

# Carpatho-Rus'

## Karpatska Rus'



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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 tenth installment of the story from *Moscow News*.

### The Crash and Rise of an Empire

A Colloquial Chronicle, Russia, 1985-. Part 10

### Enter Rambunctious Yeltsin

The year 1986 will always be remembered as the year of the Big Bang at Chernobyl, but it actually began with a series of light but ominous cracks.

From February 25 to March 6, the 27th Congress of the Communist Party of the Soviet Union, the last such gathering under the ancient regime, was held. Outwardly it was the same old five-yearly parade of unity and complacency, with 5,000 Party delegates gathered in the Great Kremlin Palace to listen in excruciating, disciplined boredom to the hand-picked speakers proudly reporting the achievements of their respective Party organizations and indulging in light criticism of "ministries and departments," the most popular scapegoats of the time, for not allocating enough money to the development of their particular areas. Business as usual, complete with greetings from Young Pioneers who marched into the great hall to the sounds of drums and bugles to declaim in ringing voices doggerel about their undying loyalty to the Party.

On the more serious side, the Congress elected, as per rules and regulations, the new Central Committee of 300 to run the Party until the next Congress. Only about 30 percent of them were new faces: Gorbachev had had too little time for more sweeping changes. The new faces were not particularly new, either, as all of them had had long careers under Brezhnev and even before his time. So Gorbachev and his associates were still left with the task of cleaning out the Augean stables, and it was probably just as well that they didn't try to do it in one sweeping public move, resorting, as before, to games within the Party apparatus played out according to apparatus rules.

One taboo had been broken, though, in the run-up to the Congress. A ritual, invariably sycophantic, "people's debate" on the upcoming Congress's agenda was held in the press, and one of the contributions was fairly revolutionary, accusing the "Party, government, trade-union and even Komsomol leaders" of enjoying unearned privileges -- which undermined socialist equality. Coming from a worker, this criticism carried special weight in a "workers' and peasant state." Due to an ironic twist of history, this typically socialist outburst -- a demand to share, and share alike -- was the tiny pebble that, along with other pebbles, started the avalanche that swept away the socialist order in favor of the more "unjust" system.

(I have often wondered how the views of that worker have changed over the years. Did he, in his iconoclastic mood, drift into the democratic, and therefore, liberal, anti-socialist camp? Or is he

Continued on Page 2, Column 1

### Update on Lemko Resort

A hearing was convened in the U.S. Bankruptcy Court, Poughkeepsie, NY by Judge Berk to review the Plan for Reorganization and the Disclosure Statement of Lemko Resort. In addition to Resort attorney Simon Haysom, those in attendance included A. Herenchak, J. Zawoysky, T. Rudawsky and secured creditors, attorneys M. Duban and M. Carey.

Protracted discussion and debate over the Resort's motion to dismiss secured status for the two attorney's fees resulted in Judge Berk's decision to require deposition of witnesses and the exchange of documentation between the two competing interest groups. He approved an additional delay in the Hearing on the Plan and Disclosure Statement until December of this year.

Further, last week at a meeting of the Lemko Resort Board of Directors, the decision was made to schedule the annual meeting of shareholders on Sunday, October 13, 1996 beginning at 2:00PM. More detail of the status of Lemko Resort will be given at that time. Notices will be mailed to the shareholders within the next 10 days.



Yaroslav Hnatiuk and Laca Hrabova performing at Lemko Resort

### 28th Annual Lemko Folk Festival Held

On Sunday, August 25, 1996 Lemko Park hosted the 28th Annual Lemko Folk Festival. The festival, which this year drew approximately 300 people, featured a stage program, dancing to a live orchestra, ethnic food and a genealogical exhibit.

Some attendees came from as far away as Iowa and Texas. The day was sunny and bright, with the temperature in the comfortable 80 degree range.

The program began with a *panachida* (a service for the souls of the deceased). The *panachida* memorialized the Lemko victims of the

World War I Talerhoff prison camp (in whose honor the Talerhoff Memorial Chapel on the grounds of Lemko Park is named), as well as deceased members of the Lemko Association.

Also among those enjoying the day's events was Mr. Jerry Jumba, who came from Pennsylvania to perform Rusyn folk songs and play his accordion. Remarkably free of pre-show jitters, Jumba described the recent success of the Pittsburgh-based Carpatho-Rusyn Society (CRS) in presenting its first major cultural event. Billed as a "tour of Carpatho-Rus' in music and song," the concert featured Rusyn folk singer Beata Begeniova, who performed folk and religious songs from both her native Rusyn region in northeast Slovakia, and from other Rusyn regions. Following the success of this initial performance, the CRS plans to stage repeat concerts in the future. Future concert sites include the Monongahela Valley in western Pennsylvania, Cleveland and Binghamton, New York. (Cassettes of the first concern will be available for sale from the CRS beginning in September.)

the day - complete with portable genealogical exhibit - ready to answer the questions of "rooter seekers." "I like to come. It's a nice way to spend the day," he said. "I always get some interest. People want to know about their heritage. They have lots of questions."

Peters converses with a fellow genealogist who approaches the display. Their conversation centers on the fact that the Mormon Church (which for reasons of religious doctrine maintains comprehensive genealogical archives) is presently engaged in a rushed effort to microfilm all Greek Catholic Church records in Poland. These records, containing genealogical information on Lemkos, are scheduled to be transferred from Polish archives to Ukrainian archives in Kiev. The transfer takes place as part of an agreement between the Greek Catholic patriarchate in Kiev and the Roman Catholic Church in Poland. The actual schedule of the transfer and expected completion date were not known, but some archivists in Poland fear that the Greek Catholic records, once transferred, will be less easily accessible to researchers and root seekers. As a consequence of this transfer, the Church records microfilmed by the Mormon Church become extremely important in seeing to it that Greek Catholic records continue to be available to all who wish to access them (the Mormon Church provides microfilm copies for a small fee to anyone who requests them. Religious affiliation with the Mormon Church is not a requirement for utilizing Mormon archives.)

Father Lawrence Bacik, who serves at Saints Peter and Paul Russian Orthodox Church in Passaic, also stopped by Tom Peters' genealogical display. Father Bacik is the son of the owner of the former Treat Restaurant in Passaic, New Jersey; the Treat was well known for its excellent Slavic cuisine. Father Bacik indicated that it was the first time that he had come to the Lemko Day festival, and that he was enjoying the events.

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still certain that there is nothing wrong with the socialist order, provided you kick a few grasping appartchiks into line?)

Anyway, this sally from the lower ranks had important repercussions at the Congress, insufficiently appreciated by the West accustomed and inured to squabbles among politicians. Over here, the imperative of Party unity had been made into immutable law by the 10th Party Congress decades ago and rammed into the consciousness and, one assumes, even the subconscious of citizens in general, let alone Party workers, by decades of repressions. The accusation of a "political mistake" (always with the stress on "political") associated with any threat to Party unity carried with it the icy breath of death.

At this congress, though, right before the eyes of anyone who bothered to read their Pravda, two Politburo members clashed in open conflict over the worker's letter to the paper, practically accusing each other of heresy.

One of the protagonists was Yegor Ligachev, a typical bigoted Party bureaucrat and hard-liner who happened to be Gorbachev's second-in-command. Brought from Siberia by Andropov, he had distinguished himself in the crackdown on undiscipline (especially at workplaces), corruption and, most notably, in the anti-alcohol campaign; he was the force behind the stupider aspects of it, like destroying priceless vineyards and expensive distilling equipment. He had helped Gorbachev overcome the feeble resistance of the Old Guard at Gorbachev's accession to power, but was himself destined to lead the hard-liner Communist's resistance to Gorbachev's reforms.

At the congress, Ligachev attacked Pravda for taking the slogan of glasnost too far. Glasnost was all right as long as it helped to "combat ~~the enemy~~" but it was obviously a bad thing when it came to holy cows like nomenklatura's privileges.

The man who attacked those privileges in rumbling tones was no one else than Boris Yeltsin, former first Party secretary of Sverdlovsk oblast, discovered, by a quirk of fate, by talent-scouting Ligachev himself and brought on his recommendation to Moscow to head a Central Committee department, then swiftly promoted to the secretariat and Politburo itself. In a sharply worded passage he supported Pravda and himself attacked the "special" shops, polyclinics, sanatoria, etc., exclaiming angrily, and memorably, that there could be no "special" Communists -- spetskommunisty, where spets is an abbreviation of the Russian word for "special", a word that had actually become a prefix denoting anything intended for use by the ruling class. It was on this occasion that Yeltsin climbed on his populist hobby-horse for the first time, and it was here that the seed of many a future conflict, some still rumbling on, was sown.

If I may be permitted a really personal digression at this point. Like I said, the West largely missed the implications of the Ligachev-Yeltsin scuffle, but it was fully appreciated in this country's kitchens then more in use than ever before in their direct function as grounds for yelling matches on political issues. On one of these occasions, challenged to express my views on "where all this was going to lead us," I made a few prophecies, in the presence of witnesses, that were later borne out by the events with some accuracy and are thus impossible not to boast of. I am, of course, making an effort to remember exactly what I said, not what I came to think afterwards--quite a feat in itself.

Well, here's the speech for what my memory is worth. With this glasnost thing, I said, Gorbachev has caught a tiger by the tail. He thinks that he has saddled a wave and it will carry him onwards, from victory to victory--but what if he

slips? What if the tiger turns on him? Will he be able to turn the wheel back (I went on mixing my metaphors with some abandon)?

Very doubtful. Very doubtful indeed. What will happen to the Party, if dissent is allowed? I'll tell you what: it'll split. How can it be otherwise? Just look at the Party, at all the people in it. There are vast sections in it that wouldn't be seen dead in a ditch with other sections just as vast. With this one-party system, everybody who wanted to be somebody had to join the Party, pay lip service in the rituals or just sit glumly on the back benches, hating the idiots and the self-serving bastards who ruled the roost. Does the Party card make a bit of difference to what the holder of it thinks and feels? It doesn't. Given half a chance, they will chuck those Party cards in the faces of those damn appartchiks.

Now, I, too, hate those Party pigs' guts, and I wish they might all go up in smoke, but let's get a few things clear. The Party performs two important functions: (a) it makes the economy run - just as everything else; and (b) it holds the country together. Unlike the capitalist economy, the socialist one has no built-in mechanism of smooth functioning or development, and without the Party whip it'll simply go into epilepsy.

On the second count, blood is thicker than proletarian solidarity (hasn't Nazi Germany taught us that?), and without the Party to fight nationalism, the country will fall apart. I for one will be sorry to see the bloody mess that'll entail.

Sadly, these words said more than I knew at the time, and a mere expletive later assumed an awful, literal meaning.

Sergei ROY - Moscow News

To be Continued

### The Cooking Corner

#### Sauerkraut with Mushrooms [Kvashenaia Kapusta s Gribami]

1	cup	dried mushrooms
2	cups	water
1	lb	sauerkraut
1	cup	sour cream
1	tsp	sugar

Wash the mushrooms, then soak them in 2 cups of water for 1 hour. Cook them for 15 minutes in the same water. Take them out and chop them fine. Add them to the sauerkraut with 1 cup of the water in which they cooked. Cook for 20 minutes. Add sour cream and simmer for another 20 minutes. Taste, and if too sour, add 1 teaspoon sugar. Serve hot with meat dishes. Taste for salt as you prepare. 4 servings.

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Continued from Issue #18, 8/30/96

### Bohdan Ihor Antonych (1909 -- 1937)

Having once fallen under the spell of the mountains, having drunk of their heady fragrance, having been burned by the mountain sun, Antonych would forever remain "the poet of nature and the sun," the boy "holding the sun in his hand," in love with life and spring and creating poetry pregnant with hot, burning emotions. The passionate enjoyment of life mixed with a certain pagan quality -- the "divinization" of nature and the sun, the pantheistic freedom of his thought -- are characteristic of the people of the mountains, who live simple lives "near to the sun" that accord with nature's own rhythm.

There came a time when the boy, "having sold his life to the sun for a hundred ducats of madness," went into the world in search of his fate. But he took with him a longing for his homeland. So he began to paint with words images of that wonderful, enchanted country and to create his "green gospel" in which, as in childhood, one can experience again the primeval unity of the world -- the great peace and the wisdom of nature.

I understand you, plants and animals  
I hear the noise of comets and the growth  
of grass  
Antonych is a curly sad animal too.

Never could the poet separate himself from these vast green spaces warmed by the sun. Here we find the source of his inspiration. His imagination, the musical and plastic qualities of his poetry as well as their spatial depth, were all born during hot Lemko nights to the sound of gypsy bands and in an atmosphere of strange tales of bandits, magic bullets, and mysterious herbs. On such nights, the past and the present, fantasy and truth, merged into one vibrant reality, and the moonlight music carried the soul away from earth far, far into space.

In that poor Lemko land, Antonych found his greatest treasure. In his poetry, we can often sense his fear of losing this treasure, of forgetting his strong connection with nature. But he never did. He retained a close organic bond with the world of nature until the end of his short life. He preserved the original solitary character of the mountain highlander. And to those who tried to draw him into political activities in urban L'viv and to persuade him to write about "ideological" issues, he responded: "I want and I have the courage to go it alone and be myself. I am not a player in anyone's group."

Although the young, rich flame of the poet's life went out half a century ago, when we read his poetry, it seems that his life still continues in the green expanse of Carpathian forests and meadows.

Olena Duc--Carpatho-Rusyn American

### CARPATHO--RUS

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### IN APPRECIATION

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

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By now, the cultural program was getting started. Opening remarks were made by Mr. John Kirpan, president of Lemko Park, and Mr. Alexander Herenchak, president of the Lemko Association.

Mr. Kirpan recalled that two years ago at the 1994 festival, he and the then new management of Lemko Resort had promised to try, despite numerous financial challenges, to bring about a 28th Lemko Day festival...and that this promise has been kept.

"...and here we are today," Kirpan said. "I expected more people. It's been a struggle...all of the members of the Board of Directors have made tremendous efforts to bring this about and keep it going," he added amid applause.

Kirpan also recalled the financial and moral support of the Lemko Association, which helped to bring about the festival. Shifting spontaneously from English into Lemko, Kirpan in a heartfelt moment described the way in which Lemkos lament the uncertain future of the Lemko Resort. He explains to the older generation that the bankrupt status of the Resort "nie konets švita" (is not the "end of the world") and that current plans call for selling off some parts of the 102-acre property in order to raise money to pay off Resort debts. Kirpan recalled that Lemkos have owned the property for 35 years and that people should feel free to come at any time because, "...to Lemkivska zeml'ja. To Vaša - všyto - a ne naša!" ("This is Lemko community property. It's not our property - you own it - all of it!")

Kirpan commented on how Lemkos have in recent history been scattered among other peoples, and intermarried with them. He said that a "home" like Lemko Resort was necessary, "...in order to have a place to which to bring grandchildren, to say to them, this is who we are. In Pittsburgh, Jerry [Jumba] tells me, they [the Rusyn communities of Pennsylvania] stick together. We need to do the same."

Mr. Herenchak, president of the Lemko Association, said that "I always look to the future with a positive sense. Contrary to what everyone else has been saying, we are determined to save Lemko Resort and to increase the popularity of the Lemko Association. These are our goals and I hope that we are going to succeed." Herenchak reflected for a moment on the historical richness of the Lemko culture, noting that, "...our people have a fine, ancient historical and cultural background."

He then proceeded to introduce the first performer of the afternoon, baritone Yaroslav Hnatiuk, accompanied on the piano by his wife, Svetlana, and of soprano Laca Hrabova.

They were later followed by the Carpatho-Russian Chorus of Bridgeport, Connecticut led by Choirmaster John Galpin. The Chorus offered a trilingual selection of songs in Rusyn, Russian and English. The stage program paused for the awarding of door prizes, with numbers being called out by eager volunteers aged 5 and younger. Finally, the program concluded with several folk songs performed by Jerry Jumba.

Jumba, accompanying himself on the accordion, began with *Zaspivajme Sobj!* ("Let's Sing!"), and included *Daj-že Bože Dobryj Čas* ("God Grant Us All Good Fortune"), which he partly translated and described as a joyous community song.

Among the audience was Mr. John Madzik, who came from Ansonia, Connecticut to attend today's events. Mr. Madzik is currently working on a project to create a map of his home village - the Lemko village of Bortne. He intends to map the layout of local industries, trades and crafts - a map of the "business district" for a way of life long since vanished into the historical past. Represented among the business trades of Bortne village were a shoemaker, a tailor, three stonemakers.

Mr. Madzik undertook this project to illustrate that "...Lemkos were not a bunch of drunks who did nothing. Their villages were productive, and provided a wider variety of services and goods than people have available even today."

The conclusion of the stage program was followed by live music and dancing at the pavilion on the hill. The Harmony Slavic Band played polka music, while soloist Silvia Matolakova sang in a clear, powerful voice. As in the past, the nearby gazebo and a barbecue pit provided traditional American picnic foods.

Among those at the pavilion was Nina from Queens. "They're really good," Nina said, pointing to the Harmony Band. "The music is excellent." Asked what specifically attracted her to the Lemko Day festival, Nina smiled and answered, "...it's a tradition. I always come. I'm a dedicated Lemko."

Festival goers rested between dances at the numerous shaded picnic tables surrounding the dance floor. As the evening cooled, many people lingered just to chat with good friends.

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The Lemko Festival is sponsored annually by the Lemko Association on the grounds of Lemko Park in Monroe, New York.

Susyn Mihalasky

#### Letters to the Editor

Dear Editor,

I enclose a donation of \$25. to be used towards the repair costs of fixing the roof leak in the Talerhof chapel at Lemko Resort.

On Talerhof Memorial Day, Sunday August 4, Victoria Windish asked me to assist her in closing and securing the chapel at the end of the day following the memorial prayer service and dinner. She directed me to push the altar back towards the Talerhof stained glass window. I did this and I asked her why was this necessary. Victoria then moved a barrel into position and explained that it was to catch the rain water leaking from the cupola atop the dome/steeple.

I understand that it will cost about \$1,000. to properly repair this leak.

This work should be done without delay. I hope others will assist with a donation so the chapel can be preserved.

Also, thanks to Laurence Krupnak for the fine letter which appeared on page 2, English section, of Issue #17, August 16, 1996 of *Karpatska Rus*. I hope Mr. Krupnak will continue to submit his very informative letters for publication in our newspaper.

Very truly yours,  
Terry & Larry Garrahan

#### Passaic Branch #5--16

#### 1996 Schedule of Events

October 20 Fall Banquet, 2:00 PM \$15.

#### Birthday Meetings

December 8 "

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

#### Press Fund Contributions

Dimitri Gallik	\$50.
Larry Buranich Garrahan	25.
Debra Bekish	20.
Michael Sedor	10.
Total	\$105.

#### 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.

#### FORBIDDEN IDENTITY

Oh *why* do you worry so about my identity  
I know that I'm *not* Polish or Slovak  
I'm rather *like* a Russian...  
But not really you see

And when the Ukrainians want to claim me as one of *their* kind  
You beg me to listen to something that should be stirring inside  
Something that runs deep and poignant  
Like a common memory

Is it the elusive and haunting *image* I sometimes think I see,  
Or the *whisper* of peoples' voices gently calling out to me

Wait, visions of the *past* seem to be forming in my mind  
And I find myself experiencing the *hopes and dreams* of many lifetimes  
Instinctively I know these faces *belong* to me,  
For I see so many things in them that I also see in *me*

Suddenly I feel the *loss and pain* of a heritage  
Forcibly taken from the generations before me  
And I know now that *no man* can keep me  
From reaching back and reclaiming that *forbidden* ancestry

Stunned with this *awareness*, I quickly pull away,  
Too filled with emotion to turn around and stay

Yes, I do see, I finally understand  
This *is* my place in history, *my* inheritance  
This is *who* I am

Jessica E. Peters, 1995  
Totowa, New Jersey