



# НАША ДОРОГА NASHA DOROHA

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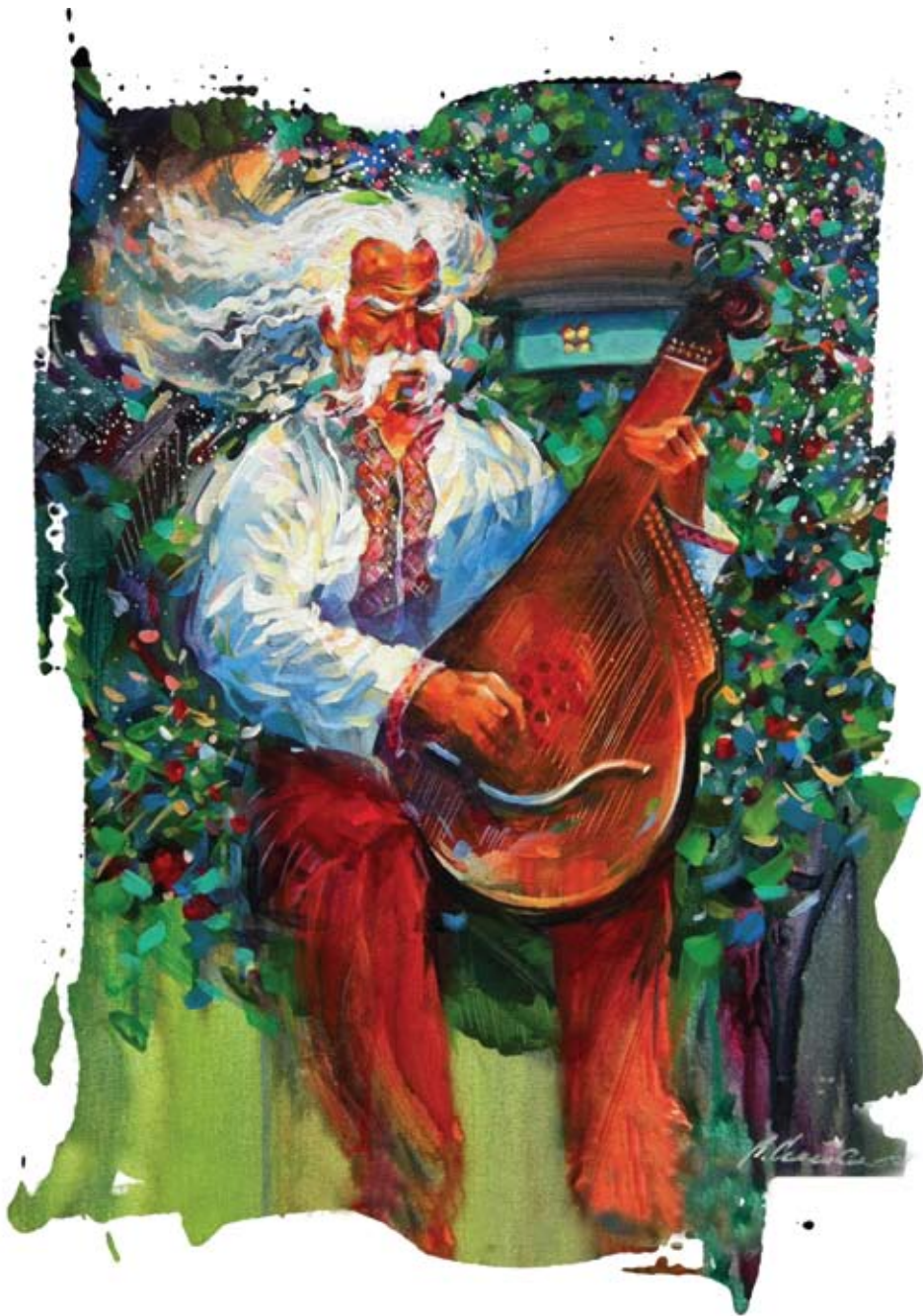
Pilgrimage

*A spiritual  
journey*

A Restless Heart

Flowers of Ukraine

Prayers for Peace



**"Kobzar" by V. Semenko, 16x20, mixed media, 2012**

## **VALERIY SEMENKO**

was born in a picturesque part of western Ukraine, Bukovyna, City of Chernivtsi. Valeriy began his art education from the School of Fine Art in his hometown. Years later he graduated from Ivan Fedorov Ukrainian Academy of Printing & Publishing, Faculty of Graphic Arts, Lviv.

From 1989 he worked as an art director at the "Leo Tolstoy" Publishing Amalgamation. He achieved numerous international and local advertising projects. As a graphic artist he introduced and successfully issued illustrated thematic books, art calendars, art catalogues, posters for numerous exhibits, which took place in Germany, France, Lithuania, and Ukraine.

His artistic and editorial expertise also includes his personal touch of designing a special promo package for an international space flight Russia-France "Antares". Valeriy also participated in EPICA, France's Europe Premier Creative Awards with eight automotive advertisements. He placed third in the Ukrainian Top Ten automotive advertising.

Valeriy has participated in a number of group and solo exhibitions. His artwork can be found in private collections around the world.

He is a member of the Union of Advertisement Makers of Ukraine.

Now Valeriy works in Edmonton, Alberta for Images of Distinction as an art director.

He is a founder and one of the art instructors for Barvy Art Studio in Edmonton, Alberta.

## 7 Pilgrimage: A spiritual journey

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## From the Editor ◇ Від редактора

**P**ilgrimage – a journey to a specific place for the purpose of spiritual growth. I have never been on a pilgrimage, at least not intentionally. When I was working as an ESL teacher in Thailand, my employers invited me to join them on a pilgrimage from Bangkok to *Wat Phra Doi Suthep* near Chiang Mai. They were making a pilgrimage to honour their mother who had passed away and to ask for blessings of good health for their family. It was my first time visiting a temple. I had no idea of what to expect. I remember climbing the 309 steps to the pagodas. And I remember being moved by the devotion and spiritual connection of the family to the temple site itself. As I think back on that journey, I remember the connectedness we all felt and the overwhelming sense of spirituality. It may be time to take a spiritual journey of my own. I'd love to hear about your pilgrimage experiences, so I encourage you to send in your stories.

In this issue, Lyrissa Sheptak describes pilgrimage for us in Restless Heart, and Marlene Bodnar shares with us her journey to Our Lady of Guadalupe in Mexico City. We also learn more about the journey of the Ukrainian Canadian Students' Union as they invest in our leaders of tomorrow, and we can share in the life journeys of Nettie Kowal and Eva Tomiuk in our profiles section. Ukraine continues on her journey to freedom and democracy on what seems to be a long and very difficult path. And every Eparchy in our UCWLC has a shared journey, but different paths – catch up on the activities in From Sea to Sea.

Summertime. As busy as it may be, I hope you find the time to rest and renew, enjoy the sun and outdoors, reap the bounty of your lush gardens, and keep the mosquitoes at bay. Whatever your journey, may each moment be blessed.

Andrea



# НАША ДОРОГА

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VATICAN LETTER Jun-5-2014

# Different faiths, same witness

## How Vatican explains **prayers** for **peace**

By **Cindy Wooden** Catholic News Service

VATICAN CITY (CNS) – Popes pray for **peace**; it is part of their ministry. And when war is raging or **peace** negotiations seem hopelessly bogged down, recent popes have invited leaders of other Christian traditions and other faiths to join them in prayer.

Pope Francis has put a twist on the interreligious prayer gathering by inviting political leaders, Israeli President Shimon Peres and Palestinian President Mahmoud Abbas, “to come to the Vatican to pray together with me for **peace**.” The event was scheduled for June 8, the day many Christians celebrate Pentecost.

When leaders of different religions come together and pray for a common cause, they are not only appealing to God, they also are showing the world they believe that followers of different religions are still brothers and sisters before the one who created them.

That is not the same as ignoring religious differences or pretending those differences do not matter.

“It should be evident to all who participate that these occasions are moments of being ‘together for prayer, but not prayer together,’” said guidelines for interreligious dialogue published in late May by the Pontifical Council for Interreligious Dialogue.

“Being able to pray in common requires a shared understanding

of who God is,” the document said. “Since religions differ in their understanding of God, ‘interreligious prayer’ – meaning the joining together in common prayer by followers of various religions – is to be avoided.”

The distinction between praying together and praying at the same time is one Vatican officials have found increasingly necessary to emphasize as popes have led more and more interfaith gatherings for **peace**.

St. John Paul launched the interreligious prayer for **peace** gatherings in Assisi in 1986. He asked Catholic, Orthodox, Muslim and Jewish leaders in particular to join him in Assisi for a smaller gathering in 1993 as war raged in the Balkans. And, in the aftermath of the 9/11 terrorist attacks in the United States, he and other religious leaders returned to Assisi in January 2002 to pray and proclaim to the world that violence committed in God’s name is an abomination.

Pope Benedict XVI was one of a few Vatican officials who decided not to attend the 1986 Assisi meeting and voiced concern about how it might appear to downplay important religious differences. However, he marked the 25th anniversary of the gathering with his own invitation to religious leaders – and secular humanists – to join him in the hometown of St. Francis in 2011.

The commemoration included a public moment of silence and a “solemn renewal of the commitment to **peace**,” but no public **prayers**.

The next day, back at the Vatican, Pope Benedict told the religious leaders: “Meetings of this sort are necessarily exceptional and infrequent, yet they are a vivid expression of the fact that every day, throughout our world, people of different religious traditions live and work together in harmony.”

And, sometimes, while not praying together, they pray alongside each other.

Visiting Istanbul’s Blue Mosque in 2006, Pope Benedict and an imam stood in silence, facing Mecca. Reflecting on the moment a few days later, the pope said, “divine providence allowed me to make a gesture that initially was not foreseen, but which, in the end, turned out to be very significant.”

“Pausing a few minutes in recollection in that place of prayer,” he said, “I turned to the one Lord of heaven and earth, merciful father of all humanity” and asked that “all believers recognize that they are his creatures and give a witness of true brotherhood.”

The witness to brotherhood was a key point for St. John Paul in 1993 when the conflict in the Balkans shocked him and other

Europeans who believed war on the continent was a thing of the past. The pope invited representatives of the predominantly Orthodox Serbs, Catholic Croats and Muslims from Bosnia-Herzegovina to join him in Assisi.

In the face of violence and war, St. John Paul told the religious leaders, “we cannot help but use the resource of believers; that resource is prayer. This is our strength; this is our weapon. In the face of instruments of destruction and death, in the face of violence and cruelty, we have nothing other than recourse to God with our words and our hearts. We are not strong or powerful, but we know that

God will not ignore the pleas of those who turn to him with sincere faith, especially when the present and future fate of millions of people is at stake.”

The pope and his guests first met together to listen to the experiences of refugees and others who had experienced the war firsthand. Then, for the prayer, the Catholics went into the upper Basilica of St. Francis, and the Muslims and Jews went to separate rooms in the Franciscan convent attached to the church.

Meeting together and praying at the same time for the same intention, “in itself will be a living witness and a happy

foreshadowing of the gift we intend to request,” St. John Paul said. “Each of us came here motivated by fidelity to our own religious tradition, but also knowing and respecting the traditions of the others.”

“May **peace** reign among us,” he said. “The differences that separate us will remain,” but coming together will let others see that “the secret of a humanity finally reconciled lies only in mutual acceptance of the other and, consequently, with mutual respect deepened by love.”

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## Feast Day

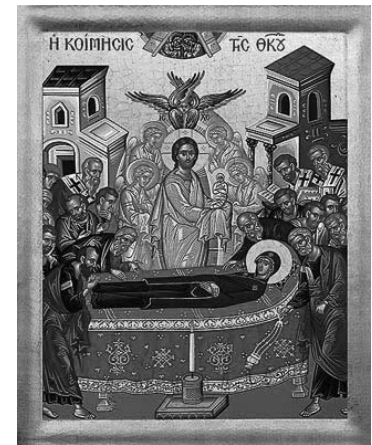
# Dormition of the Mother of God

The Dormition of the Mother of God is the last Great Feast of the Church calendar year. It is preceded by a two-week fast. The **Feast of the Dormition** of the Mother of God is a joyous event. Her death is but a short sleep, after which follows Her resurrection and ascension to heaven. From the very beginning, the Church saw in the Mother of God the One who would pray for all of mankind. She is the haven of all the mothers in the world. She teaches us how to live in total faithfulness to the will of God. She, who kept in Her heart the divine words, is an example of faithfulness, love and service. We celebrate this feast on August 15th (August 28th for those following the Julian Calendar).

Tradition tells us that one day when Mary went to the Mount of Olives to pray, Archangel Gabriel

appeared and spoke of Her approaching death. Upon returning home, She told Apostle John all that the Archangel had said to Her and started preparing Herself for Her final day on earth. Friends and relatives gathered, and the apostles who had been scattered around the world were miraculously transported to be by Her side, except Thomas, who had been delayed. The Lord Jesus Christ descended from heaven surrounded by many angels. All looked upon this wondrous sight with awe and reverence, and when they approached Her bed, the holy body of the Mother of God shone radiantly, and a fragrance of incense pervaded the room.

The apostles carried the body of the Mother of God through the city to Gethsemane, to be buried at Her request in the tomb of Her



family and Joseph. They buried Her body, closed the tomb with a stone and remained there at the site in prayer for three days. On the third day Apostle Thomas arrived. Wanting to pay his respects, they entered the tomb, but found that the body was not there — only the winding sheet. An apparition is said to have confirmed that Christ had taken her body to heaven after three days to be reunited with her soul.

# Pilgrimage *A spiritual journey*

Pilgrims may wander continuously without a fixed destination or head to a specific place that has been sanctified. Whichever our journey, in seeking a deeper understanding of our spirituality we find a sense of calm and a clearer vision of our own path in life.



Angel fountain. Church in Kamianets-Podilskyi, Ukraine. September 2013  
(photo by Andrea Kopylech).

## Restless Heart

By Lyrissa Sheptak

Words cannot come close to explaining the anxiety that washes over me when I examine our family's daily schedule. Throwing chores and housework on top of things becomes outright insanity. I was taught to find God in the mundane or chaos. I get it. I'm supposed to call on Him for all the little things – and life is made up of nothing but little things. So in theory, I should have God on my mind pretty much most of the time. But I've vacuumed my stairs once too many times this week, swept the floor three times too many today, and my boys have horrible aim when it comes to tossing their laundry in the hamper – I'm having a difficult time finding God in all of this. I'm crabby and would like some "me" time. But "me" time often feels a little hollow. It's hollow because it doesn't actually repair the restlessness in my soul, it just disguises it. To fix things I know I need to focus on God. But sometimes my sight isn't quite 20/20.

I love going to church. But with the drama of my younger ones, I feel that I don't always get a lot out of it. More than once have I hoped to receive God's graces through osmosis. I love the odd time that I get to be alone in church and sit in the quietness of God. But that comes few and far between as well. What I really need, and what has been on my mind for some time, is a pilgrimage. It's not like medieval times where pilgrims walked barefoot in hair-shirts all the way to the holy shrine. Perhaps if I did that I could better appreciate, on a regular basis, the suffering our Lord went through for us. But whatever motivation for embarking on a

pilgrimage, the root for us Catholics is always the same. No matter how meekly or robustly we are announcing it, we're actually saying "yes" to God.

Pilgrimages and ritual journeys to holy sites aren't exclusive to Christians. Members of different world religions take part in pilgrimages – for some religions it's a requirement. But for us Catholics, no matter our personal motivations, the bottom line of the pilgrimage is actually "to journey with a purpose. And that purpose is to honour God."<sup>1</sup>

When we take the time to honour God before anything else, we'll soon realize that our initial incentive for the pilgrimage – be it petitioning for health, favours, forgiveness, peace, or just wanting to get closer to God – will all fall into place. Why? Because *He* is our health, blessing, forgiveness and peace. But sometimes, in our busy lives, we barely have a free moment to truly nourish our relationship with our Lord. So what greater medicine than to embark on a pilgrimage.

There are Catholic shrines and sites worldwide. If you want to become closer to Jesus, you may feel that walking in His footsteps in the Holy Land will help. However, Jesus gave us his Holy Mother and the Saints as inspiration and help, too, so we can get closer to God by visiting their holy places. There are many pilgrimage destinations around the world. You may not necessarily have the time, or funds, to trek the 800 kilometres across Spain in the footsteps of St. James, but you surely might be able to visit a local shrine. You just have to take the time.

Many years ago, when I lived far away from home, a wise Catholic priest told me something that I never forgot. There is simply no excuse big enough to relegate God to the back-burner. When we are the *most* stressed or burdened, busiest or heavy-hearted, we should never put our faith, or the things that strengthen it, on hold. Jesus first. If so, He'll gladly take care of the rest. So perhaps this summer, despite your busyness, you will have the opportunity to say "yes" to pilgrimage and renew our faith. If so, like the old adage says, "It's about the journey, not the destination." Pilgrimages are about the changes God makes in us along the way. They're about taking the next step in our relationship with Him. For if we knew God perfectly, we wouldn't constantly be seeking Him out. And believe me, whether we know it or not, our soul is constantly seeking Him out.

<sup>1</sup> Villarrubia, Eleonore. *Catholic Pilgrimage, A spiritual Journey*, July 17, 2010. catholicism.org.

## Our Lady of Guadalupe

I was very blessed this year to be given the opportunity to go on an amazing pilgrimage to the Shrine of Our Lady of Guadalupe in Mexico City that was organized by Eucharistic Apostles of Divine Mercy (EADM). I learned so much about our Lady of Guadalupe and have increased my devotion to and appreciation for Our Lady.

It was a bright and sunny Thursday morning, February 6th, when our group arrived at the Basilica of Our Lady of Guadalupe. As you walk into the Basilica and go to the right, there are three rows of moving sidewalks that roll in alternating directions. As I stepped onto this moving sidewalk and looked up, I was captivated by the miraculous image I saw above. High on the wall framed in gold was Juan Diego's tilma with the beautiful image of the Virgin Mary wearing a blue-green veil covered in bright stars. Her image is clearly portrayed as she compassionately looks down upon us. It truly is a miracle that neither this tilma nor the image has deteriorated over the centuries.

Mass is celebrated every hour from 7:00 am to 8:00 pm every day of the year at the Basilica. In the

## Do you know this prayer?

Our sense of spirituality can start from the time we are children. It shapes us. It comforts us. It can guide us. Prayers are great tools to help us focus, to discover, to find. My mama taught me to pray to St. Anthony whenever I lose something – and every time, whatever it is that I have lost is then found. I was sharing one of my St. Anthony stories with Tamara Hrechuch, when she started to recite a beautiful prayer. But unfortunately she did not write down the prayers her mama had taught her, and she has lost some of the lines. I have said a prayer to St. Anthony, in hopes the words will be found, and I am asking each of you, dear readers, to see if you may know this prayer, and can help us find all of the words.

Church area, the tilma with the image of Our Blessed Mother is located in front and above the main altar, so no matter where I was sitting, my eyes were constantly being drawn to this image, like a magnet.

The grounds of the Shrine are very large and beautifully covered with flowers, trees, waterfalls and holy images. There are at least six churches on the grounds and we had the opportunity to see all of them.

Another wonderful experience on our pilgrimage was going to the world-famous Floating Gardens of Xochimilco, where there are more than 80 kilometres of canals. We travelled a portion of the canals on a colourful boat called a “trajinera” and enjoyed a delicious Mexican meal while being entertained by mariachi musicians.

The beauty of the people in Mexico, the apparition sites and the churches have made this a lasting memory. If you want to take your faith to the next level, I encourage you to go on a pilgrimage. I plan on making the trip back to Our Lady of Guadalupe again next year.

Marlene Bodnar, Saskatoon, SK



#### From Tamara:

We referred to my mama as “baba” because of the four grandchildren she had. Almost every night she would lay beside me and recite the two prayers, as well as Івасик Телесик and a couple of other stories. It was a beautiful bedtime routine. Each of the prayers were like a story. She was born in 1919 in western Ukraine, in the selo of Вясковичі, which was later renamed Вербівка. She never had the opportunity to go to school because the school had burned down and by the time it was rebuilt, she was too old to start. Her tato used to love to sing and taught her many songs as well as prayers. She was the youngest of ten children and her tato died when she was quite young. Her name was Анна Гречух (Hreczuch).

#### Baba’s Prayer:

На горах, на морях, на синім камені,  
Стояла золота церква,  
У тій золотій церкві, стояв пристіл,  
На тому пристолі спала Пречиста Діва Мати.  
Приснився їй сон страшений,  
Як Ісуса Христа розпинали,  
На головку терневий вінець закладали...

(This is as much as I can remember. The next part might be from the same prayer or from the other one that my mama used to tell me as a child.)

Ти Петре, ти Павле бери хрест у руки,  
Іди світ, вчи темних і не темних...

# Story of Our Lady of Guadalupe

<http://www.jkmi.com/our-lady-of-guadalupe>

Our Lady of Guadalupe appeared in Mexico as the pregnant Mother of God to Saint Juan Diego, a Chicemeca Indian, on December 9, 10 and 12, 1531. She left a Miraculous Image of her appearance on his tilma (cloak), which still exists today for all to see in the Basilica of Our Lady of Guadalupe in Mexico City.

The Aztec Indians practised human sacrifice as an offering to their false gods. Hernando Cortez and the Spanish conquered and evangelized them.

After the conquest, the Spanish rule of the natives was so severe that a bloody revolt was imminent. Bishop Zumarraga prayed for Our Lady to intervene to prevent an uprising, to reconcile the Spanish and the natives and to bring peace. It is believed that he asked that he would receive roses native to his homeland of Castile, Spain as a sign that his prayer would be answered.

Our Lady came to offer faith, hope and consolation to the oppressed natives of Mexico and to reconcile them with their Spanish rulers. She put an end to the bloody human sacrifice of the Aztecs and converted them to the Catholic faith.

Ten years after the Conquest on Saturday, December 9, 1531, fifty-seven-year-old St. Juan Diego began his nine-mile walk from his home to Mexico City.

As he walked at dawn near Tepeyac Hill, the former site of worship to the Aztec goddess Tonantzin, he heard the music of singing birds.

Then, from the top of the hill, he heard a sweet feminine voice affectionately call him by name, "Juan, dearest Juan Diego." He quickly climbed to the top of the hill to see who was there. He saw a beautiful young lady. Her dress shone like the sun and transformed the appearance of the rocks and plants on the barren cactus hill into glittering jewels. The ground glistened like the rays of a rainbow in a dense fog.

The lady identified herself to him and entrusted to him a mission to request Bishop Zumarraga to build a church on the hill so that she could manifest her Son to all of the people. She said:

"Know for certain, dearest of my sons, that I am the perfect and perpetual Virgin Mary, Mother of the one true God, through whom everything lives, the Lord of all things near and far, the Master of heaven and earth. I ardently desire that a sacred house be built here for me where I will show Him, I will exalt Him and make Him manifest, I will give Him to the people and offer all my love, my compassion, my help and my protection. I am your merciful Mother, the merciful Mother of all who

live united in this land, and of all mankind, of all those who love me, of those who cry to me, of those who have confidence in me. Here I will hear their weeping and their sorrows, and I will remedy and alleviate their sufferings, necessities and misfortunes. Therefore, in order to realize my intentions, go to the house of the Bishop of Mexico City and tell him that I sent you and that it is my desire to have a sacred house built here. Tell him all that you have seen and heard. Be assured that I shall be very grateful and will reward you for doing diligently what I have asked of you. Now that you have heard my words, my son, go and do everything as best as you can."

Our Lady had identified herself, stated her desire and gave Juan Diego his mission. This is the only apparition in which Our Lady identified herself, through her image and words, by all privileges conferred on her by God: her Immaculate Conception, her Perpetual Virginity, her Motherhood of God and of the Church and her Glorious Assumption. Our Lady wanted to show her merciful love to all of her children. Juan went to the Bishop as he requested but the prudent Bishop asked Juan to ask the lady for a sign. Juan did so and Our Lady promised to give him the sign.

On December 12, Our Lady again appeared to Juan on Tepeyac Hill. She said:

"Listen and let it penetrate your heart, my dear little son, let nothing discourage you, nothing depress you. Let nothing alter your heart or your countenance. Am I not here who am your Mother? Are you not under my shadow and protection? Am I not your fountain of life? Are you not in the folds of my mantle? In the crossing of my arms? What else do you need?"

She told him to pick the Castilian roses which miraculously appeared there and bring them to the Bishop as a sign for him to believe her request. Juan gathered the roses into his tilma and brought them to the Bishop.

Juan opened the tilma to show them and, to everyone's astonishment, the Image of Our Lady appeared on it. The Bishop then built the church as Our Lady had requested. Nine million natives were converted and baptized to the one, true faith within the next nine years. Human sacrifice ended in Mexico forever and the Indians and Spanish reconciled, inter-married and became the Mexican people.

Bishop Zumarraga later wrote to Cortes, "In our day, God and His Blessed Mother deigned to shower the land which was won by you, with His great mercy."

# Inspiring Women

Across the country, our Ukrainian communities honour Ukrainian Canadian community volunteers with a variety of awards. The appreciation of our organizations to the people, their dedication, and hard work is heartfelt. Without dedicated community volunteers, we would lose our vibrant cultural, community connections.

Here are two profiles of two very amazing women. May their stories inspire all of us to continue our hard work and dedication to the causes we hold dear.

## Recognizing Nettie Kowal

The Hetman Volunteer Award, established in 1998 by the Ukrainian Canadian Congress – Alberta Provincial Council, recognizes outstanding volunteers who have chosen to give their time, effort and expertise in order to keep our Ukrainian Canadian community strong, vibrant and active.

Active with the Ukrainian Women's Organization since 1951, parishioner of St. Basil's Ukrainian Catholic Church since 1956, UCWLC member since 1966, 2013 Hetman award recipient Nettie Kowal has provided leadership and initiative throughout the years in various organizations and has been a part of many committees volunteering thousands of hours serving her Ukrainian community and community at large in various ways.

As a longtime St. Basil's Ukrainian Catholic Church parishioner, one of her first projects was organizing a morning liturgy on the first Friday of every month. It was an idea to get more children to come for liturgy. Following liturgy, hot chocolate and doughnuts were served – often 30 families took part before

rushing their children off to school. Over the years Nettie was involved in organizing and preparing the First Communion Breakfasts, and volunteering at St. Basil's Summer Camps. Currently, she continues to assist periodically with counting of liturgy monetary collections and assists with baking and preparing of communion breads.

Highlights of her UCWLC involvement have included activities such as fundraising for the first two editions of the St. Basil's cookbook, *Culinary Treasures*, volunteering her services at casinos, bingos, raffles and spring teas, and serving on various committees. For over thirty years she has been involved with workshops for making pyrohy and holubtsi. Three years ago, she took on the role of calling 60-80 people two or three times a month to come at 8 AM to stuff, pinch and roll!

As a very active member of the Ukrainian Women's Organization of Canada, she has volunteered her services making and selling meals of pyrohy, holubtsi, borsch, and kovbasa, and working at the booth at the Heritage



Days Festival, as well as helping set up and coordinate the displays for the different regions of Ukraine in the pavilion.

Other volunteering has been with the Cheremosh Ukrainian Dance Ensemble, volunteering at the Ukrainian Cultural Heritage Village, starting a crafts night with the Argyll Community League, volunteering at the U of A Hospital during the Festival of Trees, assisting Hon. Gene Zwozdesky, MLA, with his campaigns over the years, and door-to-door canvassing for Red Cross, Diabetes

Association, Kidney Foundation, and the Cancer Society.

For her valuable volunteer services Nettie has received various certificates and pins. In 2005 she received the Alberta Centennial Medal for her contributions to society and outstanding service. On the 80th Anniversary

of UNF (Ukrainian National Federation), she was presented with a certificate for her 60 years of service.

Pleasant, energetic, industrious – dedicated to her church, culture, organizations and community – through her positive attitude, exemplary volunteer work

ethic and belief in the importance of “personal contact,” Nettie has encouraged others to accept volunteer positions and new members to join organizations.

Submitted by Rosemarie Nahnybida  
UCWLC Edmonton Eparchy  
Nasha Doroha Representative

## Meet Eva Tomiuk, a Lady of Many Talents

Born in Serny, Lviv Obast, Ukraine, immigrated to Canada in 1948, longtime St. Nicholas Ukrainian Catholic Church parishioner (Edmonton, AB), active UCWLC member since the 1960s, Eparchial Museum Committee member for 29 years, Eva Tomiuk, throughout all her life in Canada, has made remarkable contributions to the Ukrainian community in Canada and abroad. Her outstanding impressive accomplishments have not gone unnoticed. On September 17, 2012, she, among 60,000 other Canadians, received the prestigious Queen Elizabeth II Diamond Jubilee Medal, a commemorative medal marking the 60th Anniversary of her Majesty Queen Elizabeth II – a tangible way for Canadians to honour her Majesty and, at the same time, to honour significant contributions and achievements by Canadians deserving recognition.

Talented, artistic, skilled, creative... Eva is renowned for her pysanky, embroidery, paskamaking and decorating, as well as korovai-making. Her pysanky have been presented to dignitaries from all over the world, including Pope John Paul II, Queen Elizabeth II, Prince Philip, Prince Charles and the late Diana, city

mayors, Martha Stewart, Cardinal Josyf Slipyj, and the late Bishop Neil Savaryn.

Martha Stewart featured a 30-minute segment, 1999-2003 on national television showing Eva's dedication and commitment towards promoting Ukrainian culture and art.

Numerous notable contributions have included Eva serving for 29 years as a committee member, providing pysanka and embroidery displays for Ukrainian Heritage Days, being a St. Nicholas Choir member since its inception in the mid 1960s, designing and embroidering church altar cloths, instructing how to make pysanky at Expo '86, seeking out opportunities to instruct pysanky and embroidery to youth at various events and places, volunteering to create embroidery samples from 58 regions in Ukraine and pysanka card samples that help explain the symbolism behind the craft, and recently demonstrating her bread-making skills (i.e., sacramental and feast day breads) on an instructional DVD produced by the St. Nicholas Cultural Society.

Awarded Woman of the Year (1975) for cultural achievements from UCWLC National in



Winnipeg, UCC Hetman Award (Alberta, 2006), and numerous other ribbons, trophies and awards, now in her mid-eighties, Eva's activities have been reduced due to health reasons. However, she still contributes on any church committee she can, and continues to instruct others on the art of pysanky, embroidery, and bread-making. In addition to her many talents, she is an avid gardener – renowned for her sunflowers and poppies.

Submitted by Rosemarie Nahnybida  
UCWLC Edmonton Eparchy  
Nasha Doroha Representative

Have you ever wondered what an active UCWLC-er does to get away after a frantic season of reports, meetings, bake sales, fundraising work? Here is what National Vice-President did this Christmas past.

# Baba goes parasailing

A Christmas holiday in Mexico became a memorable celebration for the Marykuca family.

Elsie and Marvin Marykuca of Winnipeg, their three children with their families from Yellowknife, NT, and a niece from Winnipeg, twelve persons all told, converged for a week to warm up in Mexico. While Winnipeg and Yellowknife were in the deep freeze, the family enjoyed +27 degree temperatures on the beaches at Los Cabos. On Christmas Eve day, seven members went deep sea fishing, and, like the apostles, brought home a catch that they shared with the crew. The rest stayed back to prepare for dinner for Sviatay Vecher. Baba (Elise) had brought, in her luggage from Winnipeg, more than enough holubtsi and pyrohy for the supper. These took pride of place at the table, surrounded

by delicious dishes of freshly caught ocean fish. Fish tacos with cabbage, lettuce, jicama, onions and dressing were made the more scrumptious with shiitake mushroom sauce.

After the supper, the group attended Christmas Mass at the Mission Church. It was filled to overflowing by tourists and local people. Though the mass was sung primarily in Spanish with only a little bit of English, it was indeed expressive of the joy of greeting the Christ Child. It appears to be a custom of the local people to bring little "Baby Jesus" dolls to the Mass to be blessed and then returned to repose in the manger scenes set up in their homes – a touching tradition indeed!

After the Mass, we returned to our accommodations to enjoy some more relaxation in the resort pool and hot tub. On Christmas morning,

the entire group gathered in the largest of our accommodation suites to share in the enjoyment of a very special brandy which had been presented to Elsie and Marvin by friends from their parish in Winnipeg. This was followed by another great meal and a gift exchange. To top this off, Elsie, who may not be pleased to be referred to as a septuagenarian (even though she is one), along with almost all of the other younger ladies in the bunch, went parasailing. This is where you hang from a parachute, about 300 feet or so above the ocean, seriously praying, while being towed around by a power boat. The men bravely stayed on the beach to guard the beer and take photographs.

Elsie Marykuca  
UCWLC Winnipeg Archeparchy

## НАША ДОРОГА ♦ NASHA DOROHA – Subscription Form

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**UKRAINIAN GREEK CATHOLIC CHURCH**  
**SVIATOSLAV SHEVCHUK**  
 MAJOR ARCHBISHOP OF KYIV-HALYCH

*Kyiv, August 21, 2014*  
*Prot. N.14/370*

**To the Catholic Episcopal conferences**  
**To the World's Religious and Political Leaders**  
**To All People of Good Will**

For nine months, Ukrainians have been on an arduous pilgrimage from post-Soviet fear to freedom and God-given dignity. Traumatized by twentieth century World Wars, brown and red totalitarianism and genocide, they seek a just society and a democratic, European future. With patience, endurance, and great human sacrifice they overcame in February the brutal regime of Viktor Yanukovich. This moral triumph was answered in March by Russia's territorial annexation of Crimea. Now, for months the country endures foreign-supported destabilization, separatism, and terrorist activity in the Donetsk and Luhansk Regions, in one word: war. Tragically, as became manifest in the criminal shootdown of Malaysian Airlines Flight 17, the Ukrainian trial affects the global community.

All of the Churches and religious organizations of Ukraine stood together against the violence of the Yanukovich regime, the annexation of Crimea, and the division of the country. On the Maydan-Square for months, every day, and hourly in the night, in common prayer they insisted on respect of civil rights, non-violence, unity of the country, and dialogue. This civic ecumenical and interreligious harmony and cooperation has been an important source of moral inspiration and social cohesion in Ukraine.

In annexed Crimea and in the Eastern war zone some of the Churches and religious communities have been targeted for discrimination, enduring outright violence. In Crimea the most exposed have been the Muslim Tatars. The Tatar community as a whole is in daily danger. Some of its leadership has been exiled, barred from their homeland. The existence of Greek and Roman Catholic ministries, Orthodox

parishes of the Kyivan Patriarchate, and the Jewish community in Crimea has been variously menaced.

In April violence was instigated in eastern Ukraine. According to Ukrainian authorities some 1,000 people, including international journalists and peace monitors, were kidnapped or detained; dozens were tortured or killed. The anti-terror operation launched by the Ukrainian government faces a foreign aggression that co-opts local rebels and local and international criminal delinquents. As a result today there are over a thousand civilian casualties in the densely populated cities, with the number rising by 50 deaths or more daily, not to mention the 298 victims of MA Flight 17. The infrastructure of the cities including roads and bridges, electric substations, coal mines, and industrial installations are being destroyed to cripple the economy and future reconstruction that will become the responsibility of the Ukrainian state. Hundreds of thousands of people have been forced to flee the warfare that has been brought into the heart of the cities by the so-called separatists.

Amidst the horrors of war the tiny Ukrainian Greek and Roman Catholic minority experience oppression on the territories controlled by the "separatists." Three Catholic priests were kidnapped: Pawel Witek and Wiktor Wąsowicz (Roman Catholic), Tykhon Kulbaka (Greek Catholic). The latter was kept in captivity for 10 days and deprived of medicine he needed. The episcopal residence of the Greek Catholic bishop in Donetsk was robbed and sealed, depriving him of his chancery and all documentation. The Cathedral yard was hit by "separatist" rocket fire damaging the building and windows with shrapnel.

The bishop and almost all Greek Catholic priests were forced to leave the environs of Donetsk. Armed representatives of the separatist regime entered the church and desecrated the sanctuary. They “allowed” priests to stay and conduct services but put them on travel restrictions. Terrorists blackmail the clergy by threatening to harm their parishioners.

Most recently, on Saturday, August 16, the small monastery of the Sisters Servants of Mary Immaculate in Donetsk was seized and violated. The sisters who generously and humbly served the community and who were on a summer retreat or at summer camps for children outside of Donetsk cannot now return to their home now being used by the “separatists.”

Protestants are targeted by pro-Russian terrorist groups and have suffered the gravest violence: two sons of the pastor of the Evangelical Church “Metamorphosis” Alexander Pavlenko and two deacons of that church, Victor Brodarsky and Vladimir Velichko were taken from a church service, tortured, and killed by the terrorists. Their bodies were exhumed from a mass grave in Sloviansk.

Unfortunately, the beleaguered Ukrainian Catholics, Greek and Roman, faithful of the Ukrainian Orthodox Church of the Kyivan Patriarchate and Protestants in the east of Ukraine are further endangered by the rhetoric of the Orthodox leadership in Russia, which is becoming increasingly similar to the propaganda of Russian political authorities and media.

In recent documents issued in Moscow at the highest level of the Russian Orthodox Church, particularly in a letter to the Primate of the Orthodox Churches, Greek Catholics and the Ukrainian Orthodox of the Kyivan Patriarchate, disrespectfully called “Uniates” and “schismatics”, are defamed. They are held responsible for the military conflict in eastern Ukraine and are accused of generating the warfare, especially the violence against Orthodox clergy and faithful endured as a result of military operations.

Russian Orthodox leaders spread libelous information about Greek Catholics and other confessions thereby putting them in danger from the separatist militants who identify themselves as warriors for Russian Orthodoxy.

We strongly reject these claims and accusations. The Ukrainian military is not structured as a denominational entity. Therefore, chaplains of various denominations serve in the zone of the Antiterrorist Operation. Chaplains are not permitted to interfere in the life of local religious communities. Accusations that chaplains of the Ukrainian Greek Catholic Church have committed acts of violence against members of other churches and religious groups are not true.

The tragedy that Ukraine is experiencing today, due to military aggression, is a tragedy for all peoples, believers of all faiths, and all social groups. Buildings, churches and monasteries of all religious and ethnic groups are being damaged or destroyed. Clergy of all faiths who exercise their pastoral ministry in the Donetsk and Luhansk oblasts and Crimea have suffered, some risking their own lives. Two Orthodox priests who were killed in the region are among more than a thousand civilians killed during the conflict and their terrible deaths are not connected with their religious beliefs. They were accidental victims of shelling.

We pray for all the innocent victims and for peace in Ukraine. And our Church is doing everything to bring peace and alleviate the suffering of those affected by this terrible conflict.

Ukraine needs the effective support of the global Christian community and support of all people of good will. In a media context rife with propaganda we ask you to evaluate information critically. We need your prayer, your discernment, your good words and effective deeds. Silence and inaction will lead to further tragedy. The fate of MA Flight 17 is an example of what may happen if the terrorist activity is allowed to continue.



+ *Sviatoslav*  
+ **SVIATOSLAV**  
*Major Archbishop of Kyiv-Halych*  
*Primate of Ukrainian Greek-Catholic Church*

*It seems as though current events occur at light speed, especially as we look at the events unfolding in Ukraine. This new column from Oksana Bashuk Hepburn will bring to light some of the events and challenges that are occurring in Ukraine and start a conversation with you, our readers, about your questions and concerns and ways you, too, can get involved to support Ukraine as she struggles for freedom and democracy.*

# Let's Talk About It

## – Поговоримо!



MYRON PARZEI

**Ч**ому я рада сьогодні по страху і нервових слухань новин почавши з першої жертви на Майдані місяці тому?

Петро Порошенко, 7 червня, у Верховній Раді склав присягу на вірність українському народу на Пересопницькому Євангелію та Конституції України і одержав посвідчення президента та символи влади – печатку та булаву. У Верховній Раді Президент закінчив першу промову вигуком “Слава Україні!”, на що отримав відповідь “Героям Слава!” як вияв національної свідомості та потребу вічної боротьби за державне існування.

Це неймовірний осяг українців. Вони все зробили і ми горді з них. І тому я, ми всі, раді. А що далі?

Президент Петро Порошенко сказав, що підпише Угоду про асоціацію з Євросоюзом якнайшвидше.

“Європейський вибір – це серце нашого національного ідеалу, це вибір, зроблений нашими предками... моя ручка вже в руках, і я вже готовий”.

У відповідь президент Росії Володимир Путін заявив “Ми будемо змушені вжити заходи щодо захисту своєї економіки,

якщо договір (Угода про асоціацію) буде підписаний і набуде чинності. Для України це буде важким випробуванням”.



Президент України Петро Порошенко  
President of Ukraine Petro Poroshenko

Президент України відбив “Ніхто не має права вето на європейський вибір (України)”.

Його підтримало принайменше 56 країн світу, котрі прибули на інавгурацію. Президент Європейської Ради Герман Ван Ромпей наголосив “Сусіди мають шанувати суверенний вибір України, включаючи її міцні зв’язки з Європейським Союзом та її територіальну цілісність. ЄС – на стороні України та готовий працювати з тими, хто поділяє цілі демократії, процвітання і стабільності”. І додав, “А в разі введення торгових обмежень щодо України, Євросоюз повинен ввести санкції щодо Росії”.

Ми знаємо які великі іспити лежать перед Україною та її новим президентом, але в той сам час бачимо яку колосальну підтримку від демократичного світу одержала вона завдяки Майдану, його Небесній Сотні, борцям з терористами російської імперії, всім котрі встояли свої права до свого. Світ змінився за останні місяці через Україну ось як.

“Не можна миритися з погрозами, які звучать від Росії з приводу Угоди про асоціацію між Україною та ЄС. Якщо росіяни введуть санкції (проти України) – ми повинні бути готові накласти санкції на Росію”, – заявив міністр закордонних справ Швеції Карл Більдт.

Не підведи, Порошенку! А ми запевнимо, що підтримка з Канади буде не лиш словами, а ділами. →

**Deadline for submissions:  
Winter Issue**

•• НАША ДОРОГА ••  
**1.X.2014**

**Річенець дописів  
на зимовий номер**

It was a proud moment for Ukraine and all Canadians supporting Ukraine's heroic stand against Russia-led aggression these last few months. Prime Minister Stephen Harper, attending the inauguration summed it up. "President Poroshenko and his administration have some tough challenges ahead. They will need to rebuild the country's political and administrative systems and ensure economic stability and growth... while dealing with the expansionism and militarism of Vladimir Putin's regime, which threatens not only the security of Ukraine but that of all Eastern European Allies."

A tough road ahead, indeed. President Poroshenko needs to bring calm and order to southeastern Ukraine where the criminal Viktor Yanukovich is

financing the Russia-led terrorists determined to break away Donetsk and Luhansk and keep it as private criminal property. We all know this is not about more rights to Russian-speakers; some 90 per cent of Ukrainians speak Russian: president Vladimir Putin is determined to destabilize Ukraine in order to keep it as a lawless-Mafia state.

This, in itself, is a huge task but, at the same time, President Poroshenko has to ensure that pro-Putin elements don't infiltrate other parts of Ukraine – attack on the water supply in Kyiv; a pro-election official shot in Vinnytsia – as well as its institutions, including parliament, the justice system and the government. Pro-Russia parliamentarians are said to be receiving \$250 thousand per month to ensure Ukraine's

parliament remains pro-Russian and undermines President Poroshenko's efforts. He will need to fight them, build private enterprises, create jobs and handle the tens of thousands of refugees streaming out of Crimea, to make Ukraine the country it wants to be: more like Europe or Canada and less like Russia.

What a huge but exciting job! God bless him in his tasks. I am sure all of us in the League will assist by engaging other Catholics, other churches and other Canadians. All are needed to win.

Vpered!



Oksana Bashuk Hepburn, former editor of ND, is an opinion writer.



### Ukrainian Catholic Women's League of Canada National Executive

#### **The Vera Buczynsky Ukrainian Language Scholarship**

The National UCWLC is offering one scholarship of \$1000 to a person from the Ukrainian Catholic community who is enrolled in a Ukrainian language class at a post-secondary level. Applications are available from and should be submitted to

#### **The Vera Buczynsky Ukrainian Language Scholarship Committee**

Vicky Adams, Chair  
444 Rosedale Avenue  
Winnipeg, MB R3L 1M3

#### **The Mary Dyma Religious Studies Scholarship**

The National UCWLC is offering one scholarship of \$1000 to a woman who is a member of the Ukrainian Catholic Church and is enrolled in Religious Studies at the graduate level. Applications are available from and should be submitted to

#### **The Mary Dyma Religious Studies Scholarship Committee**

Vicky Adams, Chair  
444 Rosedale Avenue  
Winnipeg, MB R3L 1M3

*Deadline for receipt of complete applications is November 1*

# Investing in the Leaders of Tomorrow By Christine Czoli



SUSK President Christine Czoli, Ukrainian Dragon Eugene Melnyk, SUSK Past President Danylo Korbabicz, and SUSK Alumni Director Olena Kit; Christine Czoli and Danylo Korbabicz make their pitch; Olena Kit, Danylo Korbabicz, Ukrainian Dragons competition organizer Renata Roman, and Christine Czoli.

In the fall of 2013, the Ukrainian Canadian Students' Union (SUSK) participated in a community development competition hosted by the Ukrainian Canadian Congress (UCC). SUSK was awarded \$25,000 by the panel of Ukrainian Dragons – leading Ukrainian Canadian entrepreneurs and philanthropists – including Mr. Borys Chabursky, Mr. Ian Ilnatowycz, Mr. John Iwaniura, Ms. Nadia Jacyk, Mr. Eugene Melnyk, and Mr. James Temerty. SUSK aims to use these funds to implement a series of projects that will augment SUSK's capacity to foster the development of Ukrainian Canadian students.

The Dragons initiative includes the following objectives:

- ▶ To develop and implement a National Mentorship Program, consisting of networking events in five major cities across Canada
- ▶ To connect Ukrainian Canadian youth with established political internship opportunities, and to support the UCC in re-establishing a national political internship program
- ▶ To develop a mechanism for providing Ukrainian Students' Organizations (USOs) with seed funding for local initiatives

The initiative involves establishing a National Coordinator position

to assist SUSK in more effectively carrying out its mandate by implementing SUSK activities/programs, including the specific objectives listed above.

This is one of the most important initiatives SUSK has taken on in its recent history, as it will help SUSK address some of its most important challenges. Specifically, the National Coordinator will help establish organizational continuity within SUSK, assist with the implementation of SUSK initiatives, and secure funding to sustain the organization for the longer term. In addition, the initiatives will engage Ukrainian Canadian students, and build capacity among SUSK's member USOs. Overall, the initiative aims to significantly contribute to the Ukrainian Canadian community by engaging youth and building their capacity as future



Ukrainian Dragon Eugene Melnyk admires his SUSK "Hope / Надія" T-shirt

professionals and community leaders. In helping our youth today, we invest in the leaders of tomorrow.

The Dragons initiative was a key focus of the 2014 National SUSK Congress, held May 8-11, 2014 in Toronto. The National Congress featured a Networking Event, co-hosted by SUSK and the Ukrainian Canadian Professional and Business Association of Toronto, wherein Congress delegates, students and recent graduates were invited to leverage their Ukrainian heritage and network with Ukrainian Canadians who have achieved success in their professional and community lives. The event was very successful, providing a forum for approximately 25 networkers and 100 networkees, including students and recent graduates, to connect and build relationships. The Dragons National Mentorship Program will involve holding a series of such networking events in major cities across the country this coming fall.

The 2014-2015 SUSK National Executive looks forward to continuing with the implementation of the Dragons initiative, and is very grateful to the UCC and to the Ukrainian Dragons for providing such an opportunity to SUSK and to our community.

# Flowers of Ukraine Квіти України



DONNA KORCHINSKI, CALGARY, AB

Ukrainians have long believed that flowers were a special gift from God. Flowers are used for a wide variety of occasions and have made their way into art, song, and poetry. From embroidered decorative towels, tablecloths, shirts and dresses, paintings and murals on the walls of public and private homes, wood craft and ceramics.

Stylized flowers that appear on dress usually carry some symbolic significance and meaning; they also protect against “evil spirits”, misfortune and diseases.

Flowers are deeply rooted into cultural traditions and beliefs, and are an intricate part of the Ukrainian soul.





*chamomile*  
*руми'янок*

- used for medicinal and therapeutic purposes
- tea with honey helps insomnia
- treats indigestion, colic
- used in cosmetology
- heals weak, unhealthy plants that surround it

🎵 «Іванку, Іванку»



*cherry blossoms*  
*цвіт черешні*

- feminine beauty
- brings happiness and love
- knowledge and faith

🎵 «Мамині черешні»

🎵 «Черемшина»



*cornflowers*  
*волошки (васильки)*

- subtle, beautiful soul
- righteousness, virtue, purity, modesty, and friendliness
- potent protector against evil spirits

🎵 «Ой волошки, волошки»



*daisies*  
*ромашки*

- purity and chastity

🎵 «Білі ромашки»



*hollyhocks*  
*мальви*

- love for one's native land
- spiritual and national roots
- ancestors

🎵 «Заснули мальви біля хати»



*kalyna*  
*калина*

- beauty
- fidelity to one's people

🎵 «Не шуми, калинонько»



*lilies (white)*  
*лілії (лілеї)*

- purity, majesty, chastity, virginity

🎵 «Білі лілії»



*marigolds*  
*чорнобривці*

- passion and creativity
- brings colour and cheer (often used in weddings)
- many also consider it a national flower

🎵 «Чорнобривці»

# Flowers of Ukraine

and their symbolism

Квіти України  
та їхні символічні значення

Compiled by  
Darlene Atamaniuk



*morning glory*  
*іпомея*

- love, affection, morality
- resurrection; life and death (opens in the morning, closes at night)



*peonies*  
*півонія*

- omen of good fortune and a happy marriage
- faith, hope, love

🌸 «Півонія»



*pansies*  
*братчики*

- remembrance
- togetherness, union

🌸 «Серед степу широкого, погід гаєм скраю»



*periwinkle*  
*барвінок*

- eternity
- reminder of dearly departed
- for wedding – eternal love
- beside newborn – ensures the baby's long life

🌸 «Стелися, барвінку»



*poppies*  
*маки*

- infinity of the universe
- sleep and oblivion
- quietude, peacefulness
- youth and beauty passing by quickly
- magical powers against all evil forces
- a good charm against witches

🌸 «Червоні маки»



*roses*  
*рози*

- red: love, passion, perfection, beauty
- pink: grace, elegance, expression of admiration
- dark pink: thank you
- yellow: traditional – parting ways; modern – warmth, happiness, true friendship
- white: traditional – sadness, tears; modern – purity, innocence, honour, reverence
- orange: desire, passion

🌸 «Чотири розі»



*sunflower*  
*соняшник*

- national flower of Ukraine
- fertility, unity, solar power,

🌸 «Мій жовтень, соняшник печальній»

🌸 «Соняшнику, милий друже»



*violets*  
*фіалки*

- faith, wisdom, trust, patience

🌸 «Сині фіалки»

🌸 «Ой, зацвіли фіалочки»



# Summer Camp



# Flat Taras goes to Camp

I'd like you to meet Flat Taras. Sophia Nahachewsky, Eparchy of Saskatoon's Youth Minister and St. Volodymyr's Camp Director, created the "Flat Taras" Project in honour of Taras Shevchenko's 200th anniversary this year.

This summer Flat Taras will attend six Eparchial Camps running in Canada. This project will help connect the camps together, share best practices, help recruit new counsellors and campers, share exciting news, and, of course, all the favourite games and songs. During Camp, photos will be taken of Flat Taras hanging out and doing different activities with campers. He will attend St. Michael's campfire, do archery at Camp Oselia, pray at Ukrainian Park Camp and go to St. Volodymyr's dance party!



The "Flat Taras" Project was created in honour of Taras Shevchenko's 200th anniversary.



"Flat Taras" at St. Volodymyr's Camp 2014

During the past week Flat Taras visited St. Volodymyr's Camp near Saskatoon, SK. He had many interesting experiences with the campers. Teresa Nahachewsky took him for a ride on her horse Misty. He did archery for the first time and his glass painting was a work of art! But the best part of camp was hanging out with all his amazing new friends.

You can see Flat Taras at St. Volodymyr's Camp website at [www.stvolodymyrcamp.com](http://www.stvolodymyrcamp.com).

Adam Nahachewsky



Horse fun with "Flat Taras"

Opposite page, counterclockwise starting from top: St. Volodymyr's Camp, 2014 campers, staff and volunteers with "Flat Taras"; art class, rosary bracelets, Camp St. Basil, 2014 (photo by Andrea Kopylech); sunset at Pigeon Lake, Camp St. Basil, 2014 (photo by Linda Johnson, Edmonton, AB).

# A Camp Counsellor's Perspective of Summer Youth Camp and Camp St. Basil

By Alana Desfossés

St. Basil's Camp is a very special place. Anyone who has ever attended knows what I'm talking about! For those of us who have been blessed enough to attend the camp as children, we know how it is a place where once you go, you're hooked! It's far more than buildings on a piece of land. It's a family and a community that one is always proud to be a part of. Camp St. Basil is a camp that allows for spiritual growth and personal exploration and discovery. Its magnetism draws campers, counsellors, and volunteers back year after year. Camp St. Basil is a place where lifelong friendships are forged and lasting memories are made.

Camp is tradition – tradition passed down from pioneers to the next generations. Counsellors continue to pass down the traditions of camp to the campers, and those campers become counsellors, and the cycle continues. It's the people who make camp so special. It's the people who keep camp alive and vibrant despite the aging surface. Camp St. Basil is passion and people: people who cannot wait until camp starts each year and who start counting down to the next camp the moment camp ends! Others can attest to the unmatched excitement felt as you drive down the gravel road towards the camp. This excitement is matched only by the feeling experienced as the blue and yellow Camp St. Basil sign gets larger and larger as you near the entrance to the camp. The emotion that builds as all of the familiar buildings come into sight and as you walk up the path towards the



Sunset at Pigeon Lake, Camp St. Basil, 2014 (photo by Donna Korchinski, Calgary, AB)

dormitory where you'll be spending the next two weeks of summer is overwhelming! And anyone who has ever been to camp knows the satisfaction and flood of memories you get as you take your first deep breath walking through the threshold of the dorms breathing in the one-and-only camp smell!

Camp St. Basil has so much history. The camp was built out of love as a safe haven for the children and youth of our parish and we have embraced it year after year. In an age where few things have any longevity, where youth are constantly searching for the latest and greatest, it takes a very special place to attract

campers, especially when your facilities are not state-of-the-art; but our camp continues to do this year after year. How? Because of the love that can be felt, that emanates from every sagging floorboard and every creaky door. Every building has a special charm that radiates the work, love, and dedication of those who

have volunteered their blood, sweat, tears and time to building and maintaining the facilities and the grounds. Every dent in the wall, every scratch on the floor is a memory, a moment in time, frozen and displayed as a testament to all the love and joy experienced in the past.

This year when campers drive

down the winding gravel road, they will be greeted by a new place of gathering. It is with great excitement that Camp St. Basil unveils a brand new kitchen and dining facility. It is not just a building – it represents a new foundation for future friendships, celebrations, and life-long memories.

This year Camp St. Basil was welcomed by 68 campers in the first week and 55 in the second, hot weather, great food, and good times. New friendships were made

by all. His Excellency Bishop David Motiuk came out to welcome the children and share in our varenyky lunch. Everyone from parent volunteers, community members, the

Brothers, camp counsellors helped pinch over 85 dozen varenyky in one very focused morning pinching bee! And as we said goodbye, we all made plans to be back next year.



Camp St. Basil, 2014, clockwise starting from above: everyone rallied to help pinch varenyky; varenyky-making bee; happy kitchen volunteers (photos by Andrea Kopylech).



New Westminster Eparchy

## UCWLC 65TH ANNIVERSARY PARTY

By Marlayne Andrijaszyn

On Sunday, May 26, 2014, St. Mary's UCWLC Vancouver Branch celebrated its 65th anniversary. Being League Day, our parishioners were tagged with small corsages in recognition of the anniversary. The ladies entered in a procession before the Divine Liturgy, and the church choir, ladies and congregation sang "O Spomohai Nas." The Divine Liturgy was followed by a luncheon at Van Dusen Gardens with Bishop Severian Yakymyshyn, OSBM, and Father Seraphim Grygoruk, OSBM, as our guests. We acknowledged our founding members: Tiny Zarski, Julia Stashuk and Rose Kuzik. We also acknowledged our members for all the hard work and contributions they have made over the years – Easter bake sales, bazaars, visiting the sick, and numerous parish events. Special recognition was given to long-serving members: Tiny Zarski, Rose Kuzik and Julia Stashuk received their 65-year pins, Anna Andrijaszyn her 60-year pin, and President Marlayne Andrijaszyn, Nadia Wakefield and Susan Lazaruk each received pins for 10 years of service. Spiritual committee chair Theresa McNicholl presented each of the ladies with a "Rosary Ring," which they could keep in their pockets as a reminder and aid to pray to the Blessed Mother wherever they



are and whenever they need guidance or blessings.

### **A note from founding member Julia Stashuk**

I am honoured to address you on this very special day, the 65th anniversary of the UCWLC. From the initial eight members, we have grown to 55 members, and our parish is the wonderful result of this dedication and hard work you see today. Many of our ladies arrived after the Second World War and have provided the leadership necessary to organize aid and direction to help the orphans in Ukraine. Hundreds of boxes of bedding, clothes, children's shoes, beds and medical equipment were shipped and paid for by our branch.

In 1999, Mrs. Katherine Chichak (president of the national UCWLC) organized a pilgrimage that took the western (Vancouver, Edmonton, Winnipeg, Toronto) UCWLC to Ukraine.

We started our journey in Kyiv with a special mass to bless our UCWLC. Then we travelled on to the orphanages and hospitals to visit the children, sick and needy. We were very impressed by how they have benefitted from our donations. On arriving in Zarvanytsia, we drove through the lovely, rolling countryside and visited the small church and well, where throngs of people witnessed a miracle, the appearance of the Virgin and the spring water. A mass was held for us in the church of Zarvanytsia in honour of our 50th anniversary and the memory of the Virgin of Zarvanytsia. It was a never-to-be-forgotten event.

May Our Lady of Zarvanytsia bless and protect our UCWLC members in the coming years ahead.

Marlayne Andrijaszyn is President of the UCWLC branch of the Protection of the Blessed Virgin Mary (St. Mary's) in Vancouver

## ST. GEORGE'S PARISH, EDMONTON, AB HOSTS "HOME OF HOPE" FUNDRAISER "BABA MARUNIA'S TEA AND PLANT SALE

May 10, 2014, St. George's ladies' league held a tea and plant sale fundraiser for the "Home of Hope" in Ukraine in order to purchase new supplies for its kitchen.

As interested participants arrived and browsed through the sturdy tomato and cabbage plants and kaleidoscope of coloured bedding plants, they were greeted wholeheartedly by Baba Marunia (Maria Hontaryk, St. George's UCWLC Branch President).

As the program commenced, the guests were entertained by Baba Marunia and Baba Lubunia (Darlene Atamaniuk) discussing their recent Easter dinners with their families. Poor Baba Lubunia! Her grandchildren complained about the raisins in the babka and the pungent smell of the horseradish. Her son was disappointed in the kovbasa, not his favourite. The daughter-in-law wanted to know if the ham was fat free. To make matters worse, Lubunia's neighbour was grossed out by her studenetz and his wife complained

that the onions in the potato salad would give her heartburn.

After Lubunia got all her anger off her chest, both Babunias got to the main part of the program, "Native Plants of Ukraine and Their Symbolism." A PowerPoint displayed each flower as it was being discussed. To add some flare and excitement to the presentation, talented Iryna Tarnawsky led



Baba Marunia (Maria Hontaryk) and  
Baba Lubunia (Darlene Atamaniuk)

a singsong of folk songs in which each plant was represented. After talking about the "everlasting" symbol of barvinok, the song "Stelysia, barvinku" was sung by all. For variety, video clips of songs were interspersed into the program. At the end of the presentation, the Babunias sang Lubunia's "hit wonder" "Yak ya sadyla svij horod" and all joined in for "Mamyna Molytva." After the interesting presentation, the special occasion concluded with a tea and raffle. Prizes for raffle ranged from bedding plants to an original oil painting of local artist Val Boyko.

Special thanks were extended to Stephen Atamaniuk for his technical support, Grace Yanda for donating

all the seeds for the heirloom tomatoes, Iryna Tarnawsky for lending her beautiful voice and exceptional piano skills, Val Boyko and Sandra Pawluk for their raffle donations, the kitchen staff for making delicious sandwiches, and all who came out for a relaxing, great time.

Submitted by Darlene Atamaniuk  
St. George Parish, Edmonton, AB

### Як я город свій садила

Як я город свій садила,  
Була робота не мила,  
В середині нудно, зігнутись трудно  
Кості у клубі стерлися.

Сонечко тепло підгрівало,  
Город мій милий заростав.  
Раз як полола, вкусила бджола  
Ой як боліло, плакала.

Прийшлося город чистити,  
Стала я вилков копати,  
Впала в цибулю, набіла гулю  
Ой як боліла голова.

Сусідка мені допомгла,  
Город мій любий збрала,  
Ані петрушки, листок капусти  
Хап у торбини забрала.

Дітям своїм розказала,  
З мого города, ніц нема,  
Гроші забрали, мене запхали  
У цей старечий, сумний дім.

А як я спати лягаю,  
Той самий сон я все маю,  
Дош підливає, город підростає  
А я сиджу і каву п'ю.

Двері тоді відчиняю,  
Прошу до хати городину,  
Знають як сісти, на своє місце,  
Тепер готова на зиму.

Written by Darlene Atamaniuk.  
Lyrics intended to be sung to the  
tune of "Chervona rozha troyaka  
(Mala ya muzha piyaka)"



Flower sale

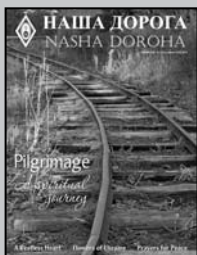
## COMMUNITY TEA

Sunday, March 2, 2014, UCWLC National President Sophie Manulak officially opened the UCWLC 68th Annual Daffodil Tea at Holy Eucharist Church in Winnipeg. President Sophie spoke on the theme of the Tea, "The Role of the Woman in the Church."

The Annual Tea was well attended by the community and the UCWLC members. Dr. Rev. Michael Kwiatkowski, pastor of the Holy Eucharist Church, began the event with a prayer. He also spoke briefly on the crisis situation in Ukraine and asked the 350 people present to pray for peace.

It was an honour to have the National President attend our Annual Tea. Branch President Joan Lewandosky Kuzia thanked President Sophie for her attendance and, on behalf of the Holy Eucharist members, presented her with a beautiful Icon of the Mother of God of Canada.

Patricia Sirski



**Did you buy a gift  
subscription or two of  
NASHA DOROHA  
for your favourite people?  
For their birthday  
or anniversary?  
Please see page 13.**

### A Note from our President

Reverend Fathers, Reverend Deacons, Reverend Sisters, UCWLC Archeparchial President Patricia Sirski, Holy Eucharist UCWLC Branch President Joan Lewandosky Kuzia and guests.

Слава Ісусу Христу!

It is indeed a great honour having been invited by the Holy Eucharist UCWLC to open your Tea today. I have been asked to speak on your theme, "The Role of the Woman in the Church."

I don't claim to be an expert on this topic by any means, so I did a little research on the internet and checked out other resources. From the Wikipedia site I found some facts which I would like to share with you today.

In the history of the Catholic Church, laywomen and women in religious institutes have played a variety of roles and the church has influenced societal attitudes to women throughout the world in significant ways. Women constitute the majority of members of the consecrated life within the Catholic Church. In 2010 there were approximately 722,000 professed religious women.

Prominent women in the life of the church have included everything from the Old Testament figures to the Virgin Mary and female disciples of Jesus, to theologians, abbesses, monarchs, missionaries, mystics, martyrs, scientists, nurses, hospital administrators, educationalists and religious sisters. Motherhood is given an exalted status within the Catholic faith, with Mary, the Mother of Jesus, officially known as the Queen of Heaven.

Women were very active in the early spread of Christianity. There have been many female saints and many devotions started by women. Women played an important role in

Catholicism through convents and abbeys, particularly in the establishments of schools, hospitals, nursing homes and monastic settlements through religious institutes of sisters like the Benedictines, Dominicans, Sisters of Mercy, Missionary of Charity, Sisters of St. Joseph and



National UCWLC President Sophie Manulak officially opens Holy Eucharist Branch Winnipeg 68th Annual Daffodil Tea

the list goes on. In the year 1871 in our city of Winnipeg, the Grey Nuns opened the first four-room hospital ward, which was the humble beginnings of what we call St. Boniface Hospital. How blessed we are to have our own Ukrainian Catholic congregation of Sisters Servants of Mary Immaculate (co-foundress Blessed Josaphata Hordashewska) who established the Immaculate Heart of Mary School and Holy Family Nursing Home in Winnipeg.

The Catholic Church produced many of the world's first great women scientists, scholars and physicians. Four women are honoured as Doctors of the church: German scientist Hildegard of Bingen, Spanish mystic St. Teresa of Avila, Italian mystic St. Catherine of Siena and a French nun, St. Theresa de Lisieux. Other women have risen to international prominence through

charitable mission works, like Nobel Peace Prize winner Blessed Mother Teresa of Calcutta.

I'm sure many of you are familiar with Mother Angelica who rose from poverty and a broken home to become a cloistered Poor Clare Nun. She went on to found a monastery in Alabama, then to launch the worldwide television and radio network of EWTN.

Pope John Paul II was quoted to say that "women and men have complementary natures and their 'diversity of roles' in the church and in the family are a reflection of that reality."

In the letter "Mulieris Dignitatem" (The Dignity of Women), the Pope argued against the outdated views that God meant women to be subject to men. Both men and women were created in God's image and likeness with equal dignity. Women have been subjugated because human beings are sinful, and the situation in which women remain disadvantaged or discriminated against (by the fact of being a woman) are the continuing consequences of sin.

The fact that God chose a woman, the Blessed Virgin Mary, to play such an important role in the world's salvation leaves little doubt about the God-given dignity of women.

The Pope repeatedly pointed to women's potential as bearers of life as part of the "feminine genius" that the world so desperately needs as it struggles against the "culture of death" marked by war, abortion, and euthanasia.

The current Pope Francis has stated that "the woman is essential for the church. Mary, a woman, is more important than the bishop." He further says that "we have to work harder to develop a profound theology of the woman. Only by making this step will it be possible to better reflect on their function within

the Church. The feminine genius is needed wherever we make important decisions."

The Holy Father also noted that the mission of women as mothers is "to give witness to their children and grandchildren that Christ is Risen."

As we account the famous women in our church throughout history and their contribution to our Catholic faith, inevitably the one question that seems to surface is, "when will the Catholic Church approve the ordination of women to the priesthood?" On this controversial topic, I refer to Pope John Paul II 1994 apostolic letter on ordination. The church's ban on women priests is definitive and not open to debate among Catholics. The all-male priesthood, he wrote, does not represent discrimination against

women, but fidelity to Christ's actions and His plan for the church. The Pope's document reaffirmed the basis for ordaining only men. Christ chose only men to be His apostles. It has been the constant practice of the Catholic and Orthodox churches, and the magisterium's teaching on the matter has been consistent.

So what is the role of the women in the Ukrainian Catholic Church?

I would like to refer to Rev. Michael Schudlo, CSSR book *My Divine Friend*, which has a chapter on "Catholic Young Women."

Here is a summary of that article:

The Catholic woman must have a living faith and strive to do everything to please our Creator. St. Paul says, "without faith it is impossible to please God." Do we try to please God every minute of every day?

The Catholic woman must have a burning love for God. Does God's love permeate our whole life and in all our daily occupations so that we can resist evil?

As Catholic women do, we try to see Christ in every human being in spite of his or her mental or physical deficiencies because only then will we find it easy to love our neighbour as ourselves.

As Catholic women we must be good examples of our faith. One must possess a cheerful disposition and live a virtuous, holy and chaste life.

This should be the foundation of our faith, so that whatever role we choose in life we will be blessed and we will be a blessing to those around us. As Christian women we all desire one thing and that is to do the will of the Lord to attain our eternal reward in Heaven with all the holy saints who have gone before us, all for the glory of God.

I now declare the Holy Eucharist 68th Daffodil Tea officially opened.

## Donations

April 1 to July 17, 2014

### Nasha Dorooha Submissions

St. Basil's UCWLC Branch,  
Edmonton, AB .....\$500

### Nasha Dorooha Reserve Fund

St. Athanasius UCWLC,  
Regina, SK. ....\$100

UCWLC New Westminster  
Eparchial, BC .....\$335

Sacred Heart UCWLC,  
Wynyard, SK. ....\$75

All Saints UCWLC,  
North Battleford, SK. ....\$100

St. George's UCWLC,  
Saskatoon, SK .....\$75

UCWLC Dormition of BVM,  
Saskatoon, SK .....\$50

UCWLC Edmonton  
Eparchial, AB .....\$840

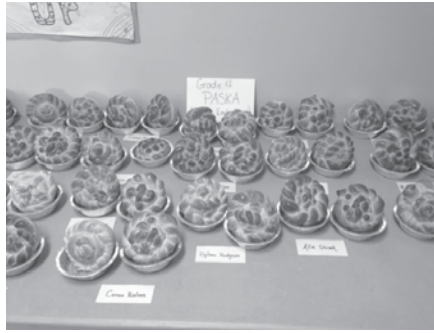
UCWLC Archeparchy of  
Winnipeg Eparchial, MB... \$1,075

*Thank you very much  
for your donations.*

Elizabeth Zahayko  
ND Financial Administrator

## SHARING TRADITION

St. Mary's UCWLC Yorkton members went to help the Grade 4 students at St. Paul's School make Paska. They were very thankful for the assistance.



Members who went to help: Gladys Sobkow, Verna Moroz, Elsie Stechyshyn, Kathy Rusnak, Adeline Pacholka, Olga Sakundiak, Elizabeth Shumay, Jean Kitsch and Sylvia Gazdewich.



Dear Ladies....

*Thank you* so much for coming to make these beautiful pasky with the kids. What wonderful memories you have given them to cherish. The stories they came back with were priceless... Their families were in complete disbelief that they were able to produce something so beautiful and so delicious! Thanks again...

Sincerely,  
Jennifer Stackhouse, Tammie Latimer, and  
the Grade 4 class at St. Paul's School

Submitted by Kathy Rusnak, Nasha Doroha Committee, St. Mary's UCWLC, Yorkton, SK

## FIRST OFFICIAL VISITATION OF HIS BEATITUDE SVIATOSLAV TO THE TORONTO EPARCHY

Христос Воскрес!

We had the privilege to participate in the welcoming of Patriarch Sviatoslav at the airport, when he arrived in Toronto on May 1, 2014. Patriarch Sviatoslav was warmly welcomed by three of us from our Eparchy of Toronto Executive. Present were HLM, Marta Chomyn and 2nd Vice-President, Vera Kostecki. Alongside us, our Patriarch was welcomed by Barvinok dance group, as well as some youth and a small group of faithful. In attendance was also Bishop Stephen Chmilar, accompanied by a small group of clergy. The dance group performed a welcome dance and the youth offered the traditional greeting of bread and salt to our Patriarch. The Patriarch addressed the group briefly and expressed to us how, before his departure for Canada, he was not sure of his travel plans to Toronto, or if he should remain in Kyiv, given the present situation in Ukraine.

On Friday, May 2, 2014, I was present at a banquet-fundraiser for the Metropolitan Andrey Sheptytsky Institute, held at the University of Toronto, St. Michael's College.

The banquet had approximately 200 individuals in attendance; among them were Jason Kenney, Minister of Employment and Social Development and Minister for Multiculturalism. The keynote speaker was, of course, Patriarch Sviatoslav.

His address included a thanks to Prime Minister Harper for taking a stand on the issue of religious



PHOTO BY MYRON PARZEI

Eparchy of Toronto UCWLC welcomes Patriarch Sviatoslav May 3, 2014. ЛУКЖК Єпархія Торонто вітає Патріарха Святослава 3 травня 2014 р.

freedom. The Patriarch said, "If we want to help Ukraine and the church of Kyiv, we must be strong and alive here in Canada. We must ensure that our church is dynamic, forward looking and life-giving." Patriarch Sviatoslav also asked for continued support for the Sheptytsky Institute of Eastern Christian Studies and the Ukrainian Catholic University. The Patriarch closed his address using the vision statement of the Sheptytsky Institute, "Serving for the future, Leading with Tradition."

Patriarch Sviatoslav hoped that we could again gather at a similar event in the future and see how far we have come in the realization of this vision, and encouraged all present to make it happen.

On Saturday, May 3, 2014, our Eparchial Executive and Branch Presidents had an exclusive opportunity to meet with Patriarch Sviatoslav at St. Nicholas Parish. On behalf of the Eparchial Executive and all members, I was honoured to offer a welcome and greeting to our Patriarch. The Patriarch commented that UCWL was already being organized in Ukraine and that his wish was that the "dobrodijky" in the parishes would be involved in the growth of the UCWL in Ukraine.

At this meeting, we presented our Patriarch with our latest Convention book, the Holodomor icon, and our Museum DVD. Our group also used this time for a photo opportunity with our Patriarch Sviatoslav. That afternoon, our Patriarch Sviatoslav also had a visit with the youth of our Eparchy at St. Nicholas parish.

On Sunday, May 4, 2014, a Pontifical Divine Liturgy was held at St. Mary's Dormition Mother of God Parish in Mississauga. Patriarch Sviatoslav, during his homily, made mention regarding prayers and that mothers must be the ones to educate and teach our children the strength of prayer. Mothers should be taking time to pray with their children and families.

In the evening, a gala banquet was held at the Mississauga Convention Centre. I was again fortunate and honoured to be giving greetings on behalf of the Eparchial UCWLC of Toronto. In His Beatitude's address, the Patriarch recounted to us being present at the Euromaidan and comforting the faithful by telling them, "God is with us, they need not be afraid." The Patriarch also mentioned that the Sobor in Kyiv was a place to get

food and much needed shelter from the turmoil for everyone.

While in Toronto, His Beatitude's visitation included St. Sofia, St. Demetrius and Cardinal Slipyj schools, as well as the Ukrainian Canadian Care Centre and St. Demetrius Seniors Residence. On May 8, 2014, our Patriarch travelled to Ottawa to meet our Prime Minister, Stephen Harper. After this visit, Patriarch Sviatoslav travelled to the Montreal area to visit the parishes, and then returned to Ukraine.

This was the third Patriarch of the Ukrainian Catholic Church, that I have had the opportunity to personally witness, visiting Canada. The experience of meeting our Patriarch Sviatoslav I can only describe as spiritually uplifting and calming.

May our Patroness, the Most Holy Mother of God, always keep him under her care and may we all remember His Beatitude in our prayers.

Na Blahi i Mnohi Lita Blazhenishomu!

Slava Ukraini, Herojam Slava!

Anna (Hanya) Martyniw  
Eparchy of Toronto, President

# Depression

It's not about Character; it's about the Nervous System

By Laura Kennedy

Stress puts wear and tear on our nervous system. With good health, meaningful interests and activities, a supportive network of friends and family, and other resources in our lives, we typically can cope with everyday stressors quite well. However, every brain and nervous system has limits. If we go through prolonged periods of high stress, the brain can become overwhelmed and, as a result, cease to grow. Thus, it can feel confusing for people that even with time and sufficient supports to settle and come down from high stress, we can manifest symptoms of depression. This lack of brain growth (or neurogenesis), results in feeling flat and disinterested. Depressed individuals complain about a lack of joy or the ability to experience pleasure.

With depression, it's almost as if the computer has overheated, had too many programs running at once, and crashes, needing time to cool off, defragment and reboot. Essentially, the brain and nervous system need support to help create sufficient space again to be able to engage with interests and new learning that help the brain to grow. A growing brain is not a depressed brain.

Unfortunately, our society tends to hold beliefs that symptoms of depression are about character. That is, if we just tried harder to be cheerful, or change our mental outlook, we can pull ourselves out of depression. This perspective often contributes to depressed individuals feeling as if they are "weak" or lacking

worth. These notions can contribute to increased feelings of shame, which can lead to a feeling of isolation and increased depression.

Symptoms of depression are not about character; they're about the brain and the nervous system and how we deal with stress and recover from stressful, sometimes traumatic experiences. For many of us, we have learned to cope with stress by minimizing it, i.e., "It's not that bad," or denying it, i.e., "This is nothing, I'm fine." We also live in a society that tends to value stoicism and a strong work ethic, i.e., if we just work harder, and "suck it up," we can get what we need/want. The net effect is a sense of minimizing our lives: we go to work and come home, stop trying new things and having fun.

A regulated nervous system is a balanced nervous system: it is essential to balance life stressors with activities that are joyful, pleasurable and fun. We also need supports in our lives: people that are in our corners, and have our backs through both good and challenging times. In going through a particularly stressful time, it may be helpful to consult with a skilled mental health professional to help bring your system back into balance. We often take excellent care of our cars, computers and pets, but decide to white-knuckle it through our own tough times, as if this "builds character" or proves we are strong.

It certainly requires strength to go through high stress

experiences, but when this period subsides, it is essential to long-term mental and physical well-being to find a way back to a healthy baseline. This can feel quite uncomfortable: often there are symptoms of anxiety that manifest when we start to come out of high stress coping. This is normal. However, because this process can feel so uncomfortable, it is highly advisable to obtain professional support, so that you can ask the questions you need, and get helpful tips on how to cope with these symptoms as well as release the buildup of stress from your nervous system. Without quality professional support, individuals often spend time cycling back and forth between symptoms of anxiety and depression.

Sometimes the reasons for manifesting symptoms of depression are easy to find, i.e., a recent stressful situation such as a health crisis, loss of a loved one, loss of career, loss of one's culture, or a significant traumatic event. Often the reasons do not seem as obvious due to an insidious creep of stressors over time. Hidden stressors can take the form of long-term stress in a job, unhealthy work environments, relationship stress/lack of support, minor car accident(s)/near misses, falls/concussions, minor or major medical/dental procedures, choking/near drowning/electrocution, or past abuse. All of these cause a fight/flight or freeze response in the body, which fires the nervous system 100% to act for survival. This nervous system

response to stress occurs despite thinking before, during or after that “it is no big deal,” or “I was lucky to survive.” If the nervous system doesn’t get a chance to release that stress, it stays in the body. Thus, people often express surprise when 20 years after an event, they still can feel the intensity of the experience in the body, until it has a chance to be released.

Many people can obtain a cognitive understanding of why they may be experiencing depression. However, cognition alone is insufficient to release the stress from the nervous system. Working with a practitioner who can help you orient to the present moment sensations in your body, can help your nervous system regulate and release that build-up of stress. This is because the

language of the nervous system is sensation.

Often people recognize changes in themselves long before symptoms of depression manifest: prolonged, disrupted sleep; reduced concentration; increased irritability; reduced capacity for social engagement; increased fatigue; forgetfulness; increased startle response; increased sensitivity to light, sound, smell; increased food or environmental sensitivities; more injury prone; over-/under-breathing; brain fog; migraines/chronic headaches; increased pain sensitivity; or, a general feeling of uneasiness. Because we are so adaptable, we often simply learn to cope and accept these changes as the new normal, or are hopeful they will resolve on their own. Given sufficient rest, recuperation

and support, these symptoms may self-correct, especially if you have a history of a regulated nervous system (i.e., grew up with loving, supportive and regulated/balanced caregivers, who taught how to self-soothe in healthy ways, etc.). However, for many if not most of us, obtaining professional support is optimal to help settle the nervous system before another stressful event occurs and tips the balance of an already full nervous system toward symptoms of depression.

Laura Kennedy is a registered psychologist in private practice at the Edmonton Clinic of Naturopathic Medicine. Laura is trained in self-regulation therapy (SRT). Laura’s mission is to support individuals and couples in moving more fully and joyfully into life.

## Вічна пам’ять ♦ Eternal Peace

### ✠ Eleanor Galon 6.VIII.1923 – 29.I.2014



Eleanor was born in Oakburn, MB to Ukrainian Catholic immigrant parents, Michael and Stella Sawa. Eleanor met John Galon, her husband of 67 years, while in their senior years of high school. Eleanor’s enticing charm and sense of humour instantly won

John’s heart. They were married in 1942, in the middle of the war, and John immediately enlisted in the Royal Canadian Air Force. After the war, John completed a commerce degree at the University of Saskatchewan. Eleanor kept busy working to supplement their income and raising a family which eventually numbered five sons. Eleanor relied heavily on her faith for strength and courage and worked hard to instill similar values in her own children and grandchildren. Eleanor was a part of their insurance business which celebrated 50 years in 2013. Eleanor and John were especially proud of being one of the founding members of St. Peter and Paul’s Ukrainian Catholic Church

in Saskatoon and Eleanor being one of the founding members of the UCWLC, holding the position of secretary. Eleanor and John were again founding members of the St. Athanasius Ukrainian Catholic Church in Regina, where Eleanor was also a UCWLC member. Eleanor was predeceased by her parents, seven siblings, husband John and son Kenneth. Her life will be fondly recalled and celebrated by four sons and daughters-in-law, nine grandchildren, four great-grandchildren and many friends and relatives. Eleanor had a truly unique charm and a humble spirit.

Submitted by Olga Klewchuk  
St. Athanasius UCWLC, Regina, SK

# Українська жінка – яка вона?

Як звикли вже ми чути, що вона буває різною. Грішна і свята, мила і гостра, як перець; вірна і непослідовна, як весняний вітер. Господиня, подруга, мама, сестра, кохана...

Українська жінка – тихий рай з розкішними барабанами емоцій, або воїн зі списом з червоних маків.

Яка вона?

Вона місить тісто обома руками з кумедно розхристаним волоссям, приговорюючи щось до нього, як вчила бабуся. А поки кипить вода на плиті на вареники, встигає завантажити пральну машину, зателефонувати подрузі, одночасно прасуючи одяг на завтра. А коли вечерея готова і на кухні прибрано, вона дістає комп'ютер і пише працю з соціології чи економіки, робить розрахунки і аналізує якісь шалені показники, які точно були б невтямки її бабусі.

Про таку українську жінку ми звикли чути.

Та попри все це є щось інше, секрет, який робить її такою особливою, щось, завдяки чому вона чарує, виживає, перемагає... В усі часи і за всіх обставин. І не важливо, чи то війна, голод, еміграція, чи щоденна рутинна боротьба за сімейне щастя. Вона має якусь таємну зброю, силу, яка властива тільки їй. Та сила століттями просочувалася в її душу з прадавніх лісів, тисячолітніх трав, крон столітніх карпатських сосен, таємниць родючого чорнозему і краси польових квітів. І передається вона у спадок від матері до дітей.

Українська жінка однаково вірить сивим законам часу, які з покоління в покоління передають жінки в українських сім'ях, та прекрасно інтегрує свої здібності та якості в сучасні реалії виживання. Жодна компанія з виробництва побутової хімії не переконає її, що існує кращий засіб для миття вікон, аніж звичайний оцет. І ніяке надсучасне опалення у будинку не змусить її відмовитися від перини. Та, водночас, немає жодної нової теорії чи науки, яку вона не змогла б прокоментувати, або використати для себе з користю.

Мудрість, просочена знаннями бабусь і прабабусь, пам'ять, зав'язана вузлами поваги і вірності своєму походженню, сила, не та, що виражена слабкістю, як часто люблять казати романтики-чоловіки. Сила, яка виражена незбагненим терпінням і вмінням приймати долю такою, якою вона є. Це та сила, яка ніколи не дозволяє скаржитися, здаватися, зраджувати...

В історії українського народу і його культури жінка завжди займала особливе місце. Жінкати, жінка-годувальниця, жінка-воїн, жінка-берегиня.

В той час, коли в Європі Македонський Собор 1585 р. обговорював питання: «Чи можна жінку вважати людиною?» А 1785 р., в Лейпцигу був надрукований трактат: «Цікавий доказ, що жінка не належить до роду людського», в Україні в той самий період жінка без зайвих думок могла махати магоном над головою чоловіка,

якщо той провинився. І не важливо, був він селянином чи козацьким отаманом. Жінку поважали, її берегли і їй довіряли. Може, тому українські родини вирізняються міцністю. Адже з давніх-давен жінки і чоловіки були рівними, а отже вчилися розмовляти один з одним про все і вирішувати всі негаразди спільно.

Історія носить чимало шрамів, залишених на долі українського народу, він гартований всіма можливими видами випробувань і мук. В той час, коли чоловік міг завчасно віддати життя в боротьбі, на долю жінки випадало найважче – бачити смерть найдорожчих, миритися з долею і продовжувати боротися. А боротьба кожної окремої жінки за свою сім'ю це особиста війна, в якій треба було покласти молодість, силу і красу.

Чого варта була жінка, яка випроваджувала чоловіка і синів на війну, а не ховала їх у льоху? Така жінка варта століть пам'яті і поваги. А чого варта жінка, яка і сама не рідко ставала борцем? Вона варта всіх перемог. Згадаймо лишень бійців УПА, солдаток та санітарок, жінок-дипломатів.

Силу вимірюють духом.

Спадають на думку слова нашого великого співвітчизника Миколи Костянтиновича Реріха: «Коли у долі важко, тоді звертаються до жінки. Коли більше не допомагають розрахунки та обчислення, коли ворожнеча та взаємне руйнування сягають межі, тоді приходять до жінки. Коли злі сили беруть гору, тоді кличуть жінку».

Українська жінка, коли вже нема чого чекати, продовжує чекати. Коли нема чого їсти, каже, що вона не голодна. А коли треба казати «прощай», каже: «я зустріню тебе».

Мабуть, всі найвищі похвали жінці можуть поміститися тільки в одне слово: мама. Сестра, кохана, подруга – хіба це не похідні від «мами»? Адже це турбота, підтримка, любов без будь-яких обставин для любові. «Мама» по-українськи означає оптимізм і безперервну турботу, сліпу підтримку і наймудрішу науку, яка проростає в пам'яті її дітей міцними дубами доблесті і честі.

«Мама» по-українськи – це любов, яка передається кожній українській дівчинці в спадок, яка вчить нас бути найкращими сестрами, подругами і коханими.

Якщо історія рухається по колу, то крутить це коло жінка.

Чим вимірюється жінка? Красою? Розумом? Чи тою внутрішньою силою? Мабуть, таки останнім. І сила її полягає в тому, що душа української жінки вміє ділитися навпіл. А секрет сили в тому, що вона непомітна. Вона робить непомітною вічну жіночу працю. Вона захована в непомітній жіночій печалі, у вчинках і сльозах, які ніхто не помічає, у загадковості посмішки і безмірному терпінні.

Жінка за своє життя стає свідком не одної ночі і всіх її пасток, коли весь світ навколо спить.

А зранку, коли всі прокидаються, посміхається і каже, що бачила чудові сни про велич прадавніх лісів, тисячолітніх трав, крон столітніх карпатських сосен і красу польових квітів.

Марта Адамович, Львів, Україна

## Book review

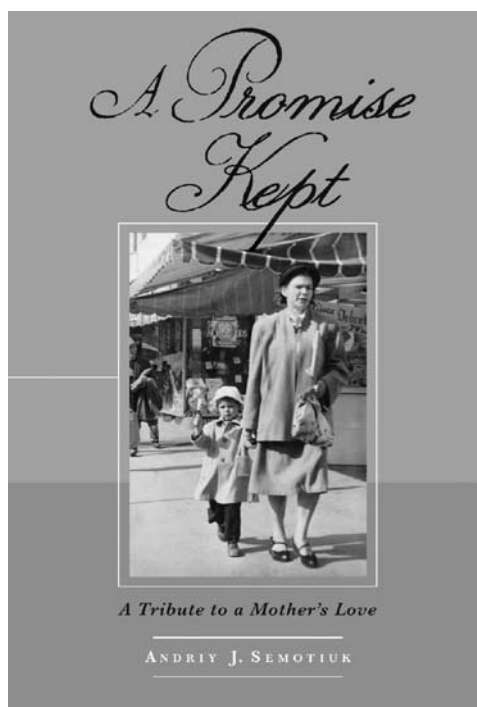
# A Promise Kept

With this book, *A Promise Kept*, Andriy Semotiuk carries into future generations the love and appreciation he has for his mother. Andriy shares the story of carrying out family duty – no matter the circumstances or how imperfect the people. The reader becomes involved, following the lives lived in Ukraine and Canada. There is always a sense of striving, an indomitable spirit and the outlasting of adversity. A large part of the book, set in the Edmonton area, will certainly evoke memories as many readers will have lived in those places and in those times – the photographs are a nice touch.

Andriy's mother, Salomea, was born in 1911 to a Ukrainian family who lived in Galicia. She had an older sister (who later became a world-famous opera singer and moved to Los Angeles) and a brother whom she loved dearly. She lost hearing from childhood illnesses and was deaf by the age of twelve. Salomea tried not to let deafness hamper her in any way, but isolation was always a factor in her life – whether from others, when she was in a group, or from family and friends, when living far away.

In Ukraine, Salomea's family had social status as her father was a judge; and this fact influenced their lives during WW II while under German and Russian occupation. There was great suffering and upheaval at that time and an especially poignant loss for Salomea.

Salomea's move to Canada



in 1947, at the age of 36, brought a dramatic change in lifestyle. Her arrival was in answer to an advertisement from a farmer who wanted a mother for his large family. However, conditions were so harsh on this bare-existence farm that Salomea moved to Edmonton, where she struggled to survive on her own. The struggle soon intensified as Andriy was born on January 8, 1949. This seemed her darkest hour as she was now a single mother, with no support, and a son to raise. However, Salomea's strength prevails, many relationships form, and the story continues – with Andriy bringing it up to present times.

This book is very much a true-to-life account, and the reader has to admire the honesty of the presentation. One hates to part with these people in the end – as did the author, I am sure.

Submitted by Olga (Liz) Wilson

## Proverbs in Motion: A Festschrift in Honour of Bohdan Medwidsky

Andriy Nahachewsky and Maryna Chernyavska (eds.)

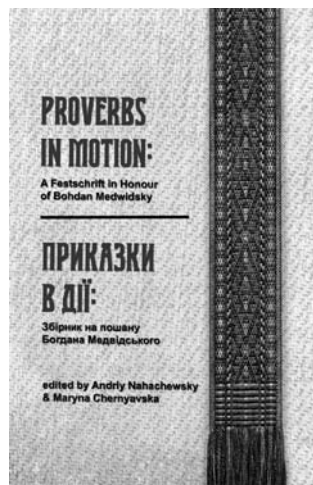
View details at: <http://tinyurl.com/Proverbs-in-motion>

### About the Book

Co-published by the CIUS Press ([www.ciuspress.co](http://www.ciuspress.co)) and the Kule Centre for Ukrainian and Canadian Folklore at the University of Alberta, *Proverbs in Motion* is a collection of academic essays and greetings in honour of Bohdan Medwidsky, academic, program builder, community activist, fundraiser and philanthropist. Contributors include North American and European colleagues as well as former students. The volume includes biographical information, a bibliography of works by Bohdan Medwidsky, as well as three previously unpublished studies by the honouree. The academic articles are written in English or Ukrainian, and encompass several disciplines: folklore, history, literary studies.

Bohdan Medwidsky is a graduate of the University of Ottawa and the University of Toronto (Ph.D. 1977). He taught Ukrainian for three decades at the University of Alberta (1972-2002). Responding to enthusiasm of his students during the 1970s ethnic revival and following his own fascination with the discipline, he became increasingly interested in Ukrainian folklore. He established and expanded the Ukrainian Folklore Program at the University of Alberta, developing it at the B.A., M.A., and Ph.D. levels. He established a series of endowments to support this program and its students, and collected materials into a major archive that now carries his name. Ukrainian folklore at the University of Alberta boasts two endowed professorships (the Huculak Chair of Ukrainian Culture and Ethnography, and the Kule Chair of Ukrainian Ethnography), over 40 successful graduate students, and a reputation as the main centre for Ukrainian folklore studies in North America. His long career of community activism has been devoted to many organizations and causes, including Ukrainian bilingual education in Alberta, the Ukrainian Catholic Brotherhood, the Ukrainian Cultural Heritage Village, as well as politics in Canada and Ukraine. His academic research has focused on Ukrainian proverbs, historiography of Ukrainian folklore studies, and Ukrainian Canadian oral traditions.

*Proverbs in Motion* is dedicated to the 35th anniversary of the Bohdan Medwidsky Ukrainian Folklore Archives, in the Peter and Doris Kule Centre for Ukrainian and Canadian Folklore, at the University of Alberta.



## At the Museum



**Musée Ukraina Museum in Saskatoon is currently hosting an exhibit of pysanka paintings by Ann Baron. The exhibit consists of 15 paintings that were created between 1970 and 1977.**

Ann Baron was born to create. A self-taught artist who has a natural gift of turning what some would say was nothing... into something. Two cherished quotes that perfectly reflect her philosophy as an artist are: "Beauty is whatever gives you joy" (Edna St. Vincent Millay); and, "Dreams are the touchstones of our character" (Henry David Thoreau). Ann's artistic passion began at an early age, with her Ukrainian heritage playing a major role in its development. She is third generation of Ukrainian families who immigrated to Canada to start a new life. Her paternal grandfather chose to settle in Vonda, Saskatchewan.

As the eldest daughter of five children, Ann was expected to manage her siblings and helped with many household duties. She

also learned many creative skills that drew on Ukrainian artistic directions and methods. Ann assisted with hand embroidery, stitching, clothing design, and home furnishings. From the tender age of seven, she put together designs, colours and compositions of her own. Her mother was an outstanding seamstress who meticulously crafted the dresses that Ann designed for herself, choosing colourful fabrics and creating intricate designs that were graphic and unique. Her mother also hooked rugs and carefully reproduced designs that Ann had sketched out on burlap incorporating symbolic shapes that referenced back to her heritage.

As a child, Ann also learned the fine art of Ukrainian Easter egg painting from her mother. These eggs are called *pysanky* – from the word “*pysaty*” – which means “to write”. A design is drawn freehand on the egg with a fine-pointed stylus. Centuries-old symbols, each of which has a specific meaning, are used in any number of patterns, so that no two eggs turn out alike. The origin of this art is both ancient and obscure. Archeological excavations in Ukraine show that it was practised well before the Christian era. Originally, *pysanky* symbolized the release of the earth from the confinements of winter with the promise of new hope, health and prosperity. After the advent of Christianity, the decorated eggs took on the new symbols of the Resurrection, with its promise of a better world, and spring’s rebirth.

In the thirties, Ann’s parents moved from Vonda to Saskatoon, where many more cultural influences affected her art

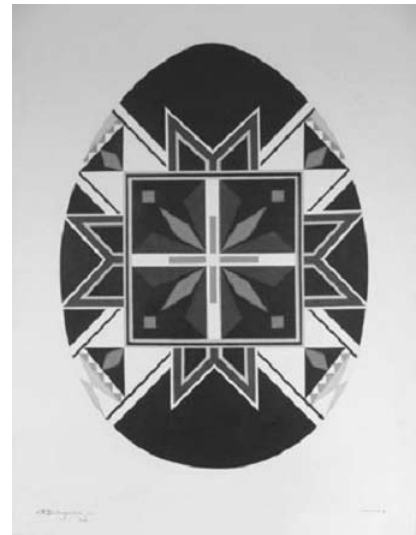
appreciation, including working in a hat shop. Before long, not only did she sell hats, but she also designed, made and modelled her own creations.

In 1940, the artist met her husband, Paul, in Regina. As they shared the same cultural background, Ann soon began to turn basic elements in their home into works of art. The influence of many modern artists left an impression on her artistic creativity. In 1952, she began painting on canvas with oils whenever she could find a spare moment as she raised her young family of four. Like many artists, early subject matter began with still life and landscapes and later moved into more abstract works. Again, colour, composition and stroke always had her unique “touch”.

Ann’s painting developed and expanded when she and her family moved to California, where local shows of her paintings and sales eventually began. Although the Ukrainian cultural tradition continued to be a part of their lives, Ann’s art was influenced by many divergent sources. She studied and expanded her artistic endeavours to include ceramics, mosaics, stained glass, porcelain painting and enamel painting on copper, making jewellery. In addition, she took a course with Los Angeles Floristry to become a florist, and earned a certificate in interior decorating from a New York school.

Upon the celebration of her first Easter in California, Ann received a surprise package from her mother in Saskatoon, which held the most beautiful and fragile *pysanka*. It took her breath away. Realizing how fortunate it was that it had travelled so far without breaking, she was

inspired to recreate this little-known Ukrainian art form in a different medium, something that would be less fragile, larger and easier to share with others. In her studio, she stretched canvas, carefully designed and sketched the intricate egg design upon it, and proceeded to paint with acrylic. Having previously worked with the curved surface of an egg, it took a while to adjust to working on a flat surface.



From 1970 to 1977, Ann created a total of fifteen *pysanky* on canvas, one large painting of five feet by three, and fourteen smaller pieces. Each piece is unique and the collection represents much about the Ukrainian people and their beliefs. Dedicating this collection to her four children, Ann signed the series with her copyrighted artist’s name – A. Donlinjoraine – an amalgam of her first initial and all of her children’s names.

It is Ann’s wish, with the support of her family, to donate this cherished collection of *pysanky* to the Musée Ukraina Museum to be part of her legacy that is shared with the world.

# Pickle under my pillow

By Lyrissa Sheptak, Edmonton, AB

In grade two my friend told me that she slept with a pickle under her pillow for a midnight snack. I thought that was pure genius. Coming from a “proper Ukrainian family” I knew the value of good, crunchy dills and how they were prized more than ice-cream or candy. Since then, searching for the perfect recipe has become almost an obsession. But whatever the concoction of vinegar, salt and water, I know well enough that a good batch of pickles starts in the garden.

Every year, my mother and baba planted a gigantic garden at the farm. We would diligently plan and plant the garden. Row by row we would plant and pray. Plant and pray. Then I would watch and wait. How difficult that was for me to do. (In case you cared to know, the more you watch your garden, the slower it grows. I’m positive!) Over time, the garden grew into a jungle and us kids plucked wonderful, green cucumbers, brushed off the dirt and ate in bliss!

After a proper harvest of cucumbers Mom, Baba and I would get together for a day of pickling. Always ensured to be busy but fun, it was only made better by the more aunties who showed

up to help. I loved listening to the gossip and camaraderie – I learned a lot in those kitchens. There’s something to be said about the comfort found in little things as well, like washing the cucumbers, sterilizing jars, putting in the dill and garlic. Let’s not forget the pungent vinegary smell that filled the kitchen when batch after batch of brine was boiled up. When you walked in from outside the aroma hit you like a heavy-fisted punch! On pickling day I remember feeling absolutely content because I

was surrounded by pickles and the women I loved and admired most.

It’s funny how looking at a jar of homemade cucumbers can take you back. It’s even funnier how I never did have the guts to put a pickle under my pillow. But I must be doing something right because just the other night my little son asked if he could take some up for a bedtime snack.

Long live homemade pickles! Because the value is not *only* in the taste, but in the magic of the making as well.

## Spicy Pickled Green Beans

**In each sterilized jar:**

¼ tsp cayenne pepper  
1 clove garlic  
1 head of dill

**Brine:**

2 ½ cups water  
2 ½ cups vinegar  
¼ cup salt

Clean beans and cut off ends. Pack jars with beans, cayenne pepper, garlic and dill. Bring brine to a boil and pour over beans leaving ¼ inch of space at the top. Seal jars. This amount of brine will be good for 4 pints.



**Preserving the Past.** Original watercolour by Larisa Sembaliuk Cheladyn.  
From the "Celebrating Women Collection". Commissioned by The National Council of Women of Canada.



## Небесній Сотні присвячую:

Мирослава Уніат  
Едмонтон, Альберта

Ти знаєш, а я не боюся!  
Довів до безстрашся режим.  
Якщо я сьогодні вклонюся,  
Не зможу я жити із цим.

Якщо я вклонюся бандитам,  
Я зраджу себе і тебе.  
Я зраджу і предкам, і дітям.  
І совість мене загризе.

Ти знаєш, умерти не страшно  
За рідну країну мою.  
Фізично вмирати — звияжно,  
Та в пам'яті вашій не вмру.

Нехай він лякає, стріляє.  
Хай снайпер, як звірів, вбива.  
Назад просто шляху немає,  
Бо ззаду біда і п'їтьма.

Не плачте, бо сльози ці марні!  
Ви краще моліться усі,  
Щоб дні ці тяжкі і примарні  
Змінили щасливі часи!