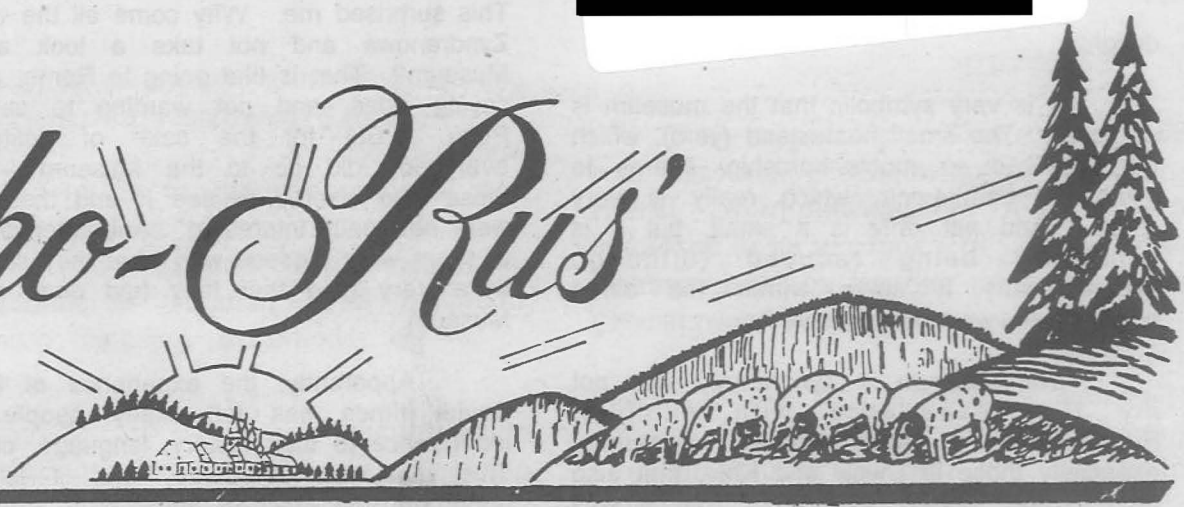


(3) Westchester 105



Carpatho-Rus'

Karpatska Rus'



NO. 11, CARPATHO-RUS, ALLENTOWN, N.J. 2003, VOL. LXXVI



I cannot fly over,
on hovering wing-
only
reach by pen
my far off Lemkovina-
only
I cannot see
beyond the mountains-
WHERE ARE THESE LEMKOS?
So small
so tiny
a wind blows
over Lemkovina
like over poppies
and through a tiny hole,
Lemkos,
like poppy seeds,
like tiny seeds,
fly out and scatter
over the world,
and are no more...
Look, yet again,
a little more,
little girl...

Translated, is the following letter to Mr. Goch, who visited us at Lemko Park in New York on several occasions. He subsequently printed the letter in Zahoroda.

A Letter to the Editor of Zahoroda

Respected Mr. Goch.

When I visited Zydranowa, it was unfortunately not possible to have a longer talk with you, and so I am writing this letter. Please forgive me for not writing in Lemko. Although I can read the language and speak it (when I have the chance), I can't write it without making errors.

I will start right from the beginning.

Although I have heard talk about Lemkovina since childhood, I did not really become aware of it until I was an adult. Until then, my conception of Lemkovina was very romantic and was based largely on the poetry of Antonich. My imagination brought forth pictures of a land of fairy-tale beauty, reminiscent of an exquisite illusion of a wilderness - a Fate Morgana mirage, or of some magical land hidden deep in the ocean that emerges from the depths once a year. In those days it seemed to me that Lemkovina was far, far away, not just over the national boundary, but even beyond the border of reality. When I was about 20 years old, I wrote the following verse.

And so, when I first went to Lemkovina, I was afraid that not everything there would be so beautiful and romantic as I had imagined. I had often heard old Lemkos (and especially my grandmother) talk about how lovely it was at HOME. But I thought that these exiled Lemkos yearned so for Lemkovina not because it was so nice but more because it was their Motherland.

But so it turned out to be. Lemkovina really is a beautiful land!! I could see that from the window of the bus that was taking us to the Lemko Watra Festival. Later I went to visit my parents, and everything seemed to me not like something new but as something I had known long ago.

One of my long-held "Lemko dreams" was to go to Zydranowa and visit the Museum of Lemko Culture (and if possible, to meet the museum's founder). I had learned of this museum about twenty years ago. I read about it in the newspaper Nashe Slovo [Our Word]. By some fortunate chance, a number of issues of this paper had come to our hands, and in those days that was a miraculous gift for us.

My dream was finally realized. On a lovely spring morning, by way of a pretty forest road, I left Tylawa, my father's native village, for Zydranowa.

I was struck by the intimacy of the museum, its chamber like quality. The building was authentically ancient, with more recent additions that blended perfectly with the surrounding scenery. Everything was completely natural and, appropriately, it did not look like a museum. And that was a

A story of Lemkovina at the present time from Zahoroda, a bi-monthly magazine edited by Teodor Goch of Zydranowa, Poland. We are indebted to Mr. Goch for creating the fine Lemko Museum of our past.

A Little About Life in Lemkovina Today

What should I tell you about our life in the mountains; there is something going on everywhere. But we probably don't know enough about these events, and our readers write too little, not only to Zahoroda but also to others of our periodicals. I am thinking of Besida, Antifon, Watra, and the "Lemko Page" in Nashe Slovo, which has now become completely different for we seldom see in it anything in our dialect, or as some would say, our mother tongue.

Why that should be so is surely a much broader theme(?)

Quite a bit could probably be written about our parochial Kermesh celebrations in such villages as Losye, Gladyshev, Wilkowets, Shchawne, Rozdilie, and others held this past year. Soon there will be others in Komancha, Bortne, Bilianka, and then Poliany, Perehrimka, Turinsk, and other places that celebrate Kermesh on St. Michael's Day.

The high holy jubilee in Gorlice is described elsewhere in this issue. And coming near the end of the year are still more kermesh celebrations on St. Nikolai Day, when winter can often be severe.

Here we can write only on subjects that we know more about. Thus, much work was done this year in repairing our illustrious old churches in Turinsk and Komancha.

At the museum here in Zydranowa, much was done for preservation of our exhibits. And one side of the thatched roof on the main building was renewed. This involved quite a lot of expense, and in that we were helped by Wanyo Khudik, Wanyo Goch, Teodor Piren, and Adam Stets in Canada. Teodor Rudawski and other countrymen in the United States also donated. We are planning to restore the other side of the roof in 2004.

Besides such positive doings, the museum has recently suffered considerable theft of military items. The police in Dukla have been searching for the thieves, but it's not easy to find them and they have not been discovered.

A large superstore of everyday goods was opened in the village of Tylawa on the first of July.

Continued on Page 4, Column 1

Continued on Page 2, Column 1

Continued from Page 1, Column 2

delight.

It is very symbolic that the museum is so small. The small homestead (yard), which has survived so much hardship, seems to symbolize Lemkovina, which really is very small. And not only is it small, but it is constantly being reduced (although geographically it stays within the same borders), and we must preserve it.

The Museum in Zydranowa was not my first experience with exhibits. Furthermore, I have visited museums, especially those in L'wow and Kiev, that also have some Lemko artifacts. And I was already somewhat familiar with the spiritual and material culture of the Lemkos. As a student in the L'wow Academy of Art, I studied local art in museums, particularly clothing (my specialty is painting apparel). And also, I have been coloring Lemko Easter eggs for many years. From all this, you can understand how eager I was to see the contents of the Museum at Zydranowa.

As soon as I glimpsed the museum, I knew that I would want to come here again. And that's what happened. A year later I again visited, with great pleasure, the Museum in Zydranowa. And now I have another dream – to come for a longer stay and paint some of its exhibits. Maybe that will be realized too.

The importance of such a museum cannot be overestimated. Lemkos of the older generation can remind themselves of how things looked when Lemkovina was still Lemkovina. Younger people can find here things they have never seen before.

Patriotism does not begin from nothing. In order for young Lemkos to think of themselves as Lemko, they must first be introduced to the idea of Lemko, and then see and hear things that will stimulate their interest. Many young people will not be able even to guess at the use of many of the items in the Museum.

Here stands a butter churn. Over there is an appliance for carding flax, and there a paddle for putting loaves of bread in the oven. Here is some traditional clothing, so different from the modern style, but yet so pretty and skillfully made!! And there is a statue of the Mother of God carved out of native stone by a craftsman. How lovely she looks! All this stimulates interest in Lemko culture, moves one to learn more about one's ancestors, to search for one's own identity.

I think that one of the reasons for making a trip to the Museum at Zydranowa is to accept, and then learn to love, Lemko culture. And he who truly understands and loves Lemkovina will care about the development of Lemko language and culture, and will not worry about what nationality or country Lemkos belong to, or about which grouping is for true Lemkos and which is for those who are weak.

I would be glad to hear that you have some new projects, new ideas and hopes for enlarging the Museum. I wish you many happy years and success in all your endeavors. I also wish you many collaborators and helpers on the grounds of the Museum and with *Zahoroda*, the museum's quarterly. I hope that there will be many young enthusiasts who realize that neither the Polish, nor the Ukrainian, nor any other authorities are in any hurry to come to the aid of the Museum of Lemko Culture, and so will then provide assistance themselves. This really is no minor enterprise; it is a center of Lemko culture.

And finally, I want to tell you that some of the people who came with me did

not really care about seeing your Museum. This surprised me. Why come all the way to Zydranowa and not take a look at the Museum? That is like going to Rome, as the saying goes, and not wanting to see the Pope. But for the sake of politeness, everybody did go to the Museum – both those who wanted to see it and those who were not really interested. And afterward, all of them were pleased with what they saw and were very glad that they had gone to the Museum.

Apparently, the experience of life in Soviet times has left many people with indifference to their history, language, culture. This must be overcome, and it is very important that children and young adults be brought to your Museum. Once they have seen all this and been told about these items, they will never forget such an excursion.

And so I conclude this letter. I thank you very much for the great and noble work you are doing there. May God bless you in all your endeavors!

Respectfully,
Anna Kirpan

Translated by: Dimitri Gallik



In Memoriam

Paul Kobelak, Sr.

Paul Kobelak was born in West Frankfort, Illinois, on June 5, 1917. His family consisted of his wife, Irene, and two children, Paul, Jr. and Nadine.

In his life, Paul lived through the Depression and World War II, the Korean War, Vietnam, and many other historic benchmarks of our history. Paul's parents, Nicholas and Mary, were long-time members of the Lemko Club, and Paul was also a proud member of the Lemko Association for many years, having started as a member of the Lemko Youth Club.

Paul started his education at Moulton School, which no longer exists, but the land now houses a church. From there he went to Wilbur Wright Junior High, West tech, and finally graduated in 1935 from Rhodes High School, all in Cleveland, Ohio. Afterwards, he attended Roosevelt Aviation School in Mineola, Long Island, New York.

After his schooling, Paul became an Assistant Aero Inspector. He was also a service representative for the eastern Aircraft Division of General Motors in the Navy in World War II and Army/Air Force immediately after. During this time he recommended that airplanes use a hotter spark plug to prevent stall-outs during flight. As a result of this recommendation being adopted, many lives were spared.

After World War II, Paul moved to the Electromotive Division of General Motors in LaGrange, Illinois, where he worked as an operations instructor on the railroad. Afterwards, he moved back to Cleveland to work as a gauge inspector for the Terex Division of General Motors, from which job he retired after 36 years with GM.

Paul passed away on August 27, 2002, leaving his widow, Irene, son Paul, Jr., daughter Nadine, and grandson, Andrew Kasick. He is sorely missed.

Vechnaya Pamyat

A brief story about another village from our Lemko Calendar of 1970.

Wyshowadka, Yaslo County, Lemkovina

Probably nowhere on earth is there a more beautifully designed country than our beloved, gently mountainous, green Carpathian Lemkovina, the cradle of our traditional Lemko culture. Its small Lemko villages, once lovely in their own style, are now only a reminder of the past.

Let's take a look at one fragment of Lemko beauty. This is just a piece of a very intricate and fitting image of the typical small Lemko village of Wyshowadka in the Lemko land of the green Carpathian Mountains. This scene comes from an essay by our talented natural artist Nikolai A. Tsisliak, former chief editor of *Karpatska Rus*.

Wyshowadka sits on the gentle slopes of the Low Beskids, among peaks called Kopowanets, Gyrycha, and Koliashin, in mountain valleys between the neighboring villages of Grab, Dowhe, Radotsina, and Rostaina, not far from the Czechoslovak border.

Although Wyshowadka was not a large village, for it had only 55 houses, by virtue of the strong Lemko character of its residents it had a beautiful Lemko-style church under the aegis of All Saints. This church was built in 1935, and the principal builder was Mikhail Dziamba, brother of Osif Dziamba, the well known Lemko patriot and president of Cleveland chapter No. 6 of the Lemko Association.

There was also a well organized agricultural club and, as usual in Lemko villages, a Jewish tavern. Most of the people living in the village were Koskas, Dziambas, Pawelchaks, and Kinchaks.

The village is located along a small creek called Ryak, which flows into the Vistula River. The houses were located along both sides of the Ryak and the fields were separated by several little brooks. A distinguishing feature was that almost every household had a small vegetable garden.

Wyshowadka was a typical agricultural village, just like other Lemko villages. It also had a village school in which our mother tongue was taught

this is a brief description of a small village that is worthy of special attention from our Lemko Association because it is the birthplace of our great Lemko patriot and lover of his people, president of the Cleveland chapter of this Association, Osif Dziamba and his spouse, Teklia who, since the loss of Akila Barna, has been president of the ladies chapter No. 1 in Cleveland and who loves everything Lemko.

The Main Board of the Association and the K.R. Editorial Board express sincere gratitude to Osif Dziamba and wish him further success in his efforts for our people.

I. Ch., a longtime friend of the Dziamba family
Translated by Dimitri Gallik

An Apology

Dear Readers:

Some of you may have been wondering when your latest issue of Karpatska Rus might arrive. While we strive to produce an average of twenty-three issues per year, lately we have gotten a little behind on the production of the newspaper.

As many of you know, K-R has been a strictly volunteer production for over eleven years, produced entirely by two individuals and one remarkable translator with antiquated typesetting equipment in a dimly-lit outbuilding [populated by raccoons and birds?] on Mr. Herenchak's farm. Recently, Mr. Herenchak has been quite busy working in his profession on several projects as well as trying to clean up the many large trees knocked down by the freak tornado that hit this small area of New Jersey in August. Ms. Luda Marshovska, who is responsible for the Cyrillic section of the paper, has been quite busy of late studying advanced science and mathematics courses in college and maintaining an excellent grade-point average

With final exams completed and the majority of the damaged trees cleaned up, we are back into regular production of the paper. We appreciate your patience, and as always, thank you for your many letters of support and encouragement. We encourage all readers to submit any pertinent stories for consideration, and we are always on the lookout for tasty recipes for inclusion in the Recipe section. Greg Herenchak.

CARPATHO-RUS

Carpatho-Russian newspaper, published semi-monthly by the Lemko Assoc. of the United States and Canada except 1 issue in November.

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Letters to the Editor

Dear Editor,

Please accept my check – and my apologies – as I bring my subscription up to date after falling behind. I guess I've gotten used to the magazines that I subscribe to bugging me months before my subscription expires. Thank you for continuing to send me "Carpatho Rus" despite being in arrears.

In addition, I'm sending \$50. To the Press Fund.

"Carpatho-Rus" is the sole survivor from the old Rusyn-American press and I salute you for your efforts to keep it alive – and interesting. My heritage is very important to me, and your newspaper has offered me many fascinating insights into Lemkovina and the rest of our ancestral Rusyn homeland.

Thank you for the valuable service you supply to our people.

Sincerely,
Tim Cuprisin

* * *

Dear Mr. Cuprisin,

Thank you for your fine words of encouragement and contribution. We shall continue. Ed.

* * * * *

Dear Editor,

Thank you for your patience waiting for our payments! We are enclosing \$100. (\$60. To catch up, \$20. for next year and \$20. for a donation). As you can see, our address has changed again! We are moving across town to our new home.

P.S. Do you know of any Lemko people who live in Colorado? We still own our dacha in Howell, NJ and will retire there.

Sincerely,
Sophia Braszko

* * *

Dear Mrs. Braszko,

Thank you for remembering us and your fine contribution. With regard to your inquiry about Lemkos in Colorado, with at least 200,000 Lemkos and their descendants in the U.S., I'm sure there are Lemkos in Colorado. Unfortunately, with our subscriber mailing list, while we have readers in Utah and Arizona, you are the only one in Colorado, Ed.

* * * * *

Dear Editor and Lemko Friends,

Again I am finally sending my subscription renewal of \$20. and \$80. for the Press Fund. I find your paper very very interesting. The last article about Radocena was very touching. We were there several years ago. It is now all wilderness, and the cemetery is all grown over. I found a keepsake, an ivory button, by the steps where the church was. There is so little of our Lemkos left in the remaining village. What a heart break. It is such a beautiful country and yet somehow the Lemkos have been so unlucky to have suffered such harassment. You are doing such a good job to keep us informed of the livelihood there. Keep up the good work and God Bless you all.

Mary Kindiak

* * *

Dear Ms. Kindiak,

Thank you for your wonderful words of encouragement and your fine contribution. We met about 4 years ago, and we hope that on your next trip to NJ you will call on us. Ed.

In Appreciation

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Ludmilla Marshovska.

Press Fund Contributions

Mary Kindiak	\$80.
Tim Cuprisin	50.
Paul Kobelak, Jr., in memory of father, Paul Kobelak	50.
Melania Duda	30.
MWM Alexander Braszko	20.
Olga Hubiak	15.
Dennis Kimmage	10.
Daniel Ressetar	10.
Maria Szczesniak	10.
Ted Hawranick	5.
Total	\$280.

AUDIO & VIDEO TAPES

Item #1: Karpato-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:

Lemko Association sponsored many festivals in the past of East European dancing and singing. This video offers highlights of the 25th Festival held in 1993. It includes excerpts of an Orthodox Catholic prayer service and concert of Karpato-Rus, Ukrainian, Russian, and Slovak folk songs.

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 #7: Folk Songs from the Uzhorod Region:

"Muse Zakarpatskaia through 12 folk songs that were recorded in Soviet days in 1955.

ITEM #8: 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.
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- Item #3.....\$25.
- Item #4.....\$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

Continued from Page 1, Column 3

The cross-border road from Barwinek to Tylawa, which had been badly damaged by large Tirama trucks, was reopened this year.

A well-attended ceremony for the 59th anniversary of the Carpatho-Dukla battle in 1944 was held in Dukla on Friday, October 3. There was another ceremony on Saturday, October 4 at the military cemeteries in Komancha and Svidnik on the Slovak side. Military historians claim that the Dukla battle was the largest mountain operation of world War II. The casualties in killed and wounded amounted to 94,000 in the Red Army and 6,500 in the Czechoslovak Army Corps. The World War II military cemetery in Dukla has been restored. Buried there are 10,000 Soviet, Czechoslovak, and Polish soldiers.

In the ceremony, a Pidgalania honorary company and a military band, accompanied by veterans and guests, paraded from the cemetery past a Cross of Union and monuments to Saint Jan of Dukla and Pope John Paul II. An interesting observation is that no representatives of the Ukrainian or Russian military establishments took part in the ceremony on the Polish side, but on Saturday on the Slovak side Russian and Ukrainian military attaches did attend and even laid wreaths at all three memorials. This probably has something to do with political changes and alliances since the breakup of the Soviet Union.

We heard that work began last summer on restoring and protecting the cemetery in Radotsins, where none of its former residents are now living. The village is deserted. The cemetery was placed under the authority of the Orthodox eparchy in Sanok and is under the supervision of Fr. Roman Dubetsov, head of the Orthodox parish in Gorlice.

We hear that the Lemko cemetery in Gierow was enclosed in September, for which the needed funds were donated by villagers who had emigrated to the United States. This was organized by Vladek Maksimovich, the well known Lemko activist in America.

That's all for now. Anything else we learn will be in the next issue.

Write to us, Dear Readers, [Zahoroda], and tell us not only the new and interesting things in your villages and cities, but also stories from our history.

From: Zahoroda, F.G.

Translated by Dimitri Gallik

In the Journal News of Westchester County, NY, the following article was published of the conversion of the former Carpatho-Russian American Center building to a Hindu Temple. As many readers remember, The CRA building was sold in 1999 to a contractor who, subsequently, had to resell the building.

Hema Easley

The Journal News

YONKERS—Tonsured priests in saffron robes led hundreds of men, women and children in an ancient chant for peace as idols of gods, goddesses and saints were consecrated and installed during the opening of Westchester County's first Hindu temple.

"May there be peace in heaven, peace in the cosmos, peace on Earth, peace in the waters, peace in the herbs, peace in all vegetation, peace in all gods..." chanted the priests and more than 800 worshipers in Sanskrit as they sat cross-legged on the carpeted floors of the BAPS — Shree Swaminarayan Mandir (Temple) in Yonkers. The peace mantra from the 5,000 year old Rig Veda is one of the pillars of Hinduism.

Vedic chants accompanied the installation of about 15 marble statues of Hindu deities, marking the inauguration of the 18,000-square-foot temple, a renovated banquet hall at 556 Yonkers Avenue.

The deities, made in Ahmadabad, India, from locally quarried marble included Hinduism's principal deity, Rama, and his consort Sita; Shiva, the Hindu god of dance and destruction, and his consort, Parvati; the popular deity Krishna and his consort, Radha; the elephant-headed god of prosperity, Ganesh; and the saints Bhagwan Swaminarayan and Gunatitanand Swami.

Priests rubbed the idols with a mixture of milk, honey, yogurt, sugar and clarified butter and then bathed them with water brought from five holy rivers of India: Ganges, Yamuna, Saraswati, Kaveri and Narmada. The deities were then dressed in silken clothes, gold and jewels; incense and lamps were lighted in their honor, and they were symbolically fed from an array of 184 dishes prepared by devotees.

The installation of the statues consecrated the temple. The property was purchased and renovated for \$2.2 million by members of the Bochasanwasi Shree Akshar Purushottam Swaminarayan Sanstha. BAPS, as it is popularly known, is a reformist sect of Hinduism popular among the Indian diaspora. The temple inauguration attracted Hindus not only from the tri-state area, which has the largest concentration of Indians in the United States, but from as far as Texas, Washington, Massachusetts and Tennessee.

"To know that the Lord is seated here, that he is listening, it is joyful," said Saryu Patel, a devout BAPS member since 1969, as she broke into a spontaneous dance of joy when the ceremony was completed. Patel, a homemaker in Boston, traveled to Yonkers for the temple inauguration. Organizers said they expected close to 2,000 people to attend the daylong festivities that would include religious discourses, religious singing and a lunch and dinner.

Devotees dressed in traditional silk and gold sarees, and bedecked in jewelry packed the central prayer room and balcony of the 18,000 square foot temple. Those who couldn't find space in the upper section of the temple filled the basement, where they watched the ceremony on huge television screens.

"If they come here, they will know about their culture and religion," said Jitendra Police, 62, of Queens as he gestured to a group of young children dressed in traditional Indian clothes. "They will learn to take care of their father and mother. They will have family attachment."

For decades, Westchester Hindus traveled to neighboring Rockland or to Queens for their spiritual and religious needs because there was no Hindu temple in the county. The distance made frequent visits difficult, and area Hindus became convinced that a temple closer to home was an important way to keep the younger generation in touch with its heritage.

"It gives us another opportunity to learn about our culture and religion because the temple is so close to home," said Shivani Mistry, 17, of Tarrytown as she listened to religious discourses that followed the temple inauguration. Later, she joined hundreds of devotees in eating a traditional vegetarian lunch of rice, lentils, okra, potatoes, cauliflower, bread, yogurt and sweets.

Mistry's comments were echoed by many area Hindus who said the temple's proximity would help reinforce in their children the fundamentals of Indian culture; strong commitment to family and respect for elders. Religious services apart, the BAPS temple hopes to start cultural programs, including music and art lessons, and Indian language classes for children.

"If we give them a good base, they will understand what is good and what is bad. Then we don't have to worry," said BAPS volunteer Madhuri Patel of Tarrytown, a homemaker and a mother of three.

By: Hema Easley of, The Journal News



Photo by Mark Vergari/The Journal News

Hindu priest Yagnavauabm Swami anoints statues of Bhagwan Swaminarayan, left, and Gunatitanand Swami, spiritual saints of the Hindu religion, during the dedication yesterday of the Shree Swaminarayan Mandir (Temple) in Yonkers.