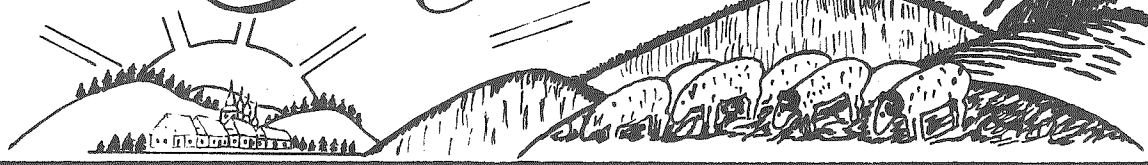


# Carpatho-Rus'

## Karpatska Rus'



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

NO. 8 CARPATHO-RUS, YONKERS, N.Y. APRIL 11, 1997 VOL. LXX

### CHRIST IS RISEN



*O Lord and King, as a mortal man, You lay in the tomb with Your body, as God, You rose on the third day, raising Adam from corruption and destroying death. You are the Passover of Incorruption and the Salvation of the World.*

#### THE HOLY SYNOD of the ORTHODOX CHURCH IN AMERICA

##### PASCHA

To the Venerable Hierarchs, Clergy and Faithful of the Orthodox Church in America

Dearly Beloved in Christ:

We are struck by the exuberant words of the paschal homily of St. John Chrysostom -- by the all-embracing generosity with which he, on behalf of Christ, invites all to partake of the Paschal Joy. For surely, even as all have failed -- some more, others less -- St. John echos the glorious gift we have been given in the feast of Pascha: **"And of His fullness we have all received, and grace for grace" (JN 1:16).**

Each of us is invited to partake of the fullness of this joy and enter into the feast of the Resurrection. Let us therefore receive the words of **grace shining forth: from the lips of the Golden-Mouthed like a "beacon enlightening the universe" and "with rejoicing enter into the joy of our Lord, -- for Christ is risen!"**

This entrance begins with the baptism with which we have been baptized and from which we drink -- proclaiming Christ's death from which we drink -- proclaiming Christ's resurrection. As we entered into the holy passion of Christ, we sang on Palm Sunday, **"When we were buried with you in baptism, O Christ God, we were made worthy of eternal life by your Resurrection."** And through the darkness

of this world we each came forward with our candles to take light from the paschal light of the risen Christ. Making our procession together into Church again and again, we joyously discover that: **"As giving life, as more splendid than paradise, and more radiant than any royal chamber, your tomb O Christ, is the fountain of our Resurrection!"**

Then tasting of the fountain of immortality, we sing our festal shout to the God who has given us light: **"O Christ! Great and most Holy Pascha! O Wisdom, Word, and Power of God! Grant that we may more perfectly partake of you in the never-ending day of your Kingdom!"**

What we have received in this sacred pascha is not ritual, but life! Then let us, as followers of the risen Christ, walk always, not as children of darkness, but as children of the light and children of the day. Let us witness to this light which overcomes the darkness of sin and death. Even as we share the joys and blessings of the paschal night that fills all things with light, let us be a joy and blessing to one another, bearing lights, lighting the way for others. Having taken light from the Light that is never overtaken by darkness, **"let your light so shine before men, that they may see your good works, and glorify your Father Who is in Heaven" (MT 5:16).**

**CHRIST IS RISEN! INDEED HE IS RISEN!**

With love in Christ,

Metropolitan THEODOSIUS  
and Members of the Holy Synod

*With diverse nations at present (as well as in the past millenium) controlling parts of old Galicia (Lemkovina), coupled with religious differences, Lemkos have been divided with each nation or religion wanting, of course, to assimilate Lemkos. The few of us here at our newspaper often marvel at our popularity, everyone wants us!! Prof. Paul J. Best, Political Science Dept. of Southern Connecticut State University and a member of Lemko Assoc., has written an analysis of a recent book on our people. This is the third installment continued from Issue #7.*

*[Prof. Best welcomes comments. Write to either this newspaper or his university]*

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**Beyond the Western border - "Ukrainians" from the Lemko Region in Post World War II Poland: A Review of Ewa Michna, Lemkowie Grupa Etniczna czy Narod? (the Lemkos: An Ethnic Group or a Nation?)<sup>1</sup>**

Thus, as far as Lemkos are concerned, in the 1990's the situation is this:

1. Many of Lemko descent are assimilated to the overarching Polish culture.
2. Many Lemkos who are self-identified Ukrainians adhere to the revived Ukrainian Greek Catholic Church and, if politically and socially active, to the newly independent Union of Ukrainians in Poland and/or Ukrainian-Lemko organizations.
3. Some Lemkos, not identifying themselves as Ukrainian, frequent the Orthodox Church if religious, and, if political and socially active, belong to one or another Rusyn oriented Lemko organizations.

The term, Rusyn, as just used here refers to the old nineteenth and early twentieth century pro-Russian orientation resurrected as a independence movement of East Slavs from the Carpathian region of old Austria--Hungary. This movement sees the Carpatho-Rusyn slavs as a fourth East Slavic people and the Lemkos of Poland as one element of that nation. Without delving into the details of this argument let us finally look at Ewa Michna's book The Lemkos: An Ethnic Group or a Nation?

This book is really a 140 page essay since, while it has an extensive bibliography, the text is not supported by footnotes. The publication of the book is identified as having been supported by a grant from the Polonia Institute of the Jagiellonian University and two well known and respected Polish sociologists, professors Andrzej Kwilecki and Zdzislaw Mach are identified as the pre-publication reviewers. The publisher, "Nomos" by name, indicates that the essay is part of a "Religiologica Juventa" (Young Religious--Logic [?]) series. While the author does not clearly identify why she did the research she did, that is, whether the essay in question is part of a masters or doctoral dissertation, she is identified as some one who "finished sociology at the Jagiellonian University"

Continued on Page 2, Column 1

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presumably she thus has at least a Masters degree. Otherwise the back cover indicated that Ms. Michna works in the Polonia Institute and studies nationality and ethnic problems and does research on national minorities.

This book under review here deals with the post-1989 situation in Poland as it specifically touches the Lemko group which numbered around 150,000 in 1947, but is of an unknown quantity today.

The structure of the book is as follows: after a short introduction the author proceeds, in chapter one, to a necessary discussion of the question of ethnicity and national identity [about which there is today an enormous literature]. Weaving a general discussion in with the specifics of the Lemko situation Ms. Michna indicates in detail how the general applies to this small people. The next chapter deals with the historical roots of the Lemko question and especially of the role of the Greek-Catholic Church [which didn't really become "Ukrainian" until the 1920s in the Lemko region] in the development of national identity. She mentions little about the Orthodox Church (see p. 59).

Chapter 4 goes on to deal about the interrelationship between religion and national identity. The fourth chapter (pp. 105-133) also contains the only really new information where the author deals with the current two track identification among Lemkos. Certainly, Lemkos know they are Lemkos, but such a small people of necessity would seek a larger support group for itself. Thus, some Lemkos see themselves as Lemko-Ukrainian while others as Lemko-Rusyns. Very, very few stop at a Lemko identity alone. After details about the machinations within the pre-1989 Ukrainskie Towarzystwo Spoeczno-Kulturalne (UTSK) (Ukrainian Social and Cultural Society) in regard to establishment of a separate Lemko society, she moves to the post-1989 situation where such organizations were formed. The Stowarzyszenie Lemko Association, a non-Ukrainian organization, was formed in April 1989. In February 1990, Ukrainian Lemkos set up a Zjednoczenie Lemkow (Union of Lemkos). A few other smaller groups were also established. How the group works with other Ukrainian organizations and, how the other with the international Rusyn movement, is given some attention.

As the present writer can attest, the Lemko problem is not resolved and is not resolvable in the near time. The author of the book under review reached the same conclusion. There is no doubt that non-assimilated Lemkos are split into two opposing camps; the Ukrainian one and the Rusyn one. This is not to say that individuals do not switch sides, but in general, the sides are solidified.

The present writer must add that this is the same situation for Lemkos in North America. A few of the old pro-Russian types yet hang on while the rest of self-identified Lemkos either are part of some branch of the Orthodox Church or the Byzantine Catholic Church (a church which does not stem from the Lemko Region in Poland and which is another issue, for which there is no space here) or the Ukrainian Greek Catholic Church. For example, there exists the Lemko-Soyuz which still celebrates Thalerhof Day in August, with prayers for the deceased of that WW I Austro-Hungarian internment camp, and the Organization for the Defense of Lemkivshchyna as part of the Shevchenko Scientific Society in New York City.

To sum up, one part of East Slavic people living in Poland, the Lemko, is divided in two. One section has a Ukrainian orientation, while the other is Rusyn. The book under review gives a good 140 page summary of the issue with new information in the last chapter. The bibliography is an excellent compilation of Polish language sources on the Lemko question.

The book is not tendentious nor does it represent an official "Polish" point of view although the heavy dependence on Polish sources of necessity, tilts in one direction. This essay of Ms.

Michna can be recommended to both the specialist and generalists who reads Polish and is interested in nationality issues.

Prof. Paul J. Best

## NOTICE

### Traditional Easter Fare

We are pleased to offer you 13 pages of Easter recipes plus a Bonus page featuring 3 red beet recipes. The recipes included are:

Stuffed marinated glazed ham; Studeninetz [jellied meat], Beets with horseradish, Salchison, Spare ribs with nachynka, Kyshka [buckwheat sausage], Easter babka, Baked Cottage cheese, Easter macaroni casserole, Cheese cake, Honey chiffon cake, Filbert and apple torte, crumb cake, Easter paska, Easter doves, Paska without eggs and Rohalki.

The bonus page includes: spring beets, garden fresh borsch, [beet soup].

This collection of favorite Easter recipes is even more expansive than our Christmas Holy Supper collection which you responded to so well. A ne photocopy machine insures better print quality and readability.

To order the Easter recipe collection for yourself, or as a gift for a loved one, please mail \$10. and a self addressed and stamped business size envelope to:

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

All proceeds are divided and shared equally by the John K. Adamiak Lodges 1-6 & 80 of the Lemko Assoc. and this newspaper -- your newspaper: Karpatska Rus. NO expenses are deducted. All your money goes to support the Lemko Assoc. and Karpatska Rus.

Best wishes and a Happy Easter,  
Larry Buranich Garrahan, Pres.  
Adamiak Lodges

## CARPATHO--RUS

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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 Twenty sixth installment of the story from Moscow News.*

### The Crash and Rise of an Empire

A Colloquial Chronicle, Russia, 1985-. Part 26

#### The 1890s - 1960s - 1980s

Leafing through the pages of Russian history in the last couple of centuries, one gets a distinct impression that it all revolved around the writhings of three elemental forces grappling with each other in a sort of love-hate relationship: the People--the Intelligentsia--the "Power." The quotes around the word "power" need some explaining. The Russian word *vlast* is a sort of amalgam of the abstract and the concrete meanings, denoting the class of people possessing power, rather than some insubstantial attribute. When Russians say *vlast*, they mostly mean the powers-that-be. Similarly, instead of saying "X has power," they put it bluntly: "X is power."

Curiously, it's not the "power" that played the most fatal role in the last one hundred years of this country's history but the second element of the triad, the eternally suspect intelligentsia, the maverick secretly and often openly despised by the other two elements. Painted crudely, the picture was something like this.

About a hundred years ago, the prevalent mood among the kind-hearted intelligentsia was one of guilt before the people suffering terrible exploitation at the hands of the power (in the Russian sense). So the intelligentsia went to work and, in the words of Lenin, introduced Marxist thought into the (presumably senseless) working people's rebellious movement. Result: the old, Czarist power was overthrown and destroyed, the people (some say the worst elements of the people) became the power, and having gained this enviable position, the people/power very painstakingly liquidated, in a highly revolting, physical sense, the very intelligentsia that had initiated the change-over. Sure, there was also much liquidation of liquidators and of vast sections of the people (like peasants) which simply happened to stand in the way of the historical juggernaut, but the basic pattern of events, which can be documented with thousands of case histories of all sorts of prominent figures (like Maxim Gorky), was precisely that.

So far, so good. In order to survive in a hostile environment, though, and just to function, the state of the people had to have engineers, teachers, doctors, scientists and the like. The triad described above proved to be self-reproductive, and soon what came to be known as the "Soviet intelligentsia" was in place. It was a product far inferior to the old-time, bona-fide article, but it still managed to develop the A-bomb, the H-bomb, the neutron bomb and whatever else was deemed necessary by the people/power--which by now had become simply the power. Unfortunately for the latter, the new intelligentsia, though lacking the moral high tone of the ancient regime class, inherited, in a totally inexplicable way (through the "Russian soul," perhaps) the same old attitudes: guilt before the people, desire to atone for their own sins (mostly of servility to the rulers), and a consequent, latent and open, opposition to the power.

All these surfaced in the late 1950s and the 1960s. The situation now differed from the 1890s, of course, in that there were no people's rebellions nor any ideas about staging rebellions or revolutions -- which could end in quick, wholesale slaughter. So the intelligentsia went for the next best thing: reform: Stalin-type socialism (which, that at all) was to be transformed into socialism with a human face."

This brand of thinking did not come to much in Russia itself, except for vague hopes and  
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writings, but it culminated in the "Prague Spring" of 1968. Sadly, there it ended -- not just in Czechoslovakia but throughout the whole super-empire called the "socialist camp." Re-Stalinization set in under Brezhnev, a sort of atavistic regression in which the power the people supreme, fattening at the expense of both the people and the intelligentsia.

So the intelligentsia plunged into the three D's: drink, dissidence and death, including a minor form of death known as emigration. There was also a fourth D process going on without interruption--nocturnal kitchen debate, mentioned several times before in this "Chronicle." It was this process that probably did more than anything else to prepare the ground for the inevitable change. It was inevitable because regressive stagnation, above all economic stagnation, could end in nothing but total collapse; something had to be done just to survive, and when the time for change came, the debaters, the people of the 1960s, moved into the public arena en masse.

Most importantly, they did not appear on that arena armed merely with vague intentions to do good. Those kitchen debates had borne fruit -- they had laid the conceptual groundwork for the coming change. It was the same old socialism-with-a-human-face idea, only now they knew when that face had turned inhuman: It was when Lenin, the good guy of the revolution, died, vacating the top seat for the villain, Stalin, who may even have had a hand in the death of his predecessor. In terms of our triad, the event signified the ousting or destruction of an *intelligent* by someone who was lust for power, and power itself, personified. Now the time came for the intelligentsia's sweet revenge.

In January 1987, Moscow News published openly a letter of Lenin's that had come to be known as his "Testament." In it, Lenin have an assessment of the characters of all the prominent leaders of the Bolshevik revolution; none of them came up to Lenin's high standards, but he was particularly scathing about Stalin. The letter was suppressed after Lenin's death, surfaced briefly during The Thaw of the late 1950's, was suppressed again -- and was now trotted out to support the ideological platform of the "1960s people."

Around that time, Mikhail Shatrov wrote a play called "The Peace of Brest-Litovsk," in which the whole set-up in the Bolshevik Party after the revolution was dramatized. For the first time in the Soviet theater, Stalin was presented as evil incarnate, while other leaders, vaguely heard of since Stalin's times as "enemies of the people" -- Bukharin, Rykov, Trotsky -- were shown in the flesh. Another taboo had been broken: It suddenly turned out that they were not devils in human shape but rather likeable *intelligent*, doomed to fall prey to that power-greedy monster Stalin.

The hardest blow to the Stalin myth, though, was delivered by Anatoly Rybakov's "Children of the Arbat." A rather ordinary potboiler, the novel was acclaimed as the book of the century, on a par with "The Gulag Archipelago," simply because it portrayed, in a rather lively narrative, the fear-ridden lives of ordinary people and the fiends in power during the dark night of the 1930s. Watching Rybakov nearly knocked off his feet by a stampede of journalists and literati at a publishers' banquet at the National, I remarked to an American Camus specialist that I gave the novel 15 years of popularity, but that was tops. My estimate has proved about 10 years too generous.

It is easy to gloat about one's farsightedness in retrospect, though. To be fair, I should also concede that I had read Rybakov and everything else as avidly as the whole world -- my world, at any rate. That was the heyday of the people of the 1960s -- and, after all, I was one of them, wasn't I.

Sergei ROY--Moscow News

## IN APPRECIATION

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

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## 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.

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## NOTICE

Passaic Branch 5--16; Lemko Assoc.

## 1997 Schedule of Events

July 20	Annual Picnic, 1 PM	\$15.
October 19	Fall Banquet, 2 PM	\$15.

## Birthday Meetings

June 8	2 PM
September 14	2 PM
December 7	2 PM

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

## THE COOKING CORNER

## Easter Pashka (bread)

2 cakes	Yeast or 2 packages of yeast dissolved in 2 cups of lukewarm milk.
3 cups	Flour
5	Egg yolks beaten well
1 cup	Sugar
1/2 cup	Melted butter
1 cup	Raisins
1 tbs.	Vanilla
5 to 6 cups	Sifted flour

Dissolve the yeast in lukewarm milk in a large bowl. Add 3 cups flour and cover with a towel. Let stand in a warm place. The following morning beat the egg yolks well. Mix in the sugar, butter, raisins and vanilla. Add this to the yeast mixture with enough of the remaining flour to make a light dough. Let it rise in a warm place until the dough has doubled in size (about 2 hours). Turn out onto a floured board and knead using enough flour to make a medium firm dough. Cut into 2 loaves and knead until smooth. Place in well greased loaf pans and let rise again until double in bulk (about 1 1/2 hours). Bake in a 400 degree oven for about 10 minutes, reduce the heat to 350 degrees and bake for 1 hour or until golden brown. Remove from the pans and let cool. An aside -- dried fruits and nuts can be added to the dough mixture if desired.

## Tarter Sauce for Easter

10-12	Hard boiled eggs (separated)
2 tsp.	Dry mustard
1 tbs.	Salad oil
1	Lemon (juice)
3/4 cup	Boiled water
2-3 tsp.	Sugar
	Salt to taste
2 tsp.	Horseradish

Mash egg yolks in a bowl. Mix in salad oil and mustard. Dilute juice of lemon with water, add sugar and salt to taste and blend into egg yolks. Add the horseradish and blend well. Chop egg whites fine and add to the egg yolks. Taste to suit for sugar, salt and horseradish content. If the mixture is too thick dilute with boiled water. The taste should be slightly sweet and tart. Serve with ham and kolbasi.

## NOTICE

To all Lemko Lodges in New Jersey, Connecticut and New York:

Please elect delegates to the First District Conference which will be held on May 18, 1997, at 2:00 P.M. at the Masonic Hall, corner of Lanza Avenue & Ann Street, Garfield, New Jersey. There are many important matters on the program for discussion. We encourage delegates to bring ideas as to how our Association can raise revenues, recruit new members and spur activities in the Lodges.

First District Committee