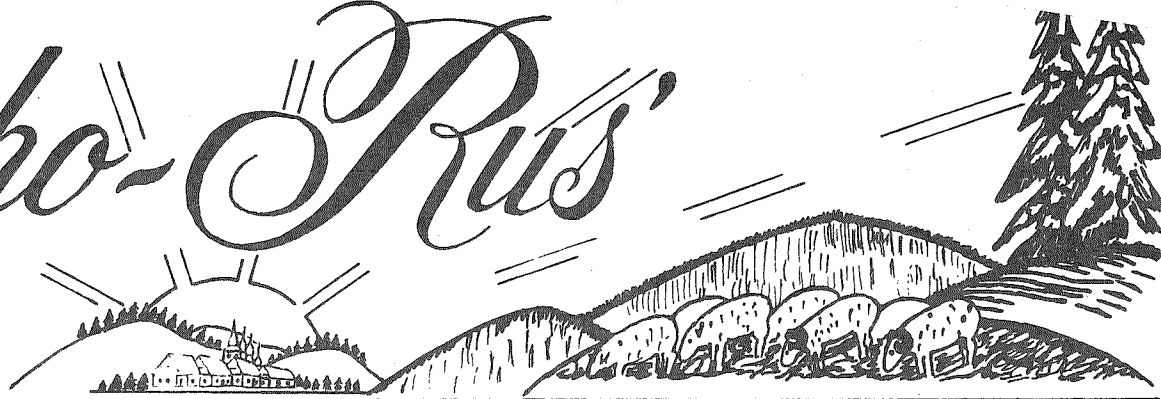


Carpatho-Rus'

Karpatska Rus'



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

NO. 24 CARPATHO-RUS, YONKERS, N.Y. NOVEMBER 22, 1996 VOL. LXIV

An interesting in-depth analysis of the climatic events that began in 1985 in the former Soviet Union up to the present day. This is the Fifteenth installment of the story from Moscow News.

The Crash and Rise of an Empire

A Colloquial Chronicle, Russia, 1985-. Part 15

Film-Makers Go It

Even as Chernobyl crashed about Russia's ears, yet another event occurred that pushed the boundaries of glasnost further afield. On May 13--16, the Fifth Congress of Cinematographers was held in Moscow. It is exhilarating to read Pravda's account of that happening today. The way Pravda described it, everything went off as seamlessly as thousands of similar official occasions before. On opening day, the entire Politburo, headed by Gorbachev, walked in, graciously and modestly acknowledging the standing ovation the audience gave them--how could it have been different? The oldest gentleman in the profession made an opening speech, being very careful to mention *uskoreniye* or acceleration, the Party catchword of the moment, complete with an obvious and rather helpless effort to link it up with the business of making pictures. The chairman of the film-maker's union delivered his regulation report of traditional excruciating boredom, with all the right words in place--*uskoreniye* again, *glasnost*, self-criticism, Party guidance, the lot. Pravda published the report--and then shut up, as if there was nothing interesting going on there. In actual fact, there was plenty.

It had all actually started in the run-up to the congress. The old leadership had planned the event as the usual stage-managed affair, with delegates to the congress selected by themselves and vetted by the "Party organs." A list of such candidates had been prepared -- 130 nominees for the 130-strong congress. This mockery of the election process had been accepted meekly for decades, but now a revolt set in. The intelligentsia, taking the Party at its word (and the word was *glasnost*), called for a real choice -- and had its way! They were permitted to discuss, and choose from, 200 candidates, and the people they selected were mostly on the fiery side; directors who had had their films banned or mutilated by the Party's ideological department; actors who had had to mouth propaganda they hated or plain did not believe in but had to accept simply because they had a living to make; script writers who had to put those words in the dialogue just to make sure the film would be accepted by those same omnipotent Party organs, and had had to choke down other lines that they would have dearly liked to put in but knew for sure they'd never be allowed to (that was called the "inner censor," the small voice within that said, "This line is great, man, but you'll never hear it on the soundtrack").

So these were mostly the kind of people that were sent to the congress by the union rank-and-file. No wonder they put on what might charitably be described as a mob scene in the Kremlin's hallowed halls. Catcalls, whistling, stomping, swamping the podium were the order of

the day as the old leadership of the union was roundly thrashed and, in the event, sent packing. The issues discussed varied, but at the root of it all lay the crucial question of freedom of expression, artistic and otherwise, and everyone realized that. The word had gone out from up top (from Gorbachev himself, in fact) that the ideological fetters must be loosened somewhat, and the hardliners retreated, gnashing their teeth, or rather were pushed back. Alexander Yakovlev was present at the congress throughout, and his silent presence was a constant reminder of the "fresh winds of glasnost and perestroika that were filling the sails of socialism," as the lipservers deftly put it. All attempts at Party and ministerial control were swept away, and a really liberal-minded governing board, headed by the rebels' leader Elem Klimov, a prominent film director, was elected.

Rumors of the congress spread like wildfire among what was known as the "creative intelligentsia," despite the Party media's stony silence. Most importantly, that event set the precedent for other gatherings of that sort -- journalists', writers', artists', etc -- in all respects, including the unprecedented defiant and even rowdy behavior. Many of these people were in later years elected to other gatherings, like the 19th Party conference or the congress of people's deputies, and by that time they had learned already that the awesome Party hierarchy was not so awesome, after all, and had the curious habit of slinking away, tail between legs, if kicked hard enough. Since that congress the name Island of Freedom, previously reserved by Party propagandists for Cuba, firmly attached itself to Dom Kino, or Cinema House, the film-makers' union headquarters.

Apart from setting a brilliant example of glasnost in action, the film-makers' new organizers set up a "conflict commission" to decide the fate of hundreds of films shelved by censors over the years -- and some of the films they released were real breakthroughs in *glasnost*, especially those that had to do with Soviet history, and I will try to discuss some of them under the appropriate chronological headings.

For the present, though, I can't stand the temptation to comment on the irony of fate. Those film-makers who fought so hard for the coveted freedom of expression in the end got their heart's

Continued on Page 2, Column 1

Uniontown Rusyn Festival Held

Uniontown, PA. On October 27, 1996, St. John the Baptist Byzantine Catholic Church held its 15th annual Carpatho-Rusyn celebration. This is the largest and longest-running Carpatho-Rusyn event in the United States, drawing an annual average of 3,000 people. The event serves multiple functions: church fundraiser, cultural festival and social mixer.

The festival day began at noon on church grounds. On arrival, festival goers were able to peruse a cultural display presented by the Carpatho-Rusyn Society. The display featured an array of Carpatho-Rusyn liturgical, paschal and Christmas artifacts, as well as folk art. The latest news on current events in the homeland was also provided, along with historical information.

A second display featured a pictorial retrospective of the first 15 years of the Uniontown Rusyn Celebration. Festival goers were also able to view displays and demonstrations of traditional folk arts, including egg decorating and woodburning.

Jerry Jumba, accompanying himself on the accordion, welcomed and serenaded the arriving people as they strolled among the displays and food stands. Homemade ethnic cuisine offered for sale included *holupki*, *pirohy*, *pagač* (baked dough filled with potato and cheese), *nalešniki* (potato pancakes), and *haluški*. Jumba informed the audience that, "The doors to Europe are wide open and American Rusyns can now have first-hand experience of their culture as never before." Jumba encouraged listeners not to be close-minded and limited in their cultural expectations and aspirations. As an example of the new openness, he pointed out the presence at this year's Uniontown Celebration of two ethnic Rusyn folk artists, Beata Begeniova and Michal Salak.

Singer and dancer Beata Begeniova and her pianist-accompanist, Michal Salak, took to the stage immediately after Jumba. Both artists reside in Prešov, Slovakia; they are temporarily living in Cleveland, Ohio. Although only in their mid-twenties, Begeniova and Salak have traveled and performed extensively in Europe. This performance marked the first time that artists from the homeland were featured at the Uniontown celebration. Begeniova sang such traditional favorites as *Zaspivajme Sobi* and *Červená Ruža Trojaka*.

Continued on Page 3, Column 1

ANNUAL KERMESH at LEMKO HALL

On November 23, 1996, Kermesh will be held at

Lemko Hall, 556 Yonkers Avenue, Yonkers, NY.

From 7:00 PM to 9:00 PM Dinner buffet with our fine ethnic dishes. Accompanying dinner will we will have folk singing of Lemko, Slovak & Ukrainian songs by Peter and Hanya Skhudich.

From 9:00 PM on, dancing to the fine music of the HARMONY Slavic Polka Band.

Price: \$20. per person, dinner and dancing
Price: \$10. dancing only, beginning at 9:00 PM

Call for reservations (914) 969-3954

Continued from Page 1, Column 2

desire, but were they satisfied, to misquote Thackeray? No sir, they weren't, for what they actually wanted was freedom of expression paid for from the Party coffers. They thought that in the future they would go on making films, fine films, the films that they had wanted to make all their lives, on generous budgets provided, as ever, by the state -- and that meant the Party. That was a bit too much to expect. They won their freedom of expression -- together with a rather unpleasant side effect, the freedom from state subsidies. So right now we have a situation when a few films are still made in Russia, they win prizes at festivals, but when the public goes to the pictures (if it ever does), it mostly sees Hollywood B thrillers.

What's in a Street Name? May 1986 also saw the beginning of a toponymical revolution or rather counterrevolution. The Communists had consistently fought against all symbols of the ancient regime, including names of streets, cities, squares, provinces, etc. The process was intended not only to destroy the old map of imperial Russia but also to immortalize all things Soviet and Communist, particularly the names of Communist leaders. Changing Petrograd (St. Petersburg), Tsaritsyn, Tver and Nizhny Novgorod to Leningrad, Stalingrad, Kalinin and Gorky respectively were probably the most famous examples. The naming of streets was regulated by official Soviet documents and lists of recommended names: each city, town and tiny village had a main street called Lenin Street (or Sovetskaya, Soviet Street) followed, in order of diminishing importance, by Marx Street, Engels Street, Plekhanov Street, Gorky Street, and so on. Russian linguists used to amuse themselves with countless stories of toponymic idiocy, like the one about some people complaining about having to live on two streets in Moscow called Upper Mazutny and Lower Mazutny (mazut or black oil carries a really unpleasant connotation of greasy dirt in Russian, as perhaps in any other language); the authorities graciously agreed to change all that and, seeing that there was a garment factory in the vicinity, came up with two brilliant names, Upper Garment Street and Lower (which in Russian is the same as Under) Garment Street. That's an authenticated fact; the folks at the Russian Language Institute on Volkhonka can tell you lots more. An example of this sort of lunacy even found its way into Soviet fiction: the famous satirists Ilya Ilf and Yevgeny Petrov describe in their picaresque novel "Twelve Chairs" how that great adventurer, Ostap Bender, was lost in a strange town at night -- because there were two Plekhanov Streets in it! Someone had "overfulfilled the plan" on street renaming, I guess.

State and collective farms, institutes, canals, schools, the metro -- everything was named after someone or something, mostly Lenin (it used to be Stalin, before 1953). Collective farms preferred the Civil War Cossack hero Marshal Budyonny of the giant moustache -- there were hundreds named after him. There was also this nasty habit of renaming things after dates: Manezh Square went for a while under the official name Ploshchad Pyatidesyatiletia Oktyabrya, or the Square Named After the Fiftieth Anniversary of October (the reference was to the 1917 October Revolution). Anniversary of a month -- that takes some beating, you'll agree.

To me, this business of naming everything in sight after yourself (for that was what the Party was essentially doing) seemed every bit like adolescents' urge to leave stupid graffiti (mostly just their names) over every unsuitable surface. I termed this the "semiotic discomfort of living under socialism," and fervently wished it were the worst of many such afflictions, only of course, it wasn't.

Now for the first time in decades the tide began to turn, and in May 1986 a typically Soviet street in Moscow, Metrostroyevskaya (Metro Builders') was given back its old poetic name Ostozhenka (Hay Rick Street). At present, the pre-Soviet toponymy has practically been restored, at least in the capitals. There are some Communist holdovers, though: St. Petersburg is still in Leningradskaya Oblast, and Yekaterinburg, in

Sverdlovskaya -- living proof of the greater conservatism or rather stubbornness of the rural areas. But the days of these leftovers seem to be numbered, too.

SERGEI ROY - Moscow News

IN APPRECIATION

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

Press Fund Contributions

Peter Yadlowsky	\$30.
Robert W. Stefanov	\$10.
Mary P. Anderson	\$ 5.
Total	\$45.

The Cooking Corner

Rice Pudding with Kisel (Risovi Puding s Kiselem)

2 1/2	cups	milk
1/2	cup	raw rice
		pinch salt
1	tbls	butter
1/2	cup	sugar
1/2	cup	raisins
1/4	cup	orange peel
1/2	tsp	vanilla
2		eggs--yolks and whites separated
		butter to grease baking dish
		Kisel for Pouring

Fruit Juice for Kisel

For berries and fruit like black or red currants, cranberries, gooseberries, plums, sour cherries, etc., allow 1/2 lb. sugar to each 1 lb. of fruit. For sweeter berries, use less sugar.

Wash the fruit or berries and remove any seeds. Crush with a wooden spoon. Add cold water, just covering the fruit, and simmer for about half an hour, until cooked. Strain thoroughly through a fine sieve, until the liquid is clear. Add the sugar and more water if necessary and bring to a boil; thicken according to requirements.

Kisel for Pouring

2	cups	sweetened fruit juice for Kisel
1 1/2	tbls	potato flour or corn flour
1/2	cup	water

Bring the fruit for kisel to a boil. Mix the potato flour or corn flour with the water and add, stirring all the time. When boiled, take off the stove and use as required.

Preheat oven to 350 degrees.

To make the rice pudding, bring the milk to a boil. Add the rice and salt, bring to a boil again, reduce heat and simmer for 10 minutes. Remove from the stove, add the butter, sugar, raisins, orange peel, vanilla and egg yolks. Mix well. Beat the egg whites stiff and fold them in carefully. Put the mixture into an oven-proof buttered dish, smooth over the surface and bake for 15 minutes. Cut into sections or spoon out into individual dessert dishes. Pour the kisel over and serve. 6 servings.

C.R.A. Center, Lemko Hall, Yonkers

Schedule of Events

Kermesh	Sat. Nov. 23, '96; 7:30PM
New Year's Party	" Jan. 11, '96; 9:00PM

AUDIO and VIDEO Tapes

Item #1 Karpati-Rus' Folk Songs;

Eighteen folk songs from the Carpathian Mountains! Transcribed from 78 rpm discs recorded in 1910, this audio cassette tape presents wedding, christening and Christmas songs...the way our ancestors did them.

Item #2: Russian Balalaika and Polkas, Chardashes and Gypsy Eclectic;

This audio cassette tape contains Russian polka and balalaika selections, Slavic chardashes and gypsy melodies. Several folk songs provided here were originally recorded in 1910 on 78 rpm discs.

Item #3: East European Folk Festival;

Each year, the Lemko Association of the U.S. and Canada sponsors a festival of East European dancing and singing. This video offers highlights of the 25th festival which was held in 1993. It includes excerpts of an Orthodox Catholic prayer service and concert of Karpati-Rus;, Ukrainian, Russian and Slovak folk songs and dancing.

Item #4: Canonization of Father Maksym Sandovich;

This video includes a biography of Saint Maksym, the first Orthodox Catholic saint of the Karpati-Rus;. The major sites and events of his glorification which occurred in Gorlice, Poland in September, 1994 are uniquely recorded.

Item #5: Video Recording of the Akafist Male Chamber Choir of Moscow and the Slavic Male Chorus of Washington, D.C.;

Recorded at St. Luke's Serbian Orthodox Church in McLean, Virginia on March 12, 1992, this video includes 17 classic liturgical songs and shows the interior and exterior of all Slavic Orthodox Catholic churches in the Washington, D.C. area.

Item #6: Canonization of Father Alexis Toth;

St Alexis' biography and canonization ceremony are preserved on this video which was filmed at St. Tikhon's Monastery.

Item #7: Folk Songs from the Uzhorod Region: "Muse Zakarpatskaia through 12 folk songs that were recorded in Soviet days in 1955.

PRICES:

Item #1.....\$12.
Item #2.....\$12.
Item #3.....\$25.
Item #4.....\$20.
Item #5.....\$30.
Item #6.....\$20.
Item #7.....\$12.

All prices include shipping costs. Send check or money order to:

Lemko Association
555 Provinceline Road
Allentown, NJ 08501
Tel: 609-758-1115
Fax: 609-758-7301

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The revelation of thought takes men out of servitude into freedom.

Ralph Waldo Emerson (1803-82)

Continued from Page 1, Column 3

Following Begeniova and Salak, CRS representatives John **Righetti**, and Jerry Jumba talked about their experiences on the Homeland Tour sponsored by the CRS last summer. They showed video footage of the Tour's visit to the Lemko Vatra, to Prešov, and with the Užhorod-based Transcarpathian State Ensemble.

At 3pm the *Slavjane Folk Ensemble* took to the stage. Already familiar to KR readers, *Slavjane* has performed hundreds of times in Pennsylvania, Ohio, West Virginia, New Jersey, New York, Canada and in 1987 were guest performers at Walt Disney's Epcot Center in Orlando, Florida. *Slavjane's* program emphasized the songs and dances of the Šaryš region.

The *Slavjane* performance was followed by a talk on Rusyn Family Folk Customs by Alex **Dzurovchik**, a 4th year seminarian. He spoke with an easy familiarity about Rusyns customs in Transcarpathia, the land of his birth.

After repeat performances by Beata Begeniova and *Slavjane*, festival goers were treated to another educational discussion on the 350th Anniversary of the Union of Užhorod. The speaker was Father David **Petras**, ordained in 1967, and presently serving as Director of Spiritual Formation and Liturgy at the Byzantine Catholic Seminary in Pittsburgh. Father Petras spoke of the continuity of the Eastern Christian inheritance through the mother diocese of Užhorod-Mukačevo; he also gave consideration to the ecumenical significance of the Union.

At the conclusion of the stage program, a ticket drawing was held to choose the winners of a "chinese auction." The prices included an assortment of crafts hand made by church parishioners.

The Uniontown Carpatho-Rusyn celebration is coordinated by Bonnie A. **Balas** and Helen **Oleksik**; it is hosted by St. John the Baptist Byzantine Catholic Church in Uniontown, Pennsylvania. The next Celebration is scheduled for October 26, 1997.

Susyn Mihalasky

Holy Supper with Baba and Deedo

Christmas Eve was always very special. Even in very poor times it was always celebrated in the same tradition and spirit, a tradition Baba and Deedo brought over from the "old country." Holy Supper was the highlight of Christmas Eve. It was celebrated with reverence and festivity.

Baba began cooking the traditional food early in the morning. Soon the kitchen was warm and smelled with the steaming odors of several courses all cooking at the same time.

We savored the delightful aroma of baked bread and kolachi (rolls made with poppy seed, raisins and apple. Strict Fast was observed, abstaining from meat.

The meatless menu for Holy Supper consisted of 12 courses. Blessed bread and honey; kutia with honey (Christmas wheat), raisins, nuts, cabbage soup, pirohi billed with potato, cabbage or prunes; holubtsi stuffed with rice and mushrooms; fish, peas, mushrooms, rice with prunes and nuts; fruit and tea. The 12 courses represent the 12 apostles.

The table was covered with a white table cloth signifying the swaddling clothes of the baby Jesus. A bed of straw was placed in the center of the table as a reminder of the manger. The centerpiece was a large braided loaf of bread which represented Jesus. To remind us of the star of Bethlehem, a candle was placed in the center of the bread. Deedo spread straw over the kitchen floor and under the dining room table. The sweet smell of hay, candles and the incense created an atmosphere of peace and festivity.

After saying Grace, incense was lighted and Baba passed it one by one to each member of the family. This was symbolic of our prayers reaching heaven. Deedo dipped bread in honey, brought it up to his mouth and said "Christ is born," to which we replied "Let us glorify him." Between courses we sang Christmas carols. A prayer of thanksgiving was offered as the meal was finished. An aura of peace filled our home.

For those readers who are interested I am pleased to make available the recipes for the Christmas Eve Holy Supper. The recipes included in this offer are: Kutia, Borsch, stuffed salmon, pickled herring; pirohi with potato, sauerkraut, poppy seed and prune fillings; holubtsi, broad beans, sauerkraut and peas, mushrooms, stewed dried fruits, kolach, makivnyk or zavyvanets, pampushky and buns with various fillings.

These recipes are available for \$2. each or the complete collection of recipes for only \$10. Please include a self-addressed stamped envelope with your order and remittance.

This is a work of love. ALL proceeds will be divided and shared; 50% to the Karpatska Rus Press Fund and 50% to the John K. Adamiak Memorial Lodges 1-6 & 80.

Your support for this Fundraiser is needed and is appreciated. Let us keep our organization strong! Insure the continuance of our traditions and cuisine. The collection of Holy Supper recipes would make a fine gift for your daughters, daughters-in-law, granddaughters and nieces. Please send your order to:

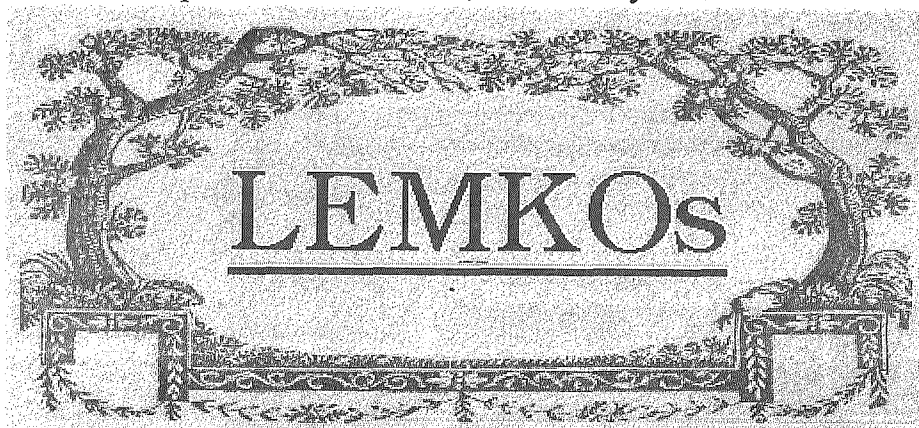
Larry Buranich-Garrahan
13 Thompson Drive -- KR
Washingtonville, NY 10992

Of Interest to our Readers

Bohdan Horbal has brought to our attention that one of our readers, **Walter Maksimovich**, has compiled interesting information on our Lemko people on Internet. For those readers who have access to Internet on their computers the address is: <http://soma.crl.mcmaster.ca/ukes/u-links/Lemkos/lemkos.html>

[Reminder for Walter: In your Internet listing of organizations concerning our people and your reference to our Lemko Association, you did not mention our newspaper, Karpatska Rus. We hope that you can add the reference. Thank you. Ed.

Welcome to the WWW page that deals with those peoples of the Carpathian Mountains, commonly known as



(Paternal grandfather, Andriy Maksymowicz (ΑΪΑΟΕΕΉ ΙΑΕΟΕΉΪ×ΕΒ), photo taken in mid-20's)

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1996 Schedule of Events

Birthday Meetings

December 8 "

All functions are held at the Lodge, corner of Ann Street and Lanza Avenue, Garfield, NJ.

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 more than 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. To order, kindly send your check or money order to Carpatho-Rus, c/o A. Herenchak, P.O. Box 156, Allentown, New Jersey 08501.