

Carpatho-Rus'

Karpatska Rus'



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

NO. 23 CARPATHO-RUS, YONKERS, N.Y. NOVEMBER 8, 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 Fourteenth installment of the story from Moscow News.

The Crash and Rise of an Empire

A Colloquial Chronicle, Russia, 1985-. Part 14

The Honeymoon of Glasnost

One of the best early perestroika jokes I remember is about two dogs. A foreign dog comes trotting by a local one, guarding a house on a chain, and inquires politely: "How's life? Hear tell there's been some changes here." "Oh sure," the local replies. "They gave me a longer chain, but they moved the feeding plate back a few paces. Main thing is, though, I can bark all I want now!"

The barking, otherwise known as glasnost, started in earnest after the Chernobyl disaster, as I mentioned in a previous installment. I remember clearly how it began for me. On coming back to Moscow after an absence of a few months, I noticed people reading *Ogonyok*, an illustrated weekly, sort of a Soviet idea of a glossy magazine, and wondered vaguely about growing numbers of idiots around: the publication was about as readable as toilet paper, specializing in enthusiastic reports about the wonders of the socialist world and horror stories about the capitalist one. Everyone with the remotest claim to being an intellectual read *Literaturnaya gazeta* (The Literary Gazette), a paper that served as a sort of safety valve for the disgruntled intelligentsia, offering samples of the most courageous and critical journalism then available within the U.S.S.R. -- one can only feel amazed at how tame and timid it all seems now! Trash like *Ogonyok* was only fit to be sneered at. Well, I was soon enlightened. Alexander Yakovlev had started to make sweeping changes, replacing hard-line editors of numerous newspapers and magazines with liberal-minded ones. His choice of Vitaly Korotich for *Ogonyok's* editor-in-chief was one of his luckiest strikes. A book ought to be written about the role of *Ogonyok* in 1986 -- 1991. Its circulation soon swelled to millions, and even at that people queued up for it, fought over subscriptions to it, xeroxed articles from it, passed it from hand to hand, sold it at double and triple price. The question "Have you read --?" became a litany that you heard several times a day, and of course you had, even if it took up most of your time to keep track of all the hard-hitting articles probing into the secret history of the past decades and into other forbidden topics, like crime, prostitution, religion, the absurdity of the Soviet command economy, Chernobyl and other disasters, and so on.

The communist idea of "educating the new man," that is, of brain-washing him, played a dirty trick on the "educators": indoctrination developed the habit of reading and kept the price of papers at a ridiculous level (mostly two kopecks); when the right sort of stuff began to be published, it acted a bit like the waters of the river which Hercules diverted to clean the Aegean stables. The minds of

Continued from Page 1, Column 1

Continued from Issue #22 Carpatho-Rusyn Society Holds Third Annual Rusyn Day Picnic

"I've talked to some Slovaks," Walt answered, "...and they think that, like in our country, it's a natural development - a belt-tightening. Under communism, they supported all these minorities and helped them keep their culture alive, and now, the funds for these things are not being found. On the other hand, you talk to minorities - whether the Hungarians, us [Carpatho-Rusyns in Slovakia], or whomever - and they think that there is more to it. It has to do with the fact that the ruling coalition is influenced by Slovak nationalists, and is very much interested in promoting only a Slovak identity."

What was Walt's main reason for going on the CRS tour?

"This is my second time [back in the Old Country]," he said. "I was there two years ago for one month. I did some root-searching and met some relatives. One month was not enough. I decided to go back again."

Maria Silvestri, 11, also went on the Homeland Tour along with her mother. She relived her travels for me with a browse through her photo album. The Tour flew in to Prague and had its first stop in the Lemko Region, where Maria was able to visit, among other sites, the tomb of Lemko painter *Nikifor*, and the Museum of Lemko Culture in *Zyndranowa*. Maria didn't care much for the taste of the mineral waters for which *Krynica* is known. "It tasted metallic," she said. From the sometimes unusual subject matter featured in Maria's photos, we learned that *Krynica* is putting its most progressive European foot forward with the introduction of a heretofore unknown phenomenon: street corner recycling bins.

Maria also recounted her visit to *K-Mart*, which has recently opened a store in *Prešov*. Do they have the same stuff that they have in the United States?

"Yeah," she said. "It's so much like it, only more stuff. It's like a 'super K-Mart.' They have a grocery store downstairs." Maria showed me a *K-Mart* store circular written in Slovak and advertising that ubiquitous American icon - *Barbie*.

Having had experience visiting American cities, Maria remarked on the way that *Prešov* streets emptied out on a Saturday afternoon. "Even

the main streets were completely empty; it was like a ghost town," she said. She also felt uncomfortable in *Užhorod*.

"The beggars got to me. If you're walking downtown in Pittsburgh or New York City, or wherever, it seems like in America they just hold out their McDonald's cup. But here [*Užhorod*] they're much more aggressive."

Rusyn Marketplace

Picnickers were also able to browse through and purchase a range of Rusyn-related texts (many of them English-language publications of the Carpatho-Rusyn Research Center); and a variety of other miscellaneous items: *pysanky*, t-shirts, lapel pins, and assorted free literature. Some CRS members were giving out Rusyn candies brought back with them from this summer's CRS Heritage Tour.

Of course, no Rusyn event is complete without an ethnic menu, which here included some traditional staples: *pirohy*, *halušky*, *halupky*, and barley soup. CRS members themselves cooked most of the items on the menu.

The Rusyn Day picnic was made possible by the hard work of the picnic committee. These included: Marie Cosgrove, Jack Poloka, Jerry Jumba, George and Helen Lemak (who ably ran the kitchen), Maryann Sivak, Susan Timo, Christina Duranko, and Lois Liberman.

Susyn Mihalasky

Update on Lemko Resort

A hearing was held in U.S. Bankruptcy Court in Poughkeepsie, NY on November 8, Hon. Judge Berke presiding, concerning Lemko Resort, which has been in Chapter 11 bankruptcy since September, 1995. This Chapter permits the Resort to continue operations. The hearing was convened to weigh the merits of two mortgages held by attorneys who have represented Lemko Resort in the past. Testimony was given by Theodore Rudawsky, former Director, Mary Kosik, former President, and Alex Herenchak, current Director. All testimony could not be concluded in the day's session and Judge Berke set January, 1997 to continue the Hearing on the validity of the mortgages.

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 1

too many people were purified and ruffled, conformism gave way to a furious desire for change and justice, and there was no holding back this tidal wave. I often thought that, side by side and overlapping with the Communist Party of the Soviet Union, there was also the Party of Ogonyok Readers -- which eventually proved the stronger.

Even the nation's reading habits changed. Before glasnost, everybody started reading a paper from the back page, where there was something resembling news, because it was devoted to foreign affairs (in Literaturnaya gazeta, the 16th page, an institution in itself, was -- still is -- satirical), working their way toward the front page but seldom reaching it, for reading, say, a Pravda editorial was every bit as enjoyable as chewing sawdust. Now this back-to-front method gave way to a frenzied search for the hit of the issue, which could be on any page.

Another cult figure of the romantic period in the perestroika media's history was Yegor Yakovlev (no relation to Alexander). He was appointed editor-in-chief of Moskovskiyevosti/Moscow News, a propaganda rag published by the All-Union Society of Friendship with Foreign Countries -- a slimy dish of unpalatable lies and puerile journalism under the old editor. The man was still there on May 18, the day the paper first mentioned the Chernobyl disaster, nearly a month after it happened, only to denounce the panic-mongering Western media, which printed "misinformation" about the disaster, and to insist that there was no danger at all to anyone living outside the 30-kilometer zone-and even that was said to have been evacuated as a mere precaution! Yakovlev eradicated that habit of automatic lying, though, and soon the paper became just as hard to obtain as Ogonyok. At a ski resort in Uzbekistan I met some engineers from the Urals city of Sverdlovsk (Yekaterinburg) who actually studied English to be able to read the English edition of the paper, the Russian edition being totally inaccessible. I only wondered how they worked out what the articles were about, given the abominable quality of translations in the paper at the time.

There was more to glasnost than just the first shoots of the freedom of speech in the media. Freedom of speech in the most mundane of senses -- the freedom to say whatever came into your head in private conversation, subject merely to the strictures of ordinary politeness -- began to spread. People avidly discussed what they had read, and the printed word was hallowed, wasn't it? The Party media's word was God's truth, and you could discuss it to your heart's content, and afraid of the ubiquitous *stukachi* or KGB informers -- and later investigation showed that there were absolutely millions of them. The *stukachi* and the KGB's pleasant habit of routinely eavesdropping on any telephone conversations they pleased did not go away at once, of course, but people were no longer afraid of these things and could even joke about them, as these two people talking on the phone: "Have you read the editorial in today's Pravda?" "No, what's in it?" "That's not a telephone conversation." *Eto ne telefonnyi razgovor* is a piece of Sovietiana that defies translation: it just means that whatever you are saying in private conversation can be held against you by the shameless and omnipotent eavesdroppers.

Apart from the *stukachi* there also used to be the *toptuny*, literally translated as "individuals who stamp or shuffle about" eavesdropping on people in the most literal of senses. You could strike up an idle conversation while standing in line for some commodity in short supply (the most widespread method of idling away your life under socialism) and mention, say, that there were never any sausages in the food stores in your native town in the Urals. As often as not you would have a sensation as if someone were feeling your biceps, then a gentle or not so gentle pull, you'd be taken aside and fined ten rubles for spreading *zavedomo lozhnye slukhi*, another beautiful piece of Soviet cant which, lamely translated, means "rumors that are known beforehand to be false." The *toptuny*

must have continued to shuffle about for years to come, but they were less inclined to feel people's biceps, while the people in those queues began to yell what they had whispered before.

There were countless little things like that. Photocopiers were few and far between, and even these were kept under lock and key, usually by heads of the First Department -- an office that represented the KGB at every factory, plant, institute, any establishment of any description, guarding state secrets and generally keeping an eye on every single soul. Everyone knew that in the internal enemy's hands photocopiers could be used to produce anti-Soviet leaflets, so there were millions of typists making billions of typos as if they copied stuff that could have been xeroxed -- if there had been any access to xerox machines. Xerox, hell -- even typewriters were suspect. I remember being arrested in Minvody airport for openly carrying my nice little Adler "without permission." It took me quite an effort to prove that there was nothing in the laws of the Russian Soviet Socialist Federative Republic, nor even in the Interior Ministry's "instructions," requiring me to have authorization to possess a typewriter, and I'm proud to this day that I even squeezed out a written apology from the police.

A tiny thing, you might say. A straw in the wind. But millions of such straws ultimately broke the Communist camel's back. It was -- much as I hate the word -- a revolution.

Sergei ROY, Moscow News
To be continued

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1996 Schedule of Events

Birthdays Meetings

December 8

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

Notice

The Editorial Board of Karpatska Rus and the members of the John K. Adamiak Lodges 1-6 + 80 express deep appreciation to the following good hearted people who have supported our "Recipe--Sales Fundraiser:

G. Hanczar, Carnegie, PA.
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Thank you, thank you for your generous support! Everyone likes to eat well prepared food! Support our Fund Raiser which continues. Support our newspaper and organization. Order Baba's Recipes.

Watch for Christmas Eve Holy Supper Recipes to be printed in the next two issues of Karpatska Rus.

Larry Buranich Garrahan

Letters to the Editor

Dear Editor,

In issue #20 of *Karpatska Rus*, the article titled "Genealogy Conference Held", a major factual error was presented. The author of the article stated that Father Toth "requested permission to minister to the parishioners of Saint Mary's Russian Orthodox Church." Neither Father Toth nor St. Mary's, at the time of Father Toth's arrival in 1889, were Russian Orthodox. Father Toth and St. Mary's were Greek Catholic (i.e., Uniate).

It was the reception of the Roman Catholic Archbishop of St. Paul, Minnesota, John Ireland, that triggered Father Toth's and St. Mary's return to Orthodoxy, the faith of their ancestors.

Below is a biography of Saint Alexis that should be printed in *Karpatska Rus* to insure that your readership have the correct facts.

"I am a Catholic priest of the Greek Rite. I am a Uniate. I was ordained by a lawful Catholic Bishop."

This is how Father Toth introduced himself to Archbishop John Ireland, the Roman Catholic Archbishop of St. Paul, Minnesota, on December 19, 1889 when Father Toth arrived from Europe to inform the Archbishop that the Greek Catholic Church sent him to be the priest of the newly established St. Mary's Greek Catholic Parish in Minneapolis.

The Archbishop responded: "I do not consider either you or your Bishop to be Catholic. I will not give you permission to work here." Father Alexis was stunned by the Archbishop's response. He soon realized, however, that this reception was not due to a misunderstanding. Father Toth learned that Greek Catholic priests were not welcomed in the New World.

Father Toth wrote several letters to his Greek Catholic Bishop in Europe to have him resolve this issue, but each letter was not answered. He wrote a letter to Rome, but the Vatican was equally unsympathetic.

When Father Alexis learned that he could not be the priest at St. Mary's, the parishioners became very worried. They decided to send a trustee to the Orthodox Church in the United States to see what help that Church could provide, as the parishioners of St. Mary's were Carpatho-Russian and Orthodoxy was the faith of their ancestors.

At that time, the Ruling Primate of the Orthodox Church in the United States was

Archbishop Vladimir of the Diocese of Alaska and the Aleutian Islands of the Russian Orthodox Church. In December 1890, Ivan Mlinar of St. Mary's travelled to San Francisco, CA to meet with Archbishop Vladimir. When he returned to Minneapolis, Mr. Mlinar excitedly reported that the Archbishop was concerned about the Uniates' situation. Mr. Mlinar informed Father Toth that Archbishop Vladimir wanted to continue this dialogue.

This dialogue indeed continued. Father Alexis eventually reasoned that a personal meeting with Archbishop Vladimir was necessary as he realized that his Greek Catholic Church was schismatic. Father Toth wrote: "The unfortunate Unia, the source of our decline and all our ills, had been part of our people too long. We had borne that yoke on our shoulders for 250 years. I fervently pray to God to grant me the power to make all this clear to my parishioners." On February 11, 1891, Father Alexis met with Archbishop Vladimir in San Francisco to make final arrangements to reunite himself and St. Mary's parish with the Orthodox Catholic Church. Archbishop Vladimir returned to Minneapolis to perform the conversions on March 25, 1891.

Of his conversion, Father Toth wrote: "Our people, now informed and enlightened, reject the false teachings of the Church of the Popes, and we returned to the Orthodox Church which our ancestors were torn by means of deceit, flattery, hatred and violence."

When Father Toth came to America in 1889, there were only three Orthodox Catholic parishes in the U.S., in San Francisco, Chicago and New Orleans. By 1909 the number of Orthodox parishes exceeded 20, and by 1914 the number was 72. The vast majority of these parishes were comprised of former Uniate churchmen who agreed with Father Toth's catechism.

The impact of Father Toth's expose on Uniatism was not limited to America. The Unia was now openly discussed by clergy and laymen throughout East Europe. Defections from the Uniate church became so critical that in 1910 and 1921 the Greek Catholic Church sent their chief hierarch, Metropolitan Andrej Sheptytsky of L'wow to America to stem the tide of conversions.

For guiding the Carpatho-Russian people back to their original faith, in 1994 the Orthodox faithful and the Synod of Bishops of the Orthodox Church in America canonized Father Toth. The celebration of his glorification occurred during Memorial Day weekend at St. Tikhon's Monastery in South Canaan, PA.

Father Toth was born on March 14, 1853 in Eperjes, Hungary, which is now Presov, Slovakia. His father, Yuri, was a Greek Catholic priest, and his father's brother was a Greek Catholic Bishop. Father Toth married Rosalie Mihalich. They had one son, but Matushka and the son died soon after the child's birth. Prior to coming to America, Father Alexis Toth was a Professor of Canon Law and Church History at the Greek Catholic Seminary in Presov. He died on May 7, 1909 and his remains were reposed at St. Tikhon's Monastery.

Laurence Krupnak

Press Fund Contributions

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

IN APPRECIATION

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

The Cooking Corner

Cottage Cheese Tart [Vatrushki]

This recipe can be made as small tarts or as one big tart cooked in a pie pan.

For Dough:

3		egg yolks
1/2	cup	sugar
4	tbls	unsalted butter
1	cup	sour cream
1 1/2	cups	self-rising flour
1/2	cup	plain flour
		butter to grease pie pan

For Filling:

1	lb	unsalted cottage cheese
1	tbls	unsalted butter
1/2	cup	sugar
2	tbls	sour cream
3		egg yolks
1/2	cup	golden raisins
1		egg, beaten, for brushing

If Making One Big Tart:

1		egg white for brushing
1 1/2	cups	fresh cream
1	tbls	confectioners' powdered sugar

Preheat oven to 350 degrees

To make the dough, blend the egg yolks, sugar and butter. Add the sour cream, mix and add all the flour. Knead lightly on a floured board. Roll out the dough to 1/4 inch thickness and cut it into circles about 4 inches in diameter. (See below for one big tart.)

Make the filling by putting the cottage cheese through a fine sieve, then mix it in with the butter, sugar, sour cream, egg yolks and raisins. Soften the butter first so it mixes in easily. Put the filling into the center of the pastry circles. Lift the edges and pinch them with your fingers in 6 or 8 places. Brush with beaten egg and bake for about 15-20 minutes. Serve cold.

If making one big tart, put the dough in a buttered pie pan about 10 by 12 inches, brush with white of egg and bake for 5 minutes. Take out and quickly spread the cottage cheese mixture evenly in the tart, put back into oven at once and bake for 20-25 minutes. When cold, whip cream with sugar and spread on top, cut into sections and serve. Makes approximately 18 small tarts or 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.

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Item #7.....\$12.

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

Lemko Association
555 Provinceline Road
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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.

Only in America

"He drove his German car made of Swedish steel and interior of Argentine leather to a gasoline station, where he filled up with Arab oil shipped in a Liberian tanker and bought two French tires composed of rubber from Sri Lanka."

"At home, he dropped his Moroccan briefcase, hung up his Scottish tweed wool coat, removed his Italian shoes and Egyptian cotton shirt, then donned a Hong Kong robe and matching slippers from Taiwan."

"More comfortable now, he poured a cup of hot Brazilian coffee into an English coffee mug, set a Mexican place mat on an Irish linen tablecloth atop a Danish table varnished with linseed oil from India. Then he filled his Austrian pipe with Turkish tobacco, lit it, and picked up a Japanese ball-point pen with which he wrote a letter to his congressman demanding to know why the United States has an unfavorable balance of trade."