

Carpatho-Rus'

Karpatska Rus'



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

NO. 2, CARPATHO--RUS, YONKERS, N.Y., JANUARY 20, 1995 VOL. LXVIII

PRESS FUND APPEAL

We are making our annual **Press Fund Appeal** to all readers to help our newspaper. This is the time for all of us to support **KARPATSKA RUS**, the oldest, continuously published newspaper in America and Canada devoted to our people who emigrated from the Carpathian Mountains. As in the past, the financial need of our newspaper is of deep concern. Many of you may remember a time when you attended a social function, such as a dance or picnic, or even a wedding, where you were asked to contribute to the **Press Fund**. These were dedicated Lemkos who thought to collect for the **Press Fund** at every opportunity. We have gotten away from this. These Lemkos were not designated collectors; they were people who new funds were needed to continue supporting the paper.

KARPATSKA RUS was founded in 1929 to bring the news of the world and local Lemko events to the people who hadn't mastered the English language. Later there was a Youth Page in English for their children. While the newspaper still informs us of Lemko activities of the various branches, it now has another need to fulfill. It now informs 2nd and 3rd generation Americans of Lemko ancestry of our history, traditions and customs of "stari kraj" (old country).

Do you really want to pass on your Lemko heritage to your children and grandchildren, a heritage that goes back in time more than a millennium? How can you get their interest and keep it growing? How are we passing the traditions and customs of our Lemko heritage to our children and grandchildren? Where can they easily get this information but in the **KARPATSKA RUS!**

The needs have changed throughout the years, but the need for money is ever-present. There are running expenses that are constant and increasing, such as printing and postage, which increased in cost last week. There are reporters whose expenses must be met, as well as researchers and translators to whom a stipend must be provided.

We are very fortunate to have an acting editor-in-chief who does not have a salary and submits only a portion of his expenses. How long can we expect to continue under these circumstances? To continue publishing the **KARPATSKA RUS** more funds **MUST** come from the readers in the form of donations and new subscriptions. We have been holding the line in our subscription price of \$20. per year for over 5 years.

Many years ago our esteemed former Editor for 10 years, Dr. Pysch, (he died in 1957), was asked the minimum circulation number below which the newspaper could not economically continue to survive. He stated, unequivocally, that below a circulation of 2,000 copies per issue the newspaper would cease to exist. Well, frankly, for several years now our circulation has been considerably less than 2,000 and we are surviving and are very determined to continue. **With your**

kind help, readers, we can continue to improve the newspaper.

"If there be any truer measure of a man than by what he does, it must be by what he gives."
Robert South

Please send your contribution to the
PRESS FUND.

(Inside this issue there is a coupon that can be cut out and used to remit your much needed donation. Thank you.)

Continued from Issue #25, 12/23/94

The History of Lemkovina

The Holy Church, bestowing sainthood upon Cyril and Methodius, proclaimed them the Apostles of the Slavs.

Pope Stephen¹, yielding to the demands of the enemies of the Slavs, prohibited the use of the Slavic language in the church rites throughout Moravia. Horazda was chosen as the successor to Cyril and Methodius. He was denied the episcopal authority over his diocese, and was put under arrest. In 970, Pope John XIII ordered the cessation of the Slavic rites in the Prague bishopric. In Czech lands the Slavic rite was permitted until 1053, according to the historian Chermak.²

After the death of Methodius his enemies banished out of Moravia all of his disciples, who then dispersed throughout the other Slavic lands, continuing the work of the two apostles. They succeeded and were successful in spreading the teachings of Cyril and Methodius. They also succeeded in introducing the Slavic language into Latin services, best developed in Bulgaria, from where it was transferred to Rus in the following centuries.

The missionaries of Saint Methodius travelled through the Carpathians as far as Cracow, spreading Christianity with the Slavic Rite. Our forefathers in the Carpathians accepted Christianity directly from these missionary disciples of Cyril and Methodius a century earlier than the official baptism of Rus in Kiev from St. Vladimir the Great.³

In 874, the Czech Prince Borivoi and his wife Ludmila accepted Christianity in a Slavic rite. They were both baptized at the residence of the Great Moravian Prince Sviatopolk.

In studying Methodius we noted that a powerful prince occupying the banks of the Visla, mistreated his Christians. Methodius appealed to him to voluntarily accept Christianity, otherwise he will be Christianized forcibly from a foreign land, and so it happened. Prince Vislan was forcibly baptized in a Slavic rite in 875. In this year Moravian Prince Sviatopolk annexed Vislan territory to his domain.⁴

T. Swientsitski, one of the eminent Polish

historians in his work "Opis Starozhitnoi Polschi" (Vva 1816, T. I. c. 9) notes that Poland accepted Christianity from Moravia, the enlighteners of the Slavs Saints Cyril and Methodius and their missionaries in a Slavic rite at the end of the 9th century.

Prince Mazowetski, a heathen, Mechislav I (Mieszko) became a Christian immediately prior to his marriage to Dubrawka,⁵ daughter of the Czech Prince Boleslav I in 965. Dubrawka eagerly helped Mechislav in the uprooting of paganism, and in the construction of churches.⁶ In 977 Dubrawka died, and two years later Prince Mazowetski married Oda, the daughter of Marquis Ditrack. Influenced by his new wife and his father-in-law, he took steps to substitute the Slavic language for Latin in divine services.⁷ and he invited German and Latin clergy to his country. In 986, Mieszko I with the aid of a Saxon army made war against the Czech Prince Bolislav II. With the aid of the Polish garrison he besieged the Red town, which belonged to the Kievan state in 981.

Prokhor was one of the first Slavic bishops appointed to Cracow.⁸ Proofs that in Cracow there once existed Slavic rite churches and monasteries were verified by excavations at Vavel, and the discovered dinars of Boleslav the Brave stamped with the cupolas of churches with Cyrillic inscriptions.

According to historian A. Shishko-Bogush, the Slavic rite church in Vavel was built prior to the 9th century. A more recent proof concerning the religious status of Cracow in the early periods of Christianity was the excavation of the Slavic rite church of Saint Cyril and Methodius at Vislitsa in Byzantine style. From the time of the official baptism of Poland in 966, to the present time, only one church of the Greek rite remains in Cracow. It was converted to a Polish church and renamed St. Norbert. Its' priceless ikonostasis of unsurpassed beauty was the work of the famous Polish artist, Mateiko.

As in Poland, in Moravia, the Slavic rite could not overcome the opposition of German and French missionaries and eventually they all succumbed to the Latin rite. In Lemkovina, however, the Slavic rite survived from the 10th century due to the influence of Kievan Rus. Our Byzantine rite has always been opposed by Latin priests encouraging them to change their rite, without any specific decrees from the highest church authorities.

The people of Buzhan and Dnieper regions received their Christianity from the Slovene Great Moravian state. It is from these lands that Christianity first reached Kiev, and in 988, Rus was officially baptized.

Administration of the church in Lemkovina

The capitol city of Saint Methodius was Belograd in Moravia. From here the first missionaries to Lemkovina were sent to propagate the faith of Christ. At first the Belograd church administered affairs in Lemkovina, but when the episcopacy was established, Lemkovina was placed

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in the Cracow administrative authority. This continued until the second half of the 11th century, when the Russian episcopacy in Peremysh took over responsibility.

In 1492 the Peremysh diocese was enlarged by including the Sambor diocese, then becoming known as the Peremysh-Sambor diocese. Lemkovina continued, however, a certain amount of independence. In 1595 differences occurred over the Synod decision to accept the Brest declaration, which called for acknowledgement in the supremacy of the Pope in the Peremysh episcopacy. The incumbent bishop, Mikhail Kapystansky (1591-1602) refused to join the

bishops who accepted the Brest Union. Another bishop who agreed to the Union replaced Bishop Kapystansky. For a period of 100 years the Peremysh episcopacy consisted of two bishops, one Orthodox and the other, Greek Catholic or Uniat. The struggle between the two continues. During the struggle Lemkovina severed ties with the Peremysh diocese, becoming an independent unit under the jurisdiction of its vicar. The last Orthodox bishop of Peremysh and Sambor was Antoni Vinnitsky (1650-1679). In 1675 he transferred his residency to Sanok, assuming the title of bishop of Peremysh, Sambor and Sanok. His successor was Bishop Inokentyi Vinnitsky (1679-1700), who, in 1692 accepted the Union which continued to the 20th century.

Lemki were not satisfied with their incorporation in the Peremysh diocese. They had hopes of founding their own episcopacy in Cracow. Father Victor Zhegestovsky, a brilliant and zealous priest, in 1848 took charge of a parish in Krinitza and built a beautiful stone church named after the apostles, Saint Peter and Paul. He also built two large villas whose income would maintain the complex. His efforts were in vain. In 1945, the Polish government seized the villas turning them into a machine center, removed the ikonostasis from the church, painted over the Byzantine ikons and converted the church to Roman Catholic. All Lemko churches met the same fate.

The worries of Father Victor Zhegestovsky materialized after World War I. Gradually churches were reverting back to Orthodoxy, about 30% in Lemkovina, and concern developed in the newly established Polish government for fear that all of Lemkovina would revert to Orthodoxy. The Holy See in agreement with the Polish government, saw the adoption of the Congregation of the Eastern church, February 10, 1934, Quo aptius consularer. It established a separate diocese for the Lemkos under the name of the Apostolic Administration for Lemkovschina, ad nutum S. Sedis. The first Administrator was a Lemko, Father Vasili Mastciuck. This continued until 1945, when Poland liquidated it. In that year practically all Lemki were forcibly removed from the Carpathian Mountains and resettled, primarily in the western region of Poland in former German lands that were deeded to Poland at the end of World War II.

1. A. M. Selisczev
2. Chermak
3. Petruszewicz, Pelesz
4. Historia Polski, t.I cz. 1, str. 156 Pan. 1958
5. Historian Fruze says that Mechislav accepted Christianity in a Greek--Eastern rite.
6. Wieka Powaszechna Encyklopedja ilustr. t. 47 ctop. 33, notes the acceptance of Christianity in 960.
7. Historia Polski, 1, cz.1, str. 156 PAN. 1958
8. Historia Polski, 1, cz.1, str. 156. PAN. 1958.

To be Continued

Continued from No. 25, 12/23/94

(Readers, please note)--Keep in mind that this book was written in 1890 and that references such as "our country", "representatives, councils," etc. all pertain to the Austrian monarchy and empire which continued intact until the end of World War I in 1918.

The Year, 1848, Revival of Halichina Rus

Dramatic changes took place in 1860 after the conclusion of the Italian war and changes were instituted in the structure of government. To satisfy the needs of the citizens of Hungary a new Constitution was adopted in 1860 and subsequently amended several times between 1861 and 1873 stating: All legislative power resides in the Austrian Monarchy. The Monarch enforces this power with the assistance of the State Duma and Regional parliaments. The State is divided into two principal regions; the Austrian and the Hungarian. The Austrian duma is called "Peredlitavia" and the Hungarian duma, "Zalitavia". The two regions are administratively, completely independent of each other with the exception of the Military or Defense establishment and Foreign Affairs. The Austrian duma is headquartered in Vienna and the Hungarian duma in Pest. With the help of the 2 dumas, the Monarchy will execute the laws and administer the funds. The "Peredlitavia" duma consists of 2 houses; the House of "Pani" (gentlemen) and the House of Ambassadors. The House of "Pani" consists of royalty and high officials of the church such as Dukes, Princes, Counts, Archbishops and other deserving sons of the State. The House of Ambassadors consists of 353 deputies who are elected by the people for 6 year terms.

Halichina is initially authorized to send 63 ambassadors, 24 of whom are to come from rural districts in Halitska Rus. Both Houses must reach agreement in adopting new laws to be followed by the Monarch's approval. The Monarch assigns Ministers to each region for administrative duties. The State dumas and the regional parliaments render legislative power by means of their delegates. As noted above, the Monarchy administers all foreign and military affairs while autonomous bodies, elected by the people, administer other affairs in each region. The government is further divided into judicial and political sections; krai (district) is governed by a Viceroy (land-lieutenant) with subordinate bailiffs. The lowest court, first jurisdiction, are "Povets" (village) District with 2 Krai courts in Lvov and Cracow. The courts of the 2nd jurisdiction, superior Krai, are also in Lvov and Cracow; while the 3rd jurisdiction (highest) is the Tribunal in Vienna.

The Krai's parliament is the supreme autonomous power. Our Halitzki parliament convenes in Lvov and consists of 151 members, 10 of whom are permanent and chosen by the Monarch. The remainder, 141, are chosen by the people and serve 6 year terms. 74 of these members, Ambassadors, are elected from the villages. Parliament is headed by a Marshall chosen by the Monarch who regulates the proceedings. The Parliament oversees the Krai's system of education, churches, schools and budgets and has the right to recommend changes in existing state laws that bear on the Krai. Its' administrative and supervisory powers are assisted by a "Videl", consisting of 10 members chosen from Parliament, working under the supervision of the Marshall. The province and village "radas" are supervised by the Krai Videl.

This system endorsed by Emperor Franz-Joseph I was designed to grant maximum freedom to Rusyni in Halichina. Unfortunately, with the introduction of the new Constitution, the Poles rapidly occupied most positions in the new governmental apparatus, and managed to control the majority of votes in the Krai Parliament. With the leadership of Father Yakimovich we were able to send, initially, 48 Rusyni Ambassadors to the Parliament; still a distinct minority in comparison to

the number of Poles. In subsequent elections this small number of Rusyni Ambassadors further decreased, and the Poles were successful, using every means possible, to prevent Rusyns from being elected. Another important factor was the lack of education among the Rusyns hindering them from choosing the right members. In the more recent elections (assume the 1880-1890 period) only 7 Rusyn Ambassadors were elected to the Krai Parliament, with 3 delegates elected to the State Duma. With such a small minority, Rusyns had little say in either of the legislative bodies, with the majority ruling, and no one paying heed to the needs of the Russian people.

A recent description in a Galician newspaper: "At a feast there is a large and full bowl on the table and the guests, occupying all the seats, are eating their hearts out, but there is no seat available for the Rusyns!" If you look at our Galicia you have the impression that you are in a Polish country. If a Rusyn wanted to pursue a career he could not openly admit to being a Rusyn for fear of being called "Muscali" and labelled politically dangerous. This would bring his career to an end.

As a direct result of the above, the Polish language became the first language in the schools beginning in 1866. In 1882 our Vasiliansky Monasteries were given to the Jesuits and in 1887 we were forbidden to use the 3 bar crosses on our churches. Several Rusyn patriots including Adolf Dobryanski and John Naumovich were accused of high treason. Luckily, after thorough investigations, the accusations were found to be groundless. Under such difficult conditions our Rusyn people had to defend and try to establish themselves among other nationalities in the empire of Austria-Hungary.

To be continued
Translated by Larissa Ivanova

SUBSCRIPTION FORM

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A BENEFIT GALA FOR LEMKO RESORT

LEMKO RESORT, located in Monroe, New York will hold a great evening for their Fund Raiser at the Three Saints Cultural Center on Outwater Lane in Garfield, New Jersey on Saturday, February 25, 1995.

The affair will begin at 7:00 PM. Cold appetizers will be served at each table during the two hour show. Appearing will be 4 great musical groups from Russia. The first, the great folk entertainers, "Mischa and Natashia", who have appeared on national and international TV and have performed around the world. Their appearances in the United States includes; the United Nations, the international Festival in Washington, D.C., Russian nobility Balls and on TV, Q.V.C and CNN.

The second musician is baritone Alexander Gunko. Alexander made an appearance at Lincoln Center and "set the house on fire" when he stepped out at Carnegie Hall and sang the aria from "Prince Igor". Mr Gunko has just returned from Rome where he thrilled audiences and received standing ovations.

The third group is the great "Cabaret Russe Duet" featuring the balalaika playing of Alexander Siniavski and pianist Marja Kaisia. This Cabaret Russe Dup are usually touring Europe and the United States and entertaining aboard cruise ships. We are very fortunate to have them and we are sure, that our good fortune will result in your enjoyment of their performances.

The fourth group, and the grand finale, will be the appearance of the one and only Igor and Nina Danchenko. Russia writes "The Most Original Russian Gypsy Duo, a brilliant act". Canada reports: "Ball of Fire" on violins. Italy reports: "They left the audience gasping for more." Vivacious Nina will not only thrill you with her violin, but she sings and dances, and Igor plays the fiddle like one possessed, and the two together, will have you clapping and stomping for more. This is a duo not to be missed! They are known around the world and are always applauded with standing ovations.

After the entertainment, dancing will be provided to the music of Al Parks and his fine orchestra. Music in the bar lounge will be supplied by the fantastic keyboard player "Ctasuk."

Seating is limited for this GALA evening of entertainment. Tables of ten can be reserved. Please make your reservations early by calling 914-783-1633. Send checks for reservations to:

Lemko Resort
P.O.Box 567, Route 208
Monroe, NY 10950

SHOW FOOD DANCING

DOOR OPENS AT 6:00 PM

SHOW BEGINS AT 7:00 PM

DANCING FROM 9:00 PM TO 12:00 PM

DONATION--\$20. PER PERSON

Lemko Resort -- Help Wanted

As readers are aware, last May a new Board of Directors was elected to administer Lemko Resort. This new Board has been working hard to revive the Resort, and those readers who have visited the Resort this past summer can attest, improvements are being made.

For two readers who may be retired and interested in new and pleasant surroundings, the Board offers lodging at Lemko Resort in return for some labor assisting the manager.

For those interested, kindly contact:

Paul Worhach; TEL: 914-783-1633

At our annual Festival in Lemko Resort this past August, we offered Lemko and Ukrainian records for sale and sold a few. However, we had many requests for audio cassettes but, unfortunately, did not have any available for sale. Due to the diligence and efforts of our Lemko Assoc. member, Laurence Krupnak, we can now offer for sale the following two audio cassettes as well as three video cassettes.

Item #1. An audio cassette of 16 Lemko and two Ukrainian folk songs transcribed from classic 78 rpm records. They include many Lemko wedding, gypsy, Christening and Christmas songs by such artists as Stephen Skimba and Barna, Potochak & Co.

Item #2. An audio cassette of 10 Russian, Two Hungarian and 8 Slovak folk songs from classic 78 rpm records. They include Russian polkas, Slovak chardashes, Hungarian gypsy melodies.

Item #3. A video cassette of the 25th Lemko Folk Festival held in 1993 at Lemko Park in Monroe, NY. The video includes excerpts of the prayer service, and the concert of Lemko, Ukrainian, Russian and Slovak folk singing and dancing. (VHS, 2 hours)

Item #4. A video cassette of the canonization of Father Maksym Sandovich taken in Gorlice, Poland last September. It is a short film covering the events and sites of the canonization ceremonies. (VHS)

Item #5. A live concert video recording of the Akafist Male Chamber Choir of Moscow and the Slavic male Chorus of Washington, D.C. This video was made on March 12, 1992 at St. Luke's Serbian Orthodox Church in McLean, Virginia and includes 17 classic, sacred liturgical songs. It also shows the exterior and interior of all slavic Orthodox churches in the Washington, D.C. area.

Prices:	<i>Item #1</i>	\$12.
	<i>Item #2</i>	\$12.
	<i>Item #3</i>	\$25.
	<i>Item #4</i>	\$20.
	<i>Item #5</i>	\$30.

All prices include shipping costs. Kindly send your check or money order (made payable to Lemko Assoc.) to either of the following:

Alexander Herenchak
P.O. Box 156
Allentown, NJ 08501

Mary Barker
521 Piermont Avenue, 520
Rivervale, NJ 07675

IN APPRECIATION

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Svetlana Ledenieva, Larissa Ivanova and Bogdan Horbal.

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.

Press Fund Contributions

Passaic Lodges #5-16	\$300.
First District	250.
Victoria Windish & Gregory Merena	100.
M/M John Holovach	20
Susan Park	20.

Total \$690.

The Cooking Corner

We have two recent requests for a recipe to make Oatmeal Bread and it is included below. We have also received recipe requests for Oat Pancakes and Poppyseed Rings, but so far our researchers have not been able to find them. If a reader has knowledge of either, or both of them, we would appreciate receiving the recipes for publication.

OATMEAL BREAD

1	cup	flour
1	tbls	sugar
3/4	tbls	baking powder
1/4	tbls	baking soda
1/4	tbls	salt
3	tbls	butter, cubed
3/4	cup	uncooked oatmeal flakes
1		egg
1/2	cup	buttermilk

Prepare the oven at a temperature of 425 degrees, a greased baking sheet will also be needed. Combine the dry ingredients together and add the butter bits, cutting the cubes with a knife. Then add the oatmeal. Beat the egg and add the buttermilk. Create a well in the dry ingredients, add the buttermilk mixture and mix until the crumbs hold together. Transfer the ball to a floured surface and knead 20 to 25 times. Add flour as necessary to thicken the ball. Form into a 8 inch diameter ball and place on the greased baking sheet. Cut an X on top. Bake for about 15 to 20 minutes or until golden brown.

Carpatho-Russian Center
556 Yonkers Ave., Yonkers, NY

Upcoming Events

Annual Meeting of the Carpatho-Russian Center;
Lemko Hall: May 21, 1995
Call (914) 969-3954 for further details.

Letters to the Editor

Dear Editor,

I am interested in traditional folk-tales, legends or stories from Lemkovina. If anyone has any information, first hand knowledge of such tales, or can direct me to a source, please contact me:

Susan Park
120 Fentiman Avenue
Ottawa, Ontario, Canada K1S 0T8

I am also anxious to hear the Lemko language again, as I did in my childhood, and would love to hear even a cassette recording of any conversation, even a monologue. I will supply a cassette to anyone willing to fill it with the beautiful sounds of Lemko! Thank you.

Susan Park

Thank you Susan. Since your letter we have announced the availability of cassette tapes. Order as many as you desire. 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.