

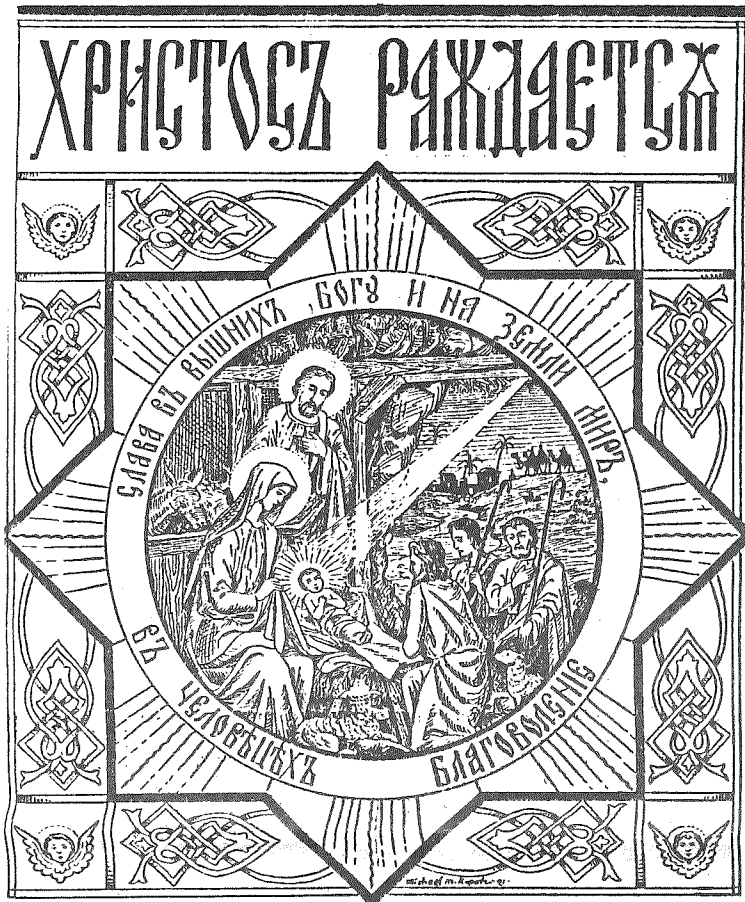
# Carpatho-Rus'

## Karpatska Rus'



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

NO. 25 CARPATHO-RUS, YONKERS, N.Y. DECEMBER 6, 1996 VOL. LXVIV



that. As Saint Seraphim of Sarov told us, "Learn to be peaceful and thousands of souls around you will find salvation."

Let us in this season of joy and peace work towards purifying our own selves. For only if we grow by God's grace in the holiness of our own lives will we influence positively the lives of others and move towards true spiritual tranquillity, "the peace of God, which passes all understanding" (Philippians 4:7).

Extending our blessings and giving glory to God, we greet you with the Feast:

Christ is born! Let us glorify Him!

With love in Christ,

*Theodosius*

+ Metropolitan THEODOSIUS  
and Members of the Holy Synod

### NOTICE

#### 1997 LEMKO NEW YEAR CELEBRATION

Will be held on January 11, 1997

beginning at 9:00 PM

at the CRA CENTER, Lemko Hall

Music by: Zhurawli Orchestra

Please reserve your table in advance  
Discount for advance payment

Call (914) 969-3954 for additional information  
and reservations

\*\*\*\*\*

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

An interesting in-depth analysis of the climatic events that began in 1985 in the former Soviet Union up to the present day. This is the Sixteenth installment of the story from Moscow News.

#### The Crash and Rise of an Empire

A Colloquial Chronicle, Russia, 1985-. Part 16

#### Unearned Incomes

The flight from Moscow arrived in Minvody airport in the dead of night. I had to go on from there to a nearby spa town where my mother lives. No taxis or buses in sight, naturally. This had never bothered me before, because there would always be some *levak*, a private car-owner or some official's chauffeur, ready to take me anywhere for a modest or immodest fee. After all, this was the south, where the people were so much more enterprising than the shiftless northerners. Not any more, it appeared. Everybody was afraid.

On May 15, 1986, the Central Committee of the Communist Party passed a resolution "On Measures to Step Up the Fight Against Unearned Income," causing a wave of idiotic persecution of the tiniest attempt to turn an honest kopeck--and giving lifts for pay certainly came under the heading of "unearned income" in the eyes of Commie ideologues.

So there I was, in the warm, dark southern night under the bright, indifferent stars, with a heavy backpack weighing me down, swearing filthily and inventively at the System that could not provide the simplest services yet rapped smartly on the knuckles of those who were eager to do so, even if I was ready to pay for them with my hard-earned money. It was my money, wasn't it? I'd earned it, and I wanted to spend it any damn way I pleased, and it was for me, not the Central Committee, to decide whether it was "earned" or "unearned" by the fellow I would be willing to pay.

I might just as well have railed at the stars. I knew my logic was impeccable, but I also knew

Continued on Page 2, Column 1

### NATIVITY MESSAGE

of His Beatitude, Metropolitan Theodosius

Dearly beloved,

In announcing the birth of Christ the multitude of heavenly hosts greeted the shepherds in the fields by joyously proclaiming, "Glory to God in the highest, and on earth peace, good will among men" (Luke 2:14).

The word "peace" holds a central place in this greeting and summons up images of a world without violence, strife, or anger. Peace in this world, however, rather than spreading from the community to the person, begins with a person and then grows to effect the world in which they live. When Christ said to His apostles, "Peace I leave with you; my peace I give to you" (John 14:27) He was speaking of the spiritual calm which reigns in a person when, through Christ by the Holy Spirit, that person realizes an appropriate relationship to God the Father.

Saint Paul tells us that knowing "we have peace with God through our Lord Jesus Christ" allows us to "rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit who has been given to us"

One of the greatest stumbling blocks to the acquisition of spiritual tranquillity is the amount of time we spend, inappropriately, trying to regulate the lives of others. Rather than becoming anxious about all we feel others ought or ought not to be doing, we must, calmly and honestly, see what it is we are called and able to do and concentrate on

About two years ago, we printed a short summary of one of our reader's, Greg Leck, trip to Lemkovina. He has now submitted the full story of his experience and it is very interesting.

#### In the Wake of Action Vistula: A Search for Lemko Heritage

In 1992, my wife Cathy and I joined a tour organized by the Genealogical Society of Connecticut to visit archives and record depositories in Poland. Unlike my fellow travellers on this genealogical, I was not in search of Polish roots. For almost the entire trip I was only a tourist, suffering through *frytki* laden meals and listening to fellow genealogists describe their experiences. I was hoping to find records of my family ancestors, Lemkos who lived in what was the crown land of Galicia until the defeat and dissolution of the Austro-Hungarian Empire in 1918. Uncertain if the records existed and if so, where they were, I was finally ready to find some answers one morning near the end of the trip as we headed to the State Archives in Przemysl. I fervently hoped the records would be in Latin and not in Rusyn, as the Cyrillic alphabet was a puzzle to me and I had no time for decoding.

Only one other roots seeker was interested in going to Przemysl, so we climbed into a Lada taxi while the rest of the group set off in our Mercedes motorcoach for a day of sightseeing. Our driver spoke only Polish, but my poor comprehension of the language did not deter him from chatting constantly. Przemysl was a big military base under the Austrians, and he pointed out areas in the surrounding countryside where Czarist troops had dug siege trenches in the beginning of the First World War. My own grandfather had spent time in Franz Josef's army and had been stationed for a time in Przemysl. I

Continued on Page 3, Column 1

Continued from Page 1, Column 3

that if I tried to apply ordinary human logic to the socialist madhouse I'd soon end up in a loony bin myself. I had nothing to fall back on but my choicest Russian and the sympathy of other human beings. One of those levaks, a disabled person who must have made this route his main source of income, finally took pity on me and agreed to take me to the railway station, where I might wait for the morning train. He flatly refused to drive me the 12 kilometers or so to my mother's home; He knew the local boys on the traffic police, and apparently paid them to leave him alone, but the moment we got on the highway, he'd be risking his driver's license. So we drove to the railway station, discussing, in rather colorful language, this latest antic of our beloved Communist government. The driver, a bit of a philosopher like most cabbies, drew my attention to the fact that, apart from the general inconvenience, the System sowed envy and suspicion among men; He suspected me of being a police informer and had to make a snap decision about my possible character and decency, while I suspected him of being a parasite and a blood-sucker-didn't the Party and the Government tell me so?

In the end, he did rob me slightly, and I didn't blame him; I was paying a sort of fear tax tacked on to the usual price.

And that was the case everywhere; it was a sort of automatic response to all the countless bans introduced by the System -- the banned activity went on, only the clients had to pay more. Prices at food markets rose, because the peasants had to pay more to the truck drivers to bring the foodstuffs to town. Plumbers automatically jacked up prices, usually in liquid form, for their always scant services. It cost more to talk a typist into making a copy of your dissertation on the side. And so on and so forth.

There was quite a crisis in rural construction. Traditionally, collective farms relied on gangs of *shabashniki*, or self-employed construction workers, to build all sorts of facilities, like granaries, silos, schools, everything, during summer, because state construction companies seldom bothered to do anything in the rural areas, preferring to service the giants of industry, where the ministries, especially defense-related ones, had unlimited funds to spend. So this sort of activity known as *shabashka* was a universally accepted capitalistic practice that the authorities pretended wasn't there at all. Individuals-students on vacation, peasants from overpopulated areas like the Ukraine or the Caucasus, intellectuals from big cities who had not yet forgotten the skills learned during those student vacations and wished to augment their meager salaries -- teamed up, signed contracts with collective farm chairmen, built whatever needed to be built and got paid for it, while the Party authorities looked the other way.

Now that the Andropovite element in the top leadership had its way, the authorities, Party and otherwise, sat up and took notice. A lot of people suffered; the *shabashniki* didn't get the money they had sweated for all summer, and the people who employed them got stiff prison sentences for misappropriating public funds and construction materials. The system was so cunningly constituted that no one could get any construction materials for building things that were not planned by the state, there was no market where they could be bought legally, and anyone undertaking unplanned construction in a rural area was wide open for charges of illegal acquisition. It was a catch-22 situation for collective farm chairmen, had always been, only the catch-22 had been in abeyance for a while, and now it was put in operation with a vengeance.

I mustn't be making it out as a case of an evil force called the-Party-and-the-Government imposing its will on a hostile but totally subjugated population. The fact of the matter is that the System was, like my philosopher-cabby said, playing on the worst instincts of the New, Soviet Man, later endearingly known as *sovok*, who was now firmly in place after decades of brainwashing

and reprisals. One of the worst human failings, envy, was allowed to run amok, and shiftless idlers eagerly informed the authorities on their more enterprising and hard-working neighbors, apart from giving them a hard time by taunts and jibes. You could still go on giving private English lessons, but you had to take care to do it unobserved by the snooping, malicious *babushka* next door. Renting a flat from private individuals became a nightmare, again out of fear of what the neighbors might say - to the local police inspector.

The word *spekulyant* "speculator" mostly applied to very small-time peddlers buying tiny quantities of goods in one place, where they were cheap, and selling them elsewhere at a slightly higher price, was one of the most cherished terms of abuse. During one of Gorbachev's first walkabouts in some city in Siberia the TV eagerly reported the complaints voiced by proletarians to their General Secretary about "speculators" from the Caucasus selling apples at the exorbitant price of ten rubles. "He might just as well dig into my pocket and steal those ten rubles," an indignant proletarian protested, demanding some harsh penalty for the poor enterprising schnook who had travelled a few thousand kilometers to bring the apples within his reach. Gorbachev solemnly promised to eradicate this evil - only he couldn't.

The ball of glasnost had started rolling, and there was no stopping it. The more blatant examples of the idiotic reprisals were denounced in the media of that same Party which had initiated them. The papers widely reported the scandalous affair in Volgograd, where an overenthusiastic local Party boss armed a gang of petty offenders serving their 15-day sentences, mostly for being drunk and disorderly, with crowbars and sent them to smash old-age pensioners' greenhouses which, according to him, were also a source of unearned income.

Luckily for the Party, it had developed, as far back as the 1920s and 1930s, a technique for blaming the stupid overzealousness of its local functionaries who just carried too far the wise decisions of the Party hierarchy; In Party cant, this was known as *peregiby no mestakh* or "local exaggerations." In Soviet mentality, publication of denunciations of these "exaggerations" in the Party press (and there was no other) meant that these criticisms were the official policy, and the campaign against unearned incomes soon came to a sizzling end.

SERGEI ROY - Moscow News

### The Cooking Corner

A reader requested a recipe for Pirozhki "which don't make a ton." She tasted them at a church tea at a parish in Western U.S. This recipe makes 16. It serves 4 people. For calorie counters--there are 60 calories in each with 3 grams of fat. Pirozhki are sometimes identified as Baked Beef Turnovers or Baked Perogi.

#### PIROZHKI

|     |      |                         |
|-----|------|-------------------------|
| 3/4 | cup  | flour                   |
| 1/2 | tsp  | salt                    |
| 2   | tbls | oleomargarine           |
| 2   | tbls | yogurt                  |
| 2   | oz   | ground beef             |
| 1   |      | hard boiled egg, minced |
| 1   |      | egg, beaten             |
| 2   | tbls | onion, minced           |
| 1/4 | tsp  | dill weed               |
|     |      | dash salt and pepper    |

In a mixing bowl, combine flour and salt, cut in margarine until mixture looks like coarse meal. Stir in yogurt to form soft dough. Shape into ball, wrap in plastic and refrigerate for 30 minutes. Meanwhile, brown ground beef either in skillet or under broiler. Crumble into another bowl. Add minced hard boiled egg, half of the beaten egg, the minced onion, dill weed, salt and pepper. Mix well.

Roll out dough on floured board 1/4 inch thick. Cut into 3 inch circles, rerolling and using scraps of dough. Should have 16 circles when through. Spoon about 1 teaspoon filling in center

of each circle. Fold dough over filling, forming half circles. Moisten edge of circle, if necessary, to make edges stick. Brush with reserved egg. Bake in a 400 degree oven about 15-20 minutes or until golden brown. Serve with mustard, if desired.

Optional; Use sour cream instead of yogurt. Use other fillings -- cabbage, kasha, etc.  
The Orthodox Herald

### WANTED

Part-time Choir Director for:

St. Mary's Holy Assumption Russian Orthodox Church  
Stamford, Connecticut

For information please call:

Father Vladimir Horoschak, 203-329-9933  
or  
Barbara Driscoll, 203-846-2280

C.R.A. Center, Lemko Hall, Yonkers

### Schedule of Events

New Year's Party Saturday, Jan. 11, '96; 9:00PM

### CARPATHO--RUS

Carpatho-Russian newspaper, published bi-weekly by the Lemko Assoc. of the United States and Canada.

Subscription Rate: One Year...\$20.

Edited By: Editor, pro-tem., A. Herenchak  
USPS No. 291 460

Postmaster: Send address changes to:

CARPATHO RUS  
556 YONKERS AVENUE  
YONKERS, NEW YORK 10704

### 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 more than 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. To order, kindly send your check or money order to Carpatho-Rus, c/o A. Herenchak, P.O. Box 156, Allentown, New Jersey 08501.

### IN APPRECIATION

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Svetlana Ledenieva.

### Press Fund Contributions

|  |              |
|--|--------------|
| Ms Mary Kindiak                                | \$80. (Can.) |
| M/M Michael Zarechnak                          | 30.          |
| Ms Mary Brinda, in memory of my husband, Wasyl | 20.          |
| Ms. Cecelia Kelly                              | 10.          |
| M/M Paul Paduhovich                            | 10.          |
| Joseph C. Mell                                 | 10.          |
| Total  | \$160.       |

With #25 we have completed all issues of the newspaper for 1996 and our patient loyal staff can take a much needed break for the Holidays. The next issue #1 will be dated January 3, 1997. The staff wishes all readers a very

**MERRY CHRISTMAS**

Continued from Page 1, Column 2

knew this from my only link to him, an old Imperial army paybook which also told me his place of birth, Wisloczek. Its gothic German script was an enigma to me for many years and several high school German teachers tried unsuccessfully to decipher it. Its secrets were finally revealed when someone who was familiar with the style was able to break the code.

The communists may have fallen from power, but the *apparatchiks* are still very much in evidence. After finally reaching the archives, we were stopped at the front desk and told, in no uncertain terms, to leave our bags, cameras and passports. We were then ushered into a reception room where a secretary indicated that we should cool our heels for a while. The bare furnishings and stark atmosphere of the hallways made me feel we were in for an interrogation.

After a few minutes, an assistant to the director ushered us into another room, where he quizzed us on what records we wanted to use. After another wait of some time, we were then ushered in to see the director. Here, a twenty minute lecture was given. I did not understand it but in the opinion of our translator it was condescending, and the basic message was that family historians were not particularly welcome, and we were certainly not qualified to be poking around looking at documents. We were finally allowed into a room to begin our searches. A security camera's unblinking eye added to the 1984 aura of the whole experience.

My first relief came as I discovered the records to be in Latin, despite the director's assertion that they were in "Ukrainian." After an hour of searching, I found a reference to an ancestor. Several more turned up, but then it was closing time. I would have to return tomorrow, but the director's attitude had me worried. I would be on my own, with little knowledge of Polish, and no help in getting around the director. The thought of being so close and not finishing the task was maddening.

Fortunately, the guard at the desk the next day was friendly, and I avoided any problems. In a marathon session, from 9am to 6pm, without breaks, I traced my family from the mid 19th century to the mid 1700's. They had lived in the village, in the same house, for probably hundreds of years. They had probably first come into the area in the 14th century, during the reign of Kazimierz the Great.

Greg Leck  
To be continued

#### Of Interest to Our Readers

One of our members and readers, Prof. Paul J. Best, publishes a newsletter, perhaps readers may wish to make further inquiries. Ed.

#### Newspaper of the Carpatho-Slavic Group

Our newsletter is an occasional publication for researchers and others interested in the Slavic inhabitants of the Carpathian Mountain region and their descendants, wherever they may be. These people have been called, at various times in various places, in several versions of the Roman and Cyrillic alphabets, Lemkos, Boikos, Hutsuls, Lemaki, Rusnaks, Rusins, Rusyns, Carpatho-Rusyns, Carpatho-Russians, Carpatho-Ukrainians and other names.

The Carpatho-Slavic Studies Group is an informal collection of scholars and others interested in the topic. There are no political, religious, or other requirements necessary to take part in any activity of the group except, of course, an interest in the Slavic Carpathian region. The group does not and cannot take any stand regarding national, ethnic, religious, linguistic or other questions concerning the Carpatho-Slavic area. Any and all viewpoints are welcome as long as they are defended in a polite way and on a scholarly level.

If you are interested contact:

Prof. Paul J. Best  
Secretary, Carpatho-Slavic Studies Group  
Political Science Department  
Southern Connecticut State University  
New Haven, CT 06515-1355  
Tel; 203-392-5660; Fax: 203-392-5670  
EMail: Best@SCSUD.CTSTATEU.EDU"

#### AUDIO and VIDEO Tapes

##### Item #1 Karpati-Rus' Folk Songs;

Eighteen folk songs from the Carpathian Mountains! Transcribed from 78 rpm discs recorded in 1910, this audio cassette tape presents wedding, christening and Christmas songs....the way our ancestors did them.

##### Item #2: Russian Balalaika and Polkas, Chardashes and Gypsy Eclectic;

This audio cassette tape contains Russian polka and balalaika selections, Slavic chardashes and gypsy melodies. Several folk songs provided here were originally recorded in 1910 on 78 rpm discs.

##### Item #3: East European Folk Festival;

Each year, the Lemko Association of the U.S. and Canada sponsors a festival of East European dancing and singing. This video offers highlights of the 25th festival which was held in 1993. It includes excerpts of an Orthodox Catholic prayer service and concert of Karpati-Rus;, Ukrainian, Russian and Slovak folk songs and dancing.

##### Item #4: Canonization of Father Maksym Sandovich;

This video includes a biography of Saint Maksym, the first Orthodox Catholic saint of the Karpati-Rus;. The major sites and events of his glorification which occurred in Gorlice, Poland in September, 1994 are uniquely recorded.

##### Item #5: Video Recording of the Akafist Male Chamber Choir of Moscow and the Slavic Male Chorus of Washington, D.C.;

Recorded at St. Luke's Serbian Orthodox Church in McLean, Virginia on March 12, 1992, this video includes 17 classic liturgical songs and shows the interior and exterior of all Slavic Orthodox Catholic churches in the Washington, D.C. area.

##### Item #6: Canonization of Father Alexis Toth;

St Alexis' biography and canonization ceremony are preserved on this video which was filmed at St. Tikhon's Monastery.

##### Item #7: Folk Songs from the Uzhorod Region:

"Muse Zakarpatskaia through 12 folk songs that were recorded in Soviet days in 1955.

#### PRICES:

Item #1.....\$12.  
Item #2.....\$12.  
Item #3.....\$25.  
Item #4.....\$20.  
Item #5.....\$30.  
Item #6.....\$20.  
Item #7.....\$12.

All prices include shipping costs. Send check or money order to:

Lemko Association  
555 Provinceline Road  
P.O.Box 156  
Allentown, NJ 08501-0156

#### Holy Supper with Baba and Deedo

Christmas Eve was always very special. Even in very poor times it was always celebrated in the same tradition and spirit, a tradition Baba and Deedo brought over from the "old country." Holy Supper was the highlight of Christmas Eve. It was celebrated with reverence and festivity.

Baba began cooking the traditional food early in the morning. Soon the kitchen was warm and smelled with the steaming odors of several courses all cooking at the same time.

We savored the delightful aroma of baked bread and kolachi (rolls made with poppy seed, raisins and apple. Strict Fast was observed, abstaining from meat.

The meatless menu for Holy Supper consisted of 12 courses. Blessed bread and honey; kutia with honey (Christmas wheat), raisins, nuts, cabbage soup, pirohi billed with potato, cabbage or prunes; holubtsi stuffed with rice and mushrooms; fish, peas, mushrooms, rice with prunes and nuts; fruit and tea. The 12 courses represent the 12 apostles.

The table was covered with a white table cloth signifying the swaddling clothes of the baby Jesus. A bed of straw was placed in the center of the table as a reminder of the manger. The centerpiece was a large braided loaf of bread which represented Jesus. To remind us of the star of Bethlehem, a candle was placed in the center of the bread. Deedo spread straw over the kitchen floor and under the dining room table. The sweet smell of hay, candles and the incense created an atmosphere of peace and festivity.

After saying Grace, incense was lighted and Baba passed it one by one to each member of the family. This was symbolic of our prayers reaching heaven. Deedo dipped bread in honey, brought it up to his mouth and said "Christ is born," to which we replied "Let us glorify him." Between courses we sang Christmas carols. A prayer of thanksgiving was offered as the meal was finished. An aura of peace filled our home.

For those readers who are interested I am pleased to make available the recipes for the Christmas Eve Holy Supper. The recipes included in this offer are: Kutia, Borsch, stuffed salmon, pickled herring; pirohi with potato, sauerkraut, poppy seed and prune fillings; holubtsi, broad beans, sauerkraut and peas, mushrooms, stewed dried fruits, kolach, makivnyk or zavyvanets, pampushky and buns with various fillings.

These recipes are available for \$2. each or the complete collection of recipes for only \$10. Please include a self-addressed stamped envelope with you order and remittance.

This is a work of love. ALL proceeds will be divided and shared; 50% to the Karpatska Rus Press Fund and 50% to the John K. Adamiak Memorial Lodges 1-6 & 80.

Your support for this Fundraiser is needed and is appreciated. Let us keep our organization strong! Insure the continuance of our traditions and cuisine. The collection of Holy Supper recipes would make a fine gift for your daughters, daughters-in-law, granddaughters and nieces. Please send your order to:

Larry Buranich-Garrahan  
13 Thompson Drive -- KR  
Washingtonville, NY 10992

#### SUBSCRIPTION FORM

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

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City, State,  
Zip Code: \_\_\_\_\_

Press Fund  
Donation: \_\_\_\_\_

Send To:

**CARPATHO--RUS**  
c/o Alexander Herenchak  
P.O. Box 156  
Allentown, NJ 08501  
Tel: 609-758-1115  
Fax: 609-758-7301