

Carpatho-Rus'

Karpatska Rus'



NO.12 CARPATHO-RUS, ALLENTOWN, N.J., JUNE 28, 2002 VOL. LXXV

Continued from Issue #11, 2002

Translated below is a recent interview with an elderly Lemko woman currently living in Ukraine.

A Talk with Helen Dzebiak

And how did they make the yarn?

Linen yarn was made from flax, and coarse yarn came from hemp. Flax had to be weeded several times to get rid of grass, because that could kill a lot of the flax. Flax was gathered twice; they thinned it out once in the summer before it was ripe and then took in the rest in late summer or fall. The flax stalks would then be spread out right on the stubble or some place where the grass was low and they would be dried for about two weeks. When they were dry the stems were stripped and the fibers combed.

The flax that was gathered later was also spread out to dry and then bunched into shocks. When it was dry it would be flailed to get out the seed. This flax would then be soaked in water for about two weeks, to rot the woody part of the stems. It was dried again and then worked just like the early flax.

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Continued from Issue #11, 2002

This continuing village story is the eleventh installment in KR.

Nasha Hromada (Our Community)

(History of villages Yasiunka, Kriwa and Banitsa)

For this harvest work, our people went to a place called Geretelik in Hungary. This situation lasted only until 1914, when the war messed up everything.

These harvesters would mow and gather the grain, and help in the threshing. One man would mow while another gathered the cut grain and tied it into bundles. In the evening, the two of them would put the bundles up into sheaves. This was hard, exhausting work, but four meters of grain made for good bread and pirogi in the winter.

When Poland took over, all this ceased and people had to search for other means. The harvest in Hungary became just memories, which I heard from some of our older residents such as Ivan Gratson, Il'ko Kowochka, and Mikhail Haitko.

Emigration

As I have already mentioned, during the time of Austria-Hungary some of our people had to go out in the wide world to earn a living. Not everybody could stay home, because families were large and getting larger, while only one or two members could marry into a homestead, and even that had already been quartered and quartered again. The rest had to go to foreign countries. Most of them went to Hungary, where they would hire out to some noble for a while and later buy a piece of land and establish their own little corner. Others went as far as Yugoslavia, where many are still living today and are hanging on to their language and their culture. Even a hundred years ago, a few of the boldest ones went as far as North and South America, and later even to Australia.

Emigration to the USA and Canada

In the case of Yasiunka, as well as all the other villages of Gorlice County, a great many people left to go abroad. A few or several members departed from every family. The first one to leave our village for America (U.S.), more than a hundred years ago, was Filiak (I don't know his first name). Then there were Petro Koban (his journey to America took three months because his ship got lost, and he almost died from starvation), Hrits Pelesh, Ampol Haitko, and others. I can't list them all, because to tell the truth, I have forgotten the names, but there were many of them.

Later on, after those pioneers had shown the way and had told about their life in America, one son or daughter would stay on the homestead while the rest of the young and healthy boys and girls went over to America. Most of these were very young, some only 14 - 16 years old (my parents were in this age bracket when they left - father in 1902 and mother in 1901). Some went out just to earn some money, and then they would come back. But the majority left for good and stayed there in America, to merge into the American melting pot.

Before World War I, emigration was very easy; you needed only to have money for the passage, and any healthy person could easily get the rest of the necessary documents. During the interwar years, under restoration Poland, it became harder and harder, and was finally closed off entirely. Nowadays it is still very hard to get permission to go to the U.S. or Canada.

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READERS-REMINDER-TALERHOF DAY

* * * * *

By August 11, 1914 the major industrial powers were embroiled in the First World War, a war that eventually killed 10 million people. With the commencement of war the Austrian military immediately imprisoned thousands of our Carpatho-Russian people, although they were Austria-Hungarian citizens, in concentration camps, the most infamous of which was TALERHOF in the Vienna area. In these camps thousands were killed, or died of starvation and disease, due to the inhumane conditions. - A tragic irony of this calamity - at the same time, many of the young men from Galicia, including relatives of those imprisoned, were drafted to serve as soldiers to fight and die on the Italian Front for the Emperor. To honor their memory:

MEMORIAL SERVICES will be held at:

SS PETER & PAUL RUSSIAN ORTHODOX CHURCH
The corner of THIRD & MONROE STREETS
PASSAIC, NEW JERSEY

DIVINE LITURGY will be offered on August 4, 2002 beginning at 8:30 AM by REV. FATHER LAWRENCE BACIK. We urge all those interested in our people, heritage and culture - please attend. After the services, at the adjacent Cultural Center, soup and sandwiches will be served. Donations will be appreciated and accepted.

Continued from Page 1, Column 1

Who Were the People that Left Our Village

In that period of over a hundred years, a great many people left Yasiunka for America (U.S.), Canada, and many other countries, but I can remember, and learned from other people only a few.

In the U.S., I know of Fetsiuta (the entire family emigrated), Anna Pidberezniak (married to a Tuz and now living in Skeriko [sic] N.Y.), Mitro Pats, Osif Pats, Maria Pats and Teklya Pats (Bren'o), Wasenko, Shopa (one), F. Gratson (Kobanka's brother, he lived in Cohoes, N.Y. and I saw him in 1961), Andrey Pidberezniak (Cohoes M.Y.), Nasta and Teklya Driyowski and their brother, a Khowochka girl, Chamowetski (family), Zorilo girls, Mitro Koban, Ivan Khowochka (Il'ko's son, living somewhere in New Jersey), three sisters of Demko Onushchak, Kokhan (family), Fetsko Doklya Sr., Mitro Doklya, Ivan Doklya, Fetsko Doklya Jr., (Lukach, Maria, and Julia Doklya were in America but returned), Hrushchanik girls, Maria Perun, Anna Perun (Cohoes, N.Y.), Ivan Perun (New Mexico), the entire Filiak family, Ewka Zorilo (from Bartowom, Brooklyn, N.Y.) And Mikhail Zorilo (Petro's brother), Mitro Zorilo (Watervliet, N.Y.), Ivan and Nasta Bybel (spouses), Ivan Pelesh, Anna Pelesh, Ul'ka Pelesh, Stefan and Maria Pelesh (spouses), a few other members of this family emigrated before 1914, but I don't know their names, Wasil Marchak, two daughters of Wasil Haitko, Ul'ka Haitko and her aunt (Ul'ka's parents were in America but returned), two Khowochka girls, K. Haitko, Pelesh (two girls), Anna Wasenko, Mitro Khowochka's two brothers and two daughters, one of Ageta Wasilko's children, a son and daughter of Milka Pats, a Pelesh girl from Rostok, Mikhail and Ewka Dziopa, Petro and Anna Dziopa (family), two daughters of Ivan Pats, Ivan Bybel (family), three sons of Petro Zorilo, one of Hrits Zorilo's sons, two Kopchas, Antokha Kitsey and her sister, Ivan Kitsey's son, a son and daughter of Onufri Haitko, two daughters of Paraska Pats, two Pelesh girls, Andrey, Ewka, Ul'ka, Mikhail, and Paraska (family) Shweda, two of Hrits Haitko's daughters, three sons and two daughters of Ampol Haitko, a son of Wasil Felenchak, H. Gyba, three sons and two daughters of Petro Gyba, Mitro Pregon, Ivan Dolina's son, Anna Romanchak Wasulia, Nasta Markowich Driyowski, three Wasil'ko girls, and a brother of Yurko Zorilo. I have listed these people in the order that they lived from the lower end of the village. I know there were others, but I could not learn their names.

In addition to those above, all of whom stayed in America, there were many who went over to earn some money and returned in a few years. Among them were Osif Zorilo, Petro Pats, Lukach and Julia Doklya, Mitro and Teklya Pelesh, Mikhail and Maria Haitko, Stefan Dziopa, Rozalia Kopcha and others.

Emigration to Canada

Many of our people went to Canada also, but I know only a few of them. Fetsko Shopa, Mil'ka Khowochka, Stefan Onushchak, Stefan Bybel, Ivan Khowochka, Fetsko Khowochka, Stefan Kitsey, and others.

* * *

Mitro Dziopa went to England; Andrei Zorilo with his family and Hrits Pelesh went to France, Stefan and Maria Zorilo went to Australia. Several people went to Argentina and Brazil; a Zorilo (Yurko Zorilo's father), a

Pidberezniak, and a few others. Many also went to Yugoslavia and Hungary, but that was sometime near the beginning of the 19th century, so I remember only one name from stories I heard – a Zhuraw (he lived at the place that Stefan Haitko took over) who sold his quarter of land for a crust of bread and went somewhere in Hungary. My grandfather's older brother also went somewhere in Hungary or maybe Yugoslavia.

It is clear from this that a large number of people left our village to go to foreign lands to earn a living and never returned. Only a few went to earn some money and then came back, to improve their homestead and raise their standard of living.

Forgive me, dear countrymen and countrywomen, if I have left out someone, for that is highly possible. I have learned of you only from my own memory and from what I heard from many of our people. It would be nice if we emigrants from the three villages that I have told about so far and will write more a little farther on would create a committee like, for example, the residents of Hanchowa and Tylawa have done. Then we could get together at least once a year for feasting and talking, so that we could continue our ties into the future. Without such ties we will disappear without a trace in the next one hundred years. Think about this! It is not too late yet!

On the whole, our emigrants live quite well now, but they have always said and still say that the beginnings were hard for all of them. Their children, their grandchildren, and their great-grandchildren have been graduated from schools, not just secondary schools but even universities, and now hold high positions, make good money, and lead comfortable lives. But it is a shame that they are gradually losing touch with the land of their forefathers – the village of Yasiunka in Lemkovina – with our language, our culture, and our traditions. There is only one thing that they have not yet forsaken, and that is the church. They continue to belong to whatever church their parents went to, unless they married people of some other nationality and religion. Some belong to the Orthodox Church, others to the Greek Catholic, and only those who got involved with other nationalities go to different churches, of which there are a great many in America.

The History of Our Church

As obscure as is the origin of our village, so too we know very little about the beginnings of our church. We know that the Lemkos adopted the Christian faith long before the Poles or Kievan Rus', but we can't pin this down to a specific date because it didn't happen in one day but went on for many years. We can, however, firmly assert that our forefathers were under the influence of Christianity during the eighth and ninth centuries, and it was in this period that they received the word of Christ through missionaries from Byzantium. The most renowned of these missionaries, and the most important for all Slavs, were Cyril and Methodius, who not only spread Christianity among our ancestors but also introduced a churchly script so that the Slavs could also enjoy this great achievement of humanity. Not only did our ancestors get religion from tis, but the Christianity they received from Greece also brought with it an advanced culture and science, because the Greece of that time (Byzantium) was a beacon for the whole world.

Christianity was at first not as rigid as it became later, but there was something so attractive about it that all our ancestors adopted it, although some of the customs of pagan times have lasted to this very day. They built their churches in the Byzantine

style, but only wooden ones so they did not last to our times. Even if some churches do still exist as memorials, they do not date back to the early days of Christianity but to the 15th, 16th, 17th, and later centuries.

Schools were established along with the churches, and as a result of this many learned and clerical people grew up in our ranks and later found places in the princely courts of Kiev and Galicia when Kievan Rus' and the principality of Galicia-Volhynia were in existence.

The official date for the adoption of Christianity in Lemkovina is 863 A.D. That's when Cyril and Methodius came to bring Christianity to the Slavs, and that's when our forefathers began practicing this religion. Prior to that they were pagans and believed in all kinds of petty gods, including the god Perun.

A tragic event in our history was the establishment of the Uniate church in 1595, for that divided our people into two factions – Orthodox and Uniate. Then in 1692, Orthodoxy was wiped out entirely. However, many people retained their love for this faith, and in the period 1920–1939 they went back to it. This brought on much quarreling over the church, church property, etc. Often it was brother against brother, and father against son for changing faith. All of this was due to priests sent to our villages who, instead of propounding the Word of God, declaimed words of hypocrisy and hatred. The consequences of this are still evident today. For what is it that divides our people today? Again it is religion, and we can see evidence of this here in America, in Poland and Czechoslovakia (Priasheshchina), and elsewhere.

I can't say much about our own church, because in the old days Yasiunka, Kriwa, Banitsia, and Wolowets were all part of one parish. It is just recently that this parish was divided and another church was constructed. This church was built in Kriwa, because one of the residents there gave his farm for a parish site, and Demchar gave a plot of land for the church and school. I will just present a few facts about our parish that I received from W. Lesniak in Akron, Ohio, and which he found in a 1936 Schematism [diocese directory]. Aside from these few items, I have not been able to find anything, so for the time being we'll have to do with this. Following are these data.

* * *

Yasiunka, Gorlice County, belonged to the Kriwa parish, where there was a wooden church of Saints Kosma and Damian, built in 1924.

There was also a wooden church in the village of Wolowets, but this one was built in 1880 and was renovated in 1907. It was located about five kilometers from Kriwa, with Yasiunka and Banitsia each about two kilometers farther.

In 1936, the number of people was: Greek Catholics – 205-31-272-1556, Roman Catholics – 8, Orthodox – 0-665-100-0.

At that time the priests were Wolodimir Haidukewich for the Greek Catholics and Stanislaw Horowich from Senkowa for the Roman Catholics. The patron was Countess Maria Sobanska in Zagozhany.

There were one-room schools in Kriwa and Wolowets, with one teacher each.

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There was a parish reading room, a Heart of Jesus Brotherhood, and a Zgoda Cooperative that was under the Cooperative Union in Warsaw.

The county offices, court, telephone, and elders were in Gorlice, 26 kilometers away. The post office was in Neznayowa, 6 kilometers away. The nearest Greek Catholic church was in Bortne, 7 kilometers away.

At one time, Kriwa, Wolowets, and Neznayowa were independent parishes. When a parish registry was set up in Wolowets in 1776, the local priest, Fr. Ilya Shchawinski, signed himself as "parochus loci". Then when a registry was set up in Kriwa in 1784, Fr. Andrei Krinitski signed as "parochus Krywiensis". At that time, Fr. Ioan Wendzilowich was signing the book in Neznayowa.

Around 1812, Neznayowa was attached to Charne, and about 1819 Wolowets was attached to Kriwa. From the beginning, the parish priest for both Kriwa and Wolowets was Fr. Andrei Krinitski, although for a long time he signed as Wolowets administrator. In 1825, Fr. Ivan Liakhowski became parish priest with his seat in Wolowets.

The Kriwans (author's note: including Yasiunkans and Banitsians) wanted to have their own parish, and in 1901 when there was talk of constructing some parish buildings in Wolowets an argument arose as to where the priest should live. Several appeals were made to various authorities, a request was sent to the ministry in Vienna to designate Kriwa as the permanent residence of the parish priest. Nothing came of these efforts, however. Then in 1927-28, Wolowets converted to Orthodoxy, and so in 1933 Kriwa got permission from the bishop in Peremysl to construct its own parish house as the priest's permanent residence (author's note: the priest did live there until our 1947 expulsion under Operation Visla, now the Poles have a school in the parish house). Registries have been kept for Kriwa since 1784 and for Wolowets since 1776."

* * *

It is hard to find any good historical data about our church, for nobody wrote down anything. All the information we have comes from the memories of older people. Most of their stories are about the same, although they don't always agree on dates. We can't find any precise dates, so we will have to be satisfied with what I have presented above and what I present below. The latter, however, will be only approximate dates and facts that were told by Mikhail Haitko (an over 80-year old Yasiunkan who returned with his son in 1969 to the village of Zhdynia, just over the mountain from Yasiunka). This was written down by his son Ivan Haitko, and it is more or less the story of our church.

* * *

"As concerns our church in Kriwa, it was very unlucky. It was burned down three times, the first some time in the 19th century, and the second in 1895. Between 1895 and 1907, our Yasiunkans, Kriwans, and Banitsians constructed a new church and school, which was burned for the third time in 1915 by the Magyars, who suspected that Russian soldiers were hiding there.

After the second fire, a temporary chapel was built. There was a great quarrel over this chapel later on, because when a

new church was built in Kriwa some Yasiunkans took the chapel to Yasiunka and set it up in the yard by lakim Wasenko's place (Mitro Pelesh had lived there before). This happened some time around 1907. The leaders in this prank were Hrits Romanchak, Yurko Shweda, Anton Zorilo, Andrei Pelesh, Mitro Pelesh, and some others. They wanted to have this little chapel consecrated in the Orthodox faith, but the Austrians and the Greek Catholic authorities would not allow that. The Austrians later sent all the fellows listed above to Talerhof. Anton Zorilo, Mitro Pelesh, Petro Pelesh, and Andrei Pelesh died there. The others came back but with their health ruined. They were betrayed by the Jew Khaim. That chapel was taken back to Kriwa later, about 1917

After the war, that is, from 1920 to 1924, the Yasiunkans, Kriwans, and Banitsians got together and built a new church. This one is still standing today, but the Poles it over after the forced eviction [Operation Visla] in 1947. They worship there, with a Polish priest from Gladyshev. The Poles don't care much for our church, because it is not one of their's and the roof leaks. So we can't tell how long it will last, if the Poles don't let our people come back.

We can't say what the story of our church will be from now on, but we have hopes that the truth will overcome falsehood and injustice and we will again be able to say our prayers there. We and our forefathers worshiped there, we were baptized there, many of us were married there, and many were committed there to their eternal rest.

As best I can remember from my own knowledge and what I heard from others, the priests in Kriwa and Wolowets were Ilya Shchawinski, Andrei Krinitski, Ivan Liakhowski, and then his son whose name I don't know, Poloshenowich, Shkwarok, and Andrei Bardakhowski. Wolowets and Banitsia converted to Orthodoxy during Bardakhowski's time, because he was a hot Ukrainian nationalist and was also merciless with our people, extorting everything he could from them. It was so bad that a poor parishioner couldn't even get married there, "nor be born, nor die". He would demand \$20. for his services, and sometimes even more. There were cases when he took the last cow and whatever else he could from orphans whose parents had died. Some people buried their loved ones without a priest. The parishioners finally drove him out. Then came Wolodimir Haidukewich, some time about 1928, and he stayed in Kriwa until 1947. Fr. Haidukewich was exiled to the west, like all his parishioners, and settled in the city of Szprotawa where he is still living. In Szprotawa he became a Polish practitioner, but he would occasionally conduct services for our people in Legnica and Hromadtsa, mostly on Easter and Christmas."

Ivan Haitko

Theodore Doklya

Translated by Dimitri Gallik
To be Continued

Cooking Corner

Apple Charlotte with Egg Sauce
[Gogol-mogul]

- For Charlotte:
- 16 Butter for greasing dish
 - bread slices, 4 by 4 by 1/4 inch.
 - 3 eggs
 - 1/2 cup milk
 - 1 tbsp sugar
 - 3 large apples
 - 1/2 cup raspberry jam
 - 1/2 cup water

For Sauce:

- 4 egg yolks
- 4 tbsp sugar
- 1 tbsp rum
- vanilla extract to taste
- 2 egg whites

Preheat oven to 350 degrees F.

Butter an oven-proof serving dish about 8 by 8 inches. Toast the bread lightly. Beat the eggs, milk and sugar together. Peel and slice apples, mix jam with the water. Dip four slices of bread into the egg mixture and arrange on the bottom of the dish. Evenly spread one-third of the apples over them and pour one-third of the jam mixture over all. Repeat this twice, covering finally with soaked bread. Bake in oven for 30 minutes. Serve hot or cold.

To make the Gogol-mogul sauce, blend the egg yolks with the sugar until the sugar is almost dissolved. Add the rum and vanilla. Beat the egg whites stiff and fold into the yolk mixture. Serve sauce separately. 8 servings.

NOTICE

Passaic Branch 5-16; Lemko Assoc.

2002 Schedule of Events

Fall Banquet: Oct. 20 @ 2:00PM, Donation \$15.

Birthday Meetings

Sept. 15 @ "
Dec. 8 @ "

All events are held at Masonic Hall, corner of Ann Street & Lanza Ave., Garfield, NJ

Press Fund Contributions

Michael Sedor	\$20.
Ann Blokker	10.
Total	\$30.

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Growing hemp was a little easier, because it didn't need to be weeded as often as flax. Grass didn't bother hemp because it grew high and soon got over the weeds.

Hemp plants were also dried; then soaked and dried again. The stems were then broken into pieces on a breaker; the fibers were separated with a scutcher and then combed. The fiber that was left after combing was called tow. Cloth was also made from this tow, but it was very coarse and was used for sacking.

Hempen cloth was used for skirts, pants, and other heavy clothing. Linen cloth was made into shirts, blouses, and tablecloth. There wasn't any cloth weaving in Tershiana. All the yam was taken to Rymanow. A name tag was attached to each bundle, and it was left there. People would come back to get their cloth on the appointed day. They would take it home in long strips, which would then be cut into lengths of a few meters, hemmed, and bleached. The bleaching was done on one side, by laying a piece of cloth on rocks or on a grassy brook bank and wetting it from time to time. Sometimes it was bleached by washing in lye made from ashes. This cloth was usually washed many times.

I would like to ask you about the clothing that men and women wore.

The men wore hempen pants and linen shirts that opened at the back and were tied with string around the neck and wrists. They wore vests over their shirts. My father liked to wear a vest decorated with shiny buttons made of yellow metal. When it got cold, the men put on leggings and heavy jackets. Sometimes they would put on a greatcoat (made of homemade felt). On their feet they would wear boots, shoes, and in summer, slippers sometimes. On their heads they wore hats - to church and to work. Some wore caps. There weren't any winter caps.

Just before the war, the young men started dressing differently. On Sunday they would put on European-style clothing.

Women and girls dressed alike. But a girl could tie her kerchief under the chin or go bareheaded if her hair was done up. Married women didn't have the right to go bareheaded outside the house, and they tied their kerchiefs in back.

Women dressed in a pleated skirt made of a dark material with white dots, a starched white shirt, and over that a bodice or vest. They also wore corduroy jackets with long sleeves and a thin lining. They also had sheepskin jackets, but that was just before the war.

In winter they also wore warm skirts, tied in back. Married women put their hair up in a bun. They wore heavy shoes to church. They didn't wear anything under their shirts. That was inconvenient, but a long heavy skirt made up for that. Beads and necklaces were great ornaments for girls.

Could you now tie a kerchief like the newly married women used to wear?

Of course I could. The kerchief must be well starched, and the folds in back must be laid out correctly. Then it can be tied.

My mother wore a kerchief like that all her life, even though nobody else over there did that. I don't think she wore a heavy skirt here either, but she probably did wear a bodice sometimes.

Auntie, why did the people of Tershiana convert to Orthodoxy?

Because they would have had to make heavy donations.

And how did our people feel about Russia?

Many were attracted to Russia. Especially the people in Tylawa. There was some man there named Gubik who was very strong for Russia. He hid out from the Germans through the entire war. He even lived with us for a while. He had a sewing machine and he used it in one of the rooms in our house, but they wouldn't let us children go in there. I remember him very well. He was a friend of my father's, and he came often from Kharkov Oblast [in Ukraine] to visit us, even after he got sick. He worked there in construction. When he retired, they gave him sixteen rubles. He thought that was a great injustice, and that bothered him. For a while he talked normally, but then he started complaining that the Germans searched for him for four years because of his Russian

sentiments, that he worked hard on his job, not sparing his health, and this is how they treat him.

During the war, people learned to make moonshine. What did they want moonshine for, when our people never drank it?

My aunt couldn't answer that question.

* * *

Helen was born in 1926, the youngest in her family. She was 24 years younger than her oldest sister. She worked in Germany for three years. She was 19 when she returned home. A few days after her return, she had to leave her homeland again - this time forever.

They settled in the village of Sady near Trembowlya in Tarnopol Oblast [Ukraine].

In 1953 she moved to Mikolayev Oblast with her husband, two children, and her husband's father and mother. A few years later they settled in the Skalatski district of Tarnopol Oblast. Then they moved back again to Sady. She has three daughters and two sons.

The End

Written by Petro Kirpan -
Translated by Dimitri Gallik

CARPATHO-RUS

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AUDIO & VIDEO TAPES

Item #1: Karpato-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:

Lemko Association sponsored many festivals in the past of East European dancing and singing. This video offers highlights of the 25th Festival held in 1993. It includes excerpts of an Orthodox Catholic prayer service and concert of Karpato-Rus, Ukrainian, Russian, and Slovak folk songs.

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.

ITEM #8: Lemko Wedding Music by Stephen Skimba in cassette; and ITEM #9: same as #8 in CD form.

We were fortunate in finding one of Steve Skimba's original 78 RPM records and this has been duplicated.

PRICES:

Item #1.....\$12.
Item #2.....\$12.
Item #3.....\$25.
Item #4.....\$20.
Item #5.....\$30.
Item #6.....\$20.
Item #7.....\$12.
Item #8.....\$12.
Item #9.....\$20.

All prices include shipping costs.

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In Appreciation

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