

# Carpatho-Rus'

## Karpatska Rus'



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

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*A very fine story written by Helen D Lesko on her recent trip to Eastern Europe.*

### 1994 Heritage Tour

I have recently returned from a tour organized by Father and Matushka Basil Stroyen, who should be blessed tenfold for the opportunity they gave us to become acquainted with our "roots" and heritage.

I planned this trip with them many months before we actually left JFK Airport on Sunday, September 4, but I never really expected to encounter such a wonderful experience. This wonderful experience started right from the beginning, meeting the many "krayans" and "krayankas" who came from many sections of the U.S.

First what we all seemed to share, was a love for Lemkovchina and it's people, and this love grew for me as my travels took me from Ukraine to Poland and then to Slovakia.

We flew from New York to Prague and then we had a flight from Prague to Kosice, Slovakia, where a motorcoach took us on the first leg of our journey to Uzghorod, Ukraine. In Uzghorod, Father Stroyen treated us to a lovely banquet dinner and Father Stroyen's family from a nearby village, Seredne, shared the evening with us. These people were so very happy that they could be with us as

we were to be with them, and we had an evening filled with glorious gypsy music which was a surprise of Father Stroyen's.

The next day we visited St. Nicholas Monastery in Mukachevo, Ukraine in the Chorna Gora. We were greeted by the Russian Orthodox priest, Father Teodoru Ihumenu and the many nuns at this monastery. They were such sweet and humble people and they sang with us in the monastery. To our surprise, they invited us for lunch which was, indeed, a feast. The food was delicious and freshly prepared and the presentation was beautiful. It was quite overwhelming. I shall never forget their Christian hospitality.

### Highlights of Uzghorod.

The old woman in the Russian Orthodox church across from the Hotel Karpaty, where we stayed. She was the caretaker of the church and when she found out that we were visitors from America, she began to sing the liturgical hymns to me and George, my fellow traveler. As she sang to us, her joy of religion and childlike innocence shown through to us.

The iconographer at the Church of Transfiguration. He had been working two years on the church and was very proud of it, and rightly so. I accompanied him to the top of the church to see the ceiling work and it was breathtaking. Obviously, this church was very poor and to sense his devotion to this church was spiritually uplifting.

Our next stop the following day was Lvov, Ukraine. This was a long trip from Uzghorod but the scenery was interesting. I had the feeling the scenery was suffering from the drought since it appeared to be very colorless. We stopped on the road for spring water, visited a church that appeared to be average on the outside, however, inside it was an ornate jewel. On the outside of the church grounds, there were several three bar Orthodox crosses planted into wheatstacks. We arrived in Lvov in time for dinner and I started to make arrangements with the hotel to get a taxi cab that evening to find relatives that I had never met and that knew very little, if anything, about me. It was late in the evening and after the taxi driver had asked several people, we located our relatives' home. Needless to say, it was quite a surprise for them to see their American cousins, unannounced, at such a late hour. It was very exciting to be able to find our "rodina" and share many happy hours with them. We even invited the taxi driver into the house when we realized we would be there awhile. We invited them to have dinner with us the following evening at our hotel.

Our day in Lvov was very enjoyable, going to the open vegetable market, which was a photographers' delight, and buying souvenirs in the Flea Market. We also visited the Greek Catholic church across from the Open Market, that had a gate inside the church that prevented you to go in further. However, we said prayers at the gate, and there was a slot in the gate for donations.

### Highlights of Lvov.

The old woman selling flowers in the open market, who was quite beautiful, and who was very upset that I wanted to take her picture. (I respected her wish).

A man from a street in Lvov that was kind enough to walk with us for seven blocks to show us where the "pochta" was located. The "pochta" was a very impressive building with beautiful chandeliers in many of the offices, and yet very old-fashioned in its methods of postal service.

The following morning we were enroute to Nowy Sacz and this was a very long journey, approximately ten hours with stops at Ryzanow, Poland for lunch. The next day was the Canonization of Father Maksym Sandowicz. Needless to say, this was a very moving experience to see the many worshippers, who were mostly Lemkos, and the clergy, including Father Ressetar from Pennsylvania, Bishop Adam of Sanok, and of course, Father Stroyen, glorify Father Sandowicz. Upon leaving the grounds where the Canonization took place, there were camera and technician people from the Polish Radio Bialystok station and they interviewed me about what my feelings were as a Lemko-American regarding this religious event.

Since Father Sandowicz was born in Zdynia, my mother's (Eva Durkot) village, this was

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### The History of Lemkovina

Part 4

The inhabitants of the Carpathian Mountains are divided into three groups: Lemki, Boiki and Hutsuli, and together, are known as Carpatho Russians or Karpat's Rusnaki. The territory that they inhabit is known as Carpathian Rus. Over many years differing dialects of the same Slavic language developed among the three groups. The reason for this peculiarity of language is the geographic location of these mountains. In order to travel in an easterly direction towards the lands of the Boiki, and further east to the lands of the Hutsuli, a traveler had to alternately cross valleys and then, mountains. As previously noted, all rivers and streams in the Carpathians moved in a north-south direction with mountains in between. The roads paralleled the rivers and streams. With this difficulty of transport, prior to the machine age, very little mixing occurred. Therefore, differing dialects developed over many years. Conversely, although the border separates Czechoslovakia from Poland, the dialect of Lemkis in the north (Poland) is the same as those residing in the south (Czechoslovakia). Another contributing factor; Boiki and Hutsuli are to the east and more directly under the influence of the Russian and Ukrainian population, while Lemki in the west have been influenced by Poles and Slovaks.

### 13. The Lemko Language.

The written and spoken Lemko language is one of the dialects of the Russian language. Since Lemkis were in close contact and neighbors of the Poles, Slovaks and Hungarians many words of these three neighbors have been adopted into the Lemko dialect. The basic language is Old or ancient Slavonic and is used by both the common people as well as the intellectuals. The dialect differs from literary Russian and Ukrainian in that the stress is placed on the second vowel of the word from the end. The language has two advantages; every Slav can understand it and Lemki understand other Slavs.

At the present time there are published dictionaries between: Russian-Polish, Ukrainian-Polish, and Czechoslovakian-Polish, but the Lemko dictionary is not essential since it is easily understood by Great Russians, Ukrainians, Poles, Czechs and Slavs. No other slavic language has preserved, so well, the characteristics of the Old Slavonic language. It is developing and is rich in synonyms.

### 14. Religion.

Lemkos are of Orthodox and Greek Catholic (Byzantine Rite) faith. They call themselves of Orthodox or Russian faith regardless of whether he is Catholic or Orthodox. Christianity was established in the IX Century by the missionaries, Saints Cyril and Methodius of

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Moravia, one century before the introduction of Christianity in Kievan Rus by Vladimir the Great. Over a period of one thousand years there existed in Lemkovina a religious spirit of unity, and no other heresy or heterodoxy penetrated the Carpathian Mountains. Lemkis preserved the purity Christ's teachings with its beautiful eastern rituals. They firmly believed in God's truth, taught to them by their priests and passed on from generation to generation. They were very religious and maintained high moral standards.

Following World War I, a religious struggle raged between Orthodox and Catholic begun by Ukrainian nationalists headed by the Bishop of Peremysl. This struggle was waged for the preservation of national values, faith and rite.

Lemkis are very religious and devoted to their church and rite. On high holy days everyone went to church with the exception of the sick and young children. It was important for the preservation of religious rituals that their priests have wives and families. Most of the intellectuals came from priest's families. The people were closely integrated with the priests and their families. The congregation (parafia) was one big family where the priest was their teacher and advisor. The priest's wife (matushka) taught domestic and housekeeping responsibilities. The priest's sons were also involved. They organized choirs, libraries, gave lectures and concerts. The married clergy gave valuable services to their communities. One old Latin priest in conversation with a Lemko priest said the following, "Your people have moral strength because they are married and have families. But, this will change soon and, with celibacy, we shall reduce your spirit. These words were true. Many unmarried priests came to Lemkovina and the people lost faith in them. They missed the warmth that existed in the homes of the married clergy. Lemkis called them celibate bachelors (parobki), because, very often, their morals were lower than the average Lemko bachelor.

15. LEMKO CHARACTER

The beautiful environment of the Carpathian Mountains had a positive influence on the soul of the Lemki. No other people excel with gifts of gratitude, dignity and honesty as the Lemki.

Lemkis are hard working, caring, responsible, conscientious, peaceful, tolerant and talented. To those characteristics should be added hardiness and firm temperament and conservation in customs and habits.

He is staid and free from deception. He always returns a borrowed item on time, no later than a Saturday evening, since it is considered dishonest to hold an item over Sunday. Money borrowed is as safe as in a bank, always returned on time. Everyone trusts each other and there is no need for judicial or notary services.

With their high moral standards and respect for private property, robberies did not occur. One could leave articles outside the house, in the backyard or in the fields without any fear of stealing. Until recent times, locks were unknown in Lemkovina. In the summer when families were out in their fields, little thought was given to their unlocked homes.

Larissa Ivanova  
To be continued

PASSAIC LODGES 5-16 OF LEMKO ASSOC.

EVENT CALENDAR FOR 1994

Birthday Meetings

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 Resort -- Help Wanted

As readers are aware, last May a new Board of Directors was elected to administer Lemko Resort. This new Board has been working hard to revive the Resort, and those readers who have visited the Resort this past summer can attest, improvements are being made.

For two readers who may be retired and interested in new and pleasant surroundings, the Board offers lodging at Lemko Resort in return for some labor assisting the manager.

For those interested, kindly contact:

Paul Worchach; TEL: 914-783-1633

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Recovery

Over three weeks ago our diligent and conscientious assistant editor, Alexander Maluga sustained a serious heart attack. For the past two weeks he has been here in south Jersey from his home in Bridgeport, Connecticut preparing for major surgery at the famed Deborah Hospital in Pemberton Township, New Jersey.

The operation was performed on Tuesday, November 1, and we can happily announce that the triple bypass operation was a success with complete recovery expected within the next few weeks. Speedy recovery Alex.

Ed.

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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.

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**Carpatho-Russian Center**  
556 Yonkers Ave., Yonkers, NY

Upcoming Events

Kermesh November 19, 1994, Buffet and Dance

New Year's Eve Dance January 14, 1995,

Call (914) 969-3954 for further details.

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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.



Deliberations at Lemko Resort

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indeed a significant time for me. The following day we made plans to have a taxi driver take us to the countryside to visit Zdynia, Honochowa and Smerekowicz. I can only say that this part of the

trip was very emotional and spiritual for me as I walked through Zdynia in the area where my mother had lived. She had described this village many times to me throughout my life and here I was visiting with Mr. and Mrs. Urda who had built a home on the very same ground that my family's home had been. We enjoyed our visit with Mr. & Mrs. Urda and Mrs. Urda's mother of 92 years. They had Mr. Hyra, the caretaker of the church, open the church for us. The church was magnificent and the feeling I had being there was extraordinary. Being able to walk up to the choir level, where mom had sang as a young girl, was emotional. To see this church in both its beauty and decay, as it was badly in need of repair, the icons threadbare, was bittersweet. We then went to visit the grave of Father Maksym Sandowicz which was located in the cemetery in Zdynia. I wondered why no one was there since it was just the day after his Canonization and it would seem that people would be at his grave.

When we found Honochowa, the Russian Orthodox priest opened the church for us, and it was quite beautiful, but again, it too had been neglected. This was the church where my late father, (Anthony Durkot), worshipped, since he was born in Honochowa. This too was awesome for me. And then it was on to Smerecowicz, to visit the cemetery there and this was quite disappointing since my cousin, Julia, could not find any family grave stones and it appeared that this cemetery only had grave stones from the 1930s.

#### Highlights of Nowy Sacz.

To have witnessed all this history in one day was indeed moving. Our Polish taxi driver, who I nicknamed "George Washington", was indeed a very thoughtful man. It seemed quite evident that George was affected by our day's experiences. In speaking with the people we met that day, he learned about what happened to our people and how they suffered. In fact, George made it quite clear that he had a memorable day with us and someday looked forward to coming to visit America.

Meeting Matushka Pasieka at her home in Zdynia. She was so happy to meet with us and was sorry that Father Pasieka was not home at that time.

#### Highlights of Gorlice.

The Canonization of Father Maksym Sandowicz and the multitudes of people attending this religious event.

The next day we were on our way to Sanok to visit Bishop Adam at his residence. We were met by Bishop Adam as we approached the cathedral and he greeted us and escorted us into the cathedral, whereupon we sang, and he explained to us a good deal of our Lemko history and what had happened in Lemkovchina in the last fifty years. I felt that this religious cleric was a very loving and humble man. His feelings for our people and Lemkovchina was very evident. He has been very instrumental in our cause although it has been an extremely tough road for him.

We also visited the Icon Museum in Sanok and this was quite interesting. However, cameras were not allowed in the museum.

#### Highlights of Sanok.

#### Bishop Adam.

Now we were on our way to Kocise, Slovakia. I must admit that, personally, I felt anything at this point of my journey was anticlimatic. I had found my "roots", had inhaled Lemkovchina with all its beauty and people, was

there anything else that could compare to that, I didn't think so.

However, the next day we took a trip to Presov, Slovakia, and this too was an interesting city with its shops and churches. My cousin and I had a delicious Slovakian lunch at a restaurant on the main boulevard in Presov. And then it was on to Humene -- "The Peace Park".

#### Highlights of Kosice, Slovakia.

Mike, a fellow traveler on our tour, was someone who saw beauty in almost everywhere we went, and in having this gift, it was enlightening when he would tell us about areas that he explored on his own. As a result of his observations, I was able to see Kosice at night with its beautiful park, lovely shop windows, stopping at a street cafe with friends for a famous Slovakian beer, walking in what was a beautiful promenade, and viewing this city at night.

Finally it was the evening that I had to say my good-byes since I was leaving the tour group to continue on the Prague by myself. This was quite a bittersweet evening because I had met so many wonderful people who shared my love for Lemkovchina. We became family on this trip. There was George, "The Cross", -- a Christian with a capital "C", Eva and John, a terrific Lemko couple from Pennsylvania; Tony, a sweet man who rediscovered his faith; Chicago George, a fine gentleman, if ever there was one; Mary, a religious expert, but mostly a dear friend; and Mary from Michigan, who had many memories of her childhood in Gorlice, where she grew up; George the photographer, never missed a good shot, Dotty and Pete, a fun couple from Pennsylvania; Betty who kept losing things and laughing about it, and the sisters from upstate New York, who were a joy. And, of course, I can't forget Hanya, who always remembers our people in such a loving and amusing style, (and she knows who I mean).

This "travelogue" is just a small part of my memories and hopefully, I will return someday soon to see more of Lemkovchina.

My ultimate feeling about this trip was that our heritage (culture) and religion will become extinct if we do not help our brothers and sisters in the "old country". We have been displaced so many times with total disregard to our rights and existence. Our churches have been destroyed and the few that remain need our help. We have always been regarded as the minority group and have not been recognized for the impact we have made in the world.

Let us not forget our roots, let us help our people in Lemkovchina since that is where it all began. What our people have spiritually far exceeds what they have materially. However, it behooves us to support our people. It's so easy for us to reflect and to go on with our lives, but if we don't think about our past, and help, the future becomes meaningless.

#### LEMKOVCHINA AND ITS PEOPLE--VECHNI PAMYAT

*Helen D. Lesko*

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#### NOTICE

Due to the lack of hard currency, our subscription mailing list to Poland, Slovakia, Russia, Belorus 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.

#### IN APPRECIATION

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Svetlana Ledenieva, Helen D Lesko, Larissa Ivanova and Bogdan Horbal.

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#### In Memoriam

#### Stephen P. Kopestonsky

Stephen P. Kopestonsky, 84, of 685 S. Cleveland Avenue, Mogadore, fell asleep in the Lord on Oct. 26, 1994 after a brief illness.

Born August 11, 1910 in Old Forge, Pa., to Panteleimon and Martha Kopestonsky, Mr. Kopestonsky spent most of his adult life in Philadelphia and Pottstown, Pa. He moved to Modare with his wife in 1988 and was a member of St. Nicholas Orthodox Church. He retired in 1975 from the American Baptist Church's Judson Press in Valley Forge, Pa., as production planning manager.

He was deeply involved in his church's activities and was instrumental in organizing the OCA's national newspaper, The Orthodox Church, and was its managing editor for 20 years. For 24 years, he was the editor of the newspaper, The Truth (Pravda), published by the Russian Brotherhood Organization of the USA. In that capacity he also voluntarily assisted the editor of Carpatho-Rus occasionally during the past two and one half years.

Anna, his wife of 54 years, fell asleep in 1992. He is survived by his son and daughter in law, the Archpriest T. Stephen and Alexandra Kopestonsky; granddaughters, Larissa, Kyra, and Theodora; sisters, Helen Peruka and Dorothy Karkovach, bot of Olyphant, Pa. Vera Price of Scranton, Pa., and brother, George Kopestonsky of Peckville, Pa. A brother, William, and a sister, Julia Kupchik, predeceased him.

Internment took place at St. Tikhon's Monastery in South Canaan, Pa.

Vechnya Pamyat

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#### The Cooking Corner

#### Pampushky

3	pkgs.	yeast
1	tsp.	sugar
2	cups	lukewarm water
1	cup	scalded milk
1/4	lb.	butter
3/4	cup	St. Lawrence oil
4		eggs
1	tsp.	salt
10	cups	flour
1	cup	warm honey

Dissolve 1 teaspoon of sugar in 1 cup lukewarm water, add the yeast and let stand 10 minutes in a warm place.

In a large bowl place the flour making a well in the middle. Beat the eggs, add oil, melted butter, milk, balance of water and salt. Add this to the flour. Add yeast and mix well. Knead in a bowl for about 10 minutes. This dough should be soft. Cover and let rise in a warm place until double in bulk. Punch down, knead a few times and let it rise again.

Take small egg-sized pieces of dough, flatten each or roll 1/2 inch thick. Place a generous portion of the filling in the centre, bring the edges together and press to seal securely. All the edges must be free of filling. Place pampushky on a lightly floured board and let rise for 1 hour.

Deep fry in oil, 375 degrees, for about 3 minutes, turning them over to brown evenly on both sides. Drain on absorbent paper.