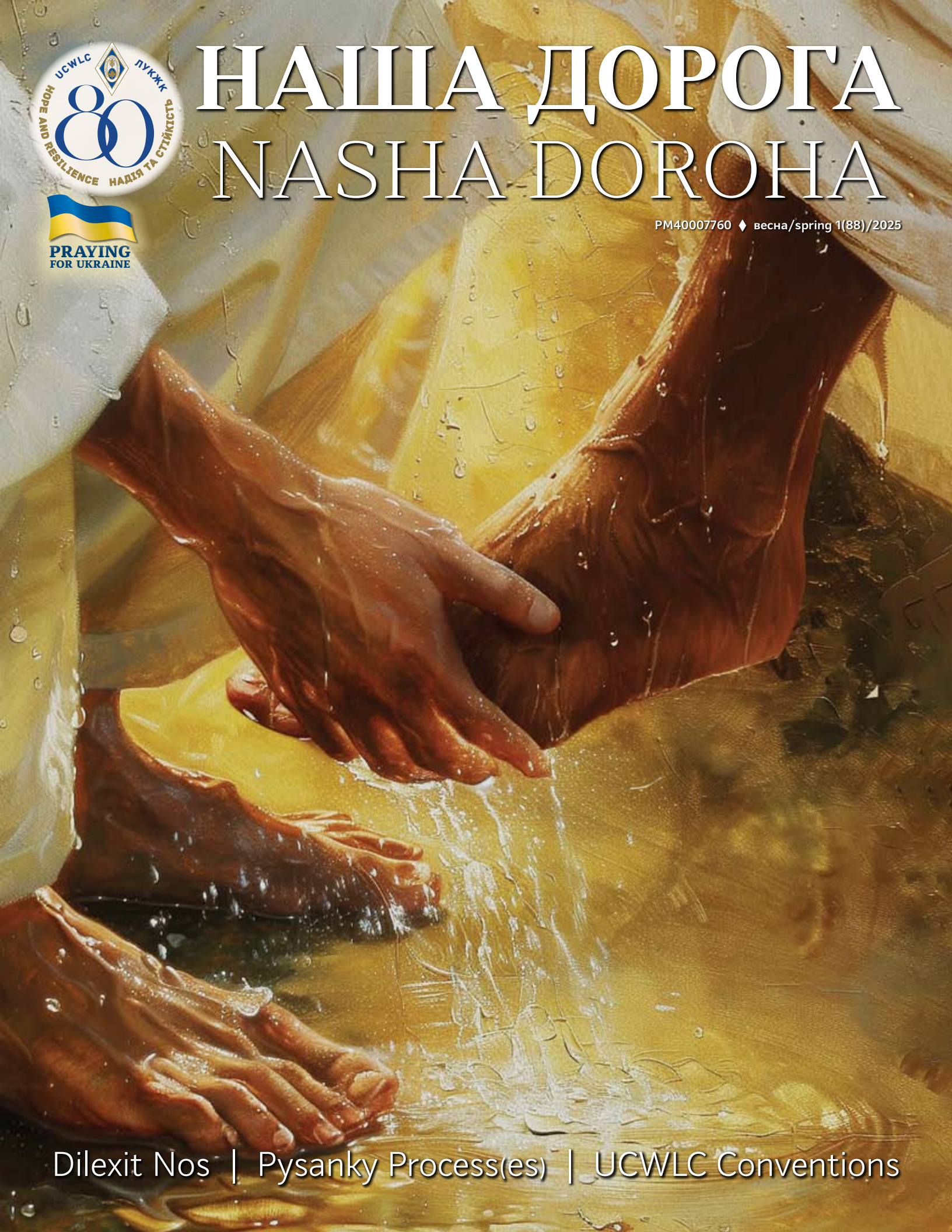




НАША ДОРОГА NASHA DOROGHA

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Dilexit Nos | Pysanky Process(es) | UCWLC Conventions



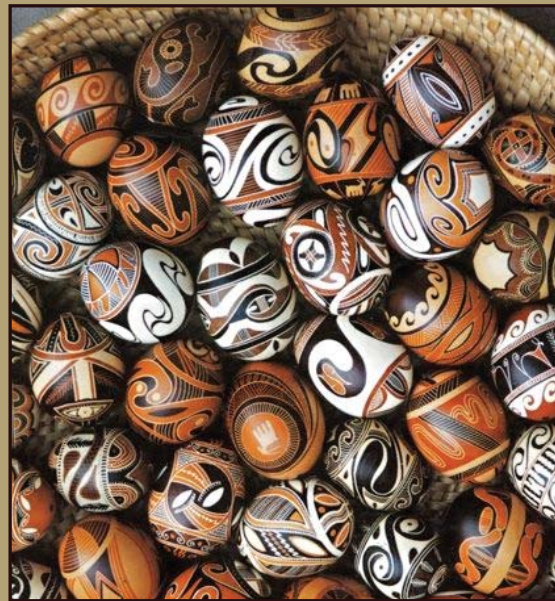
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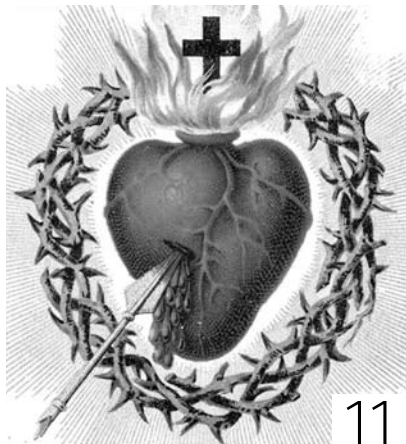
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5



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CONTENTS ♦ ЗМІСТ

Our Faith ♦ Наша віра

11 Pope Francis' "Dilexit Nos – He Loved us"

By Fr. Gabriel Haber, OSBM

14 The Jubilee Year ♦ Ювілейний рік

Cultural ♦ Культура

20 The Pysanka Process(es)

By Isabella Sheptak

From Sea to Sea ♦ Від моря до моря

30 UCWLC Conventions

FEATURE STORIES ♦ СПЕЦІАЛЬНІ СТАТТІ

9 My Father's Eyes By Lyrissa Sheptak

13 If I Don't Do It, It Won't Get Done

By Brent Kostyniuk

22 The Loaf of Resurrection Bread

By Rena Hanchuk

49 New Editor of *Nasha Doroha*

♦ Новий редактор *Нашої Дороги*

50 Message from Outgoing Editor

DEPARTMENTS ♦ ВІДДІЛИ

4 Editor's Note

5 From the National President ♦ Від Крайової Голови

7 Our Faith ♦ Наша віра

7 That Woman By Cornelia Mary Bilinsky

16 How Does Your Spiritual Garden Grow?

By Debbie Hayward

17 2024 Mary Dyma Religious Studies Scholarship Recipient

18 Saints Cyril and Methodius: Brothers By Birth, Brothers In Faith By Debbie Hayward

20 Cultural ♦ Культура

24 Весна колись і тепер Оксана Бризгун-Соколик ♦
Spring Then and Now By Oksana Bryzhun-Sokolyk

27 Cookbooks: "Little Time Capsules"

By Joyce Sirski-Howell

Recipes: Orange Cake (1955), Marinated Carrot Salad,
Monkey Dumplings

29 Museum Corner ♦ Наші музеї

30 From Sea to Sea ♦ Від моря до моря

43 Вічна пам'ять ♦ Eternal Peace

46 Book Reviews:

Winterkill (Marsha Forchuk Skrypuch)

By Mariya Shymchyshyn

The Lost Daughters of Ukraine (Erin Litteken)

By Lidia M. Wasylun

52 Sr. Theresa Anne Slota, SSMI: "Serving in the church was as natural to me as breathing"

By Debbie Hayward

Editor's Note

Spring greetings! Nature is finally awakening, and the air of spring is alive! Soon we will smell the sweet fragrance of fresh blossoms, mingling with the rich, earthy scent of soil as the world awakens from its winter slumber. I too feel that I am awakening from my winter slumber as I do more things outside: walks, yard work, even horseback riding. As much as I enjoy the coziness of winter, I welcome the warm sun on my face.

Easter will be soon arriving. Are we ready? I feel like I was just talking about Advent and now I'm in the middle of Lent. This issue of ND we will have much reading to fuel our Lenten journey. Fr. Gabriel Haber has wonderfully summed up *Dilexit Nos*—Pope Francis's encyclical on the Sacred Heart of Jesus; Brent Kostyniuk reminds us that Lent is not a mournful time, rather one of preparation. And we will also reflect on Jesus washing the feet of His Apostles, and what that means in our own lives.



Jumping into all things Easter, Isabella Sheptak has written an article on different styles of pysanky, and Rena Hanchuk shares her heartfelt feelings on the peace and satisfaction she feels when baking her own paska and babka. Many of us will find her story relatable.

This issue of ND will be larger than normal, filled with convention reports, book reviews, write-ups on Ukrainian artifacts, lives of the saints, and short stories. You will have much to read, but take your time, because the next issue won't be until August. There is change in the air for ND and we ask for your patience. But just know that we have your best interests in mind.

The *Nasha Doroha* team wishes you a blessed and joyful Easter.

Christ is Risen! Христос Воскрес!



НАША ДОРОГА

LV – 1(88)/2025

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National Executive mailing address:

Marlene Bodnar, President
1209 Lancaster Blvd, Saskatoon, SK S7M 3V6
Phone: 306-262-1647
presidentnatl@ucwlc.ca

We welcome your letters and written contributions.
Вітаємо співучасть. Просимо пересилати
дописи, листи до редакції. Please send to:

РЕДАКТОР • MANAGING EDITOR
ЛАРИСА ШЕПТАК • LYRISSA SHEPTAK
lyrissas@hotmail.com

АСИСТЕНТ РЕДАКТОРА • ASSISTANT TO THE EDITOR
МАР'ЯНА ВОЗНА • MARIANA WASNEA

ТЕХНІЧНА ОБРОБКА • TECHNICAL PRODUCTION
Igor Kodak • Ihor Kodak
306-934-7125
ikodak@sasktel.net

АДМІНІСТРАТОР • ADMINISTRATOR
Елизавета Загайко • Elizabeth Zahayko
387 Betts Ave, Yorkton, SK S3N 1N3
Phone: 306-620-3127
eazahayko@sasktel.net

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Від Крайової Голови ◇ From the National President

Glory Be to Jesus Christ!

The Arch/Eparchial Conventions have successfully taken place in October/November 2024. Congratulations to the newly elected Presidents: Theresa Pacholko (New Westminster), Luba Kowalchuk (Edmonton), Cathy Evanyshyn (Winnipeg), Lisa Shymko (Toronto and Eastern Canada), and to Doreen Rathgeber (Saskatoon) for accepting another term. Your fresh perspectives and ideas are essential as we move forward.

I want to extend my sincere gratitude to the outgoing Presidents: Gloria Van Broeck (New Westminster), Lydia Migus (Edmonton), Janet Kuchma (Winnipeg), and Mary March (Toronto and Eastern Canada) for their unwavering dedication and service. Your hard work and commitment have laid a strong foundation for our future, and we are truly grateful for your contributions.

I want to take a moment to update you on some important changes within the editorial team for *Nasha Doroha*. After five dedicated years, Lyrissa Sheptak will be stepping down as Managing Editor following this Spring issue. I would like to express our sincere gratitude for her invaluable contribution during her tenure. Her dedication, commitment, creativity, and incredible passion have significantly enriched our journal.

Although Lyrissa is stepping down from the Managing Editor role, this is not goodbye. We are delighted that she will remain part of our editorial team as a Copyreader and will assist our new Managing Editor with English hard copy editing. We are grateful for her ongoing support. As Lyrissa embarks on new opportunities, we wish her all the best and know she

Слава Ісусу Христу!

У жовтні/листопаді 2024 року успішно відбулися Арх/Епархіяльні З'їзди. Вітаємо новообраних Голів: Терезу Пачолко (Нью-Вестмінстер), Любу Ковальчук (Едмонтон), Катерину Іванишин (Вінніпег), Лесю Шимко (Торонто і Східна Канада), а також Дорін Ратгебер (Саскатун) за те, що вона прийняла ще один термін. Ваші свіжі погляди та ідеї є дуже важливими для нашого руху вперед.

Я хочу висловити щиро подяку Головам, які залишають свої посади: Глорії Ван Брок (Нью-Вестмінстер), Лідії Мігус (Едмонтон), Джанет Кучмі (Вінніпег) та Мері Марч (Торонто і Східна Канада) за їхню непохитну відданість і служіння. Ваша наполеглива праця та вірність справі заклали міцний фундамент для нашого майбутнього, і ми щиро вдячні за ваш внесок.

Користуюсь нагодою, хочу повідомити вам про деякі важливі зміни в редакційній команді «Нашої Дороги». Впродовж п'яти років Лариса Шептак самовіддано працювала нашим головним редактором. Після виходу весняного випуску вона залишає свою посаду. Щиро дякую їй за неоціненний внесок під час перебування на цій відповідальній роботі. Її відданість справі, цілеспрямованість, творчий підхід і неймовірна пристрасність значно збагатили наш журнал.

Незважаючи на те, що Лариса залишає посаду головного редактора, це не прощання. Ми раді, що вона залишиться частиною нашої редакційної команди як копірайтер і буде допомагати нашому новому головному редактору з редагуванням текстів англійською мовою. Ми вдячні їй за постійну підтримку. Оскільки Лариса відкриває для себе нові можливості, ми бажаємо їй всього найкращого і знаємо,

will excel in whatever endeavours she chooses to pursue.

Additionally, with the hiring of our new Managing Editor, the position of a Ukrainian translator will no longer be necessary. We extend our heartfelt thanks to Mariana Wasnea for her hard work and dedication in assisting Lyrissa with Ukrainian content and translation. We wish her all the best in her future endeavours.

At this time, please join me in welcoming Viktoriia Marko as the new Managing Editor of *Nasha Doroha* (see page 49).

The 28th National UCWLC Congress will be held October 2–5, 2025, in Saskatoon, SK. The theme for this Congress is “You are the Light of the World,” inspired by the words of our Lord in Matthew 5:14. The Congress committees have been formed, and work has begun on the program, which will feature speakers and activities based on this theme. The Resolution Committee will be reaching out to the eparchies for resolutions/recommendations for the National Executive for the next three years. The proposed revised UCWLC Constitution and Bylaws will be brought forward for approval.

A “Vyshyvanka Night” at Musée Ukraina Museum is being planned for the evening of October 3rd, which will include the official opening of the exhibit featuring the Toronto Eparchial Collection, supper hosted by the museum’s Board of Directors, as well as an opportunity to visit the shrine to the Venerable Nun Martyrs Olympia and Laurentia (Ukrainian Sisters of St. Joseph).

Your Arch/Eparchial Presidents will be receiving information regarding congress registration, hotel arrangements, congress agenda, and other pertinent information shortly, and they will be passing this information to the Branches. Each Branch is allowed one voting delegate for every ten paid-up members. By sending delegates, your branch can play a vital role in making key decisions and shaping the future direction of our League. Branches are also allowed to send members as guests. We look forward to welcoming you to our beautiful city in the middle of the Canadian prairies. Let us journey together in faith and light!

Marlene Bodnar
UCWLC National President

що вона досягне успіху в усіх починаннях, які вона обирає.

Крім того, з прийняттям на роботу нашого нового головного редактора зникає потреба в посаді перекладача з української мови. Ми висловлюємо щирі подяку Мар’яні Возній за її наполегливу працю та відданість справі, допомагаючи Ларисі з українським матеріалом та перекладом. Ми бажаємо їй всього найкращого в її подальших починаннях.

Наразі, будь ласка, приєднуйтеся до мене, щоб привітати Вікторію Марко як нового головного редактора «Нашої Дороги» (див. сторінку 49).

28-й Крайовий Конгрес ЛУКЖК відбудеться 2–5 жовтня 2025 року в Саскатуні, провінція Саскачеван. Тема цього річного Конгресу – «Ви – світло світу», натхненна словами нашого Господа від Матея 5:14. Були сформовані комітети Конгресу і розпочалася робота над програмою, в якій будуть представлені доповідачі та заходи на цю тему. Резолюційний Комітет звернеться до епархій з проханням надати резолюції/рекомендації для Крайової Управи на наступні три роки. Запропоновані переглянуті Конституція та Статут ЛУКЖК будуть винесені на затвердження. На вечір 3 жовтня заплановано «Ніч Вишиванки» в Musée Ukraina Museum, який включатиме офіційне відкриття виставки за участю Епархіяльної Колекції Торонто, вечерю, організовану Радою директорів музею, а також можливість відвідати Храм преподобних монахинь-мучениць Олімпії та Лаврентії (Згромадження українських Сестер св. Йосифа).

Ваші Арх/Епархіяльні Голови незабаром отримають інформацію щодо реєстрації на конгрес, розміщення в готелі, порядку денного конгресу та іншу відповідну інформацію, яку вони передадуть Відділам. Кожному Відділу дозволяється мати одного делегата з правом голосу на кожні десять оплачених членів. Відправляючи делегатів, ваш відділ може відігравати життєво важливу роль у прийнятті ключових рішень та формуванні майбутнього напрямку розвитку нашої Ліги. Відділи також можуть надсилати членів в якості гостей. Ми з нетерпінням чекаємо можливості вітати вас у нашому прекрасному місті посеред канадських прерій. Мандруймо разом у вірі та світлі!

Марлін Боднар,
Голова Крайової Управи ЛУКЖК

That Woman

By Cornelia Mary Bilinsky

In the Gospel of Luke we read about a sinful woman who washes the feet of Jesus with her tears. (Lk.7:36-50). The story below is an imaginative retelling of that Gospel passage. It is a reflection on the life-changing power of repentance and the joy that comes with forgiveness.



Cornelia Mary Bilinsky

The woman stood in the portico, watching the entrance to Simon's house. Passers-by glanced at her derisively but no one spoke to her. It was always this way.

She might just as well have been nameless, for no one ever greeted her or inquired about her well-being. She was just *that woman*.

She used to think she had no choice regarding her lifestyle. Years before, when circumstances had brought her to the brink of destitution, she realized she had to do something to survive. She had to eat, hadn't she? Fortunately, she was a woman of considerable beauty and there were men who paid well to spend time with her. She derived a good deal of satisfaction from that.

Recently, however, something had happened to disturb her complacency. She had found herself in the midst of the throngs gathered on a hillside to listen to an itinerant preacher, the one they called Jesus. His words had stirred her deeply.

"Blessed are they who hunger and thirst for holiness, for they shall be satisfied."

She had known what it was like to be hungry and thirsty. Now she could afford the finest food and drink and yet, she had to admit to herself, she was never truly satisfied. There was always something missing. There was always this persistent aching in the core of her being, this strange hunger for something, but she knew not what.

"Blessed are the pure of heart, for they shall see God."

The woman knew she was not *pure*. Oh, what she had done over the years to please herself, to please others, or simply to survive! Of course God would turn His face away from her in disgust, just as did the people who passed by her on the street, who pointed at her and called her *that*

woman. The thought frightened her, this prospect of abandonment, this *foreverness* without God.

After that day on the hillside, the woman's late-night activities began to leave her feeling ashamed, dirty, and desperate for a change. She did not know what to do but she felt that somehow Jesus was the answer. Hadn't he said so, there on the hillside?

"Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you."

When the woman had heard that Jesus was dining at Simon's house, a spark of hope had ignited in her heart. Here was her chance to see Jesus, to tell Him everything, to find out if there was any possibility that God would forgive her. So here she was, standing in the portico of Simon's house, waiting for a chance to enter. Her fingers twirled restlessly around an alabaster flask of fragrant oil she had hidden in the folds of her robe. She trembled in anticipation.

When a servant girl came by, carrying jugs of water, the woman discreetly stepped in behind her. Once inside the house, she looked around uncertainly. The guests were reclining on cushions around a low table spread with food. The woman spotted Jesus among them. He was close by, leaning against the table, conversing with his host.

The woman's heart began to race. Ignoring the glare on Simon's face and the whispers of his guests, she pushed herself forward and fell at the feet of Jesus. As she did so, the floodgates of her soul burst open and she began to weep uncontrollably, unable to speak. It all spilled out then—the memories of unbridled passion and indecent acts, the emptiness of her life, the longing in her heart. Her tears pooled on the dust on Jesus' feet and dripped onto the floor. She tried to wipe them away with her hair. Then she pulled up the alabaster flask. She had always kept expensive

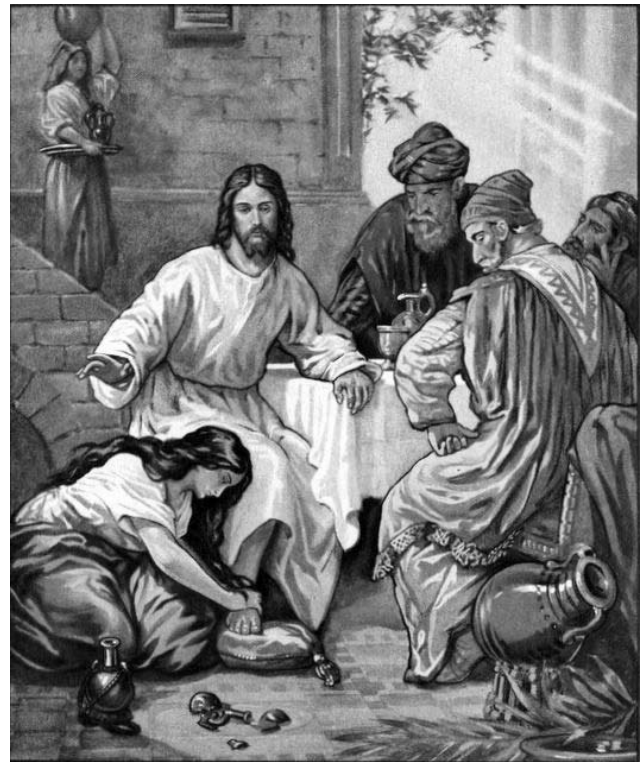
perfume on hand, using it to make herself more appealing to men. Never again would she do that. She poured out all the oil and massaged the feet of Jesus, kissing them repeatedly, and all the while her heart was crying out: "I give it all to you, Jesus, I give it all to you!"

She was aware of silence in the room. Then Jesus was speaking to Simon in low admonishing tones.

"Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven."

Only then did the woman dare look up. She gazed into the face of Jesus, unable to comprehend at first what she saw there. Not abandonment, not judgment, not condemnation. Only compassion, only acceptance, only love. Then He spoke to her: "Your sins are forgiven." Smiling, He placed his hand gently on her head and added, "Your faith has saved you; go in peace."

Bending low, the woman kissed the feet of Jesus one last time. Then she stood and fled, not caring that everyone was staring at her. Once



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outside, she broke into a run. She felt lighter, freer, *cleaner* than she had ever felt before. And there was something else too, a new emotion that bubbled up all the way from her toes and filled her whole being. It was joy! ♦

►►► NOTICE



28TH NATIONAL CONGRESS UKRAINIAN CATHOLIC WOMEN'S LEAGUE OF CANADA

"You are the Light of the World" (Matthew 5:14) will be held in Saskatoon
October 2 – 5, 2025

28-ий КРАЙОВИЙ КОНГРЕС ЛІГА УКРАЇНСЬКИХ КАТОЛИЦЬКИХ ЖІНОК КАНАДИ

«Ви – світло світу» відбудеться в Саскатуні
(Мт. 5:14) **2 – 5 жовтня 2025 року**

My Father's Eyes

By Lyrissa Sheptak

On what we now refer to as Holy Thursday, Jesus instituted two Sacraments: the Eucharist and the Priesthood. But before that life-changing, memorable Last Supper, Jesus washed feet. The Creator of all, the Most High King, The Holy of Holies, washed feet.

The event, typically reserved for the lowest servant in a household, demonstrated Christ's humility and service—qualities He was expecting His apostles to emulate. This was a significant event in that Christ modelled true leadership. His kingdom was not rooted in power but, rather, in humility, love, and charity.

On Holy Thursday, in the Catholic liturgy, the priest (or the bishop, in Eastern Catholic churches) often replicates the washing of the feet, emphasizing his call to serve with the same virtues as Christ.¹

When I go to church on this day and watch the priest wash feet, I am often overcome with emotion. When they perform this act with humility, and reaffirm their religious vows, it shows their hearts are in the right place, and that we have strong, devoted leaders in our Church. I cannot imagine what goes through their heads and hearts at that time. But I can only share with you what goes through mine. First, however, let's read what Peter did when Jesus wanted to wash his feet.

"Lord, are you going to wash my feet?"

Jesus replied, *"You do not realize now what I am doing, but later you will understand."*

"No," said Peter, "you shall never wash my feet."

Jesus answered, *"Unless I wash you, you have no part with me."*

"Lord, not just my feet, but my hands and my head as well!" (John 13:6-8. For the full account read John 13:1-17)

I understand Peter's reverence, reluctance, and feeling of unworthiness. I don't think my own initial

response would have been so different. But when Jesus explains the meaning of His actions to Peter and the apostles, that is where my path would have taken a slightly different turn. As Peter witnessed his King's act of humility, he recognized the depth of his relationship with Jesus and his strong desire to remain close to Him. Just like when he tried to walk on water, Peter's heart was all in. So, when Jesus went to wash Peter's feet, Peter responded, *"Lord, not just my feet, but my hands and my head as well!"*

What if I was in Peter's place, watching my Saviour wash my feet? I most likely would not have been able to meet His eyes. I would have remained silent, feeling unworthy. I'm not enough... not good enough. I'm a sinner, mere dust. And He—King of the Universe—while on His knees, would look into my eyes and see all this: my sins, and fears, shame, pain, grief, and weaknesses. How could I possibly let Him wash my feet? I should be washing His, and everyone else's.

I'm not surprised that I feel this way on the inside. After all, I was once told that I fear vulnerability and as a result have a difficult time receiving love. Wait... what? Slow down. Doesn't everyone fear vulnerability? And what does it even mean to "not receive love"? I haven't pushed love away.

I'm a loving person who enjoys sharing love, and I certainly have never rejected the different kinds of love offered to me. But here's the realization: there is a difference between accepting love and truly receiving it.

Accepting love is like getting a gift from someone where you take it, say thank you, and then set it aside to open later. Receiving love, on the other hand, is about allowing it to settle in your heart. Imagine opening that gift, pulling out a scarf, and feeling grateful for it. Each time you wear it, you think of the person who gave it to you, appreciating their love and thoughtfulness. You feel their closeness. Or another way of looking at it is, accepting love is like being near Jesus, listening to Him, and praying to Him. Receiving it is like meditating, looking our Lord in the eyes, *hearing* Him. Arm's length versus a big bear hug. In my inability to receive love, am I blocking the intimacy of connection?

Vulnerability, on the other hand, is a whole other can of worms. Honestly, who wants to be vulnerable

¹ This example set by Christ can be a good feature to add to our personal lives. Although it is part of the Holy Thursday tradition, many families perform this at home with their own families.

with others, especially in a society that views it as a weakness? But Brene Brown, author of *Daring Greatly*, disagrees. She doesn't see vulnerability as weakness; instead, she describes it as an act of courage. Who among us can criticize the young man who is brave enough for wearing his heart on his sleeve and expressing his love to his girlfriend?



Where is the weakness of a person who stands alone, fighting for what is right? Was it a sign of weakness when Peter was the only one who had the courage to try to walk to Jesus on the water?

Through her research, Brown has come to believe that vulnerability is the “cradle of all emotions.” Well, she is not wrong. It's kind of like the chicken and the egg: does being able to love come from first being vulnerable? Or does being loved *allow* us to be vulnerable? Either way, I can safely say that many of us are both the chicken and the egg: we don't want to be seen, yet are so *desperate* to be seen. We fear connection with others, yet we crave it because we are actually hardwired to have it.

So in my inability to look my Saviour in His eyes, I'm not fully opening myself to a powerful connection with Him. Peter knew it. It's why he changed his answer so quickly. How, then, do I receive the love He is desperately offering me? One way is that I need to build a personal relationship with Him and be open to His graces. I need to offer myself to Him. But that's easier said than done, because it requires... well... vulnerability.

It's at this point that I want to give a shout out to all the “wholehearted” people who have faced battles in life and have come out as resilient survivors. I tend to be a loner. I always have. I like it that way, and am comfortable with it. But I know that I shouldn't always *be* a loner. The protective shield that I carry gets heavy after a while. And although it keeps me safe from hurt and rejection, it is also a barrier to relationship and connecting with others. Vulnerability with the Lord would springboard me towards a deeper relationship with Him and as a result... yes... relationship with other people, giving me hope, belonging, and joy. Wholehearted people already understand this process.

But I see vulnerability as a huge emotional risk. When we open ourselves up, Christ sees our wounds,

rejections, betrayals, pains, and mistakes—everything that makes us feel broken and inadequate. However, as devotion to the Sacred Heart of Jesus teaches, Christ experienced all these things and more. So, we can trust Him because He allows us to see His vulnerable heart as we share ours with Him.

Yes, to fully receive love, I *am* required to let my guard down and be vulnerable. That means opening myself to His love and letting it fill my heart—healing it. His love will provide the rest, supplying me with the courage I need and the meaning, purpose, and authenticity I long for. This will then encourage me to share that same love with others. We were not created to always be lone wolves.

So if we want a wholehearted life, we need to receive God's love. Picture a life free from fear and anxiety. One full of love, connection, and hope. Imagine being loved exactly as we are—not for peoples' expectations of us or our achievements, but simply because of who we are—a child of God. This is all possible if we simply pause, hold still, and look into our Father's eyes. Christ loves us *for* our vulnerabilities (our truthfulness and sincerity), not *despite* them.

There is nothing in my life that could sadden me more than having a chasm between me and my Lord. So I will commit to working on my insecurities, because I am only hurting myself (and missing out on so many of God's graces) when I keep up my protective shield. Thus, I pray for the grace to not shrink from His gaze, where I too can say, “*Lord, not just my feet, but my hands and my head as well!*” God never asked us for perfection—He only asks for us. So yes, I will bear my soul to God and allow Him to love me despite my flaws, and trust when He tells me that I am enough. ♦

PRAYER

Lord, grant me the courage to be seen and the grace to receive Your love, so that I may become the person You desire me to be. And with that love, empower me to go forward and share it with others.

Pope Francis'

“Dilexit Nos – He Loved us”

By Fr. Gabriel Haber, OSBM

Summary of New Pope's Encyclical

Introduction

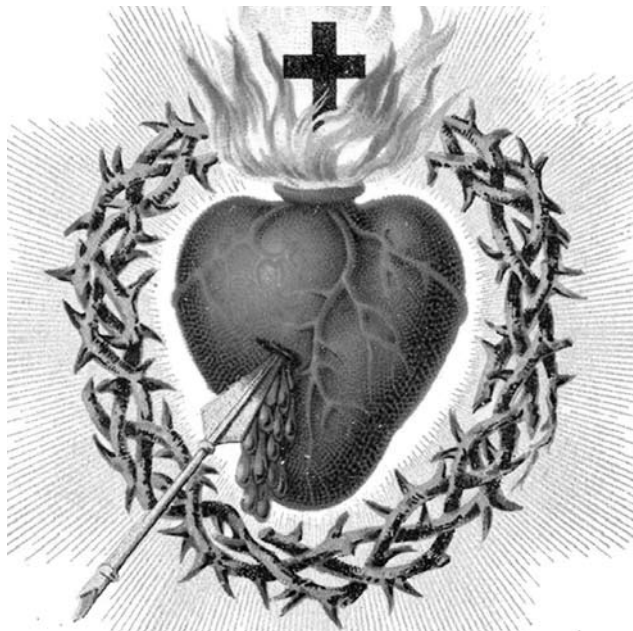
“Dilexit Nos”, translated as “He Loved us”, is the latest encyclical by Pope Francis. It centres on the Sacred Heart of Jesus and the boundless love Christ offers humanity. Released during the ongoing Synod on Synodality, this encyclical emphasizes the importance of turning back to what the pope describes as the “heart” of both the Church and individual Christian lives. This document commemorates the 350th anniversary of the apparitions of the Sacred Heart to St. Margaret Mary Alacoque, reminding Catholics of this centuries-old tradition as a source of renewal and hope. Let us now take a quick look into the main contents of the 5 chapters of this encyclical.

CHAPTER 1

The title “Dilexit Nos”, meaning “He Loved us”, reflects Pope Francis’ meditation on St. Paul’s assertion that nothing can separate us from Christ’s love. In this chapter, he emphasizes the significance of love, represented by the Sacred Heart, and urges a return to compassion, mercy, and unity in a world increasingly disconnected from these values. He explores the concept of “the heart” from both Ancient Greek thought and biblical perspectives, arguing that modern society’s focus on technology and distraction has led to alienation from

deeper existential questions like identity and purpose.

Pope Francis asserts that true human identity and relationships are rooted in the heart, and he advocates for an engagement with our inner selves to foster spiritual growth and societal renewal. Drawing inspiration from Saints Ignatius of Loyola and John Henry Newman, he highlights that genuine transformation occurs through experiencing God’s love in our hearts, which is essential for healing societal fragmentation. Furthermore, he asserts that devotion to the Sacred Heart is not just a personal spiritual endeavour, but has significant social implications, serving as a source of reconciliation and peace. The pope concluded that when our hearts align with Christ’s, they can bring about profound societal change.



CHAPTER 2

In the second chapter, Pope Francis reflects on the profound love of Christ, emphasizing that Jesus’ heart symbolizes the essence of the Gospel. He illustrates how Jesus’ actions—comforting the sick, forgiving sinners—demonstrate God’s personal and compassionate love. The pope notes Jesus’ deep insight into people’s hearts. Through His humanity, emotions, and ultimate sacrifice on the cross, Jesus expresses the deepest form of love. He encourages readers to centre their lives on this sacrificial love, echoing Saint Paul’s declaration of Christ’s love.

CHAPTER 3

In Chapter 3, Pope Francis clarifies that devotion to the Sacred Heart of Jesus is about fostering a deep, personal relationship with Christ

Himself, not merely venerating a religious image. The Sacred Heart represents the boundless love of Jesus, which invites believers into an intimate relationship, grounded in divine and human love. This devotion, rooted in Trinitarian love, allows us to meet Jesus not as an abstract concept but as a living Saviour who invites us into trust and open dialogue.

The pope explains that the Sacred Heart is not about focusing on a single part of Jesus but contemplating Jesus' entire Person and love. Francis emphasizes that devotion to the Sacred Heart remains relevant, as it counters the increasing secularization of the world. He encourages practices like receiving Communion on the first Friday of each month and Eucharistic adoration on Thursdays to deepen this devotion.

CHAPTER 4

In Chapter 4, Pope Francis explores the symbolism of water as a life-giving, purifying force, fulfilled through Christ's pierced heart, which becomes a source of love and salvation. Holy Father reflects on biblical images of water in prophecies from Isaiah, Ezekiel, and Zechariah, where water symbolizes new life. In the Gospel of John, Jesus extends the invitation to the thirsty, which culminates on the cross as blood and water flow from his side—representing the Holy Spirit and eternal life. The pope traces devotion to the Sacred Heart from early Church Fathers to saints like St. Bernard, St. Bonaventure, and St. Margaret Mary Alacoque, whose revelations emphasized Jesus' immense love.

The pope emphasizes that devotion to the Sacred Heart isn't outdated but has deep roots in

Christian tradition. Saints such as St. Ignatius of Loyola, St. Faustina Kowalska, and St. John Paul II saw the Sacred Heart as a path to understanding God's mercy and compassion. Pope Francis concludes by encouraging believers to console Christ's heart in reparation for the sins of the world, not out of guilt, but to find renewal and peace in God's love.

CHAPTER 5

In the final chapter, Pope Francis emphasizes that Christ's intense love for humanity—illustrated by the revelations to St. Margaret Mary Alacoque—often meets indifference. Francis invites the faithful to respond to this divine love, particularly through the Eucharist, and to console Christ's heart by living a life of love and service, especially to the marginalized. He highlights that devotion to the Sacred Heart transcends personal piety, calling for acts of charity and service to transform the world. He reflects on the concept of reparation, which involves addressing the harm caused by sin through concrete acts of justice, mercy, and solidarity.

Reparation, he notes, has social significance and goes beyond mere rituals—it requires us to repair societal injustices through active love and service. The pope stresses the missionary dimension of devotion, where Christians, inspired by Christ's love, share that love with others, building a “civilization of love”. Reparation and mission, he explains, are essential to spreading Christ's redemptive love, as Christians work toward a society of justice, peace, and fraternity. Pope Francis concludes by encouraging “missionaries who are in love” with Christ, and who are eager to share the joy and

transformative power of Christ's love within the world.

Conclusion

Pope Francis connects the teachings of *Laudato Si'* and *Fratelli Tutti* with devotion to the Sacred Heart, showing how an encounter with Christ's love empowers us to build fraternity, respect human dignity, and care for our shared environment. He critiques a society driven by consumerism and the accumulation of wealth, emphasizing that only Christ's love can free us from this cycle and inspire true, selfless love.

The pope calls for the Church to renew its focus on Christ's love, cautioning against rigid structures and fanaticism that obscure God's liberating and joyful love. Christ's unending love, symbolized by His pierced side, continually offers renewal and calls believers to build a compassionate and unified community. Francis prays for Christ's Sacred Heart to heal humanity's wounds, deepen our capacity to love and serve, and guide us toward a just, fraternal world. He envisions a future unity in Christ's presence, celebrating a world transformed by His love.

By challenging a consumer-driven culture and rigid structures within the Church, the encyclical offers a fresh, accessible call to cultivate a “civilization of love”. *Dilexit Nos* is both a spiritual and practical guide for those seeking to build a more just and compassionate world through the transformative power of Christ's love. It is both a spiritual call to intimacy with Jesus and a timely reminder that faith must inspire meaningful action in our world. It's very beneficial to read the encyclical in its entirety. ♦

Both Lungs

If I Don't Do It, It Won't Get Done

By Brent Kostyniuk

A young lady told me that one of her most poignant memories of her father was watching him make hamburger patties one day. The meat was still partially frozen and it was obvious his hands were suffering from the cold. She asked him why he was doing it if it hurt so much. He replied, "If I don't do it, it won't get done."

Life is like that. We are often presented with situations which, if given the choice, we would rather avoid. I used to feel that way about Lent, or the Great Fast as it is known in the East. It seemed to be a mournful time when treats were given up and food was plainer than usual. I especially didn't like to have to think about the end of Lent, the time of Jesus' passion and death.

Of course, like so many other things, I got it wrong. True, Lent does involve additional fasting from meat, on Wednesdays, as well as the usual Fridays. Monday, the first day of Lent and Good Friday are held as black fasts; no meat or dairy products are eaten. However, the whole concept of fasting should not be viewed as an imposition. Rather, and this took me a long time to appreciate, fasting is a spiritual exercise. Its purpose is to remind us the needs of the body are nothing compared to the needs of the soul, "... in order to show you that not by bread alone does man live, but by every word that comes forth from the mouth of the Lord" (Deuteronomy 8:3). The passage, referring to manna from heaven, was later

quoted by Jesus in Luke 4:4 when the devil tempted Him to change a stone into bread.

The spiritual exercise of fasting helps us to understand we need God, Who provides everything for both the body and the soul. Fasting teaches us to depend on God more fully. It helps us to enter the spirit of *kenosis*—self-emptying—the self-emptying of one's own will and becoming entirely receptive to God's divine plan.

Fasting is meant to aid us on our spiritual journey. It helps us pray more easily. An empty stomach helps us to have compassion for the poor and hungry. Moreover, fasting from food, or a particular item such as chocolate, during Lent reminds us we are also to fast from sin. Indeed, Saint John Chrysostom teaches that fasting from sin is far more important than fasting from food. "Besides controlling what goes into our mouths, we must control what comes out of our mouths as well. Are our words pleasing to God, or do we curse God or our brother? The other members of the body also need to fast: our eyes from seeing evil, our ears from hearing evil, our limbs from participating in anything that is not of God. Most important of all, we need to control our thoughts, for thoughts are the source of our actions, whether good or evil."

The Prayer of Saint Ephraim the Syrian, traditionally said frequently throughout Lent, helps us to take control of our actions. *O Lord and Master of my life, take from me*

the spirit of sloth, faintheartedness, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience and love to your servant. Yes, O Lord and King, grant me to see my own sin and not to judge my brother, for You are blessed from all ages to all ages. Amen.

Just as we accept the burden of fasting, often our hands accept roles which are difficult, roles which we would rather have avoided but take on because we know if we don't do it, it won't be done. We take them on freely through love. As we go through Lent, gladly accepting fasting, we look at the hands of Jesus, nailed to the precious and life-giving Cross. We are reminded that He, too, struggled. "My Father, if it is possible, let this cup pass from me, yet not as I will, but as you will" (Matthew 26:39). Lovingly, He stretched out His hands for our salvation.

So I learned that Lent is not a mournful time. Rather, it is a time of preparation. All of our activities—fasting from food and sin, almsgiving, an intensified prayer life, emptying ourselves to the Will of God—all serve to help us prepare, to focus on the great event which awaits us, the Resurrection of Christ. Thus, having "put on Christ," we will be able to rejoice on Easter and joyfully sing the troparion.

*Christ is risen from the dead,
trampling down death by death,
and upon those in the tombs
bestowing life!* ♦

The Jubilee Year

2025 IS BEING CELEBRATED BY CATHOLICS THROUGHOUT THE WORLD AS A JUBILEE YEAR, an event which takes place every 25 years. It begins with the symbolic opening of the Holy Door in the Vatican, commemorating the words of Christ, who declared, "I am the door. Whoever enters through Me will be saved. He will go in and out and find pasture" (John 10:9).

During the Jubilee Year, the Church offers opportunities for reconciliation aimed at strengthening and reviving faith. It is also a time for intense prayer and the deepening of personal relationships with God. The Jubilee Year presents a unique chance to begin a new chapter in life, free from past sins.

The custom of Jubilee Years stems from the Old Testament when, once every 50 years, a holy year was announced with the sounding of a ram's horn known in Hebrew as "yovel." From this, the term "jubilee" is derived. The Catholic Church Jubilee Year was instituted by Pope Boniface VIII in 1300, possibly inspired by the Crusaders' fulfillment of their long-standing dream to reclaim the Holy Land for Christianity in 1291. Through the Jubilee, Rome symbolically became the new Jerusalem, assuming a central role in the spiritual life of the Church. Roman residents were required to visit the basilicas of St. Peter and St. Paul 30 times during the Jubilee Year to receive full absolution, bringing about the theme of a renewal of one's relationship with God.

Initially jubilees were to be celebrated every 100 years. However, in 1350, Pope Clement VI reduced the interval to 50 years to align with the biblical jubilee cycle. Eventually, Pope Paul II reduced it to 25 years.

While the Jubilee Year is primarily a Roman Catholic tradition, Pope Francis has specifically invited the faithful of the Eastern Catholic Churches to participate. "They, who have suffered so much, often unto death, for their fidelity to Christ and the Church, should feel especially welcome in Rome, which is a mother to them as well, which cherishes so many memories of their presence."

Responding to this invitation, His Beatitude Sviatoslav, the Father and Head of the Ukrainian Greek Catholic Church, states, "Although the Jubilee Year was established for the Israeli people, its principles were adopted by the Church, because they are of universal importance and should be relevant to modern society. Therefore, the year of Jubilee, in which

Ювілейний рік

2025 РІК КАТОЛИКИ ВСЬОГО СВІТУ СВЯТКУЮТЬ ЯК ЮВІЛЕЙНИЙ РІК, і ця подія відбувається кожні 25 років. Він розпочинається символічним відкриттям Святих Дверей у Ватикані, на згадку про слова Христа, який сказав: «Я — двері. Хто увійде крізь Мене — спасеться. Увійде він, вийде — і знайде пасовисько» (Ів. 10, 9).

Під час Ювілейного року Церква пропонує можливості для примирення, спрямовані на зміцнення і відродження віри. Це також час для посиленої молитви та поглиблення особистих стосунків з Богом. Ювілейний рік — особлива нагода розпочати новий етап життя, звільнившись від минулих гріхів.

Звичай Ювілейних років походить зі Старого Завіту, коли раз на 50 років святий рік оголошувався звучанням баранячого рогу, відомого на івриті як «йовель». Звідси й походить термін «ювілейний». Ювілейний рік католицької церкви був запроваджений Папою Боніфацієм VIII у 1300 році, можливо, натхненний здійсненням давньої мрії хрестоносців відвоювати Святу Землю для християнства у 1291 році. Завдяки Ювілею Рим символічно став новим Єрусалимом, взявши на себе центральну роль у духовному житті Церкви. Жителі Риму повинні були відвідати базиліки святих Петра і Павла 30 разів протягом Ювілейного року, щоб отримати повний відпуст гріхів, актуалізуючи тему відновлення стосунків з Богом.

Спочатку ювілеї мали відзначатися кожні 100 років. Однак у 1350 році Папа Климент VI скоротив цей інтервал до 50 років, щоб узгодити його з біблійним ювілейним циклом. Згодом Папа Павло II скоротив його до 25 років.

Хоча Ювілейний рік є насамперед римокатолицькою традицією, Папа Франциск спеціально запросив до участі в ньому вірних Східних Католицьких Церков. «Вони, які так багато страждали, часто до смерті, за свою вірність Христові та Церкві, повинні відчувати себе особливо бажаними в Римі, котрий є матір'ю і для них, який зберігає так багато спогадів про їхню присутність».

Відповідаючи на це запрошення, Блаженніший Святослав, Отець і Глава Української Греко-Католицької Церкви, зазначає: «Хоча Ювілейний рік був встановлений для ізраїльського народу,

the Lord offers His faithful people special gifts of His grace, should be regarded as a valuable opportunity for deepened prayer and renewal in the light of God's word, in our relationship with God, our neighbours, and all creation. A special gift of God, this year should be the renewal of hope in the hearts of every believer and our nation."

The central event for the UGCC will be a Hierarchical Divine Liturgy in Rome on June 28, 2025, which will be presided over by His Beatitude Sviatoslav. Ukrainian Catholic faithful are also encouraged to undertake pilgrimages to other shrines, including Jubilee pilgrimage shrines which have been established in Ukraine.

Whatever their circumstances, all the faithful of the UGCC are called to celebrate the Jubilee of 2025 by embracing the treasures of their own millennial church heritage. ♦

Abridged form by Brent Kostyniuk

For full article please visit the website at <https://ugcc.ua/en/data/a-brief-overview-of-the-jubilee-year-1367>

його принципи перейняла Церква, бо вони мають універсальне значення і мали б стати актуальними для сучасного суспільства. Тому Ювілейний рік, у якому Господь пропонує своєму віруючому народові особливі дари Своєї благодаті треба розглядати як цінну нагоду для поглибленої молитви та відновлення, у світлі Божого слова, наших стосунків із Богом, ближніми й усім створінням. Особливим даром Божим у цьому році має стати відродження надії у серці кожної віруючої людини та нашого народу».

Центральною подією для УГКЦ стане Архирейська Божественна Літургія в Римі 28 червня 2025 року, яку очолить Блаженніший Святослав. Вірні УГКЦ також заохочуються до паломництва до інших святинь, у тому числі до ювілейних паломницьких відпустових місць, які були встановлені в Україні.

Незалежно від обставин, усі вірні УГКЦ покликані святкувати Ювілей 2025 року, прилучаючись до скарбів власної тисячолітньої церковної спадщини. ♦



The National UCWLC supports the First Female Veterans Space ReHub Centre in Lviv, focusing on female-specific medical issues and counselling for Ukrainian military women.

Anyone wishing to support the ReHub may send their donation to
UCWLC National
426 Nicklaus Dr.,
Warman SK S0K 4S1.
Tax receipts for the donation will be mailed out early in the new year.

How Does Your Spiritual Garden Grow?

A garden needs gentle and attentive care to thrive... it is the same for our souls.

By Debbie Hayward

A wise man, a fine gardener, once said, “You can’t fix in September the mistakes you made in May.” Wise words indeed! Think about them for a moment.

We could chat about the garden right now, and the spring-time mistakes that might make our gardens less than they could be. Planting too early, planting too late, not weeding well... these early mistakes determine the outcome of our garden all summer.

Let us look into our hearts. Now, in perhaps the “September” of our lives, can we look back at the “May” mistakes from years ago and see how they may have shaped us? Let’s take a moment and stroll through our spiritual garden and see.

PLANTING TOO LATE. When we review at the end of each day the Examen described by Ignatius Loyola in his Spiritual Exercise, we have the opportunity to see where God was with us in a special way today, guiding us. The Examen lets us see our day with gratitude, and choose one thing from the day to pray on. Did we *plant too late* with a kind word? A genuine smile? A helping hand? Did we let a chance go by where we could have done something good? How many good things could we have done today but we waited... waited for what? Seeing what we planted too late today, in terms of doing God’s will, gives us a chance to try harder and do better tomorrow.



MAKING OUR GARDEN TOO OVERCROWDED. What fills our thoughts and guides our actions each day? Is the longing for riches and prestige filling our minds? Do we want to look superior, more knowledgeable? Do we fill our spiritual garden with judgements and accusations? Are there rows and rows of faults and grudges with family, friends, church groups, community groups? Do unkind thoughts and actions have deep roots that render us incapable of compassion, generosity, or love? Negative thoughts, like bad weeds, can crowd and choke out our ability to see the good around us... and also the places inside ourselves where we can improve.

GETTING RID OF WEEDS IN THE GARDEN. Is our spiritual garden over-run by weeds that stop us from being our best? Are we so worried about all kinds of things that we can’t turn them over to God? Matthew 6:26-27 reminds us of Jesus’ words: “Look at the

birds in the sky. They do not sow or reap or gather into barns; yet your heavenly Father feeds them. Are you not worth much more than they are? Can any of you, however much you worry, add one single cubit to your span of life?” Can we get rid of the weeds where we can’t put aside our fears and trust God totally to care for us each day?

PICKING THINGS TOO EARLY. Our spiritual garden bears much good fruit; God gives it to us and knows always what we need and when we need it. But *when*? That is the question. Can we be patient and let God work His plan for us, in His good time, without us acting rashly? Do we expect too much too soon? Agonize when things don’t happen as quickly as we would like? Can we let go of the need for control? *God’s time is not our time.* Every prayer is answered; yes, *every prayer.* Maybe not the way we think we want, maybe not as quickly as we want, but God has His plan for us.

Proverbs 19:21 says, “Many are the plans in the mind of a man, but it is the purpose of the Lord that will be established.” Good things can’t be picked too early; we have to wait till God’s time is ripe.

PICKING THINGS TOO LATE. We all have regrets. Sometimes the regrets we have in the “May” of our lives are regrets that we still carry and feed in the “September” of our lives. How many times do we remember and carry past hurts, past unkindness, past disappointments, past wrongs without forgiveness, even decades later? If we were called to stand before God today, would we be proud to tell Him how we used our precious lives harbouring these dark feelings?

God forgives all; if only we could learn to forgive ourselves. Have we been filled with gratitude for every breath, every chance we were given? Have we been thankful for the blessings of family, friends, and each new day? Today, let us try to “let go and let God”

and move forward, forgiving ourselves and others, before it is too late in our spiritual gardens.

NOT CLEANING UP AT THE END OF THE SEASON. Every living thing shares one feature: we will all die. Are we the foolish bridesmaids, in Matthew 25, who leave our important clean-up work till the end, till just before the bridegroom comes? Matthew 25:11 says, “‘Lord, Lord, open the door for us!’ But He said in reply, ‘Amen, I say to you, I do not know you.’ Therefore, stay awake, for you know neither the day nor the hour.” God knows our time. It could be minutes, it could be years. Each day, do we prepare for God’s call as best we can? Do we clean up our spiritual garden so that if we met God face-to-face today, we could honestly say that we tried our best to do His Will? Do we clear away the dust and dirt of envy, pride, greed, unkindness, dishonesty, meanness, judgement, feelings of superiority and entitlement, hypocrisy,

prejudice... the list of things goes on. Many items are known to us alone in our lives. Can we clean them up and be ready for God? Can we say, “I tried to do what you sent me to do.”

Part of clean-up, too, is also leaving blessings for those we love... and those we don’t. We must try to clean up any bad will, even if it is only from our side.

The garden is a place of peace, serenity... a place where God shows His love for us in the beauty and wonder of all Creation. Our internal, spiritual gardens can be a place of beauty and wonder, too, if we focus early in our season on the things that will make truth and peace and love bloom there. As gardeners, we must take gentle care of our spiritual garden each day. But the beauty we can create for our hearts and souls, and the way we share God’s love in the world, will let us hear the gentle whisper... “and God saw that it was good.” ♦

Lauren Lashyn 2024 Recipient of the Mary Dyma Religious Studies Scholarship

To the UCWLC National Scholarship Committee –

As a recipient of the Mary Dyma Scholarship for Religious Studies, I would like to express my sincerest gratitude to the UCWLC for your most generous support of my academic pursuits. While I am a parishioner of Ss. Peter & Paul Ukrainian Catholic Church in Saskatoon, I am presently enrolled in my final year of courses at Newman Theological College (NTC) in Edmonton. As mentioned in various documents of my application, NTC provides a liberal arts education that approaches a study of philosophy, literature, history, and theology through the lens of the Catholic intellectual tradition. It serves both the St. Joseph Roman Catholic and Holy Spirit Ukrainian Catholic Seminaries and provides opportunities for all students to “breathe with both lungs” liturgically and to share rites in both formal and informal settings. It’s a blessing to study in such surroundings, and an honour to serve on the NTC Student Association. At this time, I am uncertain as to what my future holds, but I do know the foundation set at Newman Theological College will challenge me intellectually and feed me spiritually, and that all my experiences will be a great asset in both my personal life and professional endeavours.

Thank you, again, to the UCWLC for your support as I work towards completion of my Bachelor of Arts in Catholic Studies. The scholarship received is much appreciated as I “live and learn about” our beautiful Catholic Faith.

God bless.



Lauren Lashyn

Saints Cyril and Methodius

Brothers By Birth, Brothers In Faith

By Debbie Hayward



Seven sons! Any mother hopes and prays for the best for her children, but in the times of political and religious upheaval, what could a mother do except pray, pray, and pray some more that things will turn out for her sons?

Maria, the mother of Constantine (later known as Cyril) and Michael (later known as Methodius), could never have imagined how her sons, born 11 years apart, would change the world.

The brothers lived in Thessalonica, part of a well-to-do family, and opportunity came their way after the death of their father, Leo. They were taken under the wing of the Theoktistos, a very high ranking official, who began an education program that, no doubt, benefited the brothers.

Cyril's career path took a new turn when the Turks requested someone who could speak to the Saracens and the Jews. Emperor Michael III sent Cyril, and, lucky for him, his big brother Methodius

went along. Their return had each of them in respected positions: Cyril as a professor at the university, and Methodius—an abbot of a monastery.

Their good work with the Turks prompted another mission, this time to the Slavic people, who were already Christians, but their leader Prince Rastislav wanted a change in political alliance and wanted new faces on the scene to replace the power from German invasion. He asked Emperor Michael for help, someone to go and work with the Slavs. Emperor Michael was happy about the situation, too, seeing his influence expand with the move. So off Cyril and Methodius went to face their new challenge, probably unaware of the complicated threads of politics and religion woven together around them.

Bringing the Word of God to the Slavic people required translating the gospels into their language, Old Church Slavonic.

At this time, Cyril and Methodius developed the Glagolitic alphabet, which matched the Slavic language. From this came the Cyrillic alphabet. Cyril and Methodius worked hard, translating the Old and New Testaments and the Psalms. Both brothers thought it crucial that people could understand the Gospel in their own language, and in a way that they could relate to.

The work was very much appreciated by the Slavs; but other powers felt that uniformity in language across the land was better. That meant power, and was the strategy of the German influence. The dissention was settled uneasily in the year 869 by Pope Adrian who gave his approval for the Slavonic liturgy. Cyril and Methodius were widely praised for all their work. Cyril became a Basilian monk (and took the name Cyril at that time), but sadly he died a short time later. It is said that on his deathbed, he shared these words with Methodius: "Behold, my brother, we have shared the same destiny, ploughing the same furrow; I now fall in the field at the end of my day. I know that you greatly love your Mountain; but do not, for the sake of the Mountain, give up your work of teaching."

Methodius was ordained as a priest, along with three priests and two deacons.

Poor Methodius, left on his own, continued with his translations and to work with the Slavs, although by now further political unrest resulted in Methodius being kept prisoner in Germany for over two years. Pope John VIII rescued him in 873, but part of that freedom came with the proviso that he couldn't use the Slavonic liturgy. The pendulum had swung yet again, and now the fear was that the Slavs were getting too powerful.

Methodius paid no heed, and, like a child being called into the principal's office, was called by the Pope in 878 to explain himself and why he was being disobedient. Upon hearing what Methodius had to say about his conviction that people should have the liturgy in their own language, the Pope cleared him again, and gave him permission to go ahead. But political and religious storm clouds continued to be on the horizon, and after Methodius' death in 885, conflict continued.

However, the efforts of Methodius and Cyril were not in vain. Their disciples continued their good works after them. Eventually, the Cyrillic

alphabet became standard in the Slavic world, and Christianity continued to spread because the two brothers so faithfully laid the groundwork of the importance of the word, for the Word.

Both brothers were declared saints, and they are also known as "equal to apostles" and "The Apostles to the Slavs" for their tireless and dedicated efforts in spreading Christianity. The brothers are known as the patron saints of the Slavic people and ecumenism. Their feast day is February 14. ♦

Saints Cyril and Methodius, brothers by birth, brothers in faith, tireless missionaries; please watch over missionaries all over the world. You understand the devotion and dangers faced by all missionaries in spreading the word of God. Keep them, and the lives of their faithful, safe from all harm. Help us, too, to be missionaries of the faith wherever we are and inspire spiritual growth.

Saints Cyril and Methodius, pray for us.



ЛІГА УКРАЇНСЬКИХ КАТОЛИЦЬКИХ ЖІНОК КАНАДИ
Крайова Управа

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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 and Religious Studies.

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The Pysanka Process(es)

By Isabella Sheptak

If you are reading this article, there is a significant chance that you have made a *pysanka* at some point in your life. If you haven't, you have likely been the recipient of a *pysanka*, or—at the very least—have been in the same room as one. That is to say, Ukrainian-Canadians have a high degree of familiarity with this cultural art form.

When we think of the process of *pysanka* writing—the tools, techniques, and imagery—it often leads us to think of their most mainstream, traditional form like: candles, *kistky*, and beeswax; intricate floral, geometric, and religious designs.

For traditional *pysanky* and supplies, see images 1 and 2 on inside front cover

The dyes come in a wide range of hues, but most commonly yellow, orange, red, and black. Many Ukrainian-Canadians are acquainted with the process of filling a *kistka* with wax, warming it over a candle flame, and drawing hot wax across a white egg shell. Then, when all the desired lines have been drawn over the white shell, the egg is dipped into a dye, and the process repeated, colours layered, until the wax can be melted off to reveal the stunning patterns and hues below. However, while this technique may be the most practised and well-known among Ukrainian-Canadians, it is hardly the only way to write a *pysanka*. In this article we will explore the numerous other techniques—old and new—that can be used to create this beloved Easter art form.

Trypillian Pysanky

See image 4 on inside front cover

Trypillian-style *pysanky* are made using the same techniques and materials as traditional *pysanky*, but differ significantly in colour and design. These *pysanky* are named after the Cucuteni-Trypillia culture that settled across parts of modern-day Moldova, Romania, and Ukraine from 5500 to 3200 BCE. Around 4100 BCE the Trypillians started building the largest settlements in Neolithic Europe—some of which contained as many

as three thousand structures. One of their calling cards was the peculiar habit of periodically burning down these settlements, only to return and rebuild on the same locations years later.

The existence of the Cucuteni-Trypillians was only discovered in 1890, but since then over 1300 Trypillian settlements have been identified and many excavations undertaken. At many of these Cucuteni-Trypillian archaeological sites, large amounts of pottery have been unearthed. Recognizable features of Trypillian pottery include a colour palate consisting of creams, browns, blacks, burnt oranges and dark reds, and sinuous, fluid design patterns.

There is no evidence that suggests the Cucuteni-Trypillians ever made *pysanky*. Rather, diaspora Ukrainians in North America were likely the first to take inspiration from Trypillian pottery and transfer its colours and designs to *pysanky* during the 1970s. After that, the trend of making Trypillian-inspired *pysanky* spread to Ukraine.

Although Trypillian pottery features many different patterns, the design most heavily borrowed for Trypillian-style *pysanky* are the stylistically intriguing interlocking circles, curves, and waves. Many consider these designs to be more difficult to write on *pysanky* than traditional designs due to the challenges that come with creating curved lines on the curved surface of an egg. But with some practice, taking inspiration from Trypillian pottery allows one to create unique, beautiful *pysanky* with bold, ancient designs.

It is worth noting that while some people feel that the Cucuteni-Trypillia culture is part of the Ukrainian people's deep, ancestral heritage due to both ancient Trypillians and modern Ukrainians residing—at different points in time—in the territory that is modern-day Ukraine, the Trypillians are not the ancestors of modern Ukrainians. When Cucuteni-Trypillia collapsed around the 3rd millennium BCE, it is theorized that the Trypillian people were likely absorbed by invading Indo-Aryan steppe populations. The Slavs, coming to the area later, are not likely to be genetically related. Regardless, the Cucuteni-

Trypillia archaeological sites found in Ukraine are still a fascinating part of the region's history, and thus a valuable source of inspiration and intrigue for modern Ukrainians.

Drop-and-Pull

See image 5 on inside front cover

Drop-and-pull *pysanky* may not be as well known among Ukrainian-Canadians as *kistka*-made eggs, but are by no means a modern invention. This technique is used by many different Slavic peoples, but among Ukrainian-Canadians is sometimes referred to vernacularly as Lemko style due to this technique being the most widespread among the Lemko people—an ethnic group native to Poland, Slovakia, and the Carpathians in Western Ukraine.



Drop and pull style and kistky

Drop-and-pull *pysanky* still utilize the process of decorating eggs using wax and dyes. However, rather than a *kistka*, a pinhead was traditionally used to draw the designs on the eggshell. Today, those who make drop-and-pull *pysanky* also have the option to purchase styluses that resemble a pinhead, but which have a longer handle and have been intentionally designed for the creation of drop-and-pull *pysanky*.

To make drop-and-pull *pysanky*, the pinhead is first dipped in molten wax—which is kept liquid by placing the wax in a container of some sort over a heat source—and then placed on the surface of the egg and dragged to create a thin teardrop shape. In other words, the wax is dropped and pulled. Complex designs are created

by arranging many such teardrops in a wide variety of patterns on the egg. As with *kistka*-made *pysanky*, motifs resembling crosses, flowers, and stars are popular. However, extremely fine details are more difficult to achieve with this medium.

Etched

See images 3 (white egg) and 6 (brown egg) on inside front cover

Etched *pysanky* are decorated using *kistky* and wax, but are then left to soak in an acidic solution for a period of time. The acid eats away at the exposed shell, removing not only part of the eggshell, but also any dyes that were left on the unprotected areas. This process creates the etched *pysanka*'s defining characteristics—raised designs and a snow-white egg. Whereas with non-etched *pysanky*, white—being the colour of the eggshell—is the first colour and is lost once the dyeing process begins, with etched *pysanky*, white is often the final, background colour. It is possible to then dye over this freshly white surface again, should you desire to create a unique combination of colours on your *pysanka*, however colours often don't take as well to an eggshell that has been etched and have a tendency to turn out light or splotchy. It is also popular to etch brown eggs, as the design lines will be the brown colour of the shell, but the background can be etched to white, creating beautiful, organic-looking *pysanky*.

Traditionally, sauerkraut juice and vinegar were used to etch eggs, a process that—with these naturally acidic liquids—took hours. However, today it is possible to etch eggs with modern chemicals that can get the job done much faster, taking only a few minutes. One popular choice is the cleaning product CLR.

Conclusion

Other techniques for creating unique *pysanky* include creating designs in coloured wax that is not melted off, painting on pre-empted eggs, or carefully carving designs on large, emptied emu eggs. Whether you have been writing *pysanky* for years or have not yet dipped your toes into the medium, there are techniques to challenge and excite people of all skill levels. So, why not try something new this Lent and explore the many possibilities of this versatile, traditional art form. ♦

The Loaf of Resurrection Bread

By **Rena Hanchuk**

Alas, the time has come for my annual journey, my pilgrimage. It is with great excitement that my journey is upon me again. I admit that it is with trepidation that I begin. Will they turn out? Will I burn them? Will they rise to the occasion? Will they turn out to be the desirable cylindrical shape or flat on one side? Will all the raisins travel to the bottom gathering like soldiers on a war front? Will the decorations cling to the loaf or will the toothpicks that secure the decorations betray me one more time? Will they stick to the pan or part easily from the vessel? A plethora of questions burdens me as I prepare for my Easter baking.

I embark on the pilgrimage one more time. Slowly, my arthritic knees guide me down the creaky staircase that cry out with the pressure of each digit. One, two three... Counting the stairs as I go, I sense the urgency to see if they add up to an even number or an odd number? An odd number will surely portend bad luck with my project; four, five, six... 12; it is even! Success awaits me.

I take this pilgrimage once a year during what hints to be spring in Edmonton. The odd bird chirps by as it hurries to its home; it's -18 today. The snow covers the tulips which scream to be released from under their snowy cover. Their mantle at once protects them and yet appears to suffocate their very life. Rocky, the neighbourhood squirrel, tears across the patio, peanut in mouth. He scurries to his nest away from the elements. All around me life abounds in this northern climate.

My annual journey of life begins with my visiting the tabernacle, oft covered in silken cobwebs. From my basement, I exhume the plastic bin I found on sale decades ago at Walmart from under the musty stairs stained with watermarks and streaks of paint. I wipe away the cobwebs. The table coverings and embroidered linens, coverings for my Easter table and my basket for blessing of food, cover the contents of the tabernacle. My fingers grip the cold bin which will bring life to all that it houses: Aylmer soup tins, Heinz crushed tomato cans, round, enamel, white, chipped bowls, Nabob coffee tins, other metal vessels of various sizes and paper forms decorated in painted embroidery designs abound. The tabernacle stands proudly with her contents; this is my Paschal collection of baking materials, which will be used to form the holy loaves that will be blessed with water and burning incense by Father at church.



The matriarchal *babka* and her sister, the *Paska*, queen of the Ukrainian Easter basket, will fill my basket along with other goodies. Standing tall and slim with her round head, the *babka* stands out from the large, round *paska* luxuriously decorated with dough fashioned as crosses, acorns and animals.

In my large, woven basket the breads will take centre stage: *paska* and *babka* are to be surrounded by meats, dairy products, salt, a butter lamb, and beets with horseradish waiting to be blessed. *Krashanky* (coloured eggs for eating) and *pysanky* (decorated eggs with non-edible dyes) add interest to my basket. Will my eggs outdo the ones found in my neighbour's basket at the blessing of Easter foods at the church? I always add fruit to my basket as well. Mama taught me to put them into the basket in order to decorate it with bright colours and the smell of a promised Spring.

"See what looks nice and is on sale. Strawberries should be cheap! Grapes, green and fresh. They are the best," she would lovingly instruct. A candle with matches sits atop the display of goodies.

On Easter Sunday, Father will surround my basket with his censer from which wafts of incense will escape to my nostrils. Some years the incense nauseates me if the aroma is too intense. The priest is blessing the Lenten food for all the parishioners who with great anticipation have been amassing the contents of their basket for this blessing, too.

I lug the plastic tabernacle and Easter basket up the squeaky stairs to my kitchen. I crack open the lid and take each item into my hands. The cold metal forms will contain the very dough that they will bring to life. The soup tins all glisten in gold; through the years I have been led to believe that silver linings are not as good as the gold ones for baking. I examine the other cans. Are their rims trimmed neatly or are they sharp? Are they smooth inside or do they have lines like a tree? I prefer them to be without lines on the inside because the dough often clings to the rings. Will the coffee tin render itself useful for one more year of *babka* baking? Next, I examine the enamel pans that will house the dough for "*Pani Paska*." Some are starting to show signs of rust—wear and tear—from the years of turning the living dough into elaborately decorated loaves for Easter Sunday.

I place the tabernacle on a wooden chair in the kitchen;

here she will await my return visit and my prayers as I embark on the annual baking of the Lenten bread. I choose a wooden chair because it, too, was once full of life.

Some years I am tempted to simply buy what I need at the local bake shop, which often has a sugary name to match its contents: *Dutchy Saccharine Treats!* I could also venture to a Polish or Ukrainian or European bakery, where many Poles and other Slavs will line up for hours buying the hallowed loaves. How about visiting one of the many Easter markets which are plentiful in Ukrainian organizations and churches at this time of year? Contained in their plastic coverings, I look at them but walk by. These bought-breads cannot replace the excitement and anxiety of the day... of the pilgrimage. These commercially baked breads cannot compete with the smell and taste of the bread I will bring to life as a result of all my labour, my years of practice, my years of arthritis.

I will commit at least three full days and dozens of hours to

the baking project. I will excavate cookbook after cookbook, reading recipes, comparing ingredients, reading comments scribbled in the margins by me, or by mama, or by baba. I will bake three types of Easter bread: *babka*, *paska* and *Bukovynian* cheese *paska*. The aroma, flavour, and history of these breads rise to the occasion of Pascha in all her glory! They call forth generations of ancestors for me all baking in their *piches*, their ovens. These babas continuously rotate *babky*, as they are taken from the oven and gingerly placed on a quilt or pillow to allow for them "to rest" as they cool to the touch, plumb full of anticipation, raisins, and butter.

While munching on a heavenly slice of these Lenten loaves, we often cry out to one another, "*Khrystos Voskres! Christ is Risen! Voistynu Voskres! Indeed, He is Risen.*" The queens of bread, the *paska* and *babka*—that bread of life—command the Easter basket and my memories of years gone by with their heavenly crumbs! ♦

"I don't know" Prayer

Did you know there's a prayer called the "I don't know" prayer? You just go somewhere quiet, and you sit at the feet of God, and you say, "I don't know."

I don't know where to go from here.

I don't know what is happening.

I don't know how to process this.

I don't know what to do with these emotions.

I don't know how to handle this situation.

And then, with whatever little grain of faith you have, you say, "but You know." And you leave it there.

God most certainly hears your prayer. Declare Amen.

ВЕСНА КОЛИСЬ І ТЕПЕР

Оксана Бризгун-Соколик

Братислава, місто нашого проживання, 1945 рік. Січень. Десь далеко фронт, війна. Сумною колядою зустрічаємо Різдво. Мороз січе. Вирізаний хрест з льоду блищить на сонці. Водохреще. Величаво відзначаємо Свято Державності і Соборності. Були Крути. Гинула наша молодь, наша надія. Сьогодні німці везуть на працю транспорту нашої молоді до Німеччини. Недобровільні остарбайтери.

Зима лютує, вже місяць лютий. Вагони втікачів з московського раю. На захід! На захід... Хто залишається в Братиславі перечекати, ану ж фронт не дійде...

Лютує зима. Відзначаємо велику жінку України. Звучать слова:

... Ти блискавкою мусиш світити у тьмі
Поки зорею рожевою край Твій освітиться темний...
— Леся Українка

Фронт зближається.

В березні почали напухати бруньки на берізах. В перший день весни Мама напекла птички — жайворонки, бо вони ж прилітають і весну приносять! Птички — це традиція з дому маминої мами. На стіні висить свіжо випрана вишивка, яку мама вишила, зі словами:

... В своїй хаті своя правда і сила і воля
— Тарас Шевченко



SPRING THEN AND NOW

By Oksana Bryzhun-Sokolyk

Bratislava, the city of our residence, 1945. January. Somewhere far away is the front, the war. We celebrate Christmas with a sad carol. It is freezing cold. A carved cross of ice shines in the sun. It is the Epiphany. We are celebrating the *Feast of Statehood and Unity* with majesty. There was [the battle of] Kruty. Our youth—our hope—was dying. Today the Germans are taking our youth to Germany to work. Unwilling Ostarbeiters.

Winter is raging, it's already February. Carriages of fugitives from Moscow's paradise. To the west! To the west... Who stays in Bratislava to wait it out, in case the front does not reach us...

Winter is raging. We celebrate the great woman of Ukraine. The words sound out:

... You must shine like lightning in the darkness
Until the morning dawn illuminates your dark land...

... Ти блискавкою мусиш світити у тьмі
Поки зорею рожевою край Твій освітиться темний...
— Lesya Ukrainka

The front is getting closer.

In March, the buds on the birches began to swell. On the first day of spring, my mother baked «ptychky»—larks—because when they fly back, they bring spring with them! Making those birds is a tradition from the home of my mother's mother. Freshly laundered embroidery hangs on the wall. My Mother embroidered it with the words:

... In one's own house is one's own truth, strength, and will

... В своїй хаті своя правда і сила і воля
— Taras Shevchenko

March is Taras' month.

It was the spring of 1945. The war was approaching. The front was approaching. Dad wanted to flee to the west, but he was in no hurry. He didn't want to leave his ill patients, for he had a duty: he was the head of the city's first aid commission during the bombing. The front was already too close to Bratislava, and my father bought a carriage and a horse somewhere.

“Precho utekate (Are you running away)?” We heard several times. “The Russian brothers are coming. We will hide you in the time of the front.” We preferred not to meet the “Russian brothers.” My father

Березень місяць Тараса.

Прийшла весна 1945 року. Війна наближалася. Фронт — от-от і буде у нас. Тато хотів утікати на захід, але не спішив. Не хотів покидати хворих пацієнтів і мав обов'язок: був у місті головою комісії першої допомоги в часі бомбардування. Та фронт вже був поблизько до Братислави і тато десь купив віз і коника.

“Пречо утекате?” — чули ми кілька разів. “Прецінь брати-руси приходять. В часі фронту переходимо Вас”... Ми воліли “братів-русів” не зустріти... Тато ж воював у Богданівському полку з Петлюрою.

Поскладали ми на возик те, що думали, придасться. Поїхала з нами і мамина машина Зінгера до шиття. “Може прийдеться нею заробляти на хліб...” Тато з боєм прощав свою величезну бібліотеку, а я свої ноти, яких вже назбиралося доволі багато. В останній хвилині схопила тільки Прелюдії Барвінського та вправи Черного. Залишили ми зі сестрою з жалем і велику дитячу бібліотеку.

Але біда, криза! Тато не вмів провадити коня... На щастя підійшов незнайомий пан, з Галичини, представився як Чучман, запропонував нам допомогти, якщо візьмемо його багаж на воза. З радістю згодилися. Він сів на віз, взяв віжки в руки, ми попрощали Братиславу і рушили в невідоме на Захід.

Ми виїхали з міста, яке три дні пізніше зайняли москалі.

Хоч Німеччина розсипалася, на границі зі Словаччиною дисципліна! Німці вимагали паспорти!

Ночували ми в стодолах, на полі, на возі, їхали помалу, переганяли нас німецькі авта, німецькі вояки ішли пішки, часто голодні, обдерті, деколи каліки, дороги були забиті. Часті бомбардування нас заганяли з молитвою та документами в рови. Якось щасливо ми доїхали до Пассау (Passau), де зголосилися до уряду втікачів і нас з певним документом скерували до села Лакен (Lacken). В уряді дисципліна, порядок, ніби нічого не діється за дверми... В селі треба було зголоситися в сільському уряді. З новим документом нас бауер приязно прийняв до своєї хати. Нас запевняли, що сюди не прийдуть москалі, що це буде американська зона. Але хто тепер знав, що буде завтра.

За папіроси я знайшла можливість у сусідньому селі щоденно перед полуднем вправляти на піяні. Не хотіла стратити форму. Мандрівка полями відсвіжувала. 8-го травня, під час вправ, до кімнати вбіг бауер зі словами *Війна закінчена. Мир!*

Я як на крилах полетіла сказати батькам радісну вістку! ▶

fought in the Bohdanivka regiment with Petliura.

We put things on the carriage that we thought would be useful. My mother's Singer sewing machine also went with us. “Maybe we'll have to earn our bread with it.” It was painful for Dad to leave his huge library behind, and I said good-bye to my rather large sheet music collection. At the last minute, I grabbed only Barvinsky's Preludes and Chernyi's exercises. Regretfully, my sister and I left our voluminous children's library behind.

But alas, the crisis! Dad didn't know how to lead a horse. Fortunately, a strange gentleman from Galicia came up, introduced himself as Chuchman, and offered to help us if we would take his luggage onto the carriage. We gladly agreed. He got on the carriage, and took the reins in his hands. We said good-bye to Bratislava and set off into the unknown... to the West.

We left the city, which the Muscovites occupied three days later.

Although Germany collapsed, there is discipline on the border with Slovakia! The Germans demanded passports!

We spent the nights in barns, in the field, on a carriage, travelling slowly, overtaken by German cars. German soldiers went on foot, often hungry, ragged, sometimes crippled. The roads were clogged. Frequent bombardments drove us into ditches with prayer and documents. Luckily, somehow, we made it to Passau, where we reported to the government as refugees and were sent to the village of Lacken with a certain document. There was discipline and order in the government, as if nothing was happening behind the doors. In the village, we had to register with the village government. With the new document, the Bauer welcomed us into his house. We were assured that Muscovites would not come here, that it would be an American zone. But who knew what would happen tomorrow.

In exchange for cigarettes, I found an opportunity to practise the piano in a neighbouring village every day before noon so as not to lose shape. Walking through the fields was refreshing. On May 8, while I was practising, Bauer ran into the room with the words, “The war is over. Peace!”

As if with wings, I ran to tell my parents the good news!

The ground was already green with fresh grass. A young dead soldier, who had not been there before, was lying by the path.

Maybe the last victim of the Second World War. This tragic image of a joyful spring day is still before my eyes. ▶

Земля вже зеленіла свіжою травичкою. При стежці лежав молодий мертвий вояк, якого там рано ще не було.

Може остання жертва II-ої Світової Війни... Цей трагічний образ радісного весняного дня до нині перед очима.

Торонто 2025. Січень січе морозом як і колись. Хрест з льоду ніхто не вирізає. А може десь? Свято Державности і Соборности тепер називається Святом Злуки. Не забуваємо Крути, загинула молодь тоді, гине і тепер. Свою землю обороняє від північного ворога.

В лютому, який і тут лютий, згадуємо Лесю Українку.

... Без упину лютує страшна невсипуща війна
Люди там гинуть в тяжкому, лютому бою...

— Леся Українка

В лютому маємо нове свято. Свято героїнь. Давніх? Так, давніх і на жаль сучасних. Вони, ці геройські жінки сьогодні і зі зброєю в руках, і як медсестри на фронті і добровольці в найрізноманітніших ділянках твердо обстоюють державність України.

... А я піду за волю проти рабства
Я виступлю за правду проти нас...

... Ніхто не має більшої любові як той
Хто душу поклада за друзів...

— Леся Українка

В березневі дні чуємо могутні слова Тараса

Борітеся, поборете!

На Великдень в квітні будуть наші рідні на фронті паску святити. А маленькі біленькі квіточки — підсніжки будуть їм дзвонити **Христос воскрес!**

А може вже будуть дома, з родинами, після переможної війни? Дай Боже!

В травні маївка. Молитвою до Богородиці Діви просім доброї долі Україні. Просім для них, там далеко, мирного спокійного життя, таке як ми тут маємо. Щоб десятки тисяч утікачів, від того самого ворога, від якого і наша родина колись утікала, змогли щасливо повернутися на Рідні Землі і зажити нормальним, радісним життям. Ми цієї нагоди повернутися не мали.

Весна переходить у літо... Неділя Всіх Святих України-Руси. Щиро помолімся, за Перемогу, тривалий Мир і добробут в Україні. ♦

2024-12-31

Toronto 2025. January is as cold as ever. No one carves a cross out of ice here. Maybe somewhere else someone does? The *Feast of Statehood and Unity* is now called the *Holiday of Unification*. We do not forget Kruty, where young people died then, and are dying now. They are defending their land from the northern enemy.

In February, which is very cold here, we remember Lesya Ukrainka.

... A terrible, unrelenting war rages on without end
There, people are dying in a hard, fierce battle...

... Без упину лютує страшна невсипуща війна
Люди там гинуть в тяжкому, лютому бою...

— Lesya Ukrainka

We have a new holiday in February. A holiday of heroines. Ancient ones? Yes, ancient and, unfortunately, modern. Today, these heroic women—with weapons in their hands, and as nurses at the front, and volunteers in various areas—firmly defend the statehood of Ukraine.

... And I will go for freedom against slavery
I will stand up for the truth against you...

... Greater love has no man than this
Who lays down his life for his friends...

... А я піду за волю проти рабства
Я виступлю за правду проти вас...

... Ніхто не має більшої любові як той
Хто душу поклада за друзів...

— Lesya Ukrainka

In the days of March, we hear the powerful words of Taras:

Fight, overcome!

Борітеся, поборете!

On Easter in April, our brothers and sisters at the front will bless their paskas. The little white flowers—snowdrops—for them, will be ringing **Christ is Risen!**

Or maybe they will be at home with their families after the victorious war? God willing!

In May is *Maivka*. Let us pray to the Mother of God, the Virgin Mary, for the good fate of Ukraine. Let us ask for a peaceful, quiet life for them, far away, just like we have here. So that tens of thousands of refugees who escaped from the very same enemy from which our family once fled, can happily return to their homeland and live a normal, joyful life. We did not have this opportunity to return.

Spring turns into summer. It is the *Sunday of All Saints of Ukraine-Rus*. Let us pray sincerely for victory, lasting peace, and prosperity in Ukraine. ♦

"Little time capsules. That's what cookbooks are."

(Gastro Obscura newsletter 2024-03-09)

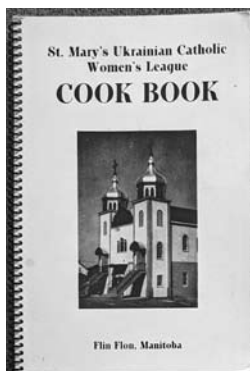
By Joyce Sirski-Howell

1980-1999: A LOOK AT THREE CLOSED BRANCHES THROUGH THEIR COOKBOOKS

The three most northern Ukrainian Catholic Churches in Manitoba were very active in the 1980s and '90s. However, an article from September 5, 2014, in the *Flin Flon Reminder* was titled "St. Mary's church closure end of an era." Further down, the editor wrote, "He (referring to a parishioner) noted that the closure is part of a broader northern trend. The transfer of Rev. Djura Maljik out of The Pas also marked the end of Ukrainian Catholic Churches in The Pas and Thompson, decisions he described as pretty well final."

The only reason I am fully aware of these branches, now closed, is because of their cookbooks! I have seen actual copies of three of them, and the 4th—*The Pas Millennium 2000*—merely a few copied pages. These cookbooks are a record of one aspect of their work, and, now, of their existence. A request to current UCWLC members: if you no longer use these, or other, UCWLC cookbooks, please consider donating the copy toward the "Save the Cookbook Project." In the fall 2024 newsletter from the Kule Folklore Centre, University of Alberta, it was written that researchers use their library's copies of cookbooks. We need to build ours up!

St. Mary's Ukrainian Catholic Women's League in Flin Flon was an early northern branch. From the brief history written on the first page of their cookbook (1981) we learn: "Early in Flin Flon's history there were many immigrants from Central Europe who arrived with little or no possessions, but a full share of enthusiasm and ambition." St. Mary's organization and building fund began in 1934. The Brotherhood organized in 1934, and the UCWLC in 1947. Building the church began in 1949, with its first Liturgy in the summer of 1951.



Flin Flon 1981

The recipe chosen from their cookbook *St. Mary's Ukrainian Catholic Women's League Cookbook* is on page 32. Alice, who submitted it, added at the end, "I've used this recipe since 1955—never had a failure."

■ Orange Cake (1955)

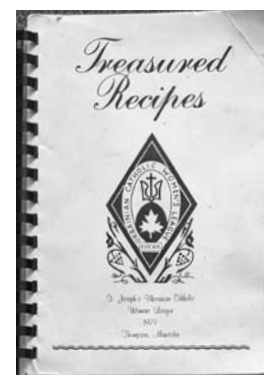
1 c white sugar	2 c flour
½ c butter	1 orange, whole
2 eggs	1 c raisins, washed well
1 tsp baking soda	½ tsp baking powder (may be added to flour for leavening)
1 c sour milk*	

Dissolve baking soda in sour milk. Put raisins and cut-up orange pieces into blender and chop fairly fine. Beat butter and sugar, then add eggs and beat. Add orange mixture, then flour and sour milk. Mix well. Pour into a greased 8-inch square pan, or 11 x 7 inch pan. Bake about 30 minutes in 350° oven.

* To make sour milk, add 1 tbsp vinegar or lemon juice to measuring cup. Fill to 1 cup with milk. Takes about 5 minutes to sour.

- * Original recipe does not include pan size. The 8-inch pan worked well. If you wish a thinner cake (my cake measured 1¾ inches – 4 cm high), I suggest a 11 x 7 inch pan. The next time, I may reduce the sugar a little. Old recipes tended to use generous amounts of sugar.
- * Of note, the cookbook has 64 pages with pages 51-63 being "Traditional Ukrainian Dishes." Eleven pages, not part of the 64, are business ads. Inside the front and back, and back cover, are ads as well. What great support for printing of the cookbook!

In Thompson's *Treasured Recipes* cookbook published in 1979 it's written "St. Joseph's in Thompson is the most northerly situated Ukrainian Catholic Parish in Manitoba." Continuing, "in 1969, Rev. A. Fyk organized the UCWL branch with sixteen members." Googling the church name, only a picture of the St. Joseph's Parish Centre (built in 1972) comes up.



Thompson 1979

The recipe from this cookbook is found on page 28. My cousin had been bringing her version to family gatherings and was very much enjoyed. The changes in brackets are from Mary's recipe. It is a good recipe for using up 2 pounds of carrots and keeps well. The original recipe makes a smaller amount of sauce. ►

■ Marinated Carrot Salad

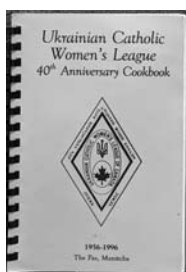
2 lbs. carrots, cleaned and sliced
1 green pepper, in rings or diced (if using)
1 medium onion, sliced

For the sauce: Mix the following ingredients in a saucepan and heat well:

½ can tomato soup (1 can) or small can
tomato sauce
¼ c sugar ½ c oil
(less than 1 c, about ⅔ c) ⅓ c vinegar (½ c)
½ tsp dry mustard (1 tsp) ¼ tsp pepper
½ tsp salt (1 tsp) ¼ c water
(1 tbsp Worcestershire sauce)

Cook carrots until tender but still a little crisp. Drain and cool in cold water. Slice onion and pepper and add to carrots. Pour cooled dressing over carrot mixture and mix well. Marinate overnight in the fridge for flavours to blend. Keeps well for a few days.

* A tip from Mary: since this salad is a good keeper, you will have lots of sauce as it is enjoyed. She would cook some carrots and add to it.



The Pas 1956-1996 Searching “Historic Sites of Manitoba” for information on the Holy Ghost Ukrainian Catholic Church in The Pas, I learned that the present church was built in 1972, replacing an earlier church from 1938. The Pas UCWLC branch published two cookbooks. The first is *Ukrainian Catholic Women's League 40th Anniversary Cookbook 1956-1996 The Pas, Manitoba*. With no success in finding information at this time, I wonder what is correct, as on the first page is written “The league was organized in 1946, and since that time, has played an integral role in our parish and community.” This presents a 10-year difference for the league. Might someone know why the 10-year difference? On this page is listed the 1956 executive and the 1995-96. The cookbook has 164 pages plus index pages 165-170. “Extra Special” includes traditional Ukrainian Christmas Eve recipes, pages 1-14. Traditional Ukrainian Easter are pages 15-34. Miscellaneous traditional dishes are pages 34-42.

The second cookbook is *Ukrainian Catholic Women's League Favourite Recipes The Pas, Manitoba Millennium Edition 2000*. On the first page is written “The overwhelming success of our 1996 cookbook has encouraged

us to once again assemble our favourite recipes to share with you.” The cookbook’s “Extra Special” section includes recipes from the Flin Flon, Thompson branches and The Pas CWL.

The following recipe was chosen by Lyrissa Sheptak. It is especially meaningful for Lyrissa; one, this being her last issue as editor, and the recipe selected was submitted to this millennium cookbook by her aunt Doris Chaychuk. Doris was living at the time in Thompson and a very active UCWLC member. Thank you to Lynda Paziuk (revisit her “Pidpenky” article fall 3(82)/2023) for sending me the page with Doris’s recipes, not knowing the connection to Lyrissa. It created a way to honour Lyrissa and her aunt’s work. Thank you, Lyrissa, for being so supportive and encouraging for this section in *Nasha Doroha*, and for the “Save the Cookbook Project.” The recipe to try is below.



The Pas 2000

■ Monkey Dumplings

½ cup water	Sauce:
2 tbsp butter	½ cup chopped onions
½ cup flour	2 tbsp butter
½ tsp salt	2 cloves of garlic, diced
2 eggs	1½ cups tomatoes, chopped
2 cups mashed potatoes	pinch of salt and pepper
¼ cup Parmesan cheese	1 cup whipping cream

½ cup mild cheddar cheese, grated

Mix the first 4 ingredients as for cream puffs. Add eggs and mashed potatoes. Mix dough well until it forms a ball of dough. Divide dough into 4 parts. Flour the hand and roll into small balls. Put the monkeys into pot of boiling water; add salt. Boil until they float to the top. Take them out and rinse with cold water.

Sauce: Sauté onions and garlic in butter. Add diced tomatoes, salt, and pepper. Add cream; bring to a boil. Put the monkeys into a casserole dish and spoon the sauce over them. Put the casserole dish in the fridge for about 45 minutes to 1 hour before baking. Then bake in 350° F oven for about 30 to 40 minutes. Do not cover. Put ½ cup grated mild cheese and ¼ cup grated Parmesan cheese on top of casserole before baking.

Note: The reason for putting the monkeys in the fridge for 45 minutes or so is that they puff up and are nice and light.

* This would make a good Lenten dish. ♦

Museum Corner ♦ Наші музеї

The Basilian Fathers Museum recently received a donation of a turn-of-the-twentieth-century *keptar* from the high Carpathians, made with two types of leather, thick wool, and beautiful ornamentation. The *keptar* had been dropped off earlier at a thrift shop, where an employee recognized that it belonged instead in a museum.

Our Ukrainian museums exist in part to preserve these textiles, along with the stories of the families who originally brought them to Canada. We owe it to our ancestors to ensure their legacy does not end up in the thrift shop. ♦



ЛІГА УКРАЇНСЬКИХ КАТОЛИЦЬКИХ ЖІНОК КАНАДИ Крайова Управа

UKRAINIAN CATHOLIC WOMEN'S LEAGUE of CANADA National Executive

Існує чудова можливість для нашої української молоді на університетському рівні. **Крайова Управа Ліги Українських Католицьких Жінок Канади** пропонує дві стипендії для студентів, які навчаються на курсах української мови та релігієзнавства.

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імені Марії Дими
nationalscholarships@ucwlc.ca

Кінцевий термін прийому заповнених заявок – 31 травня



41ST UCWLC EDMONTON EPARCHY CONVENTION

The 41st Convention of the Ukrainian Catholic Women's League of Canada Edmonton Eparchy was held on October 18 and 19, 2024, at the Château Louis Conference Centre in Edmonton. The theme for the convention was "Strengthening and Building our Future Together." The convention began with the procession of the eparchial and branch flags to the singing of O Spomahi Nac, followed by O Canada, and the opening prayer by Spiritual Advisor Father Gabriel Haber. After greetings from our Eparchial President, Lydia Migus; Barbara Hlus, HLM, representing the UCWLC National President; and, Jean Ashmore, the Alberta CWL Diocesan President, the usual matters of business were conducted. Before lunch, there was the installation of the new eparchial executive by Father Gabriel Haber.

During lunch, Bishop David shared a message which focused on the topic of being witnesses of our faith. He said that others listen to witnesses rather than teachers, unless the teachers are witnesses. He saluted us as members of the UCWLC for being witnesses to others.

After lunch, Deacon Cyril Kennedy expanded on Bishop David's message when he spoke on "The Domestic Church" and how we can move forward. Most importantly, we need to share our faith with others. To do this, we need to know Jesus and what He has done for us in our lives. Then

we need to share this message with others.

That's difficult to do. We are not trained to share our faith. We always think that it is the priest's job. We do not always pay attention to times that God has manifested Himself to us and furthermore, we aren't comfortable sharing it with others. We are motivated to share our culture with our children and grandchildren; but we need God's help to share our faith with others. Christ told the Apostles not to worry about what they were going to say. The Holy Spirit would help them. The Holy Spirit will help us like He helped the Apostles. We have often heard these words: "Preach the Gospel always: use words only when necessary." But we need to use words. Our example is needed, but it isn't always enough. We need to tell the stories of our faith... our experiences. It is our experiences that make us witnesses. God has done things for us that we couldn't do ourselves.

That is what we need to share. We are all made in a certain way, and we have what we need to be what God wants us to be.

Deacon Cyril shared some insights about witnessing to young people or those who are not in the Church.

1. Have hope.
2. Young people are largely unmoored. They need a grounded life.
3. Know what your story is. What keeps you in a relationship with God? What has He done for

you? How has God revealed Himself to you?

4. Gently push; don't nag. Try to avoid making it about what you would like to see; rather about the fact that they need it. They are missing out otherwise.
5. To get more comfortable about sharing your faith, tell your stories to other members. Build up each other's faith.
6. Be prepared to invite people to church and say why. That takes commitment.
7. Find ways to bring faith to the centre of your life. Make prayer a priority. Make prayer a culture of your home.
8. Make fasting meaningful.
9. Be willing to pray, pray, pray because sometimes that is all you can do. There is someone who is not ready to accept God yet or is disinterested. So, pray for them. Pray in a way that God is King in your life, and they will want God to be King in their lives. Pray incessantly, and whatever happens, it will be OK.

We then shared our faith stories at our tables.

The next session, "Learning About Ukrainian Culture Through Traditional Costumes," was held at St. Josaphat's Cathedral at the UCWLC Museum. Joyce Chrunik-Rudiak presented interesting information about the various costumes from different regions of Ukraine. Attendees coloured and put together costumes from different regions and took the patterns home to share with their parishioners.



After a Moleben at the Cathedral, a dinner was held at St. Josaphat's Parish Hall at which Bishop David gave the keynote address.

On Saturday, the convention began with singing the Rosary, led by Anna Krupa, Spiritual Committee Chair. Session One was a leadership workshop presented by Barb Hlus, HLM and Josie Vantour, HLM. They used the National UCWLC theme of Hope and Resilience. They reminded those present that our mission and aims are what drive our organization and help us to achieve our purpose. They encouraged members to join committees to enable them to build leadership skills in a small group while working on the aims of the UCWLC. We must all walk together with a common purpose. All members must be supported. We need to value the members that we have and encourage others to join us on our mission. Two young members, Namisha Greening and Patty Zakordonski, shared their experiences when joining the UCWLC. Those present had an opportunity to discuss the ideas at their tables and make a plan to use the ideas in their branches.

UCBC, UCYC and the Eparchy of Edmonton Chapter of the Knights of Columbus joined the UCWLC for lunch and an afternoon session, "Youth and the Future of our Church" by Amanda Lutes, a youth minister. She strongly encouraged us to think of ways that we can include young people in the life of the church because they need to know that they belong. They need to know God. We must build relationships with them. Father Planchak made the following comment, "We should talk to God more about our children than to talk to our children about God." The presentation was followed by a table discussion on the needs of young people. Each table had a variety of age groups. The following are some of the needs of young people:

1. They need to be loved.
2. We need to listen to them and truly hear them.
3. Accept them.
4. They need to know they are needed and where they are needed.
5. Internship, guidance, and direction are very important.
6. They need a foundation.
7. They need a place to get together.

Best Poppyseed Roll Awards: The winners of the Poppyseed Roll Contest were announced: Joyce Chronik-Rudiak won first prize, Namisha Greening won second prize, and Theresa Hlus and Barb Olynyk shared third prize. The poppyseed rolls were sampled by all during the coffee break.

The convention ended with the recession of flags.

A banquet was held in the evening. Entertainment was provided by Elegant Strings, a group of violinists from Ukraine who found each other in Canada after they fled from the war. Their music was heavenly.

The guest speaker was Dr. Michelle Hladunewich who spoke on the work that a Canadian team of doctors is doing in reconstructive surgery for the many soldiers and civilians whose bodies have been badly damaged from bomb blasts in Ukraine. It was very emotional to listen to, and the PowerPoint presentation was heart-wrenching. These doctors are making such a positive difference at a time of such trauma and destruction. To learn more about the Canada Ukraine Surgical Aid Program (CUSAP) or to make a donation, visit the Canada-Ukraine Foundation <https://www.cufoundation.ca>.

Submitted by Barb Olynyk



39TH UCWLC CONVENTION EPARCHY OF SASKATOON YORKTON, SK, OCT. 4-6, 2024

“Hope and Resilience” was the theme of the 39th Eparchial Convention, for the Ukrainian Catholic Women’s League (UCWLC) and the Ukrainian Catholic Brotherhood of Canada (UCBC) commemorating the 80th anniversary of the formation of the National UCWLC.

Delegates and guests filled St. Mary’s Ukrainian Catholic Church for the opening of Divine Liturgy co-celebrated with Most Rev. Michael Smolinski, CSsR, Eparch of Saskatoon, and Rev. Fr. Basil Malowany, Pastor of St. Mary’s Ukrainian Catholic Church, Our Lady of Perpetual Help.

Following the colourful convention opening with a procession of flags, greetings were delivered by the National President, Marlene Bodnar; Eparchial President, Doreen Rathgeber; UCBC President, Mike Kaminski; Provincial CWL President, Helen Kayfish, Eparchy of Saskatoon;

Most Rev. Michael Smolinski, CSsR, Eparchial Bishop.

Once the convention convened in the Parish Cultural Centre, the Convention chair, Lana Klemetski, opened the morning session and recited the acknowledgement of the Treaty 4 territory and the lands of the Cree, Saulteaux, and Nakota and the home of the Dakota, Lakota, and Métis People.

The “Reaffirmation of Purposes” was led by Sr. Terry-Anne, SSMI with participation of UCWLC members across the Eparchy and the Eparchial President. The memory of deceased members was acknowledged with each Branch President reading the names from their respective branches. The reports from the business session were accepted and adopted as presented. The Eparchial Registration Committee reported that a total of 54 delegates and guests were registered. Highlights from the reports were: the acknowledgement of the proposed Reference Manual; the support to the archives chair; the financial support to the Musée Ukraina Museum and Outreach Ukraine.

The speakers for the convention focused on the 80th anniversary and the theme of the convention, *Hope and Resilience*, adopted from the anniversary theme. Each speaker took a different approach to the theme and stimulated much hope and resilience for the next 80 years of UCWLC.

During the luncheon, Fr. Harry Salahub, National Spiritual Advisor-Designate, made a virtual presentation: *Hope and Resilience? The future of UCWLC members.*

Fr. Harry presented an overview of understanding the next generation, understanding what hope and resilience means to them, and understanding how the Alpha generation (born 2010) may deal with suffering, hope, and resilience. The differences of the previous generation, the Millennials born between 1980 and 1996, is that they are not as overly religious.

However, the human need for longing, meaning, and purpose remains constant. The onus falls on the faith community to listen humbly, meet youth where they are, and revive the heart of their



PHOTOGRAPH BY MITCH INC. 306-782-4011

message in innovative ways. We need to walk compassionately with the next generation: focus on hope that comes from Jesus Christ—resilience helps to adapt; recover and thrive in the face of difficult circumstances—pray and teach; let the Holy Spirit work and, remember, Baba is important!

Presentation by Sr. Sophia. The afternoon session opened with Mission in Ukraine presented by Sr. Sophia, Eparchial Spiritual leader. Sr. Sophia presented a video and verbal presentation on her recent trip to Ukraine. Sr. Sophia, SSJ, recognized the 80th anniversary of UCWLC by stating: “Eighty years ago, a group of devout women deeply rooted in faith embraced these sacred words: “Be strong and courageous. Do not be frightened or dismayed, for the Lord your God is with you wherever you go.” (Joshua 1:9) With hearts aflame with love of God, the Ukrainian Catholic Women’s League was born.

Sr. Sophia shared an experience of a man suffering the devastation of the war but still displaying

resilience. His home had somehow survived the ravages of heavy artillery attack. With homes in ruin, shattered lives, and an overwhelming chaos, the disabled man opened his door to the Sisters with his arms and crutches spread in the shape of a cross. His words to the Sisters were not of sorrow or fear but of faith, the words of God, “*He who dwells in the shelter of the Most High will abide in the shadow of the Almighty. I will say to the Lord, ‘My refuge and my fortress, my God, in whom I trust.’*” (Psalm 91: 1-2). The man had put his trust in God. Though the Russian army had invaded Slatino and left destruction all around his home “God had protected me—a poor, weak cripple.” This is resilience and gratitude in action.

Martin Hrynuik, 1st VP of the Museum board of Directors and Co-chair of the Fund-raising Committee presented a brief history of the Musée Ukraina Museum and words of encouragement.

With long struggle and dedication of UCWLC members at the Eparchial and branch levels, a permanent home for the Museum

was finally in the plans. Fund-raising and collection of artifacts was a huge undertaking. The Museum boards and fundraising committees through the years persevered showing “Hope and Resilience” to make this dream come true. Fast forward to the Annual General Meeting that was held on November 17, 2001. Jayne Paluck was elected the first chairman of the Board of Trustees. Emelia Panamaroff, who had been appointed a pro-tem CEO, was appointed the first Chief Executive Officer.

In early 2012 the Musée Ukraina Museum was accessible. That same year Patriarch Sviatoslav blessed the building in the fall. The mortgage payments were horrendous at \$9,000 a month, operational costs and monies to complete the second floor were at the forefront.

In 2019, Ernest Paluck quietly indicated that he and his wife, Jayne, would help the Museum in a significant way. The project to retire the mortgage was born. At the 2021 pandemic virtual meeting, Ernest and Jayne announced they would match all donations to \$500,000. This was an inspiring gift to the community.

The Retire the Mortgage project was a success with many people contributing to the campaign. Torri Muzyka informed the Board of Directors that her late father, Russell, left an estate gift of \$50,000 to which \$30,000 was dedicated to the Retire the Mortgage Campaign and \$20,000 was used towards the cost of the donor wall.

At the conclusion of Martin’s presentation, he invited Branch Presidents, Eparchial President Doreen Rathgeber, Museum Board Member Patricia Mialkowsky, and Ernest Paluck to join the burning

of the mortgage. Patricia started by lighting a candle and passing the flame to a Branch President until it finally reached our Eparchial President, who lit the mortgage documents held by Mr. Ernest Paluck, and it was burned.

The afternoon ended with our National President, Marlene Bodnar, recommending extending the Eparchial Executive & Standing Committee to the term 2026. The nominating chair, Elizabeth Zahayko, presented the slate of officers for the 2024-2026 term.

The convention concluded with a delicious banquet prepared and served by the St. Mary's Ukrainian Catholic Parish Hall. The delegates were entertained prior to the banquet with the Sacred Heart High School Choir under the direction of Linda Sogbetun singing a selection of songs. A rousing robust rendition of Leonard Cohen bought the delegates to their feet!

Guest Speaker Sr. Bonnie Komarnicki, SSMI, presented her talk on Hope and Resilience. Sr. Bonnie focused on the meaning of the virtues and emphasized that hope is one of the three virtues. Pope Francis has declared 2025 a jubilee year: it is the Year of Hope. Hope is something we work for! Resilience is what carries us forward even in despair. Hope grows like a tiny ember becoming a flame. Sr. Bonnie urged UCWLC and UCB to become on fire and to be filled with the Holy Spirit so people will say our organizations are on fire with God and Hope."

The evening came to close with the serving of the 80th anniversary cake and the excellent performance by the Kalyna Adult Dance Group.

Doreen Rathgeber
UCWLC Eparchy of Saskatoon President



UKRAINIAN CATHOLIC WOMEN'S LEAGUE OF CANADA – ARCHEPARCHY OF WINNIPEG

The Ukrainian Catholic Women's League of Canada (UCWLC), in the Archeparchy of Winnipeg, held their 41st Convention on Saturday, November 2, 2024, at Holy Eucharist Parish Centre located in the city of Winnipeg. It was a joint convention with UCWLC, Knights of the Ukrainian Catholic Archeparchy (KUCA), and Ukrainian Catholic Brotherhood (UCBC) participating. There were 55 UCWLC members in attendance from across Manitoba; 7 Knights of Columbus, and 8 Brotherhood members.

Prior to the start of the Convention, reports for the Convention Book were submitted from 17 Branches from across the province of Manitoba. Included in each report were highlights for the years 2022-2024 and group pictures from each of the Branches.

After registration, the day began with Moleben, led by Bishop

Andriy Rabi, who also provided some uplifting words of encouragement. He also provided a message and regrets from Metropolitan Lawrence Huculak. The theme of the Convention was "Youth in our Church: How to Encourage & Engage." A presentation on this topic was delivered by Rev. Fr. Mykhaylo Khomitsky and Dobrodijka Iryna Khomitsky, who shared their experiences of working with the parish youth. Father Mykhaylo is currently pastor at Saint Basil the Great Ukrainian Catholic Parish (Winnipeg) and Parish Mission of All the Saints of Ukraine (Morden). He, together with his family, are actively engaged in the parishes.

The rest of the session was dedicated to discussions on League matters, reviewing financial statements, and the election of the new executive board. Simultaneously, the UCBC in Manitoba and KUCA held their own meetings.

The UCWLC Session I began with the official opening of the Convention and the entrance



Above: UCWLC Archeparchy of Winnipeg 41st Convention Group Photo taken November 2, 2024.

Front row: 2022-2024 (out-going) Archeparchy of Winnipeg Executive with Bishop Andriy Raby and Sister Jean Zemliak

Middle and back rows: UCWLC Convention Delegates



Above left: Guest Speakers Rev. Fr. Mykhaylo Khomitskyy and Dobrodijka Iryna Khomitskyy with Bishop Andriy Raby.

Above centre and right: Janet Kuchma (at right in photos) receiving Past President Pin and Gift



of the members of the Convention Presidium and presentation of the UCWLC flags, which included a memorial tribute of deceased UCWLC members since the last Convention.

The Anthems and UCWLC Hymn "O Spomahaj Nas Divo Mariye" were sung and prayers recited. Following the

introduction of the head table, guests of the Convention and HLMS, greetings and welcome were presented by Janet Kuchma, UCWLC President of the Archeparchy. Greetings were also presented from the Manitoba Provincial Catholic Women's League (CWL). Business continued with minutes being read from the

40th Convention. The Financial Report and Audit Review Committee Report were presented, along with the President's. Time for questions and discussion followed each report. Thanks were given to the out-going Executive. Janet Kuchma thanked Sister Jean Zemliak, SSMI, for her many years of serving as Spiritual



Above: Past President Janet Kuchma presenting newly elected President Cathy Evanyshyn with Flag, Icon and Pin



Bishop Andriy and Vicki Adams presiding over the installation of the new Archeparchy Executive

Advisor to the Archeparchy.

A group photo was taken of the UCWLC Executive and delegates. Simultaneously, photos were taken of KUCA and UCBC. Lunch followed.

Afternoon Sessions II and III continued following the lunch break. This included Obligatory Funds and Resolutions, which both included spirited dialogue and discussions following each.

There was the Presentation of

the UCWLC Anniversary Plaques. The Nominating Committee presented the new slate of officers. There were no nominations from the floor and the new Executive was presented. Cathy Evanyshyn of Holy Eucharist Parish (Winnipeg) was elected as the new President of the UCWLC in the Archeparchy of Winnipeg. Presentation of the Past President Pin and Gift were given to Janet Kuchma. Presentation of icon,

pin and flag by Janet Kuchma was made to the Newly Elected President, Cathy Evanyshyn. Bishop Andriy presided over the installation ceremony, offering his congratulations and wishing the new executive board God's blessings in all their future endeavours.

Respectfully submitted by
Cathy Evanyshyn, President
UCWLC Archeparchy of Winnipeg



ФОТО/PHOTO: LU TASKEY

34-ий З'їзд Ліги Українських Католицьких Жінок Канади (ЛУКЖК) Епархії Торонто та Східної Канади
34th Convention of the Ukrainian Catholic Women's League of Canada (UCWLC) Eparchy of Toronto and Eastern Canada

34-Й З'ЇЗД ЛУКЖК ЕПАРХІЇ ТОРОНТО ТА СХІДНОЇ КАНАДИ

34-й З'їзд Ліги Українських Католицьких Жінок Канади (ЛУКЖК) Епархії Торонто та Східної Канади відбувся 19 жовтня 2024 р. День розпочався молебнем, який відслужив Владика Браєн Байда, у супроводі духовної дорадниці с. Орести Сворак СПДМ та епархіяльної голови Марії Марч. Було освячено рушничок, вишитий членкинею управи Марією Рипан, вишивка якого відображала гасло з'їзду «Сильна канадська громада, об'єднана у вірі з Україною».

Після цього відбулася реєстрація делегатів та сніданок. З'їзд відкрився, коли представники кожного відділу увійшли до залі урочистою процесією з прапорами своїх відділів ЛУКЖК і співом гімну ЛУКЖК, «О спомагай нас». Підчас ранкової сесії з'їзду було показано прозорки з діяльності 14-ох відділів, підготовлені Марією Рипан. Голови відділів представили своїх делегатів. Владика Браєн та спеціальні гості, п. Марлін

Боднар, крайова голова ЛУКЖК прибула зі Саскатуну та п. Кейт О'Квин епархіяльна голова Жіночої Католицької Ліги Торонто привітали делегатів і гостей. Наше гасло «Сильна канадська спільнота, об'єднана у вірі з Україною» надихнуло всіх учасників. Опісля пані Боднар представила запропоновані зміни до Конституції.

Полуднева сесія відбулася під темою «Жінки в суспільстві — натхненні силою творити добро». П. Оксана Грицина представила проект «Соняшник», який проводить табори двічі на рік для дітей, які постраждали від наслідків війни. Основний фокус проекту спрямований на покращення психічного здоров'я та терапії для дітей, чий батьки є важко поранені чи загинули, захищаючи Україну, або перебувають в полоні. Добр. Таня Чолій розповіла про березневий табір «Відпіднім з Христом» та СУМівські табори, які були організовувані для новоприбулих. П. Марія Хома розповіла про свої щотижневі особисті та онлайн-біблійні студії, які проводяться в катедрі св. Йосафата.

Резолюції, аудиторські звіти та номінації на новий склад управи на 2024-2026 рр. були частиною останніх сесій. Дякуємо минулому президенту Марії Марч за її віддане дворічне служіння, під час якого вона відвідала майже всі відділи нашої епархії в Торонто та Східній Канаді. Тепер вона буде статутною референткою та відповідальна за членство. Ми вітаємо Лесю Шимко як нового Президента Епархії, яка з ентузіазмом ставиться до розвитку нашої організації та важливості «сильної канадської громади, об'єднаної у вірі з Україною». Разом з новим Президентом до Управи увійдуть й інші нові обличчя. Нова управа на 2024-2026 рр. була офіційно приведена до присяги після чого всі делегати зробили спільну фотографію.

34-й епархіяльний з'їзд ЛУКЖК завершився Святковим бенкетом за участю делегаток та ширшої української громади. Для нас була честь, що її Високоповажність Наталка Цмоць, Посол Канади в Україні, прийняла наше запрошення виступити головним промовцем. Пані Посол з гордістю розповіла про своїх

бабусь і дідусів-іммігрантів та їхні родинні зв'язки з Україною, згадала про розвиток її кар'єри та попередні робочі візити в Україну. Вона мала необхідний досвід, який виправдовував її призначення на посаду посла Канади в Україні. Пані Посол розповіла про жіночі «суперсили» **надії** — тих, кому довелося починати життя заново, чи в Україні чи в прибраній батьківщині; **віри** — важливість молитви за захисників, силу української мови, відродження української пісні (і її використання як зброї виживання); **любові** — сім'ї, які виховують дітей-сиріт війни та розширюють базові соціальні послуги. Вона підкреслила, що потрібно більше підтримки, щоб допомогти зростаючій кількості ампутантів — як солдатів, так і цивільних осіб, які втратили кінцівки. Рухаючись вперед з любов'ю, потрібні «нові способи мислення, щоб реінтегрувати всіх людей у більш доступне суспільство. Слава Україні!»

Це був чудовий вечір з унікальною програмою, яка включала Школу українського танцю «Явір», що привітала гостей та виконала традиційний вітальний танець. Виступи сопрано Оксани Пікуш та ліричного баритона Богдана Кіреєва підкреслили, наскільки важливою



Наталка Цмоць, Посол Канади в Україні
Natalka Smoc, Canada's Ambassador to Ukraine

є культура у боротьбі за вільну Україну. У програмі також взяла участь Олександра Хичій, крайовий президент Конгресу Українців Канади, яка виступила з офіційним привітанням від імені КУК. У заключному слові нового президента, Леся Шимко вшанувала Почесних Довічних Членок та жінок-лідерок ЛУКЖК, Оксану Бризгун-Соколик та Оленку Гедз, які були нашими попередницями і на досягненнях яких ми повинні будувати, розширювати та розвивати нашу українсько-канадську благодійну організацію.

Дякуємо організаторам, спонсорам та гостям за те, що прибули на бенкет та підтримали ЛУКЖК Епархії Торонта та Східної Канади!

Марія Рипан
Референтка Комунікації, Епархіяльної ЛУКЖК

34TH CONVENTION OF THE UCWLC EPARCHY OF TORONTO AND EASTERN CANADA

The 34th Convention of the UCWLC Eparchy of Toronto and Eastern Canada took place on October 19, 2024, at Trident Banquet Hall. It opened with a Moleben celebrated by Bishop Bryan Bayda with responses led by Spiritual Advisor Sr. Oresta Svorak, SSMI, and Eparchial President Mary March. A rushnychok (ritual cloth) embodying the convention theme, “A strong Canadian community united in spirit with Ukraine” was draped over the Patroness of the UCWLC icon—the Most Holy Mother of God. The rushnychok was designed and embroidered by a member of the UCWLC Eparchy of Toronto Executive, Maria Rypan, and was blessed by Bishop Bryan.

Registration of delegates and breakfast followed. A projected slide presentation of Branch activities effectively showed the great range of projects and events that 14 branches undertook last year. The convention formally began with the singing of the hymn, “Always Protect Us”.

Each branch representative was introduced by their president. Bishop Bryan and special guests, Marlene Bodnar, the National UCWLC President from Saskatoon, and Kate O'Quinn, President of the Catholic Women's League Toronto Diocesan Council, greeted the delegates and guests. The theme, “A strong Canadian community united in spirit with Ukraine” kept everyone focused. Ms. Bodnar then presented proposals under discussion for amending the national Constitution.

The afternoon session was

НАША ДОРОГА

We value your letters, thoughts and written submissions.

Please email them to nadoroha@gmail.com

Deadline for submissions for the summer/fall 2025 issue

July 2

НАША ДОРОГА

Цінуємо вашу співучасть.

Просимо надсилати ваші листи, думки та дописи на електронну пошту nadoroha@gmail.com

Реченець дописів на літній/осінній номер у 2025 р.

2 липня

entitled “Women in Community—Inspired by the Power to Do Good.” Oksana Hrycyna, founder of Project Soniashnyk, presented videos and slides to illustrate how, through twice-yearly camps in Ukraine, the not-for-profit organization she spearheaded, is helping children who are dealing with the effects of war. The focus is on mental health and therapy workshops for children whose parent(s) were severely injured, had died defending Ukraine, or are currently POWs. Dobr. Tanya Choly talked about Break for Jesus and CYM camps which were organized for newcomers. Maria Khoma, talked about her weekly in-person and online Bible Studies at St. Josaphat’s Cathedral.

Resolutions, audit reports, and nominations for 2024-2026 were the last sessions. Thank you to Past President Mary March for her dedicated two years of service, where she made a point of travelling to nearly all branches in our Toronto and Eastern Canada Eparchy. She will now serve as the Constitution and Membership Chair. We welcome Lesia Shymko as the new Eparchial President who is passionate about the importance of “A strong Canadian community united in faith with Ukraine.” Joining the new president will be other new faces on the Board. The new 2024-2026 Executive was officially sworn in before gathering for a group photo with all the delegates.

That same evening, delegates and members of the wider Ukrainian community attended a Celebratory Banquet marking the 34th Convention. We were honoured to welcome Her Excellency Natalka Cmoc, Canada’s Ambassador to Ukraine, as guest speaker. After speaking about her Ukrainian



ФОТО/PHOTO: LU TASKEY

2024-2026 Управа 34-й З'їзд (ЛУКЖК) Епархії Торонта та Східної Канади
2024-2026 UCWLC Eparchial Executive of Toronto and Eastern Canada

immigrant grandparents, and her career path which led to her becoming a diplomat in Ukraine, she spoke of how honoured she is to be Canada’s ambassador to her ancestral homeland! Ms. Cmoc spoke about women’s “superpowers” of **hope**—those who had to start their lives over, either in Ukraine or in a new homeland; **faith**—the importance of prayers for defenders, the power of the Ukrainian language, the revival of Ukrainian songs (and their use as a weapon of survival); and **love**—families fostering war-orphaned children and expanding essential social services. She underscored how more assistance is needed to help the growing number of amputees—both soldiers and civilians. She stressed that “in going forward with love, new ways of thinking are needed to reintegrate all people into a more accessible society. Slava Ukraini!”

It was a wonderful evening with a unique program leading to our headliner, Ambassador Cmoc, which included the Yavir School of Ukrainian Dance, who greeted guests and performed a traditional welcome. Performances by soprano Oksana Pikush, and

lyric baritone Bohdan Kirieiev, reinforced how important culture is in the fight for a free Ukraine. The program also welcomed Alexandra Chyczij, National President of the Ukrainian Canadian Congress, who delivered official greetings on behalf of the UCC. Closing remarks from the incoming president, Lesia Shymko, honoured the UCWLC’s HLMs and women trailblazers, Oksana Bryzhun-Sokolyk and Olena Gedz, on whose accomplishments we must build, expand, and grow our Ukrainian Canadian charitable organization.

Thank you to the organizers, sponsors, and guests for attending our banquet and supporting our UCWLC Eparchy of Toronto and Eastern Canada!

Maria Rypan
Communications, Eparchial UCWLC

Correction

In the Fall issue of *Nasha Doro*ha the author of the article “My Journey into Ukrainian Embroidery” was Kim Boyuk.

РУШНИЧОК З ГАСЛОМ – RUSHNYCHOK – CANADIANS HELPING UKRAINE

У підготовці до 34-й З'їзду ЛУКЖК Епархії Торонта та Східної Канади 19 жовтня 2024 р. я запроєктувала схему, яка втілила гасло: **Сильна канадська громада, об'єднана вірою з Україною.**

По-перше, вишиванка об'єднує нас з Україною тому, що ми також вишиваємо в діаспорі. Ідея хреста в оточенні тризубів походить із онлайн-фотографії густо вишитої патріотичної вишивки минулих років. Я візуалізувала кленовий листок з обох боків, щоб символізувати сильних канадських жінок.



По-друге, щоб втілити мою ідею, найлегше мені було сісти і вишити схему вчасно, щоб ужити знімку вишитих мотивів, як лого на конвенційній книзі та бенкетовій програмці. Застановлялася, що з самою вишивкою зробити? Прийшла ідея — вишити рушничок на ікону, бо це наша своєрідна традиція. Рушничок прикрасив ікону, яка була виставлена під час конвенції, та була благословенна Владикою Браєном Байдою.

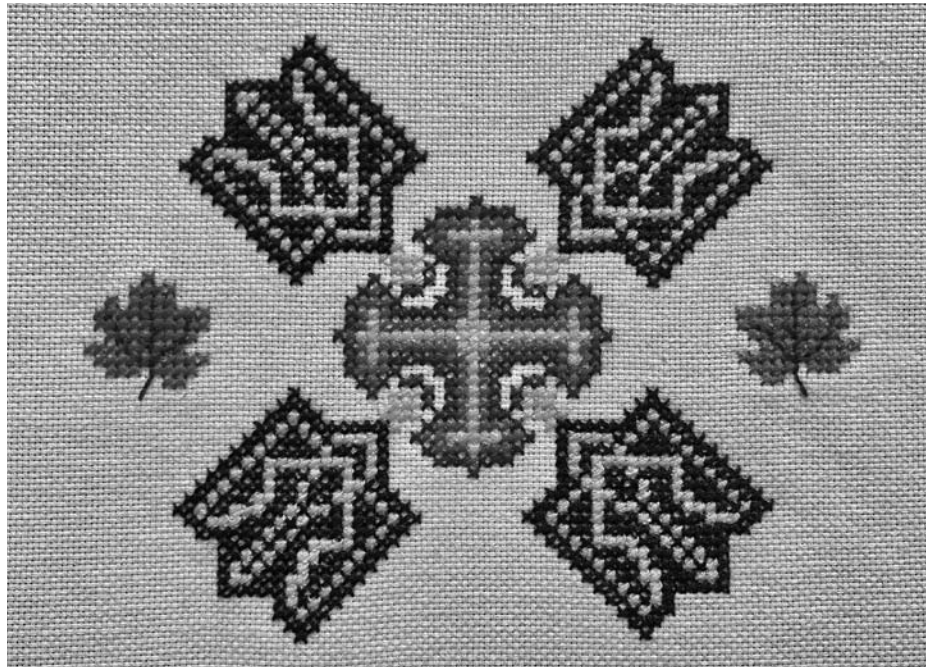


Photo of embroidered theme

The 34th Convention of the UCWLC Eparchy of Toronto and Eastern Canada theme was “**A strong Canadian community united in spirit with Ukraine**”. To this end I designed and embroidered a rushnychok (a small ritual cloth) for inspiration.

Since embroidery unites us in the diaspora with Ukraine, the logical solution was to embroider the main theme elements in one composition. The cross surrounded by tryzub tridents idea came from an online photo of a solidly embroidered patriotic vyshyvka from yesteryear. I could visualize maple leaves on either side to represent strong Canadian women.

The tryzub trident is an important symbol for those who fought for Ukraine's independence 100 years ago and those who protect it now.

The challenge was to find appropriately-sized and styled maple



Maria embroidering the rushnychok

leaves that would fit with the embroidered focal design. I settled on Magnificent Minis “Fallen Leaves” by Stitchnmomma. They were the closest to realistic maple leaves with veins and stems facing right and left.

The initial dark navy outline around the cross was ripped out and a bright blue base was added to the stylized stems below the diagonal tryzub. A photo taken by my iPhone shows the weave and textures. A scan of the fabric just showed the embroidery against a white background and was ideal for the program booklet.

I repeated the embroidery on the other side to create a rushnychok for an icon in keeping with our sacred tradition. I finished each end with the fine fringe created by pulling out the weft threads. It was the perfect length when draped over the Patroness of the UCWLC icon! The rushnychok was blessed by Bishop Bryan Bayda and in place throughout the convention and banquet.

From an idea to make a theme come alive to rediscovering cross-stitch embroidery, I'm honoured my composition captured the essence of strong Canadian

community united in spirit with Ukraine.

Maria Rypan,
St. Demetrius UCWLC

NOTE: Embroidery is alive and well. While it is a creative, meditative activity, it is always nice to gather with like-minded crafters to stitch one's own embroidery project. Embroidery clubs are strongly encouraged. The Ottawa UCWLC has a club meeting monthly. The Dormition (St. Mary's) UCWLC meet weekly. Daria Twerdochlib shared a project where members embroidered small crosses to send along with prayer cards to 900 soldiers in Ukraine once they had them blessed. They vow to stitch until victory is achieved.



PHOTO: MARTHA HUMENIUK

Maria shows off rushnychok.



PHOTO: DARIA TWERDOCHLIB

Embroidered crosses, and defender is grateful for his cross and prayer.



Current Guidelines for Nasha Doroha submissions

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

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

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

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

ОСІННІЙ ЧАЙОК У ПАРАФІЇ СВ. ПОКРОВИ В ТОРОНТІ

В неділю 17-го листопада відділ ЛУКЖК при парафії Св. Покрови в Торонті зорганізував Осінній Чайок “Золотиста Осінь”. Тема чайку була — Гуцульські та Борщівські вишиванки, гостей просили одягати вишиванки.

Членкині прикрасили залю осінніми декораціями та українськими вишивками, і кілька днів готували смаколики — канapчки, солодке та фрукти — щоб пригостити парафіян та гостей з інших відділів.

Голова Марія Пастернак далеко наперед запросила достойних гостей наливати чай, і по черзі голови різних відділів ЛУКЖК, голова Епархіальної Управи (і наша членкиня) Леся Шимко, Сестри Служебниці, та громадські

діячки наливали чай та каву нашим зачарованим гостям.

Ведучою чайку була культурна референтка Юля-Юстина Головчак. Виступали діти з піснею про Україну, і висвітлювалися фотографії про нашу діяльність на підтримку України. Був дуже цікавий виступ про українські вишиванки — п. Юля-

Юстина розказала про гуцульські вишиванки та звичаї, а добр. Таня Чолій мала презентацію про історію та характерні риси борщівських вишиванок. Також була вікторина і співанка народних пісень. Чудовий та успішний чайок!

Добр. Таня Чолій



"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

† Eugenia (Dzvinka) Haba, HLM

Dec. 21 1936–Oct. 3, 2024



З глибоким сумом повідомляємо про відхід у засвіти нашої почесної членкині пані Дзвінки Габи 3 жовтня 2024 року. З 1989 р. вона була активною у Св. Димитріївському відділі в минулих роках, багато років була діяльною в Торонтонській епархії ЛУКЖК (1993-2015), та в Крайовій управі (1995-1998). У 2016 році на 25-му Конгресі ЛУКЖК у місті Вінніпезі Дзвінка була номінована ПДЧ (HLM).

Eugenia Dzvinka Haba was born in Yaniw, Ternopil oblast, Ukraine, on December 21, 1936, to Yaroslav (Свято Героїнь) and Maria Hoshowatiuk. In 1944, the Dzvinka family left their father's birthplace of Horodenka, Ukraine, and spent the war years travelling as refugees through Germany until 1946 when they temporarily settled in a DP Camp in Landeck, Austria. In 1948, the family was sponsored to Canada and settled permanently in Toronto.

Eugenia attended Bruce Public School, Humberstone Collegiate, and then Ryerson Polytechnical Institute (now Toronto Metropolitan

University), where she received a library technician degree.

In 1959, Eugenia married Bohdan Maksymec at St. Nicholas Ukrainian Catholic Church in Toronto and had three children: Marta, Roma, and Alexander. Eugenia led an active community life. She worked as a librarian at the Toronto Board of Education and several Toronto libraries. She was active at St. Demetrius Ukrainian Catholic Parish, Ukrainian Canadian Social Services, Plast, and also held various positions on the Ukrainian Canadian Women's League of Canada (UCWLC).

In 2005 Eugenia remarried at St. Demetrius Ukrainian Catholic Church to Stanley (Stach) Haba, marrying her longtime friend and community activist, who is now deceased.

She joined St. Demetrius Parish in 1985, and in 1989 became member of the UCWLC. She served as Branch 1st Vice-President (2001-2003), President (2003-2005), Ukrainian Corresponding Secretary (2005-2007), and Branch Charitable Convenor. Since 2003, she coordinated the annual "Flowers of Spring" Tea, one of the main Branch fundraisers.

In 1991, Eugenia was elected to represent UCWLC, St. Demetrius Branch, on the Ukrainian Canadian Women's Council. During her presidency of UCWLC (1997-1998), she coordinated the work of the various committees and participated in such annual

events as the "Tribute to Ukrainian Heroines" concert (Свято Героїнь), "Lesia Ukrainka" open air poetry night in High Park, and traditional displays of "Christmas and Easter Around the World" sponsored by the Community Folk Arts Council.

On the Eparchial level, from 1993 to 1999 Eugenia performed the duties of Archivist, 1st Vice-President (2007-2009, 2009-2011 & 2013-2015), Corresponding Secretary (2011-2013) and 2nd Vice-President.

During the Presidency of Maria Komarnycky, HLM, she served on the UCWLC National Executive and was nominated an HLM in 2016 at the National Congress in Winnipeg.

In the years 2001-2008, Eugenia served the community as an active member of the Ukrainian Canadian Social Services (Toronto). She was awarded with a Certificate of Recognition (Hramota) by UCWLC Toronto Eparchy, the Ontario Volunteer Service Award from the Province of Ontario, and was recognized for her voluntarism by the Ukrainian Canadian Care Centre.

Eugenia passed away October 3, 2024, at the age of 88 and leaves behind three children, five grandchildren, and one great-grandchild.

The entire community is saddened with the loss of a kind, compassionate volunteer and friend.

May she rest in peace.

Вічна пам'ять!

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

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



† **Elizabeth Jean Hnylycia**

May 9, 1943–Oct. 8, 2024



Elizabeth Hnylycia, who served as national UCWLC president and New Westminster eparchial president, died in Kelowna, B.C. She was aged 81.

Elizabeth, or Liz as she was also known, served in a number of other positions at the eparchial and/or branch level in her decades of service to the League, including *Nasha Doroha* representative, treasurer, spiritual and membership chair, auditor, and vice-president.

She also initiated the adoption of a child in Ternopil through Christian Child Care International and helped coordinate the purchase of 36 layettes for newborns, and school supplies for children in a Ternopil orphanage.

Liz created commemorative scrapbooks, organized League anniversaries, taught Catechism, participated in congregation singing, and contributed to the league, the church, parish council, and the community in numerous other ways.

She was born north of Ituna, SK. She and husband Eldon loved to entertain in their home. They travelled extensively, including to Ukraine. Liz worked in the insurance brokerage profession.

She leaves to mourn Eldon, her two sisters, one brother, and many extended family members and friends.

The funeral Divine Liturgy was celebrated at the Dormition of the

Mother of God Ukrainian Catholic Church in Kelowna.

† **Phyllis Holodniuk**

Jan. 26, 1944–Jan. 1, 2024



Phyllis Holodniuk passed away on January 1, 2024, at the age of 79 years. She was born January 26, 1944, in Hyas, SK, to John and Annie (nee Rusnak) Naclia. She was the third of 17 children and went to school in Swan Plain and Norquay. In 1962 Phyllis married Mike Holodniuk and together they had three children: Brian, Connie, and Darlene.

She spent her working years at a number of jobs, including a teller at CIBC, a school bus driver for the Sturgis school division, a labourer at a pig farm, custom combining in Oklahoma, the Parkland Greenhouse in Yorkton, Walmart, and Peavey Mart.

She and Mike farmed near Arabella for 51 years before moving to Veregin, where she was the chief grain hauler.

Phyllis was a member of the UCWLC Canora Branch, and she and Mike were members of Ss. Peter and Paul Ukrainian Catholic Church in Canora.

Phyllis loved gardening, planting flowers, and landscaping her yard. She was very social and enjoyed hosting family events. She is remembered for her generosity, her kindness, and her smile.

Vichnaya Pamyat! Eternal Memory!

† **Олександра-Марія Миндюк**

25 червня 1921–2 листопада 2024



2 листопада 2024 року в Торонто, з волі Всевишнього, на 104 році життя відійшла у вічність бл. п. Олександра-Марія Миндюк.

Олександра-Марія народилася 25 червня 1921 р. у Львові. У 1944 році вона назавжди покинула Україну транспортом біженців і жила у таборі в Австрії, де працювала медсестрою в амбулаторії заводу авіаційних деталей. У березні 1945 р. разом з українськими біженцями у товарному поїзді знову вирушила на захід через Інсбрук. Вона перетнула німецький кордон і 15 квітня 1945 р., у вагонах зустріла кінець війни – капітуляцію Німеччини.

В листопаді 1951 р. переїхала до Торонто і стала парафіянкою Свято-Миколаївської церкви. Пані Леся відразу ж включилася в роботу ЛУКЖК. Вона була членкою і піонеркою Відділу ЛУКЖК в Свято-Миколаївській церкві, який був офіційно заснований 20 лютого 1952 р., де брала активну участь у церковному та громадському житті. Ми вдячні пані Лесі за детальну історію нашого Відділу від лютого 1952 р. до червня 1996 р.

У Відділі обіймала посади секретарки, культ-освітньої референтки, а з 1975 по 1998 рік була Головою Відділу. Окрім обов'язків Голови, вона займалася кореспонденцією, фінансовими справами та

допомагала з недільною кавою для парафіян після кожної літургії.

Завдяки її щирій католицькій вірі та наполегливій праці, Відділ розвивався та успішно виконував усі 4 цілі ЛУКЖК:

Католицька віра – збагачував релігійне та духовне життя членок нашої Церкви.

Українське мистецтво – зберігав українську спадщину, мову, культуру, мистецтво та традиції.

Суспільний розвиток – підтримував програми суспільної акції.

Харитативна діяльність – брав участь у справах милосердя для бідних і хворих. Відділ допомагав нужденним у Канаді, Україні, Польщі, Бразилії та Аргентині.

Окрім праці у Відділі, пані Леся впродовж 12 років виконувала обов'язки в Епархіяльній Управі як протокольна секретарка, культосвітня референтка та секретарка Секції Суспільної Опіки. У 1980-1983 роках була рекордовою секретаркою в Крайовій Управі ЛУКЖК.

Протягом 10 років працювала секретаркою в Екзекутиві СФУЖО. Під час VI Конгресу, у 1992 році, була відзначена грамотою почесної членки СФУЖО, а в 1992 році отримала почесну грамоту від Епархіяльної Управи ЛУКЖК.

Покійна була чесною, сумлінною, послідовною, глибоко віруючою і свідомою українською жінкою, а допомога потребуючим приносила їй віраду і задоволення. У житті вона керувалася двома Божими заповідями: Любов до Бога і Любов до ближнього.

Пані Леся посилала стипендію студенту богослов'я в Куритибі, Бразилія, а також стипендії двом сиріткам-близнючкам до сиротинця в Бразилії. Вона надсилала в Україну багато книг і журналів, а також фінансову допомогу. Суспільна праця і допомога ближнім

завжди приносила їй душевну радість і втіху.

Поки сили не підводили її, вона не пропускала сходин Відділу та інших заходів. Наприкінці свого перебування на посаді Голови Відділу вона намагалася залучити до нього молодих членів. Останні 12 років життя пані Леся прожила в пансіоні ім. Івана Франка на вулиці Роял Йорк, але завжди цікавилася життям парафії, Відділу та подіями в громаді.

Дякуємо Богові, що ми мали щастя мати пані Леся серед нас. Своїми зауваженнями та мудрими порадами вона намагалася зробити роботу у Відділі, на парафії та скрізь, де працювала, віршею. Молимося до Господа, щоб Він дарував покійній Царство Небесне. Нехай Всемогутній Бог утішить серця рідних і близьких та допоможе їм перенести це горе. Нехай канадська земля їй буде пухом. Вічна їй пам'ять!

ЛУКЖК Свято-Миколаївський Відділ, Торонто

✠ Audrey Popowich Oct. 15, 1949–Nov. 26, 2023



Audrey Ida Lucille Popowich was born on October 15, 1949, to Gordon (Carp) and Myra (McFadden) Carpenter. She attended Broadview School from grades 1 to 12, graduating in 1967.

In her early years, Audrey enjoyed skating, basketball, volleyball,

badminton, and cheerleading. She attended and taught Sunday School for several years. She also worked at the local theatre, bowling alley, and the Esso Restaurant.

In her spare time, she enjoyed reading books, and bowled in a mixed team, as well as with her mom, aunt, and grandmother.

After High School, Audrey attended Success Business College in Regina, obtaining a certificate in stenography. She began employment with Last Oak Park Development (ski resort) in Broadview and from there continued clerical and stenographic work with various businesses until 1983.

In 1982, Audrey met David Popowich and they were united in marriage on July 20, 1985. They were blessed with one daughter, Shelly. Audrey enjoyed gardening and taking care of the yard. She helped with cattle and doing fieldwork. She loved being on the farm.

Audrey was very involved with the Church and UCWLC, serving several years on the Bake Sale Committee. She helped for many events in St. Peter & Paul hall, preparing for Fall Suppers, Praznyks, and Borsch and Perogy Suppers. Audrey was always willing to lend a hand.

In 2018, Audrey was diagnosed with Parkinson's Disease and in December 2022, she entered the Yorkton and District Nursing Home. She passed away on Nov. 26, 2023.

Vichnaya Pamyat! Eternal Memory!



Let us remember those who have departed in our prayers.

Send announcements and tributes to *Nasha Doroha*.

Winterkill

by Marsha Forchuk Skrypuch

A Harrowing Tale of Survival and Resilience During the Holodomor

Written by Mariya Shymchyshyn

Winterkill by Marsha Forchuk Skrypuch, published by Scholastic in 2022 and shortlisted for the Kobzar Book Award in 2024, delves into the harrowing period of the Holodomor, a term used to refer to the genocidal famine of Ukrainians in 1932-1933. This tragedy, often overshadowed in global historical discourse, saw millions of Ukrainians starved to death due to the deliberate policies of the Soviet regime. The horrific circumstances of the crime and the deliberate policy of concealing its consequences make it impossible to determine the exact number of innocent people who were starved to death in 1932-1933 and to compile a comprehensive list of the victims by name. The Institute of Demography and Social Studies of the National Academy of Sciences of Ukraine, named after Mykhailo Ptukha, has calculated that the population losses of Ukraine due to the Holodomor amount to 4.5 million people—specifically, 3.9 million people due to excessive mortality and 0.6 million as unborn.

Skrypuch's narrative focuses on the Chorny family in the village of Felivka near Kharkiv, beginning in February 1930. The story is poignantly told from the perspective of Nyl,



a young boy, whose innocent world is shattered by the brutal process of collectivization. The Chornys, together with many Ukrainians of that time, face unimaginable hardships as the Soviet regime enforces collectivization, confiscating their land, livestock, and property. Those who resist are jailed or exiled to Siberia, once peaceful villages and cities transformed into a landscape of fear and despair.

As the situation worsens, Chorny's close relatives—Auntie Pawlina and her little daughter, Tanya—manage to escape to Ternopil, a part of Ukraine that wasn't under Soviet rule. Meanwhile, Chorny's daughter Yulia, influenced by Soviet propaganda, leaves her family to join a kolkhoz. The father of the family is severely beaten for hiding grain under manure and dies soon after. Desperation drives the mother and two sons to plan an escape to join their relatives in Ternopil, but this plan is thwarted when NKVD agents imprison the mother for hoarding food.

Skrypuch masterfully captures the destruction of the Ukrainian way of life through vivid, heartbreaking scenes. One such moment is depicted through Nyl's eyes as he witnesses the village church's demolition:

"Just then, the top part of the bell tower moved. I stepped back, not quite sure if I was hallucinating. All at once, the heavy brass bells came loose from the inside and smashed to the ground. The belfry toppled sideways off the tower and slid down the roof, then hit the ground and splintered into dozens of pieces" (25).

This symbolic moment marks the end of an era, a community's spiritual and cultural life ruined alongside its physical structures.

In a particularly heart-wrenching scene, Nyl's mother, driven by hunger, risks her life in the fields:

"When we get to the edge of the field, Mama fell to her knees and began to squeeze the icy mud through her hands, looking for one hard nugget of sustenance at a time. I kept a lookout while she dropped kernels into the deep pocket of her skirt" (149).

This act of desperation ends tragically when she is killed, leaving Nyl and his brother, Slavko, to fend for themselves in a world ravaged by totalitarianism and famine. Without documents and money, they cannot move to a different place or find a job, and without passports, they cannot leave the country. The narrative raises poignant questions about survival, the erosion of

human decency under extreme duress, and the search for hope amidst relentless despair.

Winterkill sheds light on a dark chapter of Ukrainian history often neglected in the wider world. By bringing the horrors of the Holodomor to a younger audience, Skrypuch plays an essential role in ensuring that the memories of those who suffered are not forgotten. The novel's vivid storytelling and empathetic characters make the historical events accessible

and impactful for readers, fostering a deeper understanding of the Soviet regime's crimes against humanity.

The first novel about the Holodomor, Ulas Samchuk's *Maria* (1934), and the film *Famine-33* (1991) by Oles Yanchuk, based on Vasyl Barka's *The Yellow Prince*, were early efforts to document this genocide. Skrypuch's contribution through *Winterkill* continues this vital work, bringing to light the devastating impact of these

historical events and ensuring that the voices of the victims are heard and remembered.

Winterkill is an essential read for young adults and anyone interested in learning about the resilience of the human spirit in the face of unimaginable adversity. How will Nyl and Slavko navigate this bleak reality? Who will come to their aid, and how will their experiences shape their futures? Read the book to uncover the moving resolution of their story. ♦

The Lost Daughters of Ukraine

A book not to be missed

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

Internationally bestselling author Erin Litteken has delivered another outstanding novel with *The Lost Daughters of Ukraine* that beautifully examines the strength of the human spirit, loyalty, hope, and determination to overcome evil.

A two-page historical note opens the book providing context for a chapter on the history of the Second World War that is often overlooked and unacknowledged. As Yale historian Timothy Snyder documents in his book, *The Bloodlands*, there were an estimated 14 million noncombatant victims in Eastern Europe. This incomprehensible suffering was in addition to the death camps of the Holocaust. These mass murders occurred before and during the Second World War in the lands controlled by Nazi Germany and the Russians.

Litteken's grandfather was born in Volhynia, the far northwest corner of Ukraine, in the middle of the Bloodlands. The author tackled this very real human story based on the experiences her grandfather and his family suffered during the cataclysm of the Second World War.

The story unfolds in the summer of 1941. Ukrainians and their land were being ravaged by the Soviets from the east and the advancing Nazis from the west. We meet the main characters in the first few chapters. Each has a separate story to tell. Their paths intersect through family ties or events that befall Ukraine. Vivid descriptions of people and places in the opening chapters awaken readers to the terror ordinary people faced when families were destroyed, and lives

obliterated by the invaders.

Each character makes difficult choices impacting their survival or the fate of those they love. Their innocence is ripped from them as the evil of foreign aggression settles over their lives. Despite this, each character finds a way to maintain an open heart that allows them to feel hope, loyalty, and love. They do not allow the enemy to defeat them. Litteken's characters are realistic and believable. These intricate personalities navigate complex, unexpected events forever changing their lives. Within a few paragraphs, the characters create a bond with the reader that is felt throughout the book.

Litteken portrays the physical and practical struggles faced by those trying to survive war. She explores the emotional

struggles faced by survivors as they contemplate leaving their beloved homes and families, the risks they take to survive. They know what they are running from but have no idea what they are running towards, hoping that what lies ahead will be better than what they left behind.

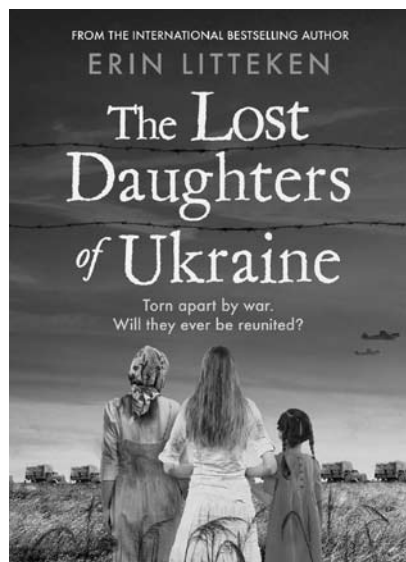
Litteken explores loyalty—to a friend, to family, to one's country, or even to oneself. Loyalty is tested, causing readers to ask, what choice would I make if this were me?

The end of the Second World War did not bring freedom to the Ukrainian nation. But a new chapter began in the lives of the survivors who managed to escape to the West. They faced fresh challenges while trying to heal from the cruel wounds left by war and aggression. Hope for a better future and determination to nurture love for the homeland they were forced to leave help them build new lives.

The most powerful part of this story is the realization that the events of the Second World War in Ukraine, and the Holodomor (the artificial genocidal famine of the Ukrainian nation) about a decade earlier, echo throughout the story, all the way into 2025—the current invasion of Ukraine by its bloodthirsty northern neighbour. This book shines a bright light on the historic insatiable greed of the Kremlin to dominate, oppress, and exploit Ukraine. The unbroken and indomitable spirit of the Ukrainian nation is a potent retort to Kremlin lies and propaganda.

Anyone whose parents or grandparents survived Soviet

and Nazi occupations of Ukraine, who desperately fled the onslaught of war, were enslaved in German labour camps, stayed in displaced persons camps after the war, searched for loved ones, and moved to safer lands, will find this story shockingly familiar. Litteken's scrupulous, intricate portrayal



of these life-changing experiences helps the reader comprehend more fully what the victims of the Second World War in Ukraine and Eastern Europe lived through, and how they were able to move forward.

After the last chapter, Litteken provides “Acronyms and Terms” that clarify less familiar names and designations mentioned in the book. An eight-page “Author’s Note” follows to elaborate on more specific points of history with documented details of what the victims of Nazi and Soviet tyranny were forced to bear. For example, “By November 1943 the required age minimum for labourers [as demanded by the Nazis] had been lowered to ten years old. If people refused

or ran away, their homes were burned and their families punished” (Page 394). “Oppressive circumstances experienced by the characters... are drawn from a myriad of firsthand accounts” (Page 394). Litteken encourages readers to delve into the complexities of the history of the Second World War in Ukraine by providing a solid bibliography of respected academic volumes on the subject.

Litteken provides a two-page “Book Club Questions” bonus probing issues the characters faced. These help us grasp the incomprehensible choices people had to make, placing the reader in the character’s shoes.

The Lost Daughter’s of Ukraine is a skillfully written story of fiction based on real people and events. The human catastrophe it retells is anything but fiction. The author demonstrates meticulous research into her subject. She enlightens, educates, and builds understanding while providing a very satisfying read based on historic facts. This book, published in 2023, has been translated into several languages. It joins Litteken’s earlier award-winning volume, *The Memory Keeper of Kyiv*, from 2022 that has been translated into 17 languages.

The Lost Daughters of Ukraine is a book that will not be soon forgotten. It will change the way we look at a dark chapter in world history and helps us recognize that totalitarianism, imperialism, and the methods they use to subjugate innocent people and countries are evils better left in the 20th century. ♦

We are delighted to announce that Viktoriia Marko has been selected as the new editor of *Nasha Doroha*.

Viktoriia is a devoted mother of four—Mykhailo (daughter-in-law Solomiia), Anna, Mariya, and Yuriy. In September 2016, she and her family immigrated to Canada and are now residing in Saskatoon, SK.

In Ukraine, Viktoriia served as an Associate Professor at the Ukrainian Catholic University in Lviv and was principal of the Metropolitan Andrey Sheptytsky Sunday Catechetical School in Sambir, Ukraine. Viktoriia is committed to her vocation as a catechist and her dedication has been recognized by Church leaders, including a letter of recognition from His Beatitude Sviatoslav Shewchuk in 2011 for her contributions to catechetical ministry.

In Canada, Viktoriia led the Youth and Young Adult Ministry Office for five years in the Eparchy of Saskatoon. Currently she is employed by the Greater Saskatoon Catholic Schools as a religious consultant for the Byzantine Rite, and as a high school teacher.

Viktoriia is an active member of St. George's Ukrainian Catholic Cathedral in Saskatoon and became a member of the UCWLC in 2018. Viktoriia has a deep and sincere love for her parish community and its members. Passionate about nurturing the faith of others, she dedicates significant time to working with children, youth, parents, and catechists. Her commitment is evident in her efforts to develop catechesis and organize various parish events that foster a sense of belonging and spiritual growth within the community.

With over 40 publications to her name, including articles and books, Viktoriia brings a wealth of experience and expertise to our publishing team. As we embark on this new chapter, we are confident that Viktoriia's vision and dedication will elevate our journal and resonate with our readers. We look forward to the fresh perspectives and insightful content she will bring to our pages. ♦



Ми раді повідомити Вас, що Вікторія Марко стала новим редактором *Нашої Дороги*.

Вікторія — мати чотирьох дітей: Михайла, невістки Соломії, Анни, Марії та Юрія. Вікторія разом із родиною іммігрували до Канади у вересні 2016 року. Нині вони проживають у Саскатуні, провінція Саскачеван.

Вікторія працювала доцентом Українського Католицького Університету у Львові в Україні та була директором недільної катехитичної школи імені митрополита Андрея Шептицького в Самборі. Вікторія є глибоко віддана своєму покликанню як катехит. Її посвята та вклад були відзначені церковними лідерами, зокрема грамотою від Блаженнішого Святослава Шевчука у 2011 році за її значний внесок у катехитичне служіння.

У Канаді, впродовж п'яти років, Вікторія була головою комісії у справах молоді Української Католицької Єпархії Саскатуну. На даний час вона працює консультантом з релігійних питань щодо візантійського обряду в католицькому шкільництві Саскатуну та вчителем старших класів.

Вікторія є активною парафіянкою української католицької церкви святого Юрія в Саскатуні. У 2018 році вона стала членом Ліги Українських Католицьких Жінок Канади (ЛУКЖК). Вікторія має глибоку і щиру любов до своєї парафії та її членів. Вона із запалом займається зміцненням віри інших, присвячуючи значну частину часу роботі з дітьми, молоддю, батьками та катехитами. Її відданість проявляється в зусиллях щодо розвитку катехизації та організації різноманітних парафіяльних заходів, що сприяють формуванню відчуття приналежності та духовного зростання у спільноті.

Маючи понад 40 публікацій, зокрема статей та книг, Вікторія збагатить своїм досвідом та знаннями нашу видавничу команду. Розпочинаючи цей новий етап, ми впевнені, що її бачення та відданість піднімуть наш журнал на новий рівень і знайдуть підтримку у наших читачів. Ми з нетерпінням чекаємо на свіжі перспективи та проникливий зміст, якими вона наповнить сторінки нашого видання. ♦

AS ECCLESIASTES 3:1 REMINDS US,
“There is a time for everything, and a season for every activity under the heavens.” With this in mind, I bid my farewell as editor of *Nasha Doroha*. In my five years as editor, I have had the privilege of overseeing stories, articles, profiles, successes shared, reports given, emails exchanged—all through the challenge of a pandemic and an ongoing war in Ukraine.

It has been an honour to edit the UCWLC’s beloved periodical. I have learned from each submission—both from the writers and content itself. As editor, I become emotionally invested. You don’t know how many articles have enlightened my soul or brought me to tears.

I want to specially recognize those members who have passed away. I am deeply humbled when I read about their lives and the profound impact the UCWLC had on them. As well, my faith in the Lord has grown due to the spiritual articles submitted, and my faith in humanity has been strengthened when I read about the good works done by UCWLC members and other readers of ND.

I would like to extend a series of heartfelt thank-yous. If I forget someone, please forgive me for it is not intended. To each person who has ever submitted to *Nasha Doroha* or collaborated with me, I thank you. To all readers of ND, it is created for you. To my husband and children for walking this journey with me; and to my parents, Gene and Sylvia Bodnar, for their wisdom. To UCWLC President Marlene Bodnar and Past President Barb Hlus, for believing in my work and giving me confidence. I value our friendship and appreciate your unwavering support. To all the religious who I consulted or who contributed to ND. St. Basil’s Branch Edmonton, for your prayers and example. To the ND reps who are always willing to help... you keep me on my toes! Rosemarie Nahnybida, for being there for me when I first signed on and I had no road map to follow. Elizabeth Zahayko, thank you for your kindness and for always helping with no hesitation. To Mariana Wasnea, my translator, assistant, and go-to person who handled all things Ukrainian. The details wouldn’t be in ND if it wasn’t for you. And Ihor Kodak who oversees technical production. You are my second set of eyes, the artist who creates the beauty of the magazine. You are also perhaps the most patient man in the world.



By reading and editing submissions, I have grown in selflessness and love. Your generous hearts inspire me to do more, and care more. It played a large part in my decision to move on from ND (although I will still be proofreading and doing some writing). By the prodding of the Holy Spirit, I am compelled to continue spreading the Gospel, albeit in a different way. So I ask for your prayers as I walk on in my journey, just as I will remember you in mine. Our new editor, Viktoriia Marko, is very capable and will invigorate ND. She will be learning the ropes, and I hope that you will reach out with your support and encouragement just as you did for me.

Through *Nasha Doroha* I have seen countless demonstrations of how Jesus Christ loves each one of us for who we are, just the way that we are. May we open our hearts to His love and look upon others with His eyes so we may see them as He does. And may we never forget the goodness of God, remembering to put Him first in all things. Blessed be God forever!

It has been a pleasure serving you.

Lyrissa Sheptak



Lord,
Enlighten what is dark in me
Strengthen what is weak in me
Mend what is broken in me
Heal what is sick in me
Revive whatever peace and love has died in me

“Serving in the church was as natural to me as breathing.”

For Sr. Theresa Anne Slota, SSMI—aka Sr. Terry Anne—a life of serving God sprang not only from God’s gentle nudge, but from seeing family serving Him all through her life.

Born in Toronto, Sr. Terry Anne, the oldest of four children, had the example of service to God as an everyday event. With an uncle who was a Basilian priest (Uncle Father George), and an aunt who was a Sister Servant of Mary Immaculate (Auntie Sister Anne Marie), monasteries and convents were familiar places to the family. To the children, they were welcoming places of extended family and friends. “You could always find a priest or a sister... but especially the priests... at our house for coffee during the day,” says Sr. Terry Anne.

It was no wonder that serving God eventually became a natural career choice. “I always knew I wanted to serve God. I never thought of being a Sister. I just wanted to serve God. Before school from grades 4 to 8, I served at daily Liturgy every weekday morning before school. It was just something I wanted to do,” she explains. Blessed with a Catholic education all through her school years, Sr. Terry Anne attended St. Rita’s elementary school, and Mount Mary Academy, which was both a day school and a boarding school. She was a boarder for four years.

Sr. Theresa was a typical student. Looking at her angelic face, it is hard to imagine that she was a “true blue teenager, doing more than one detention. Ask Sister Suzanne, who taught me in grade 10!” Friends and fun were more important than textbooks and final exams.

Even though she had a special young man in her life in her last two years of high school, Sr. Terry Anne knew that married life was not her calling. She graduated from grade 12 in June 1966 and entered the Novitiate of the Sisters Servants of Mary Immaculate on August 28, 1966. Clearly this was God’s agenda, and a surprise to her parents! “I told my parents in the month of May 1966, that I was entering the convent. At first my parents thought I was not being sincere since I never expressed a desire for religious life.”

Sr. Theresa took her final profession of vows in 1974 and completed her BA in psychology and English at McMaster University in 1975. From then, God’s path took her in many directions: opening a mission in Lourdes, then back to Canada to fulfill a call for more high school teachers. After receiving her B.Ed. from the University of Toronto, she came to the Sacred Heart High School in Yorkton till 1991. Then began a two-year sabbatical to receive her MA, interrupted by a new assignment with diplomatic status as employee of the Holy See in the apostolic Nunciature in Kyiv, Ukraine. This had a thrilling highlight: hosting Saint Pope John Paul II for five days in their Nunciature.

From there, it was back to Toronto in 2004, then Winnipeg in 2006, to be the secretary for Metropolitan Lawrence Huculak. But she could not put her suitcases into storage yet!

Elected as SSMI Provincial Superior for Canada in 2009, she was elected as General Superior 2011-2017, visiting 17 countries where Sisters were missioned. In October 2019, she was missioned to Yorkton, Saskatchewan, and now helps at St. Mary’s Ukrainian Catholic Church by leading liturgies, and being an active member of the UCWLC at the parish.

When asked what she would tell a young lady considering this calling, Sr. Terry Anne says, “To serve God is not a job, it is a grace and a calling that immerses you in the fullness of life... and when you let yourself go and just be guided by Grace and God’s love, there is nothing more exciting and fulfilling.” And truly, Sr. Theresa Slota’s life has been a sparkling whirlwind of service to God, adventure, and beautiful experiences!



Above left: Sr. Terry’s aunt, Sr. Anne Marie Kozakewich on her 100th birthday. Above right: hosting Saint Pope John Paul II for five days in the apostolic Nunciature in Kyiv, Ukraine.