

Carpatho-Rus'

Karpatska Rus'



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

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Continued from Issue #10, 5/10/96

THE HISTORY of LEMKOVINA

Part 24

Union in Zakarpatye

Zakarpatye Rus, under Hapsburg rule and influence, was more reluctant to accept union than Lemkovina under the rule of Poland. Many Catholics converted to the Protestant and Aryan faiths. The Habsburgs (kings Charles V and Ferdinand I), started a campaign against the Reformation. As their soldiers moved through the countryside, their carts included tools to coerce the heretics. In 1526, Grand Duke Ferdinand Habsburg was crowned Hungarian king, however, he was unable to take possession of the entire territory of Hungary since, split into two sections, the Habsburgs reigned over the northwest section while the southeast, Semigorod, had its own king, supported by Turkish sultans.

The Habsburgs started their reign with ruthless persecution of dissenters, including Orthodox. In 1561, Jesuits arrived in Hungary with a plan to correct this problem. This ignited the spark of rebellion against German rule. In 1606, the rebels forced the Habsburgs to grant concessions and Semigorod strengthened its independence.

Cardinal Peter Pazman, a strong opponent of the Reformation, was aware of a count, Yuri Druhet, owner of the Gumeniensky Key. They began negotiations and the Count converted to Catholicism, poisoned his relative, Count Valentin Druhet, owner of the Uzhgorodsky Key, as well as his son, Stefan. He, thus, became the heir to the Uzhgorodsky dominion. From then on, Druhet followed all orders given by Cardinal Pazman. In Gumenny he founded a Jesuit Collegium and brought from Peremysh uniate Bishop Krupetsky to enforce the union in Zakarpatye. Krupetsky and his attendants did not succeed and had to flee from the people's wrath. Druhet's supporters barely rescued Krupetsky from the hands of an angry mob.

Count Ioann Druhet, another worthy son of his father, Yuri, likewise did anything the Jesuits ordered. In 1640, he moved the Jesuit Collegium from Gumenny to Uzhgorod, which brought suffering to the people of Zakarpatye.

The first attempt to enforce the union failed. However, the Habsburgs and Jesuits tried again. Their attention was directed to Mukachev's Bishop Vasily Tarasyevich, from Halichina, who was promised a great career and distinction if he would promote the union in Zakarpatye. Bishop Tarasyevich, with others, began the organizing of the union. However, the government of Semigorod arrested him and he was unable to finish. Tarasyevich was freed upon the intervention of Ferdinand III, but he lost the ambition and enthusiasm to continue what he began, and, finally, he, in his later years, converted to orthodoxy.

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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 third installment of the story from Moscow News.

The Crash and Rise of an Empire

A Colloquial Chronicle, Russia, 1985-. Part 3.

UNDERGROUND TREMORS

Despite the early setback in the fight against the Old Guard, Gorbachev proved irrepressible. He went on pushing in various directions, shaking up the cocoon of sloth in which the top echelons of power had wrapped themselves, and endearing himself to those hoping for change—almost any change.

One area in which Gorbachev clashed with the diehards was the fight against corruption, the tail-end, as it were, of the Andropov anti corruption campaign. Investigation had quickly led to the discovery of a whole system of embezzlement and kickbacks in state-owned trade, starting with shop assistants and ending at the ministerial level. This led to a hurried death sentence for the manager of the Yeliseyevsky food store on Gorky Street in Moscow and stiff prison sentences for lesser fry, but not before Gorbachev extracted some political capital from the whole affair by giving permission to Izvestiya editor Ivan Laptev to publish some of the findings of the investigation. Moscow was the territory of Grishin, Politburo member and Gorbachev's possible rival in the fight for the catbird seat. Few knew of Gorbachev's role in the publication of the article, but Gorbachev wasn't playing this according to Western rules, to win support as leader of a popular clean-up campaign. It was quite enough for him to smear the opponent without an open clash, and this he fully achieved; Moscow had been abuzz with rumors of scandal in high places before the publication, and now it had something tangible to sink its teeth into.

Gorbachev also made a bid for ultimate power in a speech at an ideological conference in December, 1984, encroaching on the general secretary's territory -- ideology. Even more disturbing to the Old Guard than the fact itself of the encroachment were the catchwords of that speech, glasnost or openness and "commodity-money relations" -- Soviet slang for the market economy or a semblance thereof. The effect of that speech was minimal, though. The conservatives saw to it that it didn't become generally known, but they needn't have worried. Few would have believed Gorbachev's fine talk of glasnost while the Iron Curtain, complete with radio jamming, was in place, a whole department in the KGB took care, in its own inimitable way, of the dissidents, and while the vast Party propaganda machine diligently explained to the populace what they were to think on every subject under the sun.

None of Gorbachev's doings percolated to the masses, even the educated masses, at the time. The USSR was still an absolutely closed society, with the public side of politics arousing nothing but boredom, hopelessness and disgust in the country

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Carpatho-Rusyn Society Holds Meeting and Cultural Lecture

Pittsburgh. On April 28, the Carpatho-Rusyn Society (CRS) held its second anniversary meeting at the Holy Spirit Byzantine Catholic Church Hall. The first part of the meeting focused on CRS business and other matters of interest to Carpatho-Rusyns, including CRS elections, and the Heritage Tour. The second half of the meeting included a discussion on the origin and meaning of Carpatho-Rusyn Paschal customs, as well as a video produced in 1993 by Slovak TV on the Easter observances in Jakubjany, a Rusyn village located in Spiš County, Slovakia. The meeting and discussion were followed by a traditional Eastern dinner. Approximately 65 people were in attendance.

Nominations for Elected Office

In the first order of business, John Righetti opened the floor for nominations of individuals to the elected offices of President, Vice President, Secretary/Treasurer, and two Executive Board Members (who will act as trustees).

Those nominated were: John Righetti for President; Jerry Jumba for Vice President; Keith Koshute for Secretary/Treasurer; and Dave Felix and Richard Custer as Members of the Executive Board. Members of CRS can expect to receive their ballots in the next issue of *New Rusyn Times*.

The Heritage Tour

The CRS's heritage tour of the Carpatho-Rusyn homeland, spanning July 6-17, has received a considerable amount of interest. Given this interest, the CRS is now considering running the Heritage Tour once a year rather than once every two years (as previously planned). In order to give equal access to all interested parties, the CRS has assumed a "first-come-first-served" policy. Interested readers may request a full Heritage Tour information packet from John Righetti at 1-412-625-9149, or from Jerry Jumba at 1-412-771-1662.

Carpatho-Rusyn Paschal Traditions

A discussion of Carpatho-Rusyn Paschal traditions followed the conclusion of CRS business. It was led by Jerry Jumba and John Righetti, both of whom formally introduced themselves at the start of the talk. Jumba has been active for 25 years in Carpatho-Rusyn song, dance and folk customs - with a particular emphasis on church chant; Righetti has been active in the Carpatho-Rusyn community for 15 years and holds a degree in Russian and East European studies. Both men have traveled extensively in the European Homeland.

Righetti began by noting that Paschal customs, "...are the kind of thing that our people do, often without understanding why we do them, or where these customs may have originated." He then introduced a discussion of the ways in which

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Latin clergy possessed large properties, 30 -- 50 thousand hectares [2 1/2 acres = 1 hectare], of land, and lived a life of luxury. Catholic priests had many privileges and rights. The more eagerly he served his emperor and assisted in the persecution of orthodox people, the higher he climbed up the ladder of the hierarchy.

The Jesuits ordered to Uzhgorod two monks who began the pro-union propaganda, using both promises and threats. They also had little success and the people remained hostile to the union. Arguments of the propagators were not good enough. In the end, however, they succeeded in finding 63 priests to agree. On April 24, 1646, the union was officially announced in the castle of Uzhgorod.

The organizers of the union in Zakarpatye began the uniate diocese foundation. The first uniate bishop was Parfenty Rostopchinsky. He did not have enough courage to openly speak to the people. He pretended to be a big supporter of orthodoxy, and in 1652, went to the orthodox bishop in Alba Julia (Transylvania) and became an orthodox bishop. After three years as an orthodox bishop, earning the trust of the people, he announced himself a uniate bishop, regretting that, until then, he was of the wrong faith. On this occasion the Pope made him a bishop.

As a result of all this plotting, the church in Zakarpatye was split. The eastern section (Transylvania) had its own orthodox bishop in Mukachev, while the western section, under the Habsburgs, had a uniate bishop in Uzhgorod. In order to convert Mukachev to the union, Jesuits convinced Transylvanian Duke Yuri II to marry catholic Sophie Batorij. After the sudden and unexpected death of Yuri II, his widow, Sophie, invited the Jesuits, who made her little son the heir to the throne, convert to catholicism. Because the son was underage, Sophie became ruler over Semigorod and all its provinces.

As ordered by the Jesuits, duchess Sophie threw out orthodox bishop Zoikin from Mukachev and in his place installed uniate Rastochinsky. The people revolted and fought against their German rulers and the monastery of Mukachev was returned to the hands of the orthodox. Catholic feudals and uniate priests fled under the protection of the Habsburgs.

In 1685, the Turks, led by Kara Mustafa besieged Vienna. The Pope called upon all the catholic states to hurry and assist the Germans. Polish King Jan Sobiesky III came to Vienna with a huge army and the Turks were defeated. Afterward, German soldiers marched into Hungary and killed many non-catholics. In Priashev, Emperor Leopold killed most of the inhabitants and arrested all Protestant gentry. The Hungarian aspiration for freedom drowned in blood.

Then came time for Zakarpatye. Besieged Mukachev, for three years, defended itself against the German soldiers who "broke their teeth" on its walls. However, neither the fall of the city nor the ruthless killing broke the spirit of the people. Fifteen years later the people rose again to fight for their freedom under the flag of the last duke of Semigorod, Rakotsy II. In 1703, Rakotsy II organized a rebellion near Mukachev. At that time all of Hungary revolted, and Rakotsy led peasants, draftsmen and gentrymen into the fight. The enemy was supported by the clergy and magnates. For five years the Austrian emperor was unable to strangle the revolt. Finally, using deceit, Habsburg Count von Heister treacherously attacked the soldiers of Rakotsy near Trenchin and defeated them. The hopes of Zakarpathians to free themselves from German rule were destroyed. Now, after the liquidation of the Semigorod duchy, Zakarpatye was surrounded by the enemy; German and Hungarian feudals in the west, south and east, and Poland, in the north.

In 1692, Emperor Leopold announced a decree by which every uniate priest was exempt

from tax and granted rights equal to the Latin clergy. The uniate priests were loyal to the Habsburgs, and during the revolt of Rakotsy, they assisted the Habsburgs throughout. When the church decided to destroy the rest of orthodoxy in Zakarpatye, uniate agents helped. As ordered by uniate Bishop Ioann Grodemarsky, Austrian soldiers arrested 60 orthodox priests and forced them to accept the union.

The people of Marmarosh elected a new bishop, Dosifei. Uniate clergy informed against him to Vienna, and he was arrested and imprisoned in Chust. After five years in prison, Dosifei died and, with his death, the orthodox diocese in Zakarpatye disappeared. The uniates, and loyalty to the Pope, prevailed and became official in Zakarpatye.

Translated by Marguerita Gleba
To be continued

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.

PRICES:

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Item #2.....\$12.
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*Estimated Release Date: 6/96

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at large. TV viewers regularly turned on their TV sets only toward the end of the main nine-o'clock news program "Vremya", where footage from foreign TV companies was shown, two or three days after the events, offering a tantalizing glimpse into the wide, glittering world outside -- with proper comments from a hand-picked group of expert propagandists like Genrikh Borovik, Valentin Zorin and others dancing on the thin line between plain lies and verisimilitude.

In practical terms, Gorbachev first broke through the curtain of non-glasnost, putting himself on the scene as a public politician, during his December, 1984 visit to the UK. Speaking personally, as one of the educated masses, it was the famous words of Mrs. Thatcher -- "I like Mr. Gorbachev, we can do business together" -- which for the first time set the man apart from the hated bunch of degenerate Party bosses that one tried to ignore as much as one could. As I listened to this sentiment repeated over and over on the BBC (contrary to widespread belief foreign English-language services were never jammed in this country, not in my time, anyway), my first reaction was one of amazement, followed by all sorts of speculation on the causes of such a bizarre statement: the British prime minister could be diplomatic for some unknown political reason; she could be more of a wily fool than the public took her for, and Gorbachev could have pulled the wool over her eyes, etc. At any rate, this was something that could be discussed with feelings other than revulsion -- a great improvement on the previous brand of Soviet politics.

Gorbachev's wife went shopping in London, dexterously using a credit card to spend vast sums of money, by Soviet standards. This placed her husband among the corrupt top officials throwing the people's money about while the country made do with shoddy, Soviet-made consumer goods. Even the openness with which it was done was mostly seen as a sign of contempt for the masses (which couldn't have been far from the truth), or a faith in the impenetrability of the Iron Curtain. But the visibility itself of the future First Lady was a distinct departure from the Party-prescribed code of conduct, and it inspired strange visions.

The timid hope stirred that there was something to those words of Mrs. Thatcher, and that Mikhail Gorbachev was a bit more than a typical provincial Party boss complete with a heavy South Russian accent, an obvious protege of the southern mafia among the Party's highest leaders, like Suslov, Andropov, or Kulakov. No one, however, neither Mrs. Thatcher nor Gorbachev's patrons, friends and enemies, and least of all perhaps Gorbachev himself, had an inkling of the avalanche of historical events that was to be started by his abrupt movements and the loud noises he would make.

Sergei ROY -- Moscow News
To be continued

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

Schedule of Events, 1996

Annual Membership Mtg. Sun. (new meeting date to be announced next week) '96; 2:30 PM
Annual Picnic Sun. July 14, '96; 2:00 PM

IN APPRECIATION

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

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Carpatho-Rusyn paschal customs are unique. He recalled that a strategy employed by the early Church to win converts to Christianity was to incorporate the local customs of pagan peoples into Christian doctrine. Thus, Saints Cyril and Methodius adapted Rusyn and other Slavic pagan customs into Christian worship, albeit in an altered form. Many of today's Easter traditions in fact have pagan origins.

The departure of winter was an important event for pagan Slavs, signaling the end of hardship and the start of new life and the growing season. Righetti recalled to listeners the harshness of winters in the mountains, and the relief with which people must have greeted the arrival of spring. Many aspects of the celebration of the arrival of spring were adapted to the Christian idea of the death and resurrection of the Savior.

By way of example, Righetti and Jumba noted the Rusyn custom of symbolically "killing" a female effigy of winter which, depending on dialectical region, was named "Morena" or "Marena." The effigy was placed on a stick and carried as a banner before a procession of girls. In some villages Morena is set on fire; in others she is drowned in a river. In still other villages, Morena is both burned and drowned.

"Those must have been villages where the winter was unusually severe," Righetti deadpanned.

Regarding Willow or Flowery Sunday, Righetti noted that the ancient pagans viewed the early blooming of the willow as the first sign of spring and ritualistically exchanged willow branches among themselves. Saints Cyril and Methodius adapted this custom to Christianity, substituting the willow for the palm branch. In this way, the eastern Church came to have Willow or Flowery Sunday instead of Palm Sunday.

Another Easter tradition inherited from the pagan Slavs was the decoration of Easter eggs (pysanky). Archaeological evidence suggests that pysanky existed in the Carpathians at least from the 500s. For the ancient pagans, the egg symbolized the rebirth of life (spring) out of the hard shell of winter, and was exchanged to celebrate the arrival of spring. In Christian times, the eggs came to symbolize not the miraculous rebirth of spring, but of the Savior's miraculous resurrection from the grave. "This pysanka," Jumba concluded, "also represents our own desire to be reborn again in the resurrection with Christ."

Jumba and Righetti pointed out that the blessing of the Easter basket is common to all eastern rite churches and Slavic western Christians. For Rusyns and other eastern rite Christians this has particular meaning, inasmuch as they have maintained into the present day the fasting regimen of the Church. "This [regimen] also had practical applications," Righetti suggested. "In the tail end of winter, when food stores were running low, it was good to encourage people to eat less." The Easter basket consists of all food that was forbidden during Lent. "It's very heavy in meat and dairy products - what Americans call a cholesterol nightmare," Righetti added. The centrality of pork products (ham, bacon, and sausage) in the traditional Easter basket symbolizes the Christian church as the new testament church (inasmuch as Jews were forbidden under the old dispensation to eat pork products).

Jumba and Righetti said that many of the symbols traditionally placed on Easter bread also date back to the pagan era. The bird shape was originally a pagan symbol of fertility; the cross with right-angle extensions (sometimes resembling a swastika) represented a spider, which the pagans attributed with great magical powers. Spiders were also believed to bring good luck. "One was never to kill a spider. One was always supposed to house them. There is a Rusyn saying that a barn without a spider is an unfortunate setting," Righetti said. Jumba then displayed an Easter basket which was raffled off at the meeting.

At the conclusion of their talk, Jumba and Righetti showed a video, produced by Slovak television, which featured Easter customs as practiced in Jakubjany village in Spiš county, Slovakia. Jumba and Righetti occasionally offered English commentary to the Slovak-language video.

Msgr. Russell Duker gave the formal blessing of the Easter dinner that followed. Good conversation and fellowship was had by all. Dave Felix took the occasion to note to inform us that on the occasion of its second anniversary, the CRS now has approximately 500 members. "What is especially significant about this," Felix said, "...is that the organization has broadened its Pennsylvania base to include members from all over the country. A lot of our members are joining because of our presence on the Internet," he continued, referring to the CRS's presence on the global computer network.

Gratitude goes to those who worked behind the scenes to make the meeting and Easter dinner a success: Mary Ann Sivak; George and Helen Lemak; Christina Duranko; and Sharon Chernick.

Susyn Mihalasky

Passaic Branch #5-16

1996 Schedule of Events

July 21 Annual Picnic, 1:00 PM \$15.

October 20 Fall Banquet, 2:00 PM \$15.

Birthday Meetings

June 9 "

September 15 "

December 8 "

All functions are held at the Lodge, corner of Ann Street and Lanza Avenue, Garfield, NJ.

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Eva Durkot, in memory of my dear friend, (kryanka), Olga Yedinak	\$100.
Helen Lesko, in memory of my dear friend, Olga Yedinak	50.
M/M Paul Madzik	30.
Helen Labash, in memory of my dear friend, Olga Yedinak	10.
Total	\$190.



Obituary

Olga Yedinak

Olga Yedinak, a homemaker and a longtime Yonkers resident, died Wednesday, May 15, at her home. She was 87 years old.

Mrs. Yedinak was born on July 28, 1908, to John and Mary Pruch Obuch in Galicia, which is now part of Poland. She attended school in Europe. She had lived in Yonkers since April, 1929.

Mrs. Yedinak was a weaver at the former Alexander Smith and Sons Carpet Co. factory for many years.

On Nov. 4, 1930, she and Peter Yedinak were married at the Holy Trinity Russian Orthodox Church in Yonkers. Mrs. Yedinak remained a parishioner of that church for 66 years. She also was a member of its Ladies Guild for many years.

Mrs. Yedinak was active in the Lemko Assoc. of the United States. She was a past president of the organization and a performer in its plays and the film "Lemko Wedding."

Survivors include three sons, Paul of Dobbs Ferry, Alexander of Ossining and Stephen of Somers; a daughter, Nadine Rucinski of Cortlandt Manor; 11 grandchildren; and four great grandchildren.

Her husband died in 1962. A sister, Anna Harasimo, as well as other sisters in Europe, and a brother, Sam Obuch, also died earlier.

Vechnaya Pamyat

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Notice

Pilgrimage Tour '96 is being planned for mid-September to Slovakia, Ukraine and Poland. Focus is on the Carpathian area. For info write: P.O. Box 9, Hunlock Creek, PA 18621 or call (717) 256-7232. Orthodox Herald

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.