

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

Lyndon B. Johnson

СВОБОДА

УКРАЇНСЬКИЙ ЩОДЕННИК



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Khrystos Rozhdaietsia — Christ is Born!

CHRISTMAS PASTORAL MESSAGE

OF HIS EXCELLENCY, THE MOST REVEREND
ARCHBISHOP AMBROSE SENYSHYN, OSBM,
METROPOLITAN OF UKRAINIAN CATHOLICS
IN THE UNITED STATES

On this magnificent feast, the Nativity of Our Lord Jesus Christ, I greet you from Philadelphia and send to everyone the sublimest, the most happy and the most salvific greeting which Christ Himself bestowed upon mankind.

This greeting was authored by the Second Person of the Blessed Trinity, the Son of God. And because there are two natures in One Divine Person, it is the greeting of a God-Man who took on our nature for our salvation. This felicitation comes not only from the King of Heaven and earth but also from the Founder of the Church which carries on His divine mission to man. The words of this salutation were announced in Paradise and, in succeeding generations, uttered with optimism by the prophets.

Christ spoke His greeting not merely with words. He sealed it with sufferings. His blood and death on the Cross. The substance of His message is written in Sacred Scripture, "For God so loved the world that He gave His Only-begotten Son, that those who believe in Him, may not perish, but may have life everlasting." (Jn. 3, 16). Christ meant this not for just one nation but for all nations; not for one generation but for all centuries.

But not all have hearkened to Christ's greetings. Some men in modern society simply do not desire to know Christ and His will. Not every person is willing to understand the message of Christ because there is too often a lack of

spiritual awareness. Today's man is caught in a whirling tempo of a vast and varied materialistic culture which leaves precious little or no time for spiritual quests. In order to understand and appreciate Christ's greeting, we must lift up our hearts far above the temporal and the transient. The Son of God demands this of us when He says, "You therefore are to be perfect, even as Your Heavenly Father is perfect." (Mt. 5, 48). The sad truth is, unfortunately, that today's world is an era of brotherly hatred, an era of falsehoods and errors, an era of materialism and rampant atheism, an era that underscores the words of Taras Shevchenko, "My merciful God, how few saints the world has produced!"

Christ desires that we free ourselves of the shadows of spiritual misery in order to become children of God's light, God's teachings and God's truth. Let us accept His wishes wholeheartedly so that our code of conduct will bear a Christ-centered radiance and influence our families, organizations, societies and all mankind. Let us be emblazoned in our immediate circles with a moral force and a Christian commitment to deep Faith in Christ and never cease to forget that Jesus is the Alpha and the Omega, the beginning and the end of our personal and society's lives. Without the Alpha and Omega, viz., Christ, there is no foundation on which our families can revive. Without be-

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CHRISTMAS PASTORAL LETTER

OF HIS EXCELLENCY, THE MOST REVEREND
JAROSLAV GABRO, D.D., BISHOP
OF THE ST. NICHOLAS DIOCESE IN CHICAGO
FOR THE UKRAINIANS

To the Very Reverend and Reverend Clergy, Monastic Orders, Venerable Sisters, and Esteemed Laity, Peace and Apostolic Blessing:

Christ is born!

How meaningful and prophetic are the words of the Nativity Gospel, emphasizing the eternal coming of Our Lord, ever in present time, and yet, full of promise and blessing for those who wish to know Him throughout the coming ages.

Our Lord often stressed that He is the Light of the world, and the symbol is given us through the first Light that illumined the way to God, the Star of Bethlehem. In Christ, then, is Light, Truth, and Hope, and our rejoicing over the gifts to mankind that are inseparable from Birth of Christ should be equal to the faith we have in His Divine Person, and to the devotion we show His Universal Church.

The Season of Christmas is truly one of renewal and rebirth, for the light of faith directs us to the Son of God-made man, and the history of all mankind is directed to new and more exalted purposes. Eternal Divinity, ever Ancient, ever new, conceived this sublime manner of bringing heaven to earth, and humanity to God.

Our Universal Catholic Apostolic Church reflects, as far as its human elements allow, these eternal purposes of Almighty God to bless mankind through the Divine Re-

deemer whose Birth is now devoutly celebrated. The functions and organization of His Church retain the eternally unchangeable truths of faith, and yet this activity can ever adapt itself to the dynamic requirements of its members in progressive circumstances.

As evidence of the inspiration present in the Universal Church as she guides her visible members and increases her solicitude for all peoples, the recently concluded II Vatican Ecumenical Council makes special note of the problems that have always been present, and of the solutions that we must devise for their answer.

His Holiness, Pope Paul VI, in stressing the role of the Church as Teacher and Sanctifier of all mankind, particularly in renewing the zeal of all members of the Church, advises us in the following words:

"The successful results of the Council and its salutary effects on the life of the Church will depend not so much on the multiplicity of rules or on the thoroughness and zeal when putting into practice, in the years to come, the decisions that have been issued. This means that the most imperative step will be to prepare the hearts of the faithful to accept the new rulings: shaking the apathy of the ones who are too reluctant"

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GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN

UUARC President Sees High Commissioner for Refugees

NEW YORK, N. Y. — Dr. Walter Gallan, president of the United Ukrainian American Relief Committee (UUARC), discussed urgent matters pertaining to the Ukrainian refugees scattered across the European continent, with S. Agha Khan, High Commissioner for Refugees of the United Nations.

The discussion took place at a reception on Tuesday, December 7, given in honor of the High Commissioner by the American Council for Voluntary Agencies of Foreign Service. The United Ukrainian American Relief Committee is a member-organization of the Council.

The High Commissioner is in charge of all services and activities designed to provide relief, legal protection and material assistance to all refugees regardless of race, creed or national origin.

In asking the High Commissioner to continue to cooperate with the UUARC representation in Europe, Dr. Gallan reminded that the Refugee Commissioner is bound by agreements to render assistance to the Ukrainian refugees through the UUARC. The pledges involve assistance in the publication of the Ukrainian encyclopedia, assist-

ance by the Austrian and German governments for Ukrainian refugees within the framework of their respective economies, and the agreement providing for legal counsel to the victims of Nazi concentration camps.

Dr. Gallan also met with the director of CARE and discussed the need for relief and charitable work among Ukrainians in Poland and Yugoslavia. He stressed that help is urgently needed for Ukrainian schools in Poland and for individual families in Yugoslavia.

TUSM SEMINAR AT SOYUZIVKA

KERHONKSON, N. Y. — "Soyuzivka," the all-year-round resort of the UNA, will be the site of a week-long seminar sponsored by the Ukrainian Student Organization of Michnowski, starting December 26th.

TUSM members from branches in the United States and Canada will take part in a series of lectures and discussions dealing with "Isms and their Influence on Ukraine." A separate panel discussion will also be held within the framework of the seminar.

A. Dobriansky to Sing in New York, Newark with Metropolitan Opera Company

NEW YORK, N. Y. — Andrij Dobriansky, bass, since September on a highly successful tour with the Metropolitan Opera National Company, has just returned from a series of appearances in eastern Canada, and is scheduled to sing at the Brooklyn Academy here and at the Mosque Theater in Newark, N. J.

In Brooklyn, Mr. Dobriansky will appear on Monday, December 27th, in the role of Bonze in "Madame Butterfly"; on Wednesday, December 29th at 2 p. m. as Don Magnifico in Rossini's "Cinderella," and on Sunday, January 2nd at 2 p. m., again in the role of Bonze. His schedule at the Mosque Theater in Newark, is as follows: on Tuesday, January 4th at 2 p. m. as Don Magnifico in "Cinderella," on Wednesday, January 5th at 2 p. m. as Bonze in "Madame Butterfly" and on Saturday evening, January 8th in the role of Zuniga in "Carmen."

The new Metropolitan Opera National Company has

made its appearance on the American operatic scene only last September. It is presented jointly by the Metropolitan Opera and the John F. Kennedy Center for the Performing Arts.

A young Ukrainian New Yorker, Mr. Dobriansky, who appears frequently with the "Dumka" chorus of New York, has become one of the Company's soloists, and in the short time has acquired quite a reputation both as a first-rate singer and actor.

Undoubtedly, many Ukrainians throughout the United States will be interested in hearing this new Ukrainian star. After Mr. Dobriansky's appearances in Brooklyn and Newark, his schedule for the first half of January calls for engagements in Raleigh, Asheville and Charlotte, North Carolina, and in the second half of January he will appear in Jacksonville, Daytona Beach, St. Petersburg and Tallahassee, Florida, then on to Memphis Tenn., Birmingham, Ala., and Columbus, Ga.

Shevchenko Memorial Committee To Publish Report on Activities

NEW YORK, N. Y.—The Shevchenko Memorial Committee of America, a national body founded in 1960 for the purpose of erecting the monument in the nation's capital honoring Ukraine's poet-laureate, will furnish a detailed report on its activities at a general meeting to be held within the next two months.

The decision emerged from an Executive Board meeting held here on Saturday, December 11, at the Ukrainian Institute of America. Chairing the session was Prof. Roman Smal-Stocki, the Committee's President.

Reports on the Committee's activity and finances were given by Prof. Smal-Stocki, Joseph Lesawyer, Executive Director, Dr. Jaroslaw Padoch, Secretary, Ignatius Bilinsky, Treasurer, Julian Revey, Staff Administrator, and Ivan Wynnyk, Chairman of the auditing committee.

The auditors' report indicates that a total of \$328,081.81 was raised in voluntary contributions for the Shevchenko monument. The dividends from the moneys deposited amounted to \$24,982.50. Expenditures for various events held in conjunction with the groundbreaking and unveiling ceremonies were covered by the proceeds, with the exception of the concerts which ran up small deficits. The bulk of the expenses went into the erection of the monument, according to the report. A total of \$194,027.98 was spent on the landscaping, sculpture, granite, casting and the artist's studio. Expenses in connection with the monument project contest amounted to more than \$6,000. The administrative expenses—two staff workers employed during the five-year period—amounted to \$34,310.90 or 9.6 per cent of the total sum. \$37,738 was spent on the office rental, stock, mail, printing, telephone, insurance and other matters related to the monument erection. At the present time, after all expenses had been paid, the Committee's account shows \$1,399.18. Additional funds are expected from the sale of publications, film showings and the like. The auditing committee's full report will be made public in the Ukrainian press. The auditors commended the Committee for excellent management of the funds and stated in a separate resolution that the Committee deserves credit and recognition for a job well done.

Community Honors Rev. Borsia



HONOR PASTOR: Standing, left to right, Fr. Bachynsky, M. Warchol, Fr. Nestor, Fr. Borsia, M. Berwocky.

JERSEY CITY, N. J. — The Ukrainian Community Center in Jersey City was filled to capacity last Sunday, December 19, with parishioners and well-wishers who had come to honor the Very Rev. Anthony Borsia, pastor of the Sts. Peter and Paul Ukrainian Catholic Church, on his sixtieth birthday. The event was sponsored by the PTA of Sts. Peter and Paul School and the various church organizations, under the leadership of Fr. Michael Nestor.

A program of songs and dances was presented by the parochial school children, under the direction of their teachers, the Basilian Sisters, and by the members of the Youth Club of the Community Center. Master of ceremonies was Michael Warchol.

Fr. Zenovij Bachynsky, in the name of all the parishioners, wished Fr. Borsia a happy birthday and many long years of service to the Church and the community. Also congratulating the pastor on the

occasion of his anniversary were representatives of the Sisterhoods and Brotherhoods. Mr. Marian Koc, the head of the local branch of UCCA, Mr. Roman Halibej, president of "Ridna Shkola", and Mr. John Berwocky, president of the Community Center.

The speakers emphasized the great achievements of the parish and the community of Jersey City, due in large measure to the indomitable and energetic efforts of Fr. Borsia. The Pastor not only built a large, modern parochial school, which also houses the Saturday School of Ukrainian Subjects, but also has been able to unite all the various organizations into an understanding of common religious, national and civic responsibility.

In a short speech, Fr. Borsia mentioned that in his family, peace and love had been the ruling virtues, and that they had become for him "the stars guiding his life and work for both God and country."

TO ALL OUR REARERS WHO CELEBRATE
CHRISTMAS ON DECEMBER 25 WE EXTEND
OUR BEST WISHES FOR A JOYOUS
AND MERRY CELEBRATION OF OUR
SAVIOR'S BIRTH.

СВОБОДА SVOBODA
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Editorial

The Angels' Message

And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men."

Two thousand years will soon pass since the angels appeared to simple, poor shepherds, proclaiming the birth of the Redeemer and singing of peace among men.

On this Christmas Day of 1965, as we celebrate the birth of Christ by praying, and exchanging gifts, and singing carols, and doing all the good things that traditionally belong to the Christmas festivities, we might pause for a moment to reflect on the meaning of the angels' message on that wintry night so long ago.

Peace, good will toward men! The words have become a cliché, so often have they been repeated during each succeeding Christmas season. And yet today they are as far from reality as ever, belonging rather in the land of dreams and wishes. In many parts of the world there is strife, discord, even war. Nations cannot peacefully resolve their differences, individual men take to violence to settle their disputes.

Our thoughts fly immediately to our own Ukraine, to our brethren behind the Iron Curtain. Can they peacefully celebrate the birth of the Prince of Peace with all the spiritual ardor and tradition which distinguishes our Christmas customs? When will our people have freedom that will allow them to enjoy peace both within themselves and as a nation?

Peace on earth need not be merely a slogan. It can become a reality, but only with the active participation of all men of good will, and only if it is kept in mind throughout the year, not merely for a week during the appropriate season. Each year at this time we are but reminded anew of the angels' message.

And all of us mortal shepherds hurry in the intimate seclusion of our hearts to the little hut of Bethlehem, where truth and love and hope and peace are born. Then, when the first star appears in the sky, we renew our pledge to make the song of the angels more meaningful and real, to find the yet undiscovered essence of the mystic truth that is God in his omnipotence and omniscience. That truth, born in the hut of Bethlehem, never changes. It seems, instead, to be only gradually revealed to man, the imperfect creature made in the image of God. It was never meant to change. It is eternal as God himself.

And is it not a blessed mystery indeed, descending from the Heavens with boundless mercy and forgiveness, that God would grant mankind its most rejoicing moment knowing that his beloved Son would be born only to have to die on the cross for the sins of all of us.

As we strive so fervently for peace today, it is somehow comforting to know that God has not forsaken man. For even while the world is torn by trouble and plight, as it was when the Christ Child was born to save it from the abyss of poverty, ignorance and cruel oppression, the deep awareness of the truth that is reborn each year at this time gives us faith that we are moving to a better tomorrow, that the hour grows near when man shall sight the light that leads to universal peace and harmony. It is this hope that makes Christmas a joyous holiday, a time of peace on earth and good will toward men.

Let us heed the message of the heavenly host on that first Christmas night as we gather to pray and celebrate in the warm surroundings of our families and friends. Let us sing "Glory to God in the Highest" as we greet the New-born Child on this Christmas Day of 1965.



THE AMERICAN CHRISTMAS

By CLARENCE A. MANNING

Every year we hear an outburst of criticism of the American Christmas for its commercialism and its vulgar and tasteless extravagances. These voices come from all classes of people. Yet undoubtedly it must seem extreme to many persons, especially those who remember Christmas in their home villages in Europe where the family and even the village formed a relatively compact whole, usually around the village Church, and where there was carried on perhaps for centuries a definite ritual handed down from generation to generation. There was something warm and domestic about it, quite unlike the situation prevailing in the new modern cities where people can live for years in the same apartment building without meeting or becoming aware of their neighbors' identities.

Twofold Nature

Yet this modern development is not so abnormal once we realize the twofold nature of the Christmas celebration. There is the religious commemoration of the birth of Christ in Bethlehem. There are the altered survivals of the old pre-Christian pagan rites, frequently marking the winter solstice when the sun seems to stand still for a few days before beginning its march toward the coming spring. Every pagan and pre-Christian culture celebrated this in its own way dependent upon the character of its nature rites and beliefs and the objects of the old pagan devotion. With the coming of Christianity, these rites, which went to the heart of the pagan existence, were in a sense Christianized and changed. They were given a Christian tinge or explanation, but many of their external characteristics were retained more or less willingly by the early priests and bishops so as to facilitate the training of their semi-pagan flock in the first centuries and the satisfying of a tradition in later times.

When the original thirteen American colonies were settled, it was only natural that the various nationalities brought with them to the new world their own ancestral traditions. These were largely Anglo-Saxon but not by any means so completely as is often thought. For example, the Puritans in New England who had no regard for the Christmas Year simply omitted Christmas for a couple of centuries and even prohibited the traditional English Christmas foods on December 25th by law.

In the South, where the Puritan tradition was less strong, other English customs were maintained and altered only by necessity. In New York there was the important Dutch influence where the customs of Holland were more or less carefully preserved. There were German settlements all through the Middle States and especially in Pennsylvania, there were Huguenot

French in New York and South Carolina and there were Swedes in Delaware. Probably among these groups there were Slavs of various origins who had taken refuge in one or the other country of Western Europe and had moved onward to America along with their new neighbors.

Influence on Customs

All of these could not fail to influence the Christmas customs of the still small population living chiefly on agriculture, although even then such American cities as New York and Philadelphia had a surprisingly mixed population. It is hard to trace how at first these interrelations were expressed but we can have no doubt that the primitive conditions did influence and change various details of culture.

Finally, after the American Revolution, from the end of the eighteenth through first quarter of the nineteenth century, there seems to have been a conscious attempt to create an American mythology and to acclimate European legends and stories in the new Republic. One of the most striking of these was the formation of the legend of the Indian Chief Tammany, later St. Tammany for some obscure reason. The legend flourished with the Tammany Societies for many years before it finally was fossilized into a political club, but in its heyday work was done on it by several men from Slavic Europe, adding and magnifying it as they would.

Yet perhaps the most important item was the playful poem written by Clement Moore, a graduate of Columbia College and a Professor of Oriental Languages in the newly established General Theological Seminary for which he gave the land and which exists today in New York on the same site. In 1822 he dashed off for his children and their friends the poem "Twas the night before Christmas." Washington Irving had perhaps on his own added the reindeer some years before, but Moore modeled the figure of St. Nicholas apparently on an amiable, jolly German workman who was employed somewhere around the Seminary. Moore thought nothing of the poem except as a nice joke but one of his daughter's friends begged a copy and when she returned home, she published it in a newspaper in Troy, New York. Its success was immediate, and Moore today is remembered not for his scientific grammars which have long been outdated but for this one hurriedly written poem which has become a classic in the United States.

Good-Natured Santa

It completely changed the general representation of St. Nicholas and replaced it with the Jolly and good-natured Santa Claus, and encouraged the general spreading in the

where in our land, foreign landlords settled. Our peasant communities became separated one from the other. Thus our Ukraine was subjugated and partitioned, the people separated, and the very thought of freedom and national unity was suppressed.¹¹

Taras Shevchenko was twelve years old when one of the most despotic and autocratic of the Romanovs, Tsar Nicholas I, ascended the throne of Russia in 1825. He began his reign by crushing the Decembrist Revolt, a culmination of the widespread liberal ferment among the intellectual classes and military officers of Russia, generated by their recent exposure to western thought during the Napoleonic wars. Secret societies organized by them to foster such reform movements as abolition of serfdom, penal military colonies and even autocracy itself, though sorely crippled by Nicholas, left their impact on writers, artists, and other intellectual classes in general.¹²

Tsar Nicholas recognized and deplored the evils of serfdom but he feared the consequences of its abolition even more. While the autocratic power of the Russian emperor was absolute in theory, history shows that in actual

practice, the assent of the land-and-serf owning nobility, the *dvorianstvo*, was indispensable to the survival of his imperial authority. "Each landowner was, in effect, the agent of the tsar and governed his estate in the tsar's name. The landlord was responsible for maintaining order, and for seeing that the villages on his estate met their financial obligations to the government and supplied the conscripts or recruits for the army."¹³ Thus both the governmental and economic structure of the empire was based on serfdom which was made up of the largest single segment of the population. Abolition of serfdom endangered the stability of the entire imperial system of government and threatened the survival of the ruling and governing classes which were largely dependent upon the system of serfdom.

How the genius of Shevchenko's muse struck effectively at the foundations of Russian imperialism, autocracy, serfdom, and landlordism, and made him a hero of the enslaved millions as well as the acclaimed prophet of Ukrainian national rebirth and independence, is the epic story of the nineteenth century. Russia's admirers are in-

Christmas Pastoral Message

(Concluded from p. 1)

belief in the Divinity of Christ, and the supernatural content of His teachings, a renaissance of our people is impossible, formless and hopeless. It behooves us, then, to pray to the Infant Child Jesus to bless our brothers and sisters behind the Iron Curtain with strength to overcome the evils forced upon them, with grace to ward off the haunts of goddess doctrine and with patience to heroically accept their sufferings so that one day they could be reborn in Christ Jesus.

Deeply beloved in Christ, who "have been baptized into Christ" (Gal. 3,27), I pray that you will be clothed with roses of Christ's grace and that the Infant Jesus will strengthen you with His holy and divine commandments and that the Holy Spirit cleanse your souls. May the Child Jesus abundantly bless

you, your families and friends; may He keep you from all harm and evil. We especially pray that He will increase your love to the Ukrainian Church and people. I pray that God will abide with you in your souls and that He keep you in the grace you received through the Sacraments. Fulfilling the will of God and observing His commandments will assure for us a personal realization of Christ's own wishes for us here on earth and for all eternity. Amen.

Given at our Cathedral Church of the Immaculate Conception of the Virgin Mary on this the fourteenth day of December, in the year of Our Lord, One thousand nine hundred and sixty five in the city of Philadelphia, Pa.
Christ Is Born!—Praise Him!
 † Ambrose Senyshyn
 Metropolitan

Christmas Pastoral Letter

(Concluded from p. 1)

tant to adapt themselves to the new order, and restraining the excessive zeal of the others who exaggerate in the indulgence of personal initiative and might thus jeopardize the sound renewal that has been undertaken: containing the innovations within the limits prescribed by legitimate authority; and instilling in all the spirit of faith and complete obedience in their sacred pastors, which is at once an expression of true love of the church and an infallible guarantee of unity and peace."

This Holy Season of Christmas, therefore, has a message of peace and joy enriched with the promise of advancement and renewal for the Uni-

versal Church. As Our Lord Jesus Christ assumed human nature to establish new ties of love and obedience between God and man, so too does His Church continue this work of eternal renewal in the souls and hearts of its members and of all nations throughout the world.

May the Blessings of Our Divine Saviour come in abundant measure to our entire Ukrainian Catholic Church, to all our Most Reverend Hierarchy, Very Reverend and Reverend Clergy, Religious and Monastic Orders, and to you, our beloved and cherished members of the laity of our St. Nicholas Diocese.

Sincerely in Christ,
 † Jaroslav Gabro

non-German areas of Christmas trees and the basic features of Christmas as it is celebrated today. During the Civil War, Thomas Nast, one of the most incisive cartoonists in the history of the American press, developed the figure still further and together all the Santas in the department stores and on the street corners collecting money for various philanthropic groups have been patterned on these models. The only substantial innovation has been the addition of Rudolph the Red-Nosed Reindeer but there are indications that it started as a commercial gimmick and may have run its course, since Santa is coming to employ in modern parlance an airplane or any other ultra-modern means of locomotion.

It would take too long to speak of the rise and fall of other details in the Christmas customs of the American people or the consequences of the spreading of the influence and practices of other groups

and peoples from other regions of the world, particularly the Spanish influences in the cities from Puerto Rico and in the southwest from Mexico or the peoples in Hawaii. But we can easily imagine that the time may come when those particular customs dear to the Ukrainians or other Slavic peoples may in some strange way find an acceptance which they do not dream.

In short, back of the commercialism and the apparent lack of tradition in the United States today, the unraveling of the American customs on almost any point of the Christmas celebration is extremely difficult. Unlike Thanksgiving which was formulated really in the United States, Christmas as we know it is a mixture of details drawn from almost all the cultures of the settlers in the United States becoming constantly more complex despite the exuberant forms with which a rampant commercialism bedecks it.

UNA HELPS DESERVING MEMBERS

By THEODORE LUTWINIAK

Every once in a while a person will find himself or herself in a situation where a benefit of any kind is most welcome, be it unemployment insurance, hospitalization insurance, sickness or accident insurance, sick leave with full pay, and the like. Unfortunately, some people get little or no assistance and consequently have financial worries. One of their problems involves the payment of their life insurance premiums or dues. Sometimes, reluctantly, of course, they surrender policies or insurance certificates for cash value; this gives them some much needed money and eliminates the payment of dues problem.

Members of the Ukrainian National Association do not have to turn in their protection in order to obtain funds to meet emergencies. As members they have the privilege of applying for loans against the cash reserves of their insurance at a low interest rate and they may settle such loans by making such payments at such times as suits their convenience. The members greatly appreciate this privilege for they get to make use of the money without surrendering their certificates. This is important to them because new insurance would be costly because of their advanced ages, and some of them cannot get new insurance because of old age or sickness or both.

Each adult UNA member contributes 8¢ monthly to the Indigent Fund. This paltry 8¢ per month or 96¢ per year has nothing to do with the member's insurance or with any kind of hospitalization or unemployment plan, nor has it anything to do with charity, medicine, pregnancy, or doctors' bills. For his 8¢ per month a member, in the event of longstanding, chronic, incurable illness or permanent disability, has the privilege to apply for assistance from the Indigent Fund. Naturally, since the contribution (8¢ monthly) is small, the assistance granted is not spectacular. A member who has run up a hospital bill of several hundred dollars should not expect his 8¢ per month to perform miracles; the UNA does not pay such bills. Benefits from the Indigent Fund are paid by check to the members who applied. Many

of the recipients of such assistance use the money to pay their UNA dues, though they are not obliged to do so. Where amputation or loss of sight is involved the benefit is higher. Some really unfortunate members have permanent disabling conditions and they apply for Indigent Fund benefits year after year, one per year being the rule.

We mentioned that the Indigent Fund has nothing to do with charity. We used that word because there are members who look upon Indigent Fund benefits as some form of charity. These people are proud and they refuse to apply for what they consider charity. This is unfortunate because these members could make good use of the benefits. They have a right to the benefits because they contribute into the fund. There is no question of charity.

Indigent Fund benefits, to the disabled and chronically ill members are greatly appreciated by the recipients and their families. The same as low-interest certificate in full force.

Members who are eligible for assistance from the Indigent Fund should contact their branch secretaries who, in turn, contact the UNA. The UNA issues the proper forms in the names of the members seeking assistance. The secretaries deliver the forms to the members, which is a necessary procedure because the members must take the forms to their doctors; when the members get the forms back from their doctors they must once again contact the secretaries. The branch officers complete the forms and they are returned to the UNA. All this sounds quite involved, but it is necessary because the secretary must make sure the member is eligible so that any payment made to the doctor is not wasted. The UNA Executive Committee considers each application at its regular monthly meeting and checks are issued promptly to the deserving applicants.

It is a fact that the privileges mentioned here, certificate loans and sickness and disability benefits, are unobtainable in some life insurance contracts issued by commercial companies. UNA membership is worthwhile!

CHRISTMAS SPIRIT ENVELOPS NATION'S CAPITAL

By RAYMOND LAJOIE

The magnificent Christmas Pageant of Peace in the nation's capital was begun in 1954. Its theme fosters the understanding and friendship of other nations of the world and highlights, at the same time, the peaceful aspirations of the United States.

In addition to the great tree, decorated with more than 4,000 multi-colored lights and about 3,000 other decorations, there are other attractions to hold the viewer's eyes.

On is the life-sized repro-

duction of the Holy Nativity scene on the Ellipse, which is considered among the top seven most beautiful of such tableaux in the country.

Another sight is particularly appealing to children. It is Santa's actual, living reindeer right in their own enclosure awaiting the call to duty. A gift to the President of the United States from the people of Alaska, they live at the famed National Zoological Park in Washington.

In recent years has been added the largest yule log available. It burns constantly on the Ellipse during the Christmas season and groups of carolers perform around it. Both they and the listeners cozily warm themselves during a crisp winter day or evening. The yule log, incidentally, was one of the main features of old-time Christmas celebrations in England and early America.

The pathway leading to the big tree is lined with trees from the many states—donated by various groups—and are each state's greeting to the peoples of the world at this appropriate time.

When the President presses the button which lights the great tree, his talk is beamed across the land on national television and radio hookups and then across the world by the Voice of America. Although the Pageant of Peace is fairly young—only 11 years old this year—the custom of lighting the Christmas tree in the national capital dates back to 1924, when President Calvin Coolidge lighted a tree from his own state of Vermont on the White House lawn.

The tradition has been carried on through each succeeding administration, and in time, evolved to the spectacular display now seen each year on the capital Ellipse.

SHEVCHENKO'S TESTAMENT

By JOHN PANCHUK

(The following is an excerpt from J. Panchuk's book published recently by the "Svoboda" Press)

(2)

Catherine's military annexation of Ukraine into the Russian empire ended the voluntary treaty of protection negotiated in 1654 between Russia and Ukraine. She decreed the complete integration and Russification of Ukraine. In the decade following 1775, Catherine distributed close to eleven million acres of Ukrainian land to her favorites and relatives.¹¹ Ukrainians were free men and women until 1783 when Catherine decreed them to be serfs.¹² The grants of land carried with them the ownership of the peasant serfs living in the villages.

The Empress introduced serfdom in Ukraine both as a defensive measure against uprisings and as a method of minimizing the internal differences in the social and economic systems of Russia and Ukraine.¹³ "Even under the most human conditions, serfs had no right of personal freedom or individual liberty. They lived on sufferance. A serf could be bought or sold, given away or bequeathed

with or without his family, just as if he were a pig or a duck. He could be punished by fines, flogging, imprisonment or exile. He could be deprived of any right to use the land for subsistence."¹⁴ As chattels they were offered for sale in the market place, delivered to government authorities as military conscripts for 25 years of service, and often gambled away at card games by their owners.¹⁵

Prince G. Potemkin, who received the largest share of spoils from Catherine's annexation of Ukraine, bequeathed tens of thousands of acres of land to his relatives. One of his heirs was a wealthy Russian-Finnish magnate, Baron Engelhart, who was the owner of the village in which Shevchenko was born.¹⁶ Like his parents, Shevchenko was a serf—a human chattel held in bondage and compelled to perform services for his master.

When Shevchenko was born in 1814, "Ukrainian land was divided among neighboring monarchies and rulers. Every-

where in our land, foreign landlords settled. Our peasant communities became separated one from the other. Thus our Ukraine was subjugated and partitioned, the people separated, and the very thought of freedom and national unity was suppressed.¹⁷

Taras Shevchenko was twelve years old when one of the most despotic and autocratic of the Romanovs, Tsar Nicholas I, ascended the throne of Russia in 1825. He began his reign by crushing the Decembrist Revolt, a culmination of the widespread liberal ferment among the intellectual classes and military officers of Russia, generated by their recent exposure to western thought during the Napoleonic wars. Secret societies organized by them to foster such reform movements as abolition of serfdom, penal military colonies and even autocracy itself, though sorely crippled by Nicholas, left their impact on writers, artists, and other intellectual classes in general.¹⁸

Tsar Nicholas recognized and deplored the evils of serfdom but he feared the consequences of its abolition even more. While the autocratic power of the Russian emperor was absolute in theory, history shows that in actual

practice, the assent of the land-and-serf owning nobility, the *dvorianstvo*, was indispensable to the survival of his imperial authority. "Each landowner was, in effect, the agent of the tsar and governed his estate in the tsar's name. The landlord was responsible for maintaining order, and for seeing that the villages on his estate met their financial obligations to the government and supplied the conscripts or recruits for the army."¹⁹ Thus both the governmental and economic structure of the empire was based on serfdom which was made up of the largest single segment of the population. Abolition of serfdom endangered the stability of the entire imperial system of government and threatened the survival of the ruling and governing classes which were largely dependent upon the system of serfdom.

How the genius of Shevchenko's muse struck effectively at the foundations of Russian imperialism, autocracy, serfdom, and landlordism, and made him a hero of the enslaved millions as well as the acclaimed prophet of Ukrainian national rebirth and independence, is the epic story of the nineteenth century. Russia's admirers are in-

clined to overlook the fact that there is nothing in Russia's long history to provide Russian writers of the nineteenth century with any heritage of personal or political freedom as possible themes or background for their inspiration. Theirs was a heritage of political, economic, and social despotism. Aggressive imperial expansion and the subjugation of newly conquered nations consumed much of the country's energy. The Russian people had no history or tradition of freedom such as the Ukrainian people had. Ukrainian folk songs, traditions, historical places, and monuments reflected and perpetuated the by-gone days of personal, political, and national freedom of the Ukrainians. Shevchenko revived their love of freedom and of Ukraine in his poetry.

In the decades when Russian political writers and philosophers were popularizing Russian Orthodoxy, Pan-Slavism, and Russian nationalism in the writings of Ivan Kiirevski, Alexis Khomiakov, and Ivan Aksakov, the youthful bard of Ukraine unmasked the false glamor of the classic formula of Tsar Nicholas' reign—"Orthodoxy, Autocracy and Nationalism"²⁰—and exposed its hideous ingre-

dients of despotism, bigotry, chicanery, oppression, and Russification.

He called his poems his "thoughts," his "children." He called his native land his "widowed mother" Ukraine. He spoke of "truth," of "freedom," of "justice," and of the Kozak glory when Ukraine was free and her sons—her "eagles" and "knights"—the Kozaks fought and died to preserve their heritage of freedom. He was called "father" Taras affectionately and acclaimed as a prophet and seer. He was one of them and they understood and loved him.

It is not at all surprising that no Russian writer of that era achieved the distinction of being recognized as "first and truly a people's poet." The pillars of Russian literature in Shevchenko's day, Alexander Pushkin, Mikhail Lermontov, Ivan Goncharov, Vissarion Belinsky reached only a small minority of the people. Their audacity was limited to a tiny literate circle scarcely able to support a combined circulation of less than 12,000 of all the leading periodicals published in Russia.²¹ An American historian characterized this literary oasis in these words: "they wrote,

talked, discussed, and acted primarily for each other."²²

¹¹ D. Doroshenko, *History of Ukraine*, The Institute Press, Edmonton, 1939. Also: W.E.D. Allen, *op. cit.*, and M. Hrushevsky, *op. cit.*

¹² Alexander Herzen, *Memoirs of Catherine the Great*, London, 1858.

¹³ Mykola Arkas, *Istoria Ukrainy*, 3rd ed., Ukrainian Publishing Co., Kiev-Leipzig, 1920.

¹⁴ W. B. Walsh, *op. cit.*

¹⁵ Paul Zaitsev, *Zhyttia Tarasa Shevchenka*, Shevchenko Scientific Society, New York-Paris-Munich, 1955.

¹⁶ *Ibid.*

¹⁷ Michael Drahomanov, *Z pochyniv ukrains'koho sotsialistichnoho rukku*, Ukrainian Sociological Institute, Vienna, 1922.

¹⁸ W. B. Walsh, *op. cit.* Also *Taras Shevchenko, 1814-1861. A Symposium*, Mouton & Co., 1962; Yulian Okhrymovych, *Rozvytok ukrains'koi natsional'no-politychnoi dumky*, Lviv-Kiev, 1922.

¹⁹ W. B. Walsh, *op. cit.*

²⁰ *Ibid.*

²¹ *Ibid.*

²² *Ibid.*

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Веселих і Щасливих СВЯТ ОТЕЦЬ ФРАНЦІШКАНИ



ЩИРО ВІТАЄМО Рідно, Дружим і Знайомим з РІЗДВОМ ХРИСТОВИМ і НОВИМ РОКОМ

тепер і за 2 тижні Талса і Петро БОГДАНСЬКІ

З нагоди РІЗДВЯНИХ СВЯТ та НОВОГО РОКУ щиро побажання Родні, Приятелям і Знайомим складають

Макар і Марія КАПІНІСТІ з синами Юрчиком і Ромчиком

Рідно, Приятелю і Знайомим з РІЗДВОМ ХРИСТОВИМ і НОВИМ РОКОМ

Ярослава і Корнелія НІЩЕМЕНКІ в Дітроїті

ВЕСЕЛИХ СВЯТ РОЖДЕСТВА ХРИСТОВОГО та ЩАСЛИВОГО НОВОГО РОКУ

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ВЕСЕЛИХ СВЯТ РІЗДВА ХРИСТОВОГО та ЩАСЛИВОГО НОВОГО РОКУ

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Свєтлія і Андрий РАТЧИ

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CORRECTION In last week's issue of "The Ukrainian Weekly" it was erroneously reported that the Committee of the United Ukrainian American Organizations of New York was co-sponsor of the commemorative concert in honor of the late Metropolitan Andrew Sheptytsky. The entire program was held under the auspices of the said committee. The three other participating organizations, the "Obnova" Society of Ukrainian Catholic Students, the Providence Association Branch 201 and the Metropolitan Sheptytsky Choir, formed the program's executive committee.—Ed.

ВЕСЕЛИХ СВЯТ РІЗДВЯНИХ СВЯТ НАШИМ УКРАЇНСЬКИМ ПРИЯТЕЛЯМ І ПОКУПЦЯМ

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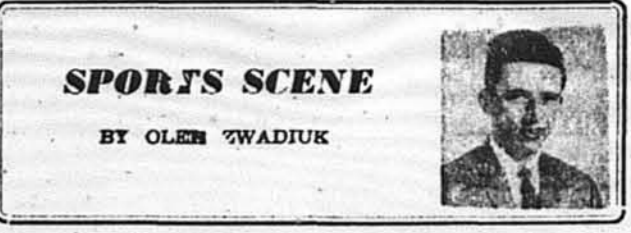
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GALA NEW YEAR'S EVE BUFFET, DINNER & DANCE WITH DRINK & HOLIDAY TRIMMINGS sponsored by UKRAINIAN NATIONAL HOME, INC. 216 Grand Street, Brooklyn, N.Y. Friday, December 31st 1965 Music by DNIPRO ORCHESTRA From 9 P.M. — 2 A.M. For reservation call Ted Carpluk — RA 1-8672 Donation \$6.00

Celebrate NEW YEAR at SOYUZIVKA On FRIDAY, DECEMBER 31, 1965 New Year's Eve Festivities with SPECIAL NEW YEAR'S PROGRAM in the HEATED SPACIOUS HALL OF THE "VESELKA" PAVILION. FRIDAY & SATURDAY DANCE to the TUNES of the ORCHESTRA OSEREDCHUK Reservations must be made in advance for the New Year's Dinner and tables for the Dance.



SPORTS SCENE BY OLEN ZWADIUK

USC Beats Hota in Cup Play

New York Ukrainian Sports Club, defending champion of the United States, advanced another notch in Open Challenge Cup competition last Sunday by eliminating Hota S.C., 1-0, at the Ukrainian Soccer Field in Flushing. The two teams battled to a scoreless tie in the first half. Ted Purdon, playing at inside left, scored the winning goal for the Ukrainian side one minute after the start of the second half. His shot, from 16 yards out, hit the upright and bounced in giving the spectacular Uwe Seawa no chance at a save. Playing on even terms through most of the game, both clubs came close to scoring but the shooters had little luck as the ball kept bouncing off the posts.

USC could have done somewhat better, but an injury to John Young, the strong center half, put a dent in the Ukrainian defense. Young went up for a high ball and collided with George Rabus eight minutes after the start of play and as a result was able to see out of one eye only, although he continued to play. Praise was heaped on referee DiSalvatore by New York Ukrainians' manager, Jaroslav Kurovskyj. He said that DiSalvatore had the match under control throughout the 90 minutes and as a result spectators were able to see a good soccer game.

USC will now sit back and wait for the other New York finalist, Greek-American, a game with Inter Sports Club, the winner of that match will then meet German-Hungarians and the winner of that hassle will meet the Ukrainian squad in the New York finals.

Nats Win District Title It was the same old story in Philadelphia as the Ukrainian Nationals continue to dominate the soccer scene there. Last Sunday the Nats won their ninth District championship beating the U.S. Amateur champion German-Hungarians, 4-1, at 29th and Cambria streets.

Playing to a goalless draw in the first half, the Nats went on a scoring spree in the second half to down their local rivals. Henry Wagner, a former player with the German-Hungarians, put the Nats ahead with a hard drive early in the second half. Goal-minded Ismael Ferrera added the second marker from close range shortly afterward. The Hungarians scored their only goal on a penalty, when referee George Mohl awarded it for hands. Art Jethon converted the spot kick. Ferrera raised the count to 3-1 midway in the period. The Nats had an opportunity to score again when a penalty was called against the amateur champs, but Jorge Benitez lofted the ball over the cross bar. Sebastian Dos Santos scored the fourth marker for the Nationals.

Both teams completed the game with ten men, after referee Mohl had ejected Jethon of the German-Hungarians and Paul Lema of the Ukrainians when the two engaged in a fist fight ten minutes before the final whistle. "We lost to a better team", said Zenon Swylyk after his team was beaten 2-1 by Inter SC last Sunday at Ironbound Stadium in Newark. This was the first loss for the Newark Ukrainian Sitch this season. They won 10 games, including one cup game, and many expected this to happen sooner or later.

Sitch was the only team in the American Soccer League that was not defeated until last Sunday's match against Inter. In this encounter Inter was better in every phase of the match. Although a big hole developed on the defense where Nick Pawlyszyn performed so well at center half. Pawlyszyn and goalie Tony Jurkiw left Newark to go back to Argentina for the holidays and will probably miss six weeks of play.

Center forward Walter Marcolini scored the first goal for Inter at the 10-minute mark of the second half and outside left Jose Aring added the second marker shortly afterward. Walter Czyszowych saved Sitch from a shutout when he scored with three minutes remaining in the game.

ВЕСЕЛИХ СВЯТ РІЗДВА ХРИСТОВОГО

Щасливого Нового Року всім нашим Приятелям і Членам — бажають — Keansburg—Middletown National Bank KEANSBURG — MIDDLETOWN — LINCROFT, N. J.

NOTICE To U.N.A. MEMBERS AND BRANCHES Members and Branches of the Ukrainian National Association are hereby notified that with the ending of its fiscal year the Home Office of the U.N.A. must close its accounts and deposit in banks all money received from Branches

NO LATER THAN NOON, OF DECEMBER 30, 1965 Money received later cannot be credited to 1965. Therefore we appeal to all members of the U.N.A. to pay their dues this month as soon as possible and all Branches, especially those which often send in their dues late, to remit their accounts and money in time to be received by the Home Office no later than noon of THURSDAY, DECEMBER 30, 1965.

Notice is hereby given that Branches which send their dues late will be shown as delinquent and in arrears on the annual and Convention reports. U.N.A. HOME OFFICE

T-во Українських Інженерів Америки — ВІДІЛ у ФІЛАДЕЛФІЇ — в суботу, 29-го січня 1966 р. Початок Бенкету: год. 6.30 веч.

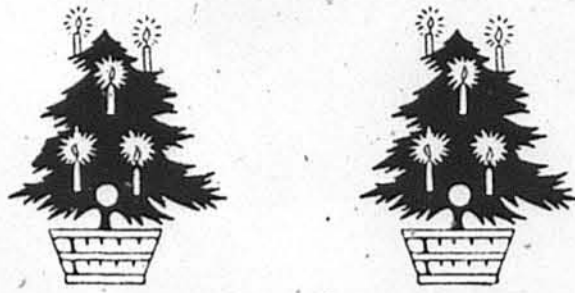
БЕНКЕТ і БАЛЬ ІНЖЕНЕРІВ Оркестра В. БОСОГО — Співак М. БУЧОВСЬКИЙ В програмі: БЕНКЕТУ — ГАЛІНА АНДРЕАДІС, Б. ПЕРФЕЦЬКИЙ, О. ГАВАЛЯШКА БАЛЮ — ПРЕЗЕНТАЦІЯ ДЕБЮТАНТОК, ПЛАСТОВИЙ КВАРТЕТ "ТИ ЧОТРИ" Ціна квитків: Бенкет і Баль — \$15.00, Баль — \$10.00, Студенти — \$7.00

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