



# НАША ДОРОГА NASHA DOROHA

PM40007760 ♦ весна/spring 1(61)/2017



# “Страсті Христові” Олени Кульчицької

Олена Кульчицька – видатна українська художниця, одна з чільних постатей в історії української культури ХХ ст., творець нових естетичних концепцій у національному мистецтві. Її творчість як потужний моноліт увібрала в себе всю широту та повноту життя в його різних проявах: національному, суспільному, індивідуальному.

Вийшовши на арену художнього життя Галичини на початку ХХ ст., вона заявила про себе як універсальний митець. Багатогранний талант Олени Кульчицької охопив різні галузі пластичного мистецтва: малярство, графіку, книжкову ілюстрацію, ужиткове мистецтво. У кожній із цих ділянок вона проявила себе наскрізь самобутньо й оригінально: завжди залишаючись собою, зуміла привнести в художню практику чимало модерних ідей.

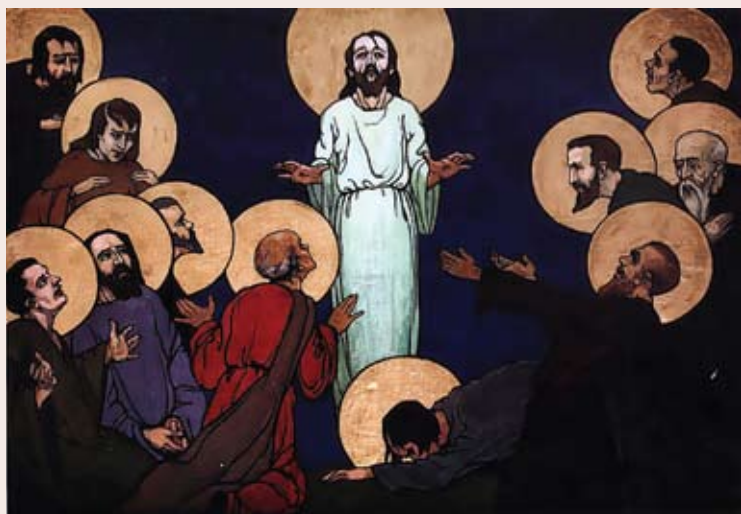
Особливе місце у творчості Олени Кульчицької посідає релігійне малярство. Саме в цьому жанрі найповніше розкривається її талант художника-монументаліста, автора модерних за формою творів, що є яскравою сторінкою українського іконопису першої третини ХХ ст.



Олена Кульчицька, 1900-ті рр.



Положення до гробу. Із циклу “Страсті Христові”. 1915 р



Явлення Христа апостолам. Із циклу “Страсті Христові”. 1915 р.

У графіці 1914-1920 рр. художниця відобразила настрої галицького суспільства й порушила низку нових для тогочасного образотворчого мистецтва тем, зокрема – тему воєнного лихоліття. Провідними замислами її естампної графіки стають ідеї героїчної боротьби та самопожертви. Художниця створює в різних графічних техніках серію творів, у яких найповніше проявився її талант інтерпретатора глибоких людських переживань.

У цьому контексті хочеться згадати і її малярський цикл “Страсті Христові” (1915), над яким вона працювала під час перебування в еміграції. Його провідним мотивом стала ідея жертвності, яка певною мірою наклалася на тогочасні українські історичні реалії й віддзеркалила екзистенціальні настрої доби краху гуманістичних ідей ХІХ ст.

Твори Олени Кульчицької не втрачають своєї актуальності, хвилюють сучасного глядача глибиною думки, настроєвістю та, передусім, мистецькою досконалістю. Адже визначальними для творчого кредо художниці були: розуміння українського мистецтва як органічної частини європейського, невпинний пошук нових засобів самовираження та глибоке усвідомлення важливості загальнолюдських вартостей, яке проявилось у її творчості та ідеї служіння рідному народові.

Любов Кость | Джерело: Олена Кульчицька (1877-1967). Графіка. Малярство. Ужиткове мистецтво: альбом-каталог/ Національний музей у Львові ім. Андрея Шептицького. – Львів; Київ: Апріорі, 2013

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# Від Крайової голови ◇ From the National President

## *Easter Greeting 2017*

Living in this land of plenty, we are regularly faced with many forms of temptation. When we pray, fast and give alms during Lent, we are enriched with particular opportunities that allow us to seek God's forgiveness for our past transgressions. I pray that in our UCWLC life decisions, we are able to grow in honest recognition of our personal and organizational limitations. After all, nothing feels better than virtue. However, let us not fall into the trap of self-righteousness, like the Pharisee. Instead, may we humbly seek forgiveness from all those with whom we are in relationship so that we can celebrate ПАСХА, joyously and in harmony together.

Довга підготовка і оброблення ґрунту через Великий Піст дали нам, членкиням ЛУКЖК, можливість нашими відкритими руками прийняти дар нового життя. Хай наше спільне життя віддзеркалює підтвердження наших завдань як активних діючих християнок.

Бажаю Вам усім, миру і радості СВЯТОЇ ПАСХИ.

## *Христос Воскрес!*

Маруся Барщик  
Голова Крайової Управи ЛУКЖК

Marion Barszczyk  
National UCWLC President



Front cover: pysanky with rushnyk. Photo – Larysa Hrynda.  
Верхня обкладинка: Великодні писанки. Фото – Лариса Гринда.



# НАША ДОРОГА

XLVII – 1(61)/2017

# NASHA DOROHA

Квартальний журнал  
Ліги Українських Католицьких Жінок Канади

Quarterly publication of the  
Ukrainian Catholic Women's League of Canada

La Journal de la Ligue des Femmes  
Catholiques Ukrainiennes du Canada

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NASHA DOROHA  
387 BETTS AVE  
YORKTON SK S3N 1N3  
ISBN 1-894022-75-0

## **PRINTWEST**

Printed by PrintWest Communications  
1111 8th Avenue, Regina, SK S4R 1E1  
Phone: 306-525-2304 Fax: 306-757-2439

### Задня обкладинка / Back cover

Фрагмент розпису в Катедрі Св. Шв. Йосафата в  
Торонто. (Фото – Лариса Гринда)  
Fragment of painting in St. Joseph's Ukrainian Catholic  
Cathedral in Toronto. (Photo – Larysa Hrynda)

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# Ukrainian Easter Traditions

## PALM SUNDAY

After Palm Sunday services, it was customary for Ukrainians exiting church to gently tap each other with the blessed pussy willow branches. This custom, known as *Bozhi Rany* (God's Wounds) was done to imitate the scourging of Jesus by His captors on Holy Friday. But the tapping of friends with the pussy willow branches was actually a wish for good health, wealth and happiness. That is because the tapping was usually accompanied by the phrase: "*Bud' velykyi yak verba, zdorovyi yak voda, bahatyi yak zemlia.*" This expression translates as: "*Be as big as the willow, healthy as water, rich as the earth.*" The blessed willow branches were then taken home and some were planted by the father or oldest son. If they took root, it meant many good

things would come to the family that year. Most of the blessed pussy willow branches were placed in front of, behind, or above holy pictures in the home. These branches would replace the branches that had been placed the previous year. The branches which were taken down were carefully burned.

## HOLY THURSDAY

Holy Thursday, known as *Velykyi Chetver* or *Strasty Khrysta*, is a day to commemorate Christ's passion. In doing this, everything must be washed or cleaned, and all food should be cooked or baked. All of the household work must be completed on Holy Thursday, as after Holy Thursday there is no work permitted. Time spent after Holy Thursday is dedicated to various religious services.

## GOOD FRIDAY

*Velykodnia Piatnytsia*, Good Friday, is a solemn time that commemorates the day our Lord was crucified. This day is observed as a strict fast, so no meat or dairy products are consumed. No manual labour is allowed. All conversation is done quietly. Part of the services of that day includes the ancient custom of the Veneration of the Holy Shroud (*Plashchanytsia*). The Holy Shroud is a representation of the sheet that Christ was buried in following His death on the cross. The body of Jesus with His wounds is depicted, laying in repose, often pictured



with other individuals who were part of the events of Good Friday, such as Joseph and Nicodemus, who took Jesus down from the cross.

There is also a solemn procession around the church, led by a worshipper carrying the Crucifix. In the procession, the elders of the parish carry the Holy Shroud, the priest carries the Holy Eucharist and the altar boys carry lighted candles and the wooden clappers. This procession is symbolic of the journey from Christ's Crucifixion on Calvary to His Tomb. The procession reenters the front doors of the church and the Holy Shroud is placed on a representative tomb. The tomb is usually surrounded on three sides by candles, palms and flowers. As a show of devotion and adoration, the faithful approach the *Plaschanytsia* on their knees, make the Sign of the Cross and kiss all five wounds of Christ pictured on the Holy Shroud. The time between noon and three o'clock is known as the Devotion of Three Hours. During that time, members of families and church organizations take turns keeping vigil as guards of honour at the Holy Grave.

### HOLY SATURDAY

Depending on the regional tradition, some families have their basket blessed on Holy Saturday, while others have it blessed on Easter morning. What goes in a Ukrainian Easter basket?

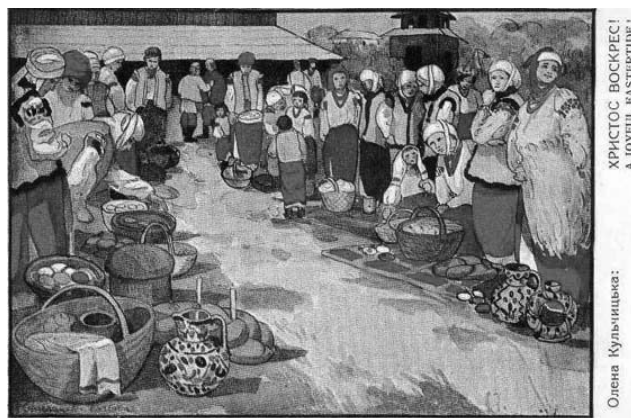


### EASTER FOOD BASKET

It is traditional that, during the Great Fast (Lent), the faithful fast and abstain from meat and dairy products as much as possible. To show their joy and gratitude at the end of this time of fasting, people take to church baskets of food which are to be blessed and then consumed on Easter morning to "break-fast". The traditional Ukrainian Easter morning breakfast of hard-boiled eggs, various meats, sausages and ham, butter, decorative paska, salt, horseradish, and cheese is a very special treat.

This meal is very much looked forward to, especially in light of the symbolism of the foods that are consumed.

- Paska – Christ, Our Bread of Life
- Eggs – New Life and the Resurrection of Christ
- Horseradish – The Passion of Christ
- Bacon – God's Mercy
- Cheese – the moderation that Christians should show in all things
- Salt – The duty of Christians to others
- Ham – The great Joy and abundance of Easter
- Butter – The Goodness of Christ
- Kovbasa – God's Favour and Generosity



Олена Кульчицька:  
ХРИСТОС ВОСКРЕС!  
A JOYFUL EASTER! DE!

### EASTER SUNDAY

Easter Sunday morning in the Ukrainian tradition begins at sunrise. That is when the faithful arrive for Resurrection Services. The service before the Divine Liturgy consists of a procession which circles the church three times. The journey is made to symbolize the trip of the women to the tomb to anoint the Body of Christ on that first Easter morning. The makeup of the procession is similar to the one on Good Friday, led by a worshipper carrying the crucifix and altar boys using the *kalatala* (wooden clappers). Parish elders carry the *Plaschanytsia* (Holy Burial Shroud).

After the third passage, the procession stops in front of the church doors, which symbolize the impossibility of being able to enter the Kingdom of God before the Resurrection of Jesus Christ. The priest sings the joyful Easter song *Khrystos Voskres* (Christ is Risen) the first time himself. All of the faithful repeat the triumphant hymn a second time. Then, striking the doors of the church with the crucifix to open them, the priest begins *Khrystos Voskres* a third time, as the congregation joins in. This dramatic entrance reminds us that Heaven is now available

to all because our Saviour has conquered death with His death. All enter the church and the Divine Liturgy of Easter, the Great Day, begins.

### PYSANKA

Arguably one of Ukraine's most famous Easter traditions is the intricately decorated Easter eggs known as *pysanky* (plural of *pysanka*).



The word *pysanka* comes from the verb *pysaty*, to write. Creating *pysanky* is an extremely complicated endeavour and they are usually created during the last week of Lent. The smoothest and best-shaped eggs are used to make *pysanky*. A stylus is often used to ensure and perfect the clean lines and intricate patterns on the eggs. *Pysanky* are given to friends and loved ones to represent the gift of life, and are usually decorated to match the personality of the receiver.

One of the most popular and oldest *pysanka* legends tells of a young woman who was on her way home from the market in town. She had with her a jug of fresh water for her journey and a basket of eggs. On her way she met a stranger sitting on a rock. Thinking he must be a tired traveller, she offered him a drink of her water. When he handed the water back to her, she was surprised to see that he had wounds on his hands. The stranger said nothing, but got up and went in the opposite direction of the young woman. When she arrived home, she uncovered her basket and discovered her eggs had been turned into beautiful *pysanky*. The stranger, of course, had been Jesus Christ, and that was the first Easter morning.

### PASKA

Paska is beautifully decorated Ukrainian Easter bread. Tradition states that the baker must keep their thoughts pure and the entire household quiet in order to ensure the bread bakes properly and becomes its fluffiest. This means that no one, not even neighbours or friends, is allowed to enter the home during its baking! The intricate décor on the bread represents welcoming imagery of springtime. Some Ukrainian traditions insist upon three loafs: one to honour nature, another to honour the dead, and a third to honour those on earth.

### RINGING OF THE CHURCH BELL

Often, while the family was still having Easter breakfast, the sound of the joyous ringing of the church bell would be heard. The ringing was done to proclaim the joy of the Resurrection of our Lord. The task was accomplished by one of the boys of the village. He would have been the first to hurry home, have his Easter family breakfast and run back to the church. It was considered an honour to do the Easter morning bell ringing, and whoever the fleet-footed lad was who accomplished the ringing was then predicted to be the First in many accomplishments in the coming year.



### EASTER WAS CELEBRATED FOR THREE DAYS

In Ukraine, Easter was celebrated for three days. There was usually no work done, much food was consumed, and many hours were spent in church as well as with family and friends. Being such a happy time, there were also stories told and games played by the children. Among the games was the rolling of the *krashanky* (plain-coloured, hard-boiled eggs; single egg, *krashanka*, from the word *kraska*, meaning colour). There were many variations of that game. The one popular among the girls was the line rolling. In that, girls would stand in two parallel lines and roll the eggs back and forth between partners. The two girls with the last remaining uncracked egg would win all of the eggs that had cracked. Another game with *krashanky* was known as *tsokannia*. In this game, two children would tap each other's eggs together until one of the eggs cracked. The winner, whose egg did not crack, got to keep the cracked egg. Older children would do the airborne variation of the parallel line game. The eggs would be thrown between the teenagers in the lines. Again, the team with the last uncracked egg would be the winner.

Ukrainian People

# Українські стародавні традиції та звичаї у Великодніх Святкуваннях

Стефанія Шимко

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**Великдень є найбільшим християнським святом. Цей день Воскресіння Ісуса Христа має також назву – Пасха.**

Слово «Пасха» походить від назви старозаповітного свята, яке відзначали іудеї, пам'ятаючи їх звільнення від єгипетського полону. Святкувати Пасху в Україні почали наприкінці першого тисячоліття з приходом Християнства.

Згідно зі Святим Письмом Ісус Христос воскрес рановранці, коли ангел небесний відвалив камінь від дверей Гробу Господнього. В той час як на світанку жінки-мироносиці прийшли до гробу та побачили відвалений камінь і порожній гріб, ангел їм повістив про Воскресіння Господнє.

Великодні Святкування пов'язані зі стародавніми поганськими традиціями нашого народу. Ще до вкорінення Християнства в Україні наші прадідні землероби вірили, що померлі родичі продовжують жити під землею і можуть впливати на її родючість. Якраз з тими віруваннями був тісно пов'язаний культ весняного поминального обряду. Тому Великодні Свята в Україні сьогодні символізують загальне поняття відродження та оновлення.

Великодні звичаї нам стали відомі головню із записів очевидців XIX-XX ст. Там

перебувають сліди трьох різних верств культів поклоніння та віри – культу роду, культу весняного сонця та віри в Христа, що приніс людству ідею Воскресіння – ідею духовного й фізичного відродження.

Дослідникам досить тяжко дослідити, які були великодні обряди і коли вони виникли. Разом з християнськими обрядами змішалися давні поганські обряди, пов'язані зі святкуванням весняного сонця. Під впливом християнського календаря частина поганських звичаїв та обрядів з часом помандрували у Великодній тиждень, а деякі зовсім зникли.

До часу Великодніх Свят вірні протягом семи тижнів дотримуються Великого Посту – одного з найсуворіших постів, яке за життя провів у пустині Ісус Христос до свого розп'яття. Вважається, що у ці дні душа віруючого повинна прислуховуватись до «Страстей Господніх», до останніх днів Ісуса Христа в людській подобі.

Особливе значення має Страсний Четвер – день, коли Ісус разом зі своїми апостолами розділив святкову трапезу на Таємній Вечері. Того вечора в церкві читають 12 Євангелій, де описуються передсмертні жорстокі муки Хресної Дороги Ісуса Христа.

У Страсну П'ятницю з церкви виносять плащаницю,

в яку було загорнуто тіло Христа, де він зображений у гробі. Плащаницю несуть навколо церкви. В цей скорботний день приписується нічого не їсти.

У Страсну Суботу в давніші часи віруючі християни не виходили з церкви після Служби Божої, а залишалися там до ночі, харчуючись хлібом і вином. У пам'ять про це у Страсну Суботу святять їжу.

У ніч Воскресіння Христа в церквах проводиться Великодня Служба Божа, яка триває майже всю ніч. Урочистий момент настає опівночі, коли священник сповіщає, що Христос воскрес, а всі присутні відповідають: «Воістину Воскрес!» Після Святої Великодньої Літургії процесія вірних тричі обходить навколо церкви, а потім починається освячення пасхальних страв: пасок, яєць, писанок, ковбас, хрону, шинки, тощо. Родини прикрашують кошики вишиваними рушниками, барвінком та свічками.

Після тривалого посту віруючі можуть знову їсти непісні страви. По домах пасхальний родинний стіл стає символом небесної радості та символом Господньої вечері.

В давніших часах, перед тим як їсти свячене, господар йшов зі свяченим насамперед поміж худобу, христився перед нею та сповіщав «Христос Воскрес!», а хтось із присутніх відповідав

за худобу: «Воістину Воскрес!» Тоді господар три рази торкався свяченим кожної худобини. Потім господар обходив сад, пасіку та город зі свяченим, та нарешті всі входили до хати, де господар благословив дітей.

Молодь ішла традиційно під церкву, де починалися великодні ігри – Веснянки чи Гаїлки. На Великдень люди вірили, що всі мають веселитися, а хто буде сумувати в цей день – сумуватиме протягом цілого року. Хто помирає на Великдень, його щаслива душа піде просто до неба, бо вважали, що того дня «небо отворилось».

Великодній понеділок зветься Обливаним. За традицією хлопці обливають дівчат водою. Великодні Свята за звичаєм закінчуються поминанням мертвих, молитвою та тризною на гробах. Закопують на могилах яйця та шкарлупу від з'їдених

яець, кості від свяченого м'яса, свячену сіль та виливають чарку горілки.

Щоб збагнути велич Христового Воскресіння, варто застановитися над джерелом цієї надзвичайної життєвої радості. Прихід Христа на землю зі своїми муками та своєю смертю на хресті звільнив нас від неволі гріха та смерті. Тому гомонить спів вірних про те, що Христос «Смертю смерть подолав і тим, що в гробах, життя дарував, і нам дарував життя вічне!»

Своїм воскресінням Христос доказав, що Він правдивий Бог, Син Божий. Христос сповнив предсказане: «Я Воскресіння!»

Наша тисячолітня християнська віра збудована на правдивій історичній події Христового Воскресіння. Вітаючи себе взаємно радісним привітом «Христос Воскрес! Воістину Воскрес!», ми освідомлюємо

себе, що в цей день Пасхи Христос відкрив людству двері вічності.

У ці Великодні дні згадаймо радісні слова поета Романа Завадовича:

### *Великодній привіт*

На дзвіниці дзвонять дзвони  
Великодні, голосні –  
Всюди втіха, всюди гомін,  
Всюди радісні пісні.

Це Ісус воскрес з могили  
І воскресла з Ним весна.  
Квіти сині, жовті, білі  
Розсипає скрізь вона.

Любі друзі, добрий ранок!  
Всім привіт: Христос Воскрес!  
Час співати нам веснянок,  
Щоб із серця смуток щез.

Великодніми піснями  
Звеселяймо Божий світ,  
Щоб почула за морями  
Україна наш привіт.



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

### **The Vera Buczynsky Ukrainian Studies Scholarship**

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

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

Olha Karaim, Chair at  
[ucwlcnationalscholarship@gmail.com](mailto:ucwlcnationalscholarship@gmail.com)

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

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

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

Olha Karaim, Chair at  
[ucwlcnationalscholarship@gmail.com](mailto:ucwlcnationalscholarship@gmail.com)

*Deadline for receipt of complete applications is September 30, 2017*



## Візит Блаженнішого Святослава у Торонтонську Єпархію

Лариса Гринда

**Я** ЧАСТО ДУМАЮ: ЯКІ МИ ЩАСЛИВИ, ЩО ІНКОЛИ БОЖЕ ПРОВИДІННЯ дарує нам незабутні події і нагоду зустріти виняткових людей. Саме таким подарунком для мене особисто – і, думаю, для багатьох інших людей – є зустрічі з Головою Української Греко-Католицької Церкви Блаженнішим Святославом. Коли він входить у церкву чи в залу – церква чи зала наповнюється неймовірною позитивною енергетикою і спокоєм.

Його рухи, його манера говорити, його усмішка, його молодечий вогник в очах – все це не залишає байдужим нікого!

Кожен приїзд Блаженнішого Святослава до Канади ознаменованій Богослужбами та зустрічами з вірними УГКЦ, в яких беруть участь сотні і сотні людей. І зайвий раз перекоуешся – які ми, українці, благословенні, що маємо такого Главу нашої Греко-

Католицької Церкви.

Наприкінці лютого 2017 року Блаженніший Святослав знову відвідав Єпархію Торонто і Східної Канади зі своїм душпастирським візитом. Слід зазначити, що у цей період відбувався Постійний Синод в містечку Ніагара Фолс, Онтаріо. Постійні Синоди проводяться у різних єпархіях світу, і поряд з робочими засіданнями Глава УГКЦ та Владика, що

беруть участь у Синоді, знайомляться з життям наших вірних, відвідують парафії, де служать Божественні Літургії, та зустрічаються з місцевими парафіяльними громадами.

Зокрема, 25 лютого члени Постійного Синоду відслужили Велику Вечірню в місцевій парафії Різдва Пресвятої Богородиці, що в м. Ніагара Фолс, а відтак відбулася зустріч з вірними, які численно прибули з різних парафій Канади та з парафії у Бафало, США. Глава Церкви розповів про ситуацію в Україні та поділився своїми думками з приводу того, як українці в різних куточках світу можуть допомогти рідному народові перетривати час випробувань, пов'язаних з військовою агресією на Сході України. Зустріч була дуже тепла і родинна: чудова дерев'яна церква Різдва Пресвятої



Зліва: Парох церкви Різдва Пресвятої Богородиці отець Віктор Назарчик, Лицарі Колумба і парафіяни вітають Блаженнішого Святослава.  
Справа: Блаженніший Святослав, Владики, священники і парафіяни в церкві Різдва Пресвятої Богородиці.

Богородиці, смачний домашній обід, приготовлений жінками місцевої парафії, вітальне слово отця пароха Віктора Назарчика, в якому він подякував за велику честь гостити учасників Синоду у своїй парафії, прониклива промова Блаженнішого.

Наступного дня Владики, які брали участь у Синоді, роз'їхалися по різних парафіях, а Блаженніший Святослав відслужив Святу Літургію у церкві Святих Кирила і Методія у місті Сент-Кетеринс, Онтаріо, у супроводі Єпарха Торонто і Східної Канади кир Стефана Хміляра, пароха церкви Святих Кирила і

Методія отця Богдана Чолія та інших священнослужителів.

І знову чудова церква Святих Кирила і Методія була по вінця заповнена місцевими вірними і гостями з інших парафій. Цього дня, 26 лютого, була неділя, яка також називається Сиропусною неділею, що безпосередньо впроваджує нас у час Великого посту. Тому і проповідь Блаженнішого Святослава була присвячена цьому важливому періодові християнського життя. «Боже слово від Євангелиста Матея, – зазначив Блаженніший Святослав, – наче пояснює нам, що означає постити,

яке значення для нашого особистого життя має час Великого посту... Сьогодні Христос говорить про три речі: прощення, духовну радість, яку ми повинні пережити, коли постимо, і скорб, справжній скорб, який наповнить наше серце і зробить нас щасливими».

Патріарх Святослав закликав молитися і постити за Україну, яка сьогодні переживає дуже нелегкі часи. «Мене багато запитують, як можна прощати нашим ворогам, які щодня вбивають нас, забирають у нас свободу? Як прощати в умовах війни? Це складне питання. Але я на нього відповідаю так:



Зліва: Блаженніший Святослав служить Святу Літургію у церкві Святих Кирила і Методія у місті Сент-Кетеринс.  
Справа: Діти готуються до зустрічі Блаженнішого Святослава.



Зліва: Свята Літургія в церкві Святих Кирила і Методія у місті Сент-Кетеринс. Справа: Святе Причастя.

найбільша невдача, найбільша поразка українського народу настане тоді, коли почнемо ненавидіти нашого ворога. Тоді ворог уже переміг нас у нашому серці, тому що ненависть не породжує героїв. Ненависть породжує злочинців. Героїв народжує любов – любов до своєї Батьківщини, до своєї рідної землі, до свого народу», – наголосив Блаженніший Святослав.

Опісля членки місцевого Відділу ЛУКЖК та його енергійна голова пані Наталія Коник запросили усіх на каву та солодке, де

охочі мали нагоду поспілкуватися з Предстоятелем Церкви.

Відтак на честь душпастирського візиту Патріарха Святослава відбувся величавий бенкет у залі церкви Св. Івана у Сент-Кетеринс. Блаженнішого Святослава і Владик, що брали участь у Синоді, вітали місцеві церковні та громадські діячі, муніципальні представники, Лицарі Колумба.

На бенкеті виголосила привіт голова Крайової Управи Ліги Українських Католицьких Жінок Канади Маруся Барщик. Вона тепло привітала Патріарха Свято-

слава від нашої організації і на згадку про цю подію подарувала йому українську писанку.

Кожна така подія, як візит Блаженнішого Святослава, є незабутньою і надзвичайно потрібною тут, у діаспорі. Це вливає у наше життя живу хвилю українського духу та патріотизму, це є підтвердженням того, що у нас усіх, і українців в Україні, і українців на поселеннях, – одне єство, єдина віра і однакове бажання бачити нашу Церкву і Українську державу згуртованою, цілісною і могутньою.

Щастя нам Боже!



Зліва: Парафіяни і священники Катедри Св. Свщ. Йосафата з родинами на бенкеті. Справа: Голова Крайової Управи ЛУКЖК Маруся Барщик вручає Блаженнішому Святославу писанку, зліва сидить Єпарх Торонто і Східної Канади Владика Стефан Хміляр.

# “The Battlefield of Forgiveness”

By Lyrissa Sheptak

In this last week of Lent – Holy Week – one of our family traditions is watching the movie *The Passion of Christ*. It’s difficult to watch, but it’s a good reminder of what Jesus endured in the name of love.

Many things strike me when I watch this movie; I find it emotional and am often left feeling a little guilty at the end. Thankful and introspective, but guilty. Was my Lent really as good as it could have been? Am I the Catholic God wants me to be? But on a different note, my heart always lurches a little when it comes to Judas and Peter. Both men fell disappointingly short on the eve of the Last Supper, yet it ended so differently for each of them. One man discovered the healing power of forgiveness and allowed God to mould him into something beautiful; the other man, by his drastic actions, wasn’t able to forgive himself.

Judas was the great betrayer. As a child, I grew up upset at this deceiver who just didn’t seem to get it. He and many other Jewish people were looking for a king from *this* world – a military leader, a man who would conquer their lifelong enemies and sit upon an earthly throne as he raised Israel to a new greatness. Judas didn’t seem to understand God’s plan. I remember thinking, “How can someone be a part of Jesus’ ministry and listen to His teachings, yet completely miss the point?” How did Judas not understand what Jesus was

about when it was made so obvious through His miracles, parables, and example?

I don’t know, but I can safely guess that none of us are perfect – every one of us has a shortcoming or struggle that we can’t seem to shake. We all mean well, right? After it was said and done for Judas, my heart breaks a little because he took things in his own hands instead of understanding that he was a small player in a much bigger story. Judas wanted Jesus to show His hand – His power. He tried to rush Jesus’ agenda and His hour. After it went terribly awry, in his panic and despair, Judas didn’t wait for the big reward – forgiveness, and God’s love and mercy. He obviously wasn’t paying attention to instructions when Jesus was preaching. Judas didn’t trust his beloved friend.

What do you think? Do you think Jesus would have forgiven Judas? Well, only God knows that. But here’s what I do know: in Luke 17:3-4 Jesus said, “If your brother sins, rebuke him, and if he repents, forgive him; and if he sins against you 7 times in the day, and turns to you 7 times and says, ‘I repent,’ you must forgive him.” I think when Judas returned the blood money he would have

done anything to turn back time, or even just see Jesus and beg for forgiveness. But it didn’t turn out that way.

Notwithstanding all that I have just mentioned, I don’t want to denigrate Judas to the last degree because all of us have a little bit of Judas in us. For example, in the parable of the prodigal son, every one of us is sometimes the son, sometimes the father, and sometimes the elder brother. We have to say to ourselves, “For the grace of God, there go I.” Jesus surely would have forgiven Judas.

What about Peter’s story? Peter was a strong, brash, confident man. A man’s man, who wore his heart and emotions on his sleeve. But when he realized that he denied Jesus, just as was foretold, Peter’s despair, guilt, tears and repentance persuaded him to recognize his own weakness. Unlike Judas, Peter got it. What would you have done if you were one of Jesus’ apostles at that moment? We’d all like to think we’d have the backbone to stand up for our Lord, but let’s be honest with ourselves. We certainly deserve applause if we’re stronger than we think. But the reality of the time was torture and execution – and the options for carrying it out were hideous. So let me ask again, if you were in that crowd and people were trying to turn you into the authorities, would you have declared your loyalty to Jesus? Well, strong, brash and confident Peter wasn’t bold and brave in the end, was he? I think we’ve

all felt immense disappointment in ourselves at one point or another. Aren't these the moments that "make or break" us? We either change for the better, like Peter, or we get stuck in a cycle of shame and bad habits, unable to forgive ourselves.


But this is just one of the many beautiful qualities about our God, for isn't it when we are at our lowest that He works His best in us? Remember, Judas – who instigated the betrayal – dealt with his own despair. In the end, he still didn't get it. Judas had an error in judgement – a tragic error with great consequences to himself. He took the wrong fork in the road as many of us do. But his actions had a life-changing consequence. But there's a reason that Jesus declared Peter our first pope. Peter allowed God to work through him. In Peter's despair he never forgot

about Jesus, nor His teachings. Peter realized that without the Lord, he was a sinner, a shameful disappointment. Peter realized that only with Jesus' help could he be all he was meant to be; and through Jesus' love and forgiveness, was he able to start over and achieve many great things.

Reconciliation and forgiveness are wonderful. They leave you feeling clean as the driven snow, and full of hope. In the words of C. S. Lewis, "Forgiveness is a beautiful thing – until you have something to forgive." So, what if you're the person who has to do the forgiving? In the Our Father we pray, "Forgive us our trespasses as we forgive those who trespass against us." So if we don't do it, then we won't be feeling much of God's grace. St. Paul reinforces it in Ephesians 4:31-32. "Let all bitterness and wrath and anger


and clamour be put away from you, with all malice, and be kind to one another, tender-hearted, forgiving one another as God in Christ forgave you." So we have to forgive, especially when someone asks us for it.

But what about those who don't ask for it? I read an article called "The Limits of Forgiveness" on the Catholic Answers website, written by Catholic Apologist Jimmy Akin, who quotes the scripture from Luke mentioned earlier. He claims that if someone asks for forgiveness, even of a heinous crime, we must forgive them. But in the same breath, Akin qualifies it saying, if a person *isn't* repentant, then we don't have to necessarily forgive them. Now, I'm not a theologian, so I can't officially weigh in. Perhaps discuss this with your priest or spiritual advisor. But Akin goes



*Easter Greetings*  
from the  
Ukrainian Catholic Women's League of Canada  
Eparchy of Saskatoon

*We are called to be an Easter people who bring hope to the world*



*Зі світлим празником  
Христового Воскресення  
бажаємо радості, щастя,  
та кріпкого здоров'я всім.*

Ліга Українських Католицьких Жінок Канади  
Епархія Саскатуну

*Христос Воскрес! Воістину Воскрес!*

**Богдана Матіяш**

\*\*\*

День першого цвітіння абрикос.  
Приходить янгол з квіткою розквітлюю.  
Марію бачить тихою й тендітною,  
Тремтить, бо з неї зродиться Христос.  
А нині день цвітіння абрикос.

День пуп'янків, тюльпанів і примул,  
Розквітлих, повних радості і миру.  
Маріє, будеш в смутковій щаслива,  
Прийматимеш дари – кадило й миро,  
А серцем все питатимеш про щось.

День тихого дощу і день тепла.  
Є радість, яку просто п'єш до дна.  
Є біль, немов жаринка під стопою.  
Стоятимеш із квіткою ясною  
І знатимеш – тобі це не здалось.

Із тебе, Чиста зродиться Христос.  
А нині день цвітіння абрикос.

## “Forgive That You May Be Forgiven”

### Practical Tips for Letting Go

1. Forgiveness is not an emotion, it's an act of the will, an act of love. You don't need to *feel* to forgive.
2. Forgiving doesn't mean you'll forget. That's denial.
3. Forgiveness doesn't mean you're excusing the wrong or saying it doesn't matter. It says, “I know what you did, but I won't hold it against you.”
4. Forgiveness is offering your anger to God and letting go of your “right to revenge – and leaving justice to God.”
5. Don't confuse forgiveness with reconciliation. Reconciliation requires repentance, forgiveness does not. From the cross, Jesus forgave people who had not repented and maybe never would. We must do the same.

Sarah Christmyer

January 23, 2014, “The Great Adventure”

on to say that reconciliation and asking for Jesus' forgiveness is part of the process of receiving it. It's parking our pride (one of the seven deadly sins) kneeling down, and asking for God's mercy. Bottom line, in order to receive reconciliation, we have to repent and ask for forgiveness. It makes sense. But I feel that forgiveness is a gift, and if someone doesn't want it, then it's still a gift to *us* – maybe in letting go, maybe a step closer to being more Christ-like which may require God-like faith.

What about serious and horrific offences, like personal and societal atrocities? How does one forgive those? I don't have the answer. But I have some ideas that may lead to answers, or at least dialogue with someone who *does* have answers. I believe that we have to do what's best for our physical and spiritual health. It's not healthy to harbour bitterness. If we do, then who's the real winner? Not us.

If one of the meanings of life is to worship and praise God for eternity, then this life on earth is a test. So, we should endeavour to be more God-like. We should work towards a better world, and a better soul, by being more like Christ. Perhaps that means forgiving someone in your heart who doesn't seek it from you. You'd be one step closer to Godliness – one step closer than the person holding out. You may not feel like you've forgiven them, and you may still carry the pain, but you've taken the first step. This is not easy, but let me leave you with this thought: didn't Jesus, while on the cross, forgive the unrepentant who played a part in his crucifixion? One of the thieves on the cross next to Jesus actually asked for forgiveness, and he received it. But for all the others, just before He died Jesus said, “Forgive them Father, for they know not what they do.” Perhaps this goes for Judas, too.

I'll leave you with the poignant words of St. Teresa of Calcutta:

“People are often unreasonable and self-centred. Forgive them anyway.

If you are kind, people may accuse you of ulterior motives. Be kind anyway.

If you are honest, people may cheat you. Be honest anyway.

If you find happiness, people may be jealous. Be happy anyway.

The good you do today may be forgotten tomorrow. Do good anyway.

Give the world the best you have and it may never be enough.

Give your best anyway.

For you see, in the end, it is between you and God. It was never between You and them anyway.”

I love this poem – specifically the last line. No matter the hurt, the bitterness, rejection, or anger St. Teresa advises us not to lay blame and focus on the negatives around us. We are to fixate on our relationship with the Lord. This is what the spirit of forgiveness comes down to: **“In the end, it's between you and God. It was never between you and them anyway.”**





# 125th Anniversary Opening of Sisters Servants of Mary Immaculate

## Opening Celebration, Lviv, Ukraine

**O**n August 27, 2016, a morning blessed with beauty, sunshine and peace, Sisters Servants of Mary Immaculate gathered from all over the world to celebrate the Divine Liturgy at St. George's Cathedral in Lviv to mark their 125th Anniversary of service to our God, faith, church and community.

SSMI missioned in the following ten countries were represented: Australia, Brazil, Canada, Italy, Kazakhstan, Poland, Slovakia, Serbia, Ukraine and USA. There are also missions in Argentina, Belgium, Bosnia, Croatia, France, Germany, Great Britain and Spain which were not represented. There were at least

90 sisters present at the Divine Liturgy.

The Main celebrant at the Pontifical Divine Liturgy was Most Rev. Archbishop Metropolitan Ihor Vozniak, Metropolitan of Archeparchy of Lviv, assisted by Most Rev. Archbishop Metropolitan Volodymyr Viiytyshyn, Metropolitan of Archeparchy of Ivano-Frankivsk, many bishops and numerous priests.

The sisters formed the choir, filling the church with their beautiful voices.

The organizers of this celebration were the SSMI General Council in conjunction with the SSMI Provincial Councils of Ukraine and Poland. Sister

Theresa Slota, the Superior General, presented greetings and the history of the SSMI.

My husband and I were privileged to attend this special occasion being in Ukraine on Pilgrimage led by Sister Angelica Hodowansky from the Eparchy of New Westminster.

We were delighted to see Sister Emanuel Kharyshyn and Sister Tatiana Holovchak who had served in the Edmonton Eparchy before being recalled to Ukraine.

This was a most inspiring event for us and we will remember it for a long time.

Submitted by Helen Sirman,  
Edmonton Eparchy



## Подячне Слово

Божественна Літургія в Архикатедральному соборі Св. Юрія

Високопреосвящений Митрополите Ігорє та Митрополите Володимирє!

Преосвященні Владики!

Високопреподобні отці протоігумени!

Всєвітліші й преподобні отці!

Високопреподобні вищі настоятельки та дорогі сестри різних Чинів та Згромаджень!

Дорога мати Дженєс, вєслужєна Генєральна Настоятелько!

Преподобні сестри, Генєральні Дорядницї с. Марто, с. Євфризино, с. Стефаніє та с. Юліє!

Преподобна с. Боніфатіє, Провінційна Настоятелька з України!

Дорогі Сестри, Провінційні Настоятельки: с. Наталіє з Польщі, с. Петре з Словаччини,  
с. Катєрино з США, с. Мартино з Сєрбії та Провінційні Дорядницї!

Дорогі Сестри Служєбницї з цілого світу – України, Бразилії, США, Канади, Австралії, Сєрбії,  
Словаччини, Польщі, Казахстану та Італії.

Найдорожчі наші батьки, добродії та гості!

Вітаю вас, дорогі діти та дорога молоде!

Вітаю вас усіх, хто зібрався тут перед Господом, щоб подякувати Йому за Його вєльми великі діла  
для нашого Згромадження!

**СЕРДЕЧНО ВІТАЮ ВАС** зі Святєм! Ювілей Згромадження Сєстер Служєбниць є святєм цілої Церкви. →

Отож, впродовж цього року будемо дякувати Господеві за його великі діла, які Він творив і творить через Сестер Службниць вже сто двадцять п'ять років.

Ми вдячні Богові, Пресвятій Богородиці і Вам, Високопреосвященний Митрополите Ігоре, що Ви ласкаво прийняли наше прохання, щоб Урочище відкриття Службницького Ювілейного року відбулося саме тут, в Архикафедральному соборі Святого Юрія. Від імені Сестер Службниць у цілому світі щиро дякую Вам, Високопреосвященним Митрополитам та усім Преосвященним Владикам, Високопреподобним отцям Протоігуменам, Ігуменам, Всесвітлішим Отцям, дияконам та прислужащим за Божественну Літургію в цьому храмі, який в часах Блаженної Йосафати був материнським лоном Української Греко-Католицької Церкви. Понад усе щиро дякуємо за найкращий дар на наш Ювілей – святую подячну Божественну Літургію.

Дякую також Вам, Високопреподобні настоятелі та дорогі сестри різних Чинів і Згромаджень, які прийшли, щоб ми разом, як співсестри, подякували Всевишньому за Його велике милосердя до нас.

Радіємо присутністю Матері Дженис Солюк, вислуженої Головної Настоятельки!

Найдорожчі наші батьки, добродії та гості, дякуємо Вам за підтримку нашого Згромадження від самих початків аж до сьогодні та просимо Вас про подальшу добру співпрацю, бо для нас це є дуже важливим.

Минуло дві тисячі років, відколи молода жінка в Назареті на ім'я Марія знайшла силу

духа й відвагу прийняти запрошення від Бога, дане Їй через Божого посланця Архангела Гавриїла, стати Божою Матір'ю.

Минуло сто двадцять п'ять років від хвилини, коли інша молода жінка у Львові на ім'я Михайлина Гордашевська, на прохання двох священиків – отця Єремії Ломницького, Чину Св. Василя Великого, та отця Прелата Кирила Селецького, декана та ревного пароха з Жужеля – дала свою згоду стати провідницею малої групи дівчат з парохії отця Декана, що забажали разом посвятитись Богові й народові в тодішніх його великих потребах.

Сто двадцять п'ять років тому, 27 серпня 1892 року, в день празника Успіння Божої Матері, на запитання отця Василянина, який з проповідальниці сільської церкви в селі Жужель звернувся до народу: «Дорогі в Христі! З-поміж Ваших дітей покликав Господь кількох до своєї служби; чи не жалуєте ви для Нього цих кілька квіток?..» – «Не жалуємо!» – «Чи даєте їх Господу Богу так, як Він бажає їх від Вас, особливо Ви, батьки та їхня родина?» І серед загальних сліз радості дався чути голос: «Даємо!» Цим актом започатковано нову чернечу спільноту, що її народ буде називати прегарним ім'ям: Згромадження Сестри Службниць Непорочної Діви Марії (ССНДМ).

Сьогодні, на окремих списі, вітаємо Вас, Дорогі Сестри з Провінції Співстраждання Божої Матері! Адже це водночас і свято Вашої Провінції.

Саме тут, на Галицькій землі, була накреслена правдива службницька дорога для усіх майбутніх поколінь на

різних місцях та поселеннях, а ця дорога полягає у свідченні евангельських правд та самовідданому служінні Церкві та народові.

Згадуючи історію життя Блаженної Йосафати, Слуг Божих отця Єремії Ломницького та отця Кирила Селецького, одночасно згадуємо історію Церкви, яку Господь провадить. Чернече життя – це життя у спільноті, це церковне життя. Ми не творимо історію самі, творимо її разом з іншими, і, спогадуючи ці події, ми свідчимо про невимовні Божі дороги, прокладені через історію життя конкретних людей.

Разом із Церквою ми молимося, щоб Господь щедро благословив Вас, дорогі нам Митрополите Ігоре та Митрополите Володимире, Владика та все духовенство, Сестри та Брати різних монаших чинів і Згромаджень, кріпив здоров'ям та наповняв свіжою духовною енергією, щоб Господь через вас, силою Свого Слова та свідченням пастирського служіння, навчав, провадив і освячував повірений Вам Божий народ.

Дорогі наші Батьки, молоде, діти, добродії та гості, і надалі запевняємо вас у нашій молитовній підтримці та співпраці.

Нехай Пресвята Богородиця буде вашою Помічницею, а наші Блаженні – Преподобна Мати Йосафата і Преподобна мучениця Тарсикія заступаються за вас і випрошують потрібні ласки у сповненні такого важливого служіння у нашій Церкві на славу Божу, честь Марії, нам мир!

с. Т. Слота

# “Молитва Звільнення: Свобода у Христі Ісусі”

Наприкінці січня мені випала нагода взяти участь у конференції “Молитва Звільнення: Свобода у Христі Ісусі”, яку проводив у Денвері католик, провідник християнської екуменічної спільноти Ніл Лозано. Ніл є засновником місії Служіння Серця Отця, присвяченої молитві звільнення та внутрішнього зміцнення, і понад 35 років допомагає людям здобути свободу у Христі Ісусі.

Молитва Звільнення побудована на *5-ти простих ключах*:

- Покаяння і віра
- Пробачення (усім, хто вас скривдив, і самому собі)
- Відречення від усього злого
- Авторитет, тобто прохання до Господа про звільнення
- Благословення Отця Небесного

План диявола використовувати наші страхи, відкинення, самотність, щоб перешкодити нам стати тим, ким ми покликані бути, – дітьми Отця Небесного.

Я часто хотіла знати, чому наша молитва може

бути не вислухана, тобто, коли ми щиро просимо Бога про щось, а Отець нібито не чує. Чудове пояснення про це подає о. Йосиф Семакула у своїй книзі “Оздоровлення Роду” (Fr. Yozefu-B. Ssemakula, *The Healing of Families*).

А от Ніл Лозано дуже просто і доступно вчив, як ми можемо самі собі допомогти та іншим визволитися від впливу диявола. Важливо розділяти два поняття – молитва звільнення і чин екзорцизму. Чин екзорцизму служить тільки призначений єпископом священник над людиною, яка одержима злим духом, причому, злий дух за згодою людини оволодіває нею уповні, а головне – опановує свobodну волю людини.

Натомість молитва звільнення допоможе людині, яку злий дух атакує або поневолює якусь сферу її життя, внаслідок чого вона відчуває внутрішнє безсилля, страх, безнадію, депресію, тиск. Однак воля особи є вільною, і людина здатна до покаяння, визнання віри, свobodного вибору.

In January I attended the “Unbound: Freedom in Christ” Conference in Denver, Colorado put on by Heart of the Father Ministries, and which was led by Neal Lozano, who for over 35 years has been helping people find real freedom in Christ by utilizing a simple and duplicable model of deliverance, “The five keys.” They are:

- Repentance and Faith
- Forgiveness
- Renunciation
- Authority
- Father’s Blessing

The devil’s plan is to use our fears, stress, anxiety, loneliness, addiction to draw us away from God the Father. “Unbound” is a deliverance prayer ministry that focuses on people, not on evil spirits. It is a safe and effective prayer. And it is not exorcism.

If you feel hopeless, depressed and helpless, or frustrated in your spiritual growth, or bound to negative patterns of thinking, or believe that despite your prayers nothing changed, or find yourself struggling with the same sin area time after time, or simply want to learn about deliverance ministry, you can benefit from reading more on the website at [www.heartofthefather.com/about/the-five-keys](http://www.heartofthefather.com/about/the-five-keys). On YouTube: [neil lozano unbound 5 keys / Introduction to deliverance](https://www.youtube.com/watch?v=neil_lozano_unbound_5_keys_introduction_to_deliverance).

Submitted by Dobrodyka Lidia Nykyforuk,  
St. Vladimir Ukrainian Catholic Parish, Edmonton, AB

## Nasha Doroha Publishing

September 14, 2016 – March 21, 2017

### Nasha Doroha Reserve Fund

Assumption BVM UCWLC, Moose Jaw, SK	.....\$30
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### Submitted Articles for Nasha Doroha

BVM UCWLC, Winnipeg, MB (Catherine Buyachok)	.....\$150
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*Thank you to all donors | Щира подяка усім*

Elizabeth Zahayko  
ND Financial Administrator

# A Pilgrimage *The Camino de Santiago*

By Virginia Sharek

**I**N MID SEPTEMBER OF 2016, I had the opportunity, along with 24 other women, to walk the last 100 kilometres of the Camino de Santiago in Spain.

The Camino de Santiago can be traced back to the ninth century. The Camino de Santiago is the name of any of the pilgrimage routes to the shrine of the apostle, St. James the Great in the Cathedral of Santiago, in Galicia, in northwestern Spain. Tradition or legend holds that the remains of St. James were carried by boat from Jerusalem to northern Spain, where he is buried in what is now the city of Santiago de Compostela.

What our group experienced was a modern-day pilgrimage. Our hope was to walk the Camino as many other pilgrims had done as a form of following a path to grow spiritually. Most of us embraced the idea of a spiritual adventure to remove ourselves from the business of modern life. Four individuals were making the pilgrimage to honour the memory of recently deceased loved ones.

Our guided pilgrimage began in the city of Sarria. By the end of our first day of walking we had purchased a scallop shell, a symbol of the Camino de Santiago. The scallop shell is seen frequently along the walking trail on posts and signs to guide pilgrims along the way. In all, we trekked six days, which resulted in walking 116 kilometres. We had two young male guides with us, who had walked the Camino before and were responsible for our safety and comfort. Both were fluent in Spanish. Their assistance and guidance

was very much appreciated by everyone in our group whose ages ranged from 57 to 80.

Before our pilgrimage started, each participant was given a Credencial Del Peregrino, known as the



Portion of the trail deep in a splendid forest

“pilgrim’s passport.” The credential is stamped with an official St. James stamp of each village, town, hotel, church or restaurant that the pilgrim has visited. It provides a record for the pilgrims and serves as proof to the Pilgrim’s Office in Santiago that the pilgrim walked according to an official route. Once the pilgrimage has been completed, each pilgrim receives a compostella, which is a certificate of completion of the pilgrimage. We eagerly collected two or more stamps per day, all the while zealously guarding against losing or misplacing our very special passports.

Once we reached Santiago de Compostela and attended mass in the beautiful Cathedral of Santiago, the difficulties that had been presented to us were put aside in the excitement and satisfaction of completing a rather challenging journey. We were proud of our achievement, but we knew that what we had experienced was not the same as pilgrims, historically, who walked much longer routes, without guides and without hotels booked at the end of each day. Wonderful friends were made as much was shared as we walked trails that passed through beautiful forests and welcoming villages. We could walk alone to pray and meditate or we could choose a companion to complain to about sore feet, blisters, or ask how much farther.

I am so happy that I was able to walk the Camino. The experience was more rewarding than I had imagined. It was an honour to walk on trails that so many other pilgrims had walked, and will continue to walk. Also, it was amazing to interact with pilgrims from around the world. What I appreciated the most was the time afforded to think about and be aware of God’s creation all around us. Going on this



Top: Pilgrim statue pointing the way in the city of Portomarín. Above: Gorgeous blooms in front of a farmhouse along the trail; Virginia Sharek with a statue of St. James in Santiago (pilgrimage is completed).

pilgrimage did remove me from the business of modern life. I am most grateful that I was a part of a pilgrimage of walking the Camino de Santiago.

Virginia Sharek is the UCWLC Branch President, Dormition of the Most Holy Mother of God, Edmonton, AB and Organizational Committee Chair, UCWLC Edmonton Eparchy

# From the Spiritual Advisor's Desk

## ◇ З Пера Духовного Дорадника

Fr. Peter Galadza, Ph.D.

◇ о. д-р Петро Галадза

### Our *Deeply* Cultural Gift to Canada on Her 150th

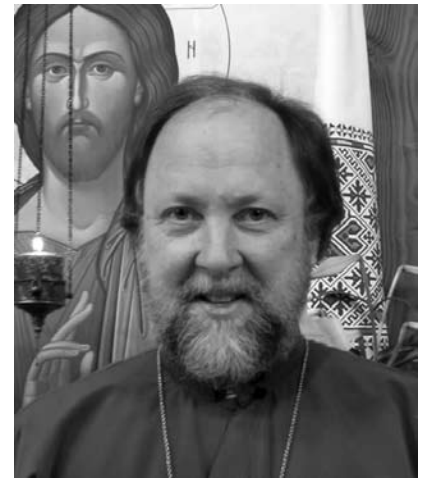
### ◇ Наш *глибокої* культури дар Канаді з нагоди її 150-ліття

So what gifts will our community present to Canada on her 150th? Many of us are old enough to remember a time when Canada was not “multicultural.” The late Senator Paul Yuzyk helped change that. He is rightly hailed as the Father of Canadian Multiculturalism. And he understood where the deep roots of every culture lie.

The word “culture” usually evokes thoughts of music, dance and other art forms. And rightly so. However, the word is related to “cultus” which is the Latin

form for “worship” or “religious practice.” In that connection, “cultivation” originally meant an ongoing process of formation, a formation grounded in a focus on what is *ultimately* important. You commit yourself to forming the best within yourself and your community – and the best, of course, is God.

Having lived in Ottawa off and on for almost 25 years, I have gotten to know the legacy of Senator Yuzyk in unique ways. I'll never forget the time when a parishioner at our beautiful



Ukrainian Catholic National Shrine in Ottawa told me: “In the 1980s there were all sorts of debates about where to build the Shrine. People were divided. Some wanted it in one part of town, others in another. Senator Yuzyk then took the committee to the amazing location overlooking the Rideau Canal where the Shrine now stands and said: ‘This is where we must build.’ He simply insisted: ‘No other site will do.’” Every Canadian – or tourist to Canada – travelling up that scenic root, marvels at the splendour of the shining domes that dominate the view across from Carleton University. The gold, pear-shaped cupolas proclaim: “Look upwards! Christ is the source of the beauty and harmony you see around you.”

Senator Yuzyk's two academic dissertations were on the Ukrainian Catholic and Ukrainian Orthodox Churches respectively. He was also key in building a wonderful church in Florida, used by both Catholics *and* Orthodox. I think, then, that I can say with some assurance that, while Yuzyk would have been overjoyed to see the proliferation of our usual Ukrainian cultural organizations and ensembles, today he would



St. John the Baptist Ukrainian Catholic National Shrine in Ottawa

no doubt be compelled to ask, “So what are we doing to connect with the tradition that actually created Ukrainian culture? Where is the legacy of Saint Volodymyr the Great and Yaroslav the Wise? The universal genius of Ukrainian culture lies with that heritage – and not only with the *kozaky* or modern figures?”

Fortunately, Senator Yuzyk also understood that a legacy lives on in people, and that buildings – as crucial as they are – are only symbols of that life. With their commitment to our Church and community, Senator Yuzyk’s three daughters (pictured here) have helped the Shrine become a living structure. One finds them not only at innumerable parish and community events, but also at liturgical services that many of our parishes don’t even bother to celebrate. Whether it’s Saturday



Senator Yuzyk’s daughters: Evangeline, Vicki, and Vera. PHOTO BY ROSTYK MAKUSHAK

night vespers or Liturgy of the Presanctified Gifts, one frequently sees them there – praying in that gorgeous church that their father insisted be built in a gorgeous location.

As we celebrate Canada’s 150th, let’s celebrate the deep

and lasting culture found in the *cultus* of the Ukrainian Greco-Catholic Church. Anniversaries are, after all, temporal. And so their significance ultimately lies in how they point to Eternity and the Lord of all time, space – and deep culture.

## Famous Canadians of Ukrainian Descent: Ed Burtynsky

For the 150th Anniversary of Confederation, UCWLC Toronto Eparchy 1st Vice-President and Cultural Committee Chair Vera Kostecki suggested researching famous Canadians of Ukrainian descent. One choice was easy!

Photographer Ed Burtynsky’s mother is a member of our parish, Sts. Cyril and Methodius, in St. Catharines, ON. His parents arrived in Canada in 1951 when Ed was four, and his father worked at General Motors. When Ed was 11, his father purchased a darkroom from a widow and, with his father, learned to print black-and-white photographs. With his older sister, they eventually started a business taking portraits. Today, Ed’s photographs are in 50 museums around the world.

Ed seeks to portray the visible outcomes of a globalized economy and humankind’s impact on environments around the world. He has achieved global recognition with his large-scale photographs and project-based monographs, such as *Quarries*, *Oil*, and *Water*, all of which have resulted in popular touring exhibitions and, in the case of *Water*, a feature-length documentary film entitled *Watermark*. However, while Burtynsky’s global standing is without question, no comprehensive retrospective of his career existed until now.

With an introduction by editor and curator William A. Ewing and essay by Joshua Schuster, *Edward Burtynsky: Essential Elements* provides an entirely new way of seeing Burtynsky’s career. It’s an overview

of Burtynsky’s work across four decades, including 140 photographs of both iconic and previously unpublished images. The book conceives of Burtynsky’s vast work as five free-flowing sections that provide a sense of both his visual language and his exploration of the dilemmas at the heart of our globalized world.

At our church, we were fortunate to spend a fascinating evening with Ed Burtynsky, after he received the Governor General’s Award in Visual and Media Arts. He donated all his prize money to support other photographers seeking to publish photo books.

Now that’s *definitely* Ukrainian!

Marta Skaab, Corresponding Secretary, Sts. Cyril and Methodius Branch, St. Catharines, ON

## UCWLC Edmonton Eparchy Celebrates Historic Milestone

Launch of *UCWLC: Builders of Home, Faith and Community*; Honouring of Author Lena Sloboda, HLM



St. Basil UCWLC Main Executive with Lena Sloboda, HLM at the book launch. Seated: Eparchial UCWLC President Joyce Chrunik-Rudiak; St. Basil UCWLC President Krystyna Sendziak; Lena Sloboda, HLM; Spiritual Advisor Sr. Doloretta Shalagan, SSMI. Standing: Past President St. Basil UCWLC Branch Josephine Koper; Membership Secretaries Edie Pitchko, Gloria Turchenek; 1st Vice-President Sandra Leskow; Corresponding Secretary Sheryl Zolner; Treasurer Cynthia Smith; Recording Secretary Judy Heisler; 2nd Vice-President Angeline Stelmach. (Photo courtesy of Helen Sirman)

**A**N AMAZING HISTORIC MILESTONE event in UCWLC Edmonton Eparchy history took place on February 12, 2017 at St. Basil Cultural Centre, Edmonton, AB. Over 300 people – including VIP guests: CWL Diocesan President Mary Hunt; Edmonton Catholic Schools Superintendent Joan Carr; former Premier of Alberta Ed Stelmach and his wife, Marie; and, retired Professor Francis Swyripa, who is currently compiling histories of Ukrainian Catholic Churches in Alberta and Saskatchewan, and whose book was used by Lena Sloboda, HLM for reference – were in attendance at this special occasion, not only for the exciting, much-anticipated launch and distribution

of the book, *UCWLC: Builders of Home, Faith and Community*, but also to “celebrate” and “honour” its author, her story, and the remarkable, outstanding contributions to our League by our Lena Sloboda, HLM.

The attendance of clergy at this historic event was also notable. It was significant for UCWLC – and for Lena Sloboda, HLM – to have the support of spiritual advisors, our Bishop, and our Metropolitan. Very Rev. Stephen Wojcichowsky, Vicar General and Eparchial Chancellor, was present at this memorable occasion and extended greetings on behalf of Most Rev. David Motiuk, who was away on a trip to the Holy Land. Metropolitan Lawrence sent a

congratulatory message to Lena Sloboda, HLM, saying: “May God bless you for all the work and dedication you have given to this work which will benefit not only the UCWLC but the Ukrainian Catholic Church in Canada.”

Metropolitan Lawrence, also in his greeting to Lena Sloboda, HLM in the book, *UCWLC: Builders of Home, Faith and Community*, wrote, “Through your publication the accomplishments of the members of the UCWLC will receive a permanent place in the history of the country. Indeed, the tireless efforts, prayer, and dedication of so many Ukrainian Catholic women have been the pride of our Church here and the envy of our faithful in other countries, including Ukraine, who lack a women’s organization on the calibre of the UCWLC.”

The book, *UCWLC: Builders of Home, Faith and Community* was the result of recognition of a growing need to document a much-needed history of the UCWLC Edmonton Eparchy. Despite the fact that the UCWLC of the Edmonton Eparchy was founded in 1945, the only substantial documentation of the League were the two publications: a 24-page booklet about the beginnings of the UCWLC by Nellie Woytkiw, written in Ukrainian and published in 1956; and, a book by Iryna Pawlykowska, *For God, Church and Country* (1944-1964), also written in Ukrainian, and published in 1967. Sometime later, Nellie Woytkiw began to write about the history of the UCWLC. Unfortunately, she became ill and could not continue writing. When Nellie passed away in 1992, a memorial fund was created to continue her work.

Fourteen years later, in November 2006, an Eparchial Executive meeting chaired by Vice-President Maria Pastuszenko was held to address Nellie Woytkiw's memorial fund, which had been reserved for the printing of an extension to Nellie's 24-page booklet. It was then that Lena Sloboda, HLM was asked by the UCWLC Eparchial to document the League's origins and history. The document would be a tribute to the League's pioneer members and, it was hoped, would also provide perspective for current and future members. Lena was ready to "retire" at this time, but since she had worked closely with Nellie Woytkiw in the past, when asked to undertake the formidable task of producing this historic book, her plan to retire was "crushed." Even though she was greatly apprehensive, she agreed to take on the enormous challenge. This arduous "journey" for the author began in late 2006.

For almost a decade, Lena Sloboda, HLM persevered laboriously in researching, gathering information, and collecting photos. She researched a wide variety of sources, including UCWLC and parishes' archives as well as primary sources, such as local and regional league documents, records, chronicles, and articles from *Ukrainian News* and *Nasha Doroha*. Much of the information was written in Ukrainian and needed to be translated into English. Photos often were not labelled or dated. The best source of information was the book (in Ukrainian) *For God, Church and Country* (1944-1964) by Iryna Pawlykowska which was printed in 1967.

After almost a decade since the enormous "project" began, the hardcover book, *UCWLC: Builders of Home, Faith and Community* by Lena Sloboda, HLM, consisting of 485 pages and 582 photos, was

published by the Eparchial Executive/UCWLC Edmonton Eparchy in December of 2016.

This invaluable resource describes the origins of the UCWLC in the context of the history of the first Ukrainian settlement beginning in 1891 in Western Canada, focusing on the Ukrainian pioneer women and their formative role in parish life. This book chronicles the development of the League as a national organization and highlights the contributions of Ukrainian Canadian women in Ukrainian communities across Canada and in Canadian culture and society overall.

The memorable afternoon's program commenced with Joyce Chronik-Rudiak, UCWLC Eparchial President, and MC for the occasion, extending a warm welcome, commenting on the large turnout, and expressing deep gratefulness to Lena Sloboda, HLM for her tremendous historic contribution to the UCWLC. Very Rev. Janko Herbut, UCWLC Eparchial Spiritual Advisor, led the opening prayer.

Very Rev. Stephen Wojcichowsky extended greetings on behalf of Most Rev. David Motiuk and made reference to a portion of Bishop David's message from *UCWLC: Builders of Home, Faith and Community*.

"Resisting the temptation to merely string events together in some chronological order, Lena carefully narrates the story of the UCWLC through a thematic exposé focused, as the title describes, on 'Builders of Home, Faith and Community.' This Trinitarian approach – home, faith, and community – accurately describes the reality of how the interconnectedness of these three dimensions gain strength and courage to a pioneering people who had very few tangible possessions upon their arrival in Canada but managed to not only

survive but to flourish in the harsh years and decades that followed. These same ingredients of home, faith and community offer us again a recipe for success for our day and for our children's children."

Fr. Stephen also commented on the newly-published book with its wonderful stories since the formation of UCWLC in 1944 by saying, "It shows that you count, have a voice, are unique."

The highlight of the historic afternoon was the official book launch by Lena Sloboda, HLM. This portion of the program commenced with UCWLC Eparchial President Joyce Chronik-Rudiak introducing the author by saying, "Who is Lena?" Lena, the granddaughter of Mykola Tychkowsky, the first Ukrainian to be granted a land title in Canada, became a UCWLC member in 1954. For more than 60 years she has been actively involved in leadership roles at the three levels of the organization, served in various capacities, and made outstanding contributions. For her dedication and many accomplishments she has received much recognition and many awards including the UCWLC Honorary Life Membership (HLM), the highest honour granted by the UCWLC to its members. Among her many achievements, she:

- served as UCWLC President at the Branch, Eparchial, and National levels
- initiated and chaired the compilation and publication of the very successful St. Basil *Culinary Treasures* cookbook on the Branch level in 1959
- provided leadership in organizing Ukrainian and cultural classes
- compiled the first manual of Policy and Procedures for UCWLC Branches in 1982 →

- initiated and chaired the Eparchial UCWLC project commissioning Peter Shostak, a renowned artist, to produce the original painting, “Mama, where will we hang our icon?”, a centennial tribute to Ukrainian Pioneer Women
- served as treasurer for the Ukrainian Canadian Congress – Alberta Provincial Council for four years
- was appointed by the Eparchial Bishop to serve on the Canadian Conference of Catholic Laity Council (based in Ottawa) from 1980 to 1985
- was appointed by the Eparchial Bishop to be a delegate to the Pre-Synod of Bishops Conference in Ottawa in 1986, and again appointed to be the “Eparchial Lay Delegate” to the Conference of Catholic Bishops, a follow-up to the 1987 World Synod of Bishops that addressed the role of laity in 1992
- served as UCWLC National representative and member of the board of directors for the Canadian Conference of Catholic Lay Association (based in Ottawa) for seven years.
- served as UCWLC Eparchial representative to the World Federation of Ukrainian Women’s Organizations (based in Toronto) for 14 years
- was appointed by the Eparchial Bishop in 1989 to chair and create a steering committee that developed a structural mechanism of action for the “Eparchial Youth Ministry,” and in 1992 served as the president of the Eparchial Youth Commission
- served as chair of the UCWLC National Constitution & Bylaws Committee for 15 years
- chaired the update of the 1979 UCWLC Constitution, which was printed in English in 2003; the English text was based on the updated 2003 UCWLC Constitution
- was instrumental in having the UCWLC (Alberta) incorporated in 1973, and was also successful in having the UCWLC (National) incorporated in 1980
- brought to fruition the decision of the national plenary to procure a copy of the Mother of God Pochayiv Icon from St. Peter and Paul Church in Mundare in 1979
- initiated the formation of the “First UCWLC Eparchial Regional Council” of the Edmonton Branches and created its structural mechanism and a blueprint of action
- served with Catherine Chichak as President of the First UCWLC Eparchial Regional Council in 1997
- is the author of the UCWLC Mission Statement (1995) printed in both Ukrainian and English (see *About the Author* on page 29)

Lena Sloboda, HLM thanked Joyce by saying, “Thank you for the

Dear Readers of this Book,

Слава Ісусу Христу! Glory Be to Jesus Christ!

On behalf of our Ukrainian Catholic Women’s League of Canada (UCWLC) members within the Eparchy of Edmonton, I extend my warmest, deepest and heartfelt thanks and appreciation to Lena Sloboda, HLM (Honorary Life Member) for taking on the arduous yet rewarding task of researching, writing and compiling the history of our UCWLC in this book, *UCWLC: Builders of Home, Faith and Community*. Lena is very proud of this monumental project as we all are.

Від імені наших членів Ліги Українських Католицьких Жінок Канади Едмонтонської Єпархії, я складаю найтеплішу, найглибшу і сердечну подяку та вдячність Ліні Слободі, ПДЧ (почесний довічний член), яка взяла на себе цю важку працю написати історію нашої ліги UCWLC в цій книзі, *UCWLC: Builders of Home, Faith and Community*. Ліна задоволена результатами цього проєкту і ми також.

We also extend our thanks to Lena’s family, her late

husband, Nicholas, their three sons, Mark, Neil and Myron, and their families for their assistance and support during the six, long years it took Lena to write this book and another three years to have it published.

In this book, Lena Sloboda, HLM documents the accomplishments and influences of our Ukrainian women in Canada in so many ways. She records the activities and successes of the UCWLC in the many Alberta branches and at the Eparchial level. She provides us with a history of the UCWLC at the national level in Canada. She also expounds on the effect of our Ukrainian women, not only in our Ukrainian communities, but in the broader sense of Canadian society. Throughout this process, Lena makes reference to the four waves of Ukrainian immigration to Canada and other historical events and their influences on Canadian society.

This book is a true testament to the many accomplishments of the UCWLC over the first 65 years. It is a well-known fact that our organization has been and continues to be the backbone of our Ukrainian Catholic parishes, not only in Alberta, but across Canada. The vision of our



Head table guests showing appreciation and applauding Lena Sloboda, HLM at historic book launch event: Radomir Bilash (historian), Borden Woytkiw (Nellie Woytkiw's son), Very Rev. Stephen Wojcichowsky (Vicar General/Chancellor/Edmonton Eparchy), Very Rev. Janko Herbut (UCWLC Eparchial Spiritual Advisor), Joyce Chrunik-Rudiak (UCWLC Eparchial President), and Lena Sloboda, HLM. (Photo courtesy of Helen Sirman)

complimentary introduction. What you said about me in a few paragraphs took me almost 64 years

to accomplish!" Lena informed that the book, *UCWLC: Builders of Home, Faith and Community*, was

dedicated "to the Ukrainian Catholic Women's League of Canada Edmonton Eparchy, and in loving memory of Nellie Woytkiw, whose great contribution to the formation and development of the UCWLC includes her initiation of the process of documenting the history of the UCWLC of the Ukrainian Catholic Eparchy of Edmonton."

Presentation of the book by Lena Sloboda, HLM to Joyce Chrunik-Rudiak, UCWLC Eparchial President/Edmonton Eparchy and to Borden Woytkiw, son of Nellie Woytkiw, took place with Lena declaring, "book launch open."

Lena spoke about the late Nellie Woytkiw, a great organizational leader, her close friend, and organizational mentor who accomplished many "firsts" such as being the first President of "Ukrainian Catholic Women of Alberta" (1943), first UCWLC St. Basil Branch President, first UCWLC President of the Western Exarchate, as well as UCWLC

league, along with the hard work, dedication, commitment, and perseverance, was instrumental in the growth of our parishes. From cleaning church linens to teaching children catechism and our Ukrainian culture and traditions to fundraising through the making of pyrohy and holubtsi and the baking of pasky and babky and so much more, our women soon realized how necessary and valuable their efforts and accomplishments were. All of this has and continues to be done for God and the People, as our UCWLC motto states.

In 2014, we celebrated the 70th Anniversary of the UCWLC in Canada and look forward to the 75th in 2019. We pray to God, our Father, to continue to grant us the wisdom and strength to carry on our work as the UCWLC. We also pray to our Blessed Mother, the Most Holy Mother of God, to provide us with guidance and protection as we embark on the journey of our next 65 years.

May we all treasure this book and be inspired by it to continue the work of the UCWLC as outlined in the UCWLC mission statement, which was written by Lena Sloboda, HLM:

"The Ukrainian Catholic Women's League of Canada in its ongoing commitment to the Mission of the Church and the nurturing of our Cultural Heritage is dedicated to providing the resources that allow its members to realize their own true vocation and live an authentic Christian life as contributing members to the Church and Society. To accomplish the Mission, the UCWLC will focus on:

- fostering a comprehensive understanding of our Ukrainian Catholic religious and cultural heritage
- enriching its members' dedication to Social Justice and Spirituality
- supporting its members' goals in their role within the Church and Community
- nurturing an environment that acknowledges the Family as the basic unit of society"

Многая літа! Mnohaya lita!

З Богом / Z Bohom,

Joyce Chrunik-Rudiak, President  
UCWLC, Eparchy of Edmonton

National President, and the initiator of the first UCWLC history booklet.

Lena then related some of what she experienced for almost a decade while writing the book. She also gave an overview of the book's contents. She explained that "the heart of this book, *UCWLC: Builders of Home, Faith and Community*, is the legacy of the Ukrainian pioneer women. The book describes how these three dimensions bonded the Ukrainian settlers through their difficult pioneering lives in the wilderness of Western Canada. These equal and powerful forces of home, faith, and community became the mission of the UCWLC; this work now continues under the title of *UCWLC: Builders of Home, Faith and Community*" (see *Preface to the Book* on page 30).

Lena extended thanks to the Eparchial UCWLC Presidents (Helen Sirman, Barbara Hlus, Evelyn Evenshen, Joyce Chronik-Rudiak) for their invaluable support during the span of ten years while the book was being written, to St. Basil Parish and UCWLC members for their constant support and encouragement, and to all those individuals who supported and assisted her with research, participated in critical reading of manuscripts, provided photographs, and aided in various other matters throughout her "journey." She extended her heartfelt thanks to her family – sons Myron, Mark, Neil, and daughter-in-law Diana Kuprel – for their moral support and assistance, as well as to her late husband, Nick, for being a constant source of inspiration. She expressed sorrow that Nick did not live to see the final published version of the book.

Other highlights of the memorable afternoon's program included tokens of appreciation presented to Lena Sloboda, HLM for her countless



**Book Distribution Display at the historic event: Lydia Migus (UCWLC Eparchial Vice-President) and Steffie Chmilar (UCWLC Eparchial Fund Raising Committee Chair) holding a copy of *UCWLC: Builders of Home, Faith and Community*. Steffie Chmilar was very much involved in finding a place to store books, arranging for men with trucks to deal with the books, and in laying out the books for display at the event. 1514 books were printed. Each book weighs approximately 5 pounds. (Photo courtesy of Helen Sirman)**

efforts and valuable contributions to UCWLC by Krystyna Sendziak, St. Basil's UCWLC Branch President, and Joyce Chronik-Rudiak, UCWLC Eparchial President. After the presentations, *Многая Літа* was sung, followed by resounding applause and a standing ovation in honour of Lena Sloboda, HLM.

Another highlight was the book's review given by Radomir Bilash, local historian, lecturer, author, who, in the past year, has been very much involved with the 125th Anniversary of Ukrainian Settlement in Canada. Radomir Bilash commented that, upon reviewing the book, he found it to be "chock-full of information, and that information is written, it is illustrated, and it is very carefully put together and it does speak definitely to the dedication, the perseverance, of course of the Ukrainian Catholic Women's

League of Canada, and especially of Pani Lena, who, of course, spent almost a decade continuing the work of Nellie Woytkiw."

At the conclusion of the program, Joyce Chronik-Rudiak informed that although much of the book's expenses were covered through Alberta Gaming Liquor Commission/Casino funds, she acknowledged and extended thanks to generous donors – organizations and individuals – who helped with additional funding for the book. She also extended thanks to Dr. Neil Sloboda, Professor of English (Lena's son), who edited the book. Unfortunately, he was unable to attend due to a prior commitment. Dean and Melissa Pickup were thanked for doing the layout and design of the book. Joyce also thanked all those people who had helped, in any way, to make this special event successful.

A thank-you was extended to the members of the Eparchial Book Distribution Committee, to St. Basil's ladies who assisted, and to very musically talented mother and son Daria and Julian Eveneshen for providing the entertainment for the occasion.

Very Rev. Janko Herbut led in the closing prayer and the memorable event culminated with the singing of the UCWLC Hymn, "О Спомарай Нас," followed by a reception and the distribution of books.

This impressive occasion was indeed a milestone in the history of UCWLC Edmonton Eparchy. It was an opportunity to "pay tribute" to the truly remarkable accomplishments of our very own Lena Sloboda, HLM.

Words can't adequately express our sincerest gratitude to you, Lena, for your dedication and service for "God and the People" over the many years. May God reward you ten-thousand-fold for your efforts and for your incredible "gifts" – not only the

invaluable book, but also the many other outstanding contributions – to our organization, our Ukrainian Catholic Church, and the Ukrainian community. You are a "real" woman, a unique UCWLC gem. May the Most Holy Mother of God, our Patroness, lovingly embrace you and protect you always. Щира подяка пані Ліні! Многая Літа!

Submitted by Rosemarie Nahnybida  
*Nasha Dorooha* Representative/  
Edmonton Eparchy

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## About the Author

Lena Sloboda (nee Tychkowsky), was born in Lamont, AB, the second of seven children. She was educated in business administration and accounting and worked as an office manager. She married Nick Sloboda and was blessed with a family of three sons, Mark, Neil, and Myron.

While Lena was primarily a stay-at-home mother, she also worked part-time as an accountant. During this period, she became interested in joining an organization with a meaningful and active mission. She discovered the UCWLC organization in her parish, whose mission was to enrich its members, the church, and the community at large. The League adhered to and promoted a faith and value system that emphasized living a purposeful Christian life. Lena knew immediately that this was the kind of organization to which she wanted to belong.

Lena began her involvement with the UCWLC by working on the League branch committees at the local parish. Very quickly, the UCWLC became a driving force behind her own personal development; she studied organizational administration and parliamentary procedures, as well as the UCWLC Mission and Constitution. As her commitment to and involvement in the League expanded, her perspective also broadened and, over time, Lena was appointed or elected to many key leadership roles, including President (Branch, Eparchial, National). She also served as the UCWLC National Executive Chair of the Constitution and Bylaws for 15 years.



Her own journey and experience with the UCWLC increased her understanding and appreciation of her faith community, the Byzantine Ukrainian Rite, her awareness of her rich Ukrainian cultural heritage and her overall role and responsibility as a Christian within the life of the church and society.

She was invited as a keynote speaker on many occasions. Over time, Lena extended her work with the League to other related organizations, serving as treasurer for the Alberta Provincial Council of the Ukrainian Canadian Congress, a UCWLC representative to the World Federation of Ukrainian Women's Organizations in Toronto and board member of the Canadian Conference of Catholic Lay Association in Ottawa. She was also appointed by the Eparchial Bishop to serve as a member of the Catholic Bishops' Laity Commission in Ottawa.

Her major awards include the UCWLC Honorary Life Membership (HLM), the highest honour granted by the UCWLC to its members, the Hetman Award from the Alberta Provincial Council of the Ukrainian Canadian Congress and the Taras Shevchenko Medal from the Ukrainian Canadian Congress, the highest award granted by the national level of the Ukrainian Canadian Congress. Lena is also a recipient of the 125th Anniversary of the Confederation of Canada Medal, and Apostolic Blessings from His Holiness Pope John Paul II.

Lena Sloboda, *UCWLC: Builders of Home, Faith, and Community* (Edmonton: UCWLC Edmonton Eparchy; Friesens, 2016), x. →

## Preface to the Book *UCWLC: Builders of Home, Faith and Community*

In writing *Builders of Home, Faith and Community* the author began by charting the origin and development of the Ukrainian Catholic Women's League in the Eparchy of Edmonton. This origin and development is grounded in the history of the first Ukrainian communities in the Canadian prairies (beginning with the first immigrants arriving in 1891) and in the history of the Ukrainian Catholic Church in Canada.

This book, however, is not intended to be a comprehensive chronicling of either the history of the Ukrainian settlement in the Canadian prairies or the history of the birth and development of the Ukrainian Catholic Church in Western Canada. Instead, it is designed to provide background on the formation of the Ukrainian Catholic Women's League of Canada (the UCWLC). The author wanted to shed light on the importance of Ukrainian settlement in Western Canada, in particular the crucial role played by the Ukrainian pioneer women in the Ukrainian Catholic Church during this historical period. The background history of the Ukrainian settlement in Western Canada is based on documentary material substantiated by relevant quotations and references. Overall, Lena Sloboda's hope was "to show how the purpose of the UCWLC is inextricably tied to, and has helped shape, the history and development of both the Ukrainian Catholic Church and the local Ukrainian communities in Western Canada."

The book has eight parts. It begins with the documenting of the arrival of the first Ukrainians to Canada in 1891. The author then focuses on the Ukrainian pioneer

women, especially their trials and tribulations in the severe conditions that characterized the early settlement of the prairie wilderness of Western Canada. The author describes the life of these heroic Ukrainian pioneer women who, in this difficult setting, took upon themselves not only the responsibility of their home life, but also the role of being leaders in their community's religious and cultural life. The women formed church-oriented groups known as "Sisterhoods" and began to organize parish life. The crucial role played by the Ukrainian pioneer women in the development of the first homesteads and in their robust participation in the life of their church, parish, and community is what formed the roots for the subsequent emergence of the UCWLC.

Part one of the book also explores the Ukrainian settlers' religious life in their new country. When the first settlers arrived, there were no Ukrainian churches and no Ukrainian priests. The people found themselves under the jurisdiction of the Roman Catholic Church. Establishing the Eastern Rite Ukrainian Catholic Church in Canada was a struggle. However, the presence of the Ukrainian Eastern Rite Church was critical for the survival of the Ukrainian Catholic community. In this part of the book, Lena Sloboda, HLM describes how these first settlers encountered and overcame much hostility in the process of becoming loyal and devoted Canadian citizens. Over time, Ukrainian pioneers in Western Canada developed dynamic communities that reflected their identity. They succeeded in preserving their heritage, language, culture, and deep religious faith.

Part two of the book is entitled "The Productive Era." This period in Ukrainian Canadian life (1922-1945) was marked by the acceleration of organizational activities and the development of national, cultural, and educational institutions. In 1932, the Brotherhood of Ukrainian Catholics, the "cradle" of Ukrainian Catholic secular organizations, was established. Subsequently, the Brotherhood branched out to form the Ukrainian Catholic Youth of Canada and the Ukrainian Catholic Women's League of Canada (established in 1944). The historic story of the Ukrainian pioneer women indicates that the Ukrainian Catholic women in Alberta had a strong desire to centralize the various Ukrainian Catholic women's groups. As early as 1943, these women took a significant step in this direction by forming an independent women's organization, the "Ukrainian Catholic Women of Alberta." This was both the first Ukrainian Catholic women's provincial organization in Alberta and the first in Canada.

Parts three, four, and five of the book could be considered "the heart" of the book. Here the author chronicles how the development of the UCWLC flourished with the arrival of Bishop Neil Savaryn, OSBM, the first eparch of Western Canada, and with the historic establishment of the Western Exarchate in 1948. These two events had a tremendous effect on the development of the UCWLC. At this point, a retrospective overview of the activities of the UCWLC from 1945 to 2010 is provided. The founding and development of the UCWLC Eparchial Museum of the Edmonton Eparchy is documented as one of the League's prominent accomplishments and treasures. People

come to the museum to learn about Ukrainian culture. An important accomplishment of this museum is its development of Ukrainian crafts and promotion of our heritage, traditions and arts in Canada.

Part six of the book, illustrates the history and activities of the 22 UCWLC branches in the Edmonton Eparchy. The author documents the life of the UCWLC branches throughout Alberta in terms of their dedicated service to the church, their addressing of the relevant needs of the parish and their preservation of our Christian heritage. In addition, the author documents and gratefully acknowledges the cooperation that the League has received from its spiritual directors who, together with its members, sought growth in their spiritual lives and the strengthening of the organization.

Parts seven and eight of the book conclude with material on the five UCWLC National Congresses held in Edmonton. In this part of the book, Lena Sloboda, HLM documents the general issues of the UCWLC on a national level, and identifies the League's contact and cooperation with other national and international organizations.

The book contains 582 photographs. Individually and collectively, these photographs highlight some of the spiritual, cultural and charitable accomplishments of the UCWLC. The photographs of the people as well as the beautiful handicrafts and other traditional artifacts all portray the valuable contribution that the UCWLC has made to Canadian culture.

Overall, in writing about the UCWLC, the author's main focus

has been on describing how the identity and purpose of the League has evolved. Faith, traditions, and culture were the powerful forces that bound the settlers and the Ukrainian pioneer women to the church and the community. The legacy of the Ukrainian pioneer women from this challenging beginning is the retention of our heritage and our traditional values. And, this enduring legacy continues to be the powerful force that unites the women today in this distinct Ukrainian Canadian Christian organization: the Ukrainian Catholic Women's League of Canada.

Lena Sloboda, *UCWLC: Builders of Home, Faith and Community* (Edmonton: UCWLC Edmonton Eparchy; Friesens, 2016), viii-ix.

## UCWLC's Second Fundraiser for Home of Hope

On Thursday, March 10, 2016, close to 300 people gathered at a fundraiser for the Home of Hope in Lviv, Ukraine. This, the second such fundraiser, was organized by the Ukrainian Catholic Women's League of Canada, Edmonton Eparchy. The short program of the evening opened with prayer led by Bishop David Motiuk. Joyce Chronik-Rudiak, UCWLC Eparchial President and MC for the evening, then welcomed everyone to the event and thanked them for their support of the Home of Hope.

The founder of the Bridge of Hope and initiator of the Home of Hope, Luba Kowalchuk, introduced Sister Yulia, Administrator of the Home of Hope, and Sister Bonifatia, Superior of Sisters Servants of Mary Immaculate (SSMI) in Ukraine.

Sister Bonifatia spoke on the mission of the SSMI and expressed her appreciation for the work done by the Ukrainian community in Edmonton in support of the Home of Hope.

Sister Yulia then presented an update of the last two years at the Home of Hope, which included a video on

life at the home. The Home of Hope is in full operation, housing 22 girls who are either orphans or come from difficult family situations. They are provided with a safe place and the opportunity to attend school and learn important life skills, thereby preparing them for independent, successful lives. Without this opportunity, some girls might end up living on the streets and falling prey to human trafficking.

The fundraiser concluded with several raffle draws of donated items and attendees shopping at a market of various Easter foods and items donated by UCWLC branches and individual members. With market sales, raffle moneys and monetary donations, close to \$12,000 was raised for the Home of Hope.

The UCWLC Eparchial Executive wishes to thank everyone who in some way contributed to this wonderful event.

Submitted by Joyce Chronik-Rudiak,  
UCWLC Eparchial President/Edmonton Eparchy

# MS, the Afflicted, and the Caregiver

Sometime ago, after Divine Liturgy at our St. Vladimir Ukrainian Catholic Church, Edmonton, Sandra Spak – a longtime parishioner and UCWLC member, knowing that I am always looking for material to submit to *Nasha Doroha* – approached me and handed me a booklet of poems. Before I could ask her any questions about it, our conversation was interrupted. I went home, put the booklet into a folder, and forgot about it. Recently, while going through my *Nasha Doroha* files, I came across the booklet titled *Poems – a Personal Journey Living with MS*, written by Kathy Drapeau of Wainwright, AB. Not knowing the lady, I contacted Sandra to find out from her about who Kathy was and what Sandra knew about her. This is when Sandra shared not only Kathy's story, but her own story as well. These two women's stories, one afflicted by a disease, the other a caregiver of someone with the same disease, were connected not only through marriage, but also through the debilitating disease, MS.

Sandra then related to me Kathy's story as well as her own. Kathy, Sandra's husband's younger sister, has MS, and Sandra's husband, Bill, was afflicted with the same disease. Sandra shared with me what MS (Multiple Sclerosis) is, and the challenges that this disease presents, not only to the afflicted, but to the

caregivers of those faced with this debilitating illness.

What is Multiple Sclerosis? "Multiple" means "many" and "sclerosis" means "scars." MS deals with the scars or lesions – sometimes called plaques in the brain and spinal cord. It is a chronic disease where it is believed that the body's own immune system attacks itself. White blood cells mistakenly attack the myelin sheath, a fatty covering that insulates and protects the nerves. The damage which occurs in the brain and/or spinal cord is called "demyelination." Approximately 50,000 people in Canada have some form of this complex disease. On a weekly basis, people find out that they will have to live their lives suffering from the effects of MS. No two people afflicted with this disease are alike. Whether mild or severe, everyone's MS is different. In some individuals it is "silent MS" and it may never be diagnosed. In others it can be progressive and debilitating. Each person with MS will progress at different rates. Damage to the brain and spinal cord may be more in one person and less in another. Most common symptoms are extreme fatigue, problems with vision and balance, difficulty walking, sensory problems, such as numbness, tingling, pain, tremors, bladder problems, cognitive issues including memory problems, and mood

swings. MS is frequently diagnosed in young adults, usually appearing in individuals between ages 20 and 40. It seems that this disease is more prevalent in the temperate and cold climate countries. Although there has been some research claiming that MS may be caused by a deficiency of Vitamin D or lack of exposure to sunlight, there is still no proven cause, and, at present, no cure. MS is challenging, not only for the afflicted one, but for his or her spouse as well.



Kathy (Spak) Drapeau

Kathy, Sandra's sister-in-law, wife of Bert Drapeau, mother of four, was diagnosed with MS in her early forties. Challenged by her illness, her husband, serving in the military, built an underground solar home and adapted the house for Kathy as her MS advanced. Slowly she lost the use of her legs and then arms. Over the years, while coping with her debilitating disease, Kathy, a deeply religious person, expressed her thoughts and feelings through poetry. These poems, reflecting Kathy's deep faith in God and appreciation of nature, have been compiled into the booklet titled *Poems – a Personal Journey Living with MS*. Kathy produced thousands of greeting cards with stencilled mouth painted roses and matching brightly coloured envelopes. Many were distributed through military connections



Mouth painting of pansies made with a stencil by Kathy (Spak) Drapeau

to soldiers going overseas, so they could write home to loved ones. Recently widowed, Kathy now resides at an extended care facility in Wainwright, AB. She loves visits from her grandchildren, keeping in touch with friends, and playing scrabble.

Sandra was born into a large Ukrainian Catholic family in Wishart, SK. The family experienced much hardship, especially after Sandra's father died at the age of 36. When Sandra was two years old she was "taken" by her childless great-uncle and his wife to live with them in Toronto. Those childhood years were very difficult – much instability, frequent moves, different schools. But Sandra "survived." As she said to me, "I'm a survivor. When the going gets tough, the tough get going." It was that strength, years later, that she needed to cope with the enormous challenges of being not only a wife and mother, but also a caregiver of a disabled spouse.



Sandra Spak and her granddaughter, Faith.  
(Photo courtesy of daughter Marina Austin)

In her teens, Sandra moved to Saskatoon, SK and worked as a dental assistant. It was here that she eventually met her future husband, Bill Spak. Bill grew up in the North Battleford area of Saskatchewan. His first job was with Manitoba Hydro. It was then that he began to experience symptoms, such as those of unsteadiness. The nature of the work that he was doing made it unsafe for him to continue with this job. He began working as an architectural technologist with blueprints at a lumberyard in Saskatoon. The young couple first began dating or "going together" in 1966. By this time, Bill already had a few more symptoms. Bill began experiencing blurred vision, especially in the afternoons while at work. His walking was becoming somewhat impaired and off-balance. Their relationship continued to grow and plans were to marry by May 1967. The young couple knew something was wrong, but did not know what exactly. They had no idea that they would be faced with a chronic disease. In January 1967, Bill, age 27, was diagnosed with MS. At that time they knew nothing about MS. The problems continued. The wedding was postponed. Bill's peripheral vision was affected and he couldn't drive to work. Despite the problems

facing the young couple, not really knowing what lay ahead, much in love, they married in October 1967. For the next almost 40 years, Bill and Sandra were a couple dealing with MS – he with the disease, she as the caregiver.

Once married, Bill, experiencing rapidly deteriorating vision, worked at a canteen at CNIB (Canadian National Institute for the Blind) in Saskatoon. Here he was taught coping skills for his impaired vision. Sometime later an opportunity arose for Bill to take a one-year computer course at the University of Manitoba. Meanwhile, Sandra continued living and working in Saskatoon. In 1969 their first child, Bernie, was born. Completing his computer course, Bill, after a three-month apprenticeship, was hired by the Government of Alberta as a computer programmer. In 1970 the young family moved to Edmonton. In 1972, daughter Marina was born. Two years later son David was born. Sandra, no longer able to work, was faced with not only being a housewife and mother of three small children, but also being a caregiver of her disabled spouse.

Providing care on a regular basis to someone with MS – the role of the caregiver – is very important. The bond between a person with a chronic disease, such as MS, and the person who provides the care can be physically, emotionally demanding, and exhausting. Sandra, loving her spouse, did all she could to keep their family together. She was in charge of multiple responsibilities – housework, house maintenance, outdoor work, managing finances, caring for the children, and later, when the children began school and were enrolled in Ukrainian bilingual programs, there was involvement with Ukrainian dancing, sports and other extracurricular activities. →

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## *Look for the Miracles*

Look for the miracles in your life.  
Look for them each and every day.

A beautiful sunset,  
a sunrise,  
a starlit sky at night.  
Listen for the birdsong,  
the symphony...  
a croaking frog.  
Listen to a child laugh...  
the rain fall...  
the nightingale.  
Touch the teardrop...  
The wrinkled hand...  
The grateful heart,  
Feel joy,  
Feel peace,  
Feel unconditional love.

Look for the miracles in your life,  
Look for them each and every day.

– Kathy Drapeau

Along with all these responsibilities, Sandra provided personal care to her husband and was doing all the driving. As she was relating her story to me, she said, “Our children grew up in the back seat of our car.”

At first, when Bill was working for the Government of Alberta, he was able to get to work and back by bus, with the aid of his white cane. After a while, this was no longer possible, so Sandra had to drive him to and from work. By 1972, Bill had to use a wheelchair. There were times when Bill would experience loss of body control – “accidents” at work. Sandra would receive a phone call to come immediately to Bill’s workplace. She was fortunate to have two very good neighbours who lived closeby whom she could call to take care of the children while she was away from home dealing with the problem. Sometime later, DATS (Disabled Adults Transportation Service) was available, but it was problematic because notice had to be given one hour before departure from home and an hour before pickup from work.

As a computer programmer, Bill wrote with a big marker, using a magnifying glass. Sandra read textbook material orally, had it recorded on tape, and then Bill would listen to the tape and make notes on what he heard. Quality of life was not only affected for him but for her as well. Sometimes on the weekends, she would go to the nearby parish hall to help with UCWLC functions. Often during the time that she was volunteering, she experienced anxiety not knowing what was going on at home. Upon returning home, she was frequently faced with a resentful spouse. This took a toll on her, but with much prayer, stamina, adjustment, compromise and coping strategies, the relationship survived.

By 1985, after 15 years at his job, Bill could no longer work. For three

years he remained at home with Sandra as his caregiver. There was some home care assistance, but eventually, with Bill’s condition worsening, Sandra could no longer care for him by herself. Bill was placed at Dickensfield, an extended care facility in North East Edmonton. He spent the remaining 21 years of his life in this facility. In earlier years, he was able to come home on weekends, but eventually he could come only for a day – towards the end of his life even less. Sandra upgraded at Alberta

### *Trust, Trust, Trust in Him*

Trust, Trust, Trust in Him

He will show you the way

In the hamlets, villages

Towns, cities, and on the farm

Trust, Trust, Trust in Him

He will show you the way

Up in the sky

On the lakes and on the oceans

Trust, Trust, Trust in Him

He will show you the way

In the deserts,

On the ice fields

Trust, Trust, Trust in Him

He will show you the way

In the mountains

On the snow covered terrain

Trust, Trust, Trust in Him

He will show you the way

In the rivers

On the islands

Trust, Trust, Trust in Him

He will show you the way

In the hospitals

On any sick bed

Trust, Trust, Trust, in Him

He will show you the way

In your heart,

Soul and mind

Trust, Trust, Trust in Him

For Jesus is our Saviour

He will show you the way

— Bill Spak (courtesy of Sandra Spak)

Vocational College and became an LPN (Licensed Practical Nurse), providing routine care for the sick. The children completed their schooling, began their careers, and married. Bill was present at the weddings of his sons but died in 2004 at the age of 65 before daughter Marina was wed.

Sandra retired in 2005. Today, Sandra, the perennial caregiver, is a devoted mother, grandmother, parishioner, UCWLC member, and volunteer. Several years ago, her daughter and grandson were diagnosed with celiac disease. Celiac disease is a digestive disorder that damages the small intestine. It is caused by an abnormal immune reaction to gluten, a protein found in wheat, barley, rye. Persons faced with this condition can’t eat food containing gluten. Sandra joined a Celiac Society group to learn how to deal with this ailment. She learned to cook gluten-free meals and, as a good Ukrainian baba, created a recipe for gluten-free varenyky (pyrohy). Her seven-year-old grandson, who lives in B.C., is always really happy when Baba comes to visit because she cooks borsch and varenyky for him, something which he is able to eat. Sandra’s greatest joy is babysitting and spending time with her youngest grandchild, Faith. Sandra says, “Faith is the light of my life!”

The story of two women – both dealing with the so-called “unwelcome visitor” in their lives: the afflicted one – a “heroine” who met the challenges of MS through her deep faith, poetry, and paintings; the other – the caregiver/the “well spouse”/the “unsung heroine,” who cared for a loved one with MS.

Submitted by Rosemarie Nahnybida  
Nasha Doroha Representative/  
Edmonton Eparchy

*Kathy Drapeau’s photo, her artwork  
and poem reproduced with permission.*

# Saskatoon Street Receives Naming Addition of “Sister Theodosia Lane”



Sister Theodosia Papirnik  
March 13, 1947 - April 14, 2015



“Avenue M South – Sister Theodosia Lane” is home to the Ukrainian Sisters of St. Joseph Monastery; Shrine dedicated to Blessed Nun Martyrs Olympia and Laurentia; Musée Ukraina Museum; St. George’s Seniors Residence; Ukrainian Catholic Cathedral of St. George; Ukrainian Catholic Eparchy of Saskatoon Administrative Centre.  
*A spiritual and cultural street that Sister Theodosia helped to build.*

In Blessed memory of Sister Theodosia SSJ, the Saskatoon community is proud to welcome the announcement that Avenue M officially received the naming addition of “Sister Theodosia Lane.”

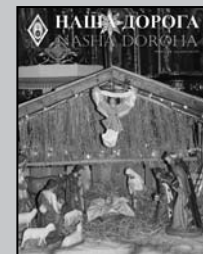
Sister Theodosia, who passed away on April 14, 2015, held a special place in her heart for the UCWLC. She served as the Spiritual Advisor for the UCWLC Eparchy of Saskatoon for 31 years.

The initiative to bestow this honour on the late Sister Theodosia and the Ukrainian Sisters of Saint Joseph began as a request to the City of Saskatoon in early 2016 with the goal to have the signs unveiled at the 1-year memorial of her repose. The City of Saskatoon granted this honour for a period of four months. During the unveiling of the signs on April 16, 2016, a number of civic officials, church and community

leaders felt this honour should be permanent. Over the course of the summer, a group of individuals, organizations, and the Ukrainian Sisters of St. Joseph worked collaboratively with Mayor Don Atchison, City Councillor Pat Lorje and civic officials to make this a reality. With the support of the Mayor and city councillors, a vote was taken in council chambers on August 18, 2016 and was unanimously approved to have the Avenue M S street sign between 20th and 21st receive the naming addition “Sister Theodosia Lane.”

It is a true honour that Sister Theodosia, a champion of our community not only in Saskatchewan but throughout the world, has been granted this distinction. Her vision, dedication and leadership will be recognized for generations. Her leadership style impacted people from many walks of life. The Mayor

of Saskatoon regarded Sister Theodosia as a wonderful leader who had a gift to inspire, and was extremely dedicated to the betterment of the community.



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

## Наталя Дзюбенко-Мейс: “Критика фільму “Гірки жнива” — продовження інформаційної війни росіян проти України”

У прокаті 45 країн демонструється канадська історична драма “Гірки жнива”. Це перший англійськомовний художній фільм про Голодомор в Україні 1932-1933 років. Своїми враженнями від картини ділиться письменниця, дружина дослідника Голодомору, американського історика Джеймса Мейса Наталя Дзюбенко-Мейс.



Письменниця, дружина дослідника Голодомору, американського історика Джеймса Мейса Наталя Дзюбенко-Мейс

### — Чи вдалося показати масштаби Голодомору?

— Майже всі дивилися фільм Стівена Спілберга “Список Шиндлера”, присвячений трагедії Голокосту. Картина отримала одностайне схвалення критиків та глядачів. Не в останню чергу завдяки оптимістичному фіналу цієї страхітливої кінооповіді. Та мало хто, принаймні з моїх знайомих, наважився на перегляд драми британця Марка Германа “Хлопчик в смугастій піжамі”. Історія показана очима 8-річного сина коменданта концентраційного табору Бруно. Він випадково знайомиться із своїм однолітком євреєм Шмуелем. По різні боки огорожі вони стають друзями. Коли родина знову переїжджає, Бруно вирішує попрощатися зі Шмуелем. Робить підкоп і заходить на територію табору. Обоє хлопчиків ловлять і відправляють до газової камери.

Це зворушливий, чесний фільм. Настільки страшний у своїй правді, наскільки й трагічний. Не всі психологічно можуть його витримати. Образи жаху буквально впиваються в мозок, від них важко звільнитися.

В усних свідченнях очевидців Голодомору, опублікованих у численних збірниках, чимало подібних трагічних історій. Це готові сюжети. Переконана, їхня екранізація не викликала б заперечень, навіть в основних політичних опонентів цієї теми. Маю на увазі російську ідеологічну машину. Бо той, хто зміг би досидіти до кінця кіносеансу, мусив би визнати і

художню вартість, і гуманістичний пафос такої стрічки. Що і трапилося з “Хлопчиком...” Деякою мірою, це ж трапилося і з “Гіркими жнивими”. Чимало моїх друзів чесно визнали, що їм страшно йти на фільм про Голодомор.

Складність висвітлення цієї теми в тому, що цей жах і абсолютне звірине пекло, яке відбулося на наших землях, потрібно олюднити. Дати обличчя, голоси, характери. Виписати повільне згасання розуму, людського духу однієї конкретної людини.

Голод в Україну прийшов разом із ленінськими продзагонами, більшовицькими ордами, радянською владою. Смерті мільйонів у 1921-1923 роках, далі повільне затухання. А з 1927-го в Україні знову починає набирати страхітливих обертів маховик голодних смертей, який доходить апогею у 1932-1933 роках. Війна і знову – голод 1946-1947 років. А разом неможливість сказати про це, навіть пошепки. Від цього страху ми не звільнилися досі. Це уже на генетичному рівні, у нашій підсвідомості.

Свідчення очевидців – найстрашніше, найважче для дослідників. Бо щоразу маєш справу з окремим людським життям, особистісними переживаннями. Художнику іще складніше, бо перед ним стоїть завдання типовому характеру надати індивідуальних рис. І бути правдивим. А гірка правда якраз і полягає в тому, що в історії цього антиукраїнського народобвиства неможливий оптимістичний фінал.

“Гірки жнива” – історія навіть не села, а невеликого хутора. Історики добре знають, що саме жителі українських хуторів були найстійкішими, найнепоступливішими у своїй боротьбі з колгоспним закріпаченням. Чимало з них тікали на шахти, в казахські степи, свідомо йшли на смерть. Але не у новітнє рабство. Творцям фільму, канадцям українського походження, вдалося висвітлити історичну правду без викривлень. Високо оцінюю цю кінороботу. І з нетерпінням чекаю на мистецькі твори на цю тематику від тутешніх українців.

– **Чи можна сказати, що образи героїв вийшли занадто схематичними? Як це можна було б виправити?**

– Фільму закидають перевантаження штампами. Українські вишиванки, дівчата, які танцюють, Купальська ніч з її незмінними віночками на воді. Стрічка адресована насамперед зарубіжному глядачу. Мета – показати історію українського села як носія національних цінностей. Тому автори фільму обрали найпоширеніший, характерний відеоряд.

Здається, що картина українського села до Голодомору надто ідилічна, барвіста. Це звернення до міфу і водночас його творення.

Так – образи селян архетипні. Вони такими і лишилися в пам'яті свідків. Коли їхні долі розкололися на, до і після Голодомору.

Пшеничні поля, на яких працювали власники. Чепурненькі дівчата, ставні юнаки. Надто чистенькі – дорікають критики... Ненатурально. Українці обов'язково повинні бути в якомусь дранті і вимазані багнюкою. А ще голодні і босі.

Я переконана, як переконана була в цьому і моя бабуся, яка розповідала про Голодомор, що життя до нього було іншим. Співучішим, яскравішим, кольоровішим. Це був світ добра і високих духовних цінностей.

– **Чому наявність любовної лінії в центрі сюжету виправдана?**

– В центрі “Гірких жнив” – романтична історія кохання. Таке бачення для багатьох критиків чомусь неприйнятне. Заважає показати історію вимирання цілих сіл і хуторів. Очікувалася розлога і гнітюча панорама суцільного мороку, в якому навек покійно зникають українці і Україна. Без боротьби, без опору.

Але в центрі усіх оповідей про головні історичні події люди. Говоримо про Трою, а згадуємо Париса і прекрасну Єлену. Становлення Риму не обходиться без романтичної історії Антонія і Клеопатри. Практично в центрі кожного більш-менш вартісного мистецького твору – людські історії, висвітлення вічних цінностей, серед яких найвищою, найживотворящою є людська любов.

Саме вона – любов до дітей, до батьків, до родини, до коханих, до землі і була тим єдиним джерелом сили, яка дозволила українському народові вижити в часи лихоліття 1930-х. Любов піднімала чоловіків

на боротьбу, а жінок штовхала на немислимі прояви жертвності.

– **Чи вдалося авторам фільму створити цілісний образ українського селянства, показавши опір народу?**

– Певною мірою. Я би злукавила, коли б сказала, що у фільмі нема недоліків. В інший час, в іншій ситуації можна би було проаналізувати, наприклад, надто спрощене протистояння добра і зла, адже фахова критика – річ нормальна, природна і необхідна.

Але у цьому разі йдеться про масовану політичну атаку на знищення фільму. Чітко проглядається арсенал російської інформаційної мілітарної машини проти України.

І те, який арсенал використовують вітчизняні кінокритики й інтелектуали демократичного Заходу, не може не дивувати. Закиди і звинувачення, які висують проти цього фільму, стосуються далеко не мистецьких методів чи зображальних засобів. Адже фільм не претендує на повноту картини чи на роль наукового документа. Це історія двох людей, які зі смертельної косовиці винесли своє кохання. Обкрадені, але чисті, нескорені душі.

– **Чому критику фільму можна назвати масованою політичною атакою?**

– The Hollywood Reporter, The Irish Times, The Northwest Indiana Times, San Francisco Gate, National Review, Sidney Morning Herald – це далеко неповний перелік західних видань, які не пошкодували своїх шпальт для розгрому цієї стрічки. На фільм “Гіркі жнива” з людоїдським азартом дружно накиннулися спершу західні, потім вітчизняні медіа.

Критика йде по наростаючій, фільм розсмикали на епізоди, деталі і звинуватили у всіх смертних гріхах. Зокрема, авторитетне кіновидання The Hollywood Reporter написало, що настільки поганій фільм міг бути лише результатом неправильних амбіцій, а добрі наміри авторів зазнали поразки перед безпорадним втіленням історичної драми.

Газета The Irish Times назвала фільм “епічною потворністю, настільки жахливою, що це варто побачити”. На думку рецензента, стрічка є патріотично-марнославному проектом, і шляхетні просвітницькі наміри авторів не виправдовують її. →

Також “Гірки жнива” вважає дилетантським кіно San Francisco Gate.

Олексій Росовецький у своїй статті на “Телекритиці” зазначив, що картина розпадається на дві нерівні частини: на пронизливу мелодраму і на шаблонний вестерн. На його думку, стрічка є антисемітською, а також підводить глядача до висновку, що українці по-справжньому добре лише за межами України. Переповнені огульною критикою і українські видання, які витратили чимало зусиль та часу, щоб донести і навіть “творчо” розвинути думку західних фахівців.

Все з єдиною метою – поховати у зародку в українського глядача навіть думку переглянути картину, самостійно скласти свою оцінку. Повсюдно категоричні висновки, безапеляційні присуди на зразок того, що тема Голодомору взагалі непідйомна і нецікава для мистецтва кіно.

Саме висвітлення такої дискусійної проблематики небажане, бо ж не доведено, що Голодомор мав місце, як зумисний, рукотворний. Як протиукраїнський геноцид.

**– Чи можна сказати, що кожен епізод фільму має фактологічне підґрунтя? Заснований на реальних історіях жертв Голоду 1932-1933 року?**

– Безперечно. Недарма, одним із консультантів під час зйомок фільму був відомий в Україні і світі історик Орест Субтельний. Прообраз головної героїні фільму – мати режисера Джорджа Менделюка. Рятуючись від голоду, вона дійшла з Харкова до Львова в пошуках хліба і свободи. “Вона розповідала, як люди стояли ночами в чергах за хлібом і, щоб не впасти від знесилля, спиралися на тих, що стояли попереду. А її шкільна подруга померла від голоду просто під час уроків, сидючи за партою”, – розповідав Джордж Менделюк у своїх численних інтерв’ю.

Образ матері режисера став вирішальним і у виборі актриси на головну роль: “Пісню “Місяць на небі”, що лунає у фільмі, мені співала мама, коли я був маленьким, а Саманта Баркс співає також”. Та й сцени, які нібито не “пов’язані з його особистою біографією”, виписано достатньо точно, політично коректно.

Незначних фактологічних чи хронологічних зміщень не уникнути. Якщо зважати, якої кількості тем намагалися торкнутися творці картини. Це і жіночі бунти, спротив, селянські повстання, розстріляне відродження, катівні НКВС, дитяча безпритульність,

руйнування духовних підвалин, знищення Церкви і її служителів, агресивне зросійщення.

Звідси і певна умовність деяких мізансцен, коли колосальний матеріал втискають в один-два кадри. Але все це зробили на одному болючому наскрізному нерві. Так, це наша історія. Кожен може до неї додати щось своє, уточнити, домовити. І в цьому сила картини.

**– Чи вдасться авторам фільму в англомовного глядача, який ніколи не чув про Голодомор, створити після перегляду цілісне уявлення про трагедію?**

– Цілісне – звісно ж ні. Це не наукове дослідження і не звинувачувальна промова. Це художній твір, в якому зображені кати і жертви, винуватці, призвідці Голодомору і конаючий люд у товарняках, на вулицях сіл і міст.

Фільм викликає одночасно співчуття, жаль та захоплення – в цьому його надзавдання. У нинішній ситуації, коли в Україні ллється кров наших співгромадян, наших бійців, – це дуже важливо.

“Нам необхідно підтримати ініціативу канадських українців, які намагаються донести історію Голодомору-геноциду до західного глядача та українців у світі. І не так важливі несхвальні відгуки, як те, що вони є і їх так багато. Важливо, що ці відгуки з’явилися масово. Отже, зачепило. Бо такі ніде правди діти: Європа мовчала, коли Україна тихо з голоду помирала. А деякі західні інтелектуали дозволили собі абсолютно неетичні зауваження. Про це також необхідно говорити. Ці відгуки – як своєрідна провокація, виклик на двобій. У черговий раз доводиться спостерігати протистояння правди і брехні, добра і кривди. Фільм “Гірки жнива” – своєрідний виклик і заклик до нас, нині живучих: думаймо, гадаймо й про своє дбаймо”, – це відгук на фільм Олесі Онишко, працівника Національного Меморіалу жертв Голодомору. А письменник Василь Портяк пише: “А щодо тих, хто так і не побачив “образу пекла на українських землях...”. Вони свого часу не хотіли бачити самого пекла. Не добилися цього ні Гарет Джонс, ні Джеймс Мейс. А тепер про фільм пишуть, що “трагедія України заслуговує на кращий фільм.” Ну що ж... Хто хоче – вади знайде, навіть для об’єктивної

критики. Але фільм є і таки змушує говорити про цю нашу трагедію. Велика дяка за це!”

**– Чи відчуваєте належну увагу вітчизняного глядача до стрічки? На який суспільний резонанс фільму очікували?**

– Начитавшись, я, звісно, потерпала за долю цього фільму. Та все ж: “Нехарактерно і малоймовірно, але лишається фактом, “Гірки жнива” одні з перших за відвідуваністю та касовими зборами в Україні” – такі заголовки сайтів, що відстежують фінансові збори в кінотеатрах України. Фільм дивним чином вирвався в лідери українського кінопрокату навіть за відсутності будь-якої позитивної реклами.

З’ясувалося, що свідомістю українців  
нині не так-то й легко маніпулювати.

І навіть такий неймовірний, практично ще небачений у нашій новітній історії розгром кінострічки, не відбив бажання українців самостійно скласти думку, що ж так роздратувало наших і зарубіжних інтелектуалів. Я сама свідок, як молодь виходила з кінотеатру – схвильована, зі сльозами на очах. Уже не кажучи про людей старшого віку, які не так часто то й ходять у кінотеатри.

У цьому випадку немає великої честі, щоб підкачувати різним “підголоскам”. Треба набратися

мужності захистити те справжнє, що поки що маємо. Настане час – поставлять інші, сильніші, могутніші фільми, в яких світові відкриють страшну правду про Голодомор у всій його масштабності. Та все ж, саме ця стрічка завжди буде одним із перших зарубіжних художніх фільмів про українську трагедію, яка торкнулася людських сердець.

\$20 млн. на фільм “Гірки жнива” виділив канадський бізнесмен Ян Ігнатюк. У центрі сюжету – кохання художника Юрія і сусідської дівчини Наталки, які живуть на Черкащині. Восени 1932-го в їх селі з’являються каральні загоони НКВС. Силою забирають у людей продукти. Батька Юрія вбивають. Чоловік приєднується до збройного повстання проти радянської влади. Його наречена Наталка організовує жіночий бунт. Головних героїв втілюють британські актори Саманта Баркс та Макс Айронс.

Сценарист фільму канадець Річард Бачинський-Гувер походить із козацького роду. Кілька разів приїздив в Україну. Працював в архівах, консультувався з істориками. Був сотником на Майдані. Залишився жити в Києві. Тут народився його син Євген.

Режисер фільму канадець Джордж Менделюк. Під час Голодомору з його родини вижили лише мати Женя та її сестра Варвара. Вони були підлітками. У пошуках харчів пройшли пішки з Харкова до Львова.

Автор: Дар’я Агапова  
Gazeta.ua

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✝ **Erna Basarab**

Aug. 26, 1934–Aug. 8, 2013

Erna was born, the third of six children, on the farm in Maple Creek, SK to Mary and George Stanko. In 1952 she met and married Steve Basarab and they had three children. They moved to Ladysmith, where they resided for one year, then moved to Chemainus, where they remained.

Erna was a volunteer at the Chemainus Museum and the Chemainus Healthcare Auxiliary Thrift Shop for 16 years. She joined St. Michael's Ukrainian Church and the Nanaimo branch of the UCWLC when it was established and remained a member to the end. She was a staunch member even when her arthritis became too much. *Vichnaya Pamyat!*

✝ **Katharine Harapniuk**

1923–Feb. 28, 2017



Katharine (Widynowski) Harapniuk, the sixth of 11 children, was born on a farm near Chipman, AB. In 1940, she moved to Edmonton to attend night school in order to obtain her high school diploma. While working as a waitress at the Paris Café on 97th Street

and 102nd Avenue, she met the love of her life, Nick Harapniuk. Shortly after, she got a job at Air Observer School cleaning and testing spark plugs at the Edmonton Municipal Airport. In June 1942, she and Nick got engaged and were married in November of that same year. Since ladies had to be single to work at the Air Observer School, Katharine had to leave this job. In 1943, she got a job at the Great Western Garment Co. (GWG), where she worked in the stock room as a stock control clerk.

Tragedy struck Katharine's life on January 12, 1952 when her beloved husband, Nick, passed away suddenly at the age of 36 from a blood transfusion reaction during a minor surgery. In 1954, the young widow began working for the City of Edmonton in the stores' department and purchasing office, retiring 30 years later in 1984.

After her husband's passing, Katharine "threw herself into her passions" and "the things that she loved to do." A generous, dedicated woman, with a love of her Church, UCWLC – of which she was a member for over 65 years – and of humanity, she selflessly gave of herself, serving and volunteering, to help thousands of individuals in her community, parish, city, and country.

Among her many accomplishments, Katharine was involved with children's *Sadochok* under the guardianship of St. Basil UCWLC Branch. Katharine enthusiastically became the chair of the *Sadochok* Committee.

The committee canvassed businesses and parishioners for much needed start-up funds to begin the organizational structure of the children's *Sadochok*, which opened in 1968. Katharine also served as UCWLC President 1968-69, 1975-76 and again 1999-2000. She volunteered as manager of St. Basil's Seniors' Centre, and served as a member of the UCWLC Eparchial Executive for seven years. Katharine donated generously towards the construction of the Edmonton Basilian House of Studies Chapel, of which she was very fond. She was also a regular contributor to the Ukrainian Greek Catholic Church in Chipman, AB when it required repairs.

Notable was Katharine's being very active in the Edmonton volunteer community, particularly with St. John's Ambulance Society. She joined St. John Ambulance's humanitarian efforts in 1954 and donated thousands of hours of volunteer time. In 1959 she became the divisional superintendent of cadet nursing. Under her leadership the young cadets won numerous provincial and national accolades.

Other involvements included Katharine being a member of the 1976 Commonwealth Games Committee in Edmonton. In 1982, she travelled to Australia to provide First Aid Service at the Brisbane Commonwealth Games. In the 1990s a lot of her time was spent with senior citizens. She was the Executive Director of ARMS (Association for Residence Maintenance for Seniors), an organization devoted to

seniors wishing to stay in their own homes.

Katharine, for her exceptional volunteerism, received many awards from St. John's Ambulance Society, including Dame of Grace, which is St. John's highest award for women. She received this award from Helen Hunley, Lieutenant Governor of Alberta. At the time, she earned the distinguished honour of becoming one of only six Alberta women promoted to Dame of Grace. Another award, presented to Katharine by Lois Hole, Lieutenant Governor of Alberta, was the Governor General's Canadian Caring Award. This award recognizes exceptional volunteer achievements of Canadians for their outstanding and selfless contribution in the community and to Canada. She also received an award from the City of Edmonton for handling 187 assignments as a friend of City Hall. In 1975 Katharine met the Pope and received Papal Acknowledgment of her contribution to society with a scroll signed by Pope Paul VI.

Katharine was a passionate lady of many virtues. She loved her Church and her UCWLC organization. She was a humanitarian who made outstanding, selfless contributions to community and to Canada. Although not having any children of her own, she loved her nephews and nieces. She had 19 godchildren. This in itself shows the respect and trust that families put in her. Even though she spent much of her time volunteering, she enjoyed travelling. She took two trips to

Europe and visited Jerusalem. Her last years were spent at the Grandview Extended Care Centre in Edmonton. She is survived by two sisters, a sister-in-law, and 49 nephews and nieces.

Katharine was a unique lady – a "Dame of Grace" whose life was dedicated to the glory and edification of God and compassionate service to humanity. She will be missed by those who knew and loved her. Eternal Memory!  
*Вічная Пам'ять!*

Violet Kully, St. Basil's UCWLC member  
Edmonton, AB

✠ **Mary Gramiak**  
Apr. 27, 1942–Nov. 3, 2016



Mary was born on April 27, 1942 in Hafford, SK to Tomko and Annie (Muranetz) Baron.

Later, she moved to Winnipeg, MB, where she attended Success Commercial College and received her accounting and administrative diplomas.

Her career brought her to MacDon Industries, where she worked and retired after 25 years of service.

Mary was a member of the St. Nicholas Ukrainian Catholic Church. She served on the

Parish Council, the Church Parish Directory Committee, as a member of the Alter Guild and as an active volunteer with the weekly Perogy Crew.

Mary was an active member of the Ukrainian Catholic Women's League of Canada and held various positions at the St. Nicholas UCWLC Branch, including Branch President for two-and-a-half terms.

She was a member of the St. Nicholas Apostleship of Prayer and an Associate member of the Sisters Servants of Mary Immaculate.

Mary served on the Board of Directors of the Progress newspaper and was an active supporter of the Ukrainian Catholic University in Ukraine.

Mary leaves behind her husband Frank, sister Sylvia (Paul) and brother John (Kathy).

Submitted by Sylvia Bourgeois

**Recently deceased  
members of UCWLC**

✠ **Mae Syrnyk**  
Nov. 9, 2016 Dauphin, MB

✠ **Jaroslawa Kupiak**  
Nov. 9, 2016 Winnipeg, MB

✠ **Antonia Lisiak**  
Nov. 29, 2016 Winnipeg, MB

✠ **Lena Shewchuk**  
Dec. 14, 2016 Winnipeg, MB

✠ **Anne Zappe**  
Feb. 1, 2017 Winnipeg, MB

Margaret Ethier, President  
Archeparchy of Winnipeg

# Moving Forward

For years now, attracting younger women to join our UCWLC has been a recurring concern in many branches. As a result of personal observations and interviews conducted with young 20- and 30-year-olds, I offer some suggestions to consider. It is difficult to step outside one's comfort zone, but we need to if we want our organization to be more relevant and grow. Society is constantly changing, so we, too, must "move forward" with the times.

## 1 Inform the younger women in your parishes about the UCWLC: its structure, mission and aims

UCWLC is much more than making pyrohy and holubtsi, baking pasky and babky and cleaning the church, despite the fact that these, too, are important.

## 2 Eliminate the fear

It is scary for young women to join an established group that has been working together for a very long time, doing things the same way for years. They fear rejection or alienation.

## 3 Be welcoming

Personal invitations work the best. Accept younger and new members as equals and treat them with respect.

## 4 Be positive

Who wants to attend meetings or other events where all one hears is negativity?

## 5 Allow younger members to share and implement their ideas

Do we say, "This is the way we've always done it," or do we welcome the ideas of the younger women and allow them to implement those ideas?

## 6 Be accepting of their talents

You may be surprised to discover what our young ladies know if given the opportunity to share their talents.

## 7 Validate their efforts and work

All, both young and seasoned, need to feel their efforts are appreciated and they truly belong to the organization.

Be careful not to whisper behind their backs if the job you assigned them got done, but not the way you would have done it.

## 8 Be accepting of whatever help they can offer

We must remember to value every contribution, however small or large.

If they feel their contribution is appreciated, they will likely help more often.

## 9 Provide opportunities to learn

Younger women and some older women need to be given opportunities to learn, preferably by doing, not just observing. Sponsor workshops.

## 10 Be mindful of women working outside the home

When planning work bees, workshops or events, remember that women working outside the home cannot attend during the day on weekdays.

## 11 Plan events that include young women/families

Plan retreats, conferences, etc. with topics of interest to young women and/or young families. Offer a children's program or babysitting at the same time.

## 12 Remember the "in-betweens"

Many branches now have an "Outreach Program" for their elderly and show recognition for their First Communicants. Let's not forget the children, teens, and young adults in between.

## 13 Send younger members to conferences and conventions

The tendency is to send executive members, which are often the older women, to conferences and conventions. Send younger women as guests to these events to familiarize them with the broader spectrum of the UCWLC.

## 14 Advertise yourselves

Take pictures at workshops, presentations, etc., and put up bulletin boards or displays, in this way informing your parishioners of all you do. Submit articles to your local papers and have Kontakt or local TV broadcast your events.

## 15 Assess yourself

Ask yourself honestly: "What can I do to bring about necessary change in my branch?" Remember to take the next step: actually implement it.

Submitted by Joyce Chronik-Rudiak,  
UCWLC Eparchial President/Edmonton Eparchy



## *Elizabeth Pawluk*

Age 82, member of UCWLC at St. George's in Prince George, BC

*As* a young girl, growing up on a homestead outside of Vegreville, AB, I remember my Baba making Easter eggs. There was a mystery: Why did Baba's eggs have a magical sound inside when we shook them? My sister Marge encouraged me to carry on the tradition of writing Easter eggs, and I did.

In 1964, our family moved to Prince George in northern British

Columbia. Joyce Gulevich introduced me to St. George's Ukrainian Catholic Church where I became a member of the UCWLC and where I recall Fr. Galarynk always encouraging us to keep our culture alive within our community.

I now make and sell my Easter eggs at each church bazaar to help make money for St. George's and to pass on to people who buy them

the meanings of the fish, wheat and other symbols on the eggs.

So many years later, I am proud of my Ukrainian heritage and pass it on to my children and grandchildren.

While my eyesight is good and my hands are strong, I will continue my love of writing pysanky, which is relaxing and gives me a chance to connect to the memories of my past.

