

Carpatho-Rus

Karpatska Rus'



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

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For our readers, a story of our people, written in the 1930 Lemko Calendar, by Peter Labowskie, a student in a medical school in the U.S., should be of interest. It is a 65 year old message.
Ed.

For Our Young Lemko-Russians

UNITY

"The force of union conquers all," said Homer. This self-evident truth is obvious to all of us, being as readily accepted as that two and two make four.

We can find innumerable cases in history wherein if it were not for the greater unity of one side a different outcome would have resulted and probably would have changed the whole course of future events. Take for instance the World War [WW I]. The combined unity of the Allies resulted in the breakdown of an omnipotent and domineering foe. On the other hand we can readily see the results of the antithesis of unity -- dissension. The Civil War serves as a ready example. During those momentous years confusion reigned supreme, useless strife everywhere, the once glorious union rendered asunder, a chaos such as only a Milton could describe seemed to be the only end. The people, according to sociologists and psychologists, strive for that which is pleasure producing, and since unity offers much more pleasure than dissension, we are let to attain a basis of union, but the road is rough and weary, as the theorists forget to take into account the repelling action of some of our still existent antagonistic animal instincts and other inherent and innate impulses.

The reason for all this theorizing about unity is to bring forth a plea to the Lemko people at this opportune time offered by the publishing of the "Lemko Almanac". The plea in substance is to warn the Lemko people, especially the younger element, as they are the rulers of tomorrow, to look ahead and see that the unorganized state in which our people find themselves will lead them into nothing short of oblivion, into such a state that the name "Lemko" will be forgotten and the wonderful traditions of our dear ancestors cast into the devouring mouth of the gone and forgotten Past.

But need this be? Any sensible person will immediately answer in the negative. Then what is the solution of such a state of affairs? Why, it is unity, organization, consolidation, of course, or call it whatever your fancy desires.

The advantages of unity can readily be seen by considering two men who are so progressive as to unite in promoting a certain cause or interest. In this state of unity the wants of neither are any greater, in most respects, than they would be were they alone, but their strength, which is the criterion of unity, is far superior to the strength of two separate men.

What is the incentive to unity? I should immediately say that it is "adversity". You can pick out instances from the lives of great men which show that they had formed the dearest friendships in times of strife and stress. This immediately

causes me to recall a quotation I read which has firmly lodged in my mind and which states that "The firmest friendships have been formed in mutual adversity, just as iron is most strongly united by the fiercest flame".

Since space does not permit I shall not elaborate further but shall leave the reader to enter into profound thought and meditation over this matter, with the hope that it shall be the means of arousing interest and bringing forth action. Our people are more or less in a state of oppression and we must organize in order to promote their welfare, to put them on a level with other classes, to make the name "Lemko" potent with good meaning. Our salvation is "union", so unite, as it is just as Benjamin Franklin said of the American people, "We must all hang together or assuredly we shall all hang separately".

Peter Labowskie

Russalia at Lemko Resort

On Sunday, June 19, the sun shone brightly over the beautiful grounds of Lemko Resort as people gathered to attend divine Liturgy at the Chapel. A new sign over the entrance greeted the arriving guests. Mary Barker and John Zawoysky manned the road entrance for the \$2. fee. John Kostyk decorated the main house with cuttings of green tree branches.

Divine Liturgy was celebrated by Rev. Boris Vlacsenko. After the service, Father Boris spent the rest of the day mingling with the guests, had a hearty meal and enjoyed the music provided by the Stan Skawinski orchestra.

In the short span of three weeks, evidence of the activity of the new Board of Directors was clearly visible. New furniture graces the hallways and ballroom, projecting and inviting and comfortable atmosphere, without a large price tag.

John Kirpan, the new President of Lemko Resort, has some good connections and obtained the furniture for a "song". The new bartender, Stefan, is one of our own. In the kitchen I found Julia Adamiak and Mike Kirpan preparing dinner. And what a dinner!! Good news; lower prices, generous portions and the good quality that we have come to expect at Lemko Resort. The menu included a succulent 1/2 of a spring chicken, baked to perfection, excellent fresh ham, kielbasa, pierogi, kapusta and more.

Dinner was followed by dancing to the wonderful music provided by the Stan Skawinski orchestra at the outdoor pavilion. Refreshments were available at the gazebo served by Paul Worhach. About 150 people attended, It was a pleasure to see how hard and cooperatively the new Board of Directors worked to make Russalia a celebration to remember.

If you missed it, you really missed something! Of course, there is the cultural Festival to look forward to in August, and we hope to see you there.

What a happy and enjoyable day it was!
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 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.

TALERHOF DAY AT LEMKO RESORT

AUGUST 7, 1994

We urge our readers to commemorate the sacrifices of our ancestors in the Carpathian Mountains, beginning with a 10:00 AM church service at our Chapel in Lemko Resort. This tragedy, that our people endured, occurred 80 years ago, at the beginning of World War I.

For those readers who may not know, at the onset of the first World War, officials of the Austria-Hungarian empire imprisoned leaders, teachers and priests of the towns and villages in Lemkovina, without cause, in concentration camps. The largest was the Talerhof camp in Austria. Confined under brutal conditions, many died or were killed. Your attendance at the service would be appreciated. Very Rev. Nehrebecky of the Orthodox Church of America, assisted by several priests, will conduct the service commencing at 1:00 PM sharp. Refreshments will be available after the services.

THE COOKING CORNER

RIZANKA -- HALUSHKI

- 1 1/2 Cups Flour
- 2 Eggs
- 2 tbsp. Water
- Pinch of salt

Mix above and knead thoroughly until a smooth texture. Roll very thin. Let stand about 1/2 hour. To make halushki cut the dough into one inch squares. Rizanki, (noodles), should be sliced into thin strips. Cook in salted boiling water for about 10 minutes. For halushki, drain, cool slightly and serve with butter. Rizanki should be added to beef stock or chicken soup.

Halushki is also delicious when served with sweet or sauerkraut or cottage cheese. Chop one small head of cabbage and cook in salted water until tender. Drain, squeeze out the excess water

and fry the cabbage in butter. Add the cabbage to the halushki, mix well, add melted butter and serve. If sauerkraut is used, drain or thoroughly soak with water to remove excess salt. Simmer a chopped onion in butter and add to the sauerkraut before mixing with the halushki. With cottage cheese, add dry to the cooked and buttered halushki.

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:

**Zdunia, 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 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.

Press Fund Closing

A modest sized gathering celebrated the Annual Press Fund closing at the Masonic Hall in Garfield, New Jersey last Sunday, June 26. An excellent buffet was prepared by Victoria Windish, assisted by Mary Barker. Svetlana Ledenieva prepared the pierogi. Greg Merena prepared a watermelon, beautifully shaped and carved, chock full of a variety of fresh fruits. A fine time was had by all with the following contributions made:

First District, Lemko Assoc.	\$250.
Mary Barker	100.
M/M Michael Logoyda	100.
M/M Alex Herenchak	50.
Michael and John Kirpan	50.
M/M Greg Merena	50.
M/M John Kostyk	25.
M/M Larry Garrahan	15.
M/M Ted Rudawsky	10.
M/M Wasyl Zawoysky	10.

Total \$660.

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.

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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 be promptly forwarded.
Ed.

IN APPRECIATION

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Svetlana Ledenieva, Bogdan Horbal, Larry Buranich-Garrahan and Susyn Yvonne Mihalasky.
Ed.

LETTERS TO THE EDITOR

Dear Sir:

In May, 1991 I ordered your Lemko Wedding video tape and received it. However, my check was never cleared and returned. By the time I realized that something was amiss I no longer had your mailing address. This year, at the Pittsburg Folk Festival I found your address again -- so here is my \$45. check for the video tape.

P.S. Do you have any information on the background of this video? Where is the music from, how was it made, does it represent any specific area of the Lemko region, etc? I would appreciate any information that you may have.

Sincerely,
Joseph R. Armata

Thank you Mr. Armata from all of us here at the newspaper. This act of honesty and sense of responsibility in remembering a financial obligation from three and one half years ago, will remain with us a long time. We shall try to answer the questions that you posed about the video in the near future. The video production was headed by our late Lemko Assoc. member, Alex Bidnik. It was produced at Lemko Resort in Monroe, New York in the 1960s. If readers have more specific information about Mr. Armata's questions, kindly let us know at the newspaper, and we will forward it to him.

Ed.

**SLOVAKIA AND THE
CAPITALS OF CENTRAL EUROPE**

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The Culture of a Quiet People

Part II

The following is the second half of a two part translation of an article published on February 7, 1992 in the Polish newspaper *Ziemia Gorzowska*. The first part of this article appeared in *Karpatska Rus'*, no. 11, May 27, 1994.

In Part I the author, Ireneusz Krzysztof Szmidt, used the occasion of a local performance of the Society of Lemkos' Amateur Theater to reflect on Lemko history and recent cultural activities in Poland. Lastly, he discussed the significance of the Amateur Theater's performance of *Vertep w Karpatach*. Part II resumes this discussion with consideration of the performance itself, the Amateur Theater and the future of Lemkos in Poland. Explanatory notes appear at the end of the article or are embedded within the text in [square brackets].

And the performance itself? It resembles Schiller's *Pastorale* which recently was performed at the Osterwa Theater. The play follows the adventures of the main characters in song and dance, without dramatic, sequential plot development. The main characters are a shepherd, richly fleshed out by Adam Barna; a beggar (Stefan Kosowski); a tinker (Jan Dziadyk); the "wise fool", Amroz, subtly portrayed by Andrzej Kopcza; the Jew Moska was played by Jan Kowlaczyk. Completing the caste were a dignified old peasant couple; gypsies; merry peasant girls; three kings and the Holy Family. A charming folk simplicity characterizes this Lemko Christmas Play (for in fact this is the meaning of "Vertep" which according to *Kopalinski's Dictionary of Myths and Cultural Traditions* is a representation of the Nativity scene which wondering carolers carried along Carpathian trails). However, the art and stage direction were hackneyed and unoriginal. The costumes and songs are incorporated into the play were very interesting, especially the authentic Lemko carols. Familiar melodies such as *Wśród nocnej ciszy* could frequently be heard. In the last act, however, there were too many carols. Unfortunately Andrzej Kopcza, the founder and director of the theater, was not inspired to dramatize this rather static act. But more about him later. The stage area of the "Kolejarz" community center was a bit too small. It might have been useful to have some of the actors leave the center stage area and use the front of the stage opposite the manger. Still, it is difficult to demand a fully matured understanding of stagecraft from an amateur theater group which has been in existence hardly more than a year and whose members frequently have to travel great distances to rehearsals.

The theatrical group is made up of people who were strangers to one another before coming together. Some, however, have family ties. Among these are Stefan Kosowski, his wife, Joanna, brother Piotr and Tomek, the son of his brother Jan; Łukasz Woźniak and her daughter and son; Dymitr Rusenko and his daughter Ewa.

The Amateur Theater was created in 1989 at the initiative of Andrzej Kopcza, a graduate of the University of Wrocław's Department of Cultural Studies. He is also the chairman of the governing committee of the Society of Lemkos. The Theater was established to stage *Odcięte korzenie* ("Severed Roots") the play written by the gifted Mr. Kopcza. It was staged last year in, among other places, Gorzów. *Odcięte korzenie* runs for 3 1/2 hours; nevertheless, nobody left early. It tells the story of one Lemko family from 1914 to 1945, culminating with the powerful final scene in which they are resettled from the mountains.¹ The melodic finale (*Lemkowina, Lemkowina*) acquired

among Lemkos the status of a hymn. It was added to the repertoire of the [Lemkovyna] Song and Dance Company directed by Jarosław Trochanowski, brother of poet Piotr Trochanowski. The audience spontaneously arose during this song. Andrzej Kopcza, the author and the director, said that this one single moment was worth the more than six months it took to write and rehearse the play. *Odcięte korzenie* played for a dozen-odd times in different towns and was videotaped for purposes of preservation. Andrzej Kopcza is now writing the second part to his saga, entitled *Na obczyźnie* ("In Exile"). Some scenes are already completed and are being rehearsed. The rehearsals take place in a club room on the second floor of an apartment building at 1 Roosevelt Street. This room is also the site of musical practices and classes in the Lemko dialect. Similar activities, albeit less well developed than those in Legnica, are conducted at other branch locations of the Society of Lemkos where Lemkos reside in sufficient numbers.

How and by what means can Lemkos prevent the lose of their consciousness? The overwhelming majority of Lemkos reside in Ukraine, where they are subject to the powerful pressure of local nationalists. Lemkos in Ukraine no longer regard themselves as Lemko. About 800,000 reside there....²

Has the creation of an independent Ukrainian state affected the mood among Lemkos? Many of them, even those in Poland, are emotionally drawn to Ukraine. They say that they are happy that it [an independent Ukraine] has risen. Lemkos dread, however, any further advances by Ukrainian nationalists. They do not expect an improvement in their situation either in Ukraine or here in Poland, where they are numerically a much weaker presence. There they are threatened by ukrainianization; here they are threatened by polonization. For those like Andrzej Kopcza, who regard themselves as Rusnaks, neither alternative is palatable.

How very little we know about the history and daily problems of this people. And there are few places where we can turn to learn more [about Lemkos]. Even the *Wielka Encyklopedia Powszechna* [the Polish equivalent of the *Encyclopedia Britannica*] devotes to the topic only 11 short lines. Lemkos themselves, as a result of their mistrustfulness (?), are not much inclined to help us or even to help themselves. An essay competition on Lemko themes mounted by the University of Wrocław brought in only 15 submissions. After study and, perhaps, publication of these submissions, our body of knowledge on Lemkos will be somewhat expanded.

This gentle people, exotic to us despite having lived among us for centuries, has earned a place in our tolerant country. Even if only due to undeserved suffering and opposition to their continuing [attempts to retain their] distinct identity, Lemkos have managed to create a culture unique in the world.

1.

The year in which the play ends was 1947. The play closed with the family's forcible removal from their home during the "Vistula" operation population resettlement.

2.

This figure is likely a gross exaggeration. There is no concrete statistical data available. An estimated 150,000-200,000 Lemkos are believed to have been living in Poland in the interwar period. Two-thirds (or approximately 100,000-150,000) of these are believed to have opted to be resettled to the Soviet Union between the years 1944-46. It is safe to assume, however, that assimilation has been extensive in an environment not friendly to a Lemko Rusyn ethnic consciousness and that, at any rate, the high level of fecundity required to bring this base population up to 800,000 would not

have been possible under the then prevalent conditions of war, scarcity and poverty. Informal guesses generally put the number of Lemkos in Ukraine today at around 200,000.

Ethnic Chuckle ..

Dorohaya Tyotyia Maria,

Yah vam nhe pesala pesmo boh yah bulla barz hvora ee yah bula iu speetalyu.

Tak bullo. Yah nhe feeling too good so yah peshla do doctora nah checkup. Ohn me poveel: I'm sending you to the hospital for tests."

Yah zvedala me next door neighbor ee ohna dala me sovet yak budu iu speetalyu. Ohna me kazhe zhe ohnee dadut me short nightgowns "that open up all the way in the back." Yah take her advice ee peshla do meesta kupete novee gowns ee housecoat.

Yah bulla in hospital shitkee week. Ohn doing tests ee tests ee tests ee ne dayut me netch yeastee nah breakfast. Yah getting weaker ee weaker.

Ah kolee ohne nachalee totee blood tests ee yah vedeela yak ohne brallee so much krov yah became take slaba. Yah looking in the mirror ee yah taka beelah!

Mee husband takee doobree. Ohn kupel me flowers everyday. Yah znam zhe ohn worried pro menah. Ohn takee loving! Yah ask him shto doctor poveel yemu. Ohn me kazhe zhe doctor yemu netch neh kazhe. Yah znam Tyotyia Maria zhe yah sick ee mozhe umru. Even me next door neighbor taka kind to me.

Yah nhe mozhu spatee boh yah taka worried. Yah dumam zhe yah scrazuyu if no one tells me. Yah neh mozhu zhetee with takee tension. Yah watching General Hospital nah TV yah znam zhe ohnee tam treating people yak ohnee mayut incurable disease.

Finally, yah give up. Yak bude, tak ee bude. Yah zaspalla. Yah too weak matee otchee open.

Yah nhe znam yak dluho yah sleeping kolee yah chula takee nice holos kazhe "Bohorodeche Devo." Yah open mee eyes a toh nash fader. Ohn me svedal yak yah feeling, ee

kolee yah edyu domu. Ohn me kazhe zhe ohn preshol do hospitalyu visit someone else who wants Holy Communion ee moshe me datee Holy Communion boh ohn saw zhe yah fasting.

Yah kretchyu "Matka Bozha, teper yah znam zhe ya dying."

Me doctor preshol right then. Ohn kazhe: "Hello Father." A me kazhe: "Good news Anna. Your tests are negative and you can go home this morning."

Tyotyia Maria, yah taka happy! Yah dostala reprieve!

Budte zdrove,
Second chance,

Hanya

From the Orthodox Herald