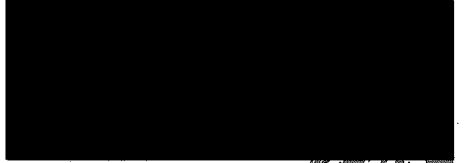


# Carpatho-Rus'

## Karpatska Rus'



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

NO. 1, CARPATHO--RUS, YONKERS, N.Y., JANUARY 6 1995 VOL. LXVIII

### NOTICE

#### 1995 LEMKO NEW YEAR CELEBRATION

Will be held on January 14, 1995

beginning at 9:00 PM

at the CRA CENTER, Lemko Hall

Call (914) 969-3954 for additional information

and reservations

Carpatho-Russian American Center  
556 Yonkers Avenue  
Yonkers, NY 10704

*Continued from No. 25, 12/23/94*

#### The Year, 1848, Revival of Halichina Rus

A marvelous star of enlightenment arose in our sky, small at first, but getting brighter every day, and now it shines so bright and has educated us so well that our upper classes are no longer ashamed of their Russian origin. We are proud to be Rusyni.

The Poles did not like the new rights conferred on our people and tried to deny, and even abolish these rights, especially the Russian language. The battle between the Poles and Rusyni continued. Rusyni were accused of Moscow connections and adherence to the Orthodox faith, all to be considered dangerous to the State (Austrian Empire). They also tried to play down Russian merits and deeds, scornfully calling them "svjatojurtzi," fighters, while informing against them and writing bad reports. However, they could not stop the development of Russian culture; our Rus spirit, awakened, resisted these forces. With the freedom granted in 1848, the government accepted Rusyni as a nationality thus weakening the Polish politicians' intentions. The Rus spirit of our patriots remained high, but, unfortunately, there were times when the Poles regained power, repressing our people again, but these times did not last long.

One of these patriots who played a special role was Metropolitan-Cardinal Michael Levitzki.

He was made Metropolitan of Galicia in 1815 and worked 41 years, until death, for our churches. He did not permit the conversion of our Rusyni to the Latin churches. He regularly sent complaints to the Pope in Rome about the Latin-Polish clergy emphasizing that these clergymen were only interested in financially profiting on our Rusyn people, and nothing else. He made a very wise move by appointing Gregory Yakimovich as an assistant in church management.

Gregory Yakimovich, a great Russian patriot, became Levitzki's "suffragan" in 1841, Bishop of Peremysh in 1843, and upon the death of Levitzki, he inherited the Galician Metropolia. Yakimovich, a wise leader and fighter for our Rusyn people, wrote a petition to the government (Austria) where he explained the needs of the Rusyn people and the advantages that would accrue to Austria with the revival of Russian culture. When the new Constitution was proclaimed, Gregory Yakimovich was made the leader of educated clerical and secular people for the Russian movement. As previously mentioned, they founded the "Russian Rada" acting in the name of all Rusyni. Until his death, Gregory Yakimovich was the Rusyn leader in political, church and public affairs.

He managed all important affairs of our Rus with the government. His sterling qualities of honesty, straightforwardness, firmness of character, intelligence, devotion to motherland and love for our Rusyn people made him first in their eyes. Even now, 30 years after his death, mention of his name brings warmth and praise from Rusyns. His involvement in political affairs of Rusyn coupled with his high moral image earned him the trust and respect of the Austrian government.

Another church leader and worker active in behalf of Rusyns and the revival of Galician Rus was Michael Kuzemski. In 1848 he was one of the chief statesmen inspiring people to revive Russian culture. From 1848 to 1868 he worked in the political as well as the ecclesiastical fields for Rusyni. In 1875 he was appointed Bishop of Holm (Russia) and many patriots followed him to Russia. In 1875 Holm's parish converted to Orthodoxy. Michael Kazemski then returned to Galicia and worked for his people until his death in 1879.

Emperor Franz-Joseph I.

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**TO ALL BRANCHES AND MEMBERS OF LEMKO ASSOCIATION, YOUR FAMILIES AND ALL READERS OF CARPATHO-RUS, WE WISH YOU THE BEST OF HEALTH, SUCCESS AND WELL-BEING FOR 1995.**

FROM: THE EXECUTIVE BOARD AND CENTRAL COMMITTEE  
THE FESTIVAL COMMITTEE  
THE RELIEF COMMITTEE  
THE BOARD OF DIRECTORS OF LEMKO RESORT

### Scholarly Convention for Research on Carpatho-Rusyns

On November 17-20, 1994, Philadelphia hosted the 26th Annual Convention of the American Association for the Advancement of Slavic Studies (AAASS). The AAASS convention draws thousands of scholars and students to sample a rich selection of the latest research being conducted in the field of Slavic studies. As in the past, this year's Convention had a Carpatho-Rusyn presence both in academic research and in publishing.

#### The Academic Panels

The Convention activities and events were spread throughout several floors in the spacious Wyndham Franklin Plaza Hotel. The bulk of the four-day program consisted of theme-based academic panels usually made up of 2-3 individuals giving 20-30 minute presentations on their most recent research. Aside from those actually presenting the results of their research, panels consisted of a moderator who oversaw the panel session and 1 or 2 "discussants" who commented on the just presented research.

The range of themes encompassed by the many panel sessions was sure to appeal to a wide variety of interests. There were, first and foremost, numerous lectures on current mainstream academic and political concerns. These lectures were the ones that your guilty conscience forced you to attend by saying such things as "Well, these issues are the relevant issues of the day - take advantage of your stay at the Convention to learn something!" So, you drag yourself dutifully to these lectures, which generally have serious, responsible titles like "From Communism to Post-Communism," or "Observing Russian Politics: Perils and Opportunities."

Of course...what you really want are the lesser known but fascinating topics like "The Russian Vegetarian Movement Then and Now" (the author gave us a recipe for hay soup - really!), or "Post-Soviet Organized Crime." Brain surgeons or rocket scientists could exercise their grey matter in such lectures as "Analogical Change and the Development of the U-stem Endings in Slavic," and "Aspects of Intertextuality in M. Pavic's Postmodernist Poetics." Then there were the "ones-that-got-away," the lectures that one bitterly regretted not being able to attend. This category included the lecture on "Russians, God and the Devil" (...what *could* that have been about?) Lastly, there were the lectures that one did *not* regret missing: "Economic Development in Albania," for instance (the author was probably the only one who showed up.)

Only rarely did a lecture fit both the "less-well-known-but-fascinating" category and the "important-mainstream-academic-or-political-concern" category. Two such lectures which did reflect this rare combination were on the theme of Carpatho-Rusyns. (Now, how did you know that I was going to say that?)

#### Carpatho-Rusyn Literature

Elaine Rusinko of the University of Mar-

*Continued on Page 3*

At our annual Festival in Lemko Resort this past August, we offered Lemko and Ukrainian records for sale and sold a few. However, we had many requests for audio cassettes but, unfortunately, did not have any available for sale. Due to the diligence and efforts of our Lemko Assoc. member, Laurence Krupnak, we can now offer for sale the following two audio cassettes as well as three video cassettes.

Item #1. An audio cassette of 16 Lemko and two Ukrainian folk songs transcribed from classic 78 rpm records. They include many Lemko wedding, gypsy, Christmas and Christmas songs by such artists as Stephen Skimba and Barna, Potochak & Co.

Item #2. An audio cassette of 10 Russian, Two Hungarian and 8 Slovak folk songs from classic 78 rpm records. They include Russian polkas, Slovak chardashes, Hungarian gypsy melodies.

Item #3. A video cassette of the 25th Lemko Folk Festival held in 1993 at Lemko Park in Monroe, NY. The video includes excerpts of the prayer service, and the concert of Lemko, Ukrainian, Russian and Slovak folk singing and dancing. (VHS, 2 hours)

Item #4. A video cassette of the canonization of Father Maksym Sandovich taken in Gorlice, Poland last September. It is a short film covering the events and sites of the canonization ceremonies. (VHS)

Item #5. A live concert video recording of the Akafist Male Chamber Choir of Moscow and the Slavic male Chorus of Washington, D.C. This video was made on March 12, 1992 at St. Luke's Serbian Orthodox Church in McLean, Virginia and includes 17 classic, sacred liturgical songs. It also shows the exterior and interior of all Slavic Orthodox churches in the Washington, D.C. area.

Prices:	Item #1	\$12.
	Item #2	\$12.
	Item #3	\$25.
	Item #4	\$20.
	Item #5	\$30.

All prices include shipping costs. Kindly send your check or money order (made payable to Lemko Assoc.) to either of the following:

Alexander Herenchak  
P.O. Box 156  
Allentown, NJ 08501

Mary Barker  
521 Piermont Avenue, 520  
Rivervale, NJ 07675

Corrections

We inadvertently omitted credits for the last issue of Carpatho-Rus. Our sincere thanks to Susyn Yvonne Mihalasky for her fine article on the recent changes in Poland's census calculations. They are beginning to classify Lemki as a national minority. Our thanks also to Svetlana Ledenieva, Larissa Ivanova and Bogdan Horbal.

IN APPRECIATION

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

Continued from Page 1

Our monarch, Franz-Joseph I came to power under very difficult circumstances. The situation in our country was unstable. The Hungarians rebelled and moved the Austrian army beyond the Igor. In Italy the population of Lombard and Venice revolted while Austrian Germans were

threatening independence from Austria and uniting with Prussia. Czechs were also demanding independence and the Poles were siding with the Hungarians in their revolt, hoping for the rebirth of Poland. Only the Galician-Russians and their forces, the Horvaths and some Germans (Tyrol, Stary and Semigrad) remained loyal to the Habsburg throne. Due to all this unrest, the young monarch found himself in a very precarious position. He worked himself out with the help of God and loyal men, among whom the Rusyn took first place. He first took care of the Italian revolt and then he suppressed the Hungarian revolt with the help of Russia. By 1849 there was peace in the land.

The loyalty of the Galician-Russians to their Emperor during those tense times was very much appreciated by him and his government. He gave orders to continue the rebirth of the Rusyn nationality in Galicia-Rus. In the documents of the time, Rusyns were called "the most faithful and trustworthy citizens of Austria." After the successful end of the war with the Italians in 1849, where the Russian troops served as heroes, the monarch's mother, Grand Duchess of Austria, Sofia, gave Lvov's Rusyns a precious banner with silk ribbons, beautifully embroidered in silver. This hand made banner incorporated the words "Fidelity leads to victory". That banner, a valuable and memorable gift from the monarch's house, given as a tribute to the loyal Rusyns, is preserved and kept (1890) in Lvov's "Narodni Dom" (People's House). This house is more evidence of the monarchs' kindness towards Rusyns.

In 1848 in Lvov during the conflict between Polish and Austrian troops, a large building, formerly the Emperor's Academy, caught fire and collapsed. The ruins of that building and surrounding land were then given to Rusyns as a gift from the Emperor. They built a large "Narodni Dom" and a church. The two buildings were constructed by Rusyn volunteers. In 1851 Emperor Franz-Joseph I arrived in Lvov and laid the cornerstone in the presence of Bishops Yakimovich and Bohemski. He gave orders to donate 30,000 зрп. {we do not know the abbreviation for the currency of that time, Ed.} towards the construction of the building. That fine gesture induced all Russian citizens of Galicia to sacrifice and they all participated, voluntarily, in the construction of "Narodni Dom", considering it a duty. It is a great building with a library, school for handicapped children and conference room where meetings, "radas", and parties are held. The church was finished somewhat later.

Further evidence of the goodwill of Emperor Franz-Joseph I was the introduction of the Russian language in the curriculum of many schools. Thanks to the monarch, Russian schools were under Russian consistory supervision. In 1856 he granted Metropolitan Levitzki a special title of "primas" which means the first throne (?) owner of Galicia and Vladimir. When the Pope rewarded Metropolitan Michael Levitzki with the title of Cardinal, our monarch asked Archbishop Duke Shwartzenburg to attend the solemn ceremonies. Bishop Gregory Yakimovich was given the title of

Baron and other deserving clerical and secular persons were rewarded with gold and silver medals and badges. Since then the great monarch has not forgotten the needs of Russian people, helping manage our schools and churches and taking care of the poor. He sincerely sympathizes with them when circumstances work against them.

The political situation in Galician-Rus, bright with promise in 1848, changed in later years. In the first decade after the new Constitution, our enemies managed to gradually turn climate around by planting the seeds of distrust against the Rusyn people. As a result of these hostile actions the Russian language was gradually prohibited in the schools. In 1859 an edict was instituted requiring that all documents and petitions be written in the Latin alphabet. The monarch did help by abolishing this unfair edict at that time.

To be continued  
Translated by Larissa Ivanova

The Cooking Corner

Fruit cake is getting such a bad press the past few years that although we like a slice and enjoy making it, we hesitate sharing it with friends and relatives as we did in years gone by. We missed doing this and were happy when we found this recipe for a fresh fruit version. If you wish, you can add dried or candied fruit such as cherries and apricots and have the more familiar much maligned fruit cake.

Fresh Fruit Cake

- 2 oranges
- 2 very ripe bananas
- 2 apples
- 1/2 cup chopped pecans
- 1/2 cup raisins
- 1 tsp. cinnamon
- 3 cups flour (divided use)
- 2 eggs
- 1 1/2 cups sugar
- 1/2 cup butter or margarine
- 1 tbs baking powder
- 2 tsps baking soda

Quarter and seed the 2 oranges and place into food processor or grinder and puree so that only the tiniest flecks of skin are visible. Add the 2 ripe bananas which have been peeled and cut into chunks. Puree. In another bowl, mix 2 1/2 cups of the flour, the baking powder, baking soda and cinnamon. In another bowl, mix the 2 apples which have been coarsely chopped, the raisins, the coarsely chopped nuts and the other 1/2 cup of flour. Set aside. In a large bowl, beat the eggs until foamy, gradually add the sugar and then the melted butter or margarine. Stir in the orange mixture. Fold in the flour mixture. Stir in the apple mixture. Spoon into greased and floured 10 inch tube or bundt pan. Bake at 350 degrees for 1 hour or until cake tests done.

Variation: Add candied or dried fruit with the chopped apple mixture. You could try vanilla instead of cinnamon.

The Orthodox Herald

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Yland's Department of Modern Languages, presented a lecture on "A Forgotten Literature: the Case of Subcarpathian Rus'." The thesis of Professor Rusinko's lecture was that the literature of Subcarpathian Rus' has traditionally been misunderstood or ignored by modern scholarship. She argued that this was due to the location of Subcarpathian Rus' on the geographical, cultural and literary crossroads between the larger Russian and Ukrainian civilizations.

The literary heritage of Subcarpathian Rus' is currently interpreted only through the eyes of its Russian and Ukrainian cultural neighbors. They tend to view Subcarpathian literary output as an inferior, unimportant or incomprehensible branch of their own literatures.

Professor Rusinko proposed that Subcarpathian Rusyn literature could be better understood and appreciated if it were studied in the context of new methods of analysis that avoid old prejudices. She proposed an alternate method that would allow for interpretation of Subcarpathian Rusyn literature within its own local context and on its own internal merit. (A more detailed discussion of Professor Rusinko's lecture will appear in a separate article in the next issue of *Karpatska Rus'*.)

#### The Orthodox Church in Slovakia

The second lecture at the AAASS Convention which dealt with Carpatho-Rusyns was given by Patricia Ann Krafcik. Professor Krafcik, familiar to some readers as the editor of the quarterly newsletter *Carpatho-Rusyn American*, teaches at Evergreen State College. Entitled "The Orthodox Church in Slovakia," Krafcik's presentation surveyed church history from the 9th century to the present, described some of the problems currently confronting the Orthodox Church in Slovakia and considered some recent developments.

Ms. Krafcik began by recalling that the Orthodox Church in Slovakia is officially a component of the larger Autocephalous Orthodox Church of Czechoslovakia, which has its Metropolitanate in Prague. Unlike the former Czechoslovak state, the Orthodox Church has remained unified. The majority of believers are of Carpatho-Rusyn heritage. Krafcik indicated, in response to a question, that the Church "appears to have embraced a Carpatho-Rusyn national identity," and that services were held in the Carpatho-Rusyn recension of Old Church Slavonic. While conflict over property ownership continued to trouble relations between Orthodox and Greek Catholic churches in Slovakia, Krafcik felt that these troubled relations would not divide Carpatho-Rusyns. Carpatho-Rusyn community activists in Slovakia come from both churches, but have risen above old prejudices to treat both faiths with equal impartiality.

#### Close Encounters of the Ukrainian Kind

The Carpatho-Rusyn lectures attracted the interest of Convention participants, including the Ukrainian crowd. One Ukrainian University of Kansas professor of history, after being informed that I am of Carpatho-Rusyn heritage, smiled at me sweetly and said:

"Oh, so then you are Ukrainian!"

"Carpatho-Rusyn," I repeated unenthusiastically, knowing a lost cause when I saw one.

In the wink of an eye, the historian whipped out a small pamphlet showing the ethnographic boundaries of Ukraine (which included Carpatho-Rusyn ethnographic territory.)

"Have you seen it?" he asked. "I wrote it."

Where should I begin? I thought. With a comment about the Rusyn revival currently taking place in Europe? Or maybe the complex nature of ethnonational identity? The need for ethnic tolerance in the new Europe? Or...well, it didn't matter anyway, since my professor had already launched into a long, dry discussion of how assorted Russian Tsars and Soviet leaders had throughout history

foiled the Ukrainian people. "...and it was Stalin who gave the Lemko region to Poland!" he concluded.

He leaned toward me, put a friendly hand on my shoulder, smiled and said, "I know. I am right. I am a historian. You are Ukrainian."

"Thank you for telling me," I answered. "I am glad that at least one of us knows who I am. Now I'll just go home and tell my family that they've had it all wrong for years! They'll be relieved to know that they are Ukrainians." Mmmmm.

I later met another Ukrainian scholar who teachers at Ithaca College in New York state. He had just finished presenting his own research on the Orthodox church in Ukraine. He identified himself to me as a Ukrainian who "recognizes Rusyns."

What? This is in decided contrast to my previous encounter. On what basis does he "recognize" Rusyns?

"I grew up in an area where there were Carpatho-Rusyns and I had a number of good friends among them...I went to a few events...I would attend different church services....you begin to notice that there are certain similarities and differences. We got into a dialogue and my friend mentioned that he is a Carpatho-Rusyn. We discussed it and I came to the conclusion that you are indeed what you claim to be...."

"My father was from Galicia," the professor continued, "...and he said that when he was a kid they used the term 'Rusyn'; but in an area with so many different groups, it would only make sense that there are smaller nationalities. The reality is that if you have hundreds of thousands of people, even millions, saying that they are of a particular background, then they are. Ukrainians were once called 'Little Russians' and they didn't like to be called by this term...people have the right to be what they consider themselves to be."

I thought of the University of Kansas professor with whom I had spoken earlier. I wondered, how would other Ukrainians such as he react to this open-minded attitude toward Carpatho-Rusyns?

"The Ukrainian reaction is really mixed," answered the Ithaca College Professor. "There are those that don't like the Russian orientation. It really depends on who we are talking about. There are a million Ukrainians in the United States and most are really well assimilated into American life and really don't make a big issue of it. There is a smaller core that is ultranationalistic, very vociferous - they tend to dominate. But again, they are a small group - 10%. Most Ukrainian-Americans are proud of their heritage, are just living their lives, and are not going to fight these old European battles."

"So, what about that 10%?" I asked. "Why do they think that their 50-million strong nationality is threatened by 1 million people who consider themselves to be Rusyns?"

"These people [the 'ultranationalist' 10%] came from a nationalist tradition - interwar experiences with Polish nationalism and World War Two - and then they came to the United States. They end up sitting in a kind of time warp...they lost the battle in Europe, so they are continuing the battle here."

But haven't they finally won the battle? After all, there is an independent Ukraine....

"Well - I'd like to bring this up - the Ukrainian government is tolerant of nationalities. Everyone is a citizen of Ukraine although not everyone is Ukrainian. But here [in the United States] that group [the 'ultranationalists'] is confused...they thought that only Ukrainians inhabit Ukraine. Yes, there is an independent Ukraine, but in the United States, they are going through a culture shock...the shock that within Ukraine's boundaries are millions of people who are not Ukrainian. You have a romantic vision of what an independent state would look like and the reality

turns out to be much more difficult. Ukraine is a huge country with many different people...different regions have different problems. They are trying to create a multinational state."

#### The Carpatho-Rusyn Research Center

Aside from the 4 days of academic panel sessions, Convention participants were able to browse among over 60 display tables in the Hotel's large exhibition hall. Most of the exhibitors were educational institutions ("Canadian Institute of Ukrainian Studies"), publishing houses ("Yale University Press") and miscellaneous service organizations ("I.T.S. Tours and Travel").

Also among them was the Carpatho-Rusyn Research Center which had its publications and newsletter on display. On hand to greet and talk with interested browsers were Barbara Kopitan Corbiey and her husband, Paul. Barbara, who is of Carpatho-Rusyn heritage, is the Center's Distribution Manager. She currently lives in Orwell, Vermont.

During free moments between Convention browsers, she sits behind the display table with her husband and we talk. Barbara's mother was born in Budapest and her father in Proctor, Vermont. Barbara's grandfather, Paul Lengyel, was one of the original settlers in Proctor. Proctor once had a small community of Rusyns who had begun to arrive there before and after World War I. She recalled, as have many Rusyns before her, that the gently rolling green hills and countryside of Vermont resembled the Carpathian homeland. Is there a Rusyn community in Orwell?

"We're the only Rusyns there, me and my brother in the next town."

Barbara said that she attends a Protestant church. So, how did she become interested in her Carpatho-Rusyn roots?

"I just always was interested since my youth. My parents spoke the language at home, although they had no real interest. They did associate with the older people in our community, but really wanted to become Americans."

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And so...the 26th Annual Convention of the AAASS continued on through to the end of the weekend, after which its numerous participants dispersed to await next year's riveting Carpatho-Rusyn presentations....

Susyn Yvonne Mihalasky

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#### 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.

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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.