

"WE INTEND TO BURY NO ONE AND WE DO NOT INTEND TO BE BURIED."

Lyndon B. Johnson

СВОБОДА УКРАЇНСЬКИЙ ЩОДЕННИК



SVOBODA UKRAINIAN DAILY

The Ukrainian Weekly Section

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Khrystos Rozhdaietsia — Christ is Born!

CHRISTMAS MESSAGE OF METROPOLITAN SENYSHYN OVER 'VOICE OF AMERICA'

PHILADELPHIA, Pa. — (Special). — The Most Rev. Ambrose Senyshyn, Archbishop and Metropolitan of the Ukrainian Catholic Church in the United States, sent a Christmas Message to the Ukrainian people behind the Iron Curtain over the "Voice of America" a few days ago.

today many non-religious marriages which want to resort only to pleasures and good times, but shirk the marital responsibility and family duties evolving from the marital life. Let us remember, dear in Christ, that those who combat religion and the moral bases of the family through divorces, they harm their own people more than the two last world wars or the epidemic diseases or the hunger in Ukraine.

Metropolitan Senyshyn Holds Press Conference in Philadelphia

IMPORTANT ISSUES AND PROBLEMS DISCUSSED AND EXPLAINED AT THE CONFERENCE

PHILADELPHIA, Pa. (Special). — On Saturday, December 26, 1964 the Most Rev. Ambrose Senyshyn, O.S.B.M., Archbishop of Philadelphia and Metropolitan of the Ukrainian Catholic Church in the United States, held a press conference with representatives of the Ukrainian press at his residence in Philadelphia.

(The Way — Ukrainian Section): Rev. P. Fedorowich (The Way — English section); and Dr. Stepan Halamay (Vistnyk of ODFFU—Organization for the Defense of the Four Freedoms of Ukraine).

UCCA Calls for Observances Of Ukraine's 47th Independence Anniversary

NEW YORK, N.Y. (UCCA Special). The Executive Board of the Ukrainian Congress Committee of America issued a communique dated December 21, 1964 calling for nationwide solemn observances of the 47th anniversary of Ukraine's independence on January 22, 1965.

ations: 4) To see to it that on January 22, or before or after that date, the local American press publish appropriate editorials and news reports on the significance of the observance of Ukraine's independence anniversary; 5) To make efforts for the display of the Ukrainian national flag on City Halls and State Capitols on Jan. 22, as well as on the buildings of our organizations.

Why Declaration on Religious Liberty Was Delayed

VATICAN CITY (NC)—The secretary of the Ecumenical Council, Archbishop Pericle Felici commented on the reason why no voting took place on the schema of religious freedom at the last session.

ward to an intense, but brief and final fourth session." If the third session could have been extended until about Dec. 8, he said, "another three or four documents could have been given final sanction in public session. Among these most probably would have been the document on religious freedom, long awaited on many sides."

He explained that the final draft of the document was presented to the secretariat on the evening of Nov. 11, and "could only be distributed to the Council Fathers on Nov. 17 for the voting which was to take place on Nov. 19."

Sing These Carols and Keep Our Christmas Traditions

ВОЗВЕСЛИМСЯ ВСІ РАЗОМ НІНІ!

Возвеселимся всі разом нині, Христос родився в бідній яслахні. Посланим ніком став чоловіком. Всі утішаймося на землі! Всі утішаймося на землі гоїно, І честь віддаймо Йому достойно, Пожаданому, з неба даному, Котрий увесь світ відкупив. Пісні співаймо согласно, мило, І торжествуймо всі разом ширю, І слава во віпшкі, а мир для нащків!

Весело світу голосі!

★

НОВА РАДІСТЬ СТАЛА!

Нова радість стала, Яка не бувала, Над вертепом зірка ясна світу засіяла. Де Христос родився, З Діви воплотився, Як чоловік, пеленами — Убого avvolився. Просим Тебе, Князю, Небесний Владарю, Даруй літа щасливі, Тому господарю!



БОГ ПРЕДВІЧНИЙ НАРОДИВСЯ

Бог Предвiчний народився, Прийшов днесь із небес, Щоб спасти люд свій ввесь, Та утішався. В Вифлємі народився Меся, Христос наш, Господь наш, для всіх нас, Нам народився. „Слава Богу“ — заспіваймо, Честь Сину Вожому, Господу нашому Покліи віддаймо!

★

НА НЕБІ ЗІРКА ЯСНА ЗАСІЛА!

На небі зірка ясна засіяла І яким світлом сіяє, Хвиля спанення к нам завнтала Там Діва Бога раждає, — Щоб землю з небом в одно злучити. Христос родився: Славіте! Благослови нас, Дитяко Боже. Скрипи своєю ласкою, То і пекельна сила не зможе Нас розділити з Тобою. Благослови нас, мжж Твої дити, Христос родився: Славіте!

Message to Enslaved Ukraine Through Radios in Rome and Madrid

PROF. SMAL-STOCKI OF SHEVCHENKO SCIENTIFIC SOCIETY BROADCASTS TO UKRAINE ON CHRISTMAS

NEW YORK, N.Y. (Special). — Prof. Roman Smal-Stocki of Marquette University and President of the Shevchenko Scientific Society, sent special greetings to the Ukrainian people behind the Iron Curtain through the Ukrainian-language radio broadcasts in Rome and Madrid. In the message, Prof. Smal-Stocki outlined the activities of the Shevchenko Scientific Society and the Shevchenko Memorial Committee of America, specifically the unveiling of the Shevchenko statue in Washington in June, 1964. He concluded: "On the occasion of Christmas and the New Year, we greet you, our beloved brothers and sisters in enslaved Ukraine! Let us fight for Christ's truth and for the Shevchenko's testament for Ukraine, and we shall overcome the Russian anti-Christ's and will realize our all-human brotherhood on the basis of moral law and peace, based on justice, on the respect of human dignity and mutual love as advocated by Taras Shevchenko, our national prophet and hero: 'Give to us all on earth one thought and the love of thy brother...'"

UKRAINIAN WRITERS' ASS'N IN EXILE MEETS IN NEW YORK

NEW YORK, N.Y. (Special). — During the weekend of December 26 and 27, 1964 the Ukrainian Writers' Association in Exile, "Slovo," held a meeting at which a new executive board was elected and at which a number of Ukrainian writers delivered addresses on various Ukrainian literary themes. The new executive board includes Hryhory Kostyuk, who was reelected as president of the association, Ulas Samchuk, Ostar Tarnavsky, Bohdan Krawciw, Yuriy Lawrynenko, Bohdan Boychuk, Dokia Humenna, Ivan Kernytsky, and Sviatoslav Hordynsky. The auditing committee is composed of Mykola Ponedilok, Maria Strutynska and Ljudmyla Kovalenko.

At the same time, members of The Association of Writers of Children's Literature held their preparatory meeting prior to the convention which will be held in the spring of 1965 in Toronto. The Association of Writers of Children's Literature declared it will stay away from all forms of "cultural exchange" with communist emissaries who have been coming from Moscow to enslaved Ukraine to visit Ukrainians in the United States and Canada recently.

The program of the meeting included reports by officers of the Association, a literary evening at the Ukrainian National Home on Saturday night and a program at the Ukrainian Institute of America on Sunday. At the latter event H. Kostyuk delivered a paper on Ukrainian literature abroad, O. Tarnavsky on Ukrainian literature in the English-speaking world, and B. Hoshovsky and Lesya Chraplyva on Ukrainian children's literature.

A Ukrainian book exhibit was held at the Ukrainian National Home under the direction of Mrs. Eugenia Jensen, which was sponsored by the Regional Council of the Ukrainian National Women's League of America.

UNA EXECUTIVE COMMITTEE AND CULTURAL COMMISSION HOLD FINAL MEETING OF YEAR

JERSEY CITY, N.J. (Special). — On Wednesday, December 30, 1964 the UNA Executive Committee and the UNA Cultural Commission held their last meeting of the year, summarizing the work done heretofore and planning for the future in the organizational, economic and publication areas of the Ukrainian National Association. Taking part in the meeting were: UNA Supreme President Joseph Lesawyer, who presided over the meeting; Stephen Kuropas and Mrs. Ann Herman, UNA Supreme Vice-President and Vice-Presidentess, respectively, UNA Supreme Secretary Dr. Jaroslav Padoch, UNA Supreme Treasurer Roman Slobodian, Chairman of the UNA Auditing Committee Dr. Walter Gallan, and Svoboda Editor-in-chief Anthony Dragan.

Mr. Slobodian reported that the UNA investments for the last three months amounted to \$595,959.20, placed equally in U.S. Savings Bonds and in mortgage loans, mainly on the homes of UNA members and national homes and churches. Dr. Padoch said that in the eleven months of 1964 (to the end of November 1964), the UNA acquired a total of 3,765 new members. But after natural losses and other losses in membership, the net increase of UNA members was 761. Additional figures of new members will be added for the month of December, 1964. In general, the year 1964, as far as the organization of new members is concerned, was the same as 1963. A total of 7 new branches of the UNA were organized in 1964 in the United States and Canada.

Mr. Lesawyer made a general summary of UNA activities in 1964 stating that although much has been accomplished in various fields, the attainments fell short of our expectations and our possibilities. This was due primarily, he said, to the Ukrainian preoccupation throughout the United States with the preparations for the unveiling of the Shevchenko monument in Washington which taxed greatly the energies and activities of the Ukrainian American community. The UNA Supreme

President dwelt also on the administrative matters of Svoboda and Soyuzivka, explaining a number of measures taken by the UNA for extending and accelerating a number of UNA projects and activities. He also spoke on such matters as the issuance of new forms of membership application and membership dues books, the work of the By-Laws and Scholarship Committees, the search for appropriate new premises for the UNA, and the like.

On the occasion of so many Ukrainian teachers from the United States and Canada assembled in New York, the Ukrainian National Association gave a reception in their honor on Monday, December 23, 1964 at the New Yorker Hotel.

ARCHPASTORAL CHRISTMAS MESSAGE

OF THE MOST REVEREND JOHN THEODOROVICH, ARCHBISHOP AND METROPOLITAN OF THE UKRAINIAN ORTHODOX CHURCH IN THE U.S.A.

"But when the time had fully come, God sent forth his Son, born of woman, born under the law." (Galatians 4:4)

My Children in Christ, I greet all of you on this, the Great Feast of our Faith, the Nativity of Christ. I wish you the pure joy of this feast. Let the Son of God, born for us from the Ever-Pure Virgin Mary, give birth to strength of Faith and devotion to Him—in our hearts.

Shepherds of Bethlehem, instructed by the Angels, came to adore the God-Child. Our "Angel," who guides us in life, is the Holy Church. She sends to us on the day of the Nativity of Christ to bow before the One-Born-Of-God, revealing our love and renewing our Faith and our service to Him. The Manger, where was placed the One-Born-Of-God, was the first place of His dwelling on our earth. Among us, full of faith and love to Our Lord who is born for us, let there be a proper place for Him to dwell with us.

The "Magi," the wise men from the East, found the Son of God, born for us, guided by the star, which showed them the way. They came, bowed before Christ-Who-Is-Born and presented their gifts.

The "Star" which leads us to Christ-God, is the eternal teachings of the Church, which is our guide. Follow the guidance of this "Star" and our way in life will be sure, leading us to Christ-Lord and through Him to eternal salvation. Going with the "Star," the Teachings of the Church, we will find Christ, our Eternal Teacher and Guide, and we will be able to lay before Him our gifts: our faith, our love, our repentance of sins, our desire to live spotless with love to all. These gifts will be the love of Christ, God-Born for us.

Christ-Lord was born for us, "when the time" for this "had fully come." Our life, the life of the world.

Report on Fate of Church in USSR

WASHINGTON (NC)—Statistics purporting to reflect "the fate of the Catholic Church" in the Soviet Union and occupied countries over four decades are given in a Congressional document which has made its appearance.

A study made for the U.S. Congress, says: "The fate of the Catholic Church in the USSR and countries occupied by the Russians from 1917 to 1959 shows the following: (a) the number killed: 55 bishops; 12,800 priests and monks; 2.5 million Catholic believers; (b) imprisoned or deported: 199 bishops; 32,000 priests and 10 million believers; (c) 15,700 priests were forced to abandon their priesthood and accept other jobs; and (d) 8,334 theological seminaries were dissolved; 1,600 monasteries were nationalized, 31,779 churches were closed, 400 newspapers were prohibited and all the Catholic organizations were dissolved."

The study is entitled "Nations, Peoples, and Countries in the USSR," and in the words of its director, concentrates "largely on what is the official policy of genocide concerning non-Russian populations in the USSR." The study was made by Dr. Lev E. Dobriansky of Georgetown University here, and president of the Ukrainian Congress Committee of America, whose co-workers were Dr. Wasyli Shymoniak of Marquette University, Milwaukee Wis., and Salvatore L. Constabile of Georgetown.

TO OUR READERS WHO CELEBRATE CHRISTMAS ON JANUARY 7 WE EXTEND OUR TRADITIONAL GREETINGS AND WISHES FOR A JOYOUS CELEBRATION OF THE SAVIOR'S BIRTH.

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THE CELEBRATION OF CHRISTMAS

By CLARENCE A. MANNING

The Christmas rites, usages and traditions differ widely in the various portions of the Christian world, far more widely than we even venture to suspect. In the broad sense they may be thought of as involving all the services and traditions of the period from roughly the beginning of December to the middle of January (and here we are not considering the question of the calendar), for there are some in the Western rite who would even continue the period until the Feast of the Purification forty days after Christmas.

Yet, as it will soon appear upon reflection, the Christmas celebration falls into two very distinct parts which are indeed independent in origin and in development at least in the early ages. The one includes the definitely religious services connected with the commemoration of the Birth of Christ in Bethlehem. The second is the practice of the folk rites and traditions which in many cases in all countries go far back of Christianity and which reflect the efforts of the Church to Christianize the pagan rites connected with the pagan services for the Winter Solstice. The Saturnalia in Rome, the Druidic cults in Britain and many others among the Slavs have left an indelible mark upon the local traditions and have taken a different form with the development of every dominantly stable and chiefly rural population over the millennia.

There is thus among the Ukrainians a fairly consistent and fully accepted procedure which can be definitely connected with Ukraine and which is struggling now for existence on its native soil thanks to the persecution of the Soviet occupying forces. Yet in the United States it is likewise faced with a different danger for here it seems only a drop in the bucket, a mere extraneous tradition in the middle of a vast chaos.

That is because the American Christmas is a true reflection of the varied elements that came to this continent and brought with them many different ideas as to the proper celebration of Christmas, including even those of the old Puritans and Pilgrims who stoutly denied that there should be any commemoration at all except perhaps negatively of December 25th, even though they were far from being atheistic or agnostic. They were only for denying the past in a new country.

In addition to the New England Puritans there were English who tried to save the old English traditions in the sections south of New York, there were the Dutch in New Amsterdam, there were the French in Canada and in many settlements in the thirteen Colonies, there were Germans and Pennsylvania Dutch (from the Pfalz) in Pennsylvania, there were Swedes in Delaware, there were Spanish in Florida and all of these for years continued to remember Christmas in their own traditional ways, some-

LETTER TO THE EDITOR: "Cultural Exchanges"—An Opinion

The barring of Svoboda's reporter from the meeting between the members of the Round Table Club and the visiting "cultural workers" of the Ukrainian Soviet Socialist Republic on November 30 in New York City illustrates the drawbacks to free cultural intercourse between the free countries and totalitarian countries, even if such contacts are held in a free country.

Explaining their conduct, the officers of the Round Table Club, stated in a letter printed in the December 11th issue of Svoboda, that the principal reason for barring the reporter was not personal but because of the alleged "negative" position of Svoboda "to all meetings between Ukrainians from United States and the citizens of the Ukrainian Soviet Socialist Republic and the Union of the Soviet Socialist Republics." It is rather difficult to understand how the barring of a newspaper reporter from a "cultural exchange" meeting helps to promote cultural exchange as such or distinguishes such action as a "positive" in contrast with the alleged "negative" position of the newspaper in question. Nor is barring the door to Ukrainian language newspaper reporter reconcilable with a letter published in the United States in the October 1962 issue of the USSR magazine in both Ukrainian and English texts by Demyan Korotchenko, President of the Presidium of the Supreme Soviet of the Ukrainian Soviet Socialist Republic, saying: "I believe that closer acquaintance with the Soviet Ukraine will help our peoples to know and understand one another better."

decorations in stores and office buildings even before Thanksgiving, a trend that is regrettably being practiced more and more every year. For far too many individuals and children the proliferations of Santa Claus in all department stores and charitable institutions as the Salvation Army and the like are destroying Santa Claus even as a symbol or as a meaningful part of the Christmas celebration.

The changes in the mode of life and of building construction since World War I have led to the addition of other bizarre elements to the Christmas celebration in America. Some of them will certainly die out in a few years. Others may finally be deeply imbedded in the tradition but as we look today at the mobility of so many American families as compared to the past, we will see that, while there is a basic pattern throughout America, the individual details are of many different origins, some purely commercial, some seriously adopted from other traditions, but all tending to reflect the spirit of America in its many elements, quite unlike the relative simplicity and unity of origin in the old rural Christmas, whether of New York or Ukraine.

UNA QUESTIONS AND ANSWERS

By THEODORE LUTWINIAK

Q. In a recent column you wrote that members of the Ukrainian National Association should attend the meetings of their local branches and vote when elections are being held. I was told by an officer of my branch that I don't have the voting privilege because I hold juvenile UNA insurance. I am 21 years old and don't understand why I'm not allowed to vote. Please clarify this for me.

A. We looked up your UNA membership records and found that you hold juvenile insurance issued at age 14. It is quite true that holders of juvenile certificates do not have adult privileges, such as voting. However, juvenile members, upon attaining age 16, may obtain adult privileges by signing agreements to contribute toward the funds of the Adult Department. This does not mean that they must take out adult certificates. They may keep their juvenile certificates, but they will pay 15¢ more monthly in dues for the Adult Department. Such adult members also have the right to seek assistance from the Indigent Fund in the event of long-standing illness, permanent disability, amputation, or blindness. They may also seek branch office.

Q. I am a UNA member and am receiving Svoboda. I have a relative who is not a member and is too old to join. He likes to read the newspaper whereas I have little time for it. Is it possible to arrange for the paper to be sent to him instead of to me?

A. Yes. The UNA caters to such requests. Q. In one of your questions and answers columns I believe you mentioned that it is possible for a certificate-holder to obtain a double indemnity clause if his certificate lacks it. I just got around to checking my certificate and I see that it does not contain this clause. What steps do I take to obtain the clause?

A. Take your certificate to your branch secretary. He will give you a form to sign. He will then send the certificate and form to the UNA and in due course the certificate will be returned to you with the double indemnity contract attached. Your dues will be increased.

Q. Both of my parents are named as beneficiaries in my UNA insurance certificate. My father died recently and that makes my mother sole beneficiary. The branch secretary, however, says that I should sign a form naming her as sole beneficiary. This strikes me as unnecessary. Am I right?

A. Well, not exactly. Should you die with both parents as beneficiaries it will be necessary for your mother to obtain death certificates for both you and your father. On the other hand, should you follow the secretary's suggestion and change the designation to only your mother, she would have to obtain a death certificate only for you. The secretary's suggestion is therefore a good one.

For general information about the UNA, including descriptions and rates at all ages on all certificates, write to Box 76, Jersey City, N.J. 07303. Please mention our column.

St. Basil Academy Presented "The Incarnate Word"

A Christmas Pageant called "The Incarnate Word" was presented by the St. Basil Academy Drama Club on Sunday, December 20, 1964 in Fox Chase, Pa. The Blessed Mother was portrayed by Doreen Flandra; St. Joseph by Mary Ann Krupa; First King by Shirley Wilson; Second King, Lynn Straub; Third King, Barbara Nakovich, and the Angel Gabriel was portrayed by Maria Letnauchyn. Attendants to the Three Kings were: Elaine Ling, Mary Ling and Virginia Ascanio.

The following members of the Drama Club also participated: Carol Citak, Mary Gerezek, Linda Kaachmar, Myra Lesyk, Nadia Nazarkewycz, Margaret Obuhanych, Christine Sarachman, Maria Kushnir and Irene Woskres. St. Basil's Chorus and the Academy Choral combined to participate with their beautiful voices. Wayne E. Gonaway was director and narrator. Liburn Dunlap was guest organist. Donna Marcy was the pianist. Production was supervised by Sister M. Daria, OSBM, Principal. St. Basil's Academy is conducted by the Sisters of St. Basil the Great.

Editorials

CHRISTMAS - A TIME OF JOY AND GOOD WILL

Khrystos Rozdayetsia! This is the ancient and traditional Ukrainian Christmas greeting with which Ukrainian families have been greeting themselves for centuries. Christmas is a time of great rejoicing, gift giving and good and sincere companionship. But in a larger sense Christmas is also a time in which we remind ourselves of our responsibility toward our brothers, our fellowmen. This we remember from the angelic message on the first Christmas night:

"Glory to God in the highest and on earth peace, good will toward men!"

Thus, men of good will are told to glorify not only the Almighty in Heaven, but to maintain peace on earth and good will toward all men regardless of creed, race or nationality.

Yet, there is no peace on earth today. While we sing the glorious and joyful carols, especially our beautiful Ukrainian Christmas songs, the kolody, we know that the overwhelming majority of the Ukrainian people in the native land are living in slavery and poverty. There is no good will on the part of the rulers of enslaved Ukraine. In Ukraine, there will be no joyful singing, for the rule of the enemy of God has suppressed the outward manifestation of Christmas.

There are ever present threats of nuclear annihilation in the world, as there are barbarous killings of Christians in Africa. There is rampant poverty in the world, and there are armed men on the march.

Let us be men of good will and let us strive for peace and harmony among men everywhere. Let us heed the words of St. Luke the Apostle who preached and begged God to "guide our feet into the way of peace."

Khrystos Rozdayetsia! Slavite Yeho! Christ is Born! Let us praise Him!

LOOKING FORWARD TO 1965

It has been a long-established custom for all nations and individuals to make summaries of what has been accomplished in the past year so as to make proper plans and schedules for the new year. Both individuals and families survey their accomplishments for the year that has elapsed and envision their projects and plans for the New Year.

Sometimes it is necessary to ask ourselves: are New Year's resolutions worth making? Are we keeping our promises to do better in the future than we did in the past?

Speaking from the viewpoint of our Ukrainian American community we can say that the year 1964 was a rather rewarding and prosperous one for us. In 1964 we successfully concluded the great Shevchenko observance commemorating the 150th anniversary of his birth. A monumental statue of Taras Shevchenko is now adorning one of the prominent sections of our capital city of Washington. An enormous effort, both in work and money, had been exerted to erect the statue. A mountain of obstacles, from both domestic and foreign opponents of the Shevchenko statue in Washington, had to be overcome successfully and positively.

In the forthcoming year of 1965 we must continue along the same path. We have to strengthen our positions morally and materially. We must solidify our national organizations, especially the Ukrainian Congress Committee of America, which has become recently a target of communist propaganda from both within and outside. We must repel these insidious attacks and give our overwhelming support to the UCCA.

In the religious field we have to support our bishops not only in all their undertakings regarding the expansion of churches and schools, but above all in their spiritual guidance and moral teachings.

As far as our own Ukrainian National Association is concerned, we must think about its continuous growth and development. At the beginning of the New Year we must not only think about, but we should make a definite determination to increase the membership of the UNA by doing our share in bringing at least one new member into the organization.

Let us not just dream of a better year in 1965, but let us strive for the improvement of ourselves as individuals, members of our families, our community and our country.

FORTHCOMING ANNIVERSARY OF UKRAINE'S INDEPENDENCE

In two weeks we will be observing the 47th anniversary of the proclamation of Ukraine's independence, a traditional national Ukrainian state holiday.

The observance of Ukraine's independence anniversary is now an integral part of the national tradition of Americans of Ukrainian descent. For many years the U. S. Congress solemnly observes this event with members of both houses making appropriate statements and declarations expressing sympathy, understanding and support for the cause of Ukrainian freedom, and with Ukrainian Catholic and Orthodox clergymen delivering special prayers on behalf of the captive Ukrainian people. At the same time our communities stage impressive rallies, concerts and observances in their respective cities, at which special proclamations by Governors and Mayors are read publicly.

Elsewhere in this issue we are reproducing a communique of the Ukrainian Congress Committee of America, which stresses the importance of adequate preparations for Ukraine's anniversary celebration. This calls for approaching Governors and Mayors with requests for issuance of special proclamations designating January 22 as "Ukrainian Independence Day," preparing special events on that occasion, such as public concerts, church observances, press interviews, radio and TV announcements, and the like.

In a special circular the UCCA appealed to all its Branches and Member Organizations to approach the senators and congressmen in their respective areas and request that they make special statements on the occasion of the 47th anniversary of Ukraine's independence. Last year only 41 Congressmen and 8 senators made statements on the anniversary of Ukrainian independence, which subsequently appeared in the Congressional Record. This number is too little, to say the least, inasmuch as there are many more U.S. legislators who are friendly to Ukraine and the Ukrainian people. They must be approached and asked for a statement in regard to the observance of the anniversary of Ukrainian independence.

QUESTIONS AND ANSWERS AT PRESS CONFERENCE, HELD BY METROPOLITAN SENYSHYN

(Complete Text of Statement Given at Press Conference on Saturday, December 26, 1964)

ARCHBISHOP: Est e me d gentlemen of the press: I welcome you to the City of Brotherly Love and this interview during which I wish to share with you, and through you with all Ukrainians, my impressions of the Second Vatican Ecumenical Council which met in 127 general convocations in three sessions from 1962 to 1964. I have no doubt that you, distinguished editors, faithfully followed the happenings of the Council. Nevertheless, I deem it appropriate to dwell on certain points which are of great interest to our particular society.

With divine assistance and the persevering work of the members of the Preparatory and Council Commissions and by thorough discussions of the Council Fathers, the schemata of conciliar documents have assumed a clear and evident character. The Constitution on the Liturgy was accepted by the Ecumenical Council and approved by His Holiness, Pope Paul VI, during the second session of the Council on December 4, 1963. Three schemata—on the Church, on Ecumenism

and on the Eastern Churches—were prepared, viz., formulated by various Council Commissions, then discussed and, finally, received affirmation by the Council Fathers. On November 21, 1964 Pope Paul VI solemnly approved all three, much to the delight of all Council Fathers, especially those of the Eastern Rites.

It is fitting to recall that the members of the Council Commissions and the Council Fathers also worked on the following schemata: The Role and Obligations of Bishops in the Church; the Priestly State; the Duties and Life of Priests; Missionary Activity of the Church; the Apostolate of the Laity; Catholic Schools; the Sacrament of Matrimony; the Church in the Modern World; Religious Freedom; Economy and Culture; Hunger and Poverty; Over-Population; and the Nuclear War. All of these schemata will be prepared for the fourth session of the Second Vatican Council. As is obvious from the schemata, the Council concerned itself with all-around pastoral activity under the aspect of Christian love and tolerance to other religious professions.

The Constitution on the Liturgy, which was affirmed and approved, had as its goal an active role for the faithful of the Latin Rite in the celebration of the Liturgy. Until now the Latin Rite faithful very rarely participated actively in the Liturgy. Altar boys made the responses while the congregation recited private prayers or listened to hymns accompanied by an organ. The Liturgy in the Byzantine Ukrainian Rite, on the contrary, always maintained a marvelous dialogue between priest and people. Therefore, there was no need for liturgical reform among us except for, possibly, certain abbreviations. The Constitution on the Liturgy permits use of the vernacular in certain parts of the Liturgy, while retaining the ancient liturgical language in other parts. When we consider the Liturgy as a Sacrament, the vernacular becomes a secondary matter in the Liturgy. The Liturgy, as a profound mystery, demands from the faithful, first of all, deep faith and devout participation. Therefore in the Great Ektany of our Liturgy, there is a special petition: "for this holy temple, and for those who enter therein with faith, piety, and fear of God, let us pray to the Lord." The vernacular of itself will not replace faith in

the mystery of the Divine Liturgy, nor will it implant piety in the soul of man. What is needed is liturgical knowledge which will give us a better understanding of the Divine Liturgy.

For us Ukrainian Catholics the schema on the Eastern Church is especially important. It clearly underlines the great dignity of the Eastern Church; it insists on maintaining the traditions of these Churches and the various Eastern Rites; it increases the rights of patriarchs; it permits the erection of new patriarchates; it legislates discipline in the administration of the sacraments; it explains the role of the laity in the Liturgy worship; and it instructs us in relation with the Orthodox churches. The schema is extremely beneficial for the survival and growth of the Ukrainian Catholic Church in the future.

It should be emphasized that the Byzantine Ukrainian Rite gained great popularity and favor among the bishops of the entire world. Many of them saw our Liturgy for the first time. The participation of our seventeen bishops, headed by the Primate, Major Archbishop Joseph Slipy, who came to the Council upon his release from Soviet imprisonment, made a deep impression on the Council Fathers. Our Church was represented by six members of the Council's Commission for Eastern Churches. If we compare this Council with past Councils, especially with the First Vatican Council of 1869-70, we may call it one with a pastoral character, based on an ecumenical platform, extending its hands to all peoples of the world and to all religions. I trust in God that the influence of the Council will result in closer ties between Ukrainian Catholics and Ukrainian Orthodox and will remove that wall which has divided us in the past. This would be a great stride forward to future unity.

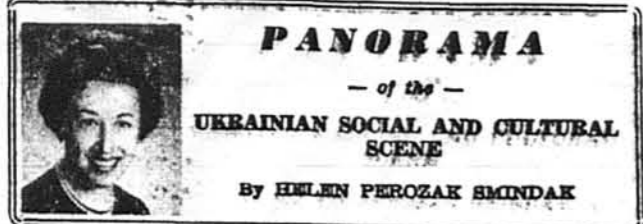
DR. MYDLOWSKY: Your Excellency, at this time the introduction of the vernacular into the Liturgy is an actual matter. In the past you published a valuable journal, "The Ark," in which articles on the Liturgy and liturgical matters were printed in both Ukrainian and English. At this time, we are curious to know, what is your position concerning the vernacular in our Liturgy?

PANORAMA

— of the —

UKRAINIAN SOCIAL AND CULTURAL SCENE

By HELEN PEROZAK SMONDAK



The Dumka Chorus' social gathering which I mentioned last week featured a two-hour program of vocal and instrumental music by youthful Dumka members and guest artists—a program that might have overawed a casual listener but was taken in stride by the music-loving assemblage of over 300 persons.

Participants were Hanna and Zirka Derlytsia (mother and daughter), Lesia Kostetska, Lusia Kostetska, Tania Kramariv, Bohdan Pyrozhak, Volodymyr Slysh, Mykhailo Burchak, Ihor Krauciv, Merrill and Ronald Liteplo (brothers), Halia Mac, Bohdana Kershniuvska, Roma Shuhan, Maria Hlukha and 17-year-old violinist Ivan Shuper, a Juilliard scholarship student who came here from behind the Iron Curtain (Poland) only a year ago. These singers and musicians were accompanied on the piano by Martha Chapelsky, Chryzanta Zubrytska, Andy Soul and Merrill Liteplo.

The program also included a talk on vocal music by Yaroslav Zarembo. Ivan Zukovskiy, president of the chorus, welcomed the gathering and Bohdan Bidyak, vice-president, was master of ceremonies.

Rousing "Mnohaya Li-ta's" were sung by the whole company to Svboda columnist Iker (humorist Ivan Kernytsky), whose 25th anniversary as a writer occurred in 1964, and to humorist Mykola Ponedilok, whose "name day" it was that day (St. Nicholas' Day, or in Ukrainian, Mykola's Day).

Mr. Kernytsky was honored by a quartet of girl singers who dedicated a song and a humorous poem to him, then presented him with flowers. Both he and Mr. Ponedilok responded with amusing selections of their own composition.

Ten new members who have completed a year's membership were presented with Dumka pins by Julian Jastremsky, Leonty Kryshelnytsky, Konstantyn Lysko, Ivan Nedilsky and Apollinare Osada, all of whom are honorary members of the chorus, Myroslav Kulynych and Mr. Zukovskiy.

Among musical personages in the audience were John Zadorozny, conductor of the chorus, pianist Volodymyr Hrudyn and singers Andriy Dobriansky, Isabella Fomenko - Kurdydyk, Olga Lepkova (Mrs. J. Jastremsky), Mary Lesawyer, Hanna Shery and Alicia Andreadis, who had brought along her brother-in-law and sister, New York Congressman Barry Tenzer and Mrs. Tenzer.

Other prominent guests were Ivan Bazarko (Ukrainian Congress Committee of America), Prof. Alexander Bernyk (Hunter College's music department) and Mrs. Bernyk, Prof. Volodymyr Cisyk (Ukrainian Music Institute in New York) and Mrs. Cisyk, UNA President Joseph Lesawyer, UNA Secretary Jaroslav Padoch and Mrs. Padoch with their daughter Maya, Boris Rzepecky (Literary-Art Club of New York), Prof. Roman Smal-Stocki (Shevchenko Scientific Society) and Ivan Zamsha (Ukrainian Academy of Arts and Sciences).

The Dumka Chorus, which has a total of 340 adult members (200 men, 140 women), has an active membership of 135 singers and a newly-organized children's chorus of 80 voices.

The Chorus will present a musical at the Dumka Ball on January 9 in the New York Hilton Hotel.

Dumka will sing on January 16, 1965 on WNYC at 6:00 P.M. on "The Hands across the Sea" program.

Andriy Dobriansky, who is a frequent soloist with the Dumka Chorus and has been appearing recently in operatic presentations in New York and Philadelphia, has been engaged by the Metropolitan Opera for its national touring company.

The announcement of this Ukrainian "break-through" at the Met was made at the Dumka social, and Andriy told me more about it during a brief intermission in the musical program. His contract begins in July and he goes on tour in September with the company throughout the United States and Canada.

The charming young bass-baritone, whose dark curly hair and flashing eyes call to mind a slender Mario Lanza, sang in a Philadelphia opera presentation recently with Met tenor Franco Corelli and is scheduled to appear in another opera next month.

Andriy confided that "the people at the Met are very friendly" and cited a case in point: During a recent visit backstage at the Met he heard a musical voice (feminine) call out, "Hell-o, Mr. Dobriansky," turned to find famed soprano Rise Stevens smiling at him.

Former star of the Kiev Opera Hanna Shery greeted me at the Dumka gathering like a long-lost friend. We've been acquainted for some 10 years (ever since I came to New York from Canada and joined the parish of St. Vladimir's Ukrainian Orthodox Church, where Miss Shery is a member of the choir), and what's more, she's partial to Canadians.

The singer gave a concert in Montreal on December 13, I learned, and she was overwhelmed by the "warmth and enthusiasm" accorded by her Canadian audience. Her all-Ukrainian program, sponsored by the Lesia Ukrainka Branch of Soyuz Ukrainok of Canada, included operatic and folk music. The accompanist was Zoya Pochayivska, and commentators were Bogys Dniprov and his wife, Eugenia Chaika, residents of Paris who recently settled in Montreal.

Miss Shery is planning a program for next month that will consist entirely of works by contemporary Ukrainian composers living here and abroad.

Mr. and Mrs. Peter Mikiten of Brooklyn (he's a longtime member of the Dumka Chorus, and before that a member of the now-defunct Metropolitan Chorus) told me about the marriage of their son, Peter T. Mikiten, to Mary Molick, daughter of Mr. and Mrs. John. Poddesla. The wedding took place November 7 in Brooklyn's Holy Ghost Church.

Among the wedding guests was the Mikiten's other son, Don, who flew here from Spain just for the event. Don, a jazz musician, has been living in Spain since November 1963, when he and his wife, Maggie French Mikiten, were engaged to perform at the Jamboree Jazz Cava in Barcelona.

Communion Breakfast of Holy Name Society in Newark

The Holy Name Society of Saint John's Ukrainian Catholic Church of Newark, N. J., held its annual Communion Breakfast at 10 a.m. on Sunday, Dec. 13 at The Coronet, Irvington, N. J. A special mass was held at 8:30 a.m. and all members received Holy Communion.

Chairman Adam Hordynsky welcomed the large group of 100 men who attended and asked that they fervently pray to Jesus Christ for their salvation and for the freedom of the Ukrainian people. Rev. John Stuchlak, Spiritual Director, gave the invocation.

Toastmaster, Andrew Keybida, introduced all the former members of the Holy Name Society and then presented the new officers for 1965: Clem Daly, President; Andrew Keybida, Vice President; Michael Stojka, Treasurer; William Burke, Secretary; Yaroslav Leskiw, Marshall; and John Dziebko, Jr. Holy Name Adviser. Clem Daly expressed his thanks for being elected and stated that a full program was being planned for 1965 and with the help of all members he hoped to fulfill his obligations successfully.

Rev. John Stuchlak expressed his gratitude to the assembled for their outstanding work in assisting our Pastor, the Very Rev. D. Laptuta, and himself during the past year. The Holy Name members contributed their time and efforts by making collections during all Sunday Masses; participated in the church picnics and caroling; are selling Christmas trees; conducted a highly successful card party and have been running a very profitable bingo game every Wednesday. All profits are turned over to the New Church Building Fund.

He asked that all members be the Apostleship of Prayer. Monsignor Connell, Director, Divinity School, Seton Hall University, South Orange, N. J. as well as Archdiocesan Director of the Apostleship of Prayer, Monsignor Connell emphasized that the members should be proud to have St. John the Baptist as patron of our church for it was St. John who was chosen to present Jesus to the world as the Messiah. St. John told the leaders at the temple that it was not he who was the prophet but that Jesus "who stands in your midst" was sent down to lead them. St. John was a great preacher of penance. The zeal of God's honor and glory caused his death because he reproached the king for the scandal he was giving to the people. The Monsignor said we should be equally proud to have the Blessed Virgin Mary as the Patroness of Ukraine and that we should pray constantly and earnestly to Her in order to free Ukraine of communist rule so that the Ukrainian people would be able to worship Him in their own Byzantine way. Monsignor Connell was pleased that the Ecumenical Council exalted the Virgin Mary—that She is the Mother of our Church, Mother of God and of us all. She strengthens the church and our prayers to Her will assist us in glorifying God. He further stated that all of the Holy Name members and all Catholic men were consecrated at baptismal to serve Jesus Christ and we must all be forceful in our teachings of the good things. We must continue to show brotherly love toward one another; we must praise Him always; prevent sin, for the Lord dwells within us. We live in His image; we must be charitable; we are His conscience; we must bring glory to God; we must engage in fervent prayers both morning, noon and night. We must always keep Him in our minds and in our hearts so that we can prepare ourselves to meet face to face with Him on the day of reckoning.

Andrew Keybida Publicity Director

Remember teenage Gail Bezko (Bezkorowajny), whose simply-styled "Ukrainian" hairdo brought her fashion modeling jobs last spring with two of New York's leading department stores?

Here's a sequel to that story: Gail, blonde and winsome daughter of Mr. and Mrs. Ben Bezkorowajny of Elmhurst, N. Y., has just been appointed a fashion coordinator with the Ford Division Advisory Board (a division of the Ford Motor Company) located in Westbury, L. I. She'll assist with the editing of the teenage girls' magazine, *News Teller*, take part in fashion shows (one is already set for the second season of the World's Fair) and attend meetings in different parts of the country.

A junior at St. Angela's Hall Academy in Brooklyn, Gail does modeling assignments now for Macy's, Abraham & Straus and Georgia Enterprises.

At the rate she's going, young Gail may quite likely become a top New York fashion model in a few years. All because she heeded the advice of costumer Mrs. Alexandra Braznick and forsook her bouffant hairdo for a simpler coiffure that was better suited to her Ukrainian costume.

And Gail's still wearing her hair in a simple, head-hugging style, whether she's in Ukrainian costume or not.

TO READERS who are celebrating Christmas by the Old Style Calendar, Season's Greetings and a wish for a bountiful New Year!

UNA Branch 161 in Ambridge Holds Annual Meeting



Seated are John S. Antushak, accepting picture, and Andrew Julia. Standing: Stanley Prokopovich, treas. Paul Ronosky Jr. Rec'd sec't. Nicholas Kudra, Ambridge councilman, presenting the picture and Joseph Nadzak, vice-president.

The annual meeting for the election of officers for 1965 was held on Saturday, December 12, 1964. The meeting was called to order by President Antushak at 7 P. M. The meeting was opened with a prayer, followed by a minute silence for our national and branch members who have passed away. The regular business of reading the last month's minutes, was followed by the financial secretary's report and the auditor's report. Communications were read and donations were passed. Receiving these donations were St. Peter and St. Paul Ukrainian Catholic Church, Ukrainian-American Radio Program, "The Song of Ukraine Army and the Beaver County Tuberculosis Association.

The highlight of the evening was the presentation of picture of the late President John F. Kennedy in a hand carved frame by Nicholas Kudra, local councilman. He made the presentation on behalf of County Commissioners, James J. Ross and Eli Corak, and District Attorney Robert Masters. These people presented this picture to our branch for the appreciation and active interest we take in behalf of the Ukrainian people.

President Antushak thanked all members for the confidence they placed in electing the officers again for the ensuing year. The meeting was closed with a prayer and refreshments were served afterwards.

Christmas in Brooklyn

"Khrystos Rozhdaysia," following Tradition: Clad in Ukrainian costumes and receiving presents from St. Nicholas at, appropriately, St. Nicholas Ukrainian Catholic Church in Brooklyn, are, from left, Olya Formaniuk, Jurko Wyznyckyj, Peter Bohdan and Eugenia Formaniuk.

"Slavtye Yoho," replies the family gathered for dinner "Let us glorify Him."

"It is Christmas Eve in the Brooklyn home of Sam Liteplo and the celebration of Christ's birth has begun with a bowl of *kutya*, a pudding which is the traditional food at every Ukrainian Christmas dinner."

So begins an article entitled, "In Any Form — It's Christmas," which appeared in *The New York World-Telegram* and the *Sun* of December 24. Mention is also made of St. Nicholas giving gifts to Ukrainian children on St. Nicholas Day and about the serving of *kutya* at the Ukrainian Christmas dinner going back 3000 years when it symbolized family unity and agricultural prosperity, etc. The article describes the Christmas customs and traditions of many New York City nationalities.

In its December 19th issue *The N. Y. World-Telegram* had a picture of St. Nicholas passing out gifts to Ukrainian children, with the caption: "Following Tradition: Clad in Ukrainian costumes and receiving presents from St. Nicholas at, appropriately, St. Nicholas Ukrainian Catholic Church in Brooklyn, are, from left, Olya Formaniuk, Jurko Wyznyckyj, Peter Bohdan and Eugenia Formaniuk."

The children in the photograph are pupils in the Ukrainian class at St. Nicholas parish, South Brooklyn, N. Y., where Mr. Peter Baron, who acted as St. Nicholas, is a parishioner. Mrs. Zenovia Pyrih, teacher of the Ukrainian class, cooperated in organizing the group picture, with Mrs. Mary Dushnyk, who arranged for the Ukrainian information in the article and the picture to appear in *The N. Y. World-Telegram*.

Ottawa—According to statistics released by the Department of Citizenship and Immigration in Ottawa, there were 153 persons of Ukrainian origin admitted to Canada during the first nine months of 1964 as compared with 160 persons in the previous year.

SPORTS SCENE

By OLEH ZWADIEK

Chicago Lions — Top Story of 1964

This corner picks the return to a 2-2 tie in Philadelphia and then the Western club defeated the Philadelphia booters, 2-0, in Los Angeles.

The year was not a complete loss for the Nats because they won their fourth American Soccer League Championship and qualified automatically for the newly formed Eastern Conference Big Twelve.

The New York Ukrainians and Newark Siches were the other two Ukrainian teams to qualify for the Big Twelve. New York finished the season in second place in the German-American Soccer League, just below the Greek-Americans, although the latter were suspended for a year.

Sich ended up in third place in the American Soccer League by victory of a strong finish and this assured itself of automatic entry into the newly formed league without having to participate in the play-offs.

Big Twelve

After many years of struggling along on little progress in the quality of soccer and the few spectators the games drew, the two "big" leagues on the Eastern Seaboard decided to unite and form one league. It looked like a good idea, and still does, provided there are no silly disputes among the leaders of the American and the German-American leagues.

What is now needed to strengthen the operation are more stringent disciplinary rules, less behind-the-scenes deals, a firm rule on registration of players and perhaps a single commissioner of soccer. This post should be occupied by a man who is widely respected in this country and his decisions on disputes should be made final.

We think it is time to take the sport out of the hands of people who are locally oriented and who use it for other than the genuinely true purposes of the sport—fair and clean competition of high caliber on the field of play.

On the Eastern Seaboard, the Ukrainian Nationals were more frequently in the headlines. First they made the sports pages when Los Angeles Kickers-Victoria defeated them in the American Challenge Cup games. The two teams played

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QUESTIONS AND ANSWERS AT PRESS CONFERENCE, HELD BY METROPOLITAN SENYSHYN

(Concluded from Page 2)

misunderstanding among the faithful.

Thank God, we Ukrainians have our own particular Rite and a language in the Liturgy distinct from other Catholics of the Latin Rite. If our faithful preserve the Byzantine Ukrainian Rite with love and respect, then it will prevent them from being assimilated. We must, of course, distinguish between assimilation and Americanization. Every Ukrainian with American citizenship should be a good American but no Ukrainian should be assimilated with other nationalities, viz., to discard his Ukrainian ethnic awareness, his Rite, his Church, and lose his identity among other nationalities. We can thank our Rite that we in the United States of America have our own Church, priests, dioceses, bishops and Metropolitans. This separate Rite and language in our Liturgy save us from being drowned by other nationalities. It follows from this that we should continue to cultivate love for the Catholic Church in the Ukrainian Rite. Our Rite created a very favorable impression on all Council Fathers. The Latins themselves have taken certain motifs from our Liturgy, e.g., concelebration at Mass. During the third session of the Vatican Council, Pope Paul VI concelebrated the Liturgy with 24 bishops from the world over.

The vernacular alone will not keep our faithful in the Church but rather it calls for a knowledge of our beautiful Rite and understanding of the liturgical symbols which encourage a strengthening of faith and an increase in devotion. In order to understand the liturgical language of our Mass, one needs to know but 400 words, a not impossible situation. Our priests and teachers in our parochial schools, be they all-day, evening or Saturday schools, should concern themselves with this matter.

Experience proves that the vernacular, which was introduced several years ago in certain dioceses, did not keep many of our faithful in our Church. Besides the vernacular language, an understanding of Rite and love for it is needed. I am reminded of the 1958 Ukrainian pilgrimage to Lourdes from all lands under the patronage of Archbishop John Buchko. Many pilgrims came with their children who spoke the language of the countries in which they lived. But they all responded in unison to the supplications of the concelebrating bishops, and this without any rehearsals. The language of our liturgical books served as a uniting force which joined all Ukrainian Catholics as in one household, even though they came from many different countries.

My own approach to the vernacular in the Liturgy is the view held by Holy Mother Church who speaks and instructs Her children in the language they understand. Therefore, if the vernacular in the Liturgy is helpful for some of the faithful of our Rite. We shall take care of the matter.

MR. PASIKA: Does your Excellency think the same thing can be done with the Ukrainian vernacular in our Liturgy?

ARCHBISHOP: Certainly, but please remember that Church Slavonic has been in use for a thousand years and that our liturgical music for centuries has been adapted to the Church Slavonic language. The vernacular, be that Ukrainian or English, cannot be expressed with the music we are presently using. All of this will require the services of philologists to translate the liturgical language into the vernacular; then we will have need of composers to arrange the liturgical chant to the new text. Outside of Ukraine, we have not as yet established a music school for composers nor do we have a uniform Ukrainian language which obliges all. There is not a sufficient number of choir directors and cantors who would preserve our present excellent liturgical melodies which have become more exquisite with the passing of time. Bearing all this in mind, how are we able to talk about something new?

When compared with other national emigrations in the United States, the Ukrainian emigration is relatively young. Ukrainians first came to these shores just seventy years ago. They had neither church, nor schools, nor seminaries, nor a

press outlet, nor charitable institutions. With the passing of time and with much hard work under the efficient leadership of the hierarchy, they were able to build a socio-religious life. I would like to take this opportunity, gentlemen, of informing you of plans to build a high school and junior college in the archdiocese. The school would include in its curriculum, in addition to the usual subjects, courses in music, conducting, liturgical chant and a complete Ukrainian course in order to train a corps of new teachers for our parochial schools and directors and cantors for our parishes.

We must believe that our clergy, especially the younger generation, together with our fine laity will not only preserve the advances which we need but also will enlarge them for the greater glory of God and the good of our people. If, of course, we keep to our Rite and its traditions. We are convinced that only the Ukrainian Catholic Church, assisted by its own special Rite and language, will keep her faithful in the best of religio-national traditions. Therefore, let us be very careful with all innovations!

MR. DRAGAN: Your Excellency mentioned the patriarchate and the possibility of establishing new patriarchates. Is there a possibility of creating a Ukrainian patriarchate?

ARCHBISHOP: The possibility most certainly exists! At the last session of the Vatican Council the Melchite Patriarch, Maxim VI, urged the full restoration of right and honor to patriarchs in the Universal Church and Rev. John Hoeck, O. S. B., Abbot General of the Bavarian Benedictines, brought to the Council's attention the creation of a Ukrainian patriarchate. In a subsequent discussion the Council Fathers accepted a corrected schema on the Eastern Churches in which mention is made of patriarchs and the creation of new patriarchates by either an Ecumenical Council or by the Holy See.

Another fact which favors the creation of a Ukrainian patriarchate is the Holy See's ardent wish to see our Church strong and well-organized. We have witnessed the establishment of new exarchates, eparchies and Metropolitan Sees. And who was not pleased when through the efforts of the Holy See our Confessor, Metropolitan Joseph Slipy, arrived in Rome at the Council, and whom Pope Paul VI raised to the dignity of a major-archbishop with full patriarchal rights in the Metropolitan See of Halych (Galicia)? He also was assigned a special place in St. Peter's Basilica in front of all archbishops and Metropolitans at the Council.

The Holy See did all this for our Church and Ukrainian Catholics with a full understanding of our spiritual needs; and fully appreciative of the sacrifices made in Ukraine; and considering our accomplishments in the diaspora. We can hope for more for our Church from the Holy See and this without any outside influences, petitions and gathering of signatures by various committees. It is necessary for us to direct more attention to political factors and the powerful of this world by reminding them that the Ukrainians and both the Ukrainian Catholic and Ukrainian Orthodox churches are still being fiercely persecuted by the Communists. We should demand that they use their influence on the Communist regime to change its attitude towards our people and the Ukrainian churches.

DR. STACHIW: Your Excellency, what is your attitude towards a Ukrainian patriarchate? Are you aware of the attitude of our Orthodox hierarchy concerning the Ukrainian Catholic patriarchate?

ARCHBISHOP: Like every informed Ukrainian, I am fully aware of the fact that a Ukrainian patriarchate is of utmost importance not only for the ecclesiastical life of Ukrainians but also for their national life. It would serve as an inspiration, especially for our people who are still in Ukraine and as a harbinger of national independence. It would strengthen the faith of the Ukrainian people and it would immensely help us to better retain our religious and national traditions. A Ukrainian patriarchate would use the full force of its

AT THE PRESS CONFERENCE AT THE CHANCERY



Sitting, left to right: Anthony Dragan (Svoboda), Mykola Pasika (America), Dr. Stepan Halamay (Vistnyk of ODFFU), Very Rev. Michael Fedorovich (The Way), His Excellency Metropolitan Ambrose Senyshyn; Very Rev. Msgr. Stephen Chehansky, President of the "Providence" Association of Ukrainian Catholics; Dr. Matthew Stachiw (Narodna Volya), Walter Dushnyk (UCCA publications and The Ukrainian Weekly) and Dr. Lev Mydlowsky (The Way-Ukrainian section).

office in defending persecuted Ukrainian churches, much in the manner of that illustrious Metropolitan of Halych, the Servant of God, Andrew Sheptytsky, who flinched not in his defense of Ukrainian Orthodox in Volhynia and who staunchly protested the liquidation of Jews.

Unfortunately, we have no clear picture until this day of what the proposed Ukrainian patriarchate would consist? The whole idea has not been placed in a proper perspective nor has it taken into consideration Orthodox Ukrainians. In the past Metropolitan Benjamin Rutsky and the Orthodox Metropolitan Peter Mohyla treated the subject in an entirely different manner. They, these outstanding Ukrainians, sought first of all to unite Catholic and Orthodox and, when this was accomplished, to request the Holy See to create a Kievian patriarchate, and, in this manner, better unite their people and thrust off Polish and Muscovite assimilations. No Orthodox Eparch in the free world has given, up to this day, assurances that the creation of a Ukrainian Catholic patriarchate will hasten a union between our churches, as some individuals have assured the Holy Father. On the contrary, there have been negative criticisms from respected circles of Ukrainian Orthodox to the effect that a Ukrainian patriarchate was not being established properly. There is good reason to believe that establishing a Ukrainian Catholic patriarchate without first consulting with our Orthodox brothers would cause a greater chasm and result in two patriarchates rather than one.

The Ukrainian Orthodox Word, the official publication of the Ukrainian Orthodox Metropolitan See in the United States, published an article entitled, "Skhamenitsia, budte ludy" (Be Sensible; Act as Human Beings), in which they condemn the actions of a committee of 18 members in New York who grouped together to gather signatures to be sent to the Holy Father in this matter of creating a Kievian patriarchate. The article states, "the inopportune and obvious harm of this petition for the entire Ukrainian national-religious life, which several professors, doctors and women advocate to sign, is obvious... It matters not to them, we read, if their action, an action of Ukrainian intelligentsia, calls the wolf from the forest and returns relations between Ukrainians to a state of self-destruction and religious fanaticism, to a state of ruin, which will benefit only Moscow, by destroying us from inside... Is it ethical and beneficial for the entire Ukrainian freedom cause," continues *The Word*, "for someone to bestow this on their Orthodox brothers, without asking them first? We think not!"

Vistnyk, the organ of the Ukrainian Orthodox Metropolitan See in Winnipeg, reacted to the action of the New York committee of eighteen by emphasizing the speech of Metropolitan Ilarion Ohienko at a meeting of members of St. Andrew's College in Winnipeg on November 8, 1964 in which he expressed his displeasure by saying, "They stole the patriarchate from us... and we? It is in our hearts! They who were listening heard it. Now the Catholics want it, but not as understood by the Orthodox. For them it is only another form of the episcopacy, since there are real and unreal patriarchates. We are saddened by the fact that they wish to abuse the patriarchate. There will be a patriarchate on the banks of the Dnieper! We shall not permit ourselves to be destroyed! There will be a patriarchate but it will be ours, Orthodox on the Dnieper."

The Archbishop of the Ukrainian Orthodox Church in Western Canada, Archbishop Michael, expressed his views in an interview with the editor of *Svitlo* (The Light) in Toronto on October 21, 1964. When asked what he thought about the Ukrainian patriarchate, which was then being discussed at the Council in Rome, he answered, "I think that the time is not appropriate. We Orthodox Ukrainians can at any time erect our own patriarchate. Will there then be two patriarchates in Ukraine? Wouldn't it be better to wait with this matter?"

We must remember too that the Holy See has committed itself to a platform of ecumenism, calling all people and all religions to unity and to closer ties with the Catholic Church. Following the example of the Holy See, Ukrainian Catholics should, under the banner of Christian charity and tolerance, come closer to Orthodox Ukrainians and discuss with them the problem of union of Ukrainian churches. Everyone knows that the road to such a goal is difficult and that there will be many hindrances and obstacles. The "cold war" which lasted years has just terminated. There is now a dire need of love and respect for one another in order to come to complete church reunion.

DR. HALAMAY: Here and there we hear word that there is some type of falling out between you and the Metropolitan Confessor. Would you care to comment?

ARCHBISHOP: This is the usual line of thinking of those who have a natural tendency to add color to situations and in such wise arouse the emotions of our people. They are individuals who are known by our people very well from past actions against their Ordinaries.

As far as my personal relationship with the august person of Archbishop Joseph Slipy, everyone knows what was done when the Archbishop was in prison. I recall 1962 when the Confessor celebrated his seventieth birthday. This gave me an opportunity to bring his cause and suffering to the attention of the world and to tell the Ukrainian Church.

I have always felt close to Metropolitan Joseph Slipy because of the ideals for which he suffered so long. Therefore, I made an appeal to all our bishops in the free world to come to the defense of Metropolitan Joseph. I sent each for their approval a draft of a pastoral letter in which we defended our persecuted Church and protested the long imprisonment of the Metropolitan Confessor. I made use of the national and international press. I published a special brochure in which we traced the path of martyrdom of our Church and her Metropolitan. I had special photographs made of the Confessor and sent them, together with the brochure, to every Catholic bishop and diocesan newspaper and asked them to show more concern for our Church in Ukraine and for the Metropolitan Confessor. I had special buttons made up with a portrait of the Metropolitan and distributed them among our faithful. After such preparations, the world press spoke of our Silent Church and her spiritual leader, Metropolitan Joseph Slipy. I directed that Masses for the intention of the Archbishop Confessor be celebrated in all our churches and that appropriate sermons be delivered on the occasion. Every Ukrainian group presented special programs and concerts honoring the heroism of the Metropolitan.

Just as soon as Metropolitan Joseph arrived in Rome in 1963, I was the first Ukrainian bishop in the free world (not residing

AMERICAN NAME SOCIETY HOLDS ANNUAL SESSION IN NEW YORK

PROF. ZYLA READS PAPER ON UKRAINIAN ONOMASTICS

New York, N.Y.—The American Name Society, an independent scholarly association dedicated to the promotion of study of names in all its aspects and phases, held its annual meeting here on Wednesday, December 30, 1964 at the Statler Hilton Hotel, in conjunction with the annual session of the American Association of Modern Languages and its various affiliated groups, including the numerically large Association of Teachers of Slavic and East European Languages.

Participating in the sessions, which opened on Sunday, December 27, was a large contingent of Ukrainian scholars currently employed at various universities and colleges throughout the United States and Canada. The meetings brought together close to 5,000 scholars and teachers of modern lan-

guages, including a number of specialists and internationally recognized authorities in the fields of philology and linguistics. Among them was Prof. Boris Ungebaun of Oxford University, England, who speaks fluent Ukrainian.

A series of papers were presented in the course of the four-day meeting, divided into morning and afternoon sessions. The themes ranged from informative reports on the progress and proliferation of modern languages in high school and university curricula to highly specialized treatments and interpretation of modern research data in the methodology of languages, philology, literature and other related fields. The majority of papers in the Slavic and East European section dealt with Russian topics, reflecting the growing interest in modern Russian literature and the increasing demand for the teaching of Russian on both the secondary and higher levels of education.

The only Ukrainian scholar to deliver a paper at this annual session of American linguists was Prof. Volodymyr T. Zyla of the Texas Technological College.

In his paper Prof. Zyla traced the origins of Slavic and Ukrainian onomastics from its early beginnings in the seventeenth century up to the present day, mentioning the particularly valuable contributions of Simovych, Sumstov, Stepovych, Franko, Shcherbina Okhrymowych, Kornylovykh, Tashytsky, Rudnyckyj, and others. He praised the work of Ukrainian emigre scholars in the fields of philology, onomastics and toponomastics, whose studies represent valuable contributions to the history and culture of Ukraine. He also described the most recent efforts in this area of Ukrainian scholars in Soviet Ukraine, who have made considerable strides under the leadership of K.K. Tsulenko in spite of conditions that are not conducive to objective and systematic research.

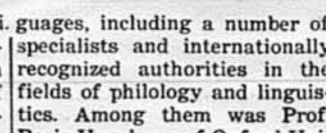
Prof. Zyla's paper was well received, and many scholars indicated a great deal of interest in the topic discussed.

Another paper, presented after the session had been officially closed, dealt with the "Origin and History of the Name 'Brody'" read by Prof. Vasyly Jaszczun.

Chairing one of the sessions on Wednesday was Prof. Yaroslav Rudnyckyj of Manitoba University, one of the founders and past president of the American Name Society.

RECEIVES PROMOTION

Cadet Andrew J. Berezowsky



Cadet Andrew J. Berezowsky

Cadet Andrew J. Berezowsky, son of Mr. and Mrs. Jaroslav Berezowsky, of 39-25 46th Street, Sunnyside, New York, has been appointed Cadet Captain and Battalion Supply Officer at the New York Military Academy, Cornwall-on-Hudson, New York, by Lt. Colonel Philip B. Toon, U.S.A. (Ret.), Superintendent.

Captain Berezowsky, now in his fourth year at the Academy, has been elected Vice-President of the Newman Club, and participates in both Varsity Soccer and Tennis.

As concerns the August Person of the Metropolitan Confessor, I always was of the idea that the Holy See honor our Primate with suitable distinctions. When the Metropolitan celebrated his seventieth birthday, I requested the Apostolic See to grant him higher ecclesiastical honors. I received a response which stated that such an elevation could, at that time, only complicate matters for Metropolitan Joseph. In 1962, when I was elected to the Council's Commission on the Eastern Churches by an absolute majority (1432 votes) at the first session of the Vatican Council, in 1963, I wanted to relinquish this post in favor of Metropolitan Joseph upon his arrival (in Rome). However, the Holy See did not accept my resignation and suggested that I write to the Holy Father to name our Primate a member of the Council's Commission on the Eastern Churches. And this I did. A few days later Metropolitan Joseph's nomination was announced. All these examples prove that I am most certainly not against Metropolitan Joseph.

It distresses me that such rumors should persist. I am confident that the explanations above will clarify the situation and that similar rumors will find no place in our society.

Mr. and Mrs. Samuel Feszchak of Plains, Pa., recently celebrated their 50th wedding anniversary. They were married August 30, 1914, in St. Peter and Paul Ukrainian Byzantine Catholic Church, Wilkes-Barre, by Rev. Volodymyr Spoltakevich.

Mr. and Mrs. Feszchak are the parents of 8 children, 7 of whom are living: John, South River, N.J.; Michael, Inkerman, Pa.; Emily Zwarycz, Clifton, N.J.; Olga Choley, Wilkes-Barre; Joseph, Kingston, Pa.; Joan Swanson, Lorain, Ohio; Myron, at home. A son, Walter, died in 1957. They also have 21 grandchildren and one great-grandchild.

Mrs. Feszchak, the former Eva Piech, was born in Senkova, Sanok, and came to this country in 1911, settling in

Plains. Mr. Feszchak was born in 1893 in Bessko, Sanok, and arrived here in 1909. He was employed by Pittsburgh Plate Glass Company in Ford City, Pa., for about a year and then settled in Plains. He was a coal miner for 45 years, retiring in 1954.

Mr. Feszchak took active part in Ukrainian affairs; he is a past parish treasurer of St. Peter and Paul Church in Wilkes-Barre and has held office in Branches 223 and 157 of the Ukrainian National Association. He is presently a member of Branch 42 of Passaic, N.J., which absorbed Branch 157 because many of its members were working and living in New Jersey. Mr. Feszchak became a UNA member in 1916. Many of his children and grandchildren are UNA members.

Reader Scores Magazine For Inaccuracies

Editor's Note: Following is a copy of letter sent to the Editor of Saturday Review in regard to misidentification of the Ukrainian Church.

Dear Sir:

In your issue of November 7, 1964, in your very interesting article entitled "Notes on a 1963 Visit With Khrushchev" you stated that "the object of the mission was to obtain the release of Bishop Slipy, head of the Ukrainian Rite Orthodox Church." Bishop Slipy, however, was never, and is not at the present time, the head of the Ukrainian Rite Orthodox Church, but the head of the Ukrainian Catholic Church of Byzantine Rite, which is under the Holy See.

Further in your article you mentioned that the "Chairman proceeded to expound on the case of Bishop Slipy for almost twenty minutes. He traced the long history of rivalry between the Ukrainian Rite Orthodox Church and the Russian Orthodox Church." Here again it is not clear whether the Chairman traced the history of rivalry between the Ukrainian Rite Orthodox Church, which is known as the Ukrainian Autocephalic Orthodox Church, or the Ukrainian Catholic Church of which Bishop Slipy is head.

Golden Wedding Anniversary



Mrs. and Mr. Samuel Feszchak

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Interview of Slava Stetzko In 'Chicago Tribune'

CHICAGO, Ill.—On Sunday, December 20, 1964 *The Chicago Tribune* printed an extensive interview with Mrs. Slava Stetzko, wife of Yaroslav Stetzko, president of the Anti-Bolshevik Bloc of Nations and former head of the Ukrainian provisional government, set up in June, 1941 in Lviv, capital of Western Ukraine. Mrs. Stetzko was returning from Taipei, Taiwan (Formosa), where she, along with her husband, attended the 10th annual conference of the Asian Peoples' Anti-Communist League (APA-CL). The interview read, in part, as follows:

"A long freight train stands on a siding, its cars heavily laden with Ukrainian wheat bound for the Black Sea port of Odessa and shipment to communist Cuba.

"In the darkness of the railroad, a youth slips among the box cars, emptying bags of broken glass into as much of the wheat as he can reach before the steam engine moves the train off into the night.

"The act of sabotage and the youth represents the resistance movement which embraces hundreds of thousands of Ukrainians inside the Soviet Union who are opposed to their communist form of government. Sabotage of the wheat shipment is but one of the ways in which Ukrainians are showing their independence of the Red regime, according to Mrs. Slava A. Stetzko, a member of the Central Committee of the Anti-Bolshevik Bloc of Nations which headquarters in Munich, which seeks to coordinate anti-communist organizations throughout the world.

"Anti-communist poems and novels glorifying Ukrainian nationalism and institutions are hand-written and circulated, with each recipient making five hand-written copies for further distribution.

"The success with which the Ukrainians are battling Soviet Reds is shown by the fact that 60 percent of all Russian concentration camps prisoners are from Ukraine," Mrs. Stetzko said.

"And in the Soviet military services, few Ukrainians are used in such sensitive branches as the air force and missile battalions, obviously because of fear of sabotage," she continued. "The resistance is without fear," Mrs. Stetzko said."

Very truly yours,
Jerry Lykety
Utica, N.Y.

Prominent Boston Ukrainian Dies

Anthony Paszak, member of Cambridge, Massachusetts, and UNA Br. 238, (Eugene Konovalets), Boston, Massachusetts, died suddenly December 3, at the age of 48.

He left his beloved wife, Anne (Zankowski) Paszak and three children, namely: Mrs. Carol Lucchiardi, Michael and Patricia. He also left a brother, Philip, and a sister, Adele Muzyka.

He was a very active and devoted member of St. Andrew Ukrainian Orthodox Church and was its choir director for many years.

He was the Chaplain and a Past Worshipful Master of Mt. Olivet Lodge, A. M. & F. M.

As a member of the Shrine's Chanters of the Aleppo Temple, a Masonic Choral. He was a member of the DeMolay Commandary #7, St. Paul Royal Arch Chapter—Boston Council.

Mr. Paszak was an important figure of the Handel and Haydn Society, a very distinguished mixed chorus of Boston, as he was gifted with an exceptional bass voice.

"Tony's" dynamic humor and personality will be remembered forever by all who knew him.

He was buried December 7th at Mt. Hope Ukrainian Cemetery. *Vichna Yomu Pam'yat!*