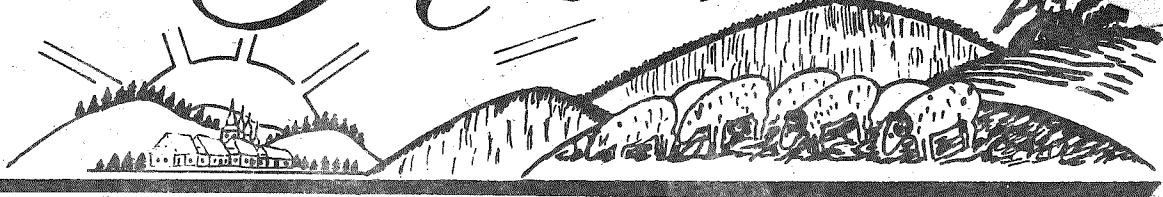


Carpatho-Rus'

Karpatska Rus'



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

NO.25 KARPATSKA RUS, YONKERS,N.Y., DECEMBER 24, 1993, VOL LXVI

**CHRIST IS BORN!
GLORIFY HIM!**



NATIVITY MESSAGE

of His Beatitude, Metropolitan Theodosius

Dear sisters and brothers in the Lord,

Once again, familiar sights and sounds surround us. Families gather to celebrate the past and anticipate the new year. Relationships are renewed. The angelic song offered on the night of Our Savior's birth, resounds anew: "Glory to God in the highest, and on earth, peace to men of good will."

For too many throughout the world, however, these sights and sounds remain foreign. War, poverty and hunger grip vast regions of our earth. In our own land, there are those who hunger for a helping, loving hand, the chance to reverse their lives, the possibility to shape a brighter future.

Jesus Christ is the answer to humenity's deepest cries. And, as we join with all creation in celebrating His birth, He challenges us to be the 'vessels' by which His love, His presence, and His light might be brought to those who, for whatever reason, "sit in darkness."

Endless opportunities to serve Our Lord by serving others confront us. Our support for OCA charities and International Orthodox Christian Charities provides desperately-needed hope for countless families and individuals around the world. Involvement in local food pantries, homeless shelters, and programs for the needy is evident in so many of our parishes. We embrace the call to reach out to the needy in our local and world communities, just as the Savior embraces us.

Beyond programs and projects is the essential need to place the Lord at the center of our lives and actions. Reaching out becomes meaningless if we fail to reach in - to accept Christ as the center of our lives. Carrying out the Savior's mission to the world begins with that interior change fueled by prayer, rooted in love, and guided by the hope and vision of eternal life. *This* is the very foundation of Christ's message, mis-

sion and ministry. *This* is the vocation to which we are called. And *this* is the very gift the Savior shares with us through His birth.

May the sights and sounds of this holy season raise us to a renewed commitment - or, rather, *conviction* - to proclaim, in word and deed, that "Christ is born!"

With love in the new-born Lord,

+ Theodosius

+ THEODOSIUS
Archbishop of Washington, D.C.
Metropolitan of All America and Canada

NOTICE

1994 LEMKO NEW YEAR CELEBRATION

Will be held on January 15, 1994

beginning at 9:00 PM

at the CRA CENTER, Lemko Hall

Music by: Zhurawli Orchestra

Please reserve your table in advance

Price per person: \$15. in advance; \$18. at the door

Ticket price includes champagne toast, noisemakers, party hats, etc.

Carpatho-Russian American Center
Lemko Hall
556 Yonkers Avenue
Yonkers, NY 10704
(914) 969-3954

News about the Lemkos in Poland.

Bielanka, Poland. The Hospodar Rusyn Democratic Circle of Lemkos in Poland was established in the Lemko Region in 1991. Its specific goal is to lobby the Polish government in an effort to have property returned to Lemkos who were forcibly evacuated from their homes during the so-called "Vistula Action" in the spring of 1947. The Hospodar Rusyn Democratic Circle is headed by the Lemko activist, Pavlo Stefanovskij who in January 1993 started a new Lemko Rusyn-language bulletin called *Lemko*. The first two issues of the bulletin contain primarily correspondence with the Polish government regarding property claims and with officials of the Ukrainian government regarding the question of national identity.

In a letter to Ukraine's ambassador to Poland dated March 27, 1993, Hospodar's chairman Stefanovskij writes: "Following the political storms that have rocked Poland and Czechoslovakia, the return to Rusynism is a natural phenomenon, not some kind of political Rusynism or artificial separatism. The return to traditional Rusynism is the only natural means to save our region and its greatest cultural riches in all their purity." Those interested in obtaining this Lemko-Rusyn language publication should write to: Redakcija Lemko, Bielanka 4, 38-311 Szymbark, Poland.

From: Carpatho-Rusyn American
132 Hawthorne Street
Pittsburg, PA 15218

We have received many requests for information on Lemko dictionaries, grammar, etc., but, unfortunately, to the best of our knowledge, there is little available. The following good news should be of interest to our readers concerning codification of our Lemko dialect.

Ed.

THE LEMKO ASSOCIATION OF POLAND has taken the responsibility of codifying the Lemko language. After 50 years of teaching Polish and literary Ukrainian in the public schools, the Lemko language has been substituted for the Ukrainian. The Association is the only one in Poland which identifies the Lemkos as Rusyns and not Ukrainians.

SLAV MYTHOLOGY

Translated from Russian by

Stephen P. Kopestonsky

continued from Issue #23, November 26, 1993

PART 5

THE SLAVS believed in life after death and in the immortality of the soul. They honored their ancestors with the same love and tenderness with which they attended to the needs of their intimate relatives during their lifetime. The assertions of certain German writers, who obviously detested the Slavs, that the Baltic Slavs killed their aged -- and accepted even by some Russian historians such as Karamzin -- proved to be slander of the worst kind against the Slavs. These vicious calumnies have since been refuted by German chroniclers:

Hospitalitis enim gratia et PARENTUM CURA primum apud Slavos virtutis locum obtinent (Helmold, *Chronica Slavorum*, II, 12).

As was mentioned previously, many festivals, rites, rituals, and games were conducted by the Russian Slavs, both for the living and for the dead. Concerning death and burial in gray antiquity, some Slav tribes buried their dead by inhumation while others by cremation. At that time there were no thoughts of coffins or caskets as we know them. The dead were wrapped in a thick piece of cloth or laid in a cutout of a wooden log and dropped into the earth -- or placed on a burning pyre. Still later the corpse was placed between two cutout logs.

In deep antiquity Slavs buried their dead relatives in the front corner of the dwelling itself or under its threshold. Until comparatively recently, stillborn children were always buried under the threshold of the cottage. Slavs also buried their dead in open fields -- but on the borders of their land holdings. Those tribes that cremated their dead dug holes and set poles on these boundaries. On the poles they placed urns with the ashes of their dead relatives. These dead corpses were considered as family watchmen or guards of their land. Some tribes built memorials on the graves in the form of tiny houses which they called sentry boxes or watch-houses. [Such little houses may be seen in profusion even now in the cemeteries of Christian Alaskans.] Still later, they buried all the dead of one village in a chosen location which they called graveyards -- just as we do today. These special spots were usually chosen on small hillocks or elevated places from which the rain water could quickly run off as well as become free of snow as soon as possible. This is the reason why the graves were called beautiful or radiant (that is, joyful) hillocks since they were the

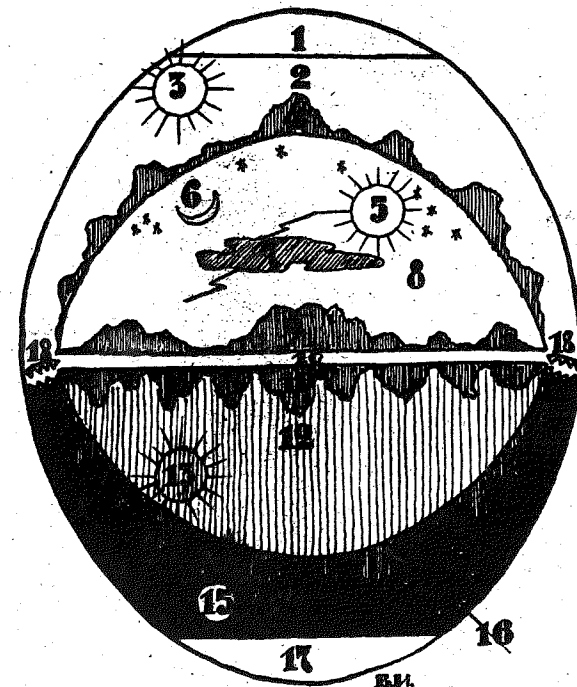
NOTICE -- MEETING

An important meeting of the First District of Lemko Association will be held on January 30, 1994 sponsored by the Elizabeth Branch, #35 - 7. The meeting will begin at 2:00 PM and will be held at:

P.A.L. Youth Center
400 Maple Avenue
Linden, New Jersey

We request that all Lodges in the First District send their delegates to this meeting.

District Committee



1. Небо, престолъ Божій. 2. Небеса: Небесно-Голубой или Лазурный Свѣтъ. 3. Свѣтозарь -- свѣтило Лазурнаго Свѣта. 4. Небесная твердь съ раемъ -- твердь Лазурнаго Свѣта. 5. Дажь-Богъ -- свѣтило Бѣлаго Свѣта. 6. Мокошь. 7. Перунъ (Черная Туча). 8. Бѣлый Свѣтъ. 9. Земля -- твердь Бѣлаго Свѣта. 10. Великій Потокъ. 11. Могилицы или Ямы -- твердь Сѣраго Свѣта. 12. Сѣрый Свѣтъ. 13. Морокъ (Мракъ) или Морило -- свѣтило Сѣраго Свѣта. 14. Срубъ -- твердь Чернаго Свѣта. 15. Черный Свѣтъ. 16. Черная Пѣтыма -- свѣтило Чернаго Свѣта. 17. Пекъ или Пекло. 18. Зубы Черной Пѣтымы -- ворота въ Черный Свѣтъ.

The Mythical World

1) Heaven, the throne of God. 2) The heavens: the Blue Sky. 3) Light of the Blue Sky 4) The firmament of heaven, containing Paradise. 5) Dazhbog -- the light of the White World. 6) Mokosh -- the moon of the White World. 7) Perun -- Dark Cloud. 8) White World. 9) Earth -- the firmament of the Nether World. 10) The Great Stream. 11) Graves or holes -- the firmament of the Nether World. 12) The Nether World. 13) Morok (Mrak) or Morilo -- the light of the Nether World. 14) Firmament of the Nether World. 15) The Black World. 16) Black Cloud -- the light of the Black World. 17) Hades or Hell. 18) Teeth of the Black Cloud -- the gates into the Black World.

BEFORE the deceased was conveyed along the streets to his last resting place on a wagon or sled driven by oxen or stallions, the inhabitants of the town or village were awakened so that the soul of the deceased could not snatch and take with itself to "That World" their souls also. To protect sleeping children on such occasions, a brush was placed at a child's head and a knife at the feet. Thus protected, children were not molested by the soul of the deceased. All the things loved by the deceased during life were placed in the grave or on the pyre. Besides such items, utensils with various foodstuffs (honey, kutya, flour, etc.), bow and arrow and, without question, a knife and an axe were also included. The last two items were to serve the soul in clearing a path as it went on its way to "That World" through "impassable dense forests." The head of the clan, or the elder of the family, eulogizing the deceased at the gravesite or over the pyre, expressed a farewell from all the relatives and friends, after which the pyre was lit or the body was inhumed in the earth. The grave would be sealed from four sides with special exorcism so that no evil spirit could enter it.² After depositing the corpse in the earth, a high mound (tumulus) was built over it. A trizna³ followed.

After the acceptance of Christianity, when these ceremonies (*trizny*) were transferred to the former dwelling place of the deceased, that is, into the cottage, the *trizny* were celebrated in the courtyard of the home. One of the "competitors" would ride into the cottage on horseback, where the guests were seated around a table, and announce the beginning of the *trizna*, that is, the beginning of the "battles" and games. In other regions these *trizny* remained at the gravesite until comparatively recently. The custom of entering the cottage on horseback had been preserved in some sections of Halichina until recent times (in the Sokolsky *uezd*), notwithstanding the presence of the clergy. (The local parish priest usually participated in the memorial repast.)

first to be adorned by the powers of nature. Funerals were conducted with many burial rites and rituals, among which a number have been preserved to the present time.¹ Here are some of them:

At the moment of death, a light was placed near the dying person so that the frightened and dazzled soul could see its surroundings, the goddess of death, Morena-Mara, having cut the "seam of life" and taken it out of the deceased body through the heel (from here the mythical saying: the soul is in the heel). On a table at the head of the dying person a pan with water was placed with which Mara supposedly quenched the thirst of the soul so that it would come to itself from the shock of death and be revived in its new life.

The deceased was washed, dressed and placed on a wide bench. The hands were extended down alongside the body; the eyes were covered with coins: one coin was predestined for the *Vodtsa* (the leader), the second for the *Perevodtsa* (the conveyor or transporter) as rewards for their labors. Still more coins were usually placed in the corpse's hands so that the deceased could gift them to those souls who died in poverty and in no way could enter *Tot Svit* ("That World"), having no *nogata* (name of ancient Russian money) to pay the *Vodtsa* and *Perevodtsa*. Then began the wailing and lamenting over the deceased. Generally, professional mourners, so called, who were skilled in the art of rhythmic wailing were employed. The body of the deceased was not carried out of the cottage through the door, but a hole was broken through the wall for this purpose and which was patched up immediately after the burial. This was done so that the soul of the deceased, pining and agonizing for its living relatives, would be balked in its continual attempts to leave the Nether World and come back to the White World. Since it was unable to find the hole through which it left its former abode with its body in the White World, it is forced to return to the Nether World for eternity, never again to leave it.

It was according to this ancient pre-Christian Slavic ritual that the body of Prince Vladimir was carried out through a hole in the wall of his palace, notwithstanding his acceptance of Christianity and baptism, in which he was renamed Vasily but who kept his heathen (Slavic) name to his death. Apparently, he himself and his retinue did not fully free themselves of their old prejudices and superstitions.

Noblemen, military and community leaders, heads of clans, who in ancient times were called *kniazi* (princes) by our people, were cremated or buried with great pomp and ostentation, accompanied by many rituals. Into the grave or on the pyre of such a deceased person were placed not only the things he loved in life -- food, drinks, weapons -- but also animals (for example, horses), and sometimes even human sacrifices: a wife or slaves or both. According to the religious thinking of those times, wives and slaves could reach paradise only together with their masters. Nonetheless, wives and slaves were not forced to die with their

masters; no one had the right to force them to sacrifice their own lives. Princes were buried in "sumptuous boats" so that they might sail quickly through the aerial sea beyond which paradise was supposed to be located. [This last statement seems to contradict the soul's hacking its way through a "dense forest."] Together with their wives and slaves they could then enter paradise on horseback with great honor. Such notables were taken to their place of interment or to their pyres on sleds that were, after the funeral ceremonies, left in the grave or on the extinguished funeral pyre for future use of the soul.

The Arabian writer Mas'udi, who travelled over the Rus land, wrote that "wives eagerly threw themselves upon flaming pyres on which their husbands were being cremated, hoping to enter paradise with them, or went with joy to the "Angel of Death" [Old Lady of Death?] who would thrust a knife into their hearts, after which they were placed together with their husbands into the grave or on the burning pyre."

In contrast to the black and craggy hell with its impenetrable darkness, its boiling tar, its curling clouds of smoke and fiery tongues of flame, as our ancestors represented it to themselves, paradise to them was wondrously brilliant and an indescribable garden in the heavens, the dwelling place of their gods and of the chaste, sinless departed souls, a garden eternally green and flowering, from whence seeds of life dropped down also to the earth; a place of radiant sun with a timeless spring, never-ending joy and eternal happiness.

When an unmarried man died, people married him after his death so that he would also have a wife to go with him into paradise. And there were always many female volunteers to accompany him on his journey. Ibn-Fadhlan, an Arabian writer of those times who also travelled throughout the Rus, chronicled the funeral of a Slav noble. He cites the words of a young girl who consecrated herself to death in order accompany her dead master into paradise: "There, I see my father and mother; there, all my dead relatives sit; there, also, is my master. He sits in paradise...paradise is so beautiful, so green. He calls me...lead me to him!"

Our Slav ancestors believed that slaves and captives, if they should die as slaves or captives, go to "That World" to serve their masters in that same capacity forever. For this very reason Rus warriors seldom permitted themselves to be taken alive as captives. Leo Diaconus wrote that the soldiers of Sviatoslav, in case of imminent capture, plunged a sword into their hearts and died with glory as freemen.

On the graves of aristocrats or noblemen, as was previously mentioned, people built a high tumulus (barrow). The people called these tumuli *mogily*. Many of these *mogily* dot the steppes of southern Russia and some regions of Halichina. Animal as well as human bones have been found in these gravesites when excavated, confirming the fact that animals were buried with the remains of the deceased humans.

COMPENDIUM OF TERMS

SVA-ROG-SLAVA (Dyid-Baba, Rod-Rozhanitsa) bisexual god in whom the Russian Slavs believed. Other Slavs called him by various other names. Many localities in the Slavic lands were named after Svarog and Slava. In Great Russia the exclamation *Slava!* is frequently met with in songs on *Koliada*.

In Halichina, on *Koliada* (and also on *Shchedry Vecher*) a sheaf of wheat, rye or oats was placed in the right-hand corner of the cottage opposite the door. People called this sheaf *Dyid*. At the same time they spread soft straw on the floor and called this *Baba*. Neither the first nor the second (*Dyid* or *Baba*) can be considered an idol because people did not worship them. On New Year's Day young lads would visit the homes and carry out the *Dyid* from every cottage outdoors where they would grind them to sow in the spring. After this the family was obliged to burn the *Dyid* and *Baba*.

The prayer-hymn to Slava in a legend based on the hymn in honor of the goddess Lada has been preserved among the Serbo-Horvaths:

Lyepi Ive trha rozhe
Tebi, Lado, sveti Bozhe.
Lado, slushai nas, Lado!
Pesme, Lado, pevamo ti,
Srtsa nasha klanjamo ti.
Lado, slushai nas Lado!

Godlings --Svarozhichi

DAZHBOG (Hors, Dazhba, Zarnitsa) is the god of light and warmth -- the sun. He was revered by the Russian Slavs who considered themselves his grandsons. With the spring festival, *Velikden* (Great Day) they buried *Kostruba-Zima* (Winter). While the Christian Pascha (the Resurrection of Christ) replaced this festival, certain rites and customs persevere to this day. A giant loaf of special bread in the shape of the solar disc was prepared and baked for this spring festival. In ancient times it was called, undoubtedly, *Dyid*, but in more recent times it was named the *paska*. To extricate it from the outdoor oven in which it was baked, it was often necessary to break up (enlarge) the oven's jaws (opening). Large loaves (*Kulichy-Baby*) were in honor of the goddesses, while the smaller loaves were in honor of the *Babki-Dyidkiny*. The custom of exchanging eggs (*pisanki*) was also practiced on the heathen festival called *Krasnaya Gorka* (Beautiful Hillock). In Christian times this exchanging of eggs is done on Pascha and Thomas Sunday and on the graves of the dead. Remnants of other heathen customs remain such as the lighting of the fire called *sobotki*, various games of the young males and the *Horovody-Hailki* around the church which, in ancient times, were practiced in the *boholyesiah* (sacred groves), etc. All these are remnants of prechristian antiquity. Certain Galician and Bukovinian Russian ritual songs have preserved the refrain *Oy, dai Bozhe!* or *Oy, Dai Bog!* (*Ternovy dvory, Tusoby stoly, Oy, dai Bog!*) In the *Kalushsky uezd* the following custom exists:

The master of the household conceals himself behind the gigantic *paska* (bread) and asks his children, "Do you see me?" to which they answer, "We do not see you!" To this the master exclaims: "*Dai Bozhe* that in the next year we will have such a harvest so that you will again not see me!"

German chroniclers mention such a custom among the Baltic Slavs. In the temple of Sviatovid the priest hid himself behind the gigantic gingerbread and asked the people the same question and expressed in his answer the same wishes for a good harvest.

In the Hypatian Chronicle it is said that the "Sun Tsar of the Svarogs is Dazhbog."

In Serbia and Bulgarian stories we meet with the term *Dabog*, but in the role of Satan -- a powerful enemy of the Christian God, defeated, finally, by Christ the Son of God.

PERUN -- *Chernaya Tucha* ("Black Choud, *Khmara*), the god of fire and thunder, stern, but a good god. *Tuchi* (Clouds) -- Perun's Cliffs. In the spring Perun girds the land with lightning and pours down his seeds (rain) for crops, and at the same time cleansing the land with fire and water from all its impurities. His fire is sacred: Fire is *Svarozhich*. This is the reason why people refused (until comparatively recent times) to extinguish a fire caused by lightning. "A soul killed by lightning. ("by thunder") goes to heaven, because the soul was killed because the devil was lurking behind the soul."

In the *boholyesiah* (sacred groves) the eternal, unquenchable Perun Fire⁴ burned continuously because it was supported by a special guard that changed every day. A special oak staff (the Perun Staff) was transmitted from home to home. When the cottage received it, a member of the cottage must go to watch the Perun Fire. This custom has been preserved in Halichina to recent times; the oaken staff travels from home to home in the village to those whose turn it is to guard the village against fire.

Perun's Fire was changed after the introduction of Christianity by the lighting of fires on the great festivals (*Velikden*, *Kupala*, *Yuri's Day*, etc.). In Halichina these festival fires are called *sobotki*, and in *Hutsulshchina* and *Podhorye*, instead of burning on the *sobotki*, they say "to burn *Yurik*." Similarly, as today people will return home from the All-Night Vigil with a burning candle on great feast days, so in antiquity our ancestors returned home after services in the sacred groves with smoldering coals in a utensil from Perun's Fire with which to light their home fires. This custom has been preserved in some localities in Halichina to this day: the coals from the *sobotki* are lifted from the fire, placed in a utensil and kept so that they would be on hand and could be utilized by burning them in case of an "evil eye or evil word."

The Polabian Slavs called Thursday *Perun Dan* (Perun's Day) from which came the German *Donnerstag* and the Anglo-Saxon Thursday -- *Turov Day*: *Tur* or *Tor* means the same as Perun.

Perun (analogically: whistler, tumbler, etc.) is derived from the verb *prati* (to tread under one's feet, to beat). Everywhere in Halichina it is used in the sense of "to beat, beating," particularly in respect of washing clothes: "They beat the clothes with a stick." Therefore, the confirmation of some philologists-mythologists that the word "Perun" is not of Slavic derivation is incorrect.

Our people still use the word Perun as an expletive when angered; "May Perun strike you." The festival of Perun was changed by the Christian feast day of St. Elias and in winter by the feast day of St. Nicholas the Wonderworker. On the Feast day of St. Nicholas in certain localities in Halichina every home gifts the priest with a cock (rooster) (the "Perun bird") that in antiquity was brought as a sacrifice to Perun at his unquenchable fire in the sacred grove.

The *Chervony kohut* (Red rooster) is the fire. To "release the red rooster" was to set on fire (to light up the fire). The tree of Perun was the oak, the symbol of strength. On the day of Jordan (Epiphany) a cross of straw (the Perun cross) is placed in every window, tucking every end of the straw cross under the frame holding the glass thus forming a swastika-like cross. In other localities they draw this cross on doors and windows of the cottages and outbuildings with a paste made from flour and water. In the spring, with the first thunderstorm, the youths begin their so-called "battle." This battle gives the competitors the needed strength and power to stay with them until the following spring. In all Slavic lands, many settlements, mountains and plants (trees, grasses, flowers) personal and family names were named after Perun.

To be Continued

1 The festival of the Beautiful Hillock in later times was joined to the Christian memorial feast *Rodonitsa*, which is supposed to be celebrated on Bright Tuesday but which in fact is celebrated by some on Thomas Sunday and by others on Pentecost.

2 The Orthodox Office for the Burial of the Dead does not contain any "sealing" of the grave, but in many regions of the Rus it was necessary to add this custom because people, in their superstition, considered the deceased not buried without the "sealing" of the grave. In some villages uncontrollable disorders occurred when this "sealing" was omitted.

3 *Trizna*: Its original meaning was "battle". Later, it evolved into competitive games ("battle") on the graves of the dead "to amuse the deceased" for the last time.

4 In the *Gustinsky Chronicle* it is said: "To him [Perun], as to a god in sacrifice we bring and the fire unquenchable of the oak tree we continually burn."

IN APPRECIATION

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

Ed.

NOTICE

Due to lack of hard currency, our subscription mailing list to Poland, Slovakia, Russia, Byelorussia and Ukraine is limited. Some Americans and Canadians pay for their relatives and friends in East Europe. As an inducement, to increase our readership in East Europe, we offer to send issues there at a special rate of \$8.00 per year, which only represents the cost of postage. If readers in the United States and Canada want to avail themselves of this opportunity, kindly send us the name and address of your relative or friend, with a check for \$8.00, and the newspaper will be sent.

BUSINESS

Computer industry has great potential

According to Adam Blankenship of the Japan Times and Esther Dyson of the New York Times, Russia's fledging software industry is about to explode in growth. Hundreds of thousands of highly skilled computer scientists are now moving out of state-run enterprises into private ventures. They write great programs because they have been used to dealing with bad hardware for a long time. Moreover, they are cheap employees compared to Western scientists.

Blankenship writes of Japan's reluctance to invest in this growth industry. Of the major firms, only Fujitsu Ltd. has invested indirectly through its British subsidiary, International Computers Ltd. Japanese firms cite political instability, monetary exchange problems and COCOM restrictions.

The U.S., on the other hand, is leading the way. IBM, Hewlett-Packard, Digital Equipment Corp. and Microsoft all have opened offices and are growing. Microsoft reports 300% revenue growth over last year. IBM's staff has grown from 20 in 1991 to more than 100 today in three Russian cities.

Dyson reports on the small but growing number of Russian computer scientists who are forming their own software companies. Many begin as state employees at enterprises or institutes of higher learning. She writes that "over the last couple of years Moscow has turned in to the center of a real computer market, with established distribution channels, lively media and competition based on service and quality as well as price. The country has somewhere between 1 million and 1.5 million personal computers installed, less than 2% of the Unites States figure. Most if its software is built in-house or stolen. But at least Russia is finally beginning to cultivate its own commercial software community." She also notes that buyers from the provinces often come to Moscow to buy compouter goods, but that other cities are now developing computer markets.

Russia is flooding Asian markets

John Sturgeon, president of Koncor Forest Products, a joint venture of four Alaska Native corporations, argues that Russia is flooding key markets for Alaska timber in the Asian Far East with low-priced logs. The move is a desperate attempt to sell resources to get hard currency, he said. The flooding has driven down prices for certain species of logs 15 - 20% in the last few months. While timber markets are still good and the reduction comes off previous prices that were record highs, the trend is worrisome to Alaska because of Russia's huge timber resource and its proximity to major Alaska markets in Japan and South Korea.

Tim Bradner, Alaska Journal of Commerce Russian Far East News

REQUEST OF OUR READERS

Through our archives we have searched for old Lemko Calendars from the 1930s and 1940s. Many of those old Calendars are missing. We would like to request, from our readers, any old Calendars that they may have and do not need. This would be of help to us in researching the history of our people. Thank you.

Ed.

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 intense 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 KARPATSKA RUS, 556 Yonkers Avenue, Yonkers, New York, 10704

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Holy Synod to canonize Fathers James

Netsvetov and Alexis Toth

Syosset, NY -- During it Fall Session at OCA headquarters here, the Holy Synod of Bishops directed the Canonization Commission to begin final preparations for the canonization of two North American missionaries, the Arch-priests James (Iakov) Netsvetov and Alexis Toth.

The decision to canonize the two missionary priests came as a result of a detailed study by the Canonization Committee.

Father Netsvetov was a 19th century Alaskan missionary. Father Toth, a former Eastern Rite Catholic priest who returned to Orthodoxy in the late 19th century, led to return to the Orthodox Christian Faith. In the early 20th century, he helped to establish numerous Orthodox Christian parishes for former Eastern Rite Catholics.

In preparation for the canonization, comprehensive biographies, icons, liturgical proper, and Acts of Canonization will be prepared and presented to the Holy Synod at its 1994 Spring Session.

Feastdays for the newly-canonized saints will be established by the Holy Synod.

In a related matter, members of the Holy Synod reviewed drafts of the liturgical proper for the Feast of All Saints of North America. The finalized text will be published during the Bicentennial Year.

The Orthodox Church

Розмови в Петро Фецица (Далі буде)

Поблагословити. Ход же ім мамичко. Сут жувивити. А нашы вичокы з високого неба. Благодол ім Боже. Бо жывити ірба. Жычу в ім, жычу, Жычын склади. Нашым молодтам Мишо засияти. Вичок звязати. Вичок звязати. Треба бы нам хлопця Не є кто зачат. Вили бы зме вичи, Новити родину. Поблагослов Боже В пасливу годину Шасливо зачат, Шасливо зачат. Попомож нам Боже За тот столк святни Сили мы ту, сили Подме же си систи. Вичокы вывити. До та Ганцю ідем, Дай Боже добри ден, же иншыма, такы пичи: до пичной нощі. Притім спивали, мелі з музыкантами і всі разом бавилися кы з мірчу. Потім приходили хлопці лодия запаршала двачата вичи вин-браніч». В вечер перед весілом мотерний бы «дівочий вечер – до-холоди молодята до шнобу. Харак-крест з шабель, через котрий пере-крестили дверь, а на порозі робили друкьове тримаги пачи, котрыма красчи то выгядало. В руках оба пера пришыты до капелюха. Дуже ками, а друкьове ішы до того навь-маги на грудях квіты з басануноч-Староста весілийні і друкьове пичичны лосянкы моментны весіля. Я оповім вам тилько найбарже сие-ске весіля – то выгытко нараз. Але і в театрі, і опері, і фестыві. Лемків-мы отлядали і заразом участвували няткава, містеріна, чарюча. Там як на цілий Лемковині – то подія вы-силь было не раз і 15. Весіля в лосю – уж повертали з дороты. Такых ве-зми (в часі месниц), коли-то хлопці вало. Они одбывалися переважно в-ботато. Отже і весіля нам не браку-відали – дівок і паріоків – было ту-рив. Дівчат і хлопців, цы як то по-лосе нараховувало понад 230 номе-лях. Мало хто здає собі справу, же оповідати вам хоч бы о нашых ве-тему. Я бы могла цілыми годинами – Добри, же сте спомнули тоту кытевія лося?