким я є.

Прийми мої зусилля й жертви, щоб звільнитися від своїх егоїстичних інтересів.

Наповни моє серце Твоєю любов'ю

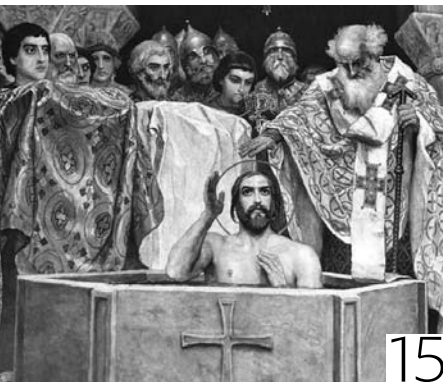
І зроби так, щоб це було виражено в моїх очах, моїх словах, моїх вчинках, моєму житті.

Нехай я співпрацюю у поширенні справедливості та любові.

Нехай допомагаю Тобі сприяти примиренню і відкривати світові Твої вічні багатства.

Амінь.





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## Editor's Note:

After months of frigid winds and frozen ground, my hands have finally sifted through the soil. New life is springing up—green and fresh, as if awakening from a slumber. It is good to be outside in the warm weather and gardening again. It doesn't take long for a year to pass anymore. I get another year older, and I grow more grateful with the passage of time. I notice a few stray grey hairs now and fine lines around my eyes. But I consider them badges of honour. This year has had a sad undertone for me, I lost way too many dear ones. I think of them often and pray for their souls, wondering about their otherworldly experiences right now.

This issue we will actually be learning about otherworldly beings and experiences, with articles on "Angels in the Eastern Tradition," and spiritual warfare. We aren't alone in the world. We have a lot of forces against us, but we have much heavenly help. Our experiences with them can be richer if we better understand them. Speaking of spiritual and religious realms, ND is featuring a request for people to commit to praying for our priests, daily. Our priests are in high demand, yet we don't exactly have enough of them, which often leaves them overworked and overburdened. Imagine if we had no one to administer the Sacraments, offer Divine Liturgy, comfort and pray for us, lead us in our spiritual lives! Our priests are spiritually attacked more than the average person. They need our prayers.

Do you know who needs continued prayer? Ukraine and her people. Bishop Bayda travelled to Ukraine this past February and has graciously shared his experience with ND readers. This experience reinforced just how important it is to have a personal relationship with God and to share the Good News with others. The bishop discusses how war forces people to make tough decisions—decisions they will have to live with. It is God and His unfailing love and mercy Who guides people through those situations. And it is also through our growing love of the Lord that we can see Christ in others.

On a lighter note, in gearing up for dance festival season we have an article on vinky, beautiful Ukrainian head wreaths. There is more to them than you think! Next time you see vinky at a Ukrainian festival, you will surely appreciate them more.

We at ND hope you have a lovely summer filled with warm days, fragrant flowers, new vistas, and bountiful gardens... all things to share with loved ones! Enjoy the summer, for I fear autumn is lurking around the corner.

*God bless you all! God bless Ukraine, and Glory to God!*

*Нехай Бог благословить вас усіх! Нехай Бог  
благословить Україну! Слава Богу!*



# НАША ДОРОГА

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The Messenger by Tianna Williams.  
Please see page 6 for artist bio.

www.ucwlc.ca



## Від Крайової Голови ♦ From the National President

This year our organization is celebrating 80 years of existence. We, the members of the UCWLC, have much to celebrate! We pay tribute to the late Rt. Rev. Msgr. Stephan Semczuk, the founder of the League, who prepared and wrote our first Constitution. He had the vision and enthusiasm to organize the Ukrainian Catholic women into a strong organization. We honour the women who had the courage, faith, and perseverance to travel across the country, encouraging the existing local Ukrainian Catholic societies and Sisterhood groups to unite into this national Ukrainian Catholic organization.

During the past 80 years, the UCWLC has had many achievements. The National Executive is grateful for the effort and commitment of all Branches and Eparchial Executives in carrying out the aims of the UCWLC, and their dedication to looking after the needs of our Church, family, and community.

We must now focus on our future, which is in our hands. What are we doing to build and strengthen our League? You may think you do not have anything significant to offer. I often ponder on how God can do great things with the smallest offerings. For example, think of Jesus preaching to the group of 5,000 people. They're hungry, they have nothing to eat, and a boy offers Jesus five small loaves of bread and two small fish. Jesus then uses that to feed everyone—with more left over. Each of us has five loaves and two fish. So let us place our trust in Him by offering our gifts and talents to Him, no matter how small, and see what He can do with it!

Summer is upon us, and I hope you will take some time to rest and recharge. While many of us are enjoying summer with family and friends, the war in Ukraine rages on. It's been ten years since the start of the war when Russia annexed Crimea.

Цього року ми відзначаємо 80-ту річницю створення нашої організації. Нам, членкиням ЛУКЖК, є що святкувати. Ми віддаємо належне покійному преподобному Стефану Семчуку, засновнику Ліги, який підготував і написав нашу першу конституцію. Він мав бачення та ентузіазм об'єднати українських католицьких жінок в одну сильну організацію. Ми шановуємо жінок, які мали відвагу, віру та наполегливість подорожувати країною, заохочуючи існуючі місцеві українські католицькі товариства та групи сестринств об'єднуватися в цю крайову українську католицьку організацію.

Протягом 80 років ЛУКЖК досягла багатьох успіхів. Крайова Управа вдячна всім Відділам та Епархіяльним Управам за їх старання й відданість у досягненні цілей ЛУКЖК та піклуванню про потреби нашої Церкви, родини і громади.

Тепер ми повинні зосередитись на майбутньому, яке знаходиться в наших руках. Що ми робимо для того, щоб продовжувати будувати та зміцнювати нашу Лігу? Можливо ви подумаете, що не можете запропонувати чогось суттєвого. Я часто розмірковую над тим, як Бог може творити великі речі з дрібниць. Наприклад, уявіть, як Ісус проповідував групі з 5 000 осіб. Вони голодні, їм нема чого їсти, і ось хлопчина пропонує Ісусові п'ять маленьких буханців хліба і дві рибки. Ісус використовує це, щоб нагодувати всіх, і водночас у Нього ще й залишається запас їжі. У кожного з нас є п'ять хлібин і дві риби. Тож давайте покладемо свою довіру на Ісуса, запропонуймо Йому свої дари й таланти, незважаючи на те, наскільки вони малі, і побачимо, що Він може з ними зробити.

На порозі літа, і я сподіваюся, що ви знайдете час, щоб відпочити та відновити сили. Поки багато хто з нас насолоджується літом з родиною





We are now going into the third year of the full-scale illegal invasion. Continue to do all you can to support Ukraine in achieving victory so that we can begin the process of rebuilding our ancestral homeland.

The National Executive wishes all UCWLC members and *Nasha Doroha* readers a safe and enjoyable summer. May our Most Holy Blessed Mother of God be with you wherever you travel and bring you safely home.

Marlene Bodnar,  
UCWLC National President

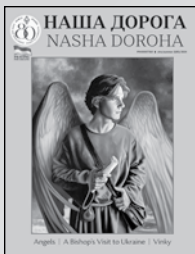
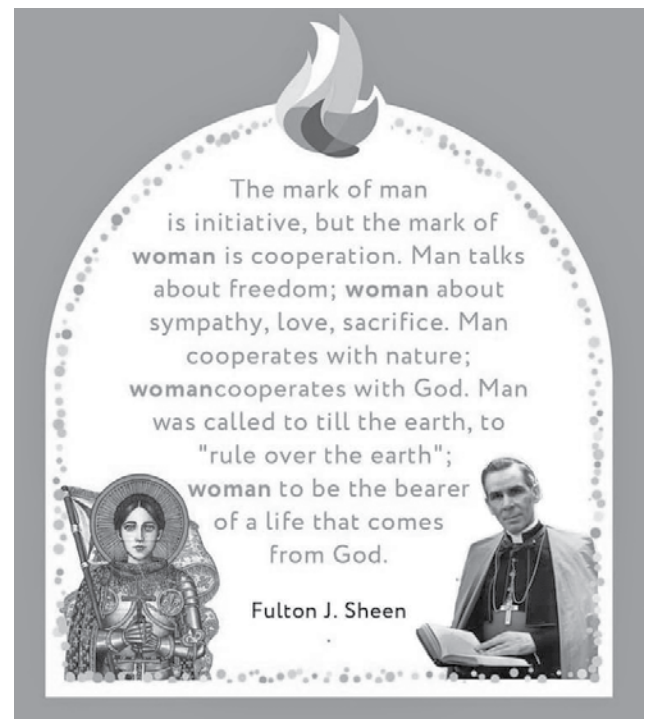
та друзями, в Україні триває війна. Минуло десять років від початку війни, коли Росія анексувала Крим. Зараз йде третій рік повномасштабного незаконного вторгнення. Продовжуйте робити все можливе, щоб підтримати Україну у здобутті перемоги, щоб ми могли розпочати процес відбудови нашої прабатьківщини.

Крайова Управа бажає всім членам ЛУКЖК та читачам «Нашої Дороги» міцного здоров'я та приємного літа. Нехай наша Пресвята Богородиця буде з вами, куди б ви не подорожували, і допоможе благополучно повернутися додому.

Марлін Боднар,  
Голова Крайової Управи ЛУКЖК

### Where to look in the Bible when you...

- need rest and peace . . . . . Matthew 11:28-30
- worry . . . . . Matthew 6:19-34
- are lonely or fearful . . . . . Psalm 23
- need peace of mind . . . . . John 14:27, Philippians 4:6-8
- are disappointed by people . . . . . Psalm 27
- grow bitter or critical . . . . . 1 Corinthians 13
- have sinned . . . . . Psalm 51, 1 John 1
- are discouraged . . . . . Psalm 34
- feel God seems far away . . . . . Psalm 139
- think the world seems bigger than God . . . . . Psalm 90
- are sick . . . . . Psalm 41
- feel sorrowful . . . . . John 14, Psalm 46
- are in danger . . . . . Psalm 91
- want courage . . . . . Joshua 1:1-9
- need assurance . . . . . Romans 8
- forget your blessings . . . . . Psalm 103
- are looking for joy . . . . . Colossians 3
- leave home to travel . . . . . Psalm 121
- think of investments . . . . . Mark 10:17-31
- need guidelines for living . . . . . Matthew 5-7, Romans 12
- need rules of conduct . . . . . Exodus 20:1-17
- need to know God's will for your life . . . . . Proverbs 3:1-6



## Front cover: "The Messenger"

**Artist Bio:** Born into a ministry family, Tianna Williams began a career in graphic design at the age of 16 and developed a passion for bringing beauty to the Church through the visual arts.

Shortly after she was married in 2015, she picked up a brush and tentatively began painting. What started as a few portraits of the modern saints for her daughter's bedroom soon blossomed into a ministry of creating new and unique Catholic art.

Tianna currently resides in Saskatchewan, Canada, with her husband and two children where she spends her days keeping a home, painting, and running her business—*Sacred Art* by Tianna Williams.

You can see more of her work at [www.sacredartbytianna.com](http://www.sacredartbytianna.com).



PRIME MINISTER • PREMIER MINISTRE

2024

Dear Friends:

I am pleased to offer my warmest greetings to everyone marking the 80th anniversary of the Ukrainian Catholic Women's League of Canada.



Members of the Catholic Women's League of Canada are known and respected across the country for their devotion to their faith and for their dedication to helping others who are less fortunate. This anniversary provides a wonderful opportunity to reflect upon the history of your organization, to highlight its many achievements and to set goals for the future.

I would like to commend the members of the Ukrainian Catholic Women's League of Canada for their commitment to making a difference. Your generosity of spirit and example of leadership are admirable.

We reaffirm our unwavering support for the Ukrainian community, whose courage, strength and determination continue to inspire people around the world.

Please accept my best wishes for a memorable anniversary celebration and for every success in the years to come.

Sincerely,

The Rt. Hon. Justin P. J. Trudeau, P.C., M.P.  
Prime Minister of Canada

Дорогі друзі,

Я радий висловити свої найтепліші вітання всім, хто відзначає 80-ту річницю Ліги Українських Католицьких Жінок Канади.

Членкинь Ліги Католицьких Жінок Канади знають і поважають у всій країні за їхню відданість своїй вірі та самовіддану допомогу тим, хто її потребує. Цей ювілей дає чудову можливість поміркувати над історією вашої організації, висвітлити її численні досягнення та визначити цілі на майбутнє.

Я хотів би подякувати членкиням Ліги Українських Католицьких Жінок Канади за їхнє постійне прагнення до змін. Ваша щедрість духу та приклад лідерства гідні захоплення.

Ми підтверджуємо нашу непохитну підтримку українській громаді, чия мужність, сила та рішучість, продовжують надихати людей у всьому світі.

Прийміть, будь ласка, мої найкращі побажання незабутнього святкування ювілею та успіхів вам на наступні роки.

З повагою,

Високоповажний Джастін П. Дж. Трюдо,  
Прем'єр-міністр Канади



КОНГРЕС УКРАЇНЦІВ КАНАДИ

UKRAINIAN CANADIAN CONGRESS

CONGRÈS DES UKRAINIENS-CANADIENS

April 1, 2024

Ms. Marlene Bodnar, National President  
Ukrainian Catholic Women's League of Canada



**Greetings on the 80<sup>th</sup> Anniversary of the Ukrainian Catholic Women's League of Canada (UCWLC)**

On behalf of the Board of Directors of the Ukrainian Canadian Congress, please allow me to express our warm greetings to members and friends of the Ukrainian Catholic Women's League of Canada on your 80<sup>th</sup> Anniversary!

Ukrainian Catholic Women's League of Canada plays an active part in the life of the Ukrainian community in Canada. Your programs celebrate our faith, language, traditions, and culture. Your organization is the voice and spirit of our community and stands at the forefront of the Ukrainian cause. Thank you to all of your members and for their outstanding contributions to our community!

Конгрес Українців Канади пишається великим вкладом який Ваша організація ввела в розвиток, захист та плекання української свідомості, мови, культури, та традицій тут в Канаді. Ми відзначаємо Вашу надважливу роль в розвитку вільної, демократичної України та в допомозі українському народу, особливо сьогодні, коли український народ хоробро захищає свою незалежність.

Вам і попереднім членкиням належить велика подяка і поклін за Ваш час і невтомний труд. В день ювілею, бажаємо Вам усім міцного здоров'я, енергії і мудрості, втілення в життя благородних задумів і планів в ім'я України та на благо української громади в Канаді. Многая літа!

З повагою та найщирішими побажаннями,

**Конгрес Українців Канади**

Олександра Хичій  
Президент

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## Honorary *Почесні* Life Members *Добірні Члени*

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Victoria Kuzyk	1980	Викторія Кузик
Yaroslava Tatarniuk	1989	Ярослава Татарнюк
Mary Beley	1995	Марія Белей
Katherine Huculak	1998	Катерина Гуцуляк
Olga Kotelko	2007	Ольга Котелко
Lil Saranchuk	2019	Лил Саранчук

### EDMONTON EPARCHY    ЕДМОНТОНСЬКА ЕПАРХІЯ

Michalene Woytkiw	1961	Михайлина Войтків
Anna Pryma	1961	Анна Прийма
Catherine Petaske	1968	Катерина Петецька
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Anne Burtnik	1968	Анна Буртняк
O. Fedak	1971	Ольга Федак
Olena Roslak	1971	Олена Росляк
Antonia Kucher	1974	Антонія Кучер
Anna Kuchnir	1974	Анна Кушнір
Olena Hrabar	1980	Олена Грабор
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Lena Sloboda	1983	Лена Слобода
Maria Elchen	1983	Марія Елчин
K. Turko	1992	Ксеня Турко
Catherine Chichak	1995	Катерина Чічак
Mary Necyk	1995	Марія Несик
Natalka Yanitsky	2001	Наталка Яніцька
Mary Porenchuk	2005	Марія Поренчук
Olha Savaryn	2007	Оля Саварин
Nadia Suncar	2010	Надя Синкар
Luba Kowalchuk	2010	Люба Ковальчук
Maria Pastuszenko	2013	Марія Пастушенко
Shirley Rudnitski	2016	Ширлі Рудницька
Olga Hlus	2019	Ольга Глусь
Helen Sirman	2022	Гелен Сірман
Barbara Hlus	2022	Варвара Глусь

### SASKATOON EPARCHY    САСКАТУНСЬКА ЕПАРХІЯ

Anna Shudlik	1968	Анна Шудлик
Anastasia Zook	1971	Анастасія Жук
Petronella Chepyha	1971	Петронеля Чепига
Dr. Stephanie Potoski	1974	д-р Стефанія Потоцька
Anna Maria Kowcz-Baran	1980	Анна Марія Ковч-Баран
Adeline Dudar	1986	Адела Дудар
Jean Saranchuk	1995	Евгенія Саранчук
Jayne Paluck	2001	Евгенія Палюк
Emelia Panamaroff	2001	Емілія Паномарів
Gloria Lenuik	2005	Глорія Ленюк
Angeline Chrusch	2007	Ангеліна Хруш
Sonja Pawliw	2010	Соня Павлів
Alice Derow	2016	Аліса Деров
Josie Vantour	2019	Джосі Вантур
Patricia Mialkowsky	2022	Петруся Мялковська

*\* Note: HLMs from remaining eparchies will be in the Fall issue of ND.*

## NASHA DOROHA

The 1968 National Congress recognized the need to record the 25th Anniversary celebrations of the UCWLC in a publication, so a resolution was passed. The National Executive, which was situated in Toronto under the leadership of President Iryna Malucky, began work on realizing this resolution. This journal would contain religious, spiritual, cultural, educational, organizational, historical, and current event articles. The journal was to be a venue for UCWLC branches to share their celebrations, joys, sorrows with all members from sea to sea. In January 1970, the first issue of *Nasha Doroha* was published.

### *Editors of **Редатори,** Nasha Doroha **Наша Дорога***

Anna Maria Kowcz-Baran	1970–1972	Анна Марія Ковч-Баран
Vera Buczynsky	1974–1999	Віра Бучинська
Oksana Bashuk Hepburn	2001–2013	Оксана Башук Гепбурн
Andrea Kopylech	2013–2015	Андрея Копилець
Larysa Hrynda	2016–2019	Лариса Гринда
Lyrissa Sheptak	since 2019	Лариса Шептак

**When I say I need a girl's night,  
this is what I mean:**



*Join the UCWLC!*



*Толобу – Presidents*  
*Духовні Дорадники – Spiritual Advisors*  
*Країнової Управи ЛУКЖК – National Executive UCWLC*

**Марія Дима – Mary Дума**

Вінніпер – Winnipeg  
1944-46

**Марія Бовден – Mary Bowden**

Вінніпер – Winnipeg  
1946-47

**Люба Вал – Luba Wall**

Вінніпер – Winnipeg  
1947-50

**Марія Дима – Mary Дума**

Вінніпер – Winnipeg  
1950-53

**Михайлина Войтків – Mychalina Woytkiw**

Rev. Basil Chopey  
Едмонтон – Edmonton  
1953-54

**Анна Прийма – Anna Pryma**

Rev. Basil Chopey  
Едмонтон – Edmonton  
1954-56

**Катерина Кравс – Katherine Crouse**

Most Rev. Isidore Borecky  
Торонто – Toronto  
1956-58

**Стефанія Потоцька – Stephanie Potoski**

Rev. Volodymyr Korba, CSSR  
Саскатун – Saskatoon  
1958-61

**Марія Дима – Mary Дума**

Rev. Semen Izyk  
Вінніпер – Winnipeg  
1961-64

**Ірина Павликовська – Iryna Pawlykowska**

Rev. Petro Kachur  
Едмонтон – Edmonton  
1964-68

**Ірина Малицька – Irene Malyska**

Rev. Volodymyr Zolkewycz  
Торонто – Toronto  
1968-71

**Стефанія Потоцька – Stephanie Potoski**

Rt. Rev. Mitrat John Olynyk  
Саскатун – Saskatoon  
1971-74

**Віра Бучинська – Vera Buczynsky**

Вінніпер – Winnipeg  
1974-77

**Лена Слобода – Lena Sloboda**

Rev. Nicholas Diadio  
Едмонтон – Edmonton  
1977-80

**Марія Долішна – Maria Doliszny**

Rev. Volodymyr Zolkewycz  
Торонто – Toronto  
1980-83

**Аделя Дудар – Adeline Dudar**

Rev. Dr. Vladimir Mudri  
Саскатун – Saskatoon  
1983-86

**Ярослава Татарнюк – Yaroslava Tatarniuk**

Sr. Jerome Chimy, SSMI  
Ню Вестмінстер – New Westminster  
1986-89

**Евгенія Шерман – Evhenia Sherman**

Most Rev. Myron Michael Daciuk, OSBM  
Вінніпер – Winnipeg  
1989-92

**Катерина Чічак – Catherine Chichak**

Rev. Nicholas Diadio  
Едмонтон – Edmonton  
1992-95

**Марія Комарницька – Maria Komarnycky**

Rev. John Barszczyk  
Торонто – Toronto  
1995-98

**Евгенія Палюк – Jayne Paluck**

Rev. Methodius Kushko, CSSR  
Саскатун – Saskatoon  
1998-2001

**Ширлі Лісовська – Shirley Lisowski**

Most Rev. Metropolitan Michael Bzdel, CSSR  
Вінніпер – Winnipeg  
2001-05

**Олена Гедз – Olena Gedz**

Most Rev. Cornelius Pasichny, OSBM  
Торонто – Toronto  
2005-07

**Люба Ковалчик – Luba Kowalchuk**

Rev. Janko Herbut  
Едмонтон – Edmonton  
2007-10

**Глорія Ленюк – Gloria Leniuk**

Rev. Yurij Lazurko  
Саскатун – Saskatoon  
2010-13

**Софія Манулак – Sophie Manulak**

Most Rev. Metropolitan Lawrence Huculak, OSBM  
Вінніпер – Winnipeg  
2013-16

**Маруся Барщик – Marion Barszczyk**

Rev. Peter Galadza  
Торонто – Toronto  
2016-19

**Варвара Глусь – Barbara Hlus**

Most Rev. David Motiuk  
Едмонтон – Edmonton  
2019-22

**Марлін Боднар – Marlene Bodnar**

Deacon Harrold Salahub  
Саскатун – Saskatoon  
2022-present



Editor's Note: Identification of the National Spiritual Advisors from 1944 to 1953 and from 1974 to 1977 could not be confirmed in time for this issue's publishing date.

# The Third Era: Building the Organization (1984-2004)

Organized and submitted by Holly Paluck

This issue of *Nasha Doroha* continues to share some highlights from the third era of the organizational development of National UCWLC (1984-2004) as documented by National Past

President, Shirley Lisowski (2004) in the 2004, 60th Edition of *Nasha Doroha* who based her comments on Congress records. We have entitled this era “Building the Organization” as we see the UCWLC

move past its formative years and into the era of building, modernizing, and customizing some of its practices. During this era, new branches continued to form across the country despite challenges.

## Building the Organization: 1984-2004

**The 15th Congress, 1986, was held in Saskatoon, SK.** Some key amendments to the Constitution were proposed:

- ◆ Congress to be held where National Executive is located
- ◆ One delegate for each 10 paid-up members
- ◆ Explore direct representation at the Ukrainian Canadian Congress (UCC)
- ◆ Apply for membership in umbrella group Canadian Conference of Catholic Lay Organizations
- ◆ Pray for beatification of Sr. Josaphata Hordeshevska, SSMI

**The 16th Congress, held for the first time in New Westminster, BC, 1989,** celebrated the 45th Anniversary of the UCWLC and the 20th of *Nasha Doroha*. Theresa Herchak presented bound copies of published *Nasha Doroha* magazines to the Eparchies. “Oranta” cards were issued as well. The key Resolutions dealt with pornography, abortion, and Ukrainian prisoners in Siberia. The creation of a Museum Coordinator position was not supported by Eparchies operating their own museums. Membership fees were raised from \$7 to \$10 and 25-year service certificates were established. The Reserve Fund was raised to \$200,000, but without unanimous support. To support the children’s catechism program (Christ Among Us), members agreed to sell packages of cookies at \$5. The Statutory Committee completed a new handbook for National and Eparchial Executive; an update is expected later in 2004.

**17th Congress was in Winnipeg, MB, in 1992.** The notable achievements included the League’s application to the UCC for membership in the Presidium (accepted in 1993).

The National Legislation Committee was first established in Winnipeg, MB, 1992, to monitor and respond to legislation and social issues which negatively impact the traditional family.

**18th Congress was held in Edmonton, AB, in 1995.** Its highlights were:

- ◆ The celebration of the UCWLC’s 50th Anniversary
- ◆ The Reserve Fund was raised to \$300,000
- ◆ New Presidents pins, created by Josephine Kuleba of Edmonton, were presented
- ◆ The dress code for funerals was established
- ◆ The Congress reinstated HLM for outgoing National President retroactive to this Congress

**19th Congress was held in Toronto, ON, in 1998.** Major items included: the UCWLC became a founding member of the Canada-Ukraine Foundation; and, over \$11,000 was collected for the Beatification of Sr. Josaphata Fund.

**20th Congress was held in 2001 in Regina, SK.** The outgoing executive hired a new editor and technical support person for *Nasha Doroha* and moved its print-run to Regina. It introduced the 25-, 30-, 40- and 50-year membership and spiritual advisor pins. It produced a 50-year plaque in Ukrainian and English for Branch Anniversaries; revised the UCWLC Brochure (English); compiled a Spiritual Advisor’s Handbook; developed Icon Corner pamphlets and the Canna Family camp program.

### National Executive (Winnipeg, 2001–2005)

- Under the guidance of Lena Sloboda, the Executive issued the revised English version of the Constitution.
- Produced booklet on Church traditions and culture, by Victoria Adams.
- Produced, for the Branches, booklets by Spiritual Committee Co-Chairs Pauline Dyrkacz and Joan Shume.
- Hired new technical support person for *Nasha Doroha* and renegotiated contract with editor.
- To accommodate rotation, this Executive agreed to serve an extra year.



## 80th Anniversary Feature: Saints Who Demonstrate Hope or Resilience

### St. Olha of Kyiv

By Deacon Harrold and Marcia Salahub

#### Gathering Prayer

God, our Father, we ask for Your blessings on this special anniversary of the Ukrainian Catholic Women's League. We thank You for 80 years of abundant blessings upon the UCWLC and pray for strength and perseverance to continue our mission. May we always remain faithful to Your teachings, steadfast in our commitment to service, and humble in our devotion to You.

As we look to St. Olha, whose grandson St. Volodymyr brought Christianity to the Ukrainian lands, we pray that her example of dedication and commitment to faith inspire us. In this special year, may we focus on hope and resilience that comes from faith in You. Amen.

**Scriptural Focus:** Let us reflect on the passage from Philippians 4:13

- I can do all things through Him who strengthens me.

#### Mini-reflection

- From this passage we are reminded that all Jesus Christ does for us strengthens us and that strength can help us do many amazing things. By being strengthened by prayer, scripture, and the Eucharist, we can enter more deeply into the relationship with Jesus. St. Olha of Kyiv recognized the hope and joy that comes from a faith in Jesus Christ. By becoming a Christian, and inspiring her grandson St. Volodymyr to bring Christianity to the Ukrainian lands, she wanted all to see the hope and joy that comes from a faith in Jesus.
- Let's go deeper into what we know about St. Olha
  - **Conversion to Christianity:** St Olha's was exposed to Christianity through her contact with Byzantine missionaries and took a keen interest in the faith. She was baptized in Constantinople (modern-day Istanbul) around the year 955.
  - **Christianization of Kyivan Rus':** Inspired by her own conversion, St. Olha sought to spread Christianity throughout her realm. She invited Byzantine missionaries and clergy to come to her region and she actively supported their efforts to establish churches and spread the Christian faith. Her actions laid the foundation for the subsequent Christianization of Kyivan Rus'.
  - **Saintly Reputation:** Following her death, St. Olha developed a reputation for her piety and holiness. She is venerated as a saint and is regarded as one of the first saints of Rus'. Her feast day is celebrated on July 11th.



#### Connection to Spiritual Theme of Hope and Resilience:

- St. Olha is an example of hope and resilience. She showed resilience during a time when being a Christian was not easy. She showed resilience which brought hope to the lands of Ukraine.

#### Special Petition

- We also pray for the courage to do things that are difficult but necessary. May God continue to guide us in knowing what is right and just. O Lord, hear us and have mercy.

#### Suggested Action

- Spend time thinking about how you are sharing your faith with your family. What could you do differently?

#### Closing Prayer

- With *gratitude* we look at our accomplishments, with *humility* we look at our failings, and with *hope* we look to the road ahead as we are guided by our precious Saviour and the Theotokos.
- Through the prayers of all the saints, and the Holy Theotokos, Lord Jesus have mercy on us. Amen.

## Statement of the Permanent Synod of the UGCC in light of the interview of Pope Francis Conducted by Televisione della Svizzera Italiana

We do not yet have a full version of the interview given by Pope Francis to the Televisione della Svizzera Italiana, that apparently will be published only on March 20. According to the Holy See Press Office, the reference to a “white flag” in the interview is a summons to negotiations not to a surrender by Ukraine. In the conversation, the Holy Father speaks not only about the Russian war against Ukraine but also the war between Israel and Hamas. As he has done repeatedly, Pope Francis calls for negotiated settlements of armed conflicts.

In this regard we would like to reflect not upon the Pope’s statement but upon the point of view of the victims of Russia’s invasion of Ukraine. It is important to understand the position of most Ukrainians.

To anyone on the ground in Ukraine it is clear that the citizens of Ukraine are—as we stated during our meetings with the US church leaders, politicians, and diaspora communities in the Washington, DC, Philadelphia, and New York city—“wounded yet unbroken, tired yet resilient.” Ukrainians cannot surrender because surrender means death. The intentions of Putin and Russia are clear and explicit. The aims are not those of one individual: 70% of the Russian population support the genocidal war against Ukraine, as does Patriarch Kirill and the Russian Orthodox Church. The expressed objectives are articulated in concrete actions.

In Putin’s mind, there is no such thing as Ukraine, Ukrainian history, language, and independent Ukrainian church life. All matters Ukrainian are ideological constructs, fit to be eradicated. Ukraine is not a reality but a mere “ideology.” The ideology of Ukrainian identity, according to Putin, is “Nazi.”

By calling all Ukrainians (who refuse to be Russians and accept Russian rule) “Nazis,” Putin dehumanizes them. Nazis (in this case Ukrainians) have no right to exist. They need to be annihilated, killed. The war crimes in Bucha, Irpin, Borodianka, Izium, and in other places occupied by Russian forces have illustrated for Ukrainians

## Заява Постійного Синоду УГКЦ щодо нещодавніх висловів Папи Франциска

Ми все ще не маємо повної версії інтерв’ю, яке Папа Франциск дав швейцарському телеканалу «Televisione della Svizzera Italiana» (його публікація запланована на 20 березня). За словами пресслужби Святого Престолу, посилання на «білий прапор» в інтерв’ю — це заклик до перемовин, а не до капітуляції України. У цій розмові Святіший Отець говорить не лише про війну Росії проти України, а й про війну між Ізраїлем і ХАМАСом. Як зазвичай, Папа Франциск закликає до врегулювання збройних конфліктів шляхом переговорів.

Сьогодні ми не хочемо застановлятися на словах Папи, а прагнемо ще раз наголосити на позиції жертв російського вторгнення в Україну. Йдеться про позицію більшості українців.

Кожному, хто живе в Україні, зрозуміло, що зараз Україна, як ми неодноразово заявляли у Вашингтоні, Філадельфії та Нью-Йорку, промовляючи до представників влади, української громади у США та широкої громадськості, зранена, але незламна, втомлена, але стійка. Українці не можуть припинити захищатися, тому що капітуляція означає їхню смерть. Наміри Путіна і Росії зрозумілі й чіткі. Це не лише він: 70 відсотків населення Росії підтримує геноцидну війну, зокрема й патріарх Кирило та провід Російської Православної Церкви. Висловлені цілі втілюються в конкретних діях.

У свідомості Путіна не існує України, української історії, мови, незалежного українського релігійного життя. Усе українське, на його думку, — це ідеологічні конструкції, які повинні бути знищені. У його голові Україна — це не реальність, а просто «ідеологія», яку він водночас окреслює як «нацистську».

Називаючи нацистами українців, які відмовляються бути росіянами та визнавати російську владу, Путін дегуманізує їх. Згідно з таким трактуванням, нацисти (у цьому разі українці) не мають права на існування. Їх треба знищувати, вбивати. Воєнні злочини в Бучі, Ірпені, Бородянці, Ізюмі та в інших містах, які окупували російські війська, продемонстрували українцям і всім людям доброї волі чітку

(and to all people of good will) the clear purpose of this war: to eliminate Ukraine and Ukrainians. It is worth mentioning that every Russian occupation of Ukrainian territory leads to the eradication of the Ukrainian Catholic Church, any independent Ukrainian Orthodox Church, and to the suppression of other religions and all institutions and cultural expressions that do not support Russian hegemony.

Ukrainians will continue to defend themselves. They feel they have no choice. Recent history has demonstrated that with Putin there will be no true negotiations. Ukraine negotiated away its nuclear arsenal in 1994, at the time the third largest in the world, larger than that of France, the UK, and China combined. In return Ukraine receiving security guarantees regarding its territorial integrity (including Crimea) and independence, which Putin was obliged to respect. The 1994 Budapest memorandum signed by Russia, the US, and the UK is not worth the paper on which it was written. So it will be with any agreement “negotiated” with Putin’s Russia.

Notwithstanding the suggestions for need for negotiations coming from representatives of different countries, including the Holy Father himself, Ukrainians will continue to defend freedom and dignity to achieve a peace that is just. They believe in freedom and God-given human dignity. They believe in truth, God’s truth. They are convinced that God’s truth will prevail.

*The bishops of the Permanent Synod of the Ukrainian Greek Catholic Church, meeting in the USA:*

*His Beatitude Sviatoslav,  
Major Archbishop of Kyiv-Halych  
Father and Head of the UGCC*

*Most Reverend Borys Gudziak,  
Ukrainian Catholic Archbishop and Metropolitan  
of Philadelphia*

*Most Reverend Włodzimierz Juszczak,  
Bishop of the Eparchy of Wrocław–Koszalin*

*Most Reverend Bohdan Dzyurakh,  
Apostolic Exarch in Germany and Scandinavia*

*Most Reverend Josaphat Moshchych,  
Bishop of Chernivtsi*

*March 10, 2024*

мету цієї війни: знищити Україну та українців. Також варто додати, що будь-яка російська окупація української території призводить до знищення Української Греко-Католицької Церкви, будь-якої незалежної Української Православної Церкви, а також до придушення інших релігій та всіх інституцій і проявів культури, які не підтримують російського панування.

Українці захищатимуться. Вони знають, що іншого вибору в них немає. Новітня історія показала, що з Путіним не може бути справжніх переговорів. У 1994 році Україна відмовилася від свого ядерного арсеналу, який на той час був третім за величиною у світі, перевищуючи арсенал Франції, Великої Британії та Китаю разом узятих. Натомість отримала гарантії безпеки щодо своєї територіальної цілісності (включно з Кримом) і незалежності, які Путін був зобов’язаний поважати. Будапештський меморандум 1994 року, що його підписали Росія, США та Велика Британія, зараз не вартий паперу, на якому написаний. Так буде з будь-якою угодою, яка постане в результаті «вимушених переговорів» із путінською Росією.

Не зважаючи на пропозиції щодо потреби переговорів представників різних держав, включно зі Святішим Отцем, українці продовжуватимуть захищати свободу та гідність у боротьбі за сталий і справедливий мир для своєї країни й світу. Українці вірять у свободу і даровану Богом людську гідність. Вони вірять у правду, — правду Божу. Вони переконані, що Божа правда переможе.

*Єпископи Постійного Синоду УГКЦ, які зібралися на засіданні у США:*

*Блаженніший Святослав,  
Отець і Глава УГКЦ*

*Високопреосвященний владика Борис Гудзяк,  
архиепископ і митрополит Філадельфійський*

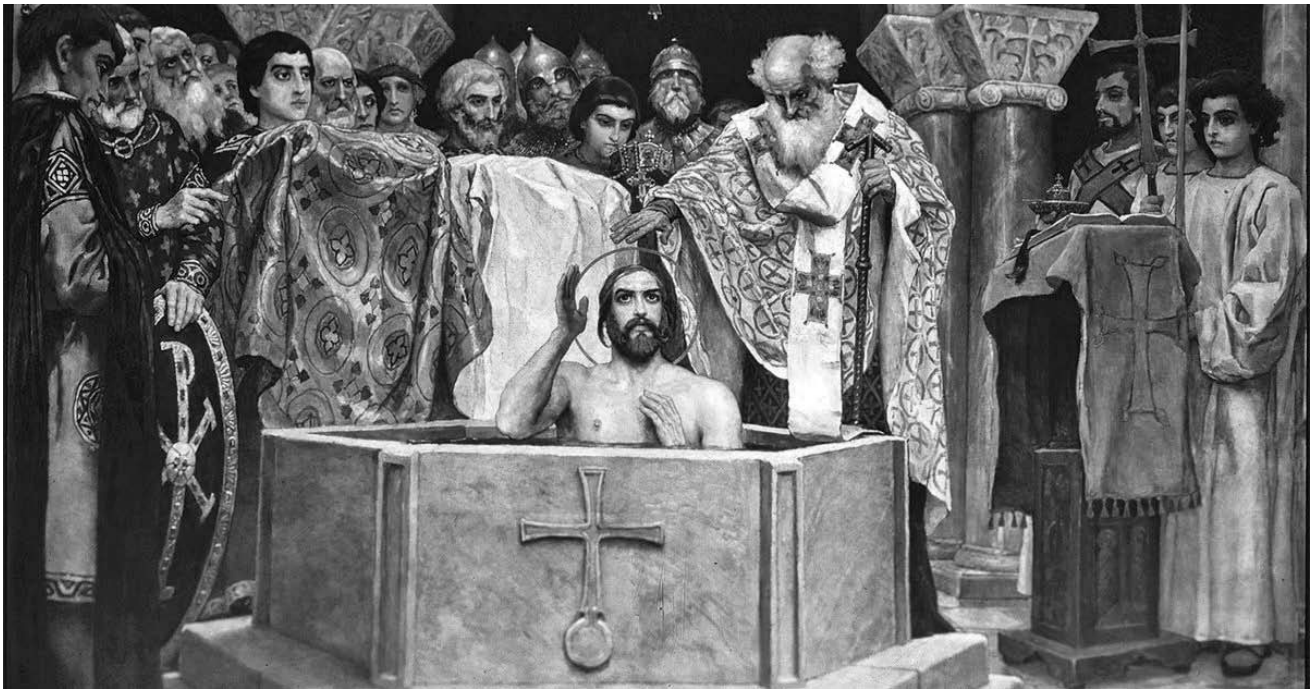
*Преосвященний владика Володимир Ющак,  
єпарх Вроцлавсько-Козалінський*

*Преосвященний владика Богдан Дзюрах,  
Апостольський екзарх у Німеччині та Скандинавії*

*Преосвященний владика Йосафат Мошчич,  
єпарх Чернівецький*

*10 березня 2024 року*





# St. Volodymyr the Great

By Debbie Hayward

It is often said that behind every successful man, there is a great woman. St. Volodymyr was the grandson of St. Olha of Kyiv. Though she is known for spreading Christianity in Kyivan Rus', she is also acknowledged for being a woman of great strength and determination. Coming from Viking ancestry, Olha was familiar with women being warriors as ruthless as any male soldier. The story of her vicious revenge for the murder of her husband, Ihor, by the Drevlians tribe is dramatic and violent, as are other encounters with this group. She was a pagan in her early life, but later converted to Christianity in Constantinople with the encouragement of the Emperor and under the tutorage of the Patriarch. Olha is now known as "Equal to the Apostles."

Enter Volodymyr, Olha's grandson. Volodymyr was the illegitimate son of Prince Svyatoslav of Kyiv—Volodymyr's mother was one of Svyatoslav's servants. The Svyatoslavych household was neither peaceful nor safe, and much of Volodymyr's childhood was spent with his grandmother, Olha. After Svyatoslav's death, Volodymyr's brother, Yaropolk, murdered their brother, Oleh, the oldest son of Svyatoslav. Volodymyr assembled an army and returned home to overthrow Yaropolk. Never too exhausted from battle to notice the ladies, Volodymyr had his eye on a young lady, princess Rogneda. She was not interested in his proposal, feeling that he came from too lowly a background. Plus, she was engaged to Yaropolk. What's a young

man to do? Volodymyr took her (willing or not), killed her parents, and then finally attained a level of closure by killing his brother, Yaropolk, as well.

Volodymyr's power stretched over a great domain. Surprisingly, Christianity was present, though not adopted by Volodymyr personally. As a young man and ruler, he enjoyed the pagan lifestyle much more than what he thought Christianity had to offer. When he wasn't fighting against other armies or taking on more territorial conquests, Volodymyr was happy to pass the time with other pursuits. History records that he had several wives, and concubines that numbered in the hundreds. He was a pagan and loved the lifestyle, thus he built many temples to pagan gods.

When two Christians, Feodor and his son, Ioann, were

murdered, the event seemed to somehow touch Volodymyr's heart. The Holy Spirit has a knack for bringing about the biggest conversions in the worst of sinners. The Spirit noticed this tiny shift in Volodymyr's heart and began to work, urging him to search for deeper meaning in life.

As well, a special credit can be given to his saintly grandmother, Olha, who undoubtedly must have made even *somewhat* of an impression on him as a child. Especially when being snubbed by his family as a child, Volodymyr spent much of his childhood with Olha, where he would have undoubtedly heard his grandmother's preaching and seen much of her love and charity at work.

Seeking a deeper belief system than his pagan one, Volodymyr sent delegations throughout the world to find out which religion would be the best fit for him and his people. When the delegations returned, they told the prince that they were greatly moved by the impression they received from the Christian God they encountered when in Constantinople, especially through the accompanying beauty of the Liturgy.

Still, Volodymyr dithered and could not make up his mind. Leaving the pagan life he loved was not an easy decision for him. But it was his desire for a very special bride, Emperor Basil's sister, Anna, that swung the balance. Anna was true royalty, and it seemed unbelievable that a woman of such royal blood would even consider marrying a



pagan barbarian like Volodymyr. However, the emperor rejected the marriage unless Volodymyr converted to Christianity. God moves in mysterious and marvellous ways. Sometime in the 980s, Volodymyr agreed to become Christian so he could marry Anna. But the Holy Spirit had bigger plans. Plans not only for Volodymyr and Anna, but for an entire kingdom, and one day, an entire nation. On the occasion of his Baptism, Volodymyr's heart was touched so deeply that in becoming redeemed by the Holy Spirit, it caused a full, life-altering, permanent conversion. Soon after his Baptism, Anna became Volodymyr's bride.

Volodymyr's life took on new purpose. In 988 he Christianized his kingdom, calling for the baptism of all his people. He spread Christianity throughout

his kingdom, destroyed the pagan statues and temples that he had previously built, and established many churches and schools. He abolished capital punishment and took on new responsibilities such as helping those less fortunate, helping the poor, and trying to live in peace. He died in 1014. His feast day is July 15.

It is said that he had nine daughters and children from "wives" prior to his conversion. However, most details of his life are lost in the mists of time. Volodymyr's memory as a hero and ruler survives in stories and songs. His early life was wild, violent, and tumultuous. He paved a road of terror and tyranny... but by God's persistence, love, and redeeming grace, Volodymyr's road eventually led him directly to God and the True Faith. It is this holier man who we remember and honour today. Just as it was in his grandmother Olha's situation, "conversion" is the crucial message of Volodymyr's life and sainthood. For it is not our sins that define us, rather, what we do with our lives living in the Faith after Our Father has graciously redeemed us and given us a new lease on life.

## НАША ДОРОГА

Цінуємо вашу співучасть. Просимо надсилати ваші листи, думки та дописи на електронну пошту [lyrissas@hotmail.com](mailto:lyrissas@hotmail.com)

Реченець дописів на осінній номер у 2024 р.

**3 липня**

## NASHA DOROHA

We value your letters, thoughts, and written submissions. Please email them to [lyrissas@hotmail.com](mailto:lyrissas@hotmail.com)

**Deadline for submissions for the fall 2024 issue**

**July 3**

# Angels Studied Through the Eastern Christian Tradition

By Barb Hlus, HLM

*Angel of God, my holy guardian, given to me for my protection.  
I implore you to enlighten me this day, to protect me from all evil,  
to urge me on to do good deeds, and to guide me on the path of  
salvation. Amen*

This prayer to our guardian angel is one the first prayers our children learn. Through the eyes of a child, the perception of angels is quite different from yours and mine. Children have vivid imaginations and a sense of wonder which molds their understanding of angels in unique ways. Children learn and see through art, iconography, and story books. They may see angels as kind, protective, friend-like companions who offer comfort and help during times of fear or uncertainty. They imagine angels watching over them as they play, sleep, and sometimes they may even “see” angels, or they may just know they are close by offering them a sense of a mystical presence.

As children grow older, they learn that angels are messengers sent by God to deliver important messages or guidance. Archangel Gabriel came and announced to Mary that she would give birth to Christ. As well, there were angels who appeared at the tomb of Jesus. These are but two of the many Biblical stories that involve angels. Children learn these stories and have faith that their

guardian angels are sent to guide and protect them too.

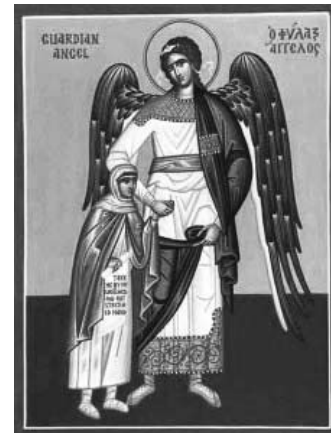
Secularism in the world endeavours to drive us from God, religion, and spirituality. It is no surprise that somewhere along the way, as our busy lives take hold, we seem to lose “sight” and sense of the angels’ divine presence and watchfulness over God’s creation.

As Ukrainian Catholics, our understanding of angels is deeply rooted in the theology, worship, and spirituality of the Eastern Christian Tradition. Our tradition teaches us that angels are messengers of God’s presence; and they protect and watch over individuals, communities, and nations. They function as intermediaries between the divine and the human; heaven and earth.

***“For he will command his angels concerning you to guard you in all your ways,<sup>12</sup> On their hands they will bear you up, so that you will not dash your foot against a stone.”***

(Psalm 91:11-12)

In the Eastern Christian Tradition, we believe that angels continually offer praise and adoration to God in heaven



by participating in the eternal worship of the Holy Trinity. Angels are woven into the fabric of our faith and Christian lives. How could we lose “sight” of our guardian angels and the angels that surround us?

Angels, according to Eastern Christian Tradition, fulfil many roles and functions throughout the Divine Liturgy. It is here that their roles between heaven and earth demonstrate their significance in the Eastern Christians’ belief and practices. It is my hope that as you continue reading and discover their role as intercessor, you will have opportunity to deepen your relationship with God, the angels, and participate in the communion of saints through prayer and the Holy Liturgy.

Angels play an integral part in the Liturgy of St. John Chrysostom and the Liturgy of St. Basil the Great. They are characterized by the theological understanding, symbolism, and mystical sense of divine



presence. Within the Liturgy, angels surround the throne of God, singing hymns of glory and worship, uniting us all with the heavens. Throughout the Liturgies, many references to angels are woven in the prayers, hymns, and actions as participants in the worship of God. This reflects the Eastern Church's belief in the active participation of the angelic hosts in the divine mysteries as they minister alongside the clergy and faithful.

The role of the "Choir of Angels" is played by the faithful on earth who participate in the Divine Liturgy. When singing the Thrice-Holy hymn, "Holy God, Holy and mighty, Holy Immortal, have mercy on us", we acknowledge the presence of the angels in the heavenly sanctuary as their voices (and those of the faithful) offer continuous praise glorifying God in the Holy Trinity.

We pray through the Cherubic hymn as the people "represent" the Cherubim and "set aside all cares of life" in preparation to welcome, accept, and receive Jesus Christ in Holy Communion. He who comes to us "escorted invisibly by ranks of Angels!"

The Anaphora, the most solemn and central part of the Liturgy, reflects the Eastern Christian belief in the participation of the holy angels in the worship of God and the divine mystery of Salvation.

The hymnography of the Liturgy, and iconography (according to the canons and Holy Tradition) serve as visual reminders of holy angels as radiant beings of light surrounding the altar and their presence in the history of Salvation. We are

reminded of the presence and functions of the angels visually throughout the church. For instance, Liturgical fans serve as reminders that the angels are praying with us and help to lift our prayers up to heaven. Censing is a symbol of the ascent of our worship to God. Countless angels fill the sanctuary ensuring they hear and feel your prayer!

***"In holy scripture angels manifest the presence of God in the world, announcing to human beings the Will of God. Holy scripture refers to some of them by name: Michael, Rafael, Gabriel. Angels assist human beings in their spiritual growth. The tradition of the church teaches that God grants every human being a guardian angel: 'Your appointed angels as guardians.' The unity of the visible and invisible creation—human beings and angels—becomes manifest in the Divine Liturgy, where the earthly expresses the heavenly, and humans serve together with angels..."***

(Christ Our Pascha –  
The Faith of the  
Church, III A, 3.117)

We, the faithful, cannot see our angel(s) whenever we want to, nor should we ask for them to appear to us. We believe in the ongoing activities of angels that surround us, even in today's world, protecting us, delivering messages, and carrying out God's Will. We will, on occasion, realize or remember their presence in moments of lived experiences and "near misses" and consider

it as the "work of our angel" saving or protecting us from harm. ***"Friends are quiet angels who lift us to our feet when our wings have trouble remembering how to fly!"*** (Anonymous) They are timeless beings existing always and everywhere.

Our guardian angel has accompanied us from birth to the present, through our earthly trials and tribulations, and will accompany our departing soul. Just for a moment, in prayer, and with the curiosity and imagination of the child within you, retrieve that "sight" and sense of the angel's divine presence. With the humility of a Christian soul, pray to the Lord that He will grant you "an angel of Peace, a faithful guide and guardian of your soul and body." Grant this Lord!

The Parousia (second coming) is in the future when we shall see the full glory of God and His heavenly hosts. Meanwhile, the angels and archangels are right here with us, for they are our elder brethren, guiding us, teaching us, rejoicing and sorrowing with us. But above all, they are swelling the chorus of our worship: ***Therefore, with angels and archangels, and with all the company of heaven we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee O Lord Most High. Amen.*** (Mother Alexandra)

Main reference (and suggested reading) is the book, *The Holy Angels* by Mother Alexandra. Light and Life Publishing Company, Minneapolis, Minnesota, 1987.

# Fit for Combat

By Lyrissa Sheptak

***“SPIRITUAL COMBAT is another element of life which needs to be taught anew and proposed once more to all Christians today. It is a secret and interior art, an invisible struggle in which (we) engage every day against temptations, the evil suggestions that the demon tries to plant in (our) hearts”***

— St. Pope John Paul II

I’m pretty sure I’m on the verge of becoming an annoying parishioner who asks every priest she knows to offer a retreat, or a series of classes/workshops on Spiritual Warfare 101.

The reactions to my request are similar... silence, followed by a look like they are analyzing me. Maybe they think we’d be getting in over our heads, or we shouldn’t know such things. Or maybe they don’t have the time or energy to create and instruct such classes. But, upon talking with countless people, I’ve discovered that there is a real need to be educated and instructed on how to engage in spiritual warfare.

Here’s why I can’t just let it go.

There are two banners being flown in the world: one for Christ, and one for Satan. We need to pick a side. In whose army will we serve? We are all old enough to know right from wrong and be accountable for our actions. But when it comes to the nuances of spiritual warfare, we laypeople need more training. And if the pros aren’t teaching us, imagine where things could lead if there is no guidance. St. Pope John Paul II said it himself: we all need to be fitted with combat gear; it isn’t just for those who are in the religious orders.

There are events happening in our world... in *our own* lives... because of “otherworldly forces”. Don’t get me wrong, not all of our sins and situations can be explained away by “the devil made me do it.” Thus, we need instruction on *how* to discern what is going on, and *who* exactly is to blame (the devil, or perhaps I’m not taking accountability for my own actions). We also need to know *what* to do about it (either I need to take accountability and



change my ways, or else it’s time to get fitted with spiritual combat gear. It’s probably both, actually).

Many of us might hear the phrase “spiritual warfare” tossed around in our church circles. For me, it conjures up images of an onslaught of demons attacking an exhausted warrior who is slogging it out on a battlefield. His armour is full of dents and chinks, his chainmail is ripped, and his determination and energy are weakening. Yet he fights on. Sometimes life can feel like that, no reprieve from the constant divisions in this world, our country’s issues, stresses within our families and relationships, or financial struggles. Some days we bring our “A” game through prayer and the Sacraments. On other days we barely hold our ground. Perhaps this sounds a bit dramatic; but the fight is both very real and spiritual.

Satan wants us to believe that he doesn’t exist—that there is no sin, or consequence to sin. He will do whatever it takes to prevent a spiritual good, or drive a wedge between us and God. He’s a clever one, the devil. Patient and wily, he tries to tempt us in baby steps. For if we took a huge lunge in the wrong direction, it would be too obvious, and he’d be exposed. So, we need to be on guard.

Things run deeper than we understand. The physical world that we live in—one we see, touch, and feel—is actually not the only realm or dimension that exists. There is a spiritual one where a larger part of this war is waged. St. Paul instructed on

this, ***“For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world, and against the spiritual forces of evil in the heavenly realms.”*** (Eph 6:12)

Yet, even though we must acknowledge that spiritual warfare is actually real, and we get spiritually attacked, we need to understand one main thing first (which is the greatest comfort): ***By His death and resurrection, Jesus has already won.*** In John 16:33 Jesus told His disciples, “Take heart, I have overcome the world.”

However, this doesn't mean we are living in heaven on earth. It doesn't mean we will never face trials, or temptations. God allows those to exist so we, through our free will, die unto ourselves and choose God. We must choose to do *His Will*. So, until our own “good fight” is done, we continue to show up to battle. We fight *for* God, as a member of His army.

***“The field of battle between God and Satan is the human soul. It is in the soul that the battle rages every moment of life. The soul must give free access to the Lord so that it be fortified by Him in every respect and with all kinds of weapons...”***

— St. Padre Pio

We're at war whether we want to admit it or not; whether we choose to walk through life with spiritual blinders on or not. But we should never fear waging spiritual warfare. By the virtue of our very Baptism, we have been “fitted with combat boots, and redeemed...”<sup>1</sup> You may think that you don't have enough training to fight someone as clever as satan. Or maybe you think you are too old to fight, so why start now? Good news, “God doesn't call the equip, he equips those He calls.”<sup>2</sup>

When I previously wrote an article on spiritual warfare, I discussed a few effective “smooth stones” to use when engaging in battle:

- ♦ The Sacraments
- ♦ Emulating Mother Mary, and calling on her for help
- ♦ Fasting and prayer (the Rosary is especially powerful)
- ♦ Sacramentals
- ♦ Humility
- ♦ Discipline in our spiritual and personal lives

<sup>1</sup> *Onward Catholic Soldier*, pg. 17

<sup>2</sup> *Ibid*, 17

These weapons are undeniably powerful, especially when—prior to engaging in the fight—we first come before the Lord in prayer. They become extra potent if we remember to suit up for combat before stepping on the battlefield. I'm referring to the armour of God.

As a high school student, I found it difficult to balance life and the many, heavy expectations I placed upon myself. It was overwhelming and I felt like I was drowning. I came across Ephesians 6:10-18—the armour of God—and it resonated deeply with me. Every morning before school I read that scripture and pictured myself suiting up for battle, because that's what I literally felt I was walking into with school and its academic and social expectations. I read it for years, and my life began to change. So did my confidence, my sureness, and my holy boldness. In my trust and surrender to God, He made me strong.

Here I am, years later, once again reading that scripture daily. I come with new eyes and a wiser heart (I hope), but in need of strength, nonetheless. My battles now are not the child's play they once were. God demands more from me.

***“... Therefore put on the full armour of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord's people.”*** (Ephesians 6:10-18)

Begin suiting up with the **BELT of TRUTH**. A Roman soldier at the time that St. Paul was writing this letter to the Christian community in Ephesus, would place a belt around his waist to hold the rest of his armour in place. The sheath of his sword hung from it, so he could draw it quickly. When we put on the belt of truth, we trust God's promises and the Truth He reveals through scripture. God's promises offer hope and confidence. God's Truth supports everything else.



Next is the **BREASTPLATE** of **RIGHT-EOUSNESS**—the body armour. A Roman breastplate at this time was made of leather reinforced with bronze. It protected the heart and chest, and it was tucked into the belt (of truth). We grow in righteousness through our journey of justification (which we can only receive from God). We grow in righteousness when we die unto self and become born again in the Spirit where we are given a new and clean heart. By doing God’s Will and living according to His precepts we protect our hearts and journey towards righteousness.

We put on **SHOES** that **MAKE** us **READY** to **PROCLAIM** the **GOSPEL OF PEACE**. Roman soldiers travelled long distances at a time, and they had to move swiftly. Shoes are everything. If we have the wrong footwear, the rest of our body suffers. We live in a tragically divided world right now. Before big and permanent change can happen, we need to first diffuse the tension. We need to come in peace and spread the Good News of the Lord to as many people as possible, as quickly as possible. Am I spreading peace? Do I practice what I preach? Am I the best version of myself?

A Roman shield was tall and rectangular, and made of wood, leather, and metal. It was a soldier’s biggest defensive tool. It could almost cover a soldier’s body completely, protecting him from arrows and other objects wielded at him. Our **SHIELD OF FAITH** serves the same purpose. The “flaming arrows of the evil one” (Eph. 3:16) can come in many different forms. Satan loves to hurl wounds, accusations, and temptations at us. Knowing our faith well and claiming God’s promises not only protect and shield us, but stop attacks from even reaching us.

Then there’s the **HELMET** of **SALVATION**. A Roman helmet was made of metal and leather and protected the head, cheeks, eyes, and jaw. A solid helmet gave a soldier confidence to go forth and fight well. They had to trust that it would stand the tests of battle and protect their minds, ears, and eyes so they could make proper decisions, hear a leader’s command, and see a situation clearly. God’s promise of salvation gives us the ability to discern situations, focus on our spiritual tasks, and hear God’s instruction in order to make sound judgements. The helmet of salvation gives us confidence, holy boldness, and is strong enough to handle a few blows along the way.

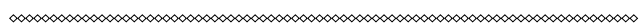
The **SWORD** of the **SPIRIT** is God’s Word. We need to know it, memorize it, and meditate on it. Therefore, we should read it daily. Along with the help of Tradition and the Magisterium, we will be strong and savvy enough to wield the sword and fight the enemy with precision. A soldier cannot fight without a weapon, neither can we. Nor can we fight an enemy we do not know. Success comes with study and planning. God’s Word can stop the enemy in its tracks.



As Christians, we have a responsibility to fight, and we should take that order seriously. Soldiers don’t always know what the General’s strategy, tactics, and offensive will look like. They are only prepped in their particular role, and they trust the General to do his job and keep them alive. This is no different for us. We are all called to fight, albeit in different ways. But we’re all doing our part to advance God’s plans for our lives, the lives of all His children. We don’t

question God, we just do what He asks of us.

One of my favourite quotes is by C. S. Lewis: *“My prayer is that when I die, all of hell rejoices that I am out of the fight.”* Amen! One day, after I’m done fighting the good fight here on earth, I can finally have peace. But then again, I actually look forward to the rejoicing of the demons being short-lived. For when I finally reach my Father’s House (hopefully it won’t take too long to get there), I can pray and intercede for God’s people on earth. I hope the demons writhe in misery when they realize I’m back in the game, but this time as a more effective fighting force. But until then... well, I’m still here. So that means I’m required to fight. And as God’s chosen, so are we all.



Arise, soldiers of Christ!  
Throw away the works of darkness  
and put on the armour of light.

— St. Cecilia

## Pray for Your Pastor!

“The Best Gift I’ve Ever Received” By Ann Wilson

**I**T’S EASY TO TAKE OUR PRIESTS FOR GRANTED. We often think of them as supermen with invincible prayer power, and of ourselves on the receiving end with arms outstretched. It is true, perhaps, but there is a greater reciprocal truth: Our priests need our prayers, too!

A few months ago, an older Ukrainian priest told me about a birthday he’d had years ago. “My salary didn’t really meet the needs of our growing family then, so when I opened the birthday cards the parishioners gave me, I was happy to see \$10, \$20, even a \$50 bill. One card I opened didn’t have any cash or a cheque in it, so I almost set it aside for later, but then I decided to read the note inside. The lady said that she had arranged for a religious community of priests to pray for me every day for the coming year. I was so amazed, immensely happy; I needed those prayers. I still feel deeply touched to this day. It’s the best gift I’d ever received!”

Some years ago, a lady told me about going to confess the sin of pride because she had been telling people she was praying for them. “My confessor burst out with, ‘Oh, I’d be so happy if you told me you were praying for *me!*’ He really meant it! That gifted, dedicated pastor needed prayers? *My* prayers? I was humbled, honoured, and started to pray for him; I still do!”

A woman recalls that she told a priest who was departing for Ukraine that she would faithfully pray for him every day in his new assignment. “His need for prayer and words of gratitude were so intense—I was deeply moved,” she said.



Yes, as these stories illustrate, our priests need our prayers—more than perogies!

A campaign to raise awareness and commitment to foster prayer for parish priests is presently

underway in Edmonton parishes—the *Ave Apostolate of Prayer for Priests*. It is a simple, strong message: “Pray a Hail Mary every day for your pastor. He has given his life to pray for us!” One Hail Mary a day. Is it hard to remember? Put a sticky note on the fridge or on the dashboard of your car: *One Hail Mary*. In some parishes, the Rosary recited in the church has an extra Hail Mary or other prayer added at the end offered for the pastor. If you are not convinced of the power of one Hail Mary, read the story of Fr. Freedy’s friend, whose one Hail Mary saved a woman’s life!” (See inset box below for the article.)



## The Power of One Hail Mary

By Fr. Joe Freedy

A buddy of mine, John Petrovich, was out running. He saw an ambulance in somebody’s driveway and wondered, “Should I check if everything’s okay?” But he thought, “I’m not a doctor.” So he just kept running. And he prayed one Hail Mary. Only one...

He didn’t stop and fold his hands; he didn’t kneel. He just prayed one Hail Mary as he was jogging.

A week later he was jogging around the same neighbourhood; he heard this woman call out, but he kept running. He didn’t know her. She said, “No, you!” He stopped, “Me?” She said, “Yeah, you... You saved my life.” He said, “I’m sorry, ma’am, I don’t think we know each other.” She said, “No, I recognize your face. Last week, I was sick. I was rushed to the hospital, and I was dying. I knew I was dying. Jesus appeared to me. He held out His hand... and your face was on the palm of His hand. He said to me, “You were going to die, but because of the prayer of this man you’re going to live.”

**That’s the power of praying one Hail Mary.**

Condensed magazine article from *Imprint*, Spring 2023  
Used with permission

Another program of prayer for parish priests that is currently circulating is called **Seven Sisters**. Seven ladies sign up, each taking a different day of the week. They commit themselves to pray an hour each week for their parish priest on their assigned day all through the year.

A Polish custom has also taken hold around our city known as a **Rosary Circle**. Twenty people sign up and are given a decade, just one a day, to pray for an intention common to them all, each with a different decade so that all twenty

decades of the four Mysteries—Joyful, Sorrowful, Glorious, and Luminous—are prayed daily. The assigned decades change each month, moving forward in a continuum. This could be a powerful prayer support for our pastors, priests, parish, and bishops.

It's not that we want to be self-seeking about praying for priests, but it is actually good for us! After all, the priest receives blessings and graces and passes them on... to us. "Give, and gifts will be given" to our families and parish; to the

community; to this warring, aching world. Are we feeling a bit disappointed, anxious, or upset with our pastor? Then pray for him, every day, till the troubles melt away. Are we knee-buckled, joyfully grateful for our pastor? Then prayers of thanksgiving and continuing prayer support are in order. It doesn't need to be a long and difficult prayer; a fervent short prayer can work wonders, miracles even, or deliverance! "**A priest is under attack three times more than other people,**" a priest once commented.

As we pray for our parish priest, be it ever so silent and secret, we will have a stronger, wiser, and more loving pastor: gifts will be amplified, wounds healed, weaknesses transformed into new strengths, baffling problems suddenly resolved, gossip stifled, accidents averted, temptations averted, souls saved, conversions abounding, bills paid, spiritual warfare alleviated. We will see pastors whose priesthood is a joy, the yoke easy, the burden light.

Prayer is powerful because our God is all powerful. Our Lord is waiting for us to ask, believe, give, and receive the graces He has prepared for us!

## A Priest Tells us Why and How to Pray for Priests

Very Rev. Volodymyr (Walter) Krivoglavyyi of Holy Eucharist Ukrainian Catholic Parish in Toronto made these comments about prayer for our pastors:

"There is a folk saying in Ukraine, 'A shoemaker makes shoes for his people, but he hasn't time to make shoes for himself!' A priest often finds each day a struggle, a fight—no time to pray for himself.

"Here is how you could pray for your pastor, 'Lord, send the Holy Spirit on our priest that he may live in the wisdom of God. May he have Your blessing not just to be the messenger, but to be the example, not just to teach but to *live* the teachings!'"



### Prayer for priests

O Jesus, I pray for your faithful and fervent priests;  
 For your unfaithful and tepid priests,  
 For your priests labouring at home  
 Or abroad in distant mission fields.  
 For your tempted priests;  
 For your lonely and desolate priests;  
 For your young priests;  
 For your dying priests;  
 For the souls of your priest in Purgatory

## RESOURCES

**Seven Sisters Prayer for Priests Apostolate:** <https://sevensistersapostolate.org/prayers-booklet-brochure>

**Rosary Circle:** see *Nasha Doro*ha website for "*Rosary Circle Profile*"

**Author bio:** Ann Wilson tries to fill her day with prayer, is involved with pro-life work in *Life Associates Edmonton*, and she also directs the *Ave Apostolate of Prayer for Priests*.



## Rosary Circle Template

We are creating a Rosary Circle to intercede for \_\_\_\_\_

You are invited to join up by making a small time commitment with big possibilities!

- ♦ Each member of the Rosary Circle commits for **one year** at a time to pray one assigned decade a day. Twenty people are needed to join together to form the Rosary Circle.
- ♦ The Rosary Circle Intentions are \_\_\_\_\_ and together we will pray daily for \_\_\_\_\_.
- ♦ Every person prays *one assigned decade every day*, the same decade for a month in union with the others, but everyone in their own time and place. There are no meetings. The first person on the list prays the 1st Joyful Mystery every day for a month, then the next month moves on to the 2nd Joyful Mystery and so on through the mysteries throughout the year.
- ♦ The second person on the list will begin with the 2nd Joyful Mystery and then move on to the 3rd and so on for each person, thus together covering all twenty decades in the Joyful, Luminous, Sorrowful and the Glorious Mysteries. This way, the entire Rosary is prayed together daily.
- ♦ The Rosary Circle coordinator will send out an email and remind everyone month to month of their assigned decade with a short message of interest and encouragement. There is a substitute if someone is in need of a month off.
- ♦ It is a simple, effective, powerful prayer! Would you like to join us?
- ♦ To sign up email \_\_\_\_\_ or you can phone \_\_\_\_\_ to sign up or if you have a question.

### Current Guidelines for Nasha Doroha submissions

Branch events .....	no cost
UCWLC Member Profile – 200 words with a photo .....	no cost
In Memoriam – up to 50 words and photo .....	\$35.00
51 - 100 words and photo .....	\$55.00
101 - 150 words and photo .....	\$75.00
Announcements – anniversary, birth, wedding, etc.....	same as In Memoriam
General Articles – between 500 and 600 words .....	no cost
Sea to Sea Reports – no longer than 75 to 100 words .....	no cost

Photos are a choice. For the above articles, **send cheque payable to “UCWLC National” with a copy of the article to:**

**ND Administrator  
c/o Elizabeth Zahayko  
387 Betts Avenue, Yorkton, SK S3N 1N3**

**ALSO please send the original copy to your Eparchial Nasha Doroha Representative who will forward to our editor, Lyrisa Sheptak. All articles should be typed.**

# Anna's Borshch

By Cornelia Mary Bilinsky

Anna knew she was a very good cook. Everyone was always complimenting the soups, the breads and other dishes that she prepared.

"Oh my!" her husband and children would always say at supper time, "This is so tasty! You are the best cook in the whole village!"

This pleased Anna very much.

But there was one person who never complimented Anna's cooking. That was her neighbour, an elderly woman named Tekla. Tekla was crippled with arthritis and unable to cook for herself. Out of kindness, the neighbours took turns bringing her food. Anna was always glad to share her family's supper with Tekla, but Tekla would take one taste of Anna's food and make a strange face.

"Hmmp!" She muttered, as if something were missing. "It's not bad!" Then she would eat it all up, without saying another word.

This bothered Anna very much. She was used to people raving about her dishes. She decided to try even harder to make a tasty meal for her family.

One day, Anna made a creamy potato soup. It turned out to be the most delicious potato soup the family had ever tasted.

"Now," thought Anna, "that old Tekla is sure to like this." But when she brought the soup to Tekla, the old woman took one taste of it and said: "Hmmp! It's not bad, but it's only potatoes!" Then she ate it all up, without saying another word.

The next time, Anna made cabbage soup. She even used a meaty bone to flavour the soup.

"This is excellent! Just excellent!" She exclaimed to her husband.

Anna carried the soup with pride to her neighbour. But Tekla only wrinkled up her nose and said: "Hmmp! It's not bad, but it's only cabbage." Then she ate it all up, without saying another word.

Anna was very disappointed. "Tomorrow, I'll make a bean soup," she said to herself. "My bean soup always turns out just right." And it did. The children gobbled it up quickly and asked for second helpings. Anna hurried over to Tekla's house with



Cornelia Mary Bilinsky

the bean soup. Tekla tasted it cautiously, as if expecting the worst. "Hmmp," she muttered, "it's not bad, but it's only beans." Then she ate it all up, without saying another word.

One day, Anna stood at her kitchen window, looking out at her garden. She wondered what she should make for supper. Suddenly she noticed the row of beets. They were a good size and ready for harvest.

"I know. I'll make *borshch*—a fine beet soup," thought Anna, imagining those red beets all cut up and simmering in a rich broth. Then she remembered Tekla.

"Of course, that old Tekla is bound to say, 'Well, it's only beets!' What an old grump she is, always complaining. 'It's only potatoes! It's only cabbage! It's only beans!' What I should do is dump all my soups together and then we'll see! Hah!"

Anna laughed out loud, thinking about beet soup, potato soup, cabbage soup and bean soup all mixed up together. Suddenly she stopped laughing. An idea was growing in her mind, getting bigger all the time.

"Yes, yes, that's what I'll do," she cried, "and I must hurry. This might take a little longer than usual!"

Grabbing a basket and a sharp knife, Anna ran out to her garden. She pulled up six large ruby beets with glossy green tops and tossed them into her basket. In the next garden row, Anna burrowed her fingers into the black earth, and yanked out several big carrots. From the potato patch she dug up a few potatoes and threw them into the basket along with the beets and carrots. With her knife she cut down a head of cabbage and added it to her pile of vegetables. Quickly, she

pulled handfuls of beans and peas from the vines and stuffed them between the cabbage and the potatoes.

“What else? What else?” She wondered as she rushed about her garden. “Yes, a couple of onions, a little parsley for flavour... that might do it.”

Back in the house, Anna worked quickly, washing, peeling, chopping and shredding the vegetables. Into a big pot went the beets, green leaves and all, the carrots, the cabbage, the beans, the peas, the potatoes and the parsley. Anna added some water and salt and set the pot on the stove. While the vegetables were cooking, Anna tossed a lump of sweet yellow butter into a frying pan along with handfuls of chopped onions. She let the onions sizzle until they were golden. Then she added some flour, stirring it until it was lightly browned. When the vegetables in the pot were cooked, Anna ladled out some of the hot red liquid and poured it into the frying pan. It bubbled up quickly and became thick and smooth. Anna poured the bubbling mixture into the soup pot and stirred everything with a long wooden spoon. Cautiously, she tasted the soup.

“Oh,” she cried, “it’s good! It’s good! But it still needs something.” She ran back into her garden and glanced wildly about. In the corner, the dillweed stood tall, waving green ferny fronds in the breeze.

“That’s it!” Anna shouted. She tore off a fistful of the green leaves and rushed back to the stove. Into the pot went the dill, and Anna stirred the soup again. Her face was flushed, and her forehead beaded with perspiration. Again, she tasted the soup carefully.

“Oh!” She cried, “It’s even better! But it still needs something.”

She sprinkled on a little more salt and a pinch of pepper. Suddenly, out of the corner of her eye, she spied a small pitcher of rich cream left over from breakfast.

“Yes, yes, that’s it!” Slowly she poured the cream into the pot, stirred the soup gently and tasted it again. It was delicious. It was perfect. It was like nothing Anna had ever made before.

Anna had worked so quickly that her soup was ready well before the supper hour. There was time to make a visit to Tekla, and Anna couldn’t wait to do it.



“Hey, Tekla! It’s me, Anna. I brought you some supper!” Anna shouted at her neighbour’s door.

“Come in,” Tekla droned from within.

Anna strode into the house and set the soup down on the table.

“What is it this time?” Tekla asked drearily.

“Just taste it!” Anna insisted, impatiently.

Tekla removed the cover from the bowl and stared at the soup with wide open eyes. The soup was steaming hot, a lovely creamy red colour, brimming with chunks and shreds of vegetables, and flecked with

little bits of dill and parsley. Tekla brought down her nose to the bowl and sniffed it. The tantalizing aroma of dill floated to her nostrils. Without a word, she picked up the spoon and tasted the soup. A smile crossed her face. She ate another spoonful, and another, and another, until the bowl was empty.

“Well?” Anna demanded. She couldn’t stand the silence any longer.

“Well,” said Tekla, with a twinkle in her eye, “that was very good soup. You always make good soup, Anna, but this was the best. It had your whole garden in it.”

Anna was very pleased.

*Some years ago, the children of the Ukrainian Heritage Program in my parish made borschch together. They took turns tossing vegetables into a big pot while I read them this story, which I had created especially for the occasion. The borschch was similar to the summer borschch my mother used to make when I was a child. It had the whole garden in it!*

# Beautiful Vinky

By Shannon Walsh

Watching Ukrainian folk dancing as a child, my little heart was enthralled. Not only with the dancing itself with its quick, lively steps, and acrobatic stunts by the male dancers. But I was also captivated by the grace and elegance of the female dancers as they whirled across the stage wearing gorgeous crowns of flowers with ribbons flowing down their backs and around their necks. As a young girl of perhaps five or six, it was enchanting to watch these graceful women dance, and the colours of the ribbons and flowers captured my imagination.

While it took some years and a lot of other kinds of dance lessons to make my way to a Ukrainian dance group, I eventually landed where I felt I was meant to be. I was in love with the costumes. When I first put on my custom-made red boots I was in heaven, and the love only grew deeper once I wore my first *vinok*. I have worn different styles over the years. All were beautiful, with

gorgeous flowers, long ribbons, and every colour of the rainbow. Each time I put one on, I never failed to feel beautiful and immensely proud to be Ukrainian Canadian.

As the daughter of a teacher, I have cultivated a lifelong love of learning. I enjoy reading everything I can about Ukrainian costumes, the folklore behind them, and the various clothing worn in the different ethnographic regions. I have been fortunate to visit our dance group's costume maker in Ukraine and see how they are made.

Being a dancer and now a costume coordinator, I have learned that Ukrainian folk costume is as varied as the many ethnographic regions of Ukraine. Many influences come from the various peoples and countries surrounding Ukraine: the climate and terrain that the people inhabit, not to mention the various pieces of clothing that hold special significance which are worn on holidays and special occasions.

One that is especially well-known and recognized worldwide is the *vinok*, or Ukrainian wreath. Worn by girls and young unmarried women, it has been a fixture in Ukrainian folk costume and tradition since pre-Christian times, dating back to the pagan East Slavic peoples.

*Vinky* [plural of "vinok"] are usually made up of various flowers and grasses woven into a wreath, with multicoloured ribbons attached. In central and parts of eastern Ukraine, the flowers were raised in the centre and front of the *vinok*, with ribbons at the back. These are the ones typically worn by Ukrainian dance groups when they perform dances from those regions, like Hopak, the national dance of Ukraine. *Vinky* can vary over the different regions of Ukraine, with some regions using yarn, ribbon, coins, feathers, grasses, and flowers.

The flowers and grasses or foliage used in a *vinok* are symbolic and have special meaning. There can be up to 12 different flowers in a *vinok*, and each has its own meaning. For instance:

- ❁ **Poppy** – flower of dreams, symbol of fertility, beauty, and youth.
- ❁ **Cherry and apple blossoms** – maternal love and devotion.
- ❁ **Daisy** – symbol of tenderness, loyalty, and love.
- ❁ **Sunflower** – symbol of devotion and loyalty.
- ❁ **Mint** – talisman protecting children.
- ❁ **Cornflower** – symbol of compassion and kindness.
- ❁ **Rose, mallow and peony** – symbols of faith, hope, and love.
- ❁ **Marjoram** – symbol of maternal love.



Front and back view of a *vinok* used for dance. Shows construction involved.



- ✿ **Guelder Rose (Kalyna)** – beauty and charm.
- ✿ **Lily** – charm, purity, and virginity.
- ✿ **Horse-heal** – plant used in herbal medicine to regain strength and health.
- ✿ **Immortelle** – symbol of good health; heals ulcers and wounds.
- ✿ **Hops** – flexibility and intelligence.
- ✿ **Field Bellflower** – symbol of gratitude.

Also, ornamental grasses were added that were believed to give the wreath special powers. These were usually wormwood, yellow sweet clover (symbols of fidelity) and oak leaves (symbols of courage and strength). The strongest amulet was the myrtle plant, which symbolizes the immortality of the human soul, love, purity, and virgin beauty.

The ribbons on the *vinok* were chosen to match the length of the girl's hair. They were cut slightly longer than the girl's braid in order to hide it. The central ribbon was usually light brown to symbolize the land and the soil. Next were yellow ribbons, symbolizing the sun; followed by light and dark green for beauty and youth; light blue and dark blue for sky and water, which give strength and health; then orange, symbolizing bread; violet for wisdom; crimson for truth and sincerity; and pink for prosperity. White ribbons were intertwined only if they were embroidered with silver and gold (the sun on the left side of the *vinok* and the moon on the right).

*Vinky* are also given to girls of all ages, even as young as three! A girl would receive her first *vinok* or wreath at the age of three from her mother. It would be woven with marigold, daisies, myrtle, and forget-me-nots and bathed in the evening dew for seven days, then stored in the family chest. Then on

the Feast of Transfiguration, the mother would offer the wreath and an apple to their young daughter saying, "I wish you a healthy mind in a healthy body!"

When the girl reached the age of four, she would wear a special wreath with all the flower petals removed and decorated with leaves from apple trees, wild rosemary shrubs and immortelles. At six, girls wear wreaths of cornflowers and poppies that protected their sleep and guarded their thoughts. Seven-year-olds would add apple blossoms to this *vinok* to protect their health and future.

Once girls reach their teenage years, they would gather to sing and weave *vinky* of love. Traditionally they were adorned with chamomile, hops, and cherry and apple blossoms. The front of the *vinok* was decorated with a glorious cluster of guelder roses (*kalyna*) However, once a girl became engaged, she would wear a *vinok* decorated with myrtle, sage, mint leaves and other medicinal herbs.

We have finally arrived to the most significant *vinok* a young woman would wear—her wedding *vinok*. Traditionally it would be her last wreath (unless of course, you are a Ukrainian dancer!) The word *vinok* is related to the Ukrainian word for a wedding ceremony, *vinchannya*. During the wedding ceremony itself, the *vinok* that the bride wore would be replaced by an *ochipok*, which she would wear for the rest of her life. The *ochipok* is a cap that covers the entire head, has a slit in the back with laces to tie it tightly around the head. It is also decorated with embroidery.

A wedding *vinok* was usually made several days before the wedding, with family and friends of the bride gathering to weave a wreath of myrtle, rue herb plants, and field



Re-creation of a wedding *vinok* from the Kolomyia region of the Ivano-Frankivsk Oblast

flowers. The wreath was meant to protect the bride from evil using the myrtle, rue herb plants, sage, mint leaves, etc. Sometimes, to enhance the wreath's protective powers, the myrtle leaves were covered with garlic and honey; and peppers, red threads, onions, and coins were laced into the wreaths.

For example, in the Carpathians, Hutsuls would spread honey over the bridal wreath and cover it with gold ornaments. The bride could not take the wreath off her head; she even slept with it until her wedding night. For if the wreath disappeared, it was believed there would be no love or happiness in her married life.

In Khmelnytsky Oblast, the wreath was made with fresh flowers. Or if the family was wealthy, it was made with artificial flowers constructed from cigar paper and naturally dyed paraffin. In some villages the *vinok* was made with white paraffin flowers, and round or long hair ornaments that were braided with myrtle, lovage, and other herbs.

In Vinnytsia Oblast, wax *vinky* were popular from the late 19th

century into the 1980s.

These were made by craftsmen using paper, paraffin, wire, candy wrappers, foil, glass beads and wood shavings. Flowers and leaves were made of paper, then waxed. Drop-lets and icicles were created using wrapped wires dipped alternately in paraffin and water to create the desired shape. The base of the vinok is created using a rough wire wrapped in paper or floral tape. Then the flowers, leaves, and other waxed decorations are wound alternately around the base. These vinoks were made two, three or four tiered—the higher the wreath the wealthier the family. Though this art of vinok-making has ceased to exist in this century, the technology of making wax vinky was included in the National Inventory of Intangible Cultural Heritage of Ukraine in 2020.

In addition to wedding, vinky have a special place in other ceremonies and celebrations. One of the most significant of these was Ivan Kupala. Young women made wreaths or vinky of wildflowers and

herbs—periwinkle, basil, geranium, ferns, roses, blackberries, oak, and birch branches. Young ladies then placed their wreaths in a river or lake with a lighted candle. How the wreath flowed down the river or lake would foretell the girl's future. If the wreath flowed in a certain direction, the girl would be able to tell whom she would marry. If the wreath stayed in one spot and did not float, she would not marry. If the candle went out, it meant misfortune, and if it went under the water it meant she would die. Also, young men would dive into the water to retrieve the vinok of the girl they loved. Songs sung during the night of Ivan Kupala say: "who will catch the wreath, will catch the girl. Who will get the wreath, will become mine."



Photo of author's daughter wearing vinok made for Ivana Kupala celebration in Ukraine in 2018.



Вакс vinok (Бу Управління культури і мистецтв Вінницької ОДА - <https://vincult.gov.ua/технологія-виготовлення-воскових-ві/>, CC BY 4.0, <https://commons.wikimedia.org/w/index.php?curid=135216855>)

The wearing of vinky in Ukraine has undergone a resurgence after the Orange Revolution in 2004. With the rise in national awareness, people fell in love with their heritage again, and rediscovered their traditions. With the second uprising in 2014, The Revolution of Dignity, this further rooted the trend. Women were wearing vinky as a symbol of protest during both revolutions, and as a symbol of national pride. This has grown worldwide with the Russian invasion of Ukraine in 2022.



Modern vinok made using flowers and pompons by the Treti Pivni workshop

Today vinky are worn with vyshyvanka (the traditional embroidered blouse) on their own, and by women of all ages, breaking the rule about only young, unmarried women being able to wear them. They are worn by all women who feel young and beautiful. Including the author of this article, who owns a spectacular Bukovynian headpiece that she displays proudly in her living room, and a more modest vinok that she wears with her vyshyvanka on Vyshyvanka Day in May and on Ukrainian Independence Day on August 24th, or any other time that suits her fancy.

Shannon Walsh is an avid lover of all things relating to Ukrainian culture and folklore. The former geologist lives in Calgary with her four children and is an active volunteer in her community. She is one of the Costume Coordinators for Yalenka Ukrainian Dancers and a former director of St. Vladimir's Sadochok Ukrainian Preschool. In her spare time, she enjoys folk dancing, reading, writing the occasional pysanky, and has been known to write a sporadic mystery every so often.

# “Little time capsules. That’s what cookbooks are.”

(Gastro Obscura newsletter 2024-03-09)

By Joyce Sirski-Howell

We’re visiting the decades of 1940-49 and 1950-59. In celebrating the 80th Anniversary of the UCWLC, it seems fitting to research what the first two decades might be remembered for when considering foods, cooking, and, of course, cookbooks! One library book, *Baking Yesteryear, the Best Recipes from the 1900s to the 1980s* by Dylan Hollis, suggests to “look no further than this baking blast from the past.” My own collection, the cookbook *Five Decades of Country Cooking with Country Guide*, begins with the range of years from 1942-49. From page i “Rationing is everywhere! Some recipes reflect a shortage of such things such as sugar, but overall, the accent is on ‘homemade.’” The first recipe is borshch, under “soups” (p.1). Page 4 features banana bread and potato pancakes.

The decade 1950-59 is described as “a post-war love affair with sugar... women’s role is back in the kitchen...” (p. i). Baking recipes include burnt-sugar cake, dream bars, butter tarts. Another cookbook, *A Century of Canadian Home Cooking 1900 Through the '90s*, is an excellent read. Written on the paper jacket, it says “From the turn of the century, when immigrants adapted their treasured recipes to a new land, through the difficult times of the '30s and '40s, from the era of convenience foods in the '70s...”, it is a “historical-cultural document.” Each decade discusses food history, headlines, looking back, and recipes.

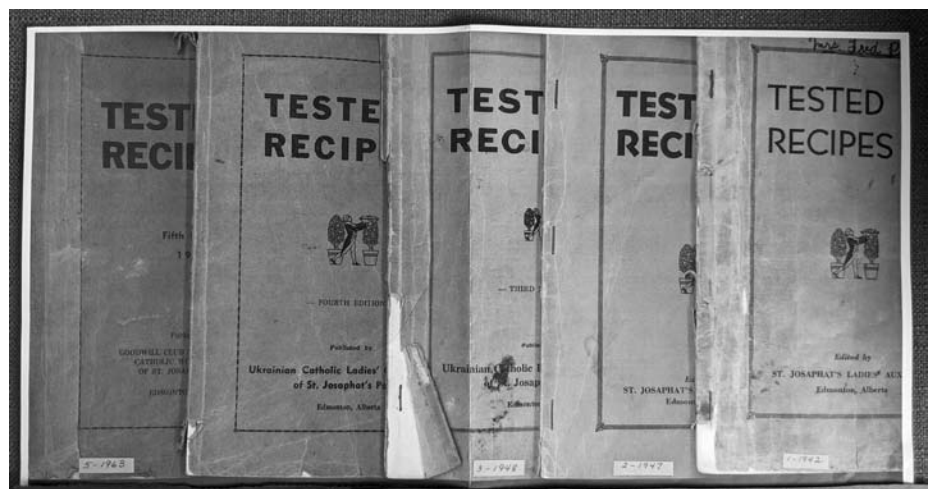
During the Second World War food rationing was introduced and

Canada’s Food Rules were introduced to help homemakers make good food choices to feed their families. Kay Spicer, a cookbook author with a Ukrainian background, reminisces about her baba’s “barrels of sauerkraut, sour cabbage for cabbage rolls, crocks of pickles, and salted meats.” These same foods are mentioned in most of the “Summer Kitchen Memories” received and featured in ND earlier. In 1949, the sale of margarine became legal. As well, by making iodine a mandatory addition to table salt, goitre all but disappeared. Goitre is the enlargement of the thyroid gland, causing the neck to swell. More information can be found at [www.penmedicine.org](http://www.penmedicine.org). Post World War II brought goods and services, many convenience foods like cake mixes, the pressure cooker, and the suburbs. Flour companies like Robin Hood, Purity Flour, Five Roses began publishing cookbooks.

The decade 1950-59 was known as the Boom Years. Life in the

cities centred around the suburbs with schools, shopping malls, and churches. Food companies published booklets featuring new recipes for new types of foods that were frozen or dehydrated. Who can forget TV dinners with the TV tray sets! In 1957 Savella Stechishin’s cookbook *Traditional Ukrainian Cookery* was published. Community groups also published cookbooks for fundraisers. One cookbook that was found in most rural Alberta kitchens was *Cook Book Farm Women’s Union of Alberta*. The recipe being featured in this issue was first printed in the 1952 edition on page 61. Since then, it can be found in UCWLC cookbooks, including the 1970 Yorkton cookbook. As a side note, this cake was the dessert that Vegreville’s UCWLC ladies served at the Pysanka Festival when they sold food.

In my first article about cookbooks (winter #72 2020 p. 50) I wrote “The Ukrainian Catholic Women’s League turned 75 in 2019.



The Goodwill Club produced five cookbooks in 21 years, from 1942 to 1963: 1942, 1947, 1948, possibly 1950s, and 1963.

The first known cookbook I have come across that was published by a branch turned 72 in 2019. However, St. Josaphat's Goodwill Club of Edmonton published their first cookbook in 1942 as St. Josaphat's Ladies Auxiliary. The Goodwill Club produced five cookbooks in 21 years, from 1942 to 1963." Mary Anne Pshyk of Edmonton lent me her cookbooks to view. The picture [on previous page] shows the five: right to left—1942, 1947, 1948, possibly 1950s, and 1963. Sadly, the only one dated is the fifth. The book *Ukrains'kyi Katolyts'kyi soiuz Propamiatna Knyha 1906-1965*, with the article on page 371, "T-VO

Dobra Volya", confirmed the dates of three. In 1942 they printed a cookbook in the English language with a second edition in 1947, and a third in 1948. There was no mention of a fourth or fifth edition.

Special to the first book, on pages 85 and 86, are War Time Recipes "kindly given to us by Northwestern Utilities Limited, Home Service Department." Honey, corn syrup or molasses replaced regular sugar, in baking. Advertisements show telephone numbers in Edmonton were 5 numbers. Names beside recipes, at that time, were not given as Joyce \_\_\_\_; rather Mrs Fred \_\_\_\_; Mrs J \_\_\_\_.

However, in an advertisement the proprietor is listed as James \_\_\_\_.

In the 1950s, I have only recorded two UCWLC cookbooks to date—Vegreville's first, 1958, and St. Basil's first, 1959. If a reader knows of a cookbook from this decade, please let me know. This is also a reminder, that the Save the Cookbooks Project is ongoing. Thanks to several members, 13 cookbooks have been added to the project since October 2022. Thank you! There are still many more UCWLC and parish cookbooks to add. I'm not sure how to stress the importance for our organization to collect copies for a library.

## Recipes ♦ Рецепти

### ■ Rhubarb Cake

Many of you may have made or enjoyed this cake, especially when rhubarb is at its best in summer. My first "feed" of it was summer 1968, as it was baked by certain farm families for all occasions in the summer, in the Nampa/Reno (northern Alberta) area. It is still a favourite of mine to make, especially when saskatoons are ready, then I use half rhubarb and saskatoon. It is much easier to make than a pie. It also freezes well. Last summer's envelope from Elizabeth Zahayko included the recipe from one of her cookbooks. The only difference was baking the base for 10 minutes, then adding the topping.

#### BASE

<b>2 cups flour</b>	<b>1 tsp. baking powder</b>
<b>½ c. butter</b>	<b>1 egg, beaten</b>
<b>¼ tsp salt</b>	

Mix together with a fork. Mixture will be crumbly. Reserve 1 cupful for top. Flatten the rest into a 9 x 9 inch pan or 11 x 7 pan.

#### FILLING

All bracketed quantities are for the filling for a 9 x 13-inch pan; use base as above, but save only ¾ cup for larger recipe, as rest is needed for base

<b>1 ½ c. sugar (2 c)</b>	<b>½ c melted butter or margarine (¾ c)</b>
<b>½ c. flour (¾ c)</b>	<b>2 eggs (3 eggs) beaten</b>
<b>4 c rhubarb (6 c)</b>	<b>optional: cinnamon, not in original</b>

Combine the above ingredients. Spread over the top the reserved crumb mixture.

Then lightly sprinkle with sugar and cinnamon. Bake at 350 degrees, unless using a glass pan. If so, reduce to 325 degrees, for 30 to 40 minutes until golden brown. Cut in squares, serve warm or cold.





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## МІСІЯ НАДІЇ

### CUSAP робить необхідні операції та дарує надію

«Я багато досягла у своїй кар'єрі, але ніщо не було таким змістовним як це», — сказала д-р Мішель Гладуневич про Канадсько-українську програму хірургічної допомоги (CUSAP). Цей важливий проект Канадсько-Української Фундації (CUF) є проектом гуманітарної хірургічної допомоги, який надає дуже важливу медичну допомогу постраждалим від війни в Україні. Д-р Гладуневич є завідувачем медицини в лікарні Санібрук та професором медицини медичного факультету ім. Темертеїв при Торонтонському університеті. Вона є членом команди, яка надає безцінну медичну допомогу військовим і

цивільним. Доктора Гладуневич представив Любомир Маркевич, який працював в Україні 29 років перед поверненням до рідного Едмонтону. Він також належить до Ради Директорів CUF.

12 лютого 2024 р. в Едмонтоні д-р Гладуневич виступила з доповіддю про CUSAP. Цей особливий вечір, який організував відділ ЛУКЖК при Катедрі Св. Йосафата, був нагодою послухати виступ однієї з висококваліфікованих медичних професіоналів, які дарують свій досвід і час, щоб надати складну хірургічну допомогу жертвам війни.

CUF підтримує цю важливу допомогу Україні ще з 2014 року під керівництвом доктора Олега Антонішина. Він відомий пластичний хірург, спеціаліст в реконструктивній пластичній хірургії обличчя. Крім того, він є професором хірургії медичного факультету ім. Темертеїв при Торонтонському університеті, та автором багатьох наукових публі-

кацій. Він продовжує навчати молодих лікарів та хірургів.

Перші хірургічні місії були невеликими та відбувалися в Україні. До складу входили д-р Антонішин, його колеги-хірурги, медсестри реанімації, анестезіологи та інші співробітники. Допомогали тоді й українські лікарі. Місцевий медичний персонал піклувався післяопераційним доглядом. CUF закупив необхідне медичне обладнання та ліки і канадійці привезли усе з собою в Україну. Кожна наступна місія збільшувалася. Між 2014-2019 рр. відбулося сім місій. За цей час «розробили надзвичайно ефективний спосіб для мобілізації самодостатньої комплексної команди для надання складної хірургічної допомоги жертвам війни», як зазначено на сайті CUSAP.

### «Люби ближнього свого, як самого себе»

Через повномасштабне вторгнення в Україну в 2022 р. місії перекинулися на новий формат, тобто як CUSAP (Canada Ukraine Surgical Aid Program) далі під керівництвом доктора Антонішина. Програма пристосувалася до нових обставин і продовжує працювати в сусідній Польщі. По всій Україні агресором були знищені медичні заклади, лікарні, поліклініки, різні об'єкти цивільної інфраструктури, включно зі школами. Це воєнні злочини. Д-р Гладуневич зазначила, що зруйновано та пошкоджено понад 400 лікарень, сотні машин швидкої допомоги та інша медична інфраструктура. Багато медичних працівників загинуло, деякі



Dr. Leif Sigurdson, Dr. Michelle Hladunewich and Dr. Oleh Antonyshyn



Dr. Oleksa Rewa, Ukrainian physician Dr. Olena Moray,  
Dr. Michelle Hladunewich and Dr. Rob Fowler

виїхали. Ці обставини катастрофічно ускладнюють надання допомоги. Умови для медичного персоналу надзвичайно складні.

Святе Письмо говорить нам: «Люби ближнього свого, як самого себе». Це може бути принципом, який описує співпрацю з польською стороною. З лютого, 2022 р. місії CUSAP працюють у містечку Челадзь в Польщі. Д-р Гладуневич розповіла як міська лікарня стала опорою для канадської команди. Лікарня має операційні та післяопераційні зали, палати на п'ятдесят ліжок і доступ до лабораторних послуг, комп'ютерної томографії та іншого допоміжного лікування. Крило, яке було побудоване для того, щоб розмістити працівників CUSAP, назвали "The Canada Ward".

Швидко перенесення програми до Польщі у відповідь на нові потреби принесло нові виклики. Це включало дозволи від польського уряду та Міністерства оборони України, ліцензійні вимоги до медичного персоналу з Канади, страхування та багато іншого. Існували ускладнення

також з української сторони. Жертвам-пацієнтам та їхнім помічникам потрібно було отримати дозвіл виїхати з України до Польщі на лікування. Як підкреслила д-р Гладуневич, головна мета CUSAP — це дати пацієнтам абсолютно найкращу медичну допомогу з використанням найсучаснішого обладнання, ліків та процедур. CUSAP успішно подолав адміністративні проблеми і продовжує працювати цілодобово, щоб надавати відмінну допомогу в особливих обставинах.

### Хто є ці пацієнти?

Д-р Гладуневич зазначила, що за всі роки практики в Канаді вона не бачила настільки страшних поранень, які мають жертви війни. Багато з них є результатом ракетних обстрілів, також важкі балістичні травми, та травми внаслідок бомбардування житлових будинків. Поранення голови, шиї, обличчя та кінцівок просто неможливо уявити. Війна не робить різниці між жертвами. Військові пацієнти, як правило, трохи молодші, а резервісти трохи старші.

Для порівняння, цивільні жертви є різного віку і часто отримують травми через міни, повалення будинків, обстріли та різні вибухові травми. В даний час вважається, що близько 10,000 мирних жителів загинуло і ще 17,000 поранені.

Кількість військових втрат є ще страшнішою. Приблизно 70,000 військовослужбовців вже загинуло і близько 100,000-120,000 поранено. Внаслідок бойових поранень, вже є приблизно 20,000 людей з ампутованими кінцівками. Д-р Гладуневич сказала, що військові травми є серйозніші з огляду на те, де і коли вони відбуваються. Аеромедична евакуація відсутня і є дуже складно перевозити поранених до більшого медичного центру для лікування. Одним із жахливих наслідків запізнілої допомоги є забруднення ран, що саме по собі є величезною проблемою. Виявилось, що у поранених є кілька бактеріальних інфекцій і деякі з них є стійкими до антибіотиків. Це дуже ускладнює лікування постраждалих.

Пацієнти потребують швидкого та наполегливого лікування, бо їх потрібно якнайшвидше повернути в Україну. Пацієнти відбираються для процедур з метою успішного лікування. Інколи немає можливості для відповідного догляду після повернення пацієнта в Україну, тому команда CUSAP забезпечує пацієнтів тримісячним запасом відповідних ліків та необхідного обладнання. Якщо пацієнт потребує більше ніж одну хірургічну процедуру, тоді їх виконують одночасно протягом одної хірургічної сесії.

Лікарі в Україні рекомендують пацієнтів, які потребують спеціалізованого лікування. Медичні дані пацієнта, включаючи рентгени та комп'ютерну томографію,

передаються команді CUSAP, яка заздалегідь оцінює інформацію, щоб вирішити, чи можна успішно лікувати пацієнта та доглядати за ним після будь-яких операцій. Д-р Гладуневич зазначила, що «ми повинні обережно обирати операції, щоб ніхто не залишився позаду», оскільки післяопераційний догляд має бути завершений до того часу як пацієнти повернуться в Україну.

### **Хто входить до хірургічної команди CUSAP?**

Учасники місії приїжджають з усієї Канади, і є найкращими медичними професіоналами, які працюють у сфері охорони здоров'я Канади. До команди входять лікарі, хірурги, медсестри-спеціалісти, анестезіологи, фармацевти, ерготерапевти та фізіотерапевти, IT-спеціалісти, водії, фотографи та адміністративний персонал. Усі волонтери працюють разом протягом двох тижнів і роблять все необхідне для підтримки пацієнтів. «У цих командах відсутній егоїзм» сказала д-р Гладуневич. Учасники мусять бути флегматичні, гнучкі та готові співпрацювати в любий момент.

Багато медичних працівників зацікавлені в участі у місіях CUSAP. Вони мусять бути кваліфікованими та вміти співпрацювати в дуже складних умовах. Ті, хто беруть участь, роблять це у свій вільний час та не отримують жодної винагороди. Вони справжні волонтери. Важливо наголосити, що всі учасники використовують свої відпустки, відмовляються від наукових конференцій або змінюють свої академічні обов'язки, щоб долучитися до місій. Тому їхні професійні обов'язки в Канаді не терплять. CUSAP привозить усі ліки, інструменти та обладнання,

які вони потребуватимуть для процедур і фактично, лікарі привозять із собою лікарню та аптеку у валізі. Інші потрібні товари доставляє CUF безпосередньо до Польщі та зберігаються на складі, побудованому біля лікарні. Майже все потрібне є подароване, або CUF закуповує подарованими фондами. Все, що не було використаним, залишається для застосування в майбутньому.

Лише близько 20% учасників місії мають українське походження. Решта не належать до українсько-канадської громади. Це віддані медичні професіонали, які працюють, щоб забезпечити найкраще, найсучасніше лікування високого рівня, щоб покращити життя невинних жертв війни.

### **Освітній дивіденд**

Основною метою CUSAP місій є надання складної реконструктивної хірургічної допомоги жертвам війни. Однак, є додаткова користь професійної освіти. Майбутнє медичної освіти в Україні сьогодні є під загрозою.

Спочатку пандемія негативно вплинула на освіту. Потім почалося повномасштабне вторгнення, яке закрило багато освітніх програм, включно з медичними факультетами. Тепер лікарі лікують поранених і мають менше часу на навчання нових лікарів. CUSAP старається залишити освітній спадок, даючи українському медичному персоналу можливість отримати досвід і поділитися знанням з іншими лікарями в Україні. Молодим студентам-медикам дають можливість допомагати в місіях як перекладачі та навіть як тимчасово ліцензовані лікарі, які допомагають при процедурах. Щоб привезти молодих студентів,

особливо чоловіків, з України до Польщі, потрібно подолати багато перешкод. Дотепер, місії були успішними, бо студенти побували в Польщі, а потім повернулися в Україну. Кожна процедура є записана для подальшого навчання. Це допомагає українським медичним працівникам отримати освіту з реконструкції травми і це принесе користь багатьом.

### **Який кошт? Яка користь?**

Всі учасники є добровольцями. Практично все обладнання та ліки є подаровані. Користь для учасників місії, це просто привілей бути частиною відмінного гуманітарного проекту. Медичний персонал дарує надію на краще майбутнє тим пацієнтам, які не можуть собі уявити життя з серйозним каліцтвом. Колишня учасниця місії, медсестра Надя Вархола з Едмонтону, сказала: «Перебування з цими вояками на трьох місіях було неймовірно. Бути частиною цих місій є благословенням для мене». Д-р Гладуневич висловлювала своє захоплення безмежною стійкістю українського народу. Волонтери отримують з цих місій не менше ніж пацієнти, життя яких змінилося на краще.

Основні витрати на місії фінансуються пожертвами від української громади Канади та жертводавців через Канадсько-Українську Фундацію (CUF). Детальна інформація про жертводавців знаходиться на веб-сайтах CUSAP та CUF. У заключному слові Любомир Маркевич зазначив що місії CUSAP є успішними завдяки «відданості пацієнтам. Це заслуга всіх у нашій громаді», які підтримують CUSAP та CUF.

Ліда М. Василян  
Ліга Українських Католицьких Жінок  
Канади, Едмонтон

## HONORARY SACRED HEART UCWLC CENTENARIAN CELEBRATIONS

Our branch has been blessed!

The Wynyard Sacred Heart UCWLC branch has had the honour of having four centenarian members during its 56 years of being affiliated with the organization: Mary Chudyk, Mary Olynyk, Mary Lipka, and presently Lena Latoski.

“Always Protect Us Dear Virgin Mary”—our hymn—definitely has protected these four, and the three named after our heavenly Mother, “Mary”.

Mary Chudyk, one of our charter members, passed in 2005 at the age of 102, with 37 years of membership. Mary Olynyk passed away in 2016 at the age of 103, with 34 years of service in membership. This January, Mary Lipka passed away at age 101 and 10 months, with 50 years of service in membership.

On January 26, 2024, Lena Latoski, one of our original charter members, celebrated her 100th birthday.

## 100TH BIRTHDAY OF LENA LATOSKI

On January 26, 2024, the Wynyard Sacred Heart UCWLC celebrated the 100th birthday of Lena Latoski, charter member of 55 years. The party was held at Golden Acres Senior Home with UCWLC sister members, family, and residents celebrating the centenarian’s birthday with a birthday cake, a traditional birthday *kolach*, tea, beautiful bouquets of flowers, and the singing of *Mnohaya Lita*.



## ST. ANNE’S ENGLISH LANGUAGE LESSONS FOR UKRAINIAN NEWCOMERS

As with all Ukrainian Catholic Women’s Leagues, St. Anne UCWLC in Winnipeg, Manitoba, is committed to the mission of the church and dedicated to providing resources to live an authentic Christian life as contributing members of society. At our heart, we are a service organization that is dedicated to families, especially women and children, and to Ukrainian culture. In addition to our obligatory funds and our usual activities within the church and our community, the

past year has been dedicated to finding ways of supporting the significant influx of newcomers fleeing the war in Ukraine.

With outside support systems in Winnipeg solidified to secure the basic needs of these newcomers, the UCWLC’s attention turned towards the gaps in the system. The awareness of where we could assist came from one of our members, Virginia Peristy, who asked permission to use the church to create a conversational group for English language learners. The growing need of these newcomers now included the necessity of learning English in order to improve their quality of life here in Canada.

Thus began English Language Lessons for Ukrainian Newcomers. The mission was to empower Ukrainian adults with limited knowledge of the English language by offering comprehensive training. This program aimed to break down barriers hindering employment, social integration, familial connections, and mental well-being. The project became bigger than we originally imagined. With the support of St. Anne Ukrainian Catholic Church, the project co-ordination, under the direction of members Susan Zuk and Nataliya Sovinska, quickly morphed from one class into three as the realization that, within this learning community, there were different proficiency levels. Instructors and a curriculum were





acquired, and classes met three times a week for 10 weeks and were limited to 15 students per class to ensure quality of education.

As word spread of our initiative, we came to realize that the program was uniquely different from other English language courses being offered. While other courses provided the curriculum, they didn't necessarily have instructors who could translate in the native tongue of the students. Our instructors were language specialists whose first language was Ukrainian and were relative newcomers themselves. We also partnered with Smrt English, which delivered an online platform of English language instruction for the curriculum. This allowed students to access the program from home and support their learning. We also realized that a significant portion of our current students wanted to continue with their studies and joined in the queue with hundreds on our waiting list.

With this increase in demand, we expanded to six classes in September 2023. As the vast majority of our students lived within our community, this brought on a new partnership with the River East Transcona School Division, which graciously donated classroom space to us with the support of principal Doug Nowicki of Chief Peguis Middle School. Expanding also came with the challenges of funding the program. With the support of our national organization, funding from the Archeparchy of Winnipeg, the Thomas Sill Foundation, Ukrainian Canadian Congress – Manitoba Provincial Congress, Canada-Ukraine Foundation, Winnipeg Foundation, Lions Club of East St. Paul, Paradigm Consulting Group and Knights of Columbus – St. Anne Branch has allowed us to extend and increase to eight classes



**Top:** Registration Night. Susan Zuk, Tracy Balagus, Volodymyr Sovinsky, Nataliya Sovinska, Anne Penonzek, James Rogowsky, Virginia Peristy

**Above:** Presentation of Members Statement – Manitoba Legislature.

**Back row:** Rachelle Schott, MLA, Kildonan-River East; Doug Nowicki, Principal Chief Peguis Middle School; James Rogowsky, past Grand Knight, St. Anne – Knights of Columbus.

**Front row:** Joan Lewandosky, UCC-MPC President; Susan Zuk; Tracy Balagus; Nataliya Sovinska.

until June 2024. It has also enabled us to provide English to a new group that is comprised of students from grades 8 to 12. The decision to introduce a children's focus stemmed from inquiries from middle and high school students, highlighting challenges within the school system due to a significant number of students struggling with English proficiency. This underscores the evident gap in government-funded services in Manitoba and Canada to adequately support the growing influx of newcomers from diverse backgrounds. Addressing this issue is pivotal for the successful

integration and well-being of the burgeoning newcomer community in Winnipeg and beyond. We continue to pray for peace.

\*Note: Approximately 15% of our UCWLC membership now includes newcomers from Ukraine. This has also increased our church membership and significantly revived our catechism program (11 Canadians and 21 Ukrainians in catechism which translates into a 200% growth or 66% of the program are Ukrainian newcomers).

Submitted by: Tracy Balagus, UCWLC President St. Anne Branch

## A REFLECTION BY OLENA TOMKIV ABOUT THE UCWLC LENTEN RETREAT IN UKRAINIAN, HELD FEBRUARY 23-25, 2024, AT MOUNT MARY RETREAT CENTRE IN ANCASTER

Пізнавати непізнаного Бога,  
щоб віднайти себе...

Відгук на реколекції на Горі  
Марії 23-25 лютого 2024 р. Б.

Реколекції (від лат. recolligere – повторно збирати) – кількадечний час, присвячений духовному відновленню через молитву, тишу, конференції і сповідь. Реколекції – це духовне оновлення, це форма духовного навчання, втаємничення у молитву.

Мій відгук не претендує на аналіз, а тим більш на науковість; скоріше це погляд людини, яка молиться, читає Святе Письмо і, як більшість з нас, прагне віднайти Бога у щоденному житті зі своїми турботами та проблемами.

На підтвердження моїх слів, наведу деякі вислови, які прозвучали з уст реколектанток під час знайомства.

Анна: *“Тут – на Горі Марії – особливе місце, де я почуваюся щасливою.”*

Мирослава: *“Я відчуваю тут душевний спокій.”*

Валентина: *“Я тут відчуваю єднання з Богом... енергію, якої ніде немає.”*

Стефанія: *“Я бувала на реколекціях протягом 20 років... Ми “гоłodні” і спраглі реколекцій. Вони нам потрібні.”*

Зоряна: *“Бувала тут неодноразово, це місце надихає.”*

Оксана: *“Я почула в тиші Бога і... себе.”*

Зеня: *“Я багато років їздила на реколекції. Багато що зрозуміла... як змінити своє життя, як бути ближчою до Бога... Світ скажений... Канада дуже змінилась... Ми мусимо триматися своєї віри... зрозуміти Божу волю.”*

Маючи потребу і бажання досягти духовної віднови, ми жертвуємо час для Бога, вирушаючи у

відпустові місця – таким місцем є і Гора Марії в Анкастер.

О. Іван Герасимлюк цього річ запропонував для розгляду тему “Ікона і Молитва”. Реколектанки мали можливість прослухати 6 наук, які представив о. Іван, випускник Дрогобицької семінарії та Дрогобицького Катехитичного Інституту, факультету Церковного Мистецтва.

Отже, ікона – невід’ємна частина східнохристиянської традиції. В контексті сучасної культури, саме поняття “ікона” дуже багатозначне. І саме ця багатозначність спричинила втрату автентичного змісту поняття. Тому на реколекціях, ми говорили про ікону (візуальний образ) не просто як про зображення на християнську тематику, не як прикрасу для храму чи ілюстрацію Святого Письма. Мова йшла про ікону як джерело богослов’я, як уприсутнення Бога тут і тепер.

Ікона, як феномен, є результатом багатовікових мистецьких і богословських та інтелектуальних пошуків. До нашої уваги були представлені як історичні аспекти цього явища, так і



В каплиці з Сестрою Івонною ССНДМ, Отцем Іваном, і з Добр. Марією

богословський зміст іконографічної традиції.

На думку Святого Івана Дамаскіна, знаменитого богослова і філософа, який жив у VII ст., який сформулював основні аргументи на захист ікони: "... ніщо, що Бог створив, не є гідним погорди... зображення є тим для неграмотних, чим є книга для тих, що вміють читати... чим для слуху є слово, тим для зору є зображення."

VII Вселенський Собор, що проходив у Нікеї в 787 році, практично був присвячений питанням іконоборства. На Соборі були підтверджені основні положення теорії ікони, сформульовані Святим Іваном Дамаскіним.

З точки зору християнської догматики, ікона — свідчення того, що Син Божий став Сином людським, що Божественне Слово отримало плоть. Бог навечно приймає людську природу, щоб відкрити людині шлях безкінечного сходження до Себе.

Ікона — цетаємниця, яка пізнається в молитовно-літургічному житті Церкви, до участі в якому вона нас закликає... "Ікона — образ нашої віри, яка поєднує минуле (через традицію), теперішнє (через талант іконописця) та майбутнє (стремління до Царства Божого) — у вічному тут і тепер; це складний організм, де богословська ідея виражена за допомогою художніх засобів."

Час невблаганний... але час проведений у тиші і молитві, у роздумах і спогляданні, зануренні у таємницю лику Христа — є неймовірно дорогоцінним. Як місяць світить у ночі відбиваючи сонячне світло, так і ікони відображають нам, які є грішними, світло Божественної благодаті.

П.С Коли відгук був майже написаний, прийшов лист подяки від п. Оксани. Прочитавши його,

на думку прийшли слова Тараса Шевченка: *"Ну що б, здавалося, слова... Слова та голос — більш нічого. А серце б'ється — ожива, як їх почує..."*

Зацитую цей лист: *"Дуже дякую за чудову організацію реколекцій! Мені все дуже сподобалось — науки, товариство, духовна атмосфера. З нетерпінням буду чекати наступних зустрічей!... З Богом..."*

Чи це є завершення? Переконала, що це і є продовження мандрівки, мандрівки з Богом...

Олена Томків, Український Католицький Університет

## WE ARE ALL BEAUTIFUL CRACKED POTS: REFLECTIONS ON THE LENTEN RETREAT IN ENGLISH

"If you were told you had a year to live, what would you do? What if you were told you had a month... or just one day?" Retreat Master Fr. Roman Rytsar of St. Michael the Archangel Ukrainian Catholic Church in Kingston, Ontario, asked this question at the conclusion of his first talk on Friday evening, March 1, 2024 at Mount Mary Retreat Centre in Ancaster, Ontario. The event was the UCWLC Lenten Retreat in English, and Fr. Roman had chosen "On the Way to Life After Life" as his theme.

His first talk centred on the question, "What does it mean, *to live*?" Immediately thought-provoking. Profound. Because to explore such questions as "what if you were told you had months to live" or "what does it mean, *to live*" requires deep thinking, a soul-searching examination of what is important in our lives and then, if these things are truly as important as we say they are, what are we doing? How are we living? What do we see we must change,

improve upon? Will we? Can we? And how? As he introduced us to how to think about and prepare for our afterlife, Fr. Roman said that—both from his years as chaplain at the Ottawa Hospital and as a registered psychotherapist—women, especially, need to talk. He was right.

The next day, Fr. Roman asked for responses to his question, and these led to his next topic, "Death as a daily event in life." By sharing with us his own experiences as chaplain and therapist, and under his guidance, we women began openly to discuss a fascinating topic that most people avoid, and we shared our thoughts openly in a comforting, totally non-threatening atmosphere. Additionally, Fr. Roman's sense of humour helped us to realize that it was true: women do need to talk and now was the time to ask questions, to share our ideas. His talk on "Death as a daily event in life" became an invitation *to live!*

"Top ten regrets in life by those about to die" was another of Fr. Roman's talks. The bitterness of not pursuing their own dreams caused some to become immersed in the life of one of their children; for example, a mother connected with her son or daughter and lived her life through this child, thus raising a child who cannot make decisions on their own. Others regretted they worked too much and never gave enough time to their families, so the connections they now wished for were lost. Still others regretted not making time for friendship nor learning how, and now they were dying alone. As Fr. Roman put it bluntly, "Dying alone is cruel." Many dying people distressed at not having said "I love you" more, and Fr. Roman spoke of the concept that love is *an act*; not a feeling: The butterfly feelings go



Participants at the English Lenten Retreat at Ancaser

away, and then all that you do—your actions—are love. How many bemoaned the fact they could have been “the bigger person” and should have resolved conflicts. Now, as they lay dying, they were haunted by the bridges they burned. Another common regret was not in having children because, for example, they were building their careers and, finally, when the time seemed right, they were unable to have children.

Along these lines, many were busy saving for retirement but had waited too long because unexpected illness came. “Yes, you need a safety net but be aware of your age and your health,” said Fr. Roman. “Do not wait until the end.” A further lament was in not having the courage to live truthfully because circumstances caused them to feel embarrassed about opening up to speak the truth, or they had lacked the courage to ask for help when they really needed it. Fr. Roman spoke about each of the regrets and offered solutions. He then read us “The Cracked Pot” by Geoff Mead, a must-read story which can be found on the internet: The cracked

pot had been telling itself a faulty story, and we must watch what we tell ourselves. We need to consider how our lives are shaped by the stories we tell ourselves about who we are and what we are here for. If its experience of being a “cracked pot” was going to change, then it would have to change the story that it was telling itself, in order to see itself in a new light.

We are all cracked pots. Each of us has our own unique flaws. But if we will allow it, the Lord will use our flaws, since nothing goes to waste with God. As God calls you to tasks that He has appointed for you, do not be afraid of your flaws to the point of becoming bitter or immobilized. God does not steer a parked car. Acknowledge your flaws, your weaknesses, and allow Him to take advantage of them, and you, too, will become the cause of beauty in His pathway. *Take action.* Go out boldly, knowing that in our weakness we find His strength.

As with the cracked pot, in the end, Fr. Roman reminded us that one’s happiness is always a choice: happy or unhappy. Your life is a journey and, with God’s help,

you are the driver. You are never alone, so do not become a victim. Do not sit and complain. Embrace the darkness. See what you can do now to change the things you do not like about what is going on in your life and *take action*: “Pick up your cross and follow Me and you will see the light.”

As Eleanor, a retreat participant, wrote: “*Thank you for a great but too short weekend.*” So true! We had discussed so many important and fascinating topics, not the least of which was medical assistance in dying (MAID). Fr. Roman, in his role as chaplain and psychotherapist, has had personal experience with people who want to end their lives and provided us with a most unique, up-close, perspective on this issue.

Mary wrote: “*Fr. Rytsar shared some personal information as well as professional. I am still reflecting on his words.*”

Donna wrote: “*What a very, very special group of ladies who gathered in Ancaster to be spiritually moved and uplifted by Fr. Roman!*”

Anya: “*Fr. Roman certainly was well-versed in his field of psychotherapy, and his talks, combined with our faith as well as church teaching, gave us lots to think about, sometimes laugh about, and be concerned with, especially in regards to the developments with MAIDS.*”

Indeed, the Lenten Retreat in English, March 1-3, 2024, was enlightening for our souls and our “very, very special group of ladies,” all sisters-in-Christ certainly talked a lot, thanks to Fr. Roman, because women need to talk!

Marta Skaab, Spiritual Development Chair, UCWLC – Toronto Eparchy, with thanks to Maria Rypan for the photos on Toronto Eparchy Facebook Page and to Irene Rumak for her notes.



“We have loved [her] in this life; let us not abandon [her] in death, but rather by our prayers, let us conduct [her] to the bliss of eternal glory.”

St. Ambrose

“Ми любили (її) в цьому житті; не покидаймо (її) в смерті, а радше своїми молитвами провадьмо (її) до блаженства вічної слави.”

Св. Амвросій

† **Jennie Sherman HLM**

1926- 2023



Jennie Sherman died peacefully at St. Boniface Hospital, in Winnipeg, MB, on December 9, 2023. She will be lovingly remembered by her daughter Diane (Harvey); grandsons Mark, Ryan, and Scott (Bobbi); and two great-grandchildren, Avery and Tyler. She was predeceased by her husband, Steve, in 2003.

Jennie was born in Senkiw, MB, to immigrant parents from Western Ukraine. She was always proud of her Ukrainian heritage. She had a lengthy career with Bank of Montreal until her retirement in 1984.

Jennie and Steve were lifelong members of the Blessed Virgin Mary parish in Winnipeg and always played an active role in church activities. Jennie joined the Ukrainian Catholic Women's League in 1959 and celebrated 64 years in the organization. She served at the highest level when she became the National President from 1989-1992. She never shied away from leadership roles or anything that was

asked of her. She was a great role model for many UCWLC members. She also served as Archeparchial President, Treasurer, and Constitutional Chair for many years, as well as serving on the local executive, in all capacities.

She loved to travel and had the opportunity to represent the UCWLC around the world while attending various congresses and assemblies. She was always proud to bring greetings, host sessions, lead prayers, and actively participate. Closer to home, she never missed perohy-making at the church, helping with Liturgy at Personal Care Homes, helping with Millennium celebrations, and serving on the finance committee for the visit of His Holiness Pope John Paul II.

After Steve's passing, she moved to Holy Family Towers, where she resided for 12 years. She loved it very much, as it was full of friends and acquaintances. She volunteered at the nursing home until she was 90 and lived independently until her death. She is loved and missed every day.

† **Eleanor Hadubiak**



It is with great sorrow in our hearts that St. Athanasius Branch UCWLC (Regina) announces the passing of our branch member and friend, Eleanor Hadubiak.

Eleanor was born October 22, 1940, in Canora, SK, to Mike and Olive (Shumay) Dziaduck. In 1961, she married Orest Hadubiak. They started their family in Canora and had three sons: Dwayne, Gregory, and Conrad. As a teacher, Eleanor held positions in different communities before returning with her family to Canora in 1968, and then Regina in 1998 where she continued to teach and served as a tutor for newly-arrived Canadians. It was in this latter role that Eleanor developed strong friendships, which continued for the rest of her life.

Eleanor had many interests and passions that included gardening, cooking, hockey, football, and curling; but of them all, her Ukrainian Catholic faith was her greatest comfort and priority. She was a dedicated parishioner of Sts. Peter and Paul (Canora) and then, later, St. Athanasius (Regina). As well,



Let us remember those who have departed in our prayers.

Send announcements and tributes to *Nasha Doroha*.

she was an active UCWLC member for over 40 years.

Eleanor gave of her time freely. She loved helping others and was a good friend to many. She will be dearly missed. We are grateful to God for the gift of Eleanor in our lives, and shall miss her until we are reunited again. Vichnaya Pamyat!

Holly Paluck  
St. Athanasius Branch President

† **Mary Lipka**  
Mar. 22, 1922–Jan. 20, 2024



On January 20, 2024, the Wynyard Sacred Heart UCWLC bid farewell to our centenarian member of 101 years and 10 months, Mary Lipka.

Mary was born to Dan and Katherine Bzdel at a farm in the Wishart district and was the second eldest of 10 children. She married George Lipka in 1946 and they raised two boys. She was a patient caregiver to her husband, George, during his cancer illness, and then to her older sister, Olga, who was disabled

till her passing in 1982. In 1980 she became a full-time caregiver to her son, Lorne, who lost his vision due to diabetes complications. After her son's passing in 2016, Mary moved to Golden Acres Senior Home, her new home for her own personal care.

Mary loved looking after her home, garden, her flowers, and those whom she loved. She enjoyed visiting, driving on Sunday after church excursions, and crocheting. She belonged to the "Apostleship of Prayer" group and had a prayer for everyone.

Mary was a devoted member of the Sacred Heart Ukrainian Catholic Church in Wynyard and an avid choir member. She enjoyed her part in the Ukrainian-sung liturgies and then later the English-sung liturgies for her and her son. She loved to sing Ukrainian carols.

Mary became a UCWLC member in 1974 and received her 50-year service pin with the UCWLC.

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

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# Part II of Living As a Pro-Life Catholic Church Militant

By David Franko

*(The first half of this article was previously published in the Spring issue of Nasha Doroha)*

## Be Informed, Get Educated, Become Involved and Be Yourself

As Christian Catholics we are called to be educated and informed so that we can get involved in subjects that are important to our faith.

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the Word of Truth.” (2 Timothy 2:15, NKJV). This scripture passage expresses the need to study and show God that we understand Truth. This verse refers to knowing God’s Word and being able to point out false teachings and thinking. As well, indulge yourself in your education and be the best you can be.

Be informed by subscribing to newsletters from organizations that support and promote Pro-Life issues.

Get educated by reading and engaging in conversations that have a Pro-Life focus, and attend educational events put on by Pro-Life organizations.

Become involved by joining Pro-Life organizations and participating in events hosted by those groups. By attending these in-person events you learn and become educated in what these organizations are doing at local and national levels. And best of all, you meet like-minded people and expand your network of people and knowledge.

Be yourself by prayerfully engaging with others in difficult conversations and changing hearts and minds one soul at a time. It takes patience, time, and effort to convert a soul, and, in doing so, this is another win for the Holy Spirit. When talking to someone about Pro-Life issues, ask questions and listen to their answers in a loving and compassionate manner to engage that person in a meaningful conversation.

You can support your parish priest by letting him know that you value the sanctity of life and encourage him to have an annual Pro-Life Moleben and/or a Pro-Life information night at your parish. This can be done in unity with other surrounding parishes as well. Offer to help organize or lead participants from your parish to attend provincial Marches for Life or other visible Pro-Life activities. Finally, let your priest know that you are praying for him and support his prophetic witness to the sanctity of life through his vocation as your pastor.

## Canadian Pro-Life Organizations

There are a variety of Pro-Life organizations at the local, provincial, and national levels in Canada. Consider joining and supporting these organizations by subscribing to their newsletters, becoming involved in their activities, and providing financial support by becoming a monthly donor. All of the organizations run on shoestring budgets and are always in need of funding, and the best way to support them financially is by monthly donations. When these organizations have a stable donor base and constant flow of continuing donations, they are able to provide a better service to those in need.



From May 2023 March for Life, Ottawa, ON.

PHOTO CREDIT: CAMPAIGN LIFE COALITION. USED WITH THEIR PERMISSION

One of the best ways to become educated and informed regarding Canadian Pro-Life issues is to subscribe to the provincial and national organization newsletters. The subjects in these newsletters are very informative and eye opening as most of the topics are not covered by the mainstream media due to their socialist and liberal bias to Christian Catholic views.





From May 2023 March for Life, Ottawa, ON.  
PHOTO CREDIT: CAMPAIGN LIFE COALITION. USED WITH THEIR PERMISSION

### CAMPAIGN LIFE COALITION

<https://www.campaignlifecoalition.com>

- Canadian political lobbyist organization

### LIFE CHAIN

<https://www.lifechain.org>

- Every first Sunday of October, Life Chain invites various churches and congregations across the United States and Canada to stand on designated sidewalks to pray and rally for one hour
- **The next Life Chain will be October 6, 2024** at most major centres across Canada
- Do a web search on the Life Chain's website to locate an event to participate in

### DELTA HOSPICE SOCIETY

<https://deltahospicesociety.org>

- The Delta Hospice Society is a non-profit, palliative care organization dedicated to helping families and individuals experiencing life-threatening diagnoses, advanced illness, or bereavement
- Just say no to MAiD. Our "Do Not Euthanize" directive speaks for life in any situation
- Order your legal "Do Not Euthanize" (DNE) Advance Directive today to prevent having a loved one's life terminated unnaturally. It is provincially specific, legally vetted, and free to all DHS members

### EUTHANASIA PREVENTION COALITION CANADA

<https://epcc.ca>

- To prepare a well-informed, broadly-based network of organizations and individuals supporting measures that will create an effective social barrier to euthanasia and assisted suicide

### CANADIAN PHYSICIANS FOR LIFE

<https://www.physiciansforlife.ca>

- To promote healthcare in the Hippocratic tradition that situates the patient's good at the heart of all medical practice. The proper goal of medical science and, therefore, of its practitioners is to preserve and protect human life, to relieve suffering, and to promote healing.

Finally, discover and support local grassroots centres that support those mothers and/or families seeking information about abortion with alternatives. An example of some groups in Calgary and Edmonton respectively are ALIES and Back Porch.

In conclusion, if you are going to live your life as a Pro-Life Catholic Church militant, you must make the conscious decision to die to yourself and save souls. How do we save Canada from this culture of death madness? One soul at a time.

*"Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?" (Matthew 16:24-26, NKJV).*





A Continuation of:

# The Synodal Path of the Church and Its Service in Communion of Love

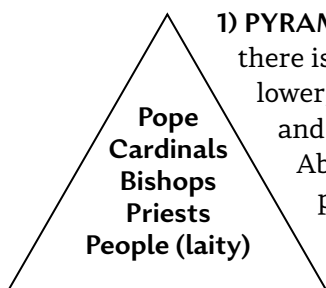
By Sr. Oresta Svorak

## Synodal Way of the Church

The Second Vatican Council teaches that the Church has its source in the Holy Trinity, providing the following definition of the Church: “A people gathered in the unity of the Father and the Son and the Holy Spirit.” The Church stands on the basis of the communion of love of the Holy Trinity: outgoing, benevolent, non-selfish, giving and receiving love. Thus, the Church is a communion of love, “being, walking and acting together,” i.e., “synodally,” which in its essence is a guarantee of unity between the disciples.

Each God’s Person is absolutely perfect, but is absolutely paschal, who gives and receives, without the slightest form of authoritarianism (anti-democratic system of political possession) or the search for self-realization. Three persons, but “one power, one nature, one divinity/deity,” one throne, one chalice, one truth, one light, one circle of Love. God is one in love, because He is Love.

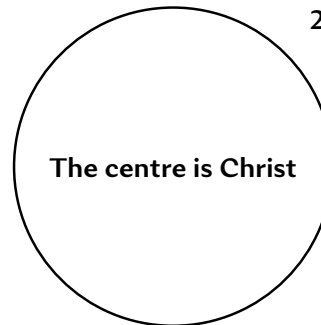
The Church is God’s institution, but also a human institution; therefore, it is like a pyramid—from the broad bottom of the laity to the narrow top of the bishops and to the Pope himself. However, this vertical authority at all levels is placed to serve the same circle of love, which is the entire Christian community. The pyramid and the circle go together.



**1) PYRAMIDAL SERVICE:** with it, there is a division into higher and lower; that is, mentors are “gods,” and ordinary people are “slaves.” Abuse of power is revealed in pyramidal service, and this is very dangerous!

Authority comes from God’s subjects, but power is the voluntary agreement of noble people to be able to perform and bear responsibility for service. If there is dominance of authority, that is, the mentor demands to do everything the way he does (to copy him), then this means “slavery”! Therefore, the Church teaches to respect the value of the person—the high moral rules

of humanity. And that is why the pyramidal ministry cannot be the *only* one in the Church, it must “go together” with the circulation (circle).



**2) CIRCULATING SERVICE,** or circle of love. Children of God—all people. Jesus treated everyone equally, did not despise anyone, even Judas. Therefore, the Holy Trinity does not discriminate between individuals (there is no discrimination, only

submission to elders—subordination—relationships with responsible persons). Faith cannot be forced—it is a gift received in Baptism, thanks to which we have: salvation; forgiveness of sins and we become children of God, beloved sons and daughters.

*The Church is not an institution where dictatorship reigns from above, nor is it a democracy—a structure in which everything is decided by a voice from below. It acts in a synodal way, “goes together” with brothers and sisters, by the grace of our Lord Jesus Christ, the love of God and the Father, and the communion of the Holy Spirit. The Church is such that emerges or, rather, flows out from the family to the parish; from the parish to the Diocese; from the Diocese to the local Church; from the local to the Universal Church. The Church comes from the bottom and goes up, and from top to bottom! Pope Francis offers to walk together, to act together for the Ecumenical Church. “All together,” “all brothers,” including clergy of all levels, “so that all habits, behaviour, schedules, language, and all church structures become a suitable, appropriate channel for the evangelization of the modern world, and not for their own self-preservation.*

In essence, *the logic of synodality is the logic of love, the new Christ commandment: “As the Father has loved me, so I have loved you!” Abide/remain in My love! And you will be in My love when you keep My Father’s commandments, just as I have kept My Father’s commandments and I am in His love. This is My*

commandment, that you love one another as I have loved you!” (John 15, 9-12).

The manual for the Pontifical Synod indicates that the *Synodal Church is a Church of listening!* Such a church is humble, able to forgive, aware that it is also in the process of learning. This is a church that goes out to form dialogue, this is a community of **unity!** This is the Church that invites us to foster a culture of meeting and dialogue with the faithful of other religions, as well as with the cultures of the place where it operates, and with the various differences present in the Church.

*The Synodal Church* is open, welcoming, embraces everyone, but at the same time is *not afraid of honest confrontation and a deeper understanding of the connection between love and truth*, as the Apostle Paul teaches: “... we will live in truth and in love, in everything growing into Him who is the head—Christ. Each body, composed, and joined (filled) with all binds and ties of mutual help, according to the corresponding action of each member, taking growth from it to build itself up in love (Eph. 4:15-16).

*The Holy Spirit* is the protagonist, is the main hero, or the central actor in the service of leading the Church. At the Liturgy, we sing: “We have seen the true light, we have received the heavenly Spirit, we have found the true faith, we worship the undivided Trinity, because she saved us!” The Holy Spirit makes us partakers of His gifts, gives us wisdom, counsel, understanding, the power of knowledge, piety, the fear of God, which converge in the highest Gift of love, because God is love! (1 John 4, 8, 16)

Through the Holy Spirit—God the Father is present in the world with His love and kindness. Jesus Christ

is also present with His knowledge and works. Thus, we are called to purify our heart, to make it a temple of the Holy Spirit, because, as the Apostle Paul says: “A carnal person does not receive what comes from the Spirit of God” (1 Cor. 2:14). The Holy Spirit is Love, which unites all the baptized in one holy, catholic and apostolic Church, gives peace in life. We cannot solve all problems: personal, family, national, and even more so, the problems of the world. That’s why the Holy Spirit gives us peace so that we do not despair or complain, but can find space for humour, to laugh, above all from ourselves!

The fruits of the Holy Spirit—“... love, joy, peace, kindness, long-suffering, meekness, mercy, quietness, faithfulness, modesty, self-control” (Gal. 5:22-23)—are the best criterion for recognizing the presence of the Holy Spirit in our hearts, families, or Church communities. When these gifts and fruits are absent, another spirit enters—the spirit of malice, slavery, hatred, envy, anger, strife, enmity. We will not enter the Kingdom of God with such a spirit (Gal. 5:19-21).

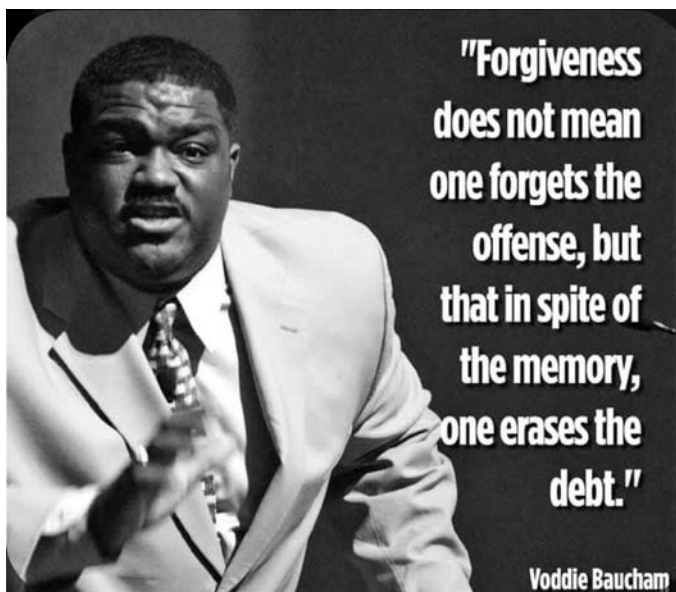
So, *the synodal way* is where spiritual authority is carried out according to the program of the Church, in the spirit of mutual listening, dialogue, communion of the gifts of the Holy Spirit, and under His guidance.

*The synodal path* requires us to move from the path of “talking a lot” to “listening a lot” towards “faith-love change.” Change yourself, because if you don’t, how can you change and unite the Christian community or the world?

*The synodal path* is God’s diplomacy, which is based on the diplomacy of love for one’s neighbour, and on the Word of God (whatever you do to another, you do to me). This is where the value of human dignity is assessed, where one knows how to wait, respect, understand. We also see everyone in the image of Jesus, who becomes the centre of life, united with us in the Holy Eucharist. God’s diplomacy carries a great kindness that is involved in charity for another person; therefore, it is devoid of the slightest shadow of selfishness. So, those who go together will go further, because life in isolation will destroy you!

This report drew materials from the lectures given at the General Chapter of SSMI in Rome by the Prefect of the Decastery of Consecrated Life, Cardinal Juan Braz de Aviz, and the Bishop-Coordinator for Ukrainians in Italy and Spain, Bishop Dionysiy Liakhovich.

Full article of “*The Synodal Path of the Church and Its Service in Communion of Love*” by Sr. Oresta Svorak can be found on the UCWLC website at [ucwlc.ca](http://ucwlc.ca).



# “Behold, I Stand at the Door and Knock”

A Bishop's Transformative Visit to Ukraine

By Subdeacon Vladyslav Stefanyshyn

*An interview with Bishop Bryan Bayda, CSsR about his recent trip to Ukraine in February 2024*

## Part 1

In February of 2024, by the invitation of a friend, and through the promptings of the Holy Spirit, Bishop Brian Bayda travelled to war-torn Ukraine. There he offered spiritual support to the suffering Ukrainian people thus sharing the message of God's unending and sincere love.

When witnessing their strength and resilience, the Bishop underwent his own metanoia—his own deeper spiritual transformation.

**Question 1: In February you visited Ukraine. Can you please share its purpose and a few highlights.**

God asked me to go to Ukraine. It happened through the invitation of Redemptorist Father Taras Kchik, CSsR. He lives in Ukraine but was visiting his mother in Oshawa at the time. For over a year, I had been looking for a window to go to Ukraine and when I received the invitation, I felt that it was the right moment. I did not go to Ukraine for a conference or meeting. Rather, since I didn't have any obligations at the time it became my “vacation.” My family and other people that I knew questioned: “Vacation? In Ukraine during a war? Chernihiv? Right next to the Belarussian border! Are you crazy!?”

There were several concrete reasons why I felt that God wanted me to go. First, God could utilize my presence as a means of support to the people and to my fellow Redemptorists in the Chernihiv region. Second, to enable me to gain a better understanding of the war. Third, upon my return, what will I communicate to people about my trip? I would have to underline that I went on this trip because God wanted me to fulfill this mission. He designed where I went, whom I encountered, the message I would bring, and how He would impact my heart. But the key question was what is the Metanoia? What is the change of heart that God is calling me to?

What is this change of heart that He wants me to experience through encountering the resilience and steadfast spirit of the Ukrainian people in their efforts

# “Ось, Я, стою коло Дверей і Стукаю”

Трансформаційний візит владики до України

*Інтерв'ю Владислава Стефанишина з вл. Браєном Байдою*

## Частина 1

В лютому 2024 року, за запрошенням друга та в супроводі Святого Духа, Владика Браєн Байда відправився до, понівеченої війною, України, де проводив духовну підтримку для потерпаючих українців, ділячись посланням безкінечної і щирої любови.

Засвідчуючи свою силу і стійкість у вірі, єпископ зазнав власної метаної — глибокої духовної трансформації.

**Питання 1: В лютому Ви відвідали Україну.**

**Розкажіть, будь ласка, про мету й основні завдання.**

Бог просив мене поїхати в Україну. Це відбулося із запрошення отця редемпториста Тараса Кшика, ЧНІ.

Він провідував свою маму в Ошаві. Більше року я шукав нагоди поїхати в Україну, а як отримав запрошення, відчув, що це саме той слухний час. Я не їхав в Україну на конференцію або зустріч, радше, це був час вільний від моїх обов'язків, так би мовити “відпустка”. Мої рідні та знайомі задавали питання: “Відпустка? Під час війни в Україні? Чернігів? Поруч з білоруським кордоном? Чи Ви збожеволіли!?”

У мене було розуміння декількох конкретних причин, чому Бог хоче, щоб я поїхав. По-перше, Бог міг би використати мою присутність, як засіб підтримки людей та моїх братів-редемптористів. По-друге, дати мені можливість краще зрозуміти війну. По-третє, Бог хотів, щоб я виконав цю місію та після повернення розказав про це людям.

Наш Отець заздалегідь розробив план моєї поїздки: куди я поїду, з ким зустрінуся тощо. Я мав усвідомити, що привіз з собою і як це все вплине на мене. Основним питанням було, що таке Метаноія? Що таке “зміна серця”, до якої мене кличе Бог? Що він хоче, щоб я пережив, зустрічаючи стійкість і непохитний дух українського народу в його титанічних зусиллях вижити в умовах цієї жахливої, триваючої війни? Щоб я зрозумів, як вони справляються?

to rebuild amidst this ongoing war? How are they coping and responding with such strength and dignity to the unjustified attack of Russia upon them?

I felt that God was inviting me to delve into many of these mysteries.

I accepted, with God's grace.

**Question 2: Can you discuss your itinerary and share some memorable moments from your visit?**

At the beginning of my trip in February 2024, I was able to briefly visit Bishop Kenneth Nowakowski, the Ukrainian Catholic Bishop in London and Great Britain, as well as a good friend of mine. Then I flew to Warsaw and met up with one of my priests from Mississauga, Fr. Tom Hrywna. Together we flew to Rzeszów, Poland, where we were met by Fr. Nicholas Kostetsky, the Chancellor of Metropolitan Popovich, Archbishop of Przemyśl-Warsaw. We were driven to the border, near Przemyśl, where we walked across into Ukraine where a Redemptorist Deacon, Bohdan Kretovych, CSsR, picked us up and drove us to the Redemptorist Monastery in Holosko, near Lviv, where we spent one day.

Afterwards we went to Kohavyna just north of Lviv, where we witnessed the profession of vows by three Redemptorists. I then took a train to Kyiv with Fr. Tom and Fr. Taras Kchik, CSsR, who came up from Ivano-Frankivsk. When we arrived in Kyiv in the morning, we had breakfast after Divine Liturgy with his Beatitude, our Father and Head of the Ukrainian Catholic



Як з такою силою і гідністю реагують на невинуватий напад росії?!

Я відчув, що Бог запрошував мене заглибитися в безліч таємниць.

Я прийняв це з Божою благодаттю.

**Питання 2: Чи можете Ви розповісти про свій маршрут і поділитися моментами Вашого візиту, які запам'яталися найбільше?**

На початку моєї подорожі в лютому 2024 року, я мав нагоду зустрітися з моїм добрим другом, владикою Кеннетом Новаківським, що є призначеним до Лондона у Великобританії. Пізніше я вилетів до Варшави, де зустрівся з о. Томою Гривною, що служить в Міссіссазі. Разом ми полетіли до Жешува, що в Польщі, потім нас довели до кордону, що недалеко від Перемишля, де отець диякон Богдан Кретович забрав нас до монастиря в Голоско, що неподалік Львова. Там ми пробули один день.

Наступний маршрут пролягав в Кохавини (Гніздичів), що знаходиться на північ від Львова, де ми стали свідками вічних обітів трьох редemptористів. Пізніше, разом з о. Томою і о. Тарасом Кшиком, ЧНІ (котрий приїхав з Івано-Франківська), ми вирушили до Києва. В Києві ми поснідали з Блаженнішим Святославом після Божественної Літургії. Також мали нагоду відвідати невеличку екскурсію Патріаршим собором і кабінетами Глави Церкви.

Київ — надзвичайно красиве місто. Я побачив пам'ятні меморіали на честь полеглих героїв, які були розташовані майже в кожному районі. Мене вразило побачене...

Наступного дня ми (о. Тарас і я) подалися на північ до Чернігова, де провели декілька днів. Благословили хрест та купол церкви, відслужили в храмі першу Божественну Літургію. Також ми відвідали в Ніжині заклад, який піклується про дітей з особливими потребами.

У Чернігові нас запросили в "Карітас Чернігів" на зустріч з його директором о. Романом Пушкою. Ми побачили та відчули, яка безцінна гуманітарна та духовна робота проводиться для людей.

Також були учасниками Божественної Літургії з сестрами-місіонерками святого Альфонса. Зазначу, що їхні місії тісно переплітаються з нашими.

З Божою допомогою ми відвідали різні місця, які були гарячими точками під час, майже 40-денної, облоги Чернігова.

Зворотній шлях був через Київ, Львів, Перемишль та Жешув, де я сів на літак до Англії.



Church, Patriarch Sviatoslav, and then I had a small tour of the patriarchal dwelling and the offices of the Head of the Church.

In Kyiv, we took a small tour of the downtown. I witnessed some of the memorials that have been erected across the city honouring our fallen heroes, and then the next day, we (Fr. Taras and I) were driven north to Chernihiv. There, we spent a few days where we blessed the cross for the dome of a church. Days later we had the first Divine Liturgy in that house of God. We also went to Nizhyn, where we visited a provincial facility that cares for children who have special needs from birth.

In Chernihiv, we also saw Caritas Ukraine. We met with Fr. Roman Pushka, who is its director, and we saw much of the great humanitarian and spiritual work being done for the people. We also celebrated Divine Liturgy with the Missionary Sisters of St. Alphonsus, who closely share in the mission of the Redemptorists. We were able to visit various, key places that were hot spots during the near 40-day siege in Chernihiv. We then returned to Kyiv, and then Lviv. I caught a ride back to the border with one of the Redemptorists and walked across into Poland. After overnighing in Przemyśl, I caught a plane from Rzeszów to London, England, spent two more days with Bishop Kenneth, and then returned home to Toronto on February 17.

**Question 3: You met many people who have experienced pain and loss caused by the war. Please share your experience of staying, communicating, and empathizing with these people.**

I shared their challenges. I didn't want to give them false hope or a hollow message. But I wanted to bring to them a powerful prayer that I meditate on. It is a reflection called, "I Thirst," by St. Teresa of Calcutta on how God thirsts for us: "Behold, I stand at the door and knock." When I heard this back in October 2023, my heart transformed so deeply that I needed to hear it repeatedly. Having recorded it in English and Ukrainian, I have listened to it every day (multiple times) since I first heard it.

"I thirst for you" was the message that I took to the people of Ukraine on behalf of Christ. God invites us to understand His love and freely accept it. However, this can be difficult to do. Our inclination is to dismiss His love because we think that we don't deserve it, that we are not worthy of it. The evil one tells us this to discourage us, but when we learn of this in the context of love from God, it is truth spoken with love. We are unworthy, but that is never, ever a reason to refuse God's bountiful mercy and forgiveness. A person changes

В Лондоні провів ще два дні з єпископом Кеннетом та повернувся додому, в Торонто, 17 лютого.

**Питання 3: Ви зустріли багатьох людей, які пережили біль і втрати, спричинені війною. Будь ласка, поділіться своїм досвідом перебування, спілкування та співпереживання з цими людьми.**

Я розділив з ними їхні виклики у подоланні труднощів. Я не хотів давати їм хибну надію або порожній посил. Натомість хотів принести їм потужну молитву, над якою я розважаю. Це рефлексія під назвою "Я прагну вас" святої Терези Калькутської, де розповідається, як Бог жадає нас: "Ось, Я, стою під дверима і стукаю". Коли я почув ці слова, ще в жовтні 2023, моє серце трансформувалося настільки глибоко, що я ще не раз до них повертався. Записавши їх англійською і українською мовами, я слухав їх кожен день, декілька разів.

"Я прагну вас" — це було послання, яке я приніс народу України від імені Христа. Бог запрошує нас зрозуміти Його любов і вільно прийняти її. Однак, зробити це буває складно. Ми часто відкидаємо Його любов, тому що думаємо, що не заслужили її, що ми не гідні Його любові. Зло знесилює нас, але контекст Божої любові вчить нас любити правдиво. Ми негідні її, але ніколи це не стане причиною відмовитися від щедрого Божого милосердя і прощення. Людина змінюється, читаючи рядки: "Я полюбив тебе так само, як Отець полюбив Мене... Прийдіть до Мене, коли згрішили, негайно, бо тоді ви даруєте Мені радість бути вашим Спасителем". Йдеться про зустріч з Ісусом Христом. Коли люди



when they read lines, like, “I have loved you as much as the Father has loved Me... Come to Me when you sin, immediately, because then you give Me the joy of being your Saviour.”

It’s about encountering Jesus Christ. When a person meets Christ (the truth of who they are, both before the war and especially now in its midst), they see themselves in truth. It doesn’t condemn but saves. They’ve had to deal with difficult situations and make critical decisions that they never had to face before; ethically speaking they may not recognize themselves. They have had to make difficult decisions because they’re torn between either leaving Ukraine for the sake of their children and their safety, staying in Ukraine, or going back to help because they have friends or parents who don’t have the means to help themselves.

When faced with painful decisions, they need to know that they’re not alone. This was the message God wanted me to bring. It was important to help them experience the deepest possible encounter with Jesus Christ—that He loves them no matter what they’ve done, or what they have failed to do. He is there and has been all their lives. He knocks on the door of their heart. He knows everything about their hurts, their wounds: psychological, bodily, spiritual. He knows their thirst for love, their desire for dignity, their desire to be understood and recognized. He says, “I’m the one who can give you everything you seek: all the dignity you search for as a human being. I’m the one who can give that to you. Accept my immeasurable and limitless love!” That’s what I preached.

**Question 4: You mentioned that you visited children with special needs. What did it mean to be with those children who are experiencing the pain of war? What were your efforts to help them?**

Sometimes things can affect our mind, our heart, our soul, and we may not know what they are. But it leaves a mark, it changes us, and this can be the case for children too. They know something’s not right. They can’t articulate or explain it, but they are being formed and affected by the emotional stress of war. A sense of security, of being safe, of being loved: these are all being attacked. At the інтернат (provincial boarding home/school), and the many other places where we had the opportunity to meet with the children, I saw deep emotional and spiritual wounds forming beyond the physical.

Before I went to Ukraine, as a sign of solidarity and support with children in Ukraine, I invited children from four different elementary schools in the Greater

зустрічають Христа, вони бачать себе в правді. Він не засуджує, а рятує.

Українським людям доводиться вступати у протиріччя зі складними ситуаціями та приймати серйозні рішення, яких вони не мали в житті до війни. Правдиво кажучи, в такій ситуації, вони можуть не впізнати себе. Люди вирішують морально важкі задачі: залишити Україну задля своєї безпеки та безпеки своїх дітей або повернутися/залишатися в Україні, щоб допомагати друзям, батькам, іншим людям.

Зіштовхуючись з болісними рішеннями, їм треба знати та розуміти, що вони не одні — Бог з ними. Це найголовніший меседж, який я доносив до людей по Божій волі. Мені важливо було допомогти їм відчутти найглибшу можливу зустріч з Ісусом Христом... Щоб кожен з них впевнився, що Ісус любить їх незалежно від того, що вони зробили чи не зробили, що Ісус буде з ними все життя, що він стукає “в двері” їхнього серця та знає все про їхній біль та рани (психологічні, тілесні, духовні). Він знає їхню жагу до любові, їхнє прагнення до гідності, їхнє бажання бути почутим...

Ісус каже: “Я той, хто може дати вам все, що ви шукаєте: всю гідність, яку ви шукаєте, як людина. Я той, хто може дати це вам. Прийміть мою безмірну і безмежну любов!”. Це, власне, те, що я проповідував.

**Питання 4: Ви згадали, що відвідували дітей з особливими потребами. Що означало бути з тими дітьми, які відчують біль війни? Яких Ви доклали зусиль, щоб допомогти їм?**

Іноді речі впливають на наш розум, наше серце, нашу душу і ми можемо, навіть, цього не усвідомлювати. Ці моменти залишають слід, змінюють нас. Так само і з цими дітками. Вони знають, що щось неправильно, але не можуть озвучити або пояснити це. Вони страждають від емоційного переживання, стресу спричиненого війною.

Вони потребують бути захищеними, любленими. В інтернаті (заклад з цілодобовим перебуванням дітей) та в інших місцях, де ми мали нагоду зустрітися з дітьми, я бачив глибокі емоційні та духовні рани, що формуються за межею фізичного розвитку.

Перед тим, як їхати в Україну (з метою підтримки українських дітей), я попросив школярів чотирьох різних початкових шкіл Торонто та Міссіссагі розфарбувати ікони Матері Божої Неустанної Помочі. В поїздку взяв з собою близько 800 ікон та

Toronto Area and in Mississauga to colour a drawing of the icon of our Mother of Perpetual Help. I took about 800 of them to Ukraine with me and handed them out to adults, widows, children, and to those with special needs. I wanted to make them aware that other children, like themselves, knew of the war and its challenges and they were not alone. This presentation of gifts from other children was well appreciated.

We also gave the children in Ukraine an opportunity to colour some of these icons, and gift them to the Canadian children. Their gesture expressed gratitude. That's a language that they can use and understand. Somebody coloured something for them, and they had an opportunity to say thank you by colouring an icon of our Mother of Perpetual in return. This exchange addressed the spiritual, social, mental, psychological needs and wounds of the children there. This effort by the children served to help them communicate with others across the miles.

роздав їх дорослим, вдовам та дітям. Я хотів, щоб ці люди знали, що інші діти також інформаційно розуміють, що таке війна та існування проблем, які з нею пов'язані... Що вони не одні в цій глобальній проблемі...

Вручення подарунків від інших дітей було гідно, з вдячністю оцінено.

Діти в Україні також мали можливість розмалювати деякі з цих ікон і подарувати їх канадським дітям. Це був жест подяки зрозумілою мовою, якою вони можуть користуватись та взаємодіяти. Хтось розмалював щось для них, навзаєм вони мали можливість сказати "дякую", розмальовуючи ікону нашої Непорочної Матері.

Цей обмін був націлений на зцілення духовних, психологічних, соціальних ран і потреб дітей. Їхня творча робота допомогла комунікувати один з одним через тисячі кілометрів.

*Part 2 of the bishop's visit to Ukraine will be run in the Fall issue.*

*Друга частина статті про візит єпископа в Україну буде надрукована в осінньому випуску.*



**ЛІГА УКРАЇНСЬКИХ КАТОЛИЦЬКИХ ЖІНОК КАНАДИ**  
**Крайова Управа**

**UKRAINIAN CATHOLIC WOMEN'S LEAGUE of CANADA**  
**National Executive**

A wonderful opportunity exists for our Ukrainian young people at the university level. The **Ukrainian Catholic Women's League of Canada National Executive** offers two scholarships to students enrolled in Ukrainian Language Studies and Religious Studies.

**The Vera Buczynsky**

**Ukrainian Language Studies Scholarship**

for **\$1,000** is offered to a person who is a member of a Ukrainian Catholic Church in Canada who is enrolled in Ukrainian Language Studies at the post-secondary level. Criteria and applications are available online at [www.ucwlc.ca](http://www.ucwlc.ca) and can be submitted electronically to the:

Vera Buczynsky Ukrainian Language Studies  
Scholarship Committee  
[nationalscholarships@ucwlc.ca](mailto:nationalscholarships@ucwlc.ca)

**The Mary Dyma**

**Religious Studies Scholarship**

for **\$1,000** is offered to a lay woman who is a member of a Ukrainian Catholic Church in Canada who is enrolled in Religious Studies at the graduate level. Criteria and applications are available online at [www.ucwlc.ca](http://www.ucwlc.ca) and can be submitted electronically to the:

Mary Dyma Religious Studies  
Scholarship Committee  
[nationalscholarships@ucwlc.ca](mailto:nationalscholarships@ucwlc.ca)

Deadline for receipt of completed applications is October 1.

# A Ukrainian Immigration Story Through the Eyes of a Displaced Young Person

**The students of the Ukrainian program at Bethlehem Catholic High School, Saskatoon,** under the supervision of their teacher, Viktoriia Marko, have launched a project to collect and publish the stories of high school students who are displaced Ukrainians presently residing within the Greater Saskatoon Catholic Schools division. They want to communicate how the war impacted them personally, as well as

their families, and how they've adapted to Canadian society. The students also want to share how the kindness and generosity of the Saskatoon people have touched their hearts; they see the Lord's presence in these deeds. Some stories are simple, some are more tragic, but they each is unique and guided by God. The published product will be a bilingual book that will be a legacy for future generations

**I**, A 14-YEAR-OLD GIRL FROM UKRAINE, am sharing the story about my journey to Canada.

On February 24, 2022, at five in the morning, war came to Ukraine. Moscow's enmity broke through our borders and began its battle. I was sleeping, and when I heard the first rocket, I was covered in a cold sweat. In fear, I jumped out from my warm blanket and looked out the window. Everything was quiet. I thought it was a dream. Anyone could get nightmares after all of the rumours of a possible attack.

I fell asleep again. However, the sound of the second Russian missile was not far behind. Opening my eyes in disbelief, I realized that this was reality. Without hesitation, I ran to my parents' room. When I opened the door and saw my mom and dad, I felt a bit calmer. But, I saw a glimpse of fear in my mother's eyes. Nevertheless, we still knew that God would always be with us. (He was a great support and help for us at that time). Having calmed down a little, I went back to my room, then I wondered, "Are we going to school today, or not?". I quickly picked up my phone and opened our 6th grade group on Viber. I saw what seemed like hundreds of messages from my friends.

Everyone was in a panic. Thousands of videos about the war were posted on various social networks. We were informed that school had been cancelled. We stayed home for another couple of days thinking about everything and hoping that it would soon be over. But all we could do was wait and pray. Every day in a dark, curtained room, we sat and heard military helicopters flying over our village. It was scary to go outside. Even letting the dog into the house was scary, because who knew what could have happened at that second. Despite this, I overcame my fear and quickly ran out of the house, knowing that my puppy was scared too.

At the beginning of March, in 2022, my parents told us that a family from Germany phoned my dad and made us an offer to wait out the war with them. At first I was happy that we would be safe, but not for long. Dad said that they would take me and my two sisters there while he and my mom would return for a short time to wrap up business. We would be taken care of by another family unfamiliar to us. I started to cry. I said that I didn't want to go anywhere without my parents, that I didn't want to leave my friends, school, dog, that I didn't want to live with another

family where everything was foreign and not mine. But everything was already decided and there was no turning back. Dad immediately agreed to take us away so that we would not see the horrors of war. I didn't like it, and it was very scary, but I was comforted by my mother's words when she said that she would bring us back home after two or maybe three months of spring. I accepted all this and agreed to go.

My dad's birthday is on March 7th, instead of celebrating we had a bus booked to go to Poland. In the morning, we went to the city with our mother. That's where we visited her workplace for the last time. She was a chief emergency physician. While we were waiting for her, I imagined how we would come home after two or three months and everything would be fine—the horrors of war would be over. We returned home and packed our bags. Departure was supposed to be at one o'clock in the afternoon. In the last seconds before leaving, I was wondering if I should take my skateboard. I decided not to—we would be back anyway. When we went outside, my dog was nowhere to be found. I couldn't even say goodbye to her.

We arrived at the bus stop and waited for the bus. I could hardly



hold back my tears so I decided to pretend that I was still a small child who did not understand what was happening. Seeing tears in my mother's eyes, I turned my back to my parents and let my tears spill out. The bus arrived and we hit the road. I remember waving to my dad through the window and how he pretended that everything was fine, but in fact it was noticeable that it was not easy for him either. I was seated next to a sixteen-year-old boy who was fleeing abroad without his parents. He reeked of cigarettes. It was impossible to sit next to him, so I switched places with my mother from time to time. But knowing that it was even harder for her to sit next to him, I endured and sat next to him most of the time.

I was distracted by the fact that we spent the whole way to Poland talking to the family sitting behind us. The journey took a long time. We waited at checkpoints for a long time—two days and two nights! Some people just went out and walked around, some went for food, and others slept. Children built playhouses from the blankets, ran in the bus, played on their tablets. It was like everything was fun. For a while, I forgot where we were going, and why. The adults started talking about the war. Even though I was distracted by the tablet that was given to me for my birthday two months before the war, this conversation brought tears to my eyes. The adults noticed this and ended the conversation.

We didn't stay at customs for long, maybe three hours, during which I slept. After crossing the border, we headed to Warsaw. There, we were met by a friend of my older sister who took us to the city of Wroclaw, where he lived. We arrived there at three in the morning. Under the hot water in

the shower, which poured from a strange faucet, I wondered where I had ended up and why all this happened to me. Tired, I quickly fell asleep.

I don't remember anything that happened in Poland. However, I remember that my mood improved, and I already felt fascination—not fear—that we would live with another family. We stayed there for one night.

Our mother's friend, Mrs. Anna, would take us to Germany by car. Late in the evening, we gathered all our belongings and went outside. Fear gripped me again. I didn't want to go. I wanted to go back a few hours so that I wouldn't be afraid. We hit the road, and I realized that with each passing second, it was getting closer and closer to the moment when we would meet our new family. With 15 minutes till our arrival, I started to worry. I asked myself, "Can everything be reversed? Is this truly a reality?" I knew that the family spoke English. This calmed me down a bit, because until the moment I met them, I thought I knew English perfectly.

Our guardian, Mrs. Emma, met us outside and invited us into the house. A girl my age was waiting for us in the house. She reached out her hand and said her name. I did the same in response. We were shown our rooms and went to unpack.

I sat on the bed hugging my knees, with a lump in my throat, and surrounded by fear. I thought about the fact that in one day my mother would leave, and it would be even scarier to live without her for three months. The first day was not very tough. It became difficult when my mother went back to Ukraine. We had to cope on our own and learn to live with people who were complete strangers to us.

The first month we registered for school, got various documents, and became used to all the strangers. By the second month we became good friends with the children. We ran to the store for ice cream, rode bikes, played video games every night, learned to communicate, and went to school every day. So, in two months we got used to everything. We didn't notice how these months passed.

One morning while I was braiding my younger sister's hair in the bathroom, we saw someone quietly trying to open the door, and we got scared. When the door opened, we saw our mom and dad! I jumped on my dad while my sister was hugging my mom. We couldn't believe our eyes. Our parents didn't warn us because they wanted to surprise us! We were so happy. I ran to the first floor to tell this to my "second mother" who was taking care of us this whole time. She was standing there with a big smile waiting to see our reaction. I ran upstairs again, but I couldn't calm down—my joy was over the top! However, I still missed someone. My dog. Unfortunately, she was left in Ukraine because my parents were unable to transport her abroad.

The following month my mother had to go back to Ukraine. I was sad, of course, but my dad was there, so I didn't cry. I prayed every day for my mom so she would come back alive and well.

In mid-May, we unexpectedly received our visas for Canada. From that moment on I realized that we would not return to Ukraine again. A new life began for us from the moment we crossed the border. Time passed quickly and my mother was coming back to Germany. Mrs. Emma and I were waiting for her bus. When my mother got off the bus, I rushed to hug her.

The time came to say goodbye to our new family... I really didn't want to go, but I was glad that I had learned to live with strangers. It was a trial that the Lord led me through. I improved my English and became stronger and more sociable. I also saw a different part of the world.

On the second of June, we left Germany for Italy to visit my grandmother. We drove through France and Switzerland where we contemplated the extraordinary beauty of nature. In Italy, we spent time with my grandmother whom we rarely saw.

After two weeks, we headed for Canada. I was flying by plane for the first time in my life! My impressions were indescribable! We flew from Calgary to Saskatoon where we were met by a family with Ukrainian roots, and they drove us to our new home. One day (back when we were still in Germany) my mother opened the Holy Scriptures, and a sentence caught her eye that spoke straight to her heart. I don't remember exactly how the verse sounded, but it said that they would not be the people who should help us.

Right after that, Dad found a post on Facebook that said that there was a Canadian who would like to take in a Ukrainian family and help them out. Mom immediately connected with him. He agreed to take us in and was waiting for us. The Canadian, named Stephen, was a complete stranger to us.

I was quite brave when we got out of the car; however, as soon as we rang the doorbell a wave of fear came over me again. Stephen invited us inside. He showed us around the house, and told us to feel at home. I was very shy around him. I wasn't yet used to Canada



and everything that surrounded me. Throughout the summer, we were all getting used to each other. Stephen showed us around the city and entertained us. He tried his hardest to give us the best. Meanwhile, my parents were busy with paperwork and other various long-term matters. We passed the English test and went to school. I eventually made many friends.

The years 2022-2023 went by slowly. I learned something new from everyone. I lost and found many friends. I went through a lot of worries and anxieties. A lot of things have also changed me and my life. In the summer of 2023 I got to travel. I tried some new things

and made important decisions which taught me a lot about life. Now I am in Grade 9. I made more friends at school. I have learned to be open-minded and how to learn from others. However, the greatest support for me has been God. Without Him, I wouldn't have succeeded, and my family wouldn't be in Canada right now. I prayed, and it helped me a lot.

The advice I would give to people who want to come to Canada, or any other country, or to those who want to achieve something, is to put everything into the hands of God and to trust Him, because prayer and trust play a big role in life.

# A Beautiful Kravatka

By Joyce Sirski-Howell

**“THE TIE IS A SYMBOL OF DIGNITY, DECORUM, ELEGANCE AND RESPECT... BOTH GIVEN AND RECEIVED.”<sup>1</sup>**

Little is known about this featured *kravatka* (tie). It is beaded, not embroidered. There are three central motifs appearing like stars, created from bugle beads. On the five or six-sided flowers the central beads are blue seeded beads. The outer ones are red. Many smaller motifs fill the burgundy velvet fabric to create the tie. Note the beaded fringe.



The *kravatka* was constructed with a permanent knot, to be worn with an elastic band, sewn onto the back. The elastic is missing on this particular one. Some ties of this style had a casing created, to hold the elastic.

The registration card, #2255, mentions that this *kravatka* came from the village of Stariava, Mostyska region, Lviv Oblast. Curator, Nadia Cyncar, purchased the tie on June 24, 2017, at ACUA’s (Alberta Council of the Ukrainian Arts) Vintage Sale. It was brought to the sale by the daughter

whose mother had received it as a gift from family in Ukraine, year unknown. However, Olha Shwed, an embroidery instructor at Kosiv College, Ukraine, suggested to me that embroidered ties were being created in the 1960s and 1970s and felt this beaded one would be in that time frame.

When Googling “Ukrainian ties,” it comes up that this style of tie is still being created in Ukraine, especially for children. Many appear to be machine embroidered.

My attempt to learn about neckties in Ukraine was not successful. The embroidered *sorochka* kept coming up as the main piece worn by men. Next thought? What is the history of a necktie? Wikipedia has an article “Necktie” and offered this information. It begins, “The

necktie that spread from Europe traces back to Croatian mercenaries serving in France during the Thirty Years’ War (1618-1648).” The first ties were knotted handkerchiefs worn by Croatians. In Paris, around 1648, Louis XIV embraced this piece of clothing. The necktie, called a *cravat*, in its form at the time, became popular.

According to the Wikipedia article, the design of what is considered a man’s tie—long, of a particular width, and easy to knot—came about during the Industrial Revolution but used mostly from 1860s to 1945. It was in 1922 that a tie maker, Jesse Kangsdorf of New York, created the way a tie is still constructed, with the fabric cut on the bias, folded with lining and interlining added.

This reminded me of the tie I embroidered in 1975, after taking a cross-stitch class at St. Basil’s, Edmonton, organized by the UCWLC. Nearly 50 years old, is this tie museum worthy? After all, it is an example of Canadian creativity using a Ukrainian design but done in colours of orange, green and black. What about the ties (only 13 exist), embroidered in blue and yellow (using the *zavolikanya* technique) then sewn by me, Joyce, using the knot and elastic style? That special noon-hour embroidery class in 2016 was held at St. Martin Bilingual School in Edmonton. Once the ties were sewn, each student learned how to sew down using a battery-operated device and adding wiring to it, three lights.



Joyce’s ties she refers to above. (Note: the photo of 3 ties, two are ones I mentioned and the third is another example of a 1960s-70s tie from Ukraine.)

Searching on the computer “Ukraine and Neckties” March 2024, many sites were selling neckties in the 1922 style. Machine embroidered on a dark fabric, the blue and yellow embroidery featured designs like the flag, hearts, stripes, or the Tryzub. Will these ties be remembered as war ties?

<sup>1</sup> Quote from <https://bowties.com>



Майстерня "Треті Півні" (Workshop Treti Pivni)  
[www.facebook.com/TretiPivni](http://www.facebook.com/TretiPivni)

Заплету віночок, заплету шовковий  
на щастя, на долю, на чорнії брови.

Тла й пушу віночок на биструю воду  
на щастя, на долю, на милого вроду.

Ой полинь, віночку, прудко за водою  
на щастя, на долю милого зі мною.



## SR. ANGELICA HODOWANSKY

Born in Toronto to a Canadian Ukrainian mother and a Ukrainian father, at age 4, I moved with my family to a ranch in Lavington, BC, that had various animals and an orchard with Okanagan fruit trees. Along with cousins who were older and younger than me, I attended a one room school until the end of Grade 6 when my family returned to Toronto where I attended High School at St. Joseph's Convent. The first Sisters I saw were at Holy Eucharist UC parish. Being an avid reader, I loved stories of saints and holy people, and between hearing the gospels and homilies about following Christ, and interacting with the Sisters, I knew that I wanted to give my whole life to God. Having boyfriends and loving dancing, my heart told me, in prayer, as I was finishing grade 12, it was now or never. I entered the novitiate of the Sisters Servants in Ancaster, ON.

My teaching mission began at St. Nicholas School in Winnipeg where I taught Grades 7 and 8. I loved teaching; I loved my students. I went on to teach girls in our academies in Winnipeg, Yorkton, and Ancaster, including Principalships. In Yorkton I was instrumental in amalgamating St. Josephs boys' school, with Sacred Heart Academy for girls, into Sacred Heart High School. Having a deep interest in our Eastern Church, I took summer classes at Fordham in New York City and went on to Rome to further such studies at the Orientale (Pontifical Oriental Institute). In Edmonton, I taught Eastern Theology at St. Joseph's College at the University of Alberta, Newman College, and in Ottawa at St. Paul's University. I lived in the seminary and enjoyed praying with, and getting to know, our future priests. In Edmonton I worked as Pastoral Assistant in Dormition Parish and the Cathedral where I started the young adults group. In Edmonton, while I was there, the SSMI Associates program for Canada was born.

In Saskatoon I was Religion Consultant with the Catholic Board; in Combermere, ON, I was in a Sisters' House of Prayer for six months. I was privileged to direct several "30-day retreats." In Israel, I spent a semester in Bible studies and while in Rome, I worked for CNEWA in the Eastern Congregation. Back in Ancaster, ON, I was the Administrator of the Retreat Centre.

I took many groups on pilgrimage to see God's beautiful world. My main pilgrimages were to Lourdes, Ukraine, and the Holy Land. But we also visited Rome, and most countries in Europe, as well as Brazil and Argentina. The most challenging, but exhilarating ones, were those in Communist Ukraine.

In 2012 I was missioned to the Eparchy of New Westminster. I am now home again in British Columbia.

The upheaval of Vatican II had me consider leaving Religious Life. But I had a deep experience with Christ who let me know that I was where He wanted me, and He would be with me. It is now 72 years that I celebrate His deep love for me as I continue to walk with Him. How blessed I have been.

# For God's Glory

