



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

NO. 6 KARPATSKA RUS, YONKERS, N.Y., MARCH 19, 1993, VOL. LXVI, PAGE 1

CONTINUED FROM ISSUE #5, MARCH 5, 1993

The UN Secretary General visited Moscow, but we would be wise, if we discard groundless hopes that he and his organization can perceptibly help us with settlement of conflicts raging on the territory of the former USSR. The best the UN can do under the current global instability, is to dispatch observers, act as mediator, and arrange for aid to the civilian population that was caught in the middle

Actual political issues are going to be resolved and conflicts settled within the traditional system of the balance of forces and single-handed actions of the world's leading nations-the system which Europe still remembers after all those years of the Cold War.

Pyotr GLADKOV

LETTERS TO THE EDITOR

Dear Editor, Pro-Tem

At the Lemko convention a few years ago, which I attended, it was brought up, why don't members write more letters to the paper to be inserted and published, so I'm doing so.

A little bit about our trip on the Lemko Heritage Tour in July, 1992. So for starters, on my last trip to Czecho-Slovakia, Poland and Ukraine (Uzhorod in Trans-Carpathia which is under Ukraine jurisdiction), we flew out of Kennedy Airport on Czech Airlines to Prague. (Prague has good beer, 11%). We stayed outside the main city area in a hotel for two days, only eight people were together on the tour. We visited here and there, I prefer going now by myself, and not being programmed with a tour group. Then we crossed into Poland, no visa necessary, but passport, yes. We stayed on the outskirts of Zakopane in a very nice hotel; because it spoiled us for some lesser hotels later on in the trip. (I wished we would have been in town). We stayed only overnight and then on to Nowy Sacz for a couple of days. One thing must be stated, the tour agent or someone else connected with the tour, screwed up, because almost everyone on the tour wanted to see the Lemko Vatra Festival, which is one reason I went on the trip. I am of Lemko-Rusyn parentage and planned on seeing my cousin, Peter Gracon, there. The festival lasts three days and I found out it was a week later, so I didn't see Peter, and he was very dismayed. A few people were not of Lemko extraction.

Then we headed for the Ukraine border, where we had to wait for visas about two hours, costing \$25. each. At first they wanted \$50. but they accepted less when they saw that we were a small group. We travelled to Lvov and Ternopol, the hotels were fair, quite old and not very modern, especially the bathroom facilities. Some places we visited in those cities were nice, but not like the U.S.A. The beer there was also 11%, quite

inexpensive, but warm, lacking refrigeration. Since the downfall of Communism they have a long way to go to reach Western standards. From Ternopol our group, in a small coach, travelled to Uzhorod in Trans-Carpathia with another one and half hour stop at the border at 5:00 AM.

In Uzhorod, which I like and will visit again, we stayed at the nice Zakarpathia Hotel for a few days and nights. On Sunday, I went to Holy Cross Cathedral to attend the divine Liturgy at this Greek Catholic church. It was very crowded, people standing outside, (I got there earlier). The people are very humble and religious. Then later on to Prague, from Kosice to Bratislava on a commuter turbo-prop airplane. From Prague and its very busy and crowded airport we flew on to New York. There were delays enroute, and we were grounded at Newfoundland for one and a half hours, reaching Kennedy at 8:30PM instead of 5:30PM. So much for travelling at peak summer travel times. I plan on going in July (I hope), to the northern Carpathian Mountains of southeastern Poland, Lemko reion, this time to see my cousin and the Vatra festival.

Now for an add on to the letter, as far as the paper, Karpatska Rus, I enjoy the cyrillic and the English versions. I never enjoyed the Russophile or Ukrainophile versions at all. My parents were Lemkos and they remained that way throughout

AN EASTER MESSAGE

Pascha 1993

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

Dearly Beloved,

"Now are all things filled with light: heaven, the earth, and the places under the earth, for Christ is risen!"

Several weeks ago, during the terrible storm which struck the east coast, I spent the better part of a day without electricity. At first, I delighted in the unexpected "break". But minutes soon dragged into hours, and daylight gave way to darkness. What was a minor annoyance became an occasion of frustration and helplessness. The flickering lights which heralded the restoration of power were gratefully acknowledged as candles were extinguished, clocks were reset, the life returned to normal.

The light shines in the darkness, and the darkness has not overcome it" (John 1:5). By His resurrection, Jesus Christ breaks through the world's darkness. As the "Light of the world," He restores the power granted to us in Baptism. He resets our "spiritual clocks," bringing about a "newness of life" in a common union with God and one another. He returns our lives to "normal" in the divine, rather than human, sense of the word. "The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined" (Isaiah 9:2). And He challenges us to spread His light among those who continue to sit in darkness, overcome by hopelessness, helplessness, and the grim possibility of spiritual and physical extinction.

This year, our Paschal joy is tempered by our ever-increasing awareness of the suffering of millions of people throughout the world. The conflicts in the former Yugoslavia, the republics of the former Soviet Union, and the Middle East continue to take their toll on our sisters and brothers. Not to be forgotten are those countless individuals in our own communities struggling for something in which to believe, feeling disenchanting or disfranchised by "organized religion, and experiencing hunger, pain, loneliness and suffering. For too many, what should be a temporary eclipse has become a permanent blackout.

The powerful light of the resurrection makes it possible for us to see into and beyond the darkness of this world: "If your eye is sound, your whole body will be full of light" (Matthew 6:22). It challenges us to accept the "newness of life" as the "norm." It forces us to fill those joyous Paschal greetings and hymns and rituals with a faith and hope which can only be expressed in loving action. Simply stated, the empty tomb of this world remains an endless, dark void if we fail to accept our calling to restore the power and light of Christ.

After the resurrection, the early Christians "were together and had all things in common," sharing what little they had with "glad and generous hearts" and "praising God" (Acts 2:44-47). They stand as an example of what we, as individuals and families, as lay persons and clergy, as parishes and dioceses, and as the Orthodox Church in America, must be: God's People, restored by and filled with the light of Christ. Whether it be through our active participation in humanitarian aid programs, or those one-on-one moments of service, ministry and healing which take place in our own back yards, all of us are called to restore and fill "all things with light."

I embrace each and every one of you with the joy of the resurrection, and I invite you to join me in rediscovering that wonderful light which binds us together and enables us to keep the joy of the resurrection alive long after our Paschal candles have been extinguished.

Christ is risen! Indeed He is risen!

With love in the Risen Lord,

+THEODOSIUS
Archbishop of Washington
Metropolitan of All America and Canada

continued on page 2

continued from page 1

KARPATSKA RUS

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

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

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

Postmaster: Send address changes to:

KARPATSKA RUS 556 Yonkers Avenue Yonkers, New York, 10704

IN APPRECIATION

We extend our thanks for help in producing this week's issue of Karpatska Rus to Svetlana Ledenieva, Julia Adamiak, Michael Lembike, Larry Buranich Garrahan and Michael Logoyda. Ed.

HELP WANTED

Catering - Bar Manager; for nights and weekends. Knowledge of a slavic language desirable but not essential. For an interview telephone or write to: Carpatho-Russian American Center 556 Yonkers Avenue Yonkers, New York, 10704 Tel: 914-969-3954

PASSAIC LODGES 5-16 OF LEMKO ASSOC. EVENT CALENDAR FOR 1993

- Sunday, May. 16-SPRING BANQUET-1:00 PM Donation \$15.00
Sunday, July 18-ANNUAL PICNIC-1:00 PM Donation \$15.00
Sunday, Oct. 17-FALL BANQUET-1:00 PM Donation \$15.00

Birthday Meetings

- Sunday, June 6-Refreshments-1:00 PM
Sunday, Sept 12-Refreshments-1:00 PM
All functions to be held at the Lodge, corner of Ann Street and Lanza Avenue, Garfield, New Jersey.

PRESS FUND CONTRIBUTIONS

MARCH 1993

Table with 2 columns: Name and Amount. Includes Ansonia Branch 29 (\$100), Wasyl Oleyarchuk (55), Mary Shershin (50), Mary Brinda (40), Anna Greenjack (40), Anthony E. Grozik (30), John Holovach (30), Rose Kostelny (30), John Mackanych (30), Peter Filiak (20), Anna. C. Yuschok (20), Theodore Janiszak (15), Mary Mateleska (10), Paul Ruschak (10), Ann Bodyk (5). Total - March 1993 \$490.

their whole lives. I read a lot in the paper about the Orthodox Eastern Christians which is beautiful, because I have quite a few friends of that affiliation and persuasion.

How about the Lemko Eastern Rite Catholics, which a lot of people belong to, including myself and people in Europe? At the Vatra Festival both the Orthodox and Greek Catholic Liturgies were celebrated. In fact it was mentioned in "our" paper a few years ago.

Last, but not least, I'm enclosing pictures that I got in Swiatkowa in the Lemko region of southeastern Poland, Carpathian Mountains, of former Greek Catholic churches, that you know the Poles took over. Also, my cousin asks if Karpatska Rus puts anything in the paper about the forced resettlement of our Lemko people to Ukraine by the Polish and Russian communist government after World War II. Many Lemko people at the Vatra Festival cry about and consider this movement as great as the Talerhof tragedy, if not much worse. Let's read and hear something about this more extensively in the paper.

Michael Lembike Cleveland, Lemko Br. #6

Dear Editor,

You dug up some "Gold"!

I refer to the two articles which were originally published in the Lemko Journal in 1933, and which you recently re-printed in the March 5, 1993, issue #5, of Karpatska Rus. It was very enjoyable reading. The things that were written in 1933 are still true today. When the writer characterizes the personal profile of our people she seemed to hit the nail on the head. The description seemed to fit so many of my uncles (God rest their souls), and other Lemko's I have met at Lemko Resort and other places where Lemkos gather.

Please continue your good work. Larry Buranich Garrahan

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

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

Name _____
Address _____
City, State, Zip Code _____
Press Fund Donation _____

Send to: KARPATSKA RUS 556 Yonkers Avenue Yonkers, New York, 10704

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
2 tsp. 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 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.

Baked Cheese for Easter

- 2 to 2 1/2 lbs. Dry farmer's cheese
1/2 to 3/4 cups Sugar
6q Eggs

Press cheese through a sieve. Add sugar and mix well with cheese. Beat eggs and pour into cheese. Mix very well to blend all ingredients together and pour into a buttered glass baking dish. Bake 1 hour at 350 degrees.

Julia Adamiak

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.



We were pleased to receive a letter from Anna Chacho Yuschok. As many of our readers know, Anna was our 10th President of Lemko Assoc. in the 1950s. She served very well and many of our old-timers have fond memories of Anna. She proudly enclosed the following article about her daughter, Dr. Theresa Yuschok.

Dr. Theresa Yuschok Board Certified in Psychiatry

Theresa A. Yuschok, M.D. passed the examinations for certification in the medical specialty of Psychiatry and is now a Diplomate of the American Board of Psychiatry and Neurology.

Dr. Yuschok is the daughter of Anna Chacho Yuschok, past president of the Lemko Association and Joseph S. Yuschok, past Director of Lemko Park at the time of purchase of the resort. Mr. and Mrs. Joseph Yuschok are both retired and live at 804 Brown Lane, College Park East, Lewisburg, PA.

Dr. Yuschok's maternal grandfather, John Chacho lives in Yonkers, N.Y., was born in Carnegie, PA and grew up in Galicia, town of Wysowa, Gorlice, Poland. The late Helen Stefanchick Chacho, born in Ruska Vola, Slovakia was her maternal grandmother. Theresa did not know her maternal grandmother because she passed away in Yonkers, N.Y. when Anna Chacho was an infant.

Her paternal grandparents, Efrosia and Thomas Yuschok were born in Matsina Velika, Gorlice; married in Philadelphia, lived in Olyphant, PA and Woodbine, NJ where they are buried. Julian Yuschak, brother of Thomas was a long time Secretary of the Philadelphia Branch, Lemko Association. Theresa's uncle Philip Yuschok and godmother, Mrs. Alice Yuschok Yarrish live in Woodbine, NJ. Steve Kopey, born in Tylawa, long term retired manager of the Carpatho-Russian American Center, Yonkers now resides in Hillburn, NY.

Last Father's Day, Dr. Yuschok flew up from Durham, NC and with her mother and father visited her grandfather, age 88, and godfather, age 98. She loved listening to her grandfather play Lemko songs on his harmonica. Her godfather Steve captivated her with a personal tour of his well kept gar-

dens of flowers, shrubs and vegetables.

Dr. Yuschok earned a Doctor of Medicine degree from Northwestern University under the Honors Program in Medical Education. She completed her postgraduate education and residency in Psychiatry in 1990 at Duke Medical Center. In the last year of her residency she served as Chief Resident of the Duke Psychiatric Outpatient Clinic. She has stayed on staff as an associate in the Department of Psychiatry at Duke Medical Center. She is acting Director of the Mental Hygiene Clinic and Supervisor of Residents and Medical Students at Durham Veterans Administration Medical Center.

At Lewisburg Area High School, she was National Merit Scholar for 1978. She was recipient of a Weis Markets Employees Scholarship.

Theresa Yuschok studied creative writing at the Pennsylvania Governor's School for the Arts. Her short story was published in Seventeen magazine. Her play, "Still Life" was recently presented at the Arts Center, Carboro, NC.

Her brother, Thomas Joseph, is also a medical doctor and practices radiology and the subspecialty nuclear medicine in Daytona Beach, Florida. His wife is a certified public accountant and a partner of an accounting firm in Winter Park, Florida.

Joe Yuschok

A short history of the Russian Campaign in Hungary in 1849 and its impact on the rising consciousness of our Carpatho-Russian people at that time

Russian Campaign in Hungary, 1849

The revolutionary storm which developed in 1848 in almost all of Western Europe was especially harshly manifested in Austria, in which the revolutionary movement was complicated by yet other reasons which resulted from the same politi-

cal organization. And if the Austrian government succeeded one way or another by their particular circumstances in contending with the revolutionary movement in Vienna, Italy, Czechia and Galicia, it was not the same in Hungary, where the uprising took on the character of a national struggle for independence, and reached such dimensions that it placed the Austrian Empire in a very difficult position. After a whole series of successes, the Magyars, at a Congress at Debrecen on April 17, 1849, declared that Hungary was an independent state, deposed the Lotaring-Hapsburg dynasty from the throne, and placed the management of the country in its own government, with President Kossuth at its head.

In this untenable position, the Austrian government was forced to turn for help to Russia, to Tsar Nicholas I, who met their request. Under the command of General Field-Marshal Count Paskevic-Yerevanskij, Prince of Warsaw, an almost 200,000 man Russian army was moved into Hungary to put down the uprising headed by Kossuth and Geerg, the result of which was the laying down of arms by Geerg before the Russian troops at Vilyagos, and in general the liquidation of the Magyar uprising.

Various opinions have been expressed on the significance of the Russian campaign into Hungary, but however much they may diverge in this evaluation from the political and military-history point of view, this campaign provides special interest as an important and in certain respects decisive moment in the history of the development and strengthening of national self-consciousness among the Russian population of Galicia, Bukovina, and the former Hungarian, now Carpathian, Russia, at that time just entering the framework of the Austrian monarchy.

The fact is that the scene of military activity, and of the concentration and movement of Russian troops was in part specifically those areas which by population are Russian, in relation to which, however, the Austrian government had been persistently introducing political tendencies which had as their aim the estrangement by any means of the Russian populations of the mentioned regions from the consanguineous Russian population of Russia, and thus to remove forever its natural gravitation toward the latter.

To these disruptive attempts of the Austrian government, the local Russian population could only passively counterpose their firm consciousness, preserved for ages, of their kinship with the rest of the Russian nation, and their ancient unity with them in regards to faith, name, and language; but this consciousness, all the same, without immediate and live contacts and activities, remained to a well-known level an abstract dream. And specifically in this sense, the Russian campaign in Hungary in 1849 had tremendous significance for the local Russian population, and left behind clear and beneficial traces, because this population, coming into very close, living communication with the Russian troops, could plainly confirm that the Russians in Russia, in the first place, were far from being barbarians and wild men, as the Polish, Magyar, and Austrian "patriots" portrayed them; and in the second place, that they are native brothers to them -- ethnically and spiritually -- with whom they prayed as one in their individual churches and freely explained themselves in one and the same language, although sounding a little different.

In this regard, contemporary accounts of the Carpatho-Russians themselves about the Russian campaign in Hungary in 1849 deserve special

attention, because they authentically and vividly express the opinions and frame of mind of the Carpatho-Russian population, and together with them provide a certain interest in the relationship of some particular facts and circumstances of this campaign, their conditions and features of life, and so forth.
Carpatho-Russian Echoes; I. O. Panas, Karpatorusskij Sbornik 1930
