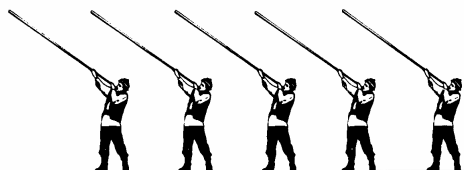


Trembita



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Spring 2003

Rusin Association Celebrating 20 years

This year marks the 20th anniversary of the Rusin Association. The concept of the Rusin Association started in 1981 with a meeting at St. John's Byzantine Catholic Church under the guidance of the parish priest, Fr. Fedyszak and Larry Goga. It was called the Rusin Cultural Awareness Group. In 1983 the group became independent from the church. On June 30th, 1983 the group was incorporated as the Carpatho-Rusyn Ethnic Association of Minnesota. The founding members were Larry Goga, John Haluska and John Gera. In 1985 the group changed its name to the Rusin Association.

Today our members are diverse, a mixture of those who have known they are Rusins and those that are just learning that they are Rusin.

This issue is devoted to the history of the Rusins in Minnesota, which some of our readers are very familiar with and others are just beginning to learn about, and to two of our most long standing events—our annual Duchnovich Dinner and Festival of Nations Display.

Inside this issue:

<i>The Rusins of Minnesota</i>	3
<i>Festival of Nations</i>	6
<i>Rusin Birth and Baptism Customs, Traditions and Superstitions</i>	7
<i>Rusin Midwife</i>	10

“Who We Were, Are, and Will Be”

--By Tim Cuprisin

Being a Rusin isn't just about memories.

To be sure, those of us raised in a Rusin-American home -- whether we knew what to call ourselves or not -- have our share of them. My memories range from the earthy smell of *macanka*, my mother's meatless mushroom soup that was a central part of our Christmas Eve supper, to those voices joyously singing “*Christos Voskrese iz mertvych...*” the Easter hymn, as we celebrated the Matins of the Resurrection in our old church in Chicago's “Back of the Yards” neighborhood.

My memories flicker warmly, like the candle in our Easter baskets as the priest blessed the *hrudka* and ham and *kobasa* for our Paschal meal. The memories span my senses. They stir tears and they make me smile.

I think of my father asking me what I was up to, when I was up to no good. “*Sto ty robis?*” he'd say with a knowing gleam in his eye, “What are you doing?”

His accent was as musical to me as that Resurrection hymn. Even in English, his voice had a Rusin rhythm to it as he shared the stories of his boyhood in a faraway village called Hrabovcik. My mother

shared stories of her own from Clymer, a Pennsylvania coal town. Her Rusin father may have been lost in the mines when she was just eight years old, but he was alive to me through her memories.

My parents, themselves, now live only in my memories. Our old church is gone, the congregation moved out to the suburbs. My family keeps bits and pieces of that past alive, mostly in the rich Easter meal. I've even made *pi-rohy* and mastered my mother's nut roll. Those flavors are the easiest way to remember what was.

But being a Rusin isn't merely about remembering.

It's also about what still is.

On the first weekend of March, I took the five-hour drive from my home in suburban Milwaukee to Minneapolis to visit a strangely familiar neighborhood. It's marked by churches that were the heart and soul of the ethnic groups that first settled here. Two of those churches, one Orthodox and one Byzantine Catholic, serve as bookends for this old settlement of Rusins, just as they did in the Chicago of my boyhood.

It's probably the fifth time I've made this annual pilgrimage to the Twin Cities for the Rusin Association's Duchnovich Dinner, the annual celebration in the name of Alexander Duchnovich, the "national awakener" of the Rusins. This year's event opened with an encyclopedia salesman, doing his spiel in the Parish Center at St. Mary's Orthodox Cathedral. But this wasn't the normal traveling salesman, it was Prof. Paul Robert Magocsi. And this encyclopedia was no Funk and Wagnall's, but the newly-published "Encyclopedia of Rusin History and Culture," edited by Magocsi and Ivan Pop.

Magocsi, from the University of Toronto, is known to anybody who knows anything about Rusins. Even if you don't believe there's anything called a Rusin, you're likely to know who Bob Magocsi is. I still remember my college days when I first got my hands on a copy of his "Shaping of a National Identity," and, suddenly, all those things my father told me about our mysterious people made sense.

So here he was explaining the philosophy behind the 520-page encyclopedia, which lays out in coherent form the people, places and things that make a people a people. It's "descriptive," he tells the crowd, describing a people who do exist, rather than "prescriptive," artificially prescribing them into existence.

Well, you know his position, Rusins do, in fact, exist. And the crowd of people giving up their Saturday afternoon proved his point. We're not the immigrant community we once were. We do more than labor in the mines and factories. And many of us don't identify with the traditional Eastern Christian faith of our ancestors. But we're Rusins still, and we continue to try and figure out exactly what that means; just as our cousins in the homeland continue to rediscover and redefine their own identity in the free air of post-Communist Europe.

After Magocsi's lecture at St. Mary's, the crowd migrated over to the basement hall of St. John the Baptist Byzantine Catholic Church, just a few blocks away. There, the smells of our traditional foods were everywhere. We shared prayers, songs and listened as Dean Poloka -- a coincidental guest from the Pittsburgh-based Carpatho-Rusin Society

and one of the guys behind the Slavjane dance group -- retold the story of Duchnovich.



Tom Sery, Father Ed, Dean Poloka, Larry Goga, Karen Varian, Bob Magocsi

Magocsi made some after-dinner remarks in which he took special delight in pointing out the children who stood out among the more mature faces in the crowd. Some were too young to know that there was anything more than a party going on.

A few were old enough to be infected by the idea that they, too, were Rusin. They're the important ones, because they're memories will form the foundation for another generation of a people still figuring out just who they really are. In the end, they're what this *Ruskyj Den*, or Rusin Day was all about.

This was the Duchnovich Dinner, after all. And just about the only bit of Alexander Duchnovich's mid-19th Century writing that has any resonance with today's Rusin-Americans is *Vrucanie*, or "Dedication." Written as a poem, it's best known as a simple, moving anthem opening with a killer phrase:

Ja Rusin byl, esm i budu.

Rendered in simple English, Duchnovich's signature line goes "A Rusin I was, am... and shall be."

There, in a handful of words, we are defined: A people with a past, a present -- and, thanks to groups like the Rusin Association and events like the Duchnovich Dinner -- a chance for a future.

The Rusins of Minnesota

By Karen Varian

This is an article I wrote for the next issue of "Nase Rodina" (Our Family) published by the Czechoslovak Genealogical Society International.

Just like many other Slavs, by the late 1800's many Rusins found it difficult to make a living in their homeland and immigrated to the United States. They came from Carpatho Rus, the cross roads of Europe where the East Slavs (Russians, Ukrainians and Belarus) and West Slavs (Poles, Slovaks and Czechs) cultures meet. They came from small villages in the Carpathian Mountain areas of what today are Southern Poland, Northeastern Slovakia, and Western Ukraine. Their language, and Orthodox and Greek Catholic religions differed from their neighbors the Poles and Slovaks. For many years they had been subject to the will and policies of dominate governments which influenced their ethnic identity and religious affiliations. When they came to the United States they hoped to maintain their ethnic identity and religion, but found they faced many struggles here as well. The history of the Rusins of Minnesota's is a good example of the struggles they faced.

From 1880 to 1920 an estimated 250,000 Rusins immigrated to the United States. For the most part they settled in Ohio, New Jersey, Pennsylvania and New York. Some moved on to settle in Wisconsin, Minnesota, Colorado, Montana and Wyoming.

As far as we can tell, approximately 1200 Rusins settled in Minnesota. There were three areas in Minnesota where Rusins settled - Northeast Minneapolis, Browerville-Holdingford, and Chisholm-Hibbing. Minneapolis, with its urban setting, provided work for the Rusins through its developing railroad, Chisholm-Hibbing, on the Iron Range, provided mining jobs, and the Bowerville-Holdingfield area provided farmland.

The largest number of Rusins in Minnesota settled in Minneapolis. The first wave of Rusin immigrants came to Minneapolis between 1880 to 1900. They came from an area in the northeast of present day Slovakia with the largest number from the vil-

lages of Becherov, Komlosa (today Chemlova) and Stebnik.

At the time of their immigration, the Rusins who came to Minneapolis were of the Greek Catholic faith. Originally of the Orthodox faith but united with the Church of Rome. As Greek Catholics they were under the Pope, practiced an eastern liturgy, used the Church Slavonic language in their liturgy, and their priests were permitted to marry.

With no church of their own in the United States the first Rusin settlers in Minneapolis attended the Polish Roman Catholic Church of Holy Cross. The Latin language used in the Roman Catholic liturgy and their customs were foreign to the Rusins. They felt isolated and wanted their own church. By 1887 the Rusin community numbered approximately 80 individuals. These individuals included George Homzik, George Ihnat, Peter Kuchesko, Paul Masley, Ivan Mlinar, Paul and Peter Podany, Michail Potochny, Theodore Sivanich, Basil Sad, Gregory Semanchak and Gregory Vrachol who founded St. Mary's Greek Catholic Church, 17th and 5th Street in the Rusin community of Northeast Minneapolis. Construction of the church began in 1887. It was consecrated in the spring of 1889. The original church was destroyed by fire in 1904 and a new Church was built in 1905 which still stands today.

With the construction of a church the parishioners of St. Mary's wanted a priest of their own. Since most of these Rusins were from the Presov Diocese of the Greek Catholic Church, they requested that the Bishop of Presov send them a priest. In November of 1889, Fr. Alexis Toth, a Catholic priest of the Greek rite arrived.

As was custom, shortly after arriving, Father Toth a Catholic priest of the Greek rite appeared before Bishop John Ireland, head of the Minneapolis Roman Catholic diocese to present his credentials. Bishop Ireland read his credentials and asked Father Toth if he was married. Father Toth replied, stating that he was a widower. After hearing this,

Bishop Ireland refused Father Toth permission to work in his jurisdiction. The Bishop indicated that there was a Roman Catholic Polish church down the block that was good enough for the Rusins. Despite this, Father Toth continued to serve at St. Mary's. He asked for help from his Bishop in Presov to settle the dispute, but no help came.

Feeling that the centuries old traditions of his church, recognized by Rome as canonically legal, were being violated in the United States Father Toth decided to leave the Catholic faith altogether and to convert to Orthodoxy. On March 25, 1891, the Reverend Toth and his community of 365 Rusins living in Minneapolis were formally accepted into the Russian Orthodox Diocese of Alaska and the Aleutian Islands.

St. Mary's Orthodox Greek Catholic Church, as it



St. Mary's Orthodox Cathedral (St. Mary's Russian Orthodox Greek Catholic Church), Minneapolis, MN.

was called after conversion to Orthodoxy, initially had a strong Rusin orientation. However, overtime its connection to the Russian Orthodox Church became more apparent; it developed a more Russo-ophile orientation. Russian language courses were offered, Russian priests served the parish, and Russian hymnals became a part of the liturgy. Some felt it was better to accept Russian influences in exchange for having traditional liturgies and maintaining Eastern rite practices. This has had a long

lasting affect on the Rusin community. Today, some families with ties to St. Mary's still consider themselves Russian. Others have taken on a Slovak identity influenced by their contact with relatives in the homeland, who for various reasons identify themselves as Slovak. There are also those who proudly identify themselves as Rusins. St. Mary's has not totally erased its Rusin origins. Their web site at <http://www.stmarysoca.org> acknowledges the fact that it was found by Rusin immigrants.

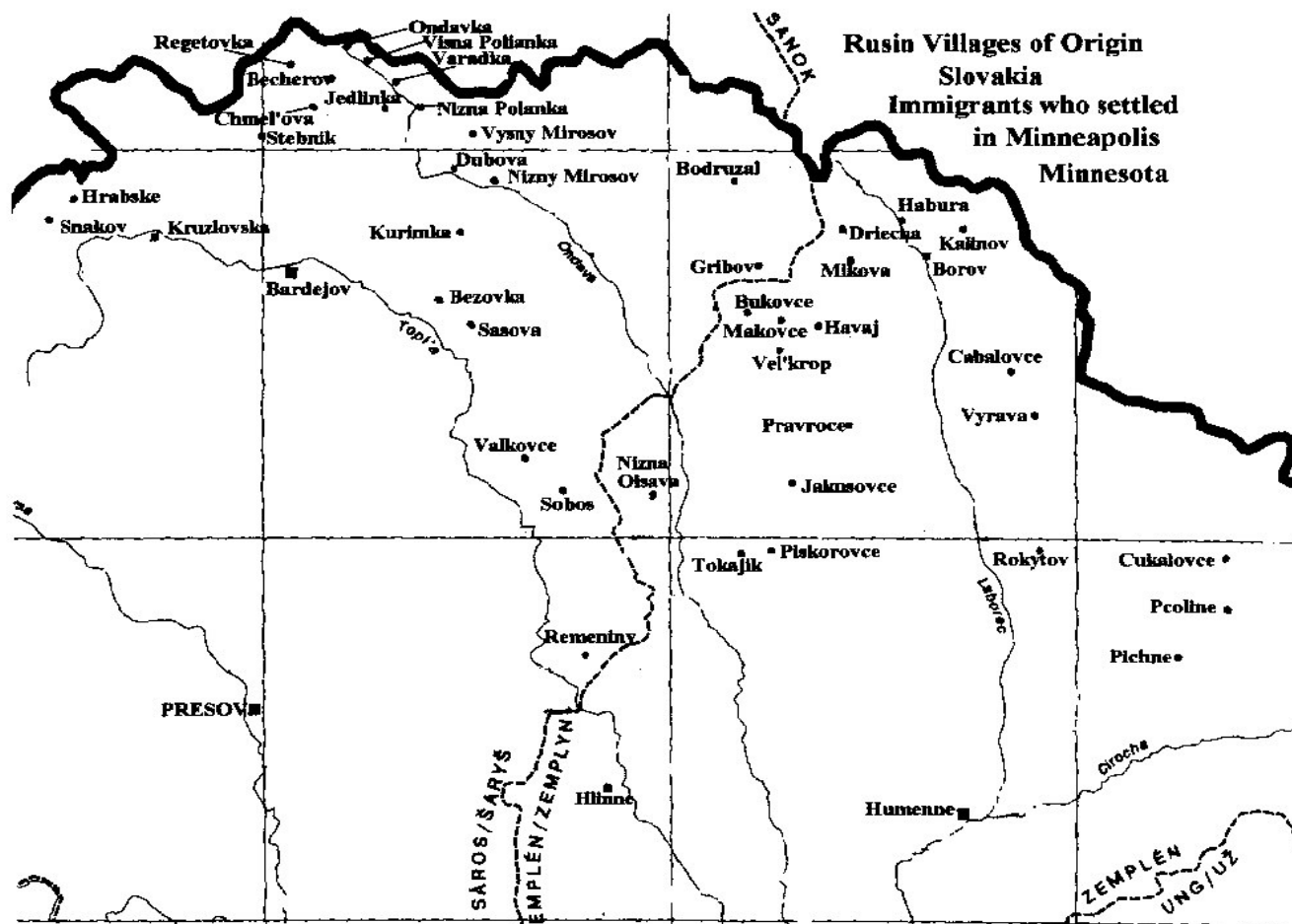
The second waive of Rusins settling in Minneapolis came from 1900 to 1920. Many of these Rusins had first settled in the eastern states, many in Pennsylvania others in New York or New Jersey.

Unlike the first Rusin settlers, these Rusins did not originate from a single village area, but represented a cross section of many villages in Carpathian Rus. This included the villages of Habura, Piskorovce, Kalinov, and Pcoline in Zemplin County and Regetovka, Kurov, and Komlosa in Saros County of present day Slovakia and the villages of Ljuta and Horlovo which today are in Ukraine.

These Rusins also came with their Greek Catholic faith, and along with other members of the Rusin community in Minneapolis who wanted to maintain their Greek Catholic faith found St. John The Baptist Greek Catholic Church.



Byzantine Church of St. John (St. John the Baptist Byzantine Catholic Church/St. John the Baptist Greek Catholic Church) - Minneapolis, MN.



By 1906 the group bought property at 22nd and 3rd Street Northeast (a half mile from St. Mary's) and moved an old church building on the property. With the approval of Bishop John Ireland, who by now wanted to stop the Rusins from continuing to turn to Orthodoxy, St. John the Baptist Greek Catholic Church was incorporated in 1908. Ironically, the first priest to serve St. John's was Father Eugene Volkay who was married.

Where the Rusin parish of St. Mary's had to contend with the Russian influence on their traditional religious practice, the Rusin parish of St. John's Greek Catholic Church had to contend with foreign religion impinging upon its traditional language and culture. This influence was the American Roman Catholic Church and its policy of Latinization and Americanization.

The parishioners of St. John's were able to preserve the orthodoxy of their faith and liturgy and ethnicity of their traditions with little "Romanizing" being ap-

parent until the building of a new church which was completed in 1927 and still is use today.

The new church was decorated in a purely Western and Roman interior. There were no Icons or Royal Doors as was traditional in a Greek Catholic Church. Even the Altar was clearly Roman. The exterior of the new church was and, with the exception of the three barred cross, was clearly Western.

The interior of St. John's Byzantine Catholic Church, as it is known today, has been remodeled several times over the years. Today the interior is decorated in the eastern tradition with beautiful Icons and Royal Doors, and maintains most of its Eastern Rite traditions.

Ninety three names were listed as the original founders of St. John's. Some of the family names include, Antoniak, Ihnatowicz, Bilyj, Zbehli, Babej, Bracik, Bizcko, Bitner, Ciucwara, Czaczko, Czerbanycz, (continued on page 11)

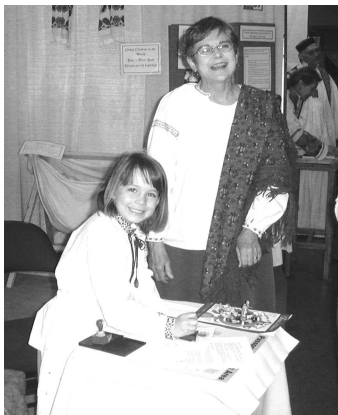
Festival of Nations—Thank You

The Festival of Nations held on May 1, 2, 3, and 4 was a success. Of course, an undertaking of this magnitude could not have been done without a dedicated group of people.

Thanks to Kay Handley for being our exhibit chair and all her ideas. Her ideas for decorating our space and executing our message were great. We received many compliments on our exhibit and for how well we portrayed this year's theme – "Children of the World"

Also, thanks to Ann Grapp for all the richly colored material used in our display.

We could not make it through the festival without the many volunteers who helped set-up/take down and staff our booth. Thank you to: Kay Handley, Ann Grapp, Mary Joseph, Pat Rose, John and Mae Super, Matt Dion, Larry Goga, Lance Goldsberry, Ann and Mary Ann Uram, Cathy Amato, and our youngest, most energetic volunteer – Rosie Amato Bauer.



(Rosie Amato-Bauer and her grandmother Cathy Amato)

Thanks to Mary Memorich Thell for providing the beautiful baptismal pictures which we displayed (see page 8 and 9). I think we all had a great time educating Festival of Nations visitors on the Carpatho-Rusins. Approximately 60,000 people come to the festival each year to view the exhibits, eat the food, listen to ethnic music, watch the ethnic dancers and shop the bazaars. Thanks for the great job!

Our major reason for participating in the Festival of Nations is to teach people about the Rusin culture. There are four major areas an ethnic group can participate in the Festival. They are 1) Café, 2) Bazaar, 3) Exhibit, and 4) Program. Café and Bazaar are income producing. To participate in an income producing area, a group must also participate in the Exhibits and/or a Program. We choose to only participate in the Exhibits area. If our organization continues to grow maybe we can look at participating in other ways in the future.

Our planning for the Festival of Nations exhibit starts in the fall when we receive the theme for the festival. All ethnic exhibits must relate their exhibit to the theme. This years was "Children of the World".

Our first task is to come up with our idea for our exhibit then we must do some research, brainstorm ideas, be creative in finding all the articles needed, and finally put it all together in a culturally stimulating display. This year's topic of "Birth and Baptism" displayed two important events in a Rusin child's life - a child's first physical cleansing at birth and its spiritual cleansing at Baptism. Along the way we learn new things about our culture. The article, "Rusin Birth and Baptism Customs, Traditions and Superstitions" is a result of our research for this year's display.



Our exhibit—the left half depicted a church baptism and on the right is a Rusin home with the pan for the baby's bath.

Rusin Birth and Baptism Customs, Traditions and Superstitions

The customs, traditions and superstitions can vary from village to village. Those written about in this article are from Saris County – Bardejov region in present day Slovakia. They are taken from a 1995 Greek Catholic Union Magazine article, “*Rusin Customs, Traditions and Superstitions At the Birth and Baptism of Children*”, by Michael Roman and a Fall, 1985 Carpatho-Rusin American article, “*Folk Customs of Carpatho-Rusyns Birth and Baptism*” by Mykola Musynka.

Birth

Childbirth was connected with a number of customs. Normally, it took place at home with the assistance of a babka or povitucha, a midwife. When the childbirth was difficult, all the locks in the household were unlocked and all knots were loosened. If this was not effective enough, the woman was massaged, bathed in an extract of chamomile, given wine or walked around the house, or even shaken.

Immediately after the birth, the midwife sprinkled the child with consecrated water and laid it on a sheep's skin so that it would be healthy.

Baby's First Bath

Great importance was placed on the child's first bath. When the baby was bathed by the midwife for the first time, the parents would:

- Throw a coin in the water in the hope the child would become wealthy
- Lay a book and a pen next to the tub in the belief that it would arouse a love of learning in the child.
- If the baby was a girl, the parents would put a spindle, a needle, and a piece of thread into the water believing it would instill a love of work
- If it was a boy, they would place tools in the water hoping that the child would become a handyman or craftsman.

- Sugar and salt were added to the water with the expectation that the child would grow to be a good, sweet and compatible human being respected by his or her peers.

When the bathing was over, the midwife usually made little “corrections” of the imperfections in the child's appearance. She would shape the head, straighten the legs, and make a dimple on the chin and on the cheeks. To make sure there was not a bone out of joint she would bring the child's knee to his elbow on each side of his body.

Then the midwife would dress the child in a new shirt, or wrap it in a diaper and give it to members of the household and relatives to be held and kissed as a sign of welcome, after which the mother received the baby.

The midwife continued giving daily baths to the child until and including the day of baptism.

Naming

There are several traditions surrounding the naming of the child. In some areas the first child was usually named for the father or mother. The girl's name was usually determined by the father. In other families you see a pattern especially among the females – the first born female was Marija/Mary, then Hanna/Anna, Olena/Helen. Common male names were Jurij, Mychajlo, Petro, Ivan and Mykola. The most common female names were Marija, Hanna, Kateryna, and Paraska. Also common was naming the child after the saint's day closest to the day on which they were born. In some villages children's name's days were celebrated rather than their birthday. Some Rusins even forgot their actual date of birth and when coming to the United States gave their date of birth as their name's day.

Baptism and Chrismation - Krestiny

The child was usually baptized two or three weeks after its birth or sooner if it was sick. The godparents would bring a child's shirt (krizmo), a cap, and

and a piece of linen to the baptism. Into the piece of linen they would put a gift of money in hopes that the baby would become a rich adult. In other villages a piece of garlic and bread were placed in the linen. The child was brought to the baptism by either the midwife or the godmother. Sometimes the child was taken out of the house not through the door, but through the window, in order to “outwit” the “unclean spirits.”

Prior to the departure, in some households an egg and a prayer book were placed in the threshold so that the child would become as firm as the egg and a good Christian. When the child was at the baptism, its cradle was filled with bread so that the “vacancy” would not be filled by the “unclean spirits.”

The baptismal-chrismation ceremony usually occurred on a Sunday forenoon or afternoon at the Greek Catholic or Eastern Orthodox Church. The ceremony in either church is very similar and symbolic of the Rusin’s Christian faith. After the baptism, the baptismal group returned to the child’s home where they were welcomed. Festivities began with a prayer and a toast. Most of the guests not only brought gifts for the baby but also food and liquid refreshments to be enjoyed by all. Following the feast came the singing of appropriate folk songs.

Vyvodki – Churching

Another very significant custom was the Mothers “vyvodki/vyvid” – churching. This was the first time the mother left her after-birth confinement and went to church. When the mother had given birth for the first time, she was accompanied to the ceremony of the vivid by the midwife or mother-in-law. If the child was not the first-born, the mother would go to the ceremony by herself with the child. The mother would put on a certain article of clothing inside out and hid a piece of garlic and a piece of bread on her. This was done, as she believed, to prevent her from becoming bewitched by an “evil eye”. At present this ceremony is usually connected to the baptism.

Baptism and Chrismation Ceremony

This is the ceremony of Baptism and Chrismation in an Orthodox Church. The ceremony is similar in the Byzantine Catholic Church. However, local church customs can vary.



The mother stands in the vestibule of the Church holding the child. The priest prays for the mother on the fortieth day after childbirth.

The Exorcism — Renouncing Satan



The godparents hold the child in the vestibule. The priest breathes gently in the form of a cross over the mouth, brow and breast of the child.



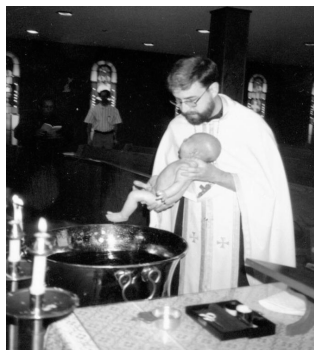
The Priest leads the sponsors with the child into the Baptistry. Lighted candles are given to the sponsors and prayers are said.



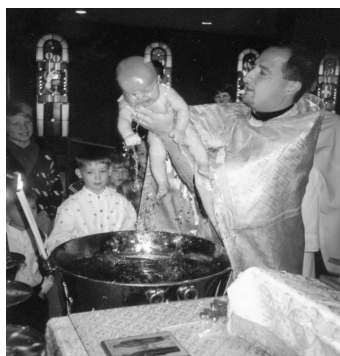
The Anointing

The priest anoints the baby. He dips his two fingers into blessed oil and traces the sign of the cross on the child’s forehead, breast and shoulders, ears, hands and feet.

The Baptism



Holding the child upright and facing toward the East, the priest immerses the child in the baptismal water three times.

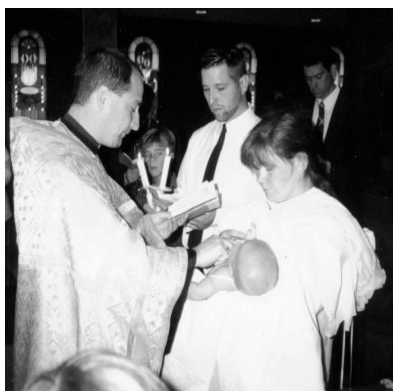


Chrismation

After the child is Baptized it is placed in a white cloth.

The priest dips a brush into the Holy Chrism and anoints the newly-baptized baby, tracing the Sign

of the Cross on the forehead, the eyes, the nostrils, the lips, on both ears, the breast, the hands and the feet.

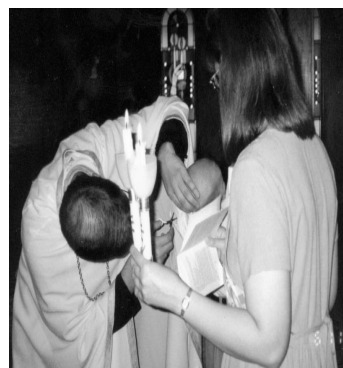


The Priest then leads the godparents and child in a circular procession around the Baptismal Font.



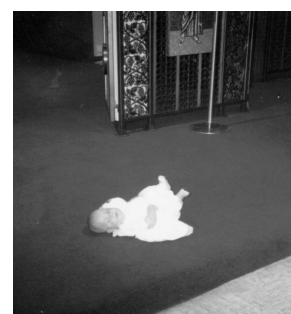
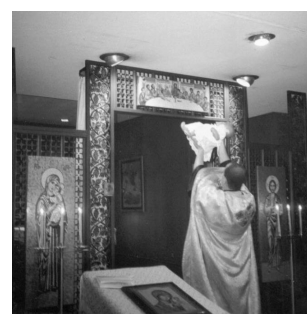
Tonsure

Taking scissors, the priest cuts the hair of the child in the form of a cross. Cuts 3 locks which is an offering symbolizing strength.



Churching

After the Baptism has been performed, the Mother and child again retire to the Vestibule. The priest comes to them, and carries the child to the door of the Sanctuary. After reciting a prayer the priest places the child on the floor for the mother to accept it. The child has now been accepted into the church.



Rusin Midwife

By Karen Varian

Susan (Mlinar) Super delivered approximately 2500 children in the Minnesota Rusin Community of Northeast Minneapolis between the years of 1912 and approximately 1940 and never lost a mother. This is a remarkable achievement in child delivery.

Susan Mlinar was born in 1873 in the Rusin village of Stebnik in what is today Northeastern Slovakia. She married Nicholas Super (Cuper in Rusin) in 1891 in Bridgeport, Connecticut. Their first seven children (Mary-died in infancy, William, Nicholas, Helen, George, Mary and Anne) were born in Bridgeport, Connecticut. Sometime between 1903 and 1905, the Supers moved to Minneapolis. Their last three children (Harry-died at age 3, Sophie, and Harry) were born in Minneapolis, Minnesota.

Her husband, Nicholas, died in 1909. Ms. Super was left with eight children between the ages of 3 ½ months to 16 years old. Several years later, in 1912, at the age of 39, Susan (Mlinar) Super traveled to Chicago to learn how to become a midwife. Ms. Super was a member of St. Mary's Orthodox Cathedral until her death in 1950.



Susan Super, Chicago 1912

A number of the Rusins in Northeast Minneapolis remember Ms. Super or remember hearing stories from their parents, aunts, uncles, brothers or sisters. This includes:

- Ms. Super bathed the baby for the first time and usually came for at least a week after the child was born to bathe the child.
- Ms. Super always brought her little black bag to the house when she came to deliver a child. Some of the children thought that babies came from her little black bag.

- Some children were named by Ms. Super because the family had so many children and couldn't think of any more names.

Ms. Super was an amazing Rusin woman and a lot about her is still unknown. For example, it would be interesting to know:

- What was she paid to deliver a child?
- What type of training did she receive? Did she have to be licensed?
- How many of the children she delivered were Rusin? (I would guess most of them)
- How many of the children she delivered are still alive today? (I know she delivered my mother, her 5 sisters, and a brother that are still alive today)
- How many children did she really deliver? And was that unusual for the time?
- Who was the first and last child she delivered?
- When did she deliver her last child?

If anyone has anymore information about Susan Super or midwifery during these times please contact us.



"Super Family"
Back row (left to right): Bill, Helen, Nick, George;
front row: Anne, Sophie, Susan Super, Mary, Harry (on Susan's lap)

(con't from page 5) Chorwat, Cymbal, Danio, Dargaj, Filo, Filak, Gambol, Goga, Haluska, Horhota, Hudak, Ihnat, Jaroszczak, Kalyn, Kania, Kocisko, Kicinka, Klymak, Korbik, Kostelcj, Kuruc, Lacyk, Lysyj, Macica, Madiar, Macko, Ordas, Pagacz, Piricz, Pindo, Pelak, Poliwka, Prokop, Rusnaczko, Snapkko, Suszko, Slepak, Szeremeta, Snajder, Szevec, Siwanycz, and Zupko (the spellings of many of these names have been "Americanized" throughout the years). Some of the descendents of these original founders still live in the Minneapolis area and attend St. John's. Others have lost contact with the Church and their Rusin heritage. Others are unsure of their heritage or now identify themselves as Slovak or Ukrainian.

With the loss of religious unity among the Rusins and the Rusin Churches becoming denationalized over the years, it has been left up to the families to maintain and pass on their ethnic heritage. Most families when coming to America wanted to be American and their ethnicity was not stressed. This took a toll on the Rusin Community in Minnesota. In the 1980's, Larry Goga who from his own experiences of not knowing much about his Rusin heritage, formed a group calling itself the Rusin /Cultural Awareness Group. This group was later to become our "Rusin Association" and was the first Rusin cultural organization in the United States to be independent of the Church.

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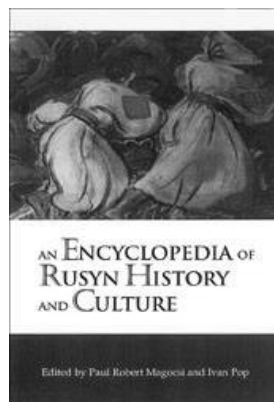
Upcoming Events

***Sunday, August 10, 2003—Duquesne University
Tamburitzans***

Ironworld, Chisholm Minnesota

Amphitheater Stage, 2:00 P.M. to 4:00 P.M

The Tamburitzans present two hours of the most enthralling, captivating dances, songs, and music you'll ever experience. Rooted in the great cultural traditions of Eastern Europe, the Tamburitzans show is unlike any other. Each season brings to you a totally new production.



***Saturday, August 23, 2003—Ruskij Den Picnic
(potluck)***

Noon

Larry and Karen Goga's, 1115 Pineview Ln N.
Plymouth

Call for directions and to tell us what you are
bringing —763-595-9188

Encyclopedia is available for \$48 at Rusin Association events and directly from members. If you would like to order one by mail they are available for \$52 from:

Carpatho-Rusyn Research Center
7380 SW 86th Lane
Ocala, FL 34476-7006

If you do not have pd next to your name—you owe dues for 2003

FIRST CLASS MAIL

Rusin Association

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Blaine, MN 55449

E-mail—Rusinmn@aol.com

Website—www.geocities.com/rusinmn