

"... It would be surprising and also contrary to American traditions if our citizens of Ukrainian descent failed to retain interest in their former homeland or to show concern for the fate and future of Ukrainians there..."
JOHN F. KENNEDY

СВОБОДА SVOBODA

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Khrystos Rozhdavetsia — Christ is Born!



CHRISTMAS PASTORAL LETTER

OF HIS EXCELLENCY, THE MOST REV. ARCHBISHOP
— METROPOLITAN AMBROSE SENYSHYN

The joyful season of Christmas affords us the opportunity to extend greetings to the venerable Clergy, Religious and beloved faithful with our traditional salutation, "Christ is born."

Just as the impoverished shepherds and the wealthy Wise Men came to Bethlehem's Manger to adore the Christ Child, so we today, young and old, rich and poor, from near and far, have come to Church to adore our Divine Savior and to thank Him for His immeasurable love of mankind. Let, therefore, the Faith whose bright rays illumined the shepherds and Magi in Bethlehem, shine brightly upon our souls so that we may understand the divine mission of the newly-born Son of God, Jesus Christ...

(Matt. VI:33). He also warns humanity against prevailing dangers with the words: "what does it profit a man if he gains the whole world and suffers the loss of his soul?" (Matt. VIII:36)...

Jesus Christ's great love always had a tremendous influence upon idealistic people. Christ conquered the world not with might, but with love. Millions from all walks of life have followed Christ. Because of the generous love of Jesus, His Mother, the Blessed Virgin Mary, dedicated herself in a special manner to Her Son and His Apostolic work. From Holy Writ we know that the shepherds and Wise Men greatly valued Christ's love and manifested their appreciation with gifts to the Christ Child. The ineffable love of Our Savior inflamed the hearts of the Apostles in their missionary work. They went into the world and announced the word of God's truth, without regard to personal suffering, hardships and even death. This same love of Christ shines brilliantly today on the priests, missionaries, Religious, teachers and all workers who have dedicated their lives and talents for God's greater glory and the salvation of souls. We ought not permit silence to cloak the heroic heritage of God's kingdom and His justice

To understand in some way the mystery of the immeasurable love of Christ for mankind, Holy Mother Church uses a symbolic analogy comparing Christ with the sun which shines, radiates, heats and succors life. The sun brightens the entire universe, showing things in their proper perspective by exposing the beautiful as well as the ugly. Christ, "the sun of truth," teaches us the true value of supernatural things and exhorts mankind to seek first God's kingdom and His justice

... (Continued on Page 2)

CHRISTMAS PASTORAL LETTER

OF HIS EXCELLENCY JAROSLAV GABRO,
BISHOP OF CHICAGO

Dearly Beloved in Christ:

The sublime joys of Christmas include both our knowledge of God's goodness in offering His own Son to save us, and the constant hope that we may be counted among those who can be redeemed.

We are always welcome to the presence of God, with whatever shortcomings and faults we continually beg Him to forgive and correct. We have this great certainty that we are welcome, for He has expended Divine Love so variously to us: we adore Him in this Blessed Season as the Christ Child, yet He comes to us in other and penetrating ways. We have the privilege of worshipping Christ in the tabernacle of each church; it is the same Christ teaching us through the instructions of the Holy Father and the Ecumenical Council; His presence is explained to us through the guidance of our Bishop; the commands of Our Lord are transmitted through legitimate superiors of Church, State, and Family; the Christian charity so integral an aspect of the Christmas celebration allows us to see Christ in every member of the Mystical Body of Christ.

On this, the First Anniversary of our Diocese, in the month when we commemorate the coming of Christ to His Faithful throughout the entire world, for all time, may I express to you the great satisfaction that has attended our efforts in advancing the cause of Christ's Church in the St. Nicholas Diocese. The pious zeal and enthusiasm that are so greatly in evidence among you, in all our parishes, confirm our belief that the most necessary and fundamental truths of our Religion, emphasized for us in the observance of the Holy Days of Christmas, are the standards for your admirable Christian life now, and the guides for your eternity.

May Almighty God bless us all, V. Reverend and Reverend Fathers, Sisters, Laity, our friends and benefactors, as we appreciate in greater measure, with each Christmas Season, the goodness and mercy that are continually bestowed on us, our Church, and the entire world, as we seek to make whatever return lies within our abilities to aid the cause of Christ's Church on earth, and to secure the salvation of our own immortal souls.

We pray with equal fervor for the intention of peace throughout the entire world, particularly for the welfare of our persecuted Ukrainian Catholic Church, that the Divine Charity that gave us the Son of God, many move to forgiveness hearts that seek revenge, convert the minds of those inclined to the destruction of humanity's achievements, and unite us here, even on this earth, in a mutual and fraternal striving for a blessed eternity.

So, indeed, we have cause for rejoicing, knowing that our hope for redemption is so inseparably united with the great happiness of this Christian Feast.

For the Very Reverend and Reverend Fathers, the Venerable Sisters, and the devoted Faithful of our St. Nicholas Diocese, the Christmas Season will be an additional source of rejoicing, for it was in this month, in 1961, that the Holy Father, Pope John XXIII, elevated the Ukrainian Catholic Church in America to a new dignity, by establishing our St. Nicholas Diocese in Chicago, the third Diocese for our Ukrainian Catholic Church in the United States of America.

Given from the Cathedral of St. Nicholas, Chicago, December, 1962.
Bishop of St. Nicholas in Chicago
Jaroslav Gabro

KOLIADY - UKRAINIAN CHRISTMAS CAROLS

БОГ ПРЕДВІСНИЙ
НАРОДНІСЯ

Бог Предвісний народився,
Прийшов десь із неба,
Щоб спасти люд свій ввесь,
Тай утішався.
В Вифлемі народився
Месія, Христос наш,
Господь наш, для всіх нас,
Нам народився.
„Слава Богу“ — заспіваймо,
Честь Сину Воєному,
Господу нашому
Поклінь віддаймо!

НА НЕБІ ЗІРКА ЯСНА
ЗАСЯЛА!

На небі зірка ясна засяла
І лясним світлом сіяла,
Хвиля спанення к нам завитала
Там Діва Бога раждає,
Щоб землі з небом в одно
Злучити,
Христос родився: Славте!
Благослови нас, Дитяно Боже,
Скрипи своєю ласкою,
То і пекельна сила не зможе
Нас розділити з Тобою.
Благослови нас, ми ж Твої діти,
Христос родився: Славте!



ВОЗВЕСЕЛІМСЯ ВСІ РАЗОМ
НИНІ!

Возвеселімся всі разом нині,
Христос родився в бідній яслях
Последнім віком став
Чоловіком.
Всі утішаймося на землі!
Всі утішаймося на землі гоїно,
І честь віддаймо йому достойно.
Понаданому, з неба даному,
Котрий увесь світ відкупив.
Пісні співаймо согласно, мило,
І тьржествуємо всі разом широ,
„Слава во вишніх, а мир для
нижніх!“

БОГ СЯ РАЖДАЄ...

Бог ся раждає, хто ж Го може
Знати, —
Ісус Му ім'я, Марія Му Мати!
Тут ангели чудяться,
Роденного бояться,
А від стоїть, трясеться,
Осел смутно шастється, —
Пастиріє клячуть,
Бо за в плоти бачать
Тутже, тутже, тутже, тутже,
Тут!

Broadcasts Tell Soviet Public About Christmas Festivity in Free World

NEW YORK. — The Kremlin's abandonment of its abortive attempt to turn Cuba into an aggressive missile base opened a prospect of peace on earth for Christmas 1962. This is the theme of one special program broadcast to the peoples of the USSR by "Radio Liberty."

Other programs, acquainting the Soviet listener with the various Yuletide customs in the free world, will be beamed to the Soviet Union throughout the holiday season. They will serve to remind the freedom network's audience of a holiday that the Soviet government does not recognize.

Since it radically increased its power last year, "Radio Liberty" has been the West's principal shortwave voice heard in the Soviet Union. Its broadcasts are launched from four 250,000-watt transmitters in Spain, from a battery of transmitters on Formosa, and from the network's main facilities in West Germany.

The radio's round-the-clock broadcasts will pick up religious services of various

Crack Down on Fundamentalists In Ukraine

MOSCOW (UPI). — The Soviet press has reported two trials of members of fundamentalist religious groups, including a man described as the head of the Jehovah's Witnesses sect in the USSR.

The labor newspaper Trud, in reporting the Jehovah's Witnesses trial at the western Ukrainian town of Uzhhorod, claimed the group's leader had repented his views and his sentence was reduced.

In the second trial, reported by the newspaper Gudok, an unspecified number of members of the Pentecostal sect were tried for such activities as refusing to serve in the army.

Some fundamentalist sects here are condemned as anti-social because they advocate pacifism.

The Trud story said a man called Potashov, the Jehovah's Witnesses leader, maintained contact with the sect's headquarters in Brooklyn through foreign tourists.

"The sect of Jehovah's Witnesses is actually not a religious but a political organization. Its leader in Brooklyn have worked out special instructions for the complete secrecy of its activity," Trud said.

Z. Snylyk Selected to U.S. Olympic Soccer Team for Third Record Time

ST. LOUIS, Mo. — Zenon Snylyk became the first soccer player in U.S. history to be selected three times to this country's Olympic Team which will represent the United States at the forthcoming Pan-American Games in Sao Paulo, Brazil, and at the Olympic Games in Tokyo, Japan, in 1964.

The selection of the 18-man Olympic Soccer Team was made after the two-day final trials held in St. Louis, Mo., on Saturday and Sunday, December 29 and 30, 1962.

Myron Krasny, representing the University of Connecticut, was also selected to the team as a substitute inside forward. Two other Ukrainian soccer players, J. Strachowsky from the Chicago Lions and W. Shmotolocha from Pratt Institute, New York, participated in the trials in St. Louis, along with 50 of the best soccer players from various sections of the country.

Z. Snylyk was one of the four players selected unanimously by the 9-man committee consisting of soccer coaches and officials of the United States Soccer and Football Association.

Hungarian Leader Deplores U.S. Stand on Hungary

UNITED NATIONS, N. Y. (RNS). — Msgr. Bela Vargas, a prominent Hungarian leader and president of the Budapest Parliament before the Communists took over in that country, declared that a U.S.-sponsored resolution to abolish the post of U.N. Representative on Hungary, had sounded "the death knell... for the hope of Hungary's freedom fighters."

His comments referred to a U.S.-backed resolution which was approved by a vote of 61-0, with 19 abstentions, in the U.N. Political Committee. The resolution, which now goes to the U.N. General Assembly, would abolish the post of U.N. Representative on Hungary now held by Sir Leslie Munro

of New Zealand. The post was created in 1958 to enable an on-the-spot investigation of Hungary in the aftermath of the revolution of 1956. Hungary, however, has never permitted Sir Leslie to enter that country. The abolition of the post, Monsignor Varga said, means formal recognition of the status quo: "The Hungarian people have suffered a final betrayal... It may take centuries now to liberate them," he added.

With final passage of the resolution, all questions concerning Hungary will be dealt with by U.N. Secretary General U. Thant.

KHRYSTOS ROZHDAVETSIA!

On the occasion of the Ukrainian Christmas holiday, the Ukrainian National Association, and the Editors of SVOBODA, THE UKRAINIAN WEEKLY and THE RAINBOW send traditional Christmas greetings to all the members of the UNA and the readers of its publications, and wish them a happy and merry celebration of the Savior's birth.

Ukrainian Orthodox Bishops Issue Christmas Pastoral Letters

PHILADELPHIA, Pa. — The Most Rev. Ioan Theodorovych, Metropolitan of the Ukrainian Orthodox Church in the United States of America, issued a special Christmas Pastoral Letter to the faithful in this country, in which he appealed to them to cultivate Ukrainian Christmas traditions and to uphold Christian virtues.

President Kennedy Predicts A "Free Havana"

MIAMI, Fla. (Special). — President Kennedy told forty thousand cheering Cubans last Saturday that the proud battle flag of Brigade 2506 — the unit that staged the ill-fated invasion in the Bay of Pigs in April, 1961 — will one day fly over a "Free Havana."

The drama unfolded in Miami's large Orange Bowl, where more than 1,200 khaki-clad survivors stood at attention, while President Kennedy slowly reviewed the ranks.

The President told the emotion-choked Cuban crowd that the Brigade's "conduct and valor are proof that although Castro and his fellow dictators may rule nations, they do not rule people; that they may imprison bodies, but they do not imprison spirits; that they may destroy the exercise of liberty, but they cannot eliminate the determination to be free."

"By helping to free you, the United States has been given the opportunity to demonstrate once again that all men who fight for freedom are our brothers, and shall be until your country and others are free," the President stated.

'Exhibit of Martyr-Church' in Rome

ROME (NC). — "We are not the real 'Church of Silence' because we bear witness daily and our voice cries to Heaven."

These words of an Iron Curtain bishop greet the visitor as he steps into a large room of Rome's Biblical Institute, which now houses an "Exhibit of the Martyr-Church."

The bishop's words go on: "But it is the Church in the free countries that is a 'Church of Silence' if the faithful, having received everything, remain silent before our tragedy."

A panel on the Ukrainian Soviet Socialist Republic, for example, shows 10 bishops killed, deported or prevented from carrying out their work; 2,749 priests killed or in concentration camps, 1,050 nuns chased from their convents; and 673 religious men killed or expelled.

Similar statistics are given for most of the nations now under communist rule. A separate panel pointed out that one-third of the world's land surface, 35 per cent of its people, 12 per cent of all Catholics and 9 per cent of all Christians are living in communist-dominated lands.

A panel on the Soviet government's treatment of Catholics illustrated the staccato style of the exhibit: "White martyrdom of the Catholic Church — Destination Siberia — 20 million slaves in the immense frozen steppes — Work in the open at 60 below zero — Families broken asunder without pity — The only strength, the Faith — The deep mines, new catacombs — The heroism of secret priests — They chose to stay among the Siberian exiles..."



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Editorial

KHRYSTOS ROZHDAYETSIA!

Throughout the world Ukrainian families once again are to observe their traditional Christmas according to long-established traditions and customs. They will inaugurate this spirit of Rізdvo with the traditional and beloved carol "Boh predvichny" ("Eternal God") as they gather around the Christmas table to partake of the holy supper — sviata vechera. Praise will be given to God and good wishes of health, prosperity and happiness will be expressed within Ukrainian families, and the traditional Christmas gifts will be exchanged.

But not all Ukrainians will be allowed to celebrate their traditional Feast of Nativity freely and unrestrictedly. We know for a fact that the Soviet government which rules Ukraine today has been systematically pressing to eradicate religion and all Christian observances from among the Ukrainian people. We know that since 1945 the Ukrainian Catholic Church in Western Ukraine, Carpatho-Ukraine and Bukovina has been the target of the most ruthless and inhuman persecution by the Kremlin. The entire Ukrainian Catholic hierarchy has been arrested and deported on trumped-up charges, while the spurious Russian Orthodox church has been imposed upon the enslaved Ukrainian people. The genuine Ukrainian Orthodox Church was also brutally liquidated by Moscow prior to the destruction of the Ukrainian Catholic Church.

So, when celebrating our Christmas on January 6 this year, our minds and thoughts should be diverted to the land of our forebearers — where our brothers and sisters, our close relatives and friends — are observing this traditional Feast of Nativity in catacombs for fear of persecution. Whatever happiness they may be able to enjoy, they certainly will not enjoy this great holiday in the same manner and in the same degree of freedom as we can enjoy it here or elsewhere in the countries outside the Iron Curtain.

But while celebrating and observing this traditional Christmas Holiday, we must renew our faith in the mission of God's Son on this earth and his eternal teachings. We must rededicate ourselves to these immortal virtues which He preached and for which He died on the cross. These virtues are the love of our neighbor, forgiveness, and charity.

It has been a long-established Ukrainian custom to bring gifts to our loved ones and friends during the Christmas holidays. The gift of koliada, that is a donation to some worthy charitable cause, has been widely practiced during Christmas. In the old country it was some charitable purpose, such as the political prisoners, Rіdna Shkola (Ukrainian private schools), Ukrainian war invalids or orphanages.

Here in the United States we have been contributing our koliada to the United Ukrainian American Relief Committee (UUARC), which has been helping our displaced persons and refugees. Although the bulk of these Ukrainian war victims has been resettled in various overseas countries, there still are thousands of destitute and needy Ukrainians in Europe who are in dire need of our charity and support.

The UUARC is again appealing this year for our donations and contributions. Its operations and activities are far from terminated and completed. Therefore, we should not only contribute personally but we should also encourage our friends, who might not know of such appeals by this veteran Ukrainian American relief organization, to do so.

So, let us celebrate this joyful Feast of Nativity with our dedication to Jesus Christ and his divine teachings. But let us also exercise the prerogative of lay apostolate — let us help those who are less fortunate, because they are living in different environments which do not permit them to enjoy the same prosperity we enjoy.

May Christmas of 1963 bring all joy and happiness to our close collaborators and to our readers and supporters, and to all who are dedicated workers in our Ukrainian American and Ukrainian Canadian communities.

To all of them and to our kinsmen wherever they may be, we send our traditional Ukrainian Christmas greeting:

KHRYSTOS ROZHDAYETSIA!

CHRISTMAS CUSTOMS

By CLARENCE A. MANNING

For most people, even the most ardent and sincere believers, Christmas is not only the religious commemoration of birth of Christ in Bethlehem, but it is the center of many national customs and traditional rites which at bottom have very little connection with the Christian faith. Sometimes we can trace their origin even to pre-Christian pagan traditions which of course varied with the prevailing national stocks and their methods of commemorating their own religious traditions whatever they were. This we can never forget when we think of the way in which Christmas is celebrated in different countries, for whatever the origin there has been a surprising admixture of the most diverse elements which have passed into the subconscious of the people and seem to them to have been original parts of the entire Christmas season.

We have very little objective historical evidence for the birth of Christ on December 25 according to the official Julian calendar and even the year taken to mark the first year of the Christian era was more or less arbitrarily chosen by a comparison of what scattered data have been given by the Gospels, especially by St. Luke. There is none of that certainty that we have in connection with the date of the Resurrection which was clearly connected with the Jewish Passover. Yet the fact that Christmas and the still earlier feast of the Theophany or Epiphany as it was called in the West were placed in the end of December and early in January may be a strong indication that the event occurred about this time, shortly after the Winter Solstice when the days begin to lengthen. We must never forget that the calendar which was compiled under Julius Caesar about sixty years before the birth of Christ was really the first calendar to receive anything like a broad general acceptance and that all the various local calendars which died hard offered great difficulties to the pinning down and accurate dating of any important event. The ancients seem to have cared very little for that kind of accuracy which is the goal of every modern historian and chronologist.

Yet once the day had been set, the next stage had been Christianity emerged from the catacomb, and became the state religion of the Roman Empire was to take advantage of those pagan festivals to which the population had long been accustomed. Such was the Saturnalia in Rome, a time of gaiety for both master and slave, a time of relaxation at the Winter Solstice and it was not long before some of the least objectionable features of that festival began to be incorporated into the folk rites that surrounded and marked the celebration of the religious holy day of Christmas.

Then as Christianity spread through the more outlying regions Christmas absorbed the rites of the different areas and modified each in its own way. Thus in England where the Christians of the first centuries before the mission of St. Augustine sent by Pope Gregory the Great to convert the Saxon invaders had come in contact with the religion of the Druids with their cult of the holly, the mistletoe and fires at the Winter Solstice, the traditions that prevailed in medieval England, largely dealt with the same symbols and the bringing in of the Yule log symbolized the Christianization of much of the old cult usages. In the same way most scholars believe that there were koliada songs in Ukraine long before the time of Sts. Olha and Volodymyr but of course the scantiness of our knowledge of Ukrainian paganism makes it very difficult to decide what form those songs actually had. Even the kutya seems to be a survival in Christian form of some pre-Christian rite. The Christmas tree was probably in origin German or Scandinavian and other forms of celebration were natural to the Latin countries of southern Europe.

Intermingling of Traditions

For centuries the intermingling of these various traditions proceeded very slowly, almost not at all and so for centuries each people worked out and developed their own traditions, but we can never forget that every contact of cultures had the inevitable tendency of producing in slight degree a fusion or the acceptance of some new element which might at first sight be inconsistent with the general picture that the culture presented. Yet after centuries that detail was instinctively felt as part of the national tradition, and was stubbornly defended even by the descendants of those people who undoubtedly opposed it in the beginning. Such was the introduction of the Germanic Christmas tree into England due to intermarriages between the English and some of the German royal families. A development that took place in relatively modern periods after many of the traditional English customs had been forced into the background by the extremes of the Puritan movement in the seventeenth century connected with Oliver Cromwell.

Composite Christmas Picture in America

The process of assimilating the various national customs for the celebration of Christmas in the United States was far more complex and rapid for the early settlers of the thirteen English colonies were a completely mixed group. There were Puritans who scoffed at the very idea of Christmas customs and endeavored to bar any commemoration of the Christian year for they contented themselves with a Fast Day in the spring for the success of the harvest and a Thanksgiving Day in the autumn for its successful completion. There were cavaliers and Church of England

people in the Middle States and South who tried to hold to many of the English customs but there were also settlements of French Huguenots who brought with them their own traditions from France; there were the Dutch in New Amsterdam who brought the customs of Holland and a high regard for St. Nicholas and celebrated his day extensively; there were Germans who settled in many places in New York state and Pennsylvania, including the so-called Pennsylvania Dutch who were really Germans from the Palatinate; there were Swedes in Delaware and elsewhere and even individual Poles and Ukrainians who were often lost as individuals in the seething melting pot of the early centuries and could exert no direct influence on the general mode of living.

Out of this confusion there came a universal use of the Christmas tree for conifers were abundant and in 1822, Clement Clarke Moore, a graduate of Columbia College and Professor of Greek and Hebrew in the General Theological Seminary in New York City, wrote for his own family and friends *The Night Before Christmas*. The poem was published some years later from a chance copy in Troy, New York, and from that moment we can really say that a new Christmas mythology and system of folk customs was born, for like Washington Irving in the *Knickerbocker History of New York*, Moore mingled English, Dutch and German elements and he moved St. Nicholas to Christmas Eve and joined him with the Santa Claus of the German tradition, while he provided Santa's reindeer with good German and English names. A playful poem has colored for almost a century and a half American popular thinking about Christmas, for the poem well describes the half-urban and half-rural life that went on around 22nd Street and the Hudson River in what is now the downtown district of New York but was then in the outskirts of the city in the region of country estates. Many of the details are strangely inconsistent with American urban life today with the great apartments and the newer methods of heating which have practically rendered chimneys obsolete or reduced them to small and composite flues not accessible to even the smallest chimney sweep, far less to a jolly old elf-like Santa Claus carrying a heavy bag of toys.

It is on this basis that new details are being introduced into the modern American Christmas and in all probability sooner or later some of the Ukrainian customs will be fitted into the already composite picture, for even more than the old American traditions the Ukrainian customs grew up in a purely rural atmosphere where the individual families prepared the Christmas meats out of the products of their own fields and flocks.

The changes that have come up in the older American traditions are partly the result of commercialism as the widespread poem and song of Rudolph the Red-Nosed Reindeer and the display in many department stores of pathetic examples of reindeer labelled with the traditional names or in a philanthropic vein the large corps of Santa Clauses to be seen on almost every street corner collecting funds for the poor and needy or acting as advertisements here and there throughout the city. But there is an additional reason to be found for this commercialism in the fact that there are today in the cities relatively few families that are not looking to stores of various kinds to supply needs that even a half century ago were satisfied by the work of the various members of the family who for almost a month were busied with the preparations for Christmas, while the religious aspect of Christmas is being satisfied more and more by the setting up of creches representing the birth of Christ in Bethlehem and featuring the actors in the Christmas story, the shepherds and the Magi, while services on Christmas Eve in the various churches are attracting a larger and larger proportion of the actively religious population.

This process of differentiation between Santa Claus and Christmas is almost directly opposite to the policy in the Soviet Union which is actively trying to supplant the religious elements and to take Russian traditional figures as Red-nose Frost and spread them through the Soviet Union on a different day as a means of Russifying the population and attracting it away from both its traditional religious usages and its folk customs on the ground that both are dangerous rivals for the prevailing Soviet atheism.

In every country in the world, in the southern hemisphere as well as in the north, there exists a widespread system of folk customs connected with Christmas and bound more or less closely with the religious celebration. The latter is unchanging, the former change slowly but steadily as cultural contacts change but each almost regularly maintains its own distinctive features and if the Ukrainians in the United States and Canada seem to some purists to be harming the strictness of their traditional celebration, they are just as inevitably providing for their continuation by including them and their carols in the celebration of their neighbors and enriching the culture of all the people. That process is going on slowly and so it will continue for centuries further as it has for centuries in the past.

UKRAINIAN CHRISTMAS CAROLS ON AIR IN DETROIT

DETROIT, Mich. (Special). — For the first time WJR Radio in Detroit will be carrying Ukrainian Christmas carols on Ukrainian Christmas Eve according to information of Eugene Barna. This program will be broadcast over WJR - 760 Kes. from 9.10 P.M. to 9.30 P.M. on Sunday, Jan. 6, 1963.

Christmas Pastoral Letter

(Concluded from Page 1)

our Ukrainian pioneers who erected churches and other institutions in America. They, out of love of God, built the churches in which we pray today; they established schools and charitable organizations from which multitudes have profited.

Our Church and our nation has remained constant in their allegiance to God not only in times of prosperity but also in days of trial and tribulation very much in the fashion of Job. The whole world knows that our Ukrainian hierarchy, clergy, Religious Orders and Congregations as well as millions of the laity behind the Iron Curtain had given and still give testimony of their love and faith in Christ and His Church, even though violent persecution was the price of loyalty.

God, in these times of trial and persecution, has not forgotten the Ukrainian Diaspora. Our divine Savior blessed the Ukrainian Catholic Church by granting Ukrainian Catholics, through the Apostolic See, fifteen Archbishops and Bishops, who in 1962 participated in the Second Vatican Ecumenical Council. This is the first time in the history of the Church that such a large number of Ukrainian bishops partook in a general council. While in Rome our bishops had the opportunity to declare to the Father of the Council the Faith of the Ukrainian Catholic Church, her love for the Vicar of Christ and, at the same time, to recall to mind the suffering of the Catholic Church in Ukraine which suffers prolonged persecution simply because of loyalty to the See of Peter. During sessions of the general council, we were privileged to express our gratitude to the Son of God for our Ukrainian Catholic rite. Each session of the Council witnessed the Divine Liturgy celebrated by prelates of the many and various Rites in the basilica of St. Peter's in Rome. One was able to observe many different rituals and vestments and hear various languages and liturgical chants. And among this display of the Church's rich treasury of expression, our Ukrainian rite was shown with great beauty and splendor. The Fathers of the Council themselves attested to this fact and expressed their admiration for our beautiful vestments, ceremonies and chant. Because of the participation of our hierarchy in the Council, the bishops of the entire world were able to acquaint themselves with our beautiful rite and our Ukrainian Catholic Church here in the free world and in the land of our forefathers behind the Iron Curtain.

Another predominant theme of the Council is the love of neighbor. The Holy Father greeted all participants of the Council with a loving father's heart. Even though the hierarchy represented various countries which fought each other during the World War, an atmosphere of intense brotherly love existed. All were sons of one huge family under the direction of one

father, Pope John XXIII. A great lesson from this council could be had for us, Ukrainians. We desperately need the spirit of unity and love both on the ecclesiastical level as well as the secular plane. A danger is lurking that could damage the prospects of a plentiful harvest. Thank God that the first steps of agreement and brotherly love have been taken so that we might enjoy further success. We must follow the prescription of the Holy Ghost, "Charity is patient, is kind; charity envies not, deals not perversely; is not puffed up; is not ambitious, seeks not her own, is not provoked to anger, thinks no evil; rejoices not in iniquity, but rejoices with the truth" (I Cor. XIII:4-7).

Beloved in Christ, let us begin writing a new page of our life with deeds of Christian charity which served as a flaming pillar and guide for the Israelites in the journey to the Promised Land. Let our standard during our life's pilgrimage be the guide, par excellence, the two great commandments: God's commandment to love Him and our neighbor. May Christian charity enflame our hearts to action, to work of mercy, to sacrifice. The early Christians through charity attracted untold numbers of converts to the Church. Christian charity will permit us to maintain filial harmony and brotherly love in our churches and brotherhoods and, finally, a spirit of unity among our brethren.

Our wish for you this Christmas day is found in the Dismissal of the Divine Liturgy for the Nativity of Our Lord: "May the Savior who was born in a cave, and did lie down in a manger for our salvation, O Christ our true God, by the intercessions of the all-pure Mother, and of the glorified and most praise worthy Apostles, and all the saints, have mercy upon us and save us; for thou art good and the Lover of mankind."

AMBROSE Metropolitan

UKRAINIAN ON SPACE NAMING COMMITTEE

A special Space Naming Committee aiming to advise national and international agencies, in particular the United Nations, UNESCO, etc., in matters concerning new names for space onomastics, was formed at the recent convention of the American Name Society in Washington, D. C.

The Committee, consisting of Dr. Eilsdon C. Smith of Evanston, Ill., Dr. Wallace McMullan of Madison, N. J., Prof. D. Georgakas of Grand Forks, N. D. and Prof. J. B. Rudnykyy of Winnipeg, Man., will ask for international cooperation in this field at the next meeting of the International Centre of Onomastic Sciences in Louvain, Belgium.

Prof. Rudnykyy, past President of the American Name Society, was one of the founders of the Society in 1952 and is now its life member.

THE UKRAINIAN CATHOLIC CHURCH AT THE SECOND ECUMENICAL COUNCIL IN ROME

Interview of the Most Rev. Maxime Hermaniuk, Metropolitan of Winnipeg and Chairman of the Ukrainian Catholic Episcopal Conference, by Walter Dushnyk, editor of *The Ukrainian Quarterly* and *The Ukrainian Bulletin*. The interview was conducted on November 24, 1962, during the Council sessions in Rome.

1. How many Ukrainian Catholic Bishops are taking part in this Council? How does this participation compare with previous Councils?

In this Ecumenical Council 15 Ukrainian Catholic Bishops are taking an active part. All of them represent the Ukrainian Catholic Church in the free world. To our great regret we have not among us the hierarch and head of our Church in Ukraine, the Most Reverend Joseph Slipy, Metropolitan of Galicia, who for the past 17 years has been languishing in Soviet prisons as a martyr for Jesus Christ, His Church and for the sovereign rights of his Ukrainian people.

This council marks the first time in the history of the Ukrainian people that such a great number of their prelates have been able to participate. In the past only three metropolitans represented our Church at various Ecumenical Councils: Metropolitan Petro Akerovych was at the Council of Lyons (1245); Metropolitan Hryhory Tsamblak at the Council of Constance (1414); and Metropolitan Isidore at the Council of Florence (1439).

2. What role are Ukrainian Bishops playing at the Council?

The role of the Ukrainian Catholic Bishops at this Council is a dual one. First, as Bishops of the universal Catholic Church, they discuss and resolve along with other Coun-

cil Fathers all problems pertaining to the Church of Christ as a whole. Second, as representatives of our Ukrainian Catholic Church, which is an essential part of the Church of Christ, they are in a separate way helping the Council to understand its specific problems and to find appropriate solutions for them.

3. How do you appraise the election of four Ukrainian Bishops to the Commission on the Eastern Churches?

The election of four Ukrainian Catholic Bishops to the Council's Commission on the Eastern Churches has a very great significance for us. First, it indicates that the Council Fathers rate highly the significance of our Ukrainian Catholic Church, both in the life of the universal Catholic Church and in the life of the various Eastern Churches; second, the presence of four of our Bishops in this Commission on the Eastern Churches assures our church as well as all other Eastern Churches of full consideration and equitable decisions on all our common problems.

4. What role can be played by

the Ukrainian Catholic Church in the matter of unity of all Christian Churches?

The Ukrainian Catholic Church can play a very important role in the matter of unifying all the Christian Churches. Through its unqualified fidelity to the universal church of Christ and through its deep attachment to its own Ukrainian rite and its national traditions, it becomes an example of living and indivisible loyalty to Christ and its people, providing assurance to the separate Christian Churches that they will not only lose anything in unity with the universal Church, but will enrich themselves spiritually and nationally.

5. Do you believe that the presence of the Ukrainian Orthodox Bishops at the Ecumenical Council would be desirable for the cause of Christian unity and the betterment of the Ukrainian national cause in general?

The presence at the Council of our Ukrainian Orthodox observers would have been extremely beneficial not only for themselves, but also for the

final unity of the entire Ukrainian people. Had they been at the Council our Orthodox brothers would have had every opportunity to witness for themselves all the branches of science, discipline and life of the Catholic Church not only in its present status, but also in its planning for the future. Such an alive and personal contact with the Catholic Bishops of all countries, of all rites, languages, races and cultures would provide them with an opportunity to objectively judge the universal Church of Christ in its full and living reality.

6. Does the Apostolic See and the Council Fathers know about the Martyrdom of Metropolitan Joseph Slipy?

We can state with full authority that the Apostolic See knows about the heroic suffering of our martyred confessor of faith, Metropolitan Joseph Slipy. Moreover, the Council Fathers speak with dignity and respect about his great contributions not only to our Ukrainian Church and the Ukrainian people, but to the whole universal Church and all Christians. In their eyes

Metropolitan Joseph Slipy is a pride and glory of the entire Christian world.

7. Do you think that the Catholic world of the West is well acquainted with the situation of the Ukrainian Catholic Church?

There is no doubt that the presence at this Council of such an impressive number of Ukrainian Catholic Bishops has contributed considerably to a better knowledge on the part of the West of our Ukrainian Catholic Church and of the problem of our religious and national aspirations in general.

8. Do you think that the presence of 15 Ukrainian Catholic Bishops at this Council will contribute to a better understanding of the Ukrainian Catholic Church and of the Ukrainian people by the West in general?

The active participation of 15 Ukrainian Catholic Bishops in the sessions of the Second Ecumenical Council may have a very marked influence upon our Ukrainian life in the free world and in enslaved Ukraine. As far as our life in the free world is concerned, this influence will largely depend on

how our community in general will understand and appreciate the Ecumenical Council. In Ukraine, this influence will depend on how our brothers will be able to follow all the developments of the Council now and in the future.

9. What main impression have you received at this Council?

The most striking effect, as we see it, is the all-sided knowledge of all the Council Fathers, regardless of their origin, race, language and culture, rite and customs, of the universal character of the Church of Christ.

This universality is not meant in the sense of imposing anything on all races and peoples of the world, but of serving all of them in presenting to them the revealed

truth of Christ and His sanctifying grace, with the full preservation and the highest elevation of national attainments and cultures of all the races and peoples...

10. What are your desires regarding this historical Council?

At the present time it would be extremely desirable that we, Ukrainian Catholics and Orthodox alike, sincerely and in confidence join this gigantic Ecumenical movement of the entire Christian world and along with other Christians, with the help of Divine grace and our common love of the Church of Christ and our Ukrainian people, find a common language in the common universal Church and the common Ukrainian people at large...



Activities of Ukrainian Students In Boston

BOSTON. — For the first time in its ten year history, on Friday, December 14, 1962, the Boston-area Ukrainian Student Hromada at Harvard and surrounding universities played host to a three-man delegation of the Federation of Ukrainian Student Organizations of America (SUSTA) Executive Board. Also an unexpected visit from St. Nicholas, assisted by his North Pole staff, climaxed the eventful evening at the Hayden Memorial Library Lounge of the Massachusetts Institute of Technology on Memorial Drive in Boston.

Boston Ukrainian Student Hromada president Victor Hrehorovich, first year Harvard Medical School student on scholarship, played a major role in making the final arrangements. In his welcome address, Hrehorovich greeted over thirty students and guests which included faculty advisor Prof. John Oleksyshyn of Boston University (Dept. of Geology); Prof. Roman Mykolayevych of M.I.T. (Dept. of Chemistry) and the local Ukrainian Congress Committee chairman, Orest Szadzuk (American Cyanamid). SUSTA president Walter D. Prybyla, Jr. of Syracuse University; SUSTA New England vice-president Eugene Lashchuk of New York City College, and SUSTA Pre-collegiate Affairs Commissioner Lubomyr Zobniw of Rensselaer Polytechnic Institute.

Ukrainian Poetry and Art Day Planned at Harvard

During a special meeting, USH president Victor Hrehorovich announced that the Boston Ukrainian Students are making final arrangements for a student conference titled "Ukrainian Poetry and Art Day" to be held at Harvard University on Saturday, February 16, 1963. All Ukrainian student artists and poets of the United States and Canada are invited to show their original works in poetry, painting, sketches, sculpture, and architectural design. Interested students are encouraged to write for information directly to Victor Hrehorovich, Harvard Medical School, Room 135, Vanderbilt Hall, 107 Avenue Louis Pasteur, Boston 15, Massachusetts.

Reporting on the forthcoming dance, USH secretary Miss Lillia Berehulka, who is a second year major in architecture at Boston University, revealed that the Ukrainian Student Dance is scheduled for February 16, 1963 in cooperation with the Ukrainian Engineers Society of Greater Boston. Miss Berehulka also reported on the status of the questionnaires that were distributed to new members before the evening's event. The dance committee includes: Lillia Berehulka (chairman); Bohdan Smolensky (orchestra and hall); Anna Pruchnicki (decorations & entertainment); Elenor Mihovan (social chairman); Jerry Kinal and Roman Keyvliuk (general arrangements); and Mykola Stepaniuk (treasurer). For free overnight accommodations provided by members of the Boston Ukrainian Student Hromada, reservations may now be made by mail with Miss Lillia Berehulka, 81 Prospect Street, Melrose, Massachusetts (NO 5-9247).

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Readers' Reaction to Distortions About Ukraine

(Editor's Note: A letter to the National Geographic Society)
Gentlemen:
In your magazine of January 5th, February 2nd, and March 9th of 1962, we found that you have called the Ukrainian cities of Kiev, Kremiansk, and Lviv, "Russian."

On this occasion we wish to inform you that Ukraine has been recognized by the United Nations de jure as a sovereign and independent state. It is a geographical and political entity, regardless of its membership in the USSR. The Soviet Council as well as the Central Powers recognized Ukraine as a free and independent state at Brest Litovsk on February 9, 1918. Russia and the Western Powers again reaffirmed Ukraine's status as a nation by admitting it into the United Nations in 1945. At the United Nations forum and through the USSR magazines, Moscow clearly and often declares Ukraine to be an independent nation.

Despite these facts, however, some of our "experts" try to convince Americans and the whole world by all accessible means that Ukraine is nothing else but a "traditional part" of Russia even though Ukraine was recognized by the United States in Los Angeles in 1945 as a sovereign and independent nation. By means of textbooks, magazines, and newspapers, editors and journalists as well as some scholars, regard Ukraine as a "region" of Russia. They fail to mark Ukraine on the maps of the Soviet Union and Russify Ukrainians by calling them "Russians," "Russian people," "Soviet people," and "Kulaks" (a special nationality!).

Although Khrushchev exterminated en masse some seven million Ukrainians and is still decimating them, yet he himself does not dare to call Ukrainians "Russians." Instead, our "experts" on Russo-Ukrainian affairs do everything in their power to erase all traces of Ukraine as a geographical reality and a political factor.

Ukrainian Student Criticizes Omission of Eastern Rite Churches by the Press

Editor's Note: The following letter scoring the neglect of the Eastern Rite churches by the American press was written by Miss Daria T. Chubaty of Mahwah, N. J. and appeared in the December 22, 1962 issue of The Tablet of Brooklyn, N. Y.

Dear Sir: I am a student at Rockland Community College and also an Eastern Rite Catholic. Reading The Tablet this week I found an interesting article. Therefore I am writing in reference to the article, "Red Persecution Behind Iron Curtain Increasing," in the Dec. 8 issue. Reading about the severe persecution which the Eastern Orthodox and the Latin Rite Catholic Churches are undergoing, I was shocked not to find a single word of mention about the almost completely destroyed Eastern Rite Catholic Church in the Soviet Union, Western Ukraine, Czechoslovakia, and in Romania.

In the Soviet Union existed a major religion (The Eastern Rite Catholics) of over 4 million communicants which was entirely exterminated by force; all 10 bishops were imprisoned with hundreds of priests, all churches (over 4,000) were taken over by the Soviet authorities and were transferred to the Russian patriarchal Orthodox Church. Also this creed has been outlawed in the Soviet Union since 1946. The still existing millions of Eastern Rite practice their faith illegally in clandestine gatherings which are constantly invaded by police or by Comsol organizations.

Of the ten imprisoned bishops, nine died as prisoners. The sole remaining bishop is the Archbishop of Lviv, Joseph Slipy, who is 70 years of age and who has been imprisoned in Siberia since 1945, 4,000 miles from his people who now worship in modern catacombs for there is not a single Greek Catholic church which is open.

I write this letter because if one is dealing with the persecuted religions behind the Iron Curtain, the Eastern Rite Catholics cannot be overlooked. Also, with the Holy Father in Rome trying to accomplish unity in the Church, how can we expect the Eastern Orthodox to return under Rome when the Greek Catholics, who always have been under Rome's jurisdiction, are being completely ignored?

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"Voice to the Enslaved"

Editor's Note: The following letter by John T. Zubal, of Kent, Ohio, appeared in the November 20, 1962 issue of National Review, appearing in New York City:

James Rorty implies (Oct. 23) that VOA should be concerned only with giving the gospel of freedom to the Russian people. While the Russians do constitute a majority of the population of the Soviet Union (approximately 59 per cent in 1959), they are as a group the least rebellious of all peoples subjugated by the Communists. Expert for a handful of intellectuals who have demonstrated their dissatisfaction with the regime's internal policies, the Russian people are in no mood for rebellion nor would they (as history has demonstrated again and again: 1611, 1812; 1917-9, 1941) welcome an end to the present form of government which has made the Russians as a nation of masters of an Empire which is, in their minds, first Russian and second Communist. Had Mr. Rorty appreciated this fact he would have criticized VOA for spending enormous sums on the Russians and very little on the non-Russians.

The belief that the Russian people are the greatest enemy of Communism was furthered by Mr. Rorty's reference to recent de facto uprisings within the Soviet Union, e.g., Vorkuta and Kingir. The camps in question hold mainly "bourgeois-nationalists," Ukrainians, Lithuanians, Uzbeks and other non-Russians. Russian political criminals are segregated from non-Russians for their own safety. Similarly, the Comsol rebellion at Tamir-Tau was perpetrated by non-Russians who had been forced to leave their native lands to work for the benefit of Russia. Indiscriminate use of the term "Russia" in reference to the entire area of the USSR by Mr. Rorty is inexcusable. We are betraying, through our ignorance of the ethnic composition (with its attendant nationalisms, which are anti-Russian Communist) of the USSR, the peoples who consciously and en masse look to us for deliverance. How much better are we than the Communists if we do not realize that there is a Ukraine, a Lithuania, an Uzbekistan, an Armenia, Georgia and so on?

Communists Seek Substitute For Religion

NEW YORK, (N.C.) — Russian Communism has failed to stamp out religion, so it is beginning to offer a "synthetic morality" in an effort to satisfy the people's spiritual hunger.

William C. Sullivan, assistant director of the Federal Bureau of Investigation, told students of Fordham University that "the persistence of religious beliefs is one of the strongest reasons for continued opposition to communism" among Soviet subjects.

As a result, he said, Soviet leaders are attempting to supplant religion "by developing a code of suitable moral principles spelled out in considerable detail."

"In recent months," Sullivan continued, "considerable Soviet propaganda has been devoted to the development of the moral qualities of what the Communists refer to as the 'new Soviet man.'"

The journal of the Soviet youth organization spelled out the features of this moral code. Sullivan said, when it named Lenin as "the prototype" and cited his "love for the man of labor, his passion for ideas, his internationalism and revolutionary patriotism, his inexhaustible energy, his implacable hatred for everything that harms the cause of communism, his concern for the well being of society."

The FBI official noted that "if hatred as a motivating force is excluded," many of the qualities "are typical of Christian and other religious beliefs."

What Soviet leaders are offering their people, in effect, is "a synthetic Christian ethic divorced from its religious foundation and incorporated in the tenets of communism," Sullivan said. At the same time, "there has been no relaxation in the over-all drive to eliminate all traces of religious beliefs," he said.

"Communists themselves have recognized the overwhelming strength of the heritage of freedom," Sullivan said. "This is evident from their continuous efforts to capture the great words of the tradition of freedom and turn them to their own ends. They speak of 'peace' to conceal their use of force. They refer to the captive communist satellite nations as 'people's democracies.'"

Петро Пуцило каже, що ключем до успішного ошаджування є:
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Freeze-Up Hits Europe, U.S.

By OLEH ZWADIUK
The worst freeze-up in history hit the European continent and the eastern United States, playing havoc with soccer schedules. In Britain, the English Soccer League has been hit the hardest, first by the fog and, now, by heavy snows and cold. For two weeks straight, important matches have been cancelled.

In the eastern United States, games have been called for the second straight Sunday because of snow or bitter cold, and the future does not look too bright if one listens to the weather forecasts. In the United States, it is not the first time that weather interfered with soccer and the final result is always that the already long season drags on until it loses the interest of fans, exhausts the cash reserves of many clubs and, generally, hurts the sport publicity-wise. Many newspapers complain that the soccer season is too long to give it a constant coverage since there are many other sports which require attention.

It has been suggested many times by this reporter and other writers that the season should be shortened and that during the winter months, the leagues should consider putting on an indoor tournament. The same idea was put into practice in Chicago and, judging from reports, it is quite successful. This year, the German-American Soccer League is sponsoring an indoor tournament to take place at 34th Street and Park Avenue. If it is a success, perhaps the other leagues will see the "light."

Great Team

In New York, USC assembled one of the strongest teams in its history and started out this season strong. But the ball is round, no matter what anybody says, and they have lost a few. One of the worst losses was a 6-1 downfall to the Greek S.C.

As is usual, in cases like these, excuses are in order and many were given. The fact, however, remains that the Greek team is not the same as it used to be. They imported players, too, and it is very likely that their imports are better.

A warning to the wise. They are quite capable of capturing the Challenge Cup. Let's prepare now and not use any excuses later. The sole loser of the game is the team and not the referee.

This Could Only Happen In Italy

Franco Conciatori, a postal employee who spends his Sundays refereeing soccer matches, was on the field for the game between a second division local team and a visiting team when he suddenly whipped a pistol out of his pocket.

He had ordered a local player out of the game. The player started toward Conciatori. That was when the gun came out. Conciatori fired it into the air. With outraged fans at his heels, the referee fled to his dressing room. Police took Conciatori for questioning.

Dear SIR or MADAM:

Soon another year will end. It is time to take care of all neglected important matters, especially the matter of LIFE INSURANCE.

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Вносять законопроект про Внутрішній Корпус Миру

Вашингтон. — Конгресмен республіканець із Нью Джерзі Корнеліус Е. Галлегер заявив, що він зараз після відкриття Конгресу в дні 9-го січня 1963-го внесе законопроект про організацію Внутрішнього Корпусу Миру.

Наукове Товариство ім. Т. Шевченка

Історія Українського Кіна Бориса Береста

Історія Українського Кіна

Історія Українського Кіна Бориса Береста. Лікусове, монументальне видання, Крейдяний папір, Тверда обрана. Золотий відтиск. Великий формат. 272 стор. друку. Понад 450 ілюст. Індекс імен (бл. 900). Бібліографія. Фільмографія. Індекс фільмів (бл. 1,000). Резюме англійською мовою. Малий наклад.

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