

Carpatho-Rus

Karpatska Rus



SECOND CLASS POSTAGE PAID AT YONKERS, NEW YORK AND OTHER MAILING ADDRESSES

NO. 10, CARPATHO-RUS, YONKERS, N.Y., MAY 13, 1994 VOL. LXVII

NOTICE

An important shareholders meeting is scheduled to be held at Lemko Resort beginning at 1:00 PM on Sunday May 22, 1994. This is the first meeting in about three years.

The future of the Resort will be decided by the shareholders and the Executive Board of Lemko Association urges all shareholders to attend. Ample time on the floor will be given to shareholders to discuss the future, make recommendations and vote for a new slate of Directors to administer the Resort for the coming year.

Many of you turned in your share/s three years ago when it appeared that the Resort might be sold. This does not affect your ability to vote and attend this meeting. If you so desire, these shares can be returned.

Please attend.

Ed.

FIRST DISTRICT MEETING MINUTES

The First District meeting of Lemko Assoc. was held on Sunday March 13, 1994 at the PAL building, Linden, NJ beginning at 2:00 PM. The meeting was called to order by First District President, Ted Rudawsky. He extended greetings to all present delegates and guests. A moment of silence was called honoring those members who passed away during the past year. Minutes of the previous meeting held on November 29, 1993 in Yonkers, NY were read and approved. All lodges had representation with the exception of New York, Uptown #10; New York, downtown #4; and Monroe, NY #80.

Ted Rudawsky called on Alex Herenchak to give his report. Mr. Herenchak stated that the newspaper continues to be published bi-weekly and he thanked all those volunteers who have assisted in completing every edition at minimum cost. The volunteers have enabled the newspaper to continue despite the reduced revenues of Lemko Assoc. He urged members to continue to submit articles for publication concerning any activities of the lodges or public events that may be of interest to our readers. He also announced the opening of the Annual Press Fund campaign, urging all those interested in our ancestry and culture to contribute as much as they can afford. The present subscription rate of \$20./year does not cover the cost of printing, without considering the cost of postage. He also announced that those who contribute \$100. will be guests at the closing Press Fund banquet, not having to pay the \$15. dinner charge. The date and place for the banquet will be set in the late Spring.

A spirited discussion with the delegates concerned the status of Lemko Resort. A shareholders meeting will be announced shortly by

direct mail to all shareholders. It appears that the Kowalchuk family will be relinquishing their managerial role at the Resort and also terminating their Option to Buy Contract that was signed in December, 1992. With the demise of John Kowalchuk, who was the principal negotiator in these contracts, the remaining Kowalchuk family members find it difficult to continue.

Mr. Peter Kohutov's visit to us last January was a success. He has helped the newspaper and at the present time he submits articles to the paper that are of interest to our readers. It was at his suggestion to the Patriarch and Very Rev. John Nehrebecky that a very successful banquet was arranged in February of this year. More than 750 people attended raising about \$10,000. for church help in Poland.

Janet Fuchilla, chairperson of the Festival Committee, discussed the coming Festival to be held on August 28, 1994 at Lemko Resort. Guest artists from Ukraine will be for two weeks. In addition to performing at the Festival, they shall also perform at Arrow Park in New York and Rodina in Lakewood, NJ. Ms. Mary Barker will be hospitality chairperson and Ms. Maryann Vislocki the public relations chairperson. The committee hopes that volunteers will make themselves available to help the guests while in the US. Janet also announce that a video made at last year's Festival will be ready for sale in the near future, and all those desiring copies can call or write to Janet or our Carpatho-Rus newspaper in Yonkers.

Delegates from the various Lodges gave their individual Lodge reports. While not quite encouraging they are all trying to cope with the fact that our loyal members are getting older and there is a need to attract younger members. Younger readers are subscribing to the newspaper, and delegates are hopeful that this trend will assist in attracting new members to the various Lodges of Lemko Assoc.

Brooklyn Lodges #1 & #6 were approved to merge with Lodge #80 of Monroe. Approval was also given to rename the Lodge to "John Adamiak Memorial Lodge" in memory of our respected late President, who guided Lemko Assoc. for years. Elizabeth Lodges #7 & #35 are also considering a merger with Linden Lodge #38.

The Lemko Relief Committee reported that they have received many letters from Poland, Slovakia and Ukraine seeking help in these troubled times. They are trying to accommodate these requests but, with limited funds, it has been difficult to meet all their imperative need. Funds were also donated to the Chernobyl Children's Fund, California earthquake victims and the Red Cross.

The Auditing Committee reported that the books were in order, and a vote was taken to donate \$250. to the Press Fund. In addition, delegates donated an additional \$85. to the Press Fund.

The delegates voted unanimously to re-elect:
 Pres. Mr. T. Rudawsky
 Vice-Pres. Mr. D. Sywyk
 Rec. Sec'y Ms. A. Katz
 Fin. Sec'y Ms. V. Windish
 Audit Comm. Ms. M. Barker
 " " Mr. L. Garrahan

Ted Rudawsky reminded all delegates not to forget Green Sunday, "Russalia" on June 14,

1994. The celebration will be held at Lemko Resort. The closing Press Fund Banquet will be held at the Masonic Hall in Garfield. Ted thanked all those attending this meeting. He hoped that they now have incentive to improve the activities of their Lodges. He also thanked the Linden and Elizabeth Lodges for the food and refreshments served at this meeting. The meeting closed at 4:00 PM.

Anna Katz

LEMKOS IN POLAND SURVEYED¹

Part 1

This article marks the start of an occasional series discussing the results of a survey conducted by the author among Poland's Lemko community during 1991. The article begins with a brief discussion of the survey questionnaire itself, how it was distributed and who responded. Then, in this article and in subsequent articles, will follow a discussion of individual questions contained in the survey. Each of the featured questions will be discussed separately, with brief consideration of the tabulated result (where applicable), followed by respondents' written comments. Explanatory notes or clarifications of respondents' comments will be indicated by [square brackets]. The conclusion will consider what the cumulative results suggest about how Lemkos responded to the issues raised in the questions.

The Questionnaire and the Respondents

The questionnaire focused generally on how Lemkos viewed themselves, their present situation in Poland and their community's future. Most questions offered respondents a choice of answers to select from, as well as space to add comments. The questionnaire was written in the Polish language, as were respondents' written answers. In order to encourage participation, the questionnaire allowed respondents to remain anonymous. They will be identified below only by their randomly assigned number and by descriptive background information, such as age, location, religious persuasion.

No statistical records on Lemkos (or on any other minority communities living in Poland) have been kept since the Second World War. Without such information to rely on as a guide, the author attempted to collect a varied group of respondents by distributing questionnaires at Lemko cultural festivals and religious holidays. Lemkos of all ages come from all over Poland attend these events, providing a concentrated, yet mixed population of both traditional Lemko faiths (Greek Catholic and Orthodox) and ethnonational "orientations" (Ukrainian and Rusyn). Lemko community events at which questionnaires were distributed included the Summer Solstice (or Rusalia) and both annual Lemko "Vatra" folk festivals held (respectively) in July in the village of Zdynia and in August in the village of Michałow.

A variety of distribution methods were used. Questionnaires were distributed directly by hand or in multiple mailings to organizations and individuals. Lemko organizations contacted included the Society of Lemkos (Stowaryšnja Lemkiv), the Union of Lemkos (Objednania Lemkiv), the

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NOTICE

For those readers who plan in the near future to travel to East Europe this spring or summer, either Slovakia or Poland, several Rusyn/Lemko folk festivals are being planned in those countries. Perhaps your itineraries can be programmed to take the following dates into consideration:

**Svidnik, Slovakia, Festival
June 18--19, 1994**

**Zydranowa, Poland, Russalia Festival
June 25--26, 1994**

**Zdynia, Poland, Vatra Festival
July 22--23--24, 1994**

In the past we have noted the limited readership of our newspaper in those countries due to the lack of foreign exchange. If a reader is planning to attend one of these festivals and desires to distribute some of our past issues of the paper, we will gladly send a supply, prior to your departure. Send us your name and address and the number of surplus copies desired and these will be promptly forwarded.

Ed.

NOTICE

In Issue #2, January 21, 1994, of our newspaper we offered, through our Lemko Relief committee, to pay shipping charges for packages sent to eastern Europe. Frankly, with the limited resources at our disposal, this offer was made in error. We could not undertake, equitably, this offer when a number of packages might be sent by only one family. We, therefore, have to amend our offer to reimburse up to a limit of \$10. per family, when the shipping documents are sent to our office in Yonkers. We apologize for this inconvenience and oversight and trust that you, the reader, will understand.

Ed.

PASSAIC LODGES 5-16 OF LEMKO ASSOC.

EVENT CALENDAR FOR 1994

- Sunday, May 15-SPRING BANQUET-1:00 PM
Donation \$15.00
- Sunday, July 17--ANNUAL PICNIC--1:00 PM
Donation \$15.00
- Sunday, October 16-FALL BANQUET-1:00 PM
Donation \$15.00

Birthday Meetings

- Sunday, June 5--Refreshments--1:00 PM
- Sunday, September- " 1:00 PM
- Sunday, December 4 " 1:00 PM

All functions to be held at the Lodge, corner of Ann Street and Lanza Avenue, Garfield, New Jersey.

LEMKO WEDDING VIDEO

A two hour video cassette of the film LEMKO WEDDING is still available for sale to our readers. This is the original film that was made almost 30 years ago, and it should be of interest to those readers who have not had the pleasure of viewing it.

Cost, including postage and handling, is \$45.00. To order kindly send your check or money

order to **CARPATHO-RUS**, 556 Yonkers Avenue, Yonkers, New York 10704.

SUBSCRIPTION FORM

Please start/renew my subscription to **CARPATHO-RUS**. Enclosed please find my check or money order for \$20./year.

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556 Yonkers Avenue
Yonkers, New York 10704

NOTICE

Due to the lack of hard currency, our subscription mailing list to Poland, Slovakia, Russia, Belarus and Ukraine is limited. Some Americans and Canadians pay for their relatives and friends in East Europe. As an inducement, to increase our readership in East Europe, we offer to send issues there at a special rate of \$8.00 per year, which only represents the cost of postage. If readers in the United States and Canada want to avail themselves of this opportunity, kindly send us the name and address of your relative or friend, with a check for \$8.00, and the newspaper will be sent.

REQUEST OF OUR READERS

Through our archives we have searched for old Lemko Calendars from the 1930s, 1940s and 1950s. Many of those old Calendars are missing. We would like to request, from our readers, any old

Calendars that they may have and do not need. This would be of help to us in researching the history of our people. Thank you.

Ed.

CARPATHO--RUS

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IN APPRECIATION

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Svetlana Ledenieva, Bogdan Horbal and Susyn Yvonne Mihalasky.

Ed.

PRESS FUND CONTRIBUTIONS
April and May, 1994

- Cleveland Branches #1 & 6 \$3,000.
- Brooklyn Branches #1, #6 & #80 200.

- Alex Herenchak 200.
- Ms. Tillie Dziamba 80.
- Anna Kononchuk, in memory of husband, Zahary 50.
- Paul Kobiliak 50.
- Steve Morilak 50.
- M/M Michael Haszyc 30.
- Ms. Ann Scuba 25.
- M/M George Andrew 20.
- M/M John Holovach 20.
- M/M Larry Garrahan 18.
- M/M John Kostyk 18.
- Ms. Julia Adamiak 15.
- Ms. Kay Barrow 15.
- Mr. Val Kusnecow 12.
- Mark Force 10.

TOTAL APRIL & MAY, 1994 \$3,813.

THE COOKING CORNER
Eastern Cheese Sirnaya Paska

Admittedly, it is past Easter; but this dish, whenever prepared, and especially if, like this writer, you, the reader, have a sweet tooth; is delicious.

- 3 lbs. fresh, dry, unsalted cottage cheese
- 2 cups sugar according to taste
- 1/2 lb. butter
- 7 egg yolks
- 1/8 lb. raisins
- 1/8 lb. candied cherries
- 1/4 lb. blanched & chopped almond meats
- 1/4 tsp. vanilla
- 1/2 tsp. salt
- 1/4 tsp. almond extract
- 1 pint sweet cream

Press cheese through strainer. Cream butter, sugar and egg yolks, beating well. Add cheese, salt and sweet cream to the creamed mixture and mix, but do NOT BOIL. Remove from fire and add the remaining ingredients. Cool,

stirring at intervals during the cooling process. When entirely cold, mold in a desired form and place under a light weight for several hours. Store in the refrigerator until ready to serve.

The Truth



IN MEMORY

JUSTINA GOYDICH

Justina (Rusin) Goydich, 80, born on September 26, 1913, died on Sunday, March 27, 1994. Born in Colorado, Pa., she went back to Europe as a young child with her parents. In Europe she lived in her parents native village of Selo Volia Nyznia, Poland returning to the United States in her late teens. She then lived in Garfield, moving there in 1941. Mrs. Goydich was employed by Oneida Paper Co., Clifton, 17 years, retiring 25 years ago. She was a parishioner of Three Saints Russian Orthodox Church, Garfield, and a member of its Mother's and Women's chubs. Her husband, Nicholas in 1983.

Surviving are a son, Peter N. of Warwick, N.Y.; two daughters, Nancy Nanartowicz of Florham Park and Helen De Graaff of Clifton; three brothers, John Rusin of Hollywood, Florida, Michael Rusin and Onufer Rusin, both of Russia and seven grandchildren.

Shook Funeral Home, 639 Van Houten Avenue, was in charge of the arrangements.

VECHNAYA PAMYAT

Continued from Page 1

Hospodar Rusyn Democratic Circle of Lemkos in Poland, the Ruska Bursa, and the Organizational Committee of the Żdynia Vatra (Komitet Orhanizatsyjnyj Vatry). Questionnaires were also distributed "by proxy." Recognized Lemko community leaders of both Greek Catholic and Orthodox background and of both Ukrainian and Rusyn orientations were requested by letter or in person to distribute questionnaires on the author's behalf among their like-minded associates. A total of 250 questionnaires were distributed in the above described manner; 52 have been returned.

Briefly, the respondents' background profile appears as follows:

In terms of age, 44% of the sample is from the generation born before the Lemkos' 1947 resettlement, which in 1991, made this group 45 years old or older. 54% percent of the sample is from the first post-resettlement generation, aged 20-44 years. 2% of the sample is aged 19 or younger, representing the second post-resettlement generation. 52% hold a college degree, 44% hold a high school diploma and 4% have completed grammar school.

In terms of profession, the skilled trades predominated, followed by the professions and educators. Respondents were accountants, electricians, technicians, engineers, doctors, economists, schoolteachers, teaching assistants, farmers or homemakers. Individually represented were a lumberjack, choir director, cleric, veterinarian, university student, high school student, philologist/translator and ethnographer.

In terms of religious persuasion, 54% are Orthodox; 37% are Greek Catholic²; 4% are Pentecostal; 2% are Roman Catholic; 2% are "atheist".

Returns on province were divided into three categories: territory of historical Lemko settlement (the Lemko region); the territory to which Lemkos were resettled in 1947 (Silesia and Pomerania); and lastly, all other parts of Poland to which Lemkos have migrated from one of the first two regions. On this basis, 50% came from historical Lemko region³; 44% from resettlement territories⁴; and 6% from territories of new settlement⁵.

The Questions

The two questions discussed in this article were part of a series of questions raised early in the questionnaire with the intent of gaining some insight into how Lemkos understand the "outer limits" of their group identity and distinguish between themselves and non-Lemkos.

These two questions asked respondents to think about what in the post-1947 Lemko community is a common phenomenon: a Lemko extensively assimilated into the Polish, Roman Catholic mainstream. This assimilated Lemko is almost entirely lacking in the traditional cultural aspects of Lemko heritage, such as an eastern rite Christian faith. Is he "still" a Lemko? If so, what makes him so? If not, why not and how can he "return" to his roots?

The survey questions appeared as follows:

1. Is it possible for someone who does not speak Lemko, does not live in the Lemko region, is married to a non-Lemko and of a non-traditional religious faith, to be regarded as a Lemko?
2. How can one "return" to one's Lemko roots?

In question #1, respondents were offered choices of "Yes (...it is possible for this person to be considered a Lemko...)", "No" and "It's difficult to say". They were then asked to elaborate on their answer. The results were:

- | | |
|--------|-----|
| a. Yes | 53% |
| b. No | 35% |

c. Difficult to Say 12%

A small majority was willing without reservation to accept the hypothetical assimilated Lemko as still being Lemko. 47% (the 35% answering "no" and the 12% answering "Difficult to say") either rejected the possibility or at least did not look favorably on the hypothetical Lemko's chances of maintaining his Lemko identity. Why did some respondents regard the assimilated Lemko as still being Lemko, while others did not? We turn now to respondents' comments.

Most of those respondents who accepted the possibility that the assimilated Lemko could still be considered a Lemko based their determination of Lemko identity on one of two characteristics: the individual's genetic heritage (i.e., having ethnic Lemko parentage), and the present (or absence) in the individual of an emotional attachment to his/her Lemko heritage.

"It is sufficient simply that he [the hypothetical Lemko in the question] is of Lemko parentage," wrote respondent #2, a 65 year old Lemko of Roman Catholic background. "Lemkos typically set great store by their family roots," added respondent #11, a 49 year old Greek Catholic. Respondent #36, a 33 year old Greek Catholic teacher, wrote that: "One becomes a Lemko only once - by being born as one".

Respondent #8, a 50 year old Lemko of Orthodox background wrote that: "It depends on him. A feeling of belonging is born and lives in the heart." Respondent #15, a 52 year old economist from Wrocław, also based her understanding of who is and who is not a Lemko on an individual's emotional attachment to their heritage. She wrote that one is a Lemko "...when one's heart beats faster at hearing the mere word 'Lemko'". "...everything else will follow," added respondent #25, a 44 year old factory worker from Zielona Góra.

Representative of those who questioned whether the hypothetical Lemko could truly be considered Lemko was respondent #22, a 40 year old Orthodox cleric. He remarked that "A Lemko who doesn't meet the listed requirements [language, religion, Lemko home life, area of residence] would be a pretty strange, contrived Lemko."

Some respondents felt that a Lemko so far removed from Lemko traditions would simply be unable to resist the forces of assimilation: "If he doesn't speak Lemko, is not an eastern rite Christian...with time he and definitely his children will lose connection with the Lemko community," wrote respondent #35, a 33 year old Greek Catholic veterinarian. "Lack of Lemko language skills," argued 26 year old Orthodox respondent

#44, "is a barrier to interrelating with other Lemkos and to understanding Lemko culture." Concluded respondent #12, a 51 year old farmer from Nowy Sacz: "He's a renegade."

Respondent #14, a 49 year old Greek Catholic from Tarnów offered a brief history lesson tracing the origin of the many Lemkos' desire to assimilate or at least to appear more outwardly Polish: "Poles undertaking the illegal [1947 "Vistula" Operation] population resettlement induced a psychosis of fear and denationalization. People [Lemkos] hid their ethnolnational identity."

Question #2, related to the first question, asks how can an assimilated Lemko one return to his roots. Respondents' answers emphasized the need become reacquainted with Lemko culture, history and language.

Respondent #15, a 52 year old economist wrote that one must: "Grow to love [Lemko] culture, customs, traditions - and above all love the mountainous Lemko homeland." Respondent #47, a 27 year old ethnographer of Greek Catholic background wrote that a Lemko seeking to rediscover his roots must "...make contact with other Lemkos, learn to recognize Lemko things,

and maintain distance from non-Lemko things". Respondent #31, a 40 year old electrician from Legnica province wrote that it is necessary to "...use the Lemko language on a daily basis".

"It comes with age - a return of interest in the culture, longings...recharging one's batteries in the mountains," wrote respondent #16, a 47 year old doctor. "Don't be ashamed of your people and your religious faith," advised respondent #33, a 33 year old woman of Orthodox background. Respondent #27, a 44 year old technician from Legnica province wrote that one way to return to one's Lemko roots is to "...work for the growth of the Lemko community".

Seven respondents expressed doubt regarding the possibility as to whether an assimilated Lemko could ever return to his roots. Respondent #44, a 26 year old farmer, wrote that: "It's difficult to count on a miraculous conversion." Respondent #22, a 40 year old Orthodox cleric noted wryly that: "There aren't many ways [to return to one's Lemko roots], none of them is ideal; there is no set recipe. It's hard to 'become' someone. It's better simply to 'be' him."

Conclusion:

The results of these two questions suggest that the most important determinant of group identity for most Lemkos living in Poland today is simply having been born Lemko and having an emotional attachment to one's Lemko family, heritage and homeland. A recognition of and appreciation for the more "concrete," material manifestations of Lemko identity, such as language or religious faith, are very important for maintaining Lemko identity in the face of assimilation. The majority of respondents, however, felt that while these concrete manifestations were important indicators of Lemko identity, they were not absolutely necessary; their absence was alone not sufficient reason to question whether or not someone "is" a Lemko.

This emphasis on the more "subjective" aspects of Lemko identity over more concrete, "objective" aspects of Lemko identity, arises out of the nearly complete destruction of Lemko material and spiritual culture arising out of the 1947 "Vistula" Operation population resettlement. With their churches destroyed, their language ridiculed, their mountain lifestyle and culture taken away, Lemkos for many years had only family and "feelings" to define themselves to themselves and to one another.

TO BE CONTINUED

Susyn Yvonne Mihalasky

1. Research for this article was supported in part by a grant from the International Research and Exchanges Board (IREX), with funds provided by the National Endowment for the Humanities, the United States Information Agency, and the US Department of State, which administers the Soviet and East European Training Act of 1983 (Title VIII).

2. The results are reported under the term "Greek Catholic", because this term was used by the respondents to describe themselves in answer to a question on religious background. Three respondents who defined themselves as "Byzantine Catholic" or "Ukrainian Catholic" are also included in this category.

3. Breakdown by province is as follows: Nowy Sacz: 40%; Tarnów: 6%; Krosno: 4%.

4. Breakdown by province is as follows: Legnica: 21%; Zielona Góra: 10%; Gorzów: 6%; Wrocław: 6%; Koszalin: 2%.

5. Breakdown by province is as follows: Bielsko-Biala: 2%; Cracow: 2%; Toruń: 2%.