



*A toast at a banquet in honor of Lemko Association member Gloria Elston, in Kalush, Ukraine, Easter 2014. Story p. 8.*

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*KARPATSKA RUS'*, Series IV, is the continuation of the oldest Lemko and Rusyn newspaper published anywhere.

Series I, *Lemko*, was published in Lviv, Nowy Sącz, and Gorlice, 1911-1913, in Austrian Galicia.



(Interim 1: The original *Lemko* ceased publication in the lead-up to WW I.)

Series II, *Lemko*, was a monthly, biweekly, and then weekly published first in Philadelphia, then Cleveland and New York City, 1928-1940, by the Lemko Association. The first editor was Dymytrii Vyslotskii (pseudonym Van'о Hunianka), an editor of *Lemko* Series I.

(Interim 2: In 1939, the Carpatho-Russian National Committee in New York City began to publish the newspaper *Karpatska Rus'*, with 12 issues in 1939 and one in 1940. In January 1940 this paper was merged into *Lemko*, with the combined publication keeping the *Karpatska Rus'* name but the *Lemko* numbering.)

Series III, *Karpatska Rus'*, was published first on a weekly, then on a bi-weekly, monthly, and finally an occasional basis in Yonkers, New York 1940-1999 and Allentown, New Jersey, from 1999 through January 2008.



(Interim 3: After the January 2008 issue, Volume 80 No. 1 (Winter), *Karpatska Rus'* became dormant due to the grave illness of editor Alexander Herenchak.)

Series IV began as a quarterly with the No. 2 issue of Volume 80 (2010), with No. 3/4 (Summer/Fall) wrapping up Volume 80. The new publication schedule includes Winter, Spring, Summer, and Fall issues.

It is hoped that Series I, II, and III will eventually appear online at [www.lemkoassociation.org](http://www.lemkoassociation.org).

I. News & Information**May 2nd: A discussion on Eastern Churches**

**KARPATHO - RUSYNI SOCIETY** – New England

PRESENTS

*A Mid-Spring Afternoon Gathering*

1 PM on Saturday May 2nd

St. John the Baptist Orthodox Church  
on Mill Hill Avenue, Bridgeport, CT

**COME, MEET YOUR FRIENDS, HAVE LUNCH & NETWORK!**

At 2 PM there will be a Presentation  
& Discussion on:

**The History, Development, Status, and Future  
of the Eastern Christian Churches of Connecticut**

Led by Robert John Klancko of Woodbridge, CT

**WHAT CHURCH WAS DESIGNED BY NICHOLAS ROERICH – AFTER WHOM THE ART MUSEUM IN NEW YORK IS NAMED? WHERE DID THE ROMANOVs, TOLSTOYS, AND CHEKOVs GO IN CONNECTICUT? WHERE DOES NIKOLA TESLA'S EXTENDED FAMILY LIVE? DID THE PRIME MINISTER OF ALBANIA EVER COME TO CONNECTICUT? WHAT WAS THE MAJOR EFFECT OF REMINGTON ARMS COLT MANUFACTURING, AND WINCHESTER ON OUR COMMUNITIES? HOW MANY EASTERN ORTHODOX CHURCHES ARE THERE IN CONNECTICUT? ORIENTAL ORTHODOX? EASTERN RITE CATHOLIC? HOW MANY HAVE CLOSED SINCE 2000? ARE ANY OF YOU A TURTLE? WHERE WAS THE FIRST HAFLI IN THE UNITED STATES HELD? THESE QUESTIONS & MORE WILL BE ANSWERED IN THIS PRESENTATION.**

Bob is considered one of the leading authorities on the history and development of the Eastern Christian Churches in North America and is researching a book on the Eastern Christian Churches of Connecticut. He has worked with Very Rev. Paul Schnierla who was the Secretary of SCOBA and the Secretary of the Antiochian Archdiocese. Bob has published numerous articles on the churches of Connecticut and maintains a reference archive of 15,000 volumes, 300 journals and many artifacts.

**INFORMATION?** CALL CAROL FEDIUK AT 203-520-0904  
OR ELEANOR ADZIMA AT 203-526-8859

*If you have any materials about your parish, or dioces, or closed parishes—minutes, bulletins, anniversary books, yearbooks—that you do not know what to do with, please bring them and let Bob ensure that they get into the correct repositories.*

## Thalerhof Day Commemoration & Picnic

Due to popular demand, there will be another Thalerhof Day commemoration and a picnic/kermesh at the Carpathian Institute in Higganum, Connecticut as there was last year. The schedule is as follows:

August 1, 2015, Saturday (rain date August 8) at 11:00 am there will be a moleben (prayer service) and a panakhida (service for the deceased) for those who lost their lives in the Thalerhof concentration camp tragedy of 1914-1917 which struck Carpatho-Rusyns during WW I, and for all those who died in and around the Carpathian Region in the 1912-1951 time period. The service will take 45 minutes.

Starting at noon and lasting until dark, there will be a get-together with music and food. All those who wish to attend are asked either to contribute \$10 for the food: hot dogs, hamburgers, kolbasy, rolls, salad and soft drinks, or to bring food for themselves and/or other participants. We expect to have our Lemko "DJ Bortne", Stefan Dutkanicz, playing music as we did last year. During the afternoon three videos will be available for viewing in the Big Room: "Changed by Thalerhof", "A Forgotten People: The Lemkos", and "Shadows of Forgotten Ancestors".

We look forward to seeing many of you there!



*Thalerhof Day Commemoration 2014*

### Karpatska Rus' / Carpathian Rus'



Paul Best, editor

Andrew Best, layout

Michael Decerbo, production

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Paul Best, President

Michael Decerbo, Vice President

Bogdan Horbal, Secretary

Robert Klancko, Treasurer

Mary Barker, Advisory Council

The mission of the Lemko Association and the Carpathian Institute is to further the study of the history and culture of the Lemko Region and the larger Carpathian Rus' area of Central Europe and to support Lemkos and Rusyns whether in the homeland or in diaspora.

Submissions of articles and letters to the editor are welcomed and may be sent to the address above, or by electronic mail to [editor@lemkoassociation.org](mailto:editor@lemkoassociation.org).



**Institute of Rusyn Language and Culture at Prešov University**  
is inviting you to

# STUDIUM CARPATO-RUTHENORUM 2015

6th International Summer School of Rusyn Language and Culture  
Prešov University, Slovakia

## June 7 - 27, 2015

Courses in Rusyn Language, Carpatho-Rusyn History  
and Ethnography taught in English and Rusyn

**Instructors:**  
Dr. Kvetoslava Koporová (Prešov University)  
Marek Gai (External Faculty in the Institute for Rusyn Language  
and Culture, Prešov University)  
Professor Dr. Paul Robert Magocsi (University of Toronto)  
Dr. Valerii Padiak (Center of Carpatho-Rusyn Studies, Uzhhorod)  
Associate Professor Dr. Patricia A. Krafcik (The Evergreen State College)  
Professor Dr. Mykola Mušynka (External Faculty in the Institute for  
Rusyn Language and Culture, Prešov University)

**Further information and application:**  
<http://www.unipo.sk/pracoviska/urjk/1/LS6>  
<http://www.c-rs.org>

**Deadline: March 1, 2015**

*continued on page 6*

## **Carpatho-Rusyn World Wide Appeal for Official Recognition by Ukraine**

The Carpatho-Rusyn Consortium of North America and other Carpatho-Rusyn organizations world wide have appealed to the Ukrainian government in Kyiv to officially recognize the existence of a Carpatho-Rusyn minority in Ukraine. Carpatho-Rusyns, in the main, live in Subcarpathia, administratively called the Zakarpatska' Oblast / Transcarpathian Province in Ukrainian official state publications, where they are, in fact, a majority. While Carpatho-Rusyns are officially recognized in Poland, Slovakia, Romania, Serbia, and Croatia they are not in the place where there is a high concentration- the area west of the Carpathian range in the very center of Europe, the farthest reach of Ukrainian state territory. The Transcarpathian provincial legislature has recognized the Rusyns that carries little weight in the Ukrainian Unitary state where, de facto, all power lies in Kyiv.

If recognition were gained then certain financial and legal supports would come into play: funding for schools, teaching of the language, publication of textbooks, publication of Rusyn language journals and books and teaching about Rusyns in state primary, secondary and higher educational institutions.

In general Ukrainian nationalists resist recognition because they claim that Carpatho-Rusyns are a "sub-ethnos" of the larger Ukrainian nation, a minor, unimportant variation of Ukrainians in general. Interestingly enough Russian nationalists consider Ukrainians and Belarusians as being a "sub-ethnos" of the Great Russian nation and just a variant of same— hmm! Anyway, as has been the case for nearly 100 years, Carpatho-Rusyns are accused of working with Russian, Hungarian and German (In WW I) and Nazi (in WW II) subversives to try to split Ukrainian Unity.



# Studium Carpato-Ruthenorum 2015

## International Summer School for Rusyn Language and Culture

### University of Prešov in Prešov, Slovakia

#### June 7 - 27, 2015



Prešov University in Prešov, Slovakia, announces its sixth annual three-week Studium Carpato-Ruthenorum International Summer School for Rusyn Language and Culture to be held from June 7 - 27, 2015 (applicants from North America may begin arriving from Saturday, June 6, 2015). The program is hosted by the university's Institute of Rusyn Language and Culture. Prešov University is the only university in the Slovak Republic offering a full-time academic program in Rusyn language and literature accredited for both the B.A and M.A. in Rusyn Language and Literature.

The Studium summer school is intended for those interested in studying the Rusyn language and the history of the Carpatho-Rusyns, including high school (18 and over) and college students, as well as Slavists and any who wish to broaden their knowledge of East Slavic language, history, and culture. Participants can expect to acquire a familiarity with or strengthen their competency in the Rusyn language, as well as gain an understanding of Carpatho-Rusyn history, culture, literature, and ethnography.

The Studium Carpato-Ruthenorum is held on the campus of Prešov University, at 17<sup>th</sup> of November Street, #15 (ulica 17. Novembra, č. 15), with the dormitory, cafeteria, and classroom building all located in close proximity. Instruction is provided by university professors, distinguished Slavists, and specialists in Carpatho-Rusyn studies from Slovakia, Ukraine, the United States, and Canada. The language of instruction, in parallel courses, is either Rusyn or English. The program offers 20 hours of history lectures and 20 hours of language instruction. A ten-hour minicourse in Carpatho-Rusyn ethnography will also be offered in both English and Rusyn as part of the curriculum. Extra practice sessions outside of the classroom will help participants strengthen their conversational skills. Participants who complete the program receive official certificates from the Studium, and transcripts will be available for students who wish to earn credits for the program through their home universities.

#### Carpatho-Rusyn History:

The history lecture series focuses on Carpathian Rus' and the Carpatho-Rusyns worldwide from the earliest times to the present. Lecturers include Professor Paul Robert Magocsi, University of Toronto, and Dr. Valerii Padiak, Researcher and Publisher, Center for Carpatho-Rusyn Studies, Uzhhorod, Ukraine.

#### Carpatho-Rusyn Ethnography:

The mini-course in Carpatho-Rusyn ethnography is taught in English by Associate Professor Patricia Krafcik, The Evergreen State College (Olympia, Washington) and in Rusyn by Professor Mykola Mušynka, External Faculty in the Institute for Rusyn Language and Culture, Prešov University, and covers selected topics in folklore.

#### Rusyn Language:

The Rusyn language is offered for beginners, for students who have some knowledge of Russian, Ukrainian, or another Slavic language, and for native speakers of Rusyn. These classes are intended to help participants acquire an understanding of the theoretical linguistic aspects of the Rusyn language, as well as to develop proficiency in the spoken and written language. Lecturers include Dr. Kvetoslava Koporová and Marek Gai, Prešov University, and Associate Professor Patricia Krafcik, The Evergreen State College (Olympia, Washington).

#### Extracurricular Activities:

The following activities take place outside of class and include:

- presentations on Rusyn traditions, folklore, and the socio-cultural life of Carpatho-Rusyns in Slovakia, including a visit to the Svidník Folklore Festival and Rusyn cultural institutions in Prešov;
- presentations on Rusyn folk architecture and culture, including visits to museums, skanzens, and wooden churches, and excursions in the Prešov Region of northeastern Slovakia where Rusyns reside;
- a Rusyn literary evening;

- visits to the Alexander Dukhnovych Theater and film viewings;
- *pysanký* (wax resist egg decorating) and folksong workshops.

#### Housing and Meals:

Participants are housed in a Prešov University dormitory in standard 2-bed/2-room suites with Internet access for laptop computers and dine in the university cafeteria. The dormitory provides a communal kitchen with refrigerator, washing machines, and dryers. Wireless Internet is accessible in the cafeteria building. Available in the university neighborhood are grocery stores, a pharmacy, restaurants, Internet cafes, bookstores, and easy access to city transportation.

#### Applications:

Applications and a complete program schedule for the Studium may be found at <http://www.unipo.sk/pracoviska/urjk/1/LS6> and <http://www.c-rs.org>.

Applications will be accepted online until March 1, 2015, and should be sent to the following email address: [urjk@unipo.sk](mailto:urjk@unipo.sk). The online application process is much preferred, but hard copies may be sent to the following postal address:

Prešovská univerzita  
Ústav rusínskeho jazyka a kultúry  
Ul. 17. novembra 15  
080 01 Prešov, SLOVAK REPUBLIC

#### Cost:

The cost for the three-week session, including tuition, housing, three meals daily, all excursions, and all museum admissions, is 1200 Euros or \$1670. A non-refundable administrative deposit of 100 Euros or \$140.00 is due by March 1, 2015. This fee will be applied to the total cost, with the remainder of 1100 Euros or \$1530.00 due by April 15, 2015. Participants are responsible for their own travel costs to and from Prešov.

Some financial aid for undergraduate and graduate students registered in a college or university may be available on a needs basis. Please address any requests for financial aid to Assoc. Prof. Anna Plišková at:

Prešovská univerzita  
Ústav rusínskeho jazyka a kultúry  
Ul. 17. novembra 15  
080 01 Prešov, SLOVAK REPUBLIC.

Payment by bank check is preferred and is to be sent to the following address:

Prešovská univerzita  
Ms. Katarína Sabolová  
Ul. 17. novembra 15  
080 01 Prešov  
SLOVAK REPUBLIC

Bank transfers are also possible to:  
**Current Account:** Prešovská univerzita Prešov  
**Account Number:** 7000066503/8180  
**BIC - SWIFT:** SUBA SKBX  
**IBAN:** SK15 8180 0000 0070 0006 6503  
**Bank Name:** Štátna pokladnica  
**Bank Address:** Radlinského 32,  
810 05 Bratislava 15,  
Slovak Republic  
**Variable symbol:** 1780

#### Contacts:

Within Slovakia and Europe, contact Dr. Timea Verešová, (English-speaking) for information, at [urjk@unipo.sk](mailto:urjk@unipo.sk), tel.: +421 (51) 7720 392, +421 915 412 917.

Within North America, contact Associate Professor Patricia Krafcik, at [krafcikp@evergreen.edu](mailto:krafcikp@evergreen.edu).

## In Memoriam • Vichnaya Pamyat

William T. Soltis, age 79, of Bridgeport, passed away on Monday, December 8, 2014 in Bridgeport Hospital.



“Uncle Bill” as he was affectionately known to everyone, was born in Bridgeport to the late George and Helen (Pjatak) Soltis and has been a life long area resident. He was a graduate of Harding High School

Class of 1953 and earned a BS from the University of Bridgeport.

Bill was a Peacetime Veteran of the U.S. Army and retired from Consolidated Industries of Cheshire as Director of Human Resources. He was a life long member of the Carpatho-Russian Orthodox Church of St. John the Baptist in Bridgeport, where he was actively involved as a former Church Officer and Sunday School Teacher, a member of the Fathers and Sons Organization, the Veteran’s Group, St. John’s Seniors, Chairman of the Christmas Fair Raffle, and St. John’s Cemetery Association Board of Directors. Bill was a founder of St. John’s Sr. “R” Club where he served many capacities, including President, Treasurer, and was Chairman of the Scholarship Fund. He was an active member of both the Atlantic District, where he was past-Governor and Treasurer, and the national “R” Clubs, where he also served as Treasurer. Bill was also a Founding Member and Treasurer of the New England Chapter of the Carpatho-Rusyn Society. Along with his leadership in the church and his club participation, Bill was especially proud of portraying St. Nicholas at the annual Sunday School holiday

breakfast. But most of all Uncle Bill will be lovingly remembered for his kindness and sincerity, putting others before himself. He gave countless rides, made outreach visits, sent letters and cards to the sick and shut-ins., and was always available to those in need.

Bill was also a member of the Harding High School class of ’53 reunion committee. He was an avid tennis player and was a member of the Stratford Tennis Association and enjoyed his weekly golf group. Survivors include his beloved nieces and nephews, Holly Mesavage and her husband Peter of Stratford, Michael N. Hritz and his wife Elizabeth of Spring, TX, and William J. Hritz and his partner Michael Kascak of Boston, MA, and great-nieces and nephews, Peter M. Mesavage and his wife Brie, Sara A. Mesavage, and Julie H. Mesavage all of Stratford, 2 great-great nephews, Brody and Kingston. In addition to his parents, he was pre-deceased by his brother George Soltis and sister Helen Hritz and her husband Michael. A Requiem Funeral Service was celebrated on Saturday, December 13th, at 10 a.m. meeting directly in the Carpatho Russian Orthodox Church of St. John the Baptist 364 Mill Hill Ave, Bridgeport. Interment was in St. John’s Cemetery, Stratford. Friends greeted his family on Friday from 3-7 p.m. in the Adzima Funeral Home 50 Paradise Green Place Stratford. A Panachida Service was held at 4:30 p.m. In lieu of flowers those desiring may make donations in Bill’s memory to St. John’s “R” Club Scholarship Fund.

*Vichnaya pamyat*— eternal memory!

II. Articles & Reports

# No More Lost Way

## Cousins meet again in Kalush, Ukraine after a generation of lost contact



*Wasył Dran and wife Ewstachia (Oliynik) welcome U.S. cousin Gloria Dran Elston to their home*

by Gloria Elston

“No more lost way” was the rough translation from a toast at a banquet held in my honor in Kalush, Ukraine during the Easter holidays 2014. It was the first face-to-face meeting in 81 years of members of my family with Lemko cousins in their homeland. It had been an arduous task over many years that brought us together and circumstances that fell into place which made it happen. This is my tale.

My grandfather, Michael Dran, emigrated from the Carpathian Mountain Lemko village of Swiatkowa Welyka in 1890. He married in the USA and raised two daughters and four sons. In 1933 in the time between the wars he revisited his homeland and took his then unmarried son, Fred, with him. Eventually, I wanted to recreate this family meeting but where to begin?

In my growing up years in Hazleton and Wilkes Barre, Pennsylvania there was little talk of family overseas. I never knew of any correspondence between family

members. There had been two wars. People in the US and in Europe had been moved around. Connections were lost, Elders died. No one ever mentioned the name of the village of our ancestry. There was the occasional comment that my father and grandfather had made a trip in 1933. There was also mention of a diary that my father kept of the trip. We knew that the Swiatkowa family had been deported after WWII to the USSR, to an unknown location. Most of this went unnoticed by a young American girl growing up in the 40s and 50s who asked few questions about her heritage. There was the church, Greek Catholic, in several of the cities where we lived and we all called ourselves Ukrainian.

In the early 1970s both of my parents died and in clearing out their house, a handwritten diary of 1933 was found., also the passport of my grandfather which said he was born in Austria. Were we Ukrainian or Austrian? By the 1990s, cousins in Salem, Massachusetts were discovered and every Christmas



a cousin who had visited the USSR during the Stalin years, would write a little bit of the family history as she knew it. The cards were saved with thoughts that, sometime in the future these bits would be organized. These Massachusetts cousins thought they were Russian.

In 1999 while sitting in a doctor's office I read a Time magazine feature article on Genealogy and in one paragraph there was a statement that said- "If you think you are Ukrainian, you may not be." It referred to the Lemko.org website, to which I wrote explaining the tidbits I had put together from the diary and the cousins. The webmaster kindly replied with census records and that is the first time I learned that my ancestry was Lemko.



*Easter Celebration, 2014*

The year 2000 was the year of my retirement and research of my family began in earnest. The computer has revolutionized genealogy. Using it, my data was organized. I joined forums, searched microfilm, wrote to churches, hired a Polish genealogist and created a web site. Copies of the birth records were discovered and I knew positively that my ancestral village was Swiatkowa Welyka. But where were my relatives now?

The major break-through lay in those Christmas card notes. There was a Kalush address, written in Cyrillic, that was more than twenty years old and I decided to write a letter. To my surprise, within a month I received a reply. There were language difficulties, but over time we got around those. The letter led to a meeting of a few hours in Uzhgorod with cousin Volodymyr and another meeting at a Vatra in Zdynia, Poland, where we conversed in "pigeon" German because it was one language we both "kinda" studied at university years before. Then in 2014 the big deci-



*Easter Celebration, 2014*

sion was made to travel to Kalush, Ukraine, where the families had made their home after the deportations

Of course Putin complicated our lives. War was declared between Ukraine and Russia just as my flight arrangements were being made. Family and friends were worried but the ultimate decision was mine because age and health of my cousins and myself made this a "now or never" event. So off I went accompanied by my daughter for safety, as if two women could hold off separatist rebels by themselves. I carried an iPad and my son downloaded a translation app with the added phrase in Russian "Don't shoot. I am an American".

We flew to Poland and onto Lviv where we were met by our cousin, Oksana and her son, Lubomyr. Oksana would be our English/Ukrainian translator. She had worked in England for a few years. We spent six days as guests in Oksana's comfortable flat in Kalush. It was the Easter holiday and we participated in the religious ceremonies, attending services and the blessing of baskets. We enjoyed three banquets held in my honor, meeting most of the families whose names I had been studying for years in my genealogy research. We listened to their life stories, all affected by the deportations after WW II and the loss of contact with their loved ones. We visited the cemeteries, walked the town, visited monasteries and the hometown of Stephan Bandera, a hero for Ukrainians, and accursed by Russians. I began to practice my Cyrillic pronunciations and was dismayed when often a word ended up being a common English word written in Cyrillic.

My cousins live modest middle class lives on a pension from a government that is close to bankruptcy.

They are highly educated people and hard working. They love music and singing and one cousin has a special recipe for distilled whiskey. How they managed this through the political stranglehold of the Stalin years shows the perseverance of the human spirit to survive. They are strong Ukrainian nationalists wanting to be a part of the EU and the Western economy. Western Ukraine is not a friend to Putin. These cousins lived through the years after the breakup of the USSR when the country could not pay wages to its workers, when relatives who had been sent to Siberia returned and lived in hovels until they could reinstate themselves as citizens. Later family members migrated to England and Spain to find jobs in order to send money back home to support the families. Others stood on street corners selling their personal items to gain a few hryvnia [Ukrainian money] to buy food.

Things seem better today, they tell me. Housing is comfortable and well built, mostly by their fathers and grandfathers. Although this may mean that they do not have municipal services that we in America take for granted like sewage systems and clean water. Roads are in horrible condition except around the major cities. Everyone has a vegetable garden in the front and back yards as well as use of another piece of land for a food garden. Grocery stores are well stocked with seasonal foods. Public transportation is good and people walk. There is a rail system

between the major cities. Little children play with LEGOs, the universal toy. People are well dressed and the young women are stylish, some teetering on the high heels that only the young can tolerate safely. There is generosity in their hearts. They are a very welcoming people. I was overwhelmed at their hospitality and their appreciation of me and my search for the family. My years of investigation sometimes seem of no interest to my relatives in the USA.

Kalush was once a major city in Ukraine with its main industry, a chemical plant processing chlorine and nitrate products. The building itself stretches for miles and housed some 70,000 employees at its peak of operation. Now it lies silent, closed by its Russian owners, waste chemicals seeping into the ground.

Religious life is alive and well in the city. There are more than nine Byzantine rite churches in the city. The one we attended, St. Michael's Greek Catholic, had crowds of hundreds attending services, Its six choirs perform on a rotating basis for all the services. High tech has made its way here with services filmed and projected onto huge monitors outside the church for the crowds. Wireless seemed everywhere.

I had never experienced a community in which the predominate religion was Byzantine rite. It was noticeable on the sidewalks when most people on Holy Saturday were making their way to churches to have their food baskets blessed. At St. Michael's parishio-



*Easter Celebration 2014*

ners circled the outside of the church placing their food baskets on the ground before them, while the priest and altar boys circled blessing them with holy water. As people dropped away others took their place making it a daylong ceremony. During the week preceding the holiday, traditionally a week of fasting, the grocery stores carried very little meat, just a bit of fresh chicken or sausages that might be an item for the Easter basket. Sunday's Easter service lasted 4 or more hours. People, as we did, arrived late or left early. Easter Monday saw groups of teenage boys carrying buckets of water to splash unsuspecting young ladies. (My cousin said some towns have outlawed the practice.) [This refers to "splashing/baptizing Monday," an ancient Slavic folk ritual mixed up with John the Baptist and pagan idea of water cleansing one]

The experience of the trip was overwhelming and brought me to tears at times. It was the celebration of the long lost cousin. Those old enough to remember my father's visit to Swiatkowa in 1933, called him Freddie and said that he spoke excellent Lemko, but with an accent.

We have found each other. We have met each other face to face in their homeland. Now there will be "no more lost way".



*Easter 2014*

## An American Lemko in the Homeland: 1929-1946



*Fr. Peter Paproski*

*Mr. Stefan Kapac*

by Paul Best

*Fr. Peter Paproski of St. John the Baptist Orthodox Greek Catholic Church, Broadbridge Avenue, Stratford, Connecticut, had often mentioned to us that he knew an interesting retiree, living at Cambridge Manor in Fairfield, Connecticut, with whom we ought to speak. So last fall we did an hour and ten minute interview and here is the edited result. Please note that material in square brackets [] comes from the editor and is meant to elucidate certain comments the interviewee made.*

Stefan Kopac [originally spelled Kopacz in the Polish usage of the Roman alphabet/original pronunciation *Kopach*] was born in Bridgeport, Connecticut on June 20, 1921. In 1929, before the Great Depression, his father decided to return to Galicia to care for his elderly mother who was alone on the family farm. The family consisted of Stefan's mother and five sisters. Two sisters remained in the USA while six people went to inter-war Poland: the father, mother, Stefan, and three sisters, one of whom was physically handicapped. [In 1929, in fact, Galicia no longer existed as an entity, it was invented as

a crown territory of the Austrian Emperor in 1772 when Austria seized the region and it became part of resurrected Poland in 1918.] The farm was located in the village of Andrzejowka which was on the right(east) bank of the Poprad river in Cracow province [the left(west) bank was/is in Slovakia.] Mr. Kopac also often mentioned Zegestow and Zegestow Zdroj (C3), Muszyna (C3), Krynica (C3) and Gorlice (B4) in his narrative. [These places may be found on the Lemko Association's 2012 *Lemkovyna Scale 1:200,000* map; map coordinates are in parentheses after the place names.] A railway line runs from Cracow through Nowy Sacz (B2) and on to Presov (4F), Slovakia-presumably a route used by many emigrants from the Carpathian Region who went on to the German port cities of Hamburg and Bremen. This same route allowed the Kopac family to rather easily get in and out of Andrzejowka to the outside. The family arrived by sea in the ship "Estonia" in 1929 to the Polish port of Gdynia. From there going by rail to Warsaw, Cracow, Nowy Sacz, they arrived at Andrzejowka. Stefan used the reverse to get to Warsaw to apply for and get exit papers in

1945-46. The family (except the father) left by rail to Germany in 1946 to go to the USA on a troop ship returning from Germany.

Stefan's father, by his own admission, was not a farmer so the stay on the family farm was not altogether happy. In fact not so long after their arrival the grandmother died but then the Great Depression had begun and the economics of a return to the USA were not right— at least they had a place to stay and food to eat. During the interview Stefan mentioned that as an 8 year old he was in fear of falling overboard during the ocean trip to the east in 1929 and apparently had several near misses.

From 1929 to 1939 Stefan worked and lived on the farm but in June of 1939, at the age of 18 he started the process to return to the USA. However the outbreak of war on September 1, 1939 caught him still on the farm— if the war had held off for one more month he would have been back in Bridgeport. Fortunately, as a US citizen he was not drafted into the Polish armed forces. From September 1939 to December 1941 he was not bothered by the German occupant and he had a German issued Identification Card [Kennkarte] as an American. When the war started between the USA and Nazi Germany Americans were picked up and sent to internment camps but Stefan was not immediately bothered. Our American Lemko often mentioned the existence of Ukrainian *Hilfspolizei* (Police Auxiliaries) which were defacto in charge on the ground but under German supervision. [The Germans used a lot of Ukrainian supporters in various detachments: *Schutzmannschaft* (police), *Schutz Polizei* (protection police), and even in the infamous *Schutz Staffel* (Protection staff), the "SS", Ukrainian Nazi supporters even formed an SS "Galizien" division with the support of the upper clergy of the Ukrainianized Apostolic Administration of the Lemko Region. Much more will be written in these pages in a future themed issue of *Karpatska Rus'* entitled "The OUN, the UPA, the Rzeszow Operation, Akcja Wisla and Lemko-Ukrainian confrontation 1939-1951".] The local Ukrainian police commander interviewed Stefan a number of times and accused him of being an American spy— Stefan pointed out that he had arrived in the country at age 8, so there wasn't much of a chance that he was a spy. His father was even accused of shirking his WWI military obligations, even though he had left in 1910. On the fourth trip to the Schutz Polizei Stefan had to sign a protocol which led

him to believe that he would soon be arrested so he escaped to hide in the woods. His handicapped sister, mother and father eventually arranged a hidey-hole under a hay mound where he stayed for 6 months until other arrangements could be made. His two other sisters were taken off to Germany proper as forced laborers— they did not return until the war's end, fortunately in health. He did not join the forest partisans in fear of reprisals on his family. While in the woods he was able to escape German patrols due to good eyes and a good nose— the Germans smoked heavily and he could detect them far off. When the Germans began using dogs he knew he needed another way to stay undetected— he needed false papers. He was able to get a local priest to issue him a birth/baptismal certificate with which he went to the local registry office. He was able to convince the registrar to issue him a new Kennkarte because he had "lost" his previous one. Two weeks later he picked up his new ID under his real name but registered at a different address, and, of course, listing him as a local, not an American.

As the Soviet Army approached in August, 1944 he was drafted to dig trenches along with 10 girls and 12 other boys. They were marched to the east, to the Dukla Pass region, where one of the greatest Eastern Front battles of WW II was fought. They worked 12 hour shifts and were feed a half can of soup and a piece of bread daily. Stefan volunteered to try to return to his village to get food and he planned the first trip for a Friday night but his friends convinced him to leave Saturday morning. The plan was to get to Krynica by foot and then by train to Andzejowka— big mistake, he was picked up by a patrol in the daylight. He was taken to Krynica and sent off to a different work camp at Banica. En route to the new camp by horse cart he befriended one of the Ukrainian guards, having retrieved the guard's rifle when he dropped it, and he talked the guard into going forward while he, Stefan, dropped off the back of the cart and escaped into the woods to return to his original work camp. Thereafter, until the end of the October, he left at sundown on Friday for a 6 hour walk back to his village to pick up food for his crew. He managed not to be missed at roll call because he was known as the guy in the white hat and someone from another crew would wear his hat at Saturday and Sunday roll calls— he was back by Monday morning. During this period his mother fell ill and died— he was able to attend her funeral, without permission. He was pre-

pared for this because a woman in white, whom he believed to be his guardian angel, had told him in a dream of his mother's passing. Stefan notes that he thinks the Sudeten German, who was in-charge of the work camp and who understood some Slavic, knew that Stefan was returning to his village on weekends and had attended the funeral but did not arrest him, presumably since he always returned and with food to keep up a few workers strength. At the end of his service as a ditch digger, just after the Red Army swept through, he got the local Registrar, with the help of a little money, to re-register him as a resident American, cancelling his false ID.

The "Russians"[Soviets] came in the beginning of November and forced drafted "volunteers" into the Red Army (he never saw anybody actually volunteer). He was called 10 times to the "volunteer" table to sign up for service and each time he refused. He was accused as being a German spy, since if as he claimed he was an American, he should happily go into the allied Red Army. He managed to get to the Nowy Sacz and Cracow-based Polish authorities and was able to get a document excusing him from either Soviet or Polish military service as an American citizen.

Finally some months later he went to the US Embassy in Warsaw to start the process of getting himself and his three sisters (the two on forced labor in Germany had returned) and father out of Europe. They (with the exception of the father) left in the fall of

1946 and got to the USA, by troop ship from Germany, just before Thanksgiving. From the end of the War in May 1945 to Fall 1946 Stefan had to fight off attempts to deport the family to Soviet Ukraine, during the Polish-Soviet "volunteer resettlement" program. Stefan's father, who did not leave with them, was forcibly resettled to Western Poland during the Spring 1947 Akcja Wisla campaign and only managed to get home to the USA in 1949.

On return to the USA Stefan found it tough to find work and at first did odd jobs. He does remember having a factory job where the boss called him a "green horn" which so upset him that he quit: he was a real American, not somebody just off the boat. Early in his return years he married but his wife proved sickly and she spent a considerable time in hospitals. Stefan survived a stroke which put him out of action for six months after an eight day coma and receiving the last rites, but again he had had a dream of a woman in white, his guardian angel, telling him everything would be OK— one similar to the dream he had had in Poland during the war.

Stefan attributes his survival throughout his incredible experience during the war in the old Country, and the difficulties he faced repatriating in America to the help of God. He has survived and continues to do so, because he knows that God is, was and always will be with him and protecting him. Snami Boh!

## **Commemoration of the 100th anniversary of the execution of St. Maxim Sandovich by the Austrian Military Authorities at the outbreak of WW I**

*A conversation with Rev. Daniel Ressetar by Paul Best*

Our member, Fr. Daniel Ressetar, writes "The celebration of the 100th anniversary of the Martyrdom of the Priest-Martyr [Saint] Maksym of Carpatho-Rus' in Golice [Poland at the Orthodox Cathedral south of the river Ropa, where the remains of Fr. Maxim are held] was spiritually rewarding. I was the oldest clergyman in age and priestly service and I received V.I.P. treatment even speaking in Russian outside for five or six minutes after the procession with the relics."

Fr. Ressetar was asked by us to enquire about the resting places of Fr. Piotr Sandovich and his son Antoni, who were also shot at the beginning of the



*Parishioners outside the church*



*Metropolitan Sawa of Warsaw (left side), Fr. Daniel Ressetar to his left.*

war. He writes, “Sorry for not reporting sooner but I still did not receive any feedback from Poland since I returned, about the deaths of [Greek Catholic priest] Fr. Piotr Sandovich and his son Antoni”.

It is interesting to note that the great majority of clerics from Carpathian Rus’ repressed by the Austrians in WW I, on suspicion of Russophilism, were Greek Catholic. How many ended up dead is not known. After 1918 the Greek Catholic bishop of Przemyśl, Iosafat Kotsylovskii, threatened with suspension or de-frocking any priest in his diocese [which contained the whole of Lemkovyna] who commemorated the Thalerhof Tragedy although we know that did not work because many of his priests took part in the four Thalerhof demonstrations that took place in Lviv in the 1920s and 30s. We have tried, without success, to find out about the other Sandoviches by writing to the Polish State archives in Cracow, Nowy Sacz and Przemyśl although a colleague has said he would send an inquiry to Vienna.

If any reader has any kind of information of any kind about the fates of repressed Greek Catholic priests please let us know. We, of course, do know that several hundred such priests ended up in the Thalerhof concentration camp. Apparently the Greek Catholic Church in Poland, liquidated by the Communists in 1947 and restored in post-Communist Poland in 1989, which now calls itself the Ukrainian Catholic Church, would like to commit to oblivion the memory of its own priests who did not conform to nationality requirements.

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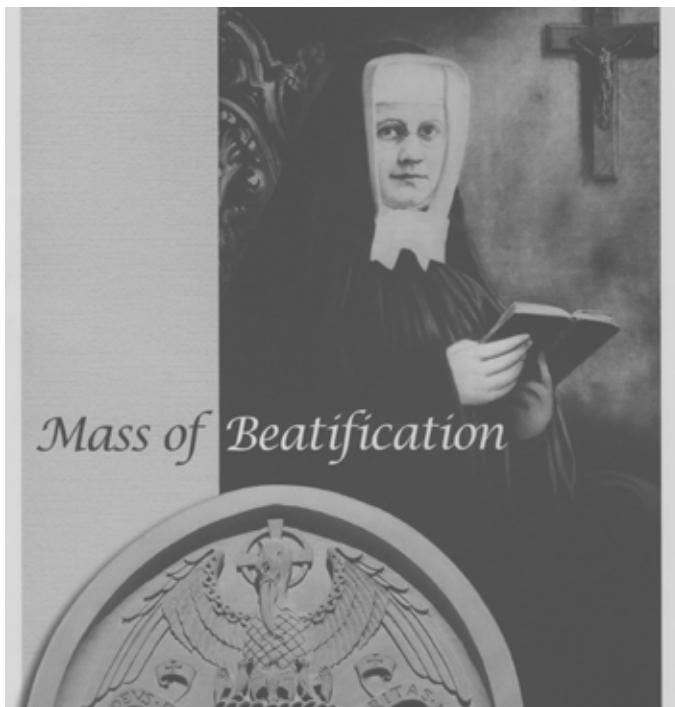
## **The Beatification of Mariam Teresa Demjanovich**

*by Paul Best*

Beatification is the second step on the road to sainthood in the Catholic Church; the prior one is the declaration of someone being venerable/a model for your life, and the final step is sainthood itself. The Catholic Church recognizes seventeen (17) different rites, each of which is theoretically equal to every one of the others. The Roman rite is the largest by far and the Church, at least officially, tries to keep all rites in existence, that is, to prevent lesser rites from being gobbled up by the Roman one. Historically in our Carpathian homeland the struggle between rites was a matter of some tension. The Roman rite used Latin and the Greek Catholic rite used Church Slavonic in services. The Vatican tried to prevent ritual switching

but it did happen and each side accused the other of *Kradezh dush* (theft of souls.) The rules about the formal relationship between the two rites are too arcane to go into here but they were rather ignored by many common people while the clergy got really riled up about such things. The relations between both rites of Catholicism and Orthodoxy were worse despite the basic faith, baptism, the sacraments, especially ordination, being the same- jurisdiction being the real issue.

In 1901 Teresa Demjanovich was born in Bayonne New Jersey, being the 7th child of Alexander and Johanna Suchy Demjanovich, immigrants from Hungary, today eastern Slovakia. She was baptized, confirmed and received her first communion in the Byzantine [Greek] Rite Catholic Church. However, she attended the Roman Rite College of Saint Elizabeth in Convent Station, New Jersey which was, and is, run by the Roman Rite women's order, the Sisters of St. Elizabeth. In 1925 Mariam joined the Sisters of St. Elizabeth, professed her final vows in 1927, and died that very same year at age 26. In her short life she appeared to be so holy that a case was started for her canonization. After the declaration of her venerability in 2012 by Pope Benedict XVII her case moved to the beatification stage. She was beatified on October 4, 2014 at the Basilica of the Sacred Heart in Newark, NJ in the presence of three Roman Rite hierarchs and one Greek Rite bishop. One of our own is moving towards sainthood but by an unusual route.



## The John Mihalasky Award received by Prof. Elaine Rusinko



Prof Elaine Rusinko, our member, who teaches at the University of Maryland, Baltimore County, received the John Mihalasky award for distinguished service to the Carpatho-Rusyn community on November 2, 2014 at the Russian Hall, Singac, Little Falls, New Jersey. This award is named after the late Engineer John Mihalasky, who retired from Stevens Institute of Technology, Hoboken, New Jersey, after long service. Prof. Mihalasky was a well known Rusyn activist not only in Northern Jersey where he lived with his family but also in the greater Rusyn Diaspora for his assistance to Rusyns in eastern Slovakia and attendance at World Congresses of Rusyns. Prof Mihalasky's name is also connected with the Lemko Resort of Monroe, NY. [We will report about the Lemko Resort in these pages in the future] The New Jersey Chapter of the Carpatho-Rusyn Society decided, after Prof. Mihalsky's passing, to give an annual award in his name.

Prof Rusinko, who holds a doctorate (Ph.D.) in Russian Literature from Brown University, is internationally known specialist in Carpatho-Rusyn literature. Her publications include *Straddling Borders: Literature and Identity in Subcarpathian Rus'* (2003), *God is a Rusyn: An Anthology of Contemporary Rusyn Literature* (2011) and *We are all Warhol's Children:*



*Andy and the Rusyns (2014).*

Recognition of Prof. Rusinko was preceded by a tasty and filling Slavic food dinner served at Russian Hall (see below) and was accompanied by harp music played by Odarka Polansky Stockert.

In her remarks at the time of presentation she mentioned a very interesting anecdote; it seems that in the town where she grew up in eastern Pennsylvania her neighborhood was filled with Rusyns who attended a Greek Catholic Church with which they identified. Thus when she consulted census data later in life she discovered that everyone was listed as Greek. Now how would that work for genealogical research?

Prof. Rusinko is the wife of Stuart Rothberg, a well known Washington, D.C. political scientist. Dr. Rothberg, who frequently appears on National Public Television news programs, publishes the Rothenberg Political Report. [<http://rothenbergpoliticalreport.com>]

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## The Russian Hall

Like many Carpatho-Rusyn, Carpatho-Russian, Slavic and other ethnic groups in similar circumstances, the Rusyn immigrants to the Singac section of Little Falls township of Passaic County, New Jersey wanted a place of their own. They had been attracted to the area because of the many factories which had been constructed along the Passaic river in the second half of the 19th century. Initially water power and, of course, water itself was used in the mills for manufacturing. The local organization of East Slavs took place under the auspices of the Russian Orthodox Mission to North America on whose

initiative the first building of St. John the Baptist Russian Orthodox church was constructed in 1912.

In 1930 a full service restaurant and bar was built to serve the community while later in 1961 a large banquet hall was added, seating 200 people. The New Jersey Chapter of the Carpatho-Rusyn Society has often met at Russian Hall which is located at 4-6 Woodhull Avenue, right off the Main street of Singac (tel:973-256-9634, internet: [www.Russianhall.com](http://www.Russianhall.com)).

The above is *not* an advertisement but recognition of an 85 year old institution. A caveat must be inserted here: as descendents of the original immigrants disperse into North America institutions such as this one tend to disappear, as the base of support diminishes. This has happened to Lemko Halls in Cleveland, Ohio, now an apartment building; Yonkers, New York, now a Hindu temple; Bridgeport, Connecticut, now abandoned; and Ansonia, Connecticut, now a simple bar. Thus if you intend to visit Russian Hall it would be wise to call ahead to see whether it is open at the time you'd like to be there.

We would be interested in getting reports on other Rusyn clubs, halls and churches, active or not, for future issues of *Karpatska Rus'*.

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## Conference in Cracow offers a panel on Lemkos

*by Bogdan Horbal*

An international scholarly conference "*Monarchia, wojna, człowiek: codzienne i niecodzienne życie mieszkańców Galicji w czasie pierwszej wojny światowej*" [Empires, War and Men: Everyday Lives and Unusual Stories of the Inhabitants of Galicia during World War I] took place in Cracow on 15-16 September 2014. The conference was co-organized by Polish Academy of Arts and Sciences, Jagiellonian University (Department of History and Institute of Ethnology and Cultural Anthropology) and a publishing house Księgarnia Akademicka. The lead persons behind the conference who also led all sessions were Prof. Andrzej Zięba, director of the Institute of Ethnic Relations in Europe at the Jagiellonian University and Prof. Krzysztof Stopka, chairman of East European Commission at the Polish Academy of Arts and Sciences. In addition to the organizers, the conference was co-funded by Poland's Ministry of Science and Higher Education



and the Office of the City of Cracow via its program Cracow's Scholarly Conferences.

The conference consisted of nine panels with 21 planned presentations by scholars from Poland, Ukraine, Russia, U.S.A. and Canada. The organizers planned to have a group of presentations which were to provide a broader context including development of military operations in Galicia, the fate of Galicia's population (demography, economical losses, and war migrations), policy of both empires (Austria-Hungary and Russia), and development of national issues, mainly Polish and Ukrainian but also Jewish, Rusyn and others. The main part of the conference was to focus on political and social developments in Galicia as they were seen by contemporaries of various social strata.

Most of the presenters spoke about Eastern Galicia but some references to Lemko subjects were made. Most notably Prof. Isabel Röska-Rydel of the Pedagogical University in Cracow talked about how Austrian society remembers events of World War I, especially the painful history of the Europe's first concentration camp in Talerhof. Lemko subjects also surfaced during discussions at the end of other panels.

The last panel was entirely devoted to Lemkos and was to be opened by Prof. Andrzej Gill of the John Paul II Catholic University of Lublin with a paper *"Zachodnia Łemkowszczyzna w dobie wojny: postawy polityczne ludności wobec Rosji, Ukrainy i Polski,"* [The Western Lemko Region during the War: Political Stance of the Local Population Towards Russia, Ukraine and Poland] but unfortunately this presenter could not be present in Cracow. In his place, Prof. Czesław Partacz of Koszalin University of Technology [Politechnika Koszalińska] presented a paper on Rev. Ioann Polianskii (1888-1978) a renowned Lemko activist and amateur historian. Prof. Partacz discussed Rev. Polianskii's view of social and political developments in Galicia during the time leading to the war and during the early stages of the war focusing on competing ideologies (Ukrainian, Russophile and Old Ruthenian). After his talk Bogdan Horbal of the New York Public Library offered a short presentation of a recently published English-language edition of Polian'skii's *Lemkovyna: A History of the Lemko Region of the Carpathian Mountains in Central Europe*, translated and edited by Paul Best, Michael Decerbo, and Walter Maksimovich

(Higganum, Conn., 2012) which also includes the first printing of his memoir. This publication was met with substantial interest among attendees.

Prof. Helena Duć-Fajfer of the Jagiellonian University delivered a fast-paced presentation entitled *"Wpływ wydarzeń I wojny światowej na kształtowanie się tożsamości łemkowskiej – na podstawie tekstów literackich"* [The Impact of the Events of World War I on the Formation of Lemko Identity – on the Basis of Literary Texts]. Prof. Duć-Fajfer is the leading specialist on Lemko literary developments and cultural history and is the author of numerous



scholarly publications on these subjects. She argued that within prevailing among the Lemkos of that period Russophile orientation another identity was quite evident, the independent Lemko Rusyn.

The last presenter was Lemko Association secretary Bogdan Horbal whose talk was entitled *"Wojna w Karpatach oczami łemków"* [War in the Carpathians as Seen by Lemkos]. Horbal used contemporary published sources, mostly letters, as well as memoirs to show the impact of military preparations and operations on Lemkos and the Lemko Region. The panel was followed by a spirited discussion of Lemko subjects not limited to those discussed during the talks. The issue of Lemko identity was once again debated with a good amount of emotion.

## Winter hits hard at the Carpathian Institute

During what, hopefully, was the last major snowfall of winter 2015, six inches of wet snow fell on top of the two feet already in place. Our 24'x36' Carpathian Institute library building, unfortunately, was overcome by the weight of the snow and the central beam collapsed, dropping the roof into the middle of the building. The side walls spread outward, the back wall bowed in while the front eventually fell straight out onto the ground. A plow and a snow loader had to be employed to reach the building.

During eight days of intensive work the whole of the contents of the building were retrieved, being hauled out in over a hundred heavy boxes for storage in other buildings, by friends and family.

It is hoped and expected that all will be brought back into order in time for the Thalerhof Memorial Day and picnic/kermesh on Saturday, August 1.

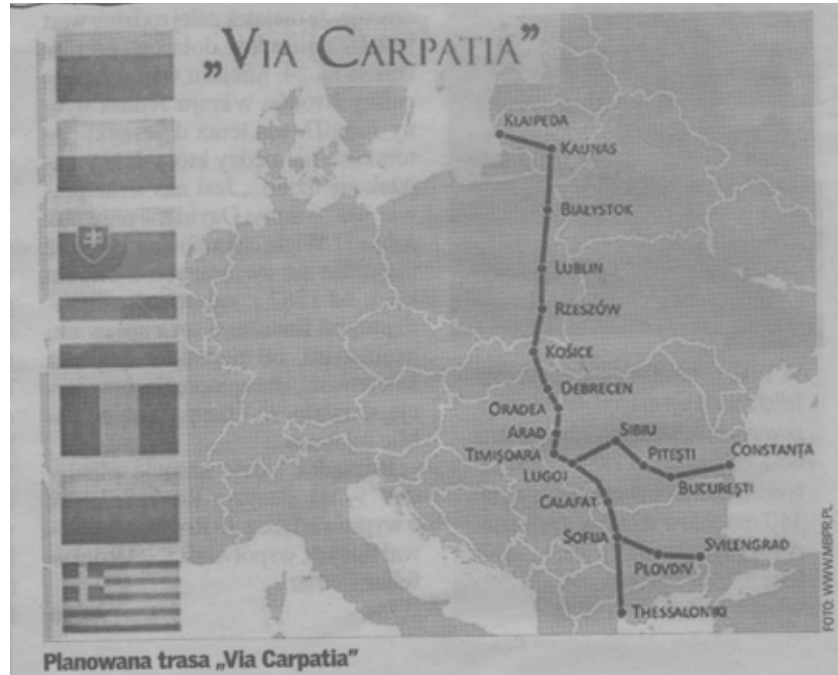


*inside the collapsed building*



*collapsed building from the front*

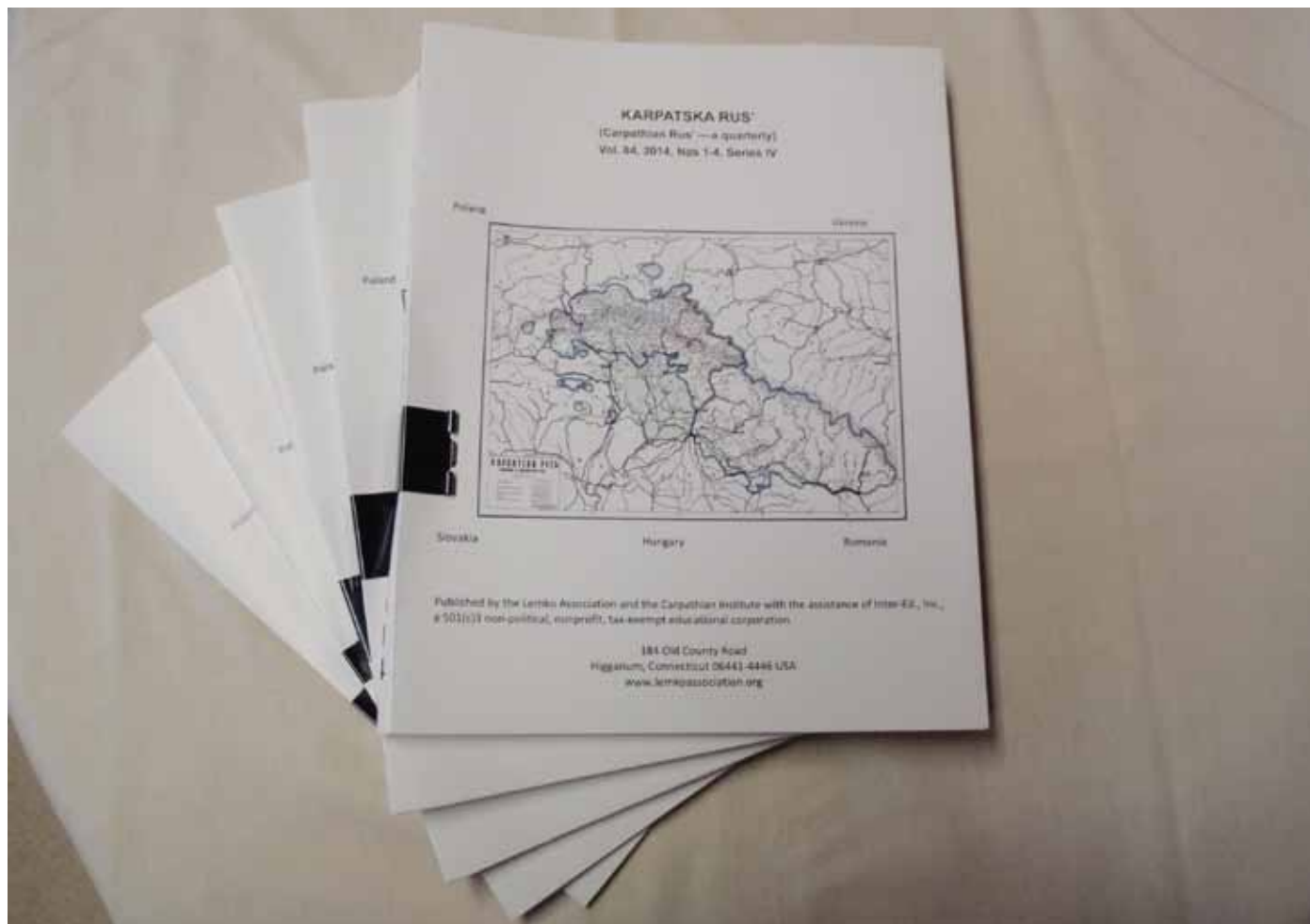
## Via Carpatia



The New York Polish language daily, Nowy dziennik, carried a very short but interesting story in its December 6, 2014 edition on page 6. It seems there is a plan to run a superhighway from Lithuania through the Carpathians, apparently crossing at the Dukla Pass, and on to the Balkans peninsula, that is, along the Eastern Wall of the European Union states. Currently the north–south roads through the homeland are poor, as travelers can tell you, and to construct such an autostrada/autobahn would certainly help. Let’s see what comes of the proposal. See <http://www.mbpr.pl/vc.html>

## KARPATSKA RUS'

### Contents of Series IV, years 1-5 (2010 thru 2014)



#### I . Vol. 80, 2008-2010

##### No. 1: Photo copy of last issue of Series III, printed January, 2008

1. Return from the Front [WW II]
2. The Growth of the RBO [The Russian Brotherhood fraternal insurance company]
3. The Markets of Krasny Brod

Obituaries: Rose Rishko, Alexander Kosik, Olga Serventi, Anna Kwoczka

##### No.2: First bridging issue of Series IV, printed July, 2010

1. Article: The revival of the Lemko Association
2. Article about the term "Carpatho-Rusyn"
3. Book reviews: The Lemkos of Poland, The Lemko Region, 1939-1947
4. Minutes of Lemko Association convention
5. Profiles of Eastern Churches: The Carpatho-Rusyn Greek Catholic Church

##### No. 3/4 [regular issue]

1. News and Information

2. Useful sites for Genealogical Research- emphasis on Carpatho-Rusyn ancestry
3. FAQs [frequently asked questions about what we are doing]
4. Article: Karpatska Rus' as Western Russia
5. Article: The Belgium of the East: An interview with Dimitri Markov, President of American Relief for Carpathian Russia [reprint from 1920]
6. Article: Moscophilism amongst the Lemko population in the 20th century
7. Book Reviews: WW I in the Carpathian mountains (9 books)
8. Obituaries: John W. Lasko, John T. Smarsh

## **II. Vol.81, 2011**

### **No. 1/2**

1. News and Information
2. Lemko association projects
3. The Lemko Oral History Project
4. Article: Carpathian Rus' as Western Ukraine
5. Book reviews: the Struggle for Southeast Poland, 1943-1947 (2 books)

### **No.3/4**

1. News and Information
2. Article: Prof. Andriy Danylenko, Pace University, NY, "The name 'Rus'", in search of a new dimension"

## **III. Vol.82, 2012**

### **No.1**

1. News and information
2. Article: The Makovitsa region of Slovakia
3. Obituaries: Theodore (Ted) Rudawsky

### **No.2/3**

1. News and information
2. Article: Diary of a visit to Carpathian Rus'
3. Obituaries: Timothy(Tim) Cuprisin, Anna Dostanko Katz

### **No.4**

1. New and information
2. Lemkovyna: A History published
3. Article: A Summer pilgrimage through Connecticut [visiting Eastern Rite churches]
4. Article: The Carpatho-Rusyn Movement in North America in the 20th century
5. Article: The Skansen in Zarichevo
6. Obituary: Petro Kohut

**IV. Vol. 83, 2013****No. 1**

1. Upcoming seminars, conventions
2. Lemko Association scholarship awarded
3. Article: Russian Icon exhibit in New Haven, CT
4. Article: A Lemkovyna Journal
5. The Blue Lady of Sycamore Hill, published
6. Obituary: Dimitri (Pete) Gallik

**No. 2**

1. News and Information
2. Article: The Ukrainian Museum's Lemko Rooms
3. Article: The Five St. Johns of Greater Bridgeport
4. Obituaries: Steven Howansky, Nancy Porada, Peter Symochko

**No. 3**

1. News and information
2. Article: The 2013 Ukrainian Lemko Vatra in Ellenville, NY
3. Article: The Slavs of Yonkers, NY
4. Article: All but forgotten, Rev. Petro Poniatyshyn
5. Obituary: Nicholas Stevensson Karas

**No. 4: A special Report: The Studium Carpato-Ruthenorum and the Carpatho-Rusyn Movement****V. Vol. 84, 2014****No.1/2 : A Special Report: The Tragedy of Thalerhof: On the 100th anniversary of the outbreak of WW I****No.3**

1. News- Lemko historical resources- from Sweden, Museum of Emigration opens in Gdynia, Poland
2. Official Carpatho-Rusyn Romanization table adopted by the Library of Congress
3. Article: 85 years of Lemko Association meetings
4. Article: Solzhenitsyn the Seer
5. Article: Yulian Tarnovich, the other Lemko historian
6. Obituaries: Joseph C. Mell, John Kirpan, Ivan Krasovsky, Serge George Mihaly

**No. 4 : A Special Report: Description of the Carpathian Institute and Allied institutions plus a Catalog of Publications for Sale**

## Catalog of publications available from the Carpathian Institute

The following publications are available directly from Inter-Ed., Inc., 184 Old County Road, Higganum, CT 06441. Please make checks payable to Inter-Ed., Inc. Prices on this page reflect the Lemko Association member discount and include shipping and handling. You can also order online with your member discount, at <http://www.lemkoassociation.org/member-discount/> . Use the password: "Carpathians" (without the quotation marks.)



1. Polianskii, Ioann, *Lemkovyna: A History of the Lemko Region of the Carpathian Mountains of Central Europe* (Higganum: Carpathian Institute, 2012). Fr. Polianskii's important 1969 Lemko history, translated into English with extensive new explanatory notes by three LA members, and with additional new material including Fr. Polianskii's autobiography.

While supplies last, we will include a free copy of the 1969 Lemko language original and a slip case to hold both, with each order placed directly with the Carpathian Institute (to addresses in the USA only) ..... paperback \$25.00, hard cover \$35.00

2. Lemkyn, I.F. [Ioann Polianskii], *Istoriia Lemkovyny* (A History of Lemkovyna; Yonkers, NY, 1969). The only extant Lemko language history of the Lemko Region. Free (within the US) when you order the new English translation, otherwise ..... \$25.00

3. Vyslotskii, D. F. (ed.), *Nasha Knyzhka* (Our Book) (Yonkers, NY: Lemko Association, 1945). An explication of the Lemko Soyuz's case, in the Lemko Language, as of 1945. .... \$25.00

4. Best, Paul, and Jaroslaw Moklak (eds.), *The Lemko Region, 1939-1947: War, Occupation, and Deportation* (Cracow-New Haven: C-SSG/Carpathian Institute, 2002) ..... \$25.00

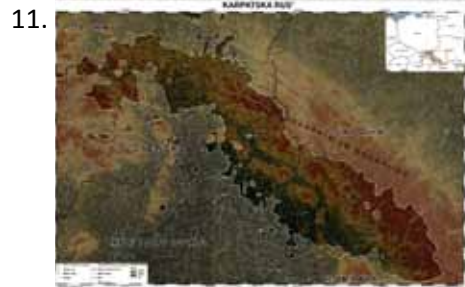
5. Best, Paul, and Stanislaw Stepien (eds.), *Does A Fourth Rus' Exist? Concerning Cultural Identity in the Carpathian Region* (Przemsyl-Higganum: South-Eastern Research Institute & Carpathian Institute, 2009).....\$25.00



6. Wronski, Pawel, "The Lower Beskids: On the Trail of Churches of the Eastern Rite [in the Lemko Region]," in *Podroze* (Travels), April 2002. A translation of a short but very interesting discussion of Lemko churches with a sketch of how they were built, and full color pictures. Comb bound. .... \$10.00



7. Best, Paul, and Jaroslaw Moklak (eds.), *The Lemkos: Articles and Essays, Second Edition* (Carpathian Institute, 2013). A revised and expanded version of the earlier *The Lemkos of Poland*, this 463-page paperback contains 38 articles and academic papers on Lemkos and Lemkovyna. Subjects covered include archival materials, general history of Lemkovyna, a village history, sociological and political issues, architecture, literature, immigration, churches and extensive book reviews.....\$20.00
8. *A Lemkos People's Calendar/ Lemkivskii Narodnii Kalendar, 1988-1991*, the last calendar published by the Lemko Association.....\$10.00
9. Horbal, Bogdan, *Lemko Studies: A Handbook* (New York: Eastern European Monographs-Distributed by Columbia University Press, 2010). This 706 page reference work is the best compendium of information on the Lemko Region in any language.....\$45.00



10. *Lemkovyna (Western Carpathian Rus')*, Scale 1:200,000, 2012. A full color, 24 by 36 inch map of Lemkovyna showing many no longer existing Lemko villages. Suitable for wall mounting or use as a reference. Add \$5 for each additional map after the first shipped to the same address ..... one map \$10.00, two maps \$15.00, three maps \$20.00
11. *Karpatska Rus'*, Scale 1:400:000, 2013. Full color map showing all of Carpathian Rus' with current borders and border crossing points. Add \$5 for each additional map after the first shipped to the same address ..... one map \$10.00, two maps \$15.00, three maps \$20.00
12. 3 by 5 foot Carpatho-Rusyn flag. Produced by the Lemko Association at the request of several members. The flags are made of good quality polyester, suitable for either indoor or outdoor use, and have brass grommets for mounting to a flagpole with rope (not included) .....\$24.00
13. *Karpatska Rus'/Carpathian Rus'*, the quarterly journal of the Carpathian Institute. Available are volume 80 (2008-2010), volume 81 (2011), volume 82 (2012), volume 83 (2013), Volume 84 (2014). Sold as a full year/volume; we cannot break up the already published yearly volumes. Included are special themed issues such as "The Studium Carpatho-Ruthenorum" and "The Tragedy of Thalerhof" and regular issues with short articles and other information. See pp.21-23 of this issue for a description of each issue's contents. Normally each issue since 2012 is in full color. .... volume year: \$25.00

## Forthcoming Maps and Books

1. Spring 2015 - *Maps: Carpathian Rus'*: a binder containing 14 maps, including number 7 and 8 above, the Magocsi "Settlements" map and a booklet describing how the Magocsi map was drawn-up.....\$40.00
2. Fall 2015 - Simeon Pyzh's 1938 *Short History of Carpathian Rus'*, 75 pages, edited by Paul J. Best-.....\$15.00
3. Fall 2016- Paul J. Best, *Carpathian Rus': from deep time to the present*.....\$35.00

## The Peter and Anastasia Hardy Collection of Russophile Reprints



*History of  
Prikarpat'skaya Rus'*

The Carpathian Institute is pleased to offer these six books which the industrialist Peter Hardy (1897-1989) republished through his Carpatho-Russian Literary Society in Trumbull, Connecticut, USA in the 1970s. Printed and bound in high quality paper, they represent the Russophile movement among the Carpatho-Rusyns. Russophilism had two main streams of thought, which often intertwined; the first stream felt that all East Slavs were a single undivided people religiously and culturally, who lived on a single contiguous piece of land stretching from the Carpathian Mountains across all of northern Eurasia to the Pacific Ocean, differences were only regional and dialectical. The second stream of thought held the first to be true but went further to the conclude that therefore there ought to a single state/government of the whole area, Holy Rus', ruled by a single God-appointed ruler the Russian Emperor/Tsar. Obviously Hardy had to be of the first variety since no Tsar existed in the 1970s. These publications were offered to the Carpathian Institute by Peter's son, Myron, before he, Myron, passed away in 2005.

1. [In one volume]a. Svytun, Filip Ivanovich (1896), *Prikarpat'skaya Rus' pod Vladieim Avtrii* (Sub-Carpathian Rus' under the rule of Austria), second supplemented edition. b. Kokhanik, Petr (1897), *Nachalo Amerikananskoj Rusi* (The Beginnings of American Rus'). Plus the necrology of Fr. Kokhanik, an extract from the *Shematizm*(outline) of the Apostolic Adminsitration of the Lemko Region (1936), 8 pages on biographies of Rus' social activists and a 12 page extract of a Kachkovsky Society Calendar for 1912. Photographs, 645 pages ..... \$35.00
2. Aristov, Fedor Fedorovich (Thedor Thedorovich), *Karpato-Russkie Pisateli* (Carpatho-Russian Writers) Volume 1, second supplemented edition. Moscow: Galician-Russian Society in St. Petersburg, 1916. Beginning with a 45 page biography of the author written in 1973, the book proceeds to discuss the place of Carpathian Rus' writers in the grander scheme of Russian literature from the 10th up to the 20th centuries. 304 pages ..... \$25.00
3. De Vitte, Elizaveta, *Puteviya Vpechatleniya, Leto, 1903* (Impressionistic Travel Notes, summer 1903): Bukovina i Galichina (Bukovina and Galicia), Kiev, 1904. A pro-Moscow author writes about the Northeastern Provinces of the Austrian part of Austria-Hungary, emphasizing the "Russian" nature of the area. ....\$25.00
4. Kelsiev, Vasilii, *Galichina i Moldaviya: Puteviya Pisma* (Galicia and Modavia: Travel Letters), second edition, St.Petersburg, 1908. This is a compilation of letters written during a trip from Cracow through Przemysl and Lviv [Galicia] to Iasi [Moldavia] in 1866 and 1867. The personal impressions of a Russophile writer. 351 pages ..... \$25.00
5. Vavrik, Vasilii Romanovich, *Kratkii Ocherk Galitsko-Russkoj Pismennosti* (A Short outline of Galician Russian literature) (Louvain, Belgium: Rosseels Printing Co., 1973). A short discussion of Galician Russian literature from the Przemysl Prince Volodar Rostislavovich to Petr Semenovich Hardy. 75 pages .....\$15.00
6. *Voyennie Prestuplenie Gaburgskoi Monarchii: 1914-1917* (The War Crimes of the Habsburg Monarchy)

This remarkable book is a reprint of the four Thalerhof Almanacs which were assembled and printed in Lviv in the years 1924-1932. These four memorial periodicals , reprinted and bound as one, with an added index, contain 732 pages, with pictures and illustrations, of information about what happened to Carpatho-Rusyns during WW I. Those accused of "Russophilism" were considered deadly enemies of the Austro-Hungarian Empire and they were treated in the same way as Jews during the Nazi regime in WW II. Since we have only four copies of this book we would rather they were sold to libraries thus allowing public access. ....\$100.00

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## Forthcoming in *Karpatska Rus'*

- A tale of Two Fortresses: Cracow and Przemyśl
- Carpathian Content in DVD sets dealing with World War One
- Nikifor Krynytski: A Lemko Primitive Artist
- Czechoslovak Military Intelligence on the Polish Army operations in Southeast Poland, 1945-1946
- The Polish Underground Army in the Lemko Region, 1939-1945
- The Organization of Ukrainian Nationalists (OUN)- the Ukrainian Partisan Army (UPA)-Karpatska Rus' (KR)

## Members: Help needed!

We request your assistance in memorializing our communities in North America. In the pipeline are, "The Slavs of New Britain, Connecticut" and "The Slavs of Danbury, Connecticut". But what about *your* church? *your* community? Greater Pittsburgh? Greater Cleveland? Buffalo? and other places? We await your proposals and texts. Please contact us at [editor@lemkoassociation.org](mailto:editor@lemkoassociation.org) so that we can work together.

Lemko Association treasurer Bob Klancko maintains a library and archive on our people and the Eastern Christian Churches in the USA. He is seeking *kalendary* (calendars, yearbooks and journals) and church bulletins, church anniversary books, church and ethnic newspapers, prayerbooks and similar items of these peoples – Lemko, Russian (OCA, ROCOR, Moscow patriarchate), Carpatho-Russian, Byelorusan, Ukrainian, Ruthenian, Rusyn, Armenian, Albanian, Romanian, Greek, Syrian, etc. Language is not a barrier. If you have anything to donate, contact the Association or Bob directly at P. O. Box 121, Seymour, CT 06483 / [rjklancko@gmail.com](mailto:rjklancko@gmail.com). *"Too much of our history has landed in the dumpster, help to preserve it!"*



*Roselle Best getting things ready for the 49th Lemko Association Convention.*