



НАША ДОРОГА NASHA DOROHA

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Preparing for End of Life

Protesting after the bombing of the children's hospital



Russian Embassy protestors—Canada supports Ukraine!



AMBER ALERT / ALERTE AMBER
19,500+ Ukrainian children MISSING!

Last Seen: Russian occupied territory of Ukraine
Suspect: Vladimir Putin, Russian Federation

Help bring them home, JOIN US:
June 4th, 3-7pm Parliament Hill

International Day of Innocent Children Victims of Aggression

Every day, a dedicated group of demonstrators gathers at the Russian Embassy in Ottawa to protest the war in Ukraine. Confronting the Russian ambassador and his staff daily, they protest against heinous war crimes occurring in Ukraine and relentlessly hound them about the thousands of missing children of Ukraine.



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Editor's Note

Happy Autumn!

I apologize to all the people mourning the passing of summer; but for me, autumn couldn't come quickly enough. I embrace my favourite season with fervour. The crisp and chilly mornings; the new palette of colours that nature gifts us. As much as I love gardening, preserving those foods, and hiking or fishing, there's something to be said about getting ready for the next phase that God gives us.

Life is like that. Nothing stays the same. There are those things that I wish would never change: Time; my age (just joking, ha ha!); a dinner table surrounded by all my loved ones; the sound of my children getting along and laughing together; or a special moment that too soon becomes a memory. Life passes quickly. But more so... *moments* pass quickly. Most times I miss the nuances of these moments because I'm just too busy to recognize them. But there are those instances when time stands still, and I realize that I won't ever get that moment ever again in my lifetime. So, I try to savour it.

It's easy to become sad during these times, but that's not what God wants when He brings them to our attention. They are meant to comfort, appreciate, or leave us in wonder. They show us that our hearts can love deeply. They also reveal God's handiwork and, more so, His love. These special instances are gifts He bestows upon us. It is good to be conscious of these moments because we never actually know when we will "clock out," so to speak. After all, we aren't immortal.

In this issue of ND, we are confronting the elephant in the closet—preparing for our end of life. Margo LaBerge, a life celebrant and grief specialist, leads us through this discussion, bringing up relevant questions for us to consider, as well as why it is important to take care of the details of our funeral now, instead of leaving the daunting job up to our loved ones when it's too late for us to have a say. There are also articles explaining the Sacrament of the Anointing of the Sick, making the most of suffering, as well as understanding MAiD. (Did you know that if a person has planned death by MAiD they can't receive the Sacrament of the Anointing of the Sick?)

But enough about that. This issue of ND has much to celebrate as well. But I will leave all those gems for you to discover on your own.

So, curl up under a blanket, break out the hot cocoa, and enjoy this issue of ND. I promise you'll get much out of it!



НАША ДОРОГА

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Reception at the Gates of Heaven

www.ucwlc.ca



God bless Ukraine and her people!
Blessed be God forever!

Хай Бог благословить Україну
та її народ!
Благословенний Бог навки!



Glory Be to Jesus Christ!

On August 6, 2024, our National Spiritual Advisor-designate, Deacon Harrold Salahub, was ordained to the Holy Priesthood through the laying of hands by Bishop Michael Smolinski, CSsR. We pray that God will bless Fr. Harry and Dobrodiyka Marcia with good health, strength, and wisdom as they begin this new chapter in their lives of ministry and service. *Axios! Многая Літа!*

The warm days of summer have come and gone. While summer provided us with opportunities to recharge and rejuvenate, it is now time to reignite our passion and dedication towards our organizational responsibilities and activities.

Blessings to all Arch/Eparchial executives as you prayerfully prepare for your upcoming conventions. May the Holy Spirit guide your preparations as you work towards a purposeful gathering. I hope that many of you will attend your Arch/Eparchial Convention. Conventions reaffirm your commitment to the League and gives you the opportunity to participate in an enriching experience, where faith, unity, and inspiration converge.

The National Executive is preparing for the National Plenary Conference which will be held in September. We will, at that time, evaluate what has been accomplished and make further plans. As well, we will be setting the date for the next National Congress and announcing the President-Elect who will lead us in the upcoming term.

Just as the autumn colours paint a masterpiece in nature, may our actions and decisions reflect the virtues of faith, hope, and charity. Let us seek guidance and strength in prayer, drawing closer to God and entrusting our efforts to His divine providence. Through our work, may we be instruments of God's love and mercy in the world, bringing light and joy to those around us.

Marlene Bodnar
President, UCWLC National Executive

Слава Ісусу Христу!

6 серпня 2024 року наш призначений Крайовий духовний дорадник, диякон Гаррольд Салагуб, був висвячений у Священство через рукопокладання єпископом Михайлом Смолінським, ЧНІ. Молімося, щоб Бог благословив о. Гаррі та Добродійку Марсію міцним здоров'ям, силою та мудрістю, коли вони розпочинають нову главу духовництва та служіння у своєму житті. *Axios! Многая Літа!*

Теплі дні літа прийшли і минули. Тоді як літо дало нам можливість відновити сили та наповнитися енергією, тепер настав час знову запалити жагу і самовідданість до наших обов'язків і організаційної діяльності.

Благословення всім Головам Арх/Епархій, коли ви з молитвою готуетесь до майбутніх з'їздів. Нехай Святий Дух керує вашою підготовкою в той час як ви працюєте над цілеспрямованим зібранням. Сподіваюся, що багато хто з вас буде присутній на вашому Арх/Епархіальному З'їзді. Ці з'їзди ще раз підтверджують вашу відданість Лізі та дають вам можливість взяти участь у збагачувальному досвіді, де сходяться віра, єдність та натхнення.

Крайова Управа готується до Пленарної Крайової Конференції, яка відбудеться у вересні. Тоді ми оцінимо те, що було зроблено і складемо подальші плани. Крім того, ми призначимо дату наступного Крайового Конгресу та оголосимо новообрану Голову, яка очолить нас у майбутньому терміні.

Подібно до того, як осінні фарби малюють свій шедевр у природі, нехай наші вчинки та рішення відображають чесноти віри, надії та милосердя. Шукаймо провід і силу в молитві, наближаючись до Бога й довіряючи свої зусилля Його божественному провидінню. Через нашу працю будьмо знаряддями Божої любові та милосердя у світі, несучи світло та радість оточуючим.

Марлін Боднар,
Голова Крайової Управи ЛУКЖК



Fr. Harry & Dobrodiyka
Marcia Salahub with their
sons, Jeremy and Stephaan

О. Гаррі та Добродійка Марсія
Салагуб зі своїми синами –
Джереми та Стефаном

80th Anniversary Feature: Saints Who Demonstrate Hope or Resilience

St. Mary of Egypt

By Father Harrold and Marcia Salahub

Gathering Prayer

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

As we look to Mary of Egypt, we pray that her example of dedication and commitment to faith inspire us. In this special year, may we focus on hope and resilience that comes from faith in You. Amen.

Scriptural Focus: Let us reflect on the passage from Jeremiah 29:11

- “For I know the plans that I have for you,” declares the Lord, “plans for prosperity and not for disaster, to give you a future and a hope.”

Mini-reflection

- From the book of Jeremiah, we hear this message of hope that God really loves us, that He wants us to do well in life, and that our lives would include a hopeful future. The hope of faith inspired St. Mary of Egypt to turn her life of sin into a life of profound spiritual conversion.
- Let's go deeper into what we know about St. Mary of Egypt.
 - **Life of Sin and Conversion:** St. Mary of Egypt is known for her dramatic transformation from a life of sinful indulgence to one of profound repentance. She is said to have embarked on a pilgrimage to Jerusalem. However, when she tried to enter the Church of the Holy Sepulchre, she was mysteriously unable to cross the threshold. Recognizing her unworthiness, she repented and turned to a life of extreme harshness in the desert.
 - **Life of Solitude and Prayer:** St. Mary spent the remainder of her life as a hermit in the desert of Jordan. She devoted herself to prayer, fasting, and enduring physical hardship.
 - **Encounter with St. Zosimas:** After many years of solitude, St. Mary encountered St. Zosimas, a monk who stumbled upon her during his own desert pilgrimage. They had a profound conversation, and St. Mary revealed her life story to him, inspiring him with her unwavering faith and devotion.



Connection to Spiritual Theme of Hope and Resilience:

- St. Mary of Egypt is an example of hope and resilience. Her life of penance and her ultimate transformation from a sinner to a saint serve as an inspiration for all of us. She persisted in her life of self-denial and the depth of her faith can bring hope to others.

Special Petition

- We also pray for all people who are suffering and in need of repentance. May God continue to work in their lives. O Lord, hear us and have mercy.

Suggested Action

- Spend time thinking about repentance, either offering to forgive someone, or asking for forgiveness.

Closing Prayer

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

Living a Life *with Gusto*

By Margo LaBerge

Living a life with “gusto” means living passionately and fully engaging with life. It involves pursuing your goals and dreams with enthusiasm and stepping out of your comfort zone. It means embracing new experiences and being bold. Living with gusto means living authentically, without regrets, and with inner peace and joy. Living our life to the fullest is what God wants for each one of us.

Have you ever thought of what it means to live life fully? We have only been given one life to live, so are we living to our full potential? One of my favourite sayings is: *Make the most of every moment*. That means even those moments when things are not going so well. Focus on what matters.

Is it worth my energy to stay angry, frustrated, or upset? Will it matter in a few days that the car ahead of me while I was driving got me so mad it ruined my whole morning? Can I work on changing my attitude to a more faith-filled, positive outlook? We live fast-paced lives and need to learn to slow down and look for the blessings in everyday things. Jesus took the time to be by Himself to pray, and I often remind myself to do the same.

Being able to live our authentic life also means being able to acknowledge that one day we will die—knowing that should make a difference in the way we live. *“What if you started acting the way you want to be remembered right now and shared your unique gifts with the world?”* (Cody Shewan) **Our life here on earth is to prepare for eternity.** We live in a state of death denial rather than death acceptance. It’s not about dying, but living. *“Life itself is a privilege, but to live life to the fullest—well, that’s a choice.”* (Andy Andrews)

I have seen time and again in my ministry as a Life Tribute Professional and an End of Life Educator the regrets that some people have at the end of their lives. Often it can be un-forgiveness for something that happened years ago, and they have carried that burden instead of asking for forgiveness. Maybe it can be regret that they worked too much and didn’t spend enough times with their families. Chris Stefanick said in one of his podcasts, *“Your career is what fills your resume, and your vocation as a spouse, parent, family member, or friend is the stuff that will fill your eulogy.”* Those words really struck a chord with me.

Death is one thing in life that we are certain will happen. Most people do everything in their power to avoid thinking or talking about this topic, let alone preparing for it. That is why I became so interested in End of Life Education, and I have the expertise and tools to help individuals and families in this area.

Death is a topic that is not often discussed around the kitchen table. Do you want to be an organ donor and have you prepared a will? Have you done any pre-planning and discussed what you want your funeral to look like? Simple things like burial or cremation. At which church would you like to have the funeral, and which cemetery do you want to be buried at as your last resting place? What kind of flowers, music, scriptures, and food would you like? Who oversees your estate and does the rest of the family know who you have appointed?

You may be thinking I don’t care because I won’t be here, but it is important. Your family will be grateful for all the choices you have made ahead of time because they won’t have to make them while they are grieving. I often hear from the family of the deceased, “I don’t know what to choose or what they would like.” “Why didn’t we talk about this beforehand so that we would have less stress?” Do you know that after parents die, families can be torn apart because not everyone will have the same idea or timeline of when the family home should be cleaned out and sold? We all grieve differently and that must be taken into consideration. To be able to lessen the burden of a loved one passing, these things are important to discuss.

There are 87 decisions that must be done by the survivor of a deceased loved one, and you can find that information at https://saginaw.org/sites/default/files/87_things.pdf.

How we deal with death at any age has to do with our past. At what age did you realize that you were not going to live forever? How old were you when you went to your first funeral? How did it feel? Those experiences when you were younger will affect the way you grieve. It is important to bring children to a funeral when they are younger to help them in the future.

Some people say, “I don’t want a funeral service, just bury me.” My response to that is: →

First, choosing a Catholic church funeral and the blessings and rites within the context of the Mass is very important. It reminds us that the grave has been overcome not by our wishing it so, but by the death and resurrection of Christ our Lord. (Fr. Michael Cummins) The canon law of the Church mandates that justice be served for the dead: “Christ’s faithful who have died are to be given a church funeral.”

Secondly, the ability to be able to say goodbye is an important part of grieving and serves as an important function for survivors who believe that the soul lives on after death.

Thirdly, the Funeral Mass and the Committal are reminders of the companionship and support of Christ and all believers, especially the family and friends who are grieving.

The funeral service is very important, but so is the fellowship afterwards. Recalling and talking about old times brings back many memories. When we get together with our families, we tell the same stories repeatedly, and we laugh, cry, and reminisce. This time of connection and support at a funeral is key to the relationships we share with those people who knew the deceased.

I have a recommendation on how to reflect on your life *now* while you are still healthy. Think about answering the following questions for yourself and then your loved ones.

1. Are you afraid of dying? If yes or no, why?

Let your faith be bigger than your fear. You should not be afraid of death, be afraid of an un-lived life. You don’t have to live forever; you just have to live. Use death as a mirror to see how you want to live. (Natalie Babbitt)

2. Is there anyone you haven’t talked to in the last 6 months that you would like to call before you passed?

Yes, they would be surprised to hear from you, but delighted! We might have the urge to think: *They haven’t called me, why should I call them?* They may be thinking the same thing. Just do it—call them.

3. What 5 words describe you?

It’s often easier to describe others than ourselves. Ask a friend for help if you can’t think of those 5 words, and then do it for them.

4. If you had 3 months to live, what would you give yourself permission to do?

Why not do those things now? Is it time, finances, fear? Time is not to be wasted; plan it now.

5. Are you living—not leaving—a legacy?

We often think of legacy as material goods. The most important kind of legacy is an **emotional** legacy which is role modelled during a lifetime. It has to do with who we are as people, what we have to offer, what nonmaterial things we hold near to our hearts. This could be things like family traditions, sharing our faith, praying with others, supporting parish and community members that need our help.

6. Do you have a contingency plan in place in case of an emergency?

Who should be called first in a time of crisis? You can add a few names in your cell phone with the words ICE in front of that name that stands for “In Case of Emergency,” then those contacts are there for police, etc.

7. What are some of your family traditions that are important and would be lovely to have continue when you are no longer here?

It could be a hymn, your favourite scripture, saying the rosary as a family. It could be the special foods you prepare for family gatherings or your cultural heritage customs.

Family recipes are treasures passed down from generation to generation. Our family realized the importance of keeping the “how to” of making those special dishes. We asked my mother and her four sisters to give us their favourite recipes, and my cousin put together a family cookbook that was printed and bound and has become my favourite keepsake. What other family traditions do you have that you’d like to continue when you are gone?

8. The last, but very important questions you need to ask yourself are:

- How is my faith life and prayer time? Am I ready to meet God face to face?
- Am I receiving the sacraments on a regular basis? When was the last time I went to Reconciliation? Is there anyone I need to forgive?
- What is one thing you would like to focus on to improve your faith journey and your relationship with Jesus?

The above questions may not be easy to answer. This scripture: “The Lord is the strength of my life” (Psalm 27:1) can help you to reflect and make concrete actions in all aspects of your life.

I want to finish with a four letter word... HOPE! →

We need to keep hope at the forefront of all decisions we make, the way we live our life, and what we aspire to. "My God will meet all your needs according to the glorious riches of Christ Jesus." (Philippians 4:19) In the above quote it does not say "maybe" He will provide, or "He is able to"; rather, He **will** provide. God is the help of our past, the hope of our future, and the great "I AM" of today.

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Lessons Learnt from Dealing with Grieving Families

- a) Death teaches us that loss is inevitable.
- b) Death teaches us not to take loved ones for granted.
- c) Death teaches us about our faith.
- d) Death teaches us to be patient.
- e) Death teaches us that we should live every day creating memories that will comfort us after our loved ones are gone.
- f) Death teaches us about Time... we never had all the time we wanted to do things that really mattered, work was often in the way.
- g) Death teaches us the importance of being truly present and to listen attentively and not make any assumptions.
- h) Death teaches us to be open-minded and non-judgemental.
- i) Death teaches us the power of forgiveness and prayer.
- j) Death teaches us about living a life with no regrets.

The *Worst* Things to Say to Someone in Grief

1. At least she lived a long life, many people die young.
2. He is in a better place.
3. She brought this on herself.
4. There is a reason for everything.
5. Aren't you over him yet? You can find someone else to love.
6. You can have another child.
7. She was such a good person, God wanted her to be with Him.
8. I know how you feel.
9. She did what she came here to do, and it was her time to go.
10. Be strong.

The *Best* Things to Say to Someone in Grief

1. I am so sorry for your loss.
2. I wish I had the right words; just know I care.
3. I don't know how you feel, but I am here to help in any way I can.
4. You and your loved one will be in my thoughts and prayers.
5. My favourite memory of your loved one is...
6. I am always just a phone call away.
7. Give a hug instead of saying something.
8. We all need help at times like this, I am here for you.
9. I am usually up early or late, if you need anything...
10. Saying nothing, just be with the person.

Important paperwork info and documents you need in your In Case of Death binder, notebook or file

Finance:

Bank Account & Contact Info
 Pension / Other Investment Account #s & Contact Info
 Mortgage Packet Documents / Account #
 Most Recent Home Appraisal
 Credit Card Numbers & Contact Info
 Homeowners / Renters Insurance Info

Taxes:

Last 5 Years of Tax Returns
 Any Other Vital Information Related to Taxes

Legal Documents:

Original Birth Certificate
 Original Social Insurance Number Card
 Passport
 Copies of Province ID / Driver's Licence
 Original Marriage Certificate
 Life Insurance Policies w/ Contact Info
 Will / Trust / Other Legal Documents

Church:

Church Marriage Certificate
 Copies of Personal Blessings
 Certificates of Ordinations
 Church Record Numbers & Dates of Ordinations
 List of Local Church Leaders & Contact Info

Household:

Copies or Originals of School Credits / Degrees
 Home Inventory List of All Your Belongings
 Current Pictures of Home Inventory Items
 Current Pictures of Each Member of Household
 List of All Important Contacts
 List of All Your Online Usernames & Passwords

Medical:

Medical Insurance Policy # & Contact Info
 Medical Records & Special Conditions
 List of Medications & Dosages
 List of Medical Professionals w/ Contact Info
 Dental Records or Notes
 List of Family Dentists w/ Contact Info
 Immunization Records

Vehicles:

Original Registration of Each Vehicle
 Current Pictures of Each Vehicle
 Records of Maintenance & Repairs for Each
 Copy of Auto Insurance Policy w/ Contact Info
 List of your Auto Mechanics w/ Contact Info

Other: (keep in a zipper pouch in handy location in house)

Flash Drive w/Digital Photos & Documents
 Extra Keys, Cash in Small Bills, Small Keepsakes

Anointing the Sick

By Brent Kostyniuk

While He lived on earth, one of Jesus' great ministries was healing the sick. The Gospels are filled with accounts of these miracles, which teach us of His merciful love and compassion. So often, however, physical healing was linked to spiritual healing. Indeed, His primary concern was the salvation of souls. Jesus' mission of healing was carried on by the Apostles and remains with us today in the Mystery (Sacrament) of Anointing the Sick. Like the miracles of Jesus, it can bring both physical and spiritual healing.

The Mystery of Anointing may be traced to the words of St. James. *"Is anyone among you sick? Let him summon the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick person, and the Lord will raise him up; and if he has committed any sins, they will be forgiven him."* (Jm. 5:14-15) Interestingly, Holy Anointing was originally conferred by several priests, ideally seven, following the words of St. James. In modern Byzantine practice, a much-simplified version of anointing follows the ritual codified by Metropolitan Peter Mohyla of Kyiv in 1646.

In the third century, Origen (†255) quoted the Epistle of St. James to support his doctrine on the holy anointing. Later, St. Athanasius the Great (†373) referred to the anointing in his commentary on the Psalms. Thus, very early in the life of the Church, a doctrine for Anointing the Sick was well established. In the Byzantine Tradition, the most ancient prayer for the "blessing of the oil of the sick" comes from Bishop Serapion of Thmuis near Alexandria, writing in

the first half of the fourth century.

The Mystery of Anointing is really a mini liturgy beginning with a series of prayers, including the Our Father. Psalm 142 (143) follows describing confidence in the Lord in times of distress. An Ektenia of Peace includes two special petitions, imploring God to send down the Holy Spirit, first to sanctify the oil, then to sanctify the sick. Finally, the oil to be used in the anointing is blessed.

Next, scriptural readings are introduced with a Prokimenon. *"May Your mercy, O Lord, be upon us, as we have placed our hope in You."* (Ps. 33:22) An Epistle reading from St. James speaks of anointing (Jm. 5:10-16). The Gospel is the Parable of the Good Samaritan (Lk. 10:25-37). The Gospel is followed by the Insistent Ektenia, imploring God "for mercy, life, peace, health, salvation, visitation, and forgiveness of sins" of the sick, and that the Lord "send upon him/her the grace of deliverance from illness, raising him/her from his/her sickbed."

Central to the Mystery is the actual anointing, with its accompanying prayer. "Holy Father, physician of souls and bodies, You sent Your only-begotten Son, our Lord Jesus Christ, to heal every infirmity and to deliver us from death. By this anointing, heal Your servant of the spiritual and bodily ills which afflict him/her, and restore him/her by the grace of Your Christ, through the prayers of all Your Saints. For You, our God, are the fountain of healing; and to You we give glory, together with Your only-begotten Son, and Consubstantial Spirit, now and for ever and ever. Amen."

Dipping his finger into the holy oil, the priest recites the prayer and

anoints the sick person on those parts of the body which may have led him/her astray: the forehead, where bad thoughts originate; the five external senses—eyes, ears, nostrils, lips and hands—as organs of sensuality; the chest, which holds the heart; and the feet, which carry us towards sin. With all these healed by divine grace, according to the teaching of some Church Fathers, the soul of the sick person becomes completely purified as it was at the time of the Baptism.

On a personal note, in the past I needed open-heart surgery. While in hospital waiting for the operation, our pastor at the time, Fr. Josaphat Tyrkalo, OSBM, came to confer the Mystery of Anointing the Sick. As several members of my family were visiting me at the time, they took part in the Mystery, reciting the various prayers and responding to the petitions. In spite of the very clinical surroundings of the hospital room, the presence of the Holy Spirit amongst us was very keenly felt. Soon after receiving the Mystery, everyone left, leaving me alone in the room. Strangely, I felt an unnatural calmness, a great peace in my soul, and in my body as well. I mentioned this to Fr. Josaphat on his next visit. "No, it is not an unnatural peace," he replied. "Rather, the sacrament restored you to the natural state of Eden. It is the normal feeling we once had, but lost. You were feeling the way we are supposed to feel."

Although He no longer walks the earth, Jesus' ministry of healing remains ever present to us today. The Mystery of Anointing the Sick brings the reality of Christ's healing power to those most in need.

Formerly published in *Both Lungs*

Statement by the Canadian Conference of Catholic Bishops on the Non-Permissibility of Euthanasia and Assisted Suicide within Canadian Health Organizations with a Catholic Identity

For generations, Catholic dioceses and religious orders in Canada have been major contributors to the development and delivery of healthcare services across the country. The first hospital in Canada, the *Hôtel-Dieu* in Quebec City, was established in 1639 by three Religious Sisters of the *Augustines de la Miséricorde de Jésus* to provide medical care to the French settlers and Indigenous populations of the time. That hospital was the first in North America and is still in operation.

There are today 129 Catholic healthcare providers across Canada, accounting for nearly 20,000 healthcare beds.¹ These facilities are supported by 19 dioceses and 14 Catholic sponsors. They span 6 provinces and 27 health regions/authorities. These Catholic healthcare facilities are strong partners in an integrated healthcare system and are deeply committed to honouring the dignity of the human person by providing high quality, compassionate, and integrated healthcare to the patients they serve.

Despite the pressure being applied to Catholic healthcare institutions by some Canadians and Canadian organizations to perform, or to provide through a third-party, “Medical Assistance in Dying/MAiD,” in other words euthanasia or assisted suicide,² the Catholic

Church, which regards life as sacred and inviolable, remains firm in its opposition to MAiD.³ Euthanasia and assisted suicide (MAiD) have always been, and will always be, morally unacceptable⁴ because they are affronts to human dignity and violations of natural and divine law.⁵ Catholic healthcare affirms that every person, made in the image of God (cf. Gen 1:26), has intrinsic value, regardless of ability or health.

For these reasons, **we, the members of the Canadian Conference of Catholic Bishops, unanimously and unequivocally oppose the performance of either euthanasia or assisted suicide (MAiD) within health organizations with a Catholic identity. We oppose any efforts by governments or others to compel such facilities to perform MAiD in violation of Catholic teachings.⁶ Anything to the contrary would deeply betray the identity of these institutions as Catholic and would not be in keeping with the Church’s moral teachings on the sanctity of life and the dignity of the human person.**

We continue to commend and support the moral position taken by Catholic healthcare institutions across Canada which, in keeping with the Guidelines of the *Health Ethics Guide* of the Catholic Health Alliance of Canada⁷ as well as the freedom of conscience

¹ “Catholic Health Care: Facts at a Glance,” Catholic Health Alliance of Canada (CHAC), 2021, https://www.chac.ca/documents/665/Catholic_facts_at_a_glance_2021_english.pdf

² Cf. The two definitions of MAiD in the Criminal Code (Canada), section 241.1 meet the definition of euthanasia and assisted suicide as understood in Catholic moral theology: “**medical assistance in dying** means (a) the administering by a medical practitioner or nurse practitioner of a substance to a person, at their request, that causes their death; or (b) the prescribing or providing by a medical practitioner or nurse practitioner of a substance to a person, at their request, so that they may self-administer the substance and in doing so cause their own death.” Aiding a person to die by suicide is an indictable offence, but an exemption protects the medical practitioner or nurse practitioner who performs MAiD in accordance with the statutory conditions and requirements: section 241. <https://laws-lois.justice.gc.ca/eng/acts/c-46/page-35.html#docCont>

³ Cf. CCCB Permanent Council, *Statement on the Expansion of Euthanasia and Assisted Suicide in Canada*, April 8, 2021, <https://www.cccb.ca/wp-content/uploads/2021/04/Euthanasia-and-assisted-suicide-Message-to-faithful-8-April-2021-EN.pdf>

⁴ Cf. *Catechism of the Catholic Church*, 2nd ed. (Ottawa: Canadian Conference of Catholic Bishops, 1997), n. 2277: “Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable.”

⁵ Cf. *Samaritanus bonus*, Letter of the Congregation of the Doctrine of the Faith on care of persons in the critical phases of life, Vatican City, July 14, 2020, part V. <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2020/09/22/200922a.html>

⁶ Parliament has acknowledged that no individual should be compelled to perform or to assist in MAiD: “For greater certainty, nothing in this section compels an individual to provide or assist in providing medical assistance in dying”: *Criminal Code*, subsection 241.2(9)

⁷ See: *Health Ethics Guide* 3rd edition (Ottawa: Catholic Health Alliance of Canada, 2013). https://www.chac.ca/documents/422/Health_Ethics_Guide_2013.pdf

and religion, do not permit either euthanasia or assisted suicide within their facilities. When patients choose an option that cannot be offered within a Catholic healthcare institution, they are assured of a safe and timely discharge and transfer of care.

The Catholic position on this matter emphasizes the provision of compassionate and high-quality care for all. This means that those whose illness is irremediable should have easy and immediate access to comprehensive palliative care.⁸ When palliative care is provided more often and in the earlier stages of a serious disease, it not only relieves pain, but also responds to patients' existential, psychological, and spiritual needs and those of their families and caregivers. In order to help introduce the benefits of palliative care, the CCCB has developed an online toolkit entitled *Horizons of Hope* (<https://www.cccb.ca/faith-moral-issues/suffering-and-end-of-life/horizons-of-hope-a-toolkit-for-catholic-parishes-on>

⁸ Cf. Canadian Conference of Catholic Bishops, "Interfaith Statement on Palliative Care," June 14, 2016, <https://www.cccb.ca/letter/interfaith-statement-on-palliative-care>

palliative-care). This toolkit, consisting of four modules, can be used by individuals, as well as groups, parishes, healthcare facilities, and other institutions as a source of learning on the issue.

With the threat of MAiD becoming available to Canadians whose sole medical condition is mental illness, we cannot emphasize enough how important it is for public healthcare to invest more in mental health resources. This investment is urgently needed not only because of the present mental health crisis in which needs far exceed resources, but because discouragement and despair can also result from this very scarcity of reachable, reliable, and robust support.

To conclude, our commitment, as Christians, to accompany the sick with care and love until natural death is a direct response to the command of God and the example of our Lord: "Do not cast me off in the time of old age; do not forsake me when my strength is spent" (Ps 71:9); "I was sick and you took care of me" (Mt 25:36). We continue to pray for the sick, for all caregivers, and for lawmakers whose role it is to help shape a society that does not harm or endanger the lives of its citizens.

Comforting Bible Verses for Grief

Matthew 5:4 – Blessed are those who mourn, for they shall be comforted.

Revelation 21:4 – He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.

Psalm 147:3 – He heals the broken hearted and binds up their wounds.

1 Peter 5:7 – Cast all your anxieties on Him, because He cares for you.

Psalm 34:18 – The Lord is near to the broken hearted and saves the crushed in spirit.

Matthew 11:28-30 – Come to me, all who are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.

John 16:22 – So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you.

Psalm 73:26 – My flesh and my heart may fail, but God is the strength of my heart and my portion forever.

Romans 8:18 – For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.

John 14:27 – Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy. — **John 16:22**

The Healing of Bartimaeus

By Cornelia Mary Bilinsky

This story is an imaginative retelling of Mark 10:46-52, a short Gospel narrative that provides us with an example of a suffering person coming to Jesus in faith and being rewarded with a healing. Note that the blind man's desperate plea to the Lord is a prototype of our treasured Jesus Prayer: "Lord, Jesus Christ, Son of God, have mercy on me!"



Cornelia Mary Bilinsky

Bartimaeus shuffled along the familiar dusty road on his way to his usual spot on the outskirts of Jericho. Fresh morning breezes caressed his face and the sun warmed his back. He loosened his cloak and trudged on.

Somewhere nearby, a bird was singing sweetly. Bartimaeus thought it might be the *bulbul*, the nightingale he remembered from his youth. He wished he could see it.

He had almost reached his destination when the sound of quick footsteps alerted him. Someone else was on the road, someone in a hurry. He stepped aside, stumbling on a stone.

"Hey you! Watch where you are going!" a rough voice admonished him. "You'll get trampled if you're not careful. There's a huge crowd coming this way."

Indeed, there was a faint roar in the distance, the sound of many voices and tramping feet blended together. The stranger was right. If Bartimaeus stayed on the road, he would surely get jostled. People didn't always understand what it was like for him.

Bartimaeus stretched out his cane and felt for the rock he knew should be there on the side of the road. Yes, there it was. Hastily he settled himself on the rock, adjusted his cloak and put out his hand, as was his habit. The crowd was getting closer. Bartimaeus smiled. It could turn out to be a good day for him. There might be some generous folks among the travellers, people who cared enough to stop and toss a coin to a blind beggar. He wondered, however, where everyone was going. Most likely it was to Jerusalem for the Passover. Bartimaeus remembered that once, when he was little, he had made the trek to Jerusalem with his parents, but that was before the awful sickness took away his sight. Now, of course, he couldn't go anywhere far from home. He had a hard enough time finding his way around Jericho.

As the multitude approached, Bartimaeus detected an air of excitement among the people. They were stopping and lining the roadside, crowding into his space. He cocked his head, trying to catch bits of conversation.

"There he is! Can you see him? He's with his disciples. Let him go ahead of us!"

Bartimaeus was bursting with curiosity. He nudged a nearby stranger. "What's happening? Who are they talking about?"

"Oh, don't you know? Jesus of Nazareth is passing by! He's on his way to Jerusalem."

"Jesus of Nazareth!" Bartimaeus exclaimed. "I've heard of him!"

Suddenly a great hope seized the heart of Bartimaeus. All those years of blindness, sitting on his rock beside the road, he had not been able to see the folks who passed by, but he could hear them. Recently, travellers from other villages had talked about Jesus of Nazareth, who was from the family of David. This Jesus was a great teacher and healer. He had healed a deaf mute. He had cured a boy possessed by an evil spirit. *Surely*, thought Bartimaeus, *Jesus would have pity on a blind man*. If he was truly a man of God, he could reverse this punishment, this blindness that had caused so much suffering.

I will ask him to help me, Bartimaeus decided. Boldly, he began to shout loudly and repeatedly, "Jesus, Son of David, have mercy on me! Jesus, Son of David, have mercy on me!"

People turned and stared at him. Angry voices assaulted him. "Shh! Quiet! Stop making so much noise!"

But Bartimaeus cried out with even greater insistence, "Jesus, Son of David, have mercy on me!"

All at once there was a hush in the crowd.

"What's happening now?" Bartimaeus trembled, fearful that he had indeed overstepped his bounds. He cringed, wanting to flee, if only he could.

"Relax, it's okay!" Someone clutched his arm. "Get up. Jesus is calling you! Come!"

Jesus was calling him! With his heart beating fast, Bartimaeus threw off his cloak, sprang up eagerly and

allowed himself to be led forward. He knew he was standing in the presence of the great teacher when an aura of peace suddenly enveloped him. How he wished he could see Jesus!

“What do you want me to do for you?” Jesus asked. His voice was kind and full of love.

Bartimaeus bowed his head. “My teacher,” he spoke softly, “let me see again.”

For a moment, Jesus was quiet. Bartimaeus waited in anticipation. Then he felt two strong hands on his shoulders.

“Go,” said Jesus. “Your faith has made you well.”

Bartimaeus raised his head. Lights flashed and colours danced in his eyes, then everything cleared and... he could see! He found himself looking into the kindest and most welcoming of faces—the face of Jesus. All around were throngs of people, men in multi-coloured cloaks, women wearing long veils, bright-eyed children with smiling faces. Bartimaeus gazed about in absolute wonder. Above him was a cloudless blue sky. Just then a bird flew overhead and Bartimaeus recognized the yellow-breasted bulbul which had serenaded him earlier that morning.

“I can see! I can see again!” he shouted. “Praise the Lord! I can see!” He sank to his knees before Jesus. “Thank you, Jesus! Thank you!”

Jesus smiled. “Go in peace, my friend!” he said.

With great joy, Bartimaeus turned to face the crowd. “Yes, I will go! Because now I *can* go!” He ran to his rock, retrieved his cloak and tossed his cane. “I will follow Jesus to Jerusalem!”

Very quickly, news of the miracle spread throughout the multitude, passed from one person to another.



An illustration of Jesus restoring sight to Bartimaeus, published 1774

Jesus had healed a blind man, one who used to sit on a rock beside the road, begging for alms. This same man could now see clearly, just as he did when he was young, before the darkness fell upon him. Moreover, he had decided to get up, throw away his cane and follow Jesus. With joy and wonder, the people resumed their journey along the road to Jerusalem, singing and praising God. Among them was Bartimaeus.

Current Guidelines for Nasha Doroha submissions

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

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

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

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

God, this had better be worth it

By Roman Kravec, STB, STL*

I love my wife, but God loves her more.

One day my wife had a toothache. She phoned her dentist, and he gave her a date a month later, with instructions to avoid antibiotics and pain killers! "What?!" she said. She tried for a while, then phoned again. He relented, but still asked her to avoid the drugs for a week before coming in to see him. She found another dentist...

I prayed with my wife every evening, praying for her pain to keep away so she could get a good night's sleep. And I firmly believe that God loves her more than I do. So why does she have to put up with pain? Why do any of us have to put up with it?

From the age of around 16 years to approximately 32, I had migraine headaches that occurred around once a month, if not more often. And then I was healed. How did that happen? I was attending a charismatic prayer meeting every Sunday afternoon. After the meeting, they would break up into various groups, that prayed for various intentions. I joined the group that prayed for healing and asked them to pray with me so I may be rid of my migraine headaches. And I was healed.

Before that happened, my prayer would often be "God, this had better be worth it" as I tried to find a comfortable position for my head so it would hurt less. I assumed that any pain that I endured with minimal complaint would be "banked" in my "celestial account." The

Catholic Church teaches that any suffering accepted willingly is credited to us in the afterlife. It will either reduce the time we have to spend in purgatory, or increase our glory in heaven. I can't imagine the glory and happiness of heaven, but I can understand the concept of less suffering, and I trust God to be fair.

I had a medicine (cafergot) that I could take before a headache started. I could tell that my head was feeling funny, and what it meant. The problem was that sometimes my headache would begin while I was sleeping, and then when I awoke, I had a full-blown migraine. There were no pills at that time that would stop it, and maybe not even now.

Three times I asked for healing from the prayer group. After the third time, until the present day [age 79], I have not had a migraine headache. I thank God every day for this grace, along with the various graces He has showered upon me.

I must have been around the age of four or five when I had my tonsils removed. This was in France, before we came to Canada. My father visited me in the hospital and could see that I was in pain. He consoled me by saying he was going to see the doctor and would break his glasses! Somehow, hearing that made me feel better. It was many years later that my father explained that he went to see the doctor to pay for the operation!

Causing someone else pain would not relieve mine. I know that now. But why do we have pain,

and what can we do about it?

I have been healed, but I am not pain free. Often, I know that I was the cause of it, and what I could have done to prevent it. Exercise more, avoid chocolate... There are some pains, however, that only God knows why they are in our lives, and then, all you can pray is "this had better be worth it."

Our faith tells us that all pain on earth is temporary. You might ask, why does God allow us to suffer at all? As I see it, God allows pain in our lives because it is good for us from the point of view of eternity. For this to make sense, you must believe that after our death, we are actually destined to live with God forever. If you don't believe this, then pain is meaningless.

You might ask, why does God allow pain and suffering when He can perform a miracle or stop a war? I don't know. Sometimes God will perform a miracle, and at other times, He will not intervene. But why? You'll have to ask Him when you see Him.

Pain stops when we are healed, or have the right medicine, or pass out, or die. However, if in God's judgement we have unexpiated sins, we're in for a different kind of pain in purgatory. However, we believe that it will end when we are admitted into God's presence and enjoy eternal happiness.

Why are some people asked to suffer more than others? I don't know. Maybe God sees that some person is capable of sanctity and increases their suffering accordingly. If you look at the life

of St. Padre Pio, he lived for ten years forbidden **by the church he loved** from celebrating mass in public, from preaching, and from hearing confessions. Any other priest faced with such restrictions would have said, "You don't want me? Fine. I quit!" Padre Pio chose to become a saint.

If we reject God and all His overtures encouraging our conversion, we will go to a place we call hell. It will be a state of never-ending pain. But the important thing to remember is it will be our choice. Some people, unfortunately, choose to go to

hell despite all God's efforts, and God can't stop them without taking away their free will, which He can't do without obliterating them out of existence! And He chooses not to do that. The Church makes declarations that some people are in heaven, i.e., they are saints. The Church makes no declarations about people in the other place.

I don't have an answer for why there is pain in our lives. All I know is that it is temporary. All we can do is offer our pain to God, either in expiation of our own sins, or to help others—living or

dead. And when the time comes for us to see God face to face, we can ask Him if it was worth it.

Roman and his wife, Iris, are faithful members of St. Basil the Great Parish in Edmonton. Presently, Roman is a cantor and member of the church choir. He is a contributor to the Ukrainian language monthly *Svitlo*, and was editor of the English version of the *Beacon*. He also was the producer of the Ukrainian language Catholic half-hour radio program on World FM for 25 years.

Mothers and Daughters

May being the month of Mary our Blessed Mother inspired me to write about my own UCWLC experience—one that I proudly share with my mom. This past May was special to each of us, as recently on UCWLC pin day, my mom, who is now in her 46th year of membership, was recognized for her years of service. As for myself, I was honoured as Mother of the Year on Mother's Day. It was a random draw, but I treasure the tradition of this honour, which has been carried on for many years in our parish. I will display with pride the beautiful figure of our Holy Mother of God (which gets passed on from year to year). It's a wonderful legacy to all women who are strong-willed and strong in faith and spirit. And all the women who proudly received it before me. The UCWLC is comprised of many mothers and grandmothers who were all daughters first—daughters

of their parents and beloved daughters of God.

As mothers, we lead our children by example, and, in a faithful family, we hope they follow in our spiritual footsteps. Younger generations are sadly falling away from the faith, the Church and so, of course, UCWLC branches are suffering and closing. I have to admit, I didn't see the value or appeal of serving with the UCWLC until quite recently. I allowed being not so delicately critiqued for my perogy pinching or coffee pouring keep me away for too long. But instead of turning away, I should have recognized the value in their knowledge, skills, and work ethic. "I am the Lord's servant" was Mary's response to the Angel Gabriel when she was told what God had in mind for her. Like Mary, that should be our immediate response. To serve our Church is to serve God. To serve our community is to serve God. To serve our UCWLC branch is



Shirley Yewsiuk (right) with her mother, Anne Lalach.

to serve our Lord God. May He bless our 23 UCWLC members in Wynyard, SK, as well as across our province and country for answering God's call to serve... just like our most Blessed Mother Mary. I don't know how many more years my mom and I will continue to work together, but I know I will treasure every moment as I follow in her footsteps of faith and service.

Shirley Yewsiuk, Wynyard
Sacred Heart UCWLC

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

(Quote from: Gastro Obscura newsletter 2024-03-09)

By Joyce Sirski-Howell

A REFLECTION ON THE DECADE OF 1960-69

To reflect on the 1960s, I sought out several sources, as will be noted. But for food highlights, I reference the cookbook *A Century of Canadian Home Cooking 1900 Through the '90s*. Where to begin?

Although launched in 1958, the oven-to-table cookware, Corningware, with its blue cornflower pattern, gained popularity in the 1960s and on. This product, made of Pyroceram, ceased being produced in 2000. However, in 2017, the company reintroduced the blue cornflower cookware to mark its 60th anniversary.

■ Highlights from the '60s

In 1961, Canada’s Food Rules (1948) was renamed Canada’s Food Guide. On February 15, 1965, the newly designed Maple Leaf flag was raised on Parliament Hill. In 1996, February 15 became National Flag of Canada Day (Google Canada flag history). In 1967, Canada’s Centennial was celebrated and Canada hosted Expo '67 in Montreal.

Examples of food and products that were new and are still available in 2024 are Saran Wrap, Dream Whip, Baker’s milk chocolate chips, Minute Rice. Julia Child hosted a cooking show on television. There were many sources for homemakers to seek advice and food ideas. Home economists and kitchen staff were available through federal and provincial departments of health, agriculture, and fisheries to provide information on nutrition, cooking, food shopping, appliances. (I can attest

to this, as I accepted a position created in Peace River as District Home Economist by Alberta Department of Agriculture in 1968). Many of you may have booklets in your collections from appliances and food companies, or hydro and gas companies (page 143).

Page 148 reads: “Cookbooks were ideal Centennial projects, being historical markers as well as fundraisers.” To date, 2024, I know of 16 cookbooks that did this thanks to my personal collection and the UCWLC cookbook project, that were published by UCWLC branches and parishes in the 1960s. Several cookbooks celebrated Canada’s Centennial. (Please note: “*” means a copy of the cookbook is part of the UCWLC cookbook project.)

■ Alberta cookbooks

Who recalls these? **Tested Recipes Fifth Edition 1963*, published by Goodwill Club of the Ukrainian Catholic Women’s League of St. Josaphat’s Parish, Edmonton (1963); *From Kitchen To Kitchen Ukrainian and Favorite Dishes*, St. Nicholas Parish U.C.W.L., 6516-95 Ave., Edmonton, Alberta (1966); **Culinary Treasures Centennial 1867-1967*, St. Basil’s Ukrainian Women’s League (1967); *Ukrainian Art of Cooking in Calgary*, Ukrainian Catholic Women’s League Branch Two, Calgary, Alberta (1967). In the forward is written “This cook book is dedicated primarily to the preservation of Ukrainian Culinary Arts”; **Pioneer & Modern Recipes 1867-1967*, Ukrainian C.W.L. Vegreville, M. Malko (1968); *A Book of... Favorite Recipes Ukrainian Traditional and Modern*

Favorites, The Ukrainian Catholic Women’s League of St. Josaphat’s Cathedral, 10825-97 St., Edmonton, Alberta (1968); *Our Favorite Recipes*, St. Vladimir and St. Olga Ukrainian Catholic Women’s League, Two Hills, Alberta (1968-69).

■ From Saskatchewan

UCWL Cook Book, Junior Branch, Ukrainian Catholic Women’s League, Yorkton, Sask.; *Our Favorite Recipes*, Assumption of Blessed Virgin Mary Ukrainian Catholic Women’s League, Moose Jaw, Saskatchewan (c1965); **Pioneer Cook Book* edited by The Ukrainian Catholic Women, Bruno, Sask. Centennial Edition (1967); *Better Cooking*, Ukrainian Catholic Women’s League, St. George’s Cathedral, Saskatoon, Sask. (1967). It states in the preface “As a centennial project, the Ukrainian Catholic Women’s League of St. George’s Cathedral Parish takes great pleasure in presenting this Cook Book.”

■ From Manitoba

The Best in Cooking in Swan River, Ukrainian Catholic Ladies Society, Swan River, Manitoba (1964); *Cook Book 1867-1967 Favourite Recipes*, compiled by Ukrainian Catholic Women’s League of Holy Family Parish, 1001 Grant Ave., Winnipeg; *St. Joseph’s Church U.C.W.L. Easter Cook Book Customs & Recipes* (1967).

■ From Ontario

**All-Time Favourite Recipes*, St. Nicholas Ukrainian Catholic Church, Kenora, Ontario. The Ukrainian Catholic Women’s League. Price \$1.50 (1962). →

As you read these titles, many may be unfamiliar to you. These cookbooks are, or are close to, 60 years old! Some, like the Swan River book, had only 100 books printed! Of the 16 titles, only 5 actual

cookbooks have been gifted for the library project. It is not too late to document your branch's cookbook(s). If you are no longer using some of your cookbooks, consider donating them for the

project. Besides recipes, many of the cookbooks from the 1960s list executives, stores in the town, church history—all important as part of the UCWLC's 80-year anniversary.

FEATURE

St. Joseph's UCWLC, Winnipeg: 4 Cookbooks, 72 Years of Service

St. Joseph Ukrainian Catholic Parish was established in Winnipeg having its first Divine Liturgy on March 30, 1952. The UCWLC branch was formed May 14, 1952, with 15 ladies.

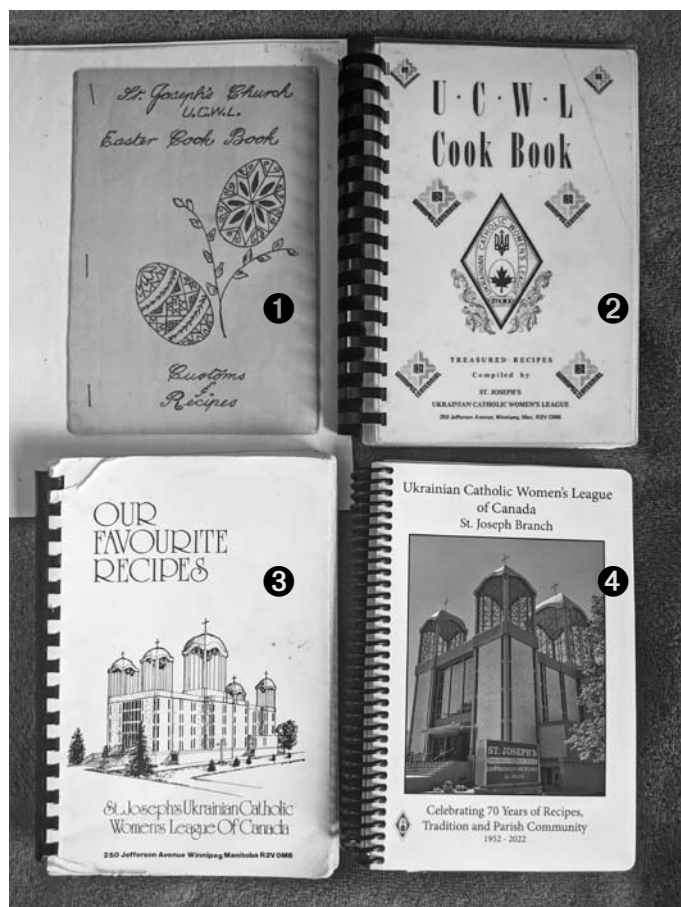
Four cookbooks have been fundraisers. Thanks to Joanne Peters, all four cookbooks are documented for the "Save the Cookbooks Project." Because of these documentations, it is easy to share information about them.

The first cookbook, *St. Joseph's Church U.C.W.L. Easter Cook Book Customs & Recipes* ❶ is 25 pages, typed, stapled, with a hand-drawn cover. "The book begun in 1967, perhaps as a project for Canada's Centenary."

Their second cookbook is *U.C.W.L. Cook Book 1874-1974 Winnipeg Centennial Treasured Recipes* ❷. In "An Appreciation" is written "St. Joseph's Ukrainian Catholic Women's League takes pleasure in presenting their Cook Book of treasured recipes to commemorate Winnipeg's Centennial." With 115 pages, pages 1-14 are Traditional Ukrainian Recipes. Printed by Gateway Publishing, included in cookbooks at the time was a page, Tea Refreshments for 300 people, Super Quantity Cooking, and information on Poisons and First Aid. Thank you to member Anne Kalyniuk for her donation of the cookbook for the library project.

In 1988 the branch published the cookbook titled *Our Favourite Recipes* ❸. "The book [began] in 1988, as a project in celebration of the millennium of Christianity in Ukraine." With 200 pages, it boasts Traditional Ukrainian Dishes, along with Easter and Christmas dishes. Member Anne Faseruk donated a copy of the cookbook for the library. Thank you!

The most recent volume is *Celebrating 70 Years of Recipes, Tradition and Parish Community 1952-2022* ❹. By chance I learned of the cookbook at Congress 2022 in Edmonton. It was going to be printed in October of that year. In the cookbook it writes: "With the restrictions and lockdowns mandated by the COVID-19 pandemic, League activities were suspended. How would the UCWLC raise funds to continue lending charitable



support? The answer lay in the past" (a cookbook). The cookbook's pages 1-40 feature traditional, Christmas, and Easter recipes. The rest of the 271 pages offer many favourites. Joanne reported to me before Christmas 2022 that the cookbook sold out quickly. The branch sent a copy to me for the library project.

I turned to Joanne to suggest a recipe from the most recent cookbook. Phyllis Stattin-Shindak's recipe was suggested. Phyllis, a UCWLC member since 1988, is honoured and pointed out that "it takes only 20 minutes and sometimes autumn can be a very busy season, so a quick dessert is always appreciated." From page 212: →

FEATURE *St. Joseph's UCWLC, Winnipeg:
4 Cookbooks, 72 Years of Service (continued)*

■ Microwave Apple Crisp

With Variations on the Theme

6 c. sliced cooking apples, peeled and cored
2/3 c. quick cooking oats
1/3 c. all-purpose flour
3/4 c. brown sugar, packed
1/4 tsp. nutmeg
1/2 tsp. cinnamon
1/4 c. butter, softened

Place apples in a 8x8 inch glass baking dish. In a medium bowl, mix together flour, oats, brown sugar and spices. Using a pastry blender or your hands, cut in butter until crumbly. Sprinkle over apples. Microwave on HIGH for 12-16 minutes or until apples are tender.

Rhubarb Variation: Toss 3 to 4 cups diced rhubarb in 1/2 cup cornstarch and 1/2 cup granulated sugar before adding to bottom of glass pan. Make topping as for apples.

Peach Variation: Toss together 4 cups sliced peaches, 2 tablespoons sugar, and 1/2 teaspoon cinnamon (or you can use 1 can peach pie filling) before adding to bottom of glass pan. Make topping as for apples.

Topping Variation: In a small bowl combine 1 cup Special K or corn flakes cereal, 4 heaping tablespoons jam or jelly, and 1/4 teaspoon cinnamon and sprinkle over any of the fruit bases as an optional topping.

* Back in the 1970s and '80s, when microwave ovens were new, they came with cookbooks and that's the source of this recipe.

* **Joyce's note:** Because I like cinnamon with apples, I sprinkled some between the apples before putting on topping. Also a little on the topping.

* A little reminder, if you have an abundance of apples, refer to issue #77 *Nasha Doroha*, page 22, for making "Versatile Apple Filling".

Not Only for the Christmas Table Rohalyky!

By Joyce Sirski-Howell

The Toronto Eparchial Newsletter of December of 2022 contained an article, "A Culinary Contest at the Convention - The Best Rohalyky."

"Adhering to one of the four aims of the UCWLC—maintaining our traditions—in this case culinary, we held a Culinary Contest during our 33rd convention."



rohalyk pl. rohalyky

The Ottawa branch is pleased to share their first-place recipe. Member Khrystia Habrowych shared: "Every year in preparation for their Easter and Christmas bazaars, members of the UCWLC Ottawa Branch prepare Ukrainian food to sell—borsch, varenyky, holubtsi, with the addition of pasky, babky, and tsvilki for Easter. Starting well in advance of each bazaar, the "rohalyky team" spends two days a week in the church kitchen baking, so that by the day of the bazaar, they have baked several hundred dozen of these delicious treats. With great skill and precision, they make sure that all the rohalyky are the same size, with the same amount of filling and all baked to the same golden-brown colour. It's an all-day process. The dough has to be prepared, chilled, rolled out, cut, and then each rohalyk is filled and rolled, all by hand. Once the rohalyky have risen, they are baked and cooled, then packaged by the dozen. Each package is tied with blue and yellow ribbons, and then the packages are carefully stored in the freezers until the day of the bazaar, where they are then snapped up by eager customers. It's no wonder that these rohalyky won first prize in the culinary contest at the UCWLC Eparchial Convention in 2022."

**PLEASE TRY THE WINNING RECIPE, SCALED DOWN
TO BAKE A SINGLE BATCH.** →

■ Rohalyky

Single Batch

YEAST MIXTURE

¾ cup warm milk with 1 tsp sugar
2 packages yeast

*Note: 1 pkg = 2¼ tsp x 2 = 1 Tbsp + 1½ tsp

Dissolve sugar in warm milk, add yeast. Let rise 10 minutes.

DOUGH MIXTURE

4-5 cups flour **1 lb. Tender Flake lard**
4 eggs beaten (large) (cut in 1-inch cubes)
½ tsp salt **1 tsp vanilla**
 1 T lemon juice and zest

Instructions: Whisk flour and salt together. To the flour mixture add the cubes of lard. Work the lard into the flour with fingers until the mixture resembles fine crumbs. Add the milk/yeast mixture, the lemon juice with zest, beaten eggs, and vanilla. Mix thoroughly. The dough will be soft. Divide the dough into portions of 6½ ounces each and form each portion into a round disc shape. Place discs on a parchment paper covered tray, cover with a towel and chill in the fridge for 2 hours. Set oven for 375° F.

PLUM BUTTER (POVYDLO) FOR FILLING

*Note: This recipe did not come with a plum butter filling. Here is what has been used in the past; as well, Joyce Sirski-Howell has provided a recipe.

The ladies use a mix of bought plum butter (jam) and mix with other jams such as cherry. The key point is that it must be thick.

Joyce Sirski-Howell's Recipe

Wash 1 lb. prunes, preferably pitted. (This is a quick wash, not soaking.) Cook, not totally covered in water, until prunes are soft. The water will be absorbed by then. Stir often, as the prunes like to stick to the pan. Cool. I still prefer to chop the cooked prunes well on a cutting board, but a little chopper can work. Return to pot, add ½ cup (less if you prefer) sugar, ½ tsp cinnamon, 1 T lemon juice. Cook on low and stir until very thick.

ASSEMBLY:

Place the plum butter into a bowl, fill another bowl with sugar. Spread some sugar onto work board. Roll chilled disc into the shape of a circle. Dough should be ¼ inch thick. Cut each circle of dough into 8 pie-shaped pieces (wedges). Place 1 tsp of plum butter on the wide end of each piece. Roll carefully from the widest to the narrow tip, ensuring the sides of the dough are tucked up so that the plum butter does not leak out the sides while baking. Place each rohalyk on a parchment paper-covered baking tray, making sure the tip of the rolled rohalyk is tucked under so that it does not unravel while baking. Let rise for ¾ to 1 hour. Bake at 375° F for 8 to 10 minutes. Lower temperature to 350° F for 10 minutes longer. Watch carefully—the rohalyky should be a golden colour.

**NB – Be sure to spread a generous amount of sugar on the work board and roll the dough on this sugared surface. These freeze well.

Notes from second-place winner, Scarborough Branch

- Various spellings were found on the internet, including *rohalyky*, *rugelach*, *rogalaki*, *rochalicky*.
- This recipe used unsalted butter, egg yolks, sour cream and no yeast. Refrigerate for 2 hours.
- The dough was rolled into an 11-inch circle, cut into 12 pieces.
- Suggest a sprinkle of icing sugar on each piece.

Notes from third-place winner, Kitchener Branch

- This recipe includes yeast, unsalted butter, sour cream.
- The dough rests in the fridge for 8-10 hours.
- The dough is cut and formed into 8 balls. Each is rolled into a 9- to 10-inch diameter, then 8 pieces.

Joyce's experience:

- I followed the recipe. However, one knows their own oven. For mine, I lowered the temperature to 345° F for the full baking. The rohalyky were flaky on the inside, crusty on the outside. The colour of the first pan was a bit dark, hence the temperature change. I needed 3 rohalyky to do a good taste test!
- I used 5 cups of flour to start, which worked well, with a little extra to bring the dough together.
- It is not easy to roll a nice circle! I found it easier to make the rohalyky with a 10-inch circle, which meant the thickness was not ¼ inch. I did cut into 8, but making them again, I would cut into 12 for a smaller size. This does affect the baking time and temperature.
- I did dust some with icing using a fine wire sieve. Do it right out of the oven, as suggested in some further reading. It adds a little sweetness.
- This winning recipe is easy to halve, which I suggest if you are making them for the first time.
- Enjoy—they are a lovely addition to a baking tray.

Note: Space does not allow to offer the large quantity recipe (approximately 25 dozen). Please request it from the branch at ottawa.ucwlc@gmail.com.

My Journey into Ukrainian Embroidery

By Kim Boychuk

I am Ukrainian on my father's side of the family. Though my Ukrainian heritage spans over a hundred years in Canada, the thread that binds me to our traditions is delicate. My baba died when I was only four years old. Although my grandfather tried to maintain our Ukrainian traditions through the food, music, and the celebration of holidays, there were no aunties to pass along the more artistic traditions, such as embroidery, because my dad was an only child and so was my grandfather.

Fortunately, my French grandmother on my mother's side was very crafty. She knitted, quilted, embroidered, smocked, etc., and she passed these techniques to me, giving me the foundation to start my cultural journey into Ukrainian embroidery just over seven years ago.

This journey started during the second year of the Ukrainian Capital Festival in Ottawa in 2016. They were offering workshops, one of which was embroidery. So I signed up! This two-hour workshop was my first step, or some may say a giant leap, into a wonderful obsession. Here is where I met Khrystia Habrowych. She was leading the workshop and started with a brief lecture about the history and tradition of embroidery in Ukraine. Then we went on to make a bookmark using red and black threads and an easy-to-follow Ukrainian pattern.

Most people who did this workshop would have probably practised this pattern afterwards. However, I am an overachiever. I left the workshop thinking, "Now I am ready to make my first *sorochka*!"

I didn't want to spend a lot of money on fabric since I was just making a practice *sorochka*. So, I

bought a lightweight gauze, then I went to the local craft store and bought some needlepoint canvas to use as an overlay grid to keep my pattern straight. Next, I combed the internet for a pattern and then went to work. I joined the Ottawa Ukrainian embroidery group, led by Khrystia, so that I would have a support group on this journey. Remember... I am an overachiever.

I went to my first meeting. My blouse was cut out, the canvas was basted on top, and I was well on my



way with the embroidery. It was at this first meeting that I found out that I did everything wrong. If I was going to use a lightweight fabric, I should have used an iron-on interfacing on the wrong side of the fabric to give it some structure. The canvas I was using was wrong, too. It was for making a permanent piece of art; I should have been using waste canvas, which is not nearly as stiff and much easier to remove once the embroidery is complete.

I made mental notes of these mistakes and considered them lessons learnt, which I would apply to

my next project. But I continued on with my practice *sorochka*. When the embroidery was completed, I painstakingly removed the canvas around the upper portion of the *sorochka*, yet left it in place on the lower portion. It turned out quite pretty and I even wore it to the festival the next year.

Taking those lessons from this first project, I then decided I wanted to make a traditional-style *sorochka* with a more traditional pattern. I ordered a *sorochka* pattern from the Ukrainian Museum of Canada in Saskatoon, then set out once again searching for an embroidery pattern online. I decided on embroidering a tree of life down the arm and around the neckline.

It was while working on this project that I started to learn more about Ukrainian embroidery and discovered that cross-stitch was used primarily in more recent years. A combination of flat stitches, cut work, pull stitches and weaving from the back dominated earlier embroidery. So, I started the search to find somewhere near me, where I could learn these stitches and more about embroidery. I could not find anything in Ontario, but the Ukrainian Museum in New York City (NYC) did offer a class that had just started, and this is where my literal journey to discover more about Ukrainian embroidery began.

The class was for eight weeks on Saturday 1:00 to 3:30. I had already missed the first class, but, nevertheless, I called the museum and inquired if I could still join. I explained that I would be coming from Ottawa, Canada, and that I was only planning on attending 3 or 4 classes, because it was just too far to commute to every weekend. They thought I

was crazy, but agreed to let me join. This was the fall of 2019.

I boarded the bus in Ottawa at 7:00 p.m. the Friday evening before the first class I attended. It took me to Montreal, where I transferred to a bus that would take me to NYC after first stopping at the Canada/US border, where everyone had to get off, clear customs, wait until Border Services swept the bus using a dog, then reboard and continue my journey. The bus arrived in NYC around 6:30 a.m., I found somewhere to have breakfast, did a little sight-seeing while making my way to the museum for the class.



The class was divided into two groups, beginners and advanced. My foundation in embroidery stretched far back, learning as a young girl from my French grandmother, but my Ukrainian embroidery experience was recent, so I had no idea at which table I belonged. I happened to have with me the sorochka I was working on, so I pulled it out of my bag and used it as an example of my ability.

For those who have been embroidering for a long time you will know that Ukrainian embroidery is equally or possibly more harshly assessed

by how the back of your work looks. There should be *no* knots, and all the loose ends should be neatly tucked under the stitches. The back should look nearly as neat as the front.

Here is where I must give a lot of credit to Khrystia, who leads our monthly Ukrainian embroidery group. She taught me how to start, stop, and work the design to get a neat back.

So, at that first class, when I handed over my embroidery to be assessed, Bohdanna didn't really look at the front; she turned my work over and decided I could sit at the advanced table. This table was working independently on projects, but could ask for assistance when need be. The beginners' table was learning different stitches and that is what I wanted to learn so I migrated over to that table. It wasn't until my third and final trip to NYC, when I finally met Lubow Wolynetz and got to look through her suitcase filled with samplers of different styles and techniques from many regions of Ukraine. What an amazing opportunity that was! When she looked at the sorochka I was working on, the tree of life done all in cross-stitch, her comment was, "Nice, but next time add some Ukrainian stitches."

Unfortunately, the beginning of 2020 was when COVID reached North America, and everything seemed to stop. There would be no further trips to NYC. The good thing that came out of this was the Ukrainian Museum in NYC pivoted, much like the rest of the world, and offered an eight-week Zoom course with Lubow. This time Khrystia was able to virtually join with me. It was a fabulous course. We learned so many kinds of stitches and techniques. I took what Lubow said to me during my only in-person encounter with her and started to plan my next project,

this time using Ukrainian stitches that I learned from her on Zoom.

One of the motifs we learned was a small flower. It looks simple, but there is a specific way to construct it. Thankfully the Zoom class sent out a link to the recordings and I watched this recording many times, graphing every needle movement. I made this flower motif the centrepiece for my next project. This time I designed my pattern using Ukrainian stitches and chose black linen to make into a dress. One of my personal biggest take-aways from this project is to never again embroider on closely woven



black linen. You need the light just right to properly see the threads.

However, this is the piece I am probably most proud of and not because I used only Ukrainian stitches. It was while I was working on this piece that Russia invaded Ukraine again. As I mentioned above, the fabric was black, but it just happened that the colour I selected for the flower motif was a sunflower yellow making the pattern look like fields of sunflowers and the motif around the arm was a golden wheat colour and resembles a field gently blowing in the wind. →

This piece is my Ode to Ukraine.

Since the beginning of my embroidery journey, the delicate thread attaching me to my culture has strengthened and grown. I, too, have taken all the online classes that both Joyce and Khrystia wrote about in the previous issue. My journey continues, and it has never been so pressing of a time to maintain and nurture our deep, rich culture.

**For more information on embroidery,
visit the website below.**

The Ukrainian Museum of Canada, Manitoba branch of UWAC, is located in the Holy Trinity Ukrainian Orthodox Metropolitan Cathedral in Winnipeg. The museum's 2024 exhibit is available to view on their site <https://umcmb.ca>. Under exhibits, find "Embroidery Tells a Story." The 8 panels created introduce us to Olha Kosach's 1876 book *Ukrainian Ornamental Designs*. Olha is Lesia Ukrainka's mother.

Museum Corner ◇ Наші музеї

"... And they will rise in glory and power"

Destroyed Temples of Ukraine

**By Karen Lemiski, Head Curator
of Basilian Fathers Museum**

Since February 24, 2022, at least 630 religious buildings in Ukraine—Catholic, Orthodox, and Protestant churches, synagogues, and mosques—have been destroyed, damaged, or looted during the full-scale Russian invasion. Along with the killing of members of the clergy, the Russian military's seizure of religious buildings for use as military bases has further increased the scale of destruction of Ukraine's religious sites. The exhibit *Destroyed Temples of Ukraine* is a visual exposition of 32 of these structures, revealing their targeted yet haphazard destruction as a consequence of the ongoing war.

According to Dr. Ihor Poshyvailo, director of the Maidan Museum (Kyiv), churches and religious sites have been integral features in Ukraine's villages, playing a special role in the local community's resistance, resilience, and solidarity during times of hardship. "The locations are like time capsules of historical and cultural memory, collective spiritual knowledge, and the beliefs and practices passed down from generation to generation." In many cases, these places of worship are also sites of historical, cultural, and architectural distinction, with many of the buildings on national and world registers of cultural heritage. →

"... І вони воскреснуть у славі та силі"

Зруйновані храми України

**Автор: Карен Леміські, Головний куратор
Музею Отців Василіян**

Від початку повномасштабного російського вторгнення, 24 лютого 2022 року, в Україні було зруйновано, пошкоджено або розграбовано щонайменше 630 культових споруд, включаючи католицькі, православні, протестантські церкви, синагоги та мечеті. Водночас із вбивствами представників духовенства, російські військові захоплюють культові споруди і використовують їх як військові бази. Це значно збільшує масштаби руйнувань релігійних об'єктів України. Виставка «Зруйновані храми України» — це візуальна експозиція 32 із цих споруд, що демонструє їхнє цілеспрямоване й хаотичне знищення як наслідок війни, що триває.

За словами доктора Ігоря Пошивайла, директора Музею Майдану (Київ), церкви та релігійні об'єкти є невід'ємною частиною українських сіл, відіграючи особливу роль у спротиві, стійкості та солідарності місцевої громади у важкі часи. «Ці місця схожі на капсули часу історичної та культурної пам'яті, колективних духовних знань, а також вірувань і практик, що передаються з покоління в покоління». У багатьох випадках ці місця поклоніння також є визначними історичними, культурними та архітектурними пам'ятками, причому багато будівель занесено до національного та світового реєстрів культурної

When the large-scale war broke out, Dr. Poshyvailo initiated the Heritage Emergency Response Initiative (HERI) which, among its objectives, has been conducting field expeditions to document the damage caused to places associated with Ukraine's history and culture.

One of the first churches the Russian forces attacked was the Church of the Nativity of the Theotokos in the village of Viazivka (Zhytomyr oblast), located close to the Belarusian border in northern Ukraine. This wooden church dates to 1862 and, having survived two world wars, was almost completely destroyed in the first days of the invasion; the only surviving structure is the belfry. The connection of the community to the church became apparent when the HERI team examined the scattered debris of the church's dome, where the names of the local craftsmen who had helped to maintain the building over the years were inscribed.

Indeed, the importance of the church in everyday life was captured during many of the oral histories the HERI team recorded, especially in interviews with older residents who often recalled when their grandparents or great-grandparents donated to the construction of the local church. In one instance, an elderly lady told the story of how her grandmother in the early twentieth century made many requests to the local authorities for permission to build a brick church in the village of Lukashivka (Chernihiv oblast). When the village was besieged in the current war, the Church of the Ascension was badly damaged by the Russian forces, who stored their armaments inside and around it. As Dr. Poshyvailo noted, "you cannot hear these stories without tears, because these are really sacred and special places, not only for present individuals and families, but for multiple generations." →

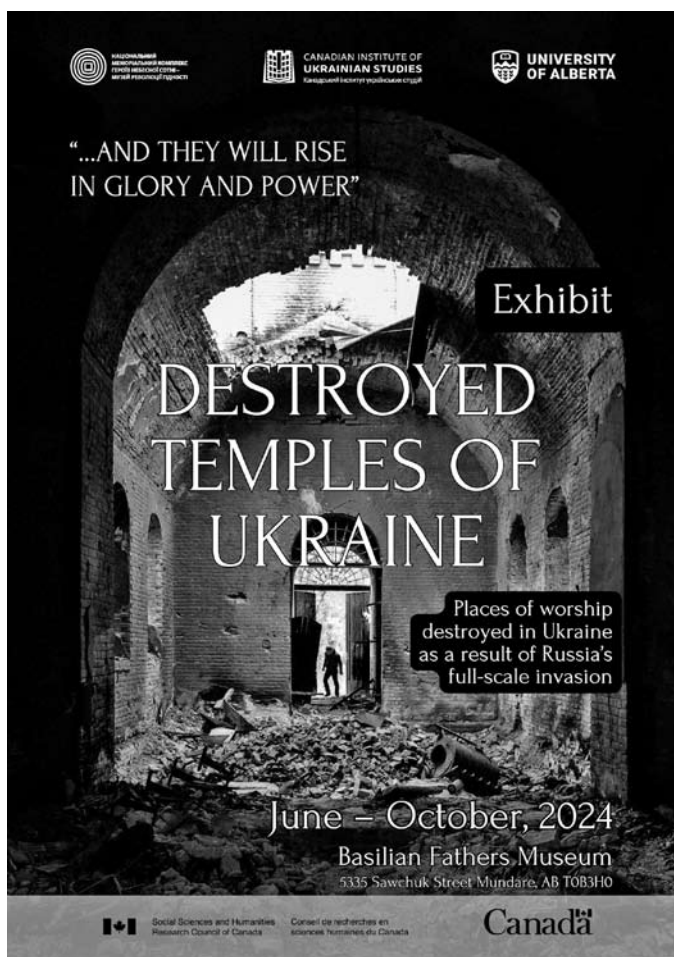
спадщини. Коли почалася широкомасштабна війна, доктор Пошивайло започаткував Штаб порятунку спадщини (HERI), метою якого є проведення польових експедицій для документування шкоди, завданої місцям, пов'язаним з історією та культурою України.

Однією із перших церков, яку атакували російські війська, була церква Різдва Пресвятої Богородиці у селі В'язівка (Житомирська область), розташованому неподалік білоруського кордону на півночі України. Ця дерев'яна церква датується 1862 роком і, переживши дві світові війни, була майже повністю зруйнована в перші дні навали. Єдиною вцілілою спорудою є дзвіниця. Зв'язок громади з церквою

став очевидним, коли команда HERI оглянула розкидані уламки купола церкви, де були викарбувані імена місцевих майстрів, які допомагали підтримувати будівлю протягом багатьох років.

Важлива роль церкви в повсякденному житті була зафіксована під час багатьох усних розповідей, записаних командою HERI, особливо в інтерв'ю з літніми мешканцями, які часто згадували, коли їхні дідуся та бабусі чи прадіди жертвували кошти на будівництво місцевої церкви. Одного разу літня жінка розповіла історію про те, як її бабуся на початку XX століття неодноразово зверталася до місцевої влади з проханням дозволити побу-

дувати муровану церкву в селі Лукашівка (Чернігівська область). Коли село опинилося в облозі під час теперішньої війни, церква Вознесіння Господнього була сильно пошкоджена російськими військами, які зберігали свою зброю всередині та навколо неї. Як зазначив доктор Пошивайло, «ви не можете слухати ці історії без сліз, тому що це дійсно священні та особливі місця не лише для окремих осіб та сімей, але й для багатьох поколінь». →



Indeed, the HERI team was shocked by the destruction of so many religious buildings and sacred sites. Russian soldiers have used churches not only as shields—assuming that Ukrainian armed forces would not attack them if they organized their field hospitals or stored arms in them—but also as places for interrogating, torturing, and even killing people. In the village of Mala Komyshevakhha near Izium (Kharkiv oblast), the Russians occupied the Holy Trinity Church and transformed it into their military headquarters and a hospital for wounded soldiers. Not only the church, but all the land around it was heavily mined and fortified. “It is a strange thing to see places of worship transformed into battlefields. It is also about the different attitudes toward sacredness by Ukrainians and Russians, which are so vivid from the evidence we gathered during our field research. This is a story we also want to share: it is not only about the damage being done, but also the absolutely different worldviews Ukrainians and Russians have on churches and spiritual life.”

The HERI team continues to receive information about newly destroyed places of worship in Ukraine.

Most of the photos displayed in the exhibit *Destroyed Temples of Ukraine* were taken during the expeditions of the National Memorial to the Heavenly Hundred Heroes and Revolution of Dignity Museum (also known as the Maidan Museum) to the territories affected by Russian aggression. This documentation work was part of the Heritage Emergency Response Initiative, and conducted in partnership with the National Museum of the History of Ukraine in the Second World War (Kyiv). The co-organizer of the museum project is the Kyiv-Pechersk Lavra National Preserve. The English-language exhibit was developed by the Maidan Museum and the Canadian Institute of Ukrainian Studies (University of Alberta, Edmonton), and supported by the Social Sciences and Humanities Research Council of Canada (SSHRC) as part of CIUS' Religion and War in Ukraine project.

Through the use of QR codes, each image in the display is accompanied by information such as the appearance of the buildings before the Russian invasion, a brief history of the building's architecture along with links to additional resources, including media reports about the damages.

Destroyed Temples of Ukraine is on display at the Basilian Fathers Museum (Mundare, AB) until October 2024.

Дійсно, команда HERI була шокована руйнуванням такої кількості релігійних споруд і священних місць. Російські солдати використовували церкви не лише як щити, припускаючи, що українські збройні сили не нападуть на них, якщо вони організують там свої польові госпіталі чи зберігатимуть у них зброю, але й як місця для допитів, тортур і навіть вбивств людей. У селі Мала Комишуваха під Ізюмом (Харківська область) росіяни окупували Свято-Троїцький храм та перетворили його на свій військовий штаб і госпіталь для поранених військових. Не тільки церква, але і вся земля навколо неї була сильно замінована і укріплена. «Це дивна річ, коли культові місця перетворюються на поля битв. Це також про різне ставлення до сакральності українців та росіян, яке так яскраво видно зі свідчень, які ми зібрали під час наших польових досліджень. Це історія, якою ми також хочемо поділитися: йдеться не лише про завдану шкоду, а й про абсолютно різні світоглядні позиції українців та росіян щодо церков та духовного життя».

Команда HERI продовжує отримувати інформацію про нові зруйновані культові споруди в Україні.

Більшість фотографій, представлених в експозиції «Зруйновані храми України», були зроблені під час експедицій Національного меморіалу Героям Небесної Сотні та Музею Революції Гідності (також відомого як Музей Майдану) на території, що постраждали від російської агресії. Ця документація була частиною роботи Штабу порятунку спадщини (HERI) та проводилася у партнерстві з Національним музеєм історії України у Другій світовій війні (Київ). Співорганізатором музейного проекту є Національний заповідник «Киево-Печерська лавра». Англomовна виставка була розроблена Музеєм Майдану та Канадським інститутом українських студій (KIUS Альбертський університет, Едмонтон) і підтримана Дослідницькою радою з соціальних і гуманітарних наук Канади (SSHRC) у рамках проекту KIUS «Релігія та війна в Україні».

Завдяки використанню QR-кодів кожне зображення на дисплеї супроводжується такою інформацією, як зовнішній вигляд будівель до російського вторгнення, коротка історія архітектури будівлі разом із посиланнями на додаткові ресурси, включаючи повідомлення ЗМІ про пошкодження.

«Зруйновані храми України» експонуються в Музеї Отців Василіян (Мандер, Альберта) до жовтня 2024 року.



Saskatoon *Єпархія* ♦
Саскатунська *Єпархія*

NATION BUILDERS UKRAINIAN CANADIAN CONGRESS AWARD RECIPIENT

Merle Wasylynka was honoured in receiving a Community Recognition Award for Leadership and Volunteerism through the Nation Builders Ukrainian Canadian Congress of Saskatchewan on March 10, 2024. This honour of distinction, along with eight other provincial recipients, was presented at a banquet which was held at St. Mary's Cultural Centre in Yorkton, SK.

Merle was born on December 9, 1946, to parents Joseph and Alice Pidkowich, and has lived in Wynyard most of her life. She has three younger siblings. She received all her schooling in Wynyard and her Bachelor of Education degree in Regina. She taught school in Elfros, SK, for four years.

In 1969, Merle married Jake Bartoszewski in Wynyard and they raised two sons, Jason and Jell, and operated businesses in the Wynyard town.

Merle was raised in a Ukrainian Catholic family with deep roots in culture, church, and community activities. In the 1960s Merle taught *Ridna Shkola* under the tutelage of Fr. Michael Kuchmiak, later Bishop Kuchmiak. She spent many summers teaching catechism in rural parishes throughout Saskatchewan.

Merle has been a very dedicated UCWLC member of our local Sacred Heart Branch in Wynyard

for 48 years. She is inspired by the aims of the organization and has fulfilled the aims to the fullest with her leadership, volunteerism, her spirituality, caregiving, and her knowledge of Ukrainian culture and language. Along with her devoted years to executive positions repeatedly, and presently being secretary of the UCWLC,



she is now in her fifth consecutive year as President of the Wynyard Sacred Heart Parish Council.

Merle is dedicated, organized, and efficient in all aspects pertaining to her life and surroundings in her family and community. She shows an interest in everything that surrounds her and believes that she learns something new every day. Merle is involved in many community organizations—Wynyard Emergency Measures, Ministerial Association, Wynyard Museum, Covenant Care, UCWLC, Wynyard Sacred Heart Parish, and Wynyard and District Pastoral Association and Community Carnivals. These are only a few.

She has become a most-needed caregiver to many elderly, extended family members and recently was initiated into Wynyard's Ukrainian Support Committee for being one of the original members. As a result, more than 84 displaced Ukrainians now call Wynyard their new home since the outbreak of the War in Ukraine. Merle assists the displaced with the language barrier; she is fluent in reading, writing, and speaking the Ukrainian language. She helps them set up their households, utilities, school registrations, resumes, job applications, interviews, applications for medical appointments with translations, transportation, and so on. Her assistance has made the transition from Ukraine to a small community for a new life for these families a dream in progress. Merle also enjoys getting to know the wonderful people from Ukraine and loves to share in their stories from back home. Plus, her efforts offer countless Ukrainians the much-needed essentials, ensuring their transition to their new community and country is a positive one.

Merle has two sons with her first husband Jake Bartoszewski and now has a blended family of six children, 14 grandchildren, and 13 great-grandchildren with her husband, Joe Wasylnka.

We, the Sacred Heart Parish UCWLC, are deeply honoured to be part of Merle's nomination and award presentation for her prestigious work in her parish community in leadership and volunteerism.

Submitted by Jackie Babey, President,
Sacred Heart UCWLC, Wynyard Branch

SAINTS PETER AND PAUL UCWLC SASKATOON BRANCH 70TH ANNIVERSARY

*As written in Blessed Endeavour
1987 publication*

On October 21, 1954, the first meeting to deal with the organization of a UCWLC Branch in the Ss Peter and Paul Parish in eastern Saskatoon (Nutana) was held in the Sheptytsky Institute. The 19 women parishioners present elected a Nomination Committee, which was to present a slate of officers for the Branch Executive. The next meeting was held at the home of J. Rawlyk on October 27, and 26 became members of the UCWLC.

At the third meeting held on November 8, 1954, a slate of officers was presented and accepted. Later meetings of the branch were held in private homes or in the Sheptytsky Institute. In December 1955, the basement hall under the new church became the home of the branch, and meetings were held the first Thursday of the month. Members of the first executive are referenced on the photo below.

The branch began an active and many-sided role in the work of the parish. Individual members became active in parish committees. The



Saskatoon Nutana – Membership 1955. **Front row:** Mary Chilliak, Doris Kotelmach, Alice Syrota, Rev. Vladimir Korba, Eleanor Galon, Zoria Lysyshyn, Anna Charko. **Second row:** Victoria Kowbel, Ann Kostyshyn, Emily Shalansky, Mrs. Lesko, Stella Sawa, I. Moyseuk, M. Worobetz, Sophie Gajdycz, Mary Kondra. **Third row:** Ann Kwasnacia, Mary Remenda, Olga Yachyshen, Mary Esaiw, Florence Vinnick, Elizabeth Chomyn, Pauline Shawaga, Mary Shutiak.

work of the branch in the first few years was enlarged by the initiation of new projects. At first, the branch dedicated much attention to encouraging participation in spiritual programs, retreats, bible studies, and visiting the sick. The UCWLC Day, a welcoming membership tea, children and youth programs, cultural programs and fundraisers all became part of the early years. The membership increased from the original 26 to 160 in 1981.

Julia Saganski, a 72-year member, was President in 1959-1961. We had a loving gentle teacher in our midst for so many years. Julia still attends all of our three-day bread making sessions each season for kolachi and babka. We are so blessed and have learned much from Julia. In the first 15 years of the branch, we have had three members who have been president and who are still always contributing to serve the church they love: Iris Spilchuk, Gloria Pryma, and Marie

Woytowich. The branch always had the aims of the UCWLC and the needs of the parish in mind.

Our 2024 branch lists 124 members. We have six Standing Committees and 11 Special Committees. Many members serve on more than one of our committees. Some serve on other Ukrainian and community organizations, support our Ukrainian newcomers, and are members of Parish Council. Members are also on the Eparchial UCWLC and National UCWLC Committees. Our fundraisers enable us to support many local charities, our orphanages in Ukraine, Musée Ukraina, Outreach, and the parish. We have a great group of dedicated women who love the church and are devoted to service and to their faith. We are blessed, we are grateful.

May we be ever conscious of our Mission Statement as were the founding members 70 years ago. May Mary, the Mother of God, continue to bless all UCWLC branches with faith, hope, and charity.

Submitted by Helen Adamko, ND rep and Sharon Tkachuk, President



First UCWLC Executive 1954.

Front row: Alice Syrota (President), Fr. Vladimir Korba, CSsR (Spiritual Advisor), Eleanor Galon (Vice-President).
Back row: Doris Kotelmach (Treasurer), Olga Rawlyk (Auditor), Zoria Lysyshyn (Secretary), Mary Chilliak (Auditor).



80th Anniversary of Saints Peter and Paul UCWLC. **Front row:** Sister Marijka Konderewicz; Sister Bonnie Komarnicki; Betty Werbicki; Father Raymond Lukie, CSsR; His Excellency Bishop John Pazak; Sharon Tkachuk; Brenda Kitz; Gloria Pryma; Ange Gretchen.

80TH ANNIVERSARY OF SAINTS PETER AND PAUL UCWLC, SASKATOON, SK (1944–2024)

On **All Saints Sunday**, May 26, 2024, we held our Appreciation Day honouring all women for their contribution to our parish. Following Divine Liturgy, a group photo was taken of members on the front steps of the church. It was a warm day and around the church the fruit trees were in full bloom. A lovely sight!

The lunch and program were held in the church auditorium. Introductions were extended by President Sharon Tkachuk to His Excellency Bishop John Pazak; Pastor Father Raymond Lukie, CSsR; Sister Marijka Konderewicz, Sisters Servants of Mary Immaculate (SSMI); Sister Bonnie Komarnicki, SSMI; and Patricia Mialkowsky, Honorary Life Member (HLM).

Brenda Kitz led the candlelight

remembrance for four deceased members. Together we prayed our prayer In Memoriam and shared a moment of silence. We sang “Always Protect Us” and his Most Reverend Bishop John led us in grace for the prepared food.

Our program began with all reciting the UCWLC 80th Anniversary Prayer. A bookmark was placed at each place setting. Gayle Lockert, our membership chair, directed the recipients receiving their service pins. HLM Patricia Mialkowsky and Past President Gloria Pryma presented seventeen 2024 service pins of which three were new members; Anne Porter and Geraldine Esaiw received Honourable Mentions for 55 years of service; and 65-year pins were awarded to Olga Kondra, Marie Krochak, and Anita Mykytiuk. Grace Lashyn was not present to receive her 60-year pin.

Our UCWLC Certificate of

Appreciation was presented to Ange Gretchen who has been our treasurer for 20 years. She served as treasurer for Musée Ukraina, the UCWLC bingo fund, and the financial and audit committee for National UCWLC and Saskatoon Eparchy. Besides being involved in these committees, she always finds the time to deliver a bouquet of roses, on behalf of the UCWLC, to members when they celebrate their 50th or plus wedding anniversary.

Sister Bonnie Komarnicki spoke on how the SSMI was founded in 1892 in Zhuzhel, Ukraine, by Blessed Josaphata. By 1902 the SSMI were in Canada serving communities. Sister Bonnie concluded her presentation by relating how as a young girl, in 1984, she pondered on what vocation to choose and why she decided on entering the SSMI.

The program ended with the

exchange of prayer partners and a closing prayer to our Holy Mother. Our special project for the 80th Anniversary of the UCWLC will be a plaque listing the names of all the executive members since 1954.

In 2023 we had 129 members.

The journey from 1944 to the present continues as we strive to meet the aims of the League, which are spiritual and cultural formation, educational development,

charitable activities, league citizenship, parish activities, and fundraising.

Submitted by Helen Adamko,
ND Rep for Saskatoon Eparchy

PIN RECIPIENTS 80TH ANNIVERSARY SS PETER AND PAUL APPRECIATION DAY



Pin recipients May 26, 2024.

Front row: Eileen Koberinski, Gladys McElwee, Geraldine Esaiw, Patricia Mialkowsky, Olga Kondra, Anne Porter, Gloria Pryma.
Back row: Bernie Rodych, Brenda Kitz, Christine Booth, Alicia Remenda, Shirley Shwaluk, Monica Kurmey, Rita Smysniuk, Gayle Lockert, Iris Smolinski, Barbara Bodnarchuk, Elaine Smycniuk, Sharon Tkachuk



DAUPHIN UCWLC CELEBRATES 70 YEARS

The UCWLC of Dauphin Ukrainian Catholic Church of the Resurrection celebrated their 70th anniversary on January 28, 2024, in conjunction with their Membership Tea event. The League was chartered in 1953, but our celebration was carried over to this year. It began with a Divine Liturgy celebrated by the Very Reverend Oleg Bodnarski for the intention of the League members and their families.

Following the Liturgy, the League members, Ukrainian Catholic Brotherhood, and all the guests gathered in the auditorium for a luncheon and program.

President Holly Slobodzian-Plustwa presented 50 years of service pins to the following past presidents: Anne Chubka, Carol Gnazdowsky, Olga Harapiak, and Olesia Kalinowich. Olesia also served as president on the Provincial Archeparchial executive for four years. Mary Kokolski received her 70 years of service pin. Mary is our one remaining founding member of the Dauphin League who also served as past president and on other executive and committee positions through those years.

Our membership in Dauphin is currently 30 women, with four others in Personal Care.

Two young women have stepped up to executive positions: Holly Slobodzian-Plustwa as President, and Lisa Andreychuk as Treasurer. Returning once again to serve on the executive are former past presidents Eleanor Andreychuk (Secretary), and Mary Procyshyn (1st Vice-President). Father Oleg continues to fill the position of Spiritual Leader.

Father Oleg congratulated the League on its 70 years and expressed his wish for its continued success and good works. He called for a moment of silence for the members who passed this



Back row: Olesia Kalinowich , Dob. Zoryana Bodnarski, MaryAnne Zalischuk, Beatrice Franco, Jan Sirski, Anne Hucal, Ruth Rushinka, Anne Boyko.
Middle row: Doris Chetyrbok, Sylvia Choptain, Jean Hucal, Olga Harapiak, Josephine Smelski, Mary Zaporzan.
Front row: Eleanor Andreychuk, Holly Slobodzian-Plustwa, Father Oleg Bodnarski, Mary Procyshyn, Lisa Andreychuk.



Above left: President Holly Slobodzian-Plustwa and Father Oleg Bodnarski present founding member Mary Kokolski with her 70-year pin and 90th birthday certificate. **Above right:** Executive cutting the anniversary cake.

past year, and those who had died in the tragic bus crash last June.

The Ukrainian Catholic Brotherhood, under the direction of Brother Marvin Procyshyn, once again were the highlight of the afternoon, with their vocal melodies.

On this, our 70th year, our Dauphin League extends best wishes to all our sister branches in Canada for success and growth so we can work together for many years to come.

Многая Літа!

Submitted by Mary Procyshyn



Dauphin Ukrainian Catholic Brotherhood: Rich Lemieux, Lawrence Ezowski, Ken Plustwa, Slawko Chubka, Bill Hominuk, Nestor Kalinowich, Marvin Procyshyn, Ed Smaluk, Bill Zaporzan, John Tkach, Ernie Sirski, Father Oleg Bodnarski

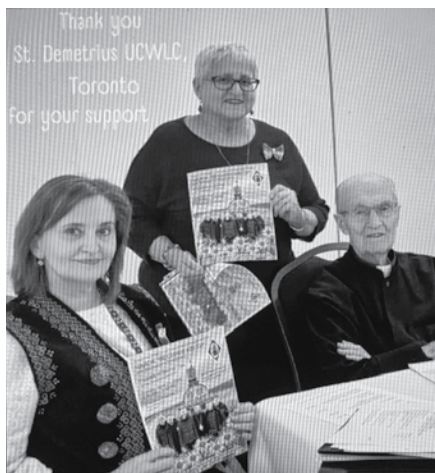
ЧАЙОК “ВЕСНЯНІ КВІТИ” ДЛЯ ДОНЕЦЬКОГО ЕКСАРХАТУ

В неділю 21 квітня 2024 року відбувся благодійний Чайок «Весняні Квіти», організований ЛУКЖК відділу церкви Св. Димитрія м. Торонто. Зібрані пожертви призначені для чотирьох парафій Донецького Екзархату, які знаходяться зовсім близько від епіцентру військових дій та не мають можливості регулярно отримувати допомогу Карітасу. Увагу до потреб цих парафій привернув християнський гурт МетаНоя, коли розпочав добродійну акцію з колядою у Західній Європі. Вони збирали кошти на кілька цілей, включно з підтримкою Донецького Екзархату. Ми глибоко вдячні о. Владиславу Ігнатюку за створення двомовного відео про життя і потреби цих громад і про діяльність Донецького Екзархату.

SPRING TEA FOR THE DONETSK EXARCHATE

Since I wrote my earlier reflection, about two years of war in Ukraine—the bloody Russian invasion—continues! Here’s an example of what was done by local parish communities to help people who are caught in the crossfire.

St. Demetrius the Great Martyr UCWLC Branch recently hosted a “Flowers of Spring” Tea on April 21,



Above, below: screen shots from the Donetsk Exarchate video prepared by Fr. Vladyslav Ihnatiuk. See also inside back cover.



2024, in Toronto. This year’s charity was the Donetsk Exarchate, an eparchy-mission located in eastern Ukraine near the temporarily occupied territories of the Donetsk oblast, where towns and villages are under constant fear of siege.

It is remarkable what a huge role small UGCC parishes in the Donetsk oblast play in providing refuge and humanitarian aid to refugees escaping bombings and destruction of their hometowns.

This fact was brought to light by MetaNoya’s fundraising tour of Western Europe and their reports on social media. The musical group travelled more than 6,000 kilometres, held 18 concerts in 16 days in five different countries, and realized their goal of celebrating the newborn Saviour, while sharing the truth about Ukraine while fundraising. Fr. Vladyslav Ihnatiuk, an original MetaNoya band member, a native of Melitopol, and now a priest, serving in the Donetsk Exarchate, was on the tour. Through his testimonials, he brought awareness to the dire needs of people at the parish level. The tour proceeds helped a few established charities and 14 parishes of the Donetsk Exarchate.

Thankfully, Fr. Vladyslav agreed to help the St. Demetrius UCWLC with our charity project for this year’s tea. He contacted Bishop Maksym Ryabucha and the Econom of the Donetsk Exarchate. They identified four small struggling parishes who rarely receive Caritas aid. Fr. Vladyslav liaised with each pastor to get photos and prepared a bilingual video to help illustrate the lives of parish communities, their church or place of worship, and examples of how they help the refugees and children of their community.

We were able to get better acquainted with these four remarkable parishes who continue regular

church services in addition to providing humanitarian aid:

- **Pokrovsk** is 35 km from the war front – St. George the Victorious Parish with Fr. Serhiy Palamarchuk as pastor. A Centre of Invincibility was established to provide the basics: footwear and diapers, drinking water, or to just keep warm. There is also a House of Mercy in this location.
- **Pershotravensk** – Nativity of the Mother of God Parish with Fr. Yaroslav Shvachuk as pastor. This city is halfway between Donetsk and Dnipro and gets many refugees from Avdiyivka and Vuhledar. It has many elderly refugees who need shelter. A Charity Canteen dining room was built to twice-weekly serve hot meals prepared by parishioner cooks.

- **Chumaky** is a village 35 km from Nikopol – Nativity of the Theotokos (B.V.M.) Parish with Fr. Serhiy Pidlitov, pastor. Schools are closed because of daily explosions. Once a week youth meetings are organized to get together to hear the Word of God, play with other children, eat treats, and emphasize how much God loves them and will not abandon them.
- **Tomakivka** is a village 45 km from Nikopol – St. Michael the Archangel Parish, Fr. Oleksandr Varnytskiy is pastor. Schools are also closed here, so weekly youth meetings are essential. The array of once-a-week activities is astounding.

St. Demetrius UCWLC is grateful to the team of event organizers for the preparation, as well as to *all* the incredible volunteers

who helped our UCWLC make the “Flowers of Spring” Tea such a success! Sincere gratitude to our esteemed guest “pourers”. We appreciate the parishioners and guests who attended our fundraiser. With your generosity, this event brought significant support to small parishes near the front line in Ukraine in the Donetsk Exarchate. The funds have been transferred over.

Bishop Maksym expressed his gratitude through Messenger. “May the B.V.M., Mother of God, bless all the kind people who planned and supported this project and helped the smallest parishes provide humanitarian aid to so many people in need.”

The Donetsk Exarchate 20-minute video is available to share with your branches.

Submitted by Maria Rypan

UCWLC BRANCH NO. 1 AND BRANCH NO. 2 AT THE CHURCH OF THE GREAT MARTYR, ST. GEORGE THE VICTORIOUS IN OSHAWA, ONTARIO ON LEAGUE DAY, SUNDAY, MAY 26, 2024.



WE ARE GOING *WHERE?* МИ ЙДЕМО *КУДИ?*

A UCWLC, Eparchy of Edmonton,
Publication

This colouring book with bilingual (English and Ukrainian) text was first published in 2022 in commemoration of the **130th Anniversary of Ukrainian Immigration to (1891) and Settlement in (1892) Alberta**. The text tells the story of how Ukrainians travelled from Ukraine, across Canada, settling in East Central Alberta. The content, however, can be relevant to other rural Ukrainian settlements in Canada. The illustrator, Viktoriia Bondarenko, is a Ukrainian newcomer who arrived in Canada in the spring of 2022. Though initially intended for grade three students, this colouring book has proven to be a valuable resource for students at any grade level as well as for adults and seniors. For example, the focus at grades 1 and 2 can be the colouring of the illustrations

We're Going *WHERE?* Ми йдемо *КУДИ?*

A Colouring Book with Text
Розмальовка з текстом



A UCWLC, Eparchy of Edmonton, Project, 2022
Проект Ліги Українських Католицьких Жінок Канади



First Wave of Ukrainian Immigration
Перша хвиля української імміграції

with text explained by teachers or parents. At grades 3 to 6 the entire publication can be used. For grades 7 to 12 Ukrainian Bilingual students, it is a great opportunity for them to practise reading the Ukrainian text and understand it.

This publication was funded in part by the Shevchenko Foundation, Ukrainian Canadian Veterans Fund. A second printing funded by the Alberta Branch of the Ukrainian Catholic Brotherhood of Canada (UCBC), Eparchy of Edmonton, was donated to Ukrainian Bilingual

students in Edmonton and Sherwood Park.

These books are available for purchase at a cost of \$10 per book plus shipping, which will be determined upon placement of order. Shipping for one book would be approximately \$2; for 10 books parcel post, about \$10. To place an order, contact Joyce Chrunik-Rudiak at joycedon@telus.net.

Another project celebrating the anniversary was the production of a video, "Ukrainian Immigration to Canada (First Wave)," showing items early immigrants brought with them to Canada during that first wave of immigration. UCWLC Museum artifacts, plus some items from personal collections, were used in the making of this video, which is now available at our UCWLC Eparchy of Edmonton website (<https://ucwlc Edmonton.ca>) under "resources". A set of corresponding worksheets for use in classrooms is also available.

A third project, a video tour of our museum, will be available on our website in the near future.



Submitted by Joyce Chrunik-Rudiak,
Museum Committee Chair,
Eparchy of Edmonton

Donations / Contributions Received by the National UCWLC

During Fiscal Year July 1, 2023 – June 30, 2024

NASHA DOROHA RESERVE FUND

Archeparchy of Winnipeg

| | |
|---|---------------|
| Winnipeg (Blessed Virgin Mary—2024) | 30.00 |
| Winnipeg (Holy Eucharist—2024) | 75.00 |
| Winnipeg (Holy Family—2024) | 50.00 |
| Winnipeg (St. Andrew’s—2024) | 30.00 |
| Winnipeg (St. Anne—2024) | 75.00 |
| Winnipeg (St. Basil the Great—2024) | 75.00 |
| Winnipeg (St. Joseph’s—2024) | 75.00 |
| Winnipeg (St. Michael’s—2024) | 50.00 |
| Winnipeg (St. Nicholas—2024) | 75.00 |
| Winnipeg (Ss. Peter & Paul—2024) | 50.00 |
| Winnipeg (Ss. Vladimir & Olga—2024) | 50.00 |
| Brandon (St. Mary’s—2024) | 50.00 |
| Dauphin (Resurrection—2024) | 50.00 |
| Oakburn (Holy Eucharist—2024) | 20.00 |
| Rosa (Holy Eucharist—2024) | 20.00 |
| Rosburn (Sacred Heart—2024) | 20.00 |
| Tolstoi (Sacred Heart—2024) | 20.00 |
| Undesignated | 50.00 |
| Subtotal | <u>815.00</u> |

Eparchy of Edmonton

| | |
|--|---------------|
| Edmonton (Holy Eucharist—2024) | 50.00 |
| Edmonton (St. Nicholas—2024) | 75.00 |
| Camrose (Blessed Virgin Mary—2024) | 20.00 |
| Mundare (Ss. Peter & Paul—2024) | 30.00 |
| St. Paul (Protection of the Blessed Virgin Mary—2024) | 20.00 |
| Vegreville (Holy Trinity—2024) | 75.00 |
| Undesignated—2023 | 395.00 |
| Subtotal | <u>665.00</u> |

Eparchy of Saskatoon

| | |
|--|---------------|
| Prince Albert (St. George) | 75.00 |
| Regina (St. Athanasius) | 75.00 |
| Regina (St. Basil’s) | 75.00 |
| Saskatoon (St. George’s) | 75.00 |
| Saskatoon (Ss. Peter & Paul) | 75.00 |
| Wynyard (Sacred Heart) | 60.00 |
| Yorkton (St. Mary’s) | 75.00 |
| Undesignated | 30.00 |
| Subtotal | <u>540.00</u> |

Total \$2,020.00

TAG DAY

| | |
|---|--------------------------|
| Archeparchy of Winnipeg (2023) | 525.78 |
| Eparchy of Edmonton (2023) | 338.80 |
| Eparchy of New Westminster (for 2023 and 2024) | 273.40 |
| Eparchy of Saskatoon (2023) | 936.49 |
| Total | <u>\$2,074.47</u> |

UKRAINIAN WOMEN’S MILITARY REHUB

| | |
|--|--------------------------|
| St. George’s UCWLC (Prince Albert, SK) | 1,000.00 |
| Private Individual | 30.00 |
| Private Individual | 400.00 |
| Total | <u>\$1,430.00</u> |

VERA BUCZYNSKY SCHOLARSHIP FUND

| | |
|--------------------------------------|----------|
| Eparchy of New Westminster | \$130.00 |
|--------------------------------------|----------|

MARY DYMA SCHOLARSHIP FUND

| | |
|--------------------------------------|----------|
| Eparchy of New Westminster | \$200.00 |
|--------------------------------------|----------|

EMERGENCY RELIEF FUND

| | |
|--------------------------------------|----------|
| Eparchy of New Westminster | \$130.00 |
|--------------------------------------|----------|

A LITURGY FOR THE

Ritual of Morning Coffee

Meet me, O Christ,
in this stillness of morning.

Move me, O Spirit,
to quiet my heart.

Mend me, O Father,
from yesterday’s harms.

From the discords of yesterday,
resurrect my peace.

From the discouragements of yesterday,
resurrect my hope.

From the weariness of yesterday,
resurrect my strength.

From the doubts of yesterday,
resurrect my faith.

From the wounds of yesterday,
resurrect my love.

Let me enter this new day,
aware of my need, and
awake to your grace, O Lord.

Amen.

*An excerpt
from EVERY
MOMENT HOLY
VOLUME ONE*

A True Story in Real Time

By Oksana Bashuk Hepburn



COURTESY PHOTO

* Note from author: in this article russia will be spelled in lower case. For it's not worthy of more.

A HORROR HAPPENED IN A PEACEFUL NEIGHBOURHOOD. An abusive man aggressively assaulted his beautiful partner for rejecting him.

They had lived together a long time. It was a difficult union. Mostly for her. She was a prize, but he dominated her, the household, and the entire neighbourhood. She enriched him with beauty, brains, and considerable wealth. The neighbours knew about his abuses—the control, belittlement, even beatings—but they feared him. After she slammed the door on him there was no peace.

At first, he demanded she take him back. When that failed, he spread lies claiming the property had been his all along. He sprayed *she's a nobody* on the walls. He lied in social media saying she's the one that will be homeless and on the street because nothing is hers.

And then the deadly threat: *I will take back what's mine and I will eliminate you!*

She begged friends and allies to help. Those with a heart did. They repaired, repainted, and removed the wreckage. But compassion is no substitute for strength against a raging terrorist. When they turned to the law enforcers for protection and justice, they hit a bump. She was not a member of their association! Her supporters called for conclusion. They argued that the villain would terrorize them too, but the detractors feared his escalation. Besides, they argued, she lived on the edge of the neighbourhood; almost outside of it! They talked and talked and wasted time while the lawbreaker assembled an army of like-minded

thugs. The inclusion was vetoed and so he kept escalating.

He bombarded the social media with propaganda and lies: it was she who was the criminal; her supporters are disrupting peace and should be jailed; let her return to him like a good girl and admit that it's his territory, his rules, his justice, and his punishment, and all will be well. Many believed or were forced to support his "new world" and joined in.

The now dictator-ruler and his gang were in charge. They imprisoned critics and killed "enemies". It was a disaster. Too late they realize that their fear of him and "escalation" had brought terror to them all.

This is the true story of russia's murderous invasion of Ukraine. A war to stop it from becoming more prosperous by accepting democracy's rule of law, rather than dictator Putin's russia-way-of-life. The little man saw Ukraine running away from him, so he took over Ukraine's history, culture—its very existence—with death and destruction. He means to eliminate the courageous people and beautiful children, or turn them into russians.

russia's hate for Ukraine's patriots knows no bounds. The greatest cruelty is levelled at its bravest defenders—military and civilian. They are hounded, imprisoned, tortured, and killed. No one is hated more than the Azovstal warriors. Their tortured bodies will convict russia of war crimes.

russia aims to throw out laws and justice by corrupting politics, leaders, and our hearts and minds throughout the democratic world by

fakers like Orban, Tucker; even entertainers or sports stars like Ovechkin who makes millions in the West, but praises russia's need to take over.

russian immigrants and tourists who come here to become citizens but promote the new russian world should not be allowed in or to stay. Their churches and language schools and camps that raise future russians to promote russia's takeover are propaganda and not wanted here.

Like the beautiful victim in the story, Ukraine cannot handle the attacker alone. Yet despite the death and destruction that russia has brought, Ukraine's friends and allies are afraid to ensure its victory.

Democracy's greatest defender of liberty and rule of law, NATO, denies Ukraine membership because it fears russia's escalation of chaos and war. Instead of defeating russia's aggression before it becomes global, NATO members "drip-drip" military aid, but not enough to defeat russia. And people die. And children are killed. And lives are in ruins. And we seek peace with the devil. But compassion does not stop a dictator's war from destroying us and building a new world order based on their dictatorial rules.

The free world must have no fear. We must fight and we must ensure Ukraine's victory for itself and all global democracies.

Oksana Bashuk Hepburn is the former 13-year editor of *Nasha Doroha*. The retired executive with the federal government supports Ukraine's road to freedom with opinions in the international media. Google her name to read more.

Святкування Дня Подяки в Україні

В Україні День Подяки святкують в третю неділю вересня. Це свято пов'язане із закінченням сільсько-господарських робіт у полі.

У давнині українці святкували свято жнив — Обжинки, яке проходило з нагоди закінчення збирання врожаю. В різних регіонах його називали по-різному, та й святкували як влітку, після збору зерна, так і у вересні-листопаді, після посіву озимих злаків. Заведено було радіти за врожай, шанувати землю, що його дала і дякувати, залишаючи в полі хліб, сіль та воду. Будинки прикрашали гарбузами. Останній сніп (Дідух) прикрашали калиною. Зернятка з врожаю кидали з надією на добру долю, та щастя кожному.

У вересні 2017 року за ініціативою української євангельської церкви було вирішено відновити свято Подяки. Тоді, у Києві на Хрещатику, з цієї нагоди провели урочисті та розважальні заходи, в яких взяли участь майже півмільйона українців. Відтоді День Подяки став державним святом, і щорічно святкується в третю неділю вересня.



Celebrating Thanksgiving Day in Ukraine

In Ukraine, Thanksgiving Day is celebrated on the third Sunday of September. This holiday coincides with the completion of agricultural work.

In ancient times (and the not-so-distant past) Ukrainians celebrated a harvest festival called *Obzhynky*, which was held at the end of the harvest season. In various regions in Ukraine, it was referred to by different names and was celebrated at different times. It was celebrated in the summer, after the grain harvest and in between September and November, after the sowing of winter crops. It was customary to show gratitude for the harvest. In order to honour the abundance that the land produced, people left bread, salt, and water in the field as thanks. Houses were decorated with pumpkins. The last sheaf taken from the field (*didukh*) was decorated with viburnum (*kalyna*), and harvest seeds were tossed in hopes of a good fate and happiness for everyone.

In September 2017, on the initiative of the Ukrainian Evangelical Church, it was decided to restore the Thanksgiving holiday. Thus, in Kyiv on Khreshchatyk St., the solemn and entertaining event was held where almost half a million Ukrainians took part. Since then, Thanksgiving Day has become a national holiday, and is celebrated annually on the third Sunday of September.

Submitted by Vera Homonko

A continuation of

“Behold, I Stand at the Door and Knock”

A Bishop’s Transformative Visit to Ukraine

By Subdeacon Vladyslav Stefanyshyn

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

Part 2

Question 5: Obviously, the Ukrainian Catholic Church supports our people in these difficult times, not only globally but locally as well. How do the people experience God through the Mother Church, trying to take care of them?

Not everyone in society is Christian, not everyone is even spiritual, for that matter. And yet, I think everybody attempts to speak the same language when it comes to love. When I was interviewing Olenka (the lady who takes care of this home), I sensed the charisma of the Sisters Servants of Mary Immaculate, taking care of these children where the need is greatest, spiritually, psychologically, emotionally, or physically—giving them a home, not just a shelter, not just food and water, but a space to develop, sort things out, ask questions, disagree, or understand the steadfastness of those who care for them. So, I think through the intercession of many of our saints, in particular, our Redemptorist saints, Sister Josaphata, our Blesseds who most recently in Ukraine, there is a manifestation of the prayers being answered.

I think their intercession is something I experienced firsthand, that they are people despite all that they’ve had to endure. They have not lost focus on the spiritual needs of the children, and of each other as brothers and sisters in Christ, faithful or not, Christian or not. It’s a language of caring for another human being. That is profoundly the fundamental language there.

I got to experience, firsthand, the fruits of many people who are praying here to the Mother of God, the saints, and to others for their intercession. To see cemeteries that have grown five times in size over the last two years, there is a faith, whether they profess it overtly or not. And there is love. Our Church has a very important role to play in the discovery and understanding for that thirst, that people must be understood, acknowledged, and loved as they undergo all that stress and uncertainty.

The churches that they’re building are a testament to that. Construction that started on some churches as early as 2015 has slowed down because of the lack of materials and supply lines, but they are still pursuing these projects. So, the Church has an important role to

play. I would say that people, wherever they are in the world, who are praying to our saints and to the Mother of God to intercede, their prayers are being answered.

Question 6: If you met people who are not Christian and profess another religion... or who do not profess any religion... what would be your message to them in this difficult time of war?

Every human desires to be loved. We desire recognition and to be understood. Also, everyone has the potential to care for each other—whether it is through a hug, a prayer of intercession, an act of kindness, selflessness, or caring for others first. This is demonstrated by those who have given their lives for Ukraine, for freedom, for the dignity of the human person. It transcends being Christian, Protestant, Muslim, Jewish, Catholic, Orthodox, or atheist. This selflessness, in my understanding, is given by the Holy Spirit who dwells in every human being, whether it’s recognized or not.

Whatever your background or upbringing, whatever your philosophy or your approach to life, the common denominator is human respect—**respect for the human spirit, the human psyche, and social, spiritual, emotional, and bodily needs. War tests this. Yet, it’s the pain that gives birth to this hope.**

Question 7: In your opinion, what were the impressions of the people who met you, the bishop from Canada?

First, in my experience, what has it been like for me to meet a person of some social or ecclesial stature? What’s it like for me to meet the Holy Father? What am I going to say? Am I going to do the right thing? What’s the protocol? You get concerned about that. And I’ve learned a great deal from other Popes and certainly Pope Francis personally. He’s so down to earth and he’s so human. He makes mistakes like all of us. He looks at you as another fellow human being, a fellow brother or sister in Christ. He wants to speak to others as human brothers and sisters, and, often, people only listen to him like a politician is speaking.

When the faithful in Ukraine met me, you could say they were honoured that a bishop from Canada came. But that’s not the real substance. It was the

encounter—how the “Jesus in me” encounters the “Jesus in you.” Consider in the Bible, the encounter of the Samaritan woman at the well who became transformed after meeting Jesus. She had a *metanoia* in her life outlook. She experienced and accepted the limitless love of God that transformed her. She then went and looked at her enemies with that same love. There’s something much more profound than just social interaction going on here. I think this was an opportunity for any person that I encountered to read in the message of Christ, the reflection of Mother Teresa: to understand that there is a Love without any conditions who loves us no matter what. That Love is a person, Jesus Christ.

In the midst of this war, we’re tasting love: a deep pain that Jesus experienced on the cross, yet probably one of his deepest moments of joy. He communicated the love of the Father amidst His pain. Nothing can annihilate that. I tasted that when I met the eyes of a child, a teen, an adult, a senior, and I said, “Wow, something resonating in me is also dwelling in them.” This truly points to the Holy Spirit, everywhere present, and filling all things.

Question 8: Your trip to Ukraine was a retreat of sorts that helped you grow up spiritually. How so?

The trip has invited me to a *metanoia*. Not only did I go to Ukraine and see suffering firsthand, but I saw resilience, too. I look at my life differently now, too. In fact, we are all invited to evaluate ourselves. There are many ways to do this: on a retreat, or in a morning or evening meditation. You can do it during Liturgy, or individually or in organized group prayer. But it’s an invitation to a deeper understanding, a deeper experience of the One, the Truth, which is a Person.

It’s an invitation to meet the Truth and see Him, and know Him, and respond to the Truth of who He is. In doing so, you see the mirror of who you are, of the things you thought you were and were not. It’s a different invitation than when we reach out for understanding in our daily lives. We can transcend our routines, our work, our families, even the prayer life we might have. The invitation is ongoing. I was blessed to be there, to see a fresh invitation to a *metanoia*, to a change of point of view to one of gratefulness, thankfulness, and appreciation.

What we have should never be taken for granted, and that was brought into focus for me. At the same time, there’s always a hope, despite the pain, or when things don’t go our way. There’s an invitation to look beyond and see that no matter what happens, no matter

how it turns out, we’ve always been in God’s presence. We’re always in His embrace, as well as the embrace of the Mother of God. She, like Jesus, was sent to us from the Father to express in every way the love of the Father for us.

That is who the Mother of God is. She is here to express the immeasurable love of the Father for us and that is our reason for living. That is our goal, our vocation. In the gifts that we’ve been given, or our life’s role or situation, it’s to express how deeply the Father loves us. When you have experienced the love of the Father, you lose all fear, because there’s nothing more important. Everything else pales. In knowing or understanding that, you become a missionary disciple. You want everybody to share in what you were able to discover.

Question 9: Is there some specific story that we didn’t mention in the interview that touched your heart you would like to share?

There are many stories that could be retold. I don’t know if there’s one that particularly shines brighter than the others. Perhaps several times my eyes locked with the eyes of another. Words fail to capture how it lingers in my heart. Words might detract from the despair, hope, cry for help, comfort, and spiritual peace that was shared.

Meeting with the children touched my heart—their innocence, coping skills, or that lack of them—is a meeting of human honesty. Looking in their faces or in their eyes, understanding the struggles that some of the adults have been through will transform you. Just looking in the eyes of these people is probably what’s most profound for me. It’s like a premonition for me, or a key experience for me in prayer. It’s not so much what I have to say or share with God verbally, but so much can be said when we look into the loving eyes of God. If we truly look into the eyes of God, we can do that in another human being’s life. We can do that prayerfully in our own way. We don’t have to resort to giving excuses, hiding our emotions, or articulating what we experience. We attempt to give our soul the permission to be 100 per cent vulnerable with our God. That was profound, but repeated many times through the faces that I saw.

Question 10: What will be your message of hope to those people who will be reading this interview, to people who are suffering in and out of Ukraine, and to those who have lost their relatives and friends?

A theme that has been important to me for the last several years in my preaching and my prayers is **presence**. →

We need to be quiet and observant. We need to be open to what God is trying to tell us. I try to be open to the presence of God. Relationship with Christ, believing in Christ, *is eternal life*. It's what He tells us in scripture. It's the truth. *Having a relationship with Christ is everything*. Every single other thing passes away. It's the relationship that we have with Christ, be it directly, through the Mother of God, or through our brothers and sisters in Christ. Everything needs to reflect what Christ tried to show us. Having a lasting relationship with the Father is everything.

A relationship will outlast everything, even death and suffering. We know this from Christ's passion, death, and resurrection. That's what will last. We can say yes to it, or we can refuse it,

It's about presence and relationship. It's about a relationship with the Father. God is God, I am a sinner, and that's lived out in a thousand different ways with every individual's life. But having a relationship with God means returning to it as often as we can. And when you encounter the Truth—who is a person—everything else falls into place. Everything derives its significance from that. That's why we have the Eucharist. That's why He expressed His love in the depth that He did on the cross. When nothing else mattered, He did the Will of the Father. That's how much He loved the Father. That's how much I have been designed and created to love the Father as well. No matter where I find Him, no matter in which human heart I see Him, it's the love that God has expressed to me as Father, Son, and Spirit, and how I respond to it. That happens in a war. That happens in our family at the supper table. That happens when we're angry and short with each other. That happens when we discover our shortcomings, our addictions, and our weaknesses. It always goes back to that. *Relationship with the Father is in every relationship you are invited to nurture.*

THE FINAL DIALOG

Vladyslav Stefanyshyn: *When I listened to you it felt like a small retreat or spiritual talk and inspired me to consider how close I am to God and to reflect on God's presence in other people.*

Bishop Bryan Bayda: God speaks to me through others. It can be through the many people that I met in Ukraine, through the argument that I had yesterday, or through the recognition of my sinfulness today. God speaks to me all the time. He always wants that relationship with me—so the sooner I can accept that it has no conditions, the better. The very love that Jesus

experiences and returns to the Father is the love that Jesus has for me. He calls me to that very same love—to love on behalf of Jesus, to love on behalf of the Father. Christ's mission is the same mission each of us has today. That's why St. Paul says, "I no longer live, but Christ lives in me."

Vladyslav Stefanyshyn: *Today people think they don't feel God's love. Often, they rationally understand that God loves them, but emotionally they do not feel it.*

Bishop Bryan Bayda: It's experiential knowledge, if you will. For example, a man and a woman can tell you beforehand what a parent is or what they should do. But it's nothing compared to when they see, for the first time, their baby who grew from their love. Experiential love changes everything.

Vladyslav Stefanyshyn: *When you experience God's love in your life, you begin to love yourself and other people. If you don't feel that God loves you in your life, you feel a lack of love for yourself, your neighbours, and even your loved ones. Is there something that we didn't mention in our interview that you want also to add?*

Bishop Bryan Bayda: Don't be afraid to accept unconditional love in your life. God's very patient. He waits. He's not going to force you to accept it, but when you do, you'll never have enough!

We can taste the eternal Love of God, even right now. And we can taste the rejection of that love, which is hell. We can say "yes" to His love, no matter what we've said or done. Some may say, "That's a blank cheque. Sounds pretty easy and a good way to get around things. That's a very convenient explanation to make excuses for your sinfulness or your shortcomings."

But we need to get beyond that. Be present to unconditional love. Let it permeate you. Let it unlock the Holy Spirit dwelling in you and you will be transformed and never have enough. No human, material thing, or temporal pleasure will ever come close to when your heart tastes of saying "yes" to God's eternal love. (Just ask the Mother of God.) It is wrapped up in that beautiful saying we have: *God is with us*. That is the most important thing... that God is with us.

The Interviewer: Vladyslav Stefanyshyn

The full bilingual article will be on the UCWLC website.

Musée Ukraina Museum of Saskatoon Honours its Donor Community

By Dr. Oksana Prokopchuk-Gauk

On June 23, 2024, Musée Ukraina Museum (MUM) in Saskatoon, SK, hosted a celebration entitled *A Million Reasons to Say Thank You!* As a museum community, we were able to honour the generosity of our donors—past and present—at the unveiling of our donor appreciation wall, and applaud the retirement of our building construction mortgage.

MUM is committed to preserving the cultural and historical contributions of the Ukrainian Catholic community in Saskatchewan, Canada and Ukraine. With its original inception in 1953 by the Ukrainian Catholic Women's League of Canada (UCWLC) - Saskatoon Exarchate, MUM has become an essential component of our cultural community.

Following a humble beginning with artifacts displayed in a room at Sheptytsky Institute in Saskatoon from 1955 to 1965, the museum moved to an existing building structure (the former St. George's Ukrainian Catholic Cathedral "Prosvita Hall") on the corner of Avenue M and 21st Street. This eparchial museum opened in 1966 as the Museum of Ukrainian Culture and served our community for the next 45 years.

The aging museum building and our growing collection of artifacts made construction of a new modern building essential. A MUM building project was ultimately initiated, with the final design determined to have a capital cost of \$3.5 million. Through



Torri Muzyka, Ernie Paluck and Anna Mycyk in front of the Donor Appreciation Wall

tireless fundraising efforts of dedicated volunteers and the generosity of our donors, enough money was raised to begin construction. The Museum Board of Directors also secured a \$1.5 million mortgage.

The official ground-breaking for the new MUM building occurred on December 10, 2010, at 222 Avenue M South in Saskatoon. On September 20, 2012, His Beatitude, Patriarch Sviatoslav Shevchuk, blessed the new MUM building. The museum officially opened to the public September 22, 2012.

As a part of the original museum design, a wall on the main floor was designated for donor recognition. After years of discussion, a Donor Appreciation Wall Subcommittee was established at the 2019 MUM Annual General Meeting. Subcommittee Members

included: Dr. Oksana Prokopchuk-Gauk (Lead Coordinator), Anna Mycyk, Martin Hryniuk and Nissa Baran. We were very excited to show the completed Donor Appreciation Wall to guests in attendance at the MUM celebration!

The original design concept was created by our Museum President, Anna Mycyk. Specific elements were incorporated in the design given their meaning in our Ukrainian Catholic heritage:

- **Aquamarine wall colour:** This ethereal shade is a reminder of heaven and our Divine God, as it is frequently found painted on our Ukrainian church ceilings.
- **Three live-edge wood panels:** Representative of the Trinity and Jesus' cross, wood is also the traditional material



Above left: Ernie Paluck, Holly Paluck, Lena Bihun, Joanne Mazyn and Tony Mazyn. **Above right:** the Muzyka family.

on which icons are written. The hardwood symbolizes the strength and resiliency of the Ukrainian people. Further, wood was an essential resource for building the homes of our earliest settlers. The natural edges are also reminiscent of winding trails through the prairie or flowing water within a river.

- **Hexagonal tiles:** This shape represents strength and sweetness. Many hexagons together ensure a strong construction, as seen in honeycombs within hives. Honeybees work together to produce a sweet result, like the people working together within our community. The natural, translucent shades are intended to bring depth to the wall feature, playing with light and perspective.
- **Brass name plates:** Brass is an alloy of copper and zinc, and it is their partnership which produces this beautiful result. The pattern of the nameplates is reminiscent to that of geometric embroidery motifs from Western Ukraine.

The Donor Appreciation Wall design includes a podium to display a special book to recognize contributors to the *Brick and Cornerstone Campaign*. This campaign was launched in 2010 in honour of the museum's groundbreaking. Donors had the opportunity to purchase a legacy brick for \$100 each

or cornerstone for \$1,000 each. Donations to the *Brick and Cornerstone Campaign* have contributed to completion of the MUM building and our galleries. We are grateful to Mr. Bernie Hrytzak of Chatham, ON, a wood-cutting artist and long-time supporter of MUM, who hand-crafted this book cover. →



Musée Ukraina Museum Board of Directors. **Back row:** Diane Boyko, Bernadine Small, Nissa Baran, Dr. Oksana Prokopchuk-Gauk, Amanda Medvid, Dr. William Gulka, Doreen Rathgeber, Elaine Koshman, Elizabeth Zahayko, Eileen Bunko. **Front row:** Ernie Paluck, Anna Mycyk, Patricia Mialkowsky, Martin Hryniuk.

We extend our deepest gratitude to the Muzyka family and the Russell Muzyka Estate, who generously offered to sponsor the entire cost associated with the Donor Appreciation Wall project. We are also thankful for the participation of local businesses and volunteers who assisted with its manufacturing and installation.

Throughout the years, fundraising campaigns have been instrumental in helping to encourage donors to contribute to MUM. Our most recent *Retire the Mortgage Campaign* was generously sponsored by Ernest and Jayne Paluck, who announced that they would match all donations up to \$500,000 to raise the final \$1 million needed to pay our remaining mortgage balance. The success of

this campaign has led to the retirement of our mortgage as of April 2024.

Following a brief program led by Dr. Oksana Prokopchuk-Gauk, the Donor Appreciation Wall was officially unveiled by Torri Muzyka, daughter of Russell Muzyka; Ernest Paluck, generous donor and MUM Board Member; and, Anna Mycyk, MUM President. Event guests shared a sparkling wine toast in honour of all donors who have contributed to the success of our museum.

The formal portion of our celebration occurred on the second floor of the museum, where attendees shared a delicious catered banquet. Master of Ceremonies Diane Boyko led the evening program. MUM President Anna Mycyk

welcomed all Museum patrons to this celebration in their honour, on behalf of our Board of Directors. Vice-President Martin Hryniuk spoke about the importance of the *Retire the Mortgage Campaign* in ensuring the success of MUM into the future. We were humbled to hear Ernest Paluck speak on behalf of himself and his late wife, Jayne, about the importance of MUM as a place for future generations to learn about the Ukrainian community, ensuring the legacy of our ancestors lives on. The evening concluded with an incredible performance by the Lastiwka Ukrainian Choir and Orchestra.

We are so very grateful to our donors for their support and look forward to an exciting future at Musée Ukraina Museum!



ЛІГА УКРАЇНСЬКИХ КАТОЛИЦЬКИХ ЖІНОК КАНАДИ
Крайова Управа

UKRAINIAN CATHOLIC WOMEN'S LEAGUE of CANADA
National Executive

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

**The Vera Buczynsky
Ukrainian Language Studies Scholarship**
for **\$1,000** is offered to a person who is a member of a Ukrainian Catholic Church in Canada who is enrolled in Ukrainian Language Studies at the post-secondary level. Criteria and applications are available online at www.ucwlc.ca and can be submitted electronically to the:
Vera Buczynsky Ukrainian Language Studies
Scholarship Committee
nationalscholarships@ucwlc.ca

**The Mary Dyma
Religious Studies Scholarship**
for **\$1,000** is offered to a lay woman who is a member of a Ukrainian Catholic Church in Canada who is enrolled in Religious Studies at the graduate level. Criteria and applications are available online at www.ucwlc.ca and can be submitted electronically to the:
Mary Dyma Religious Studies
Scholarship Committee
nationalscholarships@ucwlc.ca

Deadline for receipt of completed applications is October 1.

The Only Constant is Change

Church life has changed. How do we react?

By Debbie Hayward

"The only constant is change."

We've all heard this expression, but what does it mean? The Greek philosopher, Heraclitus, based his thinking on the fact that life is in a continual state of change. He was right.

We are born, we grow, we live, we die. There is no one alive that stands still as God's creation: we change by the year, the month, the day, the hour.

So it is, too, with our faith lives. We are born, baptized into the church, and live the rest of our lives following the commandments and ordinances given to us by God. We do our best, we fall, we fail, but we live and grow in faith.

Is this faith big enough to stand up to change?

These changing times—a constant we see every day—continually test us. And the biggest tests are right in our own parishes.

It is human nature not to want change. It can be upsetting and frightening. It means we have to learn a new way to do things. Any church in any community of any size is facing change: aging

parishioners, lower attendance, fewer calls to the religious life. Church buildings get older and need expensive maintenance. Clergy gets older and needs care rather than being able to serve us whenever we want or need their help. Lay people are called into action in new ways.

The days of sitting in the pews without a care in the world are gone. What are we called to do today? Will my pastor ask me to help in some other way? Do I recognize that my parish priest needs me? Do I accept this new yoke with grace and willingness, and accept that it is necessary?

We all remember golden days when parishes had several priests... brothers... a vibrant community of sisters. We appreciated them all... and dare we say it, we may have taken it all for granted. Time marches on for all of us, and these precious clergy have become older, some have passed, and there are few coming up in the ranks to replace them. The rectories and convents that once rang with the voices now might be almost silent.

How do we react to this? Do we object, complain, refuse to move forward, clinging to the past? Will that change anything? Sadly, no, it will not.

What we can do, what we *must* do, is accept this change and learn that God is calling us in new directions.

We are called now to serve our parishes in new ways. We will grow in faith; Jesus' apostles had to leave their fishing nets and follow, doing things they never dreamed they could. So must we follow. God "makes all things new." (Revelation 21:5) We are part of that. We are called to stop clinging to what is past, and look forward to new ways to serve God.

Most of all, we are called *now* to help our priests in whatever way we can. That might include serving in church, helping with parish activities, serving on parish council. It definitely does *not* include whining about how things have changed (they have for our clergy, too); asking them to do things the way we did before (one person cannot be everywhere at all times doing all things); or, expecting services as plentiful as in "the old days."

We must be grateful we have our clergy at all. Yes, times have changed, but we can travel the road of faith together as pilgrims, enriched and serving, rather than sitting and waiting to be served. Be a blessing to your parish, and shine. "Let your light shine before others, that they may see your good deeds and glorify your Father in heaven." (Matthew 5:14-16)

**For pride is spiritual cancer:
it eats up the very possibility of love, or
contentment, or even common sense**

— C.S. Lewis



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Hello, Friend

What greeting would we have for Jesus?

By Debbie Hayward

My husband was at the University of Saskatchewan in Saskatoon for a meeting. I was at St. Thomas More College, looking forward to some quiet reading time in the beautiful library there.

So were many others.

The comfortable chairs and window alcoves were all occupied with students reading or on their laptops. There was an air of relaxed quiet among the students, many of them curled up with shoes kicked off, stockinged feet tucked under them, looking every bit as comfortable as if they were lounging at home. Since there was no suitable spot for me, I decided to visit the chapel, say the rosary, and hope for an empty chair in the library after that.

The chapel was magically quiet, sun streaming through the jewel-toned stained-glass window over the choir loft, the sound of the traffic on busy College Drive just outside the stone walls was barely discernible. I inhaled several times, relishing the silence, and began my rosary.

As I sat in the back pew gazing at the altar, my attention veered to the tabernacle to the left. The small red glowing heart lamp beside the dark green fabric covering the tabernacle was eye-catching... and as if my soul was speaking without my awareness, I heard the words "hello, friend" in my heart.

Hello, friend. Once upon a time, when we asked a young friend how he would address Jesus in person, he replied easily, "I'd say hello, Friend." It seemed too child-like, too easy, too informal, too personal. And yet... what perfect words to

say to someone who loves us more than we can imagine.

Hello, friend... that day, the words coursed from my brain to my heart, and they were the perfect words as I came humbly before Him. Hello, friend... as He listened to my worries and woes without reprimand or condemnation. Hello, friend... as He comforted me in my times of fear or sadness or sinfulness.



Tabernacle from St. Thomas More College

Hello, friend... as we sat there together in the sunshine streaming through the windows. I contemplated the tabernacle. My head always knew that Jesus is there. But for some reason, that day, my heart knew it even more, very intensely. I'll tell you why.

As I sat there, a young man, a student, walked into the chapel with his backpack. He looked so young! He paused, took off his ball cap, and bent slowly at the waist to the altar. He paused like that for a few seconds, then straightened and gazed to the front. Was his heart saying "Hello, Friend" in the midst of his busy student day?

He turned, replaced his ball cap, and walked out. His visit lasted all of two minutes, but I could feel his faith taking him away from his outside student activities to the chapel to pray for that brief quiet time.

Silence again. I resumed my rosary.

The sound of feet came through the door again, softly on the flagstone flooring.

Another young man, who this time removed his backpack, knelt in a pew close to the front, and with a quick rattling in his pocket, brought out a rosary. This time, my gaze was riveted on this young man who had now become a pilgrim, stopping to pray. Set aside were classes, hanging out with friends on the university grounds or in the cafeteria, football practice, and whatever else was on his agenda.

Gauging his rosary progress against my own, he maybe said three decades... then stood up, donned his backpack again and silently left.

Hello, Friend.

My awareness of Jesus there, as a friend, was so strong and so clear, because I saw Him in several forms. The students who sat down and rested at STM library, when they could have been anywhere else... the two young men who expressed an unselfconscious faith in their young lives that touched me deeply.

Jesus was there, and they knew it, just as I did.

Hello, friend. I watched the quiet tabernacle again, feeling Jesus' presence as clearly and surely as if He was sitting with me in the pew.

It was a great gift.

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

St. Ambrose

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

Св. Амвросій

✠ **Anne Marie Churney**
May 8, 1929—May 12, 2024



With great sorrow in our hearts, St. Athanasius Branch UCWLC (Regina) announces the passing of our member and friend, Anne Churney.

Anne was born on May 8, 1929, to Mary and John Homenuik on the family farm near Dneiper, SK, the eldest of nine children. She later moved to Yorkton, where she met and married Steve Churney. In 1969, they moved to Regina with their children Shan, Thyiela, and Garth.

In Regina, Anne and her family became members of St. Athanasius Parish. She was a faithful, active member of the UCWLC, where she met other members who became life-long friends. Anne held various Branch positions over the years, including President. An avid cook with experience in a commercial kitchen, Anne helped establish the recipes

and standards for Branch food service, many of which are still in place today.

Anne cherished her Ukrainian Catholic faith and culture, which she shared with her family and friends in the church and community. Whether it was preparing for Easter teas, teaching how to make pasky, write pysanky, or embroidering liturgical linens, Anne shared her talents and time generously. We are grateful to God for the gift of Anne, who will be dearly missed until we are reunited again—Vichnaya Pamyat!

Submitted by Holly Paluck,
St. Athanasius Branch

✠ **Ann Komarnisky**
Oct. 4, 1929—April 25, 2024



Ann Komarnisky passed away peacefully at St. Joseph’s Home on April 25, 2024, at the age of 94.

Ann spent her childhood

on the family farm in Nipawin before settling in Saskatoon in 1957, where she planted her roots and raised her family. Ann was a dedicated and loving wife to her late husband, Bill, a devoted mother to her children, and a wonderful baba to her grandchildren.

Ann was a proud and active member of her community. Whether it was her work through the Ukrainian Catholic Women’s League, singing in the church choir, or volunteering at St. Joseph’s Home (to name a few), she generously shared her time and talents. One of her specialties was her intricate work of decorating cakes—there wasn’t a wedding or anniversary where you didn’t see her beautiful work. She was also renowned for her mastery of the Ukrainian Korovai. Her artisanal creations, inspired by tradition and crafted with love, found their way into celebrations across the globe. Each braided bread was a testament to her skill and dedication, a beautiful expression of her Ukrainian heritage and passion, and she was very proud to pass down this tradition to anyone who wanted to learn. Вічна пам’ять—Eternal Memory.

Submitted by Marlene Bodnar,
St. George’s Cathedral Branch

† **Lena Latoski**
(nee Usipuik)

Jan. 26, 1924–April 8, 2024



Lena Latoski was a member of the UCWLC Wynyard, SK, Branch for 56 years. She was one of the five remaining charter members of our organization. In these 56 years of membership to the UCWLC, Lena has fulfilled their aims to its fullest. She thrived in her Catholic faith, raised a large family, worked along with cultural traditions, faithfully attended meetings, and served as a hostess in work groups at all church activities and fundraiser events, which, in those days, were many. She constantly gave of herself. She loved her kitchen and hostess duties, and she also crocheted and embroidered many talented creations. She was one of the main perogy and Easter bread dough makers, and her favourite thing to do was make dozens of perogies and cabbage rolls. Spiritually, she was a devoted church member and volunteered doing many home visitations for the elderly and sick.

These last few years, because of her age and losing some sight, her health deteriorated, and she moved to the Golden Acres senior home. This January we had the honour of visiting with Lena and her family on her 100th birthday celebration, sharing in her traditional

birthday kolach. Lena was one of four centenarian-age members of our organization.

Our dear sister member, Lena, passed away Monday, April 8, while in prayer with her dear Lord. She leaves to mourn her passing her six children, 22 grandchildren, 36 great-grandchildren, five great-great-grandchildren, her brother and sister-in-law, as well as the Sacred Heart UCWLC membership.

Submitted by Jackie Babey,
Wynyard Sacred Heart Branch

† **Julia Stashuk**

June 17, 1926–May 25, 2024



Mrs. Julia Stashuk, a founding member of the UCWLC branch at the Protection of the Blessed Virgin Mary Catholic Parish (St. Mary's) in Vancouver, passed peacefully in May 2024, three weeks before her 98th birthday.

Mrs. Stashuk was a longtime member of the Ladies League and of St. Mary's, where she sang in the choir, including as a soloist. Over the years, she enjoyed her opportunities to travel abroad with the choir. "The ladies of the St. Mary's UCWLC will remain forever grateful for the work Julia did to establish the branch so many years ago," commented St. Mary's Branch President Marlayne Andrijaszyn. "Her legacy

lives on through that and all she did for the Ukrainian Catholic community in B.C."

She was born in 1926 and grew up in Winnipeg. She met her husband, John, and they married in 1945, moving to Vancouver soon after. Julia is survived by her four sons: Greg (Val), Terry (Janet), Andy (Barb) and Mark (Kathryn). Julia loved and valued her family. "Baba" will be greatly missed by her nine grandchildren and 10 great-grandchildren. She is predeceased by her husband, John, and her dearest brother, Ernie Collins (2003).

Mrs. Stashuk had a true passion for teaching, and she led classes at the St. Mary's Ukrainian school. Her lifetime commitment to volunteering included work in the Ukrainian community. In her 60s, Julia contributed to the production of two Ukrainian cultural TV programs for Kontakt and Echoes of Ukraine.

The Divine Liturgy funeral service was held on June 3, 2024, at St. Mary's.

Submitted by Susan Lazaruk
and St. Mary's Branch



Let us remember those who have departed in our prayers. Send announcements and tributes to *Nasha Doroha*.



Згадаймо тих, що відійшли у Вічність, у наших молитвах.

Надсилайте до редакції посмертні згадки про ваших рідних, друзів, знайомих.

† **Gloria Woytowich**
Feb. 15, 1930–April 5, 2024



Gloria Woytowich passed away peacefully at the age of 94 on April 5, 2024. Raised on the family farm near Laniwci, SK, Gloria's early days were filled with the warmth of a fun and loving family.

Gloria built a life filled with love and service alongside her husband, Steve. She was a member of the Ukrainian Catholic Women's League of Canada at St. George's Cathedral in Saskatoon for over 60 years and held the position of Branch President numerous times. Her commitment to serving others was evident in her countless hours of volunteering at Easter Teas, Fall Suppers, banquets, and other parish and community events. Gloria loved to sing and was a dedicated member of the church choir for many years. Family gatherings were a cherished tradition in the Woytowich house, where Gloria passed down her rich Ukrainian heritage through delicious meals and traditional celebrations. She was a pillar of support for her family and a friend to many. Вічна пам'ять—Eternal Memory.

Submitted by Marlene Bodnar,
St. George's Cathedral Branch

† **Alice Zwarich**
May 22, 1930–May 19, 2024



*Don't grieve for me, for now
I am free—I am following
the path God laid for me.*

With sorrow we announce the passing of Alice Zwarich on a perfectly beautiful spring morning on Pentecost Sunday—three days away from her 94th birthday. Born to Hnat and Katherine Kozakavich on a farm near Goodeve, SK, she grew up in a family of 18 siblings. Alice married Nick Zwarich in 1951 and together they farmed and raised six children: Juliann, Kris, John, Ron, Richard, and Ray. They moved to Saskatoon in 1980, where Alice worked at Luther Special Care Home and as an Avon consultant until she retired.

Alice had a kind spirit and youthful sense of fun at family gatherings. Always wearing bright colours and finding joy and laughter in all parts of life, she will be remembered fondly by everyone who met her. In her lifetime, she paid attention to weather warnings and storms ever since she saw a neighbour's barn catch fire from lightning, or the time she and her young siblings were bouncing on the bed during a storm and lightning shot through a stained-glass windowpane through the

metal frame of their bed and into the wall. Alice would recall with humour: "Well, we never jumped on the bed again!"

Alice was dedicated to her faith and her church. On September 26, 2022, she received a 70-year service pin from the UCWLC. The Funeral Service was held at Saints Peter & Paul Ukrainian Catholic Church.

Vichnaya Pamyat! Eternal Memory!

Submitted by Helen Adamko,
ND Rep, Saskatoon Eparchy

**St. Nicholas Ukrainian
Catholic Women's League**

The following members of St. Nicholas Ukrainian Catholic Women's League passed away in 2023 and 2024.

† **Mary (Marion) Maza
(Chatyrbok)**
1933-2023

Mary Chatyrbok was born and raised in Inwood, MB. She moved to Winnipeg, where she met and married John Maza. The couple raised two children, Barbara and Perry, and enjoyed a happy marriage for 54 years.

She enjoyed gardening, spending time with her family and grandchildren, and golfing at the Pine Ridge Golf Course, where she and John were active members. Mary was a member of St. Nicholas Ukrainian Catholic Women's League for 45 years. She joined the perogy group and choir, and enjoyed participating in parish life. Over the years, she helped at many events, including Fall Suppers.

Mary passed away on June 19,

2023, at the age of 90. Divine Liturgy was celebrated at St. Nicholas Church on June 26, 2023. She is buried at Glen Eden Cemetery.

† **Eugenia (Jean)
Sahan (Piskor)**
1932-2023

Eugenia Piskor was born July 23, 1932, in Winnipeg, MB, to parents Eva and John. She married Walter Sahan at St. Nicholas Ukrainian Catholic Church in 1953. The couple had two children, Christine and Mark.

Jean was a lifetime member at St. Nicholas Ukrainian Catholic Church. Her involvement and interest in parish activities crossed over into many organizations: Apostleship of Prayer, the UCWLC since 1956 (a total of 68 years), a member of the Millennial Choir, the perogy group, and, for 30 years she served as office secretary.

Jean received an Appreciation Award for her service in 2001. Also, the Basilian Order presented her with a certificate in 2000 that acknowledged her as a spiritual member of the Order of St. Basil the Great in Canada. She received a papal medal *Pro Ecclesia et Pontifice* in 1963 for her involvement in the Immaculate Heart of Mary School (formerly St. Nicholas School). She served as an SSMI Associate for several years as well.

Jean enjoyed cooking and baking and was devoted to her family and friends. She became a resident at Holy Family Home in the later years of her life and died on November 26, 2023, at the age of 91. Her funeral service was held December 4, 2023, at

St. Nicholas Church, and interment took place at Holy Family Cemetery.

† **Donna Lynn Feduniw
(Lisowick)**
1959-2024

In less than a year of joining the St. Nicholas Ukrainian Catholic Women's League, Donna passed away at the age of 64 on February 24, 2024. Donna, the daughter of Leo and Tillie Lisowick, was born September 1, 1959. She grew up in North End Winnipeg, where she met and married Tim Feduniw at St. Nicholas Ukrainian Catholic Church on June 19, 1982. Together they raised three children, Lindsay, Christopher, and Ashley, while living in Manitoba, Alberta, and Saskatchewan. It was in 2003 that they re-established roots in Winnipeg.

Donna enjoyed gardening, music, spoiling her granddaughters, trying different foods, and hosting Sunday family dinners. She was a member of the St. Nicholas Church choir and a lifelong parishioner. Funeral Liturgy was held at St. Nicholas Church on February 29, 2024, with burial following later.

† **Adele Melnyk**
1933-2024

Adele Melnyk was a member of the St. Nicholas Ukrainian Catholic Women's League since 1976. Adele married Peter Melnyk in 1953, and in 1960 they started their family, raising two sons, Paul and Bruce.

Active in the church, she was a member of the perogy group, helped with the church dinners,

and, in recent years, volunteered to read the Epistle at Sunday Liturgy. After retirement, Adele and Peter spent winter months in Florida, summer months at the cottage at Winnipeg Beach, and playing golf at the Elmhurst Golf Club.

Adele Melnyk passed away March 5, 2024, at the age of 90 years.

† **Lorna Trush**
1942-2024

Lorna Trush was a member of the St. Nicholas Ukrainian Catholic Women's League since 1972. She served as President from 1980 to 1982. In the mid 1960s she married Raymond Trush at Sts Vladimir and Olga Cathedral, and they raised two children, Michael and Colleen. She loved learning and graduated from the University of Winnipeg Childcare program in 1988.

Lorna was foremost a devoted wife and mother. She was known for her volunteer work in various community events and enjoyed gardening, canning, and baking. Her other interests included sewing, birdwatching, sketching, poetry, theatre, and opera. Her love of animals was well demonstrated.

Lorna passed away at Seven Oaks Hospital in Winnipeg, MB, at the age of 82. There was a graveside service, and a celebration of Lorna's life was scheduled for later date.

**VICHNAYA PAMYAT!
ETERNAL MEMORY!**

Submitted by June Dutka,
Member St. Nicholas UCWLC,
Winnipeg, MB

Sister Janet Kozak celebrates 35 years as a Sister Servant of Mary Immaculate

Growing up in a Ukrainian Catholic family, surrounded by a strong Ukrainian community blessed me with a deep faith and showed me a way of living a life of service.

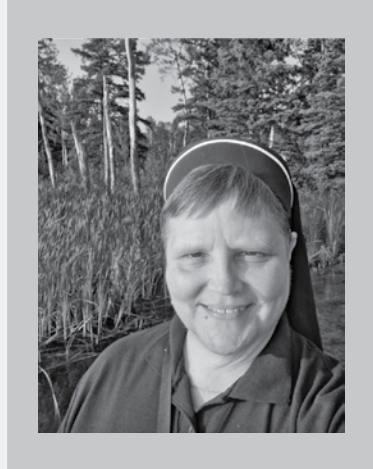
Born on December 1, 1964, I was baptized at St. Mary's Church in Vancouver, BC—the Church where both my parents, Millie (Rozyk) and George Kozak, joined in matrimony as young adults themselves, relocating from their birthplaces in Manitoba. Watching them taught me and my older siblings—brother (Rod) and sister (Donna)—how to serve in the church community. Dad was always helping around the church and mom as well, who is currently a UCWLC member of the New Westminster branch in BC.

As a child, youth, and young adult, I was involved with UCY (locally, eparchially, and nationally), and through



attending church events (retreats, choirs, conventions, rallies, caroling, camps, etc.), I encountered the Sisters Servants, leading the programs with infectious joy. I spent much time with the Sisters, and they always felt I had a vocation, but I wasn't so sure.

But there came a moment in my life when I needed something more. I wanted to give my life to God, but I wasn't sure if it was as a Sister. I didn't just want to know about God, I want to know God. My struggle to enter religious life lasted for years before I surrendered. I loved my Church, and the best way for me to



be a part of the Church, and to deepen my relationship with Jesus, was to become a Sister. Once I entered at age 24, in October 1989, I never looked back.

There were times of struggle when I doubted my faith and purpose in life as a Sister. But I overcame my doubts by my sense of God leading me to where He wants me. I believe, yes, I know... this is where God wants me, and this is where I want to be. I am blessed and I am grateful.

My 35 years has taken me to many places, and I have had many experiences living in Ontario (Toronto, Ancaster, Ottawa), Alberta (Mundare, Calgary), Saskatchewan (Saskatoon), and Manitoba (Winnipeg). Holding positions in leadership and in administration, I am rejuvenated when missioned to do Religious Education with children, youth, and young adults (e.g., Unity, World Youth Day, Camps, Choirs, etc.). I also had the privilege of living in Ukraine for three months to learn the Ukrainian language. I am still learning.

In the last eight years living in Toronto, I spend most of the day caring for the needs of the Sisters and continuing to serve the Church in a myriad of ways. Like Blessed Josaphata, I will continue to go where the need is the greatest.



Photos belong to the "Spring Tea for the Donetsk Exarchate" article by Maria Rypan on page 32.



Commissioned painting by Robert D. McLean – local Alberta artist

St. Onuphrius Ukrainian Catholic Church

The Little Jewel on the Hill

IT HAS BEEN OVER ONE HUNDRED YEARS since St. Onuphrius Church was lovingly built, standing on top of the highest hill near Barich, Alberta, on a five-acre plot of land. The location, which the early pioneers chose, is one of the most peaceful and gentle places in the world. A more beautiful location for a church and cemetery could not be imagined. Here, the early Ukrainian pioneers—the church's first parishioners—developed their place of worship. Plans for the church were drawn up by the priest serving the community at the time, Fr. Philip Ruh. Construction started in 1907, but it took until 1914 to complete. A decree of completion was signed by Bishop Nykyta Budka, and it was registered as the Ruthenian Greek Catholic Church of St. Onuphrius at Barich, Alberta. **(Near Smoky Lake, Alberta)*

Although research does not indicate why the little church was named St. Onuphrius, many believe that because of the loving dedication of parishioner Onufry Kulchisky—carpenter and foreman of the project—his name's sake was adopted.

In 1990, the Federal Government Heritage Department chose the beloved St. Onuphrius church to be moved to Ottawa to be placed inside the Canadian Museum of Civilization where it would represent a typical pioneer prairie church. In 1995, after much planning, it was dismantled piece by piece, moved, and reassembled in its new home. On June 26, 1996, the first Liturgy took place in the relocated St. Onuphrius with many parishioners from Smoky Lake in attendance. The little church, which stood on the hill near Smoky Lake, AB, for all those years, now stands inside the museum... on the Nation's Hill.

— Originally composed by Molly Ann Warring (excerpts taken from anniversary edition of *St. Onuphrius' history*)