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СВОБОДА SVOBODA

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

РІК LXXIX. Ч. 4 SECTION TWO SVOBODA, THE UKRAINIAN WEEKLY, SATURDAY, JANUARY 8, 1972 ЦЕНТІВ 20 CENTS No. 4 VOL. LXXIX.

Khrystos Rozhdaietsia — Christ is Born!

Merry Christmas and A Happy New Year!

(STATEMENT OF THE UCCA EXECUTIVE BOARD).

We take this opportunity to extend our best wishes for a Joyous Christmas and a Happy New Year to the Hierarchs of our Churches, to the leaders and members of our organizations, and to all people of good will.

We are doubly heartened at this time, since our December drive for the Ukrainian National Fund has exceeded the desired goal of $100,000 for the year thus assuring the Ukrainian Congress Committee of America of a broader and more intensive scope of activity in the New Year in behalf of the Ukrainian people in their struggle for freedom and independence.

1971 was one of the most turbulent years in the history of our settlement in America as well as other countries of the free world. The seemingly insurmountable difficulties in our church and community life during the first months the year had evoked justified concern for the continued well-being of our communities. The obstacles were not only surmounted, but in some instances they were turned into triumphant successes thanks to our joint efforts. Of vital importance in these endeavors was our unity, our resolve and our steadfast belief in the truth and justice of our cause.

This must also be our guideline in the New Year. We must "think big," in the words of the primate of the Ukrainian Catholic Church, and this ultimate goal is the attainment of freedom for the Ukrainian people and independence for Ukraine. Every achievement brings us closer to this great goal. Dissemination of truth about Ukraine, the defense of our people's rights at the American and international forums, intercession in behalf of our religious and cultural leaders in Ukraine incarcerated in Soviet prisons and concentration camps, the diversified development of our own community life — these are some of the most vital tasks of the Ukrainian Congress Committee of America and of all Ukrainians united in the World Congress of Free Ukrainians.

The full success of the December drive for the Ukrainian National Fund, as well as the events of the past year, demonstrate convincingly that there are no insurmountable obstacles and that every goal can be attained through joint efforts.

It is in this belief and with this conviction that we are entering the New Year, the year of our eleventh congress. We move into the New Year with new plans and even greater determination to realize them. And in this we are encouraged and obligated by the generous response in our December fund drive. We are grateful to the leaders of our organizations, to the executive committees of all UCCA branches, to the men and women who collect and contribute to the Ukrainian National Fund, and to the entire community. They all have done their share in closing this turbulent year on such a bright and encouraging note.

KHRYSTOS ROZHDAIETSIA — SLAVITE YOHO!

New York, N.Y., January 6, 1972

Executive Board
Ukrainian Congress
Committee of America

TO ALL OUR READERS WHO OBSERVE CHRISTMAS ON JANUARY 7TH WE EXTEND OUR BEST WISHES FOR A JOYOUS AND MERRY CELEBRATION OF OUR SAVIOUR'S BIRTH

CHRIST IS BORN! GLORIFY HIM!

(CHRISTMAS MESSAGE OF THE SOBOR OF BISHOPS OF THE UKRAINIAN AUTOCEPHALOUS ORTHODOX CHURCH).

To the Most Respected Clergy and Godloving faithful of our Church in the United States of America, Europe, Australia, and in the countries of South America, and to all our beloved brothers and sisters in Ukraine and in all parts of the world.

"And the angel said unto them, fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10-11).

Honored Clergy, and Beloved Brothers and Sisters!

The Feast of the Birth of Christ born of the Most Blessed Virgin Mary, is the mysterious manifestation in the flesh of the Son of God upon earth — "great is the mystery of Godliness: God was manifest in the flesh." (1 Tim. 3:16). Because of this holy day of miraculous wonder, the hearts of faithful are filled with indescriable sensations of thanksgiving and sincere love for God, and immeasurable happiness fills the hearts of God-fearing people, when they recall the great event and the unrepeated phenomenon in the history of mankind—the Nativity of Christ.

Promise Kept

The holiday of the Nativity of Christ — is the realization of faith and promise of the coming of the Messiah — the Savior, whom, according to God's promises, the whole world awaited for many centuries with deep longing. Mankind looked more earnestly for the coming of the Savior especially in the days close to His Birth. And in these very days people were dominated by falsehoods and great social injustices and the people of Israel were pressed into severe enslavement. Because of this, devout people accepted the Nativity of Christ as a revelation of God's solicitude and love for the unfortunate and the enslaved.

The earthly life of Christ — as God and Man — His divine teaching and examples of highest love to the person who is especially grief-stricken and who suffers misfortune, have shown the way to spiritual liberation and strengthening and the enriching of that portion of God's truth in the individual which has the power to displace grief and to crush the most horrible enslavement. In those days the greatest need was the strengthening of the individual's spirit for the purpose of liberating him from the enslaving shackles in the struggle for social truth and national freedom. And, as we know, the birth of Christ became the beginning of rebirth: the mighty Roman Empire fell; in Israel, Roman Councils and deputies disappeared, the high priests and pharisees were silenced—those who taught their people to bend before the mighty of this world. Man's spirit, being reborn and enriched by Christ, was in those days and in later centuries motivated to overcome material forces. And today, people recognize this — especially the unfortunate and the people who are brutally enslaved, who longingly and with great hope await each year the Star of Bethlehem.

Our Ukrainian people have accepted wholeheartedly and completely the divine teachings of Christ and His directives to all people which show the way to a better and more enlightened future. They were among the first to most sincerely fulfill the teachings of Christ of love toward mankind. God's Providence selected our people because of their love for beauty and purity in life to be the enlighteners of Christ's

(Continued on p. 2)

ARCHBISHOP BUCHKO RETIRES AS APOSTOLIC VISITATOR

MSGR. MYROSLAW MARUSYN ASSUMES POST

ROME, Italy. — Archbishop Ivan Buchko, Apostolic Visitator for Ukrainian Catholics in Western Europe since 1942, has retired from this post because of advanced age, according to an announcement emanating from his office. The Archbishop was 80 years old last October 1st.

The announcement said that Pope Paul VI accepted Archbishop Buchko's request that he be relieved of his duties as Apostolic Visitator and accorded him the honorary title of "Merited Apostolic Visitator."

As a successor to the Archbishop the Pope named Msgr. Dr. Myroslaw Marusyn, said the announcement. Msgr. Marusyn assumed his new duties as of December 24, 1971.

Left for Visitation

Msgr. Marusyn, who has been the Archbishop's secretary and chancellor, has been given the title of "Apostolic Visitator for Ukrainians in the countries of Europe which do not have a Ukrainian hierarch." Msgr. Marusyn, said the announcement, left immediately for a visitation of Ukrainian settlements in Scandinavia, Switzerland and the countries of Benelux.

Archbishop Buchko, who is a member of the Permanent Synod of the Ukrainian Catholic Church named at the Fifth Archiepiscopal Synod last November, is strongly identified with the Ukrainian refugees who had found themselves scattered across Austria and West Germany at the end of World War II. In Rome since 1942, the Archbishop interceded on their behalf with Pope Pius

(Continued on p. 2)

Ukrainian History is Taught at Alberta University

EDMONTON, Alta.—"Modern Ukraine," a course offered within the framework of the Department of History, is being taught here by Prof. Ivan L. Rudnytsky during the second semester of the 1971-72 academic year.

The course, designated "History 328" and scheduled for Tuesdays and Thursdays 11.00 a.m. to 12:15 p.m., is a continuation of the first semester course entitled "Beginnings of Modern Ukraine."

Prof. I. L. Rudnytsky began offering a course on the history of Ukraine last spring. A member of the faculty of American University in Washington at that time, Prof. Rudnytsky joined the University of Alberta Department of History at the outset of the current academic year.

Last semester's course encompassed history of Ukraine beginning in the eighteenth through the first half of the nineteenth century. This semester, the course deals with the first half of the nineteenth century up to the present time.

The Ukrainian community in Edmonton has long sought the introduction of a course in Ukrainian history at the University of Alberta. The University's favorable response to the introduction of this course and its consideration of more courses in the future depends a great deal on enrollment. Ukrainian students attending the University are being urged by civic leaders to take this course and assure its continuation.

UNA'ers Replenish Library

AMBRIDGE, Pa. — It has been a tradition of over twenty years with the Ukrainian National Association Branch 161 in Ambridge, Pa., to donate Ukrainian books to the local library and thus disseminate factual, objective information about the country of our forefathers.

The list of some 40 titles has been replenished recently as officers of the Branch placed the second volume of the English language "Ukraine: A Concise Encyclopaedia" on the shelves of Laughlin Memorial Library's reference room. The first volume has been there — courtesy of St. Basil's UNA Branch 161 — since its publication in 1963.

Impressive List

Included on the impressive list of books on Ukraine are such volumes as Vasyl Ha-

(Continued on p. 2)

VALUABLE ADDITION: Officers of UNA Branch 161 in Ambridge, Pa., look on as Mrs. Frederick Fouse, assistant Librarian at Laughlin Memorial Library, places the second volume of Ukraine: A Concise Encyclopaedia, beside the first volume in the reference room. Left to right, are: Stanley Prokopovich, treasurer of the Branch, Andrew Jula, secretary and Supreme Advisor, and Joseph Nadzak, president. The photo also appeared in the Beaver County Times.

Ukrainian Scholars Take Part in Historical Parley

NEW YORK, N.Y. — Some sixty Ukrainian historians and scholars of related disciplines were among the more than 1,000 participants of the 86th annual meeting of the American Historical Association (AHA), held Tuesday through Thursday, December 28-30, 1971, at the New York Hilton Hotel here.

Many of the Ukrainian scholars, who are teaching history or other subjects at American and Canadian universities, delivered papers in the course of the Association's three-day session, or took part in panel discussions on specific Ukrainian topics.

Separate Session

Listed as one of the AHA's participating bodies in the annual meeting was the Ukrainian Historical Association (UHA), which embraces in its ranks most of the Ukrainian historians active in this country. Headed by Prof. Lubomyr Wynar of Kent State University, the Ukrainian Historical Association held its separate meetings at the New York Hilton.

Also, some 15 Ukrainian scholars were hosted by the Ukrainian National Association and the Svoboda Press at an informal reception at the New York Athletic Club, following the adjournment of the American Historical Association's annual meeting.

"The Treat of Riga: Fifty Years After" was the first topic that saw Ukrainian participation. The panel discussion Wednesday morning on the treaty that ended the Soviet-Polish war in March of 1921 was chaired by Prof. Piotr Wandycz from Yale University. The treaty was examined from the Russian point of view by Prof. Arthur Adams from Ohio State, the Polish point of view by Prof. M.K. Dziewanowski of Boston University, and the Ukrainian point of view by Prof. Basil Dmytryshyn from Portland State University. Commentator was Prof. Adam Ulam from Harvard.

The luncheon meeting that day of the Ukrainian Historical Association saw more than 50 historians — both

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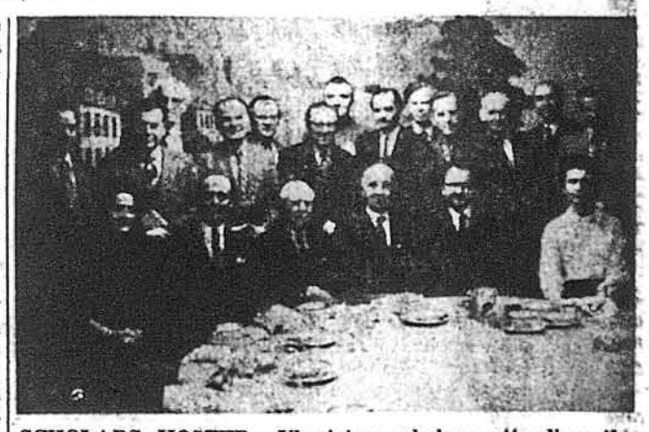

SCHOLARS HOSTED: Ukrainian scholars attending the American Historical Association's annual meeting in New York were hosted at an informal reception by the UNA and the Svoboda Press.

СВОБОДА SVOBODA
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The Sustenance of Faith

Except for man's imperfection, manifested in the miscalculation of time, there would probably be no difference in the observance of Christian holy days. If there is, it is in time and not in spirit.

For the Ukrainian people in their native land, as for many of us scattered across the free world, the date of January 7th is deeply enshrined as denoting our Savior's birth in the impoverished manger of Bethlehem. A feast of joy, enveloped in myriad of our unique traditions and usages, it is above all a religious celebration something that we tend to forget under the impact of the frequently deliberate secularism emanating from many quarters, some not at all friendly to us. For it is precisely the pagan "ism" that keeps the Star of Bethlehem from our people's homes today as it has for over five decades now.

But the coming of Christ to earth — as His death on the cross and the subsequent ascension to heaven — has as much of a redeeming significance for mankind as the message of hope which He brings each year to the downtrodden, the persecuted, the oppressed. The joy that shines from this miracle is one of hope and abiding faith. It is this joy that is repeated in every Christmas carol of ours, in every song and prayer, in every custom that forms the beautiful setting as we prepare to greet the Christ-Child on Christmas eve.

To experience it is to be spiritually united with our people in their wall-barred land. To share it with them means to believe in God's truth and to have faith in His mercy over our suffering brethren. Let our KHRYSTOS ROZHDAIETSIA sustain that faith.

A Telling Presence

The participation of some sixty Ukrainian scholars, mostly historians, in the annual meeting of the American Historical Association held in the last week of December in New York City is a significant phenomenon in the development of Ukrainian scholarship in this country.

It is a far cry from a similar scholarly symposium let us say, a generation ago. To be sure, the work of Ukrainian scholars in this country and in Canada dates back to the post World War I years and has been recognized as part of our contribution to the development of these two countries of Ukrainian settlement. Yet it was primarily the last decade that brought a rather rapid growth of our professional ranks, including teachers, scholars and academes.

What is perhaps even more encouraging is that many of our scholars are men and women of the younger generation, people who have acquired at least two levels of their education on the North American continent. There is even greater reassurance in the fact that more young Ukrainian Americans are seeking degrees beyond the virtually indispensable bachelor's degree and are subsequently proliferating into the academic field. It is here, in the realm of scholarship, that they can best serve the cause of truth and the cause of freedom.

The direct result from our scholars' participation in the American Historical Association's conference was the discussion of topics directly relating to Ukraine and its history. Significantly, interest in the past and current problems of Ukraine is no longer confined to scholars of Ukrainian background. For a variety of reasons — not the least of which is the telling presence of our historians — Ukraine as a subject of study is becoming more popular and certainly more relevant. To keep it that way is the duty of both our scholarly and civic community.

Embassies in Moscow Sought as Haven

An embassy of a Western country in Moscow is invarably viewed by Soviet citizens as an outpost of freedom and thus a haven for the disaffected often seeking escape from Soviet paradise.

The harsh truth of the matter, however, is that Western diplomats can do little to help Soviet citizens.

A Case in Point

Reuters, in a dispatch from Moscow, cites the case of Rolan Avgustov, a 30-year-old Ukrainian electrician who was detained by the police when he asked to be allowed to enter the American embassy. He was taken to a police station and from there transferred to a mental hospital. Then followed nine weeks of treatment for "schizophrenia."

His father, summoned to the local KGB office, was told Augustov had been held while attempting to commit treason.

Avgustov's arrest last spring became known only recently, says Reuters, through the underground Chronicle of current events, a dissident clandestine publication which said he was now at liberty.

His case was far from isolated and a good deal less serious than other similar incidents. But it spotlights a sometimes tragic problem.

As they did in Avgustov's case, police on guard outside embassies act quickly if they suspect, that someone they fail to recognize is about to enter. Even foreigners are sometimes stopped from entering their own embassies. A Scandinavian ambassador's wife was once grabbed by police outside the U.S. embassy in Moscow.

Treat as Treason

For Soviet citizens, the consequence of trying to enter an embassy — technically foreign territory — can be serious. Attempting to leave the Soviet Union without official permission is treated as treason.

Shortly before the arrest of Avgustov, the United States lodged a protest over an incident in which Soviet police entered embassy territory. Police guards stationed outside had joined in a tug-of-war with embassy officials who were trying to close one of the gates. A fugitive doctor, Vasili Nikitenkov, was on the inside. The doctor's wife and two daughters were dragged to a waiting car and driven off discussing emmigration procedure with an American official. Nikitenkov left the building alone. Two months later the doctor was reliably reported to be undergoing psychiatric treatment.

Cases like this leave Western diplomats angry and helpless — no one may leave the USSR without first obtaining a Soviet exit visa and no embassy wants to look after a would-be defector indefinitely. Not surprisingly, those who manage to get past the police — embassies are generally unwilling to provide details on such incidents — are frequently afraid to leave.

Cut His Throat

Four young Armenian students threatened to slash themselves with razor blades rather than leave the British embassy last November, says Reuters.

The British had good reason to take the threat seriously. Some ten years ago a would-be defector cut his throat there. The Armenians were finally persuaded to end their sit-in after staying in the embassy for more than 32 hours. The taxi they left in was closely tailed, but it was not known whether they were detained by police.

"The best thing for all concerned," commented one Western diplomat, "is to get them out as soon as you can. That way the KGB has no time to hear about it."

On at least two occasions Western diplomats have driven Soviet "intruders" to underground railway stations in an effort to give them a head start over security police. A Soviet citizen, says Reuters, who got into the grounds of a Western embassy at night was smuggled out the following day — apparently without attracting police attention.

Intimidation

Some embassy officials are angered by what they see as Soviet abuse of international agreements on access to embassies. Soviet visitors are often stopped outside even when they have taken the precaution of obtaining a written invitation to see an embassy official. Even when police decide against strong-arm methods, they can use tactics which many foreigners see as intimidating.

"Are you sure you want to go in? You couldn't have made a mistake, could you?" a policeman asked recently outside the U.S. embassy. The visitor insisted he was not mistaken — and explained he was an American.

Baptists Defy Kremlin

MUNICH, Germany. — In an unusual act of defiance, Soviet Baptist volunteers have informed the Kremlin that they have built and are operating their own secret printing press.

This and other startling developments in the little-known story of the persecuted Baptists in the Soviet Union are revealed in documents recently smuggled to the West.

Publish Declaration

In a declaration run off on their new press and addressed to Premier Alexei Kosygin, a group of reform Baptists announced that they have formed a publishing house because Soviet authorities had repeatedly refused their requests for facilities to print church material.

"We were confronted with the necessity, without the the necessity, without the help of government institutions, of finding a way to construct machines to print necessary spiritual literature," the declaration said. "Our efforts were crowned with success."

The clandestine publishing house was named "Khristyanin" (Christian) and is being operated at an undisclosed location by Baptist volunteers. It was sponsored by a reform Baptist group known as the Council of Churches.

The documents, which reached Radio Liberty, the U.S. supported station which brodcasts to the Soviet station Union from Munich, contain about 200 Baptist texts, including books, handwritten petitions, samizdat (self-printed) material as well as the declaration to Kosygin and a printed copy of "Bratski Listok," a bi-monthly magazine of the reformed movement.

Under Soviet law, no printing press can operate in the Soviet Union without explicit government permission.

Ask Return of Books

The document urged Kosygin to order Soviet security organs to return about 700 copies of the New Testament and hymnals illegally confiscated in various cities over the past two years.

Reliable statistics do not exist about Soviet religious communities, but it is currently estimated that there are nearly 3 million Baptists.

The reform Baptists are thought by Western specialists to have about 1,000 unregistered congregations throughout the USSR; one document asserts that 75 per cent of the Baptist congregations in the Byelorussian Republic are reformist.

What is Christmas

"What is Christmas?"
I asked my soul,
And this answer
Came back to me:
"It is the
Glory of heaven come down
In the hearts of humanity —
Come in the spirit and heart of a Child,
And it matters not what we share
At Christmas; it is not Christmas at all
Unless the Christ Child be there."

Prelate Retires...

(Continued from p. 1)

XII. He was particularly successful in securing freedom for the soldiers of the Ukrainian Division "Halychyna," interned after World War II in the POW camp in Rimini, Italy.

Born on October 1, 1891, in the village Hermaniv near Lviv, the Archbishop acquired his elementary and secondary education in Ukraine and his theological studies in Rome. He was rector of the Minor Seminary in Lviv and was consecrated Bishop in 1929.

Worked with Youth

As a young priest, Rev. Buchko was particularly close to the diverse problems and activities of the Ukrainian Catholic laity in western Ukraine. Working closely with young people, he was instrumental in staging the famous "Day of Ukrainian Youth to Christ" in 1933.

Sent by Metropolitan Andrew Sheptytsky on a visitation of Ukrainian Catholics in South America shortly before world War II, the Archbishop never had the opportunity to return home because of the war and subsequent occupation of Ukraine by the Bolsheviks. After a short stay in North America, where he served as pastor of St. George's in New York, the Archbishop made his permanent residence in Rome.

He was elevated to the rank of Archbishop in 1953.

Replenish Library...

(Continued from p. 1)

lich's "Ukrainians in the United States," Clarence Manning's "Ukrainian Literature," Ivan Franko's "Zakhar Berkut," Matthew Stachiw's "Ukraine and Russia," and more recent publications, such as Ivan Dzyuba's "Internationalism or Russification," John Kolasky's "Education in Soviet Ukraine," anthologies of Ukrainian short stories and of Ukrainian poetry in English translation, and others.

The books in Laughlin Memorial Library serve a dual purpose: they are used by the progeny of the hardy Ukrainian pioneers who had settled in this part of the country during the early phases of Ukrainian immigration to the U.S., and they make available to their American friends information — undistorted by Red propaganda — about Ukraine, its people, its past history and current plight.

Diverse Program

Spearheaded by Supreme Advisor Andrew Jula, the Branch, its officers and members, engaged in a variety of activities in line with UNA traditions. Most notable is the Branch's diverse program of youth activity, especially sports, to maintain the young generation's interest in UNA and in Ukrainian community life.

Basketball, baseball, bowling, golf are pursued avidly by young and old UNA'ers here. But they do not forget about books, realizing that to love Ukrainian heritage, one must know it and practice it.

HAVE YOU BROUGHT YOUR FRIEND OR RELATIVE TO THE UKRAINIAN NATIONAL ASSOCIATION? IF NOT, DO SO AS SOON AS POSSIBLE

REVIEW

Christina Petrowska Has Recital

By DIMITRI HORBAY

You have heard the expression "kitten on the keys"? Well Christina Petrowska is a veritable tigress on the keys.

In her recital December 11th at the Ukrainian Institute of America in New York City, Christina clawed scratched, leaped, growled, and purred most plaintively, by turns. Time after time she would startle or scare me with her unexpected tigrish acrobatics on the piano keys.

It appeared to me she was determined that neither I nor anyone else present at her recital would do any dozing as is so common at many piano recitals.

Gentle Touch

She has the most amazing ability to gently stroke the keys with a dainty, downy feather and then, unexpectedly taking everyone wholly by surprise, clobbering the same keys with a baseball bat.

This is not a denunciation. Rather, I admire her uniqueness of style. Never have I been so attentive at a recital, defensively on the alert for what may come next.

Only 23 years old, Miss Petrowska is a polished product of the Juilliard School in New York and the Royal Conservatory of Music in Canada. Starting when she was only a little girl of 10, Christina since has won honors and plaudits in her native Canada, the United States, France, Ukraine, and Germany.

On December 12th, 1968, the International Herald-Tribune in Paris, France, in covering Miss Petrowska's recital there, stated that she has "the clean, crisp styling, the vibrant tone color and trills that border on the phenomenal. She has the potential of a big pianist."

Music critic Allen Hughes, writing in The New York Times of May 24, 1970, stated Miss Petrowska "played Messiaen to perfection in the recital she gave at Carnegie Recital Hall" and that "she is a pianist and musician of refreshingly unconventional taste and ability".

This past summer, Christina spent one month in Ukraine. She played at the Kiev Conservatory of Music, and also performed at the Faculty of Music in Zaporizhia, being acclaimed in both cities. While scheduled to play at a concert in Lviv, her appearance had to be cancelled as she wound up in a hospital after being exposed to too much sun in Yalta.

Commendable Rendition

In her recital at the Ukrainian Institute, Miss Petrowska did very creditable justice to Beethoven's Sonata in E flat major, Opus 81a. Also commendable was her rendition of Valse Melancolique by Lvsenko, as well as Andante Spianato and Grande Polonaise by Chopin.

She presented the modernists with works by Serge Garant, Gilles Tremblay, Karlheinz Stockhausen and Michel-Georges Bregent. Of the modern composers, we particularly enjoyed her performance of Geste by Bregent, Christina's husband.

Ukrainian Scholars...

(Continued from p. 1)

Ukrainian and non-Ukrainian — hear Prof. Bohdan Bociurkiw, a political scientist from Ottawa who heads Carleton University's Institute of Soviet and East European Studies, discuss current dissent in the Soviet Union, Prof. L. Wynar, who chaired the meeting, noted the large participation of Ukrainian scholars in the AHA conference and said that this will have a favorable effect on the study of Ukraine's history on all levels.

"The Uniqueness of the Ukrainian Zaporozhian Host" was the topic of a Wednesday afternoon session chaired by Prof. Ihor Shevchenko of Dumbarton Oaks. Prof. Omeljan Pritsak of Harvard spoke on "The Zaporozhian Kozaks and the Rebirth of the Rusian Faith"; Prof. Alexander Baran of the University of Manitoba discussed "The Zaporozhian Kozaks and the Kievan-Mohyla-Mazepa Academy"; Prof. Andrzej Kaminski of Columbia examined the Hadiach Union. Commentator for the session was Prof. Edward Keenan of Harvard, a young historian who has just published a highly revealing work which claims that the famous Kurbski-Grozny correspondence is a forgery.

Tasks

The role of Ukrainian historiography, the history of Ukraine in the context of American historiography, and the tasks of Ukrainian historians and political scientists in the free world were the topics that came under scrutiny of the UHA at its evening session Wednesday. Profs. M. Antonovych, Bociurkiw, Wynar, Illa Wytanowych, Stephen Horak, Taras Hunchak, Alexander Dombrowsky, Ihor Kamenetzkyj, Jaroslaw Padoch, Nicholas Chubaty were the principal discussants at the session attended by some 70 persons.

A Thursday afternoon session, devoted to patterns and manifestations of nationalism, was chaired by Prof. S. Horak of Eastern Illinois with Prof. Walter Hucul, of Berkley, Calif., one of the three speakers dwelling on "Ukraine — Delayed Nationalism." The other participants in this session were: Prof. Thaddeus V. Gromada of Jersey City State College who read a paper on "Slovaks in the Struggle for National Identity"; Prof. Joseph A. Kessler of the University of Kentucky — "The Pan-Turanian Idea and Radical Neo-Nationalism in Hungary, 1890-1945"; commenting on the papers was Prof. Stanley B. Kimball of Southern Illinois University.

There were no scholars from Ukraine and only two Soviet Russian historians had announced their participation. A. M. Anfimov and P.V. Volobuev, both of the USSR Academy of Sciences, never arrived for the session. No explanation was given for their absence, according to the conference's information committee.

In line with tradition, scores of publishing houses exhibited their current works in the realm of history and related fields. Among the most prominently exhibited books by the University of Toronto Press was Ukraine: A Concise Encyclopaedia, a two-volume set financed by the Ukrainian National Association.

Reception

The UNA and Svoboda sponsored reception for the Ukrainian scholars at the New York Athletic Club was devoted to informal talks on the tasks and challanges of Ukrainian scholarship in relation to Ukraine and the Ukrainian community in the free world. It was the general concensus that one of the most urgent problems was the compilation of factual material on all phases of Ukrainian community life. To fill this gap, it was agreed, cooperation of Ukrainian scholars in diverse areas of pursuit is required as is the support of the community at large.

Opening the informal talks was UNA Supreme President Joseph Lesawyer. Other UNA officers present were Secretary Dr. Jaroslaw Padoch and Treasurer Peter Pucilo. Representing the Svoboda Press was Editor-in-Chief Anthony Dragan, who also conducted the informal talks. Joining Mr. Dragan were editors Bohdan Krawciw and Zenon Snylyk.

Representing the Shevchenko Scientific Society was Prof. Joseph Andrushkiw, the Ukrainian Historical Association — Prof. Wynar, president, Prof. Horak — the Ukrainian American Association of University Professors. Speaking in behalf of

(Continued on p. 4)

Christ is Born...

(Continued from p. 1)

teaching for the north, east and south and all of Ukraine. This calling, this assignment, Ukrainian people fulfilled faithfully for the benefit of all mankind. Those who were the first benefactors were our neighbors and other people who lived in the darkness of ignorance, a darkness which forced them to struggle and live only for material existence.

Lust For Power

Unfortunately, the neighbors enlightened by Kiev, trampled Christ's teachings, availed His teachings almost exclusively for temporal gain, self-glorification and material satisfaction which in turn drove them to lust to be rulers and masters of other peoples and to enslave, socially and nationally, their neighbors. And in all the world, this most horrible tragedy befell our Ukrainian people — the ones who were the first to bring gifts of enlightenment! Feudal Moscow and the nobility of Poland were the most violent and most tyrannical enslavers of our people!

Today, Ukraine is in the despotic hands of Moscow. Poland, which had strangled our people, as was made known to all the world by the great Taras Shevchenko, has fallen. Having become powerful by violence and illegalities, Moscow continues to exert all energy to keep the shackles with which she has enslaved the souls and bodies of our people. It is over fifty years now that she has exercised extreme violence — she continually seeks to devour the very soul of the Ukrainian people and to destroy their faith in God and their devotion and love for their Ukrainian Church of their forefathers — the Holy Ukrainian Orthodox Church. Even as in the days of the Godhater, Stalin, those who are guilty of believing in God are in Soviet prisons and concentration camps. Thousands of innocent Ukrainian intellectuals, educators and artists are exiled. Our nation is living through excrutiatingly troubled times and trials. It is certainly living through the same sufferings as did the people of Israel before the coming of Christ. And this year again, hundreds of thousands of our devout people in the fatherland and those outside of Ukraine, living in all parts of the world, yearn for the appearance of the Star of Bethlehem during this year's Holy Supper, and humbly beseech our Almighty God to send once again His Beloved Son —our Savior to this sinning earth for the sake of the salvation of mankind and for the faithful to God — our Ukrainian people.

We are the Ukrainian people that are living beyond the boundaries of bondage and enjoy the fruits of today's plenty. This Christmas Eve we should not only unite in prayer with our brothers and sisters in Ukraine, but each and every day, with—sacrifice and faithful work, safeguard the treasure-house of the spirit of our people — the Ukrainian Orthodox Church—whose visible walls, by the Will of God, rise only beyond the boundaries of our grieved fatherland. Our most loved ones in Ukraine wait for the results of our concern, for they are deprived of freedom, of oneness with God and with His Holy Ukrainian Orthodox Church. They wait impatiently for each bit of good news, confirm that we have not foresaken our fatherland and the Church of our forefathers and that we are not living only for ourselves, but that we are also serving our very own — our staunch Ukrainian people — and living for that day when all Ukrainian people shall be free.

Reassurance

May our Christmas gift to our brothers and sisters in Ukraine be the good news of the existence of our Mother Church in the countries of the free world, and her continued growth, unification and the devoutness of the finest of our people. May they also know that the number of those who live outside Ukraine has not declined, like the Gospel seeds which may have fallen among thorns and upon stone, but has become fruitful in the garden of Christ's vineyard. May the singing of our traditional carols carry to them an assurance of our devotion to God and Ukraine.

On this occasion, may we once again inform all of our beloved brothers and sisters about our unification — your Hierarchy—into one Council of Bishops of the Ukrainian Autocephalous Orthodox Church, and we call upon everyone to continue in the sacrificing service to God of our devout Ukrainian people, to peace, harmony and abiding brotherly love in Christ because—"glory, honor, and peace, to every man that worketh good." (Rom. 2:10).

We pray unto Him Who was born in a cavern and was laid in a manger for the sake of our salvation, Christ our God, and beseech Him to help us to be worthy to greet and respect the day of His Birth and that He may grace us all in the coming New Year with His benevolent generosity and that He may strengthen us spiritually and physically so that we may wholeheartedly continue to serve Him, His Ukrainian Orthodox Church and the suffering Ukrainian people.

We greet you with the Holy Nativity of Christ and call out to you:

CHRIST IS BORN! — GLORIFY HIM!

Yours in Christ,

†MSTYSLAW, Metropolitan
†MARK, Archbishop
†IOW, Archbishop
†OREST, Bishop

This Archpastoral Message was given in the Church of St. Andrew the Apostle; the Founder of the Church of Christ in Ukraine; in the Church which was built by generous faithful of the USA, in South Bound Brook, New Jersey, U.S.A.

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Сенатор Едмунт Москі став офіційним кандидатом на президента

Вашинґтон, Д.К. — Сенатор-демократ Едмунд Москі, виступаючи в телевізії, повідомив про свою кандидатуру на цьогорічні президентські вибори. Він сказав, що не хоче „замінити Президента, а хоче змінити всю країну". Сенатор Е. Москі, про якого давно було відомо, як про одного з кандидатів у виборах, розпочав свою передвиборчу кампанію раніше, відвідуючи й промовляючи у різних стейтах. Його гаслом-слоґаном є „Новий початок". З демократичної партії дотепер зголосилося вже шість кандидатів на Президента ЗСА. Виступаючи в телевізії, сенатор Е. Москі заявив, що Уряд президента Ричарда Ніксона не виконав обов'язків та не сповнив надій американського народу. Сенатор Е. Москі візьме участь у правиборах в стейті Іллиной 21 березня, де також зареєстрований інший демократичний кандидат — колишній сенатор Юджін МекКарті, демократ із Міннесоти. Тим часом губернатор стейту Алабама Джордж Воллес, як про це повідомили в Атланті, візьме участь у правиборах від Демократичної партії, на Флориді. Чотири роки тому Д. Воллес кандидував на Президента, як незалежний, але програв. Повідомлення про рішення губернатора Д. Воллеса зробив його відпоручник Чарльз Снайдер, бо губернатор ще перебуває на відпочинку у Флориді, де одночасно підготовляв передвиборчу кампанію.

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Scholars. . .

(Continued from p. 2)

the guests was Prof. I. Wytanowych, while Stephen Chemych, president of the Ukrainian Studies Chair Fund, imparted some valuable ideas on the current fund-drive toward the endowment of two more chairs of Ukrainian Studies at Harvard.

Others on hand were: Profs. Bociurkiw, Dmytryshyn, Roman Legedza, Eugene Fedorenko, Jaroslaw Pelensky, Walter Hucul, Walter Trembicky, Olena Lukasz, Anna Procyk; as well as Volodymyr Mykula and Atanas Milanych.

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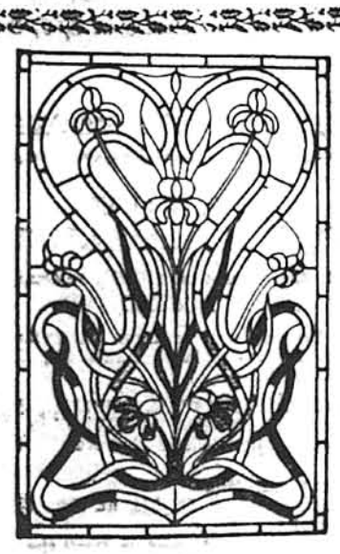

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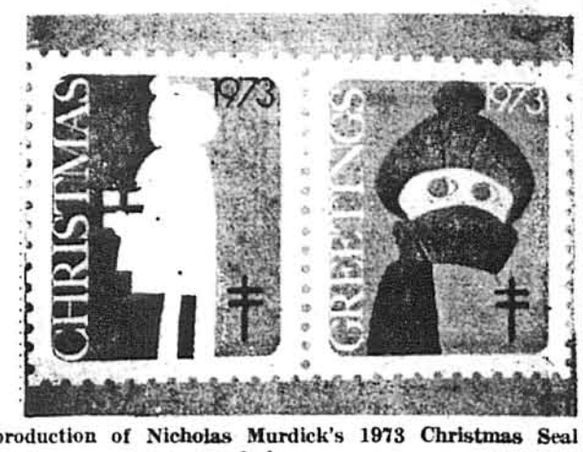
Christmas Seal Design Wins Prize For Parma Youth



Reproduction of Nicholas Murdick's 1973 Christmas Seal design.

PARMA, O. — Nicholas J. Mudrick, a 25-year-old commercial artist and designer of Ukrainian descent, won third prize from Cuyahoga County in the 65th annual Christmas Seal design contest.

The son of Mr. and Mrs. John Mudrik, he is a member of UNA Branch 22. His grandfather, Nicholas Bushko, of Cleveland, was secretary of UNA Branch 102 for more than two decades.

Mudrick, a 1963 graduate of Parma High School and recent graduate of Kent State University's School of Fine Arts, received extensive local and national recognition for his Christmas Seal design entry. A profile story on Mudrick, penned by Pam Burckhardt, appeared in a recent issue of the Parma Sun-Post. The paper also carried a reproduction of Mudrick's winning entry.

Has Own Studio

Ever since being honorably discharged from the U.S. Army in June of this year, Mudrick has spent most of his time constructing an art studio in the basement of his Parma home. Currently, he is compiling a portfolio of his works which he plans to submit to local advertising agencies in anticipation of securing employment.

Mudrick also built his own personal dark room where he processes and developes photographs and prints as a hobby.

Mudrick's third place, prize-winning entry consisted of a vertical, two-paneled stamp, fashioned in four basic colors: peacock blue, olive green, yellow ochre and cranberry. The left panel depicted a stylized profile of a small boy carrying a neatly wrapped Christmas gift in his hand and sporting a tassel cap on his head.

The right panel merely pictured the face of the boy, attired in his cap with his warm, winter muffler covering his mouth and nose. Two bright blue eyes were the only visible characteristics of the boy's face.

Artist Mudrick constructed his entry utilizing a process known as "Bourges colors." These are a series of individually colored sheets of specially treated paper with waxed backing. Each shape and form in the design was cut from its respective color and then positioned on white poster paper for the finished product.

Grand Prize

Several of the top designs were forwarded to New York for judging in the national Christmas Seal competition and the grand prize winner in the nationals will receive a prize of $1,000 and the distinction of having his or her design reproduced on the 1973 Christmas Seal.

SUNDAY, JANUARY 9, 1972

CHESTER, Pa.: Branch No. 352: All members are requested to attend the annual meeting to be held at 12:30 p.m. at the Ukrainian Catholic Club, 2nd and Thurlow St. — E. Minchak, Pres., J. Scherbak, Sec.

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Пожертви працівників УНС, „Свободи" і „Союзівки"

Працівники Головної Канцелярії Українського Народного Союзу, видавництва „Свобода" і оселі „Союзівка", замість святочних побажань традиційно склали свої пожертви до Народного Фонду Українського Конґресового Комітету Америки та на Коляду для Злученого Українського Американського Допомогового Комітету на загальну суму $1,146.00, з того $811.00 Національного Датку до Народного фонду УККА та $335.00 на Коляду для ЗУАДК. Усі названі нижче жертводавці, за виїмком заступників головного предсідника УНС проф. І. Телюка і пані Марії Душник, є постійними працівниками в Головній Канцелярії УНС, у „Свободі" або на „Союзівці".

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