

# Carpatho-Rus'

## Karpatska Rus'



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

NO. 24 CARPATHO-RUS, YONKERS, N.Y. NOVEMBER 27, 1998 VOL. LXXI

*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 sixty seventh installment of the story from Moscow News.*

### The Crash of an Empire

A Colloquial Chronicle, Russia, 1985-1991, Part 67

### Aggressiveness, Obedient and Otherwise

For a parliament, the Congress of People's Deputies was not a parliament, not even formally: according to Lukyanov's plan, it was intended to be a collegium of electors whose business, it was to set up a Supreme Soviet working "on a permanent basis."

Still, less was it parliamentary in style—more like a pre-election rally, with deputies still fighting the enemies they were out to destroy on their way to the legislature. The whole business of legislation was continually lost sight of with people storming the podium or joining the long queues in the aisles before the microphones to air their grievances or attack their opponents in true election campaign style.

Day two started with just one such

apparent deviation from the shaky agenda. Academician Tatyana Zaslavskaya, an adviser to Gorbachev, rose to complain that, according to a telephone call from one of her electors, the OMON riot police had dispersed on the previous night a spontaneous rally in Pushkin Square, bashing and arresting a few young people. The allegation was refuted by someone who had been in the square and insisted that the OMON had done nothing more than grab a few drunks for their own good, as they were having trouble staying vertical. Gorbachev summoned the new, liberal Interior Minister Vadim Bakatin right before the huge audience and called for a report on the episode. A visibly vibrating Bakatin said there had been no arrests, whereupon the debate shifted to the need to repeal the repressive decrees of the previous summer on unsanctioned rallies. Gorbachev put the issue before the Congress, and here the less than liberal majority of the deputies clearly showed its ugly face for the first time, voting down the proposal to lift those decrees.

True, Gorbachev showed immediately what a fat lot he thought about his own parliament's decisions, instructing the Moscow City Soviet to arrange for the meetings to continue away from the city center, in the vast open spaces near the Luzhniki stadium. This provided a venue for another parliament running concurrently with the one in the Kremlin. After watching all day the proceedings on TV, the people rushed in the afternoon to Luzhniki to discuss what they had seen and to listen to some of their heroes.

The deputies made their way there, too—those, that is, who were not intercepted in the streets or underpasses by crowds of eager debaters, each such meeting instantly becoming a mini-rally. There was not enough OMON in the whole land to disperse all of those, or countless

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### Kermesh at the CRA Center

On November 21, a fun-loving group of people celebrated Kermesh at the Carpatho-Russian Center in Yonkers. The food was excellent and the music by Harmony Slavic Band with Silvia Matolakova as soloist, was superb. Dancing continued until 2:00 AM. The music was contracted up to 12:30 AM, but we prevailed on the musicians to continue to 1:00 AM. At that time, any further extension would require extra payment for the band. A dancing couple, knowing the financial problems of the Center, volunteered to pay the additional charge and so, music and dancing continued until 2 AM for the enjoyment of all.

Frankly, the Board made the arrangements for Kermesh with some trepidation. After the Center's abrupt closing last December due to the boiler failure, which necessitated the late cancellation of the traditional New Year's Eve party, the Board was despondent. With the proposal of \$15,000. to replace the boiler and insufficient funds in the bank, the Center was closed for 3 months and the salaried manager, laid off. In the Spring, volunteers opened the Center for rentals and the modest income generated enough money to pay critical bills.

Last month, diligent efforts through wholesale distributors in New Jersey paid off, and the Board was able to buy a new replacement boiler, delivered to the Center, for about \$4,700. Volunteers from the Board pitched in, dismantled and removed the old boiler, assembled the new unit and this allowed us to reopen for the traditional Kermesh celebration.

With this success, the Board has authorized the traditional New Year's Eve celebration to be held at the Center on January 9, 1999. We invite all readers, their guests and friends to come and welcome in the New Year.

*From our archives we translated the following minutes of a meeting in February, 1928 which was probably the beginning of Lemko Assoc.*

### Lemko Conference in New York

From "Lemko" (Organ of the Lemko Committee, February 1928)

On February 12 of this year, a meeting of representatives of our Russian fraternal organizations was held in the Carpatho-Russian National Home on 71<sup>st</sup> Street in New York City. The conference was convened by the Lemko Committee to discuss the many important issues involved in continuing our work of giving aid to our brethren in the old country and in stimulating Russian national activity here in America.

Attending the meeting were about 50 representatives of Russian organizations within and outside the city. Chairman V.P. Gladik opened the meeting with introductory remarks describing briefly the aims of the Lemko Committee when it was organized and the work it has accomplished despite all the difficulties and obstacles. He also noted the recent inertia in the Committee and asked the conference to find ways of stimulating national work in America, since the old country needs help now more than ever before.

The secretary, Dr. S. Pysh, read a report on the status of the Committee's treasury for the entire period of its existence, i.e., from February 22, 1922 to the end of 1927:

Total revenue	\$5,914.48
Total expense	\$5,810.99
Balance	103.49

Sent to:  
Russian Bursa, Gorlice \$650.

Continued on Page 3, Column 1

## CARPATHO-RUSSIAN AMERICAN CENTER

### Annual NEW YEAR'S EVE CELEBRATION AND DANCE at Lemko Hall, 556 Yonkers Ave. , Yonkers, NY

on January 9, 1999

from 8:00 PM to ??, dancing to

Harmony Slavic Band with soloist, Silvia Matolakova

Admission will include dinner buffet, party favors & hats

Admission charges will follow in next issue.  
There will be a discount for early purchase

Call for reservations any of the following:

J. Sacher 914-963-7377; V. Windish 201-930-0220

J. Felenchak 914-968-6883; W. Prusak 914-968-2603

A. Herenchak 609-758-1115.

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knots of people gathering all over Moscow, notably in "Pushka" (short for Pushkin Square), to argue till they were blue in the face over some of the issues that cropped up in the Kremlin and a great many that didn't. As I wandered of a night among these groups of passionate debaters, I sometimes had to pinch myself: this wasn't at all the country I had known for practically all my life! Nothing like that had been possible a year - six months - three months before!

Some of these fiery street parliamentarians recorded all Congress sessions on video and reveled in analyzing or just reliving the moments of the highest drama. An obvious attempt was made by the Party district

committees to channel these street debates within "proper, Soviet channels," and propagandists and agitators were sent out to somehow stem the floods of criticism freely rolling around. However, trained as they were in the art of uttering nothing but useless waffle, which only carried weight as long as there was a repressive machine to back it up, they were no match for the election campaigned-hardened haranguers-in fact, they merely became easy targets for these practiced verbal marksmen.

But to get back to the Grand Kremlin Palace. Here, a sort of pattern was quickly establishing itself. All the brightest ideas for further reforms, all the more daring criticisms of the existing state of things came from the "Muscovites" - those elected or based in Moscow (or Leningrad, or sometimes further afield but with some metropolitan connection), while the more rigidly traditional views were aired by obvious provincials. The latter did not often argue with the "Muscovites" - although there were some bad-tempered outbursts, too-but mostly expressed their disapproval, putting it mildly, with catcalls and "clapping-down." Indeed, this was the most these rows upon rows of cotton-growers from Central Asia were equipped to contribute to the feast of political thought, apart from adding a touch of color to the scenery, with their picturesque *tyubeteikas* and bright head-kerchiefs. "Solons! Lycurguses!" my friend jeered whenever the camera caught yet another bit of Asian costume with an obviously uncomprehending face attached to it. But these people did not need to comprehend the niceties of the debate-they knew they were there to demonstrate the unity of the Party and the People, and they were only too eager to please the big boys, so clearly angry at the smart alecky Muscovites. So eager that the young, personable Muscovite Stankevich had to take them to task over their obstructionist behavior, and they looked pretty discomfited, like kids caught out in not knowing enough about the etiquette of the adult proceedings.

The first major issue over which the rift between the Moscow group and virtually all the rest of the Congress became absolutely obvious was over the nominations to the Supreme Soviet the Congress had to elect. The Muscovites insisted on a democratic procedure that had worked well enough for them during the election campaign: there had to be more nominations than mandates, to offer the electors a real choice. Even the Lithuanians, who invariably sided with the Muscovites, were astute enough to realize that this rigid adherence to democratic canon would not work here. The Muscovites obstinately stuck to their democratic guns-and were soundly, almost irreparably, thrashed for their pains. They nominated 55 candidates for the 29 seats allotted to them by the complicated quota system, and the list of the losers in that contest ran like a catalogue of perestroika household names, including such intellectual heavyweights as Tatyana Zaslavskaya, Vladimir Tikhonov, Gavriil Popov, the liberals' blue-eyed boy Stankevich of the Moscow Popular Front, and many others.

Boris Yeltsin insisted on at least one extra nominee on the Russian Federation list-and he quite predictably proved to be that extra, when the results were called in.

All this stemmed from the electoral

procedure, which was either excruciatingly stupid or extremely clever, depending on whether you valued it for logical beauty or effectiveness in outfoxing the opposition. Deputies elected other deputies to the supreme Soviet, and neither group knew the other from Adam for the most part. Those that were known, though, naturally had more enemies than their totally obscure, silent brethren-and the latter won hands down by default, so to speak.

It could be, and was, said that most "Muscovites" had no one to blame but themselves for the defeat, that they could have gone with the crowd and accepted elections without a choice, that they could have been less aggressive, abrasive, more tactful and sparing of the feelings of their less talented or educated colleagues who naturally resented such superiority. They were clearly speaking not to their audience in the Kremlin but to the whole country, and in the long run they did that country an inestimable service, raising the limits of glasnost sky high. In the short term, though, they were defeated right there in the Kremlin, and the defeat rankled. Lots of people were seething with frustration and rage, and at that moment their morale was saved by a single blunt-speaking intellectual, the eminent historian Yuri Afanasyev.

He really told that crowd of jeering winners where they got off, coining a couple of phrases that were eagerly repeated all over the country for days on end, phrases that went down in history. He described the Supreme Soviet just elected as a "Stalinist-Brezhnevite" body, and referred to the none-too-silent majority at the Congress as "aggressively obedient" - obedient to the masters, aggressive vis-a-vis the liberal minority. The epithets did nothing to remedy the situation, but they did the democrats' hearts a lot of good. It was

a bit like in a street brawl: it isn't the brawniest guy who wins but the one with the most guts, and the democrats showed that they had plenty of that particular stuff. True, I remember quoting Bernard Shaw about the outburst: "Lady Brit. Your moral duty is done when you have called everybody names," but inwardly I felt as pleased with the punch-happy historian as everybody else.

There was another hero and an object of adulation at Luzhniki in those days. His name was Aleksei Kazannik, he was a lawyer from the Siberian city of Omsk, and he distinguished himself by handing over his seat in the Supreme Soviet to Boris Yeltsin-a clearly unconstitutional move but one everybody was only too glad to take advantage of, as failure to elect Yeltsin to the parliament meant a clear slap in the face of many millions of electors, some of whom (practically the whole of Moscow's adult population) were near at hand and getting visibly angry-there was even talk of political strikes. A crisis was averted-but it was only one of many: the Congress virtually lurched from crisis to crisis, from beginning to end.

Sergei Roy, Moscow News

#### AUDIO & 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.

##### ITEM #8: NEW RELEASE, LEMKO WEDDING MUSIC by STEPHEN SKIMBA in cassette; and ITEM #9 same as #8 in CD form.

We were fortunate in finding one of Steve Skimba's original 78 RPM records and this has been duplicated.

##### PRICES:

Item #1.....\$12.  
Item #2.....\$12.  
Item #3.....\$25.  
Item #4.....\$20.  
Item #5.....\$30.  
Item #6.....\$20.  
Item #7.....\$12.  
Item #8.....\$12.  
Item #9.....\$20.

All prices include shipping costs. Send check or money order made out to Lemko Association to:

Mary Barker  
521 Piermont Avenue  
River Vale, NJ 07675

#### Notice

Anybody have old 78 RPM records with Lemko, Boiko and Hutsul music? Please contact Alex Herenchak, Editor.

#### SUBSCRIPTION FORM

Please start/renew my subscription to **CARPATHO-RUS**. Enclosed please find my check or money order for \$20./year payable to Lemko Assoc.

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Press Fund Donation: \_\_\_\_\_

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**CARPATHO--RUS**  
c/o Alexander Herenchak  
P.O. Box 156  
Allentown, NJ 08501  
Tel: 609-758-1115  
Fax: 609-758-7301

Continued from Page 1, Column 3

Russian Bursa, Sanok	350.
Russian Bursa, Nowy Sanch	100.
Students and charitable institutions in the old country	1,409.
Publishing "Lemkovschina", one "Lemko" calendar, and "Lemko" booklets	2,571.03
Expense, collect donations (Mrs. Gladik)	298.63
Loan-student F. Diakov, Cornell	85.
Admin., postal exp. (Holding assemblies, police fees, rentals, money orders)	347.33
<b>TOTAL</b>	<b>\$5,810.99</b>

The speaker recognizes that "Lemkovschina" and the other publications of the Committee take up the greater part of our resources. The issue of dropping the newspaper has been raised several times at Committee meetings, but the Board members have always concluded that without a newspaper of our own it would not be possible to collect and send to the old country even as much as we have in the past.

The speaker also described briefly the situation of our people in Lemkovina, saying that the Lemko Committee must continue sending help to our brethren in the old country. The issue of emigration has now become one of the most acute in Lemkovina, because with the recent closure of European immigration into America the people of Lemkovina are simply choking from being crowded in their infertile mountains. In this respect, the Committee must try to find some other outlet, that is, select a suitable country where the excess population of Lemkovina could go, and make an effort to ease restrictions on such emigration. Another important issue is expansion of the cooperative movement that has begun in Lemkovina and support in general of efforts to improve the economic well being of our people. A new phenomenon in Lemkovina is mass conversion of people to Orthodoxy. According to an official report of a Polish agency, 20,000 people there converted to Orthodoxy in the last month of 1927 alone.

Dimitry Vislitsky stated that the Lemko Committee should be interested in the economic uplift and education of our people. To meddle with Orthodoxy would be a mistake, because the Poles are now moving against us not with Polish religion and the Church but with Polish culture and Polish schools. We cannot protect our people from extinction through the churches. The speaker thinks that the Committee should carry on as before, but much more energetically.

To be continued

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#### Press Fund

Thomas Bukoski	\$20.
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#### CARPATHO--RUS

Carpatho-Russian newspaper, published bi-weekly by the Lemko Assoc. of the United States and Canada..

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#### IN APPRECIATION

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

cont'd from #23, 11/6/98

#### Literary Lights of Lemkovina

Most interesting of the literature of this period are the works of Yuly Stavrovsky (pseudonym Popradov), the poet of the beauty of Karpatska Rus'. His poems include: "On the Beskids", describing scenes in the Beskid Mountains; "Native Land" and "Spish", on his native country; "To My People" and "The Sufferings of Slavs, on the fraternity of Slavic peoples.

Active organizers of cultural and educational work among Lemkos in the middle of the 19<sup>th</sup> century were: Aleksandr [Aleksey] Toronsky (1838-1901), born in the village of Zawadka, Sanok County, editor of the journal *Russky Zion* [Russian Zion], author of "A Russian Reader" (L'wow, 1868), "Hancha" a tale of Lemko life, and many articles on folklore and ethnography; M. Kamianin, a compendium entitled *Zerna* (Grains) (Peremysl, 1910), and "Notes of a Roman", a series of articles directed against various church practices; and others.

Works written in Polish during this period were published by Modest Gumetsky (1842-1899) from the village of Tokarnia in Sanok County, author of a collection "Ideas and Opinions" (1881); and Foma [Toma] Poliansky (1796-1869), author of essays on religious themes.

A new period in the development of Lemko literature began with works written around the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup>. The subject matter was different and the orientation was different. The writers of this period were, mainly, children of peasants, graduates of our own public schools whose world outlook was formed from the writings of Shevchenko and under the direct ideological influence of Franko.

Outstanding among the poets were Klavdia Aleksovich, Dimitry Vislitsky, Ivan Rusenko, Grigory Ganuliak, and that marvelous eccentric lyricist, Bogdan Igor Antonich. Their themes were the hard life and drudgery of the mountain people, the beauty of the Carpathian Mountains, and their ideas and hopes for unity with their blood brothers the Russians, Belorussians and Ukrainians.

Klavdia Aleksovich (1830-1916), born in Krasna, Krosno County, first came out with the ballad "Song of Ol'dina" in the 1860 issue of *Zon Galitsky yako al'bum* [Galician Stars, An Album] and followed that with stories and plays for children. In the stories "Two Little Sisters", "The Rewards of Diligence", and others she showed the diligence of village children. In her plays "The Downtrodden" and the "Innkeeper", she reacted strongly against the scorners of the different culture of our era. In her long life, she took an active part in the community of Russian women in L'wow for the emancipation of working women.

An interesting prose writer of the late 19<sup>th</sup> century was Vladimir Khiliak (pseudonym Ieronim Anonim), born in Werkhomlia Welika in Nowy Sanch County. Having worked for many years as a priest in the villages of Doliny, Izby, and Bortne, he was a perceptive observer of local culture and learned the speech, the customs, the thinking, and the dreams of the village folk. He accurately described the life of the mountain dwellers in numerous short stories and tales, such as "A Polish Patriot" (1872), "The Last Shuffle" (1800[sic]), "Happiness Lies Not in Money", and many others. In a number of humorous stories - "Also a Jubilee", "Fish", "He Recognized His Wife", "An Engagement in a Swamp", and others - he aptly satirized various faults of clergy and backward peasants. But the most interesting of this creative writer's works is his tale of the tragic consequences of the dissolution of the confederations in Lemkovina, "Shubernitsa Peak" (1883), as amended by Yulian Tarnovich in the 30's of this century. Khiliak's works were

published in the compendium *Powisti i rasskazy Ieronima Anonima* [Ieronim Anonim's Tales and Stories] (1887).

Interesting poet-humorists in the first few decades of this century were Dimitry Vislitsky (Wan'o Hunianka) and Ivan Rusenko.

Wan'o Hunianka was a representative of that segment of the Lemko intelligentsia in both the old country and abroad that was oriented toward unity with the Russian people in both social life and cultural development. He was born on November 4, 1888, to a peasant family in the village of Labowa, Nowy Sanch County. From youth he was interested in folklore, in tales from the history of his native land. He went to gymnasium in Nowy Sanch, studied hard, and tried his hand at composing versified stories about the beauty of the Carpathians. After graduating, he wrote feuilletons for *Lemko*, the first Lemko newspaper, and became its editor on the eve of World War I. Moving to America, he organized among his countrymen the cultural society "Lemko Soyuz" and edited the newspaper *Lemko* and then *Karpatska Rus'*, and calendars in the dialect. He wrote tales of life among the emigrants: "Agents" (1928), "Chasing Luck" (1929), "In Hamerika" (1932), and dramas (plays) on the hard life of his countrymen in Poland, such as "Showtke" (1935) and "Petro Pawlik" (1937). Now in his declining years, [this translation is from the History written in the 50's, Ed.] he lives in Ukraine and writes articles and recollections about the past and the future for Lemko newspapers in Poland and the USA..

Poet-fabulist Ivan Rusenko (January 19, 1890), from Krasna in Krosno County, wrote

innovative poems on the beauty of his native land and fables of Lemko living conditions. He studied and worked with Vislitsky - Hunianka, and masterfully illustrated virtually all of the latter's newspapers, calendars, and books. His patriotic verses "Lemkovina", "Study, You Rusnaks", and "Respect Yourself" aroused great interest among the people. His witty fables, issued under the names L. Glibow and I. Krylow, such as "The Dog", "The Donkey and the Nightingale", "The Wolf and the Lamb", "Musicians", and others, delighted them.

Even today, Lemko artists still perform Rusenko's interesting verse dramas "A Lemko Wedding" and "A Cave in the Carpathians" in theaters in America, Canada, and Poland. To the very last days of his life, Rusenko worked untiringly for the national enlightenment and culture of his countrymen in Ternopol Oblast [Ukraine] through many poems and tales about the lives of Lemko immigrants (these works are still in manuscript).

The geographic location of Lemkovina, torn from Kievan Rus' for centuries, has significantly retarded the spread of the nationalistic ideas I. Kotliarovsky, Shevchenko, and Franko into the Subcarpathian region. Lemko retention of Old Slavonic customs, rituals, elements of speech, the ancient Russian names Rusin and Rusnak, and so on, was, on the one hand, a great service, but at the same time it provided some of the Lemko intelligentsia with a basis for setting their people apart as a separate group. This feeling appeared most strongly during World War I. Lemkos greeted the men of the Tsarist armies as close relatives and eagerly listened to their stories about Russia and Ukraine, their cultures and their songs, and sang with them the bewitching songs of the Beskid Mountains.

With the triumph of Soviet rule in Ukraine, the youth of Lemkovina also awakened. Many underground groups propagated new ideas, openly supporting the works of Russian and Ukrainian revolutionary democrats. Following the example of Galician village activists, a third stellar group of Lemko intellectuals began their cultural work: the ethnographers Tarnowich, Kubiowich, and Kokowsky; the writers Filipchak, Ganulak, Antonich,

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and others. True, some of them later departed from popular tradition and skipped over to the camp of nationalism, but in the period before World War II their creative activity was beneficial in awakening Lemko consciousness.

Ivan Filipchak, born in the village of Lishnia in the Sanok area, a folk historian and founder of the Boykivshchina Museum near L'wow, aroused considerable interest among lovers of the history of their native land. His authentic stories "To Queen Romanova" (1927), "Beyond the San" (1928), "Builder of a State" (1935), "Ivanko Berdadnik" (1936), "Dmitro Det'ko", "Butwichi", "Kul'chitsky, Hero of Vienna", and others, truly depict the heroic past of his people, the renowned feats of their most illustrious sons, and taught them to love their native land and to fight to preserve its wondrous beauty.

To be continued

### Chance Encounters With Rusyns

(cont'd from #23)  
by Orestes Mihaly

We soon became aware of two figures that approached from out of the crowd from the direction of the Cathedral. They were tapping their canes on the cobble stones and also yelled back an acknowledgment that they had heard Marek's exuberant announcement. As they joined us at the spot where we first met Marek we saw that they also were unsighted and had been singing for their living here in the middle of old Vienna. They were not Rusyns, we don't believe, but they were equally as happy as Marek that we had been found in the crowd. We introduced ourselves to Marek's friends. I asked Marek and his companions whether it would be permissible to take their pictures with my camera. I felt that I had to ask for their permission. They all agreed that it would be fine. Marek volunteered that although he would not be able to see the results of my photography, his father back in Kijov would be delighted to see the pictures. Our new found friends told us they lived in Bratislava and came to Vienna by bus to sing during the day in the old city. Marek proudly showed me his document police authorization and informed me that they were only allowed to sing for a limited period of time and the time being about 5:30 pm, they would have to leave shortly and start to head back to Bratislava. The bus ride itself, we would find out ourselves the next day, was about 40 miles and would take about an hour and one half-most of which was spent at the border between Austria and Slovakia with the customs and immigration officials of the two countries.

I gave Marek some Austrian schillings as we talked. He told me that, depending on the day, he made 400 to 1000 schillings (about \$35. To \$85.). A cup of coffee and a piece of torte at a Graben Platz café house cost about 100 schillings. By now Katy had taken out a pen and paper and obtained their addresses in Bratislava. We all were excited and talked loudly, oblivious to the crowds that passed us who must have been wondering - "What's a Rusnak?", as I posed the three Bratislava singers with Katy for my camera. We told them that we were going to Bratislava the next day and that we might see them there.

### A Song of Love

Realizing that our chance meeting would soon be over, Marek, who had been constantly beaming, announced that they would have to sing a departing song and the three of them joined hands and started singing a melancholy song about leaving home and mother. Katy and I were not able to fully comprehend all of the lyrics because both of us were full of tears and nearly

sobbing because of this astonishing display of kinship that we felt in finding each other - the Rusyns from America and the Rusyns from Slovakia - here on the cobbled streets of old Vienna. We hugged and kissed good-byes; promising to send them the pictures that we had taken. Our eyes followed our unsighted friends - their canes tapping on the cobblestones, as they slowly and poignantly disappeared into the crowds.

The next we took the bus from Vienna's bus station to Bratislava and checked into the Danube Hotel on the banks of the Danube River in the shadows of a modernistic bridge that crossed the Danube at a point on the northerly side that was within walking distance of the ninth century Bratislava Castle situated on the top of a hill overlooking the Danube and the southern part of the city and the Hungarian Plains beyond. Slovakia's parliament meets on the hill across from the entrance to the Hrad. The first afternoon in Bratislava we spent at the Palfy Palace Museum and walking about the streets of old Bratislava. We had lunch at the Golden Eagle Restaurant which boasted a menu of Czech, Slovak, Austrian, and Hungarian cuisine. My meal of potato halushky with sheep cheese and bits of smoked bacon was fantastic.

### Church of St. Nicholas

The next morning we climbed the hill to the Hrad and eventually to the very top of the castle turret - 252 steps above the castle floor. After visiting the various museums in the castle, we descended past a church that was about half way down the hill and standing there as if thrown by some gigantic angel, sticking with heavenly glue along the steep incline. We actually passed by the church before realizing that we may have missed passing the usual entrance door. The church seemed to have no name - nor any door. Puzzled, we decided to re-climb the steep stairway and walked entirely around the church, looking for a door. The church was small when compared to the grand St. Martin's Cathedral at the bottom of the hill in old Bratislava; but it was of fair size and architecturally pleasing. We soon discovered that this church did not have a main entrance door, but only a small entrance door on its right side that opened into the middle of the right side of the nave. We were astonished as we approached the door a few yards off of the very steep steps, to see a small white 8 inch by 12 inch sign with a triple barred cross and in Cyrillic: "St. Nicholas Orthodox Church" with a listing of scheduled services, including an Akathist service on that day - Friday. We decided that we would return at 5 o'clock and we did.

We waited at the doorway for someone to open the door. Soon a few people appeared, and then a priest slowly climbed the steep steps from the direction of old Bratislava and Panska Ulica near our Hotel. The priest opened the ancient door with huge medieval looking keys and we entered the old stone church of St. Nicholas. The church was obviously very old and in desperate need of repair - huge cracks could be seen in the ceiling and walls - the plaster decaying and disintegrating. The original western and Latin statues and pictures of saints and cherubs, all in need of restoration, remained in place and ecumenically dwelled among the dozens of icons - some of them appeared to be ancient. The priest donned his vestments and his black hat which indicated his monastic status. I was dressed in a thin sport shirt and soon the coldness of the stone church seemed to enter my bones. The beautiful service accompanied by a small choir on the loft lasted over an hour. I approached a lady who I guessed might be a member of the local congregation to ask whether photos were permitted. I was told that they were and I did my best to perpetuate our visit.

As the service progressed, the door from which we had gained entry would occasionally open and close, as tourists ascended and

descended the steep steps to the castle higher up on the hill. I could see that most of those who opened the door were surprised at what they saw - a very dark church interior with candles flickering in the cold air that caused the breath of all those in the church to fog - just like on a cold winter's day. Not wishing to interrupt this unexpected scene, the doors would be closed until another curious tourist decided to find out for himself what was behind this ancient door.

The Church Messenger  
To be continued

### The Cooking Corner

What was the main course on your Christmas table? I have asked many people and they can't remember anything special or unusual. I have looked into many Russian and other Slavic cookbooks and there are very few references to the Christmas menu. Those that have anything usually refer to the Christmas Eve Supper. Many bake a ham because it goes so well with the beans, potatoes, and holupki, which have been left over from supper. I am again giving the recipe for Holupki, which are perfect for both meals. Some people prefer them to the ones with meat.

### Meatless Holupki

Filling		
1	cup	rice
2	cups	water
1	cup	mushrooms
2		Green peppers
1		Onion
		Oil
		oregano or thyme
2	tsp	Worcestershire sauce
		salt and pepper
		Head of cabbage
		1
Sauce		
1	can	tomato soup
1	tbls	flour
3	tbls	oil
1		onion
2	stalks	celery
		salt and pepper

Cut around core of cabbage, removing it. Carefully place in boiling water. Simmer until leaves are malleable. Remove leaves one at a time, if necessary. When cool, cut away the thick rib from the leaves.

Boil rice until water is absorbed. Saute diced green pepper and chopped onion until soft. Saute chopped mushrooms. Drain tomatoes and chop them. Add together with the mushrooms and peppers to the rice. Add oregano, Worcestershire sauce, salt and pepper. Mix well.

Place 1 to 2 tbls. Rice filling on part of cabbage leaf from which rib was cut. Roll, pushing in ends. Place into heavy pot, which has been lined with some chopped cabbage. Prepare sauce by browning flour in oil. Stir constantly. Add liquid from tomatoes. Cook until thick. Add can tomato soup, chopped onion and celery. Mix well, add to cabbage rolls. Pour in water when necessary to keep pot half full of liquid. Cover and bake in 350 degree oven for 2 hours or simmer on top of the stove.

### Variations

Use dill instead of oregano or thyme.

Use wash, drained can of sauerkraut with tomato soup.

You may use soaked, dried mushrooms alone or with the fresh or canned mushrooms.

You may eliminate the Worcestershire sauce and oregano.

You may add diced garlic to filling, sauteing with mushrooms.

You may use raisins instead of mushrooms.

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