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СВОБОДА UKRAINIAN DAILY

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УКРАЇНСЬКИЙ ЩОДЕННИК

UKRAINIAN DAILY

The Ukrainian Weekly Section

"...AS WE LEARN TO GO FORWARD TOGETHER AT HOME, LET US ALSO SEEK TO GO FORWARD TOGETHER WITH ALL MANKIND..."
Richard M. Nixon

PIR LXXVII. Ч. 55 SECTION TWO SVOBODA, THE UKRAINIAN WEEKLY. SATURDAY, MARCH 28, 1970 ЦЕНТИВ 20 CENTS No. 55 VOL. LXXVII.

Khrystos Voskres! — Christ Is Risen!

Relief Action

ASK STOPPAGE OF CLOTHING-STEP-UP IN FUND DRIVE

JERSEY CITY, N.J.—The executive board of the United Ukrainian American Relief Committee has asked that collection of clothing and footwear for the Ukrainian earthquake victims in Yugoslavia be temporarily discontinued and that the community concentrate on the fund-drive to raise \$100,000.

Immediate Needs Met

The committee, which is coordinating the relief action, feels that the 250 million pounds of clothing sent so far to the stricken region around Banja Luka is sufficient to take care of the dispossessed victims' immediate needs. The second shipment, totaling 341 crates left New York March 26th aboard the Yugoslav liner "Zvir." On February 24th, 170 crates were shipped to Yugoslavia. In addition, a total of 10,000 pounds of medical supplies worth close to \$20,000 purchased by a Philadelphia firm, were transported to Banja Luka via a Pan American Airways jet.

Mr. Marian Kots, executive director of the UUAARC's storage house in Jersey City, N.J., said that articles already collected may still be sent to the warehouse, but that additional collection be temporarily discontinued. There are still large quantities of clothing and other articles at the Jersey City warehouse, according to Mr. Kots who is in charge of this phase of the relief effort. With a few dedicated volunteers from the neighboring areas, Mr. Kots has been unloading, sorting, crating and then loading again the parcels destined for the Ukrainian victims in Yugoslavia.

The UUAARC is now stepping up the drive for the urgently needed funds to help in the reconstruction phase of the effort. According to latest information, some \$30,000 has been raised for this purpose.

Deposit Money

The Committee plans to deposit the money at the branch of an American bank in Belgrade. Bills for construction material and labor, approved by the UUAARC will be paid from that account. The UUAARC feels that this is the quickest and most efficient way of assisting the Ukrainians in their effort to rebuild churches, schools, hospitals homes and other essential facilities.

It is counting on the prompt and generous response of the Ukrainian community in the U.S. and Canada as a follow-up to the exemplary effort in the first stage of the relief action.



Photo above shows part of the 10,000-pound shipment of supplies for Ukrainian victims of last year's earthquake in Yugoslavia. The crates, containing primarily medical supplies, were loaded aboard a Pan American World Airways jet at New York's Kennedy airport destined for Belgrade. On hand to supervise the loading are Marian P. Kots (left), of the United Ukrainian American Relief Committee, and Svitoslav Stovbunenko-Satschenko, Pan American cargo representative. An additional 341 crates were loaded by Mr. Kots and his crew of volunteers aboard the Yugoslav liner "Zvir" which left for Yugoslavia on March 26. The crates were transported to the Brooklyn port by a truck obtained free of charge — from the Portnoy company by Messrs. I. Kochanowsky and M. Romaniw, owners of the J. and M. Trucking company in Jersey City.

Stress Variety in Dauphin's Festival Program

DAUPHIN, Man. — A galaxy of performing artists will converge on Dauphin this summer to take part in the grandstand extravaganza of Canada's National Ukrainian Festival.

The three-day festival of song, music, costume and dance — all in the colourful and exciting Ukrainian tradition — will start July 31st and continue through August 2nd.

And not only the dancers, singers and musicians will have the opportunity to enjoy the delicious anticipation which comes from rehearsing for the real thing.

On Thursday, July 30, the day before the festival officially gets underway, street dancing and delightful entertainment will infuse Dauphin with the sounds of gaiety as thousands are expected to

participate in an evening of pre-festival hospitality.

The four stage-show productions featured at Canada's National Ukrainian Festival are under the direction of Mrs. Marion Warnock of Dauphin.

Performers include the "Yevshan" Ukrainian folk ballet ensemble of Saskatoon, Sask.; the Lakehead Ukrainian male choir of Thunder Bay, Ont.; — Canada's newest city; the Ukrainian National Youth Federation "Rusalka" ensemble; the Ted Komar festival orchestra; the Meros Leckow Ukrainian dancers; and the Dancing Cossacks, all of Winnipeg; the "Verkhovyna" folk dancers of Regina, Sask.; quartet "Verkhovyna" of Toronto; Mrs. Lorraine Thorsrud of Yorkton, Sask.; and Canada's National Ukrainian Festival.

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"CHRIST IS OUR STRENGTH"

(Pastoral Letter of the Ukrainian Catholic Bishops of the United States of America on the glorious Feast of the Resurrection of Our Lord and Savior Jesus Christ).

"I will love You, O Lord, my strength.
The Lord is my fortress and my refuge."
(Psalm 17:3)

Dearly beloved in Christ!

On this feast of Our Lord's resurrection we greet you, according to our ancient Ukrainian custom, Khrystos Voskres — Christ is Risen!

This year the Ukrainian Catholic Church marks its ninth decade of her establishment in the United States. 86 years ago Father John Volansky, of blessed memory, celebrated the first Ukrainian Easter in America with his immigrant flock when he offered the Divine Liturgy and prayed "I will love You, O Lord, my strength. The Lord is my fortress and my refuge."

As we read the history of the Ukrainian Catholic Church in the United States of America, it is with great joy that we underscore the fact that the Risen Jesus Christ was indeed the strength, the fortress and the refuge of the Ukrainian pioneers. They built their religious and civic life on the mighty fortress of Christ's teachings, on the firm rock of Christian morals. Although torrents of hostile propaganda came, although despoiling waters of calumny pressed onwards on to the church communities, they could not shake our people who built their personal and family life on the firm rock of Christian principles.

Today we stress that the Risen Christ was the strength,

the fortress and the refuge of our people in this country. Our first settlers, under the leadership of their bishops and clergy organized into church communities, built churches, manifested their concern for priests, frequented the houses of God and the Sacraments of Confession and Holy Communion. The Almighty gazed from heaven's heights upon this vineyard which His right hand planted and blessed their work and their faithfulness to Christ.

From the tiny mustard seed sown in Shenandoah in 1884 the Ukrainian Catholic Church blossomed into a mighty tree, the Ukrainian Catholic Metropia with three eparchies under the leadership of three bishops with 300 priests, 240 churches and chapels in which the diocesan clergy are assisted by the Basilian, Redemptorist and Franciscan Fathers, the Basilian Sisters, the Sister Servants of Mary Immaculate and the Missionary Sisters of the Mother of God teach in our schools.

It is evident that Christ is indeed our strength! Christ is our fortress! Christ is our refuge! Without the risen Christ and the absence of His teachings, the life of every Ukrainian Catholic would be comparable to the man who built his house on ground without a firm foundation of Christ.

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Guests From 18 Countries Learn About Ukrainian Art

NEW YORK, N.Y. — On Wednesday, March 18, the Ukrainian Institute of America was the scene of a program sponsored by the Ukrainian National Women's League of America (UNWLA) which was of great interest to fifty women guests, including wives of United Nations and consulate officials, and of foreign professionals and industrialists now in the U.S., as well as Americans.

guests then toured the first three floors, with Mr. Revay explaining works of Ukrainian artists exhibited there.

Then Mrs. Pushkar and Mrs. Ivanna Petrowska, Museum committee member, took the ladies on a tour of the Ukrainian Folk Art Museum and furnished commentaries on the collection of costumes, embroideries, wood-carvings, pysanky, etc. Mesdames Irene Padoch, Janet Bencal, Rosalie Polche, Alice Berwecky and members of UNWLA Branch 72 accompanied the group.

Following the tour, Mrs. Surmach Mills, New York-born book illustrator, author and painter on glass, was introduced by Mrs. Dushnyck. "Yaroslava," as she is known professionally, explained the history and art of pysanka decoration to her fascinated guests from 18 countries of all continents. She spoke about her work of illustrating children's books with Ukrainian motifs, creating greeting cards, in

(Continued on p. 3)

UNA Officers Attend N.Y. Fraternal Congress

NEW YORK, N.Y.—Among the scores of delegates and guests attending the 69th annual convention of the New York Fraternal Congress on March 19 at the Statler Hilton Hotel, New York City, were a number of Ukrainians, including a large contingent from the UNA, an affiliate member of the Congress.

The president of the N.Y. Fraternal Congress during the past year was Dr. Jaroslav Padoch, UNA Secretary, who presided at the conclave. Official delegates of the UNA were Vice-President Mary Dushnyck and UNA Advisor Maria Demydchuk. Also attending was Mrs. Stephanie Wochok, Treasurer of the Providence Association of Ukrainian Catholics in America, which became the 52nd member of the N.Y. Fraternal Congress. The Ukrainian Workingmen's Association is also a member.

At the morning session stimulating addresses were delivered by leading fraternal figures who explored various aspects of fraternalism, such as the downward trend of

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TWO UKRAINIANS SEEK ELECTION TO U.S. CONGRESS

JERSEY CITY, N.J. — What has for years escaped the Ukrainian community in the United States may at long last become a reality — the election of an American of Ukrainian ancestry to the U.S. House of Representatives.

The odds are better this year as there are two candidates, one in Pennsylvania and one in Illinois, both riding the crest of the Republican Party's rejuvenation and both with excellent chances to win in their respective districts.

Michael Kitsock, of Mahanoy Plane, Pa., was unanimously endorsed for Congress in the sixth district by the GOP executive committees of Schuylkill and Berks Counties last February.

Mr. Kitsock, 45, who was reared in a family of Ukrainian pioneers in the anthracite coal region of Pennsylvania, is district manager of the Buffalo, N.Y., zone of the United Motors Services Division of General Motors.

Convention, Campaign Discussed At Philadelphia UNA Parley

PHILADELPHIA, Pa. — The District, in terms of organization UNA's best in 1969 with 843 new members, consists of branches in Philadelphia, Clifton Heights, Pa., Chester, Pa., Phoenixville, Pa., Bridgeport, Pa., Trenton, N.J., Camden, N.J., and Williamstown, N.J.

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Progress Reviewed

Opening the meeting was chairman and Supreme Advisor Stepan Hawrysz who asked Fr. Omelani Mycyk.

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Tour Museum

The afternoon began with Mr. Julian Revay, administrator, sketching the history of the Institute and its founding by the late William Dzus. The

TO OUR READERS WHO FOLLOW THE GREGORIAN CALENDAR — we wish a — HAPPY EASTER

СВОБОДА SVOBODA

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EDITORIALS

The Feast of Feasts

"This is the day which the Lord hath made: Let us rejoice and be glad therein."

Indeed, no other holy day in the Christian calendar is hailed with as much joy as Easter. Even Christmas, the day of Christ's birth, though greeted with solemnity and the joy of anticipation, does not have the exuberant spontaneity. Easter, heralding the Saviour's resurrection from the dead, exudes a joy that is more total, inspired by the consummation of His mission on earth.

It is the good news of the salvation which Christ brought to earth and the redemption that He achieved through His death on the cross. Nowhere does the Bible refer to Christ's death without speaking of His resurrection thus confirming His redeeming mission and His divinity.

The joy is supplanted by the realization that Christ, through suffering and death, overcame death itself: He rose from the dead and ascended to heaven whence He came. Thus, in a most stupendous of miracles, Jesus confirmed the ultimate hope of mankind — one that was born with Him in Bethlehem — that good will triumph over evil, granting man his salvation.

It is this truth, affirmed each year, that sustains man in his seemingly endless quest for peace. It is the faith in the ultimate victory that gives him strength in the hour of grief. It is precisely the image of the suffering Christ on the cross that alleviates man's minor pains, for in Christ's resurrection he sees his eventual triumph.

It is this deep feeling of faith that is reflected in each and every Ukrainian custom, tradition and ritual observed at Eastertime. As expressions of our people's creative spirit, they embody, on the one hand, the suffering nation's hope in the victory of good over the evil force that oppresses them, and on the other, the boundless joy, though unexpressed now in their native land, enshrined in our own greeting — "Khrystos Voskres! — Voiatynu Voskres!"

It is at Eastertime, more than any other time, that we draw on the example of Christ's resurrection to share in the hope, and faith, and joy with all mankind.

Government Based on Law

The rash of strikes in recent months, culminating in the walkout of letter carriers and postal employees that precipitated nationwide disruption in mail delivery, served to underscore the simple yet essential fact that government based on law must be preserved at all cost.

And this was the gist of President Nixon's address to the nation: "What is at issue is the survival of a government based upon law. Essential services must be maintained, and, as President, I shall meet my constitutional responsibility to see that those services are maintained."

The postal strike was but another dimaying and most disturbing extension of the illegal walkouts of public employees (teachers and municipal workers) that have been plaguing the country for some time now. The strike weapon has been invoked in defiance of state laws and court injunctions, undermining the fundamental concept of the no-strike doctrine, the inviolability of which has been reaffirmed by several Presidents.

Thus the underlying precept of the labor movement, that of collective bargaining, has been replaced by a confrontation of power with the innocent bystander — the people — being shelled during the battle and then shelling out after the battle.

In the case of postal employees, squeezed by inflated costs and meager paychecks totally incommensurate with present-day standards, the widespread feeling of popular sympathy was only tainted by annoyance that both the government and the unions had not acted earlier to resolve the issues and thus prevent the disruption.

The principle, however, must stand firm even if it does require a show of strength. The viability of a system based on law must be preserved. If the law is bad or outdated, it should be changed — and there are proper procedures for doing so. But outright defiance and violation leads to a breakdown that destroys the very law that provides for change. That is too much of a cost to bear.

FREEDOM: MANKIND'S COMMON HERITAGE

By SEN. PAUL YUZYK

The National Liberation Revolution, which first began in Ukraine, spread throughout the Russian empire to the nations imprisoned by the Russian Tsarist regime. One after the other, the non-Russian peoples proclaimed their independent states in the following order: Idel Ural (Tatar) — November 12, 1917; Finland — December 6, 1917; Ukraine — January 22, 1918; Kuban Cossacks — February 16; Lithuania — February 16; Estonia — February 24; Byelorussia — March 25; Don Cossacks — May 5; North Caucasus — May 11; Georgia — May 26; Azerbaijan — May 29; Armenia — May 30; Poland — November 11; Latvia — November 18; Far Eastern Democratic Republic (Siberia) — April 4, 1920; Turkestan — April 15, 1922.

This was a democratic anti-imperialist colonial manifestation.

Gradually, the Russian Communist regime subverted and conquered by force all these independent states and compelled them to join the Union of Soviet Socialist Republics in 1922. The former Russian Tsarist empire was thus transformed by conquest into a totalitarian Russian Communist Empire, more despotic and reactionary than the previous one, in spite of paying lip-service to democracy and adopting a constitution that is meaningless in its application. In reality the Soviet constitution is a farce.

In reference to the recent celebration of the fiftieth anniversary of the Communist Soviet revolution and the "glorious" achievements of the Soviet regime, Alexei Kosygin boastfully proclaimed that "no country in the world could claim to have solved the nationality problem as successfully as the Soviet Union... No nationality in our country is discriminated against." These are his words. What are the deeds?

The Ukrainian Soviet Republic that was established by the Ukrainian Communist Party in December, 1917, in opposition to the Ukrainian National Republic claimed to possess the sovereignty of an independent state. When this Ukrainian Soviet Republic became a member of the Union of Soviet Socialist Republics in 1922, it lost its sovereignty,

"Christ Is Our Strength"

(Continued from p. 1)

Christian principles and morals. And when the rains of evil influences fell on this house, it was destroyed and there came a great ruin (Lk. 6:46-49).

Thus it is with people who leave the Church, who neglect the education of their children in accord with Christian principles and morals, of those who estrange themselves from the Divine fortress of Christ and succumb to the wasteland of materialism and religious indifference.

Dearly beloved in Christ! You are witnesses to the many blessings of God in our Ukrainian Catholic Church. However, one cannot rest and do nothing more for building our communal and religious life on the rock of Christ. Indifference in these matters would lead to our downfall.

If our predecessors achieved so much with so little, then how much more should the Ukrainian Catholic community do today for God's glory and our civic causes! But one must build his personal and family life on the foundation of Christ.

Dearly beloved in Christ! Uphold your church communities! Do not avoid your church and your Ukrainian rite. Do not shun your Ukrainian community.

The flight of the Ukrainians from their native land in the face of godless communism was indeed justified, but the flight of Ukrainians from their churches, from their own Ukrainian rite in the free world will never find justification. The Lord Jesus Christ Himself, through the Apostolic See, gave Ukrainian Catholics a fortress, and refuge in the free land of Washington, that is the

Ukrainian Catholic Church. Why should we not cherish it. We must not neglect this gift from God!

The flight from enemies was the salvation of the faithful, but flight from the church, flight from one's rite, flight from prayer, flight from doing good works, flight from generosity is a sign of the tragedy of dead souls, who will perish in the desert of weighty materialism. They cut off themselves from the fortress of Christ, that is the Ukrainian Catholic Church, which has fortified hundreds of thousands of Ukrainians throughout the last nine decades of her existence in America.

Dearly beloved in Christ! The risen Lord Jesus Christ gave everyone the means for a religious life on this earth, as a guarantee of our eternal salvation. However, the success of our work depends to a large degree upon ourselves. There must be cooperation with the Risen Christ and His Church. Keeping the commandments of God and the precepts of the Church, Jesus Christ is our strength, our fortress, our refuge, our protection and a pledge of our future life in heaven.

It is this success and Divine Blessings from the Risen Christ that your Bishops wish you, Christ is risen!

Khrystos Voskres!

+ AMBROSE Metropolitan of Philadelphia

+ JOSEPH Bishop of Stamford

+ JAROSLAV Bishop of St. Nicholas in Chicago



On Easter Day...

By Taras Shevchenko

On Easter Day among the straw
Out in the sun the children played
With Easter eggs in colors brav
And each of them loud boasting made
Of gifts received. One, for the feast,
Was given a shirt with sleeves of white;
One with a ribbon had been pleased,
One with a garment, laced and tight;
This boy was given a lambskin cap,
That one a pair of horsehide boots,
And one a jacket to unwrap.
Only one child among their bruits,
An orphan, has no gift of bliss;
Her hands are hidden in her sleeves.
She hears "My mother bought me this...
"My father got me that." (She grieves.)
Embroidered gay with dainty thread.
At last the little orphan said:
"The priest has fed me at his house."

Transl. by C. H. Andrusyshen and W. Kirkconnell

OUR CUSTOMS AT EASTERTIME

For many Ukrainians Eastertime is intimately associated with the traditional Ukrainian Easter egg, "pysanka."

Many of us remember how our mothers placed one or more of these colorful eggs into the carefully prepared Easter baskets, which were to be blessed in church by the priest. Perhaps even some of us had the opportunity to see how these "pysanky" were decorated.

There are, however, a number of other equally beautiful customs and traditions which have their origin in the joyous holiday of Easter.

Among these are the "paska" and the customs associated with Easter Monday, known in Ukrainian as "Oblyvanyi Ponedilok."

"Paska" is an Easter bread which is baked once a year in observance of the Resurrection. The "paska" made from wheat flour is a high, round bread decorated with a cross, rosettes, and spirals made from pastry. The "paska" may be eaten only after it has been blessed. As the main Easter food, it is placed in the center of the holiday table.

The egg is the symbol of life. The custom of decorating it with gay colors and symbolic representations is a very ancient custom.

Our ancestors decorated eggs with spirals, waves, and meanders to represent the sun, happiness and fertility. The gift of an Easter egg symbolized the best wishes of the giver.

"Oblyvanyi ponedilok," or "Sprinkled Monday," so called because of the custom among young men and women to "sprinkle" each other with water, has an old tradition, dating back to the pagan worship of water as the life-giving element.

In those days, a bath taken in the spring symbolized an emergence from winter's spiritual imprisonment.

Among many people, this ritual of spring bathing has remained to this day while others have substituted the custom of "sprinkling" for the total submersion.

In addition to the customs already described, there are still others which are closely linked to the harvest and fertility rituals of the ancient world. Many of these rituals are either unknown or unfamiliar to us.

However, the "haivky," traditional spring games and songs, have remained a favorite Easter custom to this day. The "haivky" are games and choral compositions formed by young girls and often children.

They contain many elements of the round dance and mimicry, closely combined with interpretive song, and their themes are mostly concerned with the welcoming of the sun, the burial of winter, and the calling upon the forces of nature.

Like many other traditional spring rituals, the "haivky" date back to pagan times, when our ancestors worshipped nature and sought to appease the various nature gods.

Spring Awakening

In later times, the "haivky" began to incorporate many pantomime scenes from Ukrainian history, such as the Tatar attacks, and the expeditions of the Ukrainian forces. The main theme of the "haivky" however, continued to be the joy and happiness associated with the earth's rebirth after a long and dreary winter.

In addition to the "pysanky," "krashanky" are also decorated. These are eggs dyed in one solid color, usually red, to symbolize Christ's Passion.

We should make an effort to become acquainted with as many of Ukrainian Easter customs as we can, for they are not only beautiful, but are also symbolic of a spiritual union with the world of our ancestors.

St. George Veterans of -NYC to Present CWV Citations

NEW YORK, N.Y. (HP)—The St. George Ukrainian Post 401 Catholic War Veterans will again, in their wide spectrum of activities, give recognition to outstanding individuals for their devoted and dedicated services to the Ukrainian community.

As announced by chairman Harry Polche, this recognition will take place during the Annual Communion Breakfast on Sunday, April 5, at the Ukrainian National Home here with the presentation of the "Special CWV Citation."

The Post thus does its part in bringing into focus instances of exemplary conduct and outstanding leadership. In the general hustle and bustle of Ukrainian organizational activities these feats are often overlooked.

Slated to be honored this year with the citation are Very Rev. Orst Zaseybida, OSBM, presently celebrating his jubilee year, who was instrumental in making the St. George parochial school a reality. Recognition will also be given to Dr. Iwan Kozak, a former Captain in the Ukrainian National Army, who is an outstanding leader in Ukrainian veterans affairs.

Post Commander Michael Luchak said that all Ukrainian organizations and friends are invited to take part in this annual event.

The veterans and their guests will attend the 9:00 a.m. Liturgy at St. George Ukrainian Catholic Church, and breakfast will follow at 10:30 a.m. at the Ukrainian National Home.

N.Y. Fraternal Congress

(Continued from p. 1)

some societies which have lost 14,000 lodges and 105,000 certificates in ten years; Hon. H.J. Lamboley, Knights of Columbus, spoke about "The Fraternal and Federal Tax Problem" and taxes on Unrelated Business Income of Fraternals; W.S. Rugland, Connecticut General Life Insurance Co., asked "Is My Fraternal Insurance Certificate Doing the Job?" and concluded it was, as it offers protection, flexibility and collateral or a loan fund in emergencies; he advised families to have the equivalent of six months salary in the bank. L. Heithaus spoke on mortgages as a means of investment.

During a pre-luncheon reception, accordion music was provided by popular Ukrainian entertainer Iryna Biskup, who also delighted luncheon guests with Ukrainian and continental vocal melodies.

At the luncheon, Dr. Padoch called upon Very Rev. Peter Fedorchuk, professor at Ukrainian Catholic Seminary in Stamford, Conn., to offer the invocation.

Presented by Dr. Padoch were UNA officers — President Joseph Lesawyer, Vice-Presidents Mrs. Dushnyk

Main luncheon speaker was B.C. Hallum, President of the National Fraternal Congress of America, who spoke inspiringly on the opportunity for fraternals to be of service to their fellowmen.

At the business session, Hon. Robert Bertrand, Deputy Superintendent of the N.Y. Insurance Department, outlined technical phases of insurance work.

Cited

The new president of the N.Y. Fraternal Congress is William O. Meissner of the Aid Association for Lutherans, largest U.S. fraternal society, with 750,000 members.

Dr. Padoch, who became an executive committee member, received a special citation for his services to the N.Y. Fraternal Congress as its 31st president.

Convention, Campaign...

(Continued from p. 1)

monument in Cleveland's Cultural Gardens will take place Thursday, May 21, the fourth day of the week-long assemblage.

Also addressing the meeting were: Dr. Walter Gallan, chairman of UNA's Supreme Auditing Committee; Supreme Advisor John Odzynsky; and Dr. Ivan Skalsczuk, chairman of Philadelphia's UCCA branch.

Taking part in the discussion were: S. Lupacij, A. Zabrinsky, J. Rakochy, T. Teschuk, Very Rev. Mycyk and M. Karbiwnyk.

Youth Concert

After the meeting, Messrs. Lesawyer, Hawrysz and Odzynsky, accompanied by Messrs. P. Tarnawsky and J. Dankiwsky, the committee's secretary and treasurer, respectively, attended a concert staged by the school of Ukrainian studies of the Mary Protectress Church here. The concert, featuring a program of songs and recitations by the school's youth, marked the 200th anniversary of birth of Ivan Kotliarevsky. An audience of 250 persons were on hand. The school's director is W. Basluk, who also serves as secretary of UNA Branch 241 here.

Dauphin Festival

(Continued from p. 1)

da's national Ukrainian festival choir directed by Mrs. Helen Lazaruk-Henderson of Dauphin.

Master of ceremonies will be Yaroslav "Cecil" Semchynshyn of Winnipeg.

On the opening day of the fifth Annual Ukrainian Festival — Friday, July 31 — a festival street breakfast will be followed by amateur contests and competitions at the festival grounds.

Street dancing will prevail in the downtown area and a glittering fashion show will be staged in Heritage Hall at the Dauphin Memorial Community Centre in the early afternoon. Later, a spectacular parade will precede the official opening ceremonies which will take place at the grandstand. Following a two-hour Centennial '70 stage show, everyone will be able to demonstrably reflect the excitement of the day by attending a festival frolic at Heritage Hall.

On Saturday, August 1, an amateur talent show will be staged, another fashion show will be held and two stage shows will take place, one in the afternoon and the other in the evening.

The Cross of Freedom, site of the first Ukrainian church service in Canada, will be the scene of morning services on Sunday, August 2.

Arranged by the Ukrainian National Association, the service will be conducted in memory of Ukrainian pioneers in Canada and also in memory of the Rev. Nestor Smytriv, who was editor of Sloboda.

In the afternoon, the "yevshan" ensemble of Saskatoon will perform in "The Night of Ivan Kupalo" festival at Heritage Hall.

Many Resist

Many Ukrainian Communists, intellectuals and particularly the youth that was raised under the Soviet regime have been resisting the Russification policy of the central government. In May, 1967, a sit-in protest of a large crowd, mostly students, was staged against this policy at the Taras Shevchenko monument and burial plot. A larger demonstration of students was held in the capital, Kiev, at which they demanded "the introduction of the Ukrainian language in all schools in Ukraine, from kindergarten, to university, as well as public institutions, from local town halls to ministerial offices." They also demanded that the seven million Ukrainians in the Russian Federated Republic be granted Ukrainian school and newspapers as the Russians enjoy in Ukraine. Some burnt themselves alive as a protest against the regime. This clearly demonstrates the falsehood of Kosygin's statement that, "the nationality problem has been solved" and that there is no discrimination in the Soviet Union.

(To be Continued)

cow, several committed suicide while others were exiled or shot. The forced collectivization of farms in Ukraine, conducted by the Central Committee of the Communist party in Moscow, caused a deliberate mass famine in 1932-33, resulting in over 5 million deaths. Several purges in the middle 1930s destroyed the Ukrainian Communist leaders, writers and poets who had dared to oppose Russian centralist policies. On the eve of the Second World War it appeared as if Ukrainian resistance to Moscow was destroyed completely.

The dissatisfaction with Russian rule was made evident in 1941, when Hitler's Nazi armies invaded Ukraine. Many battalions of the Red Army, Ukrainians, Russians and others, surrendered. The Nazis, however, liquidated large numbers of the prisoners-of-war, Stalin then granted the Ukrainians some concessions in culture and with their help was able to drive out the Nazis. The Ukrainians had to choose the lesser of the two evils, although many refugees fled and found their way to freedom in the United States, Canada and elsewhere. Thousands joined the Ukrainian Insurgent Army (UPA) and fought against both the Reds and the Nazis, after the

including the rights of amending its own constitution, maintaining its own armed forces, conducting its own financial affairs, etc. Ukraine as a consequence became a mere province under the rigid control of the centralized Russian Communist government in Moscow.

Russification

In the beginnings, in the late 1920's, the Communist leaders of the Ukrainian Soviet Socialist Republic implemented an extensive program of promoting and advancing Ukrainian culture and education; considerable progress was made. The central government of this one-party state, under the dictatorship of Stalin, however, pursued a policy of Russian superiority. Russification was forced on the non-Russian peoples.

The defense of Ukrainian culture, for example, was regarded as opposition to the Russians, and was branded as "bourgeois nationalism" and a crime against socialism. Many Ukrainian Communist leaders resisted this policy of Russification and when pressure was exerted from Mos-

war, as guerrillas in the Carpathian Mountains, which resistance continued underground for several years.

Some Rights

Now, to gain Ukrainian support for the final war effort, to save his own face and have more votes in the newly-established United Nations, Stalin had the Soviet constitution amended, restoring to Ukraine and Byelorussia their own ministries of defense and external relations. These were the only two so called "republics" of the USSR which were given these rights and became founding members of the United Nations.

None of the other members of the United Nations has given recognition to Ukraine and Byelorussia, knowing that these countries have no sovereignty. The Soviet government does not encourage such a step, undoubtedly fearful of the fact that official diplomatic relations between these two component "republics" and the sovereign states of the world could stimulate the movement towards independence. This was obvious at Expo 67 in Montreal. Moscow refused a separate pavilion and exhibition for both Ukraine and Byelorussia, as this

would have made necessary a state visit of these countries to Canada, implying the recognition of the sovereignty of Ukraine and Byelorussia.

The new leaders of the Communist dictatorial government in Moscow, Brezhnev and Kosygin, have stepped up the Russification of Ukraine, which means the assimilation and the gradual destruction of the Ukrainian nation, as well as of the many other non-Russian peoples. That Russification is being pursued in Ukraine, has been rather reluctantly admitted by the special delegation of the Communist party of Canada, which included the former leader Tim Buck and several Ukrainian Communists, after its visit to Ukraine in 1967. A former leading Communist of Canada, John Kolasky, a university classmate of mine, went to study in the Soviet Ukraine for two years and upon his return recently wrote a book, Education in Soviet Ukraine: A Study in Discrimination and Russification, (published by Peter Martin Associates of Toronto) in which he irrefutably proves by means of many documents, some confidential, that Ukrainians are being subjected to deliberate Russification. Kolasky's new book Two Years in Soviet Ukraine,

Learn About Art



Mrs. Yaroslava Sirmach Mills showing finished pysanky to one of fifty guests from eighteen countries at Ukrainian Institute of America in New York. Among onlookers are Mrs. Stefania Pushkar, Mrs. Mary Dushnyck Mr. Julian Revay and on his right, Mrs. Margaret Bowen.

(Continued from p. 1)

cluding a UNICEF Christmas card, her reverse glass painting, and her own children's book to come out in the fall.

The guests received leaflets about pysanky, and after questions and a discussion, many were eager to try their hand at pysanka painting.

Interesting Program

At the conclusion of the program, the guests were invited for tea and Ukrainian pastries, served by members of UNWLA Branch 72—Mesdames M. Rickett, A. Bezko, N. Sawicki, A. Kosciw and S. Husiak.

Ladies from Austria, Burma, Canada, Egypt, England, France, Germany, Holland, India, Iran, Jamaica (West Indies), New Zealand, Norway, Sweden, South Africa, Switzerland, Uruguay and the United States were unanimous in stating that it was one of the most interesting programs they had attended; many wished to return to the Institute and bring guests; one lady hopes to have a Ukrainian program next year; others expressed interest in the pictures and in attending the ballet "Kvit Paporoti," and, of course, in decorating and owning a Ukrainian pysanka.



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Sviatoslav Jacusko, Architect, Dies at 44

NEW YORK, N.Y. — Sviatoslav I. Jacusko, a prominent architect and member of the Ukrainian American community, died Sunday morning, March 15, in his home at 934 East 22nd Street, Brooklyn, N.Y. of a heart attack. He was 44 years old last October.

A long-time member of the UNA, he would have attended the Association's 27th Convention in Cleveland next May as a delegate of Branch 293 here.

Mr. Jacusko was born of Ukrainian parents in Varatka, Czecho-Slovakia, where he also attended high school. Subsequently, he studied at the Technical University of Darmstadt School of Architecture, Germany, before coming to the United States in 1948. In the United States, he attended Columbia University, where he received a degree in architecture in 1955.

Licensed to practice architecture in New York and other states, Mr. Jacusko was involved in consulting to several hospitals in planning.

Recently he had established his own architectural consulting firm, known as S. Ihor Jacusko Associates, in New York City. He was also on the Department of Architecture Faculty at the New York Institute of Technology and was a lecturer and writer in the hospital-health facilities field.

Member of the 1970 Mayor's Panel of Architects (since 1969). Mr. Jacusko served on the National Panel of the American Arbitration Association, and was a member of the American Institute of Architects, American Association for Advancement of Science, American Association of University Professors, National Association of the

Professions, New York Academy of Sciences, the Ukrainian Institute of America and many other American professional associations and societies.

Surviving him are his wife, Yaroslava Martha (nee Ripetsky) and son, Ihor, 11 years; his mother, Mrs. Olga Jacusko, and sister, Mrs. Luna Shegedyn, both of Irvington, N.J.; a younger brother Roman Jacusko, an architect in New York City, and numerous relatives in the United States, Canada, and Ukraine.

Funeral services were held Thursday, March 19, from St. George's Ukrainian Catholic Church. The body was interred at the Ukrainian Orthodox Cemetery in Bound Brook, N.J.

LADIES AUXILIARY ELECTS OFFICERS

PHILADELPHIA, Pa.—At a meeting Feb. 22, 1970 here the Ladies Auxiliary of Annunciation Ukrainian Catholic Church adopted a new name, St. Anne's Ladies of Charity. The meeting was presided over by Vera Michalczuk with the assistance of Eleanor Petrowsky and Helen Senek. Ann Yaremko was elected to the presidency, Barbara Shwed and Mrs. Michael Kondrya were elected secretaries, Tekla Harasym was elected to the post of treasurer, Maria Kushnir was elected vice-president.

ATTENTION ALL UNA DELEGATES!

All delegates are requested to send in their photos and resumes of their activities for the Convention Journal by April 10, 1970.

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SPORTS SCENE

By Oleh Zwadiuk



USC Representing New York

The New York Ukrainians may open the new decade in soccer in style by winning the National Open Challenge Cup. The club — still faced with tough opposition — left behind some of the most formidable teams and came out the winner in New York State.

Rain No Barrier

Last Sunday's weather could hardly be described as "good soccer weather." It was even bad for ducks and other such things that enjoy water, but the freezing rain failed to discourage an estimated 2,000 spectators at the Metropolitan Oval from seeing USC outscore Gottschee, 2-1, and win the final.

The New York Ukrainians will now wait for the results of a game in Massachusetts between a Boston and a Fall River team. The clubs are: Taunton, S.C. of Fall River and Peabody S.C. of Boston.

There is an interesting — if not entirely unusual-story behind this little item. It seems that Taunton and Peabody (named after the famous Massachusetts governor) have played twice with no result. In their second game Sunday, March 15, the 300 spectators and players got involved in a fight forcing the referee to call the match after 53 minutes of play.

The match now has been scheduled to be completed Easter Sunday on a neutral field without spectators and with "police protection," according to reliable sources. If no results are achieved there are plans for all kinds of overtimes that may carry the players past midnight and if still no outcome, a midweek game will be ordered.

May Be Dropped

According to these sources (not USSFA because their phone was out of order when this reporter called), if the two teams fail to resolve the situation in the mid-week game, they will "both be dropped" from Cup play.

The New York Ukrainians are scheduled to meet the winner of that New England scuffle on April 5 at Scheutzen Park in Union, N.J. (Game time is 2 p.m.).

It seems that no amount of setbacks can discourage this type of show from soccer fields in the United States, with as few as 300 in attendance, there seems still enough of the roughneck-type left to create disturbances. Perhaps a roughneck should be spotted and barred from all fields.

Youngster Scores

In the Gottschee-USC game, New York Ukrainians took advantage of its opportunities and scored the two goals. One was by John Kerr, and the other by a youngster of 17, Mike Czarny, who learned his basic soccer in Brazil and furthered the skill in USC's youth ranks.

Czarny's goal came after 19 minutes of play. He scored after receiving a clear pass from a teammate while the Gottschee netminder, former Ukrainian Nationals player Walter Tarnawsky, was out of position. Czarny just placed the ball into the empty net. Later, Kerr scored at the 66th minute of the game.

The German eleven got its only tally at the 74th minute on a goal by Siggie Stritzl from a free kick. His teammates, however, were unable to break through USC's sturdy defense led by John Young.



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