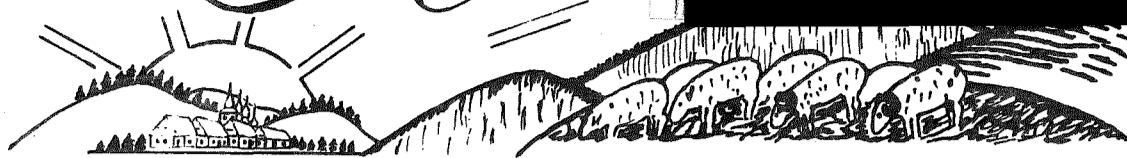


Carpatho-Rus

Karpatska Rus



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

NO. 7, CARPATHO-RUS, YONKERS, N.Y., APRIL 1, 1994 VOL. LXVII

The Artos

Why is a loaf of bread placed on a central lectern on the Feastday of Pascha?

Our Lord, preparing Himself for His voluntary passion and death, bid farewell to His apostles at the Last Supper at which He established the Mystery of the Eucharist -- Holy Communion of His Body and Blood. Appearing to the apostles after His resurrection, He blessed their table and ate victuals before them. Also, on the day of His rising from the dead, unknown to His companions on the road to Emmaus, He sat down, on their invitation, to eat a meal with them. When he broke bread and blessed it, the eyes of His two companions were suddenly opened and they recognized Him, but He abruptly disappeared from their sight. In the evening of the same day, the Lord appeared before the gathered apostles in an Upper Room in Zion. To prove the truth of His being raised from the dead, He ate fish and honey with them. Later on the shores of the Sea of Galilee (Sea of Tiberias), He Himself prepared a meal of bread and fish for His apostles, who had returned from an unsuccessful fishing trip on the sea.

In remembrance of these appearances when the apostles sat down to sup, they created the custom of leaving empty the central place at the table and to place at that point a part of the bread as if the Risen Lord Himself was present invisibly (as He surely was) among them.

Emulating the apostles, the Godbearing Fathers of the Church established the pious custom of placing bread on a lectern in the church on the day of Pascha in remembrance of the many appearances of the Lord to His disciples after His resurrection.

Similarly, in remembrance of the fact that the Lord, having suffered for us and is risen from the dead, has effectually become the true Bread of Life. To help us understand its purpose in establishing this custom or rite, the holy Church from ancient times accepted the custom of placing an icon or cross on the Artos, on which only the Head with the crown of thorns is pictured on the icon -- but never the Crucified Christ -- as a symbol of His victory over Death. Today, usually an icon of the resurrection.

In monasteries, this sacred bread is brought into the monastery refectory every day of Bright Week and placed on a special table among the monks, emulating the apostles. On Bright Saturday, the Artos is solemnly blessed and distributed among the monks. In today's practice, for practical reasons, the Artos is prayed over and blessed on the following Sunday -- St. Thomas Sunday -- and distributed to the faithful. We adopted the name Artos for the loaf of bread from the Greeks.

Students link up with counterparts in Russia

A direct line of communication has opened between students at the West Windsor-Plainsboro



Anatoly Voronov, director of the Glasnet electronic network in Moscow, directs sixth grade students Karen Delcid, left, and Jenny Ombao in the school's computer class

Upper Elementary School and their Russian counterparts, through an international computer network.

Anatoly Voronov, director of the Glasnet electronic network in Moscow, paid a visit to the American students Friday to connect the school's computer lab to the Russian system via Internet, an international computer "network of networks," as Voronov calls it.

Internet makes communication among different networks around the world possible, and messages can be sent overseas instantaneously through the system.

Students can call an Internet host computer through a modem that transports messages overseas to the Glasnet system, which has about 70 schools on its network. Space can be reserved for every user on a hard disk, where users can retrieve their messages, Voronov said.

The other network in Russia, called Relcom, is state owned and available only to organizations. Voronov added that through telecommunication, students in the United States can learn more about the lives of children their age in Russia, and vice versa. Additionally, he said, it could further a sense of international unity.

The youngsters in Plainsboro and West Windsor are eager to make contact with peers in the former Soviet Union.

"I think it's wonderful to get to talk to people from other countries, not by mouth but with words," said 11-year-old Joshua Brett. "You don't have to go overseas to talk to someone. It only takes five seconds."

Amy Shehata, also 11, said she is looking forward to communicating with Russian youths because "you get to know how the kids live over there and what they do in their free time."

It's the technological advances in recent years that appeal to 11-year-old Jeffrey Schiller.

"The technology today is really hard to get

connected to other countries half way around the world," Schiller said. "A couple of years ago we couldn't do this."

Communicating with Russia serves to indicate the changes that have taken place between the two nations once engaged in the Cold War, said Rob Staats, computer coordinator for K-8 students in the school district.

Ferdi Serim, a computer teacher at the Plainsboro-West Windsor school, feels it is necessary to instruct students at an early age, "when children are still learning for a living," if there is to be "a better and brighter workforce" in the future.

The Star Ledger, Jeff Cioletti

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IN APPRECIATION

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Svetlana Ledenieva, Larry Buranich-Garrahan and Mary Barker.

Ed.

NOTICE

For those readers who plan in the near future to travel to East Europe this spring or summer, either Slovakia or Poland, several Rusyn/Lemko folk festivals are being planned in those countries. Perhaps your itineraries can be programmed to take the following dates into consideration:

**Svidnik, Slovakia, Festival
June 18--19, 1994**

**Zydranowa, Poland, Russalia Festival
June 25--26, 1994**

**Zdynia, Poland, Vatra Festival
July 22--23--24, 1994**

In the past we have noted the limited readership of our newspaper in those countries due to the lack of foreign exchange. If a reader is planning to attend one of these festivals and desires to distribute some of our past issues of the paper, we will gladly send a supply, prior to your departure. Send us your name and address and the number of surplus copies desired and these will be promptly forwarded.

Ed.

NOTICE

In Issue #2, January 21, 1994, of our newspaper we offered, through our Lemko Relief committee, to pay shipping charges for packages sent to eastern Europe. Frankly, with the limited resources at our disposal, this offer was made in error. We could not undertake, equitably, this offer when a number of packages might be sent by only one family. We, therefore, have to amend our offer to reimburse up to a limit of \$10. per family, when the shipping documents are sent to our office in Yonkers. We apologize for this inconvenience and oversight and trust that you, the reader, will understand.

Ed.

NOTICE

Due to the lack of hard currency, our subscription mailing list to Poland, Slovakia, Russia, Belarus 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.

REQUEST OF OUR READERS

Through our archives we have searched for old Lemko Calendars from the 1930s, 1940s and 1950s. 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.

CARPATHO--RUS

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PASSAIC LODGES 5-16 OF LEMKO ASSOC.

EVENT CALENDAR FOR 1994

- Sunday, May 15-SPRING BANQUET-1:00 PM
Donation \$15.00
- Sunday, July 17--ANNUAL PICNIC--1:00 PM
Donation \$15.00
- Sunday, October 16-FALL BANQUET-1:00 PM
Donation \$15.00

Birthday Meetings

- Sunday, June 5--Refreshments--1:00 PM
- Sunday, September- " 1:00 PM
- Sunday, December 4 " 1:00 PM

All functions to be held at the Lodge, corner of Ann Street and Lanza Avenue, Garfield, New Jersey.

LEMKO WEDDING VIDEO

A two hour video cassette of the film LEMKO WEDDING is still available for sale to our readers. This is the original film that was made almost 30 years ago, and it should be of interest to those readers who have not had the pleasure of viewing it.

Cost, including postage and handling, is \$45.00. To order kindly send your check or money order to **CARPATHO-RUS**, 556 Yonkers Avenue, Yonkers, New York 10704.

... THE COOKING CORNER

Beef Strogonoff

- 1 lb. Beef (cut in strips)
- 2 lbs. Potatoes, fried
- 3/4 cup Sour cream
- 2 Onions, medium
- 1 tbs. Flour
- 3 teas. Butter
- Salt and pepper to taste

Slice onions and fry in butter and then add meat and continue frying on high heat, stirring constantly until brown. Add flour and fry two to three minutes and then add sour cream stirring, all the time. Bring to a boil and remove from heat.

Decorate with sprigs of parsley and serve with fried potatoes. This recipe should satisfy the cravings of 4 people.

Stuffed Eggs

- 2 doz. Eggs
- 1 lb. Sauerkraut, chopped
- 1 lb. Mushrooms
- 2 Onions
- 2 tbs. Butter

Boil eggs, peel, cut lengthwise and scoop out the yolks. The mushrooms and onions should be chopped into small pieces and fried until brown. Squeeze the juice out of the sauerkraut, add 2 tablespoon of butter and steam 15 minutes. Add to the mushroom-onion mixture and fill in the eggs. Makes 48 stuffed eggs

Julia Adamiak

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Continued from Issue #6, 3/18/94

**The Ukrainian question between
Poland and Czechoslovakia:
The Lemko Republic (1918-1920)
and Political Thought
in Western Rus'-Ukraine**

There remain several aspects of the Lemko Rusyn Republic that still need to be clarified. The basic chronology of events has not yet been established, and in existing secondary accounts they are related in a contradictory manner. Furthermore, what did the texts of the Florynka national council's memoranda actually say? When and how did the change from a pro-Russian to pro-Czechoslovak political orientation actually take place? How did the Lemko government administer its territory? What territory did it actually claim and what did it effectively administer? These are only some of the basic questions that await scholarly research. Yet, as interesting as the Lemko Republic may be in and of itself, what does it tell us

Continued on Page 3

Continued from Page 2

about the broader subject under consideration, namely, the Ukrainian question between Poland and Czechoslovakia during the interwar years?

Perhaps the issue that the story of the Lemko Republic most effectively illuminates is the evolution of political thought among the East Slavic population of the former Austro-Hungarian Empire, specifically territory in East Galicia, northern Bukovina, and northeastern Hungary. For the sake of discussion, these three regions will be referred to as a single unit called western Rus', whose population was then known as Rusyns and today as Ukrainians.

Modern political thought in western Rus' could be said to date from 1848, when the revolution that began in that year in Austria-Hungary opened up new possibilities for the many nationalities of the empire. The Rusyn/Ukrainians of western Rus' also took an active role in what became known throughout much of East Central Europe as the Spring of Nations. Two basic principles were initiated in 1848, and they were to remain the cornerstones of western Rus' political thought for the rest of the nineteenth and the beginning of the twentieth century until the final collapse of Austria-Hungary in late 1918. These principles were: (1) that western Rus' -- East Galicia, northern Bukovina, and northeastern Hungary -- should be united, because the East Slavic inhabitants who lived there were on linguistic and cultural grounds the same people who called themselves Rusyns (Rusyny); and (2) that since these Rusyns of Austria-Hungary were linguistically and culturally related to other East Slavs in what was at the time the Russian Empire, they should maintain at the very least cultural relations with their brethren in the East if not, as some leaders would later propose, be united with them in one state.

Whereas most western Rus' spokespersons would, without exception, agree with these two basic principles, a problem arose as to the extent of the relationship to the rest of the East Slavic world. Concern with defining the specifics of the eastern relationship increased already during the last decades of the nineteenth century, but this became particularly crucial with the end of Austro-Hungarian rule in late 1918.

In short, that relationship could be visualized as consisting of three concentric circles. The first and largest circle comprised the former Austro-Hungarian or western Rus' lands together with the entire East Slavic world, referred to as Russia. This was commonly called the Russophile view. The second circle was smaller, including the western Rus' lands joined only to the southern branch of the East Slavs, namely the Ukrainians. This was called the Ukrainophile view. The third and last circle was narrower still, comprising only part of the western Rus' lands specifically, the Lemko Region (the East Slavic lands of Galicia west of the San River) together with the Presov Region and Subcarpathian Rus' (the former northeastern counties of Hungary). This last approach, which retained a sense of cultural affinity with the East but which was satisfied with a reduced territorial base, was known as the Carpatho-Rusyn view.

It is interesting to note that all three political orientations in western Rus' adapted to the new political reality of the immediate post-World War I era. For instance, the traditionally conservative and pro-tsarist Russophile orientation included some leaders who were willing to accept the idea of union with Russia even if under Bolshevik rule. For their part, Ukrainophiles were willing to sacrifice the idea of a united Ukrainian state (Soborna Ukraina) if they could be assured of wide-ranging autonomy or independence for at least a western Ukrainian (East Galician) state. Rusynophiles both north and south of the Carpathian mountains moved from the idea of some kind of vague unity with the East to the more realistic possibility of union with a democratic Czechoslovakia from whom they expected guarantees of autonomy. No orientation, however, ever considered association with Poland as an acceptable option.

The Lemko Region, which was examined above in some detail during the immediate postwar era, experienced all three western Rus' political orientations. Of the two national councils and Lemko republics which evolved in late 1918, the short-lived one in the eastern Lemko village of Komancza was clearly Ukrainian in orientation; the longer lasting republic in the western Lemko centers of Florynka/Grzybow moved between the Russian and Carpatho-Rusyn orientation.

For the rest of the interwar period, all three of the traditional political orientations remained options for the Rusyn population whether in Poland or Czechoslovakia. Russophilism was propagated by local conservatives, who together with newly-arrived Russian emigres hoped for a phoenix-like rebirth of a democratic, even a tsarist Russia, as well as by left-wing Communist activists who hoped some day to be included in a Bolshevik Russia that, at most, might pay lip-service to the national distinctions among the East Slavs. As for Ukrainophilism, it seemed the dominant force in Polish East Galicia and was a growing movement in Czechoslovakia's Subcarpathian Rus' as well. Through both legal political movements and underground conspiratorial activity, Ukrainians awaited the day when Europe's boundaries would be revised and the western Rus' lands would finally end up where they belong -- in an independent, non-Bolshevik Ukrainian state. Finally, the Rusynophile orientation flourished primarily south of the Carpathians, where its leaders hoped to reach a permanent settlement with Czechoslovak authorities that would grant them political and cultural autonomy as an East Slavic people

somehow distinct from both Ukrainians and Russians. Such attitudes also remained alive among the Lemko Rusyns in Poland during the interwar years and were expressed through cultural and educational activity, including the creation of a distinct Lemko Greek Catholic jurisdiction. It is, therefore, not surprising that during the wide ranging political changes that took place both on the eve of (1939) and toward the close of (1944) World War II, the Lemko Rusyns issued feelers calling for unification with their brethren south of the mountains into a single entity called Carpathian Rus'.

Thus, at least in the realm of political thought, the Ukrainian question in Poland and Czechoslovakia during the interwar years reflected patterns that had been established already during the second half of the nineteenth century. With the close of World War II and the dominant presence of Soviet power in the region, the old three-fold

Russophile-Ukrainophile-Rusynophile political options seemed to have little validity, since most of the western Rus' lands were united with the rest of the East Slavic world, albeit within the context of a Soviet state and its politically subordinate allies, Poland and Czechoslovakia. In such a situation, the traditional tripartite debates with western Rus' political thought were suppressed in favor of an administratively-imposed Ukrainian orientation. However, with the political changes instigated after 1985 by Mikhail Gorbachev in the Soviet Union and the revolution of 1989 in East Central Europe, the old debates in the western Rus' world about national and, therefore, political identity have been revived once again. But that is a subject for another essay.

Carpatho-Rusyn American
132 Hawthorne Street
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NOTES

12. For instance, most authors mentioned above in note 2 refer to the Lemko Republic existing sixteen months and ending with the arrest of its leaders in March, 1920, yet Kohutov, "Lemkivshchyna," pp. 7-8, states the arrest and end of the republic did not come until January 1921.

Similarly, Kohutov states the whole movement began with the meeting at Gladyszow on October 30, 1918, while Horbal', "Lemkivs'ka respublika," p. 5 states that the meeting took place on October 9. These are some examples of the many inconsistencies in the existing accounts.

13. For the details on western Rus' political thought in the second half of the nineteenth century, see Paul Robert Magocsi, *The Shaping of a National Identity: Subcarpathian Rus', 1848-1948* (Cambridge, MA, 1978), pp. 42-75; Mykhailo Lozyns'kyi, "Obopil'ni stosunki mizh Velykoiu Ukrainoiu i Halychynoiu v istorii rozvytku ukrains'koi politychnoi dumky XIX i XX v.," *Ukraina*, V, 2 (Kiev, 1928), pp. 83-90; O. A. Monchalovskii, *Sviataia Rus'* (L'viv, 1903).

14. An expanded variant of the third circle existed as long as the Austro-Hungarian Empire existed. It encompassed all the western Rus' lands whose Old Ruthenian leaders, as they were known, maintained a political vision that basically was encompassed by the borders of the Habsburg Empire. The viability of such a territory, which was called Carpathian Rus', ended in 1918, after which the narrower third circle described here became a concrete and, as some thought, feasible political goal. Cf. Paul Robert Magocsi, "Old Ruthenianism and Russophilism: A New Conceptual Framework for Analyzing National Ideologies in Late 19th Century Eastern Galicia," in Paul Debreczyn, ed., *American Contributions to the Ninth International Congress of Slavists, Vol. II* (Columbus, OH, 1983), pp. 305-324.

15. Such an orientation, which looked for a revival of the medieval Galician-Volhynian Kingdom through the establishment of an independent West Ukrainian Republic was not completely eliminated as a political option until the 1923 decision of the Allied and Associated Powers. Cf. Mykhailo Lozyns'kyi, *Za derzhavnu nezalezhnist' Halychyny:*

chomu ukrains'ka Halychyna ne mozhe pryity pid Pol'shchu (Vienna, 1921); *Nekhai zhyve Nezalezhna Nalyts'ka Derzhava: zbirka statei* (Vienna, 1922); *The Case for the Independence of Galicia* (London, 1922).

16. For the conservative view, see N. Pavolovich, *Russkaia kul'tura i Podkarpatskaia Rus'*, *Izdanie Obshestva im. A. Dukhnovicha*, No. 23 (Uzhhorod, 1926); Antonii Lukovich, *Natsional'naia iazykovaia prynadlezhnost' russkogo naseleniia* (1929); and Ivan Teodorovich, "Lemkovskaia Rus'," *Nauchno-literaturnyi sbornik Galitsko-russkoi Matitsy*, VIII (L'viv, 1934), pp. 10-21. For the Communist view, see I.K. Vasiuta and Iu. Iu. Slyvka, "Boro'tba trudiashchykh Zakhidnoi Ukrainy, Bukovyny i Zakarpattia...za vozz'iednannia z Radians'koiu Ukrainoiu," in M.M. Oleksiuk et al., eds. *Torzhestvo istorichnoi spravedlyvosti* (L'viv, 1968), pp. 434-479.

17. Bohdan Budurowycz, "Poland and the Ukrainian Problem, 1921-1939," *Canadian Slavonic Papers*, XXV, 4 (Toronto, 1983), pp. 473-500; Alexander J. Motyl, *The Turn to the Right: The Ideological Origins and Development of Ukrainian Nationalism, 1919-1929* (Boulder, CO and New York, 1930), esp. pp. 129-161; Magocsi, *Shaping of A National Identity*, esp. pp. 227-233.

18. Jan Husek, "Rodi se podkarpatorusky narod?" *Podkarpato-ruska revue*, I, 7-8 (Bratislava, 1936), pp. 6-8; Magocsi, *Shaping of a National Identity*, esp. pp. 106-110 and 221-224; I. F. Lemkin, *Y storyia Lemkovyny* (Yonkers, NY, 1969), pp. 154-175.

19. Ivan Vanat, *Narysy novitn'oi istorii ukrainstiv Skhidnoi Slovachchyny*, Vol. II (Bratislava and Presov, 1985), p. 220.

20. Cf. Paul Robert Magocsi, "Nation-Building or Nation Destroying: Poles, Lemkos and Ukrainians in Present-Day Poland," *Polish Review*, forthcoming 1990; "[Rusyns and] the Revolution of 1989," *Carpatho-Rusyn American*, XII, 4 (Fairview, NJ, 1989).

Paul Robert Magocsi



PD photos/ANDREW CIFRANIC

Using a router, George Walko makes grooves in the pieces of a cross he is assembling at his workbench in a garage behind his home.

As the Reader may recall, we publicized George Walko's mission to Bishop Adam in Sanok, Poland last year when he successfully raised funds to install a new printer for the Bishop. A very generous and charitable man.

Ed

Woodworker with a holy mission

Hardwood crosses link Bedford

man to faithful worldwide

With delicacy, dedication and devotion, George Walko creates crucifixes of ornate beauty in his warm, carpeted garage in Bedford.

A 68-year old retired carpenter, he might have been a rich man if he had sold the 500 walnut crucifixes he has made since 1979.

But he has given every one of them away - one to a priest with no legs, a couple to Russian jet pilots who performed in the 1991 Cleveland National Air Show, another to an old woman praying near a monastery, many to churches throughout half the world, others to total strangers.

It takes him about 40 hours to make each crucifix -- and all are crafted with deep reverence.

He concentrates his efforts on making them during the eight weeks before Easter "because that's the greatest holy period in our church." In this instance, the church is colorful St. Andrew's Eastern Orthodox nearby in Maple Heights, where he and his family are members.

One of his works is a regular part of the services at St. Andrew's, resting on the altar and being kissed by each parishioner in front of a dramatic panel of icons. It is also moved into the confession area, where it is placed beside a Slavonic Bible and a confessional prayer.

Walko, who is of Ukrainian descent, makes

the small crucifixes in the style of the eastern Catholic churches, including Byzantine and Orthodox. He has also made 25 attractive shrines out of scrap fence wood and put vigil lights in them for monasteries and friends gardens.

He makes the 12-inch by 6-inch crucifixes from raw walnut wood at his workbench, on which hangs a plaque declaring "Thy will be done" in Ukrainian.

He uses a pattern to make the blanks for the parts of the cross with a saw, then routs out grooves in both the vertical and crossbars.

Before applying glue and snapping them securely together, he writes "Praise be to Jesus Christ," the date and his name inside the grooves, where the recipient will never see the words.

He sands the wood to a velvet smoothness and slides on the multi-colored and golden cover design that he copied from a cross in an Orthodox monastery in Canada.

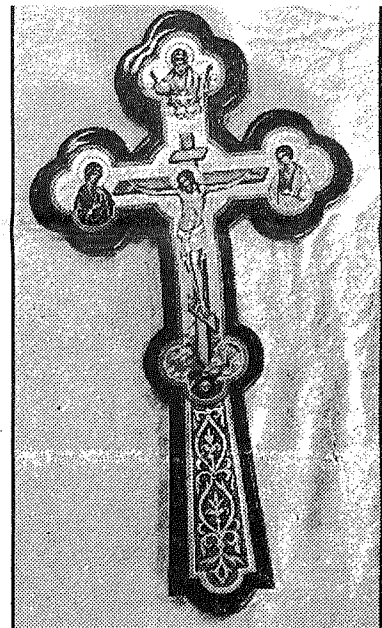
Then he brushes on 10 coats of polyurethane, a protection he estimates will make each cross last 50 years.

In 1979, he took a chance and packed two crosses in his luggage (right on top of his clothes, were anyone could find them) when he went to the Soviet Union "even though I knew religious articles were not allowed in that godless empire."

At Moscow's Sheremtievo Airport, a young male customs agent opened the suitcase, glanced at him tearfully, then closed the bag -- leaving the corpses inside.

As a result, last year when Walko accompanied a group of missionaries to the Ukraine, now an independent nation after the breakup of the Soviet Union, he was emboldened to take a large number of crosses with him.

He gave one to a priest in a small village church because he knew crosses were rare there and none could be bought. "It made the priest weep, and when he told the parishioners, they also cried," Walko said.



Closeup of one of the crucifixes made by George Walko.

"This reaction, finding that a cross means so much to those people and others elsewhere, is the reason I have continued to make more of them," he said.

Walko began planning to start his unique hobby while he was an Air Force sergeant stationed for 18 months in the South Pacific during World War II. "I got reborn in a hurry by the battles and death I saw on Okinawa and the closeup view of the bitterness and hatefulness of war."

Walko, who retired three years ago after 15 years of working as a carpenter at the Cleveland Clinic, has had no formal art training. He did take an architectural design class at old Fenn College and has combined that knowledge with his skills as a carpenter to produce the crucifixes.

He has made special crosses for his wife, Jean; sons; Gregory of Lakewood and John of Valley View; and their families. He said that before his mother died eight years ago, she asked that one of his crosses be buried with her, and it was.

Walko spoke of what he gets from doing so much giving; "The amount of love and happiness I receive from these crosses is unbelievable. A million dollars couldn't buy such a feeling."

Pauline Thoma, Plain Dealer Reporter.