



Youth

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YOUTH

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Motto of the U.C.Y. — “Always faithful and united for
God and Country.”

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EDITOR Mrs. Mary Dembicki
PRESS CHAIRMAN of the National Executive Marianna Musick
PRESS CHAIRMAN of Edmonton Diocesan Executive Alexandra Nakonechny
PRESS CHAIRMAN of Saskatoon Diocesan Executive Walter Woitas
PRESS CHAIRMAN of Winnipeg Diocesan Executive Russ Swatek
PRESS CHAIRMAN of Toronto Diocesan Executive Bill Bochar

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THE EDITOR'S CHAIR

From time to time we all experience periods of discouragement and dissatisfaction. Not only does this occur in our personal lives but it is found in our U.C.Y. clubs. Why does this happen? We must realize that while we are living on earth we shall continue to have our 'ups' and 'downs'. Our lives and the U.C.Y. clubs can be compared to the weather — a cloud comes along and a storm of rain and thunder erupts, and in a little while the sun shines brightly enhancing the beauty of nature. If you can realize this and believe it no obstacle will be so great that you will not be able to overcome.

Though individual club members may feel that their club is not what it should be the dissatisfaction will rest mainly on the shoulders of the local, diocesan or national executives. They will feel the disappointment if some undertaking is not successful. In working with the U.C.Y. I have encountered complaints which will run something like this.

The local clubs — "we try to plan good meetings and activities but all the youth of our parish do not attend; if only the diocesan executives would visit us so we could discuss our problems; and we certainly never have any idea what the national executive is doing."

The diocesan executive — "we keep telling our clubs to submit articles to the YOUTH magazine but get nowhere and most of the time they do not even answer our mail."

The national executive — "we just cannot seem to obtain the reports from the diocesan executives, how can we know what they are doing and what to plan for the future."

The above mentioned problems as well as others could be overcome with co-operation and consideration. If each and everyone of us would do our utmost to fulfill our duties I am certain that we would experience a tremendous growth and well being in our Ukrainian Catholic Youth organization throughout Canada.

We have spoken of our "downs" in our organization but have we any "ups"? Why not stop and consider just what has been achieved in the past? There are many projects and events that have been successful.

First, let us discuss the local clubs. Did your club not contribute to your parish church? Perhaps the stained window, floor or pews were obtained through donations from your club. Maybe through your ideas a pre-marriage course has been started in your parish. Because of your club a number of the youth were able to obtain a sense of responsibility and leadership qualities which encouraged these members to become the leaders within your parish and community. It would be interesting to know just how many young people met at a U.C.Y. club and later got married. The U.C.Y. can take credit for many young people obtaining more knowledge of our Catholic faith and therefore practicing it more fervently.

In reviewing the diocesan executives we find that some sponsored annual closed retreats for their members, others provided leadership courses or they assisted their locals by visiting them, giving encouragement and guidance.

In the past the national executive has presented a cup for the most act-

ive club in Canada thereby encouraging competition among the clubs to become more active in their various phases of function. This year the national executive is desiring to print a booklet in commemoration of the 25th anniversary of the U.C.Y. in Canada.

These and many other benefits show us that the U.C.Y. is indeed necessary and valuable. Let us support it.

To all the members of our organization I would like to ask you to give your executive your ideas, help and co-operation. They truly can do nothing without your aid and support.

To all the executives of our organ-

ization I would like to encourage you to keep on working for the good of our organization and country. Though many times you have experienced difficulties continue to strive to overcome them. Remember that prayer and frequent Holy Communion will help you and always ask for further guidance through the intercession of our patron saint, St. Michael the Archangel.

By working together we shall go forward and certainly fulfill our U.C.Y. motto: "Always faithful and united for God and country."

May God bless you.

SAM SHYLO WRITES

Я БУВ ЗА КУМА

Містер Рихахтор!

Мій френд Стіф запросив мене за кума. Стіф належит юш до секенд Дженерейшен. Его тато приїхав малим бойсиком з Олд Контрі з Чортківського повіту. Стіф, его син уженивсі з англічков і тосі називає микст мерідж.

Приїхавім на кольонію до нашої церкви. Людей було так фифті-фифті, ані не забагато, ані не замало. Фадер мав файне казане про якогось старокрайового ксьондза Шишкевича, що писав красні вірші і жи перший говорив казаня в Святому Юрі ві Львовві по вукраїнцькому. Я того Шишкевича не паметаю з Олд Контрі, бо я є з Гусятинського повіту, а Шишкевич був від Злочова. Я тільки добре знаю місіона

Шишкевича зі Саскачевану. Він належить до тих ксьондзів Дентирисців і дуже файні казаня говорит, жи аж хочесі плакати і сьміяти.

Яксі скінчила Відправа, фадер зачав хрестити Стіфову бібі.

За куму була Пітова Мері, а я Сем Шило рахувати був за кума, жи сі по ангельську називає Гадфадер. Ми стояли на фронті коло малого столика, а Стіф, то є тато зо свойов женов, тою англічкою, стояв зі заду.

Фадер питаєсі мами: — "Чи то хлопець, чи дівчинка". — Мама відповіла, жи то є гирл.

— Яке імя даєте для тої дівчинки — питає фадер.

— Ай гіф трі неймс — каже мама.

— Які?

— Джулай, — Мандей, — Міднайт!

— Щож це за імена? Чому такі імена даєте? — крикнув фадер.

— Ай гіф ю експленейшен, реверенд, — каже мама. Ю сі, то є так: моя бібі родилася в місяці джулаю, тому її фирст нейм буде **Джулай**. Бібі вродилася в мандей, тому на другий нейм буде мати **Мандей**, а тому, жи то було в саму 12 годину міднайт, то на третій нейм буде **Міднайт**.

— А що ти Стефана на то кажеш? — питає фадер Стіфа, тата дитини.

— Моя жінка є басом, мусить так бути як вона каже — відповів Стіф.

— Пліс, фадер, — каже мама, — охрестіть мою бібі: “Джулай, Мандей, Міднайт”. Моя гирл буде мати три спеціал неймс!

— То йдіть і шукайте собі за “спеціал” священиком, щоби вам такими іменами хрестив дитину, то тільки в Росії большевики називають своїх дітей: “жовтенятами” чи “груденятами”. Я вам хрестити дитини не буду! — так востро відповів наш фадер.

Може мисис Стіфова перчинче свою майну і назве свою доню: “Марія-Ева-Катерина” тоді никст сондей фадер дитину охрестить і я буду за кума.

Да цол

і гуд бай!
Від “Поступ”
о. Іжик пише.

BELIEVE IN YOURSELF

By Edgar A. Guest

Believe in yourself! Believe you were made

To do any task without calling for aid. Believe, without growing too scornfully proud,

That you, as the greatest and least are endowed.

A mind to do thinking, two hands and two eyes

Are all the equipment God gives to the wise.

Believe in yourself! You're divinely designed

And perfectly made for the work of mankind.

This truth you must cling to through danger and pain;

The heights man has reached you can also attain.

Believe to the very last hour, for it's true,

That whatever you will you've been gifted to do.

Believe in yourself and step out unafraid,

By misgivings and doubt be not easily swayed.

You've the right to succeed: the precision of skill

Which betokens the great you can earn if you will!

The wisdom of ages is yours if you'll read.

But you've got to believe in yourself to succeed.

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expired? . . .*

— Please Renew NOW!

A Famous Ukrainian — ALEXANDER ARCHIPENKO

By C. L. Dmytruk

St. Josaphat's Sr. U.C.Y., Edmonton

Alexander Archipenko, the world famous Ukrainian innovator in cubist — abstract sculpture died in New York on February 25th at the age of 77.

He was born in 1887 in Kiev, the capital of Ukraine, a grandson of a painter of church murals and the son of a professor of engineering at the University of Kiev. He studied at a Kiev art school from which he was expelled for criticizing his teacher's ideas of art as being "old fashioned."

In 1905 Archipenko left Ukraine for Paris where he spent a few weeks at the "Ecole des Beaux Arts." He opened his own studio in 1912 and that same year held his first one-man exhibit at the Hagen Museum in Germany. His first works in sculpto-painting, a synthesis of sculpture and painting, appeared in 1914. From 1914 to 1923 he created and exhibited his works in different cities of Europe.

In 1923 Archipenko moved to the United States and in 1928 became a U.S. citizen. That same year he patented a machine to produce the illusion of a painted subject, analogous to slow motion in the cinema. The next years saw him teaching at the following schools: Washington University (1935 - 36); New Bauhaus School of Industrial Arts in Chicago (1937); Woodstock (1938) and the University of Kansas City (1950). At the same time he established and taught in his own School of Art (1923); School of Creative Fine Arts (1937); and School of Sculpture (1939).

In his early years of creativeness, Archipenko worked with various media

and the human figure as his main theme. He mastered cubism and gave it his own interpretation. Just before the first World War, he started to do painted sculpture (free standing pieces as well as some works done in a kind of relief) which he called sculpto-painting. This type of work probably seemed strange to people at that time because they had become accustomed to seeing unpainted sculptures of bronze, marble, etc., of the Classic and Renaissance periods. The people had forgotten that sculptures of the early Egyptian and Greek Civilizations and also Gothic and Remanesque were painted. And so, when Archipenko's works were first shown in the early twenties they created a sensation and he was then probably the leading sculptor ranking with Picasso, Braque, Matisse and other avant-grandists.

Archipenko created much: he worked in wood, terra cotta, metal, transparent plastic and other media. Some of his works are without intense coloration, others are multi-colored. He brought into his sculptures the effect of color on the eye from varying distances and he produced abstract forms. Archipenko was a pioneer of new ideas and he worked in all fields of sculpture. This shows, that he was a dynamic artist always developing, inventing and trying out new things.

By 1954, it was reported that Archipenko had more than 1,000 works of art in museums and art collections throughout the world.

And so we lost, but gained for history another famous Ukrainian.

CALENDAR HISTORY

—Michael Shykula
Ottawa U.C.Y.

As a Ukrainian, you are almost certainly aware of the differences between the "Ukrainian" and the "English" calendar. It's quite possible that for you Christmas is on January 7, rather than December 25. The question is, why do we have these differences?

To answer this, we must go back — back 2,009 years to 46 B.C. The calendar then in use was so faulty that calendar dates had become out of step with the seasons. The energetic new emperor of Rome, Julius Caesar, saw an opportunity to rectify the situation. Drastic changes were made.

First, Caesar lengthened the calendar year 46 B.C. to 445 days to bring calendar dates in line with natural events. This year was known as the year of confusion. Next he fixed the length of the year at 365 days (it had been 304 days) and added an extra day in February every four years to make an average of $365\frac{1}{4}$ days — the supposed true length of the tropical year.

In 8 A.D. more changes were made. August received an extra day, giving it 31 instead of 30; one day was omitted from February, giving it 28, or 29 on leap year, instead of 29 and 30; September and November were shortened from 31 to 30 days, and October and December were lengthened to 31 days from 30. This calendar became known as the "Julian" calendar.

However, the Julian (or Old Style as it was also called) calendar exceeded the true solar year by 11 minutes, 14 seconds. As the centuries passed, dates such as Easter assumed a grow-

ing discrepancy with the seasons (about eight days in a thousand years).

In 1582 Pope Gregory XIII issued a bull that contained significant calendar changes. Ten days were to be dropped from the calendar of 1582, the day after October 4 becoming October 15. Thus October 5 to 14, 1582, does not exist in the history of the countries that adopted the Gregorian calendar at that time. The other major change was in making three out of four century years — common years instead of leap years — only the century years evenly divisible by 400 are leap years. This means that the year 2000 A.D. will be a leap year, but 2100, 2200, and 2300 will be common years.

Great Britain adopted the Gregorian calendar in 1752. Since the discrepancy by this time was 11 days, the day after September 2, 1752, became September 14.

Today most of the countries in the world use the Gregorian calendar, even though it is not absolutely correct, the calendar year being 26 seconds longer than the tropical year. The difference will amount to one day in 2,323 years.

Even the Soviet Union adopted the Gregorian calendar after the 1917 revolution. This means that the famous "October" revolution actually occurred in November.

Today many Ukrainians in Canada follow the Julian calendar special dates and anniversaries: however, these dates are set on the Gregorian calendar, since it would be impossible, or at least highly impracticable, to act-

ually use the Julian calendar. The Gregorian calendar is in general use in Canada, and Ukrainians, particularly those living in cities, find it more

convenient to celebrate Christmas, Easter, and other holidays at the same time as the majority of Canadians.

EDMONTON DIOCESE NEWS

News Items from the Stampede City

After the holiday festivities came to a close, the Calgary Club settled down with resolutions for a more successful New Year.

FILMS

The showing of films every second Sunday evening has proved to be popular among the parishioners as well as U.C.Y. members. Our objectives in showing films are firstly, to help raise funds for pews for the Church and secondly, to promote greater interest and recognition in the U.C.Y.

VISIT FROM DIOCESAN EXECUTIVE

On February 1 and 2, we were pleased to be visited by John Kowalchuk, diocesan president, and a few executive members from Edmonton. Saturday evening Edmonton representatives and Calgary members had an opportunity to become acquainted at a dance held in the Church auditorium. Sunday, being the first Sunday of the month, everyone attended a Communion Breakfast to which parents, Sodality and the Young Men's Club were invited. In the afternoon, all who wanted to bring home a few souvenirs or bruises, went on a hay ride and skating party at Happy Valley, a recreation centre outside of Calgary.

SPIRITUAL FOR LENTEN SEASON

Now that Lent is upon us our thoughts are turning towards spiritual rather than social activities. Our group discussions are to be based on Lent—what it is and its meaning to Ukrain-

ian Catholics. During Lent we are focusing a greater part of our efforts towards increased membership.

SPREADING UKRAINIAN CULTURE BOOK DONATED TO UNIVERSITY LIBRARY

To help bring the beauty of Ukrainian culture to light, the Calgary U.C.Y. purchased the book "The Ukrainian Poets" and is planning to donate it to the Calgary University campus library. We are desirous of donating more books related to the Ukraine and Ukrainian culture, and hope to see other Ukrainian groups follow our steps.

AN INVITATION TO ALL U.C.Y. MEMBERS — QUEEN CARNIVAL

A forthcoming project is a Queen Carnival and Dance to be held at the Church auditorium on April 11. We wish to extend a cordial invitation to all U.C.Y. members and friends to come to the "Stampede City" at the time.

—Calgary Reporter.

Congratulations!

Winnipeg Diocese

Your Subscriptions

are steadily

increasing

Cup to be Donated to Member at Club in Jasper Place

"Our Youth" Discussed At Communion Breakfast

By Alexandra Nakonechny

Edmonton Diocesan Press Chairman

During a Communion Breakfast held in Calgary, Rev. Fr. Martiniuk, Spiritual Director; Mr. Lapinsky, executive member on several parish organizations in Calgary; and Mr. John Kowalchuk, Diocesan U.C.Y. President; spoke about our Ukrainian Catholic Youth.

POINTS STRESSED

1. It is important to keep the youth within our church. They are the ones who will eventually be looking after the parish.
2. All parish organizations are good and they should strive to work together for the good of the parish and the Church.
3. Parents are urged to take an active interest in Youth Clubs.
4. Youth is encouraged to develop a greater interest in our Ukrainian Rite and traditions. Be proud to be a Ukrainian Catholic.
5. Guidance from parents and parish priests is necessary.

In summation, Youth was urged to "love one another, love our Church, and work together for the good of our Ukrainian people."

"Time is the only thing that will cure a hangover," said Old Sot, "and it takes its own sweet time doing it."

Ukrainian Catholic Youth of the Assumption of the Blessed Virgin Mary was organized October 19, 1963. An executive was elected as follows:

President, Eugene Witow; Vice-President, Richard Sirman; Secretary, Sandra Hlady; Social Committee, Nancy Witow, Sylvia Kostenuk, Laurence Sirman, Dolores Noga. Spiritual Director, Fr. Zackariasevych.

Our membership is 15 members. The meetings are held at the home of Mr. and Mrs. Steve Ostopowich.

This active club has had a number of functions. At our first two meetings we had talks given by Father Zackariasevych and Father Greschuk, who encouraged our club to work hard and to set an example for upcoming U.C.Y. members. To begin carrying out their advice, our U.C.Y., as a group, receive Communion once a month. We have had four whist drives, attended a concert given by St. Josaphat's, and have gone bowling every second Sunday afternoon. We have had carol practice taught by Mr. Frank Witow as we went caroling Christmas Day. It has been decided that we will hold public whist drives once a month in our church basement to help us raise funds. We will also hold a raffle.

To encourage our members to work hard and to make a good club Fr. Zackariasevych has donated a trophy to the club. Mr. and Mrs. Steve Ostopowich have also donated a trophy which is inscribed to "The U.C.Y. member of the year;" which will be presented to the member with the most points at the end of our first year.

PRESIDENT'S MESSAGE

By DAN LABAY

Winnipeg Diocesan President

NOTICE TO ALL UKRAINIAN CATHOLIC YOUTH CLUBS IN MANITOBA

At the end of the year, the Diocesan Executive of Manitoba is planning to give a trophy, for the most active Youth Club in Manitoba.

The judging for the trophy will be based on the activities undertaken by your club in the forth coming year. All aspects will be taken into consideration. Some of you smaller clubs may think that you haven't a chance, because of your size, but you will be judged on the number of members in your club, to the number of young people in your parish. All activities, be they Spiritual or Social, are of interest to us. You know that there are many activities which can be done, like Communion Breakfasts, Retreats, etc., and also charitable works. Anything that you have done since January 1st, to December 31st of this year, you will be judged upon.

You may be wondering how we will know what you are doing, and this brings up the same old question, Quarterly Reports. During this coming year, they will be very important to each and every club in Manitoba. In these reports we would like you to list all the activities in which your club is partaking. The club may put on a dance or some other activity, for which they might like mentioned in the Youth Magazine, or the Ukrainian weekly, Progress. If you will kindly send in your articles we would be more than happy to pass them on to

the Youth Magazine and Progress. We would like to make the Report the Life Line between the locals and the Diocesan Executive. If there are any problems that your club may be having, either mention them in the report or drop us a line, we are very willing to help.

I would like to mention that you will also be judged on how prompt you are in getting in your Reports. The deadline for the first report, is April 15th. Please try to have them in as soon as possible.

A rich man employs a butler, a valet, a secretary, a maid, a cook and a laundress — the poor man just gets married.

Boss: "And how long have you been working here?"

Clerk: "Ever since I heard you coming down the hall."

They say the baby looks like me.
A circumstance I dreaded.
But the only likeness I can see
Is that we're both bald-headed.

"He made the most popular after-dinner speech I ever heard."

"What did he say?"

"I'll take the check."

CLUB REORGANIZED AT ROBLIN, MAN.

By Mary Filewich, Press Chairman

A re-organizational meeting of the Roblin Ukrainian Catholic Youth Club was held on Tuesday, March 3rd, in the Church basement with the following new slate of officers: President, Miss Joyce Maluga; Vice-President, Emil Sebulski; Secretary, Margaret Luchuk; Treasurer, Ronnie Boychuk; Fifth Member, Luch Shwaykowski; Press Councillor, Mary Filewich; Auditors, Rosemarie Luchuk and Ernie Shwaykowski; Regional Chairman, Chris Znak; Spiritual Chairman, Michael Sorochnik; Educational Cultural Chairman, Susan Baronosky; Social-Sports Chairmen, Miss Francis Osika and Mr. Morris Yakubowski.

Father Michael Bzdel welcomed the new officers and gave a vote of thanks to the last year's executive.

REPORT OF CLUB'S ACTIVITIES

Presented by Susan Barnoski

Religion and Culture A correspondence course "Your Life and You," conducted by Fr. Wiwchar was studied by all members.

A communion breakfast was held in December. U.C.Y. members went carolling at Christmas.

A three day spiritual retreat was held during lent with three neighboring clubs participating.

A Mother's Day Tea in conjunction with a concert was put on by the students of the "Catechism Class." In May, a Marion Day "Living Rosary" was conducted at the Grotto with eight clubs participating. Following this, a supper and social were held in the Parish Hall.

Halowe'en was highlighted with a Masquerade Dance. There was a

Broomball Tournament at the College rink in November. The first annual U.C.Y. Regional Bonspiel took place in Roblin; the trophy was presented by Emil Sebulski for annual competition. A Bursary of \$50.00 was awarded to Ronald Lukie, a student of St. Vladimir's College on Awards Night. A "Myrowania" tray was bought for the Church; and aided with the furnishing of the church basement.

After the re-organizational meeting, the members played broomball on College ice. Girls vs Boys. The girls were all out to beat the boys but, guess who won?

ROBLIN U.C.Y. WINS TROPHY

The club, although organized late, has a full scheduled program for March. To begin with, the Second Annual Bonspiel took place Sunday, Mar. 8th, at Benito; to give the Northern Manitoba clubs a chance in the competition. Ten rinks, two from Swan River, five from Benito and three from Roblin went out on the ice at 2 p.m. Final game was played by Benito and Roblin rinks, with Roblin coming home with the trophy. The winning rink consisted of O. Ouellette, Joyce Maluga, Rosemarie Luchuk and Emil Sebulski.

OTHER ACTIVITIES

On Sunday, March 15th, the Roblin Ukrainian Catholic Youth Club members gathered after Mass at the Hilton Hotel for Communion Breakfast.

Following the breakfast, Rev. Fr. Nestor Hodowany gave an informative talk on St. Vladimir's College mentioning that it is the only seminary of this type in Canada. He brought out the

fact that 70,000 letters are being mailed out annually from the College to different parts of the world — so the school is well known throughout the whole world. He also stressed that every student should strive for a good education, that in this time and age, there is no excuse for any young boy or girl not to receive the minimum education of high school training.

Miss Joyce Maluga, president of the club, thanked Father Nestor for the inspiring speech. The club extended a vote of thanks to Mr. Hawryluk and his staff for the use of the hotel and the fine catering.

On Tuesday, March 17th, the club held its second meeting at Bield in Mr. Sebulski's mobile "Casa Loma." The meeting was well attended in spite of the stormy weather. Committees for the Ham Bingo were appointed. Plans for a record hop and Mother's Day concert were discussed. A motion was made, by some of the "pessimistic" members, that the club hold a broom-ball tournament, on the College ice, on the afternoon of March 31st, inviting Russell, Angusville, Benito and Swan River clubs.

An new members are most welcome to join in the broomball tournament, if the "weatherman" co-operates.

—M. Filewich, Reporter

News from Saskatoon Diocese . . .

Ss. Peter and Paul Hit Again! . . .

**Saskatoon's Only Spaghetti
And Meatball Supper**

On Sunday, March 22, Ss. Peter and Paul U.C.Y. Club hosted their annual Ukrainian Delight in the church audi-

torium.

With the dimly lit atmosphere supplied by candle power, the Ukrainian Kozaky hurriedly catered to tables of the spectacular crowd which devoted some time in coming out to this affair.

In addition to the Supper a program was the feature for after supper entertainment.

Head waiter Wally Servetnyk (an outstanding import from Ukraine Sutherland) made sure his disobedient waiters performed according to the Byzantine law, enforced by the man in the Tuxedo.

A variety program added attraction to the people, which was put on by the youth. Opening the program were Wally Woitas and Wally Wiwchar, with an instrumental number. Then Cathy and Wally Wiwchar performed for the second number, both playing on one guitar. Then the Head waiter displayed his technique of Ukrainian dancing. In between items we had an experienced MC by the name of Bob Tabaka who kept the audience in good humor throughout the evening. The Main attraction was a play named "The Tricks", acting were Merv Smolinsky (Zhed), and Wally Servetnyk as John, as the priest, Wally Woitas as a Jew just another Yhvon. The Youth Chaplain came out with a big surprise when he appeared on stage with a Cowboy hat and a red bandana and sat by the piano to sing his Cycling-Cowboy Song which the prisoners really enjoyed. In conclusion the audience joined the youth in singing Home on the Range and another Ukrainian song.

Thanks to all those who contributed in helping this evening to be so successful as it turned out to be

—Club President
Wally Wiwchar

Ss. Peter and Paul U.C.Y.

PRESIDENT'S MESSAGE

By Bill Bochar
Toronto Diocesan President

WHAT IS A POTENTIAL MEMBER? . . .

(1) A potential member is the most important person ever in the eyes of any club.

(a) A potential member is not dependent on us — we are dependent on him.

(3) A potential member is not an interruption of our club affair(s) — he is the purpose of it. We are not doing him a favour by allowing him to join — he is doing us a favor by giving us the opportunity to do so.

(4) A potential member is not an outsider to our club affairs — he is a part of them.

(5) A potential member is not a cold statistic — he is a flesh-and-blood human being with feelings and emotions like our own, and with cares and prejudices.

(6) A potential member is a person who wants something. It is our job to handle these wants profitably to him and to ourselves.

(7) A potential member is not somebody to argue with. On such instances our club stands a chance of losing much more than the argument.

That is what a potential member is — and keeping this in mind will be the determining factor in the success of our U.C.Y.

“All right, all right,” snapped the wife to her husband. “So I like to spend money but just name one other extravagance.”

TEN ATTITUDES THAT CAN CAUSE CONFLICT IN A CLUB

(1) DEFIANCE:

Contempt of opposition. “I know what I’m doing and I don’t need you to tell me.”

(2) SELF-IMPORTANCE:

The feeling that “I’m too big for rules — they apply only to the other fellow.”

(3) OVER CONFIDENCE:

“I’m good. I know it all. Never made a mistake yet.”

(4) FATALIST ATTITUDE:

“We live to die and so does our club. There is no future.”

(5) CHANCE-TAKING:

The “live dangerously philosophy” often involving a great deal of luck.

(6) HOSTILITY:

A constant unfocused feeling of anger towards others in the club creating a feeling of aggression.

(7) INFERIORITY:

“I’m just a nothing. What can I do?”

(8) COMPETITIVENESS:

Trying to supercede; to beat the other fellow to the detriment of the club.

(9) EXHIBITIONISM:

Showing off. “We’ve done this and this and this and this.”

(10) TRANSFER OF GUILT:

Creating situations in which blame can be placed on others.

Let's look at the list again just to make sure that none of these attitudes apply to ourselves. If there is a suspicion of doubt, now is the time to do something about it, rather than wait until our club members or ourselves reap the consequences of one of these personality defects.

Can anyone add to this list; If you can, please do so.

Windsor Club

Encourages Laity

The main objective of our U.C.Y. club is to encourage the laity to participate in the mass. At 12 o'clock mass the U.C.Y. members who are present, sit in the pews at the front of the church. By answering the prayers of the mass, we help the priest renew the sacrifice of Our Lord at Calvary. In this manner we hope to encourage the worship of Christ, not as an individual but as a member of society. Already the sodality has followed our lead by answering the prayers when they have group communion.

Our U.C.Y. has joined the Windsor C.Y.O. basketball league composed of nine Roman Catholic C.Y.O.s and our U.C.Y. We have at present a record of nine wins and two loses, we have matched better teams than the league leaders have played and now we are in the finals.

Our U.C.Y. club consists of 50 members, with President Danny Tymchyshyn, Our club is well guided by Father Yarema, spiritual advisor, who not only has helped our club spiritually, but also athletically, by coaching our basketball team to its many victories.

—Submitted by Peter Stebila.

Diocesan Executive

Enjoy Skiing at

Sault Ste Marie

The St. Mary's U.C.Y. of Sault Ste. Marie was honored to be visited by the Toronto Diocesan Executive during the weekend of February 15 and 16. Members representing the Diocesan Executive were: Bill Bochar, President; Helen Kostyrka, Irene Myrowych and Stella Myrowych.

Most of the Saturday afternoon was spent at a ski resort where some of the members of the St. Mary's U.C.Y. got acquainted with the Diocesan Executive.

Since Saturday was a holy day, everyone attended mass at St. Mary's Ukrainian Catholic Church.

Later a social evening was held at our parish hall where some of those present either talked, played ping-pong or danced.

On Sunday morning the youth participated in Mass and Holy Communion which was celebrated by Father N. Siry. Mass was followed by a communion breakfast prepared by the Ukrainian Catholic Women's League. Speeches were given by Bill Bochar, Diocesan President, Eugene Telka, local president, and Walter Mytka, Spiritual Chairman.

A general meeting was held after the breakfast. The executive complimented us on the procedure of our meetings, and gave us some ideas on how to keep our club a success. The meeting ended with a general discussion.

In conclusion, I would like to add on behalf of the entire club, that we greatly enjoyed meeting them all, and wished each other the best of luck.

—By Eugene Telka.

President of St. Mary's U.C.Y.

NOT LATIN, UNIVERSAL

By Rev. Morris Bosey

A recent news release appeared in many of our Catholic newspapers entitled, "Council Made Bishops Really Catholic." The article went on to explain that the bringing together of so many bishops of different races, languages and cultural backgrounds, their participation in Masses offered in various rites, made the fathers of the Council realize that the Catholic Church is not just European or North American.

For years, yes centuries, there have been protests against latinization and westernization of the Church. At first, the Orthodox used these terms in their bitter fight against the Roman Church. The Eastern Rite Catholics complained that various decrees of Rome, curtaining some of their customs and privileges, were just the first step in an attempt to latinize them.

But today, to our great surprise, who do we hear protesting against latinization and westernization of the Catholic Church? None other than Latin Rite bishops themselves especially those who have been in the missions for many years attempting to bring the faith of Africans and Asians.

Rev. G. M. Lalonde, superior general of the Congregation of the Holy Cross, says: "The exportation of westernism paralyzes the Church in mission countries. The Church must bring only the message. The people receiving it must be free to cloth it in their own culture. Westernization and latinization gives the Catholic faith the appearance that it is something foreign or imported, to people in the missions."

At the Council, many bishops, coming from the missions, have stated that westernization and latinization of the Church has been an impediment to the preaching of the Gospel to all Creatures.

So the problem of "Catholic but not Latin" has finally come home; brought to the council by the Latin bishops themselves and placed before the main altar of St. Peter's in Rome. How will this problem be resolved? We have the answer already with the promulgation by Pope Paul VI of the new "Constitution on the Liturgy." We listen with rapt attention to his words, spoken recently in the Church of St. Anne in the Holy Land, when he said: "Each Nation received the good seed of the preaching of the Apostles according to its proper mentality and culture. Each local church grew with its own personality and customs, its own way of celebrating the divine mysteries." All this did not harm the unity of faith . . . or communion in charity. Herein lies the origin of our diversity in unity, our catholicity . . . "

It is hoped that the bishops who have "become better Catholics" at the Council will see to it that all their clergy and faithful are made aware of the Church. Surely we who have not had the diversity in unity that exists in the the advantage of being present at the Council will not be left with our parochialism and narrowmindedness, but will be enlightened to realize that the Church is not Latin but Universal.

NOTE: The above article by Father Bosey appeared recently in the "Cath-

olic Register." Fr. Bosy is pastor of the newest parish in our diocese, the Church of the Resurrection in Hamilton. He writes regularly for several Roman Catholic publications in order to inform Western Rite Catholics on

the Ukrainian Rite. Fr. Bosy is well known to most Toronto Ukrainians since he was born and raised in St. Josaphat's parish.

—Submitted by Toronto Diocese

ST. JOHN THE EVANGELIST

St. John the Evangelist, like Shakespeare, has something about him which irresistibly attracts the crank, and probably more books have been written and more wildly fantastic theories advanced about his writings and their authorship than about any other writer who ever lived. The reason may perhaps lie in the strange two-sidedness of his character. How, says the critic, can works so profound have been written by a mere Galilean fisherman? How can the author of the Johannine epistles, with their message of love and brotherhood, be the fire-breathing visionary of the Apocalypse? Or how can the 'Son of Thunder' who wanted Christ to call down fire from heaven upon the inhospitable Samaritans (Luke 9:54) be identified with the gentle 'disciple whom Jesus loved' and to whom he bequeathed the care of his Blessed Mother? Yet no theory of multiple authorship will fit the facts, for all these different St. Johns are intimately and inextricably mingled in all the Johannine writings. The unlearned fisherman is there — in the extreme simplicity of syntax and vocabulary. The mystical theologian is there — in the Prologue (John 1:1ff.) the Discourse in the upper room (John 13 to 17) and the First Epistle. The Son of Thunder is there — in the truculent speeches of Jesus and in St. John's own denunciation of 'Antichrist' (1 John 2:18ff).

The differences between the Apocalypse and the other writings are balanced by equally striking similarities. Even in the anecdotes of St. John's old age, preserved by second-century writers, we find the same contrast. The aged bishop of Ephesus, who condensed all Christian teaching into the one imperative, 'Little children, love one another,' was the same St. John who refused to enter a public bath-house where Cerinthus the heretic was known to be, for fear lest fire from heaven should destroy the very building (fire from heaven again). In short, we are still in the same position as those priests who interrogated St. John after Pentecost (Acts 4:13) and who, 'discovering that Peter and John were simple men, without learning, were astonished.' Astonishment: that is what everyone must feel who come to close quarters with St. John.

It is as well to remember, of course, that at least 50 years — half a century of prayer and meditation, of teaching and debate — separate St. John the Apostle from St. John the Evangelist. As a very young man he had listened to John the Baptist, and when the Baptist pointed to Jesus and said "Behold the Lamb of God" he had transferred his allegiance to our Lord.

A few months later, when he and his elder brother James were helping their father with his fishing, Jesus called to them, "and they, leaving

their father Zebedee in the boat with the hired men, turned aside after him" (Mark 1:20). Thereafter these two, with Peter, became the closest and most constant companions of Christ. They alone were with him at the raising of Jairus's daughter, at the Transfiguration and in Gethsemane. After the resurrection they became, along with James, son of Alphaeus, the "pillars of the Church" (Galatians 2:7) in Jerusalem; but after his elder brother had been beheaded by Herod (c. 44 A.D.) St. John seems to have left Palestine, and it is James the Less who is bishop of Jerusalem at the time of St. Paul's last visit (c. 57 A.D.). Of St. John's own movements between then and his exile on the island of Patmos we know nothing. Even the date of that exile is uncertain, depending on whether we take the wicked emperor of the Apocalypse to be Nero or Domitian. But all authorities agree that he spent his later years at Ephesus, acting as patriarch to the churches of Asia; that he died there at a great age, about the end of the century; and that it was only in these later years that he consented, under pressure from his disciples, to commit his Gospel to writings.

Everything that St. John ever wrote could be contained in quite a small booklet, yet so rich is the vein that one is embarrassed to know how best to sample it in such a brief note as this. Should one concentrate on the famous 'Logos-doctrine' — that Christ was the 'Word' of God, the word by which he created all things and by which he spoke to Moses and the prophets? Or should one discuss St. John's insistence on Faith — by which he meant not only belief in the divinity of Christ but also an absolute and boundless trust? He certainly abhorred all heretics, especially those who denied the actual, ear-

thly reality of God-made-man in this world. Or should one concentrate on John the contemplative, the spiritual father of all Christian monks and nuns? Or on the visionary of the Apocalypse? Or on the poet of the Gospel prologue?

St. John himself would probably have said that the whole of him is summed up in the single sentence of his first Epistle (1 John 4:8), that 'God is love.' It was love which had brought God down to earth in the person of Jesus, and it is only by love — of God and of his fellowmen — that a man can join himself, through Christ, to God. And this union with God — for the body in the Blessed Sacrament, for the mind and will by faith and good works — is the only thing that matters. It is life and light and victory and bliss, here and everywhere, now and forever. But it can all be summed up and bound together by the one word 'love'. Love of God implies faith and trust and obedience. Love of our neighbor implies all that is meant by 'right conduct.' All goodness, all happiness, all wisdom is included in that single word.

'And he who sat on the throne said, Behold, I make all things new. I am Alpha, I am Omega, the beginning of all things and their end; those who are thirsty shall drink — it is my free gift — out of the spring whose water is life. (Revelation 21:5).

Jesus had promised that water to Nicodemus (John 3:5), to the Samaritan woman (John 4:13) and to all the world (John 7:37), but it is St. John who most simply and clearly shows us where the well of it is to be found. 'God,' says St. John, and he was the first to say it, among all the philosophers, prophets, and saints of the world. 'God is love', and only in his love can the thirst of all the world be quenched.

THE QUESTION BOX

Should not Priests have the power to heal as well as to forgive sins ?

No. The chief thing in Christianity is the forgiveness of sin to secure salvation, not the healing of the body to put off a little longer the death which must come sooner or later. Christ gave the Apostles the power to forgive sin and to heal. The power to forgive sin was essential and necessary, and it has passed to all succeeding Priests of the New Law. The power of healing was not meant to be transmitted. God gave it to some in the early Church after the Apostles, but not to all. St. Paul says, "To one is given the word of knowledge; to another the grace of healing; to another etc." 1 Cor. XII, 8-10. The Bible proves that the power of forgiving sin was to be handed on to the successors of the Apostles, and nowhere does it hint that this power was not to be given to all successors. But St. Paul clearly shows that the gift of healing was not given to all. It is a secondary gift, not for sake of restoring health, but to prove the mission of the Church. In 1 Cor. XIV., 22, St. Paul says the gift of tongues is "for a sign, not to believers, but to unbelievers."

Why does the Catholic Church surround death with gloom, offering the Mass in black vestments, and everything so sad and solemn ?

The Catholic Church does not surround death with gloom. But her liturgy is in keeping with man's nature as God intended it to be. Despite all spiritual joy and consolation, whilst hearts are human they break. Even God does not expect us to be hard and inhuman, unmoved when some dear one is taken from us. Our Lord wept

with those who mourned the death of Lazarus. And He knew that He was going to bring him back to life again! It is natural for man to find relief in expressing his feelings. St. Paul says, "Be not sorrowful as those who have no hope." But he does not say, "Be not sorrowful." In fact he tells Christians to comfort one another. We do not go up to a man who has lost his mother, and congratulate him, our faces beaming with joy. That would be inhuman, and the Catholic Church is never inhuman. Near relatives instinctively wear mourning and dress in black when a loved one dies. Very close friends do the same. And the Catholic Church is the dearest friend any Catholic has, a friend who identifies herself with his feelings in his loss. It is all in keeping with what is best in man. Death is a solemn thing, and the Catholic Church treats it with solemnity. She does not ask us to sorrow as those who have no hope, but she will not turn a funeral into a wedding feast, and ignore genuine and deep sorrow as if we were so spiritual that we had ceased to be human. We are not in heaven yet.

The world cannot look after its present inhabitants. What is to happen when the earth is over-populated ?

Such consideration cannot affect the question. They are based upon the evil principle that the end can justify the means. You think you have a good purpose — let there be less of us to enjoy more. With this good end in view, you think to justify birth-control even though by immoral means! It cannot be done. The Church can never teach that it is lawful. Even did she teach that it was lawful, that would

not make it lawful. God made the law. Meantime, if the world lived moderately and justly, it could easily provide for those already in the world and for millions more. The fault is not with the children to be born, but with the selfish men and women already in this world. The earth is producing more than sufficient for the people in it. Men are even complaining of overproduction. And God is not to blame for men's failure to secure even distribution. Let men rectify their own fault. Finally, the Catholic Church is not opposed to the limitation of individual families where necessity and poverty justify it. If some families cannot afford to have further children, they are free not to have them. If some families cannot afford to have them they are free not to have them. But the only way is by abstaining from the use of marital privileges, a continence possible by prudent separation, prayer, and the grace of God.

Why is birth-control wrong ?

It is opposed to the natural dictates of morality. It is obvious, for example, that the accompanying pleasure in eating and drinking is secondary and in view to the primary end, that the individual life may be preserved by due nourishment. We have supreme contempt for the glutton who does not eat to live, but rather lives to eat. No decent man eats merely for the sake of eating, even prepared to vomit in order to be able to eat again ! And as appetite for food is an instinct ordained to the preservation of the individual life, so sex appetite is ordained to the preservation of the life of the race. The pleasure attached to the indulgence of sensual passion is but secondary, and in view of the primary purpose, the production of children. The birth controller satisfies passion for the sake of passion, and violates the moral order established by God. The use of marital privileges together

with the deliberate frustration of the justifying purpose is but reciprocal vice. It leads, too, to many sins of injustice, being often practiced without the consent of one party. It is destructive of marriage, for it often leads to the divorce court when those who have based their marriage on sensuality have tired of each other. And violated nature exacts a penalty sooner or later. When birth-control is practiced in early married life, it leads to sterility and the impossibility of having children when they are wanted later on. The health of woman is often gravely affected, neurosis, fibroid tumors, and other evils resulting. The health of women is undoubtedly better where there is a higher birth rate than where there is an artificially low one. Finally it logically leads to the destruction of the human race by implying that one may indulge in the act of procreation for pleasure and frustrate the purpose of God in permitting that act.

What are the reasons for the selection of Sunday rather than Saturday as the Lord's Day ?

After Christ's resurrection and the establishment of the Church of the New Law, Christians kept the substance of the Old Law in this matter by still retaining one day out of seven. But the Apostles changed the specification of the day to Sunday. They did this for several reasons. Firstly, in order to honor the resurrection of Christ from the dead on Sunday morning. St. Paul shows that this is the bed-rock foundation of our faith when he says, "If Christ be not risen, then is our faith in vain." Secondly, the advent of the Holy Ghost gave life to the Church on Pentecost Sunday. Thirdly, the change was calculated to impress upon our minds the transition from the Old Law to the New Law. Finally, Saturday had special significance as being dedicated to the com-

petition of God's creative work. But God's redemptive work is greater than His creative work, and as a mark of honor the first day of the week was

dedicated to the superior redemptive work of God.

From: Radio Replies:

By Fathers Rmble and Carty

ELPHINSTONE, MANITOBA U.C.Y.

ACTIVE IN 1964

ELECTION MEETING

The Election meeting of the U.C.Y. was held on January 12, 1964, in the parish hall. There were 30 members present. Father H. S. Olynyk opened the meeting with the Lord's Prayer. After a brief discussion about the organization, the nominations and elections were held.

Mr. Sklar was elected president, Miss Iris Standnyk as recording secretary, and Mr. Len Budiwski, treasurer. A meeting of the executive followed. The members decided to hold a Record Hop on January 31st at the parish hal. The meeting was then adjourned with prayers.

RECORD HOP

On January 31 a Record Hop was held in the Parish Hall. All members were in attendance, including many members from the C.Y.O. At the Hop everyone enjoyed doing the different type of dances. We wish to thank the members from the C.Y.O. for helping us make this Hop a success.

HOLD REGULAR MEETING

The third meeting of the Youth Club was held February 9th, in the parish hall. The meeting began with a prayer. The minutes and the treasurer's report were read. There were 27 members in attendance. Father H. S. Olynyk gave us an educational talk on the "Ukrainian History."

The members nominated for the entertainment committee were Miss S. Duchowy, Ronald Gawiuk, Helen Banyk and Len Budiwski. For entertainment the members played musical charades, which was enjoyed by all. The meeting was adjourned with prayers.

SEND U.C.Y. CURLING TEAM TO OAKBURN BONSPIEL

A rink from the U.C.Y. went to the Oakburn Bonspiel on Saturday, Feb. 8. The rink consisted of Mr. E. Sklar, Miss S. Luhowy, Rudy Zurbyk and Len Budiwski. They came in 2nd in the second event. Two rinks will be going to the Choal Lake U.C.Y. Bonspiel on Feb. 22.

SENDS U.C.Y. CURLING TEAM TO SHOAL LAKE BONSPIEL TO WIN TROPHY

The Elphinstone U.C.Y. sent a rink to the Shoal Lake Bonspiel on Feb. 22. The rink consisted of Rudy Zurbyk, Sylvia Chaban, Len Budiwiski, and Diane Black. They came in second in the first event, bringing home the trophy. After the Bonspiel everyone went to the Ukrainian Hall to attend a Banquet and Record Hop. We all want to congratulate the rink for their splendid effort.

—Sonia Maesymach,
Press Chairman

Elphinstone, Manitoba U.C.Y.